

# The **WITNESS**

FEBRUARY 5, 1959

10¢



## WINDHAM HOUSE CHAPEL

THE FOCAL POINT of communal living at the graduate training center for women in New York City is the simple but beautiful chapel

---

---

Renewing Christian Community

---

---

## 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 PAIRMAN 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

### Church Leaders Issue Statements On Proposed Unity Council

★ Pope John announced in Rome on January 25th that he would call an ecumenical council aimed at seeking unity between the Roman Church and other Churches throughout the world. The announcement was made at the end of week-long prayers in the churches of Rome for Christian unity.

The last ecumenical council was called by Pope Pius IX in 1869 and ended ten months later after issuing the doctrine of papal infallibility.

The first object apparently will be a "dialogue" with the Eastern Orthodox Churches on the possibilities of reunion. It is thought likely that unity proposals will later be made to the Anglican Church, although the Archbishop of Canterbury would make no comment beyond expressing "keen interest." A spokesman at Lambeth Palace, his London home, said that the Archbishop would make no comment until he saw the text of the Vatican pronouncement.

#### The Presiding Bishop

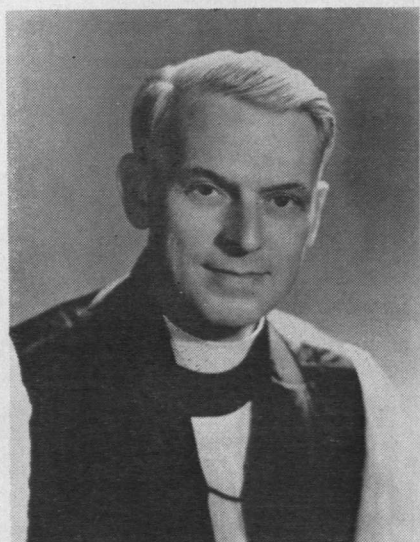
Our own Presiding Bishop, Arthur Lichtenberger, who had stressed unity in his installation sermon, including "not merely a reunion of the Churches which came out of the Reformation," said he "welcomed" the Pope's announcement. He added: "I hope the convocation might result in serious conversations between separated Churches to explore those things which we

have in common and those things that separate us."

Commenting on the pronouncement of Pope John, Metropolitan Anthony Bashir of the Syrian Antiochian Orthodox Church said; "I don't find any reason why the Apostolic Churches should be divided. There is only one Holy Apostolic Church. Its differences could be ironed out in ecumenical councils.

"Our peoples of the East are always willing to welcome such moves, provided they are sincere. Let us hope it will do some good."

The only basis for unity, the Metropolitan said, is to go back to the understanding that existed before the Great Schism of A. D. 1054.



OUR P. B.: hopeful that it means serious conversations to explore

"We must see what dogma and doctrine there was then, and study what we stood for in faith, and discard all that was added to divide us since then," said Metropolitan Anthony.

He said the theory of papal infallibility was one of the stumbling blocks to unity.

"When on side wants to rule the other side," Metropolitan Anthony said, "then I am sure the Eastern Churches will never take it."

Another spokesman for Orthodox Churches was Archbishop Germanos Polozoides of the Greek Archdiocese of North and South America who said that the Greek Orthodox Church "welcomes and rejoices" in the proposal. He added:

"Our Church has always wanted and prayed for such unity, and we hope the appeal of the Pope is based on a desire to discuss the many problems and doctrines involved in a spirit of mutual equality and respect. Unity among Christians cannot be based on the premise that one group must yield completely to another."

#### World Council View

In Geneva the proposal was greeted by the Rev. W. A. Visser 't Hooft, secretary of the World Council of Churches, as something which might develop into one of the most significant steps ever taken in the realm of unity. The Council has 171 member Churches, including Eastern Orthodox, in fifty-two countries.

The announcement he said, "shows the enormous importance of the question of Chris-

tian unity, which has become one of the fundamental problems of our time."

Visser 't Hooft added the further statement, which of course is on everybody's mind: "We are, of course, especially interested in the question of how ecumenical this council will be."

#### National Council View

The only statement released officially by the National Council of Churches in the U.S., consisting of twenty-five Protestant, seven Eastern Orthodox and the Episcopal Church, was made by its president, the Rev. Edwin T. Dahberg. He welcomed the move as a step toward unity, but added that "any movement toward unity cannot be looked upon by Protestants as separated Christians returning to the Church of Rome."

Orthodox Churches within the National Council have close to two and a half million members, and includes the Greek Church with 1,200,000 members who are under the spiritual leadership of the patriarch of Constantinople.

No date has been announced for the council, but Vatican sources speculated in might be this year, providing all the pre-

liminary work can be done in time. It is thought that at least 2,000 cardinals, archbishops and bishops, as well as eligible priests would attend.

Special invitations will probably be sent by the Pope to Anglican, Protestant and Eastern Orthodox Churches to send observers to the sessions.

## Ecumenical Commission To Study Overseas Unity Schemes

★ At its first meeting of the current triennium, the joint commission on ecumenical relations authorized the appointment of a theological committee to make a study of the scheme of union in Ceylon and the plan of union in North India, for the guidance of the Church in studying these proposals. It is anticipated that the committee will make its reports to the joint commission and that their findings may be incorporated in the commission's report to the General Convention of 1961.

By action of General Convention, the Presiding Bishop is now a member of the Commission and he participated in this meeting held January 21st and 22nd at the College of Preachers, Washington, D. C. Bishop Dun of Washington was re-elected as chairman with Bishop Mosley of Delaware vice-chairman and the Rev. James W. Kennedy of New York as secretary.

The commission heard an interesting report from Paul B. Anderson on the activities of the joint commission on cooperation with Eastern Churches and on certain informal conferences that had been held with the Russian Orthodox Archbishop of Odessa, now in this country. In order to coordinate the work of these two commissions and also of the commission on approaches to unity, it was decided that an early conference would be held among the officers of the three commissions to delineate their

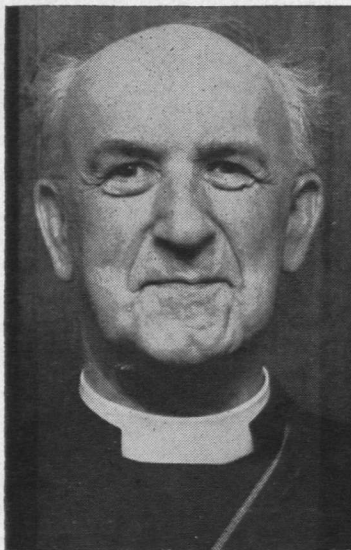
respective fields of action, prevent overlapping, and keep each informed of the work of the



BISHOP MOSLEY of Delaware moves us in field of ecumenical relations

others. It was also felt desirable to establish closer contact with the agencies of the Church of England and the Anglican Church in Canada concerned with similar matters.

The commission voted to continue its endorsement of the week of prayer for unity, sponsored by the World Council of Churches, and to ask the National Council to give publicity to this week each year through its normal promotion channels. It was suggested that similar publicity be given to the Anglican cycle of prayer and that there be added to that cycle days of intercession for Churches which have a close relationship to the Anglican Communion, such as the Church of South India, the Philippine Independent Church, and the



CANTERBURY: "Keen interest" but is waiting for the text



Churches of Anglican origin in Spain and Portugal.

The second day of the meeting was largely devoted to discussion of the subject of Christian witness and religious liberty in the setting of the World Council of Churches, and its implications for the work of the Episcopal Church at home and overseas.

The commission noted with approval the healing of a schism in the Syrian Orthodox Church in India and expressed the hope that this might lead to closer relations between the Syrian Orthodox Church, the Church of South India, and the Churches of the Anglican Communion.

The commission also adopted a resolution of appreciation for the life and work of the late Bishop Bell of Chichester and his outstanding contributions to the faith and order movement and the World Council.

Other matters considered were the continuing relationship of the Episcopal Church to the World Council of Churches, the National Council of Churches, and related bodies, with recommendations to the Presiding Bishop for the filling of vacancies on the representation of this Church in those bodies.

### BEQUESTS BENEFIT MANY CHURCHES

★ Lillian Richmond, member of St. Paul's Cathedral, Buffalo, left an estate of more than a million dollars to a large number of church, charitable and other institutions.

Chief beneficiaries are the cathedral; the diocese of Western New York; the Church Home of the diocese; Hobart College; General Seminary and the National Council. Other churches in Buffalo to receive bequests were St. Paul's; Trinity; the Ascension; St. Philip's; also St. James Church, Great Barrington, Mass.

### CREIGHTON ELECTED IN WASHINGTON

★ The Rev. William F. Creighton was elected bishop coadjutor of Washington at a special convention on January 26th. He will succeed Bishop Dun when the present diocesan retires.

Creighton accepted the election on January 28th.

The newly elected bishop is forty-nine and is the rector of St. John's, Bethesda, Maryland, one of the largest parishes in the diocese. He is the son of the late Bishop Creighton who was the bishop of Michigan from 1939 to 1948, who had been bishop of Mexico for seven years before being elected in Michigan.

Creighton was elected on the third ballot, with the Rev. William G. Pollard, director of nuclear studies at Oak Ridge, Tenn., receiving a large number of votes on the second ballot. He had been nominated by Canon Charles Martin, headmaster of St. Albans School, himself one of the original nominees by the special committee, but who asked that his name be withdrawn at the start of this reconvened convention.

### CONSECRATION IN MANILA

★ The Rev. Benito C. Cabanban will be consecrated suffragan bishop of the Philippines on February 24th in the cathedral in Manila. Bishop Ogilby of the Philippines will be consecrator, with Bishop Kennedy of Honolulu and Bishop Shearburn of Rangoon the co-consecrators. The latter's diocese is part of the Church of India, Pakistan, Burma and Ceylon.

One of the presenting bishops will be Bishop Isabelle de los Reyes, head of the Philippine Independent Church. The preacher will be the Rev. Arthur H. Richardson of Upi, Philippines.

### MICHAEL SCOTT DEFENDS ACTION

★ The Rev. Michael Scott, who was arrested for picketing the Anglo-American rocket base near Swaffham, England (1/8), defended his action when he appeared in court with forty-six others. He told the court of the "special responsibility" many people felt to the peoples of Africa "in that we are possessors of atomic energy and nuclear power.

"I believe it is for us in Britain and America and also in Russia to do everything in our power to prevent this hideous evil. This particular base is capable of destroying three million people's lives."

The army colonel who was chairman of the court interrupted the Anglican clergyman, who conducted his own defense, by saying: "You are making what amounts to a political speech."

Scott replied: "We regard the court as representatives of the state and we come here to make our protest. We think it is a better way than by use of force and violence."

He commented later: "Some of us are beginning to feel a lack of confidence in parliamentary debates and hope this will bring home to our fellow countrymen the depth of our convictions."

### MRS. LICHTENBERGER ACCEPTS POST

★ Mrs. Lichtenberger, wife of the Presiding Bishop, has accepted the honorary presidency of the Girls Friendly Society. Included in the program of the society this year will be a world council meeting in Australia in April; a new pre-teen program; the continuation of the summer program when a group of teenage girls work on Church affiliated projects here and overseas.

# American Way of Life Criticized By Karl Barth in Pamphlet

★ A pamphlet written by Karl Barth of Basle, Swiss theologian, in which he suggested that East German Protestants adopt a policy of neutrality concerning Communism was assailed by a leading West German Lutheran minister.

Dean Hans Christian Asmussen of Schleswig-Holstein condemned Barth's position of the Church's fight against Communist oppression as "the worst kind of neutralism."

"It is difficult to believe in the honesty of this neutralism," he wrote in *Christ and the World*, weekly paper published in Stuttgart.

Asmussen, a prominent theologian now retired, has held a number of important Church posts. These include Lutheran Provost of Kiel, Germany, chancellor of the Evangelical Church in Germany and membership in the World Council of Churches' commission on faith and order. He is an outspoken opponent of Communism.

Barth expressed his views in a 45-page pamphlet issued last November by a Church house in Basle. Entitled "Letter to a Pastor in the German Democratic Republic," it was written in answer to a series of questions sent to him by an East German pastor.

In the booklet, the Swiss theologian wrote that the "American way of life" represents a greater danger to Christians than Communism.

He said that trying "to pray away" the East German Communist regime required accepting before God the responsibility for such a prayer.

"Might you not fear that he might grant your prayer in the frightful fashion of letting you awake one morning among the fleshpots of Egypt as a man

bounden to the American way of life?" he asked.

Barth also wrote that the East Germans had nothing worse to fear than "liberation in accordance with the ideas of (Chancellor Konrad) Adenauer."

While he denounced life in the West, the theologian did not express any admiration for life under the Communists.

He described oppression and persecution as "useful scourges" to purify the Church of its complacency and self-assurance. He contended that adversity and suffering were "God's tools" with which he bestows salvation and that his "blows" must be endured.

Speaking of "open totalitarianism" in East Germany and "creeping totalitarianism" in the West, Barth implied that the latter was a greater evil.

Some German churchmen have interpreted the pamphlet as being a plea for ending all resistance to Communism, while not urging active support of Communist leaders.

Barth was a leader of Protestant resistance to Hitler and the Nazis while teaching at Bonn University, from which he resigned in 1934. He left Germany in protest against the Nazi regime.

Officials of the Evangelical Church in Germany have announced that there would be no formal protest to Barth's views, although they had aroused widespread discussion among leading churchmen.

## \* ADDRESS CHANGE \*

Please send your old as well as the new address

The WITNESS

TUNKHANNOCK - PENNSYLVANIA

ARPER

The Harper Book  
for Lent 1959

## The Slow of Heart



By MATTHEW M. WARREN  
Headmaster, St. Paul's School

The richness of Christian life is the theme of this attractive new devotional book. Wise religious values combined with a high degree of literary skill make it a thoughtful, polished addition to Harper's Lenten series. The language is pungent and fresh; the thought keen.

"Dr. Warren's Lenten book, based on the Prayer of Thanksgiving from the Holy Communion, is a peculiarly moving and deeply devotional study which will help all of us keep a better Lent in this and succeeding years. The author knows how to say profound things in a simple way and to avoid the saccharine and 'pious' in discussing themes of religious import."—W. Norman Pittenger

"A thoughtful study of the many things which are given us in this world, of which we are 'so slow of heart to believe.' Dr. Warren takes us through a half dozen of the great gifts and relationships of life—gratitude, fellowship, sin, hope, grace—to a final, disturbing and yet deeply moving charge to work and serve."—Bishop Stephen F. Bayne, Jr.

At your bookseller \$2.00

Harpers & Brothers, N. Y. 16



# EDITORIALS

## Other Pressing Questions

A YOUNG PRIEST we know, who is doing a swell job in a couple of churches in the depressed coal area of Pennsylvania, doesn't think too much of our Pressing Questions.

Whether we are to continue to exist on this earth he crosses off as unimportant since each of us faces our end in this world sometime. The logic of that, we'd say, would be to stop going to doctors when we are sick; close the hospitals; cut out the research in cancer, polio and other death-taking scourges—and, of course, healing services in which he is active. The fact is that all of us do want this world to continue, and it may very well not unless we do something, and fast, about all this nuclear business as the article this week by Thomas K. Finletter makes clear.

Church-state relationships, he agrees, is important but he says our example of the state using the Church in the cold war omits the other side of the coin of the Church using the state to bring relief to what we like to call "the least of these our brethren." We can report merely that the Rev. Almon Pepper, who heads relief for our Church, is to write on this subject and will certainly stress this side of the problem.

Integration, he says, is only one part of our complex U.S. scene and unfortunately has a lot of the emotional ties that McCarthyism had—but on the opposite side! Still it is a part of our scene, and all the more important because of the emotions. We had last week a thoughtful and unemotional article on this by a young Southern parson who believes the Church must live with segregation. There are other viewpoints which we will present.

Theological education, he thinks, is a joke—a bone for the ecclesiastics he calls it. We can assure him that it is no joke whether the quality of training, traditional in the Church, is to be maintained and the articles soon to appear in these pages will, we believe, provoke lively discussion.

### OTHER PRESSING QUESTIONS

WE ARE grateful to this thoughtful parson for his own list of pressing questions which we will do our best to deal with:

- How to get baptism a lively thing for moderns.
- Is the Bible an evangelistic tool today?
- How will the Church recover its mission?
- How will we minister in an industrial and migrant society?
- Do Episcopalians care if there is One Church?
- How can discipline be administered in our society, with our "choose - another - church" climate?
- How can we get the right men for clergy in the numbers needed?

A fine list and perhaps his closing paragraph is the most important of all:

● I don't really have a very big conception of the world. I know that there are a lot of neighborhood quarrels that are not settled where I live. And maybe I'm pessimistic, but until I see people more adept at solving these petty things, with the requirement of saying "I'm wrong" often—a terribly hard thing for many now, as always—I'll not worry about the international scene, or if existence ends.

## An Authority Writes

C. WRIGHT MILLS, an authority on military affairs, says that since we are in the hands of a power elite, composed of professional warlords, industrialists and politicians, world war three is inevitable. He says further that it means total destruction.

This centralized power is unopposed. Intellectuals, he writes in "The Causes of World War Three" are monkeying around with trivialities or are joining the Science Machine. Nevertheless he considers them our one hope and calls for them to come up with plans and programs to prevent the disaster.

As for the clergy, he says that they are today running second-class entertainments instead of making their churches centers of moral responsibility.

The Christian Century said of the book:

"Readers of C. Wright Mills divide rather sharply into pros and cons. If you are against, you may want to know what he called you in this book. If you are for, here is some nitro for the

fire. Whether pro or con, this book talks about 'the' serious business of our time."

Better go to your bookshop for your copy: you can get the paper edition for \$1.50.

## Renewing Christian Community

By Martin Cooper

*Priest of the Church of England*

**H**ISTORY can be inspiring and architecture beautiful but both can be rather stubborn.

There is a quiet revolution going on at present in the way the Church worships, but it is not a rapid one because of the hindrances imposed by a long history, and a traditional architectural setting for its worship.

What I mean is this: Throughout the medieval period, churches were built with nave and chancel, and the most important piece of furniture, the altar, was placed firmly against the easternmost wall at the far end of the chancel from the people, so that the only reasonable way for the priest to celebrate the sacred mysteries was with his back to a somewhat distant congregation.

The focus of the whole church was, rightly enough, on the altar; but with the unfortunate result that, because of its position, God was, you might almost say, firmly positioned somewhere up in or outside the east window.

While a real sense of awe and mystery was thus engendered in this central act of worship, it was at the same time gradually removed altogether from the ken and cooperation of the people; the language used became unintelligible; the actions unseen and unappreciated.

In some branches of the Church a custom even arose of shrouding off the chancel altogether from the vulgar gaze; the very word "chancel," of course, meaning a "gate" or "screen," so that the service could only be heard in the distance and never seen.

### Common Meal

**B**UT the primitive Church had done things rather differently. From simple beginnings in the dining room of the early Christian to the great basilica the celebrant had clearly shared a common meal with the people.

It was only later that, through exaggerated ideas of reverence, the altar came to be moved back to the east end of the church; originally it was set down among the people, servers and

priests, and the celebrant faced his fellow-worshippers over the altar table, flanked by his assistants.

At the time of the Reformation, Cranmer did his utmost to get back to this early use. Wanting to abolish utterly the great distance between priest and people, he required that at communion time the table should stand in the body of the church, or chancel; obviously envisaging priest and people standing around it for the celebration.

All that the priest did was thus to be plainly visible, all that he said clearly heard and understood. For the first time English was to be used. Cranmer's aim was to make the Eucharist what it had been in its origins—something done by priest and people together; all were to be actors and play their part.

In those days churches were not cluttered up with pews, and it is therefore clear that an almost informal atmosphere would prevail during service: the weakest would go to the seats round the walls, the rest, as illustrations show, would stand or kneel without regimentation around the altar table.

### Individual Piety

**I** AM sure that Cranmer would be puzzled by the still common early morning Holy Communion in our parish churches. This individualistic act of devotion, the worshippers kneeling as far as possible from each other, the priest remote in the sanctuary, is far from his idea of a great parish or family service of thanksgiving.

Now, as I say, we in the Church are in the middle of a revolution, for we are re-discovering the experience of a Christian community or family sharing together in a common meal, all playing their part in the movement and action of the service.

### Once A Week

**H**OLY Communion is no longer a special service, a thing apart for the extra devout. We don't ask any more such questions as "How often should I make my communion?" Instead



we assume that a weekly family meal of all Christians in a particular locality is the norm.

But, as I have already said, we are somewhat hindered by history and architecture. It will at once be clear that history gets in our way because the long medieval period has left deep impressions on the Church. Men, we wrongly imagine, have always worshipped God in the way we do, and so we are very loth to change; reverence is tied up in our minds with age-old customs.

Nor does the architecture of our churches encourage change, for most of our parish churches consist of nave and longish chancel, with the altar as far as possible from the people.

This is a pity, it is even a symptom of spiritual disease; but fortunately, new churches are always being built, and in some of them we can see a return to Archbishop Cranmer's ideas and to primitive simplicity.

In these new buildings the altar is placed in the middle, right among the congregation. One of our greatest living church architects, Sir Ninian Comper, is showing the way. He has said that he pictures a church as a lantern, the altar being the flame at its center giving light and meaning to the whole.

But we can't knock down our churches and rebuild them overnight! And it will be a good

many years before our local Christian communities are ready to replan completely the arrangement of their church furniture.

### Making A Start

IS THERE anything we can do meanwhile to help on this modern revolution in Christian thinking? I am sure there is. For instance, in our church we carry the Lady Chapel altar into the body of the church for our parish communion, placing it at the head of the nave below the chancel steps. It thus stands right between the pulpit and lectern. With the choir behind him in the chancel, servers around him and people in front, the celebrant faces them over the table, presiding at the Christian feast. His words are heard, though spoken in a normal voice, and his actions observed by all. The Epistle is read from the lectern; the Gospel from the Gospel book carried in procession right into the middle of the congregation.

Members of the congregation in their turn bring bread and wine and money offerings to the altar at the appropriate place.

And all sing and enjoy themselves in intelligent cooperation with every phase of this worship done together. As for reverence, it has not flown out of the window but come down on to the floor.

## Are We To Continue To Exist On This Earth?

# Changes Needed In Foreign Policy

By Thomas K. Finletter

*Former Secretary of U.S. Air Force*

THESE challenges (rapid power growth of U.S.S.R. and China, Afro-Asian Revolution, etc.) especially the menace of atomic weapons, put upon U.S. foreign policy makers a new imperative, the absolute necessity of not allowing war, of creating a world system which will exclude war from human affairs. U.S. foreign policy has not accepted this new imperative. No policy can be considered proper unless and until our leaders and the country do accept it.

War until atomic weapons, was irrational and primitive, but accepted as inevitable in a world in which the only law governing relations between nations was of the jungle. Basic premise of all pre-atomic foreign policy was war might happen

and it was the duty of statesmen to be ready, build up alliances, keep up military strength, and weaken possible enemies. If American statesmen now must do away with war they are compelled to reject the basic premises of all previous foreign policy and invent and gain acceptance for wholly new methods and concepts in our international dealings.

Many say all we have to do to prevent war is keep up our deterrent air-atomic power, atomic bombs, airplanes, and missiles. Statesmen, including those of the U.S., have been eloquent

*From an address at the World Order Conference sponsored by the National Council of Churches.*

about doctrine of atomic stalemate, not in words but in deeds, by lack of any sense of urgency in striking at conditions which bring war about. This (alleged atomic stalemate) is not the way it is. Starting about 1960 Russians will be superior to us in air-atomic power because they will have many more intercontinental ballistic missiles. Russia and China or some other country may reach a point when they could destroy us without our being able to destroy them in return.

There is always possibility of mistake, of small war expanding into big war which no one wants or, in days of push-button warfare, when some lunatic or believer in preventive war might start up the whole machinery of destruction. In fact, likelihood of war is going to increase. China is going to get atomic weapons. China and Russia, as well as we, are to become armed with means of destruction even more dreadful than the hydrogen bomb. There is public discussion of use of space for war and other fantastic—but perhaps practical—means such as control of the weather of the polar ice cap. We are about to see mutations in weapons of war as radical or more so than development of atomic weapons.

Then we cannot tell what attitudes of other countries may be. We have heard Mao Tse-Tung believes China with its six hundred million people could sustain hydrogen war, lose three hundred million, and come out of the war the strongest country on earth. We had better stop consoling ourselves that the possibility of war has disappeared. We would do better to get busy to do everything to save ourselves and the world from the war which looms so menacingly before us.

#### Armaments and Tensions

**D**ISARMAMENT negotiations between World War I and II and since, show you cannot get agreement on disarmament without progress in reducing tensions between nations. Agreement on disarmament is out of the question unless simultaneously, as you negotiate for control of armaments, you build a world climate which makes possible agreement to disarm. Fundamental purpose of U.S. foreign policy should be to try to create this climate while moving into energetic negotiations for stage-by-stage enforced control and elimination of weapons. The armaments race itself is a major factor in building tensions and creating a bad climate of world opinion.

#### Asia and Africa

**T**HE West and Asia and Africa will have better chance of keeping their freedom and not having the horror of war if they work together rather than in antagonism or indifference. We have made mistake in putting so much emphasis on defense treaties, military aid and military threats in our efforts to contain the advance of communism in Asia. We must give up our emphasis on military treaties and military measures generally, in Asia. We also will have to stop acting unilaterally in Asia and rely more on the United Nations. We will have to abandon power politics, with its lack of respect for lawfulness and act more in accord with principles on which we and the peoples of Asia are agreed.

Our reliance on militarism in Asia was product of that monopoly and near-monopoly in atomic weapons which the U.S. possessed until a few years ago. Because we feel militarily safe in doing so we extruded our military power outside our own society and into Asia and Africa. Extension of military power by the West into Asia and Africa is precisely the definition of colonialism, and is a sure way of losing friends and influence. The same is true of the West's making unilateral decisions which affect the peoples of Asia—as we have in Indo-China and Formosa. This is a carry-over of the colonial days when Westerners were accustomed to making decisions for the indigenous peoples of Asia without consulting them. This, too is no way to understanding and sympathy between the West and Asia. If we are to have good understanding with the peoples of Asia and Africa we have to give up these practices.

This would require us, as a beginning, to give up or change the nature of the Baghdad Pact, and the Southeast Asia Treaty Organization. In both treaties Western military power was extended into a society in which it did not belong. Purpose of the Baghdad Pact, from our point of view like the Eisenhower Doctrine which followed it, was to build a line of defense against Russian overt military invasion of the Near East—which in fact was quite the least of the threats to independence of the countries in the Near East. To the people of the Near East the Baghdad Pact seemed like use of Western military power to dominate the political life of the people who live there.

So, too, with SEATO. From the military view SEATO is not effective. It, like the Baghdad



Pact is based on the out-of-date concept of defending against the least likely form of communist aggression—direct military invasion. It too is looked upon by the peoples of Asia as injection of Western military power where it does not belong. SEATO makes many Asians doubt the West has learned days of Western military power in Asia for dominating Asia are at an end.

### Formosa

THE Baghdad and Southeast Asia Treaties are not the only things in our Asian policy which should be changed. We should liquidate the rest of our emphasis on military treaties and measures generally. Massive retaliation ceased to be possible militarily (and was always unwise foreign policy) when Russians developed ability to retaliate massively themselves, and said they would support their Chinese partners if war came. But military threats, and variations of massive retaliation—such as threats of using tactical atomic weapons—are still part of our foreign policy in the Formosa area. Formosa is case par excellence of injection of U.S. military power into Asian affairs in the old manner of the colonial era. We are only one of the forty-eight signatories of the Japanese Peace Treaty of 1945 by which Japan gave up Formosa. Yet, we alone, with the Nationalists, are defending Formosa and asserting the right to decide her future. This is dangerous and unwise. We may find ourselves in war with the combined Russians and Chinese over Formosa or adjacent islands, with no major allies to help us. We should call upon the United Nations to take over from us defense and decision as to ultimate sovereignty of Formosa and adjacent islands.

### Help Asia and Africa

FOR non-communist Asia and Africa the best is to help them make success of their newly won independence—i.e., help make the Afro-Asian Revolution a success. Recently there has been change for the better. The Development Loan Fund has been set up as a new item in our foreign economic aid. There is increased emphasis on raising standards of living in Asia and Africa, rather than providing armaments. Nevertheless, concern of the U.S. and the West with the intolerably low standards of living in many under-developed areas, particularly South and Southeast Asia, seems quite inadequate. Our aid is too much a response to the Russian economic initiative in Asia rather than a positive program of our own. It won't do just to meet Russian bids and let peoples of these areas think

we help them only to the extent we have to counteract communist influence.

We ought to be intolerant of sub-standard conditions of living in Asia and Africa, say to ourselves it is impossible for a rich country to live side-by-side with poverty such as in India, where in some provinces annual per capita income is less than \$100. Greatest part of our federal expenditures is for war. Our expenditures for peace represent a very, very small part of the total budget. Over 85 per cent of our federal budget is for war, past or future, the bulk going for arms for a war we hope will not come. With annual U.S. expenditures of over \$50 billion for war we can well afford considerably more than the less than \$1 billion we currently spend on foreign economic aid.

### End East-West Suspicion

WE HAVE to get a better atmosphere between Russia and communist China and ourselves, coexistence, an understanding and implied agreement between us and the communists to work out world conditions to live together on this planet and do everything to prevent our rivalries from resulting in war, a very much better climate of opinion between them and us and the rest of the world. All students of Russian relations with the West agree a main trouble between us is mutual suspicion. Important is to try to get rid of mutual suspicions. Best way to do this is for the U.S. to do what it has never done before: simultaneously with effort to reduce tensions generally, propose full-scale disarmament, complete in all stages down to the final one—a plan protected at each stage so we will not be in a worse position than at the start if there is breach of agreement by any other country. The Russians could prove they also do not want war by negotiating seriously such a disarmament offer. It is not at all sure we would be willing to make such offer. Would we really be willing to disarm at all—no matter how sure we might be of guarantees that in so doing we did not weaken our relative position to Russia?

### China Recognition

IF, AS some Americans insist, we must never recognize Red China no matter how much it might be to the advantage of the U.S. to do so, we must abandon the idea of disarmament as impossible. But if we put interests of our country first, to say nothing of the cause of peace, then disarmament must include recognition of Red China at some stage. We had better stop talking about disarmament and indeed peace un-

less we abandon the attitude that China recognition is something we will never accept. This approach must be made to have a foreign policy which really attacks the problem of war.

### International Law

OUR quietism comes because of inertia produced by centuries of lawlessness in relations between states. The nation-state and its predecessor forms have been with us for several thousands of years. During this time powerful creeds have been built up to bolster up the state and enable it to defend itself in the lawless world in which it lives. Many of these creeds are good, such as patriotism and the willingness to sacrifice for the state. Some are bad, such as the notion that foreigners are barbarians or peculiar, untrustworthy people. It will be an enormous task to weaken these powerful creeds (based on the fact international life is lawless) and persuade peoples and governments to accept beginnings of world law. We have no choice other than to believe we may work out a world in which we will not destroy each other and do everything we individually can to achieve such a world.

This is a problem for government officials. But in a representative democracy such as ours, government can act only with support and sometimes only on the initiative of public opinion. If we all talk and think enough about these things our country may rise to the great challenge and do its share in leading mankind to sanity and peace.

---

## Don Large

---

### Rise Up, O Men of God!

---

THE desk of any rector is understandably the natural repository for all letters and pamphlets advertising religious goods. Some of the ads tell us how we can make thousands of dollars by hawking Blessed Virgins made of unbreakable plastic. Others extol the mighty mysterious virtues of crucifixes which glow in the dark. Radioactive, no doubt. So I'll have none of them, thank you.

But one of the more ambitious entrepreneurs of religious items has been bombarding me recently with the repeated suggestion that maybe

our parish needs new pews. He apparently doesn't know that we don't very often fill the ones we already have, especially the ones all the way down front, which are in a state of excellent repair.

Though I appreciate the persistence of this purveyor of ecclesiastical furnishings, what really intrigues me is the carefully arranged variety of his product. Did you perhaps think that a pew was a pew, with one much like another, and that that was that? No such thing!

For instance, there are pews possessed of rolled or arched backs, so that the worshipper behind you can easily lean forward at prayer time and rest his reverent brow with no straining whatsoever. Also, there are pews so carefully angled that you can faithfully use your kneeling cushion, while still being able to sit with balanced composure on the edge of your seat cushion. Thus you can ease your conscience, and still have your cake as you eat it.

But the page in the brochure which actually piqued my deepest curiosity was the one describing two other kinds of pews. Scout's honor, you can select a sitting with "The Catholic Slope" or—if you're in a luxury-loving mood—you may choose the type with "The Protestant Slope."

The pew with the "Catholic Slope" has a backrest slanted three and a half inches rearward from the upright position, whereas the seat with the "Protestant Slope" allows the sitter to lean back as much as five and a half inches, a 2-inch concession to the Low Church position.

Here we have a sociological, if not also a theological, phenomenon of the first water. The chap in the pew with the Catholic slant is obviously expected to mean business, whereas the man in the Protestant-slanted seat is, like the Psalmist, taking his ease in Zion.

Did the pew manufacturer create this inferred distinction, or is he merely reflecting an ecclesiastical demand? In any case, if you think that Churchmen of varying shades of opinion are getting closer and closer together these days, you've got another think coming. Don't forget that vital matter of 2 inches, with all that its difference implies!

Meanwhile, however, since our Episcopal communion has been fittingly known as the "Bridge Church," spanning the yawning chasm between authoritarian Romanism on the one hand and evangelical Protestantism on the other, I would humbly suggest that all of our parishes be hereinafter equipped with compromise pews—that is,



pews which are an exact four and a half inches back from the vertical.

But while the change is being effected, I'd still like to find all of us standing together with the hymn-writer who triumphantly sang, Rise Up, O Men Of God!

## LENT-Prayer Fasting Alms

By Terrence J. Finlay

*Rector of St. Bartholomew's, New York*

I WANT to turn with you to a scene in a narrow street in Jerusalem, where a man, clothed in his fisherman's garb, looked with burning, zealous eyes at a group of people still stunned by the flow of words from his lips. It was St. Peter, preaching his first sermon, with none of the advantages of the advanced education of his day, with none of the polished expressions of the Sanhedrin; but to his hearers it was evident that he had had a revelation from somewhere beyond their intellectual atmosphere. He had a deep and abiding conviction, and it was this conviction that caused three thousand people to be converted that day.

At the heart of the sermon that St. Peter preached at the beginning of this great period of expansion of the Christian Church, he spoke these words: "For the promise is unto you, and to your children, and to all that are far off"; words that for me mark the beginning of a movement that has continued through the ages, sometimes on the upswing, sometimes on the downswing, but always alive and at the very center of Christian operation and activity.

Often we today are impatient to finish a piece of work. We labor at it carefully for many days; and when it is almost finished to meet a deadline we rush the final work and ruin its completion. All the good work of many months and even years may be ruined by a little impatience. Coupled with this impatience in production is also an impatience in preservation. When we find a new process, we often feel that the old ways must go. When we discover a new type of architecture, we are sometimes impatient to remove the old from our sight, because it seems an obnoxious reminder of the backwardness of yesterday. To many people there seems no relation between this process and their Christian religion. But if we look deeply, we may find in this period of preparation for the solemn season of Lent some-

thing that can help us to understand our Saviour a little better, and to feel a little closer to the presence of God.

Religion is a continuous process. We are rather apt to emphasize individual conversion; to think that what Christ does for each of us is the most important thing in the world. That, of course, has its place; but in the continuous stream of Christianity, children should be the richer for the experience of their parents. That is one reason why we are realizing with a new awakening the important place of the Christian home in modern life.

### How Church Advances

IN OUR opening scene in Jerusalem, St. Peter was reminding the people gathered around him that they were not the sole custodians nor the sole beneficiaries of the great testament given them by our Lord and Saviour, Jesus Christ; that they were but a vehicle, meant to carry carefully and reverently through their lives the important revelation brought into the world by the Son of God.

The Church advanced on that idea. Through the fourth, fifth, and sixth centuries, it was emphasized again and again in the rise of monasticism; Pachomius and Benedict, Basil and Francis, all worked to make their contribution to this continuous process. At first they thought it was to be found in isolation, by building a barrier around themselves, so that the sins of the materialistic world could make little or no impact upon their spiritual existence. Gradually even the strictest monastic orders found that, to justify the faith that Christ had placed in us and which we received from him, three things must be observed: prayer, and fasting, and almsgiving. To us in this day of hustle and bustle, and of new inventions and speed in communication and in travel, these sound like quaint, old-fashioned ideas. But prayer and fasting and almsgiving proved to be ways by which the devout could approach close to the presence of Christ and find that, by doing something for the glory of God, they immediately did something for the welfare of mankind; that their own souls were improved and edified by the contribution that they made along that three-fold path.

### Act By Faith

THIS was the thinking of the first Bishop of my diocese of Nova Scotia, Charles Inglis, who came from Trinity Church, New York, in 1787, when the colony comprised a small group

of frame houses around the Halifax harbor. Very quickly a little wooden church was built, and standing in the chancel of little St. Paul's Church in the city of Halifax, Bishop Inglis looked at the group of people gathered there and tried to visualize the magnitude of the task that confronted him in a diocese which stretched from the shores of the St. Lawrence River and Newfoundland down to Bermuda, in a day when the only means of travel were by horseback along rough trails or by sailing ship. He knew the rigors of pioneer existence and the discomforts of pioneer life. He knew that he had very little potential wealth upon which to draw, but as he thought on this text: "For the promise is unto you, and to your children," he realized that only by exercising the divine faith that had been given to him could he do the things that he felt were right and essential. And so in the very first days of his episcopate, he told the people that they must found a college.

When you remember the ancient foundations of Oxford and Cambridge, it seems rather absurd to think of a little group of pioneers, with hardly enough food or clothing, undertaking to build a college. But two years later King's College opened its doors in a small wooden building; and that college has gone on through the years as a justification of the faith of a bishop who felt that, as St. Peter had preached, in whatever century men lived, they must act by faith, even when the task seemed impossible and almost ridiculous. From that simple, humble beginning has come the college of today and our theological college for that part of Canada, which educated many churchmen who have served not only in the small outposts and fishing villages but also in the large cities of our country.

This illustration of my own college emphasizes something that I feel must become more and more part of a Christian's thinking in these days of the twentieth century. We are not living in the immediate presence of St. Peter. We are not beset by the conditions that confronted Bishop Inglis. But we are living in a day that requires clear thinking, a clear understanding of the faith, a new comprehension and practice of prayer; that requires a careful use of almsgiving, so that what we give is not just out of the surplus left over at the end of the year but is part of our essential budget, so that we feel ourselves part of a continuous process in which the glory of God must always be paramount and above any material considerations; and by fast-

ing, we come to realize that it is not the comfort of our bodies but the satisfaction and welfare of our souls that is most essential and most important in our lives.

When we have done that, we find it so easy to cooperate in the system of stewardship of our Church, in the system which enables the Church to advance and to go into the lands that are still waiting to hear the "good news" of Jesus, the Son of God; and all this because at the very beginning St. Peter, having received this precious message from our Lord and Saviour, made it clear that "the promise is unto you, and to your children, and to them that are afar off."

---

## Pointers for Parsons

By Robert Miller

---

WHEN I was a curate, red-haired and virginal, I found myself the object of the attentions of a lady who was, perhaps, more elderly than beautiful and this lady was good enough to wash my surplice for me. "Don't accept presents from unmarried women," wrote my mother hastily and the rector recalled three maiden ladies who had once left slippers on his doorstep. "But they never got any further," he said.

It might hardly be thought proper to liken the state to these ladies but it is almost always best for the Church not to accept presents from the state. The Church, ideally, should know no values but the heavenly and the state, naturally, knows none but the earthly. The tolerance of the state is better than its patronage.

Yet it is tempting to have the state bend an ear to our preaching and flattering to be greeted with respect in the courts of the world. A Roman collar receives a respect from the police that a soft collar does not and the word of the parson is heard in the land. He is an authority on morals.

The question arises, Whose morals? God's or the world's? It is so tempting to think we stand for God's and so dreadful to find that too often it was the world's. "Be ye not conformed to the world." It is so hard not to be, especially in a world that offers a high place to the conformists even though it despises them and respects the saints even though it persecutes them.

We had better not accept presents, not ever.



## LOS ANGELES SEEKS FUNDS FOR CDSP

★ The convention of Los Angeles voted unanimously to accept a goal of \$1,300,000 as its share in the \$4-million drive in the Pacific province for the Church Divinity School of the Pacific.

Speaking on behalf of the school were Dean Sherman Johnson; Bishop Bayne of Olympia, and the treasurer of that diocese, James F. Hodes of Seattle.

The convention also pledged to settle 200 more dispossessed Dutch refugee from Indonesia in the diocese this year.

A budget of \$956,915 was voted for this year, an increase of \$110,000 over last year's budget.

Bishop Bloy told the delegates that at the Lambeth Conference "we realized more fully what the Church faces in her ministry of reconciliation as we listened to the reports from Africa and India and from countries within the orbit of the Moslem and communist world. It is vital for the Church to take a courageous stand on the great social issues of our time. The need is great for a fearless preaching of the word and for vigorous spiritual leadership by clergy and laity in the home, the community, the world of business and social life."

A highlight of the convention was the honoring of Donald Campbell, suffragan bishop, and his wife at a dinner which marked the tenth anniversary of his consecration.

## BISHOP STOKES HAPPY OVER MIKOYAN'S VISIT

★ Bishop Anson Phelps Stokes of Massachusetts said that he "personally welcomed" Soviet First Deputy Premier Anastas Mikoyan's recent visit to this country for its potential contribution to international peace and understanding.

"As Christians," said Bishop

Stokes, "we must oppose the philosophy of Communism, its brutality and intrigue and try to care for its victims, but I do not believe that we must wall ourselves off from the people of Communist countries."

While warning that we must be on guard and oppose subversion, Bishop Stokes said we must also be positive and create the kind of climate in which, through human contact, world understanding is made possible.

"There are risks," he said, "but at this point it seems to me the risks are necessary and worthwhile for the sake of the world and for the ultimate triumph of truth itself."

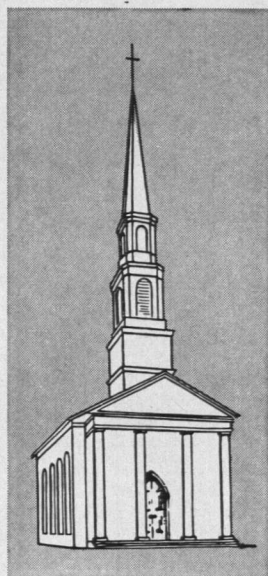
"Democratic ideas can rub on those who visit us if we treat them decently," Bishop Stokes added.

## CARL BRADEN FOUND GUILTY

★ Carl Braden, Episcopalian of Louisville, Kentucky, was found guilty of contempt of the House Un-American Committee by a district court in Atlanta, Ga. Also found guilty of the same charge was Frank Wilkinson.

Both had refused to answer questions of the committee on the ground that it violated fundamental rights of privacy guaranteed by the first amendment. Both were freed on bond pending appeal to the Supreme Court.

Braden and his wife, Anne, are field secretaries for the Southern Conference Educational Fund, an organization dedicated to ending segregation.



Insurance and advisors for  
Pension Plans — Diocese or Parish  
Life Insurance — Annuities —  
Retirement Plans — Fire Insurance —  
Allied Lines — Fine Arts — Casualty —  
Boiler — Bonds — Auto, Etc.  
Financed Premiums — Books

THE CHURCH

PENSION FUND  
LIFE INSURANCE CORP.  
FIRE INSURANCE CORP.  
AGENCY CORP.  
FINANCE CORP.  
HYMNAL CORP.

Write for information

20 Exchange Place • New York 5, New York

## RELIGION VITAL TO SOCIAL WORK

★ Social workers have recognized that a knowledge of religion, as well as of sociology, psychology, medicine and psychiatry, is necessary to provide the best possible service to people needing their help, the dean of Boston University's school of Social Work said in Philadelphia.

Dean John McDowell told the conference of social work education that "to the drab work-a-day routine of life, religious experience and faith bring illumination."

The social worker who believes there is a higher power, he said, can avoid a sense of futility and hopelessness in the face of world events and oft-recurring human misery. McDowell, an ordained Presby-

terian minister, is president of the National Association of Social Workers. He explained that attitudes toward family relationships, elders, children and certain forms of recreation are heavily conditioned by religious convictions.

Such attitudes, he said, can be ignored or violated by social workers, with families, groups and communities, "only at great peril to the worker's future usefulness to client and community."

"Religion in its truest and best expression helps to develop the loving, forgiving, strengthening self," McDowell added. "Social work education helps to provide the discipline so that it can be used with discernment for the benefit of those who need our help."

## EUROPEAN CLERGY PRAISE BISHOP NASH

★ The clergy of the American Churches in Europe were strong in their praise of Bishop Norman Nash on the occasion of his retirement as Bishop-in-charge. The letter to Bishop Nash, signed by the fourteen members of the council of advice, headed by Dean Sturgis Riddle of Paris, spoke particularly of these achievements during his two-year term:

Your drafting and presentation of a constitution and canons for the convocation, now in process of adoption, which will help to strengthen and unite the life and work of our churches in Europe.

Your writings in the Church press; your causing to be printed and distributed throughout the Church of the attractive brochure "Your Episcopal Church In Europe;" your spreading the good news about us in sermons, addresses, and conversations; your constructive efforts on our behalf at the General Convention of 1958.

Your deep concern and aid for the Reformed Episcopal Churches in Spain and Portugal, the World Council of Churches, and the ministry to the armed forces, which have enriched our ecumenical relationships in Europe.

If the work and welcome of the Convocation have recently become better known and more appreciated at home and abroad, this is due in large part to your devoted labors.

## GUNMAN ROBS WOMEN AT CHURCH

★ A holdup man robbed a worshiper as she was entering the Ascension, New York, on January 14th. She told police that the man, standing inside the entrance, pulled a gun and fled after taking a diamond ring, wrist watch and her pocketbook.

# A Brand New PRAYER BOOK for EASTER

According to the use of the Protestant Episcopal Church in the United States of America

With Gold Roll and Gold Edges

The *only* Prayer Book in the low-priced field with these deluxe features! A craftsman edition in keeping with the liturgy, prayers and sacraments beloved to millions.

- . Large, clear print
- . Superior leather
- . Solid construction
- . Lustrous gold edges
- . Gold filigree
- . Gold stamping
- . Gold cross
- . 3 5/8 x 5 5/8"



Ask for  
No. H227  
only \$5.50

TYPE SAMPLE

OUR Father, who  
Name. Thy king

See the complete line of Harper Prayer Books for Church, Home and Personal use at your bookstore

HARPER & BROTHERS, New York 16, N. Y.



## GUEST BISHOPS HEADLINERS

★ The conventions of West Texas and Alabama featured bishops of other dioceses: Bishop Bayne of Olympia was the headliner at the opening service of the former, meeting in San Antonio, January 25-27. In Alabama, Bishop West of Florida was the preacher at the opening service, held at St. John's, Montgomery, January 20-22.

Bishop Jones of West Texas, commenting on the 85th anniversary of the diocese, said that the diocese should not only give thanks for the past years but "dedicate ourselves looking toward the 15 years culminating in West Texas' centennial."

The women of the diocese, meeting at the same time, discussed social relations; change of name; worship; education; missions; budgets. Addresses were given by Bishop Jones, Bishop Dicus and Bishop Bayne with a featured speaker being Mrs. Harold Kelleran, director of education of the diocese of Washington, D.C.

## CHURCH TOO EASY TO JOIN

★ Convinced that it's too easy to join a church, a Protestant pastor resolved to do something about it. He drew up a list of membership requisites.

"People have gotten to the point where they need know little, believe little and do little to join a church," said the Rev. Albert Fay Hill, Presbyterian of Elizabeth, N. J. He set down the following rules for membership in his congregation:

- Prospective members must pledge themselves to a lifelong study of the Bible and must attend at least ten instruction sessions.

- They will be asked to contribute time and talent as well as money.

- New members will be urged to tithe.

- Each new member will be expected to pray daily for "the whole church of Christ and to love and respect all of their brethren regardless of race, social status or past life."

A Presbyterian normally needs only acknowledge his acceptance of Jesus Christ as the "Lord and Savior." However, under Presbyterian procedure, individual churches may establish their own rules for new members.

## METHODISTS HAVE MOST IN CONGRESS

★ There are 17 Methodists in the U.S. Senate and 88 in the House of Representatives. Roman Catholics are second, with 12 in the Senate and 91 in the House.

There are 13 Episcopalians in the Senate and 48 in the House.

## SEMINARY WIVES MEET REGULARLY

★ CDSP Wives, an organization of wives of seminarians and faculty members of the Church Divinity School of the Pacific, have elected Dagny Day chairman for the second semester.

Mrs. Day is the wife of senior John Day, whose home address is Salem, Oregon. The newly elected secretary is Carolyn Holly, wife of senior Don Holly, of Dixon, California.

They meet every Monday night during the school year to hear talks by faculty members. During the three year period of their husbands' attendance, the wives are offered capsules of the instruction given during regular class hours.

In addition, the wives maintain a family relationship with the seminary. They have a wives closet in which items of used clothing and furniture are placed so that they are available to those who need them. LAYETTES, donated by various Woman's Auxiliaries in the eighth province are distributed to expectant mothers in the seminary family; and an ec-

clesiastical sewing class is sponsored for those who wish to learn to make their husbands' vestments.

## PRAYERS OFFERED FOR BURGLARS

★ Thieves stole about \$35 from the office of Christ Church, Greensburg, Pa. The money was set aside for a free bed fund in a hospital and for the children's birthday offering. The following Sunday prayers for the person or persons responsible for the burglary were offered by the rector, the Rev. Allen M. Miller.

~~~~~  
"An unusual quality — a realistic evaluation of the problems of modern life... a hopeful, helpful presentation of the Christian Gospel as it speaks to these problems." *Cynthia Wedel*

# The Creative Years

BY REUEL L. HOWE  
author of  
*Man's Need and  
God's Action*

Not since *Life Begins at Forty* has there been so useful a book. Here is a message of hope and a practical program for all living in (or approaching) their middle years.

\$3.50 at your bookstore



# BOOKS...

*Communism And The Theologians* by Charles C. West. Westminster Press. \$6.00

For serious Christian theologians this book will prove an admirable and thought-provoking study. Its subtitle—*Study Of An Encounter*—expresses the author's basic idea that the Christian religion today is meeting the Communist Marxian philosophy on the many levels of thought and action in the world and that it is essential that western policy should be clear as to its spiritual foundations and courageous to build firmly upon them.

A very large proportion of the book is devoted to a study of the theologies of Joseph Hromodka, Paul Tillich, Nicholas Berdyaev, Reinhold Niebuhr and Karl Barth and the small balance of the study consists of the author's own beliefs as to the nature of the encounter of Christian faith with Communist philosophy and action and his suggested plan in the field of political and social action for the nations and peoples of the western world of today and tomorrow.

A careful reading of this book will be a fruitful occupation for Christian leaders and for political makers of foreign policy. It would also be wholesome if such leaders would read in connection with it the collection of essays by C. Wright Mills, entitled *The Causes Of World War Three* which deals with this same problem from a quite different point of view.

*Flower Arrangement In The Church* by Katherine M. McClinton. Morehouse-Gorham, \$2.50

There can be few women and fewer men who know as much in a thoroughgoing, practical fashion

about church sacristies, their contents and what activities should go on in them as the author of this book. She has written before on this general subject in competent fashion in her *Good Housekeeping in the Church*. In the present volume she has concentrated on flowers and their proper arrangement in church. This was first published 14 years ago and its re-issue now is revised and beautifully illustrated with 12 photographs of altars properly beautified with flowers. A most attractive book which parish priests, altar guilds and sacristans should have handy at all times.

*The Gospel According To St. Luke* By A. R. C. Leaney. Harpers. \$4.00

This new commentary on St. Luke's Gospel is the latest in a series of New Testament Commentaries planned by Harper and edited by Henry Chadwick of Cambridge, England. Two have already appeared before this one,—*The Acts of the Apostles* and the *Epistle To The Romans*.

The present book is a scholarly and radical treatment of St. Luke and his Gospel. In the first quarter of the text the author considers in some detail the life of the evangelist, the

sources of his history, his personal theology and a number of notes on particular incidents and passages. He discusses the historical validity of the birth and resurrection narratives in which his conclusions—or their implications—are likely to stir controversy among biblical scholars. The last three-quarters of the book is given to detailed, though brief, commentary on the Gospel, verse by verse.

Further volumes in this series of commentaries are now in preparation, beginning with the other three Gospels. Our Sherman Johnson, Dean of the Divinity School of the Pacific, is to do St. Mark's Gospel.

*The Little Flowers Of St. Francis.* Edited and translated by Raphael Brown. Doubleday. \$3.95

This is a really notable publication, to be ardently welcomed by Franciscan enthusiasts. Its contents are ancient; written first in Latin by a Franciscan who lived in the age of Dante, translated into Italian and

## 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.D.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

EUCHARISTIC VESTMENTS  
SURLICES - 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

## 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

## 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 "REE EPISCOPAL CIRCULAR or send \$0¢ for sample postpaid,

ASHBY COMPANY • 431 STATE • ERIE, PA.



BRASS & BRONZWARE • GOLD & SILVERWARE

VERY FINE SELECTION OF DESIGNS  
YOUR COMPLETE  
SATISFACTION  
UNCONDITIONALLY  
GUARANTEED

**Foster & Co.** 914 OLD NEPPERHAN AVENUE  
YONKERS • NEW YORK



condensed 40 years later in a version famous and popular as *Fioretti*. Now, for the first time we have an admirable, charming English translation in the spirit of the original and, added to it four related works about Francis' early disciples, Brother Juniper and Brother Giles. It can be a treasure-house for all lovers of St. Francis.

*God And The Soviets* by Marcus Bach. T. Y. Crowell Co. \$4.00

This is the first book coming from the newly-established religious department of an old publishing house. It is a happy omen for the future, for this volume is first-class in almost every important way. The author has made a skilled profession of religious research and has travelled round the world into forty countries studying native religions through their accredited teachers. In all of them, he was convinced, religion of one sort or another was basic and powerful in moulding its country's civilization.

Modern Russia, of course, seemed the important exception and he went to visit there, with his wife, in 1957. This book is the interesting story of their experiences. Everywhere they were received cordially, went where they chose, without supervision or objection, saw and talked frankly with people of all sorts, convinced atheists, timorous old-time religious, unafraid leaders of Russian Orthodoxy. Protestant clergy, Jewish and Moslem devotees.

The author's wife took photographs of everything and everyone she wishes, without hindrance, and a score of them are reproduced in this volume.

Dr. Bach's one consuming interest was religion and to what extent it still lived and functioned in "godless Russia". He was not concerned with Soviet economy—and probably knows very little about it—nor with Soviet politics except as it affected the fortunes of religion. And this keen observer and student concludes that the Christian religion is very much alive in the hearts of the Russian people, in spite of 40 years of official scorn. This fact is much more evident in the ranks of Russian Protestants than in the Russian Orthodox, which is readily understood by all who know the history of Orthodoxy under the czars. People in large numbers worship freely and without fear, but their leaders are still forbidden or discouraged from exercising their function of Christian prophesy. That considerable cloud on the religious landscape is still a sad relic of czarist days and of the early period of the revolution.

The cold war has not helped speed the time when complete religious freedom—including freedom to prophesy—but it is clear enough from this interesting story that the Holy Spirit is dynamically at work in Russia today.

Prayers from the West—not bricks—should be recognized as the duty and privilege of Christian Americans at this crucial time, prayers for Christian Russians and prayers for their self-styled 'godless' political leaders.

*Across The Night* by J. E. Jacoby. Philosophical Library. \$3.75

This is an unusual sort of book,—a combination of the scholar's insight and the detailed narrative of a weirdly dramatic mystical experience of a fundamentalist Christian. The author is a student of Christian mysticism and has a wide knowledge of modern psychology which enables him to offer tentative interpretation of the strange phenomena involving his friend, in which Satan appeared and talked with him at length. A strange and intriguing book, for psychologists and theologians to cope with.

## PEOPLE

### CLERGY CHANGES:

CARL E. BERGSTROM, recently ordained, is now vicar of St. Thomas, Auburn, Mass.

ROBERT G. WAGNER, formerly rector of St. Luke's, Hope and St. James, Delaware, N.J., is now rector of St. John's, Montclair, N.J.

G. CLAIR BACKHURST, rector of Calvary, New York City, becomes rector of St. John's, Buffalo, April 1.

WALTER L. DERBYSHIRE, newly appointed missionary is now on the teaching staff of St. John's School, Robertsport, Liberia.

EDWARD MCNAIR, formerly rector of St. Michael and All Angels, Studio City, Cal., is now rector of St. John's, Marysville, Cal.

WARREN W. LANE, formerly vicar of St. Stephen's, La Habra, Cal., is now rector of St. Matthew's, Horseheads, N.Y.

WILLIAM A. ELONDON Jr., formerly rector of St. Paul's, Palm Springs, Cal., is now rector of St. Peter's, San Pedro, Cal.

FREDERIC J. HASKIN, formerly vicar of St. Andrew's, San Diego, Cal., is now minister to youth and in charge of education at St. Mark's, San Diego.

W. REID HAMMOND, has resigned as rector of St. Stephen's, Beaumont-Banning, Cal. to do graduate work at the Church Divinity School of the Pacific.

## =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

### 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

### 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*.

## 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.

Excelsively 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  
7-21. Curriculum is well-rounded, emphasis  
is individual, based on principles of Christian  
democracy. Music, Art, Dramatics,  
Sports, Riding. Suite-plan dorms. Estab-  
lished 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 col-  
lege prep. Modern building includes gym-  
nasium 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. Exten-  
sive 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 in-  
cluding Rifery 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.