

The **+** WITNESS

JUNE 28, 1962

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KARL BARTH VISITS RIKERS ISLAND

First row, William Stringfellow, who has an article this week about Barth as a preacher; Mrs. Markus Barth; Mrs. Charlotte von Kirschbaum; Commissioner Anna M. Kross; Karl Barth; Chaplain E. Frederick Proelss, Warden Noble. Second row, Rev. James Wallace; Chaplain David Simms; Mrs. Proelss; Prof. Christoph Barth; Prof. Markus Barth; Deputy Commissioner David Jones. Story by Frederick H. Sontag on page eight.

SUPREME COURT JUSTICES GIVE VIEWS

SERVICES In Leading Churches

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For Christ and His Church

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Sermon; 4 p.m., Service in French;
7:30, Evening Prayer.

FOR CHRIST AND HIS CHURCH

*Editorial and Publication Office, Eaton Road, Tunkhannock, Pa.***Story of the Week****Justices of the Supreme Court Ask Questions about Prayer**

★ The Supreme Court has a number of cases before it called for a ruling on whether reading verses from the Bible, recitation of the Lord's Prayer, and the recitation of a non-sectarian prayer in the opening exercises of public schools is constitutional.

A three-judge federal district court in Pennsylvania has twice held that reading from the Bible without comment violates freedom of religion and separation of Church and state. This ruling is being appealed.

The court of appeals of Maryland decided that Bible reading and the recitation of the Lord's Prayer is permissible in that state. This also is being appealed.

Earlier this year a group of parents in New York state asked the Supreme Court to prohibit the use of a prayer in public schools which had been approved ten years ago by the state board of regents. The prayer: "Almighty God, we acknowledge our dependence upon thee, and we beg thy blessing upon us, our parents, our teachers, and our country."

The attorney for the parents, William J. Butler, said that the prayer constitutes an "establishment of religion" and instruction in religion, and thus violates the first amendment.

The court has not yet ren-

dered its decision in the New York case and there is a possibility that it may set it down for re-argument at its next term opening in October because illness of Justice Felix Frankfurter and retirement of Justice Charles Evans Whittaker have left only seven of the nine justices to decide the case. Newly-appointed Justice Byron M. White has taken no part in the case.

However, if the justices find themselves in sufficient agreement, they may hand down a ruling in the New York case which would, in effect, decide the Pennsylvania and Maryland cases without need of further argument.

In any event, the cases which have now been filed find the lower courts in such sharp disagreement as to constitutionality of Bible reading in the schools that the Supreme Court will have to issue a clear-cut constitutional ruling on the thorny issue.

Justices Ask Questions

It is the custom in Supreme Court hearings for the attorneys to be asked questions from the bench concerning their briefs. In the New York case the three attorneys, Butler who opposed the recitation of the non-sectarian prayer, and Bertram B. Daiker and Porter R. Chandler who represented groups

favoring the use of the prayer, were bombarded with questions. The exchange between justices and attorneys, we think, was the exciting part of the hearing.

When Butler, presenting the argument that the prayer constitutes "religious instruction," said that its purpose was to teach children about God, Justice John Marshall Harlan asked him. "Is that bad?"

"I say that prayer is good," the attorney replied, "but it is the beginning of the end of religious freedom when prayers like this are incorporated in the public schools."

Justice Harlan wanted to know if Bible reading would be considered unconstitutional. The attorney replied by asking: "Which version?"

When Justice Harlan, somewhat startled, said the King James Version, Butler responded that it would be unconstitutional to impose a version of the Bible which some religious groups do not accept.

Justice Felix Frankfurter asked if a five-minute period of silence in which each pupil would meditate according to his wishes would be constitutional. The attorney said he could see no objection but would have to think about it a while.

Justice William O. Douglas, an authority on Asia, asked if a school could use prayers from various religions, citing Mohammedan and Buddhist prayers. Butler replied that a prayer taken from any religion would be unconstitutional.

Butler argued that while New York claims the prayer is voluntary, no parent would want his child singled out as a nonconformist, subject to scorn and derision of classmates.

Justice William J. Brennan, noting that the Supreme Court itself opens every session by having its marshal say, "God save this honorable court," inquired if this and the pledge of allegiance would be considered unconstitutional. Butler replied that the pledge is merely an affirmation of loyalty to a political state but that a prayer is an act of religious worship.

"Could the schools open their classes by asking that 'God save the United States of America and this school?'" Justice Porter Stewart inquired. Butler replied that if the purpose of reciting these words was to inculcate religious belief in the minds of the students, it would be "a constitutionally banned practice."

Justice Stewart also asked why the protesting parents did not object to the pledge of allegiance and to the teaching of the declaration of independence, with its reference to God as creator of man.

Chief Justice Earl Warren sat silently throughout the argument. Near the end of Daiker's argument, however, he asked the reason for reciting the prayer in the classroom.

The attorney said the board of regents was interested in promoting belief in "our traditions."

The Chief Justice responded, "Why do you shy away from religion?"

Daiker replied, "I don't want the court to read my words as saying the board of regents wanted to teach religion."

"I know you want to keep away from that," the Chief Justice retorted.

The court, as a matter of historic practice, tries to make its

decisions broad enough so that it need not go over the same ground repeatedly—in this case, religious practices in the public schools. However, the court does not always succeed in this objective, particularly if it finds itself closely divided.

Court observers point out that the justices are obviously aware that controversies have broken out all over the country, including the city of Washington itself, over observance of religious holidays, Bible reading, and other religious practices in the public schools.

Supreme Court Reverses Series Of Contempt Convictions

★ In a series of 5 to 2 decisions the Supreme Court last month reversed contempt of Congress convictions against six men who refused to testify before committees on first amendment grounds.

All of the rulings were based on the narrow ground that indictments in such cases must specify the "subject under inquiry" and not leave the defendant to guess "the nature of the accusation against him."

Freedom of the press and pulpit played an important part in the decisions, particularly in the opinion of Justice William O. Douglas which will be found on page seven this week.

Four of the six were victims of a Senate Internal Security Subcommittee investigation of "communist activities in news media." They are Robert Shelton and Alden Whitman, copy editors of the New York Times; William A. Price, former reporter for the New York Daily News, and Herman Liveright, former program director of a tv station in New Orleans.

The other two whose convictions were reversed are John T. Gojack, who was president of

Although the court is only called upon to determine if the specific prayer before them is legal in New York schools, they will try to lay down constitutional principles that can subsequently be the foundation for settling other appeals, including the Pennsylvania and Maryland cases above mentioned. This will not be easy—but few cases reaching the Supreme Court are.

The decision in the New York case will obviously have far-reaching effect and will be awaited with concern by churchmen of all faiths.

district nine of the United Electrical Workers Union when he was subpoenaed by the House Committee on Un-American Activities in 1955, and Norton A. Russell, an engineer of Yellow Springs, Ohio, who was called before the same committee in 1954.

Since Russell was the first of the six men to be convicted the decision is being referred to in law journals as "Russell et al. v. U.S., May 21, 1962."

I. F. Stone, a Washington reporter who has been following all these cases closely from the beginning, has these comments to make on the decisions:

"The process of what might be called de-mccarthyization in our country, like that of destalinization in the USSR, proceed slowly. The Judges, as if ashamed, reverse more convictions, but on technicalities, still hesitant to affirm fundamental principles.—They reflect an atmospheric change, but they provide as yet only precarious safeguards against a revival of the witch hunt."

Stone says further that "a majority cannot yet be mustered for basic views (so eloquently

expounded by Mr. Justice Douglas) that Congress under the first amendment has no power to investigate free expression of opinion. These are fragile bulwarks."

OPERATIONS CROSS ROADS OFF FOR AFRICA

★ Final briefings of interracial student work teams that left for Africa on June 22 as members of Operations Crossroads were held at Washington Cathedral.

The Cathedral and the Cathedral Schools first made their facilities available to the crossroads group for their orientation classes last year as a part of its program to relate in a creative, positive, constructive way the work of the Church to the needs of people.

The Rev. James H. Robinson, director, who is also a member of the Peace Corps advisory committee, was in charge of orientation. This is the fourth mission of operation Crossroads.

The 260 men and women, between the ages of 18 and 35, and twenty leaders are divided into twenty units for work camp projects in twenty-one countries.

The work camp projects for the three month mission include working in community centers, teaching English in French speaking areas, working with teachers in local schools and in teaching seminars. Many participants will experience village living while helping to build schools, hospitals and community centers. Others will work on farms, build roads or drain swamps.

Seven students from St. Albans School who will go to Africa this summer to work in a hospital in Masasi, Tanganyika, received part of their orientation with the Crossroaders. They are Donald Graham, Lewis Rock, Edward Strickland, Breckinridge Willcox, Willem

Polak, Brackley Shaw and Peter Rosenbaum.

With the school's chaplain, the Rev. Craig E. Eder, the St. Albans group will work under the direction of Bishop Trevor Huddleston of the Masasi diocese.

While in Washington, the

Crossroads participants and the St. Albans students attended lectures as well as briefing sessions with African ambassadors, university specialists in African studies and other experts from the government, the United Nations, mission boards and business firms.

NCC General Board Debates Moral Responsibilities of Churches

★ Protestant and Orthodox leaders were asked how the Church can most effectively influence moral patterns.

Questions on the Churches' responsibility to act as society's conscience were brought by the National Council of Churches before the spring business meeting of its general board, held June 7-8 in New York. Considering a formidable barrage of ethical problems covering such areas as juvenile delinquency, censorship, pornography, mass communications, and sex, the board heard a symposium on the church and public morals.

Members representing 33 denominations were told that the United States, under the impact of widespread social and intellectual change, has moved from a "Victorian, if not puritanical," moral outlook to one in which a great diversity of views are "privately held and publicly argued."

The symposium questioned the traditional American "drive to get ahead," holding that "much crime exists to further this drive." The right to the pursuit of happiness, it warned, does not imply a purely selfish drive for personal pleasure and comfort.

"Large sections of our population act on the assumption that vast areas of life are morally autonomous and are outside and independent of the commandments of God," it said.

The Rev. Norman J. Baugher, chairman of the Council's division of life and work, and the Rev. Harry C. Spencer, chairman of its broadcasting and film commission, made the presentation. They asked whether censorship has any real effect on moral standards and practices.

Pointing out the widely held belief that problems of changing morals should be met by legal means or economic pressures, they asked whether such steps would endanger freedom and justice. Other widely held views consider social criticism necessary to social health, they said.

Turning to the subject of "hard core pornography sold for profit," the symposium reported that serious students of the problem consider this "highly lucrative industry" a disturbing factor to many unstable and immature people. But it added that further research and study is needed in order to determine the actual effect of salacious material on its users, or to decide how the Church can best help its people deal with this problem.

Board members were asked what efforts the churches are making to provide a "serious intellectual apologetic" to widespread and determined attacks on Christian morality — especially on sex and marriage standards. But they were also asked to consider whether modern

sociological and medical findings offered any support for Christian moral standards.

The symposium registered the Churches' concern for individual Christian responsibility in a society where most major decisions are made at a large-scale organizational level. It asked to what extent group pressures determine individual ethics in every area of life.

Crucial questions as to the Churches' proper role in relation to public and private morals were asked. Should a Church stop at teaching its own members to be "disciplined and selective" in what they accept from the community? Should it try to lift the community's moral and aesthetic standards by educational means? Or should it become involved in the law enforcement of "present minimum standards?"

The symposium also asked whether Churches should consult with artists, writers, and social philosophers to consider the best means of interpreting and criticizing our culture.

Action taken by the board:

● Authorized a first-time national study conference on Church and state, to be held in Chicago, February, 1964, for the purpose of weighing and discussing vital issues affecting the churches in their relationship to government. Bishop Malcolm Peabody, retired of Central New York, is chairman of the department sponsoring the conference.

Issues to be dealt with at the conference include the advisability of the acceptance of government funds for Church related hospitals and colleges; the use of federal funds for parochial schools; use of public laws to protect and enforce public morality; the teaching of religion in public schools; the effect of the acceptance of tax exemption on Church property on right relationships of Church and state; and the influence on

free choice of religion by court decisions and rulings in placement and custody of dependent children.

● Expressed gratification at "increasing evidences of warmer relations with the Roman Catholic Church in many parts of the world."

● Learned in a Church world service report that a three-man deputation of Church overseas relief specialists will visit Taiwan in August to "plan and initiate new programs" of aid to the needy on the island.

● Heard a review of major National Council concerns and activities in recent months by Roy G. Ross, general secretary.

● Referred to the next general meeting (Louisville, Ky., Dec. 6-7, 1962) a proposed pronouncement on the Church and the mass media of communication. The board recommended that Council President J. Irwin Miller appoint a special commission to redraft a proposed pronouncement, the commission to represent the divisions of education and life and work in addition to the broadcasting and film commission.

URGES MORE ACTION FOR UNITY

★ W. A. Visser 't Hooft, general secretary of the World Council of Churches, said Churches should give less "lip service" to Christian unity and instead work to find the means to achieve it.

He spoke after dedicating the chapel of unity at Coventry Cathedral, which was consecrated in May before Queen Elizabeth II and many churchmen and diplomats from all over the world.

"The chapel we dedicate today," Visser 't Hooft declared, "is built in order to serve as a constant reminder that we are called to maintain unity of spirit. Is there not a great deal of lip

service to unity among us, and is it not true that many of us are wishing unity but not the means for it? It is a solemnizing thought that while in Asia and North America Churches have real achievements to their credit in Church unions in recent decades, this is not the case in Europe with all our many attempts."

Purpose of the chapel of unity is to provide a place of worship for all Christians and to allow people from every country to come and pray together for the universal Church and world peace.

The chapel is an independent building linked to the cathedral by a short cloister so that "the air breathed in the cathedral may be the same as that in the chapel."

Dominated by a 30-foot cross hanging from the ceiling, the chapel is star-shaped to symbolize a crusader's tent. Its floor is made up of multi-colored marble from many parts of the world and has mosaics representing the five continents, the signs of the Zodiac and the four Evangelists — Matthew, Mark, Luke and John.

The chapel has been leased by the cathedral for 999 years to a joint council of representatives from the Church of England and the Free Churches.

ORIENTATION SESSIONS FOR MISSIONARIES

★ Twenty-four new missionaries attended an orientation conference at Seabury House, June 13-20. Bishop Bentley, head of the overseas department, was in charge, aided by the Rev. D. E. Bitsberger, assistant. The Rev. Charles P. Price, professor at Virginia Seminary, was chaplain.

The missionaries have been assigned to Africa, Asia and the Pacific area, Alaska, the Caribbean and Latin America.

FREEDOM OF PRESS AND PULPIT

By William O. Douglas

Justice of the Supreme Court

THE POWER TO INVESTIGATE is limited to a valid legislative function. Inquiry is precluded where the matter investigated is one on which no "valid legislation" can be enacted. Since the First Amendment provides that "Congress shall make no law . . . abridging . . . the freedom . . . of the press," this present investigation was plainly unconstitutional. As we said in *Watkins vs. the U.S.*:

"Clearly, an investigation is subject to the command that the Congress shall make no law abridging freedom of speech or press or assembly. While it is true that there is no statute to be reviewed, and that an investigation is not a law, nevertheless an investigation is part of law-making. It is justified solely as an adjunct to the legislative process. The First Amendment may be invoked against infringement of the protected freedoms by law or by law-making."

Under our system of government, I do not see how it is possible for Congress to pass a law saying whom a newspaper or news agency or magazine shall not employ. If this power exists, it can reach the rightist as well as the leftist press, as *United States vs. Rumely* shows. Whether it is used against the one or the other will depend on the mood of the day. Whenever it is used to ferret out the ideology of those collecting news or writing articles or editorials for the press, it is used unconstitutionally. The theory of our free society is that government must be neutral when it comes to the press — whether it be rightist or leftist, orthodox, or unorthodox. The theory is that in a community where men's minds are free, all shades of opinion must be immune from governmental inquiry lest we end with regimentation. Congress has no more authority in the field of the press than it does where the pulpit is involved. Since the editorials written and the news printed and the policies advocated by the press are none of the government's business, I see no justification for the government investigating the capacities, leanings, ideology, qualifications, prejudices or politics of those who collect or write the news. It was conceded on oral argument that Congress would have no power to establish standards of fitness for those who work

for the press. It was also conceded that Congress would have no power to prescribe loyalty tests for people who work for the press. Since this investigation can have no legislative basis as far as the press is concerned, what then is its constitutional foundation?

Press And Church

IT IS SAID THAT CONGRESS has the power to determine the extent of communist infiltration so that it can know how much tighter the "security" laws should be made. This proves too much. It would give Congress a roving power to inquire into fields in which it could not legislate. If Congress can investigate the press to find out if communists have infiltrated it, it could also investigate the churches for the same reason. Are the pulpits being used to promote the communist cause? Were any of the clergy ever members of the Communist Party? How about the governing board? How about those who assist the pastor and perhaps help prepare his sermons or do the research? Who comes to the confession and discloses that he or she was once a communist?

Congress has no power to legislate either on "religion" or on the "press." If an editor or a minister violates the law, he can be prosecuted. But the investigative power, as I read our Constitution, is barred from certain areas by the First Amendment.

Strength In Freedom

THE STRENGTH OF THE "PRESS" and the "Church" is in their freedom. If they pervert or misuse their power, informed opinion will in time render the verdict against them. A paper or pulpit might conceivably become a mouthpiece for communist ideology. That is typical of the risks a free society runs. The alternative is governmental oversight, governmental investigation, governmental questioning, governmental harassment, governmental exposure for exposure's sake. Once we crossed that line, we would sacrifice the values of a free society for one that has a totalitarian cast.

Some think a certain leeway is necessary or desirable, leaving it to the judiciary to curb what judges may from time to time think are exces-

An opinion in *Russell et al. v U.S.*, May 21, 1962

sive practices. Thus, a judge with a professorial background may put the classroom in a preferred position. One with a background of a prosecutor dealing with "subversives" may be less tolerant. When a subjective standard is introduced, the line between constitutional and unconstitutional conduct becomes vague, uncertain, and unpredictable. The rationalization, of

course, reduces itself ultimately to the idea that "the judges know best." My idea is and has been that those who put the words of the First Amendment in the form of a command knew best. That is the political theory of government we must sustain until a constitutional amendment is adopted that puts the Congress astride the "press."

KARL BARTH AT RIKERS ISLAND

By Frederick H. Sontag



KARL BARTH, the world famous theologian, had a four-hour inspection tour of Rikers Island before returning to Europe. Barth, who had blasted American prison conditions in Washington and New York interviews, accepted the invitation of the Rev. Dr. E. Frederick Proelss Episcopal chaplain of Rikers Island, and Mrs. Anna M. Kross, New York City Commissioner of Corrections, on the strict understanding that prior to and during this tour there would be no press coverage of Dr. Barth's New York prison fact-finding.

The invitation to Barth from Fr. Proelss came as the result of Barth's well publicized attacks on the American prison system. Fr. Proelss, who had left Germany due to Hitler persecution, knew that Barth's remarks, made after he had visited an old prison at Chicago, would be heard around the world and would be eagerly picked up by enemies of the free world, most especially of the

United States. Proelss felt that his own sense of justice and gratitude towards his adopted country demanded that he present to Barth a wider and more realistic picture of U.S. prisons, many of which are doing a most advanced and constructive correctional work.

The very same day he heard about Barth's devastating remarks, Fr. Proelss drove to Princeton, where the professor was speaking, and was one of two individuals who managed to obtain a personal interview with him after his lecture. Proelss outlined what was available to be seen at the New York City Correctional Institution for Men at Rikers Island. He also left a formal letter of invitation, written in German. Three weeks

Pictured above is Karl Barth talking with an inmate in the tailor shop as the instructor listens. Only the hand of the inmate shows since we were requested to eliminate faces.

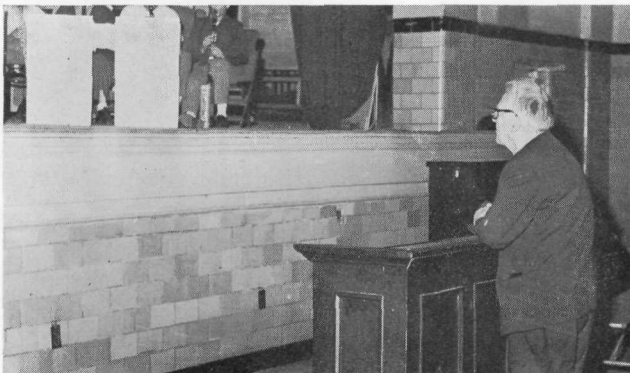
later, Fr. Proelss was informed by Barth's son Markus of Barth's acceptance.

The Rikers Island visit took place on May 25. Commissioner Kross picked up Dr. Barth at Union Theological Seminary. The professors there had been discussing deep theological questions with Dr. Barth the day before and were again preparing to question this wise man in "relay teams." Little did the seminary faculty suspect when Dr. Barth disappeared that he would spend four full hours not in theological subtleties, but learning more about American prisons. In his home country, Switzerland, the famous professor is well known for leaving the university lecture hall in order to worship and preach in prisons. Recently he published a book entitled "Deliverance to the Captives — Sermons and Prayers", a collection of his Basel prison sermons.

Top To Bottom Tour

BARTH, accompanied by his whole family — sons Markus and Christoph, daughter-in-law Rosemary, and his personal secretary, Mrs. Charlotte von Kirschbaum — was given a top to bottom tour of Rikers Island by Commissioner Anna Kross and Chaplain Proelss. First Barth was taken to the worst part of the correctional institution by Mrs. Kross. There high security risks and serious disciplinary violators are kept. Barth was for some time silent; then, pointing to large windows, he said: "But they can at least see the sky and heaven."

He then was taken to one of a total of eight regular cell blocks, each of which contains 248 cells. Picking at random items to look at, Mrs. Kross and Barth discussed how often there are more men in this block than she would wish.



KARL BARTH listens to the prime orchestra at Rikers Island. Again the faces of the musicians are eliminated at the request of the authorities of the institution.

Barth commented, however, "Here also the light and sun come in." One of his guides commented what an "old nature boy" Barth really was.

Then he went to Fr. Proelss' chapel where the church orchestra, six men, all jazz musicians, were practicing hymns for the following Sunday. After listening to the musicians Barth walked over to the Negro spiritualist group — five men — and paid close attention to their practice session. For the first time during the visit Barth sat down and rested. He listened with rapt attention to the music and then asked what had brought these men to prison and was told that most of them were drug addicts. Later he shook hands with each one of the Negro singers and said, "You have done a wonderful job." The orchestra members informed him that they would have liked to have played Mozart for him, of which Barth is especially fond, but that they couldn't find the music.

Then stepping outside, Barth and his friends were surprised to find the entire institution's orchestra — 30 men strong — assembled. As he walked by they broke into a march and continued with other popular pieces. Fr. Proelss said that Barth's natural kindness and humility was evidenced as he smiled at each man, waving his hand and leading the applause for the musicians.

Barth then went to the new part of the prison which is not yet open but is expected to be ready in the very near future. He was flabbergasted at the large and attractive gymnasium which the inmates will have for their use. Each of the new cells gives each inmate complete privacy and Barth noted with interest the varying bright colors of the cell walls and the absence of the usual depressing prison darkness. But what interested him the most were the new jalousie windows — beyond which there were no bars — which permit each prisoner to regulate the flow of air and light into his cell and through which they can look with ease. Obviously impressed, Barth, turning to Fr. Proelss, said, "This we don't even have in Basel." He continued, "We have only high windows in the Basel prison and one cannot look right through them."

Adolescent Unit

BARTH THEN INSPECTED the Adolescent Unit. There juvenile delinquents, aged 16 through 20, are housed and this is the pride and joy of the rehabilitation program which Commissioner Kross has fought for and established dur-

ing recent years. This unit contains a full academic school which is not under the Department of Correction but is under New York City's Department of Schools. Here boys work toward a high school certificate. Barth went to every classroom, sat with the boys and watched them doing arithmetic and higher mathematical problems. He also listened to a woman teacher reading Homer's *Odyssey* and heard the inmates questioned about it. Barth chatted with many of the student inmates while sitting beside them in their classrooms.

Having been touring the institution for some while, some of the Rikers Island officials asked Barth if he wanted to rest and he told them, "I'm never tired when I am interested, and I am really interested in this." Barth then saw the occupational shops of the Adolescent Unit where carpentry, tailoring and auto repairs were underway and he insisted on visiting each one of them.

The party then had lunch in the Captains' Mess Hall and Dr. Barth was offered fish or meat. He asked for scrambled eggs, which he got.

While his guides were still at the table, Barth was eager to continue his tour and soon Fr. Proelss and Mrs. Kross were showing him what they consider to be the best part of their rehabilitation program, "The Cottages." In each of these two separate houses 18 adolescents live, three to a room. Here they learn how to live responsibly in a closely knit community, and Barth noted with interest that each of the cottages had its own special social and tv rooms and neat dining halls. The "Cottages" offer their inhabitants great freedom and are under the supervision of specially selected officers. Barth insisted on going up and downstairs in each of the cottages to see the individual rooms, talk to the inmates and question the officers. Turning to Fr. Proelss, Barth said, "I am deeply impressed. This is a good idea. What I would have missed if I had not seen this."

By now the Rikers Island ferryboat was behind schedule and was blowing its whistle and Commissioner Anna Kross had to hurry Dr. Barth back to Union Theological Seminary. When Fr. Proelss said goodbye to his visitors, one of Prof. Barth's sons said to him: "I am happy that Father has been here. It was a dramatic visit, and the difference between day and night, compared to the other prison."

On his way back to Union Theological Seminary Barth plied the energetic New York former judge, Mrs. Kross, with questions and theories about prison rehabilitation.

Fr. Proelss said that as Barth left Rikers Island his prison hosts knew that the visit had made a deep impression on Barth. "He has a sincere and abiding interest in the prison chaplain's world. I am convinced that it was his sense of fairness and restless search for the truth that led him to Rikers Island in New York City, after the fiasco in Chicago. He really wanted to know all about prison conditions in America. But what impressed us who spent these four precious hours with this great man most was his kindness and humanity."

I can only say: "Voila un homme." Fr. Proelss, who in addition to being chaplain on Rikers Island, is an associate of the department of psychiatry and religion of Union Theological Seminary, said that Dr. Barth's visit was certainly the high-point of his nearly ten years work among New York's "captives," so close also to the heart of the professor from Europe.

Taking part in the Barth Rikers Island visit were lawyer William Stringfellow; Episcopal layman and a Witness editor; Chaplain David Simms; Commissioner Anna A. Kross; Warden Henry Noble; Deputy Commissioner of Corrections David Jones; Dr. Barth's secretary Mrs. Charlotte von Kirschbaum; Prof. and Mrs. Markus Barth; Prof. Christoph Barth; Deputy Warden Bessert; School Principal Dr. Kreuder.

Admirer of Barth

DR. BARTH AND FR. PROELSS often talked German throughout the visit. In honor of his guest, Fr. Proelss gave the grace at luncheon in German and when Mrs. Kross wanted to be sure that Barth would fully understand and give her a full reply to a question, she asked that Fr. Proelss word the question in German. However, the bulk of the conversation during the visit was in English, which Barth handled very well.

First discussion of how poorly the Chicago prison visit had impressed Barth and how unhappy he was about it, came up during a meeting at Fr. Proelss' house early in May. At that time several Episcopal priests and laymen returning from Chicago were discussing the establishment of a "Halfway House" in New York City. This would help prisoners discharged from Rikers Island adjust to the outside world. Fr. Proelss missed seeing Barth by two days in Chicago. Otherwise the invitation to see a more representative American prison would have been extended right then and there in the windy city. Proelss, who has been influenced by Barth for many years, said that two Episcopal priests who

saw Barth in Chicago were shaken up by how unfavorably Barth had been introduced to the entire American prison system.

Fr. Proelss has been a long time admirer of Barth. In Germany during the '30s Proelss was a follower of Barth's when a section of German Protestantism, the so-called "Confessional Church," spoke out against Hitler. Barth was the leader in molding the resistance of German Protestants against Hitlerism.

Chaplain Simms, Fr. Proelss' colleague on Rikers Island, lived next door to Barth's son Markus in New York some years ago.

Commissioner Anna Kross approved of Fr. Proelss' suggestion that Barth be allowed to "see anything, ask anything, and go anywhere" on Rikers Island at a time when eager American theologians and others could not get any time with Barth or were allowed interviews of only a few minutes.

Fr. Proelss said that he knew the facts of Rikers Island would speak for themselves and "Barth will be listened to on the outside." The Episcopal priest discussed the issuance of the invitation only with Commissioner Kross and Warden Noble; otherwise it was kept a secret.

A recent visitor to the Island, a lady working for the "Voice of America," commented, without knowing or being told that Barth would visit there the next day, how many unfavorable comments about America based on the Barth quotes had been monitored by the "Voice of America."

Pointers For Parsons

By Robert Miller

Priest of Campton, N. H.

"It is too bad," mourned Fr. Buffers, "that Pope Clement could not have granted an annulment of his marriage to Henry VIII. The breach with the see of Rome might have been averted. And he did need a male heir."

"Who can tell?" rejoined Gilbert Simeon. "There was a very strong movement towards a re-formed Church. Compare the Prayer Books of 1549 and 1552. It took all of Elizabeth's firmness and skill to hold to a *via media*."

"But that *via media* left many unsatisfied. There were the Papists on one side and the Brownists and Independents on the other. The Conciliar movement had found no substitute for

a dominant Pope, and the Vatican Council really made explicit what Trent left implicit." That was the dean speaking.

"I still think it was dreadful that the seamless garment of the Church should have been rent in pieces," said Buffers.

Stoddard took the opposite view. "The exactions of the Popes through the middle ages are the real cause of the split," he declared. "If only there had never been any 'donation of Constantine' or if the Popes had never been temporal sovereigns!"

"These are some of the 'ifs' of history," remarked Fr. Timmons. "We have to remember that very often something that seems astonishing to us seemed perfectly right and proper to its own age. Burning heretics, for example. But has Communism made no martyrs? Did the middle ages ever see anything like concentration camps?"

"Perhaps the second Vatican Council will open the door towards reunion," pleaded Buffers.

"It might make for a more genial climate," admitted the dean, "but there are great barriers. Could Rome doubt or could we believe that the Immaculate Conception, the Infallibility of the Pope or the Assumption of the Blessed Virgin are matters of faith?"

"Or could it tolerate a married clergy on any large scale?" asked Gilbert.

"Or would it change its stand on mixed marriages, or allow its members to worship in churches other than Roman?" Stoddard wanted to know.

Buffers was very unhappy. He could not answer yes to any of these questions, but he felt that our present disunions were wrong and sinful. Only he thought more in Roman terms than in Genevan. With Stoddard it was the other way round. He had little use for Rome, but longed for reunion with Methodists and Congregationalists. We got into arguments about orders and sacraments and liturgy, and got quite hot about them. Fr. Timmons brought peace.

"Remember," he told us, "that men have died for these things and fought wars for them. They will not be easily forgotten or ignored. We must pray that the Holy Spirit will grant us the deeper truth, the larger vision. With our present views union is out of the question, but we can long for it and pray for it, and if we do that I am sure that we shall become more charitable. In the deepest sense, it is charity that we need."

KARL BARTH AS PREACHER IN AMERICA

By William Stringfellow

See to it that no one makes a prey of you by philosophy and empty deceit, according to human tradition, according to the elemental spirits of the universe, and not according to Christ. For in Him dwells the whole fullness of deity bodily, and you have come to fullness of life in Him, who is the head of all rule and authority.

Colossians 2:8-10

KARL BARTH did not come to America, at last, as a critic, nor as prophet, nor as a definitive and authentic theologian — although he is manifestly such, nor even as a teacher, although he has something to teach Americans and there is a shortage of teachers in America and in the churches in America.

Karl Barth came to America to preach.

Perhaps he sensed from his various American students or from his correspondence with Americans or from his controversies with certain American churchmen — or somehow—that what America needs to hear and what again and now needs to be heard in the churches of America is a preacher.

To be a preacher, anywhere, is a very common and a very self-effacing work. Preaching is not, after all, a charismatic gift of the Holy Spirit, but an ordinary characteristic of the life of a congregation of Christian people. Preaching is the faithful, historically responsive, everyday, enthusiastic utterance of the word of God in order that the word of God may be beheld, heard and enjoyed in the world by those who are witnesses to the preaching. Preaching always speaks the modesty of the Church, and of a particular congregation of the Church, as the representative of the world before God. Preaching, as distinguished from both evangelism and apolo-

getics, remember, does not concretely have to do with the representation of the word of God in or before the world. Preaching is the celebration of the word of God within the Church for the sake of the world. Preaching, therefore, never boasts of the Church, preaching never commends the Church to men, preaching does not try to prove or convince or persuade anybody. Preaching only flaunts and displays the content, grandeur, simplicity, integrity and power of the word of God in the world. Preaching is part of that work of the Church called worship: the remembrance, recital, enactment, obedience, exposure of the word of God, and the thanksgiving and anticipation for the word of God, and the unhesitant, reckless excitement of the presence of the word of God in this world.

It takes a man — but only that — to be a preacher. It takes a humble man to be a preacher. It takes a man who knows that he is everything a man is, but not more, to be a preacher. It takes a known sinner to be a preacher. It takes courage and humor and love and grace and boldness and perspective to preach the word of God to any other man at all.

Word of God Lives

KARL BARTH came to America, where there are very few preachers, as a preacher.

As might have been predicted, he was nonetheless received here not as a preacher, but as some celebrity. No one, I trust, begrudges him that, or takes that as an excuse to look at him without listening to him, but it must be a great burden to a preacher — engaged, as any preacher is, in

William Stringfellow, a New York City attorney, was one of those who participated in the panel discussions with Karl Barth at the University of Chicago and later escorted Barth in some of his American episodes.

humiliating himself before and in view of the word of God — engaged in announcing that the word of God is better than his own word — to be treated not for the importance of what he preaches, but for his own eminence.

It would be easy — though superficial — to impute the reception of Barth as celebrity, rather than preacher, to *Time* magazine or the Dean of Princeton Seminary or others who may have welcomed Barth's visit for the sake of notoriety. But the problem is not regarding and receiving Barth as a celebrity—for he is one—it is rather to hear him as a preacher through the smoke-screen of publicity and exploitation that attended his appearances and utterances here.

And what, then, did he say, and what did his presence here say?

Barth said — consistently, passionately, relentlessly, patiently, fearfully, modestly, joyfully, existentially, repeatedly, and with the integrity and confidence of faith — that the word of God lives — and that this word lives in our world, in this world, in the world in which you and I live, in our history, both cosmic and personal, both universal and trivial, both biblical and contemporary, both for all time and for any time at all. Barth is a preacher, and, in spite of any other treatment of him here, that is how he came to America and that is who he has been among us.

Concerned With People

BECAUSE BARTH is a preacher, and came here as a preacher, he showed as much concern while he was here with the common life of men as he showed his care for the word of God. A preacher is armed, on the one hand, with a certain intimacy with the word of God, so that he can declare the word boldly, plainly, without equivocation or tampering or beguilement, but, at the same time, the preacher is vulnerable to and a participant of the ambiguity, conflict, interest, trauma, pain, and action of the daily life of the world as it is, since the world's life, as it is, is the forum and victim of the word of God. So Barth visited the prisons in Chicago, California, and New York. And he talked with some prisoners. And he went to a night club. And he listened to some American Negroes argue about their fears and hopes. And he met with some American Communists. And he heard, as well, some big businessmen. And he walked around East Harlem's slums. And he visited the Statue of Liberty. And he stopped by the United Nations. And he questioned some lawyers and lots of undergradu-

ates and some housewives and some intellectuals and seminarians and some journalists and so on.

He met a good many professional theologians, of course: some seeking to be confirmed in their systems by this great and unusual man, some assuredly searching for an inconsistency with which to confront and confound him, some eager to hear and learn, some ready to attack, some afraid and threatened by his mere presence, some envious and — therefore — ridiculously self-conscious, some smart, some over-awed and uncritical, some purely academic, some doctrinaire and irrelevant.

But, cheer up: one of the graces of Karl Barth is that nothing of all this surprised or distracted him. He knew what he had come for and what he had to do and he did it: He preached in America.

He stood in the midst of all to tell simply, eloquently, and with great power, that the victory of God survives death and that the task of the Church is to memorize and cherish this news and herald it in each generation and each nation, and that the work of theology is to first confess and celebrate the word of God and then to expose and explain it in all the contemporary idioms without gratuitous embellishments or interpretations, since both now and at last, God is, fortunately, his own witness in this world.

Czechoslovakia Meeting

By John B. Coburn

Dean of Episcopal Theological School

AS THE ALUMNI who were present at the mid-winter meeting know, I had the privilege during the break between semesters to be one of fifteen American Churchmen (Frank Sayre was the other Episcopalian) to meet in Czechoslovakia with a similar number of Christians from Eastern Europe and Russia, together with a few from Western Europe. Four days were spent in Carlsbad meeting with theological educators and Church administrators (led by Joseph Hromadka). This was followed by three days in Prague where I had an opportunity to see something of the normal congregational life and to preach. Such a brief visit obviously permits no more than general impressions to be given, but for what they are worth, here are some of them.

● The Church is at work. Whether one takes the position that the new state represents the new day for mankind (as some Christians in

Eastern Europe do) or that it makes no difference what the state is or who the Caesar, because the Church is the Church (as other Christians maintain), the fact is that the Church does exist and her life is maintained. The question often asked here: "Can you be a Christian in a Communist land?" is a superfluous question in Eastern Europe. The answer is: "Of course."

● Christians do not put any final trust in the institutional Church. The Church under Communist rule is tolerated. The degree of toleration changes from country to country and from time to time. Everyone understands perfectly well that at any time there may be no toleration permitted; that the institutional Church can be wiped out with a stroke of a pen; that it is not an end in itself; and therefore that total energy need not be expended upon building it up.

● Every Christian is paying some cost. There is no question about the "costingness" of Christianity. Whether that cost is paid externally or internally everyone who is involved in the life of the Christian Church is paying some price. There is no such thing as "cheap grace"; the grace that does exist has power; and there is, therefore, a vitality in the services of worship that one sees only infrequently in America.

● God is God. God is not only in his heaven, but he is in sharper focus in the lives of his faithful people in Eastern Europe than he is in America. The most overwhelming impression one receives is continued evidence of his faithfulness.

There is no easy translation of these impressions into our own terms in our own situation, yet such a visit does recommit one to the task at hand. The ministry actually is no easier in the West than it is in the East. From certain points of view, it may even be more difficult to carry on an effective ministry here than there. One does realize again that wherever there is an effective ministry there is a "costingness" about it. For our situation this probably means a cost expressed in terms of fidelity to the immediate task. Whether it is Prague, Kalamazoo, Houston, or Boston, we are all called pretty much to the same ministry. We are probably more tempted to put our faith in the institution, and perhaps only history can teach us that lesson. But we do not need any change in our own culture to know that there is no cheap grace for any of us, that at the heart of our Christian ministry

there is a cost; and that as we are willing to pay it we discover God's faithfulness in us.

Perhaps more than anything else one understands again that the ministry (as the Christian life) is first of all a response to God. Our confidence and our hope is in what he has done, and to what he continues to do. Therefore we can take courage — wherever we may be — and with a prayer for our fellow Christians everywhere, get on with the job.

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Talking It Over

By W. B. Spofford Sr.

STYLES CHANGE in Church life as in everything else. Over the years I have seen people stirred up over religion vs. science; high-low controversies; pacifism vs. just-war; socialist vs. capitalism. There have been years when religious education held the center of the stage, later to take a back seat to overseas work. Right now the inner city is getting a big play.

In this area the Methodists of Atlantic City have made a move that might be considered by other Churches, including of course our own.

There are four Methodist churches in the center of the city. By October 1 there will be two instead of four, and a year after that, according to present plans, just a single central city Methodist church.

Bishop Fred Corson, who has Atlantic City in his jurisdiction, said: "Our Methodist people in Atlantic City have acted with vision and concern for a more effective ministry and its impact upon the city. We want to present a bold and vigorous program in Atlantic City where we have served for 105 years. Our membership will now be able to work more closely together as a united congregation, to serve the spiritual needs of the people of the city."

Why should not St. Paul's, Calvary, St. John's and Holy Innocents — all Episcopal churches in the inner city — do the same thing? Where? Any city and every city.

There'll be some problems — like eucharistic vestments or not and how many candles — problems which in this day and age could be settled by reasonable men by pulling straws.

THE NEW BOOKS

A Study of History by Arnold J. Toynbee. Paperback edition, vols. 1-3. Oxford. \$2.45, 2.35, 2.75

Professor Toynbee's *Study of History* is one of the great works of modern man. It has taken a lifetime, more or less (1921-1961) and has been read by all really educated people in the Western world, and many in the Eastern. It assumes that there are really patterns, forces, and meaning to be made out in history. Some readers have been disappointed, expecting a history of mankind, like H. G. Well's masterpiece.

The reader should be prepared — he should know something about the general development of man's story on this earth, before he engages in the fine analysis and debate in which Toynbee engages. History is not always analyzed in this fashion. Herodotus and Thucydides wrote because of the glory of the wars (against Persia, and between Athens and Sparta), and they wrote almost as Pindar wrote his odes celebrating athletic victories. Modern historians do not even that much, but are content to compile facts. For example, H. A. L. Fisher's brilliant *History of Europe* begins by confessing, "Men wiser and more learned than I have discerned in history a plot, a rhythm, a predetermined pattern. These harmonies are concealed from me. I can see only one emergency following upon another as wave follows upon wave, only one great fact with respect to which, since it is unique, there can be no generalizations, only one safe rule for the historian: that he should recognize in the development of human destinies the play of the contingent and the unforeseen."

But Toynbee also sees the play of the contingent and the unforeseen: only, he discovers in the way men meet these unforeseen contingencies the setting and the materials for moral or political progress and the growth of civilization—or its decay. There have been many civilizations so far — twenty-one, in fact. And there is no absolute guarantee that any civilization (including our own) will be permanent. The Bible does not rule out this view: the Bible assumes that things mundane are transient! But the principles of rise and survival seem to be discernible, and Toynbee makes this clear.

Take for example the magnificent if brief book by Cuthbert Simpson, *Revelation and Response in the Old Testament*: he has applied Toynbee's

By **Kenneth R. Forbes**

Book Editor

principles to the story of the Old Testament, with fruitful results. Not that Toynbee's work is final or infallible. What is important is his method and aim. Doubtless later writers will modify his views — he himself expects that.

But the great encircling movement whereby he has taken in all human history as his subject and has tried to see in it the meanings we are all keen to know (if they exist) is a successful strategy that will not need to be repeated. Criticism of details will not diminish the importance of this achievement.

— *Frederick C. Grant*

The Reformation and its significance Today by Joseph C. Mclelland. Westminster Press. \$2.25

This is a singularly interesting and useful book. The author has a basic thesis that "the church is always in need of reform because of its nature as a living organism", with the living Christ as its heart. On this as its foundation, the substance of the book is; 1st, a past history which it illustrates in the lives of outstanding reformers of the 16th century, — Luther, Calvin, Peter Martyr, John Knox and Thomas Cranmer. Such little thumb-nail sketches are liable to mislead rather than illuminate, but the author here is gifted to an unusual degree; he hits the high spots of his heroes' lives with rare precision and so summarizes their beliefs and significance for religious history.

2nd, *Continuing the Reformation Today* is the title of the book's second half which deals incisively with subjects like liturgy, Roman and Protestant; Faith for a Space Age; Negative Protest — Beatnik, etc. Positive Protest — Holy Wordliness.

The entire second half of our unusual book is imaginative — sometimes to an amusing extent — but the imagination is wholesome for any adult reader and acts as a challenge to action.

It's a worth-while book, from cover to cover — and the covers are paperbacks and so moderate in price.

God In the Heart of Things. Edward French, Editor. Seabury Press. \$3.75

This book has been prepared and published to honor the life and

thought of the late Hughell E. W. Fosbroke, who was dean of the General Theological Seminary for 30 years. The contents are all from his writings or lectures. Bishop Bayne has written an appreciative memoir based on five years of intimate contact with his dean, as pupil and tutor.

The first part of the book — *God and His Creation* — was originally a series of three lectures, given in the early '40s, to the ministerial association of New York City. *The Ministry And Theological Education* consists of three short chapters of which the first is the sermon preached by the dean on the occasion of his installation to the deanship in 1917. *Prophecy In Revelation* were the Reinicker Lectures delivered at the Virginia Seminary in 1937.

For some readers the excerpts from the section *Obiter Dicta* will be of especial interest as a revelation of the keen analytical mind of the dean and the wide sweep of his intellectual interest.

SUMMER BOOK SALE

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ASK THAT FOOD GO TO CHINA

★ Eighteen religious leaders sponsored an appeal to clergymen of all faiths to sign a petition to the White House calling on the U.S. to make some of its surplus food available for people in Communist China.

Issued by the Fellowship of Reconciliation, the appeal declared that "when human beings are hungry it is the responsibility of other human beings to do their available best to supply them with food."

This aid must be furnished, it said, "not when some Christians are hungry, or when some democrats are hungry, or when some of the population of the free world are hungry, but when human beings are hungry."

"When human beings are hungry," the statement continued, "whether they are next door neighbors or live far away, whether they are Communists or Jeffersonian democrats or members of the John Birch Society, it is the responsibility of moral human beings to try to feed them."

"As religious persons, we believe it is the special responsibility of those who worship a God whose nature is compassion and concern."

Bishop Appleton Lawrence, retired diocesan of Western Massachusetts, was among those making the appeal.

REPORT ON VISIT TO RUSSIA

★ A 12-man delegation of the World Council of Churches, after visiting Russia, said that the "spiritual strength of the (Russian) people was particularly impressive."

The delegation toured Moscow and other Soviet cities for 12 days as guests of the Russian Orthodox Church. The invitation had been extended by Patriarch Alexei.

In a statement, the group said that "on many occasions" during the tour they visited "large congregations in cathedrals as well as in small churches" and were "deeply impressed with the vitality of the leadership and of the congregations of the Church of Russia."

Purpose of the visit, the delegation said, "was to become more fully acquainted with Church life in Russia and to discuss ways in which the Church may contribute to the program of the World Council of Churches."

In addition, the churchmen said, their talks with Russian Orthodox leaders dealt with theological concerns and the "WCC role in matters pertaining to peace."

"A number of points of historical, cultural and national interest were visited," the statement said, "and the dele-

gation was impressed with the strenuous efforts of the Russians people to build a new society."

Among the delegation were Leslie E. Cooke, director of the division of inter-Church aid, refugee and world service; Hans H. Wolf, director of the ecumenical institute in Bossey, near Geneva; and the Rev. Robert S. Bilheimer, director of the division of studies.

AN UNUSUAL PRAYER HEARD AT YALE

★ The Rev. William S. Coffin Jr., chaplain at Yale University, prayed at commencement for Christian opposition to segregationists and "those who condemn communism rather than practice Christianity."

Coffin, who was jailed briefly in May, 1961, in Montgomery, Ala., while participating in a freedom ride, prayed for "grace to quarrel with all that profanes, trivializes and separates men."

"Because we love the world," he said, "we pray now for grace to quarrel, O Thou whose lover's quarrel with the world is the history of the world."

"Grant us grace to quarrel with the worship of success and power, with the assumptions that a man is less important than the jobs he holds; grace to quarrel with a mass culture that

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tends not to satisfy but exploits the wants of people;

"Grace to quarrel with those who pledge allegiance to one race rather than the human race, with those who prefer to condemn communism rather than practice Christianity."

DAY OF WITNESS IN NEW YORK

★ Members of 30 Episcopal churches paraded through the Chelsea section of New York on June 16th during the ninth annual day of witness.

The observance, sponsored by the diocese of New York, is held each year in a culturally and racially integrated section of the Bronx or Manhattan. The purpose is to demonstrate the unity of all mankind under Christ.

About 1,000 persons marched. There were three bands, one a steel band, and several floats.

After the parade, Holy Communion was celebrated at an outdoor altar at St. Peter's. Taking part were Bishops Donegan, Boynton, and Wetmore.

Because of Chelsea's large Spanish-speaking population, the sermon was in Spanish and English. Both languages were also used on posters and flyers and on signs carried in the parade.

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The parade and the service were followed by sports events in the afternoon and a dance in the evening.

RUSSIAN CHURCHES SEEK WCC MEMBERSHIPS

★ Five Churches in the Soviet Union have applied for membership in the World Council of Churches. The applications will be considered by the 100-member central committee of the Council when it meets in Paris August 7-17.

Churches in order of the date of application are the Evangelical Lutheran Church of Latvia, Armenian Apostolic Church, Evangelical Lutheran Church of Estonia, Georgian Orthodox Church, and the Union of Evangelical Christian Baptists of the USSR.

A total of nearly six million

Christians are listed in the membership of the applicants. There are now 197 Protestant, Anglican, and Orthodox Churches in the Council with members in some 80 nations and territories across the globe.

CALIFORNIA PLANS DRAKE SHRINE

★ The diocese of California has leased a five-acre plot of land for what may eventually become the site of a shrine commemorating the first Christian service held in what is now the United States.

The land is a knoll 800 years from the Pacific surf overlooking Drake's Bay. Sir Francis Drake is credited with having held religious services there in 1579.

Bishop James A. Pike presided at a dedication of the site.



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CLERGY CHANGES: —

WILLIAM H. CLARK, rector of Trinity, Concord, Mass., has been appointed associate secretary in the dept. of cooperation of men and women of the World Council of Churches. It deals with questions involving changing relationships in the family and the role of women in new nations.

SHERRILL SCALES, Jr., formerly rector of Calvary, Suffield, Conn., is now missionary of the diocese with the special task of creating new missions and doing surveys.

ARTHUR E. BELLO, formerly rector of Christ Church, Bridgeport, Conn., is now rector of Christ Church, Norwalk, Conn.

WILLIAM J. TURNER Jr. has resigned as canon chancellor and director of the conference center of the diocese of Western New York.

GILBERT E. LAIDLAW, formerly vicar of Holy Apostles, Perry, N.Y., becomes rector of Christ Church, Calumet, Mich., Sept. 1.

EDWIN G. WAPPLER, formerly curate at St. Gregory, Deerfield, Ill., is now rector of St. Martin's, Des Plaines, Ill.

JOHN W. WILLIAMS, formerly curate at St. Mary's, Park Ridge, Ill., is now rector of St. Richard's, Chicago.

RAYMOND M. O'BRIEN, formerly rector of Grace Church, Elmira, N. Y., is now chaplain of St. Andrew's School, Boca Raton, Fla.

JOHN G. J. van MOORT, vicar at Angelica, N. Y., is now rector of St. Stephen's, Douglas, Arizona.

MAC R. STANLEY has resigned as rector of St. Michael's, Coolidge, Arizona, to do graduate work at the Church Divinity School of the Pacific.

BENJAMIN AXLEROD, formerly rector of St. Mark's, Bridgewater, Conn., is now rector of St. James, North Providence, R. I.

ORDINATIONS: —

THE WITNESS has received news of ordinations from dioceses throughout the country. There are so many at this time of the year that we believe they are more properly listed in diocesan papers, to which our readers are referred.

DEATHS: —

EDWIN J. RANDALL, 92, retired suffragan bishop of Chicago, died June 13. He was consecrated in 1939 and retired in 1947.

FRANKLIN J. CLARK, 88, former secretary of the National Council and General Convention, died June 19. He was an officer of the national Church from 1911 until his retirement in 1947.

CLIF SAMUELSON HONORED

★ In recognition of his 21 years of Episcopal Church work in rural fields, the Rev. Clifford L. Samuelson, associate to the director of the National Council's home department, was

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awarded an honorary doctorate May 21 at St. Augustine's College, Raleigh, N. C.

The citation stressed his pioneering in rural work.

SPRINGFIELD ELECTION ACCEPTED BY CHAMBERS

★ The Rev. Albert A. Chambers, rector of the Resurrection, New York City, was elected bishop of Springfield on the first ballot on June 9. He accepted in a letter to the standing committee of the Illinois diocese on June 19th.

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ST. PAUL'S CHAPEL

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Rev. Robert C. Hunsicker, Vicar
Sun. HC 8:30, MP HC Ser 10; Weekdays: HC 8 (Thurs. also at 7:30) 12:05 ex Sat.; Int & Bible Study 1:05 ex Sat.; EP 3; C Fri. 3:30-5:30 & by appt; Organ Recital Wednesday 12:30.

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Rev. C. Kilmer Myers, S.T.D., Vicar
Sun. 8, 9, 11; Weekdays HC Mon. 10, Tues. 8:15, Wed. 10, 6:15, Thurs. 7, Fri. 10, Sat. 8, MP 15 minutes before HC, Int. 12 noon, EP 8 ex Wed. 6:15, Sat. 5.

ST. LUKE'S CHAPEL

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

ST. AUGUSTINE'S CHAPEL

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Rev. Wm. W. Reed, Vicar
Rev. Thomas P. Logan, (Prest-in-charge)
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ST. CHRISTOPHER'S CHAPEL

48 Henry Street
Rev. William W. Reed, Vicar
Rev. William D. Dwyer (Priest-in-charge)
Sun. MP 7:45, HC 8, 9:30, 11 (Spanish), EP 5:15; Mon. - Thurs. MP 7:45, HC 8 & Thum. 5:30; Fri. MP 8:45, HC 9; Sat. MP 9:15, HC 9:30; EP Daily 5:15; C Sat. 4-5, 6:30-7:30 & by appt.

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- BACKFIRE -

E. John Mohr

Clergyman of New York City

In his defense of some of the views of Dr. Hartman, the physician in Maine, Dr. Don Frank Fenn ably presents his version of some aspects of Church doctrine. His version is certainly a legitimate and tolerable one, and he is entitled to hold it and advocate it. Essentially he equates what he terms "eternal truth" with what he would consider to be "facts". Unless one has the right facts, he holds, one will not know what "eternal truth" is.

Along with others of this frame of mind Dr. Fenn is not content, however, with an expression of his views. He implies that his version of Church doctrine is the only one permitted by the promise of conformity required of those in holy orders.

Dr. Fenn surely knows that this is so neither in actuality nor in law. He is right in holding that the "doctrine" to which the promise refers may be found or reflected in the Book of Common Prayer. But "doctrine" does not consist simply of all of the words in the book, without distinction or discrimination.

No one in the Protestant Episcopal Church, clerical or lay, is asked or required anywhere to say that he believes all the words of the Prayer Book, the creeds, or the scriptures to be on the same level, or to have the same function. This is fortunate indeed, to say the least, because it means that we are not forced to accept Dr. Fenn's peculiar verbalistic conception of truth — one which has little room for Truth.

Walter Mitchell

Retired Bishop of Arizona

Thanks to the Rev. Mr. Berger for writing, and to you for printing his fine article on Sex (5/31). May it be as helpful as it deserves to be.

However I should like to point out that there is another side to the question. It is true that we have a right to count upon the girl not only to preserve her chastity and that of the boy; but surely, the boy has an important part as well.

In my youth and, I suspect, now, the boy was given to understand that he was the protector of the girl; that his attitude toward any and every girl was exactly that which he would expect every other boy to have toward his own sister.

We should, I think, stop talking about the particular act and hammer the fact that our bodies are the temples of the Holy Spirit. Get that accepted and all the rest will take care of itself.

Ralph A. Bell

Layman of Hartford, Conn.

As followers of the Prince of Peace it is our duty to forward that great cause so far as we can. By showing our interest we can influence the actions of the governmental heads in Washington. It is necessary that our diplomats show a willingness to negotiate with our opponents.

A recent backward step by the administration was the resumption of nuclear tests. Such action tends to keep alive the war spirit and makes negotiation more difficult. Peaceful coexistence is necessary if we are to avoid atomic war, which would result in world destruction according to eminent scientists. Steps toward disarmament should be taken by all governments, and if necessary we should lead the way.

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