

The **+** WITNESS

JANUARY 3, 1963

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THREE GENERATIONS OF ARABS

THEY ARE AMONG the millions of people living below subsistence levels. The proper use of the fruits of wealth so as to ease the contrast between abundance and poverty is but one of the problems dealt with by Secretary U Thant

--WORLD FORCES AND ROLE OF UN--

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.

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12:00 noon. Healing Service 6:00
p.m. (Holy Communion, first
Thursdays).

HOLY DAYS: Holy Communion 12:00
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For Christ and His Church

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SERVICES In Leading Churches

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7:30 a.m.; Morning Prayer at noon.
Sunday Services: 8 and 9:30 a.m., Holy
Communion; 11, Morning Prayer and
Sermon; 4 p.m., Service in French;
7:30, Evening Prayer.

Story of the Week

Commons Debate on Church-state Stresses Desire for Unity

★ A strong desire for Christian unity was revealed during a House of Commons debate on the relationship between Parliament and the Church of England.

House members also generally agreed that some reforms of the structure and practices of the Church were necessary, but most opposed the idea of "disestablishment," or severing all ties between the Church and the government.

The debate was prompted by the submission of a motion stating that the majority of Englishmen are Christians, that the Anglican Church is "by law established" and that "the relationship between Parliament and Church shall, in the interests of both, be effectively maintained."

Although the motion was passed without a vote, the main result was that the complex issue of Church and state in England was thoroughly discussed.

This issue has been brought to public attention recently because of proposals to introduce experimental changes in the Book of Common Prayer. The fact that these revisions must be approved by Parliament before they can go into effect has led some churchmen to call for a greater measure of freedom for the Church to govern its own affairs.

Both the Archbishop of Canterbury and the Archbishop of York have written letters to every member of Parliament asking for parliamentary authority to introduce experimental changes into the Prayer Book for a period of seven years.

Iain Macleod, Conservative leader of the House of Commons, noted that the merits of these changes could not be discussed since they had not yet been adopted by the Church governing bodies and would not be before this session of Parliament.

He said the debate in Commons had revealed that the "ordinary members of whatever Church we may belong to are perhaps in front of our leaders in the passionate longing for Christian unity . . ."

Eric Fletcher, a Labor M.P., said the differences in doctrine among various denominations "pale into insignificance" beside the challenges presented to Christianity by atheism, materialism, war, and indifference.

He said the primary task of Commons should be to assist Church groups, including the Anglican Church, that are trying to reform their internal life and also "developing closer relations and sympathetic understanding with other Christian bodies."

A critical note was sounded

by another Labor member, Tom Driberg, who said it sometimes seemed as though the Church were "discussing the trivia of ecclesiastical observance, while the great problems of nuclear war and racial conflict seemed to be ignored by the leaders and spokesmen of the Church."

He said the need for revision of the Book of Common Prayer was generally recognized and that "controlled experiments in liturgical reform" might exert a "reconciling force" between denominations.

Several speakers noted that most parishes in England are engaged in some "illegality" since most use services that deviate from the 1662 form of the Prayer Book which is still the official version. A revised Prayer Book which had been approved by the Church was twice rejected by Parliament in 1927 and 1928.

One Conservative M.P., J.H. Cordle, charged that the proposed experimental changes in the Prayer Book are "more the will of the clergy than of the people" . . .

He implied that some services now in use are closer to those in the Roman Catholic Church than the Church of England.

"Not only are we subjected to bells and smells and bobs and nobs," he said, "but there are times when it is virtually impossible to follow the service in the Prayer Book or even in some special manual."

Cordle also charged that the "religious life of England today owes far more to Dr. Billy

Graham than to many of the (Church of England) bishops."

Arguing in favor of more freedom for the Church, J. C. Ede, a Laborite, said there "should be the opportunity for a living Church to proclaim its message without having to come to a body like that (Parliament) to get permission for the way in which it should do it."

Also calling for a "measure of disestablishment" was Emrys Hughes, a Labor M.P., who said other Church officials besides

the Church of England bishops ought to have the right to sit in the House of Lords.

J. S. W. Arbuthnot, a commissioner of the Church of England and a Conservative M. P., said that although disestablishment might "prove a tonic in some ways, the drawbacks would be infinitely greater. The fact of the Church asking for and being granted disestablishment would be interpreted abroad as Britain, of her own choice, abandoning Christianity."

Limiting of Religious Freedom In Spain Denounced by Jurists

★ The Roman Catholic Church in Spain enjoys freedom of expression and association, but other religions have only a limited freedom of worship, according to a report made public in Madrid by the international commission of jurists.

It said that while the Catholic Church has a "strong position," this is exceptional, since any general exercise of the freedom it possesses "has for years been rendered impossible" by legislation under the Franco regime.

Charges in the 153-page report, entitled "Spain and the rule of Law," were promptly denied by the Spanish government. A dispatch from Madrid said the government had branded it as "another useless bomb in the anti-Spanish campaign," while minister of information Manuel Fraga Iribarne said it was "plagued" with errors.

The international commission of jurists is a non-governmental, non-political organization holding consultative status with the economic and social council of the United Nations. It is

supported by some 40,000 lawyers and judges in about 90 countries.

The catholicity of the Spanish state and the position it bestows on the Catholic Church "inevitably weaken constitutional guarantees of religious freedom," the commission's report declared, adding that "other religions enjoy only a limited freedom of worship."

"Something even more open to criticism," it said, "is that freedom of conscience, meaning that none shall be molested on account of his religious beliefs, is not firmly respected."

The report said ample evidence of the Catholic Church's strong position was provided by its criticism of the state's social policy, and the support given by Catholic organizations to the strike staged by the Asturian miners last April.

"The Church," it said, "did not even hesitate to postulate the act of striking, under certain circumstances, as one of the rights of workers, even though legislation for the protection of the state has equated a strike with a military rebellion."

"The Church's intervention in social policy discussions," the report went on to note, "is based on the encyclical, *Mater et Magistra*. This encyclical, which met with an enormous response in Spain, enables the Church to claim undisturbed propaganda of Catholic social doctrine as part of its apostolate, the free exercise of which was guaranteed by Article 34 of the concordat (between Spain and the Vatican)."

The report stated that there was strong opposition to the Franco regime on the part of many groups, with tendencies ranging from royalism to communism, and this was kept down only through restrictions on freedom of association and expression.

Spain's press, it said, is "completely gagged" and freedom of association is in a "similar predicament."

Even the Falange, the only party permitted, does not enjoy freedom of association, because its organizational arrangements are determined by state decrees and General Franco "resorted to compulsory recruitment of members," according to the report.

It said the proclamation of the "Charter of the Spanish People" in July, 1945 "constituted an attempt to give a democratic appearance to the regime, but the exercise of certain freedoms contained in the charter has been rendered impossible by legislation."

Present Spanish penal legislation serves to protect the state and the regime and contains "numerous offenses constituted by the expression of an opinion," the report said, adding that "it is hardly possible to find a single form of opposition activity which is not threatened by legal sanctions."

Ontario Anglican Bishops Oppose Catholic School Aid Proposal

★ Ontario's Anglican bishops went on record in opposition to a Roman Catholic proposal for tax support to create a parochial, or separate, high school system in the province as well as to receive a bigger share of corporation taxes for all parochial schools.

A separate high school system would cause "a violent disruption" in the public education framework of the province, the Anglican prelates said in a brief to Ontario Premier John Robarts.

It would be "a definite disservice to the community as a whole," it added.

In November, Ontario's Catholic hierarchy appealed to the provincial legislature for tax aid to Catholic secondary education. At present, under Canada's constitution, Catholics are guaranteed their own parochial, or separate school system — grades 1 through 8. Parents specify whether their school taxes are to go for support of parochial or public schools.

The first group to oppose the Catholic bishops' appeal was the United Church of Canada. An editorial in the Canadian Baptist followed. At present The Presbyterian Church of Canada is considering its position.

After weighing the Catholic position, the Anglican bishops, headed by Archbishop W. L. Wright of Algoma, urged Premier Robarts to reject the appeal.

The Anglicans said a large Catholic secondary school system would "definitely and irreparably do violence to the principle of unity in education."

Meantime, Catholic school trustees presented their own brief to Mr. Robarts. It warned

that unless a more equitable tax arrangement was made, the parochial school system would become drastically inadequate.

Supporting the Catholic bishops' brief, the trustees asked for a complete change in school financing to correct "grave inequalities." They urged that Ontario levy a uniform tax and work out a "fairer" distribution of taxes at the local level.

Others Critical

Roman Catholic and Jewish comment has been critical of the bishops' statement.

Rabbi Emeritus Abraham L. Feinberg of Holy Blossom Temple said the Ontario Anglican bishops were advancing the cause of parochialism on one hand, while opposing it on the other.

(In addition to the issue of tax-supported Catholic secondary education, there has been a controversy in Ontario public schools over textbooks and periods of admittedly Protestant religious education.)

By demanding that Christian religious instruction be maintained in the public schools, Rabbi Feinberg said, the Anglican bishops are forcing Jews to establish parochial schools of their own.

While praising the Anglican stand on the Catholic proposal, Rabbi Feinberg pointed out that maintenance of religious education periods in the public schools was offensive to many people.

A number of Catholic bishops said they had expected the Anglicans to oppose their proposal made several weeks ago. However, they said they were "certain" the Anglicans had failed to understand the financial inequalities between separate and public schools.

(The Catholic bishops also

called for a bigger share of corporation taxes for all parochial schools.)

"In one breath they admit separate schools are here to stay, and in the next they avoid any means of assuring Catholics the same chance for education as that offered in public schools," said Bishop Alexander Carter of Sault Ste. Marie.

There was one soothing note from Catholic Coadjutor Archbishop Philip F. Pocock of Toronto who pointed out areas of agreement between the Anglican and Catholic briefs to Premier Robarts.

He said there were five areas of agreement:

- A common concern for fostering an educational system that is integrally Christian

- Recognition that separate schools are constitutional

- Recognition that separate schools were operating under hardships

- The desirability of having Catholic teachers trained according to their Church's principles

- Advisability of an Ontario government study of inequalities between public and separate schools.

CHURCH MEMBERSHIP AT RECORD 3,591,853

★ A record membership of 3,591,853 in 7,735 parishes and missions of the Episcopal Church — a gain of 2.5 per cent over the previous year — is reported in the 1963 Church Annual published by Morehouse-Barlow.

Of the total, 3,334,253 are members of congregations and missions in the U.S., and 247,600 belong to 16 missionary districts outside the country.

The members are served by 9,811 ministers — a 5 per cent increase — and 15,510 lay readers.

Commenting on these and other statistics in the year-book, Clifford P. Morehouse, the Annual's editor, wrote that this is "probably not more than the normal population growth" of the country.

Citing a 1.62 per cent decrease in church school pupils and a 12 per cent decrease in ministerial candidates, Morehouse said: "The question naturally arises: is the Episcopal Church doing its full share in the religious life of America, or is it losing ground to other religious bodies and to the prevailing secularism?"

Morehouse, president of the Church's House of Deputies, observed that "fortunately statistics do not tell the whole story."

He pointed to a "new awakening of lay activity in the Church" and a "growth of vision and of sound planning both in the home areas and in work overseas."

NOT DESERTING INNER-CITY

★ Protestantism is not "putting all its new church eggs in the suburban basket," a National Council of Churches survey revealed in St. Louis.

The survey showed that, contrary to a popular idea that all new churches are being built in the suburbs, only 28 per cent of the new congregations of major Protestant denominations are located there.

Substantial numbers of new churches are being opened in the inner city, in non-metropolitan larger cities and towns and in rural areas.

These findings were reported to the annual assembly of the National Council's division of home missions by Glen W. Trimble who conducted the survey for the division's Church extension committee.

The survey results were based on information supplied by 45 major Protestant de-

nominations which had nearly half of all the established Protestant congregations as of 1957.

The annual average of new churches established by the 45 denominations during the three-year period from 1958 to 1960 was 1,469 and the average for church closings was 836. On the basis of these figures, it was estimated that the over-all average for church openings is 3,266 and 1,938 for church closings.

Trimble termed "startling" the discovery that only 28 per cent of the new churches are in the suburbs.

"These are areas of most rapid population growth and of American affluence and there is a widespread assumption that they are the almost exclusive points of church extension concentration," he said.

Only 10 per cent of the church closings occurred in the suburbs while 54 per cent were in communities of less than 2,500.

The over-all tendency, according to Trimble, is to build fewer churches but have them serving larger constituencies.

JOHN H. JOHNSON IS HONORED

★ The Rev. John H. Johnson was honored at a dinner on December 2nd celebrating the 20th anniversary of St. Luke's Church, New York. The church was built in 1891 but was merged with St. Martin's in 1942 and he became rector of the two churches. In November, 1961, he was succeeded by the present rector, the Rev. David Johnson.

The guest speaker at the dinner was the Hon. Keith Johnson, consul general for Jamaica.

It was a gala affair, with entertainment provided by top artists, all friends of the retired rector, who took charge of St. Martin's in 1928 and built it into one of the strongest parishes in the country.

--- People ---

GEOFFREY SIMPSON has resigned as assistant chaplain at Columbia University because of illness.

ROBERT B. MUHL, formerly rector of Trinity, Washington, Pa., is now rector of St. Stephen's, Wilkinsburg, Pa.

CHARLES SCHMIDT, formerly rector of Trinity, Belleville, Mich., is now rector of Trinity, Canton, Mass.

LEX S. MATHEWS, formerly vicar at Scottsboro and Fort Payne, Ala., is now associate chaplain at Florida State University, Tallahassee.

DOUGLAS WOLFE, formerly assistant at Trinity, Bethlehem, Pa., is now chaplain at Cook county jail, Chicago.

THOMAS J. HALDEMEN, rector of Holy Trinity, Greenport, L. I., N. Y., has resigned to retire from the active ministry.

C. MERTON WILSON, rector of All Saints, Baldwin, L. I., N. Y., has resigned to retire from the active ministry.

F. PLUMMER WHIPPLE, who remains at vicar of churches in Romeo and Lake Orion, Mich., is now director of the communications department of the diocese of Mich.

WILLIAM H. CRAWFORD Jr., editor of the Seabury Press, has resigned to be editor of the newly formed Living Church Book Club.

FREDERICK R. TRUMBORE, formerly vicar of St. Mark's, Dunmore, and St. George's, Olyphant, Pa., is now rector of the Intercession, Fort Lauderdale, Fla.

DAVID B. BIRNEY, formerly vicar of All Saints, Hanover, Pa., is now rector of the Mediator, Allentown, Pa.

ORDAINED PRIESTS by Bishop Creighton at Washington Cathedral, Dec. 22: John M. Collins 3rd, vicar at Lexington Park and Leonardstown, Md.; Frank L. Durkee 2nd, ass't at St. John's, Georgetown; Tilden H. Edwards Jr., ass't at St. Stephen's and the Incarnation, Washington; Andrew M. Keady, St. Anne's, Damascus; David C. Lord, St. Bartholomew's, Laytonville, Md.; John Lowe, ass't at St. Mark's, Washington; Walter E. Neds, ass't at St. Thomas, Washington; Jess H. Stribling, ass't at Epiphany, Washington.

EDITORIALS

Is the Church A Failure?

EVERY ONCE IN A WHILE we hear someone say that the Church fails to do this or that as though the Church were an automatic stoker which the Lord had provided to do our work for us and to keep the fires burning regardless of our own failure to supply the stoker with fuel.

In the first place the Church is not a person but an institution which like all organizations is dependent upon two things for its effectiveness: God's gifts and man's efforts in the use of those gifts. It can no more operate without man's co-operation than can a university provide learning without the urge of the students and the work of the professors. If it fails to educate the failure is not due to the curriculum but to those who fail to maintain its efficiency. If we turned our colleges over to women and children and then condemned them because they failed to function effectively, men would satisfy their vanity and demonstrate their futility. On the contrary, we equip our universities with adequate buildings, large endowments and enthusiastic alumni and yet we do not create a love for learning in the United States.

By the same token we are critical because the Church which operates with half-hearted support and with inadequate financial backing does not accomplish a far more difficult task. For it is easier to make men intelligent than it is to make them righteous. As a matter of fact Christ would not be welcomed in a financial corporation, a labor union or a political caucus today. They would welcome his approval of their benevolent purposes but would bitterly resent his condemnation of their own selfish objectives. It is difficult to understand how the disciples of the Master can accomplish that which the Lord himself could not achieve.

It is far easier to induce men to act intelligently than it is to persuade them to love their enemies. It was probably due to this fact that Christ warned his followers that the love of the world was enmity to him . . . "I pray not for the world but for those whom thou hast given me." Viewed

from the standpoint of the Christ, his kingdom was one which the world would reject and which could have no partnership with the kingdoms of this world.

There are no Christian nations and never have been states which would welcome Christ as their ruler. Wherever Church and state have united, the Church has been sacrificed to the demands of the state. The combination has been like the partnership of Smith and Jones, in which Smith put in the money and Jones the experience and Jones took out the money and Smith took out the experience.

The most that Christ's kingdom can do is to be the leaven that leavens the lump in the three measures of meal, to wit, business, politics, and education. All Christ's gospel can do is to leaven this dough so that some nations are more Christian than others through being leavened with his ethical teaching. But no political leaders have ever loved Christ enough to keep his commandments.

From its very nature the Church cannot use force and when in the history of mankind society has been dominated by the Church, the last state of such domination was worse than the first.

If the Church fails in any community, it is because those who compose it are impervious to its message and not because they are superior to it. Wherever men really love God, they will also love their neighbor, for love is the fulfilling of the law. And the laws of human relations are as inexorable as the laws of chemical combinations. Man did not create those laws; he may discover them but if he ignores them in either case he will blow up the laboratory. When man ceases to love and worship God, society reverts to the claw and fang of the jungle from which it emerged and to which it returns when neglected. The Church can be an effective agency only when men love God and worship him.

Souls are like the soil — you can cultivate them, and produce wheat; you can neglect them and grow weeds; but you cannot subject them to mechanistic treatment because man did not create them and therefore he may not determine the laws that govern them. He may merely dis-

cover these laws and his crop will depend chiefly upon his obedience to them.

Christ gave us the Church and man has mutilated it, but not sufficiently to prevent those who really are seeking the kingdom of God and his righteousness from finding it. The Church is no more of a failure than was Christ on Calvary.

Critics of Christ and the Church remind us of the cowboy who had never been to the theater and on his first visit, drew his revolver to shoot

the villain in the play. His companion stopped him and said, "Wait until the play is finished and you will see what happens to the villain."

There are those who believe that God's world ends in an ash-heap and villains can get away with their stuff with impunity. We need to see the last act before we form our judgments of the play.

Is the Church a failure or are we indifferent to its appeal?

WORLD FORCES AND ROLE OF UN

By U Thant

Secretary General of the United Nations

EXCERPTS FROM AN ADDRESS GIVEN

ON DECEMBER 2nd AT JOHNS HOP-

KINS UNIVERSITY, BALTIMORE, MD.

WHEN WE LOOK at recent diplomatic history, especially during the period after world war two, the shift of alignments between nations has taken place with startling speed. Soviet-American relations are no exception to this generalization.

In the 1930s, as in other periods of history, the alignments of nations were based on considerations of national interest and security. The inherent weaknesses of the League of Nations, as shown during this period in more than one crisis, encouraged nations to form alliances outside the League, which in turn made the League less effective. This process culminated in the inability of the League to prevent world war two. Once the war had started the United States found itself moving away from its traditional isolationism.

This experience of forced involvement in world affairs, coupled with the pre-eminent position of the U.S. as the world's greatest industrial power, made it inevitable that the U.S. should finally abandon its traditional policy of isolationism. The U.S. was thus instrumental in the signing of the Atlantic Charter in 1941, and was in the vanguard of the movement for the establishment of a postwar international organization.

The United Nations was born at a time when the Soviet Union and the U.S. were working in

close co-operation, and the Charter of the UN was framed on the assumption cooperation would continue.

The Cold War

THE SECURITY COUNCIL was envisaged as the most important among the principal organs of the UN, vested with primary responsibility for the maintenance of international peace and security. This tremendous responsibility could have been discharged by the Security Council only if the harmony between the two major powers could have been continued. We all know that before long the differences between the U.S.S.R. and the U.S. became very sharp, beginning with the controversy over the presence of Soviet troops in Iran (1946), and reaching a climax with the Korean war (1950). This was the beginning of the era of the cold war.

The advent of the cold war and the fact of bipolarity in international relations generated political tensions not only in the UN, but all over the world. Even so, the situation today is less grim than it was before world war two. In the '30s there was one aggressive nation wishing to dominate the world by force — Hitler's Nazi Germany. Today there are two great powers, neither wanting war, but each so apprehensive of the

other that they are convinced they must possess greater military might. Hence the frantic nuclear arms race. A clash between the two would mean the destruction of mankind. This explains why a growing number of nations wish to be non-aligned, to fight for neither side, to keep the two giants apart. In this way, the period of two-power predominance within the UN gave way to a tri-polar situation.

While this process of tri-polarization was going on in international relations, another significant change was in evidence in the relationship between the two big powers. In the late '40s and early '50s the political system — and theories, such as the inevitability of war — prevailing in the Soviet Union were increasingly regarded elsewhere as a definite threat to political and economic systems in other parts of the world. In my view the system created and maintained by Stalin was manifestly ruthless and obsolescent even before his departure. Mr. Khrushchev, who is now in control of the reins of government, belongs to a different category of leaders, with a coherent philosophy of the world based on the thesis, not of the inevitability of war, but of the imperative of competitive co-existence. We may or may not agree with his philosophy or with his aims, but we have very good reasons to believe that he does not want war.

Old Concept

THE WEST does not seem to appreciate the full significance of this obvious change of political climate in the Soviet Union. Throughout the '50s most Western leaders saw the world as a battlefield between two antagonistic systems, militantly expressing the principles of good and evil. Hence compromise was betrayal: evil could be held at bay only by iron-clad alliances, held together by mutual fear and backed by the constant threat of nuclear war.

The concept of iron-clad alliances and a view of the world purely in terms of black and white was, in essence, the Western response to Stalinism. However, this attitude persisted even when the character of Soviet challenge was already changing. This view of the world scene was perhaps partly responsible for many newly independent countries pursuing a policy of non-alignment.

President Kennedy proved himself to be a leader of vision and imagination when, early last year, he proposed a neutral Laos in return for a cease-fire. Thus the President wisely admitted that the attempt to create a series of pro-Western

governments in Asia had failed. He accepted the view that the best the West could hope for in Asia — and for that matter Africa — are governments which fear outside interference and subversion as much as they hate colonialism, and that the function of Western policy should be the creation of a framework within which they can exercise their own freedom of choice.

With the rapid growth in Afro-Asian membership in the UN, we have entered on a new era in which it is no longer true to say that there is a tri-polar situation, but rather a multi-polar situation.

One result of the increased membership of the General Assembly, and the emergence of the numerically strong Afro-Asia element in it, has been to give the General Assembly added strength, as the only universal organ amongst the principal organs of the UN in which all members can participate with equal rights, coupled with the fact that the Security Council cannot act effectively on any issue on which the major powers cannot reach prior agreement. The General Assembly has thus become the battleground of the cold war.

It became apparent in late October that there was danger of a direct confrontation over Cuba between the two major powers, and that every possible step should be taken to avert this confrontation. I gave expression to this feeling in the Security Council, by an odd coincidence on UN day, and I addressed an appeal both on that day and on the next to the heads of the two governments, to which I received an encouraging and positive response from both quarters. Most of you may have been familiar with the subsequent developments which have been reported so fully, and sometimes so inaccurately, by the mass media everywhere. In spite of periods when there seemed to be little progress, the negotiations advanced steadily to a point at which it is now possible to report agreement on certain fundamentals between the two major powers. There may be many who may wish for a more complete and comprehensive solution of the Cuban crisis, but in this imperfect world we have, at least for the moment, to accept less than perfect solutions.

Wealth Disparity

LOOKING TO THE FUTURE I hope that the spirit of compromise which marked the discussions between the Soviet Union and the U.S. in the case of Cuba may help the solution of some of the outstanding cold war issues of the world

today . . . on the basis of compromise and the principle of give-and-take on both sides. In all these situations the UN is available to the major powers, as it is to all its members, as a channel of friendly contact and informal discussion, and not merely a forum for public debate.

I cannot help feeling that too much attention has been given in the past to the military, ideological, and political factors which tend to divide the world into various groups and interest blocs.

The time has come for us to direct our attention more to the economic and social structure of society, and particularly to the disparity in the wealth of nations which is one of the root causes of political tension. It is possible, within the UN, to stress the common responsibility of nations, rich and poor, in the economic and social fields, and to organize north-south as well as east-west co-operation for the promotion of human welfare.

The U.S. is the one society in which the philosophy of material progress is a spectacular success. Democracy is not inhibited, as it is in Europe, by either the threat of social upheaval from below or the memory of a conservative past. But two world wars and an intervening depression have greatly affected American confidence in the continuity of progress. Political and social changes elsewhere worry most Americans. The revolt of the colonial people, who are in fact the ultimate heirs of 1776, and their desire to fashion their own way of life, seems to be frightening and incomprehensible to the descendants of those who started it all at Lexington and Concord.

Loss of Confidence

IT IS LITTLE USE trying to meet this new situation with conventional responses. The attempt to pin the blame on scapegoats and subversives may have been emotionally comforting, but it has probably weakened the confidence of the American people. Nor is more and bigger defense spending the real answer. As we are already witnessing, nuclear power has reduced the traditional influence of military strength on national security. It provides such a devastating armory that the price of a victory could be greater than the sum of all the defeats in past history. The point of diplomacy, therefore, is to avoid a war of such dimensions, and this means that many solutions are now accepted which in previous generations would have been the occasion for war.

What has happened is that the revolutionary

concept of a meaningful future is, in our lifetime, seizing the minds of the masses. The real challenge to the U.S. is how to promote this trend toward a better future for all humanity. I believe that this promotion should conceivably be to ensure the proper use of the fruits of wealth, so as to ease the contrast between its own abundance and the poverty of mankind elsewhere.

I further believe that the age is past when governments can claim that each nation by itself provides its own shield of security. If we are to survive in this nuclear and space age, we must move forward . . . toward the community of ideas and identity of interests that cuts across national, cultural, and ideological boundaries.

The UN, to me, does not represent a vague ideal of universal peace and brotherhood which has its appeal only to starry-eyed idealists and moralists. Far from it. It is hard-headed, enlightened self-interest, the stake that all humanity has in peace and progress and, most important of all, survival, that dictates the need for the UN as a practical, institutional embodiment of the needs of nations on a shrinking planet as a potent and dynamic instrument at the service of all nations.

Pointers For Parsons

By Robert Miller

Priest of Campton, N. H.

MRS. HAROLD PENDER is a treasure, perhaps my most devoted worker, but Harold is one of my trials. He calls himself an unbeliever, but loves "a little theological discussion." The other day he said that if he believed that there was a last judgment he would take it very seriously but it seemed to him that those who believed took it very lightly. "Even you," he added. "When you do anything do you have the last judgment in mind?"

This was an infuriating question. It implied that I gave very little thought to the judgment, but the truth was that I often trembled at the thought of it. Even St. Paul had moments when he feared he might be a castaway, and there were the dreadful words "Depart from me. I never knew you." But how could you convince anyone, let alone a sceptic like Harold, that the thought of the judgment was very much in your

mind? Harold, of course, did not believe that there was a life after death, and argued that we got our rewards and punishments here on earth. He never thought of the Psalmist asking why the ungodly came into no trouble like other men.

"The judgment," I once said to him, "will not be a tedious piling up of evidence but rather a recognition of what we are. Here we are nearly always deceivers, trying to pass ourselves off as better than we are, finding excuses and justifications for what we do. It may be that at the judgment we see ourselves as we are. Our years on earth were a testing time. Really, Harold, I dare not follow any path unless the Spirit leads."

Harold took another tack. "You Christians have a language all your own. Sons, spirits, falls, resurrections, and so on. What does it all mean?"

How could I tell him in a sentence what it all meant?

"And your faith makes such impossible demands. 'Be ye perfect.' Are you. 'Love your neighbor.' Do you? 'Turn the other cheek.' Is all this to be taken seriously?"

"Of course it is," I bravely asserted only to be

met with the remark that nobody would have thought so.

"Suppose," I said weakly, "you'd sooner have Communists for neighbors than Christians."

"Oh no. I'd really prefer Christians."

"But if you would sooner live among Christians wouldn't it seem that you ought to be one?"

"I just couldn't believe. Wonderful ethics, but never realized. Marvellous beliefs, but so unlikely."

"Harold," I said. "I don't think you can look at Christian beliefs as you would look at the quantum theory. What you believe decides what you do. If you believe in one God you won't worship many gods. If you believe that Christ died for you you will try to live for him."

"That would be fine, but you see I don't believe. I see myself as a mere momentary product of a long evolution soon to pass into nothingness. It's a dismal thought, no doubt, so I don't dwell on it. Perhaps there will be an end product that makes this life worth while."

"Why, Harold," I exclaimed, "you're closer to the Christian hope than I had realized. An end product worth while!"

HADN'T DONE HIS HOME WORK

By Theodore L. Weatherly

Rector of St. Matthew's, Homestead, Pa.

TO QUIT ISN'T THE ANSWER BUT WE
DO NEED TO LISTEN TO THIS YOUNG
MAN WHO GAVE UP ON THE MINISTRY

IT IS PLAIN to me that the young man who quit the ministry hadn't done his homework, and really didn't know what he was getting into nor what he was to do when in the ministry. There has been abundant criticism of local churches, with increased frequency and in more depth especially since world war two; had Mr. X done his homework, he'd have been better prepared to face and work with the realities which

shocked him after his first year: inadequate giving, cliques, immorality, lack of concern for social justice, rejection of the needy, individualistic "faith". His "discovery", not only that church people are nervous talking about religion and religious doctrines, but also that Christ is definitely not wanted as a real force in the world (He upsets our personal power structures upon which we insist on depending) could have been made earlier had he paid attention either to the literature of contemporary society (whether "secular" "or "religious", as we like to label the

A response to the *Saturday Evening Post* article,
"Why I Quit the Ministry"

real and the illusory), or to the Bible, which he was reading but apparently not digesting.

To seek remedy (or escape?) in projects and activities, (the most familiar American remedies or escapes), such as teacher training, home sessions to en-liven church members, tours of problem areas, and attempts to change church leadership, is certainly to ask for deeper depression about the conditions which exist. It was not only his congregation which was infected with the American virus of "success." He seemed to feel that the suburbs were "appealing", the most successful and responsible people, well-educated, with higher incomes and more prestige, live there; he apparently went there happily. What did he expect? — What would he do? — and perhaps more seriously, how could he find a truly prophetic word from the Lord to give to those who already seemed to have it made? I think he was a little naive to believe that what the congregation wanted from him was that he "correct their imperfections": very few people have ever asked me for "correction" — and those who have, have ordinarily wanted it for other people. (I have good reason to believe that my experience in this area is typical: wouldn't you agree?)

To say that the local churches don't have the membership standards of the Kiwanis Clubs is another way of saying all these other negative things about church life: you can't separate the church people from the non-church people, there are no specific identifiable characteristics of church members, and so frequently (if we are to believe the non-church-goers) church members have lower degrees of performance than their non-church neighbors.

The ideal of a "holy society," working within the whole of society, as leaven in the loaf, or as salt to purify, is simply not realized in local communities. But I think Mr. X misses the point: I think he should be led to reflection, and listen to what church people are actually saying to him: what they are saying, through their inadequate giving, immorality, and all the rest, is, look — we've got serious problems that are not being met in the kind of world we live in — how can you expect us to minister, when we are so sick ourselves? If you tell us to give more, you don't know that we don't have enough money to do what we want to now; if you tell us that our morals are shaky, that we cheat customers and so on, you just don't know the conditions of life today; if you tell us to come to teacher training,

you just don't know how many demands are put upon us in our society. We are the needy ones: we can feel sorry for the Puerto Ricans and slum families, but we have to look out for ourselves — you have good intentions when you arrange these tours, but we wish you'd sit with us in our homes long enough for us to confide in you.

Some ordinary church members have "quit their ministry" and given up on the local church never becoming what God means us to be; they lapse into carefully neutral positions, neither condemning nor praising "what goes on down there among those people;" there is always a tinge of regret that things are no better. Now this young minister has joined them. I don't think the answer is to quit: but I do think we need to listen to this young man, and to the ordinary church members who have given up on us. How in the name of God can things be any different? I believe we all know the answer, within our hearts, and we just don't like the pain of it.

I'd like to conclude with a brief note about the "scare sub-heading" of the article, not composed by the young man, but by an expert who seeks to get reader attention. (The Witness, a fine magazine available on the radiators by the entrance to our building, does a good job giving the facts involved, December 6 issue.) There is a shortage of clergy — (it would take four to do the work here in Homestead, if we wanted to do a good job) but ministers are not resigning in unprecedented numbers; I'm sure that, as always, some try the vocation on for size and find it doesn't fit, or there is what economists would call normal job displacement.

Underneath the reasons given in this article for rejecting the ministry are many legitimate concerns: the misuse and abuse of clergy and the misunderstanding of what the clergyman is called to do; the fact that constant preaching of the good news has only inoculated people against the message and the implications of the message; the fact that Sunday School is so often a tragic farce; the fact that social activities are the only really going things in many congregations; the fact that the salt has lost its savor.

Many others, not clergymen, have rejected the local congregations for the same reasons: the hideous combination of hard hearts and persistent church attendance, of spiritual pride and haughty attitudes towards the unfortunates for

whom their supposed Lord died: these things have caused many to stumble, away from participation in the local church.

While I sympathize with the man who quit the ministry, and those laymen and women who also have quit associating with the local church, I¹

don't think turning away from the issues of church life is anything but cowardice and unfaithfulness: it is too tempting to try to live as the "unknown Christian" out there outside of church life; it is really not possible to be the "unknown Christian".

A MAN FOR ALL SEASONS

By Terence J. Finlay

Rector of St. Bartholomew's, New York

WHAT WE NEED MORE THAN ANY-
THING ELSE TODAY IS MEN AND WOMEN
OF GOOD OLD-FASHIONED INTEGRITY

ON NOVEMBER 22, 1961, a play opened on Broadway without any great star known to the American theater-going public, without an orchestra, without any advertisements telling us that there would be spicy sexy dialogue to entertain us. And yet that play has celebrated its first anniversary. What is it about this play, without elaborate stage settings, without magnificent costuming, that has attracted people night after night? It is simply the story of a man's integrity, of his conscience, of his steadfastness, of the drama involved in a man whom the author calls "A Man for All Seasons."

Robert Bolt has given us, in the character of Sir Thomas More, a man whose faith was founded upon a rock; and when the floods came and the winds blew upon the fortress of his integrity, he stood fast. It is a story which has a message for our day, for we have grown rather cynical in our generation with regard to a man's integrity.

The opening words of the play, when his young friend, Richard Rich, says to Sir Thomas, "Every man has his price," give us the clue to the theory that is to be presented to us. While we hear the great man saying, "No-no-no," we realize that he will shortly be put to the test himself, for following Cardinal Wolsey's fall, he becomes the Chancellor of England, a man second only to the king. There is an unforgettable scene when the young Henry VIII, in the full vigor of youth, tells Sir Thomas that he feels God's judgment is upon him because of his marriage to Catherine, his

brother's widow, even though it had been with the consent of the Church. The king feels that he is living in a state of sin and that he should be released from this intolerable burden.

The chancellor is a man of the Church and he believes that the only way that the king can be released from his marriage is if permission is given to him from Rome. Whether we agree with his stand or not, we must admire Sir Thomas for his integrity. He believes that vows, once taken, are binding. So he has a bitter quarrel with the king, who feels that if he could only persuade his chancellor, whom everyone knows to be absolutely honest, to agree with his request, he would then have the support of all his people. Not only that, but the king's conscience would be clear. The chancellor tells the king that he cannot go along with him in this matter. The king leaves him, and this is the last time they confront each other on the stage. From then on the chancellor's fortunes decline, until Cromwell, who is plotting behind the scenes, manages to place the chancellor in such a position that he will have to give up his high office.

Immediately you can feel the winds blowing upon this man's integrity. Will he now, to save his position, to avoid any trouble to his family, give in and say he was wrong? But Sir Thomas still believes that he is right in the eyes of God and he cannot give in. So we see this man calling his servants together and telling them that there is no possibility of his employing them any long-

er. Among them is his houseman, Matthew, whom Robert Bolt describes rather humorously, yet with a deep inner meaning, as the Common Man. From time to time in the play, Matthew addresses the audience as though they were all in it together and setting forth the sequence of events.

Common Man

ONE OF THE MOST DRAMATIC moments in the play is when Sir Thomas tells Matthew, whom he knows to be in his employ for all that he can get out of it, that he will have to take a smaller wage. We immediately know that Matthew will not stay, that he will go to the highest bidder. Sir Thomas looks at him and says, "I shall miss you, Matthew." For a moment this cynical houseman is disturbed; and when the chancellor leaves, he leans across the footlights and says confidentially, "He . . . Miss me? What's in me for him to miss?" Sir Thomas is going to miss the companionship of all those around him, because he became misunderstood even by those nearest and dearest to him.

Finally, because the king's conscience will not let him rest and because the matter has become an open dispute between Rome and Spain and England, Sir Thomas More has to die. At the end he goes to the headsman's ax with calm confidence. Even the man who wields the ax shrinks from the thought of taking the life of this respected and revered man, for whom all England has had admiration. Sir Thomas looks at him and says, "Friend, be not afraid of your office. You send me to God."

The moment it is over, Matthew the Common Man comes down to the footlights and addresses us: "I'm breathing . . . Are you breathing too? . . . It isn't difficult to keep alive, friends — just don't make trouble — or if you must make trouble, make the sort of trouble that's expected." We are all pretty much akin to the Common Man. When we are being tested and tried, there is always the feeling that it is possible to compromise, to avoid trouble, to forget oaths taken and promises made in the sight of God.

Need Integrity

WE ARE LIVING in a day which has become cynical with regard to a man's integrity, to a man's conscience. We have seen from high places down to the lowest places, in municipal and state and federal administration, people who

have been sworn into office using these positions for their own personal gain. Would one be too much of an idealist to say that what we need more than anything else in our day and generation is men and women of good old-fashioned honesty and integrity, who are true to their consciences? Yet, thanks be to God, there are still "men for all seasons," men and women who have clear consciences and who will stand fast even if it means causing trouble.

As Christians we follow a man who was truly "The Man for All Seasons." His name is Jesus Christ, who was tempted to take the line of least resistance, to ally himself with the political powers of his day. He was tempted to show where he stood when they gave him a coin and said, "Is it right to render tribute unto Caesar?" Jesus replied, "Render unto Caesar the things which are Caesar's; and unto God the things that are God's."

But when it came to the final issue, he stood fast to his conviction that God was above Caesar, that God was supreme. His followers, where were they? What did he see in them? He saw companionship; he saw possibilities of greatness. He saw in them the heralds of a new religion, men who could set an example of life that would attract a world that would be amazed at their fearlessness and their integrity of character.

As you look over your life; as you think of those things that you might have done and failed to do, remember that there are many of us in the same category. Jesus chose to be with him twelve ordinary men with all the faults and failings that we find in our own hearts. And when it came to the test, one of them was made of such common stuff that he betrayed him into the hands of his enemies. The others could not even watch with him for one hour; they fell asleep. And one who was very close to him, Peter, denied with bitter oaths that he had ever known this man. Jesus went on to the cross because he was a man for all seasons.

What of you and what of me in these days of testing? Remember that you do not stand just for yourself alone. You stand for Christ; you stand for the Church; you stand for all that is decent and honorable and true. And even if it means suffering, as it meant to Sir Thomas More and as it meant immeasurably to Jesus of Nazareth, let us remember that he once said, "Ye are my friends. Greater love hath no man than this, that a man lay down his life for his friends."

- NEW BOOKS -

Kenneth R. Forbes

Book Editor

Strangers No Longer by Peter Day.
Morehouse-Barlow. \$3.95

A capital book this, written by the editor of the *Living Church* and honored with a long foreword by the distinguished scholar, Frederick C. Grant, former editor of *The Witness*, now taking part in the Vatican Council as an official observer.

The author is determined that no scholarly interference by radical modern theologians shall obscure the supreme fact which Jesus himself announced: "The Kingdom of God is at hand". So this is the cornerstone upon which all Peter Day says about the Church, about the miracles of Jesus, about his sacrifice on the cross for men's sins is based. The Kingdom of God — that is — the creative fellowship in which Jesus brought to birth new wonders in an old world — is really the text of this interesting and at times provocative essay.

In this present era we can see, if we will but open our eyes, what Dr. Grant calls "the world political situation which threatens not only Christianity, but all religion and indeed all civilization."

And the Kingdom of God continues to challenge us, even as Jesus Christ succeeded in doing, by his earthly life and death and resurrection.

This book, in its varied approaches to the life and theology of the Christian Church, is convincing because it first lays the firm foundation of the gospel of Christ which assures all the world that "the Kingdom of God is at hand".

It merits careful reading and re-reading, with occasional times of meditation.

Modern King James Version of the Holy Bible by editorial board.
McGraw-Hill. \$7.95

This is one of a trio of sacred books which will be welcomed by a multitude of intelligent people who find themselves irritated by the archaic language of so much of the text, but who would be resentful if they came across phrases or verses which, as children, they had learned to love, if only for the beauty of its Elizabethan English. *The King James Version* or the *Authorized Version* has held first place in the hearts of Christians and the minds of literary judges for some 300 years

and only recently has any thorough and official new English translation challenged it for first place, and that only as the New Testament. (Years more will pass before the entire Bible will be presented in its new English translation.)

But the editors and publisher of this present version look at their work from another angle. They worship the matchless King James Version, but are determined to remove from it the great variety of blemishes — from the point of view of 20th century readers — which discourage strangers to become intimately acquainted with it.

A most interesting preface then helps by briefly answering the question: "Why a Modern King James Version"? moral and spiritual questions and puzzles which are answerable are of great variety in the text, such as "What the Bible says about: adultery, anger, covetousness, kissing, petting, marriage, etc., etc." Three attractive colored portraits illustrate the book, Abraham, Isaac and Jacob.

The other two volumes of this trio of sacred books have the same format and the editors' purpose is identical, which is to bring the King James Version of the Bible to life for two younger age groups. The editor christens them *The Teen-age version of the Holy Bible* and *The Children's version of the Holy Bible* and in his long and most interesting prefaces he aims to make it clear just why and how the ancient King James Version can be preserved as the basis of both Old and New Testament and at the same time have such amendments and substitutions of words and phrases as will make the entire Bible understandable to youngsters of today. One of the important changes, which will probably be enjoyed by grown-ups and adolescents equally, is the elimination of numbered verses and the making of paragraphs at the logically sensible times.

The teen-agers volume has three full-page colored illustrations, one of the First Man, another of the High Priestly Garments and one a sample of the Splendor of Israelite Kings. The Children's volume also has three illustrations, David (with Goliath approaching), Joshua and the walls of Jericho falling and Daniel in the lions den.

All three of these unique volumes have several pages of "What the Bible says about", with Bible references that answer the question, an interesting tiny concordance. Christians and Jews of all ages will find this trio of new type Bibles of great interest.

Decisive Battles of the Bible by Edward Longstreth. J. B. Lippincott. \$4.50

The author of this interesting book tells us that during world war one: "It occurred to me that one could no more get a notion of the personalities and major issues in the Bible from hearing snatches read than one could get an impression of Mardi Gras from a piece of confetti. I decided to read the Bible like any other book, continuously from beginning to end. I have never recovered from the exciting discoveries I made doing this".

To this wholesome shock he added much expert knowledge in archaeology, geography and the history of ancient foreign policy as it affected Israel and her near neighbors. The final result of all this is the present book which will surprise and delight many readers and make them intimately acquainted with characters like Moses, Saul, David, Solomon, Gideon and Joshua.

Eight full-page maps illustrate admirably the long history of Israel and Judah and their allies and enemies, beginning with the half-fabulous Abraham and ending with the military feats of Judas Maccabeus and his brothers.

To Know Christ Jesus by F. J. Sheed.
Sheed & Ward. \$5.00

This is an appealing book that is made rich and wholesome by the deep theological knowledge and experience of the author and is made simple and affectionate in its devotion to our Lord who is so convincingly pictured in the four gospels. Dr. Sheed himself writes of his book that it is "written for the great mass of people in our world who reverence Christ but barely know him. It's object is not to prove anything but to meet someone".

Although the book is indeed "written for the great mass of people", its author pulls no punches as the gospels follow with the long accounts of miracles, several of which able theologians have been known to consider fiction. He believes the words of the gospels and says so, adding his own guess as to the reason our Lord had for this or that miracle. But however skeptical one may be as to the miracles, no one can be other than grateful for the profound impression Dr. Sheed has made with his simple, straightforward picture of the life of Jesus and just what it means today and all days for every baptized Christian.

Every keen and humble soul must feel that the author's object which he says is not to prove anything but to meet someone has been nobly fulfilled.

SERVICE TO COMMUNITY IS DEFENDED

★ A seminary professor cited the role of churches in serving their community against charges by some critics that they have become "select clubs of nice, homogenized people."

Despite charges that churches are deserting the inner city and moving to the suburbs "where both the grass and the money are greener," Charles G. Chakerian of McCormick Theological Seminary, Chicago, said "new and daring responses" are being discovered by churches to meet the difficult problems of a changing community.

"In a number of cases," he said, "suburban churches, so often criticized, are providing city congregations with creative leadership and much needed financial support."

Chakerian spoke at a service marking the fifth anniversary of McCormick's department of Church and community, a specialized program under which United Presbyterian ministerial candidates combine their theological studies in the seminary with courses for a master's degree in social work from the University of Chicago or the University of Illinois.

Head of the department since it was started, Chakerian said churches are unable to forget their social obligations because their concern for the welfare of others "is imbedded in the conviction that to love and serve God, one must love and serve his fellowman."

Some churches may "retreat" from this obligation, he said, "but as long as they cultivate self-criticism, so long as they remain true to the teachings of their head, churches will continue to find effective means of response to the community."

Referring specifically to the United Presbyterian Church, the seminary professor declared that in spite of some "deep-

seated divisions of opinion" in the denomination, "it has examined repeatedly and courageously its responses to the community, and has dared to stand up and be counted."

He said the denomination "has refused to by-pass vexing problems in the areas of race and family relations, economic and international life" and has taken stands on these and other social issues.

Chakerian also cited the denomination's work in child welfare, hospitals and clinics, homes for the aged, community centers and neighborhood houses.

He noted that the seminary's department of Church and community is designed to improve the effectiveness of the United Presbyterian Church's social ministry and to refute criticisms that church-related welfare agencies have "poor standards of service, personnel practices and general administration."

HUDDLESTON, SCOTT AND COLLINS

★ Albert Hertzog, South African minister of posts and telegraphs, charged that "international financiers" were indirectly using Church officials and missionaries to force Europeans out of Africa.

"Financiers," he said, "know they can use the Black states for their own profit. The struggle between white and black is not, as in the past, aimed exclusively at Afrikaan-speaking South Africans, but all white

South Africans are now involved in the struggle.

"Just as financiers tried through the Churches and missionaries to besmirch and impoverish the Voortrekkers of the cape province 136 years ago, they are now trying to break South Africa financially and bring about the suicide of White South Africa."

Hertzog declared it was "the Michael Scotts, Huddlestons and Collinses who were being used to direct the world's hate on South Africa and thus force whites to become the lackeys of the Blacks."

The minister's reference was to the Rev. Michael Scott director of the Africa bureau in London, England; Anglican Bishop

A Private and Public Faith

William Stringfellow



"The thoughtful New York attorney who caught my attention more than any other person." —Karl Barth

William Stringfellow's involvement as an Episcopalian layman in religious and social affairs eminently qualifies him to speak for the quiet revolution in today's Protestant ranks. In *A Private and Public Faith* he hits hard as he speaks specifically of the manipulation of religion for personal, corporate and national self-interests, the frivolities and incapacities of Protestantism, and the possibility and content of a relevant and honest witness in these present-day circumstances.

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Trevor Huddleston of Masasi, Tanganyika; and Canon L. John Collins of St. Paul's Cathedral in London. All have been foremost critics of the South African governments' apartheid policies. Father Scott and Bishop Huddleston formerly served as missionaries in South Africa.

"The Black man," Dr. Hertzog said, "has always been the enemy of the white man in South Africa. As in the case of Salome, financiers want to present the white man's head to the Black man in Africa. It is the same in Rhodesia, where the white people are being forced step by step to their own suicide."

The minister recalled that recently in Capetown, an Anglican clergyman exhibited in his church a painting by a Negro artist which depicted Christ with the head of Zulu Chief Albert Luthuli, Nobel peace prize winner.

"This was an open defamation of and insult to every white in South Africa," he said. "With this sorry defamation and false stories about the ill-treatment of the black man in South Africa, foreign missionaries and Church officials are trying to destroy white civilization in South Africa."

LIE AS POLICY HIT IN SERMON

★ The Rev. John L. Hunt, pastor of South Frankfort, Ky. Presbyterian Church, urged his 400 - member congregation to write to President Kennedy protesting what he called the use of lies as an "instrument of government policy."

Hunt based a sermon on a statement attributed to assistant defense secretary Arthur Sylvester in which the secretary said: "I think the inherent right of the government to lie to save itself when faced with nuclear disaster is basic."

The statement was part of

the defense department's use of news as a "weapon" in American foreign policy during the Cuban crisis.

"What has happened to 'In God We Trust?'" asked Hunt. "What has happened to the Ninth Commandment: Thou shalt not bear false witness . . . ?"

The minister said the nuclear threat is basically against persons and property. If the federal government deems it right "to lie" in the face of this threat, he said, then individuals should be allowed to save themselves from financial harm by lying on their income-tax returns, or from jail by lying when they testify before juries.

Hunt, a former newspaperman, said his criticism did not stem from political partisanship. Lies were used as government policy during the Eisenhower administration, he

claimed, citing the U-2 plane incident.

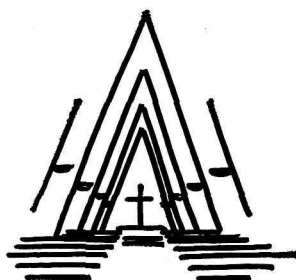
"If our moral values are not supreme, then truly we are no better than the Russians," he added. "Our defense expenditures become no more than an

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effort to defend our pride, and there is little reason to pay taxes to support a system that insists on the inherent right to lie."

"This philosophy, that the end justifies the means, is the creed of the dictator. Atrocities are always committed under the banner of good," Hunt said. "If safety condones the lie, then we are not worth saving."

LEISURE TIME PROBLEM CHALLENGE CHURCHES

★ The nation's Churches must help Americans learn how to use their increasing amount of leisure time. After striving for years to gain more free time, Americans now have leisure in abundance and "don't know what to do with it," William G. Doty said. Doty, a research assistant at the San Francisco Theological Seminary's institute of ethics and society in San Anselmo, Cal., spoke to a meeting of the National Council's division of home missions and department of stewardship and benevolence.

"Nothing could be further from true leisure than the frenetic activism of much of our free time," he said. "Rather, it reflects a loss of composure, of a sense of the rhythm of life, perhaps of a loss of meaning to life."

Churches must go beyond condemning such meaningless activity and must point to a "higher and total meaning for life which places it all in perspective," Doty said.

He defined leisure as a "spiritual and mental attitude . . . of non-activity, of inward calm, of silence. The impor-

tance of leisure is the aid which it provides to understand the wholeness of this world."

Teaching people how to use leisure must begin with youth, Doty said.

"In so far as the church, educators, and parents can guide the direction of education and recreational programs toward the proper emphasis on true creativity and personal expression in leisure activities, the nation tomorrow will be led by mature, civilized men who are the youth of today," he declared.

THIS IS JUST WHAT YOU NEED

★ Two New York inventors have devised a silent signal system that directs a church congregation when to sit, stand or kneel during services. They think it will help fill the pews up front.

"People sit or stand in the back of the church because

they're not sure when to sit, stand or kneel during services when they're up front," according to the inventors. "Some don't want to be way up front making mistakes, being the ones who decide when to sit, stand or kneel."

The device they have invented is a panel on which the words "stand", "sit" or "kneel" light up at the appropriate times during church services. The directions can be tripped by remote control or by hand switches.

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- BACKFIRE -

Charles F. Penniman Jr.

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I was profoundly disturbed by your reprinting in your 27 December issue an article by Joseph Hromadka. There is good reason to print articles reflecting Communist thought, but please don't do this without some editorial comment. I do not believe the Witness is a Communist magazine; however, Mr. Hromadka's interpretation of the Cuban crisis printed without interpretative comment raises some most serious questions in my mind. Anything that you can do that might serve to allay these questions would be appreciated.

In particular I do not agree that "we are in the middle of a world class struggle" in the sense that Mr. Marx and Mr. Hromadka understand it. I feel that it has been sufficiently demonstrated that the Soviet Union had supplied offensive armaments to Cuba and had done so in secret. Points such as these which would seem pertinent are avoided by Mr. Hromadka. I don't expect that it is necessary for me to labor the point further.

Editor's Note: — We print articles every week over the signatures of writers which means that the views expressed are those of the authors. Dr. Hromadka wrote as a Christian, as he stated, and presented a point of view in regard to Cuba that we think should be stated.

U Thant, secretary general of the UN, presents a view this week that we believe needs careful thought on the part of people who desire peace and justice. And it is an important fact in present day US that his Baltimore address was ignored by the daily press and it is

partly for that reason that we publish it.

Perry A. House

Layman of Hartford, Conn.

This time of year we pay respect to the Prince of Peace. But not only lip service should be rendered to him but we should seek to carry his injunctions into our everyday lives. "Love thy neighbor as thyself" is one of these which could well be applied to international relations.

As a nation we should seek to preserve the peace unless we are attacked. We have recently concerned ourselves with the affairs of Cuba, India, China, Berlin, Laos and the Congo. In all of these countries we have sought to dictate their foreign policy. Is this a responsibility of us as a nation?

Many do not feel that it is and believe that we should confine our efforts to our internal affairs. This interference in foreign affairs is also likely to involve us in war in some part of the world. A war in these days of nuclear weapons would probably result in the total destruction of all countries involved.

By ceasing to interfere in the affairs of other countries we would be adopting a wise policy and one in accordance with the teachings of the Prince of Peace.

John H. Woodhull

Layman of Buffalo, N. Y.

The current furore about the word "Reverend" never gives any explanation for objection to the word. I have heard two—one is that Reverendus is a Latin participle or verbal adjective. It was often used as a substantive in Latin — so the syntactical objection has no real substance. Are the clergy well enough educated to know that?

The other is that the laity have long memories — the clergy are to be feared because

they used to delight piously in the burning of a heretic from time to time — the error of the heretic being precisely that he did not show sufficient fear of the clergy. This explanation came to me from a classmate — now a Roman bishop.

I want to wish The Witness a happy new year. It has printed many excellent articles lately—especially the one by Bishop Barton — and the Pointers for Parsons — which are always good.

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