

The **WITNESS**

JANUARY 29, 1959

10¢



BISHOP DONEGAN: his challenge to the
Diocese of New York is reported on page three

Challenge To Christian Churches

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,
8:30; Evensong, 5.

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

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

ST. BARTHOLOMEW'S CHURCH Park Avenue and 51st Street Rev. Terence J. Finlay, D.D.

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

CHURCH OF THE HOLY TRINITY 316 East 88th Street New York City

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

GENERAL THEOLOGICAL SEMINARY CHAPEL Chelsea Square, 9th Ave. & 20th St. New York

Daily Morning Prayer and Holy Com-
munion, 7; Choral Evensong, 6.

COLUMBIA UNIVERSITY SAINT PAUL'S CHAPEL New York

The Rev. John M. Krumm, Ph.D.,
Chaplain
Daily (except Saturday): 12 noon Sun-
day; Holy Communion, 9 and 12:30;
Morning Prayer and Sermon, 11;
Holy Communion: Wed., 7:45 a.m.

ST. THOMAS 5th Ave. & 53rd Street New York City

Rev. Frederick M. Morris, D.D.
Sunday: HC 8, 9:30, 11 (1st Sun.)
MP 11; Ep Cho 4. Daily ex. Sat. HC
8:15, Thurs. 11, HD, 12:10; Noon-
day ex. Sat. 12:10.
Noted for boy choir; great reredos
and windows.

PRO-CATHEDRAL OF THE
HOLY TRINITY
PARIS, FRANCE
23 Avenue, George V
Services: 8:30, 10:30 (S.S.), 10:45
Boulevard Raspail
Student and Artists Center
The Rt. Rev. Norman Nash, Bishop
The Very Rev. Sturgis Lee Riddle, Dean

The WITNESS

For Christ and His Church

EDITORIAL BOARD

W. B. SPOFFORD SR., Managing Editor
KENNETH R. FORBES; ROSCOE T. FOUST;
GORDON C. GRAHAM; ROBERT HAMPSHIRE;
CHARLES S. MARTIN; ROBERT F. MCGREGOR;
GEORGE MACMURRAY; CHARLES F. PENNIMAN;
W. NORMAN PITTENGER; JOSEPH H. TITUS.



CONTRIBUTING EDITORS

THOMAS V. BARRETT; JOHN PATRMAN BROWN;
GARDINER M. DAY; JOSEPH F. FLETCHER;
FREDERICK C. GRANT; CLINTON J. KEW; JOHN
ELLIS LARGE; ROBERT MILLER; EDWARD L.
PARSONS; FREDERICK A. SCHILLING; MASSEY H.
SHEPHERD JR.; WILLIAM B. SPOFFORD JR.



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



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

SERVICES

In Leading Churches

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

The Rev. Alfred W. Price, D.D., Rector
The Rev. Gustav C. Meckling, B.D.,
Minister to the Hard of Hearing
Sunday: 9 and 11 a.m., 7:30 p.m.
Weekdays: Mon., Tues., Wed., Thurs.,
Fri., 12:30-12:55 p.m.
Services of Spiritual Healing, Thurs.,
12:30 and 5:30 p.m.

ST. PAUL'S 13 Vick Park B. ROCHESTER, N. Y.

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

ST. PAUL'S MEMORIAL
Grayson and Willow Sts.
SAN ANTONIO, TEXAS
Rev. James Joseph, Rector
Sun., 7:30 Holy Eu.; 9:00 Par. Com.;
11:00 Service.
Wed. and Holy Days, 10 a.m. Holy
Eu. Saturday—Sacrament of Forgiveness
11:30 to 1 p.m.

SERVICES

In Leading Churches

CHRIST CHURCH CAMBRIDGE, MASS.

The Rev. Gardiner M. Day, Rector
Sunday Services: 8:00, 9:00, 10:00 and
11:15 a.m. Wed. and Holy Days: 8:00
and 12:10 p.m.

CHRIST CHURCH, DETROIT

976 East Jefferson Avenue
The Rev. William B. Sperry, Rector
The Rev. Robert C. W. Ward, Ass't.
8 and 9 a.m. Holy Communion
(breakfast served following 9 a.m.
service.) 11 a.m. Church School and
Morning Service. Holy Days, 6 p.m.
Holy Communion.

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

The Rev. Don Frank Fenn, D.D., Rector
The Rev. R. W. Knox, B.D.,
Ass't to the Rector
Sunday: 7:30, 9:15, 11 a.m. Holy
Eucharist daily. Preaching Service—
Wednesday, 7:45 p.m.

TRINITY CHURCH MIAMI, FLA.

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

TRINITY CHURCH
Broad and Third Streets
COLUMBUS, OHIO
Rev. Robert W. Fay, D.D.
Rev. Richard C. Wyatt, Assistant
Captain Reginald Harvey, Church Army
Sun. 8 HC; 11 MP; 1st Sun. HC; Fri.
12 N, HC; Evening, Weekday, Len-
ten Noonday, Special services an-
nounced.

CHURCH OF THE INCARNATION 3966 McKinley Avenue DALLAS 4, TEXAS

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

CHURCH OF ST. MICHAEL AND ST. GEORGE

SAINT LOUIS, MISSOURI
The Rev. J. Francis Sant, Rector
The Rev. Alfred L. Mattes, Minister
of Education
The Rev. David S. Gray, Asst., and
College Chaplain
Sundays: 8, 9:30, 11 a.m., High
School, 4 p.m., Canterbury Club,
7 p.m.

ST. JOHN'S CHURCH Lafayette Square WASHINGTON, D.C.

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

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

Story of the Week

New York Diocese Meets Challenge Of Population Change

★ Non-whites comprise more than 55 per cent of the estimated 960,000 Protestants who are active church members in the five counties of New York City, the Protestant Council of the City of New York disclosed.

It said the non-whites include 440,000 Negroes and 90,000 Spanish-speaking people, most of whom are Puerto Ricans.

The figures were reported in a document on "Religious affiliation of New York City and metropolitan region" prepared by the Rev. Leland Gartrell, executive secretary of the council's department of church planning and research.

Commenting on the report, David W. Barry, chairman of the department and executive director of the New York City Mission Society, said that the figures show that for the first time in 75 years more Protestants have immigrated to this city than members of other faiths.

He said Negroes coming to New York have been "overwhelmingly" Protestant, while Puerto Ricans have had a "very substantial number" of Protestants among them.

"These two groups have provided both opportunities and responsibilities for the Protestant Churches over large areas of inner New York," he said. "The future of Protestantism looks much brighter."

The report noted that Prot-

estantism is more active in suburban counties surrounding New York than in the city itself. Although 22.6 per cent of the city's population are Protestant, only 12.5 per cent are church members.

By contrast, in seven adjacent New York counties, 44.2 per cent are Protestants with 20.4 per cent active church members. In nine New Jersey counties, the percentages are 22 and 19.1 respectively.

Gartrell said that in the city's five boroughs and in 12 surrounding counties the estimated number of Protestants totals 4,350,000. Of these, he said, 43.1 per cent maintain church membership in New York City.

The report also showed that 48.6 per cent of New York City's population is Roman Catholic and 26.6 Jewish. Buddhist, Old Catholic, Eastern Orthodox and Polish Catholic account for about 2.2 per cent.

NEW YORK CHURCH CLUB TOLD OF PLANS

★ The Church is "no longer an Anglo-Saxon Church" in the United States but an interracial and intercultural American Church, Bishop Donegan of New York told the Church Club of that city at the annual dinner held on January 19th.

He also announced to the 600 men and women attending that two anonymous gifts of \$50,000 each had been received for the

extension of the missionary work in the diocese. In current construction he announced buildings under way or planned in four sites: the Bronx, New York City; Washingtonville; Red Hook Mills; Stone Ridge.

The diocese is presently seeking \$5,800,000 for expansion, and Bishop Donegan told the dinner guests; "I do not urge the diocese to embark on the work which must be done just for the sake of its own preservation. I am unable to read in Church history of any period in which the Church managed to prosper when its only concern was the preservation of its heritage and prestige."

"Our Church in this city and elsewhere" he said, "is no longer an Anglo-Saxon Church, its bishops, its clergy, its laity represent all races and cultures. We are an American Church, created and designed to meet the needs of American people, regardless of their national background, mother tongue, or color of skin.

"The Church is here to serve all human life as our Lord served it. It is to pour itself out that life may be purer, truer and more self respecting and more decent and more friendly in all its aspects, in order that all may live the life God wills for them.

"The Church is a power in the world only when it is faithful to its primary mission, the salvation of souls. It is here to speak a living message, from the living Church to living men. It is here to show how Christ rebukes the sin of our own day."

He stated that the four churches now planned "is but the beginning and the list can be reproduced as many times as the generosity of our people will allow."

In reviewing the history of the diocese he noted that the earliest racial trouble in New York City was caused because the Episcopal Church "insisted on training slaves as Christians." The first non-English-speaking parish dated from the 18th century and two prominent parishes started in the slums.

Bishop Lichtenberger, the Presiding Bishop, attended the dinner and spoke briefly.

WASHINGTON VERGER ON WEDDINGS

★ The bridegroom is always more nervous than the bride.

Take it from a man who knows, James Platt Berkeley, who at 70 is retiring as verger of Washington Cathedral after more than 35 years' service as the master of ceremonies for all services at the cathedral.

Berkeley has the duty at weddings of making certain that both the bride and groom are ready. More often than not, it is the bridegroom whose hands are trembling and knees knocking and who requires a few words of counsel before the signal is given for the ceremony to start.

Although brides are often late for weddings, to the dismay of guests and officiating clergy, bridegrooms have been more at fault in this department, too, in Berkeley's opinion. The worst delay which he ever experienced occurred when a marine officer was taking the daughter of a prominent government official as bride. He slipped in the mud at Quantico, (Va.) barracks and it took an hour to get his dress uniform trousers cleaned and pressed. It was his only dress uniform. Meanwhile,

the verger had to reassure the bride and several hundred prominent guests that the groom was going to show up.

The last official ceremony in which he took part was the installation of Bishop Lichtenberger as Presiding Bishop.

N. Z. ANGLICANS MOVE TOWARD UNION

★ After three years of investigation, the Anglican Church of New Zealand has decided to take its first definite step toward union with other Churches.

The triennial general synod voted here to enter into "exploratory conversations" with the joint standing committee on union of the Methodist, Presbyterian and Congregational Churches and the Associated Churches of Christ.

At the same time, the synod voted to establish limited inter-communion with the Church of South India.

The synod meanwhile approved in principle a plan to set up a college to train Sunday school organizers, youth workers and directors of religious education.

A special commission to study details of the plan was set up after the synod had heard speakers describe the denomination's youth groups and Sunday schools as "a pale reflection of what they ought to be and, in some cases, a disgrace."

LARGE BEQUESTS BY TEXANS

★ Large bequests were made to Church institutions by the wills of Dr. Edward Galbriath and his sister, Florence, both of Kerrville, Texas, whose father, now dead, was the rector of St. Peter's in that city.

The Seminary of the Southwest received \$25,000; the Virginia Seminary, \$3,000; the

diocese of West Texas, \$5,000; the mission hospital at Farmington, N. M., \$5,000; St. Peter's, Kerrville, \$5,000. A foundation in Kerrville receives \$40,000 to assist needy patients in a Kerrville hospital for a period of fifty years, after which the sum is to go to the national Church.

SERMONS PEOPLE PREFER

★ "How can I make prayer more effective?" is the title of a sermon a great many people would like to hear.

Over 7,000 This Week Magazine readers responded to a recent article called "Pick the sermon you'd like to hear" and selected the prayer sermon as their favorite. On a reply form, thirteen titles were listed, among them: "Death, judgment, heaven and hell," "How can religion curb juvenile delinquency?" and "How can religion eliminate worry and tension?" The least checked was "How can I take religion into my business life?"

Willard A. Pleuthner, who wrote the original article, will tally the responses and discuss the relative appeal of the thirteen topics in a sequel to be published this month.

Most popular subject with women was "How can I make prayer more effective." But most men voted for "How can I make the greatest contribution to life."

Least popular with men was "Religious approach to international problems", while the lowest number of votes from women went to "Religious approach to social problems."

Pleuthner's survey, the first of its kind offered to a large national audience, has received responses from people representing every major religious persuasion. They came from teen-agers up and from all walks of life.

Eastern Churehmen Meet To Urge Ban On Nuclear Weapons

★ A resolution opposing European atomic armament and urging a ban on nuclear weapons was adopted at a conference for East-West understanding attended by Church leaders from the United States and several European countries.

The resolution also called for the abolition of the cold war. It said "we believe in the victory of reconciliation and reject friend-foe thinking."

Represented at the conference were Churches in Britain, West Germany, Estonia, Hungary and Czechoslovakia. Also at the meeting was a representative of the Russian Orthodox Church.

"For political and human reasons," the resolution said, "we feel it wrong that Central Europe be atomic-armed, because such a measure makes East-West understanding enormously difficult and delays a peaceful order for a long time.

"We believe that atomic forces, which hold great blessings for growing mankind, must under no circumstances and in no country be used for destructive purposes. As God's children and thus brothers, we must not recognize the world's division into East and West, just and unjust, believers and godless.

"We want to cooperate with all who want to abolish the cold war, because we believe in the victory of reconciliation and reject friend-foe thinking and wish to see it banned from politics as obsolete and dangerous."

Among those who signed the resolution were two American Quakers: Mrs. George H. Hogle, of Scarsdale, N.Y., and Milton

Mayer, of the American Friends Service Committee.

The other signers included Pastor Paul Oestreicher of Britain; Evangelical Lutheran Archbishop Jaan Kiivit of Estonia; Professor Leo Parijski of Leningrad, a lay theologian of the Russian Orthodox Church; and delegates from Churches in West Germany, Hungary and Czechoslovakia.

Among the German signers were Martin Niemoeller, president of the Evangelical Church of Hesse and Nassau; Hans Iwand, professor of theology at the University of Bonn; and Pastor Herbert Mochalski manager of the Brethren Council of the so-called confessional wing of the Evangelical Church in Germany.

Hungarian signers included Lajos Veto, Presiding Bishop of the Hungarian Lutheran Church; Zoltan Kaldy, Bishop of the Southern District of the Hungarian Reformed Church; and Imre Kadar, director of the Reformed Church's department of press and inter-church relations.

The remaining signers were Andrej Ziak, vice-president of the Lutheran Church in Slovakia, and Bohumil Pospisil, director of the Ecumenical Institute of the Czechoslovak Church.

Plans were discussed for a second Christian Peace Conference to be held at Prague April 16-19 at the invitation of the Czech Ecumenical Institute (See article on page eight). Pospisil said the purpose of the conference was to "broaden Christian peace work." He urged all churches meanwhile to designate Hiroshima Day, Aug. 6, as a "day of active penitence."

The observance, he said,

"should not be a political demonstration against the United States, but an honest appeal for penitence and prayer, in view of Christianity's failure in the atomic question." Churches in Czechoslovakia, he added, will urge holding an ecumenical world synod on the same question.

NIEMOELLER TO PREACH IN GLASGOW

★ Pastor Martin Niemoeller, president of the Evangelical Church in Hesse and Nassau, who only a few weeks ago cancelled scheduled preaching visits to England for the next two years, disclosed that he will preach in Glasgow early in 1959.

He said he had accepted an invitation from a Protestant parish there after its pastor had confirmed to him in writing that he would not be molested by British immigration authorities.

The German Protestant leader's cancellations earlier were made in protest against what he called "virtual interrogations" by British immigration officers during visits to England in April, May and October, 1958.

In letters to British parishes and church leaders after the last visit, Niemoeller said he would accept no new invitations unless they were accompanied by formal assurances that he would receive the same treatment from the English immigration authorities as any other German visitor.

Questioned "excessively" about what, where, when and at whose invitation he was scheduled to preach, he said he lost patience on the last occasion and took the next plane back to Germany. Niemoeller is a key leader in the campaign against atomic arms of the Confessional wing of the Evangelical Church in Germany.

Overseas Mission Society Maps Plans For Future Work

★ Members of the Overseas Mission Society filled Satterlee Hall of St. Alban's Parish, Washington, and heard the Presiding Bishop on the eve of his installation outline some thoughts on the purpose of the Society.

"I see the function of this group as two-fold: first, constantly to stimulate our interest in overseas missions; and then to help us in the National Council evaluate the job we're doing. I really think this is quite an important thing — to help us in our effort to interpret theologically the meaning of missions and to appraise and help us look at our policies."

The occasion for these remarks was the annual meeting of the Society, an unofficial, independent organization of Episcopalians devoted to furthering the Church's world mission. Earlier in the day the Presiding Bishop, Arthur Lichtenberger, had been elected the Society's honorary president.

Church in Cuba

Following Bishop Lichtenberger's brief, after-dinner address, a first-hand report on the Church in the Cuban political crisis was given by the Bishop of Cuba, who had flown into Washington unexpectedly early that morning. Bishop Blankingship said that the revolution was a popular one and that most Cubans had great faith in the new revolutionary leaders. No damage to Church property has been reported and all national clergy and missionaries appear to be safe and unharmed.

Principal speaker of the evening was the Rev. Edmund Ilogu, a Nigerian priest currently studying in this country. He spoke of the role of the Church in bringing Nigeria out of

colonial status and into full-membership in the British Commonwealth of Nations. Most of the leaders in the independence movement are the product of Anglican mission schools and colleges. While much of the emerging leadership of the new Nigeria is Christian, the Church may be in for difficult times ahead since a majority of the population is Moslem. A pressing current problem for the Church is to see that provisions are written into the new constitution guaranteeing religious freedom.

At the Society's afternoon business session reports were heard from the retiring president, Canon T. O. Wedel; from the executive secretary the Rev. Theodore Eastman; and from the Rev. Prof. William Clebsch, editor of the Overseas Mission Review, the Society's official journal.

General policy matters were discussed and plans for an expanded program in 1959 were debated. Ideas on the fire were: expansion of the Review; establishment of overseas fellowship; inauguration of a training program for laymen who go abroad in secular jobs; continuation in 1959-60 of conferences on missionary theology; publication of an overseas directory. Detailed development and prosecution of these plans was delegated to the Society's board in consultation with the overseas department of the National Council.

Elected president of the Society was the Rev. William F. Creighton, rector of St. John's Church, Chevy Chase, Maryland. Bishops Burrill, Dun, Gibson, Hines, and Louttit were elected vice presidents as were the Hon. Francis B. Sayre, Sr., and Canon Wedel.

ANGLICAN CONGRESS SET FOR 1963

★ Toronto, Canada, has been selected as the site of the third Anglican Congress to be held in 1963. It will be attended by the bishop, one priest and one layman from each of the 350 Anglican dioceses around the world.

Notification of the selection of Toronto for the Congress came to Bishop F. H. Wilkinson of Toronto from the Archbishop of Canterbury.

The second Anglican Congress was held at Minneapolis, Minn., in August, 1954. The first was held at London, England, in 1908. Most of the meetings will probably be held in the new \$1,000,000 center of the Toronto diocese, which is expected to open this year.

CENTRAL NEW YORK CONFERENCE

★ Clergy of the diocese of Central New York are meeting this week, January 27-28, at St. Paul's, Syracuse. Headliners are Prof. Krister Stendahl who is covering a lot of territory with a talk on the gulf between the first and twentieth centuries; and Dean Briearly Browne of Kingston, Canada, who is leading a quiet morning.

LAW MAKERS GO TO CHURCH

★ The four Episcopalians who are members of the Indiana Legislature attended a corporate communion, followed by a breakfast, at Christ Church Cathedral, Indianapolis, the day the legislature opened.

Bishop Craine of Indianapolis celebrated, and told the men at breakfast that the Church is anxious to assist them in any way possible, particularly in gathering information and informing them on the opinions of Church people, and furnishing them with a Christian basis for their legislative action.

EDITORIALS

Pressing Problems

WE ANNOUNCED last week, under this heading, that we would ask leaders of the Church to write articles from varying points of view on the following subjects:

- Are we to continue to exist on this earth?
- Church-State Relationships.
- Integration.
- Theological Education.

Two are presented this week. The one on integration is written by a young clergyman of the South who writes that "the perspective it seeks to set forth represents, I believe, a position which many Southern Christians hope will not be overlooked in the present legal fray."

The one on the question of existence on this earth is a pronouncement issued last November following a conference of Eastern Christians held in Debrecen, Hungary, attended by leading Churchmen of East Germany, Hungary, Czechoslovakia, Rumania, Estonia, Bulgaria, Poland and Russia.

What these brethren are doing and thinking is rarely published in the United States, either in secular or religious journals, for the simple reason that communication is discouraged—to put it mildly—by governments. We are glad therefore to be able to present this "Call to Christian Churches" issued from the Debrecen Conference. We hope also to be able to present anything that is issued by a continuing conference of our Eastern brethren to be held this Spring in Czechoslovakia.

Billiard Balls and Pocket Combs

SPEAKING generally, we find allegorical plays and movies dull, confusing and windy. However, we would highly recommend John

Huston's production, *The Roots of Heaven*, made in Africa from the Prix Goncourt novel by Romaine Gary. In it, a fanatical ex-prisoner of war, with a motley band of allies—a drunken British major, a Nobel Prize winning biologist, a prostitute, a few nationalistic Africans and a German linguist who barks like a dog because he refuses to speak humanly until man regains his dignity—seek to save all elephants, and other animals, from the rapaciousness of game hunters and ivory poachers. They are initially scoffed at, and then despised and hated, and then martyred by the world.

At the end of the picture, the few members of the motley band who are left are seen limping off into the blighted veldt in order to maintain their witness that "man's great need is friendship and fellowship and he can't afford to lose even the natural friendship of the animals." At one point, the leader passionately exclaims to some cool, whisky-soaking big-game hunters: "Are we to wipe out a whole race for some billiard balls and pocket combs!"

The short subject, when we saw it, was a neat little job by the department of defense showing how capable of obliterating destruction our Nike bases, complete with Atlas and Hercules three-stage atomic war-heads, now are!

And the usual moron sitting in back of us spent his time at the show wondering to his companion: "Hey, Charley, what do you think that shifty-eyed jig is up to in this thing." "I don't know, Mac . . . you can't tell about those dinges; they are a race apart."

The whole thing convinced us that we, too, prefer to be on the side of the elephants and let the department of defense and the two characters in the row-behind have the billiard balls and pocket combs of life.

Are We To Continue To Exist On This Earth?

A Call To Christian Churches

*Issued by Church Leaders following
a Conference in Debrecen, Hungary*

THE first half of the 20th century was full of wars, and even after the end of world war two, history of mankind is marked by preparations for a new war; by atomic menace and by consequences of the cold war.

In this situation many Christians are of the opinion that the Churches have by far not done enough in contribution to prevention of war; to realization of general disarmament; to banning the atomic menace and to peaceful progress and general welfare of men.

This awareness of responsibility is growing in view of the increasing world tension in consequence of perfecting and amassing of nuclear weapons. These were the reasons why the idea of a world congress arose among theologians and Church leaders in Czechoslovakia in 1957. At this congress Christians should be able to express their attitude to problems of war and peace; of nuclear weapons, general disarmament and cold war.

The first Christian Peace Conference in Prague in June, 1958, was a partial realization of this plan. This conference elected a continuation committee for theological and practical preparation of such a Congress.

At its sessions in Debrecen, Hungary, the committee found that the Prague Conference met with a favorable response in the world so that it is now possible to proceed further to arouse the conscience of Christians and to form a common Christian attitude. We are not of the opinion that the Prague Conference has achieved its ends. But the horror of Christians and of mankind in general at the idea of a nuclear world war is ever growing—not without some contribution of our conference—and on the other hand the longing for peace also grows in the whole world, so that men and women are prepared to accept a clear and resolute word of Christians.

We know, dear brethren, that in your Church too there is a great longing for peace and that you are also troubled by the question of what Christians should do in order to help prevent war and lead the development of events on the paths of peace.

The continuing committee of the Christian Peace Conference resolved to approach you in this way and to ask you: help and join us; add your strength, your faith, your prayers and your word to this work which in our conviction is not merely our own work but a work of God.

Call of Hiroshima

THE entry of mankind into the Atomic Age has been marked for ever by the cruel fate of Hiroshima. The death of nearly 300,000 of our Japanese brethren is an inescapable call to the conscience of all mankind whose life is menaced as never before. This call is directed particularly to us who have to bear witness to the Word of Life. Hiroshima must not be allowed to become a mere historic episode for us Christians, it must remain a call to repentance. What happened at Hiroshima before our eyes came from the root of sin which is also our own sin. Hiroshima is a call to a dedicated and resolute struggle against any attempt to gamble even at this late day with the idea of using thermonuclear weapons.

We are aware that according to unanimous judgment of specialists the use of these weapons today would have unforeseeable consequences for the future of all mankind. As theologians we are not only concerned about the fact that life and cultural values of mankind are at stake here. As Christians we declare that in using or not using the atomic weapons and other means of mass destruction we are faced with the question of life and death before the face of God.

Anyone who would be merely silent here contributes to a repetition of Hiroshima in a far greater dimensions and commits a sin which is the more weighty because it is without excuse.

Therefore we call everyone, the far ones and the near ones. The anniversary of Hiroshima shall unite us in common prayer and confession of our part in the guilt of that terrible event. All of us share the guilt that man fears man, that man hates man and that man slays man. We profess it to be our duty under the promises of God to contribute everything in our power to

making the newly released atomic power a servant and helper of mankind in peace, not a murderer and tyrant.

"If you were blind, you would have no guilt; but now that you say, 'we see,' your guilt remains (John: 9:41).

How Are We To Attain An Integrated Society?

Can The Church Co-Exist With Segregation?

by Charles E. Rice

Minister of Christ Church, South Pittsburg, Tenn.

THE arena of human conflict is the Church's appointed environment. Thus it is not abnormal for the Church to find herself faced with the current race tension. In these times neighbor is set against neighbor at the mention of key words like Little Rock, integration, NAACP, and Faubus. Our generation of the Church has come to the Kingdom for just such times.

It can be fairly stated that Christians, either as denominations or as individuals, have not remained aloof from the problems. It should give comfort to some schools of theological thought that churchmen in the South have become "involved" in this great contest of our times. It cannot be said, however, that this "involvement" yet bears the distinctive marks of the ministry of reconciliation. At worst we are engaged along the same harsh lines that divide the country. At best it seems that we are awkward and ineffective.

Pronouncements

CLERGYMEN and laymen are not coinciding on their respective approaches to the issues. This is doubly unfortunate in the South where resistance to ecclesiastical authority is traditional. General Convention of the Protestant Episcopal Church surely reflected this pattern. In more highly centralized denominations, such as Methodism, the cleavage is even more apparent.

Denominational pronouncement illustrates the clumsiness which plagues the Church at this stage of her efforts. They often are platitudinous to one side and obnoxious to the other. They seldom bear out what is actually happening on the front lines of the Church militant.

The spectre of self-righteousness disfigures the tone of much that is being done. Integrationist and segregationist both tend to lay claim to the absolute approval of God. The temptation is

more insidious for the integrationist in the Church. He has a backlog of "authorities" with which to assail the fellow Christian who holds out for segregation. Church pronouncements are generally on the side of integration. There is also the aura of the intellectual which surrounds the non-popular position. If he needs to deal a "coup de grace" to the segregationist he recalls that the verdict of the Supreme Court is at his disposal. Not since the days of prohibition has the moralist in the Church had such weighty secular allies.

In the "Bible-belt" one must expect that wherever there is confusion and turmoil there will be scriptural "authority" for it. Hence, one misery of prejudice is compounded with another. Proof-texts are ready to be the handmaid of either side of the argument. It is not surprising that they are used on the popular side of segregation. One wonders, however, when the otherwise "liberal" integrationist resorts to this literalism. Yet, integration has been preached by ministers who cite scripture with the fervor of the fundamentalist and with equal disregard to the context.

The Church must be careful, too, lest it hangs on the Christian who opposes integration a stigma of guilt for the violence which is erupting in parts of the South today. To do this would mean a "guilt by association" logic which the Church can hardly espouse on any social question.

Our Broken World

IF THE Church is to fulfill her ministry of reconciliation there are certain ways in which she must be ready to live with segregation. Some zealous Christians have implied that the Christian ministry in the South should prepare to accept either martyrdom or cowardice. (It is easy to elect martyrdom for someone other than oneself.) This is not the case, necessarily. The

Church must be ready to suffer, but the direction of this suffering is not unequivocally settled. One thing she must bear is the fact of segregation. The grace of existing in a segregated world is not to be exhibited solely in political opposition to segregation.

The Christian as Christian must be free to endorse either segregation or integration as a personal political conviction. Discrimination against any human being is un-Christian, but it is yet to be decided whether the discrimination in a segregated society is more or less un-Christian than the discrimination which exists in an "integrated" society.

The Church's orientation in the problem must be primarily theological and not sociological. The Church must surely go deeper than the tone set by the secular stands taken on the subject. It must, indeed, perplex the Southern layman that the Church should have waited for the Supreme Court decision before she came forth with such great moral emphasis on integration. Nor are pious phrases such as "the fatherhood of God" and "the brotherhood of man" adequate as a theological inquiry of the Church.

Segregation as a theological phenomenon takes many forms. We are segregated from one another by language, by culture, by education, by wealth, as well as by race and religion. That all these things are barriers to man's understanding of man is a fact with which the Church must live. It is in this sense alone that the Church views all segregation as the sign and seal of sin. All these divisions are symptoms of the rift in humanity itself. But the rift is real and not imaginary. It cannot be undone by legal decree. The Church's answer for segregation is not integration but congregation i. e. a divine binding together into a fellowship of the redeemed. This is already begun in Christ and sacramentally in evidence in the life of the Church. It is yet imperfect, but we live daily in the strength of the confidence that it will be consummated. Until it is so, the Church must live in a world where brokenness is more common than communion.

Patience Needed

WE ARE brought up short until we face the hard core of the legal problem involved. Here Churchmen must let nothing suffice but a soul-searching inquiry into the political nature of our republic. Certain minimal solutions can be worked out in the realm of government and citizenship. The Christian as Christian has every

reason to be deeply concerned with justice. But justice in this race issue is no more simply settled than is justice in the thorny problem of Church-State relationships. This fact alone should teach us patience.

Beneath the boiling surface of the integration fight is the whole question of the nature and purpose of public education. Who can say that this question has ever been finally answered? If the public school were, in fact, as impersonal and impartial as a public post office the problem would be simplified. But the public school is not, in fact, so. Intermingled in the public school system are social and personal loyalties almost as sacred to some folk as the church and the home.

Some will say that the public school is responsible to teach the "American way of life", but where is there unanimity about this "way of life"? We have the American way of life not in a monistic package, but rather as it has been expressed in a pluralistic society. It takes one form in Dixie, another in Manhattan, and still another in New Hampshire or California. The public schools have mirrored these cultural differences. The Supreme Court feels that any education which is "public" and tax-supported must not allow this pluralism to be expressed. Perhaps they are right from a legal standpoint. But if so, the concept of public education in America must be rethought. The Church must join in this process of "rethinking", and meanwhile she must co-exist with the question.

Don Large

Joke is on the World

WITH the New Year already well launched, this is perhaps a fitting time to revive Corey Ford's drily humorous comments upon the unwitting changes which time effects in all of us whose years are moving all too rapidly along.

For example, it doesn't do any good, Ford complains, to bolt your breakfast and dash for the 8:13 any more. In the first place, some spoilsport highway engineer has sneaked in a new hill between your house and the station. And if that weren't bad enough, locomotive engineers have suddenly taken on an irritating habit. You

arrive on time all right (although you're admittedly out of breath because tailors skimp on cloth nowadays, with the annoying result that your trousers are too tight at the waist and your vest binds you across the chest). Yes, you arrive on time, but that liverish motorman has maddeningly pulled the train out of the station three minutes early again.

Furthermore, architects design stairs much more steeply than they used to in the good old days. And when you look up a number in the 'phone book, the writer continues, you find they've begun using much smaller type. But don't bother asking somebody nearby to look up the number for you. Maybe they'll find the listing all right, but you won't be able to understand the number when they do give it to you. Everybody mumbles so these days!

Even using a mirror is different now from what it used to be. When you were younger, you could be sure that the glass would be clear and unblemished. But now it's always cloudy and wavy. And, Corey Ford adds, not only have things changed lately, but people have been unhappily transformed too. He says he met an old classmate of his the other day, whom he hadn't seen in years. And, believe it or not, the classmate had changed so shockingly, he didn't even recognize Ford!

Beyond the amusement in these comments, there's an uncomfortable stab of reality. Now that another January 1st has come and gone, the uneasy truth comes nearer home. Things and people do change. And even when things don't, we do.

This is the time of year, then, to think on those values which don't change. It's the appropriate hour for meditating upon those foundations which are never shaken, no matter what the world, the flesh, or the Devil may do or leave undone. This is the moment for the joyously grateful consideration of those virtues and ideals which nothing under the sun can ever change.

If we didn't change, we'd never grow. And we measure the changes that do occur—for good or for evil—by those truths which are themselves unchangeable. The smallness of the type, the steepness of the stairs, or the way people currently mumble—those factors (real or imagined) have nothing whatsoever to do with inner maturity.

The original tablet of stone, upon which Moses first received the Ten Commandments, has long since been blown away into thin dust. But the

Ten Commandment remain. A morally weakening world may choose to thumb its nose at Jesus Christ. But the bitter joke is on the world, not on the Lord.

"Change and decay in all around I see;
O Thou who changest not, abide with me!"

Our Over-Crowded Lives

By Terrence J. Finlay

Rector of St. Bartholomew's, New York

AROUND the pool of Bethesda in Jerusalem lie sick and crippled people, waiting for the moment when the water would have special healing power. From the story in the Scriptures it is apparent that at certain times the water would become agitated, and the disabled people believed that if they could put their crippled bodies into the water, they would be miraculously healed.

Among these many individuals is a man whose moral life has not been all that it should have been, for later we see Jesus meeting this man and telling him that if he wishes to continue a healthy life, he is to sin no more. For almost forty years this man has had a crippling disease; and it is interesting to note that this man does not make the appeal to Jesus, as is usually the case; but that Jesus approaches him and asks him if he really wishes to be made whole. The man replies that he does indeed wish it, but there is no one to help him into the pool. He has become so accustomed to lying there that he is unwilling to make much of an effort unless some one will help him.

Jesus then tells him to rise, take up his couch, and walk. The man does so, and immediately all the people around him—not only the sick and disabled but those who are well—crowd around him, for this is indeed an amazing event. Because of the great crowd, Jesus slips away. Moffatt's translation may give us a little further insight into this incident: "Now the man who had been healed did not know who it was, for owing to the crowd Jesus had slipped away."

We need not go on with the story, for the point I wish to draw to your attention is that Jesus, who had given this man new life, departed unnoticed because of the crowd. As Christians we are trying very humbly to live Christian lives; and we have a Master; who has told us that he is the way, the truth, and the life. But again and

again we have crowded him out of our lives, and he has slipped away from us unnoticed.

Busy-ness

THE majority of us in this twentieth century live lives that are crowded to capacity. Our days are so full that they slip by all too rapidly. But when we have an opportunity, to break away from our usual routine for a while, we suddenly realize how futile much of our rush really is. We ask ourselves what we are accomplishing with all this tremendous round of busy-ness; and we come back with the resolve that we will not allow our lives to become so crowded. But all too soon we find ourselves back in the same round of activities.

I want very simply to ask: are we crowding our lives to such a degree that we are losing the essential things which should give direction and purpose to life? Every thoughtful person would be willing to do a little stock taking. Robert Louis Stevenson wrote:

"The world is so full of a number of things,
I'm sure we should all be as happy as kings."

I am not so sure about how happy kings are, but I am quite sure that the world is full of a number of things. While many of them are supposed to enhance and give depth to life, I am afraid that things are in the saddle today and are riding mankind. In other words, man has allowed a multiplicity of things to dominate him.

Did you ever ask yourself why we are not the happiest people in the world? We are the freest people in the world. On this North American continent we have the last great fortress of freedom in the world; we are proud of it and deeply grateful to those who gave us that freedom. But at the same time I wonder if we are as happy as we should be. In some of the countries which lack many of the amenities of living which we possess, the people seem happier and not quite so frantic as we are. It occurs to me that the things which we feel essential to our standard of living are not always the things that give happiness. Sometimes the things which we thought were going to help us only cause us worry and fear.

Put God First

JESUS said some very pointed things to his listeners. I think they were meant for us in the twentieth century just as much as for his disciples in the first century. Jesus told us that we cannot serve two masters; too many of us have been living forbidden lives. Forbidden by whom? By Jesus Christ. We may say that our Lord's words do not seem very practical or realis-

tic. It is necessary to think of food, and drink, and clothing; we do have to plan for the future. The modern trend is to put security first. Many young people who are seeking employment are more concerned with security than they are with the opportunity for service.

I suggest to you—and I think with some foundation—that we are not the happiest people in the world because we are living over-crowded lives. We have allowed things to occupy our attention. It does not seem likely that Jesus said, "Take no thought for the morrow," for he grew up in a simple home and knew what it meant to lose the breadwinner of the family. He knew the problems confronting people. A clearer translation of this passage would be: "Take no anxious thought for the morrow." In other words, do not let yourself be distracted by material things; put them in their right perspective. How wonderfully he put it: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." We have tried it the other way around; we have put all these other things first, and then God.

I think we might go a little further and look at what we have done with Sunday. It used to be called the Lord's Day. How many people do you hear speaking of the Lord's Day today? I am not suggesting that we should go back to the Puritanical conception of Sunday which our forefathers observed. But the pendulum has swung too far the other way. We are crowding God even out of his day, except for a few morning hours. I think that individually we have got to give God a great deal more room in our lives if we are going to understand the purpose of life. Few of us—clergy as well as laity—are giving as much time to God, to prayer, to the reading of God's word, to silent meditation, as we should do. If we are to live a life that will give purpose to our endeavor, we must get back to fundamentals and put God first. Saints and other great souls down through the ages have found that this is the way of life; and it is still the way for those of us who are living in the twentieth century.

During the war, a sheaf of papers would come to my desk as chaplain marked "Priority." Then suddenly would come another batch marked "A-1 Priority," and you knew you had to do something about them without delay. We are fighting a war of survival as individuals in a materialistic age. Old-fashioned as it may sound, we are fighting against the world, the flesh, and the devil. Give God an A-1 priority, and these

other things will fall into place. "Seek ye the Lord while he may be found, call ye upon him while he is near."

"Jesus had slipped away unnoticed, there being a crowd in that place."

Pointers for Parsons

By Robert Miller

ONCE I was the guest of a bishop who was not, alas, very well and I murmured some words of sympathy to his wife and said how difficult it must be for the bishop. "Oh, it is," she answered. "Of course the dean offered to help. As if the dean could! Nobody but a bishop can understand a bishop."

How truly she spoke! It is not for us parsons to penetrate the mysteries of the episcopal mind but rather to reflect that it would be impossible to have an Episcopal Church without bishops. We can respect their ancient and sacred office and sympathize with them in their attempts to meet the unending demands upon them. It is not as if they were "lords spiritual" as some of their English brethren are or as if they had the authority of a Roman or even a Methodist bishop. They must find the continual bow to "democratic institutions" a nuisance and regret those persistent bodies, the standing committees and the conventions.

We parsons rush about, it is true, but not in an episcopal manner. We have not the means. As for the Presiding Bishop, he is practically an itinerant. He is always having to go somewhere and do something or say something and it is too much.

Perhaps it would be possible to have a blessed year of silence when the churches ceased from troubling and the bishop was at rest. A sabbatical year for bishops—that is what we ought to have.

AN INVITATION TO ROMAN CATHOLICS

By Robert S. Trenbath

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

10c a copy

— \$4 a hundred

THE WITNESS

Tunkhannock, Pa.

People or Mob

By Corwin C. Roach

THE author of I Peter 2:10 has made a significant change in the quotation he has taken from Hosea. In speaking of the people of his day, the former prophet had called them Lo-ammi, "not my people", a nation that did not belong to God. I Peter in reminding the Christians of their former lot tells them "Once you were no people". By his simple omission of the possessive "my" the New Testament writer describes the ultimate fate of a nation which rejects God. It ceases to exist. It is no longer a people. The apostle is telling us that a group without God, no matter what its cultural background or its material resources, becomes a non-entity, a mere crowd or mob.

Apply the Petrine test to history. All the nations of antiquity disappeared save little Israel. Bereft of its homeland it nevertheless endured because it had faith in God. In the last analysis what makes a people is its devotion and obedience to a power higher than itself.

But apply the test to modern America. We sometimes speak of our land half-humorously, half-compacently as God's country. And God has blessed us beyond many another nation. But are we God's people? What kind of God do we really worship? As we gauge ourself by the standard of I Peter we can predict our future.

Road of Peace

The world's predicament lies this side of death: frustrated prophets cry with desperate breath (who bear, like 'Golden Rule,' proud peace's rood) that all will perish in a shambles should earth's crazed kennels cease not soon to bark in fratricidal fury. 'Save the mark.

Should God perchance not be, 'twould little matter: but since God is (grant some their own egos flatter by thinking him, yet others with certainty)—then of supremest moment must it be that man permit this dear longsuffering Love to lift him transcendently above his hates and fears, receive God's love and share it against our predicament. To death let's bear it.

This way alone lies hope: come, comrades, dare it.

—John F. Davidson

THE NEW BOOKS

Kenneth Ripley Forbes
Book Editor

The New Cambridge Modern History.
Vol. I, *The Renaissance*, 1493-1520. Vol. II, *The Reformation*, 1520-1559. Cambridge Univ. Press, \$7.50 each.

For fifty years the *Cambridge Modern History* has been an indispensable standard work. Everyone interested in the world about us today must examine modern history, if he would understand what he sees and hears around him. Without history, contemporary life is meaningless. Especially the person interested in the Church must study history; for the Church is an example of continuity with a "living past" to a greater degree than any other institution in the world. Dean Ladd of Berkeley, that great teacher with a unique and independent mind on all things, including methods of teaching—as all his old students and colleagues will recall—began systematic theology with Plato and modern Church history with this "secular" work, *The Cambridge Modern History*. None of his students ever failed to see how the Church was tightly geared into human life! And many other teachers have used the *History*, during the past two generations.

Now a new edition is called for, and the editors have decided to rewrite rather than revise. Sir George Clark drew up the new plan. The work is to be in 14 volumes, ending with 1945 (end of World War II), and including a *Companion to Modern History* and an *Atlas*—this one somewhat wider in range than its predecessor. Unfortunately, the new work will not contain bibliographies, for which the first *History*, Lord Acton's dream, was famous. But there is such a vast proliferation of special studies and smaller histories, all with extended bibliographies—while the bibliographies of the whole of modern history have grown to unwieldy dimensions—that it was thought wiser to omit them.

The features for which the historical studies of Cambridge scholars are well known, especially the economic factors in human society and its record, and the place of art, philosophy, and religion in the shaping of its course—these are well represented here. The writers do not attempt to assign causes, even for the Reformation! But they de-

lineate formative factors. They recognize the "history that might have been, but was not," as they show the "turn" of events. For example, the widespread dissatisfaction of Catholics with the Church long before Luther, and the demand for reform, as loudly proclaimed in Italy as Germany; but, on the other hand, the ready postponement of a date for beginning the reform which resulted in the end in the failure of the Roman Church to make any change until it was forced to do so: due to these delaying tactics, Protestantism never got a real foothold in Italy. Yet Italy was the home of learning, culture, art, and civilization in the fifteenth century! The popular idea that the Reformation brought in an era of freedom of thought, contrasted with the repulsive dogmatism of the preceding centuries under Rome, is not true. The early Reformers were not interested in intellectual freedom.

The picture of the scene before the Renaissance and Reformation began, in Vol. I, is memorable. Vast areas of France were waste land. Population had declined. The dangers of total collapse were apparently real. Then came a revival. This was hardly due to the New Learning, or to Protestantism, but was due to a combination of many causes. The prosperity of the sixteenth century, when Antwerp and Lyons were the financial and commercial centers of Western Europe, were not due to the revival of Greek or to Luther or Calvin (peace be to *Christianity and the Rise of Capitalism*), but to the wool trade and to trade in general. The place of religion in society was no longer central or even dominant. Yet the Middle Ages still lingered on, even in Protestantism. The beginnings of the modern world were clearly under way. But the full blown consequences of the tremendous upheaval which began in the sixteenth century were not to be evident for another century or two.

These two volumes cover the opening acts and scenes of a vast drama which still fills the stage in our own time. The world of the sixteenth century was not the whole world, and these two volumes cannot sketch even this much of it in detail: some of the chapters are little more than outlines of events, persons, and ideas.

But the work is a most valuable introduction to modern history as we understand it today. Not that it is not an "advanced text"—the beginner would do well to familiarize himself with the data in some simpler and more detailed work: even a study outline will help. Some pages were obviously written by professors for professors, and presuppose more knowledge of the subject than the beginner will possess. Some are obscure—the editing is not always thorough (and misprints occur: e.g., I, p. 47, line 4, read Genoa, not Geneva).

But it is a very great work, and every student of history, literature, politics, economics, and everyone interested in the place of the Christian Church in our civilization, past and present, must read it.

—Frederick C. Grant

Parents And Priests As Servants Of Redemption by Athenagoras Kokkinakis. Morehouse-Gorham. \$4.00

This is a valuable and much-needed book by a Bishop of the Greek Orthodox Church on the interpretation of the doctrines and sacraments of the Orthodox Church, of which he chooses the two sacraments of matrimony and priesthood for detailed study. Included in this study are the detailed descriptions of the public services of matrimony and the ordination of priests.

This is a scholarly treatise, written in popular language and in an irenic spirit. The author discusses at some length the controversies over the validity of Anglican orders and points out that there is not as yet unanimous recognition of their validity by the Orthodox, although the Patriarchates of Constantinople, Alexandria, Jerusalem, Rumania and the Church of Cyprus have recognized them.

The Orthodox interpretation of the sacrament of matrimony and its discipline in their canon law differs to some extent from that of the Anglican Church and the author deals with the subject clearly and in some detail.

The book is invaluable for our clergy and especially for our theologians and for those in contact with the Eastern Orthodox here and abroad.

THAT LITTLE GLASS OF ORANGE JUICE

★ The refusal of a Delaware restaurant to serve a Negro a glass of orange juice was widely publicized in Ghana, according to the Rev. Christian Baeta, visiting professor at Union Seminary, New York. Komla Agbeli Gbedemah, the object of the discrimination, is finance minister of Ghana. He was in the United States to represent his country at the meetings of the International Bank and Monetary Fund. Two days later he was invited to breakfast at the White House with President Eisenhower and Vice-President Nixon, whom he had entertained at dinner at Accra earlier in the year.

Professor Baeta used this incident to introduce his lecture on "Christian Faith in Our Shrinking World" to 400 church women at the seminary.

"This piece of news," said Professor Baeta, himself a native of Ghana, "was blared forth everywhere to the four winds throughout the land. His Excellency the Ambassador of the United States and his staff had a very busy time indeed explaining the matter, answering press questions and showing how, after all, in every country there were always small minorities who would not do as they ought. In this particular instance, the President's gesture (in inviting Mr. Gbedemah to the White House) completely neutralized any ill feelings that may have been engendered. I believe this is a dramatic illustration of what is meant by speaking of 'our shrinking world'."

Pointing out that modern transportation and communication have brought the nations closer together, Baeta referred to the report recently published by the American Assembly on relationships between the United States and Africa. This report urged a greater interest

on the part of Americans in African affairs on a continent that embraces one-fifth of the earth's surface. "Africa remains the continent of colonialism par excellence," said Baeta, quoting the report, "In an era of anti-colonialism the consequences which flow from that fact are inescapable. The United States cannot evade the fact that what it does, and often what it does not do, will have a great influence on the fate of Africa. Similarly, like it or not, Americans must reconcile themselves to the realization that what goes on in Africa may have a decisive influence on the future direction of their own lives."

Referring to the effect of our shrinking world on the religious situation, the visiting professor declared: "About this time last year there assembled

at Ibadan in Nigeria, the first All-Africa Church Conference, attended by representatives from 25 African countries. It was necessary to have three official languages — English, French and Portuguese, with some African languages used as well; but such was the sense of oneness in purpose, task and hope that the barrier of language could not unduly interfere. Such comings together lay the axe on one of the age-old characteristics of African society, namely parochialism."

ANOTHER GIFT FOR GENERAL

★ Reba Jeachim, church woman of Philadelphia left \$50,000 to the General Seminary by her will, which has been added to the \$3,500,000 building fund now being raised.



Written especially for the coming Easter season, the March-April number of The Upper Room will help you to appreciate more fully the glory of this, the most meaningful of all Christian holy days.

Use of The Upper Room will stimulate prayer and meditation in Lenten days, and lead up to the high point of Christian worship at Easter. At the same time, using The Upper Room during the Easter season will strengthen the habit of daily devotions in the lives of those who use it.

Order your March-April number of The Upper Room NOW. Ten or more copies to one address, 7¢ a copy. Individual subscriptions (by mail) \$1 a year, three years for \$2. Air Mail edition, for servicemen and youth, same price. Address

The Upper Room

The world's most widely used devotional guide

37 Editions — 30 Languages

1908 GRAND AVENUE

NASHVILLE 5, TENNESSEE



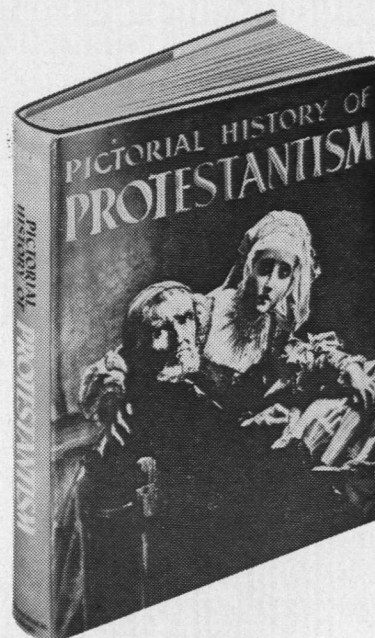
500 years of Protestantism springs to life before your eyes in this monumental

PICTORIAL HISTORY OF PROTESTANTISM

by Verilius Ferm

FREE —plus the opportunity—but **not** the obligation—to buy the best new religious books with many savings.

Alone in its field, the magnificent PICTORIAL HISTORY OF PROTESTANTISM presents the most complete collection of etchings, drawings, lithographs, paintings, maps and photographs ever assembled—a breath-taking panorama of Protestantism and related denominations. Selling for \$10.00 at bookstores, this giant (8 $\frac{3}{4}$ " x 11") book is yours as our gift when you mail the attached coupon.



With it you will receive, **without obligation**, a full year's subscription to the monthly Religious Book Club Bulletin. Sent exclusively to members of the club, it contains reviews of all new religious books of interest—books you may purchase (often with astonishing savings)—or not as you please. And with every four books purchased you will receive one free Bonus Book of **your own choice**. Remember, acceptance of this gift book does not obligate you to spend a single penny. But please act now; the supply is limited.

RELIGIOUS BOOK CLUB W-129
79 Ninth Avenue, New York 11, N.Y.

Gentlemen: You may enroll me as a member for one year and send me at once my free copy of **THE PICTORIAL HISTORY OF PROTESTANTISM** and the monthly **RBC BULLETIN**. I am not obligated to purchase any books, and will let you know promptly whenever I do not want the Club Selection. If I decide to purchase Club Selections I am to receive an additional **free** Bonus Book for every four Club Selections I choose.

Mr. _____
Rev. _____
Mrs. _____
Miss _____

Address _____

City _____ Zone _____ State _____

PIKE LAUDS ISRAEL OFFER TO ARABS

★ Bishop James A. Pike of California lauded Israel's recent offer to compensate Arab refugees even before the country has reached a final peace settlement with the Arab states.

"The offer Israel has made is as large-hearted an offer as could have been made without the condition of a definite peace," he said. "This is to her credit."

In a letter to the New York Times, Bishop Pike said that while the proposal may be unnoticed against the global backdrop of the cold war and nationalist tensions in the Middle East, Israel has made a "large step forward indeed."

Also in the offer, Bishop Pike observed, Israel agreed to the possibility of extending the "uniting - of - families" plan,

under which some former Arab residents have already returned.

"This proposal does not, of course, meet the Arab demands all the way," he said. "But Israel has its own maximal demands, and these had not been met either. But the offer was nevertheless made."

Previously, the bishop noted, Israel had asked that the Arab states first accept her right to exist in the Middle East by negotiating a peace settlement. The Arab rejection, he said, was accompanied by "policies of economic and political boycott and blockade, which continue to this day."

Admitting that Israel's gesture was "probably good public relations as far as the rest of the world is concerned," Bishop Pike asserted it was made "at some sacrifice to her bargaining power in the Middle East."

The bishop defended Israel for not coupling with the offer of compensation the alternative of the Arabs returning to that country. Without a peace settlement "which would recognize that Israel should stay and would establish definite boundaries," he said, "those returning to Israel would present a great risk from the security point of view."

"Those coming would for the most part be influenced by their Arab loyalties — which, without a peace treaty, would include the assumption that the State of Israel is to be extinguished or gravely delimited," he said.

"Many of us would like to see this alternative proposed to the refugees, but with a political and boundary treaty as part of the 'package,'" the bishop concluded.

NEEDED - 10,915 CLERGYMEN

The above estimate was made by the Committee on the State of the Church in its report to the recent General Convention. This will be the number of clergy needed by 1970 to meet adequately the demands of our ever-changing society.

We MUST see to it that our seminaries have both the CANDIDATES for Holy Orders and the FUNDS necessary to train them in order to meet these increased demands.

Support Theological Education in your church by a gift through your parish or directly to the seminary of your choice.

THEOLOGICAL EDUCATION SUNDAY WAS JANUARY 25.

BERKELEY DIVINITY SCHOOL, New Haven, Conn.; *BEXLEY HALL THE DIVINITY SCHOOL OF KENYON COLLEGE*, Gambier, Ohio; *CHURCH DIVINITY SCHOOL OF THE PACIFIC*, Berkeley, Calif.; *DIVINITY SCHOOL OF THE PROTESTANT EPISCOPAL CHURCH* in Philadelphia; *EPISCOPAL THEOLOGICAL SCHOOL*, Cambridge, Mass.; *EPISCOPAL THEOLOGICAL SEMINARY OF THE SOUTHWEST*, Austin, Texas; *THE GENERAL THEOLOGICAL SEMINARY*, New York City; *NASHOTAH HOUSE*, Nashotah, Wis.; *PROTESTANT EPISCOPAL THEOLOGICAL SEMINARY*, Alexandria, Virginia; *SCHOOL OF THEOLOGY OF THE UNIVERSITY OF THE SOUTH*, Sewanee, Tenn.; *SEABURY-WESTERN THEOLOGICAL SEMINARY*, Evanston, Ill.

THEOLOGICAL EDUCATION COMMISSION

★ A total of \$545,475 was raised for seminaries on Theological Education Sunday in 1958, a sizable increase over the \$478,903 collected in 1957. Virginia led with over \$129,000, with General next with over \$94,000. There were 5,011 parishes that took offerings.

The figures were released following a meeting of the executive committee of the commission on theological education when Bishop Stokes of Mass. was elected chairman.

Registrations for the current academic year are 1,149, a decrease of 51 from last year. Virginia is the only one of the eleven seminaries with capacity enrollment.

Two special committees were set up, one to continue the study of the perpetual diaconate and trends in theological education; another to study the present syllabus and guide to the canons on the ministry and to report on whether revisions are indicated.

MONEY for your TREASURY

OVER 2,000,000

SUNFLOWER DISH CLOTHS

Were sold in 1957 by members of Sunday Schools, Ladies' Aids, Young People's Groups, etc. They enable you to earn money for your treasury, and make friends for your organization.

SANGAMON MILLS

Established 1915 COHOES, N. Y.

ASHBY CHURCH CALENDARS

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

Write for "FREE EPISCOPAL CIRCULAR or send \$0.60 for sample postpaid,

ASHBY COMPANY • 431 STATE • ERIE, PA.



CHURCH FURNITURE

CHURCH Pews • KNEELER CUSHIONS
BULLETIN BOARDS • MEMORIAL TABLETS
COMPLETE LINE OF FURNISHINGS

Foster & Co. 914 OLD NEPPERHAN AVENUE
YONKERS - NEW YORK

PROMOTES INTEREST IN MINISTRY

★ An engineer in Toronto has started a program which he believes will encourage more men to enter the ministry.

Called "the fosterhood plan," it was originated by Douglas Storms, an Anglican. He has proposed that each Anglican parish set up a group which would foster interest among teen-agers and young men in the ministry.

The group would then support the ministerial candidate through the years of his education for the ministry, including the provision of financial aid.

CARETAKER BECOMES PROFESSOR

★ The caretaker of St. James' Anglican Cathedral in Toronto has a new job. He is now professor of history at Holy Trinity Seminary, Jordanville, N. Y.

The Parish of Trinity Church New York

REV. JOHN HEUSS, D.D., RECTOR

TRINITY

Broadway & Wall St.
Rev. Bernard C. Newman, S.T.D., Vicar
Sun. HC 8, 9, 11, EP 3:30; Daily MP 7:45,
HC 8, 12, Ser. 12:30 Tue. Wed. & Thurs.,
EP 5:15 ex Sat., Sat. HC 8. C Fri. 4:30 &
by appt.

ST. PAUL'S CHAPEL

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

CHAPEL OF THE INTERCESSION

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

ST. LUKE'S CHAPEL

487 Hudson St.
Rev. Paul C. Weed, Jr., Vicar
Sun. HC 8, 9:15, 10:15 (Spanish) & 11:
Daily HC 7 and 8 C Sat. 5-6, 8-9 and by appt.

ST. AUGUSTINE'S CHAPEL

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

ST. CHRISTOPHER'S CHAPEL

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

The transition was only one of a long series of strange changes in the life of Serge Ivanov. He was an attorney in his native Latvia who escaped to Germany in 1944. There he was secretary in an Orthodox church for five years.

Then he moved to New Zealand where he worked as a machinist. Coming to Canada, he spent a year at odd jobs in Vancouver before taking the caretaker's job at the cathedral.

VESTMENTS

Cassocks—Surplices—Stoles—Scarves
Silks—Altar Cloths—Embroideries
Custom Tailoring for Clergymen

1837 Church Vestment Makers 1959
Over One Hundred Years

COX SONS & VINING, Inc.
131 East 23rd Street, New York 10, N.Y.



Christian Healing in the Church

SHARING

Only Church magazine devoted to Spiritual
Therapy, \$1.50 a year. Sample on request
founded by Rev. John Gayner Banks, D.S.T.
This paper is recommended by many
Bishops and Clergy.

Address:
FELLOWSHIP OF ST. LUKE

2245 Front St. San Diego 1, Calif.

ALTAR GUILDS

LINENS BY THE YARD

Fine Irish Linens, Dacron and cotton
for vestments, threads, transfers and
supplies. Ask for price lists.

FREE SAMPLES

Mary Fawcett Company

Box 325 W, MARBLEHEAD, MASS.

Write us for

Organ Information

AUSTIN ORGANS, Inc.

Hartford, Conn.

CASSOCKS

EUCCHARISTIC VESTMENTS
SURPLICES — CHOIR VESTMENTS
All Embroidery Is Hand Done

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

J. M. HALL, INC.

14 W. 40th St., New York 18, N.Y.

TEL. CH 4-3306

-BACKFIRE-

Walter Houston Clark

*Dean Hartford School
of Religious Education*

Three cheers for Cora M. Lever, Churchwoman of Brattleboro, Vt., and her condemnation of the Church's report on Alcohol! (Backfire, 1/22/59). I thought I was the only Episcopalian who had no use for liquor in any form, but now there are two of us.

Howard R. Erickson

Layman of Collinsville, Conn.

The results of the work of the World Order Study conference recently held in Cleveland were most enlightening. Most of us realize that a change in American foreign policy is necessary to achieve a lasting world peace. Our diplomacy under Secretary Dulles seems to have aimed at opposing Soviet Russia and the Chinese Government at every turn. Such a policy is sure to bring eventual world conflict. Such a war would lead to the destruction of civilization, and that includes us.

Other proposals of the conference were world disarmament and economic assistance to underdeveloped countries through the United Nations, with no strings attached.

There has been some criticism of these proposals on the part of reactionaries who seem to think we should have no dealings with those nations of whose economic and political policies we disapprove. Such an attitude will never lead to peace and will make peaceful coexistence impossible. The proposals of the conference will meet the approval of most thinking people.

E. C. Allen

Churchman of New Orleans, La.

So little Hitler Somoza likes our work in Nicaragua (1/1)? That should help us with the exploited natives.

And where do five times as many go to church on Christmas? Not in the South.

And when the Panama Church celebrated that great Christian, T. R., did they mention that he stole Panama or that he gave Korea to Japan?

PEOPLE

ORDINATIONS:

JOSEPH KOPERA was ordained deacon by Bishop Emrich at St. Peter's, Detroit, January 10. A former Detroit policeman, he completed night classes at the School of Theology of the diocese of Michigan which he started four years ago.

HAROLD J. WILSON was ordained priest by Bishop Doll on Dec. 23 at Grace Church, Brunswick, Md. He is in charge of St. Mark's, Frederick and Washington Counties. Others ordained priests in Md. either by Bishop Powell or Bishop Doll in Dec. and Jan.: THEODORE H. BAILEY 3rd, Middleham chapel, Lusby, Md.; ROBERT L. LEATHER, ass't at Emmanuel, Cumberland, Md.; PAUL S. DAWSON, rector of St. John's, Shady Side, Md.

CHARLES THAYER was ordained deacon by Bishop Marmion on Dec. 17 at St. John's, Roanoke, Va. where he is curate.

ROBERT A. MacGILL, vicar of the Nativity, Indianapolis, was ordained priest there on Dec. 21 by Bishop Craine. Others ordained priests in the diocese, either by Bishop Kirchhoffer or Bishop Craine in Dec.: JAMES H. KIRCHHOFFER, vicar of Trinity, Lawrenceburg; EDWARD O. WALDRON,

vicar of St. John's, Mt. Vernon; ROBERT B. WHEELER, vicar of St. Thomas, Benton Harbor; LAN D. MITCHELL, curate at Trinity, Anderson; DAVID E. MERRYMAN, curate at St. John's, Lafayette; CURTIS E. ROSS, curate at St. Paul's, Richmond.

FRANK S. CERVENY was ordained priest by Bishop Louttit on Dec. 17 at the Resurrection, Miami, Fla. where he is assistant. Others ordained priests in the diocese of So. Fla., either by Bishop Louttit or Bishop Moses in Dec.: ROBERT D. TERHUNE Jr., vicar at Large and Pinellas Park; ALLEN B. PURDOM Jr., vicar of All Saints, Jensen Beach; ALFRED L. DURANCE, vicar at St. Cloud and Pine Castle; ROBERT N. HUFFMAN, vicar at Belle Glade.

CLERGY CHANGES:

JOHN F. MACHEN, formerly rector of Grace Church, Charles City, Iowa, is now rector of Christ Church, Buena Vista, Va., and St. John's, Glasgow.

EDWARD T. ADKINS, formerly rector of St. Paul's, Overland, Mo., is now on the staff of religious education of the National Council.

JOSEPH C. MASON, formerly rector of the Epiphany, Glenburn, Pa., has resigned because of illness and has retired from the active ministry on permanent disability. He is now living in Laceyville, Pa.

GEORGE C. SPRATT, newly appointed missionary, is now in charge of the church at Bromley, Liberia.

=Schools of the Church=

LENOX SCHOOL

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

REV. ROBERT L. CURRY, *Headmaster*
LENOX, MASSACHUSETTS

DeVEAUX SCHOOL

Niagara Falls, New York
FOUNDED 1853

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

For information address Box "A",
MORISON BRIGHAM, M.A., *Headmaster*,
The Rt. Rev. LAURISTON L. SCAIFE, D.D.,
Pres. Board of Trustees.

THE WOODHULL SCHOOLS

Nursery to College

HOLLIS, L. I.
Sponsored by

ST. GABRIEL'S EPISCOPAL CHURCH
under the direction of the rector,
THE REV. ROBERT Y. CONDIT

HOLDERNESS

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

DONALD C. HAGERMAN, *Headmaster*
Plymouth, New Hampshire

VOORHEES

School and Junior College

DENMARK, S. C.

Co-educational Departments: Junior College, High School and Trades. Fully Accredited A Grade by the Southern Association. Under direction of American Church Institute for Negroes. Beautiful location. Reasonable Terms. For information, write to THE REGISTRAR.

THE ANNIE WRIGHT SEMINARY

Announces Its Seventh-Fifth Anniversary Year, 1958-59, College Preparatory Studies in A CHRISTIAN SCHOOL

Year-Round Sports Program
The Rt. Rev. Stephen F. Bayne, Jr., S.T.D.,
President.

The Rev. W. C. Woodhams, *Chaplain*
For information write Ruth Jenkins, L.H.D.,
Headmistress, Tacoma 3, Washington

Schools of the Church

THE NATIONAL CATHEDRAL SCHOOL (FOR GIRLS)

ST. ALBANS SCHOOL (FOR BOYS)

Two schools on the 58-acre Close of the Washington Cathedral offering a Christian education in the stimulating environment of the Nation's Capital. Students experience many of the advantages of co-education yet retain the advantages of separate education. — A thorough curriculum of college preparation combined with a program of supervised athletics and of social, cultural, and religious activities.

Day: Grades 4-12 Boarding: Grades 8-12
Catalogue Sent Upon Request

Mount St. Alban, Washington 16, D.C.

St. Stephen's Episcopal School FOR BOYS AND GIRLS AUSTIN, TEXAS

Operated by the Episcopal Diocese of Texas as a co-educational church school for boys and girls in Grades 8-12. Fully accredited. Experienced faculty to provide a strong academic program balanced by activities that develop individual interests. Small classes. Limited enrollment. Prepares for any college. Modern buildings. Splendid climate. Program designed to give religion its rightful place in general education within the spirit of a Christian Community.

ALLEN W. BECKER, Headmaster
P.O. Box 818 Austin 64, Texas

Virginia Episcopal School LYNCHBURG, VIRGINIA

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

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

ST. MARY'S SCHOOL SEWANEE, TENN.

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

THE SISTER SUPERIOR, C.S.M.

CHURCH HOME AND HOSPITAL SCHOOL OF NURSING

BALTIMORE 31, MARYLAND

A three year approved course of nursing. Class enters in September. Scholarships available to well qualified high school graduates.

Apply: Director of Nursing



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

Write
CANON SIDNEY W. GOLDSMITH, JR.
Rector and Headmaster
957 Shumway Hall

SHATTUCK SCHOOL FAIRBAULT, MINN.

OKOLONA COLLEGE

OKOLONA, MISSISSIPPI

A Unique Adventure in Christian Education
Co-educational, Private. Episcopal Diocese
of Mississippi (Protestant Episcopal Church)
Established 1902

High School and Junior College. Trades
and Industries. Music.
For information, write:

W. MILAN DAVIS, President
Today's Training for Tomorrow's Opportunities

The Bishop's School

LA JOLLA CALIFORNIA

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

ART — MUSIC — DRAMATICS

Twenty-Acre Campus, Outdoor Heated Pool,
Tennis, Hockey, Basketball, Riding.

THE RT. REV. FRANCIS ERIC BLOY
President of Board of Trustees

ROSAMOND E. LARMOUR, M.A.,
Headmistress

ST. ANNE'S SCHOOL

One of Church Schools in the Diocese of
Virginia. College preparatory. Girls, grades
7-12. Curriculum is well-rounded, emphasis
is individual, based on principles of Christian
democracy. Music, Art, Dramatics,
Sports, Riding. Suite-plan dorms. Established
1910.

MRS. THOMAS JEFFERSON RANDOLPH V
A.B. Byrn Mawr, M.A. University of Virginia
ST. ANNE'S SCHOOL
Charlottesville 2, Va.

MARGARET HALL SCHOOL

Under Sisters of St. Helena
(Episcopal)

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

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

THE CHURCH FARM SCHOOL GLEN LOCHE, PA.

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

COLLEGE PREPARATORY
GRADES: FIVE TO TWELVE

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

REV. CHARLES W. SHREINER, D.D.
Headmaster

Post Office: Box 662, PAOLI, PA.

ST. AGNES SCHOOL

An Episcopal Country Day and Boarding
School for Girls

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

MISS BLANCHE PITMAN, Principal
ALBANY NEW YORK

SAINT JAMES MILITARY SCHOOL

FAIRBAULT, MINNESOTA

FOUNDED 1901

Country Boarding School for Boys
Grades 1 - 8

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

Summer School-Camp Combination
June 21 - July 31

MARVIN W. HORSTMAN, Headmaster

St. John's Military Academy

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

THE SEWANEE

MILITARY ACADEMY

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