

The **WITNESS**

DECEMBER 31, 1959

10¢



FLIGHT INTO EGYPT

BY JEAN Charlot which is in the Associate Artists Gallery in New York City. It demonstrates the influence and skill of many designers and craftsmen in the service of the Church

Material For Human Affairs Sunday

SERVICES

In Leading Churches

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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: 11C 8, 9:30, 11 (1st Sun.) MP 11; Ep Cho 4. Daily ex. Sat. HC 8:15, Thurs. 11, 11D, 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

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SERVICES

In Leading Churches

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ST. PAUL'S 13 Vick Park B ROCHESTER, N. Y. The Rev. T. Chester Baxter, Rector The Rev. Frederick P. Taft, Assistant Sunday: 8, 9:20 and 11. Holy Days 11; Thursday, 5:30 p.m.

ST. PAUL'S MEMORIAL Grayson and Willow Sts. SAN ANTONIO, TEXAS The Rev. James Joseph, Rector The Rev. George N. Taylor, Associate Sunday - Matins and Holy Eucharist 7:30, 9:00 and 11:00 A.M. Wednesday and Holy Days 7 and 10 A.M. Holy Eucharist Sacrament of Forgiveness - Saturday 11:30 to 1 P.M.

SERVICES

In Leading Churches

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The Rev. Gardiner M. Day, Rector
Sunday Services: 8:00, 9:30 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.

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TRINITY CHURCH MIAMI, FLA. Rev. G. Irvins Hiller, STD., Rector Sunday Services 8, 9, 9:30 and 11 a.m.

TRINITY CHURCH Broad and Third Streets COLUMBUS, OHIO The Rev. Richard C. Wyatt Minister in Charge Captain Reginald Harvey, Church Army Sun. 8 11C; 11 MP; 1st Sun. 11C; Fri. 12 N, 11C; Evening, Weekday, Len- ten Noonday, Special services an- nounced.

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, Assistant and Episcopal Chaplain for Washington University Sundays, 8, 9:30, 11 a.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

Top Religious News Stories of Year Picked by Religious Editors

★ Religion editors across the country rated the recent birth control issue as the top religious news story of 1959 in a survey by the Religious Newswriters Association.

In second place was Pope John's announcement of an ecumenical council; in third, the debate over likelihood of a Roman Catholic being nominated for, or elected to, the presidency; and fourth, improved Protestant-Catholic relationships.

Six of the top ten stories compiled by the editors were those dealing with cooperation or controversy between Protestants and Catholics.

The association comprises about 80 men and women who cover the news of religion for the secular press, including newspapers, news magazines and wire services. It was formed in 1949.

In the order of their rating the top ten stories were: Religious aspects of birth control.

Pope John's announcement of an Ecumenical Council.

Debate over the likelihood of a Catholic being nominated for, or elected to, the Presidency.

Improvement in Protestant-Catholic relations.

Reaction of religious leaders to the U.S. visit of Soviet Premier Nikita S. Khrushchev.

Denominational mergers.

Existence of a moral crisis, as disclosed by the television quiz show scandals.

Dedication of the Roman Catholic National Shrine of the Immaculate Conception in Washington, D. C.

Retention of the Christian label in the terms of the merger of the American Unitarian Association and the Universalist Church of America.

Two stories tied for tenth place: the elevation of eight new cardinals, including two Americans; and Bishop Otto Dibelius' defiance of Communist authorities in East Germany.

In general, the editors based their judgment on such considerations as general interest, human interest as distinguished from news importance, religious significance, impact on local, national and world levels, and intercreedal importance.

The editors listed 65 stories as worthy of mention. The top ten were concerned primarily with religion, while many of the remainder dealt with other matters primarily, with religious interest relegated to a secondary place.

Several stories were specifically mentioned by some editors as having been generally underplayed in the press. Among these were the involvement of the Churches in the world refugee year and Bishop Dibelius' defiance of the East German Communists.

Most editors agreed that the significance of the birth-control story lay in future news potentialities even more than in

its present status. The population prevention issue also was involved in the story rated third — the debate over the possibility of a Catholic becoming President.

QUAKERS SAY WARS TAKE 71 PER CENT TAXES

★ Almost 71 cents out of the taxpayer's dollar will go for war, either military preparation or the cost of past conflicts, the Friends committee on national legislation reported after an analysis of funds voted by the last session of Congress.

Congress appropriated \$46,214,000,000 for military and atomic energy programs based on defense, or 63½ cents out of the tax dollar, the Quaker group said.

In addition, the cost of veterans' benefits, survivors' pensions, maintenance of military cemeteries, etc., amounts to \$5,388,000,000 or almost 7½ cents of the tax dollar.

And this does not include interest on the national debt, most of which was incurred during time of war, which will run more than nine billion dollars this year.

Despite the heavy emphasis on military expenditures, the appropriation for war is a little less than last year, the Quakers reported, when military programs took more than 65 cents of the tax dollar and in 1957 when they took 66 cents.

By contrast, total foreign aid of a non-military nature costs \$2,191,000,000 or only 3 cents of the tax dollar. This was a

substantial increase over 1958, however, when it took \$1,422,000,000, or a little less than 2 cents of the tax dollar.

The Quaker organization said that the various programs of the Department of Agriculture take nearly 6 cents of the tax

dollar, the programs of the Department of Interior require about 2 cents; and all of the social security, health, education, and welfare expenditures of the U.S. government use up about a nickel of each federal budget dollar.



JAMES JOSEPH

Southwest Liturgical Conference Had Fine Array of Speakers

★ Well over 700 delegates, representing 24 states and Mexico and over 35 dioceses, attended the liturgical conference of the Southwest. Observers from other communions, Presbyterian, Methodist, Disciples of Christ, Christian Church, Lutherans and Roman Catholic were also in attendance. Clergy and laity alike found themselves in the dynamic grip of the purpose of the conference. They were treated to one of the finest array of speakers ever gathered in the Church. The conference was sponsored by St. Paul's Church, San Antonio, Texas, in celebration of their 75th anniversary. Assisting sponsor was the Associated Parishes, Inc. The rector, the Rev. James Joseph, and the associate rector, the Rev. George N. Taylor, in particular planned and spearheaded this aspect of the anniversary.

Bishop Jones of West Texas welcomed all the delegates and congratulated the parish for such a noteworthy and significant undertaking. The lead and keynote speaker was Bishop Bayne who spoke on "The Eucharist and the Church". He stated "that we should not be playing with choices because God does not give us something to choose. Christ did not break bread and die on the Cross in order to promote some milk and water play acting for amiable people. What manhood seeks in the liturgy is not a reflection

of our needs or our impulses, even the best of them. What we are seeking is the action of God. The Church in response to her Creator must accept God's love made manifest in the sacrifice of Christ and let Christ's offering be made real in our wills".

Bishop Bayne further stated that Calvary must become the daily pattern for the disciple. "The eucharist is Calvary. It is the taking and the breaking and the giving of his life, the world without end by us, in us, with him, in him until the dying of the Lord Jesus and the lives of all his flock is accomplished and his life reigns unchallenged and serene."

Bishop Bayne received a standing ovation for his very stirring and challenging address.

The Rev. John M. Holt, associate professor of the Episcopal Theological Seminary of the Southwest, gave a splendid address on "The Eucharist and the Bible". He underscored the fact that liturgy and scripture compliment each other by insisting that right worship, right belief and right conduct are fabricated together for the total consecration in the life of each and every Christian.

Dora P. Chaplin, assistant professor of pastoral theology at the General Theological Seminary addressed the conference on "The Eucharist and Education". Mrs. Chaplin stated most

clearly that all Christian education must do what the eucharist does. It must show the glory of God's love and reveal the eminence of his presence at all times and in all places. She intimated that teaching devoid of relationship to the eucharistic life would ultimately cheat the child's understanding of the sacramental character of God's action in this created world.

The after dinner speaker of the second evening was Frank S. Cellier, an executive of a mail-order firm, who addressed the conference on "The Eucharist and the Ministry of the Laity". Cellier maintained that the laity wanted pointed out to them their work and ministry as God's people in the world. He argued aggressively and convincingly that it is the laity who are to minister to the world and that the threefold ministry is to minister and train the laity. He challenged the clergy to teach the laity of their sacramental obligation to the world.

"When laity", he said, "learn that the Church is not so much democratic, but Christocratic, the lordship of Christ is proclaimed in us and by us in such a way that we know we are men under marching orders of Jesus Christ."

Another lecturer was the

Very Rev. Alexander Schmemmann, professor of Church history and liturgical theology at St. Vladimir's Orthodox Theological Seminary in New York. Father Schmemmann's address strengthened the ecumenical flavor which is already a strong ingredient in the world-wide liturgical movement. He urged his listeners to view the Eastern liturgy in the real character of its theological meaning rather than in its ceremonial and symbolic exterior. He charged that Western Christendom has been too preoccupied with deliberation as to what happens to the elements in the eucharist. He stated that the Eastern Church was not concerned as to what, when and where and the how of the bread and wine, but what happens to the Church as she obeys the divine command of God's Son. Father Schmemmann described original sin as the loss and destruction of the Eucharistic relationship between man and God. That Christ in his Incarnation restored the relationship, freeing man from slavery and restoring him to his innocent condition of making eucharist to God once again.

In the afternoon, of the closing day the eucharist was celebrated with the Rev. Massey H. Shepherd, Jr. as the celebrant, assisted by the Rev. James Joseph and the Rev. George North Taylor. Bishop Craine of Indianapolis was the preacher. He related, in a most beautiful way, the basic themes of the conference speakers, and in essence stated that all life was to be offered to God for cleansing and for redemption.

The conference concluded with a deeply moving address delivered by the Rev. Wilford O. Cross, who spoke on "The Eucharist and the Economic Order". Cross set before the conference the fact that the eucharist is the true order of God's universe and of personal

human life. His winsome and fresh approach moved the conference to the understanding of the Church's prophetic role in setting forth God's righteousness and judgment on the economic and social activity of the world today.

Bishop Turner of Kansas, speaking for the conference delegates, commended the rector and his parish for making possible this conference for the Church. The papers delivered at this conference are to be published under the editorial direction of Massey H. Shepherd.

CLOSER IDENTIFICATION BY CHURCH

★ Churches were urged by Dean Walter G. Muelder of Boston University School of Theology to identify themselves "more fully with the so-called common people, or we cannot win the cities nor keep the countryside."

He told a conference on Christian education that the Church must make a "concerted and persistent effort" to reach the worker, families with smaller incomes and persons of lower education.

"To this must be added an intensified effort to reach more persons who are non-white in other ways than through segregated channels," he said.

The dean, speaking to Methodists, noted that the denomination has an occupational profile which indicates "a preponderance of professional men and women and managers three times the U.S. population as a whole, based on 1958 census estimates."

"Conversely," he said, "we have a low proportion of operatives, service workers and laborers. The structure of not adequately church people so far as Methodism goes can be en-

visaged partly from this class pattern."

Observing that Methodism reaches a larger percentage of females, with six out of ten communicants being women, Dean Muelder declared that the Church "needs to reach a larger percentage of men."

"Only one Methodist in a hundred is divorced, as compared with two per cent reported in the total population," he continued. "Methodists need to reach out and minister to the divorcees."

Arthur S. Flemming, Secretary of health, education and welfare, called on the denomination to place Christian education "at the top of our list of priorities, since spiritual illiteracy is a major problem confronting us."

If Christianity is to fulfill its functions, Flemming asserted, these things must be done:

- All who accept Christ as Lord and Master are called to be his ministers. The good pastor cultivates the ministerial possibilities of all his members.

- Men and women are going to achieve high standards of performance as ministers of Jesus Christ only as they are willing to set aside substantial time for study.

- There is no substitute for the strength that comes from worshipping together.

- Only as we take up our cross — take the challenge of the Master in a very realistic way — can we talk with conviction to others about Christ's way of life.

- We must pray together and for one another. From my experience of being in government, I have come to realize as never before the power of intercessory prayer.

New Set-up For Provinces Proposed For Action At Next Convention

★ Four new provinces will be created and all but one of the existing provinces be readjusted if the proposal being sent out to the bishops of the Church by the joint commission to study the provincial system should be adopted by General Convention in 1961. The opinions of the bishops are being sought by the commission since a provision of the constitution states that no diocese shall be made a member of a province without its consent. Copies of the proposal also will be sent to the eight existing provinces for consideration by their synods.

The action of the commission is in accordance with the resolution adopted by General Convention that such a realignment of dioceses in the provinces be proposed to the next Convention. The commission met at the conference center of the diocese of Pennsylvania, Radnor, Pa., in November.

The proposal calls for quite a drastic over-hauling of the existing provinces as well as the creation of the four new ones. The second and sixth provinces are without representation on the commission; so that the commission had the advice of members of the other provinces where changes were proposed. The only province to remain unchanged will be the first, or province of New England.

The assignment of extra continental or overseas missionary districts to provinces will remain unchanged, excepting that Hawaii and the Philippines will be members of the proposed 11th province and Alaska a part of the proposed 12th province. The complete list of provinces and their constituent dioceses as proposed by the commission follows:

Province 1 (Unchanged): Maine; Vermont; Western Massachusetts; Connecticut; New Hampshire; Massachusetts; Rhode Island.

Province 2: New York; Long Island; Western New York; Central New York; Rochester; Albany; Central America; Haiti, Dominican Republic; Canal Zone, Puerto Rico; Virgin Islands.

Province 3: Newark; Pennsylvania; Pittsburgh; Bethlehem; New Jersey; Harrisburg; Erie; Delaware.

Province 4: Kentucky; West Virginia; Southern Virginia; Maryland; Washington; Lexington; Southwest Virginia; Virginia; Easton.

Province 5: Tennessee; Western North Carolina; Upper South Carolina; Atlanta; Alabama; Louisiana; Florida; North Carolina; East Carolina; South Carolina; Georgia; Mississippi; Arkansas; South Florida.

Province 6: Michigan; Northern Indiana; Southern Ohio; Western Michigan; Indianapolis; Ohio.

Province 7: Missouri; Iowa; Quincy; West Missouri; Chicago; Springfield.

Province 8: North Dakota; Minnesota; Eau Claire; Milwaukee; South Dakota; Northern Michigan; Fond du Lac.

Province 9: Colorado; Nebraska; Kansas; Wyoming; Salina.

Province 10: Oklahoma; Texas; Northwest Texas; Dallas; West Texas; New Mexico; Mexico.

Province 11: Sacramento; California; San Joaquin; Los Angeles; Nevada; Utah; Arizona; Hawaii; Philippines.

Province 12: Oregon; Olympia; Idaho; Eastern Oregon; Spokane; Montana; Alaska.

The commission also is preparing to present some suggested canonical changes as part of its report which would help to strengthen the provincial system. One of these would provide for a council of advice to the Presiding Bishop to be composed of the President Bishops of the provinces.

Another possible provision would be to make mandatory rather than permission the canon on provincial boards of examining chaplains.

A proposal also will be made to reduce the minimum number of delegates to a provincial synod from four to three in each order.

It is hoped that the commission may hold a second meeting following the meeting of the House of Bishops next November in Dallas.

Members of the Commission are: Bishop Hart of Pennsylvania, chairman; Bishop Jones of Louisiana; Bishop Walters, of San Joaquin; The Rev. Thomas C. Carson of Dallas; the Rev. Irwin C. Johnson, of Michigan; Mr. John Vassie, of Oregon; Mr. Lewis Cooke of South Florida; General Eric Maude of Maryland; and the Rev. John W. Norris of Brattleboro, Vt., secretary.

CONSECRATION OF W. G. WRIGHT

★ The Rev. William G. Wright, director of home missions, will be consecrated bishop of Nevada on February 4th at Trinity Church, Reno. The Presiding Bishop will be consecrator with Bishop Walters of San Joaquin and Bishop Lewis of Olympia, formerly bishop of Nevada, the co-consecrators. Bishop Barton of Eastern Oregon will preach.

MINIFIE ACCEPTS NEW YORK PARISH

★ Dean Benjamin Minifie of the Cathedral Church of the Nativity, Bethlehem, Pa., becomes rector of Grace Church, New York City, March 1st.

Material For Human Affairs Sunday

THE Presiding Bishop has designated January 10 as Human Affairs Sunday which will deal with atomic energy. The National Council has distributed a pamphlet and other material with the request that it be used by clergy, lay readers and others. The Witness presents this week other material for possible use. On this page there is An Appeal Against Bomb Tests signed by thirty scientists. Elsewhere there is a letter written to President Eisenhower by Dr. Achmed Sokarno, the President of Indonesia.

Scientists met in Paris in September of this year to consider the nature and characteristics of the radioactive fall-out resulting from nuclear tests carried out since 1945. Here are four of their conclusions:

- any exposure dose can have harmful effects
- radioactivity already released will cause 140,000 deaths from leukemia and bone cancer and a million deaths from various kinds of cancer
- each superbomb causes 15,000 abnormal births
- the Carbon 14 already released can result in 1,250,000 abnormal children.

The Scientists' Appeal

WE SCIENTISTS who have gathered at Hiroshima with the purpose of contributing to the success of the Fifth World Conference against A and H Bombs, have unanimously affirmed, after extensive discussion, that at this critical moment when weapons of mass destruction have been developed to an extreme extent, it is the supreme duty of all mankind to solve the problem of eliminating all types of war, including local wars.

We appreciate with deepest gratitude the fact that the campaign to prohibit atomic weapons and to eliminate the possibility of atomic war is now receiving the support of all men of good will and in growing year after year; we may hope that these principles will soon be accepted by the whole of mankind. For such a campaign, we as scientists, feel a great social responsibility. For this reason we feel that it is important to pay special attention to the following facts concerning the effects of radioactivity:

● As has already been proved by many studies, the radioactive contamination of the atmosphere, the ground surface, and of animals and plants, is rapidly increasing as a result of the fallout from nuclear weapons tests.

According to the results of the Japanese investigations, the accumulation of Sr-90 on the surface of the ground is known to be increasing by 3 to 6 mc. per sq. km. annually since 1955. At the end of 1958 it reached about 15 mc. per sq. km. in Japan. Recently radioactive contamination of brown rice as high as 400 strontium units was detected. It may be needless to emphasize that any amount of radiation, however small, has a certain probability of causing serious injuries to the human body. No amount of radiation, no matter how small, is safe.

● As a result of the past H-bomb tests, the amount of radioactive carbon-14 in the atmosphere has increased by about 10% during the last 5 years. This radioactive substance, together with the ordinary carbon, is incorporated into the human body and continues to emit radiation. It has a long half life, about 5,600 years, and it will continue to cause genetic and somatic damage to human beings for many generations to come.

Besides these, the damage done by such radioactive products of nuclear detonations as Cs-137, I-131, and Pu-239 should be pointed out.

● Even today, at Hiroshima and Nagasaki, the deaths due to atomic diseases are continuing. According to the survey conducted in Hiroshima, the disease of some of the victims may be ascribed to neutron-induced radioactivity and local fallout, and that of the remainder to the immediate radiation. This fact indicates impressively the nature of the tragedy of atomic war.

● It is estimated that even the first atomic bomb—a small equivalent to 20,000 tons of high explosive such as TNT—killed about 200,000 of the total population of 400,000 in Hiroshima. The total explosive energy of all the atomic and hydrogen bomb tests conducted since then by USA, USSR and UK is estimated to be equivalent to 180 million tons of TNT. The atomic and hydrogen bombs have become more and more powerful and the stock piles are rapidly increasing in size. The recent rapid development of missile technique is such that in a nuclear war thousands of great nuclear bombs might be

exploded over the densely populated areas of the globe in the first few hours of combat.

A war fought with these nuclear weapons might destroy the greater part of the human race. Unless we succeed in controlling the atomic and hydrogen bombs and in eliminating war itself, we shall be living in a continuous state of dread of annihilation.

However, we now may have hope for the future. The nuclear bomb tests have been stopped by the three nuclear powers, and a strong effort is being made to obtain an international agreement banning these tests. When the abolition of

nuclear weapons is realized, the peaceful uses of atomic energy may be advanced greatly.

We pledge ourselves that we will not cooperate in scientific research for the purposes of war and destruction, and we appeal to the world that science be not used in any way incompatible with the principles of humanity.

Hiroshima, August 7, 1959

Prof. Dr. Linus Pauling

Prof. Dr. Shoichi Sakata

Prof. Dr. Nikolai N. Kovalev

Dr. Pierre Vigier

and 26 additional scientists

A Letter To President Eisenhower

By Achmed Sukarno

The President of Indonesia

WE IN Indonesia followed with absorbed interest the correspondence of Earl Russell, Mr. Krushchev and Mr. Dulles concerning the H-bomb. We also watch with some relief the tide of mass protest growing in some of the hydrogen-armed countries. I feel that the voice of an Asian should be heard on this matter. Therefore, although uninvited, I am writing to you. I am writing from Djakarta, a city near the middle of Asia, the continent chosen as the atomic and hydrogen testing ground.

The war-time victims of the atomic bomb were Asians; it is scientifically indicated that the peace-time victims of hydrogen bomb testing are mostly Asian. It is quite time that Asian voices were heard on this matter. It is true that the choice of life or nuclear death is not in our hands, but at least we have the right and duty to speak and protest. It is our future no less than yours which is at stake.

As a man, a father, an Asian and a human being made in the image of God, I am appalled at the cynicism of those who wield atomic weapons. They speak of saving their forms of civilization, yet their policy is based on the determination to destroy, if they conceive it necessary, that civilization. And, of course, that destruction would not be confined to themselves. The nature of nuclear warfare means that there could be no neutrality in such a clash. We, too, are inevitably scheduled for the nuclear incinerator if your "fail-safe" civilization should go wrong. It is a fearful thought that the future of the world rests upon the proper functioning of a thermionic value somewhere in the Arctic.

In his letter to you, Mr. Dulles made the point that the creed of the United States is based on the tenets of moral law. This I fully accept, just as I accept the great political and emotional impact of the American Declaration of Independence and the Communist Manifesto. What cannot be accepted is a wilful perversion of moral law, a perversion whose weight falls upon the unconsulted and the unborn.

Sins of the Fathers

IT MUST be recognized that both main nuclear powers are prepared to wage nuclear war in defence of what they consider to be their vital interests. Neither power is prepared to jeopardize itself nor forsake any possible advantage. Both are determined that the other shall not maintain a lead in retaliatory or offensive power. This is a fact of political life. This situation will continue so long as their ideologies remain vital.

In this situation, we of Asia are little but pawns in the game. We do not, and for this I am grateful, have atomic bombs to flourish. However, it would be most unwise to disregard Asian opinion. In all sincerity, I tell you that we are growing increasingly resentful of the present situation. Asians are the chief victims of the West's failures and moral bankruptcy.

The West is facing a moral crisis. If there are any future generations, what will be their verdict on this second half of the twentieth century? There is no doubt at all that the testing of these horror-weapons, let alone their use, has already claimed its victims, probably running into scores of thousands, already born and still un-

born. You have arrogated to yourselves powers which rightly belong to the Almighty; you have already ensured that the sins of the fathers—your sins—shall be visited upon the children. Believe me in this context, we in Asia do not see you as saviours of civilization or as the forerunners of the future; we see you as agents of death—our death.

Mass Protest

I AM writing this letter on the occasion of the anti-H-bomb week in Indonesia. Already, outside my official residence, thousands of people are gathering. Do not think that they are Communist or Communist dupes. They are ordinary people, worried and wondering about their future, hopeful that their simple lives will not be ended and their hopes ruined by mistakes they did not make, but by distant people to whom they owe nothing. This anti-bomb week has been arranged in connection with the series of tests in Eniwetok. In terms of fall-out, that is our backyard. How many Asians will die as a result of those tests? Can the scientists tell us?

The tenets of moral law compel us to protest. Three years ago, the Bandung Conference "considered that disarmament and the prohibition of experimentation and use of nuclear and thermo-nuclear weapons of war are imperative to save mankind and civilization from the fear and prospect of wholesale destruction."

We still believe that a firm and assured peace is necessary for us in order that our peoples can reconstruct these Asian states. We cannot impose peace upon the world but we demand the right to be heard and consulted. The Bandung Conference further appealed that, "pending the total prohibition of the manufacture of nuclear weapons, all the powers concerned should reach agreement to suspend experiments with such weapons." Three years later, only one power had done so. Whatever the reasons for that action, we welcome it just as we should welcome any similar action by other powers.

Deserve to Perish

IF Western civilization, both Communist and the anti-Communist branches, cannot solve this problem, then it probably deserves to perish. It must be realized that this now is not only a problem of security, but a problem of morality, personal and international.

We utterly deny the right of the West to continue imperilling us and our future. We utterly deny you the right to cause cancer to our chil-

dren. It is past time for the West, Communist and anti-Communist alike, to draw back from the edge of complete moral bankruptcy. It is explicitly your task to utilize the skill and technique of your science for peaceful purposes.

One tenth of the treasure and skill used in making your hydrogen weapons could transform my country. We are still in a preindustrial stage of development. We know that the engines which drive an atomic submarine can drive electric generators. We know which we prefer.

There can be no question now of the West giving moral leadership to Asia. Your moral leadership has, for us, meant colonialism and now the philosophical, moral, political and social bankruptcy of a nuclear arms-race.

The thousands of people who are now gathered outside Merdeka Palace may be politically unsophisticated, but they are not fools. They are awake.

You in the West are causing more gaps between humanity; you are also losing the battle for the hearts and minds of men.

Talking It Over

W. B. Spofford, Sr.

ON THIS fall-out business, here is a report that appeared in some newspapers on December 18th, which can be added to the other material we are presenting this week for possible use on Human Affairs Sunday.

Quote

A manufacturer of safety-film badges, which turn black when persons wearing them are exposed to radioactivity, was puzzled recently when some of the badges flashed the black warning sign in his own workrooms.

Atomic Energy Commission inspectors found no source of radiation in the workrooms. But detection apparatus spotted an employee wearing a Swiss-made wristwatch, the numerals of which had been painted with Strontium-90.

There was enough of this radioactive substance, which can cause skin and bone cancer, on the worker's watch to turn the safety badges he processed black.

This fine bit of atomic-age sleuthing by the A. E. C. launched a search throughout the United States for an estimated 600 similar Swiss-made watches which may be a source of danger to their wearers.

As for the health hazard, the A.E.C. said it

could depend on the watch-wearer's habits: whether he wore it twenty-four hours a day, sometimes wore it watch face to the skin, and so on.

But watches worn in the normal manner, that is, face away from the skin, could be expected to produce "an annual radiation dose in the range of from one-half to two times the maximum permissible dose to the hands and forearms recommended for persons whose work involves exposure to radiation."

Those familiar with radiation exposure estimated that the "one-half to two times the maximum permissible dose" would compare with receiving at one shot the radiation from 750 to 3,000 chest X-rays.

The A.E.C. statement went on to say:

"It appears unlikely that an individual would habitually expose a specific portion of the body to the radiation from the face of a wristwatch. Nevertheless, the levels of radiation from the faces of these watches are sufficiently high that several years of more or less continuous exposure of the skin, or several months of exposure of an eye, could produce serious damage."

Strontium-90 is produced by atomic fission, and is a by-product of the atomic bomb and of radioactive atomic reactors. When hydrogen bombs are tested, it is released into the atmosphere from the atomic bomb which triggers a hydrogen bomb. The fall-out, containing Strontium-90, is a source of anxiety to many scientists, since it drops upon men, animals and plant life.

End Quote

Willard Uphaus Goes To Jail

By Kenneth Hughes

Rector of St. Bartholomew's, Cambridge

AFTER five years of litigation in a case that twice went to the United States Supreme Court, Dr. Willard Uphaus, Methodist layman, was sent to the Merrimack county jail in Boscawen, N.H. for one year, or until he purges himself of contempt of court. He has consistently refused to turn over to the attorney general of New Hampshire, Mr. Louis Wyman, the list of guests of the World Fellowship Foundation, Inc., a summer camp in Conway of which he is the director. The attorney general, proceeding under the state's Subversive Activities Act of 1951, thinks there were some communists among the guests in 1953 and 1954. New Hampshire law says that any list of publically-accommodated guests must be available to any police officer upon request.

No illegal act has been charged against the camp or its director. Dr. Uphaus freely answered all questions about himself. He submitted a list of all the speakers and their topics. "At no time," he said, "did any guest or speaker even suggest or intimate that there was a thought in our minds of subversion. In fact our purpose was supporting the welfare of this nation, this state, and the peace of the world." Uphaus feels that the people who came to World Fellowship did so in good faith, and to have them exposed for the sake of exposure would be bearing false witness against one's neighbors; it would place their reputation and livelihood in jeopardy. "Before

God and this court," he told Judge Grant, "I stand upon my conscience . . . I must say no."

On January 5, 1956 he was sentenced to jail until he purged himself of contempt. In effect, this meant a life sentence. Uphaus thus found himself in the position of William Penn more than two centuries ago. Incarcerated in the Tower of London until he should take the Oath of Conformity, this Quaker founder of Pennsylvania declared: "My prison shall be my grave before I budge a jot, for I owe my conscience to no mortal man."

From all over New England and farther afield, people gathered to show their concern over the possible consequences of this case for freedom of conscience. They filled every available seat in the court room. Some two hundred more who could not get in were led in prayer by the Rev. Lloyd Worley of the First Methodist church of Hartford. The attorney general asked Judge Grant for a re-imposition of his original sentence of four years ago. Defense attorney, Hugh Bownes of Laconia argued that the court had no statutory jurisdiction in this case. He contended that the Subversive Activities Act had been revised in 1957 and that under the new law, more tightly drawn, the court had no statutory right to ask his client the question which led to the original sentence in 1956. He moved for dismissal of the case. Judge Grant recessed the court for half an hour to study defense counsel's

new brief. Upon return he denied the motion for dismissal and proceeded to make his "finding." He denied that he was "sentencing" the defendant. Such distinctions of nomenclature must seem highly irrelevant to Dr. Uphaus who is, nevertheless, in jail whether it be on a "finding" or on a "sentence."

Minister Testifies

THE Rev. George Teague of New Haven, Uphaus' present minister, testified that such is the defendant's integrity, he knew of a certainty that, like St. Peter, he "must obey God rather than men" and take the consequences. A petition signed by twenty-five New Hampshire clergymen asking for a mild sentence was presented to the court by the Rev. Bradford Young of Manchester. Another petition, supportive of Dr. Uphaus' position, was presented by the Rev. Robert Gussner of Cambridge, regional secretary of the New England Fellowship of Reconciliation.

Upon the judge's "finding" of one year in jail, defense attorney Bownes entered an appeal based on "the new constitutional angle" that he contended has arisen since the law was revised in 1957. He asked for a continuance of bail pending the outcome of appeal. The judge asked the attorney general (the procedure seemed unusual to us laymen) what he thought about granting further bail. Mr. Wyman was not sympathetic to the request. He declared, "the end of the road has come." Bail was denied.

As Willard Uphaus was being led off to jail by the sheriffs, a group in the court house lobby began to sing "America." The old words came alive with a new and telling poignancy which familiarity has so often dulled: "My country . . . sweet land of liberty . . . land of the noble free . . . let all that breathe partake, let rocks their silence break . . . long may our land be bright with freedom's holy light . . . protect us by thy might, great God our King."

No rocks broke their silence, nor did any too many of the "noble free" seem particularly interested in this case, but we did have a personification of "freedom's holy light." He stood there at the head of the stairs with an unperturbed dignity, flanked by two sheriffs, on his way to jail, the visible incarnation of the concept that America became the land of the free, and can only remain so because it is also the home of the brave.

Thoughts To Plague

AS WE came away from this scene some disturbing thoughts arose to plague us. Many questions demanded answers. In the four year period since Dr. Uphaus was first sentenced nothing has happened. The state government of New Hampshire stands—unsubverted. What then about the wisdom and motivation of a law which after all these years brings again to trial a man of profound Christian conviction and because of which Christian conviction he saw fit, in the first place, to defy the law? Is the law merely punitive? Is it endowed with a sanctity all its own? Do those, like Judge Grant and Atty Gen. Wyman, who swear to uphold the law, pay more attention to its letter than to its spirit? Does the conscience of the convinced Christian and his obedience to the ninth commandment of God count for naught? Is the security of the state more sacrosanct than the inviolability of the individual? If so, wherein do we differ from any of the totalitarian governments? Our Bill of Rights has been called "the document of the human conscience." Willard Uphaus says that for sixty-nine years he has lived by that document. Such living lands him in jail, and without much protest from the rest of us. Are we willing to scrap it? or are we waiting until infraction of it touches "our sweet selves" to begin to defend it? If the Roman Catholic hierarchy or the House of Bishops of the Protestant Episcopal Church in the United States of America were, alone, the sole guests of World Fellowship, Willard Uphaus would refuse to submit their names to any officer of the law. His belief in the right of citizens "to peacefully assemble" would guarantee his refusal.

So, despite the law of New Hampshire, are there not times when, in conscience, the Christian is under a divine imperative to break the law of man? Would our civilization ever have reached first base if our spiritual forebears had not so done? For answer, see the New Testament.

The defense will not leave these questions unanswered. It does not agree with Mr. Wyman that "the end of the road has come." The case goes on to the New Hampshire Supreme court once again. Contributions to defray these high costs of the fight for freedom of conscience may be sent to The Religious Freedom Committee, 118 East 28th Street, New York 16, New York.

A Midwinter Meditation

By Ralph Weatherly
Priest of the Diocese of Bethlehem

A FOX has come recently over the hill to our house, and a raccoon foraging for its young; beyond the pond, down in the trees a deer has faced death bravely. Possums try to hurry across the hard road. Is it true as Frances Frost writes in *Christmas in the Wood*:

"Tonight when the hoar frost falls on
the wood,
And the rabbit cowers and the squirrel
is cold,
And the horned owl huddles against a
star,
And the drifts are deep, and the year
is old,
All shy creatures will think of Him,
The shivering mouse, the hare, the wild
Young fox, the doe—with the startled
fawn,
Will dream of gentleness and a Child."

Will the Child who had no place to lie remember them?

Our hill is quiet these cold nights. When the weather is clear armies of stars seem to wheel in the sky. The Bears can be easily located of course, and Cassiopeia, and Orion rides proud in the southeast. From my little handbook of the heavens I learn that through Orion runs the celestial equator, and from him extends the zodiac so revered by astrologers, the zodiac being a series of constellations named as a band of animals immortalized by Greek myths. The sun seems to follow the zodiac.

"The patterns of the stars are a constant reminder of the journey of the earth round the sun. The endless wheeling of the sky is evidence of the inevitable progress of time. Each constellation is but a window-frame through which one may look at the very borders of space. Constellations are more constant than the rock of Gibraltar. They are a guide-post to time, direction, season. They present a passport to distant and mysterious regions of space."

So our scientists state, poetically. More: "Look along Andromeda for a hazy patch often called Messier 31. It is hard to believe that it is made up of 100-billion suns like the one we see every day. . . . Sirius is one of the nearer stars — 50 billion miles away. Watching the time when Sirius rises before the sun, the

Egyptians measured the length of the year, making a calendar. Hipparchus, about 200 B.C., watching Sirius, observed the sun westward about the first day of spring, and calculated the equinoxes."

How many little earths are revolving out there capable of supporting life? Some million or so, a reputable scientist states.

Is any Person responsible for these multitudinous bodies roaming round the universe but ever certain in courses,—except the earth, which we are told, occasionally stumbles a little drunkenly?

"Seek him that maketh the Seven Stars and Orion, and turns the shadow of death into morning", cried Amos the Jew. From his sycamore tree trimming Amos 2700 years ago on Judean hills noticed the change about to come—the turn towards spring when daylight is longer, a time most religions celebrate. First of the prophets in originality, severity and frankness, Amos turned from the order of the stars to worship the stars' Creator, and then to bring order, truth, judgment to men. This is natural and sane; it takes courage. Amos had it.

David the shepherd boy thinking in the night-watches amidst his flock asked God: "When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained,—what is man that thou art mindful of him, and the son of man that thou visitest him?"

"Can you bind the sweet influences of the Pleiades, or loose the bands of Orion, or guide Arcturus with his sons?", asked God of Job in the drama about the justice of God. Job's answer was a virtuous life.

Praetorius' carol four hundred years ago spoke of this season:

"The morning star on high is glowing,
And far abroad its radiancy showing
Far over hill and vale below;
Rejoicing sings the angel chorus now".

"The time draws near the birth of Christ, the moon is hid, the night is still; A single church below the hill is pealing folded in the mist", wrote the familiar but discerning laureate.

A poet nearer home who knew the hills and snow, but more, simplicity and peace, spoke of his Master's mission: "The silence of eternity interpreted by love".

Finding The Answer

WHY does God trouble himself about humanity with its jungle appetites of vulgarity, greed, and arrogance? How many millions of

years does it take for man to learn how to live, and to live with his brother?

Is man of any essential worth?

Is he capable ever of understanding what God and his ancestors have done in what advance has been made from animalism? Can he be grateful? Why does he allow half of the world's people to be hungry, dirty, ignorant, diseased? How did they get that way? Are they not responsible? Why does he tolerate addiction to alcohol, drugs, sex-perversion, truth-distortion, self-race-and-caste-glorification? Why is he swollen with pride about what he has done, even breaking up an element or thrown a pebble into the infinite? Will the universe not take a sputnik as the ocean does a minnow?

And when man's body decays, what of his mind, his personality, his soul? Does it persist alive? Where? Or is this a dream, poetic, that does not matter?

Will the God who rejoiced over his creation have pity on us, and on animals?

The Magi who knew more that we possibly considered these questions, and found the answer.

"Because we can give no physical explanation of the appearance of the angel Gabriel to Mary, or of Satan to Jesus, are we to say there was no Annunciation and no Temptation? It would be far more sensible to lay hold of the essential reality of what occurred and then to try to understand as well as we can how it came to be expressed by our records in these particular terms. We may even come to the conclusion that after 2000 years we can find no better way of narrating the event than that given in the Scriptures."

So writes J. W. C. Wand, until lately the Bishop of London. This scholarly, humble bishop has walked and talked with us on a near-by hill. He represents to me the learning and the strong saintliness, the intelligent consecration and the stout endurance of the Church of England. His work and his thinking may be admired and imitated reasonably. Hundreds of millions of Christians want to believe, we hope, in the Incarnation of God. Reality is in the mind, in the heart, according to religion; and philosophy turns from time and space to thinking. Thinking and emotion are made worth, they are activated, by faith.

This is the season when by God's grace there can come into our lives a great hush, a deep quiet, —the stillness of indwelling conscience. But can we wait for God's Son's coming, apart from noise and cheapness of the crowd? Do we have

to walk a rock road with other tired pilgrims? Can we be separate from the mean and sick and dirty, the ugly, ignorant, outcast? Can we share their stable and their crust? Is it a time to stress differences in economy, in politics, in worship? Is it time to realize how insignificant is man?

The faithful know that God moves in his universe: they behold his grace and his beauty. He the Creator, who is wisdom and conscience, entered into one of his little worlds to teach men life and light and love. As a helpless Child he will touch our hearts. As a Saviour dying for our sins on a tree he will draw us, beginning now, from darkness and death to his mysterious but glorious being.

The Year of Our Lord

By Corwin C. Roach

Rector at Steubenville, Ohio

HOW many calendars did you receive this year? Most of us are deluged with them, in all sorts and sizes including the sedate and the garish, the religious and the secular, the simple and the gaudily elaborate. Yet any calendar will tell us more than what day it is if only we have the imagination and insight to pay attention to its message.

First of all the calendar is the result of millennia of man's life upon earth and his observation of the phenomena of nature, the rising and setting of the sun, the waxing and waning of the moon, the procession of the stars. All of this stands behind that simple division into days, weeks and months which we take for granted. The calendar is our heritage from the past. It symbolizes the experience of man garnered through the ages. Almost three thousand years ago a school boy in ancient Gezer in southern Palestine scratched on a bit of limestone the list of the months and the work done in them. This simple notation is a witness to the way culture and the calendar have gone hand in hand through the centuries.

The calendar is also a witness to man's belief in a world of law and order. To draw up a list of the days and months to come means faith in the orderly progression of life. It echoes the promise of the Bible itself. "While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease". Among all the changes and chances of this mortal life day follows night and

the seasons return in due order. Not only must the calendar maker be steeped in the wisdom of the past, he must also be a man of faith and trust.

What about us who use the calendar? If we see it for what it really is, it will help us in two ways. It will remind us of the past and challenge us with the future. Even the most ordinary calendar begins the week with Sunday and prints its number in red. It is a witness to the debt we owe to God. We are in the red for the day which belongs to him. The division into day and night and the institution of the Sabbath is recorded in the very first chapter of Genesis. As Christians we have transferred God's day from the seventh to the first. Every Sunday is a little Easter, a miniature Good Friday. So we are reminded week after week that sorrow is succeeded by joy, victory follows defeat. But every day we live belongs to God in its own special way. It is the entire "year of our Lord 1960".

Each morning as we look at the calendar whether the day is etched in red or black, we can echo the word of the Psalmist "This is the day which the Lord hath made, let us rejoice and be glad in it".

Don Large

The Well-Fed Duck

THE other day I ran across a modern parable which I'd like to share with you. It goes something like this:

On a fine fall afternoon, an arrow-straight flight of wild ducks was winging its way south for the winter. One of the ducks, chancing to glance down at the pedestrian earth below, quickly noticed a lush and well-stocked farmyard. Wheeling gracefully without further thought, he swooped among the tame ducks in the yard.

The fenced-in enclosure was generously peppered with succulent grain, and the new arrival ate his fill and then settled down to drowse comfortably in the warm sun. He thought pleasantly to himself, "Why should I beat my wings out against the friction of the upper air? It's quite delightful here. The company is convivial and the corn is delicious. And I'm practically being hand-fed. Let those other fools go on flapping their wings in what they think is the rarefied atmosphere of the spirit. For my money, this

is it. And in any case, it certainly won't do me any harm to spend at least the winter here."

So he did. And before he knew it, spring had come. Then one day, as he was contentedly nibbling away at a fresh supply of tasty corn, he thought he heard a familiar call. It sounded like the honking cry of his friends winging their way back north again to the high hills and the crystalline air.

As he gazed up, a sudden surge suffused his well-fed body. For a golden moment he felt homesick for the kind of life God had intended him to have. In response to the urge, he flapped his unused wings wildly. But he had grown too fat to fly.

So he shrugged his wings and thought, "Well, I guess I might as well plan to stay here a bit longer. After all, there's nothing evil about this farmyard. Surely, I'm not to be criticized for enjoying the good food and the pleasant company. And, of course, I'll make a mental note to stretch my wings occasionally."

But just as many of us forget to stretch the wings of our spirit at regularly appointed times, so did the wild duck forget to stretch his. The inevitable result? With each passing season, he heard the old familiar call less and less clearly. And then came that undramatic day when he no longer heard the call at all anymore. The wonderful wild fowl had become a tame duck!

This little parable tells its own story and makes its own point. Noteworthy, however, is the fact that the duck had done nothing evil. He hadn't lied, gossiped, killed, nor stolen. No jury of his peers could ever have convicted him of an immoral act. All he had done was to betray the very thing he had been created to be and to do!

Which lends terrifying immediacy to our Lord's quiet words at the Last Supper: "The hand of him who will betray me is with me on the table." Repeat that slowly a few times. If it doesn't give you a queer turn, then you're too cock-sure about yourself.

The Twelve were themselves well aware of how close to home such a statement could strike. Hence they asked, one by one, the awful question: "Lord, is it I?"

The most painful wound in the world is a stab of conscience. But it's good for each of us, for it's too easy to take the Church for granted. So unless we're honestly fulfilling what our heart tells us is God's purpose for us as part of the Body of Christ, we must ask the dread query. And then pray that the answer will be "No."

NEGRO CONGREGATION IS MERGED

★ The church of the only Negro congregation in the Diocese of Rhode Island is being closed and its more than 100 members transferred as a unit to the already integrated Cathedral Parish of St. John.

Founded 46 years ago, the Church of the Saviour has been a separate mission congregation throughout its history. Now, its present building, 10 years old, has been condemned along with three other religious structures by the Providence redevelopment agency to make way for a new residential project.

Archdeacon William L. Kite, missions head, announced the decision not to rebuild the Church of the Saviour. He said the final service in the old church would be the Christmas Eve eucharist.

Present Cathedral membership reportedly is 10 per cent Negro.

Archdeacon Kite stressed that the incoming congregation would not enter Cathedral life as second class citizens "but on an equal basis with every communicant of that parish." He said the change "will be one of the most tremendous witnesses in this diocese and in the American Church in a long time."

URGES SUPPORT FOR CUBA

★ The Rev. Arthur L. Miller, moderator of the United Presbyterian Church in the U.S., urged on his return from a ten-day visit to Cuba that Churches should undergird freedom and democracy in that country.

"It is of the greatest importance that we strengthen Protestantism in Cuba," he declared. "The Protestant faith has historically been a well-spring of democracy in the West."

The denominational leader

also called on the United States to aid Cuba's "inexperienced" revolutionary regime in achieving stability and making democracy stronger.

Observing that the Cuban people "feel warmly toward us," he emphasized that they need "our friendship, understanding and know-how particularly in this fluid, difficult period when some devoted but inexperienced men are trying to build a stable society."

During his goodwill tour, Miller traveled extensively throughout Cuba, meeting with ministers, workers, and government officials, including President Osvaldo Dorticos y Torrado.

He called Premier Fidel Castro's administration "a new day" for Cuba, and said it should be "recognized as a genuine, idealistic effort to ef-

fect the kind of reforms many western democracies have experienced in various ways."

"The difficulty," he said, "is that Cuba, like a number of countries in Latin America,

SHALL I BE A CLERGYMAN?

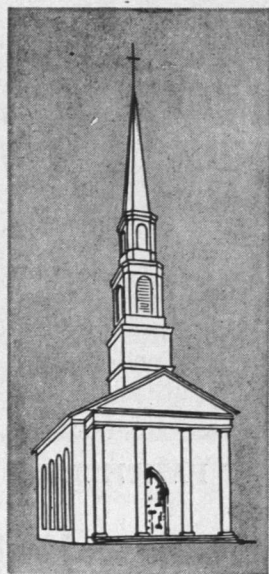
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does not have a solid parliamentary tradition, which was deeply significant in forming the western democracies we are most familiar with."

URGES CENTER FOR DISCUSSIONS

★ Creation of a study center for theological dialogue among Protestants, Roman Catholics and Jews, under natural auspices, has been proposed by Jaroslav Pelikan of the Federated Theological Faculty, University of Chicago.

The award-winning Lutheran author of "The Riddle of Roman Catholicism," outlined his proposal at the annual meeting of the National Conference of Christians and Jews.

Professor of historical theology, Dr. Pelikan said that the center must not seek quick or easy solutions and must have limited objectives.

"As we move into the 1960's, I believe that the relations among the major faiths in America are ready to move from conference to confrontation," he declared. "Conference has to come first. The prerequisite for significant conversation between men or traditions is a habitable planet.

"Before there can be any real confrontation of Christianity by Judaism or of Protestantism by Roman Catholicism, we must bring our attitudes toward one another from sufferance to politeness, and from politeness to the beginnings of justice."

Stressing that this job "is still a long way from achievement," Pelikan noted that "it has come as far as it has toward achievement" thanks to the work of such agencies as the

NCCJ, which "have helped to arouse and mobilize public resentment against injustice and discrimination."

Pelikan said that the fundamental issues dividing religious groups cannot be ignored, "nor can we pretend that if we are all nice guys about them these issues will go away."

"The way of indifference to truth is not the road to understanding and dialogue," he asserted. "Not because we don't care about the truth, but because we do care, and desperately, all of us must have dialogue with others from whom history has separated us."

Confrontation among the religious groups, the theological professor continued, is not a "luxury, but a necessity." Christianity needs confrontation with Judaism, he said, because whenever Christian thought loses touch with Judaism, it loses touch with a part of itself.

"Whenever in Christian history Christians have neglected their ties with the ancient people of God, they have been impoverished in both faith and understanding," he said.

Protestantism, likewise, cannot understand itself without confrontation with Catholicism, Pelikan said, pointing out that he has been able to understand many of Martin Luther's ideas

only through his own continuing confrontation with Catholic life and thought.

"This is true both negatively and positively," he explained. "Negatively, because Luther formulated many of his ideas in opposition to one or another trend in Roman Catholicism; positively, because despite his estrangement from Rome he retained huge chunks of Catholic piety and doctrine in his outlook."

Pelikan emphasized that the avenue of confrontation and communication must be a two-way street.

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"It is impossible to make sense of either Judaism or Roman Catholicism as we know them without reference to the major movements that have broken off from them, and, in so doing, have changed them," he said.

Listing essentials for a successful dialogue, the professor said these include information that is historically accurate, theologically sound and "illuminated by understanding," and candid criticism.

"We need to become less touchy and more tough in our contacts, to develop the freedom and security with one another that enables us to speak frankly and frankly," he added. "This is not a matter of 'shake hands and come out fighting,' but of facing each other critically because we are brethren."

HOW TO GET ALONG WITH THE MINISTER

★ An executive of the Congregational Christian Churches gave tips on getting along with a minister in an address at the meeting of the denomination's laymen's fellowship of New York.

"Pay him—he has a family to bring up, an education to pay for, and no hope of striking it rich," was the first suggestion by William K. Newman, head of the Congregational pension boards.

"Look out for your pastor's future — be certain that when he retires he may do so honorably and respectably," Newman urged.

"Give him a chance for some family life," he said. "Devise a plan which will enable him to spend time with his children and wife. Don't kick if he takes it.

"Provide for his continued

education. It is to the interest of the church that he keep up-to-date on his reading and have time (not deducted from his vacation) to go to school now and then.

"Expect thought and accept it — you will not always agree with him. If he really preaches the Gospel, you must expect differences of opinion and not get mad when you don't like it.

"Expect hard work and match it. You deserve a man who dedicates himself to the job, but only when you are willing to work just as hard or harder."

A lawyer, Newman also listed what he considers the attributes of a conscientious church layman.

First of these is honesty, in personal, business and church life. "There is no substitute for absolute and unquestioned integrity," he declared.

THEOLOGICAL EDUCATION SUNDAY 1960 — JANUARY 24th

January twenty-fourth is an important day this year for our Church. On that Sunday we shall emphasize the responsibility we all have for our Theological Seminaries. They must have our continued interest and support if the Church is to have an educated and well-trained clergy. This does depend to a large degree on us.

Last year over five thousand congregations observed THEOLOGICAL EDUCATION SUNDAY and contributed to the support of the Seminaries. This is most gratifying, but it is my hope that every parish and mission throughout the Church will observe this day.

I ask your prayers and support for the strengthening of our Seminaries.

Arthur Lichtenberger
PRESIDING BISHOP

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.

FORMER VIRGINIA DEAN DIES

★ Wallace E. Rollins, former dean of Virginia Seminary, died at his home at Sweet Briar, Va., on December 14th at the age of 89. Last year he was present when a professorship in religion was dedicated at Sweet Briar College in his honor. Over \$100,000 had been contributed by former students while he was professor and chaplain at the college before going to the seminary.

HOME FOR ALCOHOLICS IN DALLAS

★ A new rehabilitation home for alcoholics will be opened in February under the auspices of the diocese of Dallas.

Church officials predict that four out of every five persons treated will be restored to society because only a limited number of alcoholics showing promise of licking the problem will be accepted.

To be named the St. Jude's Home for the rehabilitation of alcoholics, the non - denominational center will be operated by funds from public subscription. Dr. John P. McKinsey, Dallas sociologist and psychologist, has been appointed director-counselor of the institution. He will be assisted by a psychiatrist, a physician, a clergyman and a layman.

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Dr. McKinsey said that at least two or three days of sobriety will be required prior to admission to the home. He added that there is more hope for alcoholics who at one time have been happily married, have engaged in sustained productive employment, have sometime regularly attended church and who will accept spot employment when able.

ANGLICAN SOCIETY TO MEET

★ The Anglican Society will hold its annual meeting on January 21st at St. John's-in-the-Village, New York, with Bishop Sherman of Long Island presiding.

The essayist will be James T. Williams Jr., former newspaper editor, who will speak on the calendar of the Christian year.

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Wednesdays 12:30.

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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. Wood, 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 Meyers, S.T.D., Vicar; The Rev.
M. J. Young, P.-in-C.
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.
The Rev. C. Kilmer Meyers, S. T. D., Vicar;
The Rev. W. Wendt, P.-in-C.
Sun. 8, 10, 8:30; Weekdays 8, 5:30

MASSACHUSETTS HAS MANY BISHOPS

★ When Bishop Peabody of Central New York moves to Cambridge, Mass., this winter it will bring the number of bishops residing in the diocese of Massachusetts to eleven. In addition to Bishop Stokes and Bishop Lawrence, the others are Bishops Nash, Heron, Aldrich, Peabody, Appleton Lawrence, Ludlow, Whittemore, Campbell, Sherrill.

Suggestion: Have meetings of the House of Bishops in Boston and save money.



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BOOKS...

Kenneth R. Forbes
Book Editor

The Phenomenon of Man by Pierre Teilhard de Chardin. Harpers. \$5.00

Twice lately we in America have had translations of important French works, of recent date, dealing with the problem of what man is as seen through the lens of modern biological and behavioral sciences. First there was Jean Rostand's *Can Man Be Modified?* and now this study by a Jesuit scientist. Toynbee called Father Teilhard "a great man of science and a great soul." Looked at from the outside, so to speak, his book is a reconciliation of Christian theology with the philosophy of evolution. From the inside I suppose we can say it is a contemporary restatement of many of the doctrines of "emergent evolution" as understood by such philosophers as Samuel Alexander, scientists like Lloyd Morgan, theologians like William Temple.

Teilhard traces a developmental pattern of human life very close to Temple's series: matter-life-mind-spirit. But, as Sir Julian Huxley makes clear in his introduction to the book, every insight and perspective gained by Father Teilhard is erected carefully, out of much meditation, on the foundation of geology, paleontology and biology. His role as director in the National Geologic Survey of China, and again

as director of the National Research Center of France established his leading competence. Much of this work was written during his last years doing research at the Wenner-Gren Foundation in New York. Rarely do we get original philosophy, of this calibre, that exposes the unity which ultimately joins nature and grace.

— Joseph Fletcher

Atlas of the Classical World edited by A.A.M. Van der Heyden and H. H. Scullard. Nelson, 70 sh.

All students of the Bible, the early Christian Church, and now the ancient world generally, are indebted to Messrs. Nelson of Edinburgh for the three magnificent atlases they have published. They are sold in the United States by Thos. Nelson and Sons of New York, publishers of the Revised Standard Version of the Bible. Like the two earlier atlases, this one is much more

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than a book of maps. It is a collection of superb pictures illustrating the life of the ancient world, many of them specially photographed for this work, and a running narrative which tells the story of the ancient Mediterranean culture from its beginnings to the end of the Roman Empire. The maps have superimposed letterpress in red, describing conditions and events here and there, and arrows showing migrations, trade-routes, and so on (like the excellent maps our National Geographic Society publish in this country).

All in all, this is an indispensable tool for the student, and should be in every public and parish library—and in many private ones too. Happy the boy or girl whose study of ancient history and literature is illuminated by frequent references to this superb book!

—Frederick C. Grant

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