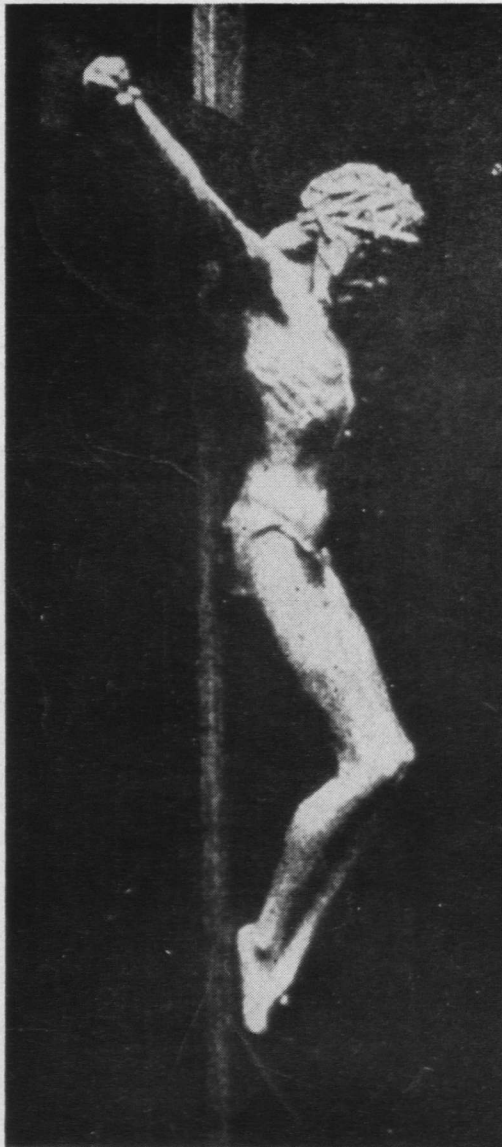


The **WITNESS**

MARCH 27, 1958

10¢



Were You There
When They Crucified
The Lord?

Were You There
When They Nailed Him
To The Tree?

Tremble!
Tremble!
Tremble!

The Crucifixion as Seen by a Surgeon

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In Leading Churches

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OF ST. JOHN THE DIVINE
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(and 10 Wed.); Morning Prayer,
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and windows.*

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"A Church for All Americans"

The WITNESS

For Christ and His Church

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SERVICES

In Leading Churches

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11:00 Service.
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Eu. Saturday—Sacrament of Forgiveness
11:30 to 1 p.m.

SERVICES

In Leading Churches

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The Rev. William B. Sperry, Rector
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sistant 8 and 9 A.M. Holy Communion
(breakfast served following 9 A.M.
service.) 11 A.M. Church School and
Morning Service. Holy Days, 6 P.M.
Holy Communion.

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Wednesday, 7:45 p.m.

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12 N, HC; Evening, Weekday, Lun-
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p.m. Weekdays: Wednesday and
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7 p.m.

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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.

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Story of the Week

Miami Beach Requires Negroes Carry Working Cards

★ Three years ago the big ruckus in the Church was whether or not General Convention should be held in Houston, Texas. Bishop Quin had promised the Boston convention that there would be no segregation in hotels, eating places, buses. When he found that he could not change the laws of the state or city, he offered to take care of the situation by building non-segregated places.

However the convention was moved, by order of the Presiding Bishop, to Honolulu where there is neither segregation nor discrimination. That convention voted to hold the next convention at Miami Beach, after being assured by city officials that there was no segregation there.

We pick up the story now from the Standard, organ of the Evangelical societies and edited by the Rev. E. A. de Bordenave. After some preliminary remarks about the events three years ago, he goes on:

An illness overtook us last fall. Some friends thought that Florida would provide a cure. So it was our privilege, for the first time, to visit fabulous Miami Beach. We tried to learn about relations between the races there.

A local resident told us one night "You notice you don't see any Negroes on the Beach!" He meant Miami Beach. He continued, "They know how to

handle them down here. Every Negro on the Beach has to have a permit card. Unless it shows he is on his way to or from work he is not allowed to cross the causeway from Miami. And in Miami they have a curfew. After dark a Negro is not allowed to leave their part of the city."

Taking this to be a bigoted hope rather than the truth, we pursued the subject. More questions, received only more definite and certain answers.

"And this is where our next General Convention will meet! Not segregated like Houston", we thought.

Back home and still doubting our Miami friend, we wrote to the chief of police of Miami Beach and to the sheriff of Dade County. We asked only this: "Will you advise me of any rules or regulations that appertain to members of the Negro race?"

They Answered

Mr. Roy S. Wood, assistant state attorney wrote as follows:

"Your letter of December 17, 1957, to the Sheriff's office of Dade County, Florida, has been forwarded to this office by the sheriff with the request that we answer it.

"In my opinion, the only restrictions imposed by law upon Negroes in this county and state are the provisions of the state laws requiring separate accommodations in waiting

rooms and on trains and other vehicles operated by common carriers, and similar regulations under municipal ordinances. We also have a state law forbidding intermarriage between whites and Negroes.

"Assignments of pupils to schools are not now made on racial considerations alone. Under the state law now in force the various boards of education may make assignments of pupils based on other considerations but race is not one of them.

"Of course public opinion and established practices by the general public may require actual restrictions which have no basis in law. This is about the best answer I can give to your inquiry."

Mr. Joseph A. Wanick, City Attorney for the City of Miami Beach, wrote as follows:

"The Chief of Police has forwarded your letter to me for reply. Please be advised that the City of Miami Beach has no rules or regulations which apply only to members of the Negro race."

Before these letters came, we had told our Florida hosts what we had heard about those permit cards. Because they are concerned Church people, when they returned to New York they telephoned a friend in Miami Beach and asked her to make some inquiries as to what would be required if, on their next trip, they wished to employ colored servants. They received the following reply:

"It was nice talking to you this morning and following our

conversation, I called the Miami Beach Chamber of Commerce who referred me to the Miami Beach police department.

"Listed below is the procedure regarding services of colored persons on Miami Beach:

"1. If the persons are already living here, undoubtedly they have working cards.

"2. If they are planning to arrive at some future date and will be here for more than 48 hours, they will need a permit.

"3. Such persons should go to 120 Meridian Avenue, Miami Beach, 2nd floor, Department of Identification, to be fingerprinted and photographed. The cost is \$1.00

"4. If these persons will be arriving prior to the event in question and have promise of work identification, they can have the matter taken care of and be ready to serve you on your arrival.

"The same situation and procedure exists in the City of Miami.

"I hope this information is of some help, but please do not hesitate to let me know if I can be of further service."

Mr. de Bordenave, in concluding his article, does not suggest that the meeting this year again be changed, nor does he wish to embarrass anybody. His purpose, he states, is simply this:

If there was self-righteousness in the Episcopal Church about not meeting in Houston in protest against segregation, let there be no such self-righteousness about Convention's meeting in Miami Beach. Let us face the fact that there is no "city without sin" in which General Convention and the Auxiliary can meet.

We know that Jews were fingerprinted and photographed and made to carry cards in Hitler's Germany. We know that visitors to Russia, and Russians visiting this country are, or were, accorded the same treat-

ment. But we never heard before of its happening to American citizens in America. We repeat: we did not pursue this further than is reported herein. We make no effort to reconcile the statement of the city attorney with the information given our friend by the police department. Nor do we think General Convention should try. That is Miami Beach's problem.

Also, while it is hardly accurate to describe Miami Beach as "an unsegregated community", nevertheless it should be reiterated that responsible assurances have been given that there will be no segregation of members attending Convention. We do not question those assurances and do not feel that anyone else should.

We feel that the Bishops and

Deputies should convene in Miami Beach. We feel that they should be aware that the non-segregated treatment accorded them may be an exception to the treatment accorded the Negro citizens of that city. We feel they should humbly acknowledge before God and the world that the Episcopal Church knows that there is no city without sin—and that it is partly our fault.

Such a confession will partially protect us from the sin of self-righteousness and may be the prelude to God's using our Church more effectively and redemptively in the overcoming of sin in Houston or Honolulu, Miami Beach, New York, Massachusetts, Washington, Newark—in the North and in the South—and in the rest of the world.

Three-Self Movement In China Aims At Independence

By Wu Yao-Tsung

*Moderator of the Church
of Christ in China*

Despite these eloquent examples of religious freedom in new China, to which many foreign visitors can bear testimony, ludicrous and malicious propaganda appears in the west. A former missionary, visiting Peking in January 1955 rang up the home of a Chinese minister who, according to a report circulated in Geneva, had recently been shot along with 28 others. The minister was astonished to hear a voice demanding incredulously, "Are you still alive?"

A persistent instance of distortion is that of the "Jesus Family", a well-known religious community in Shantung. Ching Tien-ying, the leader of this "family"—posing as its devoted spiritual father—was exposed by his own members in 1952 as a merciless tyrant and hypocrite

who made them serve him like slaves while he secretly lived a life of luxurious depravity. Missionaries who were formerly in China have repeatedly twisted the facts of this case and offered them as a story of persecution.

The Three-Self Movement

Protestant missionary enterprise in China began in 1807, when Robert Morrison started preaching the Christian Gospel to the Chinese people. This was a good thing in itself, but some of its effects were harmful. Right up to the liberation, the Chinese Church was controlled by the missionaries. Throughout the whole period Christianity was mainly regarded as a

—
This is a continuation of a report started last week. In referring back to that number please note that we neglected to put in the "continued lines" at the bottom of page five and top of seventeen.

foreign faith. This is not to be wondered at, since the foreign missionaries, with extraterritorial rights, shared the dominant position of the foreign powers in China. Many made themselves unwelcome by lording it over the Chinese Christians and in some instances interfering with China's internal affairs. It was difficult to expect such missionaries to preach a pure Gospel of love, unmixed with power politics. This was a basic cause of the anti-imperialist I Ho Tuan (Boxer) uprising in 1900.

The Chinese Christians were keenly aware of this undesirable situation. Even before the Boxer uprising they started a movement for an autonomous Church, so they could break away from control and financing by the missions and manage their own affairs. This movement succeeded only in isolated cases. The missionaries discouraged it for obvious reasons: if it had succeeded and spread they would have lost their position, and their governments would have lost political advantages.

After China's liberation almost all the missionaries left, not because they were compelled to but because they felt that they could not fit into the new situation. This provided the setting for the launching of the "Three-Self" movement, for the genuine autonomy that Chinese Christians had desired for decades and which harmonized with the new political situation.

What has this movement achieved during the last seven years? In the first place, it has brought Chinese Christians a new sense of pride and achievement. They feel they have come of age and shown themselves capable of managing their own affairs. Their task has not been simple. The churches have had to find new sources of financial support; argue down

those who did not want to abandon the old humiliating reliance on others; and differentiate between Gospel truth and the ignorant or obnoxious preaching that has sometimes found its way into the pulpit. But they have proved fully able to deal with these problems. They have sought independence from foreign missions partly because they have grown up and can take care of themselves and partly because of the close connection between foreign missions and colonialism.

Our stress on independence does not imply that the "Three-Self" movement is in any way anti-foreign, or that the Chinese Christians want to cut themselves off from their co-religionists in other countries. No group of Christians could do this without losing something spiritually very precious, which can only be gained from a worldwide Christian brotherhood.

It must be said, however, that the relations between Christians of different political systems and ideologies can not but be hampered by the fact that leading international Christian organizations seem to identify themselves with the interests of one group of nations as against other groups. In these circumstances it is naturally difficult for such organizations to serve as centres of a worldwide fellowship in which Christians can be united in a common search after the will of God and a common effort to follow their Lord Jesus Christ. It is hoped that the time will come when Christians from all countries—whatever their social and political systems—can meet together in love, understanding and mutual forbearance. Chinese Christians believe that fellowship between Christians from different countries can make a great contribution to world peace.

What of the Future?

Finally I must deal with one more question—the future of religion in China. Very few people nowadays would question the fact that there is a very clear policy of religious freedom and that the government means to stick to it and will do its best to enforce it.

But new questions, of a more basic nature, are now coming up, and Christians from abroad invariably ask about them. Marxism-Leninism, they say, is the leading ideology in China and is being taught in schools and colleges. Under its impact, what will become of the young people—or even older ones who are already believers? And what chances will there be of making new converts? It is true that this constitutes a deep-seated contradiction. But if we look it in the face its seemingly ominous character disappears.

My answer, in essence, is this: let the Christian faith prove itself. If it is such a fragile thing that it cannot stand up in a critical philosophical environment, its death should be a matter of regret to nobody. But if it is the staunch, virile, life-giving faith that every devout Christian believes it to be, its vital testimony will always convince people because it meets the spiritual needs and eternal yearning of the human heart. Indeed, a critical environment may help to search out those who profess the faith only in name—the seeds, in the words of Christ's parable, that fall by the wayside or on stony ground.

But, as distinct from different views on matters of faith, is the social environment so unfavorable? Chinese Christians have expressed their hearty approval of the socialist way of life because it is fully in accord with Christ's teaching. The remission of taxes on church property, the provision of

facilities for religious activities, the equal rights enjoyed by Christians in political life today—these are all evidence of the government's genuine concern for our welfare. As citizens we are free to express our consciences. We can make known our views and criticisms on any subject, major or minor.

On our inspection tour in Anhwei in the winter of 1956, our group listed 47 complaints made by religious workers in different places and brought them to the attention of the local or provincial authorities. We later received a reply from the provin-

cial government department concerned telling us exactly how each case had been handled and settled. Such a thing could never have happened under the Kuomintang regime.

Such facts explain the confidence and optimism of the Chinese Christians regarding the future of their country and their Church. They have faith in God and in the power and vitality of the Christian Gospels, in the wisdom and integrity of their people and their leaders, and in the socialist way of life as the best and only one for the Chinese people to follow.

Christian Baeta of Ghana; Dr. D. G. Moses of India; President Hachiro Yuasa of Japan; Bishop Proculo Rodriguez of the Philippines; Professor Walter Freytag of Germany; Canon Oliver Tomkins and Dr. J. W. C. Dougall of England; the Very Rev. J. S. Thomson of Canada and Dr. Benjamin Moraes of Brazil.

The assembly appointed Charles W. Ranson as executive director of the fund, and made provision for the appointment of additional executive staff.

Aim of Fund

The aim of the fund is to provide more adequate training for the Christian ministry in the younger Churches. This has for many years been one of the primary concerns of the Council. It is widely recognized as the paramount need of the younger Churches. The establishment of this fund will give a new impetus to theological education in Africa, Asia and Latin America. It is the most important and far-reaching development in the thirty-five years' history of the Council. It may well prove to be the most significant event in the history of the modern ecumenical movement; for it represents an entirely new venture in united Christian action in the crucial task of training the ministry of the Church.

The operations of the fund will be directed primarily to the development and strengthening of a number of theological seminaries of the younger Churches in Africa, Asia, Latin America and Oceania. These will be chosen because of their strategic location, the quality of their existing work, and the promise which they offer of creative future development. Grants will be made only on the basis of applications and proposals which are presented with the authority and support of the governing bodies of the institutions concerned. It is

(Continued on Page Sixteen)

Overseas Theological Education Is Aided By Large Fund

★ The trustees of Sealantic Fund, Inc. have made a grant of \$2,000,000 to the International Missionary Council for the advancement of theological education in Africa, Asia and Latin America.

The Council is an agency for the coordination of Protestant missionary work throughout the world. It consists of thirty-eight national Christian councils and cooperating missionary organizations. Its member organization in the United States is the division of foreign missions of the National Council of the Churches of Christ in the U.S.A. The international body maintains offices in New York, London and Rangoon. Its General Secretary, the Rev. Charles W. Ranson, has his office in New York.

In announcing the grant, Ranson said that Mr. John D. Rockefeller, Jr., the founder of the Fund, had, several months ago, made a conditional contribution of \$2,000,000 to Sealantic for this project. One of the conditions was that a number of foreign mission boards in the United States should agree to contribute an-

other \$2,000,000 to the Council for the establishment of a theological education fund. Church boards combined to fulfil this condition, including the National Council of the Episcopal Church.

The world assembly of the International Missionary Council, which met recently at the University College of Ghana, formally agreed to establish and conduct a theological education fund. The Assembly expressed the conviction that the fund should be fully international, both in support and operation.

Now that Sealantic's contribution has been made, the theological education fund will begin its operation with assured resources of \$4,000,000. It is confidently expected that these resources will be increased by contributions from other countries and from other boards in the U.S.

The fund will be administered by a committee appointed by the assembly of the I.M.C. Among those invited to serve, in addition to representatives of the donor boards, are Franklin Clark Fry, John A. Mackay, Dean Liston Pope and H. P. Van Dusen of the U.S.; Professor

EDITORIALS

Talk With Sophie

OUR friend Sophie was out pushing her pram the other day, and dropped by at the editorial office. Right away it became plain that she was worked up about something.

Sophie: Well, tutti frutti for Secretary of Defense Neil H. McElroy.

We: Are we to take it he has fallen short of your expectations?

Sophie: Did you see the letter he wrote to the citizens of Florence, South Carolina?

We: We glanced at it.

Sophie: He apologized for dropping an atomic bomb on them, and was especially sorry that some nice little boys and girls had gotten hurt. And then he went on to point out how thankful they should be that it hadn't gone off, and that this proved how careful the air force really was, and that they shouldn't mind too much because these were perilous times. And I say Secretary McElroy is the peril number one, just like St. Paul says in that nice Epistle we heard the other day—"in perils by mine own countrymen, in perils in the city, in perils in the wilderness"—I could tell St. Paul a thing or two about perils; but right now I'm concentrating on getting Secretary McElroy back to Procter and Gamble and buying somebody else's soap.

We: It wasn't really his fault you know; he has to take the responsibility for mistakes his subordinates make.

Sophie: If that isn't a man for you. Either they'll pass the buck or be noble and say "I did it"; and either way you can never find out which really put the thumbtack in the chair.

We: You can't say it's the fault of any one person. In the army or any other big organization something will go wrong every once in a while, and it might just as well have happened somewhere else.

Sophie: I blame all men impartially, unless someone wishes to dissociate himself from the male sex, like you were saying about the Church. Right now I am blaming you because you're the only man I have handy. And incidentally, why do you waste so much time pointing out the sins of all those poor bishops? I can take care of any bishop you care to mention myself. Obviously

the Church is going to go on and on, and every once in a while somebody will actually read the Gospels and get the point. But I'm not at all sure that my nice planet will go on and on unless we put up a fight for it.

We: You may have a point there. But I suspect the two fights are connected. The bishops and the people who read prayers at lodges would act like your Secretary if they were in his shoes. It's the frame of mind that's the real enemy.

Sophie: And you know what they're going to do to my own mountains; the ones that grow ferns for me and that I reserve the right to stub my toe on? They're going to blow them up.

We: Don't be silly.

Sophie: Yes they are: see there it is in today's paper. Just for fun too.

We: They must have some economic benefits in mind. People would never go to all that bother unless they are planning either to make some money or to blow somebody up.

Sophie: Well it talks about coal mining and releasing oil deposits and making irrigation pools and stuff like that; but I think those are just excuses for making explosions like the Fourth of July. And why don't we have the Fourth of July back again? It might work off some of that male energy.

We: Boys sometimes used to hurt themselves setting off fireworks, and the government decided they shouldn't be allowed to.

Sophie: And if they used it to make reservoirs inside the mountains wouldn't the water be radioactive?

We: I'm sure they must have figured that out in advance.

Sophie: It's very funny that when those atomic energy commissioners make a mistake they always say something is safe when it isn't rather than the other way around.

We: It's just that those are the only mistakes you hear about.

Sophie: And they never admit it until too late. There was all that milk they had to pour out in England because they stoked up the atomic furnace too high—

We: It isn't really a furnace; that's just a figure of speech.

Sophie: Well all I know is they got it up too high and it spilled over. My nephew majored in physics in college and got C-plus and now he's

working for the government; he could never keep Irene's fire going right, and they'll probably set him to pushing uranium rods in and out and he'll forget and leave them in and go off to lunch. And there was that Japanese fishing boat and there's probably lots of others we don't hear about.

We: Mr. Teller I think it was said after what they learned from that first hydrogen explosion such a thing would never have to happen again.

Sophie: You and Father Starling are always talking about God; I'm not so sure about God myself, although I consider myself a good churchwoman, but if there is anything to it all I say, and I many have said this before, God damn all you men anyway. You have the air all full of fallout that's getting in that little fellow's milk in the carriage, and I know it's getting in his bones because I read in the paper they put some little baby's bones up to their Geiger machine; and you take all that atomic garbage and put it in concrete and drop it in my ocean, and one day it's going to eat through and pop up to the surface right where I'm swimming; and now you want to blow up my nice mountains, and some day you know very well, and don't pretend you don't, it will find a weak place in the mountain and make a very bad atomic volcano. And I say Go ahead and kill each other off and brainwash each other, I don't care; but stop spoiling things that can't fight back. And you can tell all your subscribers I said so, but I don't think they'll pay any attention.

We: You can tell as well as I.

Sophie: And another thing, all this mountain and powerplant business shows that they're not doing it because they're afraid of the Russians, but only because they're silly. Because how would it hurt the Russians for us to go around blowing up our own mountains?

We: The atomic energy commission is very anxious to persuade us that these forces have peacetime uses also.

Sophie: I remember when Jimmie told his mother that his skunk could catch mice, but she still wouldn't let him keep it. I suppose though it's all because we're scared because we used it first and so we have to pretend harder than the Russians. When Jimmie was staying with us he brought along a book of plays he had to read out there, and one of them (not one of the ones he was reading) had a very good idea. It seems these men had been fighting for ever so long, and the women got together and crossed their hearts and hoped to turn purple and said they wouldn't do anything whatever—and I mean whatever—

for their husbands until they stopped fighting, and it was all over within a week. And if I knew any Communist girls I think we ought to set that plan in operation right now.

We: That's probably why both sides have all those passport regulations.

Sophie: Although I'm not sure whether I'd want to go along with it myself. No I have a better idea. You say accidents are always bound to happen; well the next time the air force drops one of those very bad bombs by accident suppose it went off?

We: They've got it fixed so that it couldn't possibly.

Sophie: That's what Robert said when he fixed the laundry-chute so that Alice couldn't unlatch it. When the little fellow came along I made him take it out. No, anything a man is clever enough to fix, some other man will be dumb enough to unfix. So perhaps when it goes off it will blow up the Pentagon or Fort Knox or something they really think is important, and then they'll have to do something about it.

We: That's a very nice thought.

Sophie: And I've never seen much good coming from sermons or editorials or commencement addresses; but this is a crisis, and in a crisis you want to try everything; so you had better go on trying to improve people's frames of mind just in case.

Don Large

The Car and Donkey

IN ANY controversy, friendly or otherwise, it is nothing more than the part of fairness for the other side to be heard. In my recent difference of opinion with the Mayor of New York, literally uncounted people from all over the country sent me clippings of editorials and news items on the subject. In one way or another, every one of them reflected unfavorably upon either Robert Wagner or his well-intentioned assistant—which, I suppose, is part of the price that a public official pays for being a public official.

Therefore, I was genuinely pleased to read in the Herald Tribune an impassioned article by New York State Park Commissioner Moses, entitled The Big Car Rhubarb. Much of what Robert Moses had to say had virtue. For example, he shrewdly pointed out that "some years ago Governor Smith was appointed by

Mayor LaGuardia as head of a committee of distinguished citizens to report to him on the misuse of official cars . . .

"Instead of yielding to popular clamor for an expose, denouncing heads of departments, promising hug savings, etc., Governor Smith wrote a short report which remains a classic. In effect, he said that the important thing was to get competent top officials, to pay and treat them decently, to support instead of belittle them, to give them respect if they earn it. He indicated that such officials in a big state or municipality can save their salaries and the cost of their car and chauffeur a dozen times a day if they are alert, and that a dope in high office is a dope whether he is riding in a big car or on a scooter."

Amen to the memory of Al Smith, and another Amen to the observations of Mr. Moses. However, Governor Smith went to his Maker long before the ad men of Madison Avenue had hit the ebullience of their full stride. So he never got a chance to read *The Hidden Persuaders*. But a man as alert as Robert Moses has certainly read Vance Packard's best-seller, and is surely aware of the fact that an automobile, for example, is no longer a mere matter of transportation, but rather a badge of status.

In this secular society of ours, too much

emphasis has been placed upon the heretical notion that this life is all of life, and that temporal success is the guarantee of eternal approbation, which must be urgently reflected in the possession of that which is the biggest, even if the biggest is a far cry from the best.

The question is not one of wheelbase, but of integrity. Admittedly, a dope is a dope whether he rides around in a gold-plated monstrosity, or whether he walks about with holes in his soles. And New York City has had more than its share of public officials who amply deserve Robert Moses' epithet. But by the same token, it's nothing short of pathetic to hear a prominent public servant insist that the dignity of his office depends upon the hidden persuasion of a gilded yardstick and sheer poundage.

If ever American civilization falls into mouldering dust, it will not have been at the hands of outsiders. Rather, it will have been by our own hand. And over the grave of the suicide, the tombstone may well read: "We Had Arrived! Therefore, We Deserved The Biggest And The Longest And The Flashiest."

Meanwhile, it is not recorded that Jesus of Nazareth lacked either dignity nor integrity. Yet when, on that first Palm Sunday, he arrived at his interior triumph, it seems that it was upon the back of a lowly donkey.

The Crucifixion as Seen by a Surgeon

By J. C. Sournia

LET us see now the procedure used for the torture and let us follow the condemned man in his last ordeal.

At the place of sentencing, or in the prison, the prisoner was undressed (at least in Rome), the patibulum placed on his shoulders, the hands affixed to each end, and on his bare back, bent under the weight of this wooden cross-bar, the

lashes of the whip rained during the whole journey, for flagellation was an integral part of the torture.

After arriving at the place of execution, the condemned man was stretched out on the ground on the patibulum, at the foot of the trunk of the cross, which was already there. The hangmen pulled the arms straight and planted a nail in each wrist. The condemned man was placed upright and the whole was hoisted up onto the top of the trunk. It probably did not require a great effort for three or four strong men to lift a weight of 120 or 130 kilograms about two meters from the ground. It is possible, indeed, that the condemned man himself helped the maneuver by mounting backwards on a ladder resting on the trunk. Plautus speaks of "mounting the cross," "to be hoisted onto the cross." In any case, the procedure must have been simple and did not re-

(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. The first article appeared last week.

quire either any special apparatus or any extraordinary strength (3).

Once elevated, the weight of the body caused it to sink down upon itself, the arms curved at an angle which Barbet determines as 65 degrees, depending on the skill with which the hangmen had stretched the arms outwards before nailing the hands. There only remained to place the feet flat against the wood of the trunk, one over the other, and to affix them with a nail through the metatarsal bones. To give this position, it was necessary to bend the knees sharply, and it was in order to suppress or lessen this awkward flexion that artists had recourse to the suppedaneum.

The work of the hangmen was finished, but then began the most frightful agonies for the condemned man.

We can easily imagine what must have been the pain from the many wounds made on the back by the flagellation. We also know that the nails in the hands must have been very painful, and all the more so as they were in contact with a large nerve, the median nerve, and we know that pains arising from a large nerve trunk are particularly keen. Science now teaches us also that the certainty of death, despair, and anguish, soon become a physical ordeal whose suffering increases the other pains and makes them more serious.

The Mechanism of Death

BUT perhaps it is much harder to imagine the mechanism of death itself for those who are crucified. They do not die of hunger, the agony is too brief for that, nor of thirst, nor of sleeplessness. Once more let us leaf through the archives of humankind. Crucifixion was abandoned long ago in our world, but we have accounts from travelers who witnessed similar tortures in China during the last century. We also have the report of a Czech physician, Dr. Hynek, on corporal punishment used in the Austro-Hungarian army in the war of 1914-18; and we have the tortures practised in concentration camps on internees hung by their hands until they died, as described especially by Antoine Legrand on his return from Dachau. The people tortured in this way all died of asphyxiation, and it was the same for those who were crucified.

(3) Contrary to numerous tableaux and to numerous descriptions such as the famous *Meditations on the Death of Our Lord* written by an anonymous Franciscan of the 13th century, which had great influence on the artistic tradition of the Renaissance.

The whole weight of the body rests on the hands, that is to say, the muscles of the arms, the shoulders and the chest. After a certain time, these muscles tire, and in order to relieve them the crucified man throws his weight on his feet, an effort that is not easy when the knees are bent; he can rest, the muscles of the trunk are relieved, and he can breathe easily. But soon the feet, pierced by the nail, become painful, the thighs tire in their turn, and the body rests again on the arms. Soon cramps develop, the muscles are contracted, and this painful sensation reaches the muscles of the trunk, the abdomen, the diaphragm, all the muscles that are used in respiration. The lungs are blocked by forced inhaling and cannot empty themselves. The face becomes violet, the man asphyxiates. Another effort is made on the legs, and he is better; he can breathe, but he soon falls again. The agony continues thus with this alternation of sinkings and recoveries; the moments of respite become shorter, the asphyxia becomes more and more pronounced, the muscular contractions, "the cramps," become more generalized, and it is finally in a total asphyxiation, what physicians call a "respiratory tetany," that the tortured man dies.

One can painfully imagine what must have been the agony of those unfortunates who knew their end to be near, whose final hours passed in the agony of every breath drawn, in the ceaseless and ever more painful exertions of exhausted muscles, up to the final abandonment.

According to ancient text, and according to Origen, the agony lasted about 24 hours. The only known exception concerns a man crucified at Damascus in 1247 who did not die for two days. History also permits a counting, unhappily rapid, of those who escaped: Herodotus relates that Darius allowed an officer who had been falsely accused to descend from the cross and that he survived. Josephus likewise tells the sad story of three Jewish friends crucified by Titus during the siege of Jerusalem; they were left there only long enough to obtain a pardon from the Emperor and were then taken down from the cross. But only the one who had been fastened up with ropes could be brought back to life; the other two, who had been nailed, could not be revived.

This last story shows that the use of ropes, undoubtedly less painful than nails, lengthened the duration of the torture. The sedile, if it was ever used, had the same effect, in that it permitted the weight of the body to rest there for

a few moments, but it must have been so small that it soon became more painful than helpful.

When death delayed its work, the custom was to break the legs of the condemned man. This was called "crurifragium." The act is attested by Plautus, Seneca, and Ammianus Marcellinus. It obviously caused additional pain, but by removing completely any lower support, it speeded final asphyxiation. This was to perform a humanitarian act in a cruel manner.

After death, unless a particularly serious crime required the body to be left to birds of prey (Augustus), the body was given to the family. This was the custom among the Romans and the rule among the Jews. But it was still necessary to make certain of death, and this was the role of the "coup de lance." It is known that on death the blood of the organism collects, uncoagulated, in the veins and the spaces on the right side of the heart. A lance thrust in the right auricle of the heart produced an immediate and total hemorrhage which resulted both in hastening death in an agony of final degree, and in verifying it at the same time. It was the equivalent of the modern revolver shot after the twelve fusillade bullets in an execution.

After this final formality, the family could take the body. It was enough to remove the nails from the feet, and the patibulum was brought down from the trunk of the cross together with the body.

Thus ended this frightful torture to which thousands of individuals were subjected throughout several centuries during which it was held in esteem in our Mediterranean world. With the help of our present medical, historical and archeological knowledge, I have tried to reconstruct as accurately as possible for you how this torture must have been carried out; I have tried to describe, if that can be done, the dreadful sufferings to which these unfortunates succumbed.

Conceptions In Art

HOWEVER, I would not wish to impose upon you too exact an image of the crucifixion. Each of us has his own image of the crucifixion, based on our earliest childhood impressions and on our deepest feelings. Moreover, if art has contributed to religious exaltation, religious feeling has enhanced the talents of artists. They have all represented the crucifixion according to personal feelings.

Let us look at a crucifixion of Fra Angelico in its moving simplicity; at a more glorious Christ as shown by Tintoretto; at the suffering Christ of Perpignon, in which a Spaniard of the Middle

Ages, accustomed to the sight of starvation and tortures, has shown a cruel realism.

Let us look more closely at the famous yellow Christ of Gaugain. None of the details that I have indicated are shown here. The cross is the traditional Latin cross; the feet rest on a small support which has certainly never existed; the knees are completely straight; the heart wound is not shown; the nails of the hands are through the palms. Gaugain painted his crucifixion in his own way. He located it in a Bretony grove, among Bretons as strong and simple as he himself was disturbed. The peace that he sought throughout his life is found here both in the serene face of the victim and in the yellow or beige, grey or bluish tones, of the painting.

Each one of us could paint a different crucifixion, and if it were as unrealistic as this, that would not matter. In spite of his science and learning, it is not in representations that man should place his faith, he should have it in his heart.

And if man has not yet freed himself from pleasure in the suffering of others, it is certainly one of the most moving paradoxes of which his spirit has given proof, among so many others, that from the crucifixion, the ultimate symbol of barbarism, he has drawn one of the most admirable religions of his history, made up of goodness and hope.

TALKING IT OVER

By W. B. Spofford Sr.

THE FIRM of Joseph E. Seagram & Sons is noted for a number of things. It has a new skyscraper on Fifth Avenue which is justly famous as an example of modern architecture. And if there are any readers who do not know the firm's V. O., stop off in Tunkhannock when you are passing through and I'll introduce you to it.

A lot of stuff that guys in the post office here call "crap" gets in our mailbox. It is the third class stuff that firms sent out in great quantity and usually goes in the waste paper basket. So when I got a pamphlet called "The Next Hundred Years", announced as a scientific symposium sponsored by Joseph E. Seagram and Sons, I figured it was just advertising and was about to throw it away. Maybe I didn't because of my

interest in their products—Dave Works in New Hampshire or Clinton Kew, who know how minds work, might be able to tell about that.

Anyhow I took it home and read it and then wrote Seagrams to ask if the addresses given at the symposium might be reproduced in *The Witness*. Their answer was yes, so pretty soon now we are going to start printing them, one at a time. There isn't much point in saying anything more about the addresses, except that they are all by top scientists and they do all deal with what this world will be like a hundred years from now—with most of them qualifying their addresses with "if there is any world here."

We'll lead off the series with a picture on the

cover of those seated around a table at the symposium, with the flags of the United Nations in back of them—we will, that is, if Seagrams obliges us with one.

Some readers may object to having a Church paper feature on its cover a picture supplied by a distiller. If this happens I have a quick answer—most bishops and priests that I know are glad to have a nip, now and again, of Seagrams V. O. if some parishioner who can afford it will buy it for them. So why kick the cup that brings you cheer!

Anyhow, once we are past this serious Lent business, we'll start these articles which, we are sure, you'll find pretty exciting.

The Meaning of The Atonement

By W. Norman Pittenger

Professor at General Seminary

IT IS impossible to speak of the Atonement wrought by God in Christ unless one speaks first of all about our common experience of man the sinner as the Bible portrays it for us. The doctrine of sin is not derived from the Christian kerygma so much as it is derived from man's experience throughout the whole of his life, although, of course, the kerygma points up man's sinfulness by confronting him with a Saviour and thus declaring boldly that he needs redemption.

The Bible says both that man is created in the image of God and also that man is also a sinner. We read in the book of Genesis of man's creation and of his first sin. Probably none of us would be ready to take these stories as if they were literal truth. It is not necessary for us to believe all that we read about Adam and Eve, about the snake and the apple, as if the events were precise historical events. Here we have a "myth" in the proper sense of the word. I am not the least hesitant in using the word myth at this point, although I think that the term "myth" is dangerous in connection with the Incarnation. The story of the fall of man, like the story of the creation, and also like the story about the end of the world in the Book of Revelation, is inevitably mythological since none can have real historical knowledge of absolute beginnings and ab-

solute endings. We must speak in a "myth" or we shall not be able to speak at all.

I should not want to build too much on the fact that Adam in Hebrew means "man", but there may be some significance in it. Perhaps even the Hebrew writer did not intend to say that there was a given individual called Adam. We can leave that to the Old Testament experts. But the basic fact is that here a story is told which describes man's experience as man.

Suppose that a child should ask you, "How did man ever come to be such a sinner, and why isn't he able to get himself fixed up? Look at the mess he has made of the world. I don't understand all this, if a good God made him." You might answer the child in some such fashion as this: "Well, once upon a time the first man was living in a garden. It was a lovely place, and in that garden he and his wife had a very happy life. But, somehow or other, one day they felt that instead of doing the things that they knew would keep them happily in their garden, they would like to do something of their own choosing. They thought they would like to have their own way rather than keep on following the rules by which the garden was run."

And so you might continue with the story you would tell a child; but remember that in a very real sense even the most sophisticated college professor is a child. We simply do not have the language in which to state "literally" or "conceptually" what has happened to man. All we can do is tell a story. The Jewish writer, confronted by the plain facts that man is a sinner

This was originally an address given to an audience of university professors who wished to hear "a simple explanation of the Atonement."

and that he is not able to extricate himself from this situation, while he believed that the God who created the world is a good God, told just such a story.

The Intention

WHEN the Christian Church began to think about man's predicament, this story in the Jewish scriptures was available. The Church used it. What does it really mean? What situation does it describe in respect to man and his predicament? First, it says that man is created in the image of God. This does not suggest that there is a little mirror in man that reflects God. It suggests that man has in him the capacity to rise above himself, to express himself with freedom, to choose in accordance with the will of God, and thus to reflect in a finite and limited way the character of God. This is man in the divine intention. But alas this is not man as we meet him in ourselves or as we see him at any time in history.

So the story has a second point. It is the story of man's creation in the image of God, but it is also the story of his "fall" from that state. Of course the "fall" is not simply that of a single historical character. The story is told about you and me, about all men. This is the way we are. We are created in the divine image, but we have damaged that image. We have alienated ourselves from God not only in certain areas of our being but in all our being itself.

Man, then, is deprived of his true good and is wounded in his human nature. He is fallen. Indeed there is a sense in which we may even say that man is "totally depraved". For what that has meant in the Christian theology which has used the idea, is not that man is all a "rotten mess"; but that in every part of him, including his heart and head, and will and desires, and reason, he is alienated from God and prone to false self-assertion. That is demonstrably true. For instance, we often hear talk about academic objectivity. But look at the people who claim it. They are quite as devoted to their own ideas as anyone else. They use their reason to get their own ends.

Even in scientific work experts have been known to "fudge" the experiment in order to secure the results they want. Not many years ago a man who had made a significant discovery in the area of physics, and who reported on this at the meeting of the British Association, was practically told to keep the matter quiet because it would interfere with previous findings in a line of research which had been carried on for

some time. Like a fool he obeyed. The people who told him were his friends, distinguished leaders in research.

Social Reality

THE dreadful thing about man's sin is that it is a state in which he lives as well as a series of acts that he commits. Sin is a social reality. It is a state of alienation from our divinely-intended goal as men. It is a state which leads us to make the claim to self-sufficiency and forget our dependence upon God. It is in fact pretending that we are the hub of the universe. The human race does this quite consistently.

A young student, in a southern seminary, filled with enthusiasm for preaching but possessed of a very naive view of man's goodness and perfectibility, was assigned by a friend of mine to read Dr. J. S. Whale's "Christian Doctrine" as an introduction to the discipline of theology. After he had read it he came back to see my friend about it. "This book is terrible", he remarked. "It says that man is so bad and so sinful that he can't do anything about it. If that is true all I can say is 'God help us.'" "Well, you've put the whole Christian religion in a nutshell," replied my friend.

There it is. There is nothing that we can do about it, and the more we try the worse things get. There has hardly ever been a more appalling illustration of such sin than in our very popular American ideas about man and his possibilities: how he can raise himself to a pinnacle of achievement, how he can eradicate evil by social improvement or other devices, how he can manage to work himself out of his imperfection into a state of utopian perfection. Indeed the philosophy behind much modern educational theory and practice could be characterized as marked by a failure to recognize man's sin. Therefore it simply compounds man's sin.

Redemption

MAN is the sinner who cannot get himself out of his sin. But God is in Christ acting to redeem. Two things are involved. First of all, in Christ we are accepted by God just as we are, in our sin. We are accepted; and the Christian experience has been precisely this: "Just as I am, without one plea." God accepts. But secondly we are empowered by God. The major emphasis in catholic theology has been on the second of these points, on grace conceived as power, while generally in protestant theology the emphasis has been upon the first point, grace

as forgiveness and acceptance. Yet both of them are part of the fact of redemption.

God in Christ lives in the world; by his living in it he accepts it. He comes to us where we are and as we are, "in the likeness of sinful flesh". He shares with us the limitations of human life and he bears in his own person the consequences of its sin. But there is more than that. On the Cross there is the placarding before men of that which God does. There is also the act by which God not merely reveals his character but puts his character to work by doing something that changes the situation. Any event anywhere at any time is a modification of the structure of reality. We can therefore say that what takes place in Christ is that by living through the human situation, dying in it, and triumphing over it, he has changed the structure of things in such a way that there is now a factor in existence which has not previously been there. Now there is always Christ, as well as God and man and sin.

We are empowered by it. The whole point of the Christian sacramental life, the whole meaning of the Christian life in devotion, is that we may be opened to the grace of God which can work upon and mould our fallen nature into the likeness of Christ's risen and triumphant life, in a world which with his coming is a different world.

Salvation

EVEN when redeemed, one still sins. There is a "hangover" of the old state which theologians call concupiscence or a tendency which we do not at once get rid of. But we are empowered in sacrament, in prayer, by all the means of grace, with the help of God to win victory. Not that we win the victory, of course. The victory is won by God in us, for "every virtue we possess, and every victory won, and every thought of holiness, are his alone".

Within the Church we are able to work out our salvation "with fear and trembling"; not like the people outside who think they can do it themselves, but because we know that it is really God that "worketh in us, both to will and to do of his good pleasure".

I want now to say a few words about the meaning of salvation, since this is a very difficult concept for many people. Etymologically words like "salvation" have the root-meaning of health or wholeness. Salvation, then, is restoration of whole life. In St. John's Gospel it is described as "abundant life". We must guard against error here. Sometimes in reaction from ideas of sal-

vation as simply the saving of the sinner from hell, we get a cult of psychological normality or emotional security. But that is not "the peace of God that passeth all understanding"; it is not salvation in the sense of real wholeness and real health by the adjustment of our lives to the reality of God and by our being restored to the image of God in which we are created.

Furthermore, much of the reaction from the old-fashioned evangelical preaching has tended to confine the meaning of salvation to this world. But the Christian knows, or ought to know, that man is not made merely for life in this world; he is made for life with God, here and hereafter. St. Augustine begins his "Confessions" with the great sentence: "Thou hast made us for thyself, O God, and our heart is restless until it rest in thee." But the real meaning of the first clause, in the Latin, is: "Thou hast made us toward thee," ad te. Man is created by God with a drive, a tendency, which leaves him unhappy, dissatisfied, in dis-ease, until he finds his fulfilment in God. No amount of earthly adjustment, of good citizenship, of good human relationships, important as all these are, will permanently satisfy man's need. Man yearns for God towards whom he was made, and his salvation is "for now" and "for ever" with God.

Conversion

ONE final comment. With the coming of science-fiction some people have become concerned not only about those who have never heard of Christ or those who in good faith have rejected him, but also about "the man in Mars" to whom Jesus Christ did not come. But the Church historically has never failed to insist that salvation is possible for those who do not know the story of Jesus; it has never shut out any man, or any creature, Martian or otherwise, from the chance of salvation.

Why then do we bother trying to convert people? The answer to that question is very simple. If the Christian life means anything whatsoever to us it is inconceivable that we should leave any man without the opportunity to hear it. If it means anything to us we will shout it out to others, so that here and now they may share it. I know nothing about the eternal destiny of any one besides myself. That is in the hands of God and will always remain there. But my task is to tell all whom I meet about what I have received and which, because it is life for me, I must try to share with them.

Pointers for Parsons

By Robert Miller

SO MANY of my friends touch their clerical hats to psychiatrists that I felt there must be more to them than I had thought. It seemed as if they had something which we ought to have and as if we had nothing which they ought to have. My friends feel that the psychiatrist is well on the way to understanding human nature and to resolving the difficulties of the mind diseased, and they seemed to imply that it would be much better if I cast away my old-fashioned ideas.

"Do not talk about original sin," Dr. Boanerges would advise his students in pastoral theology. "It is not original and it is not sin. It was all very well for St. Paul and St. Augustine and even for Calvinists and Presbyterians, but they did not know Darwin nor read Freud."

Anxious not to be thought a back number I bought a book by a distinguished psychiatrist and started in to read it. But I quickly got lost in it. I do not mean that I found it absorbing, but rather that I could not absorb it. It had its own peculiar terms, like neuroses and psychoses and paraphilias and fixations, and it seemed to be about people who were, well, a little off. I did not find myself or my parishioners in it, but I felt sure that both my parishioners and myself found ourselves in the Christian faith.

The eminent author did not like that faith very much, and even offered the opinion that without

sin the Church would be like a chain grocery store without canned soup. He seemed to feel that the Levitical condemnation of what we will politely call unnatural sex practices was savage and wrong and the attitude of the Church to them was not much better. He felt that people who indulged in such practices were sick, and he thought that the laws concerning them needed to be brought up to date.

Doubtless he had a point there although public opinion is not ready to substitute the psychiatrist for the judge and jury. His science is far too new. And the Church would be slow in calling sickness what it had known as sin.

But to say that the Church needs sin as a grocery store needs canned soup is ridiculous. Sin is a great hindrance to it. It keeps it from being what it should be and doing what it ought to do. It is a shackle. So far from keeping the Church in business it comes near putting it out of business. So far as my experience went I was much more aware of the fellowship of the Church than I was of the sins of its members.

And I remembered some words from a prayer of Al Price of Philadelphia. "We thank thee, O God, for St. Stephen's Church; for the opportunity to worship here; for the fellowship of it; for the strength and patience it gives us to carry the burden of life and to face life's opportunities creatively"

It seemed that psychiatry might give us new insights, but I wondered if insight wasn't a matter of sanctity rather than of knowledge, of love rather than of science and I asked if Jesus was not a better guide than Freud. I would not touch my hat to the psychiatrist just yet. For libidos and egos and superegos and subconscious and neuroses were too confusing.

SO YOU'RE CALLING A RECTOR!

By Robert Nelson Back

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OVERSEAS EDUCATION

(Continued from Page Six)

hoped that any grants from the fund will serve to stimulate local responsibility, to encourage indigenous theological thinking, and to provide a higher standard of scholarship and training suited to the needs of the Churches in the countries concerned. The committee of the fund will seek to exercise no control over any institution to which a grant may be made.

Libraries

In addition to this institutional program, the fund will be used to improve the libraries of theological schools generally and to develop a plan for the production and translation of theological text books suited to the needs of schools in younger Church areas.

The fund is not intended to relieve the churches and missions of their responsibility in the vitally important task of theological education, but to supplement their present efforts, and to stimulate them to further activity. The staff of the fund will seek to promote the study of the needs and problems of the younger

Churches in the training of an adequate indigenous ministry in order that the specific tasks assigned to it may be discharged in the context of the total situation in each country.

The operations of the fund are expected to begin in July. The aim is to spend the present resources of the fund over a period of five years.

NEW MISSION CHURCH IN MISSOURI

★ Bishop Lichtenberger of Missouri officiated at the service on March 2 which opened for worship the newest mission church building in the diocese—St. Matthew's Church in Mexico. The congregation was organized only three years ago and still does not have a resident vicar. Services are held by lay readers with a monthly visit from the clergy of Calvary Church, Columbia, or the Archdeacon.

The church building, which includes a parish house, is ample for congregations of 100 or more and was built almost entirely at the expense of the congregation. The building is colonial in style of red brick, with furnishing of that period. Its cost was nearly \$90,000.

RUSSIAN DIPLOMAT AT HOBART

★ Alexander T. Ustinov, first secretary of the embassy of the Soviet Union, Washington, was a speaker at Hobart and William Smith Colleges on March 23rd. His subject was co-existence. He also met with faculty members for informal discussion.

The Parish of Trinity Church New York

REV. JOHN HEUSS, D.D., RECTOR

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Rev. Bernard C. Newman, Vicar
Sun. HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8, 12 Midday Ser 12:30, EP 5:05; Sat HC 8, EP, 1:30; *ID, HC, 12; C Fri. 4:20 and by app.

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Sun. HC 8:30, MP, HC Ser. 10. Weekdays: HC 8 (Thurs. also at 7:30 a.m.) 12:05 ex. Sat.; Prayer & Study 1:05 ex. Sat. EP 3. C Fri. 3:30-5:30 & by appt. Organ Recital Wednesdays.

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Rev. Robert R. Spears Jr., Vicar
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ST. LUKE'S CHAPEL

487 Hudson St.
Rev. Paul C. Weed Jr., Vicar
Sun. HC 8, 9:15 & 11; Daily HC 7 and 8; C Sat 5-6, 8-9 by appt.

ST. AUGUSTINE'S CHAPEL

292 Henry St. (at Scammel)
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BOOKS...

Kenneth Ripley Forbes
Book Editor

Forty Days; Thoughts On St. Patrick's Breast-plate by Leslie Kingsbury. Morehouse - Gorham. \$1.25

Like Dr. Bowie's Lenten book, this is based on the old hymn, St. Patrick's Breastplate. The author is an English clergyman and offers these forty very brief and helpful chapters to awaken thoughtless folk to the reality of our Lord's presence and transforming power.

Jesus And His Coming by J. A. T. Robinson. Abingdon Press. \$4.00

This book contains the substance of the William Belden Noble Lectures for 1955 at Harvard University. The lecturer and author has taken the conception of the Second Coming of Christ, about which there are many interpretations by Christian scholars, and examined it under three headings,—*What Jesus Said, What the Early Church Expected and What We May Believe.*

Nearly half the book is given up to a detailed study of what the reported words of Jesus actually meant,—on the long accepted principles of textual criticism. The development of the conception of the *Parousia* in the early Church is then studied at some length and its meaning in the light of the high peaks of the Incarnation of our Lord. Final-

ly the author brings together the varied strands of his critical survey and reveals what he conceives to be the permanent, eternal truth and significance of the words of the Apostles Creed, "From thence He shall come to judge the quick and the dead" and of the whole Biblical conception of the "Last Things".

The Golden Bough By James G. Frazer. Macmillan. \$3.95

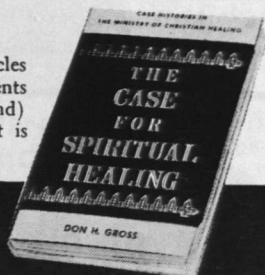
This is a reprint—from new plates—of the famous classic dealing with the use and development of magic, customs, social practices and religion among primitive people, with their relation to present day culture. As originally published, this was a *magnum opus* in twelve volumes, costing \$65.00. Realizing the strictly limited circulation of this great work, the author himself undertook its condensation into one volume which was first published 36 years ago. This is a truly great book and even in this condensed form is a mine of fascinating information. Its delightful readability is due to the fact of the author having done the job himself.

So Easy To Love by Roger Castle. Longmans, Green. \$2.25

This is a little book whose contents derives largely from Madame Guyon. It is, of course, about prayer and the author, a lay-brother of the Community of the Resurrection in England, assures the reader that he owes everything to Madame Guyon's *Moyen Court* which he has simply tried to express in a modern idiom.

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SUMMER SESSION AT SEWANEE

★ The graduate school of theology will be held at the University of the South, Sewanee, Tenn., July 23-August 27, with the Rev. Massey H. Shepherd Jr., again the director. Others on the faculty are Dean Alexander of the Sewanee Seminary, Prof. Parker of General; Prof. Blackburn of Seabury-Western, and Profs. Marshall and Cross, both of Sewanee.

PHILIP ZABRISKIE WILL ARRANGE EXCHANGES

★ The Rev. Philip T. Zabriskie, head of college work for the Episcopal Church, is one of three youth leaders who will visit Russia March 29-April 13 to complete the ground-work for an exchange of college students planned this summer between the Soviet Union and the U.S.

The exchange of students between the two countries calls for a six-week visit to Russia by 40 Americans with 20 Russian youths coming to the U. S. for a similar period.

The American visits are being arranged in this country by the council on student travel, a private educational and student exchange group. It represents a number of student organizations.

Mr. Zabriskie will be accompanied by John Bowman of the

council on student travel, and John Wallace of the experiment in international living. During their two-week stay, they will visit Soviet education centers and complete plans for the student exchange.

The state department has approved the visits by the youth leaders and students, Mr. Zabriskie said.

NEW CHAPEL AT ROANRIDGE

★ The Chapel of the Redeemer was dedicated at Roanridge, rural training center of the National Council, located at Parkville, Missouri. Dedicated on the same day, March 23rd, was the Cochel Memorial Hall.

PACIFIST FELLOWSHIP CONFERENCE

★ Canon Charles E. Raven of England is to be the leader at the conference of the mid-west section of the Episcopal Pacifist Fellowship, meeting April 11-12 at Orleton Farms, near London, Ohio. The Rev. John R. Yungblut, rector of St. John's, Waterbury, Conn., who in national

chairman of the organization, will also be a lecturer.

Further details may be had from the program secretary, Margaret von Selle, 2400 Grandview Avenue, Cincinnati 6, Ohio.

DAVID HUNTER VISITS MICHIGAN

★ The Rev. David Hunter, head of the department of education of the National Council, was a lecturer on March 21st at the meeting of the division of education of the Michigan Council of Churches held at Lansing.

WILLS LARGE SUM TO CHURCH

★ The Episcopal Church received bequests of about \$60,000 by the will of Frances Sibley of the diocese of Michigan. Included was her home in Grosse Pointe for the use of the bishop of the diocese.

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BACKFIRE

Helen Mears

Churchwoman of New York

Could I have the privilege of *Backfire* to reply to Alice S. Woodhull's comment on my article *Sweet Amen of Peace?*"

Mrs. Woodhull says: "The alternative to our government's policy of creating overwhelming military force is to bow in submission and trust that matters will work out. But there is no likelihood that such a course will do anything other than commit untold millions of people to unspeakable suffering under ruthless tyranny for the unforeseeable future."

Thinking about this comment my eyes passed on to the adjacent columns of *The Witness* where I read an appeal, by the Christian Children's Fund, Inc., on behalf of "three Korean waifs," whose life-story as given provides a heartbreaking picture of conditions in a country where our policy of resisting Communism by force has been applied.

The unhappy fact is, that—judging from such appeals, and from accounts in our press—the situation in Korea today is so terrible that no Communist tyranny could possibly be worse. Our policy of using military force to protect the Korean people from unspeakable suffering under Communism resulted in subjecting them to unspeakable suffering. Our continued program of maintaining military force prolongs the suffering and prevents other solutions. For example, since mid-1955 our government has provided \$671 million not to restore and improve living conditions, but to equip and support a vast military force; and hundreds of millions more have gone to maintain our own troops in Korea, and recently to supply them with nuclear weapons. According to the appeal of the Christian Children's Fund, a sum of \$10 a month will provide "food, shelter, education and love" for one Korean waif. Suppose that \$671 million, in the past two years, had been applied to such Christian and human purposes instead of to support military forces. Wouldn't such a policy have presented the Korean people with a real alternative to Communism, rather than a condition of anti-communist misery for "the unforeseeable future?"

Surely a genuinely Christian solution would lead to a situation, for the Korean people, which would be unmistakably preferable to Communist tyranny. The record is clear that military solutions inevitably defeat Christian aims.

John H. Woodhull

Layman of Buffalo, N. Y.

Your February 20th issue is very fine. The article by Don Large on the remarkable loyalty of Church women in the face of stultifying treatment hits the nail on the head.

The article on Education by Dr. Cross of the University of the South is admirable. What he says needs to be said. We should be teaching our way of life to our children. Our children are literate in science and in business. They must also be literate as to the Church constituted in 1785 to which we are loyal.

The leading editorial is a fine example of intelligent writing for in-

telligent men and women.

Your circulation should grow. I wish I knew how it could be promoted effectively. I am only a second class member—a layman; and my wife is a third class member—a woman.

Mary Darsey Leonard

Churchwoman of Baltimore, Md.

The Witness is stimulating and worthwhile. I find it refreshing—not confined to hackneyed sanctimoniousness. Each week I am surprised at the clarity of your writing and uncluttered quality of your thought. I think it is truly a privilege to have such a magazine available.

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Assistant Rector

St. Thomas Episcopal Church, N. Y.

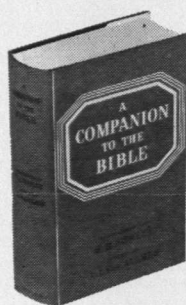


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