

The **+** WITNESS

FEBRUARY 17, 1966

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Story of the Week

Anti-Negro, Anti-Jewish Extremism Among Some Young Republicans

By Frederick H. Sontag

Special to The Witness

★ A young Episcopal Idaho churchwoman, Mrs. Hope Kading of All Saints Church, Boise, has brought to national attention and investigation alleged anti-Jewish and anti-Negro songs, activities and attitudes among some Young Republicans in New Jersey and, in all likelihood, in other places in the country. An investigation of Mrs. Kading's charges and documentation will take place in the near future in New Jersey, as ordered by national and state senior Republican officials.

The Episcopal churchwoman's concern and charges became public through the efforts of moderate-liberal Republican leaders and through information supplied by the Anti-Defamation League, B'nai Brith, the American Jewish Committee and the American Jewish Congress. Private investigations and some public statements and letters urging a full cleanup of this extremist racial situation were also made by members of the Episcopal Society for Cultural and Racial Unity, the National Negro Republican Assembly and the Council of Republican Organizations, the latter a co-ordinating group of over ten progressive constructive Repub-

lican organizations. National press comment, from front page stories in the New York Times and the Newark News to west coast newspapers have made this a major news story. Editorials, some written by churchmen, have appeared in leading newspapers such as the New York Tribune, the Newark News and others.

In May 1965 Hope Kading attended the annual New Jersey YR convention at Wildwood, where she saw copies of extremist songs and heard them sung. Examples of the songs included the following: "Jingle Bells" — "Riding through the Reich, In my Mercedes-Benz, Shooting every kike, Saving all my friends. Rat-tat-tat, Rat-tat-tat, Mow the bastards down, Oh what fun it is to have, The Nazis back in town." "Loch Lomond" — "Oh youse takes the high road, And I'll takes the low road, And I'll gets to Selma before youse. But me and my true love, Will never meets again, Cause they plays it mighty rough down in Selma."

The second song was particularly offensive to ESCRU members whose Selma field worker, Jonathan Daniels, was killed in cold blood in Alabama last summer while his Roman Catholic priest associate, the Rev. Richard Morrisoe, was gravely

injured. The anti-Semitic song was offensive to all religious groups.

Other songs on the same page 7 of the Song Book highly praise right-wing Goldwater, Young Republicans, and Young Americans for Freedom leaders and ideas, church officials who have seen the full text stated. At the national Young Republican convention in Miami, Florida, these and other songs and activities were reportedly repeated and expanded, including songs urging the hanging by the neck from a tree of New Jersey's respected senior Senator, Clifford P. Case; long-time fighter against extremism, Gov. Nelson A. Rockefeller of N. Y.; and Gov. William Scranton of Pennsylvania.

Hope Kading was defeated on a moderate slate for Young Republican national co-chairman at the Miami convention by a ticket which church groups feel was supported by many extremist groups and headed by Kansas State Senator Tom Van Sickle, who has now appointed nearly half the investigating team for the N. J. hearing. From the first time she heard the songs and saw printed copies of them lying around in N. J., the young Episcopal matron was deeply disturbed. Church sources told this publication that, in Mrs. Kading's opinion "The pertinent fact in this situation was that to keep silent would be a form of approval . . . I am most distressed by any activity within

the Republican party that smacks of minority and ethnic prejudices, and I feel that every conscientious Republican must assume the responsibility for stopping it."

Lack of Action

The Idaho Episcopalian attempted to interest senior and junior national and state Republican officials in doing something about the situation by curing it privately and/or publicly, this publication learned exclusively. It was also revealed that she was turned down by so-called moderate leaders as well as discouraged and brushed off by those more friendly to right-wing groups. A period of weeks and months followed in which she was blocked from having these charges properly acted on, church sources have indicated. After further consideration, Mrs. Kading obtained legal advice and some of the information was made available to the Seattle, Wash. office of the Anti-Defamation League of B'Nai Brith during November 1965.

Group Research

Republican Episcopal sources said that the absence of any purely Republican investigation and fact-finding anti-extremist agency forced Mrs. Kading to turn to the respected national Jewish organizations. Republican Episcopalians, such as Republican national committee chairman Ray Bliss and Republican Senatorial campaign committee chairman, Sen. Thruston Morton, among others, have attacked Group Research, Inc. of Washington, D.C., which is used and financially contributed to by the major religious groups in the U.S. — Roman Catholic, Protestant, Anglican and Jewish — as well as prominent moderate Republican leaders in addition to many Democrats. Accordingly, the use of Group

Research by her was not possible and any comparable organization which the present so-called Republican leadership would find comfortable to them was lacking. Therefore, she turned to the Anti-Defamation League.

This publication learned in good authority that a moderate Republican organization, affiliated with the Council of Republican Organizations and having close ties to Episcopal lay leadership, has been trying since the summer of 1965 to undertake a meaningful preliminary study of extremism in the Republican party prior to suggesting possible remedial action. Shortage of funds and manpower, an Episcopal prelate stated, has delayed the project consistently. Although considerable material has been gathered and preliminary drafts have been prepared, it was learned that no final report or recommendations have yet been privately issued.

Reasons for Delay

Mrs. Kading's persistence and patience during the trying period that followed her November action and the subsequent difficult months are credited to her deep personal religious commitment. The eight-month delay in this whole matter becoming public and a preliminary investigation being launched into Republican extremist activities in only one state organization — New Jersey's — has been a matter of deep concern to religious officials. At the time this article is being written, this publication has been given various reasons for the delay. Some feel that the matter was so complex and involved such prominent names and such outlandishly extremist activities, including the use of guns and planned violence, that legal caution prevented public discussion of this matter. Others feel that foot-dragging and lack

of interest by some Republican officials were the cause of the delay. Still others state that Democratic party interest in the matter being dragged over into 1966 for use against Republicans in general, and Republican moderates in particular, was a reason.

Jewish Organizations

Religious observers continue to be puzzled by the reported delay of the Jewish organizations in bringing this matter to the attention of Republican officials and the press, especially in view of the experience and competency of the organizations involved. Right-wing individuals claimed the delay was part of a giant liberal Communist conspiracy designed to blacken the name of what they call Republican "conservatives." In private numbers of the most thoughtful religious leaders state frankly that they do not understand the delay and that this is just a red herring to divert public attention from the curing of the cancer which they feel exists in part of the American political system. Some church officials, including members of ECSRU, feel that prayer and dedicated effort to clean up the situation is what is really needed in this connection in 1966.

Unanswered Questions

What troubles religious leaders and progressive Republicans much more is the fact that no New Jersey Young Republicans or senior leaders stepped forward, exposed the situation or cleaned it up and that it remained for the faraway Idaho churchwoman to show the courage and integrity to do it herself. One of the biggest unanswered questions is in how many other states similar and worse situations exist which may not come to light for months or years or ever.

The intensity of feeling about this matter was dramatically revealed in a washroom at the Roger Smith Hotel, New Brunswick, N. J., when, not knowing that a church observer was present, one individual said to another, with anger, guilt and frustration, "That goddam kike Senator and his red buddies. If they had only kept quiet a bit longer we wouldn't be in this now." It is assumed they were referring to Jewish Republican State Senator Nelson Stamler and the others who urged full public inquiry and correction — Sen. Clifford P. Case, Congresswoman Florence Dwyer and others.

All-White Team

At the New Brunswick YR press conference, an all-white, seven-person investigation team was named. The absence of a qualified Negro shook up religious officials as well as Grant Reynolds, national director of political activities of the National Negro Republican Assembly. Civil right leaders who hoped Reynolds' letter of February 2 to Republican chairman Webster Todd would result in the prompt addition of a Negro to the N. J. panel, were greeted instead with "an old Uncle Tom" statement that things would probably turn out all right. The failure at the press conference to express appreciation for the time, effort and money spent by three outside organizations in gathering facts together on this alleged situation and quietly bringing them to the attention of N. J. Republican state leaders also disappointed church sources. The lack of genuine repentance on the part of many N. J. YRs and some senior leaders and the antagonism and bitterness towards some sections of the secular press, including the New York Times and Herald

Tribune, as well as the church press; the insistence on closed-door hearings barring interested responsible Republicans from witnessing the testimony; the exclusion of the press and therefore, U.S. citizens, all came as a shock and disappointment to thoughtful observers.

Tactics Used

While moderate Republicans were quietly and respectfully trying to marshal their forces for what they hoped would be at least a partial cleanup, this publication learned exclusively that much of the skill which was shown in the Goldwater campaign in organizing people, ideas and cooperation was put to work on behalf of those who could be hurt by full exposure of all the facts in many states and dioceses of the U.S. By effective use of the telephone and reported strategy meetings, some evidence yet unrevealed may well have been destroyed. Also it reportedly was made clear that individuals were discouraged from speaking up for fear of being smeared and having their "sincerity and truthfulness" doubted, as has already been the case with Mrs. Kading. Some new evidence, however, has allegedly come to the attention of organizations involved officially or unofficially in the inquiry.

Information Needed

The absence of a central moderate Republican clearing house for information on Republican extremist activities was still being severely felt. Bipartisan organizations, some with heavy Democratic membership and orientation, were still being forced to carry a good share of the work load, extremist experts noted. Because this matter is of major importance to all dioceses, church people

were urged to submit any evidence they had of infiltration extremism by members of the John Birch Society, Minute Men, Ku Klux Klan, National States Rights Party, Young Americans for Freedom, and the Communist party and its allies to their local church officials who would hopefully know by then to what national office to forward this material. As one Episcopal official stated, "We need over a thousand Hope Kadings to speak up and produce evidence of what is happening from Maine to California and from Chicago to New Orleans."

The Rat Finks

Although the N. J. so-called extremist activities have to date been attributed to a group called "The Rat Finks" within the YRs, serious doubts exist as to whether this is the extent of the limitation in other states. Episcopal young people are probably involved in the innocent and guilty sections of both the Democratic and Republican parties' extremism factions, in the opinion of church sources. The failure of moderate and liberal Republican organizations and individuals to send to Miami a mature, competent team of experts on extremism is a fact for which a heavy price is being paid now. This is in sharp contrast to the efficient, effective inter-faith Roman Catholic, Anglican, Protestant and Jewish team which was put together to answer the false charges made by Congressman William Dickinson of Alabama that the Selma-Montgomery civil rights clergy and lay marchers engaged in drunkenness and sexual debauchery.

Birch Society

Extremism experts covering the N. J. John Birch Society meeting in Newark Feb. 4 pointed out that a period of

over four weeks had elapsed since the Hope Kading charges became known in the Republican and extremist establishments and that judging by the speed and thoroughness of the N. J. Birch groups, a strategy of clampdown, deny, destroy, distort, smear and postpone would in all likelihood have been thoroughly developed and executed. At the Newark meeting the main speaker, Tom Anderson, a member of the ruling council of the John Birch Society, and other Birch officials declined to answer questions about the N. J. YR extremism inquiry. Yet they discussed just about everything else. Similarly, these experts noted, petitions were being signed in the lobby for a candidate who would oppose progressive Republican Senator Clifford P. Case in contrast to the gentle and really brush-off, "let's avoid talking about him" treatment he received from the speakers who attacked many other individuals. A private briefing that reportedly took place on the way to the hotel and in the hotel was no accident. The thoroughness of organization by right-wing extremist groups represented at the meeting and this included N. J. Minute Men and others who favor use of arms against fellow citizens—was impressive.

Elected to Office

Inquiries made for this publication indicate that some of the matters which were discussed behind closed doors at the January 29 New Brunswick YR meeting are close to what is now believed to be the facts, i.e., that some who may turn out to be identified as extremists have run, and in some instances won, local and county office. The attacks made on the present N. J. YR president, Clark Allen, and the legal counsel, Michael Rubin, are being intensified. Reports of what took place at

the private meeting between the three human rights organizations and the N. J. Republican leaders were reportedly within hours in the possession of individuals who have been identified as extremists — a term increasingly difficult to define. The warning of the three human rights organizations, "You clean it up yourself within the party or we'll be forced to go public," is still not being taken seriously by many in N. J., in Washington and in other affected states.

Notable Tie-in

It was learned on the highest authority by this publication that ranking Republican officials and members of their families were present when the above mentioned songs were sung. Their political supporters and successors naturally cry for party unity in order to try to prevent a major operation to cure the Republican body of the cancer of extremism, students of the anti-extremism fight conclude. Political scientists are fascinated with the possibility of finally having aired the tie-in between extremism groups and the disastrous Republican gubernatorial campaign in N. J. in the fall of 1965, which resulted in a Democratic legislature for the first time in many years and swept out in defeat a number of distinguished fighters against extremism. Some of the latter had taken part earlier in the year in the N. J. Conference to Preserve the Democratic Process, a bi-partisan interracial, interfaith citizen's organizations-type conference which in half a day made a good beginning in surfacing at least some of N. J.'s extremism problems in various walks of life and did not focus only on the Republican party, which the conferees agreed certainly was not the only organization infiltrated. The same tactics used in San Fran-

-mo, 'arewse and Miami, how ever, can clearly be interrelated.

Reform Movement

Public and press discussion in N. J. was caused by the reported dissatisfaction of moderate and liberal Republican leaders with the tone of some statements issued at the launching of the investigation and the way it was proposed to conduct it. The most catholic thought leaders in N. J. feel, in fairness, that this is not just a Republican problem, although that party unfortunately is receiving the major share of notice at this time. It is felt that the overall extremism problem is one in which all religious, civic, political, educational and racial organizations interested have to pool their resources in order to try to uncover the very skilled and often experienced extremist elements. New Jerseyans most familiar with the current hearings state that events of the last month have shown that the fear of being labelled "squealers and reformers" must be surmounted so that other Hope Kadings will overcome their sense of hopelessness and fear and be persuaded to speak up. A reform movement to persuade moderates and progressives to run in local conventions and counties as part of a widely respected, forward-looking, problem-solving Republican political ticket headed by the distinguished Republican senior Senator Clifford P. Case, up for reelection in November 1966 for his third Senate term, is being given some preliminary consideration by New Jersey thought leaders.

Cardinal Boomed

Part of the deep religious concern about the N. J. situation is based on what recently took place in Baltimore, Maryland, where Roman Catholic Lawr-

(Continued on Page Eighteen)

EDITORIAL

Fighting a War On Fictions

THE RESUMPTION of the bombing in North Vietnam by the Johnson administration was inevitable. It was made so by the administration's inability to do what it wants most, to make peace, and its inability not to do what it wants least, to make a war which can only end in failure. The bombing action was taken despite explicit urging to the contrary by a group of 15 senators and by 14 additional senators speaking individually.

The much-vaunted peace offensive involved far-flung negotiations around the globe with all except the adversaries themselves: the Ky regime in Saigon and the National Liberation Front of South Vietnam. Senator John Sherman Cooper of Kentucky, joining Senators Fulbright of Arkansas, Aiken of Vermont, and McGovern of South Dakota, pointed up the futility of these procedures when he urged that "the President state explicitly that negotiations include the Vietcong. Although it is distasteful to do so the reality must be faced, for it is obvious negotiations or settlement are impossible without their inclusion."

Secretary Rusk has rejected this because it is this reality which the Johnson administration cannot face or admit, since it is in thrall to fictions of its own making. The resolute maintenance of these fictions are essential for a justification of the military and political intervention in Southeast Asia. The fictions in turn require a continuation and escalation of the military action lest they themselves be thought to be questionable.

These fictions are

- that there existed two sovereign states, North and South Vietnam, each foreign to the other, ignoring the reality that there are only one Vietnamese people
- that there was no political, civil, or economic conflict indigenous to South Vietnam, ignoring the reality of dictatorial regimes there which, for change, would respond only to force
- that the conflict was the result only of an aggressive invasion of South Vietnam by North Vietnam, ignoring the reality that the conflict

turns on violations and lack of fulfillment of agreements affecting the Vietnamese in common, and that according to the Pentagon's own reckoning as late as last December there were only between 14,000 and 18,000 North Vietnamese troops in South Vietnam, though this is not admitted by Hanoi.

Although the realities are hidden from the Johnson administration by the fictions obsessing it others cannot be unaware of them. The administration is seeking a supplemental appropriation of 12.7 billion dollars to support the invasion. In challenging Secretary of State Rusk on the legality and purpose of the administration's actions Senator Fulbright, at a hearing of the senate foreign relations committee, said:

"In my long career in congress I've never seen so much apprehension over a military involvement. I've never encountered such a complex issue. This is a subtle thing — unlike the invasion of South Korea by communist forces from the north or the bombing of Pearl Harbor. There is lack of understanding of the situation in Vietnam. But it must be understood before we can approve these large sums."

The Johnson administration will in all likelihood continue to use simple and misleading slogans about freedom, aggression, and commitments to cover its lack of understanding and the confusion in its counsels. Understanding is more likely to come from the admonitions of Pope Paul, U Thant, and the National Council of Churches. They do not merely cry "peace" but seek to recover it where the conflict actually is. For the sake of all, it will be hoped that the Johnson administration will yet heed them. It must not, it surely will not, continue on its present course.

If it were to do so, dragging a captive nation with it, it will not gain life, peace, or honor. It will lose vast resources, human, moral, and material—just as it will destroy them in Asia. It will not destroy communism, since it was not born in South Vietnam, nor in Asia, and will not die there. It will not prevent a general hegemony of China over the surrounding areas for neither threat, nor domination, nor nuclear power, can forever hem in a resurgent sub-continent of 600 million people — even when, or especially when, these are wielded by the government of 200

million white Europeans on the North American continent.

The administration's military forces may succeed in subduing the half or more of the Vietnamese people in South Vietnam not now under control of the Saigon regime. They may blow the Vietnamese people in North Vietnam and

their lands to smithereens. They may even bring the Chinese themselves to heel.

The irony is that the greater the success the greater the failure will be. It will be the last attempt of the Europeans to subjugate the Asians, and the failure of its success will never be forgotten.

IS THERE SOMETHING THE MATTER WITH YOU?

By George W. Wickersham II

Minister of the Tamworth Associated Churches

GUILT CAUSES MANY PHYSICAL AS WELL AS MENTAL ILLNESSES. SOME SUGGESTIONS ON HOW TO DEAL WITH THEM

THERE CAN be little doubt that many of our ills and ailments are the direct results of improper diets. We eat too much of this, not enough of that. The body, gorged with what it does not need, — candy, cake, ice-cream, soda-pop—starved for what it does need, whole grains, vegetables, fruit, meat, milk — simply gives up under the strain.

There are other reasons for poor health. Lack of adequate exercise is one of them. Excessive smoking, immoderate drinking, neglect of cleanliness: these take their toll of health. One of the most common sources of illness is insufficient sleep.

A pastor, visiting his people regularly, finds himself constantly wishing for an M.D. degree, or a degree in nutrition, or both: anything which would give him authority to advise his people in matters of health.

There is one sort of illness, however, in the face of which he has all the authority which any man can have. Further, it is an illness which, to a greater or lesser degree, affects almost everybody. This illness is guilt. Its symptoms are manifold, ranging from chronic lethargy to total paralysis. They include blindness, deafness, intestinal disorders, lung troubles. Indeed, almost any symptom brought about by other causes can be duplicated by the illness to which I refer. Guilt is a scourge without parallel.

Man, unlike his cousins in the animal kingdom, does not live in the innocence of a Garden of Eden. He is possessed of an uncanny sense of right and wrong. I say that he is possessed of

it. I might state with greater accuracy that he is dogged by it. The second chapter of Genesis is absolutely correct in tracing most of his many troubles to his knowledge of good and evil. Genesis is wrong in not seeing in it also the source of his glory. It is right only in perceiving the burden which it places upon him. We must remind ourselves, however, that this intriguing book was written centuries before we had the knowledge, the marvelous knowledge, which we obtained through the coming of Christ.

Yes, we do distinguish between right and wrong, often in a most rudimentary way, but always in a way sufficient to convince ourselves that our feelings towards various other people are sometimes filled with resentment, hate and the desire to do them violence. Perhaps there is every reason for us to entertain such feelings, but their intensity and their obvious evil so terrify some of us that we are overcome with impulses to repress them.

Disease of the Mind

HAVE YOU encountered the person who is forever telling you how good he or she is? He has never done a wrong thing. His life is "the Christian life". He is always "doing for others". His sanctity is positively sickening. You need not be told by any expert that something is very wrong with this person. Thank Heaven that many church people regularly refer to themselves, at least formally, as "miserable offenders"!

Self-righteousness is a disease of the mind, crippling a man's usefulness, separating him from

his fellows, effectively barring him from participation in reality. Its cause is guilt.

Guilt always afflicts the mind. One way or another it usually finds its way into the body as well. There are at least two reasons.

The first reason for guilt's afflicting the body is fear: fear that, if let loose in the workaday world, one will not be able to control the purple passions with which he is consumed. Obvious physical illness provides a perfect excuse for withdrawal from life's arena. Obvious physical illness soon develops. Make no mistake about it, it is real. It passes the clinical tests.

The second reason for guilt's afflicting the body is self-punishment. We all know the martyr type: the man who never has a moment for himself because he is busy saving the world. This, I believe is but the first stage of a malady in which a man tries to salve his conscience by torturing himself. Disease, pain and the self-denial of confinement, these become the last desperate efforts to assuage the pangs of a burning conscience.

The fact that those who have to care for us when we are reduced to this condition are punished also only gives a certain amount of gratification to those resentments and jealousies which are the very causes of our guilt. And so our illness is intensified as our guilt becomes greater. The circle is vicious and apparently closed.

Consideration of this human plight, which is actually common to us all, brings us back with uncommon force to St. Paul's classic cry, "Wretched man that I am! Who will deliver me from this body of death?"

How to free ourselves from the iron grip of guilt?

"And when Jesus saw their faith, he said to the paralytic, 'My son, your sins are forgiven.' Now some of the scribes were sitting there, questioning in their hearts, 'Why does this man speak thus? It is blasphemy! Who can forgive sins but God alone?'"

The scribes, in their narrow legalistic thinking, did not have the slightest idea of what was going on.

Need for Forgiveness

THE HATE which engulfs people, the guilt which overwhelms them, the withdrawal from life which they impose upon themselves: all of these things take place deep in the subconscious. Therefore to say to a man, "Your sins are forgiven,"

is not enough. Such people are not aware of having any sins. Most of them fairly wallow in the Golden Rule. Some of them have a stereotyped idea of punishment for sin, but usually disclaim any knowledge of what their particular sins have been.

What, then, did Jesus actually do for this man? As I see it, he did three things, all of them necessary for the man's recovery. First, he was concerned about him. Second, he understood him. Third, and most important, he accepted him. All of these things were apparent to the man. Such was the power of Jesus' personality. It was enough. The paralysis, whatever it was, lost its hold. The man arose, took up the pallet and went out before them all.

In affect, Jesus was saying, "You are precious. There is no need for your disease. Put it aside."

Why had the paralytic come to Jesus in the first place? What is it that we see in the people to whom we turn? Acceptance — is not this the pearl of great price? How much does happiness and health have to do with self-respect? And from what source do we derive sincere self-respect?

"Who can forgive sins but God alone?"

Truth is that no man can forgive the enormities which occur in his own soul unless he knows for certain that he is forgiven by someone wiser, better, higher — if you will — than himself. With his mysterious knowledge of good and evil he condemns himself until he discovers that he is not condemned. For this discovery he must go beyond his fellow humans. Ultimately he trusts God alone. This I believe to be true of every human being, Christian or atheist. Who will deny it?

The scribes literally — and the scribes certainly were literal — were right. Basically, God alone can forgive. Once human beings realize that God does forgive them, however, they are able to forgive themselves and one another.

How desperately important to every living mortal is that little phrase in the Apostles' Creed, "I believe . . . in the forgiveness of sins"! Health, happiness, sanity, peace: the achievement of all of these universally-sought goals depends upon it.

Helping Others

WHERE THE SCRIBES were wrong lay in their inability to measure the stature of the man who stood before them. The paralytic measured him

and believed. Maybe the sick man did hold a harrowing hate for his mother or for his father or for his sister, but in the light of the majestic love which was focussed upon him by the man from Nazareth, he found it virtually impossible to hate anybody, including himself.

Once we are convinced of the divine love, we are endowed with an authority over our own ailments and over the ailments of humankind which no degree in medicine, nutrition, or any other science can convey.

We who have heard the good news of forgiveness, we who have believed in this forgiveness, we, indeed, have all that is necessary to do in some measure the works which Jesus did.

We have the capacity for concern; we have

the key to understanding; we have the capability of accepting. Before and behind these gifts we have, I believe, the spirit of God himself. There is nothing to prevent our taking people just as they are, in all of their spiritual and physical sickness, and assisting them to become precisely what they want to be.

Which, then, is easier to say? "Your sins are forgiven," or "Rise, take up your pallet and walk"?

Then follows that arresting sentence which is, I believe, deliberately ambiguous: "But that you may know that the Son of man has authority on earth to forgive sins" — he said to the paralytic — "I say to you, rise, take up your pallet and go home."

THEY STAY AWAY IN DROVES!

By Paul T. Shultz Jr.

Rector of Zion Church, Greene, N. Y.

THERE ARE MANY WAYS IN WHICH MORNING PRAYER AND SERMON CAN BE A GREAT AND UPLIFTING SERVICE

THEY STAY AWAY in droves in every parish on every Sunday. Even on Easter there are probably more Episcopalians who do not go to church than there are who do. They stay away because they do not find the Sunday service so challenging, stimulating, inspiring and relevant that they feel they cannot live without it.

Why is this so?

Often it's because we forget that the services are meant to be aimed at the people rather than the clergy.

Too much holy communion. Some of our people want the communion every week. But most don't. For those who do, we have the early service, and communion once a month or so at the late. But we should not inflict it on those who like it less frequently. There are some of us to whom it means so much that we don't want it every week. We want it on special occasions when we can really prepare for it and really receive it because it is something special. There was a time when chicken for Sunday dinner was a special treat. Today chicken is so commonplace that some of

us avoid it whenever we can. Some parishes by the frequency of their celebrations seem to be in danger of making the communion too matter-of-routine. There are apparently some places where it is the only Sunday service and served two or three or more times each Sunday at that. And this in plain language simply bores many people. They find it tedious and tiresome. And the words and length of the service and often the epistles and gospels that have to be read make the boredom and the tedium and the irrelevance all the worse.

Why can't the church get really moving on a drastic revision of the epistles and the gospels? And why can't we get immediate relief on the service itself? Why can't permission be granted to use the order for the communion of the sick as a substitute until a new and real revision is worked out? A trial order for the communion is about to be released by the liturgical commission. We won't know if it is an improvement or not until we've used it several years. In the meantime we need relief now.

Unimaginative Morning Prayer

MORNING PRAYER can be a tremendous, inspiring, strengthening, uplifting service. But it needs careful, thoughtful, prayerful preparation on the part of the minister. This may be one reason why some men avoid it and flee to the refuge of communion every time. You don't have to prepare beforehand for the communion. It's all there right in the book and you can read it by rote. But for Morning Prayer to do its real job you have to plan each part of the service thoroughly beforehand. What opening sentences? Is this an occasion for the general confession or not? What psalms and lessons? Here, the suggested lectionary 1964 and its 1965 supplement are for many a real help. (And we hope the 1966 revision will be even more helpful). What canticles? Then careful thought about the prayers, selection beforehand of "general intercessions taken out of this book" instead of reading every Sunday the prayers on pages 17-19. And a sermon carefully prepared tying together lessons and prayers. And hymns that fit and are singable.

Where the bishop is complaisant, there are other things that you can do to help the service come alive and come through to the pews. Besides the use of the suggested lectionary you can try shortening the Te Deum by singing only the first section. This with the Benedictus Es then gives you two usable canticles after the first lesson. You can try adding the Magnificat for a third choice or a brief appropriate hymn. In the prayers you can use many good resources such as Prayers New and Old, Prayers for All Occasions, the Grey Book, Rodenmayer's Pastor's Prayerbook, Suter's several collections, H. S. Nash.

You can use the litany desk for other occasions besides the prayer book litanies. Try using it some Sunday as a place for reading Thomas Merton's long incisive prayer for peace in Suter's "Prayers for a New World". Try introducing a prayer with a bidding such as "Let us pray for our country and for the United Nations and for the peace of the world:". There are many ways in which, with imagination, Morning Prayer and sermon can be made a great, feeding, need-filling, satisfying, inspiring, uplifting, relevant service.

Adoption of the fore-going suggestions won't end their staying-away in droves. But it will help to make Sunday worship more meaningful and relevant for some people who now pass it by for others who now dutifully come.

The Important Things

GOING TO CHURCH on Sunday is neither the only nor the most important thing that God wants us to do. Not every one who says "Lord" but he who does his will in serving others. When worship is seen as a means to the end of serving others it's in its proper place — but not when it is regarded as an end in itself. Our first job as parsons is not to try to get people to come to church; it is to serve people in their needs whoever they are and wherever they are.

Planning and leading services of worship is part of this service of others. Therefore it deserves the best that we can give it. Our aim should be to have the best possible service every Sunday. If in response they come in droves, fine! If they don't — and they probably won't — the best must still be our aim for every Sunday. One Sunday one irregular may attend and be really helped. He may not return next Sunday but some other irregular may be there and, if the service is what it ought to be, he too will be helped. And this really is all that matters.

The clear and present danger is that the occasional comer will encounter an irrelevant service that drives him away for months.

Some of our members feel the need of worship every Sunday. Others don't. Some feel the need of worship only now and then. We may think they are like the fabled camel who fills up on water only once in a while and makes it last for a long trek across the desert until his journey brings him to an oasis where he can fill up again. But it is not ours to judge. Each individual is personally directly responsible to God and if for one this means worship every Sunday and for another only now and then, our part is not to pass judgment but to make sure that, whenever the camel comes to the oasis, the well is full of living water.

An Open Letter to a Friend About the Holy Communion

By Massey H. Shepherd Jr.

Professor at Church Divinity School of the Pacific

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THE WITNESS
Tunkhannock, Pa. 18657

But the Name is Mine

By William B. Spofford Jr.

Dean, St. Michael's Cathedral, Boise, Idaho

MOST of the self-help organizations which I know of have the word, Anonymous, in their title. They function under some type of discipline, which invariably involves group therapy and support and identification with a problem which each member is wrestling with. Most of them, we discover, do a surprisingly good job in helping people see reality and come to terms with it.

All clergymen, I'm sure, are thankful for the Alcoholics Anonymous because, when we get stuck with helping that confused, disturbed, self-deceiving and lying toper who hates himself and, also, life and society, it is a relief to pick up the phone and let the A.A. know that we have a "mission" for them. Sometimes, depending on the honesty of the person involved — or the hell in which he or she finds himself — they help the party involved. Invariably, however, the A.A. helps the clergyman deal with his frustration, his anger, his judgment and his sense of failure. In most meetings I've been in, the spirit of God is present, although it isn't very sophisticated in its theological constructs. Most of the members seem to have felt the power of the Old Testament deity of the wrathful mountain in their contacts with this, or other, branches of the church, and they desperately seem to be trying to find the God of grace and forgiveness of the New Testament. But once bitten, twice shy! And it is judgment on most of us that the A.A. session often is more mandatory than the celebration of the eucharist for these persons. They seem to find life for themselves in the witnessing and testimony and group support of their sessions and, too often, don't find it in the whole church of God.

And so these sub-groups proliferate and, each addition, is a judgment on the witness we make and the mission we pursue. There is, now, Gamblers' Anonymous, wrestling with the person who, compulsively and desperately, seeks to destroy himself symbolically. Most Americans, in our mobile culture, have probably done the normal "sociological survey" in Vegas or Reno and come away feeling shocked and dirtied by seeing the "little old ladies playing the one-armed bandits" and the "big operators" shooting \$100 chips at the roulette table. We have a friend who got to the divorce court because of his compulsive

gambling and, then, made contact with Gamblers' Anonymous and the parties who "had been there" faced him up to reality.

So, too, there is Synanon which has a hard, realistic and tough love for the junkie and the pusher and, in some cases, has really helped where psychiatry has failed and where the formal community of grace has simply cast out and rejected.

This week, we read about another one, which perhaps strikes even closer home. This one is Neurotics Anonymous, described by one of its leaders as a kind of "group therapy" which is long overdue and which is destined to have even a greater impact than A.A. Among the steps in N.A.'s program, according to this leader, is for the member to make a "searching and fearless moral inventory" of himself and the program is successful for anyone "who has the capacity to be honest." At the meetings, individuals who have "recovered" tell of their experiences — how they were, how they achieved mental balance, serenity and how they are today. Founded two years ago, it has chapters throughout the western states, plus London, Toronto and New York.

Another one, we hear, is in the works. That is Parents Anonymous, which calls together those of Generation One who can't understand or communicate with Generation Two. You know the problems: "Why do they like that 'yeh, yeh, yeh' beat?"; "Why is Johnny getting picked up for drinking beer so much?"; "Why is Suzie acting 'fast' with the gang when we didn't raise her that way?"; "Where are the kids meeting tonight until 2-3 a.m.?"

The parents apparently are to come together and discover that the misunderstanding and miscommunication from which they suffer is general, and not particular, and, since misery loves company, there is both relief and a willingness to open up and confess one's failures as a human being and a parent. Supposedly, one result will be a decision to listen and feel with, rather than to strike out and dig the chasms further.

The important point seems to be that, in one deep sense, each of these groups or movements seek to work through anonymity with the purpose of giving the distraught and disturbed an identity. A name is, symbolically, a flag of identity: "Look, this is me — Tom, Mary, Clarence, Oliver or Susan!" See me, understand me, accept me, love me — give me worth!

The church, for centuries, have been pouring water on foreheads and saying "N, I baptize thee

in the name of the Father, Son and Holy Ghost." It is our failure, however, that so many have to return to Anonymity (i.e. the bottom!) before they discover what it means to be who they are. And it is a tragedy that so many of them feel that they really discover it, not in the community where a "man's a man for all that" (in theory) but in some group which says "Be anonymous!"

Depression, Defeat --- Death of God

By **Ralph A. Weatherly**

Rector Emeritus, Grace Church, Kingston, Pa.

WHETHER Nietzsche influenced the Germans as much as Mrs. Tuchman says in her recent books may be debatable but his followers using his ideas and those of Schopenhauer his onetime mentor built up the image of the super-man and super-state, Prussian and Nazi, and when the image broke its disastrous after-effects tinge modern theology.

Cause and effect work in all life including of course all thinking. In despair and humiliation over defeat and realization of some responsibility for it, European theologians, philosophers, and writers in general have turned their minds inward searching for what they say is reality. Buddhists contemplate their navels for this reason. Reality is largely outside of the human mind—in all of nature, in the infinitude of stars. Schopenhauer and Nietzsche must have had diseased digestive systems, their photographs indicate it; and their hopelessness over life or their desire to control life may come from indigestion. The bowels may be the dwelling place of the human soul as the Bible indicates, and not the heart or brain. So such men howl, complain, find fault incessantly.

Dead or alive God can not be blamed rightly for human crime and its results. Or for stupidity. The Germans and Italians are not interested in government, democracy or what have you; they leave that to the experts. They follow a

leader, like all serfs and slaves including the Russians, they let some one else do the thinking and deciding and ruling while they go about living as usual, attending to domestic affairs, or doing manual or scientific work, usually of the best quality. A few individuals set the pattern; others follow.

After the loss of the empire's power, Great Britain is depressed also. Why does God allow such catastrophes, tragedies, disasters to his children — 60,000,000 dead in two wars? So a bishop, a scholar in the New Testament but not a philosopher writes in sympathy with those who think that God is dead.

The New Testament is concerned with the love of God — his presence is taken for granted — and cause and effect in human behaviour for which we are responsible.

A CATALOGUE OF BLESSINGS

I asked God for strength that I might achieve; I was made weak that I might learn humbly to obey.

I asked for health that I might do greater things; I was given infirmity that I might do better things.

I asked for riches that I might be happy; I was given poverty that I might be wise.

I asked for power that I might have the praise of men; I was given weakness that I might feel the need of God.

I asked for all things that I might enjoy life; I was given life that I might enjoy all things.

I got nothing that I asked for, but everything that I had hoped for.

Almost despite myself, my unspoken prayers were answered: "You are among all men most richly blessed."

This prayer of an unknown Confederate soldier was found in the records of an old church in the south.

A Reply to the Right

By **Burke Rivers**

Rector of St. Stephen's, Wilkes-Barre, Pa.

A letter addressed to a good friend who has been sending the author clippings and quotes from various publications of the radical right. Among them was an editorial by David Lawrence.

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NEW BOOKS

E. John Mohr
Book Editor

GOD WITH US, by Joseph Haroutunian. Westminster. \$6

While I am myself usually suspicious of rave reviews, I am about to give one here. This book is a most important endeavor in systematic theology, designed, at least in part, to meet the frenzied "demise of deity" approach of some contemporary popular theology. It is refreshing and in no small measure comforting to read a book confidently entitled *God with Us*, particularly in view of the dire affirmations of God's death with which we are daily confronted just now.

In his incisive introduction to the volume, Dr. Haroutunian, professor of theology at the Divinity School in the University of Chicago, pleads for a fresh recognition of the church as God's people and fellowmen. Such a recognition, we are assured, will require us to rethink and restate the whole "body of Christian divinity." He goes on to say, wisely and well, that Christian doctrines are so interrelated that a new understanding with respect to one of them will inevitably alter our conception of all the others. "Hence, it is quite certain that the imminent acknowledgment of the Christians that they are the body of Christ, Christ's vicars in the world, will provide new ways of theology that shall be authentic expressions of the life and mind of the church. Once we fully understand that the church is a society of fellowmen under Christ, we are bound to have a new understanding of the Christian faith as a whole."

The author declares that his book is comprised of essays directed toward such a new understanding, though he admits necessarily that the book is tentative and doubtless inadequate but expresses the hope, admirably fulfilled in my estimation, that it will prove to be suggestive and encouraging.

Proceeding from these introductory remarks, Dr. Haroutunian discusses the doctrine of the church, the will of God and the doctrine of will in general, grace and freedom, the hearing of the gospel, the problem and prospect of love, freedom and liberty and finally the theology of communion, together with some highly suggestive proposals for inquiry, such as Christology conceived in the light of his doctrine of communion, sin and

temptation, salvation, the eucharist, science and culture considered in the same light.

The most crucial section of the book is found in a part entitled *Communion and the Knowledge of God*, the beginning sentence of which provides us with a summary statement of what I take to be the main point of the whole: "If the church, which is the mother of believers, is the communion of saints, then we have no life without the church; if we have no life, then we have no mind or will as Christians, and therefore, without communion, we have no knowledge of God."

Communion, it is maintained, is the church. It is in this sense and way that the church is our mother, and the clergy are her servants entrusted with the preaching of the word and the administration of the sacraments. But if preaching is to be heard and the sacraments are to be received, there has to be a church in the sense of communion. Hence, communion, no less than preaching and the sacramental system, is a means of grace "by which is the knowledge of God."

But read the whole book. No one part of it is complete without the others, and no part can be fully understood without taking into account the whole.

— JAMES A. CARPENTER

Dr. Carpenter is Professor of Theology, General Theological Seminary, New York City.

GOD IS NOT DEAD, by Austin Farrer. Morehouse-Barlow. \$3.50

"Even among people well-disposed towards religion," the warden of Keble College, Oxford, explains, "there is at present much uncertainty and much confusion of mind about the mere belief in God . . . We can scarcely establish the ground of belief without making the belief itself more vivid, relevant, and clear."

He outlines concisely a way of thinking about God and of co-operating in his creation. With humor and clarity he indicates how such matters as evolution, divine providence, free will, and religious experience fit into a mental structure shaped by the scientific method better than they do into a pre-scientific view of the world.

The evolutionary view, Farrer explains, shows God the creator at work, and that is more revealing than the view that creation was over and done before the world was properly begun. In a changeless system it was reasonable to suppose that it had always existed and needed no creating; where the highest forms of life appear to have developed from elementary systems of physical

energy the case for a creative progressivity seems strong.

Though the title of the book may make it appear to be a response to "Death-of-God" radicalism this is not the case. Farrer finds such theoretical arguments stimulating but, not surprisingly, holds that they are not likely to aid in a better knowledge of God. He adheres to what is known and accepted about the world and invites readers to think along with him to learn what the facts tell about God.

"The harder and more clearly we think out the thoughts which give rise to the very idea of God," Farrer writes, "the more we shall be overwhelmed with the mystery which confronts us. Perhaps we cannot make those who come to scoff at us remain to pray with us; it will be something if we can help those who come to pray, pray with a more understanding adoration."

— E. JOHN MOHR

THE SCANDAL OF CHRISTIANITY, by Emil Brunner. John Knox. \$1.25

This is a paperback edition of lectures Brunner delivered back in 1948 to students and the faculty in theology at Trinity College, Glasgow. The audience was a serious one, and the contents of this little book are meant for the serious reader.

The scandal or stumbling block of the gospel is not in the singular. As the author maintains, it includes all five subjects covered by the lectures: revelation, the Trinity, original sin, Jesus as the mediator, and the resurrection. Each of these is central to the biblical message and each is an offense to modern, rational, self-sufficient man. Brunner sets out to defend the orthodox faith, and in the main succeeds convincingly.

As he writes, those who think about it at all now-a-days prefer to think of man's knowledge of God as being of an immediate and mystical kind. God as sensed in nature, for example, or God as felt in the voice of conscience or duty. To this point of view the claim that the source and heart of all reality, the living God, chose to disclose himself uniquely centuries ago, off in a far corner of the world, through a carpenter's son, belonging to an oppressed people, is indeed a scandal, a stumbling block.

The all significant deficiency here, says Brunner, is that such thinking does not take account of the fact of sin. Through man's fault a grievous flaw, a breach, has been made in the

(Continued on Inside Back Cover)

THE WITNESS

Racial Integration Big Issue In Diocese of Louisiana

★ Louisiana's diocesan convention ended in a new note of harmony by accepting the invitation of St. Mark's Church, Shreveport, to be the host for the convention in 1967. This was a last minute decision when it was apparent that the delegates were very much in sympathy with the opinions of the delegates from that church, though they had expressed dislike in their method of expressing them.

An increasingly conservative atmosphere was felt beginning with Bishop Jones' "state of the church" address in which he defended the right of individuals to express their opinions on political matters, but sharply condemned the actions of both the National Council of Churches and the Executive Council of the Episcopal Church for its lobbying activities in the right to work repeal currently before Congress.

The only action of the convention was to shorten the residence requirement for voting in parish meetings from one year to six months. The issue of greatest controversy was over a proposal, initiated by the New Orleans convocation to change the canons to provide for a single diocesan budget instead of the present convention and program budgets. Six churches in the diocese pay nothing to the program budget. These are led by Saint Mark's, Shreveport which has followed this practice for the past three years. These churches do pay the relatively small convention budget for the support of the episcopate, and therefore by a "gentlemen's agreement" are considered in good standing and admitted to the convention. These churches opposed any change in canon.

Their move to table the resolution was defeated by a vote 180 to 56. It was then decided to postpone the debate and not vote on the issue until the following day. At the opening of the next day's session, Bishop Jones asked the coadjutor, Bishop Noland, to take the chair; and he personally pleaded with the convention to take no action on the matter until the following year. Dean Richard W. Rowland of Christ Church Cathedral, New Orleans, who had spoken most in favor of the unified budget, addressed the convention pleading that the delegates follow the bishop and postpone the matter. Only a handful of votes wanted consideration this year.

The convention left large areas of diocesan life untouched. All of the facilities of the diocese will remain racially segregated for another year, and this includes Camp Hardtner, the camp and conference center of the diocese located near Alexandria. The youth program known as Glue includes only white high school Episcopalians. Many of the parishes of the diocese have in their charters that their services and facilities are open only for members of the white race. Many of these charters will run for another ninety-nine years.

After the vote postponing consideration of a unified budget for another year, a lay delegate from St. James' Church, Baton Rouge, spoke to the effect that the majority of Louisiana Episcopalians shared the racial and political views of the vestry of St. Mark's, Shreveport; it was only their methods that offended the convention. Earlier the senior warden of St. Mark's, Mr. Murphy, had offered the

diocese, then and there, a check for \$24,000 if the convention would withhold \$8,000 from the Executive Council — this was overwhelming voted down. The Rev. Lawrence J. Plumley, rector of St. Mark's, then rose to thank the delegate from Baton Rouge, as the first kind words that had been said about St. Mark's in years in the conventions. The Rev. Canon William S. Turner, rector of Trinity Church, New Orleans, seconded these thoughts and predicted a new harmony in the diocese.

From that moment it was clear the direction the convention was moving. The committee on ecumenical relations offered a resolution that letters be written to the representatives of the Greek Orthodox, the Roman Catholic, and the Louisiana Council of Churches expressing concern for unity in Christian life and work.

The delegation of St. Mark's, Shreveport, immediately amended the resolution deleting the Council of Churches. The amendment passed over-

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whelmingly. The prior year the convention had declined to become a member of the state council. At that time only six clerical votes favored affiliation. The Louisiana Council of Churches is predominantly Methodist, Presbyterian, and Lutheran. A large segment of the clergy object to it on the grounds of churchmanship — the local chapter of the American Church Union is unanimous in this view. The Episcopal laity look upon it with great suspicion because it is racially integrated.

St. Mark's, Shreveport, announced that it was already preparing for next year's convention and feels assured that the rightness of its position will by then be evident to the diocese, and the unity of former years will be restored.

Ministry to Urban Area Stressed By Detroit Church Council

★ Effective ministry to the city must be carefully planned on an interdenominational, possibly even interreligious, basis, the Metropolitan Detroit Council of Churches was told at its annual meeting by its executive director, G. Merrill Lenox.

Many church groups are carrying out important projects, he said, and "many of these projects are very effective. However, what is greatly needed just now is an inclusive strategy which will set forth the total needs of the total metropolis, indicate which needs are already being met and then move into those areas where needs still exist, with relevant pro-

grams of service and action."

If only a "reasonable fraction" of the money now flowing into denominational projects were to be channeled into such an effort, a comprehensive united strategy could be evolved which would assure the most economical and fruitful use of available resources, he said.

"Metropolitan mission is far too big a job for any one church and denomination," Lenox continued. "It requires the cooperation of all the denominations. Indeed, some aspects of it will best be accomplished through interfaith cooperation."

The church council leader made his plea in his report in which he also called for increased dialogue, both between member denominations and between members of the council and Roman Catholics and Eastern Orthodox Christians.

"The council is not in the business of sponsoring specific church mergers," he said, "but it can appropriately set up the framework for discussion of doctrinal agreements and differences with a view to creating better understanding and increased cooperation."

In an address to the council, Edwin T. Dahlberg, former president of the National Council of Churches, declared, "Situational morality results in tragedy beyond all human comprehension. How long are we going to put our religion on ice while we fight just one more war?"

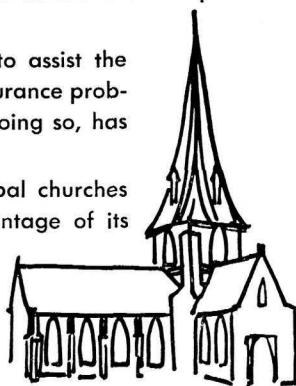
The time has come, he continued, "for the Christian church to say to governments all over the world, 'In the name of God, stop it!' There is no revolution so desperately needed as the revolution against war itself, whether in the Com-

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munist world or the non-Communist world."

Achieving this goal will require the development of new political and economic institutions and techniques, he said. "But most of all it will require repentance — far-reaching repentance for our disregard of the gospel of Jesus Christ, who came to preach peace to those who were far off and to those who were near, and to bring hostility to an end."

U THANT LAUDS PEACE EFFORTS OF CLERGY

★ U.N. Secretary General U Thant expressed his enthusiastic support for the concerted efforts of religious leaders on behalf of peace in southeast Asia, including Vietnam.

Representatives of the newly-formed national inter-religious conference on peace called upon the U.N. leader to invite him to address their opening meeting to be held in Washington, D.C., March 15.

The delegation included Catholic Bishop John J. Wright of Pittsburgh; Rabbi Morris N. Eisendrath, president of the union of American Hebrew congregations; Methodist Bishop John Wesley Lord of Washington; and Dr. Dana Greeley, president of the Unitarian Universalist association, Boston. The four are co-chairmen of the new peace conference.

Archbishop Iakovos, primate of the Greek Orthodox archdiocese of North and South America, another co-chairman of the conference, is in Geneva. He was represented by Leonidas C. Contos, director of the archdiocese's office of communications and interchurch relations, during the hour-long meeting with U Thant.

The secretary general was unable to accept the invitation to address the opening meeting, but promised to send a message to the gathering. He praised the "common denominator" of

all religions and urged the clergymen to continue their work for peace.

Bishop Wright told U Thant that the inter-religious peace conference, built upon the spirit of Pope John's *Pacem in Terris* encyclical, has followed the example of Pope Paul's plea for peace at the United Nations. It is designed, he said, to develop interreligious dialogue.

The forthcoming meeting in Washington, Bishop Wright

added, should be seen as a "launch-pad" for a series of dialogues to enable religious leaders, both lay and clerical, to set up workable guidelines for grassroots action on behalf of peace.

The Washington meeting will deal with such issues as the changing communist world, Red China, and Asian conflicts, the problems of peace, and evaluation of the forces of intervention.

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YOUNG EXTREMISTS: —

(Continued from Page Six)

ence Cardinal Shehan was booed, hissed and sworn at by people who opposed his public testimony on fair and equal housing. The Baltimore Sun and observers present identified among the groups present members and leaders of Young Americans for Freedom, Young Republicans and Democrats. The profanity directed against the Cardinal, as well as the alleged spitting on the ground by some individuals are reminiscent of the language and attitudes that some N. J. Young Republicans and others directed against Senator Case. These same persons there praised Gov. George Wallace of Alabama, a Democrat and segregationist, as "a great American patriot," it was reported.

Goldwater Backers

One very interesting fact concerning the investigations conducted to date which was revealed exclusively to this publication is that the reported extremist activities which have caused all the furor have to date been conducted by Goldwater supporters. The responsible backers of Governors Rockefeller and Scranton and Senator Margaret Chase Smith, as well as former Senator Henry Cabot Lodge, were not involved in the alleged bigotry.

Whether the N. J. investigation becomes a whitewash, a half-wash or a cleanly conducted surgical cure operation depends to a considerable extent on whether the supporters of open hearings beat the extremist-backed "lets keep out the public, the press and interested Republicans" team. Political scientists interested in learning more about extremism as well as religious, civic and moderate organizations have petitioned to send responsible observers to the hearings. Whether these per-

sons will be kept out or will be restricted to limited briefings and cut-off questioning will be watched closely by civil rights leaders and church leaders.

The minority status on the N. J. and national investigation teams of non-Goldwater Republicans causes considerable concern as to the way the investigation will be conducted. The working majority of the so-called investigators is scheduled to be Goldwater supporters investigating other Goldwater supporters, a church source indicated. Only the Council of Republican Organizations, the National Negro Republican Assembly, and Yale Advance had part time outside-the-room observers at the New Brunswick meeting. The failure, by publication time, of national and state leaders to insist on strong and possibly even a majority number of non-Goldwater Republicans as hearing officials, persons who have a strong personal commitment to religious and civil rights movements, many of whose members are among those who were attacked, has been a source of puzzlement and disappointment to observers of the situation. No resignations by guilty members had been submitted voluntarily to the YR organization by press time, a source close to the leadership stated. "We have to assume all the guilty will plead they are innocent and figure they can get away with it and that the whole song sheet and group singing activity can be so confused in charges and counter-charges that no effective

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cleanup will be undertaken," one scheduled participant in the hearings said sadly.

Democrats at Work

As the hearing is largely being conducted by lawyers and organization types, religious observers believe that the absence of "cause people", those dedicated to the building of a greater and better America with moderate Republican leadership, will be in a minority at the start of the hearings. Religious and civil rights organizations and individuals active in or friendly with the Democratic party plan to work through the party for a cleanup if the above mentioned inquiries do not yield fruit. Democratic N. J. Attorney General Arthur Sills has already begun a preliminary investigation. By press time, the major fear and regretful conclusion of the reformers was that the hearings would be a good show, that party officials would be frightened and that after suitable noise and discussions, the public and the party would grow tired of the whole thing and the cancer would be allowed to eat away inside while brightly colored band-aids were being applied to scratches on the skin.

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- NEW BOOKS -

(Continued from Page Fourteen)

divine creation. Where there should be order, there is disorder. And only by God's forgiving intervention can the brokenness be healed. It cannot be so from our side, it must be so from God's side. Hence the incarnation, the divine self-revealing in mercy.

And to those who ask, why in the year 1 or 30? Why in Palestine and not long before in China or India? Brunner replies, "Why has God made this world and not another one? Why has he made large and small beasts?" We are not equals with God, and cannot demand an account of him.

In similar fashion he treats the other "scandals", demonstrating in each case the insufficiency of worldly philosophies which would make light of the insights of the New Testament.

It is a helpful book and deserving of the close reading required. But now and then one wishes the great Swiss theologian were not so Germanically ponderous. There are pages which are pretty hard going. But then perhaps the answer is in (his quotation which comes almost at the very end: "It is one of the greatest dangers of the church in a democratic country — and one of the greatest temptations for churches which for their support are dependent on the good will of their congregations — to present the gospel message in a way agreeable and inoffensive to those who are to hear it . . . Now in the last analysis the gospel is pleasing to hear, otherwise it would not be called good tidings. But it is pleasing to hear only for those who are poor in their hearts, thirsty and self-despairing; it is certainly not pleasing to any happy-end mentality . . . Through the whole Bible runs that conception that God is near to broken hearts only and not to proud and self-sufficient minds. The gospel is that kind of religious truth which makes man utterly dependent on God and utterly un-self-sufficient. That is why the gospel will and must be unpopular — in fact the very opposite of popular — and wherever the church becomes very popular the suspicion cannot be far away that such a church is catering to the public by falsifying the gospel"

— BENJAMIN MINIFIE

Dr. Minifie is Rector of Grace Church Parish, Manhattan, New York City.

THE LAST REVOLUTION, by Louis-Joseph Lebreton. Sheed & Ward \$4.50

The Roman Catholic director of National Center for Scientific Research in France writes a forceful book about the conflict between west and east, armed and otherwise. A short volume of seven parts, 213 pages, it brings to mind Toynbee's *The World and the West*. C.P. Snow's thesis regarding existence today of a crisis of poverty and hunger that threaten our survival is along the same line.

The Last Revolution is an urgent call for a complete revolution that will sweep away the accumulated debris of the present social order. It must be political, economic and above all spiritual in nature. The status of under-developed peoples must be lifted; the ways and mentality of the over-developed nations must be changed. Fr. Lebreton is not soft on communism. But he offers no comfort to bourgeois Americans — "liberty-lovers", he calls them — primarily concerned with their own privileges. The only solution is a "new civilization" of superior value and practice. The author foresees no early realization of this goal.

Numerous apropos quotations add interest, John XXXIII: "In some nations economic life indeed progresses, but . . . not a few men are to be found, who have no concern at all for the just distribution of goods. . . ." Gandhi: "A life of sacrifice is the summit of art, and a life full of joy." The author: "The greatest evil in the world is not the poverty of those that are deprived, but the lack of concern of those that are well off."

— JOHN H. JOHNSON

Dr. Johnson is Associate Rector, St. Martin's Parish, New York City.

THE MAN FOR OTHERS, by Erik Routley. Oxford University Press. \$1.50

An English Congregational theologian, well known for his books on church music, has entered the *Honest to God* debate. Inspired by a chapter in Bishop Robinson's book and adopting its title as his own, Dr. Routley aims in this short work to translate

"into terms of worship and practical life" the traditional doctrine of Christ's person and work. His main thesis is that Christ's work of reconciliation is to change the human relation to God from one of hostility and grievance (Job) to one of trust and confidence. This he accomplished by being God with us through voluntary self-giving and self-destruction.

This is a curiously disjointed book, and the author's interpretation of the Old Testament is seriously one-sided. But the work contains many important and illuminating insights on Christology and ethics, especially in the last chapter on sex.

— OWEN C. THOMAS

Dr. Thomas is Professor of Theology, Episcopal Theological School, Cambridge, Mass.

NATURAL LAW. A THEOLOGICAL INVESTIGATION, by Josef Fuchs, S. J. Sheed and Ward. \$4.50

In the current dialogue between Protestants and Roman Catholics, one of the most obvious differences that almost always arises is centered in the question of natural law. Roman Catholics accept such a concept as basic to any theological discussion; most Protestants reject such a concept. Much clarification is needed on this particular question, and it is precisely this task that is discharged by Fr. Fuchs in his book.

Fr. Fuchs presents a lucid and carefully documented study of the Roman Catholic perspective on natural law, and criticizes contemporary Protestant theologians, particularly the views of Barth, Brunner, Niebuhr and Thielicke.

Any person who wishes to gain new insight into the Roman Catholic teaching concerning natural law shall find Fr. Fuchs' book an excellent introduction.

— JOHN E. SKINNER

Dr. Skinner is Professor Philosophical Theology, Philadelphia Divinity School.

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