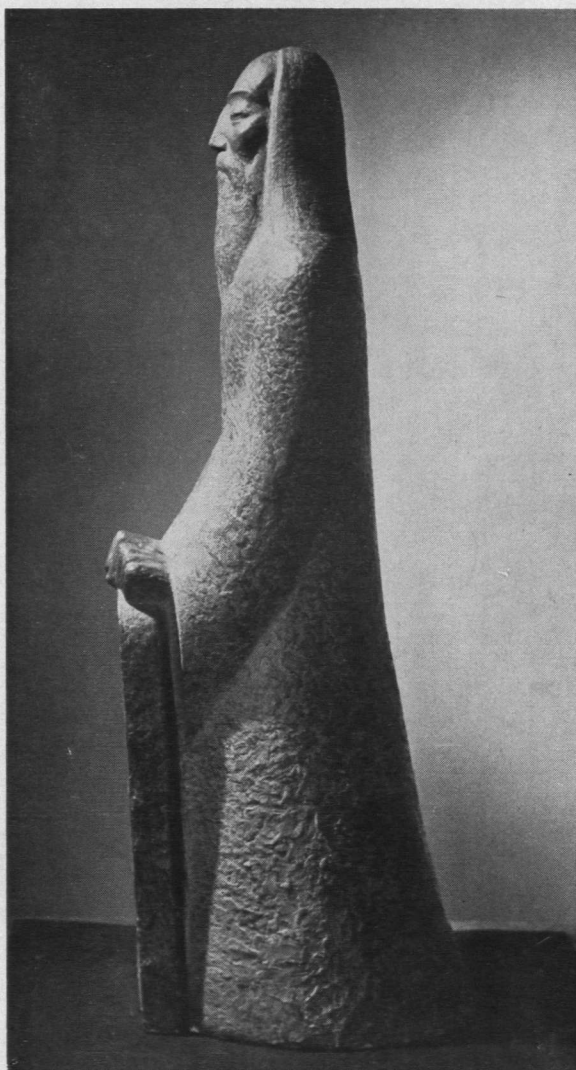


# The **WITNESS**

MARCH 24, 1960

10¢



**MOSES**

**B**URKE RIVERS, in his article this week says: Look anywhere in the Bible and you will find men of religion acting in political affairs. Simply to name Moses, Samuel, David and the Prophets is to show how constantly this is true. The statue is the work of Egon Weiner

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**Article by Bishop George Cadigan**

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## SERVICES

### In Leading Churches

#### THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE

Sunday: Holy Communion 7, 8, 9, 10;  
Morning Prayer, Holy Communion  
and Sermon, 11; Evensong and  
sermon, 4.

Weekdays: Holy Communion, 7:30  
(and 10 Wed.); Morning Prayer,  
8:30; Evensong, 5.

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

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

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

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

#### CHURCH OF THE HOLY TRINITY 316 East 88th Street NEW YORK CITY

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

#### GENERAL THEOLOGICAL SEMINARY CHAPEL Chelsea Square, 9th Ave. & 20th St. NEW YORK

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

#### COLUMBIA UNIVERSITY SAINT PAUL'S CHAPEL NEW YORK

The Rev. John M. Krumm, Ph.D.,  
Chaplain

Daily (except Saturday): 12 noon Sun-  
day; Holy Communion, 9, and 12:30;  
Morning Prayer and Sermon, 11;  
Holy Communion: Wed., 7:45 a.m.

#### ST. THOMAS 5th Ave. & 53rd Street NEW YORK CITY

Rev. Frederick M. Morris, D.D.

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

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Sundays: 8 a.m. HC; 9:30 Family (HC  
3S) 11 MP (HC IS).  
Wed. HC 7:20 a.m.; Thurs. HC  
11 a.m.

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### For Christ and His Church

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## SERVICES

### In Leading Churches

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The Rev. Alfred W. Price, D.D., Rector  
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The Rev. T. Chester Baxter, Rector  
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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

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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.

#### ST. THOMAS' CHURCH 18th and Church Streets Near Dupont Circle WASHINGTON, D. C.

The Rev. John T. Golding, Rector  
The Rev. Walter J. Marshfield  
The Rev. Robert F. Evans  
Sunday: 8:00 a.m. Holy Communion;  
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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Sunday Services 8, 9, 9:30 and 11 a.m.

#### PRO-CATHEDRAL OF THE HOLY TRINITY 23 Avenue, George V PARIS, FRANCE

Services: 8:30, 10:30 (S.S.), 10:45  
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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

# Political, Social and Moral Issues Responsibility of Churches

★ Religious groups in this country have a responsibility to participate in public debate on political, social and moral issues, but they should not seek to enforce their sectarian views on the community at large by coercive methods.

This was the consensus of five essays on the Churches and the public by writers of different religious and philosophical backgrounds. The essays were released in booklet form by the Fund for the Republic's center for the study of democratic institutions.

The authors were Prof. Robert Lekachman of Columbia University; William Clancy, education director of the Church Peace Union; Arthur Cohen, publisher; Prof. William Lee Miller of Yale University Divinity School; and Prof. Mark De Wolfe Howe of Harvard Law School.

Miller cautioned that if religious institutions were to withdraw from public affairs . . . "that fact will have more far-reaching consequences than any likely misuse of churchly power."

In public affairs, he said, the Churches' role should not be that of "a withdrawn and separated realm minding its own religious business, nor that of an active, intervening force giving authoritative lead to society."

"What is desirable," Miller continued, "is for the Churches to be explicitly aware of the

world around them, criticizing it, analyzing it, being discriminating about it, contesting it, continually and specifically subjecting it to the scrutiny of the religious man's commitment and understanding."

Probably the most important role the Churches should play, he said "is to deepen the understanding of the actual choices to be made in society, and to examine and criticize the systems of values contending in the life of society. The religious community ought to be more the teacher, the critic, analyst and prod than the active participant in the struggle of society."

Clancy warned Churches against withdrawing from the secular society or seeking too close an identification with politics and the secular culture.

"A church," he continued, "must not attempt to impose on the general society, either through pressure or law, principles that are peculiar to itself and form no part of the consensus within the society. This means, probably, that in almost all cases religion's relevance to the political order should be general rather than specific, indirect rather than direct. Religious insight should inform society, and religion should provide society with those principles without which it would lapse into moral chaos."

Lekachman suggested that the "clarity of public debate"

is threatened by the "techniques of mass persuasion and private pressure profusely" used by Churches, corporations, trade unions and other organizations, especially in a society unified by mass communications and rapid transportation.

While acknowledging that Churches "have the same rights to be heard that other groups possess," he criticized their use of "such pressure tactics as the boycott." He characterized boycotts as "a means of preventing rational discussion," and, even if successful, he added, they lead to "more battles, since no convictions are altered."

Cohen expressed the view that Churches "have neither the right nor the obligation to theologize the civil order, or impose by political pressure, to cajole by threat of political support or defeat, or to fashion into law what is understood to be God's ordinance."

"The knowledge that a religious community has of religious truth does not obligate the community to impose the practical consequence of this truth upon others," he stated. "The religious customs and traditions of the majority can never be used as the sufficient reason for permitting the majority to make over the public order in its image."

Howe observed that there was a "tendency in American legislatures and in some American courts to give special advantages and immunities to Churches."

This, he said, has encouraged churchmen to believe that these benefits are "constitutional

rights of the Churches, and accordingly, that Churches must be immunized from those liabilities for injuries that are imposed on other groups which do similar damage."

"The question of responsibility should not turn upon the character or lineage of the group but upon the dimensions

of free speech," he declared. "A group's affiliation with a religious body adds weight and effectiveness, of course, to its authority, yet there is no good reason to suppose that that association confers upon the group a special and constitutional privilege to injure others."

Original sin, the Chinese philosopher asserted, "is not in the teaching of Jesus Christ." He defined original sin as "nothing but the animal heritage in all of us."

"The Virgin Birth," he said, "is one of the problems that stops the thinking man" and declared the tenet as "not essential to the teachings of Jesus Christ" and "of no consequence whatever."

Other speakers were Eugene Carson Blake, stated clerk of the United Presbyterian Church, who spoke on Christian culture requires a two-way conversation; Andrew W. Cordier, executive assistant to the United Nations General Secretary, who discussed Christian values in international diplomacy and Robert W. Wilson, retired chairman of the board of Standard Oil Company of Indiana, who discussed Christian principles in modern business."

Blake said that Christianity today has become "threadbare" and afflicted with "secularism," so much so "that man in his confusions and frustrations cannot penetrate through the Church as it is to the Gospel

## Intellectuals Kept From Church By Theological Hodge-Podge

★ Lin Yutang, Chinese philosopher and author, said that "theological hodge-podge" was keeping intellectuals from joining the Church. He addressed an institute in Christian perspectives in contemporary culture, at Hanover College in Indiana.

Speaking on religion and the modern educated man, he asserted that "accretions and additions to the simple teaching of Jesus—love God and love thy neighbor — were turning the intelligensia away from the Church."

"Any man of unbiased mind who will read of Jesus Christ cannot help but realize that here is the revelation of God," he said. "Jesus Christ is enough."

Yutang, son of a Presbyterian minister, is the author of 36 books, one of which, "From Pagan to Christian," tells of his recent conversion to Christianity. He classified his theology as "heterodoxical heresy" and said, "I am not a good Christian but a man who tries to think for himself."

"Theological hodge-podge kept me away from the Church for 30 years," Yutang said, adding that even though he has become a Presbyterian he has "little use" for denominational differences. He dismissed as "non-essentials" such tenets of faith as baptism, the Virgin

Birth, and original sin. Yutang noted that St. Paul baptized only two persons and seldom mentioned the practice in his writings, and that Jesus never baptized anyone.

He contended that there is "an inordinate emphasis on sin and condemnation in the ordinary Christian Church" and pictured preachers as "shouting and ranting like village barkers, 'Come and be saved or go to eternal damnation.'"

"Modern man," Yutang stressed, "likes religion but he doesn't like to be scared into religion by angry ministers saying angry words about an angry God."



Bishop Paul Kellogg of the Dominican Republic, who was consecrated at the cathedral in Puerto Rico on March 9th, receives his bishop's ring from William C. Boyer Jr., senior warden of Christ Church, Dover, Delaware, where he was rector for 19 years. His successor at Dover, the Rev. G. P. M. Belshaw, is in the center.



which is the Church's only excuse for being."

Christian religions, he stated, "have become the most materialistic of all religions. Man in the mid-20th century has faith in material goods as his salvation."

"Words of the Gospel are eroded from overuse and have lost their true meaning," Blake continued. "Love is something movie stars fall in and out of; service is an unpleasant menial task; redemption is what you receive for trading stamps; and faith is believing what you know is not so."

Cordier, in speaking of the application of Christian principles to diplomacy, declared that hopes and aspirations for peace are not enough.

"They must be translated into action," he said. "This action requires the supreme efforts of an ever-increasing number of men and women who are dedicated to the cause of peace and who possess in their intellectual makup, their spiritual outlook, and their zest for creative results, qualities of this type."

With such leaders, he added, "prospects of war would recede and the chances for peace and the good life for all humanity would increase."

Wilson dealt at length with the "corporate citizens" responsibility to support causes such as health, welfare, education and religion through gifts.

"If all corporations were to approach the government's allowable contributions limit of 5 per cent of gross earnings, it would add about \$1,800,000,000 to corporate contributions," he observed.

While this would be of tremendous aid to benevolent causes generally, he said, it would reduce the taxes paid to the federal government "and this might cause an increase in the tax rate."

Among other institute speak-

ers were Charles H. Malik, Lebanon minister of foreign affairs and former UN president; Henry Margenau of Yale University, a physicist; and John Kerefa - Smart, minister of lands, mines and labor in Sierra Leone, Africa, and an active Christian lay leader.

## ANCIENT HEBREW LETTER IS DISCOVERED

★ An ancient Hebrew letter dating from the second half of the seventh century B.C. — the oldest ever found — has been discovered at a seaside fort near Yavneh in southern Israel by Yosef Naveh, government inspector of antiquities.

Written by a peasant to a "prince" (royal governor) in the time of the Old Testament Prophet Jeremiah, the letter is inscribed on pieces of pottery, as were the famous Lachish Letters unearthed in 1935. Lachish was Judah's chief fortress city mentioned more than a dozen times in the Old Testament.

The newest archaeological find is believed to be some 50 years older than the Lachish writings, which — centuries older than the oldest known Hebrew Biblical manuscripts — were the first large collection of ancient Hebrew inscriptions found.

Opening with the words "May my Lord, the Prince, hear the word of his servant," the newly-discovered letter complains that while the writer was harvesting near the fort, his cloak was taken from him. "All my brethren will witness in my behalf that I am innocent," it states.

The letter apparently illustrates an aspect of prevailing social conditions and brings to mind a passage in the 22nd chapter of Exodus on "judgments" of the law governing crimes against humanity: "If you ever take your neighbor's garment in pledge, you shall

restore it to him before the sun goes down." (Ex. 22:26)

Three other Hebrew inscriptions also were found at the fort, one of which clearly points to religious reforms during the reign of King Josiah (640-609 B.C.), said Naveh.

He added that excavations would be continued at the site for new light on the period. The area is near Kibbutz Palmakhim, a settler's colony close to Israel's atomic reactor.

## BISHOP LILJE FINDS WORLD IMMATURE

★ Bishop Hanns Lilje, head of the Evangelical Lutheran Church of Hannover, Germany, said that Christian theologians face "a huge unfinished task." The modern world, he said, "seems to have lost entirely its capacity to understand Christian categories of thought and faith."

While man has reached great heights in science, his religious life has not developed "beyond the horizon of an immature youngster of 15," the German churchman said.

Bishop Lilje, who is serving as visiting professor at Union Theological Seminary this semester, addressed an international dinner at the school sponsored by the seminary's board of directors and women's committee.

Worse than modern man's religious immaturity, he declared, is the fact that "the Christian Church seems to have lost to the same degree the capacity to speak about its beliefs in a manner which should convey the impression of something real and alive."

"The language of the theologians seems to have become so artificial, so self-centered and so remote from real life," Bishop Lilje said, "that one can only dream of the times when theology took the lead in

the universities and was the most formative influence in the intellectual life of western nations."

Stressing that "the scenery for Christianity has changed in our time more deeply and more fundamentally than most Church people realize," he observed: "We do live, for all practical purposes, in a non-Christian world."

However, he added, it is not an "anti-Christian" age but a "non-Christian" one. "The

mentality of modern man is colored by an all-prevailing atheism, not anti-theism. There is just no more room for the concept of God and, therefore, none for the Christian faith."

Citing, by contrast, what he called "the undeniable renaissance of some of the old world religions," he pointed out that Hinduism and Buddhism have gained new vigor and missionary zeal. One evidence, he noted, is a Buddhist mission to Germany.

## Parsons' Wives Give Their Views On Their Job In A Parish

★ By an overwhelming majority ministers' wives feel that their lives have been enriched and broadened as a result of their husbands' vocation, according to preliminary findings of a study directed by a Boston University school of theology professor.

But offsetting this expansion of life in terms of people, interests, and opportunities, the study showed, is a feeling shared by many of the wives of being "squeezed in" by limited finances and time.

William G. Douglas, assistant professor of psychology, who heads the project, said that its primary objective is to help pastors' wives find personal fulfillment and the most effective manner in which they can support their husbands' vocations.

Begun in 1959 under a three-year grant from a foundation, the study eventually is expected to provide a "composite" picture of "the wife of the Protestant parish minister in America."

Because of the demanding nature of her husband's work, the minister's wife must assume frequently much of the

responsibility for home and children, Douglas reported. Many of the wives also feel, he said, that they are being pressured into playing a role, or conforming to a pattern predetermined by someone else, resulting in a sacrifice of individuality.

He pointed out that many of the women appear to be driven by their own self-expectations rather than by the congregation's. The wives seemed to be pulled apart under competing demands and pressures because they have no clear-cut system of priorities on the basis of which they can say "no" without a feeling of guilt or insecurity.

Among undesirable traits in a minister's wife which can particularly hamper his effectiveness are immaturity and emotional disturbance, the study showed. Others include the inability to keep confidences, a secular outlook or apathy towards her husband's work, the wife's desire for a career of her own, and such personality traits as extreme shyness, or a generally aggressive or demanding attitude.

The most desirable quality

reported is that of being a good and loyal wife and mother who knows when to be encouraging to, and when critical of, her husband.

## URGES SCHOOLS TEACH COMMANDMENTS

★ The Rev. Arnold T. Olson of Minneapolis, president of the Evangelical Church of America, has proposed that a compulsory course on the Ten Commandments be taught in the public schools.

Rufus A. Putman, superintendent of schools, said he wondered how it could be done without bordering on religious questions and interpretations. "Some of our students might be atheists," he said, "and Dr. Olson's proposal would encroach on their beliefs."

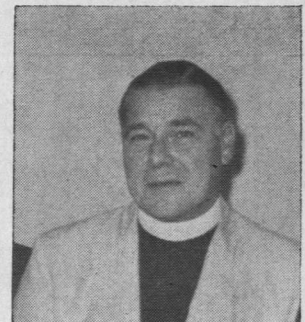
Putnam was supported in his position editorially by the Tribune, daily newspaper.

## LARGE BEQUEST TO SEWANEE

★ A bequest of \$800,000 has been made to the University of the South, to be used for endowment for the School of Theology. It was given by the late Dr. and Mrs. Louis W. Alston of Morganton, N.C.

## BUTLER INSTALLED AS NEW YORK DEAN

★ The Rev. John Butler was installed as dean of the New York Cathedral on March 12 by Bishop Donegan.



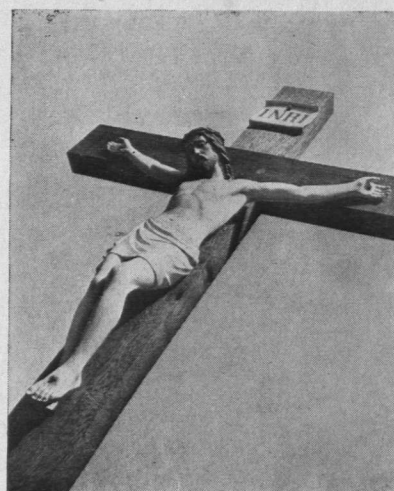
Dean Butler



# We Signed Our Names In Blood

By George L. Cadigan  
*The Bishop of Missouri*

THE ARMS OF CHRIST  
THAT STRETCHED UPON  
THE WOOD ARE THE  
ARMS WHICH EMBRACE  
UTTERMOST HUMANITY



WHEN I was a young boy, I heard a sermon preached by Dr. Carl S. Weist. It was called, "Our Debt to the Jew." I have never forgotten that sermon, much of which I have incorporated in the body of this essay. But, even more important, I will never forget the man who preached it, and who even now in his retirement reaches out and is a friend.

In September, 1935, a chance acquaintance with another American student at Cambridge University ripened into a deep friendship. Often we read, walked, and traveled together. My friend had a brilliant mind and a profoundly sensitive spirit. At the opera he poured forth deep feelings about music. In the museums he talked to me of art. On trains and boats he spoke understandingly of literature. With other people, however, he was on occasion difficult and withdrawn. There were times when he was capable of great emotion—both exhilaration and dismal despair. There were days when he puzzled me and I did not understand him.

The time came for me to return to this country. He was to remain at the University and complete his experiments in biology. On our last evening we dined and then sat in a garden close to the River Cam. When the darkness came, I became aware that he was struggling to speak, I waited and, after several stuttering starts, he said, "I have not been fair to you this year. I have wanted you to know, but I dreaded speaking lest our friendship would end. But now I must be honest" . . . and then in a whisper, "I am a Jew."

The utter pathos of that conclusion! In it is the revelation of a people's tragedy. Here was a high-minded American, and in himself he bore the marks of his people's cross. Hunted and haunted through the years; hated, feared, persecuted through the ages; beaten, stoned

and crushed in every land; despised and spat upon by every generation; lousy Jew, Sheeny, Kike; in him, as in his people, there was no inner peace or quiet confidence.

A few poignant lines by Babette Deutsch reveal the hungering of her people. Of Jesus of Nazareth she writes,

"O man of my own people, I alone  
Among these alien people can know thy  
face,  
I who felt the kinship of our race  
Burn in me as I sit where they intone  
Thy praise . . . those who striving to  
make known  
A god of sacrifice have missed the  
grace  
Of thy sweet human meaning in its  
place,  
Thou who are of our blood bond and  
our own  
Are we not sharers of thy passion: yea  
In spent anguished close by thy side  
We drained the bitter cup and tor-  
tured, felt  
With the bruising of each heavy welt.  
In every land is our Gethsemane  
A thousand times have we been  
crucified."

The reasons for our prejudices against the Jews are manifold. We say they crucified our Lord. But as we move into Lent we will think more about the eternal meaning of the Cross. In business some have had unfortunate experiences with representatives of this race. Some have been crowded off the road by a Jew. The pro-

fessions fear that the Jews are gaining control of medicine and law. But this is not the fact. We hear that the Jews are in control of the financial world. Neither is this the fact. (Read Michael Gold's "Jews Without Money.")

### A Jew Speaks

**F**ELIX Adler, a Hebrew, once wrote, "The Jews have certain peculiarities of disposition; they have Asiatic blood in their veins . . . the traces of their Oriental origin are revealed in noble qualities, in versatility of thought, brilliance of imagination, flashing humor . . . ; these, too, in powerful lyrical outpourings, in impassioned eloquence, in the power of experiencing and uttering profound emotions. The same tendencies among the uneducated and illiterate give rise to unlovely and unpleasant idiosyncrasies, a certain restlessness, loudness of manner, fondness of display, a lack of dignity, reserve, repose. And since one loud person attracts greater attention than twenty who are modest and refined, it has come about that the whole race is often condemned because of the follies of some of the coarsest and least representative of its members."

How many of these latter traits are due to the defense mechanisms which our prejudices force upon them?

Every one of us must be concerned about what democratic America feels toward these brethren of Christ's flesh. Once again, not only in Europe but in our very midst, bombs are wrecking synagogues, swastikas are painted on public school buildings, youths are organizing national Socialist parties, and the people are saying, "Well, Hitler was right about one thing—the Jews!" Unless the social struggle is conceived in terms of the rights of every man, we are yet remote from that mature objectivity that seeks to eliminate barbarism from this land which God means to be fair.

On a Times Square subway one day there were several sweating Italian laborers. Some young people, walked into the car and muttered epithets about the dirty wops. Another passenger called them for it, reminding them of our debt to the Italian people and of their Dante and Michaelangelo.

"Yes," they said, "but these men are not Michaelangelo or Dante."

"No," said this passenger, "but neither are you George Washington or Abraham Lincoln!"

### Great Inheritances

**T**HINK upon of those great inheritances which have come to us through the people of the Hebrews. When Columbus planned the great voyage which brought him to these shores, it was a Jew named Santagel, who gave him, from his own treasury, 17,000 ducats, or \$160,000. It was a Jew, Luis de Torres, who voyaged with Columbus as his interpreter. It was a Jew, Levi Ben Gerson, who gave Columbus the quadrant. It was a Jew, Jehuda Creques, who drew the maps for the voyage. It was a Jew, Abraham Eben Ezra, who did the astronomy by which Columbus plotted his course.

You lovers of music, think of these Jews: Mendelssohn, Meyerbeer, Offenbach, Goldmark, Rubenstein, Hoffman, Heifetz, and Kreisler.

You philosophers, know the works of these Jews: Spinoza, Moses, Mendelssohn, Steinthal and Franck.

You lovers of books, remember Heinrich Heine, and a host of others.

You philanthropists, think upon those financial gifts, without number, that are the contributions of the Jews. The baptistry doors in Christ Church Cathedral are the gifts of a Jewish synagogue. The Bishop Tuttle Memorial was started with the very generous gift of a Jew. Pledges to the Episcopal Advance Fund have been made by Jewish friends!

Can we forget that the word of God begins to come to us in the Old Testament through the children of Israel? Creation, revelation, judgment, and redemption are the themes of this incomparable literature. Monotheism is the product of the Jewish faith. Morality comes to us in its highest form because of Judaism. Because of the Hebrew prophets, social righteousness is our heritage. "Let justice roll down as waters and righteousness as a mighty stream," wrote Amos.

Surely the arms of Christ that stretched upon the wood are the arms which embrace uttermost humanity. Surely the Cross that comes from the depth of darkness to reach into the light is the eternal evidence that God gave himself in a Jew that all men might love one another.

### The Gang

**W**HEN I was a boy, I was a member of a gang. That gang had a secret name and it held mysterious meetings at odd hours of the day and night. Each member of it had a very special name like the "Hawk" or the "Panther." We shared all kinds of experiences, such as



trapping muskrats and overnight hikes. I am afraid that more than once we were chased by the police! When we initiated a new member, as the rest of us had done before, he had to prick his finger and sign his name in blood. On a dirty piece of paper, hidden in a treasure hole, there were all kinds of names, all scratched in blood. Some of those names sound like the Notre Dame Football team. Together with my own Irish name, there was a Gorfinkle, Hesselgrave, Columbo, Diefendorf, McGrath, plus a few good Yankee names thrown in to boot.

Each of these boys was an individual in his own right. Some were good at sports, others were better in the woods. Some were quiet and reticent, while others were constantly full of mirth and laughter. Some of them lived in good houses; others in not so good. Some of them were descendants of fine old families; others of them had come across from the old country when they were babies in their mothers' arms. But each of them had pricked his finger and his blood had spilled onto that scrap of paper which bound us together in a gang.

Sometimes adults say that children don't know the difference between color and race. I am sure that they know the difference all right, but to them it doesn't make any difference. In their own honest way they either accept or reject a person for his own inner worth. Names, wealth, position, and heritage mean nothing to them.

I submit this childhood remembrance as something peculiar to America. In no other land in the whole wide world could Italians, Hebrews, Yankees, Germans and Irish have mingled together, signed their names in blood, respected each other and matured into intelligent useful citizens.

These boys did just that. Louis Colombo, whose parents couldn't speak English, is a successful contractor. Herbie Gorfinkle, son of a rabbi, is a good lawyer. Ritchie Diefendorf is a brilliant orthopedic surgeon. His brother is a colonel in the army. Jerry McGrath is a sound business man. His brother is a priest in the Catholic Church. Each of these boys had gifts which loving parents and a sound public school system and democratic principles brought to fruition.

I am glad to remember that old Summit Avenue gang that taught me, more than books or schools or churches have ever done, the meaning and the hopes of America. It gave me understanding, too, of the significance and the preciousness of every human soul.

So, now, when I hear even respectable people talk about the lousy kikes, the low-down wops, or the dirty niggers, I am sorry for them, not so much for the unfortunate words they use but because, when they were kids, they never belonged to a gang who signed their names in blood.

## Christianity and Politics

By Burke Rivers

*Rector of St. Stephen's, Wilkes-Barre, Pa.*

SOME days ago I joined with certain other clergymen of this city in a public statement which criticized a recent action of the school committee. I mention it this morning because the responses it aroused provide a timely jumping-off place for a sermon on Christianity and politics, which is a topic I have never before dealt with in just this way. Let me begin with what the responses have been.

Some people approved what we said; some disapproved it. This, of course, was to be expected and accepted. This is a free country in which everybody has a right to his own opinion. I have no intention of arguing at this point, and in fact I shall not mention the content of our statement

although I still believe we were essentially correct in what we said.

But other people feel that the whole business was a great mistake — that we had no right to say anything at all — or that it was inexpedient or unseemly for ministers of religion to speak on a political issue. This, I find hard to understand. It is a point of view which bothers me tremendously because it rests on such a limited comprehension of the whole nature and function of religion. And I am ready and willing to argue against this attitude at any length.

I don't want to make anybody mad this morning, and I don't want to imply that I am angry, hurt, or even surprised, and I'd like to leave the

personal element in all this behind us right now. I am interested only in trying to think with you about the relationship between religion and politics. Nobody can deny that this is an important subject, especially in the year of a national election in which the element of religion seems bound to play a prominent part. So I ask you to follow me as closely as you can these next few minutes.

### Quoting Scripture

IT IS commonly said and thought among us that there is no relationship at all between religion and politics in American life, or at least there is no proper relationship between them. Reference is made to our constitutional doctrine of the separation of Church and state, and many people quote our Lord's words: "Render unto Caesar the things that are Caesar's, and unto God the things that are God's," as if that settled everything. But this is a clear mishandling and misinterpretation of Scripture.

In the first place, Jesus was not making a general statement which applied to the whole range of religious citizenship. His words were an answer to a particular question about whether a man should or should not pay taxes. In effect what he said was, "Of course he should pay taxes; Caesar — i.e. the State — has a rightful claim upon him which must be met." We should read his words within the background in which they are set.

But suppose Jesus did intend what he said to have the wildest application; we must not make him say what he did not say. The word between the two parts of his statement is "and", and this shows that one part is just as important as the other. He does not imply that to serve God is to ignore Caesar, or that serving Caesar, a man can ignore God. This is not what Christ said or implied, because it is both unrealistic and impossible.

There is a relationship between Church and state, between religion and politics, between Caesar and God, and no misreading of the American Constitution or the Holy Bible can change this fact. To those of our friends who suppose there is no such relationship we have to say, "You are wrong" on this point.

### A Man's Religion

THEY are wrong for at least three reasons: the first reason is that man is a unit and he acts as a unit; although there may be times

when his actions move out in one direction rather than another, he is always the same man who is acting.

There is no such thing as "Political Man" who is only concerned with manipulating the machinery of community or national life without any connection with God. Neither is there any such thing as "Religious Man" who spends his time saying his prayers, as if the community around him did not exist. There is only one kind of man who is both a citizen and a child of God, and there must be some carry-over in both directions between his political activities and his religious practices and beliefs — or lack of them.

This suggests the second reason our friends are wrong — which is that to have no religion is to have some kind of religion, although you may not call it by that name, and to do nothing about political matters is to do something about them. A man's real religion doesn't have to be what his Church tells him it ought to be. It is whatever he actually believes to be good and true, and whatever he does because he believes it. This is going to have some influence upon how he votes, what public policies he supports or opposes, what role he is willing to play in public affairs. There is no way to avoid this.

Again, a man's political involvement doesn't have to be in terms of belonging to a party, running for office, making speeches, writing to the papers, or even casting his vote. He is politically involved by the mere fact that he lives in the same world with other people, as we all do — because politics is the art by which people live together in an orderly fashion. Anybody may ignore politics and spend his time and effort on his private affairs, but this does not mean that he isn't doing something about politics. What he is doing is nothing, which is to say he is allowing other people to have their own way in the government of the community and nation — which they are probably quite ready and willing to have — whatever effect their way of doing things may have upon what he himself thinks is good or bad. He can be sure that politics will involve him whether he thinks he is involved in politics or not, for to be alive in this world is to be a politician in the widest sense of the word.

Still a third reason our friends are wrong in supposing there is no relationship between religion and politics is that there has always been a relationship between them. Look anywhere in the Bible you want to look and you will find men



of religion acting in political affairs. Simply to name Moses, Samuel, David and the Prophets is to suggest how constantly this is true. Israel is a nation, but it is a nation of God's people.

The Kingdom of God has been a permanent force in European and American history. Kings, in the days when there were kings, derived their authority from God, and were theoretically at least responsible to him. And when kings were overthrown this was done on the ground that they had not used their authority and power faithfully and properly. Democracy evolved as a better way of bringing into existence the divine Kingdom, and our greatest leaders have always been religious men; some of them like Washington and Lincoln were almost mystically aware of God's purpose, leading, and blessing. Nor is this connection lost sight of in our own day. Our oath of allegiance has recently been changed to refer to "this nation under God."

### What We Ought To Do

SO IT is plain that the Christian man is involved in politics whether he wants to be or not, that he is doing something about politics whether he intends to do it or not. The real question is, "What ought he be intending to do?" And this is a very hard question to answer.

Perhaps the first thing we ought to say here is that there isn't any perfect answer to this question, and the answer given in one age may be totally irrelevant in another generation. I have often quoted and I hope never to forget the words of one of the most famous Christian politicians, Oliver Cromwell. He is reported to have said, "By the bowels of Christ, remember you may be mistaken." Religious people think they are right, and this is what makes them so dangerous. Most of us still have a lot to learn about humility, and the tentative and ambiguous nature of all human affairs. Some of us still have a lot to learn about common-sense.

But we must believe we are right in our religious convictions, although as we bring them to bear upon political issues we must face the disturbing fact that any particular action we take may turn out to be wrong, either wholly or in part. And when this happens we must be ready to change.

But, as we have already seen, this cannot mean that we are free from any involvement in political affairs. All of us pay taxes somebody else voted. Most of us send our children to schools somebody else runs. Some of us live on

pensions somebody else is paying for. Some of us may die in wars somebody else started. All of these are fundamentally political matters. Right or wrong we have to say something and do something about them.

We have to do the best we can with our limited information, understanding, power, and wisdom. At the very least, as Christian people we should pay attention to what goes on in the total life of our community and nation so that we know what is happening. We should judge what is happening in the light of Christian standards of what is good, and fair, and possible under all the circumstances. And we should give active support to what seems best for the whole community, and follow what is being done with intelligent and critical interest.

### To Belong to Him

FRANZ Kafka once made this interesting comment on a word in the German language. The word is "sein". Kafka observed that it has two meanings. "Sein" as a verb means "to be", "to exist". But as a pronoun in the possessive case it means "his" — "to belong to him" — "to be possessed by him".

It may be sheer coincidence that for German-speaking people the same sounds can have such different meanings, but sound is a mysterious thing and languages have a mysterious ability to say more than they seem to be saying, and to preserve some deep comprehension of truth first perceived in the dim forgotten days when men began to create words.

At any rate, here in this little word with its double meaning we have a summary of the Christian understanding of the most profound truth about human beings. "To be" is "to be his." "To exist" is "to belong to him" which is to say, to belong to God.

Life has an inescapable religious dimension. Man lives under the hand of God. Or in the words of the Psalmist, "Underneath are the everlasting arms." And in the long run, it is this religious dimension which inevitably determines what life will be — for individual man and for social and political man. Alone on his knees, on his feet in the halls of state where great issues are decided, or waiting his turn at his neighborhood voting place, man "belongs to him" and what he does gives expression to this fact.

We ought then never to hesitate to bring religion consciously into every consideration of

political matters. We must decide what we shall do in the light of the best we know. Politics may well be what we are often told it is: "the art of the possible." But we shall never know what is really "possible" unless there is somebody to tell us what is best. The function of Christianity in politics is constantly to hold before the whole community what is best according to our understanding of the will of God arrived at in the presence of the Holy Spirit in fellowship with the Lord Jesus Christ, and yet, to do this humbly, persuasively, only with extreme reluctance and the most severe provocation resorting to force, always remembering that at any point we may be wrong, but upheld by our faith that in God's world God's will must eventually make itself known.

This is a task in which every Christian person ought unashamedly to be engaged.

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## Don Large

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### They Need Air

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**B**ACK in the days of Hawthorne's *Scarlet Letter*, there was no question but that adultery was a sin. True, the treatment accorded poor Hester Prynne by the community for her passion-ridden fall from grace was certainly less than Christian. For to brand a woman with a capital A, in mean-minded retaliation for a physical error, shows nothing of Christ's spirit of forgiveness.

In fact, it was Hester's own spirit of pervading charity which identified the true north of the spiritual compass. But even as Mistress Prynne went on being compassionate toward the smug blue-noses all around her, she yet knew that her adulterous act had been sinful.

Now, however, in the long afternoon of the twentieth century, adultery is beginning to be looked upon as a kind of social therapy. At least, one would so gather from attending some recent Broadway plays.

For example, in "Silent Night, Lonely Night," Henry Fonda arrives on Christmas Eve at a colonial inn, preparatory to visiting his wife, who is a patient at a local mental hospital. Barbara Bel Geddes also arrives, bag and baggage. She is waiting to pick up her sick son at a near-

by prep school and to get him off on a plane to London to see his father, who is estranged from mother.

Total strangers to each other, Henry and Barbara nevertheless end up by spending an adulterous night together. By the time Christmas Day dawns, the woman has forgivingly decided to return to her unfaithful husband. And the man gets a 'phone call from his wife, who is recovering nicely from her insanity.

Can you imagine a neater little package, all tied up with red ribbon and a poinsettia? And it's hard to avoid the implication that the act of adultery must be credited for at least half of the mutually good news.

Then, to see the felony compounded, it is revealing to note how the breaking of the same commandment is once again the therapeutic agent in another play, "Tea And Sympathy." This time, the wife of a prep school master takes a homosexual student under her motherly wings. To cure him of his covert deviation, she successfully seduces him. Her thoughtful therapy is allegedly most effective, with the result that the untutored adolescent is apparently led directly from the frying pan and into the fire.

Now, both of these plays — especially the latter — are handled with good taste and, furthermore, are suffused with a sense of honest compassion. And compassion has always been too rare a commodity in this world. But as our Lord himself so amply noted, compassion at its noblest level has no connection whatsoever with the sin of adultery. In short, it's time we got over some of our slipshod thinking.

The Christian Century's Tom F. Driver speaks incisively to this point when he says that he objects to the assumption on the part of so many modern dramatists and novelists "that compassion isn't really compassion until it has been consummated in sexual unions."

Meanwhile, he says, "Will someone please open the doors and let all these unhappy sons, mothers, out? They need air."

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The WITNESS — Tunkhannock, Pa.

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# Pointers for Parsons

By Robert Miller

THE members of the Deanery all read the letter of Margaret A. Norman (3/3/60) gave rise to some discussion. Fr. Buffers said that he certainly agreed with Miss Norman that the true Christian was a complete realist, but he had never thought of heaven as a consolation for the ills of this life.

"How do you think of it, Buffers?" asked Tompkins.

"I think of it as the perfect consummation of our life in Christ."

"But what about Miss Norman's argument that if Christianity is worth its salt it can be totally involved with the realities of this present world, making a concern with a nebulous hereafter simply unnecessary?"

"Oh," said Buffers. "A nebulous hereafter? Surely not nebulous!"

Thompson asked what was meant by the realities of this present world. "Is not God the supreme reality?" he inquired. "And if he who has seen Jesus has seen the Father then it must be that it is in seeing him we discern reality."

Gilbert Simeon thought that Miss Norman was protesting against a false idea of heaven. People so often spoke of it as a place but although he loved the imagery in the Book of Revelation he thought that heaven lay outside of space and time. To be sure those in heaven were thought to be happy but if they were "in heaven" could they be unhappy? As for the resurrection of the body he thought it likely that some of the early Christians had looked for Christ's speedy return and the setting up of the Messianic Kingdom on earth but Paul had spoken of his longing to depart and be with Christ and taught that what was sown a physical body was raised a spiritual body. There was no question though but that Christians believed in the life eternal.

Fr. Timmons said there was plenty to do in this the time of our mortal life. He wished there was less, for it was so hard to find time enough for prayer and contemplation and he felt that if he did not pray and meditate he lost touch with reality. He was tempted to think that the contemplative was the true realist but he did not suppose many would agree with him. "As for

heaven," he concluded, "I long for it. In this life here on earth I feel tied and bound with the chain of my sins, sore let and hindered in running the race. If I gain heaven I gain all, God and man and joy entrancing. My soul wants more than my fleshly body will let it have. I love life and want more of it."

Dean Manion thought Miss Norman's letter was admirable in its honesty but was none the less a challenge to the clergy. They could not have preached many sermons about heaven. Perhaps they were so busy with the so-called realities that they seldom thought of it. Such a letter, he concluded, should send us back to the New Testament and the unfailing witness of the Church to man's eternal destiny. Yes, he would say "unfailing" because the Church, so often falling short, had never forgotten its Lord and its God.

## ANOTHER POINTER

"He was such a good man, but he didn't go to church."

That was what Mrs. Brimes said to her rector when she asked him to officiate at the funeral of her husband's nephew. The rector, who happened to be feeling a little put out at something, forgot the tact that was almost second nature and said brusquely, "If everybody was like that, there'd be no church." Mrs. Brimes in her turn felt quite put out.

In one of the several church bulletins that friends send me I read these words: "During the past ten years the average cost per communicant for the operation of Grace Church has been about \$50 a year. Many families and individuals in this parish have not given even one year's operating cost."

Every parson knows that's the way it is. There is the group of earnest, faithful people who work and give and come; there is the larger group of well-disposed people who come sometimes and who respond to appeals and there are the fringe people who call on the Church when they need it—if they are getting married or buried, for example.

How much the core people and the parson wants to win the fringe people. The Church will never turn them away. It wants them too much for that. It does not want them just to swell its numbers or lighten the burden of its finances but to make them core people. When it can do this it is not only fulfilling its mission; it is both finding joy and giving joy. Statistics mean little but people mean much.

# THE NEW BOOKS

Kenneth R. Forbes  
Book Editor

*Primer On Roman Catholicism For Protestants* by Stanley I. Stuber. Association Press. \$3.50

Protestants, Anglicans, Roman Catholics, for varying reasons will be interested in reading this Primer. The author's purpose is clear and is well defined in the book's title. He wishes to enlighten his fellow Protestants on the history, the ambitions, the beliefs and the religious life of the Roman Catholic Church and he has succeeded admirably, because of the method he has employed, which is to base his research entirely on official Roman Catholic sources such as the Catholic Encyclopedia, the Papal declarations and numerous statements of Roman ecclesiastics. His own interpretations of this material are fair and objective.

Each of the five sections of the book are divided into two parts; the Roman Catholic point of view and the Protestant criticism of it. This procedure is the weakest and least satisfying part of the author's essay because Protestant points of view vary so widely that only the "lowest common denominator" can be presented, and this satisfies no one. This weakness in the book is the basic weakness of Protestantism,—its notorious division into hundreds of sects. The author modifies this by appending excellent book lists to each of his Protestant statements. These books should be widely read. No such lists, however, are appended to the Roman Catholic parts, which seems unfortunate. Throughout the book there is a very inadequate recognition of the Catholic elements inherent in the Anglican and Scandinavian Churches.

The book as a whole is well worth reading by any and all kinds of non-Romans, as it corrects effectively the many strange notions the average Protestant has of Roman Catholicism.

*The Red Executive* by David Grannick. Doubleday. \$4.50

The author of this book has long been a close student of Russian economics and was economic affairs officer in the United Nations Secretariat during the summers of 1951 and 1952. This, his latest book, is largely the result of the visit to Russia in 1958 when he interviewed

many of the Soviet's top executives and administrators and discussed with them their problems and methods. This was particularly fruitful because he was not dependent on interpreters as he was competent in speaking, understanding, as well as reading, Russian. In America he has gone through the same process with our own executives and owners of industry.

Realizing clearly the basic differences between the methods of American and Russian industry and trade, the somewhat startling fact appears, as his publisher's comments state, that "The daily routine and problems of Russia's executives become particularly clear when they are compared, as they are here, with our own. The one group, affected by the pressures of the competition of the market place and organized labor; the other, harried by scarcities of basic raw materials and by official directives, none the less appear startlingly similar."

This is really a notable volume and a timely one. It should be read and re-read by our industrialists, our business men and our policy-makers as they face the possibilities of economic co-existence in the new era that is now opening.

*The Cost Of Discipleship* by Dietrich Bonhoeffer. Macmillan. \$3.00

This book is a revised and enlarged edition of the volume first published in 1948 and translated into English by R. H. Fuller. In this

later edition there appears a foreword by the late Bishop G. K. A. Bell who was an intimate friend of Bonhoeffer and a memoir by his German friend, G. Leibholz, who gives a vivid outline of his life and his religious beliefs and convictions.

I suspect that this young German clergyman, notable for scholarship, for eloquent preaching, for his pastoral ministry and, in his last years, for clear conception of the depraved nature of the Hitler Reich and the courage which made him a leader in the resistance, was but little known here in America, although he spent some time in study at Union Seminary where he became an intimate of Reinhold Niebuhr, who followed his later career with admiration and understanding.

Dietrich Bonhoeffer clearly saw the probability of his martyrdom from the time he joined and led in the resistance. The brief story of that period of his life, as well as an outline of his early days is contained in the memoir which deserves reading by American lovers of liberty and courage. Bonhoeffer was hanged by the Nazi S.S. Black Guards on April 9th, 1945, three days before Franklin Roosevelt's death and almost at the end of the war in Europe. The substance of this book is made up of Bonhoeffer's writings arranged in four sections: *Grace and Discipleship*, *The Sermon on the Mount*, *The Messengers* and *The Church Of Jesus Christ and the Life of Discipleship*.

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THE WITNESS

Tunkhannock

Pennsylvania



# Protestant and Catholic Dialogue Seen As New Development

★ Six professionals in religion reporting agreed that the major developments in Church life during the next decade will be a growth of the dialogue between Protestants and Roman Catholics, and the "coming forward to leadership" of laymen.

They said there would be less emphasis on statistical records of church building and attendance, and more on the need for individual witnessing by Christians.

Among the panelists speaking to the national religious publicity council's New York chapter were three newspaper and news agency religion editors, two magazine editors and a broadcasting executive.

They were George Dugan of The New York Times, Jo-Ann Price of the New York Herald Tribune, George Cornell of the Associated Press, Kenneth L. Wilson of the Christian Herald, Clarence W. Hall of the Reader's Digest, and Florence Reif, NBC's supervisor of religious programs.

Leading the panel discussions was the Rev. Philip A. Johnson, executive secretary of the national Lutheran council's

division of public relations which comprises men and women engaged in religious public relations, publicity and related work.

Dugan stated that the "almost phenomenal growth of dialogue between Protestants and Catholics," which is even more pronounced in Europe than in America, will be one of the major developments in religious life in the next ten years and beyond that.

This view was supported by Cornell. He also declared that in this country the threatening "cave-in of the moral and ethical fibre of society" will produce a more serious search for religious values.

Describing the recent boom in Church membership as the result of "a post-war shake-down cruise," Cornell predicted that the "somewhat superficial religion," will be followed by a religion which will provide Americans with "the impetus and adventurous purpose" for which they are looking.

In part, he said, the leadership toward such a "religious life" will be provided by the religious cell movement involving highly committed in-

dividuals and units within existing Church institutions.

Miss Price observed that this country's religious life has reached a threshold at the conclusion of "one of the most fruitful eras of religious development."

She said that the past decade was one "of growing frankness in the relations between Christians and Jews." It was the first decade, she said, in which "Protestants took a good look at the situation in the inner city and decided not to run away." It was also, she added, a decade in which "a new generation of Catholics grew up prepared to live in a pluralistic society."

She predicted that laymen will become more interested in the serious study of theology and at the same time the Churches will need to do more studying of the great religions of the East, which "may become the great catalyst in these days of rising nationalism."

Women, she said, will "come into their own in Church life, especially in Protestantism, but also to a lesser degree in Catholicism and Judaism."

Hall stressed the need for an increasing emphasis on the role of the forgotten layman in

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churches and in the "selling of religion in lay vocations."

He charged that contrary to the Protestant idea of the general priesthood of all believers, most churches in this country have become "over-clericalized," and that future developments must lead to ways for "getting the Church out of the church."

The tendency to stress church membership and attendance statistics instead of performances was decried by Wilson of the Christian Herald.

Stating that "one of our problems is that we measure everything by size or cost," he dismissed worries expressed in some Protestant quarters that the Catholic Church may outgrow Protestantism statistically.

"I am not afraid that the Catholics will outnumber the Protestant population, but that

they will outlive and outperform it," he said.

Since "Christianity has been always more effective when it operated as a lean, hungry minority, than when it has operated as a fat, contented majority," Wilson concluded, "the realization of its weakness within the next decade may, perhaps, be one of the greatest steps to strength we could take."

Miss Reif called for the tv presentation of "more great, new drama by our most gifted writers" to illustrate the values of Christian life. Such programs, she emphasized, should not necessarily be "neatly labeled religious."

#### ANGLICANS MIGRATE TO AUSTRALIA

★ Anglican Church authorities in Australia are preparing

extensive plans to secure housing for Anglican immigrants from England, according to the Rev. Ralph Fraser, a leader of the project.

Fraser had just arrived in Sydney accompanying 40 Anglican families from England who are planning to settle in that country. He said the plan provides for 5,000 Anglican families from England to set up homes here if housing — which is scarce in Australia — can be arranged for them.

The plan is being prepared in the wake of repeated warnings by Anglican leaders last year that, with the growing influx of immigrants of other denominations, the Anglican community in Australia may lose ground numerically.

#### UNIQUE LENTEN PROGRAM IN SAN DIEGO

★ Six denominations in San Diego have jointed during Lent for a study of "your neighbors faith", which was initiated by the Rev. Harold Robinson, rector of St. Paul's. Sessions are held each Sunday evening at St. Paul's, with Lutherans, Methodists, Presbyterians, Baptists and Congregationalists taking part.

#### FORM COMMITTEE TO RECRUIT NEGROES

★ The Virginia Seminary has set up a committee to recruit Negroes for the ministry. Since the Bishop Payne Divinity School was merged with Virginia, the latter has felt a special responsibility to use the money received in giving leadership in recruiting Negro clergy.

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## BLANSHARD SEES BATTLE OVER HOSPITALS

★ Paul Blanshard, author of controversial books on Church-state relations in the United States, declared that "the next great battle for separation of Church and state will center on hospitals."

He addressed a national workshop in Washington for religious liberals, attended by more than 250 delegates from 18 states.

"The issue will be birth control," Blanshard said, "and the controversy will center on the use of public money to finance the sectarian practice of medicine."

"Overpopulation has become as serious a problem in the 20th century as smallpox was in the 19th century," he said. "The American people are not inclined to permit any sectarian group to prevent use of a scientific remedy approved by the majority."

"This is not a question of religious freedom for any group that opposes birth control," he told the church leaders. "No one ventures to dispute freedom for such groups. But no minority group should control government policy on such a question. No group should receive public money for its hospitals unless it is willing to give non-sectarian medical service to patients and doctors without religious discrimination."

The religious liberals heard an appeal for more birth control research from Dr. Robert C. Cook, director of the population reference bureau, a private statistical agency which issues reports on world population trends.

If an effective antibiotic against the polio virus could be developed by research costing \$12,000,000, a similar effective agency against unlimited human procreation could be found by a modest effort, he suggested.

Delegates heard Harvard astronomer Harlow Shapley declare that he doesn't agree that freedom from religious beliefs gives Russian scientists any edge over the west, as atheist propagandists claim.

There need not be any conflict between religion and science if "practitioners on both sides are pure in spirit," Shapley said.

Even though scientists have been narrowing the gap between living matter and lifeless material and may demonstrate that the origin of life was just a matter of "natural biological evolution," there will remain the "origin of the origins" as a great mystery unknowable to science, he stated.

## WHAT STUDENTS BELIEVE

★ Results of a poll of 1,500 secular college students show that while 90 per cent believe in God, 86 per cent think it is not necessary to attend church regularly to have an adequate religious life.

The survey was made under auspices of the Danfort Foundation to determine student moral values and social life in relation to religion. The findings were presented during a student luncheon commemorating the 11th anniversary of the College Church of the Associated Colleges of Claremont—four institutions of higher learning, all secular.

Students who evidenced deeper religious attitudes were found in the study to be more likely to plan futures in such service professions as teaching, welfare or medicine. Non-church goers expressed preference for careers in the arts, business or industry.

In an attempt to sort out the students' "value patterns," three sets of loyalties were found. The first was toward self, family and friends; the

second to mankind, God, country and the pursuit of knowledge; and the third to church or denomination, home town, ethnic group and economic class.

Asked to rate 15 concepts in terms of their importance to western civilization, students rated as the first four the dignity of the individual, the equality of men before the law, public education and the brotherhood of man. Last on the list was the concept of original sin.

## CHURCH CONSTRUCTION MAKES BIG GAINS

★ Church construction in both January and February made big gains over a like period last year. In January there was a total of \$78-million, about \$5-million over 1959; February totalled \$77-million which was about 10% higher than a year ago.

## CONSECRATION IN LOS ANGELES

★ The Rev. Ivor I. Curtis, rector of St. James, Los Angeles, will be consecrated suffragan bishop of Los Angeles on April 29th by the Presiding Bishop.

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## JOINT STATEMENT IN UGANDA

★ Anglican and Roman Catholic authorities in Uganda issued a joint statement expressing concern over growing divisions and dissensions among the population and urged an end of "interdenominational strife."

"We are agreed that the causes of the divisions which exist between our people are not in fact religious matters at all," said the message read in churches in Acholi, Lango, West Nile and Karamoja. "They are political matters, and some of them go back to the old rivalry between clans."

The message voiced particular regret that some who claim to be followers of Christ are leaders "in creating divisions and fostering hatred."

"Christian religion and Christian faith should not be identified with any one political party," the statement declared. "All Christian men and women have a duty to be interested in the affairs of their country, and they have a moral obligation to ensure that the political party to which they belong uses Christian methods to further its aims." Slander and stirring up of hatred against others, the Church leaders stressed, should have no part in Christians' activities.

Pointing out that Uganda is

facing "a time of great testing and difficulty," the message emphasized it is "a matter of great concern for all that the future government be based on true justice and freedom, according to Christian principles."

A British protectorate since 1894, Uganda is in the process of mapping plans for eventual self-rule. No date has been set for its independence.

The Anglican and Catholic authorities urged the people of both groups to join in fellowship with each other and put aside all hatred and bitterness, pointing out that the things on which they agree are far greater than those which divide them.

"The future is uncertain — perhaps dark," the message warned. "The Gospel of Christ, with its great benefits to the people, can only continue on its

way in this country if all who hold it stand together against its enemies."

## SCHOOL OF PACIFIC ENDOWS CHAIR

★ The Church Divinity School of the Pacific has received a gift of \$250,000 from James F. Hodges, layman of Seattle, to endow a chair of liturgics. In accepting the gift, Dean Sherman Johnson said that the chair would be held by the present professor of liturgics, the Rev. Massey H. Shepherd.

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## - BACKFIRE -

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**Theodore Weatherly**  
*Rector, St. Matthew's,  
Homestead, Pa.*

A letter to Margaret Norman, Bryn Mawr sophomore, in answer to her letter in Backfire March 3. Dear Margaret,

You couldn't find a better paper than *The Witness* in which to voice your question: had you wanted an authoritative answer, you could easily have gotten it from another source, concerning the necessity of "heaven" in the Christian scheme of things. *The Witness* has a tradition of working in this world, and of encouraging tiger-tenacity in dealing with the things of this world: so you could scarcely have chosen a paper less interested in the "other world."

It seems that you share somewhat the viewpoint of alcoholics anonymous — one day is enough to handle at a time, and sometimes just one hour. When you have a lively sense of hell, or confusion, or disaster crowding in, as many people do today, then indeed it's time to limit your horizons to getting through the next step, whatever that may be. Perhaps you'll be a wife and mother: if so, it's likely you'll have recurring periods when straightening up the house seems like a losing battle; then, you pray for strength to do it just *once*, and don't worry about tomorrow and tomorrow.

When our Lord spoke of heaven, he meant it as daily and hourly support for daily and hourly living — strength in overcoming the things of the devil, the world, and the flesh: ("If I by the finger of God cast out demons, no doubt the kingdom of heaven has come very close to you," for example.) It is not so much that the Church has betrayed this teaching of our Lord, that heaven, being eternal, exists *now*, as that one book of the New Testament, the Book of Revelation, by picturing the joys of a heaven that lies ahead of us, has become of too much importance to many folks, who don't know that this peculiar book was written to give early Christians courage to die for their faith. When seen in that light, we all can appreciate the deadly seriousness of the book: it says in effect: take this Jesus Christ to your heart, and be willing to die rather than ever push him away from you. The method is to picture the "un-picturable" joys of what this course brings. It is not the writer's fault that 1900 years later some simple people think that

he has written a literal geography of the life after death.

I'll be happy to talk further with you, if you'd care to. That dirty, stinking city of Philadelphia, with its racial tensions, ignorance in its streets if not in its colleges, disease, predatory landlords, and all the rest of it, is of immediate concern to those in the area who want the nice name of Christian attached to themselves. Mayor Dilworth has been doing a splendid job, and he has had substantial support in his work. Why should he speculate about the life to come: there is plenty here (for him, in Philadelphia) to take his attention, if he has the courage to face it. And he, and others who work, know this: that what he does now will have an effect on the life to come in Philadelphia and other places on God's earth. If he takes warm baths and talks theology, the life to come on earth will be a worsening of present plagues; if he takes arms against a sea of troubles, the life to come on earth will be so far better.

Comes the revolution we'll all be reading *The Witness*. With all good wishes.

**A. F. Gilman**  
*Churchman of Palatine, Ill.*

Having just finished reading *The Story of American Soviet Relations* by Dr. Harry F. Ward, I want to say that I am glad you called it to my attention. It agrees more nearly with my observations as we have progressed since 1918 than I have gleaned from the newspapers.

It seems to me as Christians we ought to have "our faith in the Lord and be doing good" and try to get along with Russia. Maybe the Rus-

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sians are not to be trusted now, but if our Christianity amounts to anything we shouldn't have to take a club and knock them over the head to bring them around to our way of thinking.

That's the trouble with the Christian Church, both Catholic and Protestant. It's afraid.

**N. F. Charles**  
*Layman of New York*

You are to be congratulated on the thorough job you did on the air force manual and its attack on the National Council of Churches. The *Witness* reported the affair far better than any of the New York papers.

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