

The **+** WITNESS

FEBRUARY 7, 1963

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"THE BODY OF OUR LORD JESUS CHRIST — "
HOLY COMMUNION is fundamentally a spiritual not a physical relationship is one of the points made by the Rev. Gardiner M. Day in his response to questions about the Tamworth Associated Parishes. The photo is a prize-winner by W. L. Christensen of Roseburg, Oregon

ARTICLES BY STRINGFELLOW & KRUMM

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In Leading Churches

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THE WITNESS is published weekly from
September 15th to June 15th inclusive, with
the exception of one week in January and
bi-weekly from June 15th to September 15th
by the Episcopal Church Publishing Co. on
behalf of the Witness Advisory Board.



The subscription price is \$4.00 a year; in
bundles for sale in parishes the magazine sells
for 10c a copy, we will bill quarterly at 7c a
copy. Entered as Second Class Matter, August
5, 1948, at the Post Office at Tunkhannock
Pa., under the act of March 3, 1879.

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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

Ethical Problems of Radiation Weighed by Leading Scholars

★ Twenty-one scientists, theologians and philosophers from all over the world gathered in Chicago for a four-day symposium on ethical problems created by man's use of nuclear radiation.

The meeting, first of its kind since the atomic age began, brought together scholars from the United States, Europe, India and Japan. It was held at the University of Chicago.

As the scholars came together, a variety of views were exchanged on nuclear ethics. Here are some of the statements made at the symposium's opening sessions:

Man's meaning and destiny is the real issue raised by nuclear ethics, according to a Protestant educator from India.

"It is not just a question of applying human intelligence to probe into the minute recesses of nature and exploiting its resources for man's well-being on this planet," said Joshua R. Chandran. "The more basic and difficult question is: what is man who uses the power of science and whom science should seek to serve? Does man find his destiny in this world itself? Or is there a destiny beyond this world?"

Chandran, principal of United Theological College, Bangalore, India, said man's dilemma is that, along with the possibility

of progress, he also is faced with the possibility of mass destruction.

"Even apart from war we are told by scientists that the carrying on of tests has serious hazards for human life," he said.

The Indian leader pointed out that any decision about the use of a particular scientific discovery is not a scientific decision, but an ethical decision.

Chandran's mention of the hazards of nuclear bomb testing was examined in more detail by a San Francisco scientist, Dr. Chauncey D. Leake. Director of medical student research training at the University of Chicago, he warned that the increase in man-made radiation is a growing danger to all living things as well as to mankind as a whole.

"It can be expected that mutations will increase," he said, and "there is no way of predicting in which direction these mutations may tend to develop."

"The individual dangers of increasing exposure to radiation are equally unpredictable, but usually involve some sort of surface malignancy," he added.

Stockholm research physicist, Bo Lindell, discussed the hazard of radioactivity in foods.

The only way to deal with it intelligently, he said, is to

weigh the possible risk from eating such foods against the risk and cost of possible counter measures.

As an example, he cited various ways in dealing with contamination of milk by iodine-131 (an ingredient of nuclear fallout). Possible counter-measures, he said, are: to take the cattle indoors and replace contaminated food with non-contaminated fodder, to replace the fresh milk with dried milk for children, or to use non-active iodine to reduce the uptake of radioactive iodine.

Bishop Robert C. Mortimer of Exeter, England, asserted that the nuclear scientist "must submit to certain limitations on his freedom to experiment."

"Just as it is not permissible for a medical doctor to use a patient as a guinea pig, so that nuclear scientist may not experiment on the human race to find out the effects of nuclear fallout," he said.

John H. Rust, head of the section of nuclear medicine at the University of Chicago, painted a hopeful picture of the peaceful uses of nuclear energy.

He said the cost of producing atomic-generated electricity already is competitive with oil, natural gas and coal.

"An immediate advantage will be to take some of the pressure off the world's dwindling gas and oil resources," said Rust.

Gradually, he predicted, decreasing costs of nuclear power will replace oldtime fuels.

"Cities will become freer of

the deadly fumes that are derived from burning fossil fuels," he said.

Rust noted that more of the world's people will be able to share in these advances.

"The desalting of sea water and the concentration of atmospheric nitrogen to produce fertilizers can become universal realities," he said.

Data Needed

Moral and theological issues of nuclear radiation cannot be weighed by theologians until there is consensus about the nature of it and how it is to be used, a priest-sociologist asserted.

Father Felix A. Morlion, O.P., rector of the International University of social studies in Rome and a professor of democracy and social methodology at the school, made this point at the meeting.

Father Morlion proposed that the conference members attempt to answer this question:

"Can it be said that man-made nuclear action in general, and radiation specifically, is essentially different from all former conquests of man over nature?"

Then, he asked, does science have the answers to such questions as:

Can the use of radiation in agriculture produce sufficient food on earth for 20 billion persons?

Can the application of radiation be counted on to overcome the majority of illnesses and substantially prolong human life?

Can radiation and other new uses of energy reduce extreme heat, cold or humidity of certain climates to make them inhabitable by human beings?

On the other hand, Father Morlion asked, are there answers to such questions as:

Will a five-fold increase in nuclear bomb testing cause

radiation fallout that would certainly be harmful to numerous persons?

Will 40,000 megatons in a nuclear war kill off the majority of mankind?

Will the genes of all survivors in a nuclear war be so affected as to produce a new race of sub-humans?

The priest - sociologist con-

cluded that definite answers to all these questions may not be possible, but that he hoped scientists could "draw a few signposts and use their scientific imaginations to forecast certain developments."

"Without this," he said, "theologians will lack a specific subject matter . . . for their judgment."

London Crowd Braves Bitter Cold For Christian Unity Rally

★ London's famed Trafalgar Square was converted into an ecumenical meeting place when more than 1,000 Anglicans, Roman Catholics and Free Church members, defying snow and a biting wind, gathered together to join in silent prayer for Christian unity.

The rally — similar to others held at Coventry, Birmingham and other cities — was sponsored by the conference to promote prayer for Christian unity whose members are made up of representatives of the various religious bodies. The Catholic member is Father Herber Keldany, local secretary for the chair of unity octave, an annual world-wide observance inaugurated by the Franciscan Friars of the Atonement in the United States. The octave begins every year on Jan. 18 and ends Jan. 25.

Presiding at the rally was E. S. Abbott, Anglican Dean of Westminster, who said "we stand before you as Christian men separate from one another. We are sorry before God for this; we are penitent."

Dean Abbott added that "our differences go back a long way into history. Some of the wounds we have given to one another are very deep; some still hurt. We ask God to heal these wounds and bring us together again."

Msgr. G. Wheeler, adminis-

trator of the Catholic Cathedral in Westminster, read from the New Testament and the Rev. D. Greeves, minister of the Methodist Central Hall at Westminster, led the prayers.

After the rally, which lasted a half hour, the participants, many of them students and young people carrying blue and white banners with unity slogans, dispersed to pray for unity in neighboring churches of their own denominations.

In many churches, both Catholic and non-Catholic, sermons on the theme of Christian unity were preached on the Sunday prior to the opening of the octave. Anglican and Free Churches were observing the week of prayer for Christian unity, a parallel celebration, which is sponsored by the faith and order commission of the World Council of Churches.

Highlight of unity week in Britain was an ecumenical weekend for youth service held at Hawksyard priory, attended by Catholic, Anglican and Methodist youth leaders interested in common problems and common endeavors.

At Sion Convent in London's Bayswater suburb, a Christian house party was to be attended by Father Michael Richards of St. Edmund's College (Catholic), Ware; Anglican Bishop Oliver S. Tomkins of Bristol; and Dr. Harold Roberts, princi-

pal of the (Methodist) Theological College, Richmond, who was one of the non-Catholic delegate-observers at the Vatican Council.

KENNETT SQUARE PARISH FREE OF DEBT

★ The Church of the Advent, Kennett Square, Pa., is free of debt. Part of the past year's Christmas offering went to pay what remained of a debt incurred in 1957 after it had become clear that the growing eighty year old parish would have to relocate and rebuild. A three and a half acre plot on the edge of the borough was chosen; the church, parish house, rectory and parking lot were built at a total cost of over \$310,000. The Church's old property, in the center of the town, was sold to the Lutherans, who have since established a parish there.

Bishop Armstrong, suffragan of Pennsylvania, broke ground for the new buildings July 1, 1956; Bishop Hart, diocesan of Pennsylvania, held the opening service June 23, 1957, as well as the service of consecration November 27, 1960. What remained of the debt was on the rectory — begun in 1957.

Roland T. Addis, architect, used the gothic arch treated in a contemporary manner in his design of the new church. Because the rector, vestry and planning committees felt strongly that the church should focus on the central act of worship of the Episcopal Church — the Communion Service — the altar is free-standing, surrounded by an octagonal rail. Thus the choir is on one side of the altar, the congregation in the nave on the other. The communion rail, drawn completely around the altar, symbolizes the family of Christians kneeling in humility and equality before God.

The Rev. Elbert K. St. Claire

has been rector of the Church of the Advent for slightly over ten years. During this time the communicant strength of the parish has grown from 186 to 576. It has met all its diocesan obligations and has increased its missionary giving from \$780 in 1952 to \$9,000 in 1962. The parish also assisted in the founding of St. Christopher's mission in nearby Oxford.

ANGLICAN-METHODIST REPORT DUE SOON

★ An Anglican - Methodist committee which has been holding conversations on closer relations between the two denominations since 1956 is expected to issue its report in the near future.

News of the forthcoming report has created a stir in the British press. Some newspapers anticipate that the report will outline a series of gradual steps toward the eventual union of the Anglican Church and the Methodist conference of Great Britain.

Informed sources here, however, say it is very unlikely that the report will include a detailed "blue print" for an Anglican-Methodist union, as some British newspapers have been speculating.

It was noted that any proposed plans for union have a long way to go before final adoption. They would have to be discussed and approved by Anglican convocations and the Church assembly and by the Methodist conference. If disestablishment of the Anglican Church were involved, Parliament also would be affected.

The London Sunday Express has referred to the forthcoming committee report as a "secret plan for unifying two of the greatest Churches in Britain."

FOLLOW UP PLANNED IN ST. LOUIS

★ A St. Louis interreligious group will be among the first in the nation to follow national conference on religion and race with discussions at the local level.

Eleven representatives of Protestant, Roman Catholic and Jewish faiths met during the conference at Chicago and set Feb. 6 as the date for luncheon talks in St. Louis. Before the conference, they made a start by holding a breakfast meeting in preparation for their work at the conference.

The Rev. Arthur E. Walmsley, executive secretary for Christian Citizenship for the Episcopal Church, was follow-up chairman of the conference.

"Things are already beginning to roll," he said. "What we are hoping to do in local communities is to hold similar dialogues leading to community action."

Walmsley added that a start had already been made in St. Louis.

CARDINAL BEA LECTURES AT HARVARD

★ Augustin Cardinal Bea, president of the Vatican's secretariat for promoting Christian unity, has accepted Harvard University's invitation to take part in a Catholic-Protestant colloquium.

Episcopalian Nathan M. Pusey, Harvard's president, said the Vatican prelate would be at the university's divinity school on March 27, 28, 29 and 30. He will deliver public lectures on March 28 and 29.

The colloquium will include a reception-assembly at the Harvard Divinity School and four closed seminars on religious topics with Catholic and Protestant leaders at the various sessions.

Church Opportunity Provided By Easing of World Tensions

★ The commission of the Churches on international affairs said that the "growth in the conviction that war is not inevitable" provides churches with new opportunities for "creative initiatives" for promoting world justice and international cooperation.

It cited as a "hopeful respite" in world tensions the peaceful solution of the "first direct military confrontation of the nuclear giants concerned with conflicting interests in the Caribbean."

Its solution without war, the commission said, may result in a wider acceptance by world powers of peaceful settlements and changes in international crises.

"For such a propitious development, churchmen and other men of goodwill are thankful," declared the commission, an agency of the World Council of Churches.

The commission's comments were made in a memorandum issued dealing with the recently concluded 17th session of the UN General Assembly.

It described the session as "one of the more harmonious and constructive deliberations of recent years," and lauded the election of U Thant as secretary general.

When the session ended Dec. 20, the commission said, "the basic factors of world insecurity and peril remained, but the immediate storm clouds had lightened considerably."

Concerning the Cuban crisis, the memorandum said the world "survived this fateful test in that policies of moderation and procedures of negotiation, to which the UN and particularly its secretary general made a

worthy contribution, prevailed on both sides."

While noting an easing of tensions, the Church agency regretted that despite perils of the arms race the nuclear powers are still deadlocked on a disarmament agreement. A favorable factor in the disarmament question, it said, is that "there has been no lessening of world concern."

The commission said while problems of self-government and state independence remain, "at least the older colonial period is rapidly being liquidated."

Although the new interdependence of the world is accompanied by perils of conflict and injustice, it said, "there are signs of hope in current history."

PERSELL CONSECRATION IN ALBANY

★ The Rev. Charles B. Persell Jr. will be consecrated suffragan bishop of Albany at the Cathedral of All Saints on February 9th. The Presiding Bishop will be consecrator and Bishop Brown of Albany and Bishop Scaife of Western New York the co-consecrators. Seven other bishops will take part in the service.

CONFERENCE ON INNER-CITY

★ A conference on inner-city churches was held in New York, January 15-17, attended by delegates from the dioceses in New England, New York, New Jersey and Pennsylvania.

Bishop Hines of Texas and Bishop Corrigan of the National Council were the leaders, assisted by experts in the field.

CENTRAL NEW YORK CLERGY MEET

★ The Rev. C. Kilmer Myers, vicar of the Intercession, Trinity parish, New York, was the leader of a conference for clergy of Central New York, meeting January 28-29 at St. Paul's, Syracuse.

He discussed race relations, problems of the urban church, and liturgics.

OCTAVE OF UNITY AT WARWICK, R. I.

★ Representatives of various Churches presented their views on the sacraments, ministry, scripture and other basic convictions in a series of meetings held January 20-25 at St. Mary's, Warwick, R. I.

Pastors of Methodist, Baptist, Congregational, Presbyterian, and Roman Catholic churches were the speakers, with Rector Duncan R. McQueen of St. Mary's giving the final lecture.

JOHN SUTER RESIGNS PRAYER BOOK POST

★ For the first time in 30 years, a name other than John Wallace Suter will be seen in the Book of Common Prayer.

The Rev. John Wallace Suter, custodian of the Prayer Book since 1932 when he succeeded his father, has become the first custodian ever to resign from that post. Normal procedure is to hold this office of General Convention until death.

Suter, however, felt strongly that a younger man should grapple with the rapidly-increasing scope of work. The retired faculty member of St. Paul's School, Concord, N. H., also said he wanted to be able to discuss the job with his successor.

His successor is the Rev. Charles M. Guilbert, who is also secretary of the National Council and of General Convention.

His appointment, effective February 1, was announced by Presiding Bishop Arthur Lichtenberger.

EDITORIALS

Again Calling Attention To Tamworth

THE ARTICLE this week by the Rev. Gardiner M. Day was submitted to the editors of the Living Church as a reply to a report by the Rev. John W. Norris on the Tamworth Associated Churches which appeared last year in the August 26 and September 2 issues of the Living Church. Fr. Norris raised certain questions which are also discussed by Dr. Day, whose reply was not published by the Living Church. His position, we believe, needs stating and we are glad to give it space.

The Rev. George Wickersham is the vicar of St. Andrew's Episcopal Church in Whittier, New Hampshire — a village in a lovely valley just south of the White Mountains, where on a clear day one catches a glimpse of Mount Washington in the distance. Mr. Wickersham has for five years also been the pastor of the Congregational Church in Tamworth, just north of Whittier on the Swift River, and also the pastor of the Community Church (formerly Baptist) in Chocorua, a few miles to the east. The three churches, while still members in their respective denominational bodies, have formed in this valley community in New Hampshire an association with one town minister, Mr. Wickersham, who is an ordained priest of the Episcopal Church. The association was made not only with an eye toward Christian unity, but also out of immense practicality, each of the member churches being too small in its own right to support a full time pastor.

At St. Andrew's, the service is at 9:30 every Sunday, and Holy Communion is celebrated on the first Sunday in each month. At 11:00, Mr. Wickersham holds services in one or the other of the non-Episcopalian churches, and if the service happens to be at Chocorua on the first Sunday of a month, Holy Communion is celebrated. At Tamworth, there is a quarterly Communion. On the fourth Sunday of each month, there is a union morning worship for the whole association at one of the three churches. On Maundy Thursday and Christmas Eve, there is a union service of Holy Communion for the whole association. When Mr. Wickersham celebrates Holy Com-

munion at Chocorua or Tamworth, he uses an order similar to that suggested for the Communion of the Sick in the Book of Common Prayer. The full Baptism service is used only at St. Andrew's.

The association has succeeded amazingly well under Mr. Wickersham's ministry, in terms of growth, fellowship, and worship. And yet there has been much criticism from many quarters. The editorial page of the September 2, 1962, issue of the Living Church says, "The chief thing we have against the Tamworth plan . . . is that it is not an experiment in Church unity, but rather a last ditch expedient for maintaining disunity."

Our correspondent, whose concern for Church unity is widely known, feels otherwise, as do we.

With God All is Light

THE MIND SCANS the brief page of recorded history and ponders on the empires that have had their brief day and then passed away. There is no 'abidingness' in things temporal.

They seem so mighty and enduring at the moment and then they are gone.

It is this sense of the transience of all things mortal and the everlasting nature of things divine that makes the Bible so haunting and so poignant. It is the sense of the presence of God that gives content to what is human. So, without God, all is vanity.

With him, all is light.

That sounds simple enough and clear but few people grasp it and why that should be so is a mystery. The preacher can preach it and the teacher can teach it but only the Holy Spirit can convince. So the theologians talk of grace but the words are not the thing. The 'thing' is the experience and how can a man convey to his fellows his experience?

He cannot: yet speak he must if he be a preacher. So we go on, forever trying to scale the heights and forever failing. None the less, our efforts are not lost but how unexpected the ways in which God makes use of them.

RESPONSE TO THE TAMWORTH QUESTIONS

By Gardiner M. Day

Rector of Christ Church, Cambridge

WE NEED MORE ECUMENICAL EXPERI- MENTS, BOTH SIMILAR AND DIFFERENT FROM TAMWORTH, TAKING PLACE ALL OVER THE COUNTRY AND THE WORLD

IN THE SPECIAL REPORT by the Rev. John W. Norris on the Tamworth Associated Churches, which appeared in the *Living Church* in the issues of August 26th and September 2nd, 1962, Fr. Norris raises several questions which I believe deserve the serious consideration of us all. The questions, which I have numbered and put in slightly more direct form, but of course without changing the meaning, are as follows:

1. What is the effect of such a program on the efforts of the Episcopal Church to establish ecumenical cooperation, even unity, with other branches of the historic Church?

2. Does a priest of the Episcopal Church violate his ordination promise to conform to "the doctrine, discipline and worship of the Episcopal Church" when he accepts the pastorate of two free churches and administers Holy Communion to members of the free churches who have not been and do not plan to be confirmed?

3. Does a celebration of the Holy Communion by an ordained priest of the Church, even if not in accordance with the Prayer Book rite in its entirety, become a valid consecration of the elements?

4. Is the substitution of grape juice for wine permissible?

5. Is it permissible for a priest to depart from the rubric which requires that the sacrament be given into the hands of the communicant while the latter is "devoutly kneeling"?

6. Does the intention of the minister to "do what the church intends" actually accomplish a valid consecration under the conditions that exist?

7. Do such practices call for censor of those authorizing and those practicing such a program?

I will not comment on them in the present order, but rather deal first with those which seem to be of less significance. For example,

the question of the physical position of a communicant on the reception of Communion is too trivial to consider as after all the Communion is fundamentally a spiritual not a physical relationship. Indeed, the raising of this question is, I fear, an indication of Fr. Norris' disapproval of the project.

Similarly I believe the substitution of grape juice for wine is of relatively little consequence. I must confess that I was surprised both that the editor of the *Living Church* declared this to be "unjustifiable" and also that the use of grape juice on the part of many Protestant Churches "implies criticism of our Lord for using an alcoholic beverage." Because Jesus at the Last Supper happened to use fermented grape juice which we call wine does it necessarily mean or imply that he had anything against unfermented grape juice.

Again, in regard to 3, I find myself unable to believe that the validity of the Communion service, (though I'm not quite sure what the word "validity" means) rests on the literal reading of the words of the Prayer Book, but rather upon the presence of the Holy Spirit of God. Nor am I sure that it necessarily depends on the intention of the minister. Indeed if we were to affirm that the validity of the Communion service depends upon its conforming to the service in the Prayer Book, we would thereby invalidate all other Communion services including Roman Catholic and Orthodox as well as other Protestant forms of service.

More Serious Questions

TO MY MIND the most serious of Fr. Norris' questions is that concerning the ordination vow or promise, which reads:

"Will you then give your faithful diligence always so to minister the Doctrine and Sacraments, and the Discipline of Christ as

the Lord hath commanded, and as this Church hath received the same, according to the Commandments of God; so that you may teach the people committed to your Cure and Charge with all diligence to keep and observe the same?"

I appreciate the fact that the editor of the *Living Church* does not raise the violation of the Confirmation rubric as cause for censoring the Tamworth project, although he expresses his disapproval of those who issue general invitations to "Open Communion." He contends that the Tamworth experiment involves specific violations of the priest's ordination vow, "Always so to minister the Doctrine and Sacraments and the Discipline of Christ as the Lord hath commanded, and as this Church has received the same." The editor of the *Living Church* notes that the promise is to do these things "always" as this Church hath received the same.

My first reaction to this point of view was to feel that the wording of this particular ordination promise which was composed in English in the 16th century should be revised in the light of our increased historical knowledge and the vastly different human situation with which we are now dealing. Keenly aware, however, of the natural conservatism and inertia of the Church, I realize that it would be more difficult to change the Confirmation rubric. Therefore, it is of first importance that the ordination promise be interpreted as the Confirmation rubric is interpreted in the light of historical knowledge and changed conditions.

Not Equivalent

WHEN THE ORDINATION PROMISE was written, it was believed that "as this Church hath received the same" and "as the Lord hath commanded" were one and the same thing. In other words, the deposit of faith which the Lord had given to the Apostles had descended directly and literally through the forms of the service or "discipline" as outlined in the Prayer Book and the canon law of the Church.

Surely one need not be a New Testament scholar or a Church historian to recognize that these are not equivalent phrases, and further that in the light of the wider fellowship of the Churches which exist today a priest can fulfill "the discipline of Christ as the Lord hath commanded" even though he is not acting in agreement with the formularies of the 16th century

to which reference is made in the phrase "as this Church hath received the same." He will always administer "the Doctrine and Sacraments and the Discipline of Christ" as he believes "the Lord hath commanded" and as the Holy Spirit guides him in utterly different circumstances; and in so doing he will be acting in accordance with the commandments of God which obviously take precedence over the phrase "as this Church has received the same."

The last clause of the promise, "So you may teach the people committed to your Cure and your Charge with all diligence to keep and observe the same," certainly was meant to apply to people who were committed to his cure and charge in the Episcopal Church. It could hardly have reference to Churches, which, when the ordination vow was written, were not in existence. In the 16th century when the ordination vow was written any such ecumenical associated ministry was inconceivable.

Furthermore, if the Episcopal Church interpreted literally the words "As this Church hath received the same" no reunion of the Churches is possible, except by all Christians becoming Episcopalians. If the reunion of Christendom is even to become a reality, we must interpret our ordination promise in terms of ordination not simply as a priest of the Episcopal Church or the Anglican Communion but as a priest in the Church of God and we must orient our thinking and activity toward our vision of the coming Great Church.

Experiments Needed

FR. NORRIS and the editor of the *Living Church* raise the question: Will the effect of a project such as that in Tamworth be to hinder the efforts of the Episcopal Church in establishing ecumenical relations or even unity with other branches of the historic Church? My answer is that without greater ecumenical understanding and cooperation on the local level, no reunion of the Churches is possible. The leaders of the Churches may come together ecumenically but the leaders will not be followed by the Church as a whole because of lack of mutual understanding and appreciation by the membership of the individual Churches. What we need is more ecumenical experiments, both similar and different from Tamworth, taking place all over the country and the world, if Jesus' prayer that "they all may be one" is to be answered.

Thus I have already made evident my answer to Fr. Norris' last question: "Do such practices call for censure?" Instead of censure I believe that such practices call for acclamation and emulation. I believe that when Christian people come together in ecumenical effort in a locality, they are not as the editor of the Living Church claims "washing their hands of the division of the rest of the Christian world" but rather are trying to do in the areas in which they live what we pray and hope may be accomplished in the Church throughout the world.

Too long have those who are ecumenically minded held back and refrained from participating in ecumenical projects and experiments on the local level for fear that it might hinder or hamper what is being worked out on the upper levels of the ecumenical movement. The time has come for more courageous and bolder experiments on local levels everywhere. On the local level we are called not simply to pray but to act if the reunion of the Churches is to be achieved and the Coming Great Church is to become a reality and not simply a forlorn hope.

THE WAY TO LIVE

Comments on the Murder of Lou Marsh

NOW IF CHRIST IS PREACHED AS
RAISED FROM THE DEAD, HOW CAN
SOME OF YOU SAY THAT THERE IS
NO RESURRECTION OF THE DEAD?

1 Corinthians 15:12

By William Stringfellow

Member of Witness Editorial Board

LOU MARSH died at ten minutes after nine on the evening of January 9th, 1963.

His death was not much noticed, although it would have been had there been no newspaper strike in New York City at the time. Not that Marsh was famous or anything like that, so that the world would necessarily remember him, but his death was one of the more bizarre murders in memory, even in New York City. If there had been newspapers, at least the tabloids would have, in their own way, celebrated Lou's death.

Lou worked for the New York City Youth Board, assigned to one of East Harlem's juvenile gangs — the self-styled Untouchables. I remember suggesting that he apply for such a job, and later recommending him for it. I remember being privy to his decision to take this job.

Lou was beaten to death by four guys. He had somehow persuaded the gang — the Untouchables — not to go ahead with a rumble to which they had committed themselves against the Playboys, another gang in the neighborhood. Some older guys — alumni, so to speak, of one of the gangs in question — wanted the issue between

the two gangs to be settled in the traditional way: by a rumble. They resented the fact that Lou mediated the dispute, or at least accomplished an armistice. And they were evidently humiliated that the younger boys in the gangs followed Lou's counsel rather than their own. So Lou was ambushed by four of them — and savagely beaten. He remained, for two days, in the hospital, unconscious. Then he died. One doctor said that the damage to his brain was so severe and gruesome that if, by some remote chance, he had survived he would probably not have been able to function in any ordinary ways as a human being. He most likely would have been grotesquely invalidated.

Lou died an awful death, but a death that was apparently somehow better for him and for those who loved him than mere survival would have been.

William Stringfellow is an attorney who has practiced law in East Harlem and was a friend of Lou Marsh.

Some Reactions

AMONG THOSE who knew of Lou's death, but who did not know Lou, there were easy, stereotyped reactions: Mayor Wagner, noticing that this was the first time in fifteen years that a Youth Board worker had been slain in the line of duty, said he was outraged and promised to do something or other about such things. The idea that the Mayor was humane enough to be outraged about anything but his own political welfare or that he cared enough to do anything about anything would have amused Lou, for Lou realized that the Mayor is a much more cynical man than Lou was, and Lou, in his own way, was very cynical.

There were some cries for violence to overcome and discipline the violence of Lou's death, too. One neighborhood paper which carried the news of Lou's death because of the absence of the metropolitan newspapers editorialized that what was needed was enough police, perhaps specially trained in a sort of guerilla warfare, to rout and destroy the gangs. Lou knew better than that. He knew that the violence of gang society erupts from a profound frustration of kids who have suffered all their conscious lives without homes, without fathers, without places to play, without jobs, without love: without the nurture of society or the care of another human being, except for the other guys in their own gang and except for Lou, or some one like Lou who happened to come along once in awhile. Lou, who had been involved earlier in some of the sit-ins, knew that violence cannot absolve violence, and he knew that the peril to everyone — not just the gangs — of the police becoming a kind of occupation army in the slum neighborhoods is greater than the danger to him and others in gang warfare.

What Lou Knew

BESIDES, LOU KNEW what it means not be loved by anybody and what it means not to be loved by everybody. Lou was a Negro. He was from a fairly poor family living in the North. By working like hell — usually in menial jobs—and because he was intelligent and sensitive, he had a very good education. When I first met him about four years ago, he was a seminarian at Yale. But he grew restless at Yale with his studies, and perhaps he felt somehow guilty about being in such a place as Yale Divinity School at all — while his folks were still where they were and while his people were still where they were in this country. For a time, after he left seminary,

Lou, in a terrible way, resented the fact that he was a Negro. It was more than his feeling sorry for himself; it was as if he complained about his own creation, as if he vehemently rejected his own birth.

It seemed to him, for awhile, better not to live than to be a Negro in America.

After he left seminary and moved to New York, he enacted this resentment. He drifted about the city, unable to look for a job, living on borrowed money and, it seemed, borrowed time, staying in flop houses and on the streets. As he would have said: he went through the whole bit.

But then he understood that all this was some variety of pride: that he was indulging in his own self, accusing and condemning himself, especially because he was a Negro, expecting and even, in a way, wanting to be confirmed in this by the rejection of others. Then he realized that he was engaged in suicide.

That was the moment — when Lou was in Hell — in which he knew — I think for the first time — that he is loved by God. That was the event in which, by the power of God in the face of the fullness of death, for him Lou was emancipated — set free to love himself, to love others, and to receive the love of others. That was the time of Lou's salvation.

What followed that was more or less predictable. Having been so intimate with the presence of death in his own life but having beheld the reality of the Resurrection in his own life in the same event, Lou was free to live for others.

And that is what he did. He took this job with the Youth Board and soon was so preoccupied in caring for the kids in his gang that he forgot himself, so fulfilled in his love for others that he lost his self-interest, so confident that he is secure in God's Word that he was not afraid to die.

He was not afraid, when he was killed, to die the way he died. He knew about the risks of his job, especially the way he would do his job. His death — in the way he died — was surely no surprise to Lou. Not that he sought such a death, or any other sort of death for that matter, but it is only that he was ready to die and without fear of death.

Lou Marsh, when he died, was ready, that is, he had already died in Christ and was, so, without fear of death.

That is the meaning of the Resurrection.

That is the only way to die, which at the same time means that is the only way to live.

THE EPISCOPAL CHURCH AND REUNION

By John M. Krumm

Chaplain of Columbia University

WE NEED A LEVEL OF FAITH AND PRACTICE WHICH INCLUDES THE BEST OF BOTH CATHOLIC AND PROTESTANT TRADI- TIONS AND CAN HOLD THEM TOGETHER

THE PARTICULAR QUESTION we are concerned with in this article—the question of the reunion of the Christian Church and the Episcopal Church's attitude toward it — comes home to us in the Chapel of Columbia University with special force. By the very nature of our academic community, we have always in our university's religious program practiced a degree of Christian cooperation that does not usually obtain elsewhere. We feel therefore with special intensity the scandal and the absurdity of practicing such cooperation up to the point where we come to the altar rail — only to stop short and insist that there in that very sacrament which Christ has given us as the incarnation and pledge of our fellowship with one another in him we must separate ourselves into segregated groups and deny the meaning of the sacrament and of the Church itself. So this University Chapel living and worshipping in the tradition of the Episcopal Church will have the deepest interest in the questions of Christian reunion which face that Church these days.

The Church is confronted at this time with invitations and proposals which call for some of the most far-reaching decisions we have ever been asked to make. We have been asked by the Presbyterian General Assembly to join them in inviting Methodist and the newly formed United Church of Christ into discussions which look to the establishment of a united Christian Church. At the same time, our Detroit General Convention was asked to state its reactions to proposals on reunion which are currently before the Churches of Ceylon and north India, proposals which resemble very closely the so-called Blake proposal which is the basis of the Presbyterian invitation. You have seen some of the charges and claims and criticisms in the press, and the average Churchman may be pardoned for his uncertainty as to just what he ought to think about

these problems that confront the Episcopal Church. The hope and ambition of this article is to clarify some of these issues.

Difficult Decisions

THE EPISCOPAL CHURCH finds these decisions difficult precisely because the Episcopal Church stands within a tradition which is both Catholic and Protestant. Within its own life it has combined a Catholic emphasis upon the continuity of the Church down through the ages with a Protestant emphasis upon the truth that God speaks to each man of his own forgiveness and personal responsibility.

Catholicism emphasizes how much the individual Christian owes to the historical Church and its ministry and sacraments; Protestantism emphasizes the freedom of God to deal with his people in spite of the Church which often misrepresents and domesticates him. When some critics from the outside berate the Episcopal Church for being slow to join in enthusiastic endorsement of proposals for Christian reunion, they forget that the Episcopal Church sees that problem in a wider context than other Protestants are likely to do. Outsiders are perhaps understandably impatient; but these outsiders may have too narrow a picture of what a fully reunited Christian Church would be like.

The peculiar glory of Anglicanism is its peculiar agony too — that of wrestling with this problem in its full dimensions. If the problem of Christian reunion were just to fit together the Churches which represent only the Protestant genius and experience, then the task would be relatively simple and would involve primarily ecclesiastical tinkering and accommodation. That is not the full problem, and the Episcopal Church knows from its own experience that it is not.

A truly reunited Church would require that the

Protestant-minded and the Catholic-minded Christians discover a level of faith and practice which includes the best traditions and can hold them together. That will mean a long process of searching and sensitive conversation and discussion. To endorse the Blake proposal cannot be a matter just of verbal assent. It means that all the Churches who share in the discussion recognize that their own understanding of Christianity has been too shallow, too onesided, and that they must be taught by the insight and experience of others. That is never an easy confession to make, and this is the major road-block which only the humility of prayer can remove.

Noisy Minority

IT IS NOT SURPRISING perhaps that outsiders of the Protestant tradition should fail to appreciate the full dilemma which the Episcopal Church faces, but it is dismaying when the problem is over-simplified in the opposite direction by Episcopalians themselves. For if some of the critics from the outside see the problem of reunion too simply as an amalgamation of Protestants, some zealous spokesman inside the Church see the problem too simply in the opposite way, namely that the Episcopal Church has no connections with the Protestant Reformation whatever and should seek reunion only with Church bodies of a Catholic sort. This group is busily campaigning to defeat any approval of approaches to Protestantism. To follow their reasoning would mean a repudiation of our whole Anglican tradition and experience, and just because they speak so often and with such publicity, we need to rehearse the Episcopal Church's historic understanding of the problems of Christian reunion and urge our General Conventions not to be stampeded by the novel and all too simple dogmatism of this noisy minority.

The Episcopal Church has been on record for the last 75 years that it can proceed to the discussion of Christian reunion with other Christian bodies only on the basis of a four point platform — sometimes known as the Lambeth Quadrilateral since it was endorsed by the Lambeth Conference of 1888. These four points must form the core of the life and worship and faith of any Church that can be considered continuous with the Christian Church of the New Testament and of the ages since. The points are these:

- The Bible as the ultimate rule of faith
- The Apostles and Nicene Creeds as sufficient statements of that faith

● The two sacraments of baptism and the holy communion making use of the traditional elements of water and of bread and wine and of the words Christ used in instituting them

● Finally — and as it seemed, most difficult of all — the historic office of the bishop in the Church.

The Tough Point

AN IMMEDIATE REACTION to those four points might well be that the first three seem to be of a very different sort from the fourth. Indeed the contrast could be stated this way — you cannot have any sort of Christian Church at all without the first three, but it appears to be possible to have some sort of Christian Church without the fourth. Bible, the faith of creeds, sacraments are absolutely necessary if a Church is to be Christian; but the same cannot be said of the historic episcopate.

For the most part the Anglican theologians and the considered judgement of the succeeding Lambeth Conferences would agree. Anglicans have never said that the failure to preserve and continue the historic episcopate disqualifies a group of Christians from being considered a truly Christian Church. Indeed the great declaration of the 1920 Lambeth Conference says just the reverse: "We thankfully acknowledge that these ministries (meaning non-episcopal ministries) have been manifestly owned and blessed by the Holy Spirit as effective means of grace."

But if the possession of the historic ministry of the ages is not absolutely necessary for there to be a Church at all, then what is its importance, and why does the Episcopal Church insist upon it? The same Lambeth Conference of 1920 gave the answer: "It is now and will prove to be in the future the best instrument of maintaining the unity and continuity of the Church."

What does that mean? It means that in the person of the bishop the Church has a visible reminder that her life has come down from a long past and ultimately from Christ himself and that to be a Christian in the fullest and richest way means to be united in one group of believers and worshippers under the bishop's leadership and teaching and pastoral authority.

Christianity did not start when two or three people got together and decided to organize a local congregation. It started when God took action in history in the person of Jesus Christ, who drew twelve men around him and commissioned them to teach and preach and baptize. By

giving to a single person in any locality the ultimate power to ordain and consecrate men for the continuance of that ministry. Catholic Christianity has symbolized the continuity of the Church of today with the Church of the past and the unity of Christians in one fellowship in the present.

The Episcopal Church believes that the reason the episcopate prevailed in the Church from very early times and the reason why non-episcopal churches in Ceylon and South India and elsewhere to welcome its recovery now is because it has proved itself able to do just what Lambeth claimed for it to maintain "the unity and continuity of the Church."

Welcomed Today

THE REAL SIGNIFICANCE of the proposals of Dr. Blake and the discussions with Protestant Christians that have taken place in India and Ceylon is that there is today an almost miraculous readiness among Christians who once defied and renounced episcopal government to welcome it and use it.

So Leslie Newbiggin, for example, a former Scotch Presbyterian who took part in the discussions which led to the establishment of the Church of South India, has testified to the meaning and power which the office of a bishop can have in a Christian Church. We ought not to be surprised that this is so, for it is the way that episcopacy came to be valued in Anglicanism.

There is no suggestion in any of the formularies of the Anglican Reformation that they held to any rigid view of the episcopacy as being necessary for the existence of the Church. The preface to the ordinal states a fact — but no theory of the ministry—when it declares simply that there have been in the Church from the earliest times the offices of bishop, priest and deacon. Indeed the great Anglican theologian of the 16th century, Richard Hooker, although he believed that episcopal government was the most agreeable to the scriptures and would commend itself for the reasons we have noticed, added explicitly these words: "We are not simply without exception to urge a lineal descent of power from the apostles by continued succession of bishops in every effectual ordination."

Is this a time — when other Christians are earnestly seeking what the episcopacy has to offer — to be more Anglican than Richard Hooker and the Prayer Book and the Lambeth Conferences and to demand acceptance of a dogma

which would oblige these other Christian bodies virtually to deny that they have ever had any real ministry at all in Christ's Church?

Ought we not to be willing to believe that the Holy Spirit will teach them the deeper meaning of that office even as Anglicanism has been taught it in its own long history?

Drawing into Fellowship

BUT MEN ARE SLOW and stubborn and conservative about changes — and especially about changes in religion, and I am sure the daring and the energy and the faith necessary for these moves forward will only come if we see the real tragedy of a divided Christianity.

The German Old Testament scholar von Rad commenting on the passage from Genesis sees great significance in the fact that the dreadful resentment between Cain and Abel began because they had two separate altars. The ancient barrier between farmer and sheep-herder leads to the practice of separate sacrifices — and thus mankind's essential brotherhood is broken.

We live with the consequences of that broken brotherhood and know its agonies and deadly perils. But our New Testament tells a story of how the tragedy of Cain and Abel was reversed, and of how men who had worshipped at different altars — Gentiles and Jews — were by the gift of Christ's Holy Spirit united in one fellowship and community.

The secret of it lay, of course, in the meaning of the altar around which they gathered. The altars of Cain and Abel were altars to which men brought their gifts in pride and rivalry.

The Christian altar is the table around which Christ by his great gift and sacrifice summons all men who can forget their rivalries and their pride in the gratitude for this love of Christ which passes knowledge. I am sure Peter's decision to break across this barrier to fellowship came as a bombshell to the timid and conservative people of his day. They must have written letters to the papers in their zeal and memorialized the equivalent of our General Convention to resist this dangerous innovation.

Peter withstood them — because he saw deeply what Christ was sent to do and was able to do, that is to draw men into fellowship once again according to his plan from the beginning. And so St. Peter asked what deputies to our General Conventions might very well ask: "Who was I that I could withstand God?"

- NEW BOOKS -

Kenneth R. Forbes

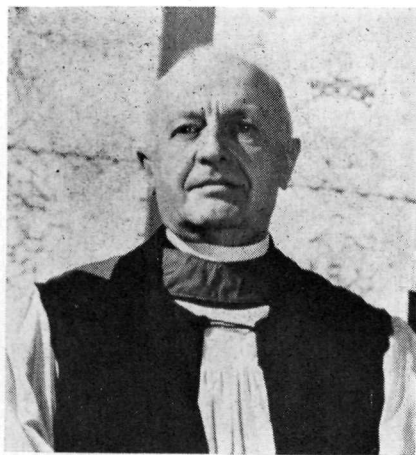
Book Editor

Among Friends, an Autobiography:
Henry Knox Sherrill. Little,
Brown. \$6.50

An autobiography's title is a tricky thing to choose. It must be so easy to pick one which indicates that the author is convinced of his own greatness, assured of his importance, smug with his accomplishments. It is indicative, I think, that most of the great autobiographies possess titles which say little of the central figure. Coming immediately to mind are Vida Scudder's *On Journey* and Hans Zinsser's *As I Remember Him*.

Among Friends is, therefore, a title which measures Henry Knox Sherrill. We all know that he has been a great administrator; a clear and simple writer; a leader of the Church of Christ in its broadest ecumenical and catholic sense; a friend of good medicine and superior education; and, currently, a happy farmer in Boxford and a continual supporter of worthwhile causes for the strengthening of the Church and the enrichment of man's community under God.

And yet, when he reflects on his life, he remembers that he has been *Among Friends*. Throughout his extraordinarily full and successful life, he walked in positions of competent equality with many of the outstanding figures of the twentieth century in ecclesiastical, political, medical and educational fields. More importantly, as a Christian pastor



BISHOP SHERRILL: — Remem-

bers that he has been among friends

(and no matter what his position of authority he always maintained the pastoral quality), he listened to all, was honest with all, and was concerned with all. If his life was spent *Among Friends* it is because he has the grace to know that God is in all, through all and with all.

This is a book to appreciate and enjoy because it helps us to meet a man who is worth knowing and, truly, after reading it, each one will recognize that he, too, has been among friends. It is a precious thing to be able to summarize any life in those terms.

— Wm. B. Spofford Jr.

Progress and Perspectives by Gregory Baum. Sheed & Ward. \$3.95

There has been a considerable outpouring of books on the subject of the Vatican Council and a general belief that the reunion of Christendom ought to be the one aim and purpose of its activities. This is doubtless a fair and reasonable expectation, but most of the books and all the responsible leaders of the various Churches, realize that the reunion of the Churches can be accomplished only after years of study and the fervent prayer of the myriad Christians of all Churches and sects. This present book is one of the best of the crop and deserves to have the close attention of Christian leaders and mature theologians.

The author believes that there are certain vitally important things that can be accomplished today and that these seem to be largely within the Catholic Church herself. He describes at length the growth of the ecumenical spirit in that Church beginning with Leo XIII's attitude toward the Eastern-Orthodox and how every Pope after him continued the cordial relations. Then under Pius XII there came to be a similar state of things in an understanding of Protestantism in general — which is being continued by John XXIII and now coming to a head in the Vatican Council. In this emergence of the ecumenical spirit, the theologians and spiritual leaders of both Rome and Protestantism are now drawing nearer together in their understanding of the Eucharist and the Sacrifice of the Mass.

Robert McAfee Brown of Union Theological Seminary says of Father Baum: "His ability to enter into positions other than his own and to discuss them fairly and compassionately, while at the same time not compromising his own convictions, demonstrates the remarkable degree to which he fulfills the ecumenical

(Continued on Page Eighteen)

3 New Books From England

● WHEN THOU HADST OVERCOME

Devotional essays on the Passion of Christ

By H. J. Hammerton

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● THEOLOGY AND IMAGES

By E. L. Mascall

Inquiry into what part images played in Christian thought and communication was pioneered in 1933 by Bevan and largely ignored until Farrer examined the epistemological function of images in his *Bampton Lectures*, 1948. Since then several other works on this topic have appeared, notably Bridge's *Images of God*. In his penetrating essay, *Theology and Images*, Dr. Mascall describes Bridge's thesis and subjects it to critical analysis and comment, and then goes on to examine the place of images in the liturgical life of the Church. Price \$1.20

● HISTORICITY AND THE GOSPELS

Historical Method and its Application to the Gospels

By H. E. W. Turner

These lectures are concerned with the aims and methods of historical writing and with their application to the study of the Gospels. Professor Turner considers whether the modern student of Christian origins is recognizably behaving as an historian should behave and concludes with a discussion of the issues raised by Rudolph Bultmann. Price \$1.90

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Task of the Christian Church Spelled Out by New Dean

★ The fact that Americans have become the kind of people who are ready to use nuclear weapons is more threatening than the weapons themselves, a Protestant clergyman said in Boston.

"We have gotten accustomed to the irrational, made our peace with violence, and accepted the unacceptable," Robert H. Hamill said. "But once people come to expect disaster, that is disaster."

Hamill, dean - designate of Boston University's Marsh Chapel, made these remarks in a regular weekly chapel service.

He said that "there are at least a dozen issues confronting this country today which are more threatening than a Communist take-over, and more damaging because they are already afflicting us."

Among these issues, Hamill listed: "the warfare state that Eisenhower warned about, that insidious power intrigue of business and military; automation and its threat to the labor force and the further mechanization of man; the vast unemployment among youth."

He also included "the corruption in government; nuclear fallout; the plight of the aged, the poor, sick and lonely; civil rights for Negroes; and the mentally ill and retarded."

Referring to the moral apathy concerning all these problems, Hamill said: "When people cease to be indignant at wrong, they are thereby committing the great wrong."

"The task now is to regenerate the conscience, to recover the capacity to dream about a thoroughly moral society. I still believe in man's possibili-

ties for greatness," Hamill declared.

He said the task of the Christian Church in the face of these dilemmas is to help its laymen bring ethical insight into the daily decisions they make in business, professions and the government.

"The test of a church," he said, "is whether it is gathering a company of disciplined laymen to study what it means to work out their faith 'out in the world,' and who support each other in that endeavor."

"This is the ministry of the laity; not to be part-time ministers in the church but fulltime Christians in their daily tasks in the world."

Hamill continued:

"The great power elite of our society is not the PTA, trinity of church, home and school, but business, government and the military."

"Unless the church can serve these agencies in their inner agony of daily decision, it will remain marginal to modern life."

He pointed out that these groups "don't crowd the church door begging for insight into their daily puzzles. Yet they are baffled on the basic issues of right and wrong."

Hamill concluded: "Therefore let the church create serious study groups of teachers, labor union officials, executives, journalists, and the

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like, to sit down to ask: What help can Christianity give me on the technical questions in my vocation? . . . and, I am called to offer my daily work as a service to God and as a way of loving my neighbor effectively — tell me how this can be done."

CONSECRATE BISHOP OF PHILIPPINES

★ The Rev. Edward G. Longid was consecrated suffragan bishop of the Philippines on February 2 at the cathedral, Manila. Consecrator was Bishop Lyman Ogilby, diocesan, and co-consecrators were Bishop Gilson, suffragan of Honolulu and Bishop Benito Cabanban, suffragan of the Philippines.

BISHOP HIGGINS HONORED

★ Members of the seventy-four parishes and missions in Rhode Island went to St. Martin's, Providence, on January 27, to honor Bishop John Higgins, who has completed the first ten years of his episcopate.

Bishop Lawrence, retired of Western Mass., preached at the service of thanksgiving.

Following the service there was a reception for Bishop and Mrs. Higgins.

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Protestant Pastor in Moscow Has Cooperative Ministry

★ Six years ago a young American Presbyterian minister was awarded a scholarship for study at the World Council of Churches' ecumenical institute in Bossey, Switzerland.

Now in Moscow as the diplomatic colony's first Protestant chaplain since the Communists came to power in 1917, the Rev. Donald V. Roberts occupies what he believes is one of the most unique cooperative ministries in the world — right in the heart of this atheistic capital.

In an interview with Religious News Service, Roberts, who arrived in November with a commission from the National Council of Churches, noted that he conducts joint Protestant services on alternate Sundays at the American and British embassies.

Anglican rites and the Anglican hymnal and Prayer Book, he explained, are followed in the services at the British embassy, while the Presbyterian order of worship and the Presbyterian hymnal are used at the U.S. embassy.

"Moreover," he added, "our congregation is definitely international. Among the members are Indians, Japanese, Australians, Dutchmen, Canadians, Britons, Americans, West Germans — all representing a number of different denominations."

Chaplain Roberts termed the services "definitely cooperative." He said that at the American embassy, laymen read the Scripture lesson, while at the British embassy they conduct the whole service, except for the sermon.

"It is revealing to see that in a setting such as this, the gospel of Jesus Christ overcomes national distinctions," he said. "In spite of cultural and

political differences, we are experiencing a unity of Christian fellowship that is not of our making, but comes as a gift from God."

The Rev. William Masters, the Anglican chaplain stationed in Helsinki, Finland, who comes to Moscow every four to six weeks to conduct services at the British embassy, had been, until Mr. Roberts' arrival, the only minister to hold Protestant services in Moscow for the foreign colony.

During the Christmas season, Roberts said, he joined Masters in alternately conducting and preaching the sermon at the British and American embassies. This was the first time, he remarked, that two

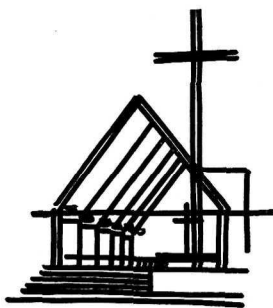
Protestant ministers had officiated at the same time in Moscow.

Roberts said that although the National Council is "my boss," his ministry is financed by the United Presbyterian Church in the U.S.A., the Protestant Episcopal Church in the U.S., and the Lutheran Church in America. Before coming here, he was pastor of the First Presbyterian church in Tona-wanda, N. Y.

On his way to Moscow with his wife Jane and year-old daughter Laura Jane, Roberts stated, he had talks with Anglican Church leaders in London and an agreement was reached on the form of cooperative services he is now conducting.

"A committee of American, British, Canadian and Netherlands embassy people form our local church council," he added.

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BOOKS...

(Continued from Page Fifteen)

menical spirit for which his book is pleading."

In a chapter dealing with religious and philosophical schisms he writes about Communism as an instance of just what the Christian should do about schismatic activities. "We must oppose its ideology, must resist atheism and the materialism which, through political tyranny, is making its way into the hearts of so many people. But since the Communist movement reminds us of what we had forgotten, we shall fight it in a spirit of repentance. I am suspicious of any group opposing Communism which is not, first of all, concerned with social reform! To speak disparagingly of the welfare state is the blindest way to oppose the Communists."

God, Allah and Ju Ju by Jack Mendelsohn. Thos. Nelson. \$3.75

The author of this informing and sobering book — whose sub-title is *Religion in Africa Today* — is at present the minister of the Arlington Street Unitarian Church in Boston, where William Ellery Channing once held forth with eloquence and affection and whose heroic-size statue today stands gazing from the edge of the public garden at the church which is peculiarly his. And Jack Mendelsohn is his latest able successor.

This is not a book of theories about the competing religions now militant in Africa — Islam, Christianity, Communism and the various native cults. It is, rather, the provocative report of a traveler through all the lands south of the Sahara who finds himself greatly concerned with the weak position of Christianity as most of the African leaders are ready to explain to him. No small part of this situation is the race attitudes in the U. S. and still more in South Africa and its apartheid life.

The religion of Islam as a practical philosophy of life is widely accepted as the dominant force guiding the emerging African states into independence. The author describes Kenneth David Kaunda as the most

"Christ-like" of the African leaders he came to know. He is the leader of the independence forces in Northern Rhodesia and is, at the moment this review is written, making a tour of the U. S. and being received with respect and almost affection.

"Ju Ju" is the term the author uses to indicate the ancient tribal religions which still wield a great influence in the tribes and nations just coming to independence.

The most satisfying part of this book for most readers will be its long last chapter, entitled "Attitudes of the African Elite toward Religion". Here one gets interesting profiles of most of the present political leaders of the African states: — Jomo Kenyatta of Kenya, Kwame Nkrumah of Ghana, Sekou Toure of Guinea—and learns something about the feelings and convictions of all of them on the subject of religion in general and the Christian faith and works in particular.

If reading this book whets the appetite for more about Africa, you couldn't do better than follow it up by reading the delightful narrative in "The New Face of Africa", by John Hughes, who is the African correspondent of the *Christian Science Monitor* — a book *The Witness* reviewed in its issue of October 19, 1961.

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There are also seven Presbyterian governors, including William Scranton of Pa. whose wife and children are Episcopalians.

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- BACKFIRE -

David M. Figart

Churchman, Briarcliff Manor, N. Y

"There is that scattereth and yet increaseth. And there is that withholdeth more than is meet but it tendeth to poverty."

Thus, in a sentence, the Old Testament prophet accurately diagnosed a modern industrial society.

Since American industry is dominated by a few hundred large corporations, the philosophy of corporate management is a vital element in our welfare. Does management regard profit as its main goal? Or is profit really only one measure of management's success in giving the community goods and services of the highest possible quality at the lowest possible cost?

A corporation has obligations to its stockholders, its employees, and the public. But are these obligations equal? The investments of the stockholders represent savings for which they had no immediate need. Management and staff are for the most part on the equivalent of an annual wage. The public is free to exercise a market choice in accepting or rejecting the products of the corporation. But labor looks to wages for its daily livelihood — food, shelter, clothing. Any denial of employment brings suffering to the families involved, to the community as a whole, and ultimately to the corporation itself.

This problem is becoming increasingly important as we are confronted with automation. It can probably be laid down as a general principle that automation should be introduced only

if and when the labor displaced has been taken care of through re-assignment, or retirement, or attrition, or some equivalent solution. Unemployment can be more costly to the community than the savings made possible through automation. Moreover, there is a cost in human values that cannot be measured in money.

It is within the power of business executives to eliminate uneconomic manufacturing and distribution practices, to direct earnings into consumer buying power instead of wasteful and excess plant capacity, and to give priority to the human problem of assuring steady employment to all members of the organization; for the days when a man let out by a corporation can find a job commensurate with his abilities and experience are gone forever.

Social security has cushioned many shocks; but this will fall far short of meeting the big problems created by automation, and by transition from a war to a peace economy. Yet the wealth of this country is ample to meet all needs if only it is wisely distributed.

For "there is that scattereth and yet increaseth."

Mildred S. Ziegler

Churchwoman of Youngstown, Ohio

I should like to call your attention to the fact that Secretary General U Thant's address at Johns Hopkins University December 2, 1962 was pub-

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lished in the National Observer of December 10th (a little more fully than in the Witness.)

It is true that in your note of January 3rd in Backfire you say address was ignored by the daily press. Still, considering the fairly wide circulation of this definitely capitalist weekly newspaper, its coverage of the speech seems worth noting. On the same page was an editorial riddling U Thant's recommendation of compromise. But they printed it!

For the past two years I have subscribed to the Witness. I would not be without it.

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