

The **+** WITNESS

JULY 8, 1965

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NEW YORK CITY

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THE WITNESS

TUNKHANNOCK, PA. 18657

Story of the Week

Delta Ministry Takes Firm Stand At Mill and on Plantations

Special to the Witness

★ The first plantation strike since the nineteen-thirties has hit the Mississippi Delta, (*Witness*, 6/24). The Negro strikers have been evicted from their homes on the plantation and replaced in the fields. Tractor drivers and weed choppers on the A. L. Andrews plantation at Tribbett, a small settlement in Washington County, started the movement. This is the background story.

Ten miles east and south of Greenville is a series of ten to twelve plantations where approximately four thousand Negroes merely exist and two hundred whites have comparative prosperity and affluence. The average family has eight or nine persons; the average income per family is close to \$500 per year. A conservative estimate is that 25% of the Negroes are illiterate; none are registered to vote. The children are bussed miles to school in Leland; many cannot attend because they are inadequately clothed. After cotton picking season 95% of the people are forced into idleness for three to five months; during cotton season they earn \$3 a day. A day in a Mississippi cotton field is from sunrise to sunset. Statistics do not accurately describe the plight of these

people; one must work and live with them to really understand the degradation inflicted by the quiet tyranny of the plantation system.

In this situation the Delta Ministry and COFO began a joint project last December.

COFO is *Council of Federated Organizations* through which civil rights organizations coordinate their efforts.

Food was distributed to eighty families which supplemented the limited amount they received through the federal government's commodity program. During the winter's three hardest months most people in this area receive commodities, their only source of food during their long unemployment period. They have no money for food; to buy on credit only extends their indebtedness to the plantation owner.

During the months of January and February we visited in scores of homes — "shacks" is a more descriptive term though the local whites euphemistically call them "cabins". During this canvassing period we mostly listened to the people as they discussed their problems and lives, and through this we discovered much about this community and where we could be of use. We found potential and emerging leadership and these men were our major contacts.

It is interesting to note that, unlike many freedom movement groups in Mississippi, the strongest interest has been displayed by the men. For example, at our first meeting there were thirty men present and only three women. This is unusual considering the matriarchal structure of the Negro community in Mississippi.

This first meeting was held in the home of one of our contacts and it was he who was actually responsible for inviting others to the meeting. In his sparsely furnished, poorly lit room we began teaching them how to take the literacy test in order to qualify to become a registered voter. The majority of them had never heard that they have the right to vote and when these rights were explained their eyes literally lit up with this new discovery.

The day following this first meeting the plantation owner contacted the man in whose home it was held and told him he could not hold any more meetings in his house and to have nothing to do with us. Other plantation owners also told the people not to have contact with us.

We tried to hold meetings in the churches but because the land is owned by the plantation the ministers are fearful. In spite of the veiled threats of the plantation owners the people were still eager to meet and learn more about their rights. Finally, the Negro owner of a small store consented to it

being used as a meeting place. It is only about 12 feet by 15 feet, and grossly inadequate for needs, but it is a place to meet and in Mississippi one learns to make do.

Even though those who have struck have been replaced, the strike will not collapse. First a second group, then a third, and now over 250 people have joined in and refuse to work for inhumane wages in a inhumane system.

Shots Fired

Staff members and trainees at a Delta Ministry civil rights training center "miraculously" escaped injuries when a white man, who described himself as a member of the Ku Klux Klan, reportedly fired 11 shots into a building of the Mount Beulah center at Edwards.

The alleged assailant, George Shaw, Jr., was released on bond after being arrested by the highway patrol on charges of driving while intoxicated and carrying a concealed weapon.

A spokesman gave this account of the incident: the white man had driven around the Mount Beulah campus and had talked with a number of persons. Belligerently, he told a Negro staff member: "I'm a member of the Klan." When the Negro replied, "So am I," the white man became so enraged he returned to his car for a pistol and fired into the building housing the pre-school training program for 75 Mississippi communities, operated by the Delta Ministry.

The shots struck playground equipment stored on the front

It's Summer Again

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porch and shattered an outdoor light. The spokesman said "It's a miracle no one was hit," since there were a number of people in the area at the time.

Edwards police, when called by the civil rights center, declared the center was not in their jurisdiction and advised calling the highway police.

Greenville, Miss.

★ Three months of picketing at a mill resulted in a request by an official of Mohasco Industries for negotiations. A lull in the picketing was agreed to in an effort to demonstrate good faith. Even though this request was viewed as a typical effort on industries part to destroy the protest, the people were confident of their ability to stay together.

The protestors, the Washington County employment committee, hired an attorney to serve as advisor in negotiations. After several conferences with Mohasco officials, the committee and the attorney, the local mill moved quickly, in cooperation with the mayor of Greenville, to call a secret negotiating session without the attorney present. The company tried to whitewash the situation.

Recognizing that the mill would not negotiate in good faith, twenty men and women filed a suit in the United States district court. The suit alleges fourteen counts of discriminatory hiring and on the job practices.

Refusal to process applications for employment or to hire qualified Negro women. This policy and practice served to totally exclude qualified Negro women from employment for the period of approximately 10 years from the date the plant commenced operating to December, 1964. From December, 1964 to the date of the filing of this complaint, this policy has

been modified on a token basis.

Refusal to process applications for employment submitted by Negro men on the same basis as applications submitted by white men.

Refusal to hire Negro men on the same basis as white men.

Confinement of Negro men to menial positions without respect to their qualifications or abilities.

Refusal to train qualified Negro men for or to promote qualified Negro men to supervisory and management positions.

Refusal to train or promote qualified Negro men on the same basis as white men.

Imposition of burdens and tasks on Negro men which are not imposed on white men who nominally hold identical positions.

Establishment of job categories exclusively for Negro men.

Establishment of job categories exclusively for white men.

Exclusion of qualified Negro men from training programs and "on the job" training for jobs held by white men.

Maintenance of racially segregated rest rooms, drinking fountains and rest areas — signs designating such "white" and "colored" facilities have been recently removed, but these facilities continue to be maintained on a segregated basis.

Maintenance of racially segregated plant meetings.

Establishment of different rest periods or "breaks" for Negro employees and white employees.

Payment of unequal wages to Negro and white employees performing identical tasks. This policy is effected by hiring Negro men for menial positions and thereafter imposing upon them increased responsibilities without changing their

job designation or rate of pay.

The Amsterdam, N. Y., office of Mohasco continues to issue publicity releases indicating the generosity of their labor practices. It is interesting to note that one of their officials admitted to the attorney that another plant which they control in Mississippi has no Negro

workers among the six hundred employees.

With the pressure on the mill of the courts and the Federal purchasing offices — the mill has large contracts with the government — it is expected that fair employment and fair practices will eventually be established.

U.S. Foreign Policies Are Hit At Convocation for Peace

★ “The ideological intolerance of today is comparable to the religious intolerance of not so long ago,” United Nations Secretary General U Thant told representatives of the world’s major religious bodies in San Francisco following two harried days of UN sessions.

The UN returned to the city of its birth June 25th and 26th to mark its 20th anniversary. The next day, a convocation of religion for world peace was held. U Thant and representatives of the world’s religions spoke.

“So much of misunderstanding and suspicion in the world today is ideological,” he told the churchmen. “We have made little progress in many areas, whereas we could have moved much further ahead if it had been possible for us to trust each other a little more.”

Earlier in his short talk, the the UN leader told the audience that he was “one of those who consider that a man’s religion is one of the most important things in his life.” He said he felt “very strongly that the moral and spiritual advance today has not kept pace with the material progress.” Religion has declined in our time, he added, “and it is equally obvious that our scale of moral values has also deteriorated.”

Archbishop Martin J. O’Connor, president of the pontifical

commission for social communication, delivered a message from Pope Paul to the convocation, blessing those participating in the UN activities. “If therefore, men are sons of the same Father and nations are part of the single great human family, all have a grave duty of promoting peace, seeking it, defending it, proclaiming it,” the Pope’s message stated.

Prince A. Taylor, president of the Methodist Church council of bishops, delivered the concluding address. The Negro bishop, without specifying the United States, echoed some of the criticisms of U.S. actions weakening the effectiveness of the international body heard during the preceding week.

“It is too easy for political leaders to wish to use the UN as a hammer against other nations which they consider aggressive but to bypass the organization when they wish to settle a threat to the interests of their nations,” he said. “Such hypocrisy and inconsistency must be discerned by Christian citizens and roundly repudiated.”

At a press conference, Bishop Taylor said he personally considered it unfortunate the UN had not been called into southeast Asia and that he did not think military might could win the war there. “The remarkable accomplishments of world

health, food, agriculture and other UN organizations are no substitutes for freedom from war,” he also told the convocation. “The annual investment of \$120 billion in arms by certain members of the United Nations violates the spirit, if not the letter, of the charter . . .

“Self government by 60 African and Asian nations will be of slight benefit to the millions living there, if clouds of radioactive particles descend upon them and their soil like the Four Horsemen of the Apocalypse. Political independence has no meaning for cemeteries.”

Rabbi Louis Jacobs of the New London Synagogue of London, England, was the spokesman for Judaism. “We see the signing of the United Nations charter twenty years ago as the writing of God,” he said, promising “we will continue to work and hope and pray for the success of the United Nations as the sole hope for lasting peace in a world whose survival depends on it.”

Archbishop Iakovos, primate of the Greek Orthodox Archdiocese of North and South America, sent this message to the gathering: “This convocation serves . . . a vital spiritual and moral need which we, the representatives of all faiths, may serve by manifesting and declaring our faith in the United Nations, by rededicating and recommitting ourselves and those we represent to the cause of world peace.

“Peace must never be confused with or understood in

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THE WITNESS
Tunkhannock, Pa. 18657

terms of a truce or armistice or a negotiated period of cessation of actual warfare; rather, it must be understood and viewed in terms of the universally desired peaceful state of world affairs, in which state a man shall look at and accept his fellow man as a brother to whom he owes love and respect."

Representatives of other faiths attending were: C. V. Narasimhan, chef de cabinet of

the United Nations (Hindu); G. T. Malalafekera, high commissioner of Ceylon (Buddhist); and Ali Hassan Abdel Kader, director of the Islamic Center, Washington, D.C. (Muslim).

An interreligious choir of 2,000 voices, directed by Dr. Lloyd Pfautsch, Southern Methodist University director of music, sang at the convocation. The crowd was estimated at more than 10,000.

Episcopal and Roman Catholic Leaders Discuss Problems

★ Representatives of the Episcopal Church and of the Roman Catholic Church in the United States held an official but unheralded first meeting in Washington, D.C., to discuss problems which have hitherto stood in the way of closer relations.

The 15 participants in the initial formal conference on June 22 included three bishops representing each church. The Roman Catholic group was headed by Bishop Charles H. Helmsing of Kansas City — St. Joseph, head of the subcommission for talks with the Episcopal Church of the Catholic bishops commission for ecumenical affairs. His Anglican counterpart was Bishop Donald H. V. Hallock of Milwaukee.

The meeting, held at the headquarters of the national Catholic welfare conference, was envisioned as the first of a series of exchanges to take place at least once a year. The next meeting is to take place late next winter on the theme, "The Eucharist: Sign and Cause of Unity — The Church as Eucharistic Fellowship."

There appeared to be a consensus that the search for Christian unity cannot be left to theological discussions alone, but that it will have its main

basis in the mutual quest of holiness and adherence to God's will. The participants in general agreed that only through holiness — by becoming one with Christ — could Christians come into oneness with one another.

While the discussions remained general in nature, some specific sore spots in the relations between the two churches were touched on.

One was the long standing Anglican reproach against the Roman Church for its practice of "rebaptizing" conditionally Anglicans who become Roman Catholics. Episcopalians generally regard the Roman Catholic practice as a dishonor to the sacrament of baptism.

It was brought out early in the day-long session that the decree on ecumenism enacted by the Vatican Council last November specifically states that "whenever the sacrament of baptism is duly administered as our Lord instituted it, and is received with the right dispositions, a person is truly incorporated into the crucified and glorified Christ," and that "baptism therefore establishes a sacramental bond of unity which links all who have been reborn by it."

Catholic participants in the

meeting acknowledged that there is no doubt about the validity of the Anglican baptismal liturgy. They indicated that the practice of "conditional baptism" must be brought into conformity with the traditional doctrine of the church.

In the same vein, the Anglican participants agreed that "confirmed Roman Catholics received into the Episcopal Church should in no circumstances be conditionally confirmed by Anglican bishops," according to an official release after the meeting.

This "first official contact of the two churches at the national level in history" was opened by Bishop Hallock with a reading from the fourth chapter of St. Paul's Epistle to the Ephesians and prayers from the Episcopal Church's Book of Common Prayer.

Catholic Bishop Helmsing closed the session by reading from the 17th chapter of St. John's Gospel, which includes Christ's prayer for unity, and by reading a prayer for Christian unity from the Roman Missal.

Those taking part in the meeting — besides the bishops there were three Roman Catholic priests and one layman and two Episcopal priests and three laymen — concurred that the two communions have much in common in their theological and liturgical traditions. It was noted that the Vatican Council ecumenism decree itself cites the Anglican communion as occupying a "special place" among churches with Catholic traditions. But the participants also agreed that there must be much work and prayer before a separation now 400 years old can be healed.

Roman Catholic participants in the Washington meeting, in addition to Bishop Helmsing, were: Bishop Walter W. Curtis

(Continued on Page Eighteen)

EDITORIAL

Love and Reason

THERE IS in every automobile both an engine and a steering wheel. Now the engine requires fuel and the steering wheel requires guidance. If you get out of fuel going uphill, you cannot call on the steering wheel to furnish the lack. Each has its own appointed task. Now man is dependent for his progress upon two very different elements. We call them love and reason. Each has its own particular function.

A child starts out with a potential power of loving but with very little power of reasoning. The parents must provide the guidance, although the child may furnish the motive power. The child who loves a wise parent is well equipped to begin life's journey. If the child is unfortunate enough to have a parent who refuses to guide, the chances are that the desires within will dominate the direction which the child may take. If the child is one who dislikes his parents and refuses their guidance, he will probably end in grief. However as the child grows older elemental desires become subject to reason which is developed within the growing child. In other words love and reason are not the same thing.

Love, or desire, or whatever you label the libido within, is that which impels the machine forward, while reason and logic determine the direction that it will ultimately take. In a general sense desire is the gasoline and reason is the steering wheel. Certainly you cannot evaluate the needs of the engine in terms of the steering wheel.

Let us suppose we are starting a family. The parents are both eminent scientists. A child is born into the family. They are anxious that the child shall have a real home. Unless they love one another, no matter how unscientific love may be regarded; unless they love the child; unless the child loves them, no amount of scientific rules can make a home. There must be something that we label personality in the heads of the family or the relationship will become intolerable. This personality must manifest itself in consideration of others or the home will be a tragedy. These two cannot argue themselves into loving one another. It would be like calling on the steering wheel to supply the vacuum in the gas tank.

It is true that the more reasonable the two may be, the more hope that the elemental love will take a desirable direction but unless the relationship is based on love the situation is hopeless.

It is for this reason that the Master tells us that the first and great commandment is that we must love. As the philosophers say there must be an awareness of one another and an otherness in the regulation of personal desires. This is the essence of religion. It is futile to say that religion is unscientific. One might reply with equal force that science is unspiritual.

The pot and the kettle may call one another names but each has its own particular function. After all practical results are obtained when the engine and the pilot wheel cooperate. Of course a machine can go down hill without fuel and the pilot wheel is very useful in the downward progress. If life was all down hill, the steering wheel would be all that one would need. But if you are going to lift savages out of barbarism, we doubt if the reasoning power will do it. We have never yet heard of psychologists who could lift races out of savagery. These seem rather to find themselves on a high level of Christian civilization and then they tell the world how respectably they can descend to lower levels.

It is true that education can and ought to guide, but we have never observed that academic people had any driving power to lift up either themselves or others. Of course the whole idea of progress is as unscientific as lifting oneself by his own boot straps. How can anything emerge from a lower to a higher state, dependent upon the elements which are the sole property of the lower condition?

Yet there has been a something within all living creatures, other than observation which has impelled men upward. The law of gravity demands that water shall go down hill and yet the inventive genius of man has compelled water to go up hill. We have great respect for the scientific mind. We have still greater respect for the God-fearing peasant. We dislike to hear the one call the other a boor because he is not educated and we also dislike to hear the peasant call the scientist a pedant because he fails to be a lover of his fellow men. All we can deduce is that each has his own excellent qualities and society is fortunate when each respects and

accepts the qualities of the other. We do not believe that the force which makes one man a savant and the force which makes the other a saint is the same force, nor do we believe that they can be valued each in the terms of the other.

The urge which causes one man to study astronomy and the other man to minister to his neighbor's distress do not proceed from the same source, and the process by which a great astronomer is made is entirely different from that which makes another man a lover of mankind.

Perhaps there are those who feel that it is more important to have great astronomers than it is to have kindly and sympathetic souls. It is the function of our universities to make the one and it ought to be the function of the church to produce the other. If it is a fact that not many great scientists come out of our universities and also that not many philanthropists come out of the churches, the reason is the same. Neither college nor church can make its ultimate product

out of anything else than the material which offers itself and disciplines itself for the task. The fact that the university can make some scientists and the church can make some saints must be the justification for the preservation of both institutions. But it ought not to be expected that the function of the university is to make saints and of the church to make scientists.

If the Christian is living on an hypothesis which cannot be proved, so is the scientist, and the theory that bothers us is that if the high dignity which Christ gave to human life and the ultimate purpose which he held out for human character is not true; if we are merely a race of chemical compounds, what is the use of discussing and fretting over the nature of a machine that isn't going anywhere in particular.

Either religion and science are partners in a great adventure, or else are engaged in an equally futile task and the final issue of the controversy will be an absurdity.

WE CAN'T WIN IN VIETNAM

By Charles W. Tait

Assistant Minister, St. Andrew's, Wellesley, Mass.

BACKFIRE ON THE INSIDE BACK COVER
PRESENTS INFORMATION ABOUT THE AU-
THOR AND VIEWS ON OTHER MATTERS

WHEN WE USED to live in Washington, D.C., we would often drive out to Manasses, Virginia, to the site of the battle of Bull Run. On the well-kept grounds of the old battlefield the national park service has a small museum with many excellent exhibits on the two battles fought there and on the whole Civil War. One exhibit contrasts the casualties suffered in major battles of the Civil War with those suffered in major battles of succeeding wars in which we have fought. In almost every case the casualties suffered were greater in the Civil War battles. And I was surprised to learn that more men were killed in the Civil War than in all our other wars put together, including both world wars.

I suppose this slaughter of the young and brave is one reason the Civil War has made such a deep impression on us. But of course there are other reasons. For one thing this was a war in which we were all involved. It had grown

out of a prolonged and unresolved conflict among our own people and it aroused deep passions on each side. Yet, except to extremists, the issues were never clear-cut and men of genuine principle took opposite stands. The war called forth the extremes of courage and devotion and brought to the fore men of whom we can all be proud like General Robert E. Lee. Yet the war also revealed greed, stupidity and incompetence on an unparalleled scale, both on the part of the military and of the civilian authorities. The war was fought almost entirely on southern soil and brought destruction and devastation to vast areas.

And the war ended with the assassination of our greatest president, the man who made the deepest mark on his own people and the only American president to be loved and honored by ordinary people all over the world. In fact his memorial is the only real Washington cathedral, and standing before his monument among the

silent pilgrims from all over the world one can feel again the tragedy and poignancy of the Civil War. The war was won militarily and the union was preserved. But the president and the young men of America lay dead. A large part of the south had been devastated and orderly government had collapsed. The slaves were free but the economy was in ruins. We knew all the ambiguities and heartbreaks of war by 1865, and in a very real sense we have only in our own time begun to face realistically the problems which created the war and the problems which the war and its aftermath in turn created. No wonder the Civil War has such a hold on our imagination and our national feeling.

Destructiveness of War

SINCE the Civil War we have taken part in many wars, but they have all been in distant places and have not been easy to understand. These wars, especially the two world wars, have caused more suffering, death and destruction than anything we experienced in the Civil War. In 1945 the devastation stretched more than 2,500 miles from Normandy clear across France and Germany and Poland and Hungary deep into Russia. There were hundreds of cities and towns where not a building was still standing. It is soberly estimated that some twenty million Russian people lost their lives in the second world war. One out of every seven Yugoslavs died a violent death between 1941 and 1945. Six million Jews died in the Nazi gas ovens. And, lest we forget, one and a half million German civilians died as a result of British and American air attacks.

It is very hard for us to take all this in since there was no loss of civilian life in our country in either war and no destruction of our cities and countryside. Not only so, but the second world war finally lifted our country out of a prolonged and deep depression and began a period of unparalleled prosperity.

But if we have found it difficult to grasp the destructiveness of war to life and property we have found it even more difficult to grasp the destructiveness of war to the whole fabric of civilization and social life. War in our time has brought the collapse of authority and orderly government; war has brought famine, inflation and economic collapse; war has caused whole nations to disappear and led to bitter civil wars within surviving nations; war has brought the losers to degradation and national humiliation

and a grim desire to seek revenge on their enemies; war has led to violent revolutions of the right and the left; war has brought about the eclipse of all reason and justice and democracy. This is the true face of war in the twentieth century and we are fortunate indeed that so far we have not had to look into it directly.

It is true that after the second world war we came to grips for the first time with the grim consequences of victory and defeat both in Europe and Asia. Not only did we undertake the reconstruction work but we also stationed garrisons in western Europe to forestall a communist takeover like that which occurred in the wake of the Soviet advance into Eastern Europe. We gave military aid to Greece and Turkey. By degrees we came to believe that the greatest task facing us was to prevent communist expansion by building a military wall around the Soviet Union. This conviction became even stronger when the Russians broke our atomic monopoly with the explosion of their first bomb in 1949. And in the same year the communist victory in China followed by the attack on South Korea forced us to see our task as containment of communist power on a world scale.

Changes in Communism

UNFORTUNATELY, we have been so preoccupied with the military and conspiratorial aspect of the communist threat, that we have failed to take account of the changes that have taken place in the communist system in the intervening years and the revolutionary changes taking place elsewhere in the world. First, the successful defiance by Marshall Tito of Stalin's authority in 1948 followed since by China and others, has split the communist bloc of nations on the old lines of nationalism and self-interest. We usually forget that while communism started out as a movement of world revolution, Stalin's whole aim was to bring the world communist movement under Russian control to serve Russian national interests, and in that he succeeded. In any conflict between the interests of some foreign communist party and Soviet interests the latter were always made to prevail. But Tito headed the only communist government in Eastern Europe which had got into power by its own efforts, and the Yugoslav communists had won power primarily because they had harnessed the nationalist feelings of the people against the German invaders. Tito, the successful nationalist leader, would not

knuckle under to Stalin and got away with his rebellion.

Eight years later the Chinese communists, who also had won their revolution without Russian assistance and direction and who had also harnessed the frustrated nationalism of the Chinese people, themselves rebelled against Russian authority. Monolithic communist unity on a world scale is now gone forever. It is nationalism and national self-interest which determine the policies of communist governments and not adherence to an international revolutionary creed. Yet, we do not seem as a nation to have grasped this fact.

The second fact which we have not taken in is the great change which has come over the Soviet Union and eastern Europe since the death of Stalin in 1953 and Khrushchev's denunciation of Stalin's crimes in 1956. Till the death of Stalin Russia was the grimmest police state on this earth: a country numbed by fear and mass terror, a country known for its ruthless secret police, its purge-trials, forced-labor camps and mass deportations. That is no longer the case. Russia continues to be ruled by a despotic communist party but it is a far different place from what it was under Stalin. In its own way the Russian government has begun to show a genuine concern for the welfare of its people, and to place this welfare above other interests, including world communist revolution. Above all, this government has grasped the one basic fact of war in the nuclear age — that no country can win such a war — and is concerned as we are with finding a peaceful settlement of world issues. Yet somehow we have not grasped the great changes that have come over Russia.

Changes in World

IN OUR preoccupation with stopping communism at its borders by military means we have not paid sufficient attention to what has been happening in the former colonial countries and indeed in the whole continents of Asia, Africa and Latin America. In all these countries there has been a struggle on two separate but related fronts. On the one hand there is a struggle to regain national independence, to shake off foreign control, however this control may have been exercised, whether by occupying troops, by settlers, or by business interests. And on the other hand these countries are determined to break out of backwardness and poverty to correct social and political injustices, and to move as rapidly as

possible into the abundant life which modern education, medicine, science, and technology make possible.

These struggles often appear as anti-colonial wars and as civil wars, respectively. Often they are separated, as they were with us, either because independence came a long time ago as in Latin America or was granted on generous terms and in good time by the colonial power, as has been the case with most of the British-controlled countries. But sometimes the two struggles — for national independence, and for modernization and social progress — get hopelessly intertwined into one war which is partly an anti-colonial war and partly a civil war. And that is the confused and tragic situation which confronts us in Vietnam.

For eight years after world war two the French hung on in Vietnam, trying vainly to suppress a national liberation movement with military means. And they failed because the Vietnamese are a tough nation with a determined, well-organized nationalist movement that cannot now be defeated by a foreign army. The French failed because the forces opposing them gathered the support of all those who wanted to end poverty and injustice in the country. This is the kind of war we have inherited, by our own deliberate choice, in open defiance of the Geneva agreement that 17 other nations, including all the major combatants on each side, made to end the war in 1954. Perhaps our decision made some sense in 1954, in the wake of the Korean war and when the full efforts of Stalin's death could not be known and when the split between Russia and China had not occurred.

But in our eight years in Vietnam we have only painfully relearned the lessons the French learned in theirs — all the lessons except the most important one, that a military victory cannot be won. We cannot win because basically what we are trying to do is to retain a colonial domination over an Asian people in a world where it is no longer possible to do this sort of thing. But we have also failed because our various puppet governments, like the ones previously supported by the French, have proved incapable of grappling with the country's problems and have never been able to gain the support and confidence of the people.

A Sorry Tale

NO DOUBT we will win some military victories as we commit more and more of our own troops,

but the price will be high as it was for the French. The French also won sweeping military victories, only to discover again and again that a permanent solution was farther away than ever. And the more the war becomes a straight war of Americans against Vietnamese the more support the enemy will gain because it can claim, and rightly claim, that it is fighting a war of national liberation against a foreign white aggressor.

The more death, destruction and dislocation we cause, the more impossible it will be for our puppet government to hold on to the meagre support it now has. And all the time we play into the Chinese hands, forcing a reluctant Soviet Union to line up with the Chinese, and giving Chinese propaganda the chance to prove that we are what they say we are, ruthless, white, imperialist aggressors.

To a people that has known twenty years of anti-colonial war and civil war all we can offer is more war, more killing, more destruction. Perhaps if we are lucky we shall escape an atomic holocaust and manage to extricate ourselves from Vietnam no more scarred and chastened than the French in 1954. But it will be a long time before we will repair the damage to our reputation as a nation.

Most of all, the whole sorry business shows how far as a nation we have forgotten the sombre lessons of our own Civil War. We have allowed ourselves to think that military solutions are always and in all circumstances the only genuine solutions to problems.

The Senate and House took weeks to debate a simple bill guaranteeing to American citizens voting rights, an issue which supposedly had been settled by the Civil War. During an interlude in this debate they hastened to pass without any discussion a bill giving a blanket endorsement to the undeclared and unjust war in Vietnam. Only three Senators and seven House members could be found to oppose its passage. As Prime Minister Neville Chamberlain once said of Czechoslovakia, Vietnam is "a distant country of which we know nothing" — and, I might add, a country of which we want to know nothing.

Provided we can diagnose the troubles of this country as communism we are prepared to apply the only antidote we know for this trouble — Marines, high explosives and napalm. The real issues of the American Civil War were not settled by the fighting — they are not yet settled in fact. And the real issues of the anti-

colonial and civil war in Vietnam will not be settled by fighting either, least of all when the fighting is to be done by white foreign soldiers from the richest and most powerful country in the world, determined to force a weak and poor country to give up its right to independence and national unity, and the right to order its own internal affairs as it sees fit.

There is not much time left for us to relearn the lessons of our own Civil War, and the lessons of our 8 years in Vietnam. I hope we will have the courage and humility as a nation to learn them before we do irreparable damage to ourselves and to the world we must all live in, or die in.

Fresh Bait, Lures And Other Tackle

By Thomas V. Barrett

Professor at Church Divinity School of the Pacific

I NOTICE that there is a kind of "creeping patriotism" in our national life. Perhaps it began about the time when they inserted "under God" in the pledge of allegiance to the flag. This has never rested comfortably with me because I am never quite sure where in the pledge to insert the words, and because it seems like a belated bit of concern for the divine favor.

After changing the pledge they began to play the Star Spangled Banner at every public function including every baseball game. This might not be a bad innovation if the public knew the national anthem and could sing it; provided the public even wanted to try to sing it. But this is almost impossible, so nobody really tries anymore. In the American League, for example, with a hundred and sixty-four games to play during the season, the Star Spangled Banner must have been played 164 times for each team. There are now ten teams in the league, but of course as two teams play against each other, it must mean that the national anthem was played in five different ball parks every day. Using trigonometry and a bit of calculus, this meant the anthem was played or sung eight hundred and twenty times in ball parks alone.

Since the people can't sing the national anthem, and most bands can't play it very well, a professional vocalist is usually hired to sing it.

The professional, being an average American, doesn't know the piece very well either, and quite frequently has difficulty reaching the high notes. This is rather hard on one's patriotic fervor. A few years ago at a high school commencement where, evidently, nobody knew the anthem we all stood up while it was played on a record. Patriotism doesn't get ahead very fast with this kind of creeping insincerity.

It is quite clear that many Americans don't care much for the national anthem; if they did they would sing it often and know it well. They would sing it at their patio cook-outs, and while they were shaving, or combing their hair. Perhaps we need a new anthem like Dixie, which we love to sing, using less regional words.

I notice this "creeping patriotism" in another area of our life. I call it the switch to the Red, White and Blue Motif. I don't know whether this is something that started at the grass roots, or on the top-policy-making-level, but things are turning red, white, and blue all around us. When the Bay Gas Company came out in Tenneco colors, they had fine new signs in red, white and blue. Then the American Oil Company abandoned their pattern of long standing and came out in patriotic trinity.

Ipana toothpaste changed from red and yellow a few years back to red, white and blue, and the other day I bought some Colgate's shaving cream, just for a change from Old Spice, and it has gone to red, white and blue. This can be dangerous. For the last three mornings I have shaved with Ipana toothpaste, and brushed my teeth with shaving cream.

Looking around the bathroom cabinet I discovered it is beginning to look like a bandstand on the fourth of July. Yellows, greens and pinks are disappearing and the whole array of bottles, tubes, and jars begins to present a uniform decor; Red, White and Blue.

I consider myself a true patriot. I love my country. But I began to imagine the American scene a few years from now, if this "creeping patriotism" is allowed to go its unfettered way. Think of the Pennsylvania R.R. — changing its spots in spite of being a leopard — going from its rusty dirty red to red, white and blue. Think of the Great Northern, giving up its colorful green, orange and gold — it has already touched up its heraldic goat with red, white and blue. Think of the Southern giving up its apple green, and the Santa Fe no longer streaking its red and silver diesels through the Arizona hills.

If there are still railroad trains ten years from now, it may come to pass that whichever way you look across the broad, beloved lands, you will see red, white and blue trains, including all the freights. Then I thought, the worst is yet to come. Consider the day when this creeping patriotism gets to the educational system. No longer the green of Notre Dame, the purple and white of Amherst, the saffron-cerise of Siwash High School — all gone. And every year in the rich season of the autumn Harvard will no longer take the field in Crimson to meet Princeton in Orange and Black. O no! Both teams will take the field in red, white and blue, while the Star Spangled Banner is played through red, white and blue loudspeakers, having been pre-recorded.

I have no moral for this except it is possible to "profess too much", too often. We can make patriotism superficial, and tawdry; we can cheapen it by too common a usage of its symbols, and its rites, just as we can cheapen religion and ignore its real depths by too much attention to the superficial display and the outward emblems.

Whose Highway?

William B. Spofford, Jr.

Dean, St. Michael's Cathedral, Boise, Idaho

THE HYMN has a good beat and we noticed that the members of the E.Y.C. sang it lustily, to the strum of guitars, banjos and basses, during the celebration of the folk mass. None of the singers, whether in the choir or the congregation, had walked any roads of necessity. All of them, on occasion, had tramped the high mountain or low canyon trails. But this was choice and not necessity. After the service, each of us returned to rather comfortable homes and raided the ice-box.

But the opening words of the hymn stuck in the mind as we get our usual heavy dose of summer phone-calls and office visitations:

I know not where the road will lead
I follow day by day,
Or where it ends:
I only know
I walk the King's highway.

Our city is a critical point on the highway complex. To the west is the coast with its possibility of jobs; to the east there always seems to be a sick mother or aging father who needs

care. To the north are some large rowecrop farms where a fellow might get some stoop-labor and to the south there is some warm, dry weather and a chance to earn enough to winter over. Moving along that complex of roads are many of the dispossessed, disoriented, aggressive, beat-down people of our culture. Some seem in genuine need and others have the answers ready to the tongue and a logical, fast patter symbolic of the 'con artist'.

Whatever we do — or fail to do — we are left with a feeling of guilt and failure. If we help out, have we been conned and only aided some neurotic strengthen his pattern of sickness. If we toughen up and say "no", we are haunted by the fact that perhaps He came by and we knew Him not.

They come with many gaits and many languages. There is always the wan, cadaverous guy who has just gotten out of some veterans' hospital or other. "I've been there four months, Father, and I'm trying to get back to Missouri, where my mother is . . . No, the V.A. can't do anything; I put myself into the hospital in Walla Walla, and they only return you to the place of entrance." We had him clean a Sunday school room and gave him a letter to one of our parishioners who runs a restaurant good for one meal, and told him that there is a clean, but simple, mission in town where he could get a bunk for the night. He would have to express his gratitude to the mission by attending their evening and morning prayer service . . . this one said O.K. — most normally they say "to hell with it!"

There is the shrill, demanding lady calling from some truck-stop out on the highway. "Dean? Well, I'll tell you. We're in a bit of trouble. We're on our way to Seattle and the car has broken down and we have no money to get it fixed. Who are we? Well, my husband and three kids. Oh, he's with the kids in the car. Why do you want to talk to him . . . don't you believe me? Oh, the welfare department won't help us out . . . we've been through here before. What? All we want is a new tire and a tank of gas. What? O.K. — and nuts to you."

The voice is melodious and the language is English touched with sweet Spanish. The frame is big and muscular and the side-burns are dark and long. "I'm on my way to the pea-country up around Spokane. They said they were hiring up there . . . but I've got to get there by Tuesday.

Yes, I'm in a car — not much, but it's a car. No, I won't sell it and take the bus. Sure, I'm willing to work a bit for you; what do you want me to do?" He cut the Cathedral lawn and got paid a buck and a quarter an hour and was on his way. Within two hours, four others showed up asking for the same deal . . . "I'm sorry, Mack, but we don't have any more lawn to cut. There's nothing that we can do! No, this is the Episcopal Cathedral — St. John's Cathedral is up there two blocks, see." And off they go.

"I'll tell you, Dean. I'm in a jam, and I've got to get out to the Boeing plant by Thursday. I've been promised a job there. My home parish is St. Swithin's in Central City, Illinois. The rector is Father Charles Applewhite. Yes, he knows me well . . . Sure, go ahead and phone him; he'll tell you he knows me." As we are dialing, he says: "Excuse me a minute. I'm out of cigarettes and I'll just go up the street and get some." He never came back — although it was nice for me to have a phone chat with Charlie, whom I hadn't seen since he graduated from seminary the year before me. Charlie did know the guy, on the same level and basis that I knew him.

And so the procession goes.

"Oh, Lord, if this is You . . . give me a sign which one You really are. If You are sick and neurotic, I'm not helping by falling into the trap and passing You on. If You're on the level, I'm really failing not to give you a cloak and coat and getting You to that point where You'd want to be. But which mask are You wearing . . . and why don't You stay put so that we can get to know You?"

Mea culpa, mea culpa, mea maximus culpa . . . while they walk a highway which is either the King's or the Adversary's.

A Reply to the Right

By **Burke Rivers**

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

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

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- NEW BOOKS -

E. John Mohr
Book Editor

JOURNAL OF A SOUL, by Pope John XXIII; translated by Dorothy White. McGraw-Hill. \$7.95

There is more than one way to approach the subject of religion, more than one way to interpret it. Protestantism, like Scholasticism, and as the heir to the Schoolmen, has tended to narrow down the approach to a purely theological understanding of faith, i.e., a completely rational — and consequently incomprehensible! — explanation of what takes place when men approach God. Ancient Greek religion, and also ancient Hebrew, had a wider and saner view of it; and neither was bothered with a system of theology. Hence both gave their witness to the manifold varieties of religious experience, and found room for artists, poets, psalmists, seers, wisemen, ethical teachers, philosophers, liturgists, compilers of legends and sacred lore, reinterpreters of ancient myths — the phenomena of ancient religion formed a wide and immensely rich field of human interest, and provided a vehicle for divine revelation, certainly in Hebrew religious language, thought, and practice, and also, I believe, in Greek.

It is unfortunate that the Scholastic inheritance of Western Christendom with its antiquated mediaeval science and psychology and its priceless treasure of Aristotelian logic still dominates Christian thinking, preaching, and teaching here in this hemisphere and in Western Europe. Mysticism is strictly "out". No fuzzy edges permitted! Salvation has to be defined — or refined — down to the last thousandth of one per cent. There is only one way of living the Christian life: it is either the thoroughly sacramental or the absolutely non-sacramental, with no middle ground between or any sloppy overlapping! Even our ecumenical movements are overladen with definitions of the "limits" of orthodoxy. Write a book, and find out! Mr. A. will tell you the book is interesting but will not appeal to his group (i.e. if he can help it!). Mr. B. will point out that the book is really meant for someone else, not for his group! Meanwhile, the very essence of Catholicism, its all-embracing comprehension of the good in every point of view, escapes like a volatilized fluid after a few

sessions of theological ecumenism. We really are "not better than our fathers were." They haggled and wrangled over the theological definitions of Christianity which the ancient Church, and the Mediaeval Church, and the Reformation and Counter Reformation had left behind; and we are still troubled by these divisive and contradictory views. Very few persons are really happy, these days, over their religion and "always rejoicing" as they travel onward toward the goal, "the high calling of God in Christ Jesus." It is a question whether reunion can take place, if the principle of some theological lowest common denominator is to be maintained. And one wonders if these are not the standard signs of dissolution, looking backward across the centuries and observing what has happened to other religions which no longer exist.

Now these comments and queries of mine are meant to picture the background of Pope John's life and deed — especially his great, courageous, inspired deed in convening the Second Vatican Council. For Pope John's approach to the problems of religion and the Church, the problems of ecumenicity, the problems of our life in this modern world, was one of the varieties of ancient religion, viz. the purely practical and non-theological approach — what he called the "pastoral." This explains, to a considerable degree, the immense and world-wide response to his approach and appeal, not to Catholics only, or even Christians, but to all men everywhere. His early death, so soon after launching the Council, was simply a catastrophe. It reminds me of the remark a Huguenot friend made in the spring of 1945: "First we lost Archbishop Temple, and now President Roosevelt—both of whom the world desperately needed as leaders if we are to have lasting peace! Truly the ways of the Almighty are inscrutable!" But some men are raised up by God, not to conduct movements and institutions for ample years of constant service, but to launch, with powerful impetus, movements which God expects other men to carry through. So it surely was in this case. Like Moses, Pope John saw the vision of the promised land, but died before he could lead Israel into it.

The book before us describes Pope John in his own words, the private diary which he kept from boyhood. Here the character of the man, truly a man of God, a saint, is reflected by every pen-stroke in this warm *journal intime*. "The main core of the volume is *Journal of a Soul* (as John himself called it: *Il Giornale*

dell' Anima), arranged in chronological order . . . with pertinent letters and prayers." I must say the book is beautifully translated, beautifully edited, and beautifully printed. It is a book to buy and keep for a lifetime — it discloses the inner life of one of the greatest Christians in the modern world.

The upshot is that there is hope for a reunion of the Church, if and when we all share in greater degree this simple, direct, even naive faith of a great lover of God and of ordinary people. One can think of a dozen stories told of him to illustrate further some of the points in this priceless book — his unpretentious humility, his "folksy" attitude toward his family and early friends, his simple but subtle "peasant faith" — albeit *foi du charbonnier* — which carried him through the crises of life as "a diplomat among warriors" during two world wars and finally to the papal throne. True, he was a devout Marian. True, he dedicated the Council, and Italy, and the whole world, to the Blessed Virgin Mary. True, he made a pilgrimage by rail to Loreto and Assisi on the eve of the opening of the Council — Loreto with its "holy house", which was transported by air (long before planes) from Nazareth in Galilee to a tiny village in Northern Italy, to be the shrine of the devout. That does not appeal to Protestants? Of course not. But in a truly "great church" there must be room for the devout and simple—hoping, of course, that education will open their eyes to far more wonders in God's great world than such childish miracles as a house drifting through the air. And hoping, also, that no group starts to coerce the rest of us and demand our acceptance of such tales. But you don't educate people in religion — or anything — by pooh-poohing what they now believe. Phillips Brooks's advice was far sounder: "Be the noblest man that your present faith, poor and weak and imperfect as it is, can make you be"

I know Catholics as well as Protestants who minimize Pope John's intellectual gifts; but he had something greater than intellect, namely love, compassion, understanding, patience, the infinite capacity to find the good, however minimal, in everyone, and the surging enthusiasm which enlisted multitudes of other men in his cause. Pope John was God's special gift to our generation, unworthy as it is. May God also grant that the spiritual genius reflected in this book may widen and deepen as it spreads through all the churches, and ultimately swells

like a spring tide up the remotest shores of earth. The special phenomenon of religion which Pope John illustrates is rare these days, and hence all the more needed: he was a saint. We haven't too many of these in the world today. In our Lord's day, people were wondering if the race of prophets had run out. Today, the problem is more serious: not only prophets but saints are growing fewer.

— FREDERICK C. GRANT

Dr. Grant is Professor Emeritus of Biblical Theology, Union Theological Seminary, New York, and the author, among many works, of "Rome and Reunion", Oxford University Press.

A CHRISTIAN NATURAL THEOLOGY. *Based on the Thought of Alfred North Whitehead.* By John B. Cobb, Jr. Westminster. \$6.50

Many theologians have been preoccupied during the past several decades with human religiousness, whether this is expressed in scientific studies of religion, or in existentialist concern for man's subjectivity as a key to authenticity in life. Recent work in the area of theology, because of the reductive tendencies of this preoccupation with man, have begun to question the validity of using the term "God" as a proper object of theological study.

In contrast a resurgence of interest in the direction of an objective reference for theology has developed. Some theologians feel that this new interest in "natural theology" is an act of desperation on the part of religious thinkers who have been confronted with the possibility that theology has no legitimate subject matter; other theologians, however, feel that it may not be as desperate as some who are themselves the victims of their own theological reductionism, have viewed it. During the entire period when such a reduction was "the" thing in theological circles, concern with a broader perspective never waned in the reflection of some theologians — one thinks particularly here of such scholars as W. Norman Pittenger, Daniel Day Williams and Charles Hartshorne.

Professor Cobb should also be placed in the latter category. Although a young man, he has been concerned with natural theology for several years, and in his book *Living Options in Protestant Theology* he suggested that a new natural theology, based on the philosophy of Alfred North Whitehead, should be projected.

In *A Christian Natural Theology*

he attempts to achieve what he had earlier projected as an important task for theology. A knowledge of Whitehead's philosophy is necessary in order to understand what Cobb is trying to say most of the time. Whitehead's thought is filled with complexity and is expressed in a specialized terminology. It is almost impossible to gain much from this book without first at least having some understanding of Whitehead. At the same time, if the reader is patient, many puzzles are solved by Cobb as the book progresses.

I should think that this book will be a stimulation to future considerations of the relation of theology to philosophies of nature, and perhaps also lead some students to a re-examination of the importance of natural theology as this was expressed in earlier attempts by Lloyd-Morgan, Alexander, Smuts, Temple, and others who were to some degree smothered in the avalanche of Barth, Brunner, Bultmann, and the like.

In any event Cobb should be commended for pointing us in a direction away from theological narcissism towards an objective basis for theologizing.

— JOHN E. SKINNER

Dr. Skinner is Professor of Philosophical Theology, The Divinity School of the P. E. Church in Philadelphia.

PASCAL'S RECOVERY OF MAN'S WHOLENESS, by Albert N. Wells. John Knox. \$4.25

Pascal and Kierkegaard have gained prominence in this century, and the former perhaps deserves a higher place because of his sanity in things philosophical, scientific, and religious. In this book written by a former student of Pascalian scholar Emile Cailliet, the concept of man's wholeness is effectively explored. Dr. Wells is particularly concerned with the implication of *Pensee* 792 which expresses Pascal's view of human existence as a series of three ascending levels or orders — bodies, minds, and the ultimate order of love articulated in Christian revelation.

The importance of these orders is explained as follows: "The Pascalian conception of orders means in the very first instance that reality cannot be intellectualized purely and simply. It must be explained not only in terms of the pure idea but in terms of *personal Presence* as well. It is this personal Presence which gives it cohesion and concreteness. Reality as it appears to the senses is impervious; but the deeper we penetrate into its heart the more the 'unchangeable substratum of

things' retreats before us and is seen ultimately to be a superficial layer. Thus reality points beyond itself — not to a conceptual scheme for its explanation — but to a living permeating Presence in whom 'all things hold together.'"

Those readers who have studied Pascal carefully will profit by this most adequate treatment; those who have not yet discovered the great French thinker can make a good beginning with *Pascal's Recovery of Man's Wholeness*.

— JOHN E. SKINNER

Dr. Skinner is Professor of Philosophical Theology, The Divinity School, Philadelphia.

BOOK NOTES

Young People's Bible Dictionary, by Barbara Smith. Illustrated. Westminster. \$4.50

Westminster was highly praised for Northcott's *Bible Encyclopedia for Children* with its artful design, superb illustrations, and excellent prose (Reviewed Dec. 17, 1964). Westminster has published another word book with more entries, more biblical references, more useful maps, and a chronological chart. Unfortunately, the Smith "Dictionary" is stark. The entries provide only the essentials and there is nothing to excite the imagination. It is satisfactory for the young concerned with research, but for those who want to read and browse and learn a lot incidentally, the Northcott "Encyclopedia" still reigns supreme, and it sells for less too.

L. A. B.

The Cure for Anxiety, by William M. Elliott, Jr. John Knox-Chimes Paperback. \$1

In the first of nine short chapters or sermons, the author addresses himself to the "the cure for anxiety". He explains that a degree of worry is wholesome; too much worry is destructive. However, even though a person should tell himself not to worry excessively, and even though some worry might be alleviated through action, a residue of excessive worry generally remains for which the only cure is religious faith. In a similar fashion he addresses himself to guilt, doubt, tension, criticism, grief and self-pity.

L. A. B.

Prayers in Sickness. Morehouse-Barlow. \$.25 each.

This 16-page leaflet is intended for reading by the sick themselves and to supplement other ministrations. The contents include familiar collects, Bible passages, canticles, Apostles' Creed, and general thanksgiving.

News Notes

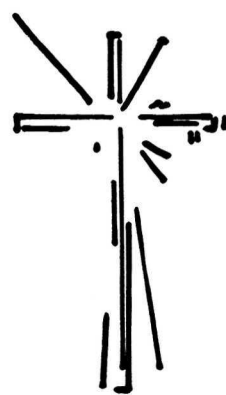
Bishop Crittenden of Erie is a member of a delegation of religious leaders who took off for Vietnam on June 29 to confer with leaders there in an attempt to reduce tensions and re-establish communications. The group represents the Clergymen's Emergency Committee for Vietnam, set up by the Fellowship of Reconciliation earlier this year to work for a cease-fire and negotiations. Before taking off the delegation, consisting of six Protestant ministers, a Catholic priest, a rabbi and three Protestant women, issued a statement. It said they were not making the trip "under the illusion that our visit can work the miracle that would stop the war; we go because we feel impelled to take any step that might conceivably contribute to the slowing down of the terrifying escalation of conflict." The statement observed that the visiting group has no fixed agenda, but "will try to see representatives of as many as possible of the contending forces, and particularly, to make effective contact with leaders of the various religious groups in Vietnam." Often critical of the U.S. policy in Vietnam, the committee said the delegation supports neither side of the military effort, but has the "profound conviction that the war must end and peaceful means found for the resolution of conflict and the establishment of justice." Stressing that the survival of civilization depends "upon the substitution of non-violent means of resolving conflict and war," the statement said that "no man may rightfully abdicate even to government, his responsibility for peace, especially if he is one who presumes to voice the religious conscience of our people."

Bishop Crittenden is chairman of the peace advisory committee of the executive council of the Episcopal Church and vice president of the National Council of Churches. Others in the group, all well-known religious leaders, include: Harold A. Bosley: minister, Christ (Methodist) Church, New York City; Msgr. Edward G. Murray: pastor of Sacred Heart Church, Roslindale, Boston, Mass.; Edwin T. Dahlberg: minister-in-residence, Crozer Theological Seminary, former president of the National Council of Churches; Dana McLean Greeley: President, Unitarian-Universalist Association of America; Jacob Weinstein: rabbi, Temple Anshe Marve, Chicago; President, central conference of American rabbis.

NCC sent three men to Jackson, Miss., to investigate how those

arrested during racial demonstrations were treated. "Concentration camp" conditions is what they called it. A New York lawyer and pastors from Indiana and Alabama spent two hours in the prison compound, where, they said, "We saw with our own eyes fellow countrymen who were forced to remain all day on an absolutely bare concrete floor — denied even the opportunity to stretch out for a moment's rest on mattresses laid out only a few feet away. We saw with our own eyes these individuals subjected to brutal 'gassing,' euphemistically termed a fumigation by Jackson police. We saw, and were ourselves subjected to, a choking, eye-smarting cloud of gaseous fumes 10 to 15 feet high which, emanating from a state spraying machine, rolled through the compound." The

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churchmen told of male prisoners "forced to run a gauntlet — a double line of police swinging clubs and blackjacks." Female prisoners, they said, "were subjected to constant lewd and suggestive remarks, including promises of release in return for sexual favors." The "sadistic practices of the Jackson police and the Mississippi highway patrol" the churchmen said, "violate every law enforcement principle of civilized society and are an affront to human decency. American citizens who have not seen with their own eyes and heard with their own ears what we saw and heard would not believe that such

conditions would be practiced and tolerated anywhere in the United States of America. But these conditions do exist. They exist as a scandal to the nation and as an outrage to God." They called upon the federal government to take whatever steps necessary, including new legislation if needed, to "purge these conditions forever from the national scene."

Catholic Laymen are now hearing what Protestants have been hearing for a long time — clear out of church related organizations and get into secular groups working for civil rights, urban renewal, war on poverty, peace. This was the theme of liturgical week in Baltimore.

Baptists in USSR are not bothered by the government according to a delegation of five attending a congress of world Baptists in Miami. They stick strictly to religion — "bring people to Christ" — and obey the laws of the country.

KKK is now organizing in Great Britain and is burning crosses fixed to the houses of immigrants. Church leaders, including the Archbishop of Canterbury, have appealed to all people to meet the problems of immigration "worthily".

DISCUSS PROBLEMS —

(Continued from Page Six)

of Bridgeport, Conn.; Auxiliary Bishop James P. Shannon of St. Paul, Minn.; Father George A. Tavard, A. A., chairman of the theology department at Mt. Mercy College, Pittsburgh, and a consultant to the Vatican secretariat for promoting Christian unity; Father Lawrence B. Guillot, executive secretary of the Pope John XXIII ecumenical library at the Newman Center of the University of Missouri at Kansas City; Thomas P. Neill, professor of history at St. Louis University, and Msgr. William W. Baum of Washington, executive secretary of the bishops commission for ecumenical affairs.

The Episcopal Church's representatives, besides Bishop Hallock, were: Bishop Edward R. Welles of West Missouri; Bishop John S. Higgins of Rhode Island; the Rev. Arthur A. Vogel, professor of dogmatic theology, Nashotah House; the Rev. William J. Wolf, professor of theology at the Episcopal Theological School; Clifford P. Morehouse, president of the House of Deputies of the General Convention; George A. Shipman, social scientist who is a professor at the University of Washington, Seattle; and Peter Day of New York, ecumenical officer of the executive council of the church.

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- BACKFIRE -

Charles W. Tait

*Assistant Minister, St. Andrew's,
Wellesley, Mass.*

My article gets to Vietnam only after a long excursus on the nature of modern war, changes in the Communist world system, and the struggle in the various parts of the world which we, in our boundless arrogance, condescendingly refer to as "underdeveloped." But so long as our people don't grasp what war is; haven't heard of Tito, Stalin's death and the Sino-Soviet split; and think that troubles in Asia are all the result of Communist insurgency — well, then, the administration's policy of all-out war makes sense. After all, wars are always fought in someone else's backyard, are always won, and are always fought by us in noble concern for innocent people threatened by Communism.

Anyhow, this was not spun out of a preacher's "emotionalism" and "isolation from the hard world of reality." I put in my time as an infantryman in Europe; served with the Counter Intelligence Corps in the occupation of Germany; worked for eight years as an analyst on Communist Eastern Europe with the State Department's Office of Intelligence Research; worked as a missionary in Uganda for two years; and have spent most of my spare time in the last two months reading up on China and Vietnam in French and English sources.

And like the man from Wilkes-Barre who wrote the excellent article recently on the submerged Erastianism of the church I think it is time we American Christians did a little of what we have encouraged Christians in Asia and Africa to do, from our safe distance:

to resist the extreme nationalism of our own people and government and to speak out against crimes against humanity which are crimes, and will be paid for as crimes, even when they are committed by a nation which has convinced itself that it is acting on the highest of Christian motives. And for my money what we've done and are doing in the Congo, Vietnam and the Dominican Republic is criminal.

Editor's Note: The letter is presented to give readers some of Mr. Tait's qualifications for writing the article on page eight. On page thirteen there is an announcement about the article he mentions.

Phil Porter Jr.

Rector of the Epiphany, Cleveland

While I realize that you cannot personally be responsible for all that appears in *The Witness*, I do hope that you are aware of the offense contained in the item under "News Notes" (June 24) regarding Dean Coburn's election in Ohio. This matter is reported flippantly and is discourteous to both Dean Coburn and the diocese of Ohio. Moreover, it is terribly misleading in regard to the "phone call to Cambridge".

Perhaps an apology is due both to Dean Coburn and the Bishop of Ohio.

Editor's Note: The letter was written to Dr. Krumm as chairman of the board of editors who comments: "I do not see anything reprehensible about presenting a man with the mandate of an overwhelming vote even if he is reluctant to be nominated."

My thought was that since Dean John Coburn had declined election in Washington, both prior to and after the balloting, that it would be a fairly simple thing to ask him what he would be apt to do if elected coadjutor of Ohio. It costs both

time and money to hold a special convention — both important commodities in my book. But if an apology is in order check this off as one.

— W. B. S. Sr.

E. Allison Grant

*Headmaster, Grace Church School
New York City*

Permit me to join with others in expressing appreciation of the May 13th and May 27th issues of *The Witness*.

Your coverage of the New York Liturgical Conference, reporting it in the larger context of the liturgical movement, was of a calibre exactly suited to the importance of the event. The articles and editorial in the Church School number were ably written and thought-provoking; making the issue an outstanding one from the perspective to both of schools related to the church and of the church itself.

W. H. Ahlenius

Faculty of Seabury-Western

Just a note to express appreciation to you for the report given on Bishop Hines address to the graduating class of Seabury-Western Seminary.

May we call your attention to a rather gargled report on page 17 of the June 10th issue, in which you announce that David Babin is going to teach homiletics and liturgics at Philadelphia Divinity School. Fr. Babin is joining the staff of Seabury-Western Seminary on September 1st and will be teaching in those fields.

May we suggest that it might be desirable to correct the announcement as it appears in your June 10th issue.

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