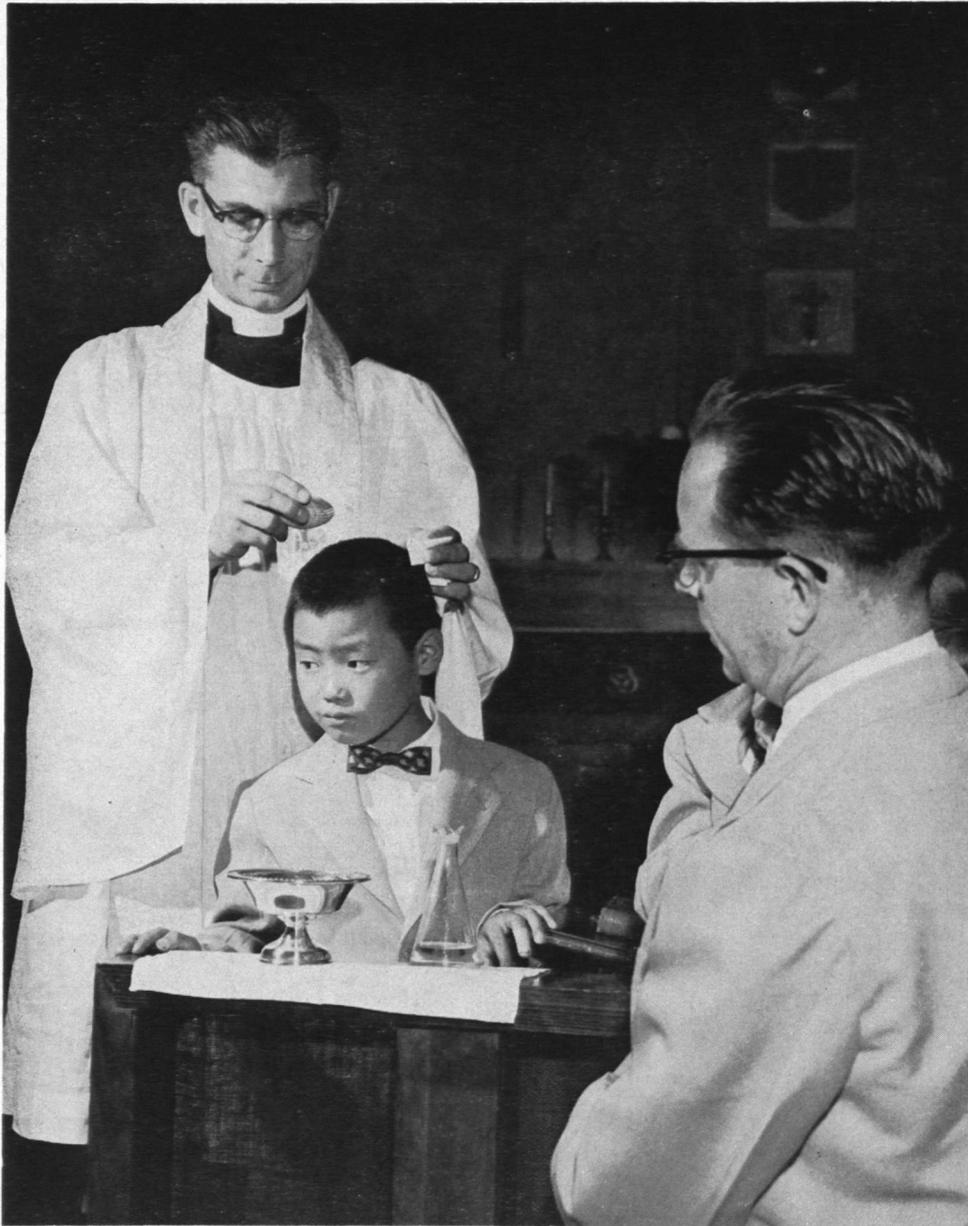


The **WITNESS**

FEBRUARY 4, 1960

10¢



THIS CHILD BORN ANEW IN CHRIST — SEE PAGE THREE

Concerning Baptism by McRae Werth

SERVICES

In Leading Churches

THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE

Sunday: Holy Communion 7, 8, 9, 10;
Morning Prayer, Holy Communion
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MP 11; Ep Cho 4. Daily ex. Sat. HC
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day ex. Sat. 12:10.
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and windows.

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For Christ and His Church

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service.) 11 a.m. Church School and
Morning Service. Holy Days, 6 p.m.
Holy Communion.

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The Rev. John T. Golding, Rector
The Rev. Walter J. Marshfield
The Rev. Robert F. Evans
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11:00 a.m. Service and Sermon;
11:00 a.m. Church School; 7:00 p.m.
Evening Prayer; 7:30 p.m. Young
Adults.
Tuesday: 10:00 a.m., Holy Communion.
Thursdays and Holy Days: Holy Com-
munion - 7:30 a.m., 12:15 p.m.
or 5:45 p.m. as announced.

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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

Australian-New Zealand Congress Issues Declaration of Hope

By A. M. Dickie
*Methodist Clergyman and Chairman
of the Congress*

★ A Congress for international cooperation and disarmament was held in Melbourne, attended by delegates from all over Australia and New Zealand. There were also delegations from other countries, including a delegation from Peking, China, headed by the Rev. Chao Fu San of the Anglican Church in China, dean of the Union Theological Seminary. It can be noted in passing that this delegation from the People's Republic of China were late in arriving, not because of difficulties in leaving China but because the Australian government at first refused to issue visas. Protests to their government by Anglican and Methodist Church leaders finally got them visas.

Of the total number of 1479 delegates, 900 represented nearly 600 separate organizations, with the others enrolled as individuals. Never before in Australia have so many organizations appointed official delegates to a peace congress. Many Churches were represented by officially appointed delegates, although the Church of England was represented only by individuals.

Throughout the congress there was remarkable unity on the question of universal disarmament. This unanimity is expressed in the first para-

graph of the Declaration of Hope (see next page).

It is seen more clearly when we realize that every subsequent paragraph of the Declaration underlines or offers practical methods for achieving the desired goal of disarmament.

The unanimity is the more remarkable when we realize that each conference worked separately and autonomously to reach its final finding, and that the Declaration was framed by duly appointed representatives from each of the conferences.

I wish I could convey the dramatic moment when the Declaration of Hope was adopted at the final session of the congress. The motion was put in the following manner. I, as Chairman, said: "All those who are in favor of the Declaration, will please say, Aye." There was a mighty roar. I then said: "Those who are not in favor of the Declaration, please say, No." There was an impressive silence, broken only by the spontaneous applause and cheers of the people who gave a standing demonstration of their unanimity.

It is true that some of the speakers and delegates felt that we should concentrate upon the immediate tasks of stopping nuclear tests and nuclear war. This in no way detracted from the unanimity of the Congress for universal disarmament, or their recognition that without universal dis-

armament the stopping of tests and nuclear war might be ineffective.

No concrete proposals for disarmament were advanced in the various conferences. We feel, however, that to have held a Congress (which might fairly be said to have representatives of more than half of the people of Australia present) which so unanimously called for universal disarmament was a good preparation for innumerable campaigns which will further our goal.

Dramatic developments

I received a letter from Prof. Sir Mark Oliphant in which he stated: "The Congress undoubtedly helped to generate positive public feeling about the need for action. The meeting I addressed at Camberwell was a stimulating experience. Here in Canberra discussion groups are forming to carry on with deeper consideration of the economic, political and technical aspects of disarmament . . . Much has been achieved

COVER PICTURE

★ Soon Kil Hong, a black haired amputee from Korea, is being brought into the body of Christians throughout the world by the Rev. C. Norman Middleton, rector of St. Paul's, Denver. With him at the font are his foster parents, Dr. and Mrs. Harry M. McCormick. The doctor had first met the lad while serving as a medical officer in Korea. An article concerning Baptism, Godparents and the Church will be found on page eight.

DECLARATION OF HOPE

The following is the full text of the "Declaration of Hope" adopted unanimously at the final session of the Australian-New Zealand Congress for International Cooperation and Disarmament:

This Congress of representatives of Australian and New Zealand Citizens of diverse interests and opinions believes that another world war would be an unlimited disaster to the human race. We therefore affirm that the objectives of all nations should be total disarmament, that the first steps towards this should be taken at once and should be accompanied at all stages by an accepted system of inspection.

In a view of the admitted danger to the health and future of the human race, we urge the immediate banning of nuclear tests, for which an adequate system of detection has already been proposed.

The transition from an armament economy to a peace economy must be made on an orderly, planned basis. The money, resources and manpower now absorbed in arms production should be used to raise the living standard of people everywhere, but especially in underdeveloped countries.

We believe that the attainment of these objectives involves the increased effectiveness of the United Nations. To help this we urge the admission of the Chinese People's Republic and of all other non-member nations.

We deplore any breach of international peace and affirm that there are no differences between peoples which cannot be settled by negotiation.

We believe that the responsibility for war is never one-sided and that all nations should forgive past wrongs. We believe that the development of peaceful relations, cooperation and respect between all nations is essential and possible.

We recommend the promotion of free cultural, scientific, industrial, sporting and other exchanges between countries, the removal of all travel restrictions and the unimpeded flow of information.

We welcome discussion between the heads of nations culminating in agreement between Mr. Khrushchev and Mr. Eisenhower that a Summit meeting must be held. We believe that this should take place without delay.

Encouraged by the public support for the Congress, we believe that people everywhere, working to achieve the aims of this declaration, can insure international cooperation and disarmament.

and the influence of the Congress will not quickly fade..."

To further the campaign for disarmament and to assist the orderly change-over from a war to a peace economy, workers at Williamstown, Victoria, and Garden Island, New South Wales, have discussed a plan which will form the basis of a petition to the government. The plan envisages the con-

struction of a merchant fleet for the days of peace instead of a naval fleet for the days of war. The number of workers at these two dockyards is approximately 7,000. However they intend to take their petition beyond their own field and call upon workers in other industries to consider similar plans within their own industries.

Many prominent persons and organizations who, for various reasons, did not participate in the Congress were constrained to come out with public statements in favor of the aims of the Congress. In particular, although the Church of England in Victoria did not appoint official delegates to the Congress, members of that Church did attend. The Church of England members who were present at the Congress held a meeting with a public gallery, which endeavored to assess the Congress and the Church's non-participation in it.

The Victoria planning committee of the Congress (which was responsible for the bulk of planning for the Congress) has decided to recommend to the national planning committee and sponsors that they consider the launching of a campaign to popularize the Declaration of Hope. This will probably be done by seeking endorsement for the declaration by organizations and individuals throughout Australia. The latter may become a signature campaign.

Mr. Dickie goes on to say that the planning committee's two-fold aim: 1. To gain the greatest measure of participation in the Congress and 2. To make the greatest possible impact upon the people of Australia "were abundantly achieved."

To Dickie's report two points should perhaps be added. The form of organizing the Congress with 8 autonomous conferences was felt by some to provide possible difficulties, that it might provide disunity. But as Dickie points out, this did not prove to be the case. In addition, it should be noted, it was just this very form that encouraged many official bodies to give their support and thus ensured the broad basis. The difficulties of course existed and cannot be underestimated and

the Declaration of Hope itself indicates the divergence of opinions that had to be resolved. Nevertheless on the whole positive results were achieved. Dickie concludes:

"It would appear that in Australia we are on the way towards the development of a peace movement in which the various peace forces will respect each other's autonomy and yet strive to find the greatest possible measure of agreement on desirable goals and the means for achieving them."

ENVISAGES UNION OF PROTESTANTS

★ Douglas Horton, former dean of Harvard Divinity School and former general minister of the Congregational Christian Churches, has proposed an eventual union of American Protestants under a single structure.

The merger which he envisioned would preserve the traditions and present forms of worship of the individual denominations.

In a speech to the Wisconsin Council of Churches at its annual assembly, Horton said that such a Church could have at its head a bishop "as a personal symbol," exercising the authority that the several Churches and ministers grant him and desire him to exercise, as is the case in many denominations today.

Legislative bodies, he said, also would deal with the affairs of the Churches corporately, with a relationship similar to the present one between individual Churches and the law-making units.

"The local congregations would be as various in forms of worship and government as they are today," Horton said. "Whatever the predilections of the new citizens entering the area, each would find the type of corporate piety to which he was accustomed and in which

he could most readily develop his spiritual capacities."

Horton said the type of union he proposed "might be effected after a hundred or two hundred or three hundred years or more."

He saw little hope of union with the Roman Catholic Church. "If you conceive of the edifice of the Church as being an inviolable whole," he said, "there is only one way of achieving union with it. You enter it or you stay out. There is no compromise."

"So Rome seems to say to us Protestants, 'We believe devoutly in union. Come to us and be one.' But there are no Protestants that I know who want union on those terms," he continued.

"Their hope for unity generally rests upon the idea that as long as all are agreed that the essence of the Church is Christ, the differences in forms of worship, or government, or detailed belief can somehow, someday, be worked out."

ARTIFICIAL INSEMINATION URGED BANNED

★ The Archbishop of Canterbury has urged that the practice of artificial insemination by a donor — generally known as Aid — be prohibited by law.

He did so in a memorandum to the committee on artificial insemination set up by the British home secretary and the secretary of state for Scotland in which he stressed that Aid is totally unacceptable from the Christian standpoint.

In his memorandum he said he had examined the scientific and sentimental arguments for Aid, but found neither to be conclusive. He said a verdict based on the medical, legal and social aspects alone could only be that "the case for the practice is non-proven."

"The Christian view," he added, "goes further and says that it cannot be justified be-

cause Aid violates the God-given integrity of the persons concerned in this medical operation in their relations to God, to society and to one another.

"Thus to the medical, legal and social considerations is added the voice of religion, saying with the support of most Christians, that this is an ungodly thing doing injury to the God-given personality of men and women and not to be justified by the psychological relief and the fulfillment that it may bring to a few."

The Archbishop's moral stand against Aid was supported in evidence published meanwhile by a committee of the Church of England set up by the Archbishop under the chairmanship of Robert C. Mortimer, Bishop of Exeter. However, the committee, in its findings, advised against legal sanctions "at present."

"Holding as we do that Aid is morally wrong and socially harmful, we can ask for no less than an acknowledgment that its practice is tainted with some measure of illegality," the committee said.

"Holding also as we do that the operation of the criminal law should be limited to cases of clear necessity, which, in this instance, has not been clearly established, we do not at present advocate the imposition of penal sanctions for a practice which, though immoral and socially undesirable, has not yet reached proportions sufficient to justify that step."

ST. BARTHOLOMEW'S 125th ANNIVERSARY

★ St. Bartholomew's, New York, observed its 125th anniversary on January 17th. There were 1,600 persons present at the service conducted by the Rev. Terence J. Finlay, rector. Bishop Donegan in his sermon congratulated members of the parish for their "conscious and faithful witness to evangelical truths."

Ecumenical Relations Commission Studies World Council Document

★ The annual meeting of the joint commission on Ecumenical Relations was held at the College of Preachers in Washington, D.C., January 21-22, 1960. The commission is responsible for the liaison of the Episcopal Church with the World Council of Churches and the National Council of Churches, with Angus Dun, Bishop of Washington, chairman, Bishop J. Brooke Mosley, of Delaware, vice-chairman, the Rev. James W. Kennedy, secretary, with the Presiding Bishop as one of its regular members.

The meeting was divided equally between matters of business and theological discussion. Three areas of theological discussion were:

- The future of faith and order, led by Prof. Edward R. Hardy of Berkeley Divinity School with the Rev. William A. Norgren as resource leader.

- The integration of the International Missionary Council and the World Council of Churches.

- Assembly Document Number 1, to be used in preparation for the Third Assembly of the World Council of Churches.

While the first two subjects were mostly for information, the last subject was on the agenda at the request of the Presiding Bishop and asked for a critical appraisal of the document under its three sections on unity, witness and service. One whole evening was given to the discussion of these sub-themes. Unity was under the chairmanship of Prof. Arthur A. Vogel of Nashotah House; witness, under the chairmanship of Bishop Richard Baker of North Carolina; service under the chairmanship of Mr. Clifford Morehouse of New York.

The findings will be collated with the evaluations by other individuals and sent on to the World Council office in time for consideration in the revision of the document this summer at St. Andrew's, Scotland.

One of the major items of business was the discussion of nominations to make up our delegation of eleven persons to the third assembly of the World Council of Churches, in New Delhi, and our thirty-two member delegation to the National Council of Churches Assembly, December 4-9, 1960, in San Francisco. The various categories were discussed, and many names suggested and referred to the nominating committee for further consideration. It was agreed in principle that in selecting the delegations, especially the delegations to the General Assembly of the National Council of Churches, that members of the 281 staff and members of the National Council should be considered.

Reports were made on all phases of the work of the joint commission including its subsidiary, the committee on ecumenical relations of the National Council, by Bishop Hallock of Milwaukee; the liaison committee with the Church of South India, by Bishop Mosley and the Rev. Gardiner Day; the report of the special theological committee by Prof. Hardy, noting with regret the resignations of Prof. Dawley and Dean Rose, both of General Seminary, who were replaced on the committee by Dean John Butler of the New York Cathedral. Prof. Hardy will act as convener and the committee will elect its own chairman at its next meeting.

Bishop Dun reported on the

meeting of the officers of the three joint commissions on ecumenical relations, approaches to unity and cooperation with Eastern Churches, and reported that there was sufficient business for each commission to keep it busy and that the recommendation to the committee on commissions and committees of General Convention was that the three joint commissions should keep their separate entities.

The Presiding Bishop reported on his advisory committee on Anglican relations, especially the production of "A Cycle of Prayer," which he hoped would be widely used throughout the Church. Since "A Cycle of Prayer" contains the materials for the observance of the Week of Prayer for Christian Unity, Bishop Dun used the material for the noon day prayers.

The commission approved the general revision of policy in the Ecumenical Bulletin, that it would be from now on an interchange document for sharing ecumenical projects in dioceses and parishes, and that in the future there would be an attempt to make the annual provincial meetings on ecumenical relations center in one diocese gaining complete coverage in this diocese with the neighboring dioceses being invited to send a diocesan representative and their Episcopal Church Women representative.

The Joint Commission is keeping in close touch with the work of the Council on ecumenical cooperation of the Church of England.

The following members attended the meeting: Bishops Dun, Baker, Hallock, Higgins, Lichtenberger and Mosley; the Rev. Messrs. Day, Hardy, Kennedy, Norgren, (as a guest of the commission), Vogel; Messrs. Jaquith, Morehouse, Osborne, and Smoot; Mesdames Doty and Turner.

Warning On The Synagogue Walls

By I. F. Stone

EVER since the defeat of Hitler, the problem of creating a new Germany has been frustrated by focusing attention on small fry Nazis while the big offenders went free. The pattern is still with us in the current furore over the synagogue scrawlings in West Germany. The wrath of the law is coming down on a few screwball nobodies while attention is diverted from the extent to which Adenauer's new Germany is run by the same men who ran Hitler's. Hans Globke, the Chancellor's right hand man, wrote the official commentaries on Hitler's barbaric racial laws. Adenauer's Minister of the Interior, Gerhard Schroeder, the Reich's highest police official, is a former Hitler Storm Trooper. The Minister of Refugees, Theodor Oberlander, was an SS captain assigned to those renegade Russian troops known as the Wlassow Army which was soon demoralized by the Nazi attitude toward Slavs as untermenschen. Accusations that he took part in a massacre of Polish Jews when Lwów was occupied in 1941 are now being sifted by a tribunal at the Hague. A third member of the Adenauer Cabinet, Minister of Justice Fritz Schaeffer, made a scandalously irresponsible attack on the program of restitution to victims of Nazism. This lags badly while Nazis get their pensions and a convicted war criminal like Dr. Schlegelberger, once Minister of Justice under Hitler, lives in comfort on a pension of more than \$5,000 a year. The Chancellor himself has admitted that two out of three officials in the German Foreign Office served under Hitler. Here in Washington the Ambassador, Grewe, was a member of the lawyers' and university professors' group of the Nazi party.* The German Judiciary is packed with men who had

no difficulty in serving the Nazis, and industrialists like Krupp and Flick, who built fortunes on Nazi plunder and slave labor, have been allowed to rebuild their empires.

Worse, If Anything, Than Nazis

IT IS not that these men retain their Nazi convictions. It is, if anything, worse. It is that this ruling strata of Germans are composed of men who have no real convictions other than a smug faith in their own cleverness. Had Hitler won, they would have been sitting pretty. Once Hitler fell, they managed to get themselves out from under. Then they were Nazis. Today they are "democrats." Tomorrow they will be whatever best advances their private careers and fortunes. Like Hitler before them, they curried favor with the West and won their absolution by harping on the Red menace. Like Hitler, they are quite capable of making their pact with Moscow when they feel that would best serve their interests. The example they set German youth is a cynical one, and the government they run manages, typically, to remain authoritarian in spirit though democratic in form. Dr. Adenauer, der Alte, is an irascible and high-handed practioner of one-man rule who pays as little attention to his own party subordinates as he does to the opposition. This is hardly the way to train the Germans in self-government. It must not be forgotten that this republic has shallower roots

Confession

"Berlin, Jan. 12 (AP)—U.S. authorities have clamped a ban on information to the press about former Nazis. A spokesman for the U.S. mission said today that background material no longer can be furnished from the extensive files in the U.S. document center in Berlin. They include almost a complete record of 10 million membership cards in the Nazi party. The U.S. State Department feels that the information might be embarrassing to the West German government."

—*Washington Post and Times-Herald*, Jan. 13.

* A reporter who tried to confirm this with the German Embassy was referred, after a prolonged run-around, to a Jewish public relations firm in New York which finally admitted that Grewe had been denazified in 1947 and asked the correspondent if she'd like a free trip to Germany! The Germans have been quick to hire Jewish lawyers and press agents in this country as fronts. One Jewish lawyer here in Washington is both counsel for the Israeli Embassy and lobbyist (on a contingent fee basis) for German big business interests trying to recover property seized during the war.

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than Weimar's; in 1918 the German people overthrew the Kaiser and made peace. There was no such revolution against Hitler; there were no German partisans fighting him as there were Italian partisans fighting Mussolini. The majority of the population was not only content but enthusiastic with the booty and the slave labor Hitler made available until he made the mistake of losing the war. Yet this is the unstable and unreliable State which has more and more become the main partner of American foreign policy since the war, vetoing every attempt at an East-West settlement until Germany with nuclear arms and West Europe's largest army can negotiate its own deal from a

situation of strength with the Russians.

Like the writing on the wall in the Book of Daniel, the synagogue scrawlings in Germany and elsewhere are a prophetic warning. The paranoia Hitler exploited for German nationalism lives on underground and could cost mankind dearly again. The lesson is to stop before we take the fatal step of placing the new nuclear and thermonuclear weapons in the hands of those who served Hitler. In our tug-of-war with Russia we have been conjuring up the arming a monster. The men we have enlisted have already proven themselves deaf to human suffering and devoted only to self and national aggrandizement.

Baptism Godparents The Church

By **McRae Werth**

Associate Rector, St. Andrew's, Wilmington, Delaware

Today we have participated in a great signal event of the Church, the new birth of a body and the grafting of that body into the Body of Christ.

From this time forth, forevermore, unto eternity, the Body of Christ has been changed by adding to it a member. Believing in only one baptism, we know that what has been done here is as final and irrevocable as the original birth in the flesh.

This child stands now in relation to God in a way that it did not stand before and, therefore, stands in a new relation to each of you and every other baptized Christian in the world.

Each of you now stands as brother or sister to the newly-baptized — you and the baptized can now call together Father upon the same God and Saviour to that same God, in the Person of the Son.

Because the Church believes that this event is of so great an importance, and because in the meaning and fruits of this event the meaning and nature of the Church as the Body of Christ is clearly evidenced, the Church requires certain exterior and material acts and verbaliza-



McRae Werth (left) is shown with David Sheehan, a staff member, and the Rev. Richard M. Trelease Jr., rector of St. Andrew's, Wilmington, Delaware, where this article was delivered as a combination sermon and instruction

tions before it undertakes such a grave event as giving birth to a new child.

Most of these things are manifested in the rite, or its rubrics, or in the canons, or the ceremony.

The first thing that strikes one about this sacrament — and it is continually evidenced throughout the rite and ceremonies accompanying it—is that it is not a sweet, personal matter

of concern only to the child or the parents and doting friends and relatives.

The Church says this in many ways:

1. The sacrament is to be administered
On Sundays
Or Holy Days
And in church.

2. It is not to be administered in homes except for urgent cause, and urgent cause means that the person is so extremely sick that it seems possible that he will not live to be baptized in the church.

3. It is to be administered not only in the church . . . but it is to be administered in the face of the congregation immediately after the second lesson at morning or evening prayer.

4. The presence of the congregation is considered so important that someone privately baptized for the cause of extreme sickness, is to be brought to the church and, at the stated time, the Gospel, the questions, and the portion following the actual ministration of water and the name of the Trinity shall be used.

5. At the time of the baptism there shall be three godparents or sponsors for infants, and two witnesses for adults. These persons can be anyone whom the parents desire and the rector approves. They may even be the parents. But they are appointed by the Church, not by the parents, and they are required to be instructed, along with the parents, before baptism, in the meaning of the sacrament and their responsibilities.

6. The Church intends that the person be baptized where he is to be a member, or where the parents are members. The sentiment of taking a child back to the church where the parents were married, or having the priest come to a strange parish to baptize a child, or come back to a parish from whence he departed is contrary to the meaning of the Sacrament.

The second thing about the meaning of baptism that is clear from the rite is that, while we assert that it is God's action, a mystery of rebirth by water and the word, an unrepeatable act which is indelible, nevertheless, as with all of God's action in His sacraments through His Church, a response is called for in the context of the Church.

We do not believe in magic manipulation of God, nor in the deprivation of the freedom He has given us to respond or fail to respond to Him.

Thus the godparents (standing for the whole Church) are queried as to whether they will

promise to put Him in that context, the Church and the sacraments, so that this child born anew in Christ will be nourished and not premitted to die of spiritual starvation.

The character of the persons suitable for godparents is also taught by the undertakings and answers of godparents:

. . . In the name of this child, the devil and all his works are renounced.

Therefore godparents are supposed to be willing to make enemies of the devil and all evil, and start the godchildren off with a like enemy, trusting only in God.

It is also clear that the "rich uncle" type of godparents, selected because he has means, should not be requested by the parents or appointed by the priest.

This covetous desire of the parents, even though tempered by the fact that it is thought of as a sort of death insurance, is present all too often.

Note that the godparent affirms belief in the Apostle's Creed and promises that the child shall learn the creed, the Lord's Prayer, and the Commandments, and promises to bring the child to confirmation.

A godparent, then, should be someone who does believe in the Christian Faith as held by the Church Catholic, and its practices, specifically in the rite of confirmation — the episcopacy.

Furthermore, it means that the godparent has a responsibility to the Church to see that the child is brought up in the faith of the Church.

In the twentieth century there have been major blocks to this function of a godparent.

The mobility of the population causes very few godparents to be around their godchildren during the period before they are brought to confirmation.

Further, too many parents consider godparents as someone who will take care of their child if they should die. They would be intensely offended if a godparent took them to task.

But the responsibility of the godparent remains always a committed, or delegated, responsibility of the whole Church.

This responsibility for one's brothers and sisters in Christ does not stop at providing godparents who make basic promises concerning spiritual growth, but continues to exist to provide the means whereby godparents may effectively carry out these delegated and accepted duties.

It means providing church buildings, the sacraments of the Church that are available in all the crises of life, and the church schools where the new member of Christ may learn those things the godparent promised would be taught. The responsibility does not stop at the Church doors, though it does begin and end within the Church.

It stretches out into the community in which the child lives—indeed, to the end of the earth.

Into the community, for the Christian faith knows nothing of nourishing only so-called spiritual needs aside from nourishing the material needs of body and mind.

Concern that a child shall learn the teachings of the Church means a concern that the child open his mind to all the wisdom of the arts and sciences — hence the public schools are our concern as much as church school.

Concern that a child shall be nourished with the sacrament of the body and blood of Christ

means concern that a child shall be nourished with food and clothing and housing for his body—hence we are concerned with economic systems to insure that these shall be provided, along with the scientific and agricultural know-how to bring these things into being.

Concern that a child shall receive the healing ministry by laying on of hands and Holy Unction means concern that the finest medical research possible be carried on, that the best hospitals be available, both physically and financially, and that the skills of the hands of physicians and surgeons and nurses be not wanting.

Concern that a child shall be prepared for the solemnization of matrimony, understood as a lifelong monogamous marriage according to Christian standards, means a concern that the total economic and social system under which that marriage is lived gives it half a chance at success

Modern Developments In Bible Study

By W. Norman Pittenger

Professor At General Seminary

IN THE Articles of Religion, found at the back of our Prayer Book, we read that "Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation" (Art. VI).

We read again, in Art. XX, that "it is not lawful for the Church to ordain any thing that is contrary to God's Word written, neither may it so expound one place of Scripture, that it be repugnant to another."

The same article describes the Church as "a witness and a keeper of Holy Writ." Once more, in Article VIII, it is said that "the Nicene Creed, and that which is commonly called the Apostles' Creed, ought thoroughly to be received and believed: for they may be proved by most certain warrants of Holy Scripture."

These are typical expressions, taken from the document in which our Anglican reformers sought to steer a careful path between the various opinions of their time (Romanism, Calvinism, Lutheranism, Zwinglianism), of the in-

sistence of our communion from its earliest days that the basis for Christian belief and the "testing-ground" for its authenticity is to be found in Holy Scripture. We are a "Bible-Church", as it has been said; or, as we might phrase it, we are committed to a scriptural Catholicism. But the words which were just quoted from Article XX, about not expounding "one place of Scripture, that it be repugnant to another", and the constant emphasis throughout our history on the necessity for studying the Bible with the best tools at our disposal, have delivered us from being "fundamentalist", tied to the literal words of Scripture and unable to move in any direction away from them. It is this combination of dependence on Scripture and freedom in the interpretation of Scripture which has saved us from the excesses of biblicism, on the one hand, and an unrestrained speculation on the other. Much of the notable work in biblical study and interpretation has been done by Anglican scholars, whose names are writ large in the academic world: Lightfoot, Westcott, Hort, Sanday, Driver, for example, in England, and others in more recent years in this

country: Montgomery, Batten, Nash, Easton, and among those still living, Grant, Hatch, Johnson, and the like. The list is not exhaustive, of course; but these names suggest the massive contribution that Anglicans have made to the devout yet critical study of the Old and New Testaments.

For many years, the major interest of biblical scholars was in the careful textual, historical, and literary research which sought to produce a determined text of the Bible, and after that had been done to establish author, date, purpose, and setting for the various books of the two testaments. In more recent years, attention has been centered on the place of biblical thought, as it developed, in the general religious history of men, and in a more exact determination of the manner in which the oral and written materials found in the several books were put together—with what purpose, reflecting what beliefs or practices, to assert what facts or truths, to secure what ultimate objective, etc.

Post-Critical

IN VERY recent years, another kind of approach has made a considerable appeal to biblical students. Sometimes this has been called "post-critical." Assuming, rightly or wrongly, that the work of the earlier criticism had done about all that could be done with questions of dating and the like, the concern of the scholar has been to determine what use the Church has made of the Scriptures, what great themes or motifs it has found recurrent in them, what faith they teach and what response they demand. Often enough, this kind of interest has been combined with a critical study of the materials; but sometimes it has disregarded or minimized the conclusions of the detailed critical study, and in some instances it has dismissed the whole enterprise of criticism as really unimportant and misleading. In the former case, it has been a highly useful new approach — for, after all, the main importance of the Bible in the life of the Christian, and in the experience of the Church, has been its religious message, however conceived. In the latter case, it has tended towards what some have called "neo-fundamentalism", in which biblical ideas and themes have been taken as in themselves decisive, quite apart from any attempt to interpret and understand their actual development or even their abiding significance in a non-biblical context.

One particular strand in current biblical study

is often described as "the typological method." Here again there have been two schools of thought. In one of them, represented by Professor Lampe and the Rev. Kenneth Woolcombe in their book, "Essays on Typology" (S. C. M. Press, London, 1957), the method is very "conservative" indeed. The authors, and particularly Professor Lampe, insist that typology must be restrained, in the biblical mould, and carefully guarded from the extravagances of some of the patristic flights of fancy. The other school, of whose ways Dr. Thornton's "The Form of the Servant" (three volumes of which have appeared in recent years under the titles, "Revelation and the Modern World", "The Dominion of Christ", and "Christ and the Church", Dacre Press, London) is the outstanding representative, have searched the pages of Old and New Testaments for prophecy-fulfilment, persistent themes, and Christological statement in both testaments, finding in what at least at first sight seem very unlikely texts the intimation of Christian theological beliefs.

The latter school has not been without its critics; for instance, Dr. Leonard Hodgson, Regius Professor of Divinity at Oxford and sometime Professor of Apologetics at the General Theological Seminary in New York, has expressed in several reviews, in *The Journal of Theological Studies* and elsewhere, his profound distrust of what he regards as the unhistorical and essentially false method which will wrest from their natural context passages in the Old Testament and find in them plain reference to our Lord and to Christian belief about him.

Typological Method

BUT I have anticipated a little. For the reader may wonder what the typological method really is. Perhaps he may be helped to understand it by recalling that in the early days of the Church it was commonly thought that Scripture had a meaning above and more than its literal and historical signification. A story could also be interpreted, it was thought, morally — here its teaching about human conduct was involved; allegorically—where it could be used as a kind of cryptic symbol for great spiritual truths; mystically—in which it disclosed something about the nature of God. The words I have used are not those of the great exponents of the method, but they indicate roughly what was in view. One of the most important devices, however, was to find "correspondences" between Old and New Testament

passages. Not merely did the New Testament "fulfil" in detail what the Old prophesied in like detail; the Old Testament itself was filled with "types", or precursors, of the New. It is this last (and sometimes all) of the patristic models which is being followed in the newer typological study of our own day.

Now there can be no doubt that one reason for the whole post-critical approach, including the typological as one species of the genus, is that in some cases the study of the Bible had become a matter of scholarly "scissors and paste." It was so much concerned, many felt, with analyzing, critically evaluating, and historically dating the parts of the Bible that it no longer was seen as a book of faith. Certainly this was not generally true, as any reader who looks at the work of the greatest biblical scholars must testify. But the fear was there; and many wished to get away from, or beyond, this minute analytic approach to Scripture.

Another reason was that the general recovery, throughout the Christian world, of a deep respect for and even acceptance of the main historical theological affirmations led to a desire to relate these affirmations to their biblical sources. Furthermore, the growing recognition—itsself, to a large degree, a consequence of the "form-critical" study of the Old and New Testaments, which showed that the books and sections of books could only be understood in what was called their *sitz-im-leben*, their actual position in the life of the community—that the Bible is the Church's book, even though the Bible remains the judge of the Church's doctrine and practice, brought about a renewed interest in the use which the Church had in fact made of its chief treasure. Finally, the simple fact that it is not easy to teach the ordinary Christian, child or adult, the methods and results of biblical critical study, was responsible for the feeling that there must be some way of studying the Scriptures which would not require such preparatory disciplines.

Dangers & Warnings

UNQUESTIONABLY, there is much to be said for each of these lines of thought. An appreciative approach, a theological grasp, a churchly setting, and a relatively simple way of reading, are all important. And unquestionably all of us have profited from much that the post-critical school and even the typologists have written. There is a genuine unity of the Bible,

although it is a unity in diversity (and it is the diversity which some of the newer scholars forget); there is a theological significance in the whole biblical literature, although it is not found so much in propositions as in the conviction that in the events which the Scriptures record God has been mightily at work; there is a setting of the whole biblical record in the life of a community, first the old Israel and then the Christian Church; there is a possibility of reading the Bible simply and directly, for the deepening and strengthening of faith and the opening of the riches of God's revelation.

But . . . and here some dangers and warnings must be noted.

In a number of the English journal *Theology*, there is a review of Professor Vincent Taylor's magnificent little book, "The Cross of Christ", which is itself an illustration of all that can be wrong about this post-critical school. Here are some of the reviewer's words:

With "The Cross of Christ" one steps into a different world, a world whose continued existence I had forgotten, a world in which the Church's Bible-making work is ignored, a world in which the authority of the New Testament books still depends upon the name of the author, a world in which the critical acumen of the scholar is of more weight than the Church's canonization, a world in which it is possible to accord to some of the sayings of the Lord more authenticity than to others. It is a world in which I once lived. Having learned that the Bible is the Church's book, written, collected, selected in order to set forth the apostolic testimony and to act as watchdog upon the Church to keep it faithful to the apostolic testimony, I return with amazement to that world where it is necessary to ask, "What did Jesus himself think?" and where, in order to give the answer, it is necessary to assume that Jesus and the Bible-making Church are at times in disagreement.

It does not require much effort to see how dangerous all this is. We are invited to take the Bible as it is, depending solely on the fact that the Church did "canonize" it. We are not to apply the usual historical and critical techniques, to determine strata of material or relative significance in relation to the most primitive kerygma or preaching, or even to our Lord's own teaching and thought. Over a hun-

dred years of careful, precise, and devout study is dismissed as irrelevant.

Obscurantism

BUT this is to take refuge in obscurantism. Admittedly the difficulties facing those who seriously accept critical biblical study are very great. Admittedly, the Church's educators—and parents, too, in introducing the Bible to their children—face enormous problems. But if we face them, honestly and seriously, we shall find answers. Indeed in one of the readers in the Seabury Series, we find these very problems faced and met, for in that reader children are given a clue to how to read the Bible — “by the yardstick of Christ”, as the reader puts it.

The Bible is indeed, as Martin Luther said, “the cradle in which Christ is laid”; as he also said, “Christ is lord of Scripture.” We can only read the Old Testament as God's preparation of a people for the coming of Christ. But that does not mean that we force it into any given theological mould, or that we wrest from it explicit assertions of Christ, or that we deny its record of genuine pre-Christian revelation by God to that people and through them to the world. We can read the New Testament only as the record, written in faith, of the impact of Christ upon men and their struggle to understand the meaning of his coming and the significance of what he has done for them. But that does not mean that we apply some theological or ecclesiastical steam-roller to the many diverse testimonies and interpretations, or that we are bound down to nothing but biblical images to describe him (did not the Church find at Nicea that it must use the non-scriptural word “homo-ousion” precisely in order to preserve what biblical language alone was unable to safeguard?), or that the developed Christological doctrine was not only implicitly but explicitly stated in its pages.

If I had to single out one easily readable recent book on a single biblical theme, which knows how to use all the techniques, “ancient and modern”, critical and (if one must use the bad word) “post-critical”, I should mention Professor Fuller's “The Mission and Achievement of Jesus” (S.C.M. Press, London, 1954). It happens that I myself disagree with some of the findings of the author; but that is irrelevant—the point is that he carries on his investigation of the person and significance of Jesus by the use of sound historical and critical tools, with due recognition of the development in the understanding of what Jesus meant both by

what he said and did and also by what he came to be in the experience of his followers, with stress on the basic theological importance of all of this but without forcing that theology into a specific mould, and with a genuine simplicity which comes from devout and churchly adherence to the faith which the New Testament is concerned to proclaim. “O si sic omnes.”

Don Large

Catholic For President?

MAYBE Jim Pike does sometimes sound like a one-man forum sounding off inevitably on every issue in the book. But if nothing is alien to God, then literally nothing is beyond the compassionate concern of God's religion. And when the Bishop of California speaks, he is never guilty of being mealy-mouthed or fuzzy-minded. His is a voice of razor-sharp intellect, marshalling its arguments with bone-clean logic.

Consider, for instance, the way he cleared the air, in his article in Life magazine, on the vexing question of whether a Roman Catholic should ever become president of the United States. The point, please note, is not whether he actually could, but whether he morally should. If enough prejudice were to be overcome—and there's less of it now on all fronts, thank God, than there was even twenty-five years ago — a Roman Catholic certainly could be elected. But that would still leave unanswered the spiritual question as to whether he should.

As pointed out in the article, the crux of the matter is simplicity itself, for the papacy officially insists that it has authority over all Catholics everywhere. And since a good Romanist is an obedient one, a Catholic (obliged to obey a theologically “infallible” pope) might well find himself forced to disobey his oath of office.

This, then, is not a matter of blind prejudice, but of open-eyed truth. Bishop Pike clarifies the issue this way: “Our past history forces us to acknowledge the unhappy fact that some Americans would vote against a Roman Catholic simply because he is Roman Catholic, just as most Alabamans would doubtless vote against a Negro for governor because he is a Negro. I, like a majority of our citizens, abhor this. But there is a vast difference between being against a man because of his religion or race and being

against him because one believes that his religious or other convictions affect his fitness for high office.

"I am not prejudiced against Christian Scientists, but I would not want to see one become a federal health official. I would want such an official to believe that disease is a reality. Quakers are fine, but I would not want to see a thorough-going Quaker become our Secretary of Defense. In this strategic office, we'd naturally want not a practicing pacifist, but rather a man willing and able to marshal the armed forces of this country in the event of an enemy attack."

Now there's every evidence that Senator John Kennedy is a practicing Catholic. What, then, can he say to this statement of the Jesuits, reflecting Rome's official position: "The Roman Catholic Church, convinced through its divine prerogatives of being the only true Church, must demand the right of freedom for herself alone" Of course, in a country like the United States, the article goes on, "Catholics will be obliged to ask full religious freedom for all, resigned at being forced to cohabit where they alone should rightfully be allowed to live."

As long as the reins of our government are in the hands of non-Romanists, we're relatively safe. But it might be quite a different matter, if Washington were ever to fall under the control of men obedient to the official dogmas of the papacy. Can you imagine what then could happen to the religious liberties of Jews and Protestants, for example?

Meanwhile, we're grateful to Jim Pike for clearing the air so completely. And now we better understand the enthusiasm of those San Franciscans who want to change the name of Nob Hill to Pike's Peak!

Pointers for Parsons

By Robert Miller

THOMAS Stubbs was a good, well-meaning parson, a kindly man, and as rector of St. Hilda's he was very well liked. But he was not easy in his conscience! He had been meditating on the temptations of a parson's life, and he had decided that there were very few to which he had not fallen a victim.

To begin with, there was busy-ness. There were so many things to be seen to and so many situations to be met. He knew that it did not

do to let things go, and he knew that his parish liked to think that he was a hustler. "But hustling" he reflected, "leaves one with no time to think. Now if I could meditate about the Trinity or the Incarnation and the great truths of the Faith, I am sure I would preach better sermons and do better work. How nice it would be if the church was kept heated and open and I could go in before breakfast and meditate! But what would the vestry say?"

So Mr. Stubbs began to spend half an hour in his study in order to meditate. It was very difficult at first. There was, on the table, a number of appeals, a number of circulars, a great deal of advertising literature, several Church papers, and these distracted him. On the second morning he put them firmly in a waste paper basket.

That almost cleared his desk but there was still his appointments book. He looked at it and saw that he had to go to a committee meeting, speak a few words at a conference on youth, call on Mrs. Enderby about the design of the memorial and several other things claimed his attention. He had thought he would read a chapter of Ephesians in Greek but that compelling appointments book drove that thought right out of his head. Instead of reading the Greek Testament or meditating he jotted down some heads for his remarks.

On the third day he felt he must make a start on his sermon so he stirred up the fire, got pad and pencil and sat down. Ideas did not come. He looked out of the windows, got up, walked about, sat down, wrote "Subject ? ? ? ." His wife brought the mail which the carrier had just left and he glanced over it. Then, Text ? ? ? He turned the pages of his Bible. No text leaped to his eye, bright with inspiration. He looked once more out of the window and remembered he must call the senior warden on the 'phone. He did, and made an appointment. Then he chewed his pencil and tried to think of a subject. He thought of "the garment of joy for the spirit of heaviness." "A lovely subject," he mused. "But it will take some thinking about. I must reflect upon it."

He was startled when he looked at the clock. "How the time has flown," he thought. He must leave for his committee at once. He did not get back until lunch time and when his wife asked what the committee had decided he told her, "Oh, we didn't come to any decision. We appointed a sub-committee." "I hope they didn't put you on it," she said. "Well . . ."

When lunch was over he glanced at the paper

and wrote a couple of letters and then got ready to make some calls. He got the car, got in, decided to call on Mrs. Kay who had been ill, stopped at Mrs. Yeats for a moment, said he must go; lingered, said he really must go; went, reflected that he was not in the mood for calling, spoke sternly to himself, made three calls and then remembered Mrs. Enderby. That took up the rest of his time. He tried to work on his sermon a few minutes and then it was time for dinner and the evening meetings. "Tomorrow," he thought, as he got ready for bed, "I must let nothing interfere."

Alas! The next morning was as busy as ever and things just piled up. He said to himself, "Tonight I will really get to work on my sermon." When night came he was too tired. He decided he would read some religious literature but it seemed flat and unprofitable. He picked up a new Whodunit. It was welcome light reading for a tired man but he felt a little guilty.

As he went to bed he thought to himself, "I must study and pray. I must."

Ten Commandments

By James M. Malloch

Clergyman of Fresno, California

I AM thy Church, which have brought thee out of the bondage of disillusioning experiences into the freedom of the sons of God, who think high thoughts, lead clean lives, and strive to serve mankind.

I

Thou shalt have no other institutions before me.

II

Thou shalt not make unto thee any club or lodge in my stead: for I represent the one, true God of righteousness and love, who hath endowed us with free will to choose between good and evil, opened unto us the gates of prayer, and implanted within us immortal life.

III

Thou shalt not take my name in vain for any unworthy political, business, social, or personal advantage: for I will not hold him guiltless who makes me a stumbling-block in the way of those who seek the Lord.

IV

Remember the hours of my services, to keep them for worship. At other times shalt thou labor, read great literature, attend the theatre,

concerts, art exhibits, and lectures, and do all thy visiting: for I have set the times of devotion for your benefit and will not accept excuses that would not be given in case of other engagements.

V

Honor the blessed dead by following their footsteps to the House of Prayer and by sanctifying the name of God for their memory and their immortality.

VI

Thou shalt not kill the communion of saints by carping criticism of the minister or of thy fellow-churchmen.

VII

Thou shalt not adulterate thy devotions with wandering thoughts concerning the apparel of thy fellow-worshippers or their shortcomings; nor shalt thou dilute the milk of human kindness with intolerance.

VII

Thou shalt not steal from the Church treasury by with-holding from it the amount of thy stewardship and philanthropy.

IX

Thou shalt not bear false witness of me by suggesting that I will be found interesting by those who are selfish, suspiciously jealous of others, or indifferent to their own moral responsibility; nor shalt thou rate thy personal notions about religion and Biblical literature above the findings of scientific scholarship or the Faith of the Fathers.

X

Thou shalt not covet vaudeville or sensational loquacity in the sanctuary instead of sublime liturgies of faith; thou shalt not covet sermons too short or too general to inspire quest for truth and social justice, nor ugly and meaningless architecture, nor anything else that is unworthy of the temple of the Most High.

The Meaning of The Real Presence

By G. A. Studdert-Kennedy

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THE WITNESS

Tunkhannock

—

Pennsylvania

SEMINAR ON ALCOHOLISM HELD IN ILLINOIS

★ Methods of effectively counselling alcoholics were explored by more than 85 Protestant and Roman Catholic clergymen at a two-day seminar on Alcoholism at Dwight, Illinois.

The Rev. David A. Works, rector of Christ Church, North Conway, N.H., told the seminar that alcoholics "present a special problem to church people because too often no one else cares."

He stressed that the alcoholic and his family "are worthy of compassion and the concern of church people because they are the objects of God's love."

"We are going through an era of tremendous change in our thinking about beverage alcohol and its problems," declared Works, founder of the North Conway Foundation, an organization concerned with the early treatment of alcoholics. It holds annual seminars on alcoholism in which experts in the field, clergymen and laymen from all parts of the country participate.

Church leaders at one time considered alcoholism "purely as a sin," Works said, and more recently they have treated it as a sickness. "But now," he stressed, "churches are recognizing that it is both a sickness and a sin."

Seminar leaders emphasized two themes: the need for clergymen to understand the alcoholic and his problems, and that once the drinker has progressed past a certain stage in his drinking life, he is incapable of exercising his will regarding alcohol after the first drink.

A three-man panel on "The Ministry to the Total Man" discussed the moral and ethical aspects of drinking. Participants were: George Beto, president of Concordia Seminary,

Springfield, Mo.; the Rev. Jules Moreau, professor at Seabury-Western Seminary; and Carroll A. Wise, director of counselling and professor of pastoral psychology, at Garrett Biblical Institute.

EPISCOPALIANS WILL ATTEND CONFERENCE

★ There will be twenty-five people representing national organizations of the Episcopal Church attending the White House Conference on children and youth, to be held in Washington March 27-April 2. There will also be many Episcopalians representing other organizations and states among the 7,000 participants.

The National Council will have 17 persons present from the departments of education, social relations and the home department. The Girls' Friendly Society will send five delegates and the Episcopal Service for Youth will have three.

ANNIVERSARY YEAR IN NEW YORK

★ Bishop Horace W. B. Donegan of New York dedicated a \$100,000 church house at St. Paul's in the Bronx, marking the start of a year-long observance of the New York diocese's 175th anniversary.

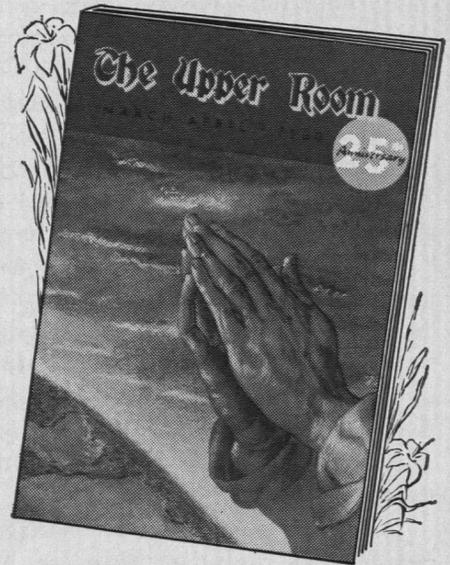
The new three-story brick structure is the first urban project completed with money provided entirely from the diocese's 175th anniversary fund. The fund was established in 1957 to raise money for a construction, expansion and modernization program. Total cost of the planned projects is \$4,000,000.

SEABURY-WESTERN HAS OPEN HOUSE

★ Seabury - Western Seminary held its annual open house on January 17th, when the faculty, students and staff were hosts to the clergy of the

diocese of Chicago and friends of the seminary.

Carillon music was played by James R. Lawson of the University of Chicago and Prof. William H. Nes of the faculty preached at choral Evensong.



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BOOKS...

Kenneth R. Forbes
Book Editor

The Gospel According to Thomas
Coptic text established and translated by A. Guillaumont, H. Ch. Puech, G. Quispel, W. Till and Yassah 'Abd Al Masih. Harpers. \$2.00

For several years there have been rumors of spectacular and revolutionary discoveries of biblical and early Christian books in Egypt. Early reports spoke of a 'fifth gospel' with hints that the canonical gospels were about to be superseded or, at the least, radically changed.

A group of world-famous scholars have provided us with an excellent, cheap, and timely book which will enable every interested person to evaluate the so-called *Gospel According to Thomas*, the most important of the Nag Hamadi books from the standpoint of biblical study. This book is a preliminary publication of the Coptic text with a parallel English translation. No time has been taken to prepare the footnotes, glossaries, and comments which are necessary for a complete study of the work and which are promised by the editors at a future date.

The Gospel According to Thomas consists of 114 reputed sayings of Jesus. These sayings are of several types. Many are familiar Synoptic sayings, e.g. No. 54, "Jesus said: Blessed are the poor, for yours is the Kingdom of Heaven." Some are from the Synoptic tradition with additions, e.g. No. 10, "Jesus said: I have cast fire upon the world, and see, I guard it until it (the world) is afire." At times the addition is curious as in saying No. 100, "They showed Jesus a gold (coin) and said to Him: Caesar's men ask taxes from us. He said to them: Give the things of Caesar to Caesar, give the things of God to God and give Me what is Mine." Many of the sayings are enigmatic and will perhaps be understood only after much further study of the Gnostic milieu in which the book was written: as, for example, saying No. 56, "Jesus said: Whoever has known the world has found a corpse, and whoever has found a corpse, of him the world is not worthy."

In summary, this is a Coptic translation made about A.D. 350 of a Greek original written about A.D. 150. The Greek text was written in an early and relatively mild Gnostic environment. It drew upon a tradition of sayings of Jesus, but modi-

fied them to suit the theological interest of the community. We shall find, upon further study, that there may be a very few additions to the handful of authentic sayings of Jesus preserved outside the canonical gospels. There will, however, be little that is new, with no revolutionary light cast upon the person of Jesus. No one who has read the *Gospel* will have any desire to add it to canonical Scripture.

The esoteric appeal of the *Gospel*, its antiquity, and hints of revolutionary religious knowledge will give the book a wider appeal than it warrants on its own merit. Because of this popularity, pastors and teachers of the Church must be familiar with it.

—James L. Jones

FOCUS; Rethinking the Meaning of our Evangelism by Malcolm Boyd. Morehouse-Barlow \$1.80

Politics and Evangelism by Philippe Maury. Doubleday. \$2.95

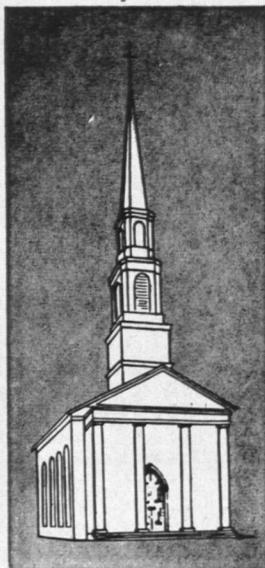
Two books are here dealing with the nature and privilege of Christian evangelism, each of them written by a man deeply involved in the pressing and threatening problems

of this world. Malcolm Boyd had given years of his life to the entertainment and communications business and has realized the menacing challenge it was becoming to the establishment of the Kingdom of God in the world. His earlier book, *Christ and the Celebrity Gods*, gave expression to this. Today his life is given to proclaiming and living the Christian Gospel, to finding the God of Jesus Christ as the focus of the world's life.

Philippe Maury is to France much the same character that Malcolm Boyd is here. He came to his realization of the meaning of evangelism through political activity and suffering as one of the *Maquis* during the German occupation. Today, as general secretary of the World Christian Movement, he asserts the need for permeating political life with the redeeming power of Christ, — which is for him Christian evangelism.

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DON LARGE

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Chairman of the new body, called the Archbishop of Capetown's Auxiliary Council, is Canon Charles W. MacLean of Long Island. Don Large, Witness columnist, also is a member.

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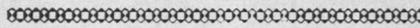
BAPTISTS OBSERVE CHRISTMAS

★ More than 2,000 Baptists in Moscow attended Christmas services in their only church in the city on January 6 since they observe the festival, as do the Orthodox, according to the Julian calendar. Other worshippers, unable to gain admission to the church, stood outside listening to the carols sung by the choir.

The preacher was the Rev. Alexandre Karev, who asked American Baptists to support the proposal for complete disarmament made by Premier Khrushchev before the UN. .

NEW YORK PARISH TO BUILD

★ The Epiphany, New York, where the Rev. Hugh McCandless is rector, has bought adjacent property in order to en-



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Rev. Paul C. Weed, Jr., Vicar
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large the church. It is estimated that the cost will be \$300,000, with a campaign now under way. The vestry has shown their enthusiasm by pledging over \$45,000, more than half of which is in hand.

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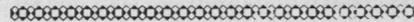
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- BACKFIRE -

Olive M. Robinson

Churchwoman of Brighton, Michigan

Is the Church dead or only so petrified with a sense of its own complete ineffectiveness that it is paralysed—living in a dream world? Shades of St. Paul! Is there no voice to be raised against the devilish preparations for the wholesale destruction of the world?

In the December 31 issue of *The Witness* you printed a letter from Achmed Sokarno, President of Indonesia. I am told, by people much wiser than I, that "he is unreliable", "exaggerates", "do you know his record" etc. etc. No, I don't know his record or his person at all. But I just don't care, because what he says condemns me as a Christian, at the first reading. He rings a bell in my soul and conscience and I know that I am really afraid to listen to what he says — because it is true, and it is an indictment, written in fire, of the whole Christian Body.

While these tests are going on—about which we all know but do not talk about — we, the Church, are hiding our heads in discussions about "population explosion." We are going to explode alright, but in death, not new life. While we're talking about the inner city parish problems, reorganizing our missionary work, bigger and better Triennials, etc. etc. we are walking straight into

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death. The world, which we claim was created by God — and which he found "good"—we are planning to destroy. I am not too worried about us, as people. God can create a new world and people it again. But this world was created by him and given into our charge, was it not? Are we responsible for it—and for the millions of our brethren about whom Sokarno writes, or not? Am I my brothers keeper? As Americans, fat and satisfied to the point where our senses as well as our consciences are drowned in complacency, we are leaving the question of the survival of the world to men who are not Christians. Men who fear neither judgement or death in their insatiable need for power.

Why is the voice of the Christian Church not raised in such an outburst of condemnation of all nuclear testing, let alone nuclear war, that it can be heard in the laboratories and council chambers of the world. Millions, non-Christian, would follow such a voice. We are small in number, but when has the Christian body ever been dependent upon numbers to be effective?

We are disunited, but all we need to unite us is a common cause as big as life itself.

Is the Holy Spirit still in the body?

Or have we slowly turned him away because his voice is demanding sacrifice and self-forgetfulness in a measure never called forth before?

Christians say they believe that with God all things are possible. Is it not time, past time, that we rose up and called upon him to lead us in the most desperate struggle that has ever faced mankind? Maybe, in this space age, revealing more and more the wonders of God's universe, we will find life on other planets. But it was to earth that God came at his Incarnation — and it is for this earth that we are responsible to him. It is only two thousand years ago, nothing relatively speaking, that he lived here. Instead of winning that world for him, we are destroying it.

Will someone—a Lichtenberger, a Pike, a Canterbury, anyone, — raise the standard and call upon Christians, all Christians to make their voices heard? We need a leader, another Paul or Luther to make the voice of the body of Christ cry out like a trumpet in a world of darkness and despair.

We say we want peace — but we are afraid to mention it in the Church except in whispered prayers. Let us pray passionately, night and day, for a leader — millions would follow.

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