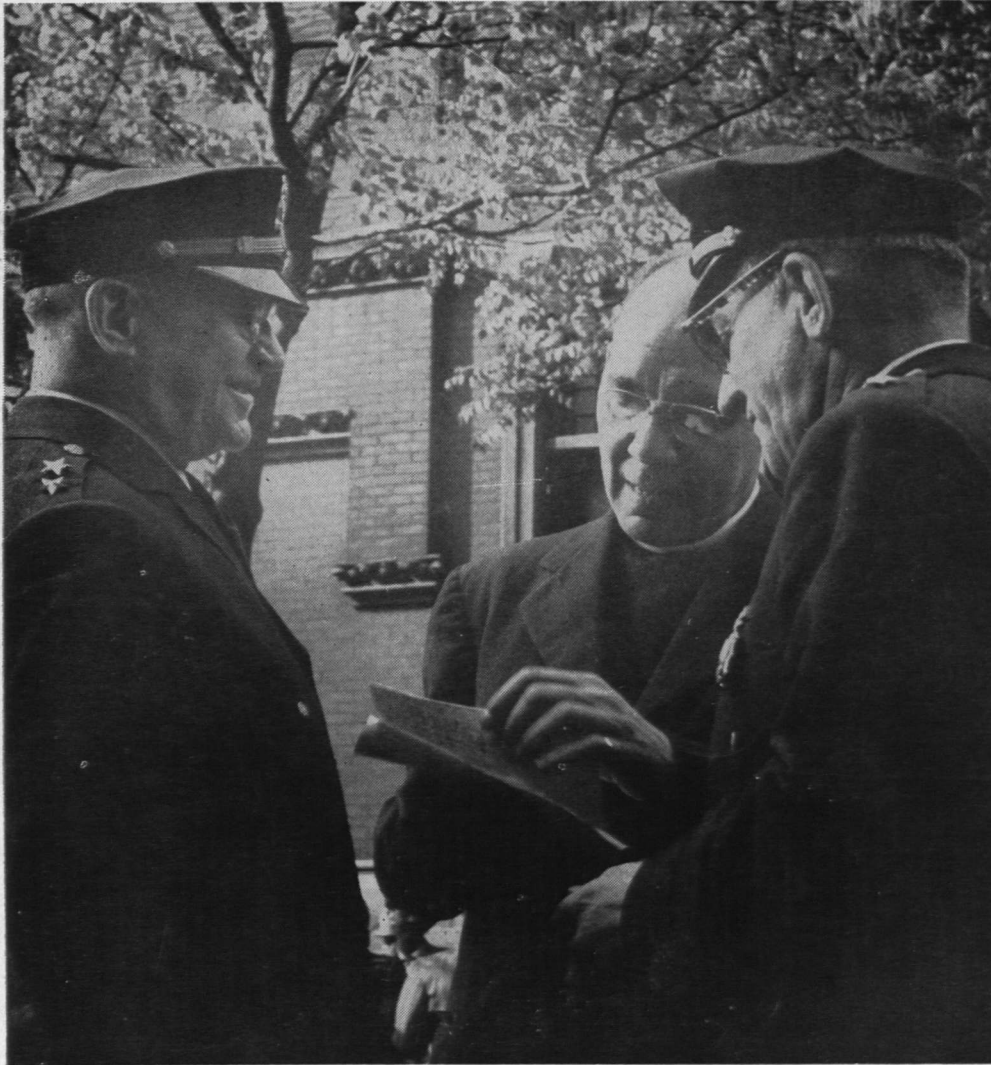


The **WITNESS**

APRIL 30, 1959

10¢



JOHN H. JOHNSON

RECTOR of St. Martin's, New York, with two officers of the New York Police Department which he has served for over twenty years as Chaplain. Article about St. Martin's is featured in this number

Why We Believe In Jesus Christ

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.

THE HEAVENLY REST, NEW YORK 5th Avenue at 90th Street Rev. John Ellis Large, D.D.

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a.m.; Morning Service and Sermon, 11.
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Service 12. Daily: Morning Prayer
9; Evening Prayer, 5:30.

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12:10. Eve. Pr. Daily 5:45 p.m.

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Evening Prayer, 5.

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munion, 7; Choral Evensong, 6.

COLUMBIA UNIVERSITY SAINT PAUL'S CHAPEL NEW YORK

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Chaplain

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day; Holy Communion, 9 and 12:30;
Morning Prayer and Sermon, 11;
Holy Communion: Wed., 7:45 a.m.

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MP 11; Ep Cho 4. Daily ex. Sat. HC
8:15, Thurs. 11, HD, 12:10; Noon-
day ex. Sat. 12:10.

Noted for boy choir; great reredos
and windows.

PRO-CATHEDRAL OF THE HOLY TRINITY PARIS, FRANCE

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Services: 8:30, 10:30 (S.S.), 10:45
Boulevard Raspail
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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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The Rev. Alfred W. Price, D.D., Rector
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Weekdays: Mon., Tues., Wed., Thurs.,
Fri., 12:30-12:55 p.m.
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Holy Days 11; Thursday, 5:30 p.m.

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Wednesday and Holy Days 7 and
10 A.M. Holy Eucharist
Sacrament of Forgiveness — Saturday
11:30 to 1 P.M.

SERVICES

In Leading Churches

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11:15 a.m. Wed. and Holy Days: 8:00
and 12:10 p.m.

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976 East Jefferson Avenue
The Rev. William B. Sperry, Rector
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(breakfast served following 9 a.m.
service.) 11 a.m. Church School and
Morning Service. Holy Days, 6 p.m.
Holy Communion.

ST. THOMAS' CHURCH 18th and Church Streets Near Dupont Circle WASHINGTON, D. C.

The Rev. John T. Golding, Rector
The Rev. Walter J. Marshfield
The Rev. Robert F. Evans
Sundays: 8:00 a.m. Holy Communion.
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.
Tuesdays: 12:15 p.m. Holy Communion.
Holy Days: Holy Communion—7:15 a.m.,
12:15 p.m. or 5:45 p.m., as announced.

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12 N, HC; Evening, Weekday, Len-
ten Noonday, Special services an-
nounced.

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The Rev. Donald W. Mayberry, Rector
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Saturday, Holy Communion at noon.
Wed. and Fri., Holy Communion at
7:30 a.m.; Morning Prayer at noon.
Sunday Services: 8 and 9:30 a.m., Holy
Communion; 11, Morning Prayer and
Sermon; 4 p.m., Service in French;
7:30, Evening Prayer.

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

Story of the Week

Archbishop Urges Birth Control To Help Solve World Problems

★ The Archbishop of Canterbury warned that "civilization will not be secure until nations and peoples are far more generous-minded—ready not merely to lend, but to give and to give at their own cost."

At the same time, he stressed what he said is a new challenge facing a world confronted by "the appalling problems created by over-population." This, he said, called for "an unparalleled conquest" over its sexual habits so that families will not have more children than they can bring up decently and without making "undue demands" on society.

The Primate spoke at Osaka at a public rally held in connection with the centenary of the Japan Holy Catholic Church.

Fisher said that to respect a "fair price" and a "fair wage" and "fair trade" would go a long way toward safeguarding civilization. But he stressed that "man is meant to be not only fair but generous—to give more than he owes, more than he needs."

The Archbishop's talk was devoted to what he said were basic precepts for civilized society. These precepts, he said, call for respect for authority, life, property, man's creative powers, and neighbors. Governing all five, he stated, was the refusal to "want more than is legitimately ours," in other words, not to covet.

The Primate said that while all giving should be "creative of good," the creative instinct itself has to be civilized because it is an activity which, while good, "so easily passes all bounds and becomes anti-social."

"The begetting of children in marriage was for long regarded as altogether good, and the more children the better," he said.

"Little was thought by people of the physical and psychological evils thereby inflicted on many mothers and on society; and the menfolk have for their own ends imposed and perpetuated appalling evils upon the unmarried and the prostitutes and the moral outlook of society."

He added that one of the necessities for a healthy civilization is that sexual satisfaction shall always be kept within the circle of the family and domestic relationships where they belong, because "anything else is slow poison."

Noting furthermore that Japan, as well as other countries, is familiar with the problems created by over-population, Fisher said the threat that population will outstrip resources altogether demands of civilization "a new, an unparalleled conquest over its sexual habits."

This means, he explained, "no sexual intercourse outside the marriage bond, and within it care to be taken that parents give birth only to so many chil-

dren as they can hope to bring up in decency and usefulness without making demands on their neighbors or on society."

He concluded by saying that the bases of civilized society which he enumerated can only be made secure through religion. He said the religion which best encourages civilization's hopes and encourages men to pursue them "is the true religion and the true medicine for the sicknesses and diseases of human societies."

He said that religion must mean obedience to God if it is to have a useful place in the modern world.

"When I say God," he stated, "I do not mean a mere name, but a power for righteousness among men—God as Christians have come to know him. And, of course, God so known and obeyed, has an absolutely necessary place in the modern world—for unless men will turn to him and only his spiritual laws, they will destroy themselves."

ARCHBISHOP CARRINGTON IN MINNESOTA

★ Archbishop Carrington of Quebec, acting primate of the Church in Canada, will be the headliner at the annual meeting of the women of the diocese of Minnesota. It will be held at St. Stephen's, Edina, May 26th. He is to speak of the work of the Church in his country.

The archbishop is also to be the speaker at the dinner held in connection with the diocesan convention. Also addressing the convention will be Bishop Gray of Connecticut.

What To Do About Modern Youth Debated in House of Lords

By Ruth Adam

● The trouble is, said Lord Pakenham, that their moral needs are neglected.

● The trouble is, said the Bishop of Portsmouth, that they are unhappy and bored.

● The trouble is, said Lady Wootton of Abinger, that by judicious fiddling with the knobs of the television set they can see seventeen programs about violence and law-breaking in a week.

● The trouble is, said the Bishop of St. Albans, that they are lonely.

● The trouble is, said Lady Elliott, that the government spends money on the punishment of Teddy boys, which could be more economically used on finding them something better to do with their time.

Almost a score of peers were earnestly discussing the Youth Service. In the gallery at the end of the House of Lords, I saw three rows of boys representing the topic under discussion—neat, well-dressed, confident and irreproachably behaved—and thought how strange it would have been to their forefathers—say in the time of Dickens—to find themselves up there, looking down on the benches full of peers, with a thick sprinkling of bishops, all begging for more money to be set aside for their leisure activities.

“I should like to know what is

★

This account was written by a reporter for the Church of England Newspaper after she had listened to a debate in the House of Lords on “What Can Be Done About Modern Youth?” American readers will recognize the same problems here, in spite of occasional differences in terminology in Mrs. Adam’s story.

the combined age of the speakers on youth,” Lady Wootton had wondered beforehand. But the charm of the debate, to me, was the serious and unpatronizing note of every speech. “They regard us as squares,” said one of the bishops.

They have more money than ever their predecessors had. They are taller and stronger, better fed and better dressed than ever before. Also, they are immeasurably better educated.

But somehow, all these things, like the gifts of a spiteful genie in a fairy tale, have got a catch in them. Their high wages supply them with luxuries—gay clothes and guitars and long-playing records—but not with the necessities of decent living—a good house and a good home in it, a pleasant and ordered daily routine.

They can afford all the toys of adolescence—but not the space to play. They have been educated up till the time when a public school boy is just beginning to find that lessons are interesting, instead of merely compulsory, and now their education has been abruptly cut off.

They are strong and well-built and fit—but have no legitimate outlets for showing off their physical powers.

Back Street Boys

On Saturday afternoon, if I go shopping on Edgware Road, I go through the back streets of Paddington. There they are—raw material for the Albermarle Committee, now discussing how the Youth Service is to be given a “new look.”

The boys have (almost certainly) had a good meal. They have put on their leisure clothes, which (if we can only shake off

our idea that youths’ clothes should be patterned on the taboos of the public school) are gay, sensible and extremely attractive at their age.

I wonder how many of the men who abuse “modernist” garb (by the way, “Teddy boy” is out of date) used to wear “Oxford bags” in their youth. They thought then that it was amusing and original to compete in the width of trousers; but think it juvenile delinquency today to compete in the narrowness.

The boys have yesterday’s pay in their pockets; and a whole free day and a half before them. And they are bored.

There are plenty of things they could be doing, which the late school-leavers, of their age, are doing now. There are the museums; there are boats for hire on river and lake; there are matches to watch; park spaces in which to exercise; gymnasiums, and (doubtless) local boys’ clubs which would welcome them.

But there will be, still, when I come back from shopping, a living illustration of the hollowness of leisure without education for leisure.

The brief of the Youth Service is “to help those who have finished their formal education and are still under 21 to learn how to spend their leisure.” Lord Pakenham says that its two great deficiencies are “adequate premises and the supply of trained leaders. The young and ardent spirits are drifting away from it” and would not come back until they are convinced “that their work is regarded by the nation as a vocation and is not a second-class job.”

Our youth service follows the curious recipe that seems to suit Britain better than any other—of being part voluntary and part statutory. It might, I suppose, seem an untidy ar-

rangement to a methodically-minded foreigner, but it has two unique advantages.

One is that it allows for individualism—not to say eccentricity—in members, through such a wide and unmethodical choice of organisations. The other is that it uses up the immense reserve of talent, which exists in all parishes, for part-time vocational work.

The devoted helpers who give an evening a week or a Saturday afternoon, snatched from their normal occupations, are the backbone of the service. But we need, as Lord Pakenham says, more than a few hundred full-time leaders.

Change Over

One suggestion was that there should be interchangeability between probation officers, youth leaders and approved school housemasters.

Such a scheme would have important advantages. It would give probation officers and approved school teachers a rest from the wearisomeness of backsliders; and the youth leaders a chance to learn how lucky they were with their normal clientele.

I think, too, that the boys belonging to youth organizations would benefit from it. A change of leader has a stimulating effect on a group of young people. Also, my own experience is that the average club-boy of today has a definite respect for someone who comes in from a specialized job in another world.

Lord Hailsham wondered if the youth service had the right relationship to organized sport. Now, organized sport, in my view, is one of the two most promising possibilities in this field. I give the view not as an expert either in sport or youth work, but because I have three sons of the same kind of age, all at day schools, and so get to know which leisure activities pass the double test of being approved by authority and acceptable to the young people concerned.

Late school-leavers, of course, have a different attitude to organized games and sports from their contemporaries, the early school-leavers.

But one thing I am sure is common to both groups and that is the value they put on expert coaching. Boys have as profound a gratitude, to the coach

who will help them improve in the sport of their choice, as they have resentment for the person who (as they think) aims to improve them morally.

At the local swimming pool, I see the local wage-earning boys—perhaps the same ones I see standing idly about on Saturdays—come rushing in, straight from work, on week-day evenings, for a session with one of the swimming coaches.

They are prepared to burst their lungs, if the coach sees fit, in the cause of improving their own performance. And the coach is permitted to growl at them, and harry them, as no foreman at work would ever dare to do.

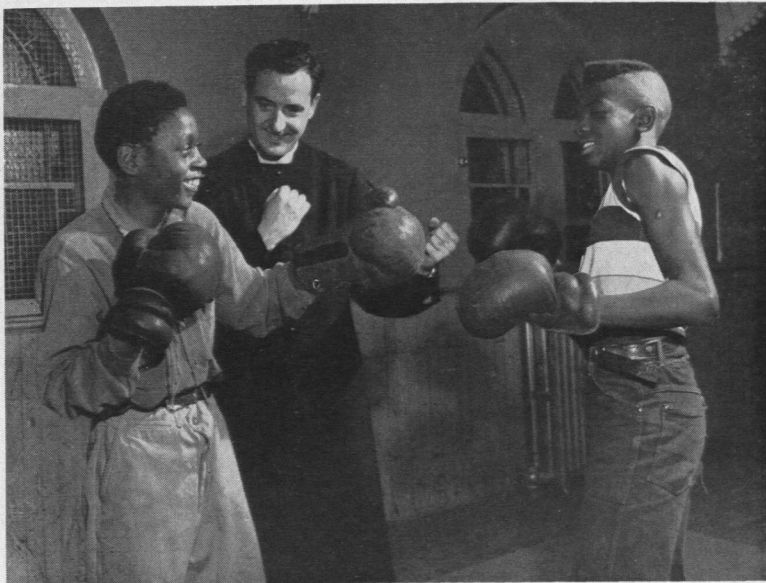
One thing a reconstructed youth service needs, most urgently, would be qualified coaches of all kinds—football, cricket, athletics, boxing, judo (I see no reason why the boys should not subscribe for such coaching, at least partially, out of their wages).

Music

The other fruitful field is music. I don't believe there was ever a time when the entire younger generation was so music-conscious as it is today. I mean, of course, their own sort of music which we dismiss contemptuously—and inaccurately—as "just Rock 'n' Roll." They spend their money on records; they attend concerts; they perform themselves.

If it were only something we understood—even if it was only Gilbert and Sullivan—how much we should approve of this passionate interest which has caught up the whole of youth of the country! But we do not understand, or like it for a moment.

It is a curious phenomenon that any boy or girl under twenty-five—of any background—appreciates this particular music, and that no one middle-aged—whatever the background—can tolerate it. But it is their



GOOD COACH is respected by modern youth whether in the manly art or in any other branch of sport according to the author

chosen leisure time occupation, and a youth service needs voluntary participants in order to exist at all.

Lord Hailsham wants to see youth helping at least, to run its own service. "Youth today aspires to create, to man and to some extent even to finance its own services."

The authorities in youth's particular music—the exponents of it—are their idols. If we want to get in the 'lone wolves' to which another speaker referred, we cannot afford to dismiss their admiration for these idols.

International Peace Conference Warns of Atomic War

★ A message to all Christians warning against the danger of atomic war and stressing the peaceful uses of nuclear energy was adopted by more than eighty Protestant and Eastern Orthodox theologians who met in Prague, Czechoslovakia.

Convened as an International Christian Peace Conference, the meeting was patterned after a similar one organized last year by the Czech Protestant churches in Prague. One of the leading participants was Prof. Joseph Hromadka, prominent Czech theologian.

The conference announced it would send a telegram to the big powers meeting in Geneva next month appealing for an end to the international tension "which has been prevailing since 1953," so as "to enable the people of central Europe to find their way toward peaceful coexistence."

In its warning against atomic warfare, the conference declared that "Hiroshima must not be repeated." It called upon Churches throughout East and West to commemorate Aug. 6

I wonder if we should be better advised to make use of them instead? Most of them—the local Tommy Steeles, so to speak—like to think they represent Youth, and would, I believe, enjoy being called in to help.

Those boys' clubs, for example, which have a "star" of some kind as figure-head, know how much you can do with the boys and girls drawn in by his name and interest. The Boy Scout movement, after all, started by capturing the imagination of young people on their own level, and used it to develop them on a different one.

as Hiroshima Day "by active penance."

The conference said "burning world problems must be solved in a Christian spirit without resorting to means of coercion, but by supporting efforts toward peace and the elimination of the 'cold war.'"

It announced that plans had been made for an All-Christian Peace Assembly to be held early in 1961. The task of this meeting, it stated, will be to "support all efforts for mutual understanding and conciliation between the nations for disarmament and the banning of atomic weapons."

In an address to the delegates, Hromadka described the present international situation as "a world civil war, in which ideology has become a powerful weapon of global tension, profound differences in the social and political situation have come to the forefront, and the divergent economic and cultural level of various countries is a source of considerable disquiet."

"The 'cold war' has become a theological problem, too, and has

deeply affected relations among the Churches," he added.

Countries represented at the conference included Great Britain, France, Holland, Sweden, West Germany, Austria, Russia, Bulgaria, Czechoslovakia, Poland, Yugoslavia, Hungary, Romania, East Germany and Estonia.

Milton Mayer of the American Friends Service Committee was the only American to attend. He was present as an observer.

Taking a leading part in the conference was Prof. Heinrich Vogel of East Berlin University, whose Sixty Theses for Peace, delivered last year, appeared in *The Witness* for April 2, 9 and 16.

BISHOP BAYNE CONDUCTS PREACHING MISSION

★ Bishop Bayne of Olympia conducted a preaching mission at St. John's, North Adams, Mass., April 19-24.

The address given in Japan by the Archbishop of Canterbury, found on page three this week, was undoubtedly greatly influenced by the report of the committee on the family of the Lambeth Conference of which Bishop Bayne was chairman.

SCHOOL OF RELIGION IN PITTSBURGH

★ Professors were the headliners at the school of religion, held this month at the Ascension, Pittsburgh. Clifford Stanley and Charles Price of Virginia, were joined by Chad Walsh, visiting professor this year at Wellesley and the Rev. Samuel Wylie of the National Council staff.

MIRIAM VAN WATERS ON PRISONS

★ Miriam Van Waters, famous for her work with prisoners at the women's prison at Framingham, Mass., was the speaker at the meeting of women of the diocese of Rhode Island on April 28th.

St. Martin's Church In Harlem

By John H. Johnson

Rector of St. Martin's, New York

ST. MARTIN'S is situated in the heart of a neighborhood formerly occupied by middle class white people that "turned" colored. The flux of populations in many large cities, with white people moving out and Negroes, Puerto Ricans, or other racial groups moving in, is a common occurrence. With considerable regret, the former residents must leave their old churches behind. In one way or another, sooner or later, as a rule later, the new residents take over.

A rather vague, new name has sprung up for these churches left by their original congregations. Politely and inoffensively they are referred to as Urban Churches. Apparently the title is understood and approved by those in the know. They are city churches but must not be confused with wealthy downtown parishes. What the name actually means is slum work. This is not a nice way to put it, but that's what it is. So at St. Martin's we might call ourselves an urban work, but there is no doubt about the fact that we are working in the slums.

Integration

WE ARE not advocates of gradualism in trying to solve the race problem. This parish is just as integrated as we can make it. The welcome sign is out for everybody. The majority of the members are colored. There are 25-30 white communicants, regular in attendance and in church support. They are with us because they like the church, and feel at home. To the best of my belief they are not here to prove anything.

As long as the pattern of neighborhood segregation continues, there is little more that we can do. It is unrealistic to expect white people to go out of their own communities and seek a church in a colored district. This is especially so in view of the lurid tales bandied about as to the physical danger involved.

We have tried our best to break down separation between the races and to bring about understanding. In the twelve years past, we have had three white priests on our staff. They were exceedingly happy here, and were received cordially

by our people. Presently Dr. Norman Coke-Jephcott, formerly organist and choir-master at our cathedral is serving in the parish as musical consultant. He plays the organ regularly at St. Luke's, our sister church. He has been working with us three years and has performed musical miracles. One of the great church musicians of our time, he is well liked, thoroughly appreciated, and is pleased to serve because he feels that it is worth while.

Consolidations

IN 1942 St. Luke's Church, Convent Avenue and 141st Street, a white congregation, with dwindling and scattered membership, was consolidated with St. Martin's, at the request of its own rector and vestry. This is a venerable parish dating back to the year 1822. The present building is a magnificent structure, and is valuable, strategically located property. A few of the old parishioners continue to attend the church.

In the year 1949, St. George's Church, an African Orthodox Congregation with its priest and people, numbering 100 was received into the Episcopal Church by the late Bishop Gilbert. St. George's is now a Chapel of St. Martin's.

In January 1957, St. Jude's Chapel on West 99th Street was closed to make way for an extensive housing project. Approximately 80% of St. Jude's congregation transferred their membership to St. Luke's where they are now active communicants. About 150 new members joined up.

In March 1958, St. Cyprian's Chapel on West 63rd Street, a diocesan mission with membership of 250 was closed to make way for the Lincoln Square Redevelopment Project. A group of 200 members of St. Cyprian's placed their membership in St. Martin's.

It is worth mentioning, that these four congregations of their own volition chose to affiliate with St. Martin's. A reasonable assumption is, that among other reasons, they did so because they felt certain of a cordial welcome. You might call it integration as well as consolidation.

Statistics

I BELIEVE a study of the yearly Journals of the larger dioceses will show that St. Martin's has more official acts than any other Episcopal Church. This means baptisms, confirmations, weddings and funerals. One exception of course would be the number of weddings. The Little Church Around the Corner, New York, exceeds all other parishes in the country in this respect. In many ways though, the situation there is different from that which obtains in most churches. Many communions are made at St. Martin's, the weekly average is about 750. The active membership is 2000 and Sunday attendances are 1400.

Credit Union

ST. MARTIN'S is not only a Sunday church. There is a busy program in operation every day of the week. This includes many forms of social and recreational activity for young people and adults.

There is a Credit Union, numbering more than 1000 members. It was established twenty years ago, the first one in a church in New York. In these years we have loaned to our members one and a half million dollars, much of which they would not have been qualified to secure from banking institutions. Thus we have been able to keep some of our people out of the hands of the loan sharks. Many persons have been helped to purchase homes. We have a federal charter for the Credit Union.

Bells

WE HAVE a 42 bell Dutch Carillon that was paid for by the sacrificial giving of the poor. These are real, cast, bronze, perfectly tuned bells that weigh 30,000 pounds. It is one of the two authentic carillons in New York, the other being at the Riverside Church. Queen Juliana of the Netherlands came here in 1952 to hear the bells played. The Queen Mother of Great Britain, Queen Elizabeth, also did us the honor of visiting St. Martin's on her last trip to this country in 1954.

Ebony Magazine ran a feature article (November 1954) about St. Martin's bells. The comment was made: "To some New Yorkers the Dutch bells heard so melodiously over Harlem rooftops seem a cultural contradiction in the teeming Negro City noted the world over for its syncretized rather than spiritual music."

"Cultural contradiction" is a well chosen, accurate phrase. It indicates precisely what we

have been trying to do in St. Martin's. The ghetto pattern of life always is accompanied by high rates of crime and ill-health, by inferior but expensive food, by pig-pens and fire-traps called houses. We don't like it that way. We do not prefer these unsavory conditions, as some people suggest. They are inevitable results of the segregated and unequal system.

We are attempting to reverse the trend in this church. We are giving the people the best that can be afforded. This holds true for religious and artistic objects as well as everything else. The response to that policy has proved encouraging. It seems to be a good idea.

—✕—

JOHN H. JOHNSON

By W. B. Spofford Sr.

A FEW words need to be added to this account of St. Martin's, and it has to do of course with Dr. Johnson and his remarkable leadership. It is no exaggeration to say that he is the number one citizen of Harlem and one of the first citizens of the entire city of New York.

Besides being the rector of a parish with 2000 communicants, John Johnson serves on innumerable committees, both in the diocese and the city—the latter generally by appointment of the mayor.

Some years ago, when race riots were threatened, it was the rector of St. Martin's who toured the streets of Harlem and quieted the mobs, at the request of the mayor.

He has been a police chaplain for twenty years, the main duties of which are personal counselling for police officers, visiting sick policemen and their families, attending public functions where police are involved, giving lectures at the Police Academy.

A star athlete when he was an undergraduate at Columbia University, he was for a number of years the "Czar" of the Negro Baseball League—a position similar to that now held by Ford Frick for the major leagues. The Negro League ended when segregation came to an end in the Majors—with the rector of St. Martin's playing his considerable part in this development.

A few years ago I was invited by Dr. Johnson to conduct a forum at St. Martin's. Its aim, partly, was integration with my job not merely to line-up speakers but also to get white and other peoples to attend. The forum met in the late afternoon and a few of us generally ate to-

gether afterwards in a famous restaurant on Harlem's main thoroughfare, 125th Street. When the towering rector of St. Martin's entered he was hailed on all sides by innumerable people—Negro and white—most of whom he called by their given names.

One did not have to walk about Harlem very

many times with John Johnson without knowing that he is Citizen Number One, and that he is that because of the service he and his parish give to all sorts and conditions of men.

Another article in this series entitled "The Self-Supporting Parish", written by Dr. Johnson, will appear later.

A Series of Twelve Articles on Unity and Truth

Why We Believe In Jesus Christ

By Prof. J. F. Bethune-Baker

Late Professor of Divinity, Cambridge University

WHY do we believe in Jesus Christ? Have our central convictions about Jesus Christ a solid foundation?

Of the many ways along which an answer to this question might be approached—and no one will expect to do more than approach an answer—I invite you to explore two only. Both of them are ways of actual human experience, the one the way of our knowledge of ourselves as we are, and the other the way of knowledge of the history of the world and man in the past.

Memories of childhood, of our earliest prayers and hymns, would lead most of us to the one main reason for our belief in Jesus Christ—none the less a good reason for us because if we had been born of Moslem parents we should have had a similar reason for belief in Mohammed. Jesus was established in the environment in which we first came to consciousness, in a position mysterious and appealing. From him and in him first we caught the idea of the sacred in its most human and appealing form. We came to associate with him all that is high and inspiring. Truth, beauty, goodness met in him. Each is adorable, and in the person in whom they meet we were taught to see God as by a mirror, the visible of the invisible. He became the center of our religious ideas and experience. We were engaged once for all in a personal relationship to him—the historical person who lived in the world, was put to death in the flesh, but is still alive in the spirit, ever ready to help us in all things good. He was to be our example, and through him the power to follow it would come. Our loyalty was pledged. We were enlisted to be Christ's faithful soldiers and servants to our life's end.

And though we found, unconsciously, before we

knew the words, how many compromises were accepted, how far ideals were from being realized in the world which thus enthroned him; yet we learnt how this faith in Jesus Christ had inspired and directed the lives of men and women to ends and achievements which were obviously high and noble, and given them the double courage both to endure and to dare. And we have all had, in some degree, similar experience of our own. Our sense of sin has at least one of its roots here, and the return to allegiance redeems.

I would not use this experience in any merely pragmatic way. I am not asking you to consider the heart's desire or human needs or hopes. I would accept whatever light may be thrown by new investigations and new hypotheses on the nature of man's personality and the processes by which it is shaped, however they be labelled. I am in no way concerned to distinguish sharply the objective and the subjective, the divine and the human. It is human experience, human awareness, perception, apprehension with which we have to deal: subject and environment.

I am only concerned to say that if in the special experience to which I am referring Jesus Christ stands for the spiritual values which his life represents—and his life is his own personal experience—then the fact that this experience has been ever since continuously and persistently renewed again and again is very strong evidence that the truth about the world and man is to be found in this direction.

Jesus does not stand as an isolated phenomenon in human life. Historically he was in line with Hebrew prophets and psalmists, and such men as could conceive of the world as coming into being by the action of the spirit of God on al-

ready existing matter and, by successive stages, culminating in man in the image of God after his likeness,—from chaos to cosmos, from the green grass to man; and yet further, from their standpoint of experience in a world which seemed to be all askew, could conceive of the coming of one who would put all right. And again historically there is an innumerable company of men and women who have been his spiritual kin, and in all varieties of conditions and in many different ways of life have convinced themselves that the real values, the inner or real meaning of life, the truth of things, is to be found where he found it. That is the way to win your soul.

My argument is that a massive array of human experience—the most real thing we know—supports the reading of the meaning of the world which we infer in its general character from what we know of the thought and life of Jesus.

The question is whether man's true constitution and nature is really represented by Jesus, and the argument is that the wide response which this representation arouses is a good reason for believing it to be true. The testimonium animae naturaliter Christianae has gained in cogency since Tertullian's and Augustine's time if it be taken in this sense. The experience of Jesus is on the highroad of the true course of man's life: it is not pathological.

Core Of The Gospel

LET us put this argument in another way. Let us take a characteristic and certainly genuine saying of Jesus: "Whosoever would save his life shall lose it; and whosoever shall lose his life for my sake shall save [or find] it." The core of the Christian gospel of life is there. The experience of Jesus is summed up in it. Yet I do not believe that it is true because Jesus said it, or on any authority from without. But, rather, because Jesus said it, I believe in Jesus. It is because saying after saying of his, action after action, his attitude to life and its experiences, joy and sorrow and pain and death, "finds" me, if I may use Coleridge's word, that I believe that what he says is the truth of my own nature. In this respect he is the true humanist. And because in this way I believe that his insight into the values of human life and the reality of things was true, I can use of him in the third person such affirmations as the author of the Fourth Gospel puts in his own mouth—by what I hold to be a literary device that is also true interpreta-

tion of his significance and place in human history.

He is the Way, the Life, the Truth; the Light of the World; the 'Resurrection', in the sense that to know him is to know both God and Man: to be in fellowship with him, in such wise that we share his spirit and have our lives directed by it, is to be living the true, the eternal, life.

If others of his own or other races and other tongues, before him or independently of him, discerned much of what we associate peculiarly with him, that was no stumbling-block to early Christian apologists. The prologue to the Fourth Gospel, the Gospel of the Spirit, St. Paul in a measure, Justin at his best, and Clement of Alexandria—to name but a few—recognized the divine guiding of the human race as a whole and manifestations of it in individuals. And it is surely no stumbling-block to us to whom the appearance of discontinuity argues simply gaps in our knowledge or defects of observation.

The originality, the newness, we find in Jesus is that of one to whom the best that could be found elsewhere of insight and wisdom and reflexion on experience and soaring speculation and transcendence of the finite—the best of all there had been of seeing the infinite in and through the finite—seems to belong by native right, so that it is all his own, and it flows from him spontaneously whatever the special problem, or occupation, or situation at the moment may be. It is just the natural expression of himself. We have the sense that he lived sanely and securely in this sphere or on this plane; that though he belonged to his own age in his ways of picturing reality, and had no share in what is called modern knowledge, and stood aloof even from the practical activities of his own time and some of the permanent concerns and interests and deepest affections of normal life in the world as it was and is; yet in all these matters, too, if we could have his mind, his spirit, directed to them, there is no guidance we could trust as we could trust his.

Experience of Life

THIS, I believe, is our main reason for believing in him—the experience of life itself; and the reason grows stronger as that experience grows longer, so that we know a man's life has worth in the measure in which we can write as his epitaph, "He was beginning to be a disciple of Jesus," whether he knew it or not.

The validity of this reason for belief in Jesus Christ is in no way impaired by our knowledge

that we cannot trust as historical in the narrower sense of the word all the details of the picture of his life given us in our Gospels. Those who are familiar with the work of the last fifty years on the Gospels are for the most part agreed that real historical memories underlie them, and that they contain much real history and faithful record of teaching and incident. There is neither deliberate falsification nor conscious idealization. But we know how inevitably the personal element enters into statements of experience, and the presuppositions of those who are the subjects of the experience determine the account of it they give.

And, besides, it is agreed that none of the Gospels as we have them, took form till the new religion had been many years in being and Christians and local churches wanted coherent accounts of the origin of their religion for their own edification or for others to read who wanted, or ought, to be informed.

So there is no argument and no reasoning that can prevail against the view, which is widely current today among Christians, that some of our narratives, which have been regarded as plain records of actual incidents, belong not to the prosaic plane of history but to the poetry of faith. If poetry is too vague a term, more exact expressions are to hand, ugly as they are—the aetiology or the aretology of already existing religious belief. Why do we fell towards Jesus as we do? How could he be what we believe he is? Or again, he is our Lord, the Son of God: let us praise and magnify him as we ought. Some of our narratives are answers to these questions or expressions of this religious instinct. They show us vividly the profound impression produced by the experience of which Jesus was the immediate subject, as he was also the center of similar experience for some of his contemporaries and earliest followers. They show us the conditions in which the new religion sprang up and the Christian Church came into being. It is real life in which it had its origin, and when we understand that it is a picture-book rather than a history in which some of the features of this experience are described, we can form a more intimate appreciation of it and the better enter into it ourselves, if we will, and relate it more surely to our own conditions.

Nor, again, is such a belief as I have indicated dependent on the theological system which was gradually built up on the basis of traditional

beliefs and customs, and the data of gospels and epistles invested, from the time when the collection was made, with infallible authority as transmitting both true history in detail and true interpretation of its significance.

Infallibilities Are Gone

WE CANNOT grant the premises. Infallibilities of all kinds are gone. Many a pre-supposition about God and the world and man that was pre-Christian enters into the scheme, and was not Christianized by being made part of the structure of the doctrine of the Church. To many students of it today the outstanding characteristic of this theological system as a whole is the fact that the central Christian conviction, that Jesus Christ, the Man-God and God-Man, was the revelation of Reality, was not allowed free course in it.

Our whole attitude to Jesus today would be gravely affected if knowledge that has accrued, especially in recent years, did not justify belief in him as Incarnate Son of God, very Man of very Man, very God of very God. I pause for a moment to emphasize the fact that Christian faith is in one who was at once both very Man of very Man and very God of very God. It is as heretical not to believe that manhood was manifest in him as not to believe that Godhead was manifest in him. No alternations of personality were allowed in the formal doctrine of the Church: he was one, and the one was human and divine. The tradition of the historical experience was strong enough to maintain itself so far. But its implications as regards man's true relation to God were so remote from common experience and the ideas of the various religiosities and philosophies of the times during which Christian doctrines were in the making, that the duality excluded by the fundamental Christian conviction permeates the whole ecclesiastical system.

It is only this fundamental Christian conviction that our present enquiry has in view. In the light of modern knowledge, how can we regard Jesus in his personal life and being as revealing to us, not just here man as he really is, and there God, but steadily and continuously the truth of God and Man? I can only attempt to indicate the answer which I am sure is in the minds of many—the answer which many more have discerned and are waiting to hear, not from free-lances or groups in the Church, but from the Church itself.

Christ Is Central

THERE has come to our own age, mainly in my own life-time, and largely through the patient labors and insight of truth-loving men of our own race, a revelation of truth which surely marks a new era in the history of human progress. Though it may be long before all the implications of it are worked out, the vital truth, of which the term "evolution" is perhaps an inconvenient symbol rather than the best expression, is established. Defence of the Christian religion which does not recognize this truth will not serve the Church of the future. What is needed is a gospel wholly permeated by it, in its history, its philosophy, its ethics—its whole theology, which will also be its anthropology and its eschatology. In the new perspective in which we see the facts of life, does Jesus Christ still hold his central place?

What the new revelation shows us is that the world and everything in it, including man, have come to be what they are in virtue of inherent powers and capacities, by processes that have been continuous and orderly through time, in computing which a thousand years is only as it were a unit. The highest resultant of the process, so far as we know, is man, who alone is able, in some measure, to transcend and, as concerns himself at least, to direct the process. The evolutionary process is still going on, and what man may become can only be imagined. He is clearly not yet so perfectly adapted to his environment, nor so mastered by it, nor so specialized, that further progress is precluded.

I have used the word "progress". A wrong use may have been made in the past of the idea of progress and the indefinite perfectibility of man. Recent protests against it may be as salutary as they have been piquant. But the fact is established that the chart of man's history, if it shows him pursuing blind alleys at times, and, with all the odds apparently against him, learning his way very slowly, with leaps and misses and long periods of stagnation (and this is just what I understand our biologists find in their studies in lower organic life); and if this chart of man's history shows him never making progress except by struggle and suffering; yet it shows a sustained and persistent rise in the scale of life from the time when the variation occurred and the human being was differentiated from the common stock of man and ape. If our charts are large enough, we see that, although the lines which have risen high may drop or vanish al-

together, always other lines begin to rise. Taking the history of the race as a whole, it shows persistency of effort, recuperation, and renewal as an inherent characteristic of man. If our present civilization should indeed prove to be some such blind alley as those in which men lost themselves in the past, yet all the evidence available suggests that thousands of years hence some other civilization higher than our own will have arisen in its place.

And this persistent urge in the race as a whole, through failure after failure; this striving after a good, the nature of which is imperfectly understood; this character of man, which belongs to his very constitution and is as much his own as his body is his own, is best interpreted—for it is persons who are concerned—in terms of an eternal purpose informing and guiding the race to its highest good while never violating the inherent moral independence of free personality. In the moral world of persons there is no room for Omnipotence as irresistible force, nor any way but the way of free cooperation.

The Perfect Expression

PURPOSE in detail it is often beyond us to discern. Thomas Hardy's fascinating picture of the unconscious will of the universe, with its logical contradiction, is drawn in the light of experience. But we have to look from the chaos of atoms to the cosmos, from the amoeba to primitive man, from primitive man to the highest man who has yet come to be. And then, though the end may still be hidden from us, what we know of the past suggests that there is an end, a purpose to "fashion all things fair" through men and their failures, and that it is in men themselves that the consciousness is dim and the will weak. They could adapt themselves to it and be its expression if they would, for they are already its partial expression. We believe in Jesus Christ because among other things he is the perfect adaptation and expression.

If we left God out of account, we should have no clue to the meaning of the facts of the universe and life as we know them now. With that hypothesis and with the idea of incarnation to guide us, they become coherent. Intelligence answers intelligence. Deep calls to deep, and deep responds. The whole world is incarnation in process: in man it becomes increasingly personal: and in the course of the process, "in the fullness of the times", in Jesus Christ the manifestation of God in humanity reached its highest stage.

So with the evidence of the evolution of the world and man to guide us, we are led, no less surely than our forefathers were led, to belief in Jesus Christ, which we can express in their terms though many of our presuppositions are different from theirs. It seems clear to me that St. John in his doctrine of the Logos and the Spirit, and in such a saying as "My Father worketh hitherto and I work", and St. Paul with his idea of eternal purpose and the patience of God and the Christ in whom and through whom and unto whom all things were created, the Christ who is in process of "being fulfilled", were pointing to the truth that has come to us.

If it be felt that this kind of belief in the Incarnate Son of God, who emerges in the process of human history and enters human life as the manifestation of the truth of humanity, to be the Christus Consummator, the type and the inspiration of mankind, is belief in a Jesus Christ "from below", and not in the Son of God who "came down from heaven", we must insist that it is not so to anyone who sees God in the process all through. The Christian doctrine of the Incarnation implies that the process of human life is at once and inseparably both human and divine, at once both "from below" and "from above", and that it can never reach its goal till the divine is fully expressed in the human.

Next Week: Jesus Human and Divine

Morning Prayer or Holy Communion

By James Joseph

Rector of St. Paul's, San Antonio

MANY people are innocently ignorant of the relationship of Morning Prayer to Holy Communion and Holy Communion to Morning Prayer. The person who prefers Morning Prayer to Holy Communion would accuse the faithful attender upon the Eucharist of being a High Churchman. This is a false accusation. Sometimes the person in faithful attendance upon Holy Communion will accuse the non-attender, who goes to Morning Prayer only, of being a Low Churchman. This too is fallacious.

This matter has to be faced squarely. At no time did the Church ever hint or suggest that Morning Prayer was preferable to Holy Communion or that it was to be the chief norm of Sunday worship, even at 11 o'clock. Our good

and esteemed friend, the Rev. Massey H. Shepherd, Jr., in a recent article placed the problem squarely before the Church and we quote, "Why is it that the Episcopal Church will not squarely face the explicit teaching of the Book of Common Prayer? Morning Prayer and Evening Prayer are daily services. They are never presented in the Prayer Book as possible or even legitimate substitutes for the Eucharist on Sundays and Holy Days, for which Collect, Epistle and Gospel are provided". We thank Dr. Shepherd for this statement.

Again, all Christian people must be reminded of the fact that the Church's life of worship and work is based upon the double foundation of the holy word and the holy food—Bible and Sacrament.

From the very beginning of the Church's life, as our Lord commanded, the Eucharist was the chief and central act of Christian worship and all other modes and forms of worship took on significance only because the Eucharist was central. The Prayer Book fathers were very well aware of the centrality of the Eucharist. They designed Morning Prayer and Evening Prayer to be read and said daily as a preparation for the great act of offering, consecration and communion in the Eucharist. The Daily Offices provide us with an orderly course of Bible reading and prayer throughout the Christian year. The Eucharist is always the offering of the whole Church, no matter how small the numbers. Morning Prayer has no offering what-so-ever. It does not even provide for a money collection, nor does it provide for a sermon. The Eucharist most certainly does. It contains the authorized position for preaching; that is, to declare the word of God always to the intent that we offer to him every thought and word and deed, every aspiration and accomplishment which goes to make up the whole of our offering to God in sacrifice.

If then the Holy Eucharist is the central act of Christian worship Sunday by Sunday, what about Morning and Evening Prayer? These offices we call statutory services to be said daily in the church. Why? Because in their regular and proper recitations, they take their official share in the ceaseless worship of God by his people. Therein is their relationship to the Eucharist.

The answer to our question, then, is Morning Prayer and Holy Communion, and Evening Prayer as well if possible. The Daily Offices are the frame of our worship, and centered within

them is the great central act of Christian offering which our Lord commanded as his memorial. Without its central part, the frame becomes an empty and useless thing. Without the reverent framing of Morning and Evening Prayer, the Eucharist is deprived of the rich treasures of Scripture and Psalter which enhance and enrich it.

Don Large

Knights of the White Carnation

OUR cordial colleague, Simeon Stylites of the Christian Century, has once again thrown a bouquet in the right direction. This time his floral tribute goes to a markedly hard-working and largely unsung group whom he dubs the Ancient and Honorable Order of the White Carnation. The reference, of course, is to

A noble army, men and boys,
On whom the spirit came —

our church ushers. As Simeon well notes, “ushering is an exacting role. The usher must have dignity, but less overwhelming formality than the Guard at Buckingham Palace or the police platoon in the Memorial Day parade. The usher should radiate friendliness, but not the devastating cordiality of the head waiter to the Big Tipper.”

Then our columnist gleefully lists a series of proposed aptitude tests to be taken by prospective ushers. In part, the substance of these queries runs about as follows. And in terms of his replies, a man’s profession as a roving delegate in the House of the Lord each Sunday at 11 may well hang in the balance.

Can you skillfully seat a congregation of 200 souls, managing to get them so shrewdly spaced that the mere 200 will end up looking like a fulsome 400? This talent is not one to be treated lightly. For between football weekends in the fall—and rain, sleet, and snow in the winter—and those Sunday safaris to the sunny greensward in the spring, the church can suffer grievously. This kind of strategic seating demands the skill of an expert maitre d’ but, as Simeon points out, when well done it covers a lot of woodwork.

Next, asks our friend, “Can you handle the folks who make a dive for the back seats before

the rest of the church is filled up? Not violently, of course, but firmly? Learn to convey with your eyes the information that the back seats are upholstered with spikes, and that unless they are Holy Men of India, used to sitting on such sharp furniture, these folks will find the front seats more comfortable. Then, with a commanding manner, say, “This way, please!”

Now here’s a tough one. Says Simeon, “You are a true Knight of the White Carnation if you can pass this one. Can you walk clear down to the beginning of the middle aisle, and then find that your convoy has left you a quarter of a mile back, and still not show a ruffle in your manner or any daggers in your looks, but a composure that indicates that everything has gone as planned? If so, you’ll be a man, my son!”

For some reason, however, one last important question has been left unasked by our enquiring columnist. So, as a kind of humble postscript, I’d like to insert it for what it may be worth. Namely, can you still go along with the outworn rented-pew concept, especially in an age wherein most Churchmen throughout America have finally grasped the Christian idea that all of the sittings in the Lord’s house (surely there, if anywhere!) should be free of purchased prerogatives?

Any usher who cannot answer these queries in a satisfactory fashion will be quietly requested to turn in his carnation.

Pointers for Parsons

By Robert Miller

OUR local ministerial association has been meeting at my house because it is not easy for me to go about in winter. It is not a large group, and most of the men have rural churches. There are Baptists and Methodists and Congregationalists and Episcopalians but when we meet we hardly think of this. We are more aware of our common ministry in Christ.

Most of the ministers, indeed, all, are poor rather than rich, and clearly do not have very much to do with. They have small congregations rather than big ones. None of us are very learned. But I never fail to be impressed by the sweetness and kindness of the group. I feel the communities where they live and work must be the better for their presence.

Our meetings are very pleasant, and we listen to each other gladly and share some of our experiences. I suppose a board of directors would think we were little better than children with nothing serious to do, that we were almost irresponsible and that it was no wonder we were

all poor. They would feel we'd never get on at anything. I should not care. True, I might have moments when I was a little envious of the directors' wealth, but those moments are brief. They can't take it with them whereas the wealth we gather in our meetings we can take with us.

VICAR QUILTS IN ROW WITH VESTRY

★ The hot battle going on for months in the diocese of Southwestern Virginia has resulted in the resignation of the Rev. John H. Teeter as vicar of Trinity, Rocky Mount. It was announced on the Sunday before the convention was to meet in Lynchburg, April 16-18, and was the result of action taken at a vestry meeting the week before. Teeter contended that a delegate should be free to vote on whether the conference center of the diocese should be integrated "as his conscience and prayers direct him." The majority of the vestry disagreed and said that he should vote against integration.

An official investigation of the resignation, ordered by the diocese, is now going on, conducted by the Rev. C. C. Tarplee of Lynchburg who is the associate secretary of the division of Christian citizenship of the National Council.

At the convention, as last year, there was lengthy debate on whether or not youth conferences at the diocesan center should be integrated, with the lines sharply drawn. Most of the clergy and a few lay delegates were for integration in some form; most of the laity and a few of the clergy were opposed. The resolution finally adopted provides that there will be no youth conference at the center this year—with no reference to the future.

* ADDRESS CHANGE *

Please send your old as well as the new address

The WITNESS
TUNKHANNOCK - PENNSYLVANIA

BISHOP CADIGAN LISTS MAIN PROBLEMS

★ The newly consecrated bishop of Missouri, George L. Cadigan, told a press conference that the major problems "which the Church must face realistically are: Church unity; missionary strategy; race discrimination; international understanding and the disease of alcoholism."

RECTOR OVERLOOKS THE BISHOP

★ Each man at the distinguished service award banquet of the junior chamber of commerce in Norman, Oklahoma,

was asked to rise and name his boss.

Rector Joseph S. Young of St. John's said; "My name is Joseph Young and my boss is the Lord." To which the toastmaster promptly replied; "No commercials, Father."

DEAN AND ORGANIST ON COMMITTEE

★ Dean Sayre and Organist Paul Callaway of Washington Cathedral have been appointed by President Eisenhower to the advisory committee which will help plan a proposed cultural center in the city.

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A CHURCH OPPORTUNITY OFFERED BY IMMIGRANTS

★ Protestant Churches were urged to welcome Puerto Rican newcomers in their fellowship and view their immigration to this country as an "opportunity," instead of a problem.

The plea was made by David Barry, executive director of the New York City Mission Society, before more than 125 ministers and lay people working with Puerto Ricans in New York, New Jersey, Massachusetts, Connecticut and Pennsylvania.

"One out of every five or six Puerto Ricans coming to this country has a Protestant background," he said, adding that "many others are potentially Protestant."

Since the number of Puerto Ricans in America is approaching a million, he observed, this is a "significant opportunity for Protestant Churches in terms of numbers alone."

"These potential new members are moving into precisely those communities where Protestant churches have tended to be weakest," Barry noted. "There are already a number of examples where Puerto Ricans have revitalized Protestantism in the older communities of this inner-city."

Newcomers in American life always offered opportunities for growth and development, he pointed out, but churches, "usually anchored to the status quo," found it difficult to respond to these challenges except at arm's length.

"We don't embrace the newcomer socially, and neither do we readily accept him into the

intimacy of the Christian fellowship," the home missions leader said. "We like to regard him as an object of benevolence rather than as a brother. This too often has been the nature of our Protestant missionary work."

Although most of the Puerto Ricans come to this country with the idea of returning home, Barry declared, many remain much longer than they intended and become involved — especially the children "with a foot in two cultures." The newcomers, who bridge two cultures, he predicted, may be "our most important cultural ambassadors and ambassadors of the Protestant Churches" to countries in Latin America.

Barry warned that the city of tomorrow will depend a great deal on newcomers, such as the Puerto Ricans. "If we offer Puerto Ricans juvenile gangs and narcotics, crowded schools and tenements," he said, "we are laying up serious trouble for the future."

In contrast, good religious education, guidance, scholarship aid, and social action to improve community conditions will develop citizens who "will build the kind of society the Churches work and pray for," he added.

BISHOP MELCHER SPEAKS AT CONVENTION

★ Bishop Melcher, retired bishop of Southern Brazil, was the headliner at the annual council of the diocese of Southwestern Virginia, held April 16-18 at Lynchburg.

The Family Service

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THE WITNESS

TUNKHANNOCK PENNSYLVANIA

THEOLOGY SEEN GREATEST NEED OF CHURCHES

★ A minister's job is to preach theology, not run social clubs, Paul Tillich, one of Protestantism's most influential theologians, said as he opened the Cole lectures on "Religion and Culture" at Vanderbilt University.

There is an interdependence of morality, culture and religion, Tillich told an audience of 1,250.

"Religion without morality has no seriousness," Tillich said. "Religion without culture has no form and becomes superstitious."

Tillich said there are dangers of the unity of man's spiritual life being disrupted. He recommended that all persons—whether theologians or laymen—should begin asking themselves: "What does this word of the religious tradition mean to me in terms of ultimate meaning? Man should recognize that symbols — words — are to point him to reality, to God."

"There is a need to liberate the ministers from club activities of the church and give him time to prepare real sermons," Tillich said. "Young people's and old ladies' organizations and charity clubs are good things. But ministers shouldn't be eaten up by them. Church ad-

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ministration should be done as much as possible by laymen."

It is important, he said, for young seminary graduates to maintain their theological consciousness after they become parish directors. "Ministers need time for discussing it in Biblical groups and special study groups," he said.

The greatest need of American churches today is theology, Tillich stressed. "All the old theological phrases must be reinterpreted. Otherwise, people will take theology for granted and it will not mean anything to them."

He recommended that more ministers' conferences be devoted entirely to a consideration of theology.

IDAHO BUYS NEW HOME FOR BISHOP

★ A new residence is being bought in Boise for the bishop of Idaho. The present home has been purchased by St. Luke's Hospital which is to expand by building an addition. When completed it will give the Church hospital one of the finest diagnostic units in the northwest.

The district is also buying a residence near the hospital which is to be remodeled to provide offices for Bishop Foote and his staff.

STORIES THAT GET AROUND

★ The diocesan paper of Connecticut picked it up from the newsletter of St. Thomas Church, New Haven, and that paper announces it got it from another source. So here's the story and you can say that you got it from the Witness; via Conn. Churchman; via St. Thomas Newsletter; via someplace.

A little girl kept making a mistake every night when she

repeated the Lord's Prayer. She began: "Our Father, who are in New Haven, how did you know my name?"

The young mother asked her pastor what she should do about it. The minister said: "I don't think I would correct her yet. She has a hold on two wonderful truths of our Christian Faith. First, that God is everywhere, even in New Haven, and second, He knows her by name."

BISHOP LOUITTIT HEADS CHAPLAINS COMMISSION

★ Bishop Louttit of South Florida was elected chairman of the commission on chaplains, meeting in Washington, April 13th. The commission maintains liaison between cooperating denominations and the armed forces in matters relating to chaplains and the moral welfare of those in the service.



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EPISCOPAL PACIFISTS MEET IN OHIO

★ The Episcopal Pacifist Fellowship held its midwest conference on April 10th and 11th as guests of Miss Mary Johnston, at Orleton Farms near London, Ohio.

They had as speakers two leaders from overseas, Richard Keithahn from India and Philip Eastman from London. Keithahn, who has lived and worked for many years among the village people of India, is a Presbyterian in the Church of South India and at the same time a member of the Sarvodaya Mandal of Madras State. This is the group which guides and promotes the Gandhi movement "for the welfare of all people" in that area. Keithahn, who is visiting the United States after an absence of twelve years, was struck with the need for reconciliation and Christian concern within our own communities. He feels that the Gandhi movement has a great deal to teach us in this respect.

Eastman, who is the director of the International Fellowship of Reconciliation, quoted such diverse thinkers as Karl Barth and Bertrand Russell in support of the pacifist position.

Other leaders were Richard Fenn of Akron, Ohio, who served as chaplain; Nevin Sayre and Mrs. Henry Hill Pierce. The adult conference was followed

by a conference of young people attended by sixteen high school seniors.

CHURCH CRITICIZED FOR INSULARITY

★ Bishop Ernest H. Burgmann of Canberra, Australia, called on the Anglican communion to break out of its "self-centered ecclesiastical shell" and come face to face with "human realities." "Unless Anglican proneness to insularity and self-centeredness can be overcome very thoroughly there cannot be any great future" for the worldwide body.

The criticism of the Australian bishop, significantly, was made in an address to the synod of his diocese just two days before the announcement of the appointment of Bishop Bayne as Executive Officer of the Anglican Communion (Witness, April 23).

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EP 5, Thurs., Sat. HC, 9:30; EP, 5.

ST. CHRISTOPHER'S CHAPEL

48 Henry St.
The Rev. C. Kilmer Myers, S. T. D., Vicar;
The Rev. W. Wendt, P.-in-C.
Sun. 8, 10, 8:30; Weekdays 8, 5:30

Pointing out the need for "well considered overall leadership to give a sense of mission and direction to the whole Anglican body," Bishop Burgmann stressed that around the Archbishop of Canterbury "there must grow a body of men who will have the ability and the time to take thought for the work of the Church in the world as a whole."

"This consultative body should include some laymen," he noted. "The clerical mind alone is not sufficient in the government of the Church."

"The Archbishop of Canterbury cannot lead unless he has something to lead and something willing to be led," he stressed.

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- BACKFIRE -

Dalice P. Murray

Layman of Palm Beach, Florida

I would appreciate any information you could give me regarding obtaining a copy of your cover picture for April 2. The first time you published it I cut it out and mounted it and it travelled with me all over the U.S. It is worn out now and I should like to replace it with a more permanent copy. I would also like one to keep in my class room as I am a teacher for the Episcopal Parish Day Schools and feel this interpretation of our Lord would be most fitting for the small children as well as adults.

I want to say in writing that the Witness has been maintaining an excellent level of intellectual, emotional and spiritual stimulation. The regular article by Don Large is fine and I look forward to his article each week. The Bethune-Baker series is a pertinent and challenging offering.

Tom Barrett's Father Entwhistle seems to be among the missing, with his two edged humor that could always stop our lofty spirituality and make us step down and laugh at ourselves—we Episcopalians are apt to take ourselves too seriously, so I hope Barrett will start writing again.

I could go on praising the Witness ad infinitum. Praise God and thank you for your work.

Francis D. Daly

Layman of Paterson, N. J.

For many years, I have been trying to locate the source of the picture used on the April 2 issue of The Witness. Thus far, my efforts have proved fruitless.

To my mind it is the most satisfactory picture of our Lord that I have ever come across and many people share this opinion with me. I would appreciate it very much if you could shed any light as to the artist and if copies of this picture are available in color.

Editor's Note: Christ at the Last Supper is from a mural over the chapel altar in St. Luke's, Smethport, Pa. The artist is Grace Tredwell of New York City and if we can get her permission we will make reprints on heavy stock since many readers have asked for copies.

Charles E. Hill

Clergyman of Williamstown, Mass.

I think that the words of a much greater scholar than the late Dr.

Bethune-Baker, the late Archbishop of Canterbury, William Temple, should be printed as entirely against what Bethune-Baker writes.

"I wholeheartedly accept as historical facts the birth of our Lord from a Virgin Mother and the Resurrection of his physical body from death and the tomb."

Statement was made by the Archbishop in 1939.

Archibald Craig

Layman of Oxford, Pa.

The Rev. Thayer A. Greene is correct in saying that frequently the intellectual is in revolt against his own middle class background and therefore "looks with suspicion upon that institution which above all others appears to be the citadel of values that he has rejected." Evidently he has the socialists in mind.

There are two sides to the Christian religion. One draws on the teaching of Jesus, that God and riches are in opposition. It started the revolt against mammon which has continued for 400 years, mostly against the opposition of the Church.

It is based on brotherly love, which implies the sharing of goods, as the disciples of Jesus did, and which is a good influence in the world, even

among those who follow it only half-heartedly.

The other is the belief, based on the speculations of unknown ancients, that God is the creator and ruler of the universe, and that the injustice and wickedness of the world prevails by his consent. Added to that is the belief, also based on human authority, that God has provided a way for a few to get into heaven by believing what some leaders have taught about him.

If we believe that God is love and pay no attention to the other phases of theology, we shall have no trouble with the intellectuals. They will stay in the Church because Christians are nice folks.

Robert D. Battin

Rector of Calvary, Americus, Ga.

The Rev. Robt. Miller evidently does not read your magazine because in the February 5 issue, he refers to the clerical collar as a "Roman Collar". Unless my memory has grown sterile, according to your magazine, the clerical collar is an Anglican collar designed at the request of Anglican clergy to replace the distinctive garb worn about 1840.

May I refer the good Parson to the May 7, 1953 issue of The Witness magazine.

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