

The **+** WITNESS

JUNE 14, 1962

10¢



WORK CAMP IN THE ARCTIC

SIGNIFICANT SERVICE is one of the four requirements for Christian living as described this week by the Rev. William A. Yon. Pictured here is Natalie Hubbard with Gilbert Joseph at a summer work camp of the Church in Alaska

ARE WE DISCIPLES OF A LOSING CAUSE

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.
Morning Prayer and Holy Communion
7:15 (and 10 Wed.); Evensong, 5.

THE HEAVENLY REST, NEW YORK
5th Avenue at 90th Street
SUNDAYS: Family Eucharist 9:00 a.m.
Morning Prayer and Sermon 11:00
a.m. (Choral Eucharist, first Sun-
days).

WEEKDAYS: Wednesdays: Holy Com-
munion 7:30 a.m.; Thursdays, Holy
Communion and Healing Service
12:00 noon. Healing Service 6:00
p.m. (Holy Communion, first
Thursdays).
HOLY DAYS: Holy Communion 12:00
noon.

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 Ser-
mon. 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 Prayer and
Sermon 11:00.
(Holy Communion 1st Sunday in
Month).

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;
Sunday, Holy Communion, 9 and
12:30; Morning Prayer & Sermon,
11 a.m.; Wednesday, Holy Com-
munion, 4:30 p.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.

THE CHURCH OF THE EPIPHANY
York Avenue at 74th Street
Near New York Memorial Hospitals
Hugh McCandless, Lee Belford, David
Wayne, Philip Zabriskie, clergy
Sundays: 8 a.m. HC; 9:30 Family (HC
35) 11 MP (HC IS).
Wed. HC 7:20 a.m.; Thurs. HC
11 a.m.
One of New York's
most beautiful public buildings.

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SERVICES In Leading Churches

ST. STEPHEN'S CHURCH
Tenth Street, above Chestnut
PHILADELPHIA, PENNA.

The Rev. Alfred W. Price, D.D., Rector
The Rev. Gustav C. Meckling, B.D.
Minister to the Hard of Hearing
Sunday: 9 and 11 a.m., 7:30 p.m.
Weekdays: Mon., Tues., Wed., Thurs.,
Fri., 12:30-12:55 p.m.
Services of Spiritual Healing, Thurs.,
12:30 and 5:30 p.m.

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

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

SERVICES In Leading Churches

CHRIST CHURCH
CAMBRIDGE, MASS.

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.

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The Rev. William B. Sperry, Rector
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
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The Rev. John T. Golding, Rector
The Rev. Walter Marshfield
Sundays: 8:00 a.m. Holy Communion.
11:00 a.m. Service and Sermon.
7:30 p.m. Evening Prayer.
(8:00 in Advent and 6:15 in Lent)

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23 Avenue, George V
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Services: 8:30, 10:30 (S.S.), 10:45
Boulevard Raspail
Student and Artists Center
The Rt. Rev. Stephen Bayne, Bishop
The Very Rev. Sturgis Lee Riddle, Dean

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Lafayette Square
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Weekday Services: Mon., Tues., Thurs.,
Saturday, Holy Communion at noon.
Wed. and Fri., Holy Communion at
7:30 a.m.; Morning Prayer at noon.
Sunday Services: 8 and 9:30 a.m., Holy
Communion; 11, Morning Prayer and
Sermon; 4 p.m., Service in French;
7:30, Evening Prayer.

Story of the Week

**Dialogue on Birth Control & Law
Brings our Differing Views**

★ Last week we reported the meeting of a large group of clergymen, educators, civil liberties experts, who spent two days together discussing two sharp issues that divide—religion and education; birth control and law.

The organizations represented by the more than fifty persons present were listed last week, together with the dialogue on religion and education.

The dialogue on birth control and the law got under way after the participants heard presentations on the subject by the Rev. Dean M. Kelley, executive director of the National Council of Churches' department of religious liberty, John de J. Pemberton, Jr., executive director of the American Civil Liberties Union and Mrs. Harriet Pilpel, an attorney of the Planned Parenthood Federation of America.

Presiding at this dialogue was Father Robert F. Drinan, S. J., dean of the Boston College law school. "Catholics," he said, "don't know how to be civil and yet uncompromising." He also reminded the participants that birth control laws now under dispute were inherited by Catholics, not made by them.

Kelley's statement was designed to show the differing positions of Protestants and Roman Catholics on the issue of

birth control and to spur discussion on the proper role of the Churches in determining public policy on moral problems.

Questions propounded by Kelley included: "What is the appropriate use of legislation and law enforcement in promoting or regulating moral behavior? When and how and on what grounds may individuals and groups legitimately foster and promote, demand recognition of, or insist upon universal conformance to their standards of morality?"

"Are there legitimate distinctions to be made between public and private morality, between institutional and individual behavior? What claims can be made upon society as a whole in the name of 'conscience,' 'morality,' 'the moral law,' 'the law of nature' 'the will of God,' etc., and what weight should society give these claims in determining public policy?"

He said that the only method of investigating the problems of birth control "consonant with a 'dialogue' that ensures a fair, frank and faithful confrontation . . . is to seek the best as well as the worst in the views of the 'other side.' Not until we can understand and appreciate what beliefs which we reject mean to those who hold them can we join with them in com-

mon allegiance to the moral concerns which, beneath differing formulations, we share."

"Where we differ," he said, "we will know why we differ, and will be able to direct our efforts to real rather than imagined disagreements, yet without (we hope) losing our mutual respect."

Mr. Pemberton stressed that the American Civil Liberties Union was concerned about civil liberties for Catholics and all others. Noting that laws on birth control include federal laws, he stressed that the judicial interpretation of these laws has emasculated their effect. He saw state laws as more significant. He reported that 20 states and the District of Columbia have no laws on dissemination of birth control information; 17 have laws prohibiting sale or distribution of contraceptives except to doctors, pharmacists, and so forth; five prohibit sale or distribution to anyone, "although there is considerable limitation on the application of the law;" and only one undertakes to prohibit their use (Connecticut) and only two (Massachusetts and Connecticut) preclude formation of birth control clinics.

Mrs. Pilpel referred to "wide areas of agreement on birth control." She said there was agreement generally on the world population problem and that some birth limitations were necessary for mankind. She stressed that the disagree-

ment "comes down essentially to one of method."

Among the views voiced by the dialogue participants:

A rabbi: We need a parliament of moral conscience. Anything which applies to morality should be the consensus of religious groups.

A priest-jurist raised the question: What should a Catholic legislator do? What are the implications for the natural law jurist? Must a Catholic legislator divest himself of his metaphysics?

A member of the Planned Parenthood Association: The image of Planned Parenthood fighting Catholics must be changed. It is detrimental to the country.

A priest: Episcopal Bishop James Pike's proposal for a crash program to perfect the rhythm method might solve the problem.

Another priest: a legislator is in a dangerous position if he puts his convictions in cold-storage because he is a legislator. He is valuable according to his convictions. He must be guided by these convictions.

On one point there was complete agreement by the participants: The question of legislation of morality is a complex one and cuts across faith lines. What happens, they asked, when our moral principles bring us in conflict with one another? How do we locate and find the common good? What is the value of a law and how does it affect our concept of religious liberty?

In a closing comment to the participants, Dr. Jones said: "In the course of time we may be able to read the consensus, but the process will be long and hard. We need to reflect, not rush. Perhaps the house is burning down, but if there is any hope for civilized society, it is to get down to basic human relations."

Questions About Their Faith Should be Asked the Clergy

By Don Frank Fenn

Priest of Baltimore, Maryland

I think it is fair that equal time on the subject of the questions asked by Dr. Hartman, the physician in Maine, should be given to both sides. As a matter of fact, I am surprised that more lay people have not been asking others of the clergy questions about their faith in the light of the publicity which has been given to "symbols", and "singing creeds". I could name two or three hundred informed and active churchmen who have spoken to me about it.

My friends in Washington and Wilmington (and I think we are friends) really did not touch the subject raised by the physician and one of them thought that a lay person had no right to question the clergy on the subject of the faith (Witness 5/24). Of course, I disagree with this, although when it comes to the application of the faith, if it is the Church's faith, to practical matters, it would seem to me that the clergy are the only ones who have the preparation and background to do this.

Now, I could not agree more with the stand of Dr. Kean that we need to emphasize the "risen life" here and now for people who claim to be Christians, but if it is not important to start with the flat fact that Jesus Christ rose from the dead in a "resurrected body", I can see no reason for talking about a "risen life". The only evidence is either the tomb was empty as the gospels set forth, or we must accept as evidence the testimony of the Scribes and Pharisees that the disciples stole the body of Jesus. Surely, people who could steal that body

and then claim that their Lord was risen from the dead, or record the fact that the tomb was empty when it was not, are not very reliable about anything, and how do we know anything that Jesus taught, since he left not one written word!

If the only evidence that we have of the method used by God to bring about the Incarnation is a lie, how do we know that Jesus ever lived? Now, the only evidence we have is that Joseph was not the father of Jesus, and I am sorry that my credulity is more greatly taxed by the kind of a miracle that would be necessary to make the child of an unwed woman and an unknown man to be the Son of God rather than that God should use a method already created by him in various organisms, called parthenogenesis, to make possible the flesh taking of the Son of God. Or, shall we say that the statement: "I believe in one Lord, Jesus Christ, the only begotten Son of God; Begotten of the Father before all worlds; God of God; Light of Light, Very God of Very God; Begotten, not made (created); Being of one substance with the Father; by whom all things were made; who for us men and for our salvation came down from Heaven and was incarnate by the Holy Ghost of the Virgin Mary, and was made man," is the wild dream of some very primitive people quite unlearned compared to the tremendous intellect of today, which are so great that they can comprehend God of their own ability. Of course, I have always thought that only something that was greater than the object "comprehended" could exercise such comprehension.

Further, is what we call the

Nicene Creed just a conglomeration of words which we wonderful people have outgrown? Or did our Lord, who is God, or so the Church has said, through the ages, talk "through his hat" when he said: "It is expedient for me to go away, for if I go not away, the Comforter will not come, but if I depart, I will send him unto you . . . Howbeit, when he, the Spirit of truth is come, he will guide you into all truth". There are similar statements made by our Lord, recorded in other places. I know that this one is found in St. John's Gospel, written many years after our Lord's departure; and I know that some people think that this gospel was not written by the Apostle John, but a disciple, but even if it is, then this does not prove that our Lord did not say it.

But did Jesus really think this was true? If it is true, when and how did the Holy Ghost give this guidance? Was it while the Church was one (I do not mean administratively, as anyone should know who reads history) before the first of the final breaks in Christendom came in the 11th century? Certainly, if it did not happen then, it has not happened since because, with the fragmentation of Christendom there has come a cacophony of voices from countless individuals and groups (some of them saying they are churches) claiming the guidance of the Holy Ghost, sometimes, for "facts" that are utterly opposite to each other. Of course, some of us believe that by the ecumenical process, which was possible when the Church was one, our Lord's promise was fulfilled and the basic facts of the spiritual life were settled, revealed and recorded. Based on these facts, life must conform to them.

Surely, no one who knows me will say that I do not believe

that the faith must be made effective in contemporary life, but I wonder if we cannot know what the basic faith is, what is there to make effective? How can we talk about "the risen life" here in our society if there was no "rising" of our Lord? This is playing with words! The only reason for trying to mold society in a different form than it is now is because there is a divine imperative based on eternal truth. But, if we do not know what basic eternal truth about God and man is, and who can know except God reveal it and guide humanity into knowing the truth even though it can never really understand it, how can we be sure that the selfish philosophies of many men may not be the rational ones, even if they do lead to periodic decimation of humanity through war and conflict?

Yes, I am sure that the Christian religion must be practiced outside of the shelter of stained glass windows, but I am sure also that if we are to practice that religion at all, we must be able to find basic truth in the Church, and I am sure that we can!

Since writing the above comment, I have received the supplementary material sent by Dr. Hartman to the bishops and clergy, and I wish to disassociate myself completely from his political statements, his attitude toward the World Council of Churches, Senator McCarthy, and Congressman Walter, as well as the Russian Church, which, I think, is doing a tremendously courageous job. Further, what he writes about the application of the Christian faith to the practical affairs of life amazes me! Surely, he cannot think that the Christian religion has nothing to do with politics or business or the conduct of his profession! Surely, he cannot have read the gospels

if he thinks our Lord did not concern himself with social and political reform or else he has no knowledge of the political and social life of our Lord's time. Indeed, I am sure that the people of Jerusalem who led the common people to cry "Crucify Him", were the same respectable Pharisees and Sadducees who felt that only they were chosen of God, and would be saying today exactly what Dr. Hartman says about the meaning of the Christian faith in the relationships of life.

Nevertheless, I still hold that the faith as set forth in the Book of Common Prayer is required to be taught by those who are ordained and it is included in that solemn obligation that everyone who comes to be ordered priest or deacon or who shall come to be consecrated a bishop of the Church must undertake before he is allowed to enter the church for such ordination services. "I do solemnly engage to conform to the Doctrine, Discipline, and Worship of the Protestant Episcopal Church in the United States of America". If this Doctrine is not found in the Book of Common Prayer, not only in creeds, but in the authorized services for the administration of the sacraments, where is it to be found?

I am sure that a question of basic importance has been raised and, however off base the person who raised this question may be on the practical application of the faith, I must still bear witness to my convictions.

SEEK RETURN OF NEGROES

★ Bishop Robert R. Brown of Arkansas is one of five clergymen of Little Rock serving on the executive committee of an organization which is seeking the return of 33 Negroes who were sent to Hyannis, Mass. by segregationist groups.

Lack of Time One Clergy Problem Too Little Money is Another

★ A new survey of America's Protestant ministers shows that many of them are still troubled by two old bugaboos — lack of time and too little money.

But a slight improvement in their financial situation was noted over what it was four years ago when a similar study was made.

Both surveys were sponsored by the Ministers Life and Casualty Union, Minneapolis, and were conducted by a professional research firm which sent questionnaires to a cross-section of 206,000 full-time ministers.

Of those who responded, half listed "demands of time" as the major problem affecting their work as a minister.

Next most often cited concern was "the financial problem" or "insufficient salary and/or expense allowance." More than a third of the ministers mentioned this.

Lack of parishioner interest in Bible study and religious fundamentals ranked third among the problems. Nearly a fifth of the ministers cited this.

In specific questions relating to time problems, nearly two-thirds of the ministers replying to the 1962 survey said that administration takes too much of their time. At the same time, nearly half of the ministers said that they do not get enough time for study and prayer.

A comparison of the 1958 and 1962 surveys reveals that the "administration takes too much time" problem has become worse. It bothered 52.1 per cent of the replying ministers in 1958 whereas it now troubles 63.3 per cent of them.

Financing college education for their children appears to be the single most critical money

problem facing the clergymen. Nearly 65 per cent said this will be a serious problem for them. Little differences in this regard was found among ministers earning less than \$5,000 a year or those earning more than \$5,000.

Another area of financial concern was that of housing after retirement. Eighty per cent of the ministers said their churches had no provision for any. In reporting on living expenses, the ministers indicated some improvement in the past four years. They are now a problem for 39 per cent of the ministers, compared with 44 in 1958.

But on the specific question of allowances for books and periodicals by their congregations, the ministers indicated they are worse off now than they were in 1958. Four years ago, 77 per cent of the ministers indicated their allowance for books and periodicals was inadequate or non-existent. In 1962, this has risen to 92 per cent.

Forty-eight per cent of the replying ministers said their car allowances were inadequate or non-existent. Nearly one-third (31.2 per cent) said they have no allowance for car expenses.

Nearly half of the replying ministers (49.4 per cent) said that they have inadequate allowance or no allowance for attending conferences. The percentage indicating no allowance at all for this purpose was 37 per cent.

Five questions were asked about church office staff and church office equipment. More than half of the replying ministers said their church office staff is too small. This was

true of ministers of congregations in all three budget categories — under \$15,000; between \$15,000 and \$29,000, and \$30,000 and over.

Church office equipment was rated as poor and inadequate by nearly half of the replying ministers. Less than a fourth said their church office equipment is good and efficient.

The number of ministers who consider that denominational meetings and affairs take too much of their time has risen from 14 per cent in 1958 to 26.9 per cent in 1962.

The percentage of ministers who say visiting the sick and shut-ins takes too much of their time has gone down from 29 per cent in 1958 to 18.7 per cent in 1962.

Similarly, only 18.2 per cent of the replying ministers say today that youth work takes too much time, whereas 27 per cent said so four years ago.

Besides study and prayer, many ministers (more than 20 per cent) say they have too little time for counseling.

GRANT'S POPULAR BOOK NOW IN BRAILLE

★ Basic Christian Beliefs, by Frederick C. Grant, a study book written for the women of the Methodist Church, has recently been translated into Braille, for use by the blind. The translation was made by Mrs. M. N. Levey of Toledo, a member of the Collingwood Avenue Temple, as part of the program of interfaith friendship and goodwill undertaken by the Temple Sisterhood. A copy of the volume is now on exhibit at the Interchurch Center, Riverside Drive and 120th Street, New York.

The study book is in wide use outside as well as within the Methodist Church; almost 200,000 copies are in circulation, and there are permanent editions, cloth-bound, in both the United States and Great Britain.

EDITORIALS

Karl Barth and Prisons

KARL BARTH worked up a good mad — which we liked — following a visit to a midwestern prison over what he called “inhuman conditions.” Indeed he felt so strongly about it that it did not require questions from reporters at press conferences in Chicago, New York and Washington for him to explode, as we reported in our news pages in a couple of our May issues.

Knowing that one swallow does not make a spring, the Rev. E. Frederick Proelss, chaplain at Rikers Island, New York City, went to Princeton where the noted theologian was lecturing, to invite him to the institution where he was given an unannounced four-hour tour by the chaplain and Mrs. Anna M. Kross, New York City’s Commissioner of Corrections.

The story of that visit, written by Frederick H. Sontag, will be featured in our next issue, together with pictures. It is announced here because we believe that it is an unusually significant story and we want to give readers an opportunity to order copies in advance. And there is time since we go on an every-other-week schedule for the summer with this present number. Barth’s visit to Rikers Island will therefore be in the June 28 number, so that you have until June 20 to order — just a note to the Witness, Tunkhannock, Pa., telling us the number wanted.

What too often happens, with us and we are sure all publishers, is that people — whatever we say about it in advance—wait until they have read an article before ordering copies. It is then too late as we have often pointed out — we just can’t afford over-runs in anticipation of later orders. To illustrate: the May 10 number had articles by Donald S. Frey of Evanston, Illinois —now on the staff at 281 as you read here last week — and the Dean of Canterbury, on Can a Christian Be a Communist? We had phone calls from as far off as Arizona asking for copies and we have many dimes and quarters fastened to notes with sticker tape which we can only return

with a note; “Sorry, there are no more copies of May 10th.”

The story of Karl Barth’s visit to Rikers Island is good. A dime now will bring you an extra copy; a dollar will bring you ten.

NOW we put in caps to underline that it means not later than June 20. Thanks.

One Way Tickets North

THE WHITE CITIZENS’ COUNCILS have a campaign going to lure Negroes away from their established homes in the south by bribes of one way tickets north.

This happens in a nation that takes pride in calling itself a liberal, capitalist democracy. Human beings are treated as if they were cattle.

Cynical and spiteful men are responsible for the circulation of handbills in southern communities to Negroes, offering free transportation plus five dollars to those willing to migrate north. A national organization working for racial justice has called this latest stunt by southern bigots “a hypocritical effort to gain cheap publicity”.

Certainly every citizen in this country has the right to move from one place to another to improve his standard of life. Negroes have come north for this very reason. But it should always be remembered that the exercise of this right is up to the individual. It is his choice to stay where he is or move elsewhere.

Not so many years ago, human beings were shipped from one part of Europe to another in box cars. Railway schedules were set up to regulate the traffic. The operation was called “resettlement”. Sometimes the human cargo was slated for liquidation, and the innocent term devised for this fate was “special treatment”.

We have not come to that, thank God. Yet, when a state legislature promises to appropriate funds to make it possible to ship citizens out of their homes one begins to wonder whether it might some day happen here.

DISCIPLES OF A LOSING CAUSE

By William A. Yon

Director of Youth Work, Diocese of North Carolina

IF THE CHURCH HAS LOST ITS IN-
FLUENCE WHAT IS THE REASON
AND WHAT CAN BE DONE ABOUT IT?
HERE IS AN ANSWER ADDRESSED
PARTICULARLY TO YOUNG PEOPLE

DR. HENRY STEELE COMAGER, an historian of some note, wrote in 1960 an article for the New York Times magazine in which he analyzed the major influences on our social order between then and the year 2000. Dr. Comager dealt with the influence of economics, patterns of social change, urbanization, industrialization, international relationships, political, racial, and cultural forces.

He made no mention whatever of any religious influence — either from the Church or from Christian doctrine.

A clergyman wrote a letter to the editor which appeared in a subsequent edition, taking Dr. Comager to task for overlooking the influence of religion.

Dr. Comager wrote a reply to his critic in which he said: "I did not overlook religious influences. I looked in vain. To my own despair, I find no evidence of any influence emanating from either the Church or theology which will have any significant effect."

And you know, I think he's right. I don't like it. I don't think Dr. Comager likes it. But I think he's right.

Now since I am engaged full-time in youth work, and since the period between now and 2000 is roughly the period during which the young people with whom I work will qualify for social security, this is a matter of great concern to me. I am concerned to find out what it has to say to us about the nature of our ministry to youth — what it is and what it ought to be.

BUT FIRST A QUESTION: Why has the Church lost its influence? Well, it has been said that

there are two appropriate responses to the Christian religion and one inappropriate response. One of the appropriate responses is to believe the Christian faith with all your heart and let it shape and direct every aspect of your living. The New Testament tells of some who responded in just that way.

The other appropriate response is to fight with everything you've got to stamp it out, as you would an intruder in your home who threatens the peace and security of your family. The New Testament also tells of some who responded in that way.

Now both of these responses to the Christian religion are appropriate, because they both understand that Christianity is a radically comprehensive view of life that proclaims that Jesus Christ is the lord of all of life, and not only of the spruced up, shined up Sunday religious slice of life.

But there is also an inappropriate response. And that is to accept the Christian religion, and then tuck it away in its Sunday corner where it can have nothing whatever to do with any of the real live issues of human existence. This is an inappropriate response because it fails utterly to understand what the Christian religion is all about.

Now the nub of the problem today — in what has been called a post-Christian era — is that the one inappropriate response to the Christian religion has become the normal response, the expected, accepted response.

To put the matter more accurately, it must be said that what I have called an inappropriate

response to the Christian religion is not a response to the Christian religion at all, but simply a matter of adjustment to the dominant group in society.

You don't believe that this is really the case? Listen to this composite interview between a college chaplain and some of his students:

Q. What is the purpose of education?

A. To enable the student to adjust to the group and gain emotional security.

Q. But to what group should the student be trained to adjust?

A. To the dominant group in this country.

Q. And what does it want?

A. A high standard of living.

Q. Is this good?

A. Obviously, since the group wants it.

Q. Is communism good?

A. Not in this country, since we don't think it is. It is good for the Russians, since they believe in it.

Q. Is science true?

A. Yes, since it raises the standard of living, which the group believes in.

Q. Should Latin be taught in high school?

A. I don't think so, since it doesn't give me emotional security nor does it help raise the standard of living . . .

Q. Do you believe in God?

A. Oh, yes.

Q. Why?

A. Because it bolsters my emotional security.

Q. What is God like?

A. Whatever you believe he is like, if you believe strongly.

Q. Do you believe in the Trinity?

A. Oh, yes.

Q. Why?

A. I was brought up in a group that did.

Q. Is the Trinity a true view of God?

A. Yes, because my group believes in it.

Q. Is Buddhism true?

A. Oh, yes, but not for us, but it is if people believe in it, for them.

Q. If your group believed in Buddhism, would it be true?

A. Of course, for us, if we believed.

Q. Would it be objectively true?

A. Huh?

Q. Is Luther's view of grace correct?

A. It was for him.

Q. Is it objectively true; would it be true if no one believed in it?

A. Are you trying to destroy my faith?

What we have called an inappropriate response to the Christian religion, is really not a response to Christianity at all, but a matter of adjustment to the dominant group in our society, which incidentally calls itself Christian. Little wonder that the Church has lost its ability to influence the social order; Churchmen are too busy adjusting to the social order.

Quo Vadis?

WELL, WHERE DO WE GO FROM HERE? Is the Church doomed to a future of increasing irrelevance, as Dr. Comager predicts? Or by some heroic resolution and renewed dedication can we hope to give him the lie, and reclaim for our religion a place of significance in the shaping of history?

Actually, I think the decision that confronts you and me — for we are the Church — is not based on what the crystal ball says about the future. I don't believe St. Paul sat down at the conference table with the other wheels at Jerusalem and said: "Now listen, fellows, I believe that if we really put our minds to it, if we really get organized, we can spread the gospel throughout the world in the next twenty years."

The thing that moved that band of men out to proclaim the gospel was not some consumer researcher's prediction about the potential market. The thing that moved them out was the truth and reality of the gospel itself. They believed the gospel was the truth about the world, about life, about themselves, about all men. They made only one decision really, and that was to be faithful to the truth today, in the midst of today's opportunities and challenges. And to be faithful tomorrow and the next day.

The outcome of their faith was that the gospel was preached and received throughout the world, but this was not an outcome that was predictable in advance.

Where do we go from here? I'll make a guess. I believe that history is driving us toward the point where we will have to make one of the two appropriate responses to the Christian religion. There will soon be no point in accepting the faith only to ignore it.

This is already the case in a large part of the world. The Bishop of Hanover made a visit to the Communist sector of Germany, where he

addressed a group of Christian students. Quite permissible, you know, as long as they keep it indoors and don't let it influence any of the real live issues of human life. As the Bishop left the auditorium, a mob of 2,000 Christian students surrounded his car and began singing some of the great Christian hymns. The Bishop realized the danger to which they were exposing themselves by this public display, and he called aside one of the student leaders, and asked him if this was wise. The student replied: "Tomorrow we may pay for what we do today. But today we must sing."

History is driving the youth of that land and many others to the point where they must decide either to believe the Christian faith and give it all they've got, or stamp it out as a threat to their way of life. There is no point whatever in those places in accepting the Christian faith only to ignore its implications for human life. It would be a pleasant self-deception for us to believe that we need not face such a decision. But there is mounting evidence that history is driving the youth of our own land in the same direction.

What Must We Do?

WHAT MUST WE DO? How can we equip our youth to face this decision with a full awareness of the possible consequences?

There are several clues, I think, to what we must do — four, which I would like to mention briefly.

First, our young people must be confronted with the truth of the gospel, and must be invited to a serious consideration of the implications of the gospel for all of life. Serious study — but this is a far cry from what we have generally dignified by the name "study" in our youth groups. In this post-Christian era, Charles Shulz is perhaps the only theologian who gets a popular hearing. You don't recognize the name? Yes, you do. You just didn't expect to hear it from the pulpit. He is the author of *Peanuts*.

He has also done a series of cartoons on Church youth. One of them has the youth group program chairman standing next to a boy who is more than half covered with a witch doctor's head-dress. The program chairman says: "Wally Nelson will now lead us in a discussion entitled: 'It doesn't matter what you believe, just so you believe something.'"

This might make a good introduction to our youth groups' annual series comparing what the

other churches up and down the street believe. But sometime, some place, we've got to decide what is true, and no catalogue of divergent opinions can substitute for this decision.

A second clue to what we must do is to extend to young people in the Church opportunities for significant service. Significant service, if you please. Charles Shulz again. Boy and girl standing side by side. Boy speaks: "See that new church over there? I helped fix the flat tire on the truck that hauled the paper for the paper sale that paid for the wood that they used to build the front steps."

And that is about as close to the central life of a serving Church as we have permitted young people to get. Give them something to do that doesn't really matter, so nobody will be inconvenienced if they fail. Significant service.

The third clue: young Churchmen must be helped to discover what it means to participate in the holy fellowship which is the Body of Christ. "See how these Christians love one another", said the world of the early Church. And what do we offer: Shulz gives us a picture. Boy and girl talking together, another boy passing some distance away. Boy says to girl: "Strange thing with Alfred . . . first we involved him in youth fellowship, then we involved him in men's Brotherhood, then we involved him in Sunday School visitation . . . Finally, we involved him right out of the Church."

Youth looks to the Church and asks: "Is this a place where I can be a member and still be myself." And the Church too often has no reply but: "Give 'em a job if you want to get them interested."

Finally, the Church must be itself as it confronts the young person. And this means that it must find its center in its corporate worship. Study, fellowship, service — coming to a point of focus as the Body of Christ assembles to receive the Body and Blood of Christ. The Body of Christ, finding a new motive and incentive for its study, fellowship, and service, as it moves out from its corporate worship.

What must we do to equip young people to face the crucial decision which awaits them? Study, service, fellowship, worship — the same old four. But serious study, searching out the truth of the gospel for life. Significant service, fully joined to the life of a serving Church. Fellowship of love and concern. With worship at the center, not out on the edge somewhere as

something to be endured to qualify for the Standard League Award.

Will This Bring Success?

DO THESE THINGS and you will have a successful youth group? Well, I wish I could promise that with some conviction, but I can't. I'm not sure that such a program would result in success as we are accustomed to measuring success. But I'm not sure that even that matters.

Michel Wagner, secretary of the European Ecumenical Youth Assembly, visited our country in the summer of 1959. He sent back his observations of the American Church's youth program and this is a part of what he said: "Being successful should not be a standard for Church life. It always surprised me to hear in the Church this word 'being successful', which is a typical American expression. I do not think this word and its meaning are biblical. The search for success should not determine the life of the Church. It is true that man was given the order to subdue the creation . . . But that does not mean that the Church should expect to be more successful than her Saviour."

One must wonder if it was not this concern for success that governed Peter's behaviour on the night of Jesus' trial. "The world is a mess. This man might have made a difference, but now he will surely die. What point can there be in exposing myself to danger in supporting a lost cause?" Perhaps he made the damnable mistake of asking: "Will it work?" instead of "Is it true?"

Churchmen, young Churchmen, the Christian cause may well be a lost cause. To participate fully in that cause may expose you to increasing danger as the years go by. There is really very little to be said for exposing yourself to danger for the sake of a lost cause — unless, perhaps, that cause is truth's cause.

God loves you. He gave his Son to die for you. God bids you to love one another, as he has loved you, and this means all men, whom he loves no less than you.

Just as God was not content to love you without expressing that love outwardly, visibly, in a person, his own Son — he bids you not to be content to love one another without expressing that love outwardly, visibly, in personal encounter, in the pattern of social relationships in the Church and in the whole shape of the social order.

That is the gospel. That is what the Christian religion is all about. And it is the truth about who we are and why we are here and what life means. Now it may not affect one decision of congress in the next forty years, nor influence the judgment of one diplomat. But it's no less the truth for that.

So look at it carefully. Decide whether it is the truth or a lie. If it is a lie, reject it utterly before it gets you in trouble. If it is the truth, then believe it with all your heart, and follow where it leads.

And now I give you a text from the third chapter of the Book of Revelation, the only preachable text in that book, so far as I know, but a word for you and for me in this post-Christian year of our Lord 1962: "To the angel of the Church in Laodicea, write these words . . . I know your works: you are neither hot nor cold. Would that you were cold or hot. So because you are lukewarm and neither cold nor hot, I will spew you out of my mouth."

William Faber once said: "There are sacraments for sin; for lukewarmness, none."

Never Tease a Dinosaur

By Corwin C. Roach

Director of School of Religion, Fargo, N. D.

LOOKING OVER A LIST of the new books, I came across one with the arresting title, "Never Tease a Dinosaur". I do not know what the book is about. My first reaction on seeing the title was to question its relevancy. How can you tease a dinosaur? As far as I know the dinosaur is even more extinct than the dodo. It disappeared from the surface of the earth more years ago than I can count. Accordingly the advice to leave dinosaurs strictly to their own devices, while eminently sensible, does seem beside the point.

And then I wondered. May it not be as dangerous to tease a dead dinosaur as a live one? I thought of the way Christians have acted through the centuries. How often well-meaning people have bothered about issues which were already dead as a door nail — or a dinosaur. In the days of St. Paul the officials were concerned about keeping the Jewish law. In the very days when Islam began its world-wide conquest, the East and the West were splitting over such dinosaur bones as fasting on Saturday and using

dairy products in Lent. The Puritans had a few special bones of their own to rattle in the way of Sabbath legislation.

But we may have a few pet dinosaurs that we like to tease. Some of the questions which keep on bobbing up in our Church press (not the Witness of course) or take up time at our convocations and conventions belong here. I will not make any suggestions. Each one of us can draw up his own list.

This is the danger, however. While we are concerned with dead dinosaurs, some of these live

monsters we are neglecting may sneak up and bite us. The story is told, I cannot vouch for its historicity, that at the very moment the Russian Revolution was breaking out, the Church officials were absorbed in a debate about the cut and color of the vestments. The Church is often accused of answering questions no one is asking. This is to tease a dead dinosaur.

It is bad to tease any animal but playing with a dead one can be worse than touching one alive. I guess that I shall get a copy of that book after all.

WHAT IS A CHRISTIAN?

By Kenneth Clarke

Rector of St. Thomas, Cincinnati, Ohio

IN ONE OF THE SESSIONS of the inquirers classes, which are conducted at least once a year in our parish, we inevitably come face to face with the question: What is a Christian? Our approach is to first let the class wrestle with the problem themselves. This we do by having them discuss the following statement found in the Journey Into Faith Series: "My father didn't believe in organized religion and going to church and all that but he was a real Christian." Agree? Disagree? The majority nearly always find themselves in agreement and here are some of the things they say to substantiate their position:

Some people can go to church and still not be good Christians.

There are some who find themselves and God in the things he created. They derive more from this than going to church.

You can be a good Christian by reading the Bible, doing good works and serving on such things as the community chest.

As long as you are striving to be compassionate and humble you don't need the church.

The father was a good Christian because he believed in man and man's ability to achieve goodness and finally a question:

Did Christ require binding together?

Well, that's a pretty long list, but now let us consider a brief statement made by Paul, the Apostle, in 1 Cor 12:27. "—Ye are the body of Christ and individually members of it."

It is quite apparent from the rest of his writing that St. Paul was not simply speaking metaphorically here. He was instead describing as

exactly as he knew how what the true nature of the Church is. And if his description had not been accurate and in accord with the thinking of the other Apostles, we would not have it as part of the scriptures today. I propose, then, that we take a closer look at some of the ideas expressed by the inquirers' group in the light of St. Paul's concept of the Church as the body of Christ.

In the first place, it is clear that we did not make our own bodies, and St. Paul wanted to make it equally plain that the Church is not our doing either. To make our point, we have to go back into the Old Testament period, for after all, we have to know something about the roots if we are going to study the tree. The Church begins, then, with God's choosing the Israelites to be his "peculiar" people. He chose them to be a "holy nation" — a "holy people" and their holiness did not stem from their special merit but from God's election. Indeed they were in many ways a most unlikely lot. Their stiff-necked, grumbling and backsliding ways are now a matter of record. All this once led some wag to the remark: "How odd of God to chose the Jews". But be that as it may, the fact is they were his choice, and this not for their own benefit but for the intended benefit of all mankind. The one thread which runs through the whole Old Testament and which Jews even to this day maintain is this stubborn notion of being "a chosen people".

Chosen People

THE EFFECT OF THIS on their history is everywhere apparent. For a long time they refused

to have a king such as other people, for they maintained God was their king. And even when, out of practical necessity, they did submit to having a king, they did not relinquish the idea that in reality they were a theocracy — a nation ruled directly by God. That this was no mere sentimental notion, indulged in in much the same way as the British indulge in monarchy today, can be seen from the influence that both the law and the prophets had on the nation in spite of their having an earthly king.

There was no secular law as we know it today, for the secular and religious law were one and the same for the Jew. And even though the prophets were often voices crying in the wilderness, they were voices which could not be silenced. Of course, if they had really been heard Israel's destiny would have been different, for men like Isaiah and Jeremiah continually strove to recall the nation to its true vocation. They tried to show the people that what God was to them is what he wished to be to all nations. And in the final analysis it was Israel's failure to accept her vocation and not her moral failures which caused her rejection. Because they acted as if they had been chosen for status instead of for service, God sent his Messiah to finish the work he had begun in them.

The question was asked by the inquirers' group, did Christ require binding together? One of his first acts was to be baptized and thus identify himself with the remnant within Israel which saw the necessity of repentance and reform. Then he himself chose twelve disciples. Why twelve? Plainly because these twelve were to become the nucleus of the New Israel — the successors of the twelve tribes. And when he began preaching, his first message was: the Kingdom of heaven is at hand. His parables are all parables of the kingdom. Later on he said "Abide in me, and I in you. As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in me."

How can one abide in him except by being part of the fellowship which was established to continue his work? Did he not say on the night before he was betrayed: "Do this in remembrance of me," and was any act ever more intimately bound-up with the common life of man that this one which he commanded? What all this says to me, is that we, too, have been chosen. Most of us, as a matter of fact, were baptized as infants. We didn't have any more to say about it than we did about being born. Personally I rejoice in this,

for it removes completely the false notion that we could ever adequately prepare ourselves for such an event. In his epistle to the Ephesians St. Paul points out that none of this is accidental. "He chose us", he says, "in him before the foundation of the world".

Look again now, if you will, at some of the statements which came out of inquirers sessions. "The father was a good Christian because he has faith in man and man's capacity to achieve goodness". Such a comment reflects a total misunderstanding of the whole process of God's revelation as it is found in both the old and the new covenants, as does also the suggestion that one can be a good Christian simply by reading the Bible for ones' self and engaging in good works. Plainly, being a Christian apart from membership in the holy community is a contradiction in terms.

Being a Good Christian

THE SECOND PARALLEL between our bodies and the Church is that both are made up of many members of varying strength and usefulness. Our inquirers' group said: Some people can go to Church and even be pillars of it yet not be good Christians. I couldn't agree more, but what these nice people didn't understand and what so many today don't understand is that our status as a Christian or a non-Christian is not determined by our moral achievements or lack of the same.

When the inquirers' group spoke of being a good Christian, I am sure that what they meant by this is a person who lives a good life. Now the continual and willful commission of sins without repentance and amendment of life places a man in grave danger, but it does not change the fact that he is a Christian. It does not change this, because being a Christian depends on the acceptance of one Lord, one faith and one baptism.

As long as man does not deny his profession, he is still a Christian. He may be a liar, a cheat, and a nasty, two-faced hypocrite who is a continual scandal to the Church, but none of this can rob him of the name Christian until he himself rejects the validity of God's claim on him in Christ. In this sense, being a Christian is akin to following a rule of life. I may, for instance, have a rule to enter my closet every morning at eight thirty for prayer. Some mornings I may sleep too long, get involved in conversation, reading the morning paper or any number of other things, but I do not reject the rule itself until I

give up the premise on which it is based—namely: that I owe God some time which is given exclusively to him.

It is interesting and quite significant that the early Churches' problem was the exact opposite of what we face today. St. Paul had to continually remind his converts of the moral fruits which should accompany a profession of faith in Christ and incorporation into his body, the Church.

Superficial Morality

TODAY WE HAVE TO REMIND PEOPLE that the moral fruits are just that and not the vine itself. Actually, the situation wouldn't be so bad if the moral fruits which people are continually identifying with the faith were really significant, but they are not. When we take a hard look at what people mean by a good Christian we find that their Christian man is little more than a nice guy with a halo. The halo isn't too hard to come by either if one will simply let it be known that he reads the Bible once in awhile (doesn't believe all those fairy tales though) collects for the community chest and lives by the golden rule.

Thus the net affect of the usurpation of a faith relationship with God in Christ by an ethic is the emasculation of the ethic itself. This has led, as Dr. Roy Eckhardt says in his book "20th Century American Piety", to our thinking that sin can be reduced to a moral problem that can be taken care of through the proper nurture in American spiritual values. It is precisely this inane notion that the Church is nothing more than a voluntary society of like-minded, nice people which is robbing it of its power today. Jerome Ellison, a member of A. A., in his book entitled "Report to the Creator" says "The relief of being accepted can never be known by one who never thought himself unaccepted. I hear of good Christian men and women belonging to fine old church families. There were no good Christians in the early Church, only sinners—Today the last place where one can be candid about one's faults is in Church. In a bar, yes; in a Church, No; I've tried both places"

What our superficial moralism has done is to keep the truth about us from ourselves and to prevent dying men, who at least know their real condition, from receiving the saving gospel they so desperately need. Don't talk to me about being a good Christian by leading a good life. That's not Christianity. It is 20th century heretical

nonsense. There is only one way to be a Christian and that is to be bound together with others in a fellowship which is indwelt by his Holy Spirit — a fellowship which we are privileged to enjoy not because of our merit but because of his grace and one which continues not on the basis of moral perfection but by the continued repetition of the process of reconciliation within and without.

It makes no more sense to cast off the body of the Church or to treat it as incidental than to endeavor to escape out of the skin which covers us. The outward form of the Church, like our bodies, is often misused or over-emphasized, but still it, too, is essential. Until we are clothed anew with our spiritual bodies, we will always have to have such outward signs as creeds, sacraments, clergy, liturgy and probably even buildings, but they are not to be confused with the inner life they are intended to express.

To ignore the body of the Church because of its failings is like refusing to live in your own body when it is sick. It denies both you and the body the chance of getting well. Suicide is not the answer, for all evidence to the contrary notwithstanding, the head of the body of the Church is Christ, our Lord. He is working in it and through it even now, and he is calling each and everyone of us to perform our proper functions as an individual member.

Pointers For Parsons

By Robert Miller

Priest of Campton, N. H.

ANYONE WHO READS the gospels without prejudice can hardly doubt that Jesus came to tell the good news, and the good news was the word that the kingdom of God was at hand. Satan would be overthrown.

Most people would accept this, merely remarking that it is taking longer than the disciples expected. What they find hard to believe is that Jesus cast out demons and healed the sick and cured the lepers and raised the dead. We were talking about this at the deanery meeting.

"Our age does not talk in terms of demon possession," remarked Gilbert. "Neurotic, psychopathic, yes, but demons, no. So some apologists would interpret the miracles in terms of psy-

chiatry. Some will admit of such an interpretation but others will not."

"I call these explanations rationalizations," said Fr. Timmons. "For instance, the feeding of the five thousand is explained as merely a sharing of food by those who had it. Or as a sort of token Messianic banquet. I am sure the four gospels do not so regard it."

"But we cannot readily accept the miraculous," declared Stoddard. "We feel everything must be rationally accounted for if we are to believe it."

"If we really had the mind of Jesus," said Buffers, "if we were sinless, if we did the will of God as he did, might we not display powers that would seem miraculous to our blinded eyes?"

"You mean," asked the Dean, "that we cannot estimate the power of a sanctified personality?"

"Yes," declared Buffers firmly. "I've sometimes thought that modern medicine is doing greater works than Jesus did, but we do not think of it as miraculous. At least, I do, but most people don't. Look at the great strides we have made in dealing with plague and pestilence."

"But that is only because we work with nature," argued Stoddard.

"Didn't Jesus work with nature?" asked Buffers.

Nobody answered, so Buffers went on.

"Jesus did mighty works; Jesus spoke with authority. When John the Baptist sent from prison to ask if he was he who should come Jesus pointed to his works. They were the evidence. I know that many persons feel awkward when they talk about miracles and almost apologize for them, and some explain them away. But what is the use of boggling at miracles if you believe a creed that calls Christ 'very God of very God' or that insists that Jesus did rise from the dead?"

"But can we take the gospel stories literally?" asked Stoddard. "Walking on the water, turning water into wine, and so on. Hadn't we better accept only what admits of a rational explanation and put the rest down to natural exaggeration?"

The Dean spoke quite sharply.

"How rational is the explanation? How much does it explain. The longer I follow after Jesus the more I feel he is beyond explanation. It is hard enough to 'explain' any man but when we try to explain Jesus, well . . . !"

"I think that is true," I said. "When I start with the Virgin Birth or the Resurrection I get nowhere. When I ask myself if Jesus could really feed the five thousand with five loaves and two fishes I want to cry out, 'impossible.' But

when I simply think about him I feel that Peter was right, that Paul and John were right, that the Church has been right and is right."

"Then you wouldn't rewrite the creed in modern terms?" asked Stoddard.

"No," I answered. "I like it the way it is. It seems to me that the creed is the answer of the Church to Jesus' question, 'Whom do ye say that I am?' It is an answer that involves miracle. It involves the revelation of God to men, and I think that the divine revelation means encountering Christ."

"Oh, I agree," cried Stoddard. "But does it have to be miraculous?"

"I think," said Fr. Timmons, gently, "that any encounter with Christ is miraculous. I feel sure that the great saints would be with me there. If it seems ordinary to the ordinary man it is because he is ordinary, and Christ meets him in the ordinary way."

"But I only want everything to be explained," pleaded Stoddard.

Talking It Over

By W. B. Spofford Sr.

ONE OF THE PROBLEMS of a make-up man is what to leave out and what to put in. This week for instance we have no book reviews, which we know people want. Then too we have no Backfire, though there are several timely letters in the hopper.

One is from our old friend, Wilbur Caswell, who is referring to Mrs. Grant's recent article on Church homes and her objection to wrong names for them, wants us to tell her that there used to be one near Union Seminary that had over the door: "Institute for Indigent Females."

Another friend of this paper, Alfred Goss of San Mateo, Calif., writes: "I hope that sometime the Witness will have some articles on the beliefs of early Christians as revealed by archeological discoveries all around the Mediterranean basin, particularly in the Roman catacombs. The truth is a far different and far more wonderful story than that of the patristic historians. The faith that the early Christians had is sorely needed in our world of today. To understand that faith, we need to know the truth about their beliefs and way of life. Pliny's letter to Trajan (XCVII in the Harvard Classics) should be familiar to every Christian. Written by a pagan, it is a moving testimony of the strength of early Christian faith."

OVER A MILLION FOR CDSP

★ Bishop Sumner Walters of San Joaquin, president of the board of trustees of the Church Divinity School of the Pacific, announced at its commencement that the development fund had passed the million dollar mark.

An additional three million is sought in order to build a school capable of handling 250 students.

Presiding Bishop Arthur Lichtenberger was the principle speaker at commencement when 42 men were graduated.

Honorary doctorates were conferred on the Presiding Bishop; James B. Pritchard, who is leaving the seminary to take a position at the University of Pennsylvania; Robert Rodenmayer, also leaving the school to join the staff of the National Council; Charles S. Neville, rector of the Good Samaritan, Corvallis, Oregon; Henry M. Shires, professor at Episcopal Theological School and Lesley Wilder Jr., rector of St. Matthew's, San Mateo, Calif.

Bishop Walters presented the awards and then, much to his surprise, was himself awarded a doctorate.

BISHOP KELLOGG HITS DISCRIMINATION

★ Bishop Hamilton Kellogg told the convention of Minnesota that incidents of discrimination experienced by diplomats from African nations in Washington, D.C. is deplorable.

"The truth that all men are

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created equal has yet apparently not been learned in the capital of the nation that so proudly holds aloft the torch of democracy and freedom for the rest of the world to follow," he observed.

"This is not something the Communists did to us. We have done it to ourselves in our own capital city of Washington. It is possible that we concern ourselves too much with far places and outer space and too little with near places and inner space. It is the duty of Christians to be tolerant. Why aren't we? . . ."

The convention adopted a resolution calling on Episcopalians to take the initiative in breaking down all barriers based on race, religion or national origin, as requirements for residence in the community or membership in parishes.

Another resolution urged Episcopalians to take a more active part in state and local councils of churches and ministerial alliances; to initiate co-operative activity where none exists, and to engage in cooperation and discussion with other religious bodies.

REDEDICATE CATHEDRAL IN ST. LOUIS

★ The renovated and restored Christ Church Cathedral, St. Louis, was rededicated on May

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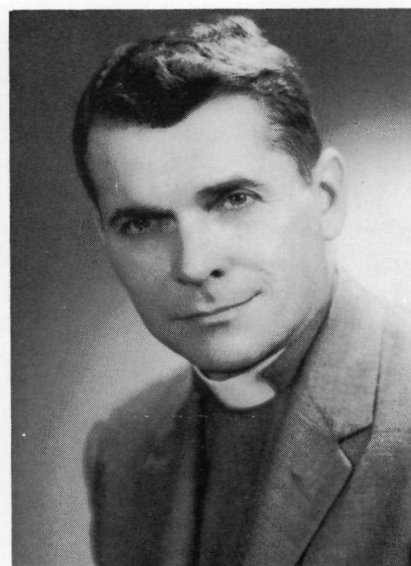
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The Rev. William R. McKean, D.D.,

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Dean Ned Cole

13. Officiating were Dean Ned Cole, the Cathedral clergy, Senior Warden Charles Nagel, Architect Frederick Dunn, and Archdeacon Charles F. Rehkopf representing Bishop George L. Cadigan.

Restoration and renovation was effected during the past year at a cost of nearly \$300,000, most of this coming from funds raised by the diocese through the advance fund.

Also dedicated was the rebuilt chapel and its nearly one hundred needlepoint kneelers, the work of many hands of women in the diocese. All of these

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kneelers are memorials and every congregation in the diocese is represented with one or more. The chapel was entirely rebuilt, using only the walls of the Mary Bofinger Chapel erected in 1894. Rebuilding was done in memory of Mr. and Mrs. John F. Shepley by their children.

On display at the time of the dedication was a new portrait of Presiding Bishop Lichtenberger.

CHURCH LEADERS PROTEST SOUTH AFRICAN BILL

★ More than 2,000 persons of all races taking part in a protest meeting against the general laws amendment bill, also known as the sabotage bill, heard the Very Rev. E. L. King, Anglican Dean of Capetown, denounce the "sinister implications of this measure, which is placarded before the world as typical of South Africa."

The bill, which has already created a widespread outcry in both Anglican and Roman Catholic circles, gives the government extraordinary powers to handle "emergency" situations.

"An irritating habit of the present government is that of labelling all its opposition as Communist," King declared, adding, amidst laughter: "We protest against this persistent confusion of Almighty God with Karl Marx."

However, he said, "we take heart in the knowledge that over nine-tenths of the Christian world is behind us in the struggle against unjust laws."

Also speaking at the meeting was Archdeacon C. T. Wood of Capetown, who said, "I speak on behalf of the 4,000,000 Christians of this country who wish to protest against this bill."

"The truth is," he declared, "that we don't trust the present government. We have seen the grave abuse of the suppression of communism act. We have

seen a bishop deported, a woman missionary given solitary confinement, and a priest detained for three months for daring to express Christian compassion. We feel the powers presently given (to the government) are a grievous threat. I give assurance that the voice of certain South African Churches won't be silenced whenever the rule of law or the rights of Christians are threatened."

The meeting was held in a

Capetown hall after the city council had banned a protest march through the streets and a government ban on open-air meetings subsequently invoked by the municipal authorities.

BISHOP HIGLEY GIVES HOBART ADDRESS

★ Bishop Walter M. Higley of Central New York gave the baccalaureate address at the commencement of Hobart and William Smith Colleges on June 10th.

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ALFRED PRICE CONDUCTS HEALING MISSION

★ Anglican officials estimated that 7,200 persons attended five services of a healing mission conducted by the Rev. Alfred Price of Philadelphia at St. Paul's Church, Toronto.

More than 2,000 flocked to the altar for the laying on of hands by Dr. Price, Canon R. P. Dann, St. Paul's rector, and others in a team of priests.

Dr. Price, rector of St. Stephen's Church in Philadelphia, is warden of the international Order of St. Luke the Physician, an interdenominational organization stressing Christian healing.

Among those who came to the altar were crippled children in wheelchairs, a group of Salvation Army women, "beatniks" and fashionably dressed persons.

In his sermons, Dr. Price listed several methods of avoiding illnesses. He warned against an excess of alcohol and against social diseases and told the congregations to keep physically fit.

"There is no such thing as an incurable disease," Price said. "There are only incurable people."

After the mission, Canon Dann said Price had expressed amazement at the huge attendances. At first he feared people had come seeking sensation or miracle cures. However, there were no demonstrations of any kind in the church that is regarded by many as the most fashionable of its denomination in Canada.

AWARDS GRANTED BY MUSIC COLLEGE

★ Six \$1,500 fellowship awards have been granted by Washington Cathedral's College of Church Musicians for the 1962-63 academic year, Dean Francis B. Sayre, Jr. has announced.

Selected by the admissions committee for "obvious and exceptional talent for church music as a vocation," are: Charles C. Bradley, Jr., Batavia, N. Y.; John E. Cooper, Chula Vista, Calif.; William S. Partidge, Jr., Washington, D. C.; Roger T. Petrich, Grand Forks, N. Dak.; Ronald C. Rice, Cincinnati, Ohio; Beverly A. Ward, Charleston, S. C.

GOING OVERBOARD IN BUILDING

★ Churches are building too many new churches and invest-

ing too much in real estate. That is the opinion of the Rev. Le-land Gartrell who heads the department of church planning and research of the Protestant Council of New York City.

He spoke particularly of suburban areas where he thinks all the denominations will have a lot of white elephants in another 25 years. He cautioned that what is happening to churches in the inner city today may well happen to suburban churches before long.

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& Thurs. 5:30; Fri. MP 8:45, HC 9; Sat.
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Sat. 4-5, 6:30-7:30 & by appt.

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--- People ---

HONORS: —

MARY E. JOHNSTON of Orleton Farms, Ohio, received an honorary doctorate from Kenyon on June 1. Others to be so honored were JOHN M. KRUMM, chaplain at Columbia; ALMON R. PEPPER, director of social relations of the National Council; ALAN S. PATON of South Africa; JAMES RESTON of the New York Times, and A. ALTON WADE of Texas Technological College.

CLERGY CHANGES: —

CHARLES F. PENNIMAN Jr. formerly rector of St. Michael and All Angels, Endicott, N. Y., is now rector of Trinity, in the center city area of Philadelphia.

J. BURTON THOMAS, rector at London, Ontario, becomes rector of the Church of the Heavenly Rest New York, October 1.

FREDERIC M. PEARSE, formerly assistant at Christ Church, Cincinnati, is now rector of Emmanuel, Cleveland.

EUGENE M. CHAPMAN, rector of Trinity, Beaver, Pa., becomes rector of Trinity, Morgantown, W. Va., September 1.

PETER A. GREENFIELD, formerly curate at Christ Church, Pottstown, Pa., is now vicar of the Good Shepherd, Hilltown, Pa.

JOHN A. MAGUIRE, formerly on the faculty at Hobart, is now vicar of St. James, Green Ridge, Pa.

S. TAGART STEELE Jr. is retiring as rector of St. Luke's, Germantown, Pa. on July 31.

J. W. MURCHISON, rector of St. Columba's, Detroit, is to attend a Spanish language school in Costa Rica for eight months and then becomes a missionary at Bananera, Guatemala.

HERBERT BARSALE, formerly in charge of St. Paul's, Chittenango, N. Y. is now on the staff of the research and field division of the National Council.

WESLEY PERSHBACHER, formerly rector of St. Paul's Bad Axe, Mich., is now rector of St. Peter's, Hillsdale, Mich.

J. MORAN HILL, formerly of St. Gabriel's East Detroit, Mich., is now assistant at St. Timothy's, Detroit.

ORDINATIONS: —

NORMAN E. CROCKETT was ordained priest on June 4 at Trinity, Fayetteville, N. Y. by Bishop Higley.

HARRY A. KIRKHAM was ordained priest on May 26 by Bishop McNairy at Christ Church, Crookston, Minn.

NATIONAL COUNCIL OPENS UNITED NATIONS OFFICE

★ The National Council of Churches has opened a UN office which is to be a "working center and symbol" of member Churches. It is temporarily at the Carnegie International Center but will be moved to the UN Church Center when it is completed next year. This building is being built by the Methodists to serve as headquarters for religious groups in their relations with the UN.

Kenneth Maxwell, director of international affairs of the NCC, said that a UN Church representatives group, brought together by the NCC, has been meeting monthly since January to discuss issues which are or should be before the world organization.

"An important part of our UN program will be the development of shared facilities and services for communions with fewer resources who wish to pool their work in international relations," Maxwell said. "We are indeed grateful to the Methodist Church for taking the lead in making such facilities possible."

In addition to office space, the UN Church Center will provide conference and seminar rooms, library, research, and audio-visual facilities and a chapel. There will be orientation briefings for church groups visiting the UN.

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