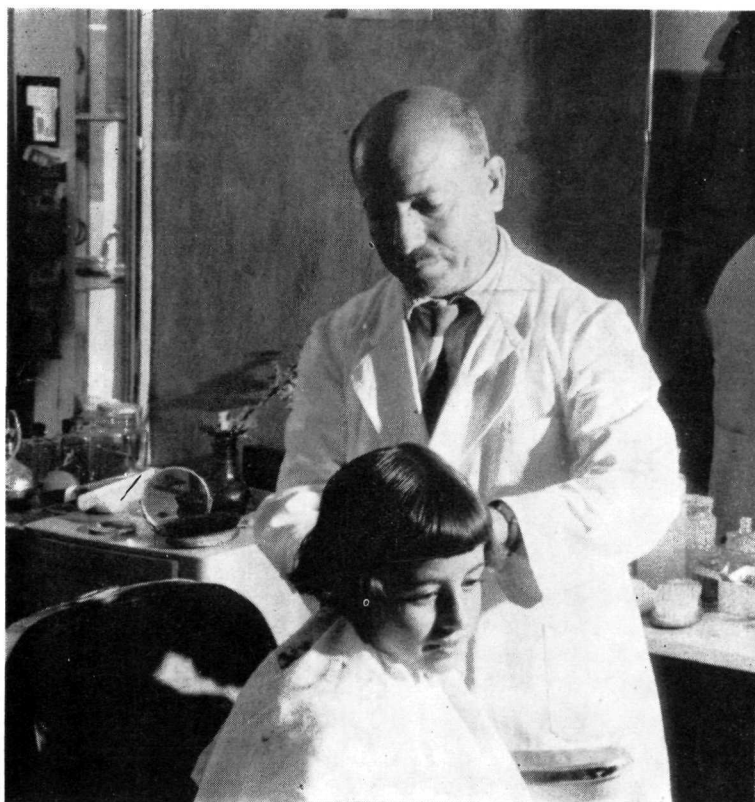


# The **+** WITNESS

MARCH 7, 1963

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## ONCE A REFUGEE, NOW A BARBER

GARDINER M. DAY, as a member of the General Board, tells this week of the work done by the National Council of Churches. Relief and refugee work through Church World Service is one of its major undertakings. Pictured here is a former refugee who now has his own shop in Jerusalem where he helps restore the self-respect of other stateless people

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--THE MODERN HEALING MOVEMENT--

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## SERVICES

### In Leading Churches

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

Sunday: Holy Communion 7, 8, 9, 10; Morning Prayer, Holy Communion and Sermon, 11; Evensong and sermon, 4.  
Morning Prayer and Holy Communion 7:15 (and 10 Wed.); Evensong, 5.

#### THE HEAVENLY REST, NEW YORK 5th Avenue at 90th Street

SUNDAYS: Family Eucharist 9:00 a.m.  
Morning Prayer and Sermon 11:00 a.m.  
(Choral Eucharist, first Sundays).

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

HOLY DAYS: Holy Communion 12:00 noon.

#### ST. BARTHOLOMEW'S CHURCH

Park Avenue and 51st Street  
Rev. Terece J. Finlay, D.D.

8 and 9:30 a.m. Holy Communion 9:30 and 11 a.m. Church School. 11 a.m. Morning Service and Sermon. 4 p.m. Evensong. Special Music.

Weekday: Holy Communion Tuesday at 12:10 a.m.; Wednesdays and Saints Days at 8 a.m.; Thursdays at 12:10 p.m. Organ Recitals, Wednesdays, 12:10. Eve. Pr. Daily 5:45 p.m.

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

Sundays: Holy Communion 8; Church School 9:30; Morning Prayer and Sermon 11:00. (Holy Communion 1st Sunday in Month).

#### GENERAL THEOLOGICAL SEMINARY CHAPEL

Chelsea Square, 9th Ave. & 20th St.  
NEW YORK

Daily Morning Prayer and Holy Communion, 7; Choral Evenson, 6.

#### COLUMBIA UNIVERSITY

SAINT PAUL'S CHAPEL  
NEW YORK

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

Daily (except Saturday), 12 noon; Sunday, Holy Communion, 9 and 12:30; Morning Prayer & Sermon, 11 a.m.; Wednesday, Holy Communion, 4:30 p.m.

#### ST. THOMAS

5th Ave. & 53rd Street  
NEW YORK CITY

Rev. Frederick M. Morris, D.D.

Sunday: HC 8, 9:30, 11 (1st Sun.) MP 11; Ep Cho 4. Daily ex. Sat. HC 8:15, Thurs. 11 HD, 12:10; Noonday ex. Sat. 12:10.

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#### THE CHURCH OF THE EPIPHANY

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Near New York Memorial Hospitals  
Hugh McCandless, Lee Belford, David Wayne, Philip Zabriskie, clergy

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

Wed. HC 7:20 a.m.; Thurs. HC 11 a.m.  
One of New York's  
most beautiful public buildings.

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For Christ and His Church

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## SERVICES

### In Leading Churches

#### ST. STEPHEN'S CHURCH

Tenth Street, above Chestnut  
PHILADELPHIA, PENNA.

The Rev. Alfred W. Price, D.D., Rector  
The Rev. Gustav C. Meckling, B.D.

Minister to the Hard of Hearing

Sunday: 9 and 11 a.m., 7:30 p.m.  
Weekdays: Mon., Tues., Wed., Thurs., Fri., 12:30-12:55 p.m.

Services of Spiritual Healing, Thurs., 12:30 and 5:30 p.m.

#### ST. PAUL'S

13 Vick Park B  
ROCHESTER, N. Y.

The Rev. T. Chester Baxter, Rector

The Rev. Frederick P. Taft, Assistant  
Sunday: 8, 9:20 and 11.  
Holy Days 11; Thursday, 5:30 p.m.

#### ST. PAUL'S MEMORIAL

Gravson and Wilow Sts.  
SAN ANTONIO, TEXAS

The Rev. James Joseph, Rector

The Rev. George N. Taylor, Associate  
Sunday - Matins and Holy Eucharist 7:30, 9:00 and 11:00 a.m.

Wednesday and Holy Days 7 and 10 a.m.  
Holy Eucharist.  
Sacrament of Forgiveness - Saturday 11:30 to 1 p.m.

## SERVICES

### In Leading Churches

#### CHRIST CHURCH

CAMBRIDGE, MASS.

The Rev. Gardiner M. Day, Rector

Sunday Services: 8:00, 9:30 and 11:15 a.m.  
Wed. and Holy Days: 8:00 and 12:10 p.m.

#### CHRIST CHURCH, DETROIT

976 East Jefferson Avenue

The Rev. William B. Sperry, Rector

8 and 9 a.m. Holy Communion (breakfast served following 9 a.m. service.) 11 a.m. Church School and Morning Service.  
Holy Days, 6 p.m. Holy Communion.

#### ST. THOMAS' CHURCH

18th and Church Streets  
Near Dupont Circle  
WASHINGTON, D. C.

The Rev. John T. Golding, Rector

The Rev. Walter E. Neds

The Rev. Walter J. Marshfield

Sundays: 8:00 a.m. Holy Communion. 11:00 a.m. Service and Sermon. 7:30 p.m. Evening Prayer. (except July & August) (8:00 in Advent and 6:15 in Lent)

#### TRINITY CHURCH

MIAMI, FLA.

Rev. G. Irvine Hiller, STD., Rector

Sunday Services 8, 9, 9:30 and 11 a.m.

#### PRO-CATHEDRAL OF THE HOLY TRINITY

23 Avenue, George V  
PARIS FRANCE

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

Boulevard Raspail

Student and Artists Center

The Rt. Rev. Stephen Bayne, Bishop  
The Very Rev. Sturgis Lee Riddle, Dean

#### CHURCH OF ST. MICHAEL AND ST. GEORGE

St. Louis, Missouri

The Rev. J. Francis Sant, Rector

The Rev. Jack E. Schweizer,  
Assistant Rector

Sundays, 8, 9:30, 11 a.m.

#### ST. JOHN'S CHURCH

Lafayette Square

WASHINGTON, D. C.

The Rev. Norman T. Slater

The Rev. Frank MacD. Spindler

Weekday Services: Mon., Tues., Thurs., Saturday, Holy Communion at noon.  
Wed. and Fri., Holy Communion at 7:30 a.m.; Morning Prayer at noon.

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

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## Story of the Week

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# National Council Takes Steps To Reappraise Procedures

By Edward Mohr

*Witness Editorial Assistant*

★ The National Council adopted an expanded budget, moved toward a reappraisal of its procedures, and dealt with numerous summary reports in the course of its annual meeting at Seabury House, Greenwich, Conn., Feb. 19 to 21. At the conclusion of the meeting the members were transported by bus to the new headquarters of the council in New York for a tour of inspection and a buffet lunch.

On the basis of an increase of \$750,000 in pledges from the dioceses and districts the council adopted a budget of \$11,265,337 for 1963, an increase of 10% over the 1962 program. Reporting for the finance department, Harrison Garrett of Baltimore, the chairman, said that while this fell somewhat short of the three-year program by General Convention it is nevertheless a substantial advance.

The mathematical quota for 1963 was \$10,474,255, while the total pledged was \$9,980,292. Additional income is derived from the United Thank Offering, \$404,334; income from trust funds, \$718,000; miscellaneous, \$20,000; from 1962 unexpended balance, \$125,000.

The largest appropriation, \$4,450,015, goes to the overseas

department. The home department receives \$2,907,193. For loans and grants \$500,000 is allotted. Among appropriations for outside agencies are: \$192,000 subsidy for The Episcopalian; \$343,220 for world relief; \$119,400 for interdenominational agencies; \$60,000 for American church building fund.

Of the domestic dioceses and districts 70 pledged their full mathematical quota for 1963, 9 exceeded the quota, while 15 went below.

For 1962 total payments from the dioceses and districts came to \$9,222,580, against pledges totalling \$9,189,286. Nineteen of the domestic jurisdictions exceeded the mathematical quota assigned to them: Connecticut, New Jersey, Puerto Rico, Delaware, Southern Virginia, Virginia, Alabama, Mississippi, Western North Carolina, Fond du Lac, Milwaukee, Ohio, Quincy, Southern Ohio, North Dakota, New Mexico, Western Kansas, Arizona, and Alaska.

Twenty-two jurisdictions overpaid on their pledges or expectations, which in some cases were less than the mathematical quota, while 3, Northern Indiana, Colorado, and Dallas, did not meet their pledges in full.

The procedure for council meetings followed in recent years provides for thorough

consideration of proposals and programs at meetings of the various departments the day before the general council sessions. Reports with recommendations are then presented to the council for action by the departmental chairmen. Early in this meeting Presiding Bishop Lichtenberger, president of the council, introduced a statement made by Warren H. Turner, Jr., the second vice-president, with the comment that the council meetings had become progressively shorter, and that this merited some attention. Mr. Turner pointed out that the objective of the departmentalization had been to free the council as a whole for the determination of policy, but that it had had the effect of isolating departments from one another and from the council.

Bishop Warnecke of Bethlehem, chairman of the social relations department, said that it had been concerned with the same question because last year 17 series of conferences had been scheduled for various areas in the Church, often requiring attendance by the same people. Strategic planning by the council might lead to consolidation of conferences, relieving those whose attendance is required as well as the council staff, he held.

Franklin B. Miles of Elkhart, Ind., urged that the council should itself make more of the decisions, after wider discussion. He pointed out that in the departments there were often minority views, and that if

these were brought before the council there might be more extended debate and more information on given questions. The council applauded the statement and Bishop Lichtenberger said he agreed with all that Mr. Miles had said.

### Bishop Louttit Objects

Bishop Louttit of South Florida, chairman of education department, presented the proposal that no further conferences be scheduled or publications printed in such "major" fields as the ministry of the laity, evangelism and stewardship until a report on them could be made by the joint program and planning committee. On a substitute resolution this was referred to that committee and the several departments for report to a subsequent council meeting.

From the joint committee on program and planning the council received a recommendation that conference sites be limited to areas in which there is no racial segregation, and that hotels be required to certify that they "customarily" accept as guests members of all races. Bishop Louttit, expressing sympathy for the objective, said that "we cannot expect to bring in the kingdom of heaven tomorrow morning, even if the alarm clock rings". While hotels in given areas may be willing to certify that they will accept all guests on a particular occasion, he held, any attempt to force them to certify that they do so "customarily" would lead to no results. Saying that progress in this direction can be made by "getting a foot in the door" the bishop moved that "customarily" be dropped from the certification, and with this deletion the recommendation was adopted.

Reporting on loans and grants made by the allocations committee for the home department, Bishop Corrigan, its

director, said that the help given by the national church often went unacknowledged. People in the church are well aware of payments made to the National Council, but give little credit for the moneys returned by it, he held. While the council can publicize its loans and grants in The Episcopalian, this is not very adequate, he declared, since "that we print ourselves". In the three years ending in 1962 grants totalling \$567,000 were made to 38 projects and a total of \$1,411,114 extended through 32 loans.

In the overseas department the grants came to \$690,000; loans to \$529,455. Included in the grants were the buildings of the Episcopal Theological Seminary of the Caribbean.

### Youth Work

Approval of the establishment of a youth conservation corps by the federal government was given in a resolution proposed by the social relations department. Another approved establishment of a national voluntary service corps to meet needs in "such fields as mental health, migratory labor, redevelopment in depressed areas, and assistance to American Indians". When these resolutions were adopted without debate Bishop Warnecke said that "our meetings are getting shorter because we don't argue about these things."

In support of an expansion program for the Seabury Press the council extended capital financing of \$314,000 during the current year, \$200,000 of this coming from the 1962 unexpended balance. John C. Goodbody, president of the official publishing house, reported that the operating loss will be reduced to \$17,000 for the current fiscal year, and that sales, which now run to \$1,096,000, would rise to \$1,363,000 at the end of the five-year development program, when an operat-

ing surplus of over \$50,000 per year is anticipated on the basis of a conservative survey.

### Women Deputies

A statement of policy and strategy for the general division of women's work was presented by the chairman, Mrs. John H. Foster of San Antonio. With reference to the triennial meetings of the division Bishop Warnecke asked whether the division might wish to do more to bring pressure to bear on General Convention to admit women as lay deputies, something favored in his diocese. Mrs. Foster felt that another resolution on the matter was not desirable, while Frances Young, executive director, expressed the hope that others would make greater efforts toward this end.

### Capital City College

The council confirmed its previous approval of the purchase of Capitol City College, Manila, by Bishop Ogilby of the Philippines, but did not accept the financing arrangements he had proposed. His plan was to use \$198,000 of some \$500,000 of funds under his control toward the purchase price of \$400,000, and a loan of another \$198,000 obtained by the National Council with his funds as collateral. This would leave him with some reserve funds. The council's action provides that if the college is brought with the bishop's funds it would sympathetically consider support in the future as needed; that it would cancel a loan of \$100,000 standing against St. Luke's Hospital, Manila; and that should any recovery be made from the Philippine government for import taxes levied against construction of St. Luke's Hospital such funds would be given to the Philippine Church.

In a final report as chairman of the housing committee Bishop Warnecke reviewed steps



leading to the construction of the Episcopal Church Center at 815 Second Ave., New York, and expressed happiness over what all concerned in the project had accomplished. The total cost of \$5,570,000 includes not only the land and construction but also the complete furnishing of the building and chapel. The actual construction cost will run between \$24 and \$26 per square foot, relatively low for the area.

In an unusual action, the council stood and applauded at the conclusion of the report.

### Other Matters

In other matters the council: Heard that the title of the division of college work had been changed to college and university division.

Changed the date of its spring and fall meetings so as to bring them closer together.

Learned that 3 appointments had been made in the volunteer service program, with 8 others under consideration.

Approved the sale of the building in Evanston, Ill., now used by the general division of research and field study, which will move to New York, for \$26,000.

Received an interim report from the committee on church-state relations and authorized the publication of a study of the subject for distribution in the church.

Approved by-laws of the urban training center to be established in Chicago in cooperation with Lutheran and Congregational Churches.

Adopted a resolution opposing limitations on income tax de-

ductions for religious gifts proposed by the Kennedy administration.

Authorized expenditure of \$15,824 for the publication of a history of the council.

Appropriated \$20,000 for expenses of overseas delegates to the Anglican congress, and \$5,000 for delegates from the Japanese church.

Noted that the committee for the dedication of the Episcopal Church Center had set April 29, 3 p.m., as the time for the ceremony.

On nomination of the Presiding Bishop, who followed the recommendations of the ecumenical relations committee as reported by the chairman, Bishop Hallock of Milwaukee, elected the following as delegates to the general assembly of the National Council of Churches:

Bishops: The Presiding Bishop, Crittenden, Blanchard, Bur-

gess, Hallock, Pike, Armstrong, and Hines.

Presbyters: Shirley B. Goodwin, John V. Butler, Gardiner M. Day, Jesse F. Anderson Jr., Wm. S. Turner, Edw. G. Mullen, Gray M. Blandy, Darwin Dirby, and Harry Bowie.

Laity: Warren H. Turner, Jr., Peter Day, W. E. Chilton, Michael Budzanoski, Chas. P. Taft, W. Barton Beatty, Chester Hatch Jr., Richard D. Price, N. Hamner Cobbs, Mrs. Richard J. Loring, Mrs. Paul C. Turner, Mrs. Palmer Fletcher, Olive Mae Mullica, Mrs. Robert Howe, Mrs. George Price, Mrs. Harold Prime, Mrs. Ralph E. Gunn, and Mrs. Theodore Worley.

Received reports that the Church School Missionary Offering through Jan. 31 came to \$329,662, exceeding last year's; the Good Friday Offering through Dec. 31 to \$103,421.

## Anglicans and Methodists Report On Two-Stage Plan for Union

★ A two-stage plan for uniting the Church of England and the Methodist Church in England and Wales was outlined in a majority report issued by 19 of the 23 leaders of the two churches who have been engaged in official union "conversations" since 1956 (Witness, 2/7).

The first stage would be a period of some years in which the churches would enter upon full communion with each other while retaining their distinctive life and identity. The second stage would be the achievement of full organic union. Detailed proposals for this stage were not contained in the report.

Dealing with stage one, the report said that "with the period of full communion, we expect that our churches would grow together and learn how to

achieve the final goal of unity."

"If, however, our churches agree to accept stage one of this movement," it added, "we believe that it is essential that they should at the same time accept the obligation to achieve, in due course, union with one another in one church. The existence of two parallel churches side by side, in full communion, would be anomalous and unsatisfactory, except as a step toward and a means of achieving the ultimate goal on union."

In proposing that the two churches go forward to attain full communion with one another, the report suggested that this would involve "the reconciliation of the two churches in a service which includes the integration by reciprocal action of their existing ministries."

### COMING UP

★ A forthcoming number will be devoted to the new Church Center, with articles, news stories and pictures. If extra copies are wanted please send order at once to Tunkhannock, Pa.

It would also involve, the report stated, "the acceptance by the Methodist Church of episcopacy in continuity with the historic episcopate, and the practice of episcopal ordination for its ministers in the future."

Also involved, the report added, would be "the provision of means by which the churches, during the period of full communion, could cooperate and grow together by consultation, common action and common devotion at all levels."

Eleven Anglican and eight Methodist representatives signed the majority report. A minority report was issued by four Methodists, who affirmed that while they seek unity, they did not think it was to be found "in a scheme which, though well-intentioned, is in principle sectarian and exclusive, and would in practice lead to a certain division in the Methodist Church and could conceivably lead to division in the Church of England also."

### Majority Report

The majority report said the Methodist signatories "would willingly receive the gift of episcopacy that is greatly treasured by their Anglican brethren" as a focus of the unity and continuity of the church and as "a source of inestimable worth."

However, the report stressed that "if our churches are to come together in the way proposed . . . the Methodist Church will require assurance that the same liberty of interpretation of the nature of episcopacy and priesthood would be accorded to it on becoming episcopal, as prevails in the Church of England."

The report noted that "some Anglicans regard episcopacy as one possible form of church government, desirable as it may be, but not essential," while other Anglicans regard episcopacy as "an essential constituent of the church, a necessary

strand in the apostolic continuity."

The majority report went on to state that the Methodist Church would require "assurance it would be free to preserve the relations of intercommunion and fellowship with other non-episcopal churches which it now enjoys" and that there would be "agreement on the part of both churches to respect the discipline of each other's church over its own members."

The report said the achievement of organic unity would entail very extensive legal and constitutional changes "which for the Church of England are likely to be equivalent to the granting of complete self-government."

"This," it stated, "would involve a radical revision and repeal of the acts of Parliament by which the Church of England is now governed."

### Chairmen Give Views

Bishop H. J. Carpenter of Oxford, chairman of the Anglican delegation, following publication of the report on February 25, told newsmen: "We cannot see the Methodist Church coming into final union with a church which is not able to settle its own methods of worship and which is not able to appoint its own chief ministers."

He said further: "I think the first stage of the scheme may last for ten, twenty or perhaps thirty years before we are ready for the final stage of complete union in one church."

All of the Anglicans taking part in the conversations signed the report along with the chairman: Bishop C. A. Martin of Liverpool, Bishop S. F. Allison of Winchester, Bishop F. J. Taylor of Sheffield, Dean Lionel du Toit of Carlisle, Canon S.L.G. Greenslade, professor of

ecclesiastical history, Oxford University; H. A. Hodges of the University of Reading; Mrs. Mark Hodson; Canon E. W. Kemp, chaplain of Exeter College, Oxford; J. V. Loach, registrar of the University of Leeds; and the Rev. Harold Riley, vicar of St. Augustine's church, Kilburn.

Principal Harold Roberts of Richmond College, and a former president of the Methodist conference, was chairman of their delegates which also included two other former presidents.

Roberts, at the news conference, said Methodists do not object to an established church as such but was practically sure they could not consent as Methodists to organic union with the present form of establishment.

The fact that all Anglicans taking part in the conversations signed the report does not mean that it will be accepted by Anglicans generally. Anglo-Catholics will oppose it and Methodists also may be divided when the plans are discussed further.

If stage one is adopted, there would be special joint services of reconciliation throughout England, with Methodist ministers taking part alongside Anglican bishops and priests. There would be laying on of hands by a bishop while the Methodist ministers kneel before him.

Then a similar rite would be administered to the Anglicans, including their bishops, by the Methodists.

Such services would be followed by the consecration of certain Methodists ministers as bishops. (The Methodists in England do not have bishops, as they do in the U.S.). Thereafter, ordinations to the Methodist ministry would be performed by bishops. Lay administration of holy communion would cease.

# EDITORIALS

## The Masculine Ingredient

WE HAVE just come from a Church meeting. There were eight or ten business men. These men stood high in their community which is not a large one. Nearly all of them were confirmed members of the church. They were all men scrupulously honest, unusually intelligent, good fathers and good husbands.

These men, as is usually the case with members of this church, were upstanding men in the community where they lived. They stood for public improvements, were generous contributors to any movement for the uplift of the young. They were absolutely without cant. They abhorred any mechanical conception of religion in which they would be mere puppets. They were leaders in business, efficient in public works, standing for the very best in American politics. But one thing was lacking as one studied and admired them.

They lacked definite religious convictions. They had no spiritual enthusiasms. They made no personal sacrifices in exerting a spiritual influence.

And the one thing, which transforms a man into a spiritual force for righteousness, and which that particular community sorely needed they could not or did not supply.

Our mind travels to another scene in which a judge is reported to have said in a juvenile court: "There seems to be a wave of juvenile crime passing over America today, and the culprits seem to lack any appreciation of the seriousness of their offenses." Expressed in another way, there is scarcely a community in America today, where, when the time comes for young boys to form their associates, parents are not seriously concerned as to the influences which shall surround these boys.

And this apprehension is felt equally in small towns or large cities. Those who can afford it, look for a private school in which their boys can escape the temptations of the gang. It is a mooted question whether it is safer to bring boys up in the rough atmosphere of the streets or in the artificial atmosphere of the ordinary private school. Shall we run the risk of having

our boys grow up tough or snobbish? And yet the communities in which these boys grow up are places where boys ape men, and try to be like the men whom they know.

And who are the men that they imitate? Those who appeal to the boy's weakness. The man who is democratic, coarse and hearty exerts an influence over youth that good clothes, good manners, and good habits do not exert unless they make a distinct effort to do so. It requires a considerable effort for the man to learn good manners, good habits and good morals.

But when he has learned these marks of the Christian gentleman, it requires far more effort for him to carry his influence into the realm of boyhood. He can do it as no other man can, but he cannot do it unless he makes a distinct effort to do it, for the boy has not yet arrived at the point where these things appeal to him.

In other words, we have a condition in Christian America which is rather appalling.

The American man is not a force in stimulating young boys to imitate him, because his spiritual convictions are passive rather than active; he is not thinking in terms of spiritual influence; he esteems the message of the gospel but he is not a force in making it felt among the young. He will work hard to leave money for his children to spend, but he will not press hard to give a spiritual inheritance to the young.

On the other hand evil men are always a force — just as diphtheria is an epidemic which spreads easily; while anti-toxin is the result of much labor and great effort.

We need an anti-toxin to the moral and spiritual epidemics that are raging in America today among the young. And what should that anti-toxin be? We know of no other successful resistant than an aggressive spiritual force which may be exerted by Christian men.

We rather expect that the clergy and mothers should look after the morals of the young, and they do so as far as they can. But no man has an alibi from doing his share to raise American boys in high ideals.

Man can raise cattle and hogs; they can erect buildings and railways and orbit the earth; they can form lodges and clubs; but they are not exerting the moral and spiritual force upon youth that is so urgently needed.

The problem begins when the boy is about



twelve years of age or perhaps a little older.

He is under women at school and in Sunday school; he is under his mother at home and he is under the gang influence on the street. Where does the man come in at that time when a man is needed to mould the growing boy?

Is the father vitally interested in his son's spiritual development? Is the good man as concerned with the growing boys in his community as he is in the shade trees or the paving?

Is the rector aided by strong men, who being strong themselves are capable of imparting just the tone to education which the adolescent youth requires?

It is all right to be a success in your business or profession, but that very success should establish a sense of gratitude to God so you will be anxious to pass on what has been received as a contributing force in the spiritual development of the rising youth.

It is all right to enjoy the perquisites of one's own success, but there is one thing lacking when we feel no gratitude for what we have received and no responsibility to pass on our influence.

The church is a mixture and it is only when the mixture is right that the influence is effective.

We need the scholarly, cultivated rector who is the prophet, priest and pastor.

We need the conscientious, consecrated devotion of holy women. We need the bright enthusiasm of children.

We need also the strong practical influence of successful men. If the mixture fails to move the car, it is because the last ingredient is lacking or is not present in sufficient quantity.

The religious man is too apt to be an unbalanced character, who functions in the ecclesiastical field because it is unoccupied. And then when someone whom red-blooded men do not particularly respect, takes hold to contribute whatever there is of the masculine ingredient, your strong man turns petulantly away and says, "If that is masculine religion, I want none of it."

He is too self-centered to see that his very attitude is fatal to the growing boy, and that his excuse does not relieve him from responsibility, but rather increases it. What business has he to turn away from just that responsibility? Who has excused him from the draft?

Who has countersigned his alibi? The church is a volunteer army except as the Lord drafts men through their own consciences.

Is it a sufficient sop to one's conscience to reply to God, "This weakling is serving thee in the

church. I am therefore exempt and will leave the future of American boys to a diluted masculine influence?" There is no alibi for any Christian man by which he has any right to enjoy the blessings of God's bounty and then exempt himself from the responsibility of doing that which God lays at his gate.

I believe Christian influence is suffering more today from holding back of the masculine ingredient as a spiritual force than from any other cause.

The church has men. She has a right to look to them as spiritual forces.

Nor is it an adequate excuse to say that you are doing this through a lodge or club. The lodge and the club have their use, but the Lord God established the church to be the instrument through which moral and spiritual forces should be exerted.

Who are you that substitutes something which you declare to be just as good when God has bidden you to do this one thing? Would you really dare to make this excuse, face to face with your Judge, that you had no confidence in the instrument which he had established and had substituted something else; especially when the chief trouble with God's instrument is the withdrawal of your own force from its energy?

## Fifty and Two

By Corwin C. Roach

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

HAVE YOU TAKEN your fifty mile hike yet? There has certainly been enough discussion of the subject, whatever may be the extent of actual participation. We are becoming a nation of sedentary spectators. Most of us "talk a good walk" and that is the end of it.

Our age is not the first concerned with fitness. St. Paul in writing to the Corinthians spoke about runners and prizefighters. He described the training and discipline necessary to compete and to win the prize.

After you follow St. Paul around on his journeys as they are recorded in the New Testament, you can appreciate the physical stamina it must have taken for him to carry out his mission and to endure the hardships along the way. He puts it in I Corinthians 9:26, "Well, I run without swerving; I do not plant my blows upon the empty air — no I maul and master my body" (Moffatt translation).



But St. Paul was referring to something more important than physical culture. He was concerned with moral rather than bodily fitness and so should we. It is more dangerous to have flabby morals than flabby muscles. Read the apostle's letters to the Corinthians and see how he spoke out on the questions of morality and decency.

Corinth was a thriving seaport. Its citizens enjoyed the same kind of meretricious culture that we do. With them as with us the emphasis was on self-indulgence and material success. They needed the apostle's call to moral fitness and so do we.

Physical fitness is important. But is there the same concern for moral fitness as there is about

the physical health of our people? When we look out on the moral laxity that encourages graft in politics, fixing in athletics, sensualism at its sordid worst in art and literature, bigotry and intolerance in race relationships, we might well ask the question. Perhaps we need to do ten push-ups with the Commandments. The Prayer Book translates Psalm 1:2 "and in his law will he exercise himself day and night". We need to be exercised, in all senses of that word, for God's law, in all its manifestations, in politics, business, industry, our social relations with one another.

Hard as it is to walk fifty miles, it is easy compared to the second mile that the Man of Galilee was talking about.

## THE MODERN HEALING MOVEMENT

By Jay S. Claytor

*Churchwoman of Winchester, Virginia*

WE DO NOT NEED TO WAIT TO CONTACT GOD, HIS POWER AND LOVE ARE AVAILABLE NOW, HIS FORGIVENESS AND CLEANSING TOO

LIVING IN VIRGINIA among relatives and friends, some six years ago, I thought I could talk about Christ's healing power and being able to solve all our problems. I had read, studied and known of many cases of Christ's healing people of all kinds of sicknesses, and was a member of the Order of St. Luke. But if you talked about healing, you were a fanatic, a quack, and they wanted to hear none of that foolishness. There was plenty of sickness: crippling arthritis, colitis leading to cancer, painful bursitis, brain tumors and cancer of the neck glands, nervous disorders and breakdowns. Only the doctors and hospitals could help them, they thought. Their minds were closed to the fact of Christ's healing power and his waiting and longing to cure them.

My heart was set on attending the first international conference of the Order of St. Luke, at St. Stephen's Church, Philadelphia, in September 1956, but I did not dare tell a soul, not even my sister, where I was going. I slipped away on Saturday, phoned back that I would be away

until Thursday, and took the next bus to Philadelphia. It was a wonderful meeting, a great fellowship of like-minded people from many denominations, places and states — even a leader from London — walks of life, and speakers of top rank.

Fifteen years of reading, studying or hearing such spiritual people as E. Stanley Jones, Glenn Clark, Frank C. Laubach, Roland Brown, Hannah W. Smith, Agnes Sanford, Rebecca Beard, Rufus Moseley, Christopher Woodard, Mary Welch, C. F. Whiston, J. B. Phillips, Starr Daily, Thomas R. Kelly, Lewis Machlachlan, Oswald Chambers, Brother Lawrence, Thomas a Kempis, and Sharing Magazine for a number of years, prepared me for this feast of good things.

I had joined the Order of St. Luke by mail, and was inducted into the Order at St. Stephen's Church, where I also went to the altar at the healing service for laying-on-of-hands and prayer. I had perfect attendance at school the rest of the year, not even a cold did I have. And I went

back to St. Stephen's the following two years for the annual international conference in September, without having to slip away. The next fall, a lovely couple from California admitted that they slipped away from home, not daring to tell their married children where they were going.

Now, living in northern Virginia, I find very few people who want to hear about healing. And yet, in spite of all the miracles in medicine and surgery, there is more sickness than ever before. Half the people of the world are sick, and paying out enormous sums for medicine, doctors bills and hospital costs, besides the great suffering. Yet, Christ points the way to wholeness, health and healing.

### St. John's, Washington

EVERY THREE MONTHS I go to Washington by bus, on first Sunday afternoons, for local and area meetings of OSL at old St. John's Church, on Lafayette Square across from the White House, where we then have dinner at the church, witness the induction service, hear Dr. Alfred W. Price's splendid sermon, and go to the altar for prayer and laying-on-of-hands. The fellowship is marvelous, and the witnessing to healings and the new life deeply inspiring. When I went down the first Sunday in December, the young Presbyterian minister of the Garden Memorial Church was chairman of the meeting, and at least two ladies from different Presbyterian churches were among those witnessing to healings, one of cancer.

One of them had simply obeyed the apostle James, called for her pastor and certain elders, to come to her home for the anointing and prayer. It was at these meetings last June that I heard of the Rev. Charles Edward Berger's cancer cure, the result of many intercessory prayers in his behalf, after the doctors had given him three months to live. This story is now told through a booklet, *Christ and Cancer*, published by Forward Movement.

### Alfred W. Price

THE AREA around Philadelphia, Baltimore, Washington, Richmond and Norfolk have many active OSL prayer groups and healing services. In the diocese around Philadelphia, 29 Episcopal churches have healing services regularly. Dr. Alfred W. Price of old St. Stephen's Church has been holding healing services weekly since 1942, in answer to the demands that he help many people who asked accusingly, "Doesn't the church

have any help for me?" This was the last hope of many alcoholics, and others who had been dismissed by doctors, hospitals and psychiatrists, besides those paying out much money and getting little help in return.

Dr. Price is warden of the Order of St. Luke, filling the place of Dr. John Gayner Banks, founder of the order, and travels all over our country and abroad, holding missions, speaking, and practicing the healing ministry of our Lord. His accomplished schedule of the year sounds like a full time job, but he is the busy rector of an important downtown church in Philadelphia.

In the past two years, he has visited South Africa, several countries in Europe and Great Britain, the Barbados, and all parts of our country. He flew to Toronto for a great mission last May, in the largest church in Canada. He comes to St. John's Church, Washington, every first Sunday, for an evening sermon and healing service in that historic old Church. Friends in Washington say they attend these services (obeying the sermons too) and keep fit, mentally, physically and spiritually, without doctors help.

After writing of a young priest in Barbados quoting Winston Churchill's famous speech: "This is not the end. It is not even the beginning of the end. It may well be that this is the end of the beginning," Dr. Price comments, "I do feel from my experience in conducting missions throughout our country and outside, that we can say definitely that we are now at the end of the beginning."

### Great Leaders

IN THE PAST we have had to depend on great souls touched by God who have come to us with his healing message and have made great contributions to the healing ministry. Such men as James Moore Hickson who came from England at the turn of the century. Gifted spirits such as Henry B. Wilson, Dean Gresham, Robert Bell, Franklyn C. Sherman, John Gayner Banks, and others. When these men left us, the next generation had to start all over again, as if the ministry was entirely new and very little had been developed . . . . The healing ministry is not for just a few gifted people that come along in each generation. It is one of the three great imperatives that Christ gave to his Church and which we dare not neglect.

Touching on some of the highlights in the history of the modern healing movement: we owe

something to the Christian Scientists and Unity for their determined stand and work for health and healing; to the Rev. Elwood Worcester, who started the Emmanuel Movement, while rector of Emmanuel Church in Boston, and worked with the Rev. Samuel McComb and a medical doctor — Dr. Worcester first filled the rectorship of St. Stephen's Church, Philadelphia, where he became a friend of Dr. S. Weir Mitchell, a well-known neurologist, interested in the conditions of mental hospitals and the treatment of their patients, which prepared him for the work in Boston; gratefulness to such leaders as Dr. Norman Vincent Peale, Dr. John Sutherland Bonnell, Dr. Leslie Weatherhead, especially to Dr. John Gayner Banks, who founded the Order of St. Luke and Sharing Magazine, and to his wife, Ethel Tulloch Banks, for her capable management and editorship of Sharing and as secretary of the Order of St. Luke.

Dr. Price says, "Mrs. Banks continues to maintain the high quality and excellence of Sharing magazine, which she has edited from its inception. Managing our quarters in San Diego, reviewing countless books, lecturing, writing articles, answering a mountain of mail, she is a shining example of what Christian discipleship implies: total commitment to God and disciplined fidelity."

The Churches' Handbook for Spiritual Healing, compiled by Walter W. Dwyer, a layman in the real estate business, in Massachusetts, is an exciting and attractive little book, being given wide distribution. In 1942 Mr. Dwyer founded the Cape Cod plan of daily prayer and its prayer of personal dedication — "Father, thy will be done through me" — which reached millions of people through the churches, radio, magazines and newspapers. The author says, "This handbook is contributed as a loving service in his name to heal the sick. As love is indispensable to healing, may Divine love flow in and through and around you in an ever-increasing tide of glory."

Chock-full of articles by distinguished proponents of healing, of the philosophy, background and theological basis for spiritual healing, a doctor's witness, forty-six questions and answers on the healing ministry, ten examples of healing procedures in ten leading churches: Episcopal, Methodist, Congregational, Presbyterian, Evangelical and Reformed, Society of Friends, Lutheran, Southern Baptist, American Baptist and the hospital chaplaincy and spiritual healing, and special listings of 100 or more

books, of interest to those interested in wholeness under God, these handbooks have been distributed to 6500 rectors in the Episcopal Church, 2500 pastors of the Evangelical and Reformed Church, 300 copies to students at Princeton Theological Seminary in 1961, and since that time copies have been supplied to practically all seniors in our Church seminaries.

### Episcopal Church Leads

WHILE FAR SMALLER than some other Churches, it is said that sixty-five percent of all healing within the organized Church is to be found in the Episcopal Church. The Order of St. Luke is ecumenical and undenominational, but a majority of its members are Episcopalians. Besides the many OSL chaplains in the United States, there are eight in Canada, three in Australia, Father Edward Winckley in South Africa, the Rev. William Wood and Father John Maillard in England, Dr. Klaus Thomas in Germany, and others in Alaska, Scotland, Wales, Ireland, Switzerland, Holland, Ceylon, Greece, Brazil, Philippines and Barbados.

The sacramental approach is one of the two factors accounting for the effective work being done in the healing ministry by the Episcopal Church. The other factor is the flexibility or freedom that is granted to those within the Episcopal Church, especially laymen who have the gift of healing, in the sacramental practice.

The first sermon I heard Dr. Price preach, at St. Stephen's Church, in July 1956, was filled with simplicity, power and truth. "There are only two kinds of people in the world. The sick and the well." He went on to say that the well are whole, full of peace, joy, happiness, and effective living. The sick are full of dis-ease, distress, disharmony, dividedness, unhappiness, and disquiet. Likely they are full of resentments, unforgiveness, self-pity, selfishness, guilt feelings, and negative thoughts.

"God is always for health, happiness and power. His will is always good," he says. "God gives only good gifts, perfect gifts, the joyous and healthful things of life. This is what Jesus meant, when he taught his disciples to pray, Thy will be done. If God's will was done in this world, it would soon become heaven. Unbelief, sin, rebellion and selfishness keep the will of God from being done."

Dr. Price stresses "being expectant", expecting health, healing, supply, and all things needful; being grateful, thankful and loving. The last sermon I heard, of his, was in December

1962, on "God Works in the Now." We need not wait to contact God, to know that he is able to forgive and help us, to ask for his help. His power and love are available now, his forgiveness and cleansing, too. Salvation means wholeness, without dis-ease, sin and suffering. We do not have to carry our load of sin, guilt and unforgiveness all our lives (making us sick indeed). Christ is yearning to take our load and make us whole.

One of the first questions Dr. Price asks those seeking his help, "Do you want to be healed?" Some sicknesses are caused by a desire to escape responsibility, the hard things of life, and the results of continued failures and the treatment of people around them. Many people refuse to cooperate with God or his minister. They had rather endure suffering than give up their resentments, unforgiveness, and negative and wrong thinking.

# THE NATIONAL COUNCIL OF CHURCHES

By Gardiner M. Day

*Rector of Christ Church, Cambridge*

## THE FREQUENTLY ASKED QUESTION, "WHAT DOES IT DO?" IS HERE ANSWERED BY A MEMBER OF THE GENERAL BOARD

THIS IS a most frequent question. To many minds the answer is that it makes pronouncements on subjects of social concern, such as "responsible parenthood" or "unemployment". These pronouncements, which immerge out of the study and thinking of the various departments and divisions and finally come in final form to be passed by the general board for the consideration and edification of the member Churches, are only one very small part of the Council's work.

I have had the privilege of being one of the delegates to the general board, which meets three times a year, and it occurred to me that it might be of interest to give a summary or sketch of some of the activities and work of the Council during the past half year. It should be obvious to the reader that it would be impossible to give in the available space a comprehensive picture of an organization whose budget is over \$15,000,000 for its basic, on-going programs and projects, not to mention over \$5,500,000 for reimbursable ocean-freight expenditures connected with the relief program of the central department of Church World Service. Each time the general board meets, however, the general secretary gives an account of some of the more important things which the Council has been doing

during the several months since the last meeting of the board.

I thought, therefore, that it would be illuminating to many people if I gave a brief account of some of the things which the Council has been doing during the past six months, since its meeting in June, 1962, based in large measure on the December, 1962 report of the general secretary, Roy G. Ross.

During the summer, representatives of many of the thirty-one member Churches, plus twenty-seven members of the staff of the Council, were involved in meetings held in Paris, France, by the World Council of Churches. From August 25th to September 14th, J. Irwin Miller, president of the Council, and some twelve other delegates visited churches of the Soviet Union. The arrangements for this trip took a great deal of careful planning on the part of the secretaries of the Council.

On September 30th, 1962, 1,667 persons attended a service of thanksgiving to commemorate the tenth anniversary of the publication of the Revised Standard Version of the Bible. The RSV, since its publication under auspices of the National Council, has sold over one million copies per year. In addition, large lecturn Bibles have been purchased by some 25,000 churches. Now



at the end of ten years the exclusive publishing license awarded to Thomas Nelson and Sons has come to an end and during the next decade the Bible will be issued by five new publishers.

Also, in September, the cornerstone was laid for the new Church Center at the United Nations, which is scheduled for completion in June, 1963. The Center has been made possible by the Methodist Church. It is a totally new and exciting adventure in interdenominational cooperation in which programs of peace education will be developed and coordinated by the department of international affairs of the Council.

### New Committees

IN ADDITION to the work of the four major divisions of the Council, namely Foreign Missions, Home Missions, Christian Education and Life and Work, several new committees have been pioneering in areas not specifically covered by the divisions. A committee on local ecumenicity, under the chairmanship of Bishop John Wesley Lord, has been studying this broad subject and securing information in regard to projects in the area of local ecumenical cooperation. The committee is also working on new approaches which may be suggested to churches in different types of communities.

The committee on general public interpretation, which has the task of endeavoring to educate the people in the member Churches as well as the general public as to the nature and purposes of the Council's work, has issued a descriptive booklet about the NCC entitled "The Churches Work Together for Christian America", in which some of the activities of the Council are described, in particular the relation to individual church members.

Another committee on "Study and Strategy of the Effect of Communism" is studying past methods and programs which have been used in this field, and designing new and more effective literature, radio programs, films, etc.

A committee of the National Council has also cooperated with four state councils and one metropolitan council in sponsoring planning consultations dealing with the implications of rapid change in our metropolitan areas for the strategy and programs of the local churches, in order to help the churches devise methods by which they can best employ their leadership and resources in united efforts.

Another committee of the Council has cooperated with the Protestant Council in New

York in making arrangements for an appropriate exhibit at the New York World's Fair, 1964-65. A site has been secured, a million dollar building will be erected, and multifarious exhibits are now being worked out.

### Economic Life

ON NOVEMBER 8-11, in Pittsburgh, Pennsylvania, the department of the Church and economic life sponsored the fourth national study conference of the Church and economic life, which brought together 490 delegates and observers from the ranks of church members, both lay and clerical, from all parts of the country and from many different occupations. The theme of the Conference was "Ethical Implications of Rapid Economic Change in the USA." The theme was broken down into six topics which were discussed both in small groups and in plenary sessions.

These were: The impact of technology and economic change on the family and patterns of community behavior; the role and responsibility of the consumer and how he exercises it; the impact of technology on work, employment and labor-management relations; massive and monopolistic economic power; problems of basic resource development and use; the U.S. economy and the world economy.

Simply to name the topics is sufficient to reveal how significant the major discussions of this conference were for those who participated. The preparation for the conference under the able guidance of the Rev. Cameron P. Hall, executive director of the department, consumed three years, as it required the preparation of many background papers on various aspects of economic life today by experts. These papers and the conference reports will be studied by Church leaders around the world.

### Two Conferences

LARGE SECTIONS of the Council are working in preparation for two conferences which will deal with currently important and controversial areas. The first was the national conference on religion and race held in January (Witness, 1/24). The second is a conference on Church-state relations scheduled for 1964, under the leadership of the department of religious liberty. An enormous amount of thought, energy and time went and is now going into the preparation for these conferences.

At the same time, a special committee on the

structure and function in the past year has been devoting major attention to the preparation of statements on the nature and role and the operating philosophy of the NCC. This means, in simple language, a revision of the Council's structure and operating relationships in the interest of efficiency and effectiveness, based on the experience derived from the twelve years in which the Council has been in operation. Any organization needs, from time to time, to re-examine its operating philosophy, and the Council is no exception to this.

It should benefit greatly from the tremendous amount of work and thought which this committee is devoting to making the Council as effective and valuable a servant of the Church as is possible. While these and literally hundreds of projects have been going forward in the various divisions and departments of the National Council, the president of the Council, Irwin Miller, in consultation with the appropriate departments has served as the voice of the Council for the member Churches in relation

both to the crisis over Cuba and also the crisis at the University of Mississippi, being in communication with President Kennedy in regard to the former situation and with the Attorney General and Church leaders in Mississippi in regard to the latter.

### Impressive Job

IF THIS ARTICLE sounds too much like a catalogue of events and projects, all I can say is that as one listens, as a member of the general board, to the accounts of the work of the various departments, divisions, and commissions of the National Council of Churches one cannot help but be powerfully impressed as well as thrilled by both the comprehensiveness and the extensiveness of the work of the National Council of Churches of Christ in America.

So vast is the work that even members of the general board can only have a partial knowledge of the tremendous and unprecedented scope of the ecumenical witness and cooperation that is being carried on today through the NCC in our country.

## THE NEW BOOKS

*Never the Golden City* by Mary Jane Dorcy. Sheed & Ward. \$3.95

Not so very long ago there was a general assumption that all the good sisters who inhabited convents were limited in their daily experience to prayers, meditations and practising the humble tasks involved in keeping the place clean! But today most of us have learned better and we find sisters galore running about in couples doing varied jobs, acting as parish secretaries, nursing in hospitals, venturing into dangerous territories to help the strenuous missionary labors of the clergy. The present book is a delightful sample of this latter sort of adventure.

Sister Mary Jean has a live interest in almost anything, but her specialty is legends among the tribes of Indians in the Indian South-west and this fascinating book tells all about her rare — and sometimes dangerous — doings among the Apache tribe and its delightful chief, Jaime, who was the great-great grandson of the one-time notorious Geronimo, but by now a well-instructed Christian who had acted for years as acolyte at mass and as the intimate friend of Father Albert who had been made bishop of that diocese in his later years.

**Kenneth R. Forbes**  
Book Editor

Before Sister could begin her risky journey, it was necessary for her Dominican Sisters House to find her a companion for this legend-hunting escapade and she was lucky in the choice they made of Sister Christine ("a prudent companion" says the author). They then set out at once for New Mexico, which was to be their base of supplies.

Perhaps it will be enough to make you curious, to quote this from the book's jacket: "Once there, they were launched into a series of adventures compared to which any trifling confusion Alice may have felt in Wonderland pales into insignificance". "How would she get around? In a jeep, perhaps?" "No, no jeep", said Jaime. "Is rough country. You come to my ranch and we teach you to ride. I let you ride the red stallion. Not the Arabian he's too nervous."

It's all in print here, so you may know that the two sisters got back safely, laden down with knowledge of Apaches and of the successful lives of priests and lay folk.

*Guerrilla Warfare* by Che Guevara. Monthly Review Press. \$3.50

It is probable that very few readers of *The Witness* have any need to learn the techniques of guerrilla warfare, but all of us should be eager to learn any of the basic facts about what has happened and is continuing to happen in today's Cuba and what kind of men it is who are at the helm of the Cuban revolution.

This small book will tell you much, for Ernesto "Che" Guevara, its author, is an Argentine physician who became an able and brilliant economist, went with Castro's expeditionary force to Mexico and there learned all there was to know about guerrilla fighting. Returning to Cuba, he was in the thick of the revolution against Batista and when the Castro forces won he became the chief planner and administrator of the Cuban economy.

Anyone reading this book with care will discover vital facts about the nature and accomplishments of Cuba's revolution which few of our commercial papers and magazines have the courage to publish.

# Hard Look at Church Instruction Taken by Religious Educators

By Bruno Kroker

Staff of N.C.C. Office of Information

★ Protestant and Orthodox churchmen took a hard, analytical look at church-centered religious instruction, raised some serious questions, and affirmed the need for more adequate interpretation of the gospel to America's young.

Major speakers at the seven-day annual meeting of the National Council of Churches' division of education discussed such widely separate but provocative subjects as "brainwashing" and "Broadway," the theological understanding of children, and the churches' attitude toward the possible creation of "feeling and thinking beings" by scientists.

In 17 section groups, 2,000 Protestant and Orthodox men and women from the U.S. and Canada especially trained for religious education were confronted with expert appraisals of Christian family life (the church needs more awareness of sociological trends), church camping (it plays a more important part in Christian education than many believe), adult education (it is crippled by racial segregation), vacation church schools (Johnny can absorb more theology than his elders can give), and audiovisuals (more up-to-date facilities needed to communicate effectively with modern man).

Mid-way through the week of discussions, a central trend began to crystalize which held that the key to Christian education is not indoctrination but "helping man of his own volition to find answers to the nature and purpose of God."

The recurring theme was first given expression by J. Irwin

Miller, first layman ever elected to the presidency of the National Council of Churches. Education in churches must be based on the Biblical assumption "that every man has the gift from God to discern truth. The aim of Christian education therefore must be to remind as well as to inform," said Miller.

Miller warned against restricting Christian thought to a limited set of beliefs by declaring that no man can come to know the ways of God with a "chloroformed mind."

Calling for a greater emphasis on individual Christian witness through the example of daily living, he said: "Men are more easily educated to the ways of God through observance of God's influence on the lives of other men they love and respect."

Several thousand laymen and ministers from local congregations joined conferees at the mass meeting to hear Miller speak.

Early in the week before Miller spoke, his statement found advance substantiation in an address by a former inmate of a Japanese war prison camp. Ernest Gordon, dean of the Chapel at Princeton University, recalled his experiences while working as a prisoner of war on the infamous "Railway of Death" between Thailand and Burma.

More is made of brainwashing than there actually is, according to Gordon. He told how the "unconscious witness of Christians not defeated by the situation" rallied those who had lost "the will to survive" and restored to them "their dependence upon God." This gave them strength "which even torture did not break."

## Hit Institutionalism

Joining the attack on "institutional indoctrination" which together with racial segregation are the twin evils "crippling Christian education" were the Rev. John R. Fry of Philadelphia, Pa., and Malcolm S. Knowles of Boston University.

Fry, news editor of Presbyterian Life charged that "apartheid" is supported passively "and often actively" by the churches.

The editor said that "teachers with preconceived notions about group dynamics" are apt to substitute explanations of facts for the facts themselves. He questioned whether Christian educators should use a scientific vocabulary, if they "uncritically confuse data with data source and assume that theories explaining and predicating group behavior are group behavior."

Knowles added "Christian educators must realize that many ways of trying to change people's minds are neither educational nor ethical."

Both speakers agreed many people are tired of the race issue, "but none are so tired as those who continue to suffer from it," Fry said.

Another speaker characterized racism as the issue which "may turn out to be one of the most powerful forces at work to corrupt the soul of the churches." The Rev. Robert C. Dodds of New York City, director of planning for the National Council of Churches, saw the continued existence of segregated churches as a challenge for Christian education programs.

He cited the need to cope with the race issue as one of the reasons for the necessity of long-range planning by the churches.

## Dodds Causes Stir

Causing a stir among correspondents covering the meeting, Dodds then warned that



the churches must begin planning now to meet as yet unexpected and unforeseen developments such as the claim of scientists they are approaching a breakthrough in the creation of life out of inanimate matter.

He asked how Christians should respond to the possible development of feeling and thinking beings within the laboratory, "perhaps not beings with any resemblance to men, but thinking and feeling beings just the same." He held that long-range planning by churches "should prepare for all kinds of tomorrows."

### David Hunter Speaks

Also concerned with the future and finding present religious education processes inadequate was the Rev. David R. Hunter who declared that Christianity does not exist "primarily" to perpetuate itself as a religion — "it has been given the task of changing culture."

Hunter, director of the department of education of the Episcopal Church, deplored that "the education of children, young people, and adults in our churches is almost solely given to transmitting the heritage and culture of the Christian fellowship, with the idea of changing the world being put off into some distant future."

He called for education in the churches that deals with the present. "It is heresy to infer that a child is not capable of responding to God's action in his life. But as a child is able to respond to the love of his parents, without fully understanding it, he can also respond

to God's love now without putting it off into the future," Hunter said.

### Need Clearer Writing

Christian textbook editors and writers were urged towards "more clarity" in writing by the Rev. John T. Stewart, recently retired church news editor of the St. Louis Post-Dispatch. The veteran editor who has also served the United Church of Christ (Congregational) as pastor of a church, said "more skill in communicating the Christian message is called for, if both the Christian and non-Christian worlds are to understand what our religion demands in the political and social fields."

### Church-state Problems

Church-state problems were raised by the Rev. Dean M. Kelley of New York, executive director of the Council's department of religious liberty. These problems, Kelley said, "could be seen in the proper perspective if the church would stop asking for help from secular agencies and realize that it has help to give."

He said the whole problem of church and state has been confined to discussions "on the level of housekeeping details about loans or grants for

churches, or which prayers — if any — children could recite in public schools, rather than on the level of the mission of the church and of the nation."

The real problem facing the church, now as in the past, Kelley said, is "the internal problem of idolatry — the worship of the church as an institution and its submission to the values of the culture around it."

A marked trend towards religious dimensions on Broadway was noted by Alfred R. Edyvean, chairman of the television workshop at Christian Theological Seminary, Indianapolis.

Speaking at the annual religious drama dinner of the conference, Edyvean said whereas American playwrights of 1935-1949 failed to see the God-Man relationship, some playwrights since then have occasionally tried to deal with it. He stressed the church's need for a playwright who is able to "lift up Christian ideas and insights so that we can view our lives within the light of Christ."

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Gunnar Dybwad of New York, executive director of the national association for retarded children, urged the churches to face up to their responsibility toward the five-an-a-half million retarded children and adults in the country. He called attention to President Kennedy's special message to Congress of Feb. 5 on mental illness and retardation and asked that "it be given your most prayerful and urgent support."

### Advances in Equipment

Conferees also heard a description of advances made in audio-visual equipment. Urging them to discard "antiquated means of communicating the gospel," was Philip Lewis, director of the bureau of instructional materials, Chicago public schools. Lewis noted the expected availability soon of instantaneous cartridge load motion picture film, and reported that new individualized video tape reproducers were on the market and had been purchased by some public schools.

He said the release of airwaves for limited telecasting on microwave relays of from 20 - 25 miles range at low cost is now under consideration by the government. This will afford the churches an opportunity to join together at several points in Christian education programs. The new frequency telecasting system has also a program potential for local church councils, he said.

That the churches are becoming more audio - visual minded was seen in the report that two 1962 National Council of Churches pilot projects designed to train Christian educators in up-to-date methods had experienced capacity enrollment. Their success is expected to stimulate 31 inter-denominational audio-visual seminars between early 1963 and late 1965.

### RELIGIOUS QUERIES OF CHILDREN

★ An intensive study of the questions children ask about religion has revealed that they often get evasive, misleading and incorrect answers from their parents and church school teachers.

Although the questions asked by more than 6,000 children involved in the survey sometimes revealed genuine insights, there was a larger collection of "almost incredible misstatements of Christian theology from children, parents, and church school teachers."

The 275-page report on the survey was presented to the annual meeting of the National Council of Churches' division of Christian education by Barry Keating, of the NCC's bureau of research and survey.

Coordinated by the NCC's de-

partment of children's work, the survey involved sending out questionnaires to ten major denominations which asked parents and teachers to report children's questions and comments on religion.

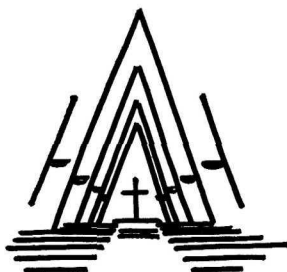
The results showed that many children have caught up with the theological understanding of their parents and teachers by the time they enter public school and that their subsequent religious development is hampered.

Sample questions of children in the report included the following:

"The Bible says 'Thou shalt not kill.' Then isn't it wrong to kill in war?"

"I already have a good father. Why do I need a heavenly father?"

"Didn't Jesus ever have a



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girl friend that he wanted to marry?"

"Why is Jesus so special?" Told that Jesus was the son of God, the child responded "but so am I a child of God."

These questions often raised issues which taxed the theological understanding of the adults and were either avoided or answered incompletely.

Mary E. Venable, executive director of the children's work department, pointed out, however, that the entire area of children's understanding of religion must be more carefully explored before final conclusions can be drawn from the report.

"Certainly there is no cause for alarm at this point," she said.

Miss Venable noted that most of the children's questions and comments reflected no racial or religious prejudice and showed an understanding of the Christian concept that all men are brothers.

## OVERLOADED

★ The report of the meeting of the National Council; the two-stage plan for uniting the Church of England and the Methodist Church; the wrap-up of the meeting of educators in St. Louis (see 2/28 for first report) — again has crowded out of this issue important news. So look for the items next week.

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## - BACKFIRE -

Lauriston L. Scaife

Bishop of Western New York

I am dropping a line in respect to a notice with regard to "Philippine Bishop in Two Firsts". I believe that the Supreme Bishop of the Philippine Independent Church, the Most Rev. Isabelo de los Reyes Jr., participated in the consecration of the suffragan bishop of the missionary district of Honolulu, the Rt. Rev. Charles P. Gilson, D.D., which was held during the General Convention at St. Paul's Cathedral in Detroit in 1961.

You might also be interested to learn that Bishop Santa Maria confirmed a class for me at St. Matthew's Church, Buffalo, Sunday, January 13th and also participated in the consecration of the suffragan bishop of Albany, the Rt. Rev. Charles B. Persell, Jr., on February 9, 1963, at All Saints Cathedral, Albany.

Wilbur L. Caswell

Retired Priest, Patterson, Calif.

Gardiner Day's fine reply to Fr. Norris' attack on the Tamworth Associated Churches re-

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minds us again that our church, one of the chief advocates of church unity, presents insuperable barriers to it. Whence came the idea that there is anything sacred about bread and wine? They were used at the Last Supper simply because they were the daily food of the Palestinian.

Probably, if the Lord were to institute a symbol of Christian fellowship here now — at least in California — the elements would be coffee and "snails." As

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we remember it, the modernized paintings of the life of our Lord at Chatham, Mass. include the Last Supper at which the food is the Cape Cod Saturday night supper — Boston brown bread and baked beans!

Fr. Norris could learn something from the Roman Catholic Cardinal Bea, who is quoted as having agreed that God conveys divine grace in the sacraments of any Christians who truly worship him. As for the use of grape-juice, the objection reminds me of the sexton who, when the wine was exhausted, substituted whisky! He said: "All I knew was, it had to be intoxicating."

What is a "valid" sacrament?

Can anyone explain the meaning of the remark of an Anglo-Catholic: "Methodist and Presbyterian communions are perfectly effective, but not valid?"

**Edward F. Shumaker**

*Rector of Christ Church,*

*Brownsville, Pa.*

In your 2/21 issue an article: "Care Enough to Weep," by Mr. Stringfellow some excellent things were said: (A few quotes):

"The truth is—I fear — that this conference is too little, too late, and too lily white."

Also, "The spirit which moves and acts in the racial crisis now, especially in the northern cities, is a spirit of racial hostility and of revenge."

I think it would be more accurate to say it is a spirit of indifference. Weeping won't help.

He is entirely correct when he states that the issue is Christian baptism — the real meaning of this sacrament. "Baptism is the sacrament of that unity of all men in God." ("in Christ" would be more accurate for he must have in mind the great statement of St. Paul in his Galatian letter (3:26-29) where the Apostle has given us the real answer to

the racial question, as well as to many other perplexing questions in the Church — the place of women, for instance).

This we can do, as Christians of whatever brand, after "we have wept:" "For in Christ Jesus you are all sons of God, through faith. For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; For you are all one in Christ Jesus. And if you are Christ's, then you are Abraham's offspring, heirs according to promise."

This is plain enough to need no commentary — unless by chance, we are trying to explain something away. We can take our heritage of faith seriously, which, I fear, we are not doing today.

**Alice S. Woodhull**

*Churchwoman of Buffalo, N. Y.*

W. B. Spofford, in Talking it Over, (2/14) refers to our foreign aid as "buying friends." That is a dirty crack which our nation does not deserve. What would be the Christian attitude of the richest nation in the world towards those not able to help themselves? All of us who help our brothers in need are vulnerable to an unworthy interpretation of our acts of mercy.

We do have a certain responsibility towards helping new and weak nations get on their feet; and save chaos in the world which turns to Communism as the only hope. It

has been demonstrated that Socialism means not the sharing of riches by all, but the concentration of riches in the hands of one small group of bureaucrats, who exercise absolute and tyrannical power over every one. In countries now dominated by this system, ruthless, bloody, and brutal suppression of all human rights has resulted.

We hope that our aid will enable the helpless to help themselves and to escape the bloody hands of those offering them slavery under the guise of aid.

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