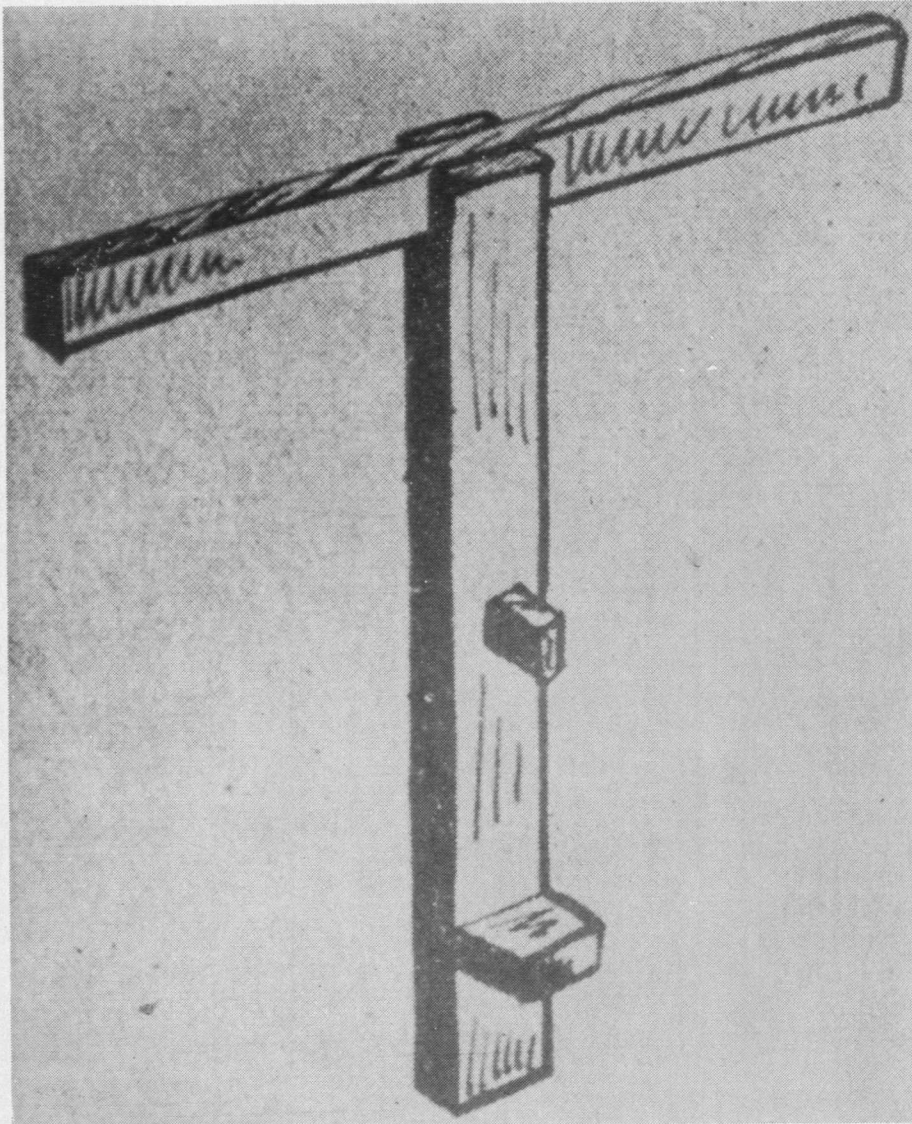


# The **WITNESS**

MARCH 20, 1958

**10¢**



The Old Rugged Cross --- The Symbol of Anguish and Shame

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**The Crucifixion as Seen by a Surgeon**

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## SERVICES

### In Leading Churches

#### THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE 112th St. and Amsterdam

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.

Sundays: Holy Communion, 7:30 and 9  
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Thursdays and Holy Days: Holy Com-  
munion, 12. Wednesdays: Healing  
Service 12. Daily: Morning Prayer  
9; Evening Prayer, 5:30.

#### ST. BARTHOLOMEW'S CHURCH Park Avenue and 51st Street 8 and 9:30 a.m. Holy Communion. 9:30 and 11 a.m. Church School. 11 a.m. Morning Service and Sermon. 4 p.m. Evensong. Special Music.

Weekday: Holy Communion Tuesday at  
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*The Church is open daily for prayer.*

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

Sundays: Holy Communion, 8; Church  
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Evening Prayer, 5.

#### GENERAL THEOLOGICAL SEMINARY CHAPEL Chelsea Square, 9th Ave. & 20th St. NEW YORK Daily Morning Prayer and Holy Com- munion, 8; Cho Evensong, 6.

#### COLUMBIA UNIVERSITY SAINT PAUL'S CHAPEL NEW YORK The Rev. John M. Krumm, Ph.D., Chaplain Daily (except Saturday); 12 noon Sun- day; Holy Communion, 9 and 12:30; Morning Prayer and Sermon, 11; Holy Communion: Wed., 7:45 a.m.

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## The WITNESS

### For Christ and His Church

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

#### ST. PAUL'S 13 Vick Park B ROCHESTER, N. Y. The Rev. George L. Cadigan, Rector The Rev. Frederick P. Taft, Assistant The Rev. Edward W. Mills, Assistant Sundays: 8, 9:20 and 11. Holy Days 11; Fri. 7.

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## SERVICES

### In Leading Churches

#### CHRIST CHURCH CAMBRIDGE, MASS. The Rev. Gardiner M. Day, Rector The Rev. Frederic B. Kellogg, Chaplain Sunday Services: 8, 10 and 11 a.m. Wednesday and Holy Days 12:10 p.m.

#### ST. JOHN'S CATHEDRAL DENVER, COLORADO Very Rev. William Lea, Dean Rev. Harry Watts, Canon Sundays: 7:30, 8:30, 9:30 and 11. 4:30 p.m., recitals. Weekdays: Holy Communion, Wednes- day, 7:15; Thursday, 10:30. Holy Days: Holy Communion, 10:30.

#### ST. MICHAEL AND ALL ANGELS 20th and St. Paul BALTIMORE, MD. The Rev. Don Frank Fenn, D.D., Rector The Rev. R. W. Knox, B.D., Ass't to the Rector Sunday: 7:30, 9:15, 11 a.m. Holy Eucharist daily. Preaching Service— Wednesday, 7:45 p.m.

#### TRINITY CHURCH MIAMI, FLA. Rev. G. Irvine Hiller, STD., Rector Sunday Services 8, 9, 9:30 and 11 a.m.

#### TRINITY CHURCH Broad and Third Streets COLUMBUS, OHIO Rev. Robert W. Fay, D.D. Rev. A. Freeman Traverse, Associate Rev. Richard C. Wyatt, Assistant Sun. 8 HC; 11 MP; 1st Sun. HC; Fri. 12 N, HC; Evening, Weekday, Len- ten Noon-Day, Special services an- nounced.

#### CHURCH OF THE INCARNATION 3966 McKinley Avenue DALLAS 4, TEXAS The Rev. Edward E. Tate, Rector The Rev. Donald G. Smith, Associate The Rev. W. W. Mahon, Assistants The Rev. J. M. Washington, Assistant Sundays: 7:30, 9:15, 11 a.m. and 7:30 p.m. Weekdays: Wednesday and Holy Days, 10:30 a.m.

#### CHURCH OF ST. MICHAEL AND ST. GEORGE SAINT LOUIS, MISSOURI The Rev. J. Francis Sant, Rector The Rev. Alfred L. Mattes, Minister of Education The Rev. David S. Gray, Asst., and College Chaplain Sundays: 8, 9:30, 11 a.m., High School, 4 p.m.; Canterbury Club, 7 p.m.

#### ST. JOHN'S CHURCH Lafayette Square WASHINGTON, D. C. The Rev. Donald W. Mayberry, Rector Weekday Services: Mon., Tues., Thurs., Saturday, Holy Communion at noon. Wed. and Fri., Holy Communion at 7:30 a.m.; Morning Prayer at noon. Sunday Services: 8 and 9:30 a.m., Holy Communion; 11, Morning Prayer and Sermon; 4 p.m., Service in French; 7:30, Evening Prayer.



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

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## Story of the Week

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### Religious Freedom Committee Opposes Proposed Bill

A serious threat to the free exercise of religion is seen in a bill now under consideration by the Senate internal security subcommittee. The bill, introduced by Sen. Wm. E. Jenner (R. Ind.), would limit the appellate jurisdiction of the Supreme Court in cases arising from contempt of Congress, state anti-subversive inquiries or actions, and other loyalty-security proceedings.

Miss Janice M. Roberts, executive secretary of Religious Freedom Committee, appeared in Washington on March 4th at a public hearing before the Senate subcommittee to express opposition to passage of the bill. Miss Roberts, speaking for Religious Freedom Committee, indicated concern lest the basic system of checks and balances of our government be upset by this curtailment of the independence of the judiciary. A number of other liberal groups that oppose the bill have also asked to speak at the subcommittee hearings.

Religious Freedom Committee, a national membership organization of clergymen and lay people in church and synagogue, expressed its special basis for concern, namely the possible infringement of the free exercise of religion under this proposed legislation. In her statement, Miss Roberts emphasized that, "The exercise of religion goes beyond belief

and faith into service or action in accordance with the precepts of one's belief . . . This concern is not an abstraction. There are specific cases now in federal and state courts which arise from actions of religious leaders in the application of the teachings of their religion."

The statement cited cases in the field of religion now pending before the Supreme Court. One involves the California law requiring churches to sign a loyalty oath to secure tax exemption. Several churches have declined to sign, calling the law a state attempt to control the conscience of the Church. Another case, also on appeal to the high court, is the contempt conviction of Dr. Willard Uphaus, director of the World Fellowship of Faiths in New Hampshire. He declined to turn over to that state's attorney general the guest list of the World Fellowship center on the first amendment grounds of religious conscience and free assembly. Religious Freedom Committee points out that passage of the Jenner bill would preclude review of these cases by the highest tribunal, thus denying the people concerned their constitutional rights, and creating confusion in lower federal and state courts.

Charging unconstitutional invasion of the field of religion by investigative committees of Congress, the religious group's

statement specifies that committees have subjected clergymen to unwarranted interrogation concerning activities undertaken in the social application of the imperatives of their religion; published false testimony of professional ex-communist witnesses maligning ministers and rabbis, and have issued lists and publications about religious groups and people that violate the first clause of the First Amendment. Religious Freedom Committee expressed its apprehension that if cases arising from actions of committees of Congress cannot be reviewed by the highest court of the land, encouragement would be given to further incursions into the field of religion.

The statement concluded:

"These are turbulent times . . . It is no simple matter to establish wise social policies for the nation. Surely the insights to be gained from religious conviction through the life of worship and prayer and painstaking study have a contribution to make to public thought. Any move that inhibits such thinking . . . can stint the ethical development of our nation, and cripple its witness in the world today . . ."

"We of Religious Freedom Committee believe that the principles of free speech, press, assembly, petition for redress and religious liberty apply to all individuals and groups at all times. These are permanent principles in the American philosophy of life and must be maintained no matter what the majority point of view or the

internal or external pressures of any particular period."

"The First Amendment guarantees of free expression are essential to the preservation

of truth and liberty. We believe profoundly in the scriptural injunction: 'You shall know the truth and the truth shall make you free.'"

## Church Leaders of China Study Rural Areas and Report

By Wu Yao-Tsung

*Moderator of the Church  
of Christ in China*

During the last two years, in company with Bishop Robin Chen of the Chung Hua Sheng Kung Hui (the Chinese Anglican Church) and Miss Cora Deng, general secretary of the National Y.W.C.A., I have made yearly tours of inspection, each lasting one month, to find out the condition of the Christian churches in out-of-the-way places. In Anhwei province, for example, we visited churches in nine cities or towns and in six villages, while preachers from churches in 25 other places came to see us. In the winter of 1956 and the spring of 1957 my colleagues Bishop Stephen Wang and Pastor Tsai Wen-hao, with several other workers from churches in Shantung province, formed a team for a thorough inspection of the country churches in eastern Shantung, visiting 42 churches in 7 towns and 25 villages.

What was the object of these tours? We wanted to know at first hand the actual situation of the church in the rural areas. We found that it was more complicated than we had imagined and the reports we had had gave only a partial picture. The tours were an eye-opener to us all.

### In the Rural North

Some of the churches with which we came into contact in the rural areas of the north were simple to the point of primitiveness. Housed in the home of a believer or of the preacher himself, the place of worship often possessed no

more than a few benches and a small table. On festivals, when there was a larger congregation than usual, they would meet—weather permitting—in the courtyard, sitting on the ground. The preacher, often unpaid and making his living as a farmer, might be barely literate, with little or no theological training. Yet the churches were managing to carry on.

In the small town of Fuyang in Anhwei, we were pleased to find two Christian groups flourishing—a former China Inland Mission church and one of

Seventh Day Adventists. The preacher at the ex-C.I.M. church is a practising herbalist who devotes all his spare time to religious work. Sunday services at this church drew congregations of between 500 and 1,200 people according to the season—most of its members being farmers who had to walk several miles to worship. The Seventh Day Adventist church was smaller, with an attendance varying from one to three hundred. Here the preacher was a young woman with only elementary theological training. In both churches the number of baptisms has increased year by year since the liberation. Another flourishing church, which we did not visit but whose pastor came to call on us, was the former China Inland Mission church in Hochiu, which has 27 country chapels. Before liberation its total membership numbered 2,000; in 1955 this had almost doubled.



The photo was taken at a meeting two years ago of the House of Bishops of the Anglican Church in China. Bishop Robin Chen, who toured the rural provinces with the author of this report, is in the center and presided as Presiding Bishop



These churches are doing well because they have devoted pastors who take good care of their flock. But there is also a more important reason. The "Three-Self Movement" (Self-Administration, Self-Support, Self-Propagation of the Gospel) has taught Chinese Christians to love their country as well as their religion. Because of this new attitude—which was not encouraged when the churches were under foreign mission control—Christian people are taking a much more active part than before in the work of social transformation and construction. They join the agricultural cooperatives, take part in various national movements and combine their religious life with their social duty whenever the latter is a matter of concerted effort.

In the village of Chailou in Shantung, the Christians we visited had so distinguished themselves in work that one of them, Chao Tsun-yueh, had been elected head of the village, head of the agricultural cooperative and a model worker of the entire county for three years running. This oneness with the people not only wins respect for Christians but helps the growth of the Church.

In another place, Peiyao village in Loning county, Honan province, there are about 20 families, four-fifths of them Christian. In 1954 this village was re-named "Gospel Village". In the daytime the Christians there work hard in the fields; in the evening they sing hymns and worship together. Because of their good work, their village has become a model and been awarded a red banner, which hangs over the chapel door.

### Freedom is a Fact

It has been said by some that Christians in rural districts have less religious freedom than in the big cities. Our tours did not confirm this. We found

churches in small places enjoying the same freedom as those in the urban centres. Occasional instances do arise in which local government workers are prejudiced against religion and do not handle religious affairs in the right way. Such irregularities occur in the handling of non-religious matters as well. But if they are reported to the proper authorities they are almost always corrected.

There are times too when the reasons for difficulties in small towns and villages—or even in cities—must be sought in the churches themselves. In one town in Anhwei, when the people were doing their utmost to fight a flood, the pastor said: "This flood is a punishment sent by God for our sins; do nothing, for the end of the world is at hand." Another pastor in the same place compelled a sick relative to stop consulting the doctor and resort to prayer alone. The sick person died. Such actions by Christians naturally arouse the indignation of the people, for they make religion appear to be an anti-social force.

### Religious Life Flourishes

Now let me say a few words about the city churches. Conditions there are normal, and there are even signs of growth. The celebration of Christmas can be cited as an instance. In Shanghai for several years running, a chorus of almost 300 young people has sung Handel's Messiah or other choral works for three successive nights to audiences of several thousand. Services of worship, pageants and other Christmas functions have all been enthusiastically attended. In July 1956 a Christian youth rally was held in Shanghai. The committee in charge aimed for 1,500 enrolments; 2,700 applications came in. They compromised by accepting 1,700.

No religious activities of any kind are interfered with. Every city or town has a religious affairs bureau which offers the churches any help they may need for their work. Attendance varies at different churches according to the quality of leadership. On the whole, it has gone up steadily since liberation. The Sunday School at the Bethel Church in Swatow is worth special mention. Its children's division has 23 classes, 65 teachers and over 600 children. The adult division has 80 members, with 10 teachers in 8 classes. In addition there are 9 Bible classes for women, with 150 members, and 10 classes for men, with over 100 members. Altogether over 900 men, women and children receive religious instruction in this one church on a Sunday morning before service—which usually has a congregation of over 1,000.

The rural churches in the south, which was less fought-over in the wars of past years, are in some ways more firmly established than those in the north. Take for example the 21 churches and their chapels in the "Upper River" district of Chekiang province. These reported an increase of 813 members in the last few years, bringing the total number of believers up to 4,000. Many of the southern country churches are also better-off materially than those in the north. I visited one in a small village some 10 miles from Nongpo and found it in all ways as well-provided as a city church.

The Nanking Union Theological Seminary (an amalgamation of 11 denominational seminaries), the Yenching Union Theological Seminary (an amalgamation of nine), and six other seminaries in the country have a total enrolment of 300. At the beginning of 1957 a United Christian Publishers was

# Minnesota Pastors Enter Protest Against Nuclear Weapons Tests

★ More than 200 Minnesota Protestant pastors have called on the United States to cancel scheduled tests of nuclear weapons in the Pacific in April.

They have also appealed to President Eisenhower to seek worldwide disarmament.

Each of the pastors addressed his own letter to the President, many using a "pattern letter" written by Wilbur Grose, minister of Simpson Methodist Church, Minneapolis, and others.

A voluntary protest by the pastors was suggested by the committee on world peace of the Minnesota Council of Churches, which disclosed the number of pastors who have written letters.

"The testing of weapons of mass annihilation by this country or any country is biologically destructive and morally indefensible," said the pattern letter.

"Each test intensifies the atmosphere of fear and suspicion which undermines democracy and hastens the coming of war.

"By relying on the threat of annihilation, democratic nations necessarily remake themselves in the image of the very forces they seek to oppose.

"H bombs and intercontinental missiles promise not security for one nation but destruction for all. They show the need for stopping—not stepping up—the arms race. Believing that successful monitoring of tests is possible, we urge you to break through the vicious circle of fear and distrust, challenge other nations to a like response and make plain to the world's people our leadership for peace.

"I also urge that you give aggressive leadership in helping the nations of the world begin a series of further significant

steps toward the imperative goal of worldwide disarmament. Finally, I further earnestly request that you instruct our representatives in the United Nations to work for the control of nuclear energy through the UN.

"These proposals are not motivated by fear of Russia but grow out of love for God and man as that love is revealed through Jesus Christ our Lord."

Denominations represented by pastors writing the letters include Methodist, Presbyterian U.S.A., United Church of Christ, Episcopal, Evangelical United Brethren, Reformed Church in America, Church of the Brethren, Lutheran (five synods), Mission Covenant, Church of God, Friends, Moravian, Disciples of Christ and Baptist.

## SEATTLE PARISH HAS UNIQUE ANNIVERSARY

★ The Epiphany, Seattle, Washington, where the Rev. Elmer B. Christie is rector, is taking an unusual way to celebrate its 50th anniversary. It is marking the occasion by establishing a mission in the North City area of King County.

The first service was held February 23rd when a curate at Epiphany, the Rev. John Huston, conducted a service in a school.

The present Epiphany parish had its beginning in the Epiphany season of the year 1908. First services were held in a store building under the leadership of the Rev. Wood Stewart. The first church, which is now the chapel, was built in 1911, after purchase of the present site. The entire block is now occupied by the rectory, the parish hall, and the beautiful new church built in 1951. An addition to the parish hall is now

under construction. Its dedication will be another of the fiftieth anniversary year's main events.

## ST. LUKE'S CHAPEL RESTORED

★ One of America's oldest church buildings, St. Luke's Chapel, New York has been restored along with a block-square setting, in a five-year program costing \$1,000,000.

With a number of old homes demolished and a new school built, the block now resembles an early American community center. The chapel is part of Trinity Parish.

Ten homes have been restored and refurbished in the project to provide homes for staff persons and their families. Layers of thick red paint on the houses and the chapel were burned off to reveal original reddish-tan brick.

Built in 1822, the chapel is said to be the third oldest church edifice still standing in Manhattan. The oldest is St. Paul's Chapel, completed in 1766, also a part of Trinity Church. The second is St. Mark's - in - the - Bouwerie, completed in 1799.

Most of the houses which originally enclosed St. Luke's were torn down in the renovation project. They were built for well-to-do New Yorkers in the 1820s and 1830s.

The vicarage next to the chapel is said to be the oldest house in the city that has been continuously used as a clergyman's residence. The Rev. Paul C. Weed, Jr. is the vicar.

## LENTEN HOUSE-CHURCHES IN ST. LOUIS

★ St. Mark's Church, St. Louis, is experimenting this Lent with house-churches, being held each Thursday evening in the home of a parishioner. The program includes the eucharist around the family table; Bible study; discussion period; coffee.



# The Crucifixion as Seen by a Surgeon

By J. C. Sournia

I DO not doubt that such a subject treated in such a locale and by such a lecturer has surprised a large number of you (1). And yet, although the crucifixion is a torture as agonizing as many others, and although its effects might be subject more to a medico-legal than to a clinical examination, I believed it interesting that a surgeon should analyze for you, thanks to recent research, some of the sufferings which it imposes on its victim, and some of its effects on the human organism before death supervenes. I shall not forget that you are neither students of medicine nor a jury awaiting the report of an expert—and we shall escape a little from the horror by excursions into history or iconography—on the condition that you do not forget that I am neither an archeologist nor an art critic.

I could not, however, consider the Crucifixion in the same way as any other torture, for around a Cross erected long ago in Jerusalem, and around him who was hung there—even though no one less guilty has ever been seen—there has developed a religion which marked as never before the growth of the human soul in a large part of the world; a Crucified Man has become the symbol of a whole world, of a whole way of thinking. My unworthiness forbids any exegesis, my incompetence forbids any religious commentary, and therefore you will forgive me what will seem perhaps a scientific aridity, since I wish to avoid any emotion. My purpose will be attained if a Christian surgeon has in any way helped believers in their faith, by an analysis of the sufferings of God crucified.

## History of the Torture

CONTRARY to habit, we will not enter directly into the subject, but will try first to find in history the origin of the crucifixion.

It is very difficult to fix the place where it was

born, and in what period. We know simply that it is of oriental origin since it was the Persians who introduced it into the Mediterranean world.

Alexander and the Hellenistic epoch transmitted it to the Greeks, who used it but little, keeping it only for highway bandits.

The Phoenecians, and then the Carthaginians, also learned it from the Persians, and Flaubert did not fail to cite the cross among the torments used in the innumerable carnages of the Mercenaries who swarm through his "Salamambo."

Finally the Carthaginians taught it to the Romans, despite Cicero's having attributed its invention to Tarquin the Proud, and it was Roman law that spread it throughout the territory of the Empire.

By law this punishment was limited to slaves, or at least, in certain cases, to lowly people. Roman citizens could not be condemned to it, as is shown by the vituperations of Cicero against Varres, who had had crucified Roman citizens of Sicily who wished to depose him. This privilege allowed St. Paul to be decapitated while his companions in martyrdom were crucified.

To be incurred, this punishment required a grave crime: a large theft, assassination, bearing false witness resulted in capital penalties. It was also the punishment of runaway slaves. It was under this ruling that the companions of Spartacus were crucified, and 6000 crosses lined the Appian Way from Capua to Rome. Finally, for foreigners, it was applied to prisoners of war when there was a question of former Roman subjects guilty of sedition: the 2000 Jews crucified by the Legate of Syria were guilty of this crime. Apart from the usage which grew up in the Roman administration of crucifying Christians, as the founder of their sect had been crucified, crucifixion was for them based on law: they were traitors because they refused to sacrifice on the altars of the divine Emperor.

Because of the type of persons to whom it was applicable—slaves—and because of the type of crimes which it punished, crucifixion had a degrading, humiliating association. This is an important point to which I will have occasion to return.

Crucifixion was used throughout the Empire during the first centuries of our era. Despite tradition, Constantine did not prohibit it; he for-

(1) We publish, with the permission of the author, this interesting lecture given several months ago to a non-medical audience by Dr. Sournia, a French surgeon stationed in Damascus. It was published under the title *La Crucifixion vue par le Chirurgien* in *Concours Medical* for April 20, 1957 and is reprinted with permission of the editor. The translation from the French is by Martha Teach Gnudi, on the staff of the Presbyterian Medical Center, New York. It will appear in two parts.

bade only that the forehead of slaves be branded with a cross for certain minor crimes. However, it fell gradually into disuse. It is certain that it was practically never used in the Greco-Latin world after the beginning of the fifth century, that is, from the years 400.

If one wishes to try to set forth the story of the crucifixion, we must seek a documentation as nearly contemporary as possible.

### Written Documents

IN ALL literature before Christ we have found no complete account. Some authors allude to crucifixion, especially in legal pleadings. The theater is richer in allusion, especially Plautus, who often put slaves on stage; crucifixion was a threat in disputes between owners and slaves, or of heavy humor among the slaves themselves. We can at least derive a useful vocabulary from this.

The Gospels are not much more complete; they are not always exactly alike in detail. During the first centuries no one left us an account of the elevation to the cross. And if we do have later such accounts, they were invented, often with much piety, but with no historical value.

### Artistic Representation

IN THE absence of written accounts, we will search through artistic representations. From frescoes and mosaics we know many details of the daily life in the Roman world—life in the country, public life, the manner of administering justice, but no house was ever decorated with a representation of the crucifixion of slaves!

Even for Christians the feeling of revulsion that surrounds the idea of this infamous crucifixion was not conducive to its representation. If the idea of God descended among men was easy to admit—and it was a well known myth at the time—those of the catacombs found it much harder to accept the idea of God placed on a cross. Indeed we have very few documents not only of a crucifixion, but even of a cross.

First, three intaglios, one red jasper and two cornelian stones, show a crucified man between two worshippers, or Christ between his Apostles. These are ring stones, very discreet jewels, dating from the second or third century, worn no doubt by adherents of a gnostic sect of Basilidians.

There follow several graffiti—and that is all the documents we have been able to find dating from the first three centuries, the 300 years that followed the death of Christ.

Under the reign of Constantine the supreme leader of the Empire became Christian. Shortly thereafter, the true cross was discovered at

Jerusalem. From being clandestine, the religion of opposition, Christianity became the official cult. The cross, which until that time, had been an object of repugnance for some, a simple symbol of unity for others, became an object of devotion. The scenes of the Passion began to be represented, but the crucifixion was shunned. It was represented by a lamb at the foot of a cross, symbol of the Easter sacrifice.

This was the time of great discussions on the nature of Christ. Christians were not agreed as to the significance of his sacrifice. Certain sects favored, while others prohibited, the representation of his sufferings. The condemnation of the Nestorians by the Council of Ephesus in 431, that of the Monophysites at the Council of Chalcedon in 461, had their influence on art. From this epoch dates the Crucifixion in wood on the door of St. Sabina in Rome, and a Spanish carved ivory: these show us Christ on the cross, dressed, without nails, without any sign of suffering.

A century later, a more evocative tendency shows itself. There is still in Florence a Syrian New Testament from Rabula in Armenia, dated 586. About this same time there was displayed in a church in Narbonne a nude crucified figure, bearing on his face and body the stigmata of an agonizing suffering. Some of the faithful denounced this as scandalous; the bishop had to have it changed and then rehung. But finally, despite the decisions of the Council of Constantinople of 692 for the Orient, and that of Pope John VII in 705 for the Occident, it was a complete and realistic representation that prevailed, and from that time on the crucifixion appeared on all the monuments of both East and West. Painters, sculptors, jewelers, miniaturists, embroiderers, adopted the theme, and caused it to be admired everywhere. This realistic tendency became stronger still after the arrival in the West of the eastern monks expelled for iconoclastic quarrels.

But we are now at the 8th century. It is 300 years since the crucifixion was used as a legal punishment. None of the artists whose works we value ever saw a crucifixion; they worked from their imagination, or according to a tradition which grew up very quickly, and we cannot accord to their representations the least historical or documentary value.

### The Holy Shroud

CERTAIN authors have believed they could use the Holy Shroud which is worshipped in Turin as evidence of the lesions produced on the



human body by the crucifixion. It is known that it is a winding sheet that bears markings and stains, and that it is considered to be the shroud that was used to wrap Christ when he was taken down from the cross and placed in the tomb.

The history of this shroud is known, with some unfortunate lacunae. Nothing is known of it up to the seventh century, when it was exhibited at Jerusalem. After unknown circumstances it passed to Constantinople, where the church of Ste-Marie-des-Blachernes was built around it. Such a relic could not fail to be stolen by the Crusaders when the city was sacked in 1204, and it was found in the bishopric of Besancon four years later. In 1349 the Holy Shroud was again stolen, on the occasion of one of the fires that have been a part of its history, the seared edges still bearing traces of this. If Marco Polo spoke the truth when he said that the Great Khan sent to the Pope as a sign of friendship a cloth to envelop the Holy Shroud, it must be believed that this protection was not used. In 1357 it was in the possession of the Count of Charny, and from that time it can be traced until it came into the hands of the House of Savoy, which gave it to the archbishop of Turin. In the meantime another shroud made its appearance elsewhere and was destroyed by the Convention in 1794.

Very detailed examinations have been made of this shroud by several authors, notably Paul Vignon, and especially Dr. Barbet, whose works I shall refer to several times in this study (2).

The cloth itself, by the quality of its thread and the type of its weaving, could certainly be contemporary to Christ. It is like materials of the same time, used for the same purpose, which have been found, for instance, in tombs at Palmyra and in Palestine [Doura-Europos].

Moreover, this cloth has red stains that are exactly what they would be if they were blood stains twenty centuries old. It also bears imprints that show the outline of a body, with traces of projections on which it rested, and which seem due to various "moistures" with which it was impregnated in the tomb in contact with a body. These are purely visual impressions which can be gained whenever the Holy Shroud is exhibited to the public, or from the examination of excellent photographs taken particularly at the exhibits of 1931 and 1933. To have an absolutely scientific certainty of what these

stains are, it would be necessary to make chemical and spectroscopic analyses, which could prove whether the stains actually are from blood or serum. Unfortunately such examinations have not been possible to date.

The conclusions which can be drawn, such as can be drawn from the incomplete examination of a piece of evidence, must therefore, in my opinion, be cautious. It is unquestionably a funerary linen which was used for a man; this man was certainly tortured, perhaps crucified, and this occurred during the first centuries of our era.

Despite these conclusions, which are much more limited than those of Barbet, the shroud presents an impressive spectacle that is extremely troubling, but it seems to me to be difficult, while retaining independence of judgment, to draw any certain evidence as to the lesions produced by the crucifixion.

We have available as definitive documentation allusions made in legal pleadings or in theatrical dramas, and a very few ancient representations. It is little indeed, and we must therefore see what else can be adduced to make a good reconstruction of this tragedy, even if certain details are still lacking.

### The Cross

IF WE first study the instrument of the torture itself, we will see that our tradition does not conform to the reality.

The cross is composed of two parts. The first is the vertical part, which is called the trunk. This part was usually fixed, several trunks usually being driven into the ground so as to permit several executions at the same time. The place of these executions was always outside the walls: at Rome, for instance, on the slope of the Esquiline Hill, about where the Victor Emanuel square is now. This place was exactly the equivalent of our gallows of the Middle Ages, such as Montfaucon at Paris: several gallows prepared outside the walls in an elevated spot.

The height of the trunk of the cross could not have been very great, scarcely that of a man. The crosses which were put in the arenas so that those crucified on them should be devoured by animals during their agonies, must have been accessible to the wild beasts, and these crosses were not of a special type. And then, we must make an effort to think of what was practical, easy to carry out. As Dr. Barbet says crudely, we must put ourselves "in the hangman's skin." So as not to complicate the work, the top of the trunk would have to have been easy to reach.

(2) See "La passion de N.-S. Jesus-Christ selon le chirurgien" by Dr. Pierre Barbet, Dillen et Cie., edit., Paris, 1950.

The transverse, or horizontal, part is called the "patibulum." It has a forerunner in Roman penal law: it was at another time the "fork", a piece of wood in the shape of an X which served to support the beam of carriages so that the chassis of the vehicle should remain horizontal. It is still in use in many countries. The fork was placed at the nape of the neck of the criminal, his hands fixed at each end, and he was paraded nude through the streets of the city and was whipped along the route.

When the usage of the cross was widely adopted, the fork was replaced by a long strong piece of wood, such as was used to barricade barn doors through a simple sliding groove; this method was universally used, and it explains the origin of "patibulum" which designates the act of opening. The patibulum, like the fork rested on the shoulders, with the hands out at each end. It had to be strong enough to support later the weight of a man, that is, about 30 or 40 kilograms.

It was hoisted to the upper part of the trunk of the cross. Was it then mortised into a notch? We do not know the details of how it was fixed in place. It is certain that the whole had a T shape and not the shape of the "Latin cross" (crux immissa) hallowed by tradition.

In addition to the two principal parts of the cross, the presence of other accessories must be discussed.

One can imagine the possibility of a short resting bar, arranged like a seat, which was called "sedile." Plautus, in fact, uses the term "to ride the cross." We have no proof of its existence; it was totally ignored by artists, no doubt because of certain difficulties in representing it.

We are accustomed, in our modern crucifixes, to seeing the feet resting obliquely on a piece of wood affixed to the trunk, called the "suppedaneum." In fact, the first mention of this piece is by Gregory of Tours (6th century), and other ancient authors mention it (P. Holzmeister). Artists invented it for the purely esthetic reasons which we shall see.

The custom of crucifixion required that a writing should be affixed to the cross indicating to the passerby the nature of the crime that had earned death for the crucified person. This writing, "titulus," was usually affixed above the head, and it is possible that it gave origin to the prolongation of the trunk above the patibulum, the whole finally giving the cross its traditional shape. We note, moreover, that the text of Christ's "titulus" varies slightly according to the

Gospels. In the early centuries the habit was to use the first letters of Jesus Christ in Greek (IHXP); much later INRI was adopted, taken from the "titulus" according to St. John.

Finally a last problem is posed: with what material was the condemned man affixed to the cross? With nails or ropes? Despite Plautus and Xenophon of Ephesus, who would have us believe that nails were nearly always used, many have thought, and Renan among them, that ropes would assure a more certain affixing. Dr. Barbet made a very careful experimental study of this question on the cadaver, and was able to ascertain that nails provided a perfectly firm method, and further that the nails had to be implanted in the carpus, in the center of the small bones of the wrist, and not in the palm through the metacarpal bones. Otherwise the soft parts would be torn by the weight of the body. One nail was obviously needed for each hand, but for the feet was it necessary to use one or two? Here again Barbet gives a simple answer: why use two nails for the feet when one would suffice, by placing one foot over the other? Let us think always of the hangman.

Two methods of fastening were used by the Romans, both ropes and nails, but never both at the same time or on the same criminal.

It was after Tertullian (beginning of the 3rd century) that the custom of representing Christ nailed to the cross became established, while the two thieves were fastened on with ropes. This custom still prevails.

Such is the cross, T-shaped, which the texts permit us to describe. I will only mention the X-shaped cross, called that of St. Andrew from the martyrdom which was thought to have sanctified this instrument of torture. This cross is ignored by ancient authors; the first mention of it dates in the 10th century. On the other hand, the condemned man could be placed upside down on the T-shaped cross: this was the fate of St. Peter. This variant is historical; Diocletian had it used in Palestine on a large scale.

NEXT WEEK:—The Procedure of the Torture and The Mechanism of Death.

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## AN INVITATION TO ROMAN CATHOLICS

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# The Theology of The Future

By Hugh McCandless

*Rector of the Epiphany, New York*

THE faith of the Church remains the same, but its theology keeps changing, because theology is the explanation of the faith in whatever terms are best understood and best trusted as intellectually reliable in any particular age. This difference between theology and faith can be illustrated by the fact that some profoundest influences on Christian theology have been exercised by non Christians like the philosophers Plato and Aristotle, the psychologist Freud, and the Jewish theologian Martin Buber. If you were to hear Lot Jones' 25th anniversary sermon, delivered a hundred years ago, you would find the frequent references to death quaint and gloomy. But a century ago, that was a practical facing of the statistical facts of life. If he were preaching today, the form and content of his sermons would be different; but the point would be the same.

The largest contribution to the theology of the next few centuries will undoubtedly come from the Christians of Asia and Africa, when they have time to use the insights and thought-forms of their own cultures to make their own explanations of the faith that is in them; but this subject is too vague and distant for me to speak about with any reliability. I shall confine myself to a prediction of the theology of the next two generations, as I see this foreshadowed in the literature and the education of our day.

## Recent Changes

THE influences that seem the most formative to me are the decline of logic, and the rise of psychology and sociology. In our grandfathers' day, education was an intellectual discipline, and very conservative. Today the discipline idea is disappearing, and imagination is the great ideal.

A former parishioner, who left a conservative private school to teach in a progressive public school, has one class of very sensible high school seniors who are slow readers. "They cannot

spell or punctuate," she says, "but they are madly psychological." One young man, asked to do a book review, picked the book by Dr. Fosdick, "How to be a Real Person."—and this serious type of choice is typical. I have permission to quote from his review: "This book is full of quotes. The quote I liked best is on page 89: 'Sometimes I'm up, and sometimes I'm down. Yes, good Lord.'"

This change in emphasis from intellectual disciplines was heralded by Professor Whitehead, when he said that you could not separate the thought from the thinker who had the thought. There is a group of young Englishmen in turtle-necked sweaters who represent the ultimate in intellectual undiscipline, for they are self-educated. They have the bland self-assurance which comes from never having had to hand in a paper to an instructor, for him to tear to shreds. Some of them are just plain frustrated, like John Osborne, whose play "Look Back in Anger," has this marvelous line in it: "Oh, don't try to take his suffering away from him! He'd be lost without it."

Others, like Colin Wilson, are more constructive. His book, "Religion and the Rebel," is a literary anthology which illustrates theology, not as a collection of logical thoughts, but individual reactions to life on the part of all sorts of writers. It is exhilarating reading, because he never pauses to wonder if he could be wrong. When he has a thought, he lets you know that this is really the real heart of the matter; when he dismisses a thought or a thinker, he does it in one short pontifical sentence and that's that.

Stuart Holroyd is a year younger (23) and he writes rather the same kind of book, full of keen new phrases and slapdash inaccuracies. It makes you think when he describes heresy as a retreat from the difficulties of orthodoxy, but then you groan when he goes on to say that heresy "is a nineteenth century movement."

Generally, these men describe people believing in God because they need to believe, and they approve of this. This is hard for a middle aged man to accept, for it is precisely the wishful thinking we tried to avoid years ago. To us then, needing to believe was a weakling thought. But these young prophets, brought up on novels of abnormal psychology, feel all men are weaklings: the weaker men are, the more violently they act.

This is the first of three articles on this subject by clergy of The Epiphany, New York. Hugh McCandless has been out of seminary 25 years; Lee Belford, writer of the next article has been out of seminary 20 years; the concluding article will be by Eric Hutchison, out of seminary three years.

I cannot disprove this, although they cannot convince me. But I am not attracted to a God who apparently exists only because he is my psychological necessity, a kind of Crutch or Treatment.

### Sociology

HERE is where the rise of sociology, and of the sociological approach to theology, broadens the base considerably. When you read a book like Gibson Winter's "Love and Conflict," you are struck by the uncanny similarity of human problems. People in the suburbs of Portland, Maine, are having the same problems with stolen bicycles as people in Portland, Oregon, or East 64th Street. We even make the same serious or cynical remarks, and our thinking flows in well defined patterns. The watchword of mass sociology seems to be, "It figures," and I learned from the television the other night that that means what else can you expect when a semi-adjusted sharpshooter meets up with a mal-adjusted sheriff.

I feel that it does God more honor, and it does me more good, to consider him every man's need, and not just my need. But I don't like to think I was converted by a pattern, or that God is the necessary part of our daily pattern of installment plans and withholding taxes and so forth. No pattern is big enough. Perhaps all of us have had experience of evangelistic conferences where our patterns of emotion were used to improve us, where our actions were plotted out beforehand, in short, where we were being framed. Psychological and sociological theology can save us from thinking of our Heavenly Father as a mere sort of algebraic equation, but subliminal pressure must be avoided.

We must work our own salvation with fear and trembling. To the philosophical man, God is the Truth, the answer to the questions raised by the universe. To the psychological man, God is our Peace, the answer to the deep stirrings of the heart. To the sociological man, God is the Way and the Life, the answer to our helpless unimportance. But no matter how we work at it, or how late we start, the reward is the same: not pro-rated wages, but a gift, the gift of faith.

### CONFIRMATION INSTRUCTIONS

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# The World and You

By Austin Pardue

*The Bishop of Pittsburgh*

SOME scientists say that it might be possible to send a satellite around the earth, "triggered" to release a bomb over any section of the planet. Whether this is true or not, it now look as though anything is possible with science in the physical world.

When in Canada recently I talked with an ambassador from a foreign country who said that no nation has an exclusive grasp on scientific knowledge. He told me that scientific knowhow is so common that in a few years it would be possible for almost any disgruntled little nation to trigger an intercontinental missile war. Nevil Shute's book, "On the Beach," points this out rather drastically. Such a halocaust might well bring the end to our civilization.

### No One Lives To Himself

WHAT this means is that the pressure of the times is going to force Christian concepts upon us. Doctrines we were unwilling to accept as the will of God—namely, that we treat one another as members of a single brotherhood—must be practiced or we perish. Just as an infection in one part of the body makes the whole organism sick, so does privation in one part of the world detract from prosperity everywhere else.

The peace, prosperity, and happiness we know here in the United States cannot endure forever when there are starving masses of people beyond our borders, notably in Asia. In terms of basic necessities, the scales are woefully out of balance. On one end of the see-saw is a huge, starving Indian elephant, while at the other end is a fat, smug, self-satisfied cat. In his anger at the imbalance, the elephant is about ready to reach over with his trunk and to annihilate the cat. To put it another way, you can't have 600 million starving in China and 175 million living off the fat of the land elsewhere without, in time, having it hurt. The hordes of the unfed will eventually eat us up—and it may not be long.

### The Need For Love

ACTUALLY, there is no hope but of God, and God summons us to love one another. He bids us to express good will in action toward all men; and to say "all" means everyone, regardless of race, color, or creed. The Bible tells us that God made "of one blood all nations of men for



to dwell on the face of the whole earth"; and this insight has been reinforced by modern biologists, who affirm there is no difference between white blood, Asiatic blood, or any other kind of human blood. The only difference is in blood type.

Christian love is anything but starry-eyed and vague; on the contrary, it is hard, practical, and realistic. Christian love does not involve a throwing away of protection, a complete letting-down of our guard. It does, however, involve a determined and continuous effort to diminish the hardships and help to raise the living standards of the unfed masses of the earth. Moreover, Christian love involves taking positive steps, as our own nation has done, in stopping the atomic armaments race and also in furthering exacting schemes for free armament inspections throughout the world. In other words, Christian love involves seeking, as the Pledge of Allegiance puts it, "liberty and justice for all." If we love only ourselves, we can't survive.

### Love In Action

THERE is something which we as Episcopalians can do immediately—we can assist the National Council of our Church in its program for world relief. Here is an opportunity for us to test our religion. Are we interested only in parochial problems and the self-centered pursuit of personal happiness or have we a concern for the general welfare of the world about us? The command of Christ is to go into all the world and preach the Gospel, but preaching isn't enough—living it is essential.

## Pointers for Parsons

By Robert Miller

LAST summer I had to conduct divine service in a church some forty miles away and I hired a neighbor to drive me. He said he would be glad to and could his wife go along. Then they could go to mass.

I happened to mention this to a friend of mine, Alan Brown, who is a lapsed Episcopalian. He said that Catholics were that way. They were scared not to go to mass.

"Oh come, Alan," I said. "I've known a number of Roman Catholics but I don't think one of them went to mass because he was scared."

"But they're brought up to believe it's a sin not to go if they are at all able to go."

"Would you think it a sin not to go to communion?"

"Of course not. Going to church is something between a man and his God."

"I'd put it differently. I'd say not going was something between God and man."

"I don't get you."

"Then I'll put it like this: not going to church is something that comes between you and God."

"How ridiculous. I know plenty of people that go to church but are no better than I am."

"Ought they to be?"

"Well, you'd think they would be if they went to church and took seriously all they heard."

"If they should be better for going, why shouldn't you?"

"Perhaps I would be better if I went, but I've kind of got out of the way of it. You know that."

"Why not get in the way of it?"

"Oh, I don't know. I don't like sermons. In fact, I don't listen."

"But you don't go to church."

"I mean I didn't listen when I did go."

"Your real argument is that religion doesn't appeal to you, doesn't convince you."

"No, it really doesn't. Not that I'd hurt your feelings."

"I know you wouldn't. But why wouldn't you? Why should you care?"

Alan looked at me in surprise.

"Why, I'm not un-social. We don't willingly hurt people's feelings."

"Might that be because of Christ's teaching about love?"

"It could be. I'm sure the Christ idea is good."

"Then why not preach it?"

Alan looked horrified.

"Me? I'm no preacher."

"No, but if you were a working member of the church instead of a lapsed member, you'd be preaching it."

"Do you mean that that man that went to mass, the one that drove you, was preaching the Christ idea?"

"Yes, I think he was. He certainly bore witness to his faith."

"Oh, but they're brought up to."

"How were you brought up?"

"I know what you're getting at," said Alan, "and I ain't going to do it."

# Don Large

## The Therapy of Christ

MAYBE it's because I've just past my 'forties and am beginning to look back with nostalgia on "the good old days," but it strikes me that people complain a lot more now than their fathers before them did. I'm being more and more nudged by an uneasy feeling that this generation, under the influence of a hot-house culture, is turning soft.

The commonest complaint a counselor hears is, "Doctor, I feel insecure." To which the answer should be, "Of course, you feel insecure, Madam. Who doesn't?" For this world in which we live and move and have our being is obviously an insecure one. The next five minutes may bring us joy beyond measure; but it may also bring us a broken neck from a fall in the bathtub, or a broken world from an intercontinental missile. And this is nothing new. It has always been so. Do you think there was any security for anybody in the Children's Crusade or the Black Plague or Herod's slaughter of the innocents?

As the Psalmist implied, man is but a pilgrim and a sojourner on this transitory earth, and has here no continuing city. Which is why an increasing dependence upon the grace of God is still the only thing which guarantees a man his independence of the world, the flesh, and the Devil. Yet all of a sudden we start acting as though this permanent and age-old situation were something brand new. If somebody pulls the rug out from under our unsteady feet, we try to hide behind the idea that we're somehow the victim of a nasty complex which isn't our fault.

It reminds one of the cartoon showing a lumpish little man sitting across the desk from the psychiatrist, who says, "My good man, you haven't got an inferiority complex. You're just plain inferior!" But it's mysteriously considered

heretically undemocratic and un-American to believe the truth of this cartoon; so we find ourselves in a society which belittles the superior, and coddles the inferior.

As Sam Levenson recently put it, "The mother of today is a nervous woman. My mother only worried where the food was coming from, but the mother of today worries for fear her kids won't eat it . . . Today's parents are afraid their kids won't be happy. My father was a hard-working tailor, and if I'd ever dared to tell him I was unhappy, I'm sure he'd have shrugged and said: 'Happy? Who's happy? Everybody has to do things he doesn't like.' . . . Some say we should teach our kids about becoming round pegs in round holes. I say, give 'em round pegs and square holes and let them try to put them together. Let 'em learn what it is to be frustrated—early in life. There's an over-ripe smell to our civilization that worries me. There's one thing we can't give our children, and that's the disadvantages we knew. I mean it. If there are no hurdles to get over—where's the achievement; where's the sense of accomplishment? . . . When I got spanked, I didn't feel I was unloved . . . An inferior report card was a superior offense."

And that goes for the national scene, as well as for the personal. And for the spiritual world, as well as for the physical.

Jesus says, "In the world ye shall have tribulation. But be of good cheer: I have overcome the world."

If a man is willing to pay anywhere from \$10 to \$50 per hour for psychiatric therapy, that's his business. But if more men would give themselves to the therapy of Christ and his Church, I suggest that the nation's psychiatrists wouldn't be quite so overworked.

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## CHURCHES LOSES APPEAL IN ALBUQUERQUE

★ Churches in Albuquerque, N. M. have been denied exemption from a zoning ordinance giving them only six months in which to erect certain types of buildings after receiving permits.

Extension of "conditional use" permits to three years for churches had been requested by Bishop C. J. Kinsolving III of New Mexico and Southwest Texas.

Conditional use permits must now be renewed by churches every six months if construction is not started in that time. The board of adjustment opposed the exemption, and the City Commission also ruled against it, with the commission chairman, Maurice Sanchez, casting a dissenting vote.

Board spokesman said it would not be fair to exempt only churches, and pointed out that situations change so fast in rapidly - growing Albuquerque that three years would be too long a period to give blanket approval.

Bishop Kinsolving's request was based on difficulties experienced by St. Matthew's Church in clearing restrictions a second time for the construction of a new building.

The zoning ordinance affects houses of worship, church halls and Sunday school buildings, but not day schools and commercial buildings.

## LAUNCHES CHURCHNIK AT SERVICE

★ As smoke poured from its tail and lights flashed, and as watchers completed the count of ten, the rocket soared aloft—smack into the church ceiling.

No, the church hadn't turned into a Cape Canaveral. It was all part of a demonstration by the minister of how "confirmation launches the soul into the flight of life."

The Rev. George F. Packard,

rector, put on the space age demonstration during a service in St. Mary's Church, Baltimore.

Dry ice dropped in water reassembled the smoke of a rocket takeoff. The "rocket," dubbed a "churchnik," was made of silver-colored cardboard, eight feet long.

Rubber bands provided the propulsion, but Packard said the fuel for the soul's journey was really Holy Communion. The rocket had three orange fins and bore the word "soul."

Packard said he likes to dramatize his Lenten services, which are keyed especially for children.

## BISHOP DANIELS DIES

★ Bishop Henry H. Daniels, retired bishop of Montana, died at Turners Falls, Mass., March 5th at the age of 73. Since his retirement he has been vicar of St. Andrew's, Turners Falls, and has lectured in eastern dioceses on the missionary work of the west.

The funeral was conducted by Bishop Hatch of Western Mass., Bishop Lawrence, the retired bishop of that diocese, and Daniels successor in Montana, Bishop Sterling.

## BISHOP BAYNE HEADS LAMBETH GROUP

★ Bishop Bayne of Olympia has been named chairman of the Lambeth Conference group to consider the family in contemporary society. This is one of five major groups which will consider vital topics this summer.

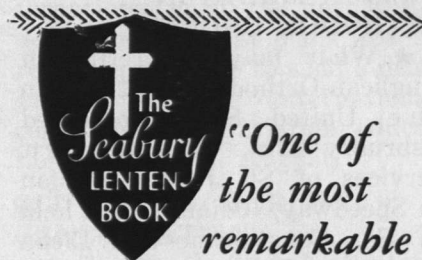


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## MISSION MEETS IN ORTHODOX CHURCH

★ What may be a first in Anglican-Orthodox relations in the United States occurred February 23rd, when the first services of St. John's mission in Speedway, Indiana, were held in Ss. Constantine and Elena Romanian Orthodox Church. Many Orthodox churches have held services in Episcopal churches, but the diocese of Indianapolis knows of no other case in which an Episcopal congregation has been born in an Orthodox church.

Bishop Kirchhoffer officiated at the first service. The new mission is under the oversight of Christ Church Cathedral, Indianapolis, with Dean Paul Moore, Jr., of Christ Church Cathedral, as acting - vicar. Services continue to be held at the Orthodox Church each Sunday, while the new congregation, the first Episcopal congregation on the west side of Indianapolis, plans the location and construction of their own building.

## SUZANNE DE DIETRICH VISITS SEATTLE

★ Suzanne de Dietrich, famed Bible teacher, is lecturing at

the diocesan house, Seattle, Washington, March 17-23. Her general theme is on problems of opening the Bible and discovering its relevance for life today.

She was formerly the director of the Ecumenical institute of the World Council of Churches at Geneva, Switzerland.

## DEAN COLE PREACHES ON TV-RADIO

★ Dean Ned Cole of Christ Church Cathedral, St. Louis, is preaching and leading devotions this month on the Protestant Pulpit program over a local station.

## CHRISTIANITY & CRISIS DISCUSSIONS

★ Calvary Church, Columbia, Missouri, is holding a series of five discussions this Lent on Christianity and Crisis. Sessions have been held, with lectures by professors, on outer space, middle Europe, the Orient, racial tensions.

The affair comes to a close

next Tuesday when Bishop Lichtenberger and the four previous speakers discuss theological bases for Christian decisions in the areas covered.

## PRAYER BOOK REVISION

★ Bishop Lichtenberger of Missouri has been assigned to a group which will study the principles of revision of the Prayer Book at the Lambeth Conference, meeting in London this summer.

Major subjects to be discussed are the Bible; Progress in the Anglican Communion; Reconciling conflicts between and within nations; the family in modern society.

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During the period immediately before and after the liberation, wild rumors circulated about the coming "persecution" of religion by the Communists. But reality soon proved these fears groundless. Religious freedom was guaranteed first in the Common Program and then in the Constitution promulgated in 1954. This is no empty pledge; the government has been doing its utmost to operate the policy of religious freedom ever since liberation.

With this first anxiety relieved, Christians began to take courage and church attendance to increase. Many churches have ordained new ministers and consecrated new bishops; old church buildings are being renovated and new ones erected—often with offerings of money and labor on the part of church members.

*Next Week: The Three-self Movement*

## COUNCIL OF CHURCHES IN OKINAWA

★ An event of significance to the Christian world occurred when 25 delegates from five churches and three Christian associations met in February to form the Okinawa Christian Council of Churches. Gathering in the kindergarten of the Episcopal Church in Naha, they adopted a constitution and elected officers and an executive committee.

Largest delegation was from the United Church of Christ in Okinawa with eight clergy and laymen. The Episcopal Church had six, the Baptists four and Seventh Day Adventists three. One representative each was

present from the Holiness Church, the Okinawa Bible Society, Church world service and the Okinawa missionary council.

In the presence of church leaders, local administrators and a staff chaplain of the U.S. Army stationed in the Ryukyus, the new president, the Rev. Choshe Nakazate spoke of the high hopes held for the new council and what it would mean for Christianity in the islands. Nakazate is moderator of the United Church of Okinawa.

The council's two vice-presidents are Canon William C. Hefner, priest-in-charge of the Okinawa Episcopal Church, and the Rev. Masamichi Shirabe, minister of the Shuri Baptist Church.

Declaring that the Okinawa Christian Council proposes to cooperate in local areas of common concern and to share in ecumenical relations on the in-

ternational level, the new president reported that plans are already being made to send a delegation to the international convention on Christian education in Tokyo in August.

## OLD NORTH CHURCH CANCELLATION

★ Old North Church, Boston, will be the first church pictured on an official cancellation of U.S. mail. It will incorporate a view of the church and its belfry, for the cancellation of a 25¢ stamp which pictures Paul Revere, who took off on horseback to warn the minute men in Lexington and Concord when he saw two lanterns hanging from the belfry.

## CHURCH CONSTRUCTION DOWN IN FEBRUARY

★ Church construction, which has been in a big boom, fell off in February, the first time in two years that it has failed to set a new monthly record.

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# BOOKS...

**Kenneth Ripley Forbes**  
Book Editor

*The Nineteenth Letter* by Julian Carrow. Morehouse Gorham. \$1.25

This is a really refreshing book for Lenten reading. The author compares the Lenten season to our annual Spring cleaning, because the lives of all of us are inevitably cluttered up with "the unnecessary junk of muddle-headedness and of dreary sameness and uninspired routine practices". Lent should be a Spring-time of our souls and not a sad repining over our sins and stupidities. The "Nineteenth Letter" is "S" and the twelve chapters of the book deal with religious realities beginning with "S",—sin, sorrow, silence, suffering, saints, etc. It is wholesome and level-headed.

*Six Makers of English Religion* by Gordon Rupp. Harpers. \$2.50

Here is a book of six condensed biographies, written with vividness and accuracy. The heroes are together the makers of Protestantism in England, and how varied a lot they are; Tyndale and the English Bible, Cranmer and the Prayer Book, the Quaker, John Foxe, Milton and *Paradise Lost*, John Bunyan with his *Pilgrim's Progress* and the old hymnologist, Isaac Watts. During the two centuries from 1500 to 1700 they pretty much dominated the English religious scene and their characters and background are well described in Dr. Rupp's book.

*Militant Here In Earth* by Maurice B. Reckitt. Longmans, Green. \$2.25

This book contains the expanded substance of lectures recently

delivered by the author who is a veteran sociologist and a devoted member of the Church of England. He has been writing and lecturing on social and economic subjects from the standpoint of Christian faith for the past thirty years and was at one time an active promotor of guild socialism. The present book is an eloquent plea for Christians to recognize the revolutionary character of the Church's faith and to exercise the prophetic function in today's confused and disillusioned world by witnessing to what our Lord's will has been and is for the community he came to redeem. Mere churchgoers will be disturbed—as they should be—by reading this book. Radical thinking Christians will find stimulation and encouragement in it. The last chapter is an appealing tribute to two great Christian leaders, —John Neville Figgis and Archbishop Temple.

*Lent With St. Francis* by Leo Sherley Price. Morehouse-Gorham \$1.25

It is a curious thing and not without significance that in this era of disillusionment and of preoccupation with the nature and use of physical force the vogue of St. Francis seems extraordinarily far reaching. The

simple little saint of Assisi is a far cry from the ferocities of this 20th Century. Doubtless it is a pathetic yearning for something precious we have lost or never had. At any rate, here is a unique little book for Lent, —and nothing but Francis—and his Master—in it; extracts from early Franciscan literature selected, translated and arranged as daily Lenten readings. I suspect it is better and will prove more fruitful than most Lent books.

*Reflection Books* Association Press. \$.50

Here are six inexpensive paperback books on important subjects relating to religion. The several authors write tersely and in simple English that should be readily understood. *Religion and Health*, with seven contributors to it. *Ten Makers of Protestant Thought*, with ten writers of a chapter each. *Questions and Answers on Religion, Denominations and How We Got Them*, *Modern Man Looks At The Bible* and *The Bible When You Need It*.

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# BACKFIRE

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**David M. Figart**

*Layman of Briarcliff Manor, N. Y.*

As a layman deeply interested in the kind and extent of influence which the Church exerts in the world today, I am concerned that its voices seems not to be reflected in the policies of our leaders. Our Lord placed love of neighbor (I suppose "goodwill" would be an acceptable synonym) like unto love of God. I see no evidence of this quality in the administration's dealings with the most vital problems of the day. Here is a situation where I believe the Church—if it possesses the courage—can exert a decisive influence.

If I am reminded of the separation of Church and state, I would suggest that the meaning and intent of our founding fathers has been grossly distorted through the years. Surely it was not their intent that our secular leaders should be denied the

counsel of our spiritual leaders, particularly in matters involving the Second Great Commandment. If God entrusts men with the responsibility for running this world, to whom can they look for guidance if not to him? And who will interpret his will for them if the lips of the Church remain sealed?

Clemenceau said that war was too serious a matter to leave to generals. We have reached a crisis in world affairs where peace has become too serious a matter to leave to statesmen. A few weeks ago Dr. Joseph Miller, President of the Board of Rabbis, put it this way:

"The world's political leaders have failed and so have the leaders of science and industry . . . It is my firm conviction that the time has come for all dedicated religious leaders of whatever faith to take matters into their own hands and lead in clearing the air and purifying the temple of life if they do not desire to see it destroyed altogether."

And Dr. Dahlberg said at a recent

meeting of the National Council:

"The Church is therefore charged with the responsibility of awakening public opinion to the utter folly and futility of spending forty billions of dollars on a system of defense that never in the world can defend us."

The great need of this country is not to surpass Russia in nuclear weapons, nor even to overtake her. It is to seek to recover some of the spiritual values with which we have been blessed in the past. The fundamental principle in this international situation is that the peoples of the world have nothing but goodwill towards one another. If our leaders would themselves display this spirit of goodwill—in all sincerity—it would wreak more havoc on Soviet defenses than any ICBM our scientist can devise.

**Mrs. John M. Walton**

*Churchwoman of Decatur, Ga.*

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The Rev. Dr. Robert S. Bosher, in *FORTH*  
January 1958

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