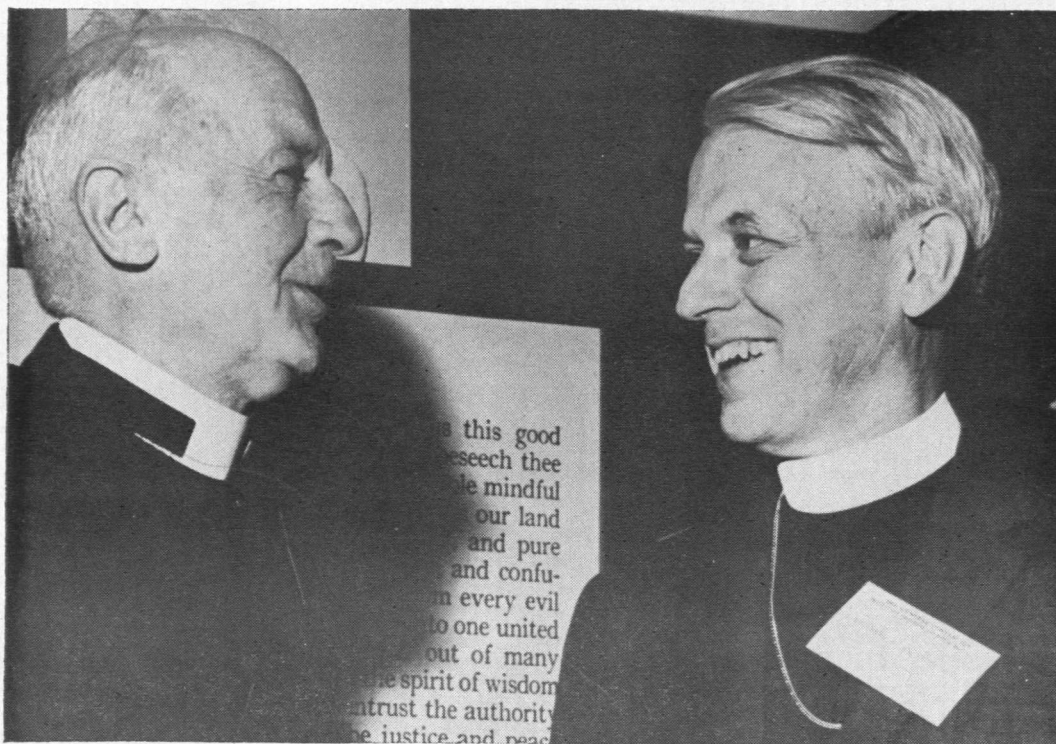


The **WITNESS**

JANUARY 22, 1959

10¢



PAST AND PRESENT

ARTHUR LICHTENBERGER, newly installed Presiding Bishop, is congratulated by his predecessor, Bishop Sherrill. The service of installation at Washington Cathedral is reported on page three with the sermon on page eight

Sermon of The Presiding Bishop

SERVICES

In Leading Churches

THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE

Sunday: Holy Communion 7, 8, 9, 10;
Morning Prayer, Holy Communion
and Sermon, 11; Evensong and ser-
mon, 4.
Weekdays: Holy Communion, 7:30
(and 10 Wed.); Morning Prayer,
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Thursdays and Holy Days: Holy Com-
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Service 12. Daily: Morning Prayer
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Evening Prayer, 5.

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SEMINARY CHAPEL
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day ex. Sat. 12:10.
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and windows.

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For Christ and His Church

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Services of Spiritual Healing, Thurs.,
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11:00 Service.
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Eu. Saturday—Sacrament of Forgiveness
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service.) 11 a.m. Church School and
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ten Noonday, Special services an-
nounced.

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Saturday, Holy Communion at noon.
Wed. and Fri., Holy Communion at
7:30 a.m.; Morning Prayer at noon.
Sunday Services: 8 and 9:30 a.m., Holy
Communion; 11, Morning Prayer and
Sermon; 4 p.m., Service in French;
7:30, Evening Prayer.

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Story of the Week

Arthur Lichtenberger Installed At Impressive Ceremony

★ Arthur Lichtenberger was formally installed as Presiding Bishop in the Washington Cathedral on January 14th. The service, attended by about 3000, was probably the most impressive ceremony ever held by the Episcopal Church.

There were six processions which opened the service, each headed by a crucifer and torch bearers followed colorful banners, with a complement of vergers and marshalls.

Entering first was the cathedral choir, followed by the Missouri procession, consisting of clergy of the Presiding Bishop's diocese.

The third procession included clergy and lay representatives of dioceses throughout the country; the chapter of the cathedral; representatives of the cathedral schools; lay members of standing committees of the dioceses of Missouri and Washington; executives of national Church organizations; representatives of other Churches; the 1925 class of Episcopal Theological School, the Presiding Bishop's class; deans and other representatives of seminaries; representatives of Churchwomen and members of the National Council and heads of departments.

The Washington procession consisted of the clergy of that diocese. It was followed by the Bishop's procession, with about 75 bishops from all parts of the country attending.

At exactly 3 p.m. the arrival of the Presiding Bishop at the west door of the Cathedral was announced by a fanfare of trumpets. In the Presiding Bishop's procession were the officiating clergymen: Bishop Sherrill, the retiring Presiding Bishop; Bishop Dun of Washington; Canon Theodore O. Wedel, president of the House of Deputies; the Rev. Alexander M. Rodger, secretary of the House of Bishops; Canon C. Rankin Barnes, secretary of the House of Deputies; Dean Francis B. Sayre Jr. of Washington Cathedral; the Hon. Stuart Symington, U.S. Senator from Missouri, lector; Bishop Goodwin of Virginia and Bishop Mosley of Delaware, representing the committee on arrangements for the General Conven-

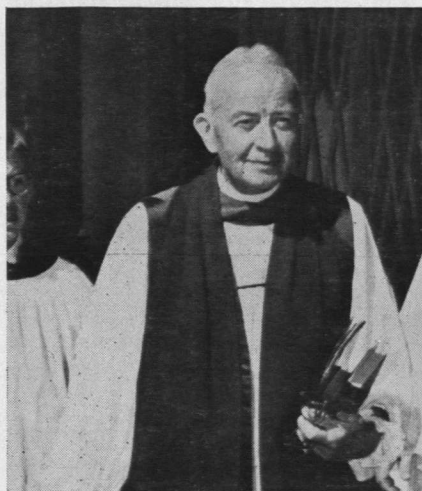
tion; the Rev. W. Murray Kenney, the Presiding Bishop chaplain; the Presiding Bishop.

The oath of office was administered by the dean of Washington Cathedral after being given the Prayer Book from the altar by the Rev. John W. Suter, former cathedral dean and custodian of the Book of Common Prayer. Suter, incidentally had much to do with the details of the service, as he did 12 years ago when Bishop Sherrill was installed. As trumpets heralded the climax of the ceremony, Bishop Lichtenberger was conducted by the retired Presiding Bishop and Canon Wedel, to his official seat in Washington Cathedral, a carved oak canopied stall, 22 feet high, at the eastern end of the choir stalls on the north side of the chancel. Here he was inducted into the office of Presiding Bishop by his predecessor, Bishop Sherrill.

Bishop Lichtenberger was presented to the congregation by Bishop Dun after which he delivered his inaugural sermon, found on page eight of this issue.

Among others attending the ceremony were ambassadors of the countries of the Anglican Communion and scores of representatives of official Washington.

In resplendent robes and occupying honored places in the ceremonial procession were Mar Eshai Shimun, Patriarch of the East in the USA (Holy Apostolic and Catholic Church of the East and Assyrians) from San Francisco, Calif.; Archbishop



BISHOP DUN of Washington presented the Presiding Bishop to the People following the installation

Mampré Calfayan, Armenian Church of North America; Archbishop Athanasius Yeshue Samuel, Syrian Church of Antioch; Metropolitan Anastassy, Primate, Russian Orthodox Church outside of Russia, New York; Bishop Leon Grochowski, Prime Bishop, Polish National Catholic Church in America, Scranton, Pa.; Metropolitan Andrey, Archbishop, Bulgarian Eastern Orthodox Church of America, New York; Metropolitan K. Bohdan, Ukrainian Orthodox Church of America, New York; Bishop Dionisije, Serbian Eastern Orthodox Diocese for the U.S.A. and Canada; Dean Aimilianos Loulousis, Greek Archdiocese of New York; Bishop Zoltan Beky of the Hungarian Reformed Church in America.

Archbishop Philip Carrington of Quebec represented the Anglican Church of Canada.

Among the members of the diplomatic corps were the Ambassador of Liberia and Mrs. Padmore. The ambassador is the Diocesan representative in Liberia.

Among other well-known religious leaders present were Franklin Clark Fry president of the United Lutheran Church in America and chairman of the central committee of the World Council of Churches; the Rev. Roswell P. Barnes, executive secretary of the World Council of Churches; Bishop Kenneth G. Hamilton, president of the northern province of the Moravian Church; the Rev. James E. Wagner of the Evangelical and Reformed Church.

Press Conference

Bishop Lichtenberger held a press conference in the morning when he gave his views on a number of subjects. One of his prime interests will be to further unity; Protestant, Roman Catholic and Orthodox. He declined to predict how long it would take to achieve the goal. He expressed some optimism



DEAN SAYRE of Washington Cathedral administered the oath to the Presiding Bishop

about Protestant unity, and mentioned discussions now going on between Episcopalians and Methodists.

He stressed that Christians should speak out on social and international issues confronting mankind. On interracial justice he said: "We must move as quickly and quietly as we can toward a fully integrated society."

He described himself as a "central Churchman" who could feel equally at home with Anglo-Catholics and Evangelicals.

He said that the Church was "somewhat reluctantly bringing women out of the kitchen" into important tasks. As for women as rectors, he declared that "this will have to wait until later."

PROTEST OFF-TRACK BETS IN NEW YORK

★ Twenty-three Protestant clergymen and laymen expressed new opposition to a proposal for legalizing off-track betting in New York.

Their statement condemning "off-track gambling" was sent to Mayor Robert F. Wagner, Gov. Nelson Rockefeller, and Robert F. Dowling, chairman of the mayor's special committee

studying the suggestion.

The Protestant leaders charged the system with:

- Creating a grave social and moral evil.

- Being basically a scheme for "filching" money from those who should be the first concern of government rather than its prey.

- Embodying the folly of seeking "to prosper government by prospering a virulent parasite in the body politic."

- Undermining the health of democracy by daily teaching the community through government example and precept the "very antithesis of thrift and industry."

- Corrupting a sound public economy "by promoting the sophistry of getting wealth without labor and success without merit, and encouraging the fundamentally immoral belief by the people as a whole in gambling as a source of family revenue."

Earlier, the Protestant Council of the City of New York urged the mayor's committee to abandon the proposal after describing it as a moral, spiritual, and economic evil. The mayor claims that a tax on off-track betting would help balance the city's budget for the fiscal year beginning next July 1.

"Instead of creating taxable resources," the Protestant churchmen said, "the proposal would diminish them by diminishing the community's purchasing power and, through eroding civic responsibility, reduce voters' pressure for economy, efficiency, and honesty in government itself."

The Rev. Hugh D. McCandless, chairman, Christian Social Relations Department, Diocese of New York; Dr. Gardner C. Taylor, president, Protestant Council; and the Council's five divisional presidents, were among those signing the statement.

Ancient Manuscripts Discussed

By Biblical Scholars

★ Publication of two recently-discovered ancient manuscripts of St. John's Gospel, one in Greek and the other in Coptic, was reported at the American textual criticism seminar held in connection with the annual meeting of the Society of Biblical Literature and Exegesis.

One of the manuscripts contains the latter portion of John in Greek and dates from about 200 A.D., and the other, most of the Gospel in the Bohairic dialect of the Coptic language, written in the fourth century.

Their publication was announced by Bruce M. Metzger, professor of New Testament language and literature at Princeton Theological Seminary.

He also disclosed the acquisition of another ancient Coptic manuscript—the First Epistle of Peter in the Sahidic dialect—believed to date from the third century; and three-fourths of the commentary of St. Ephraem on an harmony of the Gospels which weaves together into one narrative the four separate Gospels. The commentary is the Syriac language and dates from about 500 A.D.

The Epistle was obtained by the University of Mississippi and the commentary by Sir Chester Beatty, a British collector of antiquities.

Metzger, chairman of the seminar, which comprised Protestant, Roman Catholic and Jewish scholars, said the Greek fragments of John's Gospel were published by the Bodmer Library of Geneva, after it had acquired them from an antiquities dealer in Egypt. These fragments, nearly 1,800 years old, are part of the Papyrus Bodmer II, the oldest known

manuscript of any considerable extent of the Greek New Testament, he said.

They are surpassed in age, he noted, only by a small leaf of papyrus containing a few verses from John's Gospel, now in the Rylands Library of Manchester, England, which is usually dated in the first half of the second Christian century.

Metzger said the text of the Bohairic Gospel of John, comprising 52 folios, was published recently at Louvain, Belgium.

Turning to the Sahidic codex, the professor said it is the only complete copy of Peter's First Epistle in that dialect. He also said that there is no earlier copy of the Epistle extant even in Greek, the language in which it was originally written.

The Harmony — subject of the 1,500-year-old St. Ephraem's Commentary — Metzger said, was prepared in the second century by Tatian, an Assyrian, and was known only through secondary sources.

So little was known of the Harmony, he explained, that during the 19th century some scholars even denied that Tatian had ever made such a compilation. The commentary makes extensive quotations from Tatian's Harmony, Metzger said.

Dates of Scrolls

Dates of Biblical scrolls and other fragments found in recent years at Qumran, Jordan, near the Dead Sea, were debated at the annual meeting of the society.

The issue was disputed by two Jewish scholars: Robert Gordis, professor of Bible at Jewish Theological Seminary, New York, who placed the writings in the early Christian

era, and Solomon Zeitlin of Dropsie College, Philadelphia, who dated them from the eighth century or later.

Using evidence from the manuscripts, Gordis maintained that the Masoretic or traditional Hebrew text of the Bible must have preceded the scrolls and fragments. He argued that the accepted text of the Masoretic version, which forms the basis for the Old Testament for most Christian Churches, dates from the reign of Queen Salome Alexandra of Judah, 76 to 69 B.C.

Zeitlin challenged this thesis of his one-time pupil and stated his own case for a much later date. The spirited exchange ended when Gordis observed that the finding of more ancient manuscripts might settle the question.

Another Biblical theory was advanced by Floyd V. Filson of McCormick Theological Seminary, Chicago. He speculated that the un-named "beloved disciple" mentioned in the Gospel of St. John (19:26) was not the writer himself, as generally accepted, but Lazarus, at whose grave Jesus wept before raising him from the dead (John 11:35).

William A. Irwin of the University of Chicago and Southern Methodist University, outgoing president of the society, reaffirmed in an address the religious impartiality of Biblical scholarship.

Elected new president was Robert M. Grant of the University of Chicago, son of Prof. Frederick C. Grant of Union Theological Seminary, a former president of the society.

BISHOP OF CUBA SAYS ALL WELL

★ Bishop Blankenship has reported that the revolution in Cuba has caused no loss of life or property to anyone connected with the Episcopal Church.

Protestant Churches of Europe Promote Closer Relations

Bishop Otto Dibelius of Berlin, chairman of the Council of the Evangelical Church in Germany, told some 120 Protestant Church leaders from both sides of the Iron Curtain that European Churches must display "dynamic cooperation" to rebuff secularization.

The bishop, a co-president of the World Council of Churches, addressed the first Conference of European Churches, assembled to help promote the consolidation of Protestantism in Europe and bring about closer relations among European denominations.

Referring to the wide-spread feeling that European tradition today is like a "tired old man," Bishop Dibelius said many people fear the continent has no future. "That is where the Communists get their triumphant certainty of victory," he said. "Soviet Premier Khrushchev has always declared with brutal directness that our grandsons will be incorporated in a Communist mass civilization."

Dibelius reminded the delegates that the "heritage of European Christianity" contains many God-given gifts. "We are all responsible for them," he said, "and they must not disappear because we all become Americans or Soviet subjects."

The most distinct contribution of European Protestantism, the bishop continued, is "emergence of the idea of the responsible individual Christian person."

He also emphasized the need for practical ways of cooperation among Churches and the importance of finding new means of reaching modern men

and calling them to repentance and faith. "A good interpreter especially must be able to make even a boring preacher become interesting and alive," he said.

Lutheran Archbishop Jaan Kiviit of Estonia also addressed the delegates. He urged intensified Church efforts to help underdeveloped countries. "European Churches that have experienced more than other Churches in the world what war is," he declared, "should announce clearly that war must cease to exist according to God's will."

Among other speakers were Egbert Emmen, general secretary of the Netherlands reformed Church and Bishop Hanns Lilje of Hannover, chairman of the United Evangelical Lutheran Church in Germany. These two men, together with Archbishop Kiviit, and the Rev. Hans Heinrich Harms of Geneva, associate director of the World Council of Churches' study division, formed a preparatory committee which helped organize the conference.

W. A. Visser 't Hooft of Geneva, WCC general secretary, was among leading representatives from more than a dozen nations who attended. Bishop Zoltan Kaldy, newly-installed head of the Southern District of the Hungarian Lutheran Church, was a member of that country's delegation.

The Russian Orthodox Church was represented by Leo Pariiskij, a lay theological professor. He said on his arrival that future prospects of Russian Church participation in the World Council were brighter now than even, in spite of some reservations regarding policies.

The Conference was formed

at Liselund, Denmark, in 1957 by representatives of Protestant Churches in ten countries of Eastern and Western Europe. Its theme was "European Christianity in today's secularized world."

East Representatives

More Polish, Czech and Hungarian Protestant Church representatives were assigned to subcommittees after Martin Niemoeller, president of the Evangelical Church of Hesse and Nassau, Germany, charged the groups with being "too Western."

The conference, assembled to help promote the consolidation of Protestantism in Europe, also voted to reshuffle at least one sub-committee chairmanship. These measures were taken despite a speech by Bishop Hanns Lilje of Hannover who attempted to justify the original composition of the subcommittees.

Four sub-themes were adopted to guide discussions aimed at bringing about closer relations among European denominations. They were encounter of the Christian faith and modern techniques in Europe; end of the Constantinian era in Europe; past and present contribution of Eastern Orthodoxy to European civilization; and what have the European Churches in common in their heritage and present responsibility?

THE GOOD IDEA DEPARTMENT

★ When the Rev. Donald L. Campbell was instituted as rector of Epiphany, Bellevue, Pa. by Bishop Pardue the ancient custom of "Pounding the Rector" was revived. Each family brought a pound of some commodity—sugar, flour, coffee—and presented it to their new rector at a reception following the service.

EDITORIALS

Lord and Giver of Life

ARTHUR Lichtenberger, Presiding Bishop, had he wanted a text for the sermon preached at his installation, might well have taken it from the Nicene Creed:

And I believe in the Holy Ghost, the Lord, and Giver of Life, who proceedeth from the Father and the Son; who with the Father and the Son together is worshipped and glorified; who spake by the Prophets:

Truly, the invigorating wind of the Spirit found expression in the person of our new leader to refresh and empower us, so that we will think; we will decide; we will act.

The sermon argues well for the days ahead, not only for the Episcopal Church but for worldwide Christendom where his influence, like that of his predecessor, will be increasingly felt.

Pressing Questions

WHAT are the most important matters before the Church today? Our editors met last week to discuss the question, with no attempt to find answers but rather with the hope of raising a number of questions to be discussed in these pages by Church leaders from varying points of view. Here they are:

● Are we to continue to exist on this earth?

The Presiding Bishop, in his installation sermon, said "the world is headed apparently toward self-destruction." If so, what are we to do to prevent it? If so, should it alter our day-by-day living?

● Church-State Relationships.

Western Christendom has expressed itself on this on many occasions, most recently in the

pronouncement by the World Order Conference. Nevertheless it is evident from the report of the U.S. state department that the more than \$128-million in relief given by the Churches in 1958 (Witness 1/8) actually made the Churches an agency of Western nations—notably the U.S.—in the Cold War.

● Integration.

There are at least three viewpoints on this matter:

Those who are militantly opposed

Those who are as militantly for it—and now, with no compromises

Those who are for it but let's take our time

● Theological Education.

Here also there are at least three points of view:

In the Seminaries which meet the standards of Canon 30 there are those who contend that students should be limited to the academic subjects prescribed by Canon 29. Others maintain that clinical work during seminary days is desirable, if not essential, to prepare men adequately for the ministry.

There are also seminaries which do not meet the standards of Canon 30—notably in the dioceses of Lexington, Long Island and Michigan. Those responsible for these schools believe (1) that they are necessary because of the shortage of clergy: (2) that they are giving adequate training. Others maintain that they allow men to enter the ministry without that high quality of training and scholarly distinction which is traditional in the Anglican Communion.

Other questions were discussed: religious education in parishes, for instance, where there are wide differences of opinion. Readers, we hope, will raise other matters which they think should be discussed.

Meanwhile we have asked leaders of the Church to write articles on these four subjects for forthcoming issues.

The Sermon at The Installation

By Arthur Lichtenberger
The Presiding Bishop

AN OCCASION like this in the life of the Church is a moment of thanksgiving and hope. It is a time for remembrance and expectation. This double response to God's mercy and demand is always centered for us in the present moment, in the opportunities and tasks that immediately confront us, in our situation as it is now. This is what we say repeatedly in the General Thanksgiving, "Almighty God, Father of all mercies, we, thine unworthy servants, do give thee most humble and hearty thanks for all thy goodness and loving-kindness to us, and to all men . . . And, we beseech thee, give us that due sense of all thy mercies . . . that we show forth thy praise, not only with our lips, but in our lives, by giving up ourselves to thy service." A due sense of God's mercies; the offering of our selves to his service, this is the pattern and the substance of the Christian life.

So first of all we give thanks to God that he has brought us here today. We think of God's goodness to us in our own lives, of his gift of the Church and what it has meant to us to be members of Christ's Body. We give thanks for our own Church, for all who have served and loved her and who have made this day possible for us. In particular now we give thanks to God for the ministry of Henry Knox Sherrill as our Presiding Bishop these past twelve years, for his vision, his courage, his utter devotion to the work he was given to do.

This time of transition, of the induction of a new Presiding Bishop into his office, is not of great significance in itself. Or to put it more precisely, the focus of attention now is not the person of the Presiding Bishop, whoever he may happen to be, but the continuing life of the Church. I do want to say, however, now that I have been given this responsibility, how grateful I am for the encouragement and support of so many friends. This encouragement and support and the strength that comes from your prayers will sustain me.

But, as I have said, it is the continuing life of the Church that gives this service of installation its significance and its meaning. And we see clearly, particularly at a time of transition such as this, that whatever God calls his Church to do,

however impossible of accomplishment the tasks before us may seem to be, we are to face this call neither with confidence in our own strength or with fear because of our own weakness, but rather remembering what great things God has done for us already, we believe that he has better things for us in store.

In St. John's Gospel, in the fifteenth chapter there are some words of our Lord which say this concisely. "You did not choose me, but I chose you and appointed you that you should go and bear fruit and that your fruit should abide." These words are spoken to each one of us, and to us all together in the Church. We have been chosen, we have been appointed, we are to bear fruit, and our fruit is to last.

Initiative With God

BUT do you see the point, the whole point here and everywhere in the New Testament? That the initiative rests with God and not with us? Whatever we do is all response. "Herein is love, not that we loved God, but that he loved us." It is true that responsibility is laid upon us in the Church. We have been chosen, and appointed, and we are to bear fruit. But it is God who has chosen us, it is God who has appointed us, it is the fruit of God's Spirit that will be produced in us. And this is the deepest root of our thankfulness. For where would we be and how would we feel, if having been chosen and appointed, we were left to our own devices?

So our hope and expectation as we look at what we must do now and in the days ahead, come out of the very nature of our gratitude to God. St. Augustine has expressed it. "It is not that we keep his commandments and that then he loves us, but that he loves us and then we keep his commandments." Without his love God's commandments are impossible; with his love they are still beyond us, but our striving is no longer losing. In the assurance and confidence of God's love there is, as T. S. Eliot has said, for us "only the trying. The rest is not our business." This is to live in faith and leave the issue to God's wisdom.

The Proper Question

WELL what then of the trying, what of the effort required of us that we may bear

fruit? I speak now of the responsibilities that are before us as a Church at work in this country and in lands overseas. The opportunities are so great and all that we have now to meet these opportunities seems so inadequate. How can we do what needs to be done? This is the question we usually ask, but surely it is the wrong question.

A bishop in an overseas missionary diocese tells how he visited a village for the baptism of the first group of converts. The new Christians were ragged, illiterate, slow to respond. "One of those waves of unbelief comes over me", he said. "What shall we ever make of them? Then at once I am ashamed. Who are those keen eager young men moving quietly among them? They are from the same village. A year ago they were as unpromising as these. The question what can we make of them is the question of an unbeliever; the proper question is what can the Holy Spirit make of them."

And that is the proper question for us as we face our responsibilities. Not, how can we possibly do what needs to be done? But what can the Holy Spirit do through us when we are open and humble enough for his action? The answer is: he can make us witnesses to Christ, he can bring forth fruit in us, fruit that will abide.

This is our deepest need, to believe this and to live by this. All our programs, all our plans without this are what Carlyle called "quaint galvanic sprawlings", and many people quickly see them for what they are: mere schemes and devices. I do not want to be misunderstood. Plans and programs and united effort are good and necessary. In our parishes and dioceses, in National Council and General Convention we must be familiar with both our resources and the opportunities before the Church and then work to develop our resources and make them available. This is not the time or the place to speak of this in any detail, but all this is a necessary part of our effort; this is to clear the way so that we do not through ignorance and unreadiness hinder the work of the Holy Spirit. Yet whatever we do, we know that the fruit which we are to bear is primarily God's work, it is ours only as he works through us. So if we let the invigorating wind of the Spirit refresh and empower us, then we will think, we will decide, we will act. It is for this that we have been chosen, appointed.

There are two words which have been in my mind constantly these past few months as I have

been thinking about the task of the Church in our day. All that we were concerned with at the Lambeth Conference centered also I think in these two words; they are essential to the very nature of the Church.

Mission

THE first word is mission. The Church has a mission, it is the mission, it is sent to serve God in the world. This is the only work it has: to be the channel through which God makes himself known, to be the obedient servant of God. But what does it mean for the Church to obey God now in this present world, this angry world, this world so afraid, heading apparently toward self-destruction?

The answer can be found only in the midst of the actual circumstances in which we live. The answer can be found only by a repentant Church, a Church always aware that it stands under God's judgment, that it is a means not an end, a Church always living in expectation of a renewed life. But we must know how to read the signs of renewal. For example. All over the Church we are building many new churches and parish houses and establishing new missions. Is this a sign that we are bearing fruit that abides? It may be. But this kind of activity in itself is not renewal. We cannot be content with this and say, here is sufficient proof of our obedience.

A good many years ago during an earlier building boom one of the great denominations of our country was building a new church a day. Then when Robert Ingersoll said in a public lecture that "the churches were dying out all over the land", a telegram was sent to him by a leader of that Church saying, "We'll make it two a day." If a serious critic of the Church says that the Church has little relevance to the daily life of its members the answer cannot be: then double the number of communicants. How true it is that "there is only one place at which a genuine renewal of the life of the Church can take place, namely at the point at which its mission of transforming the world is being fulfilled. The only real renewal is a healing and saving manifestation of the power of love in open and courageous encounter with the world."

In The Center

THIS is the mission on which the Church is sent and it carries us into every part of the world and into the whole of life. This means that the Church comes to man not in his extremity

at the point where all else fails. The Church stands not on the outskirts but in the center of the town. We do not live in a world of worship and piety apart from the world we encounter in office or factory, at home or on the street. The gospel speaks to the totality of life; all that we do individually or together, stands under the judgment of God and all our ways are to be conformed to his will.

We can establish many new missions, we can baptize and confirm large numbers of people, we can have standing room only at our services, but unless we know that we are in the Church in order that we may praise and serve God in the world and that it is this effort which constitutes obedience, then what we are doing is woefully inadequate. This is to lock ourselves in, this is to make the Church irrelevant.

The encounter of the Church with the whole man and with the whole of life brings perplexities and uncertainty and suffering, but this is also the way of joy for to obey God is to enter into an exciting adventure. So we work for the transformation of the world knowing quite well we can never accomplish it. But we make our decisions—that is live our faith—in the conviction that the world into which God has entered with his redeeming power will in his own time be transformed, and the kingdom of this world will become the kingdom of our Lord and of his Christ.

Unity

THE mission of the Church. The other word is unity. Whatever may be our convictions about the right approaches to unity, all of us surely pray that the Church may be visibly one. There is one body and one Spirit, one Lord, one faith, one baptism, one God and Father of all. The Church is one in Christ Jesus. Over twenty years ago in Edinburgh at the Second Conference on Faith and Order this essential unity was affirmed. "We are one", those Christians said, "in faith in our Lord Jesus Christ, the incarnate word of God. This unity does not consist in the agreement of our minds or in the consent of our wills, it is founded in Jesus Christ himself."

This is the unity God has given us. But we have broken that unity and how greatly our witness is weakened because we are divided. How hard it is for a divided Church to bear witness of the one Lord to a divided world.

HERE again our part is to clear the way so that God may lead us into that unity which belongs to the Church of Christ. I believe we

are finding our way, by God's grace, into a deeper unity within our own communion. We are coming to understand more clearly what it means to belong to a Church which is both Catholic and Reformed. This is not an uneasy compromise which will have to be resolved eventually one way or another. It may appear so, with those who call themselves Catholics or Evangelicals each contending for his own tradition and often contending against each other.

There is a far better way. It is not necessary that some be Catholics and some Evangelicals; each of us can know and manifest in his own life that comprehensiveness which we so greatly cherish. The two parts of our heritage are not incompatible and opposed elements, but are essential aspects of God's truth. They are, as F. D. Maurice said, "signs of the kingdom of Christ." This is a rich inheritance we have, can we not accept it all and grow in our understanding of it? Pray then, that God may lead us into a renewed and deepened unity among ourselves, and be a worker for unity among your own brethren.

And then beyond our own Church, beyond the Anglican Communion, we long for the unity of all who believe in the Lord Jesus Christ. The unity we desire is the fulfillment of the unity we have. This is the unity given to us by Christ in his act of self-giving: "And I if I be lifted up will draw all men unto me." Unity is not something which is to be fashioned and put together by us. The Church of Christ in its essential nature is one, as Christ himself is one. Yet here as in our own lives the requirement is laid upon us to become what we are. We are one body in Christ, but we must constantly pray to be delivered from fear and inertia and despair; and work that we may so enter into that unity that it becomes visible and operative in this world. Surely this is not a concern and activity for those who happen to be interested in Church unity; this is inseparable from the mission of the Church.

Day of the Lord

SO AS God's thankful people we dedicate ourselves anew to the mission of the Church and to the search for unity. We have before us an opportunity unique in the history of the Church. If God is the lord of history, as we believe, then we cannot think that this time is some terrible mistake. This day, as every day, is the Day of the Lord. And so we rejoice that God has brought us to this time, for it is his

time and therefore a good time and we pray that we may be penitent and humble and open so that God may use us for his purpose.

When we are fearful then, or hesitant or dismayed, when the tasks seem far beyond our

strength; or when we are confident and assured, let us take heart and remember that it is God who has chosen us, God who has appointed us, God who will bring forth fruit in us. And to him be the glory and the praise for ever and ever.

Answers To Insoluble Questions

By F. H. Cleobury

Clergyman of The Church of England

I PROPOSE to deal with the first two questions together, for I do not think they are really separate questions (see below).

To ask "when man's soul first appeared" is only a way of asking when man at first differentiated between good and evil, first appreciated beauty, first became self-conscious, first asked how he came to be, first became religious.

We need not conceive the soul as an entity or substance underlying, as it were, and causing these distinctively human mental capacities.

To say that we have souls is not to say that there is an entity inside us which makes us appreciate beauty and behave morally and religiously. It is merely to say that we do these things.

We think of the evolutionary process as slow and continuous. But a continuous change of any complex system can, without any external interference, produce sudden changes.

A trickle of powder into a scale-pan can be strictly continuous; the same number of grains may fall each second. But there comes a moment when the balance is tipped, and this is, in a sense, a discontinuity.

There can be little doubt that the emergence of all those human capacities which we attribute to the soul took place suddenly and more or less simultaneously—if we interpret these adverbs against the background of the vast geological ages. But I do not believe that this sudden emergence was due to God's intervening, and inserting

A Doctor Asks Questions . . .

As a Christian doctor with a good training in science and scientific method, I have never been able to answer the following questions in a way that is equally sound on religious, philosophical and scientific principles.

● Where in the course of the evolutionary development of man is it reasonable to assume that his moral sense first appeared? i.e., when did man first differentiate between good and evil?

● When in the course of evolution is it likely that man's soul first appeared?

● As I go round my mental hospital and see the wrecks of humanity in it—men with frightfully warped personalities, men with nothing but their animal natures, people who through no fault of their own have no sense of right or wrong—I wonder how they can fit into God's scheme of things, more particularly as regards their souls. It is hard to believe that some of them have any souls at all. It would be more reasonable to assume that they have no souls than to assume that their warped and perverted personalities and souls will have to appear as such on the last judgment day. If there is any evolution in the individual's life, as I am sure there must be, I fail to see how any development can have taken place in the spiritual life of many of them—it would seem that there is no spiritual life there to undergo development.

..I am sure that these questions have been asked and answered many times before, but I have never been fortunate enough to come across satisfactory answers.

a new type of entity, a soul, into organisms previously without such entities.

But an evolutionary process, as Aristotle saw so much more clearly than many 19th-century scientists, is something very different from a series of changes produced by blind chance or by a mechanical causation in which the later stages are, in principle, predictable given a knowledge of the earlier stages alone.

To understand a mechanical process, all you need to know is the earlier stages and the blindly causal law of the changes. You can then predict any later stage, as astronomers predict eclipses.

But to understand a truly evolutionary process, it is essential to know the final stages. No one knows what an acorn really is without knowing about oaks. Part of the very definition of acorn is potential oak. But there is no reason whatever for believing that from a purely mathematical knowledge of the atomic structure of acorns one could predict oaks without any prior experience of oaks.

In the evolutionary process from amoeba to man there is emergence or creation of what is strictly new. There is as much need to postulate God to account for an evolved humanity as to account for a human race created on the sixth day.

When you have a continuous evolutionary process, the drawing of a line must always be in some measure arbitrary and verbal. But the third question before us reveals, I think, that the enquiry as to the drawing of lines is prompted by the question of human survival of bodily death. It refers, for example, to the judgment day.

Now I do not think there is any insuperable difficulty here. The line, from the standpoint of an enlightened Christian faith, is not between the whole human species as such on the one hand and sub-human species on the other.

We do not have to ask, for example, whether *Australopithecus* or whether *Pithecanthropus erectus* had an immortal soul. It is a line to be drawn between human individuals.

An individual either does or does not know the difference between right and wrong, does or does not appreciate those values which we class as spiritual.

Alive to God

EVEN here, of course, we might occasionally find difficulty in drawing a line, but it is possible to be even more precise. An individual

either is or is not, to use Christian language, alive to the things of God. Either he is seeking God or he is not.

Either he is looking for a spiritual life beyond the grave or he is content with the notion that we have only one life to live. Either he is willing to pay the price in self-discipline and self-sacrifice or he is not.

Now it is, of course, quite open for us to say that since we believe in the goodness of God, we believe that every created being endowed with a human body—including mentally deficient—will, in a future life, be able to develop to the full all the capacities which either he will not or he cannot develop here.

Tennyson said that we trust

That nothing walks with aimless feet,
That not one life shall be destroyed,
Or cast as rubbish to the void,
When God hath made the pile complete.

Some feel that their faith in God requires them to believe this. I myself do not feel this.

To begin with, I see no moral problem in the belief that a tiger is denied a life in the world to come. Indeed, what is there to survive?

Personal identity and continuity are constituted by self-conscious memory. The animals have no personal continuity and identity in this life; talk of their continuing it into the next life is meaningless.

The only rational belief in survival is the belief that beings who are capable of developing—are actually free to develop—moral personalities in this life are capable of surviving death.

This does not mean that even all normal or sane human beings are inherently immortal. We are free to accept or reject eternal life. I see no moral difficulty in holding that an essential condition for surviving death is a conscious desire to do so prompted by a longing to live more fully that higher life of which we get but passing glimpses here.

The foregoing will suggest our approach to the answer to the third question. The question refers to people who through no fault of their own have no sense of right or wrong. But tigers—and cholera germs for that matter—through no fault of their own have no sense of right and wrong.

The existence of non-moral human deficient does not create a greater moral problem than that of the non-moral pre-human species, and we

do not pity a horse for not being moral, not appreciating Bach or not conceiving of a higher life beyond the grave.

We need not, of course, equate all mental deficiencies to animals, for deficiency is a matter of degree, and some measure of deficiency may be compatible with the development of moral and spiritual qualities.

From my experience of mentally deficient—and many years ago I spent 18 months on the staff of what was then called a county asylum—I think it is their relatives who need our sympathy and help more than the patients themselves.

The questioner speaks of the bad cases as having animal natures. But it is bad metaphysics to imagine a nature and a soul-substance as two separate entities.

Problem of Evil

THIS is the straight answer to the third question as actually worded. But behind the question there is, of course, the problem of evil and suffering, and I shall not be expected to give a short and easy answer here.

But my answer may be misleading unless I briefly outline what I feel to be the distinctively Christian contribution to the problem.

But first I would state my conviction that most sensitive thinkers, and this is especially true of detached and sheltered thinkers, tend to an exaggerated estimate of the amount of actual suffering in the world.

There can be no doubt that the lower in the evolutionary scale the organism, the less its capacity for pain, both physical and mental.

Throughout the whole scale it is broadly true that to be alive is to want to be alive. And among human beings, who suffer more than any other species, the attitude of people more concerned with living than with thinking about living is expressed in such popular proverbs as "Life is sweet," to say nothing of the sub-Christian philosophy "You have only one life to live; make the most of it while you can," and the politicians' habit of clinching their arguments by "Our very existence is at stake"—all of which reveal the assumption that human life is a good thing.

A really logical thinker who felt the scheme of things bad enough to rule out the possibility of a good God would advocate race-suicide.

But there is still a problem to be faced; one cannot read the third question without asking

why the waste, the purposelessness, the dreariness—to say nothing of the sorrow.

Time-Conditioned

WE SHALL be on the track of the answer, so far as the human mind can find it, if we reflect on the implications of the fact that our finite outlook on reality is conditioned by our time-awareness, and if we see the relation of this to the Christian doctrine of the Eternal Son or Logos.

I shall assume, for I have not space to argue the point, that we accept the fact that God's awareness of reality transcends the time-form which conditions ours.

We see the universe as an endless series with the past gone forever and therefore non-existent and with the future not yet actual. For us, only the momentary present is actual. But for God all reality is actual.

Now this entails that the knowledge of reality of which we are capable is limited in a specific way, it is dialectical. The fundamental concepts by which we know reality are opposed, as it were, by their opposites.

In our anthropomorphic way we think of God as infinite power, but under the time-form this must be omnipotence, a potency which works through means to ends, and achieves the ends gradually. If God got his way in a flash there would be no time-existence.

God as seen at work in time is, essentially, seen as opposed, hindered, and even thwarted. Therefore he suffers. Goodness—God's or man's—can be revealed only in a long-drawn conflict with evil. Goodness without an opposing evil would not be goodness but innocence.

And the fight between good and evil includes a fight for purpose against purposelessness and waste, for system against chaos. And the highest joys, as Matheson puts it in his hymn, can only "seek us through pain."

Christian Dualism

"EARTH'S sweetest songs" as Shelley reminded us, "are those that tell of saddest thought." And the joy of which C. S. Lewis tells us in *Surprised by Joy* "must have the stab, the pang, the inconsolable longing."

Christian theology is, in one sense, dualistic. Whenever we talk of God, whenever we conceive of his acting in the time-process, we are talking and thinking of God as revealed in the time-process—the Son or Logos.

The dualism is not, of course, final or absolute. God himself sees the unity, the reconciliation,

and since we are made in his image we can so far transcend our limitations as to know the formal or logical characteristics of the divine awareness.

We know, for example, that there are no contradictions in the divine awareness, for all contradictions, all mysteries are only apparent; they cannot inherently and objectively characterize reality, and by definition God's awareness is reality-awareness.

But this formal knowledge is all we can have. As we cannot transcend time we cannot attain a realization—an emotionally satisfying insight—into how the reconciliation is made. All our emotional realization of God is of God the Son, the humanity in God, God as revealed in the time-process as always opposing evil and suffering with us.

So when we come back to our mental hospital, we must not say that God ordains the waste, the disorder, the futility, the pain of it all.

God is for us the eternal Christ, and we know him as sharing our sorrow and inspiring our determination to fight it all. May we say that God permits this evil? Only in the sense that there must be a formal, an ontological, solution to the contradiction.

But we must not say that God as revealed to us—God as we know him—God the Son, permits it. It is certainly false to picture God as looking down from heaven and saying "I think I shall permit that Sarah Jones shall get polio, and that Tommy Smith shall be mentally deficient."

But is God the Son merely a human concept? Does it answer to nothing objectively real in God? Certainly not. Just because God is the absolute, his awareness must include ours. That is the truth in the old Greek conception of the Logos, and the Hebrew notion of a wisdom as God's agent in creation.

And it is a justifiable, indeed inevitable metaphor to say that the Son reveals God whereas the opposing evil distorts him. The good goes deeper than the evil.

Don Large

BEARDED Commander Whitehead, the famous Schweppes man, was addressing a group of British industrialists who were interested in Great Britain's cornering a larger share of the

dollar market. In the course of his counselings, he issued a stern warning. "Gentlemen," he pleaded, "please stop sending 'squares' overseas to represent England. They annoy the hell out of both Canadians and Americans."

His puzzled listeners knitted their eyebrows. "What," they asked, "is a 'square'?" The man noted for Schweppesmanship explained quite simply and accurately. "A 'square,'" he said, "is a somewhat opaque, insensitive, and unresponsive fellow, unaware of the nuances of contemporary thought."

Now as far as religion is concerned, contemporary thought contains some provocative nuances. And unless we're sensitive to them, we can scarcely avoid being hopelessly opaque—and hence unresponsive to the prevailing mood of those about us. And a smug insensitivity is tragically detrimental to the cause of Christ.

For example, the unchurched man in the street thinks of us Churchmen as lamentably provincial. He says we act as though we had a corner on the Holy Spirit, and as if the Living Water were exclusively the puddle in our own back yard.

We seem to remind him of those two extremely provincial Boston ladies who had daringly ventured forth into the primitive wilds of San Francisco, where one of them complained of sinus trouble due to the dampness. "Nonsense, Elvira," said her companion sharply. "You can't possibly feel any dampness. The ocean is 3,000 miles away!"

Also, this same man in the street notices that so-called Christians too often fail to see the connection between saying and doing. In short, we're sure of our creed, but insensitive to its day-by-day applications. Do you recall how James Barrie, in his "What Every Woman Knows," defines charm? He says, "It is something that if a woman has it, she doesn't need anything else. But if she hasn't got it, nothing else will do her any good!"

Now if you will please read that passage over again—substituting the word 'sensitivity' for the word 'charm,' and including men as well as women—you'll know what distresses the man in the street when he talks of our shortcomings.

Admittedly, this fellow doesn't know much about the Christian religion. He's more likely to be a devotee of psychiatry, and can often be found reverently burning a candle before a bronze bust of Sigmund Freud. He may even think, for

instance, that Psychosis and Neurosis were also two women of the New Testament to whom St. Paul sent affectionate greetings.

But at least he has heard of our Lord's measuring stick: "By their fruits shall ye know them." And what this man says is that—as far as fruits are concerned—there's not much which con-

sistently distinguishes a Churchman from the rest of us who are not Churchmen.

If, by the way, you feel that your soul is unsoiled where this entire matter is concerned, it might be salutary to remember that a clear conscience is sometimes the result of nothing more than a muddy memory.

THE NEW BOOKS

Kenneth Ripley Forbes
Book Editor

The Ministry of Healing by John Ellis Large. Morehouse-Gorham. \$3.00

The author of this book is the rector of the Church Of The Heavenly Rest in New York City and the popular columnist of *The Witness*. He has been a close student of the ministry of healing and is actively engaged himself in that ministry.

There have been a number of books published recently describing spiritual healing in the Church which have been largely case histories of remarkable cures effected and with some background information about the Biblical authority for the Church's mission of healing, but in this present book the reader will find a detailed and eloquent theological approach to the whole subject of the Christian ministry of healing.

The author's basic theological position is a profound belief in the sacramental nature of the world and the conviction that the Church's sacraments are a dynamic part of it and serve as God's appointed channels for his creative and transforming grace in forgiveness, in food for daily life, and in bodily healing. With this theological foundation, he proceeds to a study of authentic cases of healing and deals with such difficult problems as the many seeking souls who are not healed in body, the work of individuals who possess charismatic gifts of healing and the relation of psychiatry and the medical profession to the Church's ministry of healing.

This is a refreshing, thought-provoking and stimulating book which should be widely read and taken to heart by clergy and laity and especially by everyone who has been inclined to minimize the importance of the ministry of healing in the Church or who has considered it function only of a few mysteriously gifted persons.

Dr. Large has done a magnificent

job in this careful and inspiring study of a much misunderstood subject.

Existence Under God: The Christian's Life of Prayer by Albert Edward Day. Abingdon. \$2.50

This little book is essentially a simplified and popularly written setting forth of the ideas and practice of Christian mysticism. The author is evidently intimately aware of what he writes, both academically and practically. In describing persuasively what ought to be *The Christian's Life of Prayer*, he follows closely the program and spirit of all Christians mystics, but he quotes from them only sparingly and his language and point of departure is that of the average well-meaning Christian who has not yet learned the inwardness and the dynamic power of prayer. It can be read with understanding and sympathy by Christians of every Church.

It seems to this reviewer a masterpiece of simplification of profound religious fundamentals.

Ricardo And The Puppets by Mary E. Little. Scribners. \$2.50

Most books for children in the primary grades appear to be as sickeningly pious as ever: the Victorian holier-than-thou frown now being replaced by a better-adjusted-than-thou sneer. Instead of being urged to be polite to Grandmama, helpless infants are now being subliminalized into conquering their little blocks and rolling with their little traumas. Whereas the former type pitted the red-blooded male brat against Society, the modern style seems to be to pit him against himself.

Here is a book that resembles the others only in the fact that its cover is washable. The hero is an East Harlem type—pointed shoes, tight pants, the word "Rodents" brightly

inscribed on his leather jacket, and marvelously dusty hair. If he were not a mouse he would be exactly the sort that all New Yorkers consider a juvenile delinquent on sight. The point of the story is that Ricardo makes a mistake through typical fierce Puerto Rican pride, and is ready to make up for it with typical Latin honor, even if it means deliberately walking into a mousetrap. No moral is supplied.

—Hugh McCandless

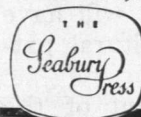
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GENERAL RECEIVES LARGE GIFT

★ General Seminary has received \$50,000 from Fred Cheesman of White Plains, N.Y., who is a communicant of Trinity Church, New York. The money will be used to construct the entrance lobby of the new \$3,500,000 library and multipurpose building to be erected at the seminary.

The total of the building fund stood at \$1,690,000 on January 7th.

LARGE INCREASE IN CONSTRUCTION

★ The federal government has reported total church construction in 1958 at \$863-million, only \$5-million less than the all time high of 1957.

PEACE DEPENDENT ON CULTURAL REVOLUTION

★ Mankind is balanced perilously between extinction of the human race and cooperative efforts to build a stable world community, but it will take a revolution in man's entire culture for world peace to succeed, a noted anthropologist declared.

Leslie A. White, professor of anthropology at the University of Michigan, told the American Association for Advancement of Science that "today mankind may be on the verge of extinction, vanishing from the face of the earth in the incandescence of thermonuclear explosions."

"If we escape self-destruction," he said, "we have within our reach a finer and nobler world, a world, without warring states where all men will be brothers."

"The time of decision is probably near at hand," White observed.

But he warned all who are concerned with problems of world peace not to underestimate the change that will have to occur in man's cultural patterns.

From the standpoint of the

anthropologist, he said, man faces the problem of changing his entire culture in a single generation.

"The culture of competition which enabled man to survive now threatens mankind with the greatest crisis in human history," he said. "This crisis is not to be defined merely in terms of a struggle between Christian capitalism and atheistic communism."

It goes much deeper into man's culture than that, said White, and means that mankind must change his cultural pattern or face extinction because he clings to patterns of behavior that once enabled him to survive, but now have become suicidal.

"The peacemaker must not underestimate the depth of the change needed in human attitudes," White said.

VETERANS STUDY FOR MINISTRY

★ The veterans administration disclosed that 35,827 veterans of world war two and 12,392 veterans of the Korean war have undertaken training under the GI bill of rights to become clergymen.

It said that the 7,800,000 veterans of world war two who took training under the bill and the more than 2,000,000 veterans of the Korean conflict who have thus far entered colleges or trade schools have prepared for virtually every occupation from astronomy to zoology.

The ministry ranked just below medicine and law in the number of veterans who undertook preparation for the professions with aid of grants from the government.



Don Large

is the author of the
"Bishop of New York Book"
for 1959

THE MINISTRY OF HEALING

In this book a priest of the Church, The Rev. John Ellis Large, Rector of the Church of the Heavenly Rest, New York, clarifies for us the nature, meaning, and full scope of spiritual healing in its resurgent revival of our day.

EMILY GARDINER NEAL, author of *A Reporter Finds God Through Spiritual Healing*, says: "In my opinion THE MINISTRY OF HEALING is a must for all those even remotely interested in today's revival of one of the Church's most ancient and dynamic ministries. I could wish that Dr. Large's book might find its way into the hands of everyone, clergy and laity alike, who claim membership in the Christian faith."

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AGLIPAYAN CHURCH HAS CONGRESS

★ More than 30,000 clergy and lay delegates attended the two-day congress of the Philippine Independent (Aglipayan) Church at San Nicolas, Ilocos Norte.

Highlights of the gathering were a huge procession through the streets and the celebration of the liturgy.

Presiding at the meeting was Archbishop Isabelo de los Reyes, head of the Aglipayan Church. He described the congress as a "grand manifestation of a free Filipino Church" and as a "festival of faith and freedom."

The Aglipayan Church was formed in 1900 by priests and laymen who broke away from the Roman Catholic Church in the Philippines. It is named after the Rev. Gregorio Aglipay, who started the secession movement. With some 1,500,000 constituents, it is the largest Protestant group on the islands.

In 1947 the Episcopal Church in the United States voted to cooperate with the Philippine Church and a year later sent three American bishops to consecrate the first three Filipino bishops. Its clergy is trained at the St. Andrew's Theological Seminary, in Manila, an Episcopal school.

MAKING HISTORY IN CAPETOWN

★ For the first time in the history of St. George's Cathedral, Capetown, an African priest acted as deacon in an interracial celebration of the Holy Communion.

Archbishop de Blank cele-

brated at the service attended by over 1,000 persons, assisted by the Rev. S. D. Qabazi, African; the Rev. James Ho Kim, Asiatic; Dean Lauri King, Britisher.

The sermon was by the Rev. G. A. Swart, the second African ever to preach in the cathedral. "This day," he said, "ought to stir our consciences. It ought to remind us of the hatred and bitterness of the past and how inconsistent it is with our Christian profession."

He added that people of different races were "afraid to love one another as they should because they are afraid of public opinion, of being misunderstood, of losing customers, of being ostracized."

ONLY ONE VISITS PRAYER ROOM

★ The Prayer Room, set apart in Washington so that our legis-

lators can pray and meditate, was visited by only one of them on the opening day of Congress. He was H. R. Gross, Republican of Iowa.

The room is supervised by Warren Gibson, a jaunty 86-year-old Oklahoman, who told reporters that it would be used once the new Congress begins to warm up. Normally, he said, it is visited by about twenty each day, with the average visit about ten minutes in solitude, since nobody is allowed inside while a senator or representative is there.

NORWEGIANS URGE END OF NUCLEAR TESTS

★ An end to nuclear weapons tests and atomic armaments was urged by the bishops of the Norwegian State Lutheran Church at their annual meeting in Oslo.

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MARKED INCREASE IN MEMBERSHIP

★ Membership in the Episcopal Church reached an all-time high of 3,274,867 in 1958, an increase of 111,741, or 3½ per cent, over the previous year.

The figures were reported in the 1959 Episcopal Church Annual published by Morehouse-Gorham Co., and edited by Clifford P. Morehouse.

It also disclosed that the clergy increased by 164 for a total of 8,234, and the number of lay readers grew by some 400 to 12,493.

Despite these small gains, Morehouse warned, the Episcopal Church faces a severe shortage of priests because more than 1,700 are on the retired list and candidates for orders rose only by seven for a total of 754 as compared with 747 the year before.

Ordinations for deacons numbered 429, a decrease of eight, while ordinations to the priesthood only increased from 328 to 422.

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tisms showed a decrease from 1957. Infants baptized numbered 100,930 in 1958 as compared with 101,289 the previous year; and adults, 20,009, a decrease of about 600.

The number of confirmations rose by 1,600 over the previous year to 120,090, bringing the full communicant strength to 2,008,068, an increase of nearly 57,000.

Pupils enrolled in church schools totalled 824,353, an increase of 38,250, and the number of church school teachers rose from 94,595 to nearly 100,000.

Total income of the Church during 1958 was \$151,887,098, an increase of more than \$12,000,000 over the previous year.

The largest parish is Trinity in New York with 3,792 communicants. In 1957 it was St. Philip's Church, New York, which now has a congregation of 2,986.

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Rev. Paul C. Weed, Jr., Vicar
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ST. CHRISTOPHER'S CHAPEL

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

WOMEN WORKERS CONFER

★ Members of the association of professional women Church workers met at Seabury House, December 29-31, with eight dioceses represented. Highlighting the conference was an address by the Rev. Paul Muselman, head of the Council's urban-industrial division, who outlined the role of women in these areas.

Another meeting of the association is to be held in Omaha, Nebraska, February 6th, in connection with the meeting there of the department of education of the National Council.

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-BACKFIRE-

Alfred Goss

Layman of San Mateo, Cal.

It seems to me that people who call themselves pacifists have a mistaken idea of the meaning of Christian love. They seem to be possessed with an ideal they call "redemptive love" toward all mankind, and because of that ideal, they will have nothing to do with war of any kind.

All true love requires an understanding of the needs of a particular individual. Love is person to person, it is not general or collective. Our Lord said that we should love our neighbor as ourself, and I think he meant exactly that.

"Greater love hath no man than this, that a man lay down his life for his friends." But pacifists say that they will not bear arms to defend their neighbor. Many men have expressed that greatest of all loves in world wars one and two, and in Korea.

I know something about war, and I hate it. Yet there is such a thing as righteous war. Our Lord waged a righteous war against the desecrators of the temple, armed with a whip made by his own hands.

All mankind are in great peril of losing their freedom. If that happens, it may be forever. History has no example of an enslaved people who won their freedom by their own efforts. Tyrants have always fallen in time, but only by forces outside the prison walls. We, as a free people, may have the mission to save the freedom of all men. I pray that in the crucial hour that we may have the courage to fight and sacrifice, lest we find ourselves behind the prison walls.

Cora M. Lever

Churchwoman of Brattleboro, Vt.

I have looked in vain in our Church papers for criticism of the report on Alcohol, Alcoholism and Social Drinking to the General Convention and the reception it received from members of the Convention. It was certainly hypocritical the way the Convention treated the report and the pamphlet. I am surprised and shocked that there has not been one word of protest from Episcopalians.

I find it inconceivable that any Christian should approve of the present social drinking customs and further believe that God would never look with favor on a cocktail party. God gave us grains and fruit, but he

certainly did not give us whisky and gin.

Alcoholism may be a disease but a person who does not drink alcoholic beverages does not catch the disease. All the sin, family misery and murder on the highways caused by drinking alcoholic beverages would be prevented if no alcoholic beverages were drunk. If a Christian considers either himself or his brother, how can he in conscience take even one drink?

R. D. Frandson

Churchwoman of Loveland, Colo.

In the January 1 issue of *Witness* five pictures show priests and bishops of our Church wearing ties and business suits. Are they ashamed of being recognized as priests and bishops? At least the bishop of the Church of South India felt it the proper dress and could easily be recognized.

I have always been so pleased that our clergy dressed differently. After all the clerical collar was first used by the Anglican clergy.

It is distressing to me to see clergy representing our Church at conferences within and outside our Church

dressed as laymen. What the priest or bishop wears at home or while engaging in sports is a different matter.

Am I the only one who feels this way about clerical dress?

Editor's Note: The pictures were taken at a summer conference when it is customary for clergy to be less formal in dress.

By Dale Van Meter

Vicar at Westboro, Mass.

Thank you for the two very fine pictures of our daughter in the January 1st issue of *The Witness*.

However, we would make one correction. Our daughter's name is Laura Elizabeth Van Meter, and not Linda as noted.

Would you please make this correction?

With best wishes for a most Blessed Epiphany Season!

* ADDRESS CHANGE *

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The WITNESS

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