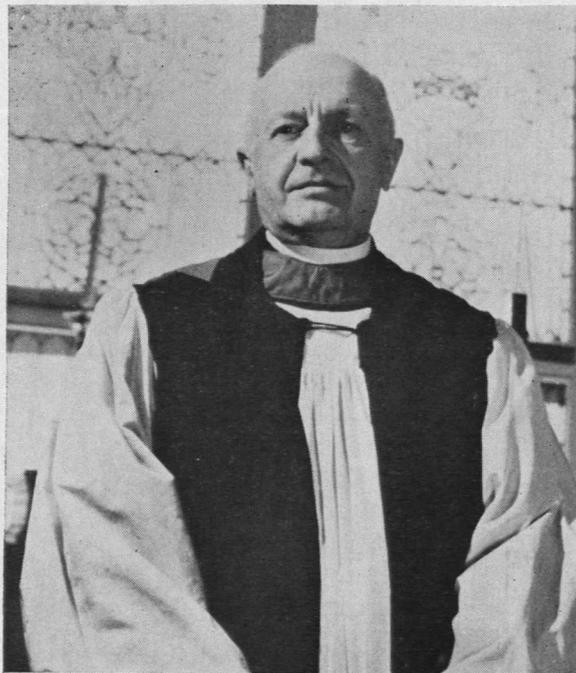


The **WITNESS**

MAY 5, 1960

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HENRY KNOX SHERRILL

FORMER PRESIDING BISHOP presides at the three-day meeting of the United States Conference for the World Council of Churches which is reported in this number

CHALLENGE TO OUR TIMES

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In Leading Churches

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Sermon; 4 p.m., Service in French;
7:30, Evening Prayer.

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Story of the Week

World Council of Churches Faces Problems That Are World-wide

By W. B. Spofford Sr.

★ The World Council of Churches isn't fooling around about Christianity. W. A. Visser 't Hooft, general secretary, made that crystal clear to the 200 representatives of 30 denominations attending the U.S. Conference of the Council, meeting April 27-29 at Buck Hill Falls, Pa. And from other addresses, statements and questions from the floor, it was evident that everybody agreed with him.

Visser 't Hooft, who had flown from Switzerland solely for this meeting, dominated the affair. At first rather unimpressive, it was soon evident that his personality, which seems to be a combination of brains, humor and deep conviction, lifted the meeting to a high plane.

What, precisely, does not fooling around about Christianity mean? It was spelled out at the very start of the conference by the general secretary.

● Cooperation is important, but cooperation is not enough. The World Council can by its very nature not be satisfied when the Churches work together and maintain fraternal contact. For the question remains — and it comes to us in the first place from the Lord himself, and in the second place from the world—why are you not fully united in faith and order?

● Ecumenism means that

the whole task of the whole Church is to bring the Gospel to the whole world.

● Ecumenism begins at home. Conferences, similar to the one in the U.S., are needed and being formed in Asia, Africa and elsewhere to tackle jobs that are immediately at hand.

● The Council seeks to extend the fellowship of the Churches. The secretary spoke particularly of an exchange of visits between the World Council and the Russian Orthodox, "And as we discuss on the basis of the common faith the issues of international relations, we have a chance to contribute to the resolution of the east-west tensions."



W. A. VISSER 't HOOFT: General Secretary of the World Council of Churches

● There is a phenomenal growth of interest in the ecumenical movement among Roman Catholics in several countries. The role of the World Council is to make full use of this situation and to explain patiently and persistently what we mean by real ecumenism, namely that the Churches recognize each other as serving the one Lord, and that each Church in the movement must listen and learn as well as speak and give.

● The Council seeks to help in building a responsible society in lands of rapid social change. Visser 't Hooft spoke particularly of Asia, Africa and Latin America and said that people there "will discover that the Church is neither indifferent nor reactionary in its attitude to social justice."

● The Council seeks to implement the stand which the Evanston Assembly took on race relations. To help end segregation special visits have been made to South Africa and to parts of the U.S. Later in the conference Visser 't Hooft said that everything that happens in this area in the U.S. is immediately known throughout the world; that the U.S. must solve its own problem to have any influence on the rest of the world; that the World Council would be weakened if it did not both speak and act strongly for integration.

● The Council gives expression to the convictions of the Churches in international affairs. Positions taken on the cessation of nuclear testing

(Continued on Page Six)

Congressmen Vigorously Defend National Council of Churches

★ Spirited defense of the National Council of Churches and denunciation of charges that the agency is Communist-infiltrated echoed through the House of Representatives.

A score of Congressmen from districts throughout the country took the floor, or inserted statements in the Congressional Record, to answer critics of the Council who recently testified before the House Committee on Un-American Activities on the now-withdrawn air force manual which impugned the loyalty of the Church body.

Led by Rep. Edith Green (D.-Ore.), the group which spoke out against Council foes included Reps. Robert W. Kastenmeier (D.-Wis.), Byron L. Johnson (D.-Colo.), James G. O'Hara (D.-Mich.) John Brademas (D.-Ind.), William H. Meyer (D.-Vt.), and Henry S. Ruess (D.-Wis.).

Mrs. Green, who is a member of the First Christian (Disciples) church, Portland, Ore., launched the three-hour-long defense of the Council with the statement that "an objective analysis of the so-called evidence upon which these charges are based has convinced me that there is absolutely no foundation for the statements that have been made that the Communists have successfully infiltrated the National Council of Churches."

"Religious liberty is the cornerstone of all our liberties," she said. "Government is, by definition, a poor theologian. The floor of this House or any Congressional committee is as poor a place to settle theological questions as are the pages of an air force manual.

"But we cannot expect, or can scarcely justify any other kind of liberty, if the Churches are not left free to pursue the injunction placed upon them by God. The nature of that injunction is something which no outside institution, no governmental body, no group of 'opinion makers' has the authority to set. Only the Church itself may decide what to say, and what its competence in temporal affairs is. Agencies of the state may not with the slightest propriety intervene in that argument."

Mrs. Green contended that one of the forces behind the criticism of the National Council were those persons whose economic or political interests led them to want the Churches to be either subservient or silent.

Rep. Kastenmeier, who called the attacks on the National Council "unwarranted and dangerous," said that equally dangerous "is the contempt shown by the manual for the processes of discussion and decision that are essential to democracy."

Each point made in the manual, he said, is "a single symptom of a general attitude that 'big brother know best,' that the people have little right to make the big decisions and less right to know what decisions have been made."

Rep. Johnson, a Congregationalist who in 1958 was vice-president of the Denver Council of Churches, quoted from letters he had received from religious leaders across the nation, deploring the attacks on the Council.

One of these letters was from Methodist Bishop Glenn Randolph Phillips of Denver who said he was "first stunned but

now stirred to the depths" by the accusations.

"To be permitted to label any pronouncement as Communist which is different or dares to deal with the application of Christian principles to present-day problems is to threaten the historic freedom of the American pulpit," the bishop declared.

"Moreover," he added, "the license enjoyed by the House Committee on Un-American Activities to open the files of information or misinformation, making it available to all kinds of people with all kind of hates and prejudices, is manifestly unfair."

Rep. O'Hara quoted from Msgr. George Higgins column, "The Yardstick," in the April 15 issue of the Washington Catholic Standard, official weekly of the Washington, D.C., archdiocese, which said attacks on the National Council were part of a pattern of intimidation to keep "Church leaders from expressing themselves on social and economic problems." Msgr. Higgins is director of the Social Action Department of the National Catholic Welfare Conference.

Said Rep. Brademas: "Attacks on the Protestant clergy might themselves be a Communist tactic to spread confusion." Rep. Meyer added that "we cannot permit it to be said that any religion is more American than any other. We cannot have any second-class religions in this country."

Other members of Congress who voiced support of the Council were Reps. Joseph W. Barr (D.-Ind.), Jeffery Cohelan (D.-Cal), Ken Hechler (D.-W. Va.), Walter H. Judd (R.-Minn.), John V. Lindsay (R.-N.Y.), Clem Miller (D.-Cal.), James M. Quigley (D.-Pa.), Fred Schwenkel (R.-Ia.), Steward L. Udall (D.-Ariz.), Al Ullman (D.-Ore.), Charles A. Vanik (D.-O), Leonard G. Wolf (D.-Ia.), and Jim Wright (D.-Tex.).

Widespread African Persecutions Described by Bishop Reeves

★ Bishop Richard Ambrose Reeves of Johannesburg, told a press conference in London that the reason he fled from his diocese in April was “so that I should continue to be free to speak to the outside world about events in South Africa.”

“But the overriding consideration,” he said, “was how best, as a Church leader, I could serve the interests of all the races in South Africa.”

He said his flight from Johannesburg involved “one of the most difficult decisions I had ever been called to make.”

He explained that his departure from his see was caused by his having started an inquiry into the police shooting of African demonstrators at Sharpeville near Johannesburg on March 21, and his subsequent fear that he was faced with arrest under the government’s emergency regulations.

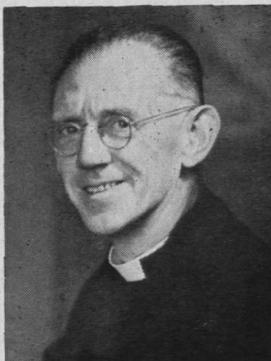
“Both attorneys I had asked to take statements from victims of the Sharpeville shootings,” he told the newsmen, “were arrested. Indeed, many others who had visited my house and been in consultation with me had been arrested. Two days after the arrest of the attorneys I received information late at night that there was a probability that I, too, would be arrested.”

The Bishop said that before deciding to leave Johannesburg he consulted leading clerical advisers. “We were fully aware,” he said, “of what might be involved if I were arrested. We considered it was imperative I should continue to be free to speak to the outside world about the events in South Africa . . .

“After a lengthy consultation I agreed, though very reluctantly, to move to Mbabane, which

is 14 miles from the borders of my diocese, where I could wait until I had obtained clarification of my position from the Union government. This only came after six days.

“As I received no reassurance from the South African government that I would be able to continue my work in the Church, I decided to go to Lourenco Marques and take a plane to Salisbury. It was extremely difficult to get a



BISHOP REEVES

seat on any plane to London and I had to remain in Southern Rhodesia until April 20.”

He emphatically denied that he left South Africa on instructions from the Archbishop of Canterbury.

He said he believed his telephone had been tapped for several months and his house watched by police.

Speaking of the outlook in South Africa, Bishop Reeves said his guess was that unless there was a drastic change of policy, there would be a period of quiescence, partly because all the political organizations of the Africans had been smashed, and those of the Indian population seriously hampered.

He said he feared there would be more strife and suffering,

with peaks of resistance alternating with quiet periods. The great need today, he stressed, was for consultation between all parties concerned.

“You can no longer do good to the blacks against their will,” he added.

BISHOP CARPENTER APPEALS TO COUNCIL

★ Bishop C. C. J. Carpenter of Alabama has asked leaders of the National Council to repudiate a Church advisory on racial matters which states that “Christianity has always approved civil disobedience in certain moral areas.” (Witness 4/14)

“If carried to its ultimate conclusions,” Bishop Carpenter warned, “it (the document) would condone lawlessness.” He said the advisory had “very little value” and had it not been for “artificially inflated press propaganda would probably have passed unnoticed.”

The document, which was prepared by the divisions of racial minorities and Christian citizenship of the Council, was said to have been intended as study material for bishops and other church leaders but was widely distributed to newspapers.

Expressing sympathy for current sit-in demonstrations in the South, the analysis said that “certain laws so degrade the individual that they threaten the dignity of law itself. The Church in its basic teachings insists upon the dignity of all men before God.”

Bishop Carpenter urged that the Council “take action which would assure review by competent authorities before statements such as the document referred to are released.”

Bishop Carpenter had earlier suggested that Episcopalians in his state ignore the Church advisory. (Witness, 4/21)

World Council

(Continued from Page 3)

which have been brought to the attention of governments have been a real factor in preparing the way for the international agreement which is now likely to be arrived at.

That, in the briefest space possible are "the tasks of overwhelming magnitude" as they were presented by the general secretary in a lengthy address, which we will print in full next week.

The Presiding Officer

Another dominating figure at the conference was Henry Knox Sherrill, former Presiding Bishop of the Episcopal Church, who presided as one of the six presidents of the World Council. He was a very relaxed chairman with a touch of dry humor whenever he injected a few words.

South Africa was much to the fore, with a lengthy discussion about the tragic situation there and what, if anything, the conference should do about it. Visser 't Hooft insisted that it "is not what you say about South Africa, but what you do about integration in the United States." Roswell Barnes, executive secretary of the U.S. Conference, answering a delegate who had deplored high sounding pronouncement that were not backed by action, said that resolutions based on principle "were useful even if Churches do not live up to them." He also pointed out that law and courts in the U.S. are on the side of integration, whereas in South Africa the opposite is true.

Episcopalian Clifford Morehouse deplored the fact that one Church in South Africa seemed to be pitted against another (Anglican vs Dutch Reform) and asked if it was in order to have a resolution directing the Presiding Officer

to write a letter "along these lines" to the Churches in that country who are members of the World Council.

Visser 't Hooft reminded the delegates that the conference was a deliberative rather than a legislative body but then added that "it is a good thing to be irregular at times."

Roswell Barnes then asked that the letter refer to the position taken on integration by the Evanston Assembly and state that the World Council "warmly supports a continuation of this policy."

At this point the delegates were brought back to the U.S. by a stirring address by Col. Francis Pickens Miller, Presbyterian layman of Virginia who is a member of the central committee of the Council. Progress in integration in his part of the country was slow, he said, but progress is being made. "The clergy are OK," he added, "it is laymen, like myself, who are bad." Most everybody in the hall knew that Col. Miller had been a candidate for governor of Virginia, with integration of public schools a leading plank in his platform.

Bishop Sherrill said that he thought it would be better to have a committee draft a statement which could be submitted to the conference for approval—"but I'll be glad to do as I am told."

The resolution was finally passed unanimously instructing Bishop Sherrill to write the letter, whereupon he said dryly, "A letter 'along these lines'—I'd like something more definite than that. I need all the illumination I can get."

Whether he got it or not I do not know, but I do know that he got a hearty laugh.

Our former Presiding Bishop also received an ovation when he announced at a later session, that the committee raising funds for the new headquarters of the Council in Geneva, of

which he is chairman, had raised over \$2-million of the two and a half million needed. Everyone knew that the money had been raised by Bishop Sherrill almost single handed.

Next Assembly

The general secretary explained plans for the Assembly to be held next year in New Delhi, India, with stress on the impression it would make on the people of India and Asia generally. Bishop Sherrill injected that he had been a member of a section at the Amsterdam Assembly, "and after three weeks of study we couldn't even agree on the meaning of the word 'creation'. If we don't do better than that in New Delhi I am afraid the impression won't be very good."

The theme of the Assembly will be "Jesus Christ the Light of the World" and Visser 't Hooft bore down with remarks like; "We are not Christians of the West—we are world-wide Christians." "Jesus Christ is the Light of the World, which does not in an sense imply that we are the light of the world." "Jesus Christ is the Light of the World, which does not mean that so-called Christian nations are the light of the world."

Local Level

It was announced at this session that the Council had long been working on bringing its program of Unity, Witness, Service to the local congregation level. There is now being prepared a pamphlet for this purpose which will be presented to the central committee for approval when it meets this summer in St. Andrews, Scotland. It will be printed in forty-five languages and used by congregations throughout the world for a full year prior to the New Delhi Assembly.

Other Addresses

Dr. Hla Bu, formerly principal of Judson College, University of

(Continued on Page Eighteen)

EXISTENTIALISM

CHALLENGE TO OUR TIMES

By H. H. Walsh
Priest Professor of Church of Canada



EXISTENTIALISM like Christianity is a way of life rather than a philosophy. As a way of life it necessarily has behind it the inspiration of a prophet, Soren Kierkegaard, who lived in Denmark about one hundred years ago, but was little heard of until recent times.

Kierkegaard may be regarded as a prophet since he was the first to see that the modern world was in great danger and that the version of Christianity preached in his day was intensifying man's danger. When he wrote, the western world was never more sure of itself, since it was in the midst of a rapid industrial expansion, in which man seemed destined to become a god. There had grown up an immense pride in reason and the belief that reasonable men could take care of themselves: "Glory to man in the highest — for man is the master of things".

In the midst of this doxology to man Kierkegaard proclaimed that mass production would produce a mass man who would indulge in mass slaughter and create mass misery. But what infuriated him most was the failure of Christianity to be itself in the face of this danger. He saw that there was truth in Feuerbach's proclamation, which has since been adopted by the Marxists, that "Christianity has been in fact long vanquished, not only from reason but from the life of mankind; it is nothing more than a fixed idea, in flagrant contradiction with our fire and life assurance companies, our railroads and steam carriages."

Kierkegaard's accusation is even more scathing than the Marxian. "To preach the Incarnation and the agony of a dying God as incentives to respectability! To threaten hell and eternal pains if one did not look after one's comfort and social position! Was not this to count God a fool?"

To the question, What do you want? He answered: "I want integrity. If what this genera-

tion and my contemporaries want is this, if they want sincerely, honestly, without reserve, openly and outright to rebel against Christianity, to say to God, 'We cannot, we will not submit to this power,' only let it be noted, if this is done sincerely, honestly, without reserve, openly and outright — then, however, strange it may appear, I will join them. For it is integrity I want."

As this quotation makes evident, Kierkegaard's greatest concern in the face of the menace of mass man was for the individual integrity; and it is now the supreme concern of those in our day who have adopted existentialism as a way of life.

After the first world war a few people began to realize that the predictions of this Danish prophet were coming to pass and that mass man was actually engaged in mass slaughter; that somehow the western world had contracted a sickness unto death, and that the root cause of this sickness was a lack of integrity. They also came to the conclusion that not only Christianity, but philosophy also had contributed to this sickness. Conventional philosophies usually begin by postulating an essence out of which something they call "being" emerges; the "being" that emerges seems to become the plaything of the essence from which it originated. Such philosophy usually regards all things including man as determined. It follows that if we are under the control of essence that ethical conduct has no reality, and this creates a feeling of helplessness in the face of crisis. The cry has gone up from the philosophers: "we are doomed people."

Begin With Man

THE Existentialists, in order to avoid this conclusion, have turned on the philosophers of essence with the assertion that "being" comes first rather than essence and that their so-called "fates" that would leave us at the mercy of

things like machines and bombs can be met and overcome by the free act of man. Let us begin, they say to the philosophers, not with essence but with the individual being. And so, the Existentialists do not, like the conventional philosophers, try to explain the world or the universe but man himself, and by man himself, the world and the universe.

They begin with essence, existing individuals, though they do not necessarily believe in a personal God, they have usually come to the conclusion that the roots of our existence lie in a transcendental realm. Christian Existentialists simply go a step further than their hesitant agnostic colleagues and say that existence proper is essentially a pointing and striving beyond itself, that that something is nothing less than the God of the New Testament.

Though Existentialists are a very concerned people and are inclined to despair over the blind submission to fate, which seems to be the mood of our western world, yet they are convinced that they should remain happy and serene. "A human life without happiness or hope," they assert, "is not life but rather a death in life." "An essentially unhappy man has missed his goal and has failed to realize his humanity." But at the same time they contend that happiness is not happiness unless it can be justified. To have happiness which is not open to the many is, in their eyes, an act of treason to humanity, a cowardly attack upon the brotherhood of man. For without an inner spiritual tie of an essential aim, which everyone can understand, the concept of the human race as a spiritual unity is destroyed and man is a biological species.

Way To Happiness

ACCORDING to the Existentialists the way to happiness is the old Socratic road, "Know thyself" or as they would put it: "Find yourself, liberate yourself from the slavery to finite ends; have the courage to substitute the one thing needful for the many things wished for."

But they are also aware of the difficulty of finding oneself in a clamorous world from which all standards of right and wrong have disappeared in the desperate effort to sell things. The advertising of things has made it difficult to know the good from the shoddy or the true from the false. We also have had to "sell ourselves" in order to fit into this advertising world and have begun to indentify ourselves with our public character which is the product of salesmanship and not really our own.

The Existentialist answer to this dilemma is to cut ourselves off from the noise and the blare, from unreal presuppositions and go back to the simplest things. We are asked to recall that we were men before we became whatever of relative value in life we are; and we must go deep into ourselves, meditate as it were, to find what belongs to our peace and happiness. This meditation becomes the existentialist epistemology, or way of knowing. Heidegger gives the clearest account of what such a meditation may find. He begins as it were thinking about man. The first thing he learns is that he has an unique existence. A man exists, as all things exist, but a "man's existence in a house is different from a match in a box; both man and a match have spatiality, but a man's existence in a house goes far beyond spatiality."

This something different he calls "Inbeing". But outside his house man has existence in the world — man is a "Being-in-the-world". In the world man has existence among his utensils; he has existence today in the midst of his own factories, Parliaments, atom bombs, trade unions, etc. It is important to analyze these utensils as they reflect the being of man. Heidegger finds the utensils of today dangerous since they are no longer allowing man to be creative, for creativity is the essence of "being". Everydayness, in which the self exists among utensils with fellow beings all following the prescribed pattern, kills creative "I". Man becomes one like many and there is a dangerous levelling tendency in our scientifically organized communal life. Man as he follows the daily routine falls a prey to the publicity of man, there is something appeasing in this being identified with one's publicity, as if everything were in the best possible order.

Nevertheless, this appeasement by itself drives one on to restless activity and brings "being" into a state of self-estrangement (separated from one's real self). There is somehow a troubled realization that one's innermost potentiality of "being" is concealed in one's publicity. What makes one feel this state of estrangement has been described by Heidegger as "dread". The German word for "dread" is "angst" and probably is not very satisfactorily translated as "dread". This "dread" or "angst" is an essential part of "being" since it is not fear of something concrete but is fear of nothing, or at least nothing that can be clearly defined. So the conclusion is that "dread" arises in order to save the potentiality of "being", for it gives "being" the realization that in order

to be happy or free from "dread" it must be uniquely itself. It must ask itself these questions: "Shall it be in the world in a state of 'thrownness' or in the world authentically?" But what this authenticity or goal is every man must decide for himself, as we are not now living in a world where objective values are generally recognized.

In World To Act

DREAD or anxiety is one of the prominent features of Existentialism and is given a very high place in saving man from yielding to a world which would smother all creativity and hence destroy "being". As Jasper puts it, "Anxiety is the ground of hope." It is the hope that man will remain free to make the right choice which can cure our illness. It is "dread" which leads to action and all Existentialists are convinced that they are in the world to act. It is "Action in Death". Which means freedom. Freedom, they tell us, is the terrifying burden that haunts the world, and that many timid souls are running away from this burden into totalitarian systems such as Communism, Facism and the Roman Catholic Church.

So we come back to the original prophecy of Kierkegaard: that authenticity of "being" is in a most terrible crisis today. For we are torn between the desire to be ourselves and the need to pretend in order to retain our public character upon which our jobs so often depend. The soul thus cloven in two is inclined to say, "I am sick of myself" and thus become irresponsible. "Ir-responsibility is sickness and responsibility is the opposite — Health."

Whatever we may think of this unusual sort of reasoning, which we have got to feel within ourselves in order to follow, we must concede that facts of existence today have justified the predictions of Kierkegaard. For that reason we are also compelled to give heed to his modern interpreters.

The Warnings

THEIR warning to us is that we are in great danger of losing our freedom, not by outside attacks by military powers, but through the lack of our own resolve to be free. Freedom, they tell us, is an essential part of existence and loss of freedom is a loss of existence. There is no doubt that the Existentialists are the apostles of freedom. Sartre says, "Man is freedom." Jasper agrees and explains, ". . . in the resolve I experience freedom in which I decide not merely

about something but about myself . . . I myself am the freedom of this choice." Or as Heidegger expressed it, "Freedom is an indefinable sense of 'being' for the sake of something." Buber even more graphically describes it as a "vibrating needle". All these attempts to make vivid a deep experience are but different ways of repeating Kierkegaard's hundred year warning: "When one does not choose, one withers away in consumption."

It was this deep concern for freedom that kept one of the most saintly of the Existentialists, Simone Weil, from becoming a member of the Roman Catholic Church which she longed to join and be at peace. She wrote "The image of the Mystical Body of Christ is very attractive. But I consider the importance given to this image today as one of the most serious signs of our degeneration. Undoubtedly there is a real intoxication in being a member of the Mystical Body of Christ. But today a great many other mystical bodies which have not Christ for their head produce an intoxication in their members which to my way of thinking is of the same order."

For their strong witness against the dangers of Fascism and their call for authentic living as the true answer to all the allurements of totalitarianism, we must give the Existentialists high praise. Their message, in part at least, is the one the world most needs today if we are to be saved from fatalism in the face of such terrifying things as atomic and hydrogen bombs.

Don Large

The Dodo Birds

WHENEVER I see one of yesterday's outmoded ideas suffocating one of today's practical visions, I'm unhappily reminded that the Dodo is not extinct. This is despite Webster, who insists that it was a large, cumbersome bird unable to get off the ground. Well, any bird who's not able to fly is a disgrace to his breed and deserves to be extinct — and I wish they were.

The Dodos' human counterparts have at least one thing in common with the original fowl. That is, they are obsolete relics of a day which has long since died. Obsolete they are indeed, but they still strut around in staggering num-

bers, constantly getting underfoot and slowing down the march of moral men.

The Christian Century's columnist, Halford Luccock, has some wry observations to make on this subject: "I recall a newspaper story a few years ago which recounted the fact that while excavating for the new library at Princeton, workmen dug up a fossil 175,000 years old. Now you might expect some bigoted men from Harvard or Yale to say that it was quite natural to find fossils at Princeton . . . Too many fossils, unfortunately, are not underground; they are in seats of power.

Today's Dodos are those dangerous people who wish to apply to the life of today procedures that were evolved in an earlier and different day and which are no longer fitting or effective — just as back in the days of the horseless carriages the cars were equipped with, of all things, whip sockets — a senseless carry-over from horse-and-buggy days (a case of what sociologists call a cultural lag)."

Among our contemporary Dodos — obsolete but still with us—are those Congressmen whose chief goal in life is to filibuster civil rights out of existence. These birds are the direct descendants of those who burned witches, but who now shove lighted cigarettes inside the collars of passively resisting Negroes who sit unserved at

a lunch counter. And in this case, it is the Negro—not the Dodo—who quietly preserves the grace of human dignity under God.

But the problem is by no means exclusively a southern one. The Dodo thrives as poisonously in the north as he does in the south. In New York, for example, he's convinced that if it isn't Anglo-Saxon, it isn't cricket. So, to mention just one of his stocks in trade, he flatly states that virtually all juvenile delinquents are Puerto Ricans.

As usual, of course, it's the Dodo who's being juvenile, if not delinquent. To begin with a boy named Gonzalez may indeed be a Puerto Rican. But he may just as easily be a Mexican, a Cuban, or a Central American.

And in the second place, careful research has shown that the incidence of criminal delinquency is lower among Puerto Ricans than among any other ethnic group in New York City — despite the fact that our Dodo birds continue to treat these good neighbors as second-class citizens.

Jesus has a word to say to all the Dodos who ever lived: "Ye have heard it said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment But I say unto you, that whosoever is angry with his brother without a cause shall be in danger of the judgment!"

A LETTER ABOUT FORGIVENESS

By George L. Cadigan

The Bishop of Missouri

THANK you for your very frank letter in which you ask about forgiveness. It is necessary that you and I, and all the children of God, know the profound truth that forgiveness is not only necessary but available. Why?

There comes to mind a remark of Frederick the Great, who, after listening to a sermon on "Human Progress," said of the preacher, "He does not know the accursed race!"

To look out upon our world is sufficient evidence of man's selfishness. War, fear of war, racial discrimination, greed, abuse of alcohol, unhappy human relationships reveal, as recorded in the Fourth Gospel, that "the whole world lieth in the power of evil."

More intimately, almost every day, persons come in the pastoral relationship longing to surrender their guilt. Sometimes such guilt has

been with them for long periods of years and has succeeded in warping and crippling their nervous systems, and sometimes their bodies.

Or, looking inwardly upon ourselves, would we dare to express, even to our friends, the unhappy and untoward thoughts we find ourselves capable of thinking? Would we like to see blazoned forth on the pages of the newspaper the secrets of our hearts?

We may say that we are as good as our neighbor or the average man. "I may not be a saint but . . ." How that argument shrivels up before Christ!

Can you or I or anyone else deny evil before the love of God revealed in the Jesus whom the selfishness of man hanged upon the cross?

When I was a child my mother forgave me again and again for my foolish, thoughtless

wrongdoings. She always received me back once more. Now that I am a man the most important thing I know is that God's love is available and that each day can be as a new beginning.

This is why Jesus came into the world, and while men were still unworthy he offered himself for them and for us, too, for his offering is eternal. Read your New Testament. Do you not find almost everywhere this forgiving one walking among the sick, the broken-hearted, the guilty ones, the unrighteous folk, the troubled in spirit and raising them from the dust of their condition to a quality of life which they likened to re-birth?

Forgive us our trespasses as we forgive those who trespass against us.

And Jesus seeing their faith said unto the sick of the palsy: Son, be of good cheer; thy sins be forgiven thee.

Lord, how oft shall my brother sin against me, and I forgive him? Till seven times? Jesus saith unto him, I say not unto thee, until seven times, but until seventy times seven.

Thy sins are forgiven. Thy faith hath saved thee, go in peace.

For I am not come to call the righteous, but sinners to repentance.

What God in Christ did for men once upon a time he still does even for you and me. For our God is a living Lord. He is not a dead hero, but the King of Kings, who reigns and yet gives himself to all sorts and conditions of men.

When we come before the Lord's table we are reminded "that Christ Jesus came into the world to save sinners," and that

"If any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins."

This is why we may lift up our hearts and take hope, for this is the faith that offers us restoration and a new beginning. It is certain that we do not deserve this. It is certain that we have not earned it. But God loves us. God is tenderly merciful, and when we go to him with penitent and humble hearts he welcomes us even as when children we were received at nightfall by our mothers.

Confess Your Sins

HOW do we make our confession? This may be done with the fellowship of the Church when we join in saying the General Confession. This presupposes, of course, that we come prepared to offer Almighty God "ourselves, our

souls and bodies." Confession may also be made informally or formally in the presence of a priest. Never be afraid to unburden or reveal yourself to your minister. He will not be shocked by what you tell him, nor will he ever reveal it to some other. By education and practise and love he has been disciplined in soul surgery. He will listen creatively and he will understand because he knows that he himself needs God's forgiveness.

To ask forgiveness of our friends and of God is never an easy task. Our pride stands in the way. From our mother's knee this egotism has waxed strong and cries out against the surrender of our self. There is mostly always the agony of sleepless nights and wounded self that precedes the movement toward penitence. But it is the primary and essential step and there can be no forgiveness, no restoration, until we return to God with humble and contrite hearts.

"O Jesus Christ grow thou in me, Let all things else recede."

To die to self, to give one's self to God, is a revolution. This is the new creation in Christ and it is the only revolution that can ultimately save our souls and this world in which we live.

To know the forgiveness of our fellows and of God is the most creative of experiences. We know what it did to saints like Paul and Francis. They became new people, and they brought the love and merriment of Christ into times that were sick unto death. I have witnessed, and I know you have, too, more than a few lives lifted from what they were to a new quality that was made possible because of forgiveness. A man netted in the morass of some degenerative habit knows God's forgiveness and thereafter spends all his waking hours rescuing those caught as he had been. A woman makes a mistake, knows forgiveness, and she becomes a more wonderful mother and wife. The regenerative and creative force of this experience cannot be restricted. God's saving love is unaccountably and miraculously with us. "New every morning is the love of God."

I do not know and perhaps I should not know what is eating at your heart. But, more than anything else, I want you to know that God loves you and is waiting to receive you back to himself. This Christian truth does not depend upon being understood theologically. It does depend upon the faith that receives it as simply as a little child, for of such is the kingdom of heaven.

God keep you. I love you and I am your friend.

HOLY COMMUNION AND STOCK PILING

By Kenneth E. Clarke

Rector of St. Thomas, Terrace Park, Ohio

SOME hundred years ago Frederick Dennison Maurice, one of the great minds of our Church, challenged his people with this question: "Ask yourself," he said "solemnly and seriously — Can I find Christianity — the Christianity I want—a Christianity of acts not words, a Christianity of power and life, a divine, human, Catholic Christianity for men of all countries and periods, all tastes and endowments, all temperaments and necessities so exhibited as I find it in this Sacrament?"

He was, of course, referring to the Holy Communion. Now if the Christianity described by Maurice is the Christianity we want, it should be profitable for us to consider just how the sacrament contributes to this goal.

A Christianity of acts not words — this is not a hard proposition to sell to activists Americans! Deeds not creeds is the cry of the man of the street. The fact of the matter is, though, that this cry has become so intellectualized that it now is a kind of creed itself. We may be sure, then, that Maurice was not encouraging a false dichotomy between faith and action, but was reminding us that all faith and the words of faith go back to the prior activity of God. Because of this, real faith is impossible apart from our involvement in the continuing action of God. We can no more believe the propositions about God without sharing in the life of God than be married without taking a wife. The reconciling, forgiving and saving work of the Father which was focused in the Son is meant to be magnified in and by the body of believers who are animated by his spirit.

This is precisely the reason why the central act of our worship is something which must be done. Jesus said: "Do this in remembrance of me." He did not say think about it, receive it, venerate it but do this. And the doing of it is something which involves all of us. Indeed it is unthinkable that this act be performed except in the context of a community of believers whose working, striving, quarreling, hoping, suffering and dying impinge upon one another. Like the

members of a family who gather at dinner following the wife's afternoon of bridge, the husband's argument with the boss and the children's day at school, so do the members of the household of faith gather to do the one thing which brings them together and gives meaning and purpose to the scattered fragments of their lives. We hesitantly offer our stale five loaves and our dried-up fish, the symbols of our labor, wondering what possible value they can have, and to our surprise they are gratefully received — new life is implanted in them — they are cleansed, multiplied and as we receive them we are strengthened to go forth as strengtheners ourselves.

Like Christianity itself this sacrament is not simply a means of instruction, a mere recalling of past events but a source of power and life as Maurice claims. F. T. Forsythe expressed this truth more poignantly than I could hope to when he said: "A sacrament is as much more than a symbol as a symbol is more than a memorial. It is quite inadequate to speak of the sacrament as an object-lesson as if its purpose were to convey new truth instead of a living redeemer. It is not an hour of instruction but of communion. It is an act not a lesson; and it is not a spectacle nor a ceremony. It does something."

Heart of The Service

BUT what it does, we must realize, is never independent of what we do. God continues to accommodate his revelation to our finiteness as he did in the incarnation itself by making his presence and power available through the simplest means imaginable, yet there is something which even God cannot do. He cannot give what we are not ready to receive. As St. Augustine said: "Without God, we cannot; without us, God will not." And us, all of us, is just what God asks as an offering in order to receive his life into ours. This is why at the heart of the Communion service we find these words: "And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee." Nothing less than this will do. We need not kid ourselves into thinking that we can be ready to receive his presence by saying so many prayers of preparation or listing our picayune offenses, for

Meditation given at the conference held at Orleton Farms, on a Christian's Responsibility in a Nuclear Age.

all this might be but a way of concealing our will-full self-determination.

Thus, more than anything else, what is required is that we come from the daily frustration and struggle of trying to do all for his glory with the knowledge of how miserably we have failed in this effort. Far from being a reasonable offering, this self-offering is the most preposterous, ridiculous offering imaginable. Even the good things which we have done we know to have been done more for self-glory than his glory. What is left for us then? How is any self-offering possible? Must we not say with St. Peter: "Depart from me, for I am a sinful man, O Lord."

Indeed this would be the case if this were solely a self-offering, but our offering is made acceptable by his offering. This is why it can be called reasonable. This is what makes it a divine act as well as a human act. The whole service is, then, a dramatization and actualization of the fact that no man can be his own savior. Our self-offering must be made no matter how unworthy it may be, but what makes it acceptable is the prior movement of God toward us in the person of Jesus Christ. By faith in what he did for us on the Cross we receive the confidence to present the soiled fruits of lives lived in partial dedication and to call boldly on God as our Father.

Matter And Spirit

AND the means for doing all this are woven into the very fabric of our everyday lives. Christ took bread, the most common, ordinary necessity of our daily life — that which man spent his initial labors in attaining, fought his earliest battles over hoarding and showed his first signs of generosity in giving — and made this bread the symbol and sign for the proper relationship between matter and spirit. Here he said, by action and by word is the way you are meant to handle the things of the world. Like the bread put into our hands, things are not intended to be grasped-at or clutched greedily and fearfully in our fists. They will not be so treated without causing destruction. How well I remember a deacon who participated in my own ordination running to the bishop after the service with a wafer which he had picked-up from the floor. "What shall I do with this, bishop," he said, and the quick reply was: "Consume it man, consume it!" So it is with all the good things of life — they are meant to be taken into ourselves and put to work for the further blessings of our fellows.

Yet this is one of the areas where we fail

most miserably, for we are forever trying to put our material and spiritual concerns into sealed compartments in the hope that they will not get at one another. What has atomic stock-piling got to do with going to Communion, we ask indignantly? Just this, that this service raises the disturbing question of whether atomic power can be stored any more appropriately or satisfactorily than the transformed bread clutched in the deacon's hand.

In a recent issue of the Living Church there is a story about Dr. Casserly who was staying in the home of a woman who owned one of the largest mills in the city. There happened to be a strike on at the time of his visit. When Sunday morning came, he went to Communion with his hostess. After the service, Dr. Casserly remarked that it was at least hopeful that the owner and employees could still meet together at the altar rail. To which the owner replied: "But, of course, that is merely spiritual isn't it?"

If this woman's concept of the Communion were correct, this service would be one of the most meaningless bits of antiquarianism conceivable, but nothing could be further from the truth. In reality, as we have seen, it proclaims and demonstrates the only proper relationship between matter and spirit, but it is also rooted and grounded in the history and suffering of man.

Basic Questions

LIKE the religion from which it takes its origin, this rite is founded on an historical fact. "On the night in which he was betrayed he took bread and brake it and gave it to his disciples." Yes, it was in the midst of time that God came and lived a human life such as we live under conditions which basically are the same in every age. So it is that every celebration of the Communion confronts us with this question: What are we doing with the time which has been given to us? Is there a single thread of fidelity which runs through all our years, or do they pass in such a scattered fashion that we cannot tell and do not care what a day may bring forth. And what if pain, suffering or even shame should come our way? What are we to make of these? Are they just to be grimly endured, for it does no good to run, we know?

Surely it is here more than anywhere else that this service which commemorates the shedding of his blood speaks to us most personally and most profoundly. It not only tells us but enables us to sanctify our suffering by accepting it

as part of what he endured for the redemption of the world. The material things we possess, the time which is given to us and the suffering we experience — these are all part of the human situation which we lift-up to God and which he in turn comes down to meet in this sacred act.

And in all this God's concern is not just for you and me but for all men everywhere. The fellowship which we enjoy around the Holy Table is the pattern for what he would have happen around the world. Each of us as we kneel at the altar rail receives his special blessing and our individuality is heightened by his life taken into us, yet we come not simply as individuals but as members of one body. Here in this sacrament we find the perfect balance between individualism on the one hand and collectivism on the other, for every man is treated as a person of infinite worth but the gift which is received is equally available to our brethren of all races, all temperments and all lands.

Dr. D. M. Baille says that God created us all to play a beautiful game in which we join hands and form a circle facing the bright sunlight of God's love in the center and seeing the light of this love reflected on the faces of our fellows. But instead of this we have turned our backs on God's love and on one another. In this position we find it difficult to join hands and we can no longer see God's love reflected on the faces of our brethren.

The Holy Communion turns us around again and helps us to see both the Father and one another in the right perspective.

Pointers for Parsons

By Robert Miller

THE Deanery had listened to a paper on the Catholicity of the Anglican Communion and Fr. Buffers had beamed approval. The paper was barely finished before he leaped to the discussion. He said the paper was most timely and there was nothing we should stress more than our Catholic heritage. He sometimes feared it might be compromised by our activity in the ecumenical movement.

Tompkins bristled. "The ecumenical movement," he said, "is concerned with the unity of the Church. Is not that a Catholic concern?"

"I suppose it is" replied Buffers. "But some of these Churches" And he spread his

hands. "They have lost the Catholic tradition."

"What do you mean by that," he was asked.

"They have no valid orders, and, really, no sacraments."

"And we have?" This from Thompson.

"Of course we have," said Buffers.

"Does the Church of Rome think we have?" asked Gilbert Simeon.

Buffers could hardly say yes, but he did not want to say no so he said that the Church of Rome would some day examine the whole question again. After all, it was the great mother Church of Western Christendom and there could be no true ecumenicity without it.

"That may be so," remarked the Dean. "But if you want reconciliation with Rome you must submit to Rome."

"Rome would have to change first," declared Thompson.

"Not much likelihood of that," snorted Tompkins.

"There doesn't seem to be," agreed Gilbert. "And the infallibility of the Pope? Could we accept that?"

"Or the dogmas of the Immaculate Conception or the Assumption?" added Tompkins.

"We'd have to throw the Reformation overboard," I said.

Poor Buffers felt he was being thrown to the wolves.

"I feel all these dogmas can be explained," he pleaded.

"But not accepted," growled Tompkins. Buffers got red.

"Let me read you a couple of quotations," said Thompson, taking a paper from his pocket. "They are from a Roman Catholic paper for the laity," and he read this sentence: "God wants to see these United States as solidly Catholic as Ireland or France."

"A poor example, France," murmured Gilbert.

"I told you that Rome was concerned about unity," shouted Buffers. Thompson went on to his second quotation.

"All men of good will in our day are helping to shore up the dykes against materialism, but in the vanguard should be American Catholics. The others (that includes you, Buffers.) are still working with capital borrowed from us at the Reformation But we are still in touch with the powerhouse. We are 'the salt of the earth.' We are 'the light of the world,' and that imposes a responsibility."

Buffers was silent, and Thompson folded up the paper.

"Quite a claim," he said.

"Don't be disturbed, Buffers," said the Dean kindly. "It may well be that our Communion gets little credit from Rome for Catholicity and little credit from Protestants for Protestantism. Perhaps no Church is more aware of the tension than ours."

"Oh, that is true," broke in Fr. Timmons. "It

seems sometimes that it is our peculiar mission to bear a Catholic witness in a Protestant heritage and a Protestant witness in a Catholic heritage. It puts us under stress, but we can only follow the light as it is given us to see the light."

Father Timmons always spoke with an eirenic note, and the Dean was well content to let the discussion end there. He said there was some business to be disposed of.

"Ecumenical?" I asked. The Dean smiled.

THE NEW BOOKS

Kenneth R. Forbes
Book Editor

Who Is This? The Story of Jesus of Nazareth by Mary Crawford. Morehouse-Barlow. \$2.10

This is a novel sort of book, designed to be read mostly by older children, and grown-ups with no religious affiliation. It is a condensation of the Gospel story in modern English, profusely illustrated. There have been so many new translations of the New Testament in recent years that it may seem a needless expenditure of time and effort to put forth another. But so excellent an authority as J. B. Phillips—whose own version of the New Testament is one of the best and most popular—says of this book: "This apparently simple and artless book is in reality quite an accomplishment and I have read it with admiration." The unusual type of illustrations are striking, somewhat crude in style, but compelling the reader's attention and illuminating the accompanying very simple text—and children will be sure to ask searching questions as they gaze at them.

God And Politics by F. J. Sheed. Sheed & Ward. \$.75

Purgatory And Heaven by J. P. Arendzen. Sheed & Ward. \$.75

It's a rare publishing house today that does not deal in "paper-back" books of one sort or another, and the happy tendency is toward books of solid worth and interest. Some are reprints and others originals. This publisher's line is known as the Canterbury Books which are solid theology wisely and simply interpreted. *God and Politics* is sociology from the stand-point of religion. It is solid, sound and stimulating.

Purgatory And Heaven explains carefully the Roman Catholic beliefs and conceptions assumed in these two

words. It is an eloquent and suggestive essay which should be interesting and valuable reading for Catholics and Protestants alike.

The Philosophy of Civilization by Albert Schweitzer. Macmillan. \$1.45

The Individual And His Religion by Gordon W. Allport. Macmillan. \$1.25

Speaking of paper-backs and the solid worth of much of their contents, and the low price which is such a boon to hosts of students and others,—here are two of them perfectly illustrating the worth-while-ness of the reprints. Dr. Schweitzer's two great books, translated into English some 30 years ago, are here republished in one volume, giving the world the great humanitarian's philosophy of living. *The Decay And Restoration of Civilization and Civilization and Ethics* were the two original books, here reprinted together. If you are a theologian, a philosopher or a student you will get your money's worth in this attractively printed volume of human wisdom.

The professor of philosophy at Harvard delivered the Lowell Lectures in Boston thirteen years ago and which now forms the basis of this book. It is the carefully considered essay of a scientist who looks at religion and the individual strictly from the psychologist's point of view. Many of the problems of religious faith are given searching and sympathetic examination. The author confesses the debt he owes to one of the greatest of his predecessors in the chair of psychology at Harvard,—William James, in his famous study of religion half a century ago,—*The Varieties Of Religious Expe-*

rience. Professor Allport's book is not easy reading, but its contents are greatly worth while.

Confronting Christ by Elton Trueblood. Harpers. \$3.00

This is Elton Trueblood's sixteenth book, but there is nothing de trop about it. It is, in fact, quite a different approach to spiritual reality than any of his earlier books. The author describes it as a "meditation-in-depth on the life and teaching of Jesus as recorded in the Gospel of Mark", but in form it is really a complete commentary on St. Mark's Gospel.

In each of the very short chapters he quotes a section of the Gospel and follows it with his own interpretation. In most cases the reader will find these interpretations convincing, obvious and helpful for a better understanding of the Master.

The author, however, doesn't balk at the difficult sections. He looks at them frankly and never attempts to explain away what seems like a fairy tale. Stilling the storm, the Gaderine swine, the Transfiguration, feeding the multitude are instances and, with the exception of the last, I think one is likely to be convinced with the author's brilliant and searching interpretation.

At any rate this—like all of Professor Trueblood's books—is a commentary which enlightens and helps to nourish the spiritual life.

AN INVITATION TO ROMAN CATHOLICS

By Robert S. Trenbath
10¢ a copy - \$4 for 100

The WITNESS
TUNKHANNOCK, PA.

ASKS APOLOGY OF TRUMAN

★ Former President Harry S. Truman should offer proof of his charge that the Negro sit-in movement is "being engineered by the Communists" or apologize to the nation and the Negro people, the Rev. Martin Luther King Jr. said in Atlanta.

King, co-pastor of Atlanta's Ebenezer Baptist church and nationally known civil rights campaigner, said he had drafted a letter to that effect to send to Mr. Truman.

He denied that the sit-in movement was inspired or dominated by Communists or that they have had any hand in it at all.

"I have worked very closely with the students in this struggle," the Atlanta minister said, "and the one thing that I am convinced of is that no out-

side agency initiated this movement or will dominate it in the future. The fact that this is a spiritual movement, rooted in the deepest tradition of non-violence, is enough to refute the argument that this movement was inspired by Communism with its materialistic and anti-spiritualistic world view."

Mr. Truman had made his statement at a news conference at Cornell University. Dr. King said he, like other Negroes, admires the former president's civil rights record. But his recent statement, he said, "served as an affront and disappointment to millions of Negroes who are yearning for freedom."

The minister added that "It is a sad day when men come to feel that oppressed people cannot desire freedom unless they are inspired by Communism."

CONSECRATION IN NORTH CAROLINA

★ The Rev. Thomas A. Fraser Jr. will be consecrated bishop coadjutor of North Carolina on May 13th at St. Paul's, Winston-Salem. Consecrator will be the Presiding Bishop and the co-consecrators will be Bishop Goodwin of Virginia and Bishop Baker of North Carolina.

OPEN-AIR PREACHING IS URGED

★ To improve their performances in the pulpit — and their effect upon listeners — ministers should get out and do more preaching to open-air crowds, the Rev. Donald O. Soper, a prominent British clergyman and leading exponent of outdoor preaching, declared in New Haven, Conn.

This, he said, is one of the most effective ways for the preacher to make his hearers

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aware of the relevance of Christianity to the mid-20th century.

"Here, the preacher is in a secular environment," he pointed out. "He is in front of people to be shot at without the privileges of the pulpit."

Soper, minister of the West London Mission, one of England's largest religious and social work unit, delivered six layman Beecher lectures on preaching at Yale University Divinity School.

The open-air preacher, he said, will have to speak with absolute clarity in the context of the present situation. "This means he must have at least read the morning paper. Questions about the Church, about politics, about science will be thrown at him.

"He cannot afford to couch his answers in pet phrases for there is always the chance that someone in the audience will shout 'Liar!' The open air preacher must know where to begin his message but prepare to be diverted along the way and to seize golden moments that will relate the Christian message to society."

Soper, a regular speaker in Tower Hill and Hyde Park, London, warned that the minister can no longer count on a sense of "need" on the part of his hearers. "It is the confrontation of ideas, of present problems rather than the confrontation of the sinful soul that is demanded of today's Christian preachers."

"Christianity, today," he said, "must address itself to pagans, to 'porch' or foyer Christians, to 'pew' Christians and to the truly penitent."

He defined the pagans as members of modern secular society who not only cannot recite the Lord's Prayer, but have no "nostalgia" for religion. Porch or foyer Christians, he said, are those who visit a church perhaps three times a year. Pew Christians are the

"hardened — or regular — churchgoers." The penitent are those who have been undeniably gripped by the message of the gospel.

"Each of these groups of people require a different approach by the minister," he stressed.

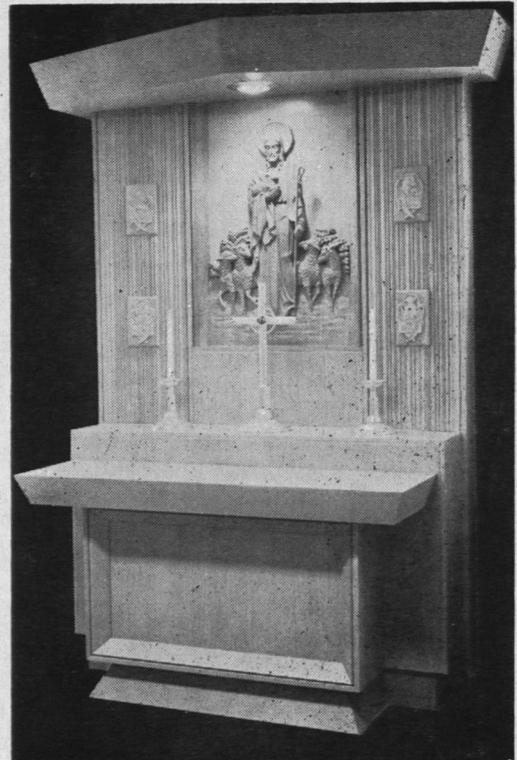
ST. MARGARET'S RAISES TUITION

★ St. Margaret's, graduate school for women at Berkeley,

California, will increase its charges to students in the fall. Dean Katharine Grammer says that "our costs have been climbing over the past few years, but in order to keep charges low, St. Margaret's has been supplying a 'hidden scholarship' of \$800 to \$1,000 for each student. We can no longer do this and also finance the needs for a better library and a larger faculty."

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ADVISORY ON RACE RECOMMENDED

★ The National Council, meeting at Greenwich, Conn., April 26-28, turned down the appeal of Bishop Carpenter in regard to the advisory on race relations (see page five of this issue). Instead they endorsed the document and recommended that it be distributed throughout the Church.

The Council also elected Bishop Corrigan, suffragan of Colorado, to head the home department.

Other Council news, crowded out this week by the report of the World Council, will be featured next week.

EISENHOWER TO ATTEND MOSCOW CHURCH

★ President Eisenhower will attend a service at the Baptist Church in Moscow when he visits the Soviet Union in June. The Rev. Alexander Karev, who is pastor of the Moscow church, said he would greet Mr. Eisenhower in English on his arrival, and the service will be conducted by the

Rev. Jacob Zhidkov, chairman of the All-Union Council. The President, he stated, is expected to occupy a seat on an elevated platform ornamented with birch tree branches and garlands of spring flowers which Russian Christians traditionally use for Trinity Sunday celebrations.

WORLD COUNCIL

(Continued from Page Six)

Rangoon, spoke of the Church in Asia; Dr. Richard M. Fagley, head of the commission of the Churches on international affairs, spoke on food and population. Both were stirring and important talks which, unfortunately, we do not have the space to report in this number. So look for them next week, along with the full report by the general secretary, W. A. Visser 't Hooft.

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NEW RECORDS

By Lewis M. Kirby Jr.
Record Editor

JB: Play in Verse by Archibald MacLeish. 2 — RCA Victor LD 6075 \$11.98. Stereo 2 — RCA Victor LDS 6075 \$13.98. Cast: Nickles — Christopher Plummer. Mr. Zuss — Raymond Massey. J.B. — James Daly. Sarah — Nan Martin.

The name of Soria will ring a bell with many record collectors. It was Dario Soria who first introduced the Italian Cetra opera records to the United States. It was he who founded the American branch of the Electric & Musical Industries, Ltd (E.M.I.), Angel Records. Now the name Soria is associated with RCA Victor and its new deluxe Soria Series. As with Cetra-Soria and Angel, the present Soria enterprise is distinguished by handsome, indeed exquisite, albums. The present recording of *JB* is enclosed in a sturdy, booktype album. Included is a beautiful booklet which gives biographies of the actors,

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excerpts from the script, photographs, as well as the famous woodcuts of William Blake for his *Book of Job*.

I do not presume to be a drama critic. Nor do I presume to be able to judge the author's viewpoint with regard to the meaning of *Job*. Many pages have already been written on these subjects by persons more adequately equipped to do so. I can, however, offer a few random observations made while listening to this recorded version.

This is not a complete, word for word rendition of the printed script. Lines here and there are omitted; the actors take some liberty with the script. The former is necessitated by the requirement of squeezing the play onto four record sides. The latter can be excused on the grounds of artistic license, the changes made being ever so slight.

Despite the fact that cuts are made and small liberties taken, however, the drama maintains all of its power. The acting is superb. The musical bridges are well done. Even in the monaural version the staging "perspective" is good. How much better it must be in the stereo. Victor has provided exceptionally quiet surfaces.

Beautiful album, exciting drama, performances, fine sound — all in all, this is a set worth owning!

-BACKFIRE-

Thomas C. Clark

Layman of New York City

The article on *Family Life* by Bishop Bayne in your issue of April 21 was a moving and down-to-earth account of the world situation, and we are grateful to you for giving it to us.

That part of it about Bishop Hall's sermon in Hong Kong last Christmas was confusing. He said that it took \$40 (Hong Kong) to feed a baby a month; \$60 to feed an adult; \$160 a month to feed a man, his wife and one child. A whole family working as hard as they can, he said, "still are earning \$300 a month or less."

There are many American families also who earn \$300 a month or less, so I do not understand why Bishop Hall laid such stress on the low earnings in Hong Kong.

Editor's Note: We should have had a footnote with the article explaining that Hong Kong dollar is about 17¢ US. Thus the \$40 needed to keep a baby fed for a month is \$6.80. The \$300 Hong Kong dollars which 95% of the families earn in a month with father, mother and children all working, is \$51 a month.

Arthur Fawcett

Layman of Annapolis, Maryland

Talking It Over struck the right note April 21, as it usually does. It seems wicked to me, with so much talk about over-population and planned parenthood (which is necessary) that we here in America, who could produce food far beyond the quantities we now raise, are limiting production and storing what surplus we produce. If we were permitted to produce to capacity, arrangements could be made for distribution where most needed and we would reap the benefits in the future.

Even if we received no direct payment it would cost a great deal less than the forty-five billion dollars a year which is going down the drain in so-called defense costs. More power to you.

Lewis W. Bailey

Layman of Simsbury, Conn.

There has been considerable discussion of late as to the pros and cons of electing a Roman Catholic to the Presidency. If a Roman Catholic should be nominated is it the duty of a Protestant to vote against him? This subject has been brought to public notice by the candidacy of Senator John F. Kennedy of Massachusetts.

It would seem as though there are more vital questions before the American voter at present than this religious issue. How do the various candidates stand on these questions? First, might be mentioned the cost of living. This has followed an upward trend for many months and further increases are predicted. This affects every family and every institution, such as the churches. It costs the individual more to live and it also costs the churches more to operate. Steps must be taken to

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control this inflation if the American standard of living is not to be undermined. Price and rent controls seem to be the only solution. These were in effect during world war two and are needed today. What stand do our candidates take on this important issue?

Another vital subject is that of war or peace. A world war using atomic and hydrogen bombs and guided missiles would undoubtedly result in world destruction, according to qualified scientists. Our candidates should therefore take their stand for peace and against all provocative acts, such as the testing of atomic and hydrogen bombs.

Such issues are of the greatest importance to us all and Presidential candidates should be urged to take a stand upon them.

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