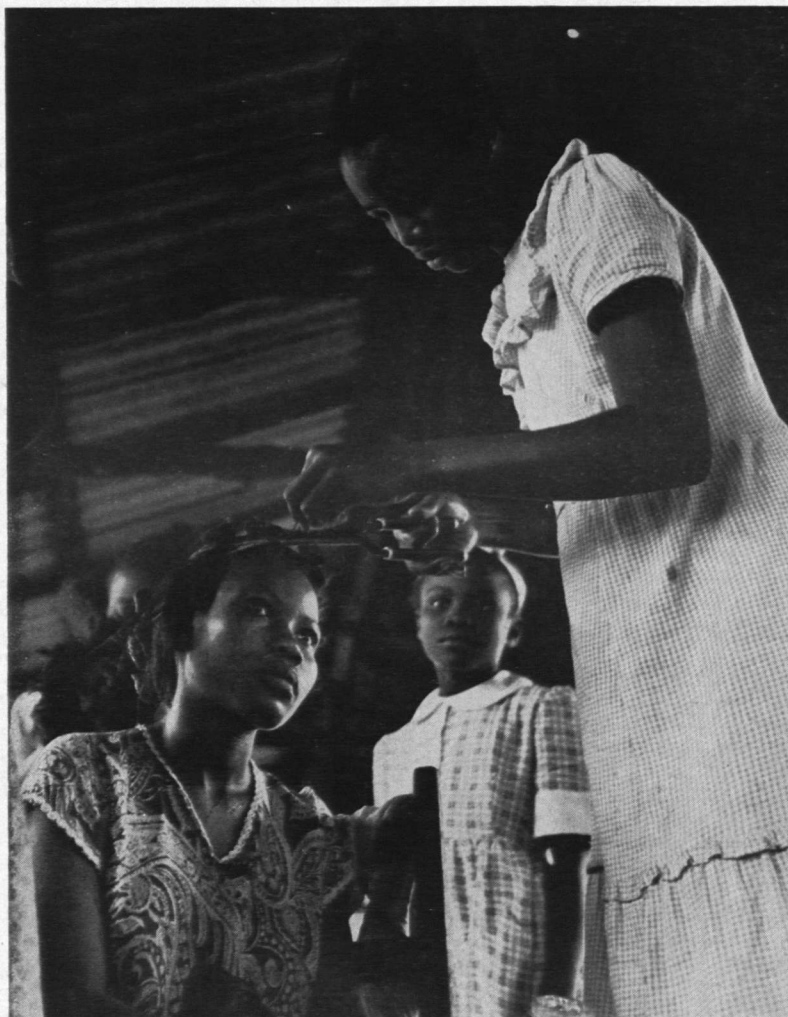


The **WITNESS**

FEBRUARY 18, 1960

10¢



PREPARING FOR COMMENCEMENT

E DUCATION is a major concern of the Church in Liberia. This girl is getting ready for her graduation from Julia C. Emery Hall. An article on the Missionary Imperative by the Rev. O. Sydney Barr of General is featured in this number

Helping Teen-Agers Grow Up

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 ser-
mon, 4.

Weekdays: Holy Communion, 7:30
(and 10 Wed.); Morning Prayer,
8:30; Evensong, 5.

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munion, 12. **Wednesdays:** Healing
Service 12. **Daily:** Morning Prayer
9; Evening Prayer, 5:30.

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Evening Prayer, 5.

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The Rt. Rev. Norman Nash, Bishop
The Very Rev. Sturgis Lee Riddle, Dean

The WITNESS

For Christ and His Church

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In Leading Churches

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**Sacrament of Forgiveness — Saturday
11:30 to 1 P.M.**

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In Leading Churches

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Holy Communion.

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11:00 a.m. Service and Sermon;
11:00 a.m. Church School; 7:00 p.m.
Evening Prayer; 7:30 p.m. Young
Adults.
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7:30 a.m.; Morning Prayer at noon.
Sunday Services: 8 and 9:30 a.m., Holy
Communion; 11, Morning Prayer and
Sermon; 4 p.m., Service in French;
7:30, Evening Prayer.

Editorial and Publication Office, Eaton Road, Tunkhannock, Pa.

Story of the Week

Strife In Dominican Republic Smuggled Document Reveals

★ The House of Bishops, when it met in Cooperstown, N.Y. last fall, established a new missionary district in the Dominican Republic. The Rev. Canon Paul Kellogg is to be consecrated bishop of the new district at the cathedral in San Juan, Puerto Rico, where he is presently in charge of English-speaking work, on March 9th. Something of the tasks and opportunities that face him is revealed by the following release from Religious News Service:

★ The Roman Catholic bishops of the Dominican Republic, in a joint pastoral letter, condemned "excesses" of the regime of Generalissimo Rafael Leonidas Trujillo Molina which they said have brought grief to "so many homes" in the country.

The bishops' pastoral, a copy of which was smuggled out of the country and brought to New York, was dated Jan. 25. It was ordered read in all the Catholic churches of the republic on the following Sunday, which is observed by Dominican Catholics as the Feast of Our Lady of Grace, Protector of the Dominican Republic.

The pastoral was issued in the wake of reports of jailings of thousands of Dominicans following an alleged plot to assassinate General Trujillo, who has ruled the country for 30 years. Some sources have claimed that almost every

family in the country has been affected by the reported wholesale arrests.

The bishop's pastoral was drafted the same day that the Dominican regime claimed that five Catholic priests had organized a "Communist-type" conspiracy to blow up buildings in Ciudad Trujillo. Strict censorship meanwhile has kept the rest of the world ignorant of day-to-day happenings in the country.

The Catholic bishops said that "delicate circumstances have arisen to put a pall of sadness over the beautiful festivities" in honor of Our Lady of Grace.

They said that in "assuming the pastoral obligation of looking after the spiritual flock, confided by Divine will to our solicitude, we cannot remain indifferent about the grievous blow that has afflicted a good many Dominican homes."

Signing the pastoral were Archbishop Ricardo Pittini of Santo Domingo, Coadjutor Archbishop Octavio Antonio Beras of Santo Domingo, and Bishops Francisco Panal Ramirez of La Vega, Hugo E. Polanco of Santiago de los Caballeros, Juan Felix Pepen of La Altagracia, and Thomas F. Reilly, C.S.S.R., Boston-born Prelate Nullius of San Juan de la Maguana.

Declaring that "the inviolable dignity of the human person" is the "basis and foundation of

all positive law, the bishops stressed that "each human being boasts, even before his birth, of a heritage of prior and higher law than those of any state whatever."

Going on to assert the rights of the individual derived from natural law, including the democratic rights of freedom of conscience, of the press and assembly, the bishops declared that to suppress these rights is "a grave offense against God."

In this connection, the bishops cited passages from statements of the late Pope Pius which they said clearly expressed the truth that liberty "is the proper climate for the realization of the natural rights of man." They said that the Catholic "has been at all times the most ardent defender of these individual rights, and . . . on behalf of these rights many learned encyclicals have been written."

"In order to end and alleviate in our beloved country the evils which we lament and in order to bring about the spiritual and material goods which flow when men enjoy perfect justice," the bishops declared, "we raise to the Holy Virgin of Grace our most fervent prayers, to the end that she will continue to be the hope and the bond of union between Dominicans, especially at these moments of anguish and uncertainty."

The bishops disclosed that prior to issuing their pastoral they had addressed a letter to the highest authority of the country — meaning Generalis-

simo Trujillo — “in order that, by a plan of reciprocal understanding, there can be ended excesses which, in short, only bring harm to those who commit them, a plan to dry the tears, heal the wounds and restore peace to so many homes.”

The Dominican Republic is a predominantly Catholic country, and relations between the Catholic Church and the state are governed by a concordat signed in 1954. In 1956, speaking at the International Catholic Cultural Congress for world

peace held in Dominican capital, General Trujillo stressed the “imponderable defenses” offered by “our religion” against the threat of Communism.

“While Communism roars and threatens everywhere and materialism continues disseminating false dogma,” he said, “it is my wish that this Dominican land — proud of its Catholic tradition and form in its battle against anti-Christian attitudes — will raise its potent voice of Catholicism, pointing to roads of well-being, justice, culture and peace.”

Denial of Franchise to Negroes Brought Out at Hearing

★ “It is incredible to me that in 1960 men and women must come here in a democracy and ask for the privilege of voting.”

That statement by Methodist Bishop G. Bromley Oxnam summed up the feeling of many of the 1,500 persons attending the first hearing of the Volunteer Civil Rights Commission in Washington on January 31st.

Bishop Oxnam told the conference that he had received threatening telephone calls warning him not to take part in the affair.

Bishop Oxnam and four other members of the organization had just heard the moving stories of ten Negroes deprived of the right to register and vote in five Southern states and the District of Columbia.

The stories were told at a mock hearing in the Asbury Methodist Church. The overflow audience heard tales of harassment, economic reprisals, and loss of jobs for citizens who tried to vote in the South.

They also heard John McFerren, a cotton farmer from Fayette County, Tenn., tell how the F.B.I. “put me on the hot-dog stand” after he tried to

register and vote. At one point McFerren was so overcome that he had to stop testifying. This was just after he said:

“The F.B.I. came out in the field and investigated me. When he investigated me he brought back the report and gave the report to the sheriff — immediately after then my life was threatened.”

Stories of long and frustrating efforts to exercise their rights as citizens were also recited by Dr. Daniel W. Wynn, chaplain at Tuskegee Institute, Ala.; Miss Fedilia JoAnne Adams, Tuskegee Institute, Ala.; Prof. J. N. Blankenship, Saline, La.; Prof. S. T. Nero, Holly Springs, Miss.; Grafton R. Gray, Tallahatchie County, Miss.; Mrs. Louise Lassiter, Seaboard, N. C.; and Curry P. Boyd, Haywood County, Tenn.

The Rev. Daniel W. Wynn, chaplain at Tuskegee Institute, got a laugh when he said that when he tried to register to vote he was told that he has “failed the examination” although he holds a degree of doctor of philosophy.

Fruitless efforts to get the vote in the District of Columbia

were described by the Rev. E. Franklin Jackson, president of the Washington branch of the National Association for the Advancement of Colored People. Economic effects of the lack of voting in the district were detailed by Mrs. Jewell Mazique, active in the Elks Civil Liberties League of Washington, D.C.

The mock hearing was sponsored by sixteen Southern organizations as a means of spurring action on civil rights legislation, and observers believe that it had that effect. Dr. Charles G. Gomillion, president of the Tuskegee Civic Association, who was staff director for the organization, summed up proposals to be submitted to Congress.

Among them was a plan for federal registration of voters where the regular local and state machinery fails to function. The whole meeting was recorded by a court stenographer and copies of the transcript were provided to the U.S. commission on civil rights and members of the Congress.

The witnesses were questioned by Belford V. Lawson, Jr., attorney in Washington and counsel for the National Business League. Summing up after the witnesses had testified, he said there is “one central issue, namely, the right of the Negro to vote in the South.”

Bishop Edgar A. Love of Baltimore was general chairman of the meeting at which the hearing was held. Invocation was by the Rev. James J. Reeb. A welcome was extended by the pastor of the church, the Rev. James D. Foy. The closing statement was by Aubrey W. Williams, president of the Southern Conference Educational Fund, and by Bishop Oxnam.

Some of the witnesses and leaders of several of these groups visited Representatives and Senators on February 1st and reported a good response to

their requests for effective civil rights legislation.

Representatives of most of the sponsoring organizations met after the mock hearing and voted to continue to work together to help the voteless speak.

UNITY CONFERENCE IN RHODE ISLAND

★ Although delegates to the faith and order conference of the Rhode Island Council of Churches experienced a "frustrated complacency" in their discussion of church union, "there seemed to be a consensus that we can move ahead" on the road to Christian unity.

This was reported by Lawrence L. Durgin, minister of Central Congregational church, Providence, who served as chairman of the one-day meeting which was "off-the-record." He is chairman of the council's faith and order committee.

"Conferees were wearied by trivial differences which seemed to be either irrelevant or non-theological, such as racial and economic differences and matters of national origin," he declared. "We are overwhelmed by issues so complex that we felt they had to be assigned to the most competent theologians alive."

Durgin said the complacency of the discussions may have been born in part from these frustrations.

"But," he added, "it may also have been nourished by our affluence. Perhaps we (as denominational Churches) are just too wealthy financially and in membership, so as to be sheltered from the stormy question of whose Church it is into which we have been called."

"When we thought about it, we realized that it is the Church of Jesus Christ," he emphasized.

Addressing the only session open to the public, Roger L.

Shinn, professor of Christian theology, Union Theological Seminary, N.Y., declared that while Protestants agree that the Church is One, Holy, Catholic and Apostolic, they disagree on what makes it Holy, on the meaning of Catholic, and how it is Apostolic.

"Anyone who takes the oneness of the Church seriously," he said, "cannot be content with a vague spiritual unity. The ecumenical movement agrees that the unity of the Church must have some visibility, must take on flesh at least to the extent of some visible unity."

Attending the conference were more than fifty clergy and lay representatives from six churches in the state: Baptist, Congregational, Episcopalian, Methodist, United Presbyterian and Unitarian.

EXPANSION CHALLENGE IN OKLAHOMA

★ Bishop Chilton Powell of Oklahoma issued a challenge to diocesan convention delegates to "provide adequate plans and financing" for anticipated expansion needs in the next five years.

Now under way is the diocese's first statewide census, which includes an effort to find Episcopalians living in counties which now lack Episcopal churches. "When these facts are available," said Bishop Powell, "it will be possible for every church and mission to make adequate long-range plans for at least five years ahead."

Among needs cited by the bishop were new facilities at Oklahoma State University and expanded work at the University of Oklahoma. Increases in denominational membership have been accompanied by growth in homes for the aged, a hospital and Church-affiliated schools. "All these," he said, "are only showing the way toward need and possibilities."

Oklahoma Episcopalians have nearly doubled their number in the past 10 years, from 8,000 confirmed communicants to more than 15,000, Bishop Powell pointed out. The diocese has grown from 17 to 20 parishes, and from 28 to 40 missions and four preaching stations, he added.

UNIQUE EVENT IN DETROIT

★ A unique event featuring a comparison of the Feast of the Passover with the Holy Eucharist took place on February 15 at St. Paul's Church, Detroit. It was sponsored by the department of education of the diocese of Michigan and the Anti-Defamation League of B'nai B'rith.

The evening began with a dramatization of, and comments on, the Seder Meal (Passover) by Rabbi M. Robert Syme of Temple Israel. This was followed by celebration of the Holy Eucharist, with comments on it by the Rev. C.B.W. Maddock, rector of St. Paul's.

The panel discussed the relationship between the Passover and the Holy Eucharist. The program concluded with a general question period moderated by the Rev. Donald E. Bodley, assistant director of the department of Education.

There was also a social hour which featured additional Jewish Holiday food.

Those attending were given a "take home" packet of resource materials, including a special chart showing the relation between several of the parts of the Seder Ritual and the Eucharist.

TERMINAL ILLNESS DISCUSSED

★ A panel of clergymen and physicians was held at Ladue Chapel, St. Louis, on terminal illness. A Congregational and a Baptist minister took part with three physicians.

CHURCH TOO MASCULINE WOMAN LEADER SAYS

★ Women are denied full participation in Church affairs, due to tradition, custom, and, to some extent, prejudice, an assembly of 900 United Church Women of the Greater Philadelphia Council of Churches was told.

The speaker was Helen B. Turnbull, director of leadership education for the National Council of Churches, and formerly director of Windham House, Episcopal training center for women.

"It is not a case of 'women's rights', but of having more than the token representation, which is all we are now permitted," Miss Turnbull declared.

"Women have much to contribute in personality, in intellect and in spirituality that would enrich the Churches and the ecumenical movement," she said.

The Church is far too 'masculine' in thought, theology, planning, program, structure and administration," she added. She cited as an example the Episcopal Church "which gives no voice to women in its General Convention, or in many of its diocesan councils or conventions."

Miss Turnbull also deplored "the general custom of having a 'complimentary' that provides or allows for a minority of one woman on political committees and school boards."

"American women, with the greatest freedom of any in the world, still lack equal standing, even in the Churches, despite the Biblical statement that 'there is neither male nor female, for all are one in Christ Jesus,'" she said.

She concluded on an optimistic note that fuller cooperation and more equal status between men and women was being given consideration by the United Nations commission on

the status of women, and from the religious standpoint by the National Council's department of the laity.

NEW MAGAZINE ANNOUNCED

★ The Church will have an official national magazine this April called *The Episcopalian*. The magazine will be a monthly and will succeed *Forth*.

Purpose of *The Episcopalian*, as stated in Resolution 7 of the 1958 General Convention, will be "to serve the interests of all the people of our Church." More specifically, the journal will carry articles and pictures of inspiration, information, and inquiry, relating to the mission of the Church in the contemporary scene, according to the announcement.

In addition, it will attempt to serve as an aid to the lay parish family; to supplement, on a regular basis in the home, the service of the parish priest, the vestry, the diocese, and the various national departments of the national Church.

William E. Leidt of Scarsdale, New York, editor and publisher of *Forth*, will be succeeded as editor by Henry L. McCorkle, a vestryman of Trinity Church, Swarthmore, Pennsylvania, and former managing editor of *Presbyterian Life*. Serving as full-time editors with McCorkle will be Miss Allison V. Stevens, Mrs. John C. Howatt, and Miss Mary S. Wright, all of New York.

SEABURY-WESTERN HAS SCHOLARSHIP

★ An annual scholarship grant of \$5,000 has been made to Seabury-Western Seminary. It was given by Scott B. Appleby of Washington, D.C. and will make possible a seminary education for men who otherwise could not afford it.

ANOTHER SUFFRAGAN FOR MICHIGAN

★ The convention of Michigan, meeting in Detroit on February 3rd, voted for a special convention on May 6th to elect a second suffragan bishop.

The plight of inner-city churches was presented with a sound film as well as speakers. It was voted to add 4% to the missionary giving of each parish and mission which will add \$20,000 to the diocesan budget for this work.

The total budget approved was \$606,931 of which \$265,716 is for the general Church.

The delegates voted for a special Whitsunday offering to raise the \$16,000 which is the share of the diocese toward the \$360,000 for the nuclear reactor for St. Paul's University, Japan.

A resolution was passed by unanimous acclaim calling for a six months sabbatical leave for Bishop Emrich following the General Convention to meet in Detroit in 1961. The idea is to give him time for study, research and writing. The hope was also expressed that other dioceses would follow Michigan's example for their bishops.

Bishop Creighton of Washington and Dean Paul Moore of Indianapolis were speakers during the convention, both dealing with inner-city churches.

ANNUAL CONVENTION OF LOS ANGELES

★ Condemnation of anti-Semitism; support of the program for world relief and rehabilitation; support for expansion of state work with alcoholics were resolutions approved by the convention of Los Angeles, meeting February 3-4.

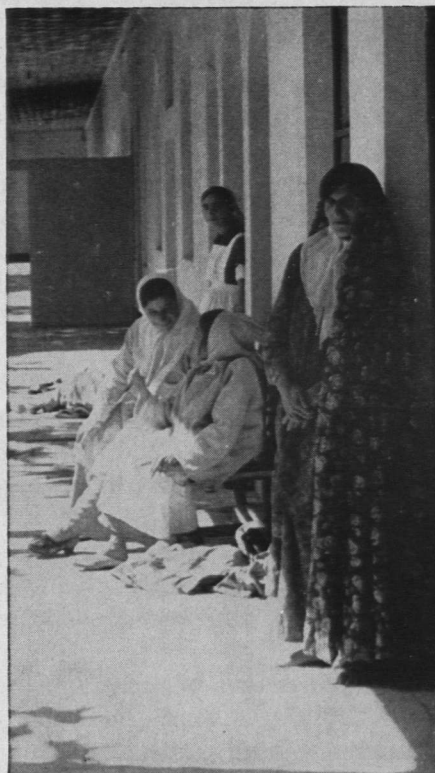
A budget of \$1,199,423, declared to be the minimum needed for the rapidly expanding area, was passed.

Missionary Imperative In The New Testament

By O. Sydney Barr

Professor at General Theological Seminary

HOSPITALS AND SCHOOLS HAVE BEEN ESTABLISHED EVERYWHERE AS A RESULT. PICTURED HERE IS THE PORCH OF A HOSPITAL MAINTAINED BY THE CHURCH AT ISFAHAN, IRAN



WHY do we the Church have a missionary task? Better still, why must we?

It is a matter of demonstration that the parish which is genuinely missionary in its outlook is alive. But why is this so? What in fact is the imperative for this outgivingness without which both church and individuals curl inward upon themselves and wither into meaninglessness?

The adoration of the Magi from far away lands remind us year by year that what God did long ago in tiny Palestine he did for the whole world and for all time. St. Paul was deeply aware "that God was in Christ reconciling the [whole] world unto himself." And it is indeed appropriate that the Feast of the Conversion of St. Paul should come, as it always does, during the Epiphany season. For Paul lived and died for the manifestation of Christ to the Gentiles. If in fact in the life, death and resurrection of Jesus Christ we have the one God's definitive revelation of himself, his purposes, his power, and our role and destiny in his world, then we must indeed carry the Incarnate Lord into the whole world.

The divine imperative for a missionary outlook, however, is also rooted in the words and deeds of Jesus himself. Here ultimately lies the Church's commission, and her authority to win a whole world's allegiance to one Lord and one

gospel. Let us, then, listen to him. And his words are clear: It is God's nature to give. It is man's nature to give. Therefore we the Church must give!

It is God's Nature to Give

JESUS proclaimed the coming of the Kingdom of God. It would be an event of judgment and of blessing. "Repent, for the Kingdom of Heaven is at hand." Jesus' message was one of warning and of promise.

But let us underline the word "promise." For at the same time that Jesus warned of judgment, he was acutely conscious of God's concern that people should repent. Judgement there would be, and will be. Make no mistake. Jesus however stressed especially the fact that there was still time, and that God was personally anxious that men should use that time in order to be ready when the decisive moment in world history came.

"What man of you, having a hundred sheep, if he has lost one of them, does not leave the ninety-nine in the wilderness, and go after the one which is lost, until he finds it?" What woman but drops every task, no matter how urgent, and searches until the one lost coin has been found. Such is God's concern; such is the joy in heaven over one sinner that repenteth. God is the strangest judge that man has ever known. For before he mounts his magesterial

throne, he himself searches the highways and byways, and with anxious love shows men and women how, when the irrevocable moment comes, they may obtain a favorable verdict.

And this was precisely why Jesus was sent, not to call the righteous (if there are any), but sinners, and to beg them to come to the great wedding feast. The Son was sent because of the Father's anxious personal concern for his own to urge repentance and a radical change of direction of men's lives while there was yet time. More than this, Jesus was sent to demonstrate by his words and deeds and entire earthly life (for he died for us, and God hath raised him) precisely what it is which God has to give. Life under God, which is the repentant life of the Kingdom of God, is not simply a pious hope for the future, but a newness and a joyousness and a wholeness — physical, mental and moral — here and now!

The "Out-givingness" of God! Such was our Lord's own teaching. And such, too, was the Church's understanding of God, but with a clarity and a concreteness and a power of conviction enhanced a hundred fold after Easter morning. For now Jesus was known for what he truly was. He was indeed the greatest teacher about God that the world had ever known. But far more, here in this single person men found the deepest reality of Deity itself, God himself seeking and searching and giving with a concern and a stubbornness and persistence which defied all human concepts of justice or deserving!

"God so loved the world that he gave his only begotten Son!" In Jesus God hath visited and, if man will, redeemed his people. It is the nature of Deity to give — to care, to seek, to rescue, to bring back, to save!

But God does not work alone. It is a great mystery, but God wills to complete that process of creation which he has begun hand in hand with man. Our knowledge of God through Christ concerns not only our own individual "lostness" and need for personal salvation. For, if it is God's nature to give, it is also —

Man's Nature to Give

JESUS' deep apprehension of God's "Out-givingness" shaped every thought and word and deed of his own earthly life. Because God so cared, Jesus cared. Because God so loved, Jesus loved. Because God gave, Jesus gave — gave not just to a select few, but, as his Father, to all, and especially to those who seemed least

worthy, the sinners, the prostitutes, the despised, the unkempt. Jesus of Nazareth was the very Incarnation of divine "Out-givingness!"

In Christ we see God as he truly is. But in Christ we also see ourselves as we must be. Knowledge of God through Christ presents a demand which must be answered if such right knowledge is to be saving knowledge. "Thou shalt love thy neighbor as thyself!" Our own salvation is indissolubly and decisively linked to submission to this demand which divine "Out-givingness" lays upon us.

The rich young man asked, "What shall I do to inherit eternal life?" Jesus replied, "Sell all that you have and distribute to the poor." Give of yourself, all of yourself. How impossible for one who knows not how to give to enter into the Kingdom of Heaven! "If you are offering your gift at the altar, and there remember that your brother has something against you, leave your gift there before the altar and go; first be reconciled to your brother." No protestation of love for God has meaning unless one has first given of himself to his neighbor. And who is one's neighbor? A certain man travelled from Jerusalem to Jericho and fell among thieves. And at last there came a despised Samaritan who helped him. Go and do thou likewise — to everyone who has need of you.

To this end Jesus was sent; and for this he lived, even to a bitter end. And Jesus in turn sent others, the twelve, the seventy. Hurry! Don't encumbrance yourself with anything that might slow you down, purse, or extra clothes, or long greetings on the way. This is God's business; this is God's command. The coming of the Kingdom, the doing of God's will presses upon the world with awe-ful urgency. "Lord, when did we see thee sick, or in prison, and visited thee, or naked, and clothed thee? Truly, I say to you, as you did it to one of the least of these my brethren, ye did it to me." But to others there is this word: "Depart from me you cursed; for I was thirsty, and you gave me no drink!"

Yes, hurry and love the neighbor to whom you have been sent! As it is God's nature to give, so it is the nature of the man who has received and lives under God also to give. The life of everyman is a triangle: God, everyman, and neighbor. Without God man cannot live; but neither can he live without his neighbor. He neither knows God, nor can he know him, unless, as God gives, so he, everyman, gives to his fellow man. Jesus himself might have spoken the

words written many years later in the First Epistle of John: "If a man say, 'I love God,' and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" "He that saith he is in the light, and hateth his brother, is in darkness until now!" God has created man to live with people. And man can see and find God only in the eyes and needs of his fellow man. To this end, and for this purpose, man was sent. And we must live, and give, if we ourselves would be saved!

The Primitive Church

HOW well the primitive Church understood this is written on every page of the New Testament. For immediately she strained against and then burst the bonds of Judaism and began to push out into the surrounding world. For to give is life, and the life of the Church!

Again we are reminded of St. Paul. It is no mere coincidence that he was the great missionary of all time. His whole life was grounded in awareness that all that he was and had was God's free gift. "I am the least of the apostles . . . But by the grace of God (simply, that is, because of God's free-will and undeserved love for me and for all mankind) I am what I am: and his grace which was bestowed upon me was not found vain." And having himself been sought out and received so much, he in turn could do no other than to search and to love and to give, as his Lord.

It is this, too, which lies behind the great Apostle's insistence that ultimately not works, which so easily become man's prideful attempt to save and to exalt himself, but faith alone must be the fundamental set of one's relationship with God. Life in the Kingdom is first and foremost the humility to recognize one's creatureliness and dependence upon God.

At the same time, Paul would have agreed wholeheartedly with the words of James, "Faith without works is dead." For the right kind of faith, as Paul constantly urged his converts, is a faith which works through love. Right, that is, saving knowledge of God as revealed in Christ impels love of neighbor. Love without works, without giving, is dead. The life of faith which is life in Christ is existence impelled by the risen Lord who gives the Spirit. And the greatest of the gifts of the Spirit is love!

For this purpose, and to demonstrate how God's will to love upturns lives, Jesus himself was sent. And St. Paul rightly understood that

no man who claims God's "Outgivingness" for himself can avoid the same commission. The very word "Apostle" means "one who is sent," and in the New Testament one sent by God and/or Christ. And the status and authority which our present day technical use of this word bespeaks are as if they were not unless grounded in urgency to love, to give, and to proclaim Christ to the whole world!

Paul's vision as "one sent" impelled the Church after his day. The four gospels were missionary documents, written not just for those already Christians, but even more to proclaim and to win the whole world to saving knowledge of God's deed in Christ. The word "Gospel" means "good news." And love impels one to share good news. St. John records Jesus' deep understanding of God's "Out-givingness" with these words: "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice: and they shall [and must] become one flock, one shepherd." And when St. Matthew records Jesus' command to "make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit," he too understands that unless the Church loves and gives, both she and her members will die.

What is it which we the Church must give? What, in other words, is —

The Gospel

AND here let us be very down to earth. By what right, actually, do we claim that Christianity is the "best religion," and feel that we have not only a right but a stern obligation to proclaim it to others?

One answer to this question, admittedly a partial one, is the manner in which Christianity speaks forcefully to man's "now." Would that the Church would stress this more!

For people, wherever they may live, and for all their pious hopes for the future, are firmly rooted in the present. Their chief concern involves here-and-now problems, joys, fears, pleasures, distresses. And the Christian gospel proclaims not only sure hope for the future, but speaks powerfully to this present moment. It is good news about man's now.

Jesus proclaimed the imminent coming of the Kingdom of God. And he urged men to prepare for that great event by radically turning away from their old ways and living the life of that Kingdom now. The doing of God's will, in other words, cannot wait for some indefinite future,

but presses upon us all with present urgency. And the earthly life of Jesus pointedly shows what results when man does submit to God's will, shows what life in the Kingdom not only will be, but can be now even as we wait for its full dawning. For Jesus' words and mighty works were a channel through which flowed God's power for present life, wholeness of life, physical, mental, moral, that is, salvation now. Jesus, as we have said, was (and is) the very Incarnation of God's "Out-givingness!" Through him men learned (and still learn) that it is not God's will or purpose that there shall be distress and pain and woe. And when the process of creation is complete (and in Christ we see that completion!) these things will not be. But even now, as we await the full dawning of God's end (his purpose and goal) for the world, the joy of wholeness of living (salvation) can be a reality. Not just as a hope for the future, but in this world man "may have life, and may have it abundantly." This is the Christian gospel!

Nor is it, we hasten to add, a gospel which ignores hard facts. In the still uncompleted universe there is evil; nor is it likely to be otherwise for the foreseeable future. But here too the gospel speaks, nor do we simply have to fall back upon hope deferred. For the Lord's crucifixion and resurrection point not only to that future which can be (for we ourselves have to will that future in word and deed) when this physical life is done. Here we have as well the way to a meaningful present even in the midst of adversity.

Fulness of Life — Now

GOD wills fulness of life to begin now. But the way — and the only way — in which we can make this beginning is through loss. Salvation comes by dying. True life is possible only as one is willing first to lose that life which is centred upon self. Ultimately we know not why God has chosen to complete his creation, both the universe and ourselves as persons, in this particular way. Nor does our recognition that this is his way make suffering and tribulation and dying to self any the less painful. But to have faith in Jesus crucified and risen is to see purpose and meaningfulness in every moment and circumstance of our present living.

We have said that this is the only way. And we see this, God's way, being worked out all around us, and are actually partakers in it, whether we will or recognize it or not. No gain was ever made in civilization without sacrifice,

and often the death of many. No person attains to a desired and God-given goal without renunciation along the way. For that matter, no man or woman attains to full maturity without experiencing growing pains. Illness and suffering, committed to God, make us more deeply aware of his love and his power to make whole. Without the actual experience of sin and agony of repentance, no one of us would truly comprehend God's property to forgive, and its wondrousness.

Jesus' crucifixion and resurrection, in other words, was a "cosmic" event, not merely a local happening in Palestine some two thousand years ago. "All things," as St. Paul tells us, "have been created through him, and unto him; and he is before all things, and in him all things consist." Death and Resurrection — this is the very pattern upon which the universe is structured, the way in which the creative process is being even now brought to completion. It is the pattern of all life, for Christ is the way, the truth, and the life!

The Christian gospel, then, speaks directly to every circumstance of human life. Our pain and agony are real. Gethsemane was real. But we see everywhere and always God's hand creating and re-creating and making whole and new here and now, and not least, in our most difficult moments. The shrug of resignation, pessimism, that kind of asceticism which is rooted in distrust and fear of this present earthly world — this is a travesty of Christianity. It is God's nature to create, and to give. The Christian gospel, the cross glorified, is power unto salvation, and unto abundant life, now! "For whoever would save his life will lose it; and whoever loses his life for my sake, he will save it." "If any man would come after me, let him deny himself and take up his cross daily and follow me!"

Herein indeed lies a startling contrast between Christianity and other world religions. For there is no room in our gospel for escapism, for denial of reality, even that which hurts us most. Nor does the gospel countenance meaningless mechanical materialism. Thank God for the future hope which we have; would we do without it? And the fulness of life which we begin to glimpse and to live now under God is that same eternal life which can be even more abundantly when we are done with this present physical existence. But thank God too that the gospel speaks powerfully to our present moment!

It says what people want to hear, and need to hear, and have a right to hear. For the time being, God has planted us in this world. Christianity speaks to this now of ours, accepts it joyfully, and makes sense of it. Here indeed is an emphasis and a philosophy of missionary endeavour which can bear rich fruit!

And yet, some may question such a frankly pragmatic and utilitarian approach. Should we proclaim that which people want to hear?

Our Present Life

INDEED, yes! As part of our task, we must of course help people to right desires and right needs. But both biblically and theologically this emphasis is sound, and demanded. Concern for present earthly life as a meaningful experience is deeply Christian. To this speaks directly the Church's doctrine of the Incarnation.

In the beginning God created the world; and God looked upon that which he had made, he saw that it was good. Good! We can, and often do use good for evil. But to forget these opening verses of the Book of Genesis, as does the Gnosticism which still plagues our day, is a tragic fallacy with tragic consequences. God sealed that which he had done with his own goodness. And ever since that time, God has been active in his world.

Herein lies the meaningfulness of the Hebraic understanding of God, and of his world, and of history down through the centuries. Israel, through her own experience of joy and disaster, through her own encounter with history, came to this fundamental faith: God is active in his world, to make himself known, and to accomplish his purposes. God is not far away. God despiseth not the works of his own hands. The earth is the Lord's — and the earth is good.

So good, that in the fulness of time God became incarnate. God (as always, and as he still does, but in this instance in unparalleled manner) used the material world, a land called Palestine, contemporary historical events ("suffered under Pontius Pilate"), and one single individual of history decisively to make himself known and to accomplish his purposes in and with history.

The meaning of the Incarnation is, we know, inexhaustible. But this one particular aspect we often neglect. The fact that God became incarnate was and remains the eternal reaffirmation of the essential goodness of his creation, along with all of the material things which the created state involves!

Christianity is boldly materialistic. The gospel

of the Incarnation speaks to our now, because God has himself deigned to share in our now. The material world with its sights and its sounds and all its senses is God's world. Our incarnational and sacramental theology alike underline the goodness and the importance of life now!

The root meaning of the word "catholic" is "wholeness." The Catholic faith in its wholeness is all-embracing, which is another way of saying that it is "out-giving." In still other words, the missionary outlook is of the "esse" of the Church.

The missionary imperative lies in the Church's recognition that it is the nature of the Sovereign God of the whole world to love and to give. And if man is to receive, he too must love and give. For this was Christ sent. For this are we sent. For this the Church exists.

And that which God has to give, and that which we the Church have to give is not merely sure hope for the future, but also present life and present meaning to life. This is precisely what people all over the world want and need and have a God-given right to possess.

"Come unto me all ye that labor and are heavy laden, and I will refresh you — at the moment of your greatest need — now!"

Pointers for Parsons

By Robert Miller

FOR a parson who is so presumptuous as to write pointers for parsons it is good to find a woman doing as much for him. (Witness, January 21, "And ye visited me.") The writer described three calls made by three different clergymen while she was in hospital recovering from major surgery. Collar No. 1 (Ugh!!) was both patronizing and long-winded in prayer; collar no. 2 was ill at ease until she got him to talk about his work with the Y.P.F. and collar no. 3 let her talk about her work.

She concludes first that prayer isn't real prayer just because you give it the name. Of course it isn't. We had better ask ourselves if we have it in us to be men of prayer.

Second, she says you shouldn't send a boy to do a man's work. Lady, when we start out, most of us are not much more than kids. The Church is very patient with us.

Thirdly, we clergy should recognize that each patient is unique. Lady, we know we should, but sometimes we forget or let ourselves be hurried or fall back on habit. We need to be pulled up sharp more than we are.

Finally, she asks if the clergyman shouldn't think through the question of why he makes sick calls. Lady, he should, but I never did in the sixteen years I made them. It just seemed the natural thing to do. Now, more than sixteen years later, I could give reasons for them. The clergyman is the angel (messenger) of the Church and he should wish, by his call, to ex-

press the love and concern of the Church and its fellowship and communion in Christ. If he does that he may impart some spiritual gift and either to give or receive a spiritual gift is blessed.

I, too, have been visited by clergymen, not always to my profit, but I think the failure was in me because I often heard of others who valued their visits highly. But I, too, have sometimes put myself out to entertain the clergymen. It is not so bad as it sounds for happy are the sick who can give to the well.

Maturity, as well as immaturity, makes demands.

Helping Teen-Agers Grow Up

By Ruth Adam

Social Worker of England

WHEN we in England look at America's teenage problems, our own troubles in that line seem hardly worth considering. Robert Lindner said of them, "Until quite recently, the rebellion of youth could be viewed with the detachment usually accorded to anything so common and natural . . . The brute fact of today is that our youth is no longer in rebellion but in a condition of downright active and hostile mutiny. Within the memory of every living adult, a profound and terrifying change has overtaken adolescence."

Another American writer, Dwight Macdonald suggests that teenagers have come to think of themselves as a separate section of the community simply because business interests first encouraged them to do so. Teenage clothes, and drinks and sweets and records provide a "staggering" sum to the manufacturers.

"American teenagers now spend . . . some nine and a half billion dollars a year," and "to some extent the teenage market—and in fact the very notion of the teenager—has been created by the business men who exploit it. Because they wanted to create a demand for certain wares they encouraged young people to become class-conscious."

Danger Period?

WHENEVER I am told, by yet another psychological writer, how terribly difficult, and complicated, and fraught with danger is the period of adolescence, I cannot help wondering how the human race reached this point in time without noticing it before.

You find no tortured teenagers in the works of

Shakespeare. Chaucer's pilgrims included no representative of them either. In fact, the only one who belonged to the age-group, the "yonge squire," was, I seem to remember, a remarkably light-hearted and carefree character.

The tormented adolescent does not appear in the Victorian novel, or in the poetry of any era; and yet one must believe that if he had existed, these writers would have noticed it. Lovers, according to all our great writers, since the beginning of literature, have been suitably tormented, but specifically on account of unrequited love, not adolescent complexes.

Could it be that we have — at least partly—created the teenage problem by creating the teenager—by exploiting the "long dark corridor between childhood and maturity" and dramatizing it?

It is a relief to find two writers—and American writers at that—who approach the problem with a much less intense, high-pitched attitude than is the fashion at the moment.

J. Roswell Gallagher, M.D., and Herbert I. Harris, M.D., have produced a book for "parents, teachers, ministers and others," called "Emotional Problems of Adolescents," which refreshingly assumes that most adolescents are normal human beings suffering from only a temporary tiresomeness which may not need the services of a psychiatrist at all.

Kindness Better

"Remember always that kindness antedates psychiatry by hundreds of years," they say; and advise ministers, dealing with disturbed young

people, to realize that very often all they need is a listener, not necessarily professional advice.

"A listener need not have professional training in order to help a youngster express pent-up feelings. Most of mankind has lived successfully without the help of psychiatrists, yet few have been able to do without the help a patient and understanding listener gives."

The book deals with the usual roots of adolescent problems — "Achieving Independence; Anxiety States; Scholastic Failure" and so on, but without assuming—as so many writers of the moment do—that teenager is synonymous with juvenile delinquent. The problems dealt with in the case-histories, introduced as illustrations, are the kind of problems that most parish parsons come across, sooner or later, among the youth of their own parish.

The authors have some "unpretentiously common-sensible" advice for those who want to help young people in the ordinary difficulties of growing-up — difficulties which call for the sympathetic listener rather than the psychiatrist.

Good Listening

"How do you talk to an adolescent boy or girl? I never know what to say." "The answer is—don't talk, listen." Certain aids, they say, can be used by the listener to "tide him over those silent periods when he is likely to become uneasy and say to himself—'What do I do next?' . . ." It is suggested that the listener should "take a significant or emotionally laden word which the boy or girl has just used and repeat it in a questioning tone . . . it breaks a threatening silence without interrupting the boy or girl's train of thought."

For instance, "'Gee, I feel lousy, but I don't know what's the matter with me.' 'Lousy?' 'Yes, plain lousy. I don't feel like studying. I can't concentrate. I daydream all the time.' 'Daydream?' 'All I think about is what the guys are doing back home and . . . my girl.' 'Your girl?' And so on . . ."

"It is a simple technique, but if the interviewer will keep his target constantly in mind, namely to get feeling expressed, it will be effective."

Personally, although I do believe that the theory expounded in this book—that the adolescent needs relaxations of pressure, within the family—I cannot believe it is the whole answer.

The conflict has usually grown up because the parents want the child to develop according to some mental picture of their own. They want

him to succeed where they feel his talents lie. They want him to use his opportunities. They want him to enter into things—and not merely within the home but in his own world. The adolescent wants to develop according to some picture of his own, which he has hardly got clear in his own mind yet.

Quite recently, I saw such a situation grow up in a family which had always had smooth sailing up till now, but which now had continual conflict, mostly because the son would not go out to parties and outings among his own friends, without wearisome persuasion.

Once the mother began to say, "Well, it's up to you—it doesn't matter to me, one way or the other," the boy was at first slightly shocked, and then began to be as sociable as any other child, and ceased to be difficult at home.

The relaxation of pressure must, of course, be friendly and tolerant, not a kind of cold and indifferent resignation, because sulkiness is only another kind of pressure. It must be a genuine and good-humored decision to leave things to his judgment.

But whether or not this elementary common-sense can solve the whole problem of the American teenager, I am quite sure it is not a sufficient answer in England. I believe that our adolescent population lacks a cut-and-dried traditional formula of acceptable behavior.

Unreal Group

BY MAKING them a separate group — the "teenager" — a frivolous craze, not based on reality, we have cut them off from their own groups. They are not now any more classed as "school-children" subject to the moral framework of the school, with its own particular laws, ideals and taboos. Nor are they regarded as junior members of the adult world, from school onwards, as they used to be.

Before the craze for regarding them as a group, the boy or girl who had left school was expected to look towards ordinary adult life; to come into its liberties and privileges, and to take on the balancing responsibilities.

No one wanted to be regarded as an irresponsible adolescent any more, because it was more interesting to be grown up. We have now made it so interesting to be a teenager — so dramatic and sinister and picturesque, and altogether worthy of attention that — like some over-privileged public schoolboys of this country, the teenager does not want to leave adolescence behind.

We all know the ex-public school man who never really grew up, whose sporting club and school reunions are the most important thing in life, whose slang and jokes and taste in amusements are still those of the sixth form.

Something like that is happening to our teenagers. They are the tiresome Peter Pans of this generation, much enjoying our shocked attention.

Don Large

Best Rather Than Biggest

DURING the first week of 1960, two significant speeches were delivered on the same day. One was read by millions of Americans, and was duly incorporated into the Congressional Record. The other was spoken before the New York Academy of Medicine, and was possibly forgotten by many of its hearers before the dawn of the following day. Which, if true, is regrettable.

One of the speeches was intended to be optimistic, whereas the other was patently pessimistic—which brought it closer to current realities. President Eisenhower, in his State of the Union speech, voiced a hearty collection of glowing platitudes. He seemed to see a great deal of sunshine ahead for us in the new year.

But the core of his optimism, as I see it, contained the announcement that the United States had finally perfected an engine of wholesale annihilation, capable of destroying untold thousands of people in cities 5,000 miles removed from Washington. Now it may be oblique of me, but I find it hard to find hope in an instrument of massive retaliation.

On the other hand, the words spoken by Grayson Kirk, president of Columbia, cleanly dispensed with all of the classic illusions to peaches-and-cream and beer-and-skittles. It undoubtedly couldn't compare in popularity with Eisenhower's silver lining. But the physicians whom Dr. Kirk addressed must surely have been reminded of the fact that the physical and/or mental decline of today's youth is such that 4 out of every 10 young men are rejected as unfit for military service.

Said Dr. Kirk, "Somewhere along the line, we have become fat, smug, and spiritually anemic. We interpret 'the pursuit of happiness' to mean

the pursuit of leisure. And for this reason, we are at a loss when we try to explain our ideals to other peoples whom we would have copy our way of life."

This spiritual flabbiness, he noted, could easily seduce us along the same primrose path which once left previous civilizations "wrecked by indolence, self-seeking, and a decay of national pride."

That final phrase—"national pride"—marks the difference between the speech of Eisenhower and that of Kirk. The former was evidently taking pride in our nation's ability to kill more people than say, the Communists could under the same pointless conditions. Kirk, on the other hand, was pleading for pride in a nation which proudly placed a premium on moral discipline.

We modern Americans have always taken pride in having the biggest of everything: the largest amount of money, the tallest buildings, and the most boastful ten-gallon hatters. Would it be too revolutionary to suggest that we now consider returning to an older concept which cared more for the best than the biggest?

Our current contest with the Soviets regarding who can build the most destructive weapons, or who can reach the moon first, is as infantile as kindergartners snarling in their treble clef over whose sand castles are the most devious. Whether the Communists can manage to murder us before we get around to murdering them is admittedly more than an academic matter. But maybe it's time to listen again to our Lord's reminder, "Fear not them that can hurt the body; fear only them that can hurt the soul."

If we don't stop hurting our own immortal souls, we may end up doing the Soviets' dirty work for them!

The Meaning of The Real Presence

By G. A. Studdert-Kennedy

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THE WITNESS

Tunkhannock

—

Pennsylvania

LARGE BUDGET PASSED BY OHIO CONVENTION

★ A festival service closed the first business session of the convention of Ohio when Bishop Burroughs presented his address. He said that "the work of any one man, and the business of any diocese, must be undertaken in terms of the vast frame of reference the whole world affords. The God we serve is the Lord, the King of creation. Everything within that creation concerns him, and it must concern us."

He also charged each congregation in Ohio to study and act upon the recommendations soon to be made by the unit of research and field study of the National Council as a result of the survey recently conducted throughout the diocese. Final meetings for the clergy and lay commissioners will be held the end of February and reports to the parishes will then be ready. He brought to the attention of the convention two endowment projects that need generous response, namely a conference center endowment fund and an endowment for the episcopate. By unanimous vote the convention voted \$236,000 for the support of the missionary program of the Church, an amount more than \$37,000 in excess of the diocese's proportionate share.

Arguments for and against capital punishment will be studied by the parishes and missions. Study of the controversial question, brought into the Ohio limelight last year when Gov. Michael DiSalle asked — but did not get — legislation banning death for criminals, will be made by groups to be set up in each parish.

Bishop Wright of East Carolina urged families to pray together and to read the Bible more as an effective means of combatting the spread of Com-

munism. He called for a revival of the custom of praying at mealtime, too.

WASHINGTON TO HAVE NEW HEADQUARTERS

★ The diocese of Washington has sold its downtown headquarters to a group of investors. The bishop's residence on the grounds of the cathedral will be remodelled into offices for the two bishops and the staff members of five departments. The house was built in the grand manner of an Anglican bishop's palace, with sixteen bedrooms and nine baths. In recent years upkeep has been a major problem. With funds from the sale of the downtown property, a new and more suitable bishop's house will eventually be built or bought.

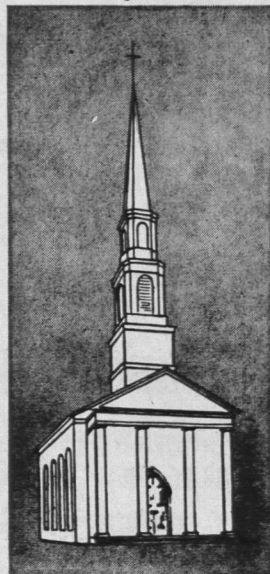
Inasmuch as Bishop Dun will retire in May, 1962, it is his hope that he and Mrs. Dun may soon relocate in smaller quarters which would be suitable for their home following his retirement.

CHILTON ELECTED IN VIRGINIA

★ Archdeacon Samuel B. Chilton of Virginia was elected suffragan of that diocese. He has accepted subject to the necessary consents.

CONVOCATION OF HONOLULU

★ The convocation of Honolulu was held February 12-17 at St. Andrew's Cathedral. Guest speakers were Bishop Pike of California and the Rev. Charles P. Gilson, in charge of the work at Taiwan.



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Closer Ties With Russian Church Urged by Council Leader

★ W. A. Visser 't Hooft, general secretary of the World Council of Churches, declared "it is the task of the Council in these coming years to establish the closest possible relations with the Churches in Russia."

But he cautioned that neither the World Council nor the Russian Churches "are ready yet for an application to join the Council."

Dr. Visser 't Hooft, who was in Buenos Aires for the meeting of the Council's central committee, spoke at a conference attended by some 100 leaders of major Protestant Churches in Argentina. In his talk, he also referred to the question of relations between the World Council and the Roman Catholic Church.

The executive, who recently led five delegates on a two-weeks trip to the Soviet Union as guest of the Russian Orthodox Church, said that "ignorance in the Western world about the Russian Orthodox and other Churches in Russia is colossal."

He said he had been impressed during his visit by the vitality of all the Churches the delegation visited and by the freedom to worship which they enjoyed.

"Praise God," he said, "that after years of persecution, the Church of God is still there in Russia."

He warned, however, about possible "new days of testing for the Church because, from the viewpoint of the Soviet government, the vitality of the Church is undesirable."

"Therefore," he added, "the pressure on the Churches continues. In the ecumenical movement, in such a situation, we all begin to feel that it is our collective fate that is at stake.

It is the task of the World Council in these coming years to establish the closest possible ties with the Churches in Russia."

Speaking on relations with Rome, Visser 't Hooft said the World Council has never had any official understanding with the Vatican, and the Roman Catholic Church has made "quite clear that it does not want to participate in our ecumenical movement."

At the same time, he commented, "many Churches in the Council would not want to cooperate in this way with the Roman Catholic Church."

Visser 't Hooft said Pope John's call for Christian unity had "led to a great uncertainty in the Roman Catholic Church about the best way to proceed."

"The Roman Catholic Church and its leaders," he said, "now want a much greater role in

ecumenical affairs, but don't know how to do it. They have lived all their long history in a state of monologue. Now they see that the Churches in the world are entering into dialogue."

Dr. Visser 't Hooft said there has been "a tremendous upsurge of interest in the ecumenical movement within the Church of Rome, especially in France, Belgium, Holland and German," and "we cannot remain indifferent to it."

At the present time, he added, "more thorough studies of the ecumenical movement are being made by Roman Catholics than Protestants, because of the number of the former who spend much time on it."

SANE NUCLEAR POLICY COMMITTEE FORMED

★ Protestant, Roman Catholic and Jewish clergymen joined in forming a temporary committee to work with the New Jersey committee for a Sane Nuclear Policy.

Meeting with the state group,

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the clergymen agreed to investigate the possibilities of establishing a permanent committee as an affiliate of the New Jersey body

Addressing the meeting, Donald Keyes, executive secretary of the national committee for a Sane Nuclear Policy, reminded his listeners that war has become "unthinkable as an instrument of national policy" because of the "unlimited destruction" promised in the development of nuclear weapons.

He said total disarmament with inspection and control is "the only hope," adding that "recent events suggest that this goal is within reach."

Presiding at the gathering was the Rev. John Green of the city mission society of the Diocese of Newark.

DIOCESE TO CONTINUE COUNCIL MEMBERSHIP

★ A proposal that the diocese of Texas withdraw its membership in the Texas Council of Churches was defeated overwhelmingly at the meeting in Houston.

After voting down the resolution to leave the state council, the diocese decided to refer the withdrawal proposal to a special committee for study.

In another action, the diocese rejected a resolution which would have barred Negroes from attending St. Stephen's Episcopal School in Austin. The resolution was introduced after it was learned that trustees of the school had announced that they would admit all qualified applicants regardless of race starting September, 1961.

The resolution to withdraw from the church council was introduced by lay delegate H. E. Treichler, Jr., of Houston, who attacked it as a "political action group with authority but no responsibility."

During floor discussion of the proposal, it was charged

that the council has "liberal tendencies" and has caused "disunity in the diocese." Meanwhile, opponents of the proposal urged Episcopalians to take a more active role in the council.

The delegates approved a \$692,644 budget for 1960.

BISHOP POWELL MAKES A PROPOSAL

★ Something new in the way of a proposal was presented to the convention of Maryland, meeting in Baltimore, February 2-3. Bishop Powell said: "One rector wants to live immediately beside the church; another some distance away. One has a large family and another is a bachelor. Obviously, it is not possible to have a house which will suit every occupant's need. I ask you to think about this—instead of a house, provide a housing allowance. This would relieve the vestry of the care and expense of maintaining a rectory. It would lay upon the rector the responsibility for getting the kind of house he wants. And the rectory allowance made by the vestry could go toward the purchase of a house where, after retirement, a priest may live or if he moves, as he most probably will, he can take his equity in the house and apply

it on a similar house in the community to which he goes."

A proposal that a week be set aside for special prayers in every parish and mission marking the 20th anniversary of Bishop Powell's consecration was adopted unanimously.

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THE WITNESS

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BOOKS...

Kenneth R. Forbes
Book Editor

Children of the Shadows by Morris L. West. Doubleday \$3.

This is an eloquent and terrible book, written by a Roman Catholic journalist and author. It is the true story of the street urchins of Naples. The author set himself the task of investigating intimately the frightful conditions of Southern Italy of which the slums of Naples were typical. Disguised as a poor and dissolute resident, he lived and learned at first-hand the incredible abominations in which the poor, the ignorant and the starving lived and brought children into the world.

The first section of his book is a vivid, detailed narrative of this and of the corruption and venality in state and Church which made it possible. He pulls no punches and even presumes to challenge American government leaders to investigate to the massive relief given to Italy as it goes through official Italian channels. But his overwhelming interest is in the children and in the possibilities of their rescue from hopeless, depraving poverty.

The second section of the book, — *Light in the Darkness*—is the story of Father Borelli's redemptive work with the urchins of Naples and the heart-breaking difficulties he has encountered, — a very small candle in a dark place, but a beginning.

The final section — "Cose Fare? What's to do About it?"—gives the author's urgent suggestions for reform of the whole community life of southern Italy which has for so long condemned its children to a hopeless

life. And he frankly and eloquently places the primary responsibility for the desperate condition upon the Catholic Church of South Italy and the administrators of the political state, both of which have failed to concern themselves in any effective way with the outrageous social and economic conditions of the community. The author has definite recommendations for practical ways in which the needed reforms could be started, once the peoples' leaders become awakened.

The book as a whole is terrifying, enlightening and challenging and should be read by lovers of children and socially-minded folk in every country as well as by the shame-faced leaders of the people of southern Italy.

Saints On Main Street by Peter Day. Seabury Press. \$2.50

Peter Day has a finger in many pies,—social and ecclesiastical—but the pie that is his real nourishment is our esteemed contemporary, *The Living Church*, of which he is editor-in-chief. This book, which is his first, contains an urgent message to the laity,—an eloquent assurance that they are all of them God's saints and that it is their duty and

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privilege to be witnesses to the Gospel of Jesus Christ, as the saints have always been, from Pentecost to the present day.

The book, on the whole, is a good job and worth attending to by all the saints, lay and clerical. They will find particularly stimulating reading the chapters *Rediscovering The Gospel* and *Redefining Christian Social Relations*.

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-BACKFIRE-

Albert P. Neilson

Clergyman of Ann Arbor, Mich.

The Witness is a fine publication serving the Church most admirably! But I have one serious complaint to make. Occasionally it will print material that is rather astounding by virtue of its pertinent and prophetic content. For example in your December 31, 1959 issue you have some astounding material dealing with the nuclear energy problem. The only difficulty with all of this material is that it is inaccurately documented. As nearly as I could tell from extensive research "A Letter To President Eisenhower" was actually not such at all but rather a general letter in the British publication *New Statesmen*. You refer also to a meeting of scientists in Paris of 1959 but you do not indicate the occasion or the actual status of the meeting. When you print such information, would it not be wise to protect yourselves as well as your readers with better documentation? In any case I still believe *The Witness* is a worthy publication.

Alfred Goss

Layman of San Mateo, Cal.

The Council of Churches has done a wonderful lot of good in leading people, particularly the clergy, to think upon those matters in which followers of Jesus are united, regardless of what denominational names they may give themselves. I

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look forward to the day when everyone will acknowledge that faith in Jesus Christ and his way of love are the all in all.

I have often thought about a statement that was made in one of the Bethune-Baker articles you published some time ago. The author said that he knew truth through having experienced it, and having experienced truth, he believed in Jesus who told him about it. That is not to say that we can only know truth through actual experience. The thought is that there is a unity and harmony in all things that are true. Therefore, I would say that any teaching that is in harmony with the truth we know may be true, and if it is essential to the interpretation of the truth we know, then it *must* be true.

The religious doctrines that divide us all lack this quality of being essential. They are believed because of faith in some authority through which they have been received, and are often no more than a test of orthodoxy. Let us examine our beliefs. If they are in harmony with known truth, let us retain them. But if they are not essential to the interpretation of the truth we know, then we should not make an issue out of them that offends our brethren.

C. M. Norman

Layman of New York

I want to thank you for printing the Declaration of Hope from the peace congress held in Australia. I do not see how any Christian could possibly disagree with it and I wish it might be widely distributed in this country. There seems to be more of a need for such a declaration here than in other countries.

You may have seen the survey in Look magazine in January conducted by the Gallup poll people. Most Americans apparently have no idea whatever about what another war would do to our world—nor are they the least bit concerned about fallout.

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