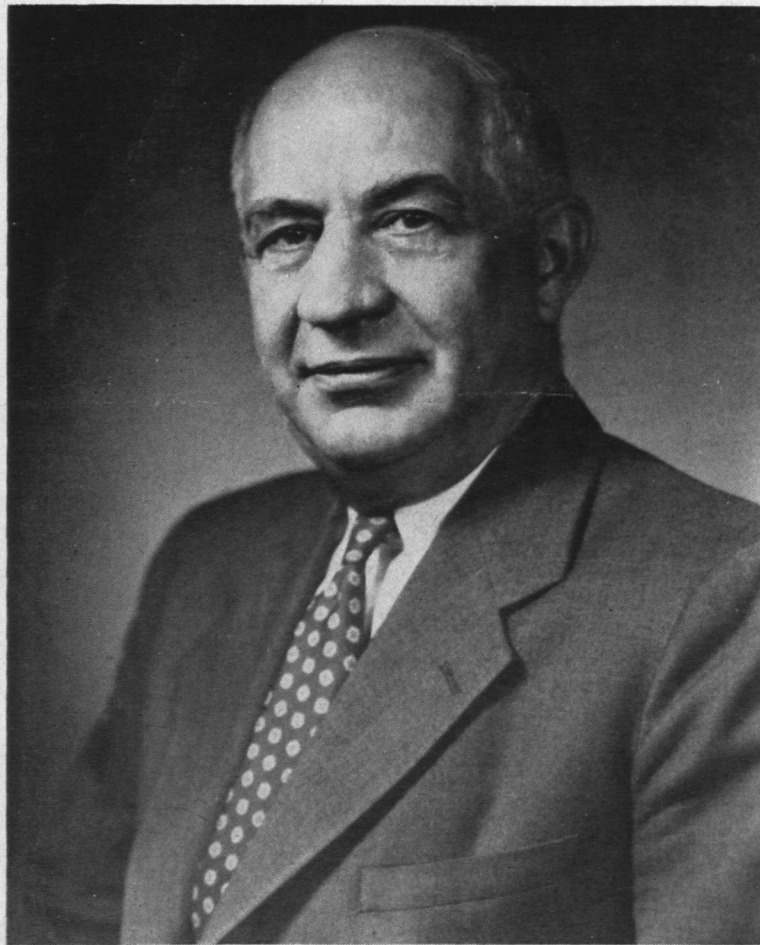


The **WITNESS**

JUNE 5, 1958

10¢



CLIFFORD C. FURNAS

THE CHANCELLOR of Buffalo University asks what makes the grass green and how do oysters get their copper out of sea water in his address on The Next Hundred Years

Restoring Strength On A Mountain

SERVICES

In Leading Churches

**THE CATHEDRAL CHURCH
OF ST. JOHN THE DEVINE**
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
a.m.; Morning Service and Sermon, 11.
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
10:30 a. m.; Wednesdays and Saints
Days at 8 a.m.; Thursdays at 12:10
p.m. Organ Recitals, Fridays, 12:10.

CHURCH OF THE HOLY TRINITY
316 East 88th Street
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Sundays: Holy Communion, 8; Church
School, 9:30; Morning Service, 11;
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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Rev. Frederick M. Morris, D.D.
Sunday: HC 8, 9:30, 11 (1st Sun.)
MP 11; Ep Cho 4. Daily ex. Sat. HC
8:15, Thurs. 11, HD, 12:10; Noon-
day ex. Sat. 12:10.
*Noted for boy choir; great reredos
and windows.*

**PRO-CATHEDRAL OF THE
HOLY TRINITY
PARIS, FRANCE**
23 Avenue, George V
Services: 8:30, 10:30 (S.S.), 10:45
Boulevard Raspail
Student and Artists Center
The Rt. Rev. Norman Nash, Bishop
The Very Rev. Sturgis Lee Riddle, Dean

The WITNESS

For Christ and His Church

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SERVICES

In Leading Churches

ST. STEPHEN'S CHURCH
Tenth Street, above Chestnut
PHILADELPHIA, PENNA.
The Rev. Alfred W. Price, D.D., Rector
*The Rev. Gustav C. Meckling, B.D.,
Minister to the Hard of Hearing*
Sunday: 9 and 11 a.m., 7:30 p.m.
Weekdays: Mon., Tues., Wed., Thurs.,
Fri., 12:30-12:55 p.m.
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.

ST. PAUL'S MEMORIAL
Grayson and Willow Sts.
SAN ANTONIO, TEXAS
Rev. James Joseph, Rector
Sun., 7:30 Holy Eu.; 9:00 Par. Com.;
11:00 Service.
Wed. and Holy Days, 10 a.m. Holy
Eu. Saturday—Sacrament of Forgiveness
11:30 to 1 p.m.

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.

CHRIST CHURCH, DETROIT
976 East Jefferson Avenue
The Rev. William B. Sperry, Rector
The Rev. Robert C. W. Ward, Ass't.
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.

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 Noonday, 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, Assistant
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
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*The Rev. Alfred L. Mattes, Minister
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*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.

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Story of the Week

Eastern Orthodox Leaders Discuss Membership in World Council

★ Patriarch Alexei, supreme head of the Russian Orthodox Church, had a 40-minute meeting with Soviet Premier Nikita S. Khrushchev. He was accompanied by Metropolitan Nikolai of Krutitsky and Kolomna, the second ranking leader of the Church.

Beyond the fact that the meeting was concerned with the "needs of the Church," no other information regarding it was immediately available. Soviet newspapers reported that the meeting was held, but gave no details.

The conference took place during celebrations marking the 40th anniversary of the restoration of the Moscow Patriarchate in 1917 after having been suppressed by Czar Peter the Great in 1718. The celebrations were attended by representatives of many Orthodox bodies in other countries.

One of the highlights of the celebrations was an address by Metropolitan Nikolai, who made a brief reference to long-standing proposals for the establishment of relations between the Russian Church and the World Council of Churches. The Russian churchmen, however, gave no indication as to when or where representatives of the two bodies might get together.

"The Russian Church," he merely said, "considers it possible to meet halfway the wishes of the World Council for a meeting. The meeting would

be for the sole purpose of discussing the expediency and the form of relations between the two bodies."

Another highlight of the celebrations was a service in Elokhovsky Cathedral attended by an overflow congregation. After the services, prayers were recited at the tomb of the late Patriarch Sergius in the cathedral crypt. The patriarch died in May, 1944, a year before the holding of the first general council of the Russian Church since 1917.

In the evening, Patriarch Alexei gave a reception in Moscow's largest hotel for the foreign delegates. Attending were representatives of the state council of ministers and many members of the Russian clergy.

Among the foreign delegates were Patriarchs Christopher of Alexandria and All Africa; Alexander III of Antioch and All the East, head of the Syrian Antiochian Orthodox Church; Justinian of the Romanian Orthodox Church; and Cyril of the Bulgarian Orthodox Church.

When Patriarch Christopher stepped out of the plane which the Russian Church provided to fly him from Cairo, he commented: "These celebrations will be a chance for the Orthodox Church to show its power to the whole world."

Others among the foreign delegates were Catholicos Vazken I of the Armenian Aposto-

lic Orthodox Church; two representatives of the Ecumenical Patriarchate in Istanbul—Metropolitan James of Melita and Archbishop Athenagoras of Thyateira; and three leaders of the Orthodox Church in Greece—Metropolitans Pandeimon of Thessalonica, Jacob of Sissanion and Siatista, and Jacob of Attica, and Archimandrite Moraitakis.

Also, Metropolitan Ioann of the Orthodox Church in Czechoslovakia, Metropolitan Makary of the Orthodox Church in Poland; and Bishop Paul of the Orthodox Church in Finland.

NEW JERSEY STARTS IN LEVITTOWN

★ Levittown, New Jersey, is a new development which eventually will have 15,000 homes with about 60,000 people living there. Bishop Banyard began planning over a year ago to start work there. It resulted in the firm developing the site offering the diocese nearly three acres of land, providing they would start building a church plant within a year.

At the convention on May 7th the delegates voted \$200,000 to be raised over a two year period to build a church, parish house and rectory.

ST. ALBAN'S ELECTS VESTRYWOMAN

★ St. Alban's, Washington, D.C., shattered a 104-year-old tradition by electing the first woman to the vestry. She is Mrs. Philip J. Olin, housewife and mother of two, and was elected on the first ballot.

Czechoslovakia Churches Urge World Christian Conference

Leaders of Protestant Churches in Czechoslovakia addressed the following communication to Church people throughout the world at the conclusion of their meeting in Prague.

★ As preachers of the word of God, and elders of the Church, united in the Ecumenical Council of Churches in Czechoslovakia, we are aware by God's grace of the great mission we have in the world, to bring the glad tidings of the Gospel. We feel that we can fulfil this mission more energetically if we remain in ecumenical fraternity, willing to listen to one another and to serve everyone who needs our help, in order that the idea of ecumenical fellowship might penetrate all our congregations.

Bound by the love for man which our Lord has taught us, we rejoice in the fact that many nations have already attained political and economic freedom. We are grateful that the great discoveries of science and technique have opened up for mankind unimagined ways and paths to make the life of men richer and fuller and to do away with many diseases which were previously considered invincible scourges of mankind. We are grateful for all the good that has been done so far in the sphere of peaceful co-existence in the United Nations and other organizations, and for the fact that since the end of the second world war many serious questions and conflicts have been solved by discussion instead of war.

Nevertheless we are seized by great anxiety and grief over the fact that weapons of mass destruction threaten humanity with unimaginable ruin. The discovery of thermonuclear weapons has created a totally new situation, in which any justifi-

cation of war has lost its foundations.

Tasks Of The Church

Aware of the great responsibility we have before God and men, we consider the special tasks of the Church to be:

★ A realistic view of our mission in the world which is going through profound social, economic and technical changes.

★ An understanding of our responsibility for the development of the world, for the decline of faith and morality in what is called the Christian world, and a study of the reasons for this development.

★ A penitent confession that Churches have not always felt sufficiently the social and life hardships of the working man.

★ A humble confession that the divisions, mistrust and lack of love among churches is a sin—which is under the judgement of the Lord. Responsibility for seeing that the Church does not become a refuge for people who might want to misuse Christianity for their own egoistic aims.

★ An understanding that the creation of social orders in the world and under the present historical conditions can and must be carried out without war.

★ Energetic endeavors for a peaceful solution of controversial international questions, assistance in bringing understanding among nations, both in the ecumenical movement and in cooperation in peaceful endeavors throughout the world.

★ Condemnation and rejection of atomic weapons, the use of which—even the testing of which—threatens civilization and the existence of mankind, and the exertion of the greatest endeavors to see that atomic

energy is utilized for the good of mankind.

★ In an awareness of responsibility for the life and death of humanity, to consider convoking a world Christian Congress, where responsible representatives of Christianity might decisively condemn war in the interest of the present and future generations; might condemn all armament, all weapons of mass destruction of any kind, and might pronounce their serious word on the necessity of peace for the disturbed world of today.

Rebellion Against God

Fully recognizing the validity of these demands, we wish to do everything possible in our churches that these may not remain empty words. Without underestimating any of the tasks outlined, we consider that increased efforts for a ban on atomic weapons and on their testing, as well as endeavours to bring about genuine co-existence are the most immediate tasks, and at the present moment the most urgent. Therefore:

★ We shall act in the spirit of the appeal of Albert Schweitzer, in the congregations and the Churches, doing everything to see that for all members of our Churches it becomes the lasting and irrevocable conviction that atomic war is a rebellion against God. We shall make use of all possibilities given us toward this end, in lectures, private talks and in the press.

★ Since we believe in the power of prayer, we ask the headquarters of our Churches to make prayers for the preservation of world peace the central point of the week of prayer, as well as prayers that the danger of total destruction may be warded off.

★ We ask the professorial staffs of our theological faculties to proceed without delay to work out a clear, theologically based standpoint in the ques-

tion of peace and war and of weapons of mass destruction. This statement could become a great aid in our work.

★ We ask the Ecumenical Council of Churches in Czechoslovakia to make a joint report on this meeting and to address themselves without delay to the World Council of Churches and the world denominational alliances in order that they might act on public opinion in this spirit and on the governments of their states as well, and do everything to increase confidence among nations and to do away with the cold war and its consequences.

★ We gratefully accept the suggestion for the calling of an ecumenical congress which, in the name of all Christendom, would discuss the questions of war and peace and would recommend the ways for using atomic energy for the good of mankind. We believe that this is a great goal, to attain which we must not fear any effort. Since, however, we are aware that this is a plan which requires for its fulfillment great preparations and the interest of world Church circles, we propose that the Ecumenical Council prepare a meeting next year of some outstanding representatives of Christian Churches without regard to confession or nationality. In these discussions there could be consideration, to a certain degree, of the possibility of holding the world Christian congress, perhaps some discussion of the first steps to take in preparing such a congress on a broader scale.

While we wish to do all this, we realize, of course, that genuine life and genuine peace are not in human hands, but are the gift of Grace. Nor do we forget that we are the unworthy servants of our Lord. But we know that we can truly confess our unworthiness only if we have been commanded to do.

When we can say of ourselves: we have done that which was our duty to do (Luke 17:10). And whatsoever ye do, do it heartily, as to the Lord, and not unto men; Knowing that of the Lord ye shall receive the reward of the inheritance, for ye serve Christ. But he that doeth wrong shall receive for the wrong which he hath done, and there is no respect of persons. (Colossians 3:23-25)

SCORES SLOW PROGRESS OF CHURCH UNION

★ Failure of union discussions between the Anglican Church and the United Church of Canada to be followed through to "the stages of experiment and testing" was deplored by Bishop F. H. Wilkinson, Anglican bishop of Toronto.

He told delegates to the annual synod of the diocese that proposals for the establishment of a mutually acceptable ministry for the two denominations should have been put into action.

"The benefits which would have been realized through such an experimental scheme would have far outweighed any mistakes or difficulties created," he said.

Union discussions have been at a standstill for some time. It is hoped that they will be renewed following this summer's Lambeth Conference. Union schemes in a number of countries will be discussed by the Lambeth committee on church unity, of which Bishop Wilkinson is a member.

Bishop Wilkinson said that pressure for Christian unity will increase from the "perimeter" of the Church, and that such unity would demand greater spiritual maturity of all Christians. "It is a sin not to desire and labor for the unity of the Church," he said.

BISHOP DUN HITS SEGREGATION

★ No compromise can be made with segregation in the Christian Church, Bishop Angus Dun of Washington told delegates attending the annual council of the Virginia diocese.

Preaching in St. Paul's, Alexandria, he said that men of God can "make no peace with any exclusion or discrimination within the body of Christ."

"So long as there is a single congregation of Christ's flock in which a son of man is unaccepted because of his earthly difference of social status or race, there is an offense against sovereignty among the King's own people," Bishop Dun said.

He told the delegates to remember the Biblical injunction that "offenses must come, but woe unto him by whom they cometh."

Bishop Dun declared that the temptations to the Church in America are the temptations of a people who have become successful. He warned against corrupting the Gospel into a "success religion," and told his listeners that "the tragedy of the Cross is too easily sentimentalized away."

CHURCH CELEBRATES OLD AGE

★ St. Anne's, Middletown, Delaware, is to observe its 253rd anniversary on June 15th. The rector, the Rev. Joseph Koci, will conduct the special service at which the Rev. Frederick Arterton of the College of Preachers, Washington, will preach.

DELAWARE AIDS CHURCHES

★ The diocese of Delaware voted \$422,000 from an advance fund of \$750,000 raised in 1956 to aid six churches in the diocese. The committee also voted \$25,000 to purchase new sites for future churches.

SHATTUCK HONORS EDUCATORS

★ Citations for service to secondary education are being presented on June 6 to 106 persons from all sections of the country by Shattuck School, Faribault, Minn., as part of the observance of the centennial of the founding of the school.

Included in the list of citation recipients are the following Episcopal clergy and school administrators and instructors:

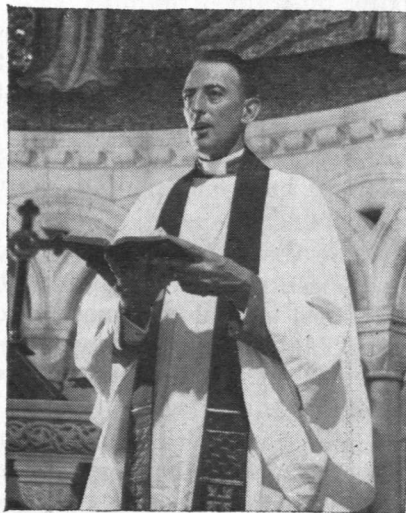
Frederick R. Avis, chairman of the science department at St. Mark's School, Southborough, Mass., cited especially for founding science summer research programs in Bar Harbor, Me., and Worcester, Mass., for high school students; Marvin W. Horstman, headmaster of St. James School, Faribault, Minn.; Dr. Ruth Jenkins, headmistress of the Annie Wright Seminary, Tacoma, Wash; Mrs. Margaret Robertson MacKall, former headmistress of St. Mary's Hall, Faribault, Minn.; the Rev. Albert T. Mollegen, head of the department of New Testament at the Virginia Theological Seminary, cited especially for his lecturing and writing; Mrs. Leah Morehouse, chairman of the history department at St. Mary's Hall, Faribault, Minn.; Bishop Norman B. Nash of Massachusetts and former rector of St. Paul's School, Concord, N. H.; Sister Rachel, O.S.H., principal of the Margaret Hall School, Versailles, Ky.; Miss Martha Robbins, headmistress of St. Mary's Hall, Faribault; the Rev. Malcolm Strachan, English and sacred studies instructor at Groton School, Groton, Mass.; the Rev. John Page Williams, executive vice president of the Diocese of Virginia Schools; Louis Zahner, chairman of the English department at Groton School; and Miss Hedwig Zorb, headmistress of St. Paul's School, Walla Walla, Wash.

UNIQUE SERVICE IN WASHINGTON

★ Members of the Temple Sinai Jewish congregation here joined in a worship service at Washington Cathedral in which special prayers were offered for the state of Israel in honor of its tenth anniversary.

It was the first time that a non-Christian group has ever joined in the regular Sunday morning service at the Cathedral. Heretofore, interfaith services have been conducted at the Cathedral only at the Evensong hour. Mr. David Yentis, president of the Jewish congregation, read the lesson from the Old Testament during the service.

Dean Francis B. Sayre Jr. of the Cathedral, saluted Israel in his sermon as a nation founded



DEAN SAYRE

and motivated by religious faith. He commented that the world as a whole "is not hitched to the chariot of God" and consequently lacks "the spirit with which God fuses us into brotherhood."

Temple Sinai, a Reform Jewish congregation, conducted worship services in the Bethlehem Chapel of the Cathedral for seven years prior to the recent completion of its own house of worship.

SEMINARY FACULTIES MEET TOGETHER

★ All of the faculty members of the Virginia and Episcopal Theological Schools met at the conference center of the diocese of Bethlehem over a recent weekend.

The purpose of the conference was to explore and evaluate the similarities and differences in the curricula and teaching methods of the two institutions. Also discussed was the critical shortage of seminary teachers, the financial problems of theological education and the training of men for the ministry as Church wide problems.

The idea for the conference grew out of the long personal association of the two deans. Dean Coburn succeeded Dean Trotter as chaplain of Amherst College and later as president of the Church Society for College Work. Each holds the conviction that the seminaries of the Church must consider more thoroughly the Church's interests and needs regarding the training of men for the ministry.

UNITED SERVICE IN WILMINGTON

★ Protestant churches of Wilmington, Delaware, held their first united Whitsunday service at Grace Methodist Church, with practically all of the clergy of the city being in the procession. There was a massed choir and the preacher was the Rev. George M. Docherty, Presbyterian of Washington.

ADULT CONFERENCE AT PRINCETON

★ The Rev. Thorne Sparkman, rector of the Redeemer, Bryn Mawr, Pa., is to be the headliner at the Princeton Conference, June 23-27, which is sponsored jointly by the dioceses of New Jersey, Newark and New York.

EDITORIALS

BIBLE LESSON FOR TODAY

MR. NIXON, and the US press, were astonished to discover that foreigners do not like us to apply a good-neighbor policy to their ex-dictators, and would rather not be economically dependent on the policy of a few American corporations; and that Latin America does not yet see the Marine Corps as its savior and friend. Likewise we were again bemused at the evidence that our good friend King Saud, however admirably insatiable his thirst for Cadillacs and air-conditioners, however limpid his pools of oil, is not the Arab who is riding the crest of the wave. And we were indignant that certain excitable natives had taken it upon themselves to burn such remnants of our libraries abroad as had escaped the attentions of our own Mr. Cohn and Mr. Schine a few years past.

And yet, we hear, our Soviet policy is a model of psychological subtlety; if it were not for our tactics of containment, already she would be unleashing nuclear war wherever she wished. By a strange paradox, the world is being saved from the fallout of war by the (not totally dissimilar) fallout from our weapons-tests; the American way of life is the bogeyman with which we hope to make Russian mothers threaten their screaming children. Sometimes in righteous anger we ask ourselves why we cannot spare a little of that psychological acumen for the smaller nations that have to be brought into line. Sometimes a chill fear comes over us that our dealings with Moscow will in the long run prove to have been no less inept than with Caracas; it is only that the Judgement on the greater error is being longer delayed.

Meanwhile the dioceses of the Protestant Episcopal Church are holding their annual conventions. A few struggle up through the ether-fumes to a precarious consciousness of the real world; most continue their stertorous repose in the never-never land of tippets and the Apostolic Succession, initiating competition with the Methodists here and terminating it there. A convention at Miami Beach (rubbing elbows perhaps with Senor Jimenez) is in the offing, and bishops are to foregather at Lambeth Palace. A pronouncement from one or the other that might nerve a small-town rector somewhere to

buck the American Legion grandees on his vestry is devoutly to be wished, but hardly perhaps to be expected; elected representatives cannot vote for something which they know their constituents are unprepared to accept.

POOR MOTHER EARTH

THE ribbons on turnpikes are being cut; concrete swimming-pools are being poured; children are being born like rabbits into the split-level hutches of Levittown: and all the time, slowly, (although nobody knows precisely how slowly), such a glowing rain as never charred Sodom and Gomorrah is settling down over our laughing grasslands. Anxieties are being expressed lest we make the moon radioactive before our instruments can measure its natural characteristics; but no warning voice is heard as we sow a more than Theban dragon's-seed in the furrows of our own irreplaceable daisy-sprinkled Great Mother the earth.

LIBERAL ARTS

EVERY little while epistles appear on our bill-strewn editorial desk, usually more in sorrow than in anger, expressing incredulity that we should have sunk so far from Anglican decorum as to express an opinion on the current policies of Mr. Dulles or the Joint Chiefs of Staff. Bubbles of revolt percolate through the fraternities of our state universities over the proposal to require of all students an acquaintance with the Differential Calculus. "Let somebody else compete with the Russians". A hopeful sign? we ask. But at the same time spelling, freshman or senior, grows more grotesque, the thought murkier, the French grammar sketchier; the Hymarx outlines thrust the texts off the shelf, even as the summaries of Livy in the decay of learning destroyed three-quarters of his History; Chaucer's star is extinct, Shakespeare growing dim; one by one the lights go out, and the triumphant products of a liberal arts education go on from strength to strength, selling us insurance against Death, accepting posts as the vice-presidents of plastic novelty manufacturers.

AMERICAN CULTURE

ARE they heroic virtues that we ask for? Evidently yes. America—we discover from copies of “Life” brought by error in the mail, from the news broadcasts which drift in on the wind—America is evidently engaged on a crash program to shield herself at every cost from the Truth. Is it worth while raising our voice once again, hoarse with shouting against the loud-speakers, cracked with dust from the Loyalty Day parades and the bulldozers making new parking-lots for new supermarkets; strident no doubt, idiosyncratic, and a bit crazy: is it worth while shouting at the tight-lipped pleasure-drivers as they gun their ranchwagons past us: “Gentle fellow-countrymen, you are crossing the state-line into Hell”? Of course our intentions have been good; we are the only nation beneath the firmament which has never for an instant permitted herself to entertain anything but a good intention: what did we think those super-

highways were paved with, along which our Buicks have been speeding so painlessly?

SAINT JOHN BAPTIST

A VALUED correspondent doubts that her friends are able any longer to read the Bible. The only remedy we can propose is to simplify. In our parish there will be only one Saint on the Kalendar, John Baptist; and every Sunday instead of Gospel and Sermon we shall hear his words: “Brood of vipers, who has suggested that you flee from the Wrath to come? Produce rather such fruit as comes from repentance; and don’t plan to say among yourselves; We have Abraham to our Father—We enjoy the benefits of Christian democracy—for I say you that God is able out of these stones to raise up children to Abraham. Already the axe is being laid at the root of the trees; and every tree which does not produce good fruit is this day being cut down and burned up in the fire”.

The Next Hundred Years

The MYSTERY of GRASS and OYSTERS

By Clifford C. Furnas

Chancellor of University of Buffalo

IF YOU will pardon me and allow me to revert to a recent incarnation and be professorial a second, I would like to pose two questions:

Number one: What makes the grass green?

The second one is: How do oysters get their copper out of sea water in which they live? And I am very serious about these questions.

These are questions to which we do not know the answers, but they happen to be, in my opinion, rather important. They involve the complex details of the most minute chemical mechanisms within the cells of living matter. They lie in the general domain of the biochemist, with due deference to Dr. Szent-Gyorgi.

When the chemical kinetics of these and a great many other biological processes are really understood, many new scientific fields will unfold for human benefit.

In my opinion, the next century will be one in which the chemist, and particularly the biochemist, will play a very important role in scientific and technological progress.

The first question about what makes the grass

green deals with photosynthesis, which is that process by which plants absorb the energy of sunlight and use it to bring the energy-absorbing chemical reactions between carbon dioxide, and water and a few other materials, to form the substances of which plants are made. This process is basic to all living matter, including ourselves.

The chemist happens to know a great deal now about photosynthesis, but much knowledge remains to be acquired. When we do have a complete understanding of these processes we will be on the threshold of the new radiation chemistry; for photosynthesis is a radiation reaction.

The chemist, aided by the physicist and the chemical engineer, when this knowledge is acquired, will then be able to develop processes of artificial photosynthesis that will be much more efficient than the natural process. Moreover, we will not have to rely on the use of delicate living tissue for producing these substances.

This will open up the possibility of synthesizing all of our liquid fuel, such as gasoline, not

just by imitating, but by out-doing nature.

As an aside, I might say that this would make a tremendous difference in the international political importance of the Near East at the present time. This is only the beginning of many sociological implications that would be involved in such a thing as this.

This would be very important because within these next few decades, the world supply of the fossil fuels, petroleum and coal, is going to begin to be seriously depleted. Hence the work of the biochemist, who can really begin to get at the heart of these life processes, is going to be extremely important—in a very practical sort of way.

But this new radiation chemistry is not going to stop with sunlight. When the nuclear reactors, such as Dr. Brown mentioned, (Witness 5/29) come into use for the production of power, gamma and neutron radiation will be available at very low cost. It is almost certain that this type of radiation, which is entirely out of the range of the radiation that comes to us from sunlight, can induce or catalyze many new chemical reactions that have not yet been discovered.

The Lowly Oyster

SOME of this may be involved in a very practical manner in the producing of liquid fuels that we are going to continue to have because of whatever may happen, I am quite convinced now that the human race is never going to give up its automobile.

Research work in this area is just starting, and many new and very valuable chemical substances are undoubtedly going to be forthcoming, as well as new methods of making old substances.

Taking up the second question as to how do the oysters get their copper, perhaps you are not particularly disturbed about the life and welfare of the oyster. But I think it is a rather interesting sort of a thing.

We do know that the oyster gets its copper from the sea water in which it lives, and we do know that it concentrates copper in its blood-like fluid, which is apparently necessary for its life processes. It concentrates copper by a few thousandfold, greater than in the water which surrounds him.

How does it do this? No one knows the answer. The process is understood in a general sort of a way, but the details of the chemical kinetics still remain quite a bit of a mystery. When that process is understood in its minutest

detail, we will be able to improve on nature and I think it very well may be that we will be able to develop processes for tapping the ocean for those types of minerals. This will help greatly in our mineral supply because, for all practical purposes, the ocean is almost infinite.

The ocean also contains minute amounts of many other valuable materials, such as zinc, chromium, vanadium, and even gold and silver.

I don't know whether the gold standard is going to amount to anything a hundred years from now, but at any rate I am of the opinion that we will learn enough so that if gold is really important we will have an infinite supply of it that can be obtained from the ocean.

Hence, if the biochemist acquires truly exact knowledge of nature's mechanisms, we may well be on the way towards solution of the problems of the supply of our mineral resources.

This is very important, and is going to become more and more so.

Living Matter

THESE two questions that I posed are only two of a very great many which fall in the domain of the biochemist. What is the biochemistry involved in the life process itself? What is living matter? What are the chemical kinetics that go on? What would such knowledge, if we had it, have to do with specific cures for cancer, for instance?

Almost certainly, there are some biochemical abnormalities involved in mental diseases. What are they? Can those mechanisms be altered?

There are many more such unanswered questions. So the first two that I posed about the grass and about the oysters, and these others that I have just suggested, are only a few out of a very great many—scores of them—perhaps hundreds of them. These represent the tapping on nature's secrets, which are just beginning, and what a challenge, and what an opportunity for the future of the human race! The solution of all such problems will call for the talents of a number of related scientific disciplines, by physiology, biophysics.

But the key to it at the present time is this biochemical role. The future knowledge obtained will be dominant in supplying our basic materials, and for the continuation of human welfare.

The coming century, the next hundred years, may very well be the greatest period of progress of the world in the hands of the biochemist, provided—and I underline provided—the proponents

of the other scientific disciplines, the politicians, the public at large, seriously absorb and use the discoveries which, I am sure, the biochemist, with his colleagues, is going to make. If all the other people who are involved participate, then perhaps this Garden of Eden that Mr. Laurence

pointed out to you (Witness, 5/8) may approach being a reality for our grandchildren.

— Address at the Symposium on *The Next Hundred Years*. Sponsored by Joseph E. Seagrams & Sons. Next week: James Bonner, Professor of Biology at California Institute of Technology.

Restoring Strength On A Mountain

By Barbara Elinore Hayden

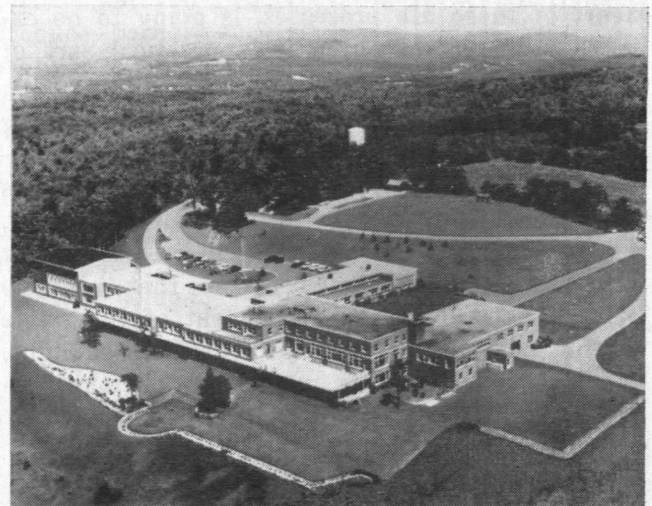
A QUIET man, his eyes kindly in a face expressing gentle calm, stood with the Solomon head of Christ on an easel beside him, and gathered about him in wheel chairs or standing with crutches, were many children, their faces upturned, waiting for him to speak.

This was a Sunday vesper service held in the spacious library overlooking the far-flung hills from the Crotched Mountain Rehabilitation Center for crippled children in Greenfield, New Hampshire. A fireplace mural of sea gulls soaring across a clear blue sky symbolized the freedom of spirit the chaplain sought to instill into his young friends—all of whom were working to gain freedom from the physical limitations imposed by their conditions.

Here, in this private, non-profit organization's facility, a new future is opening for hundreds of physically handicapped children. The Crotched Mountain Center, bathed in sunlight and incorporating into itself the vast, scenic spaciousness of its setting, is a modern, finely-equipped Center dedicated to restoring disabled children to physical, emotional and spiritual independence.

For five years—years of rapid expansion and development—Crotched Mountain has sought to meet the needs of crippled children through the several specific services it offers. These are available to children of all faiths from any geographic location, and with any type of physical condition that can be helped by methods of physical rehabilitation.

Crotched Mountain, however, did not just happen. It is the dream come true in bricks and mortar, bright colorful interiors, excellent equip-



Providing a farflung vista of mountains and valleys, the Crotched Mountain Rehabilitation Center sits snugly on the southern plateau of Crotched Mountain, 1450 feet above sea level, 75 miles from Boston and an hour and a half by air from New York. It has served as a home away from home for hundreds of crippled children.

ment, and a full range of personnel devoted to the welfare of each child. Many years of dreaming, planning, and collecting funds preceded the actual building of the beautiful facility which today so singularly ornaments Crotched Mountain.

It grew so rapidly, however, only because Mr. Harry A. Gregg, banker, businessman and philanthropist, made its growth his primary concern. At first his efforts were given in addition to his work; but he soon retired in order to give it his complete, on-the-spot attention. Since it opened Mr. Gregg, and his wife, Harriett, have lived on the grounds of the Center and given their entire efforts to making Crotched Mountain the best possible facility for the handicapped child—and later the adult.

More specifically, Crotched Mountain grew out



Whether on crutches and braces, a wheelchair or a mobile stretcher, faces, hands, and teeth must be washed. Toothbrushes in toothbrush cups with names of each individual show those who have not done so! The A.D.L. nurse shows youngsters how it should be done at Crotched Mountain Center.



Balancing on braces within the parallel bars is a first step in the procedure of learning to walk with braces. Later, after walking in parallel bars, this youngster with a spina bifida condition will have to balance and then walk on her crutches. Skilled hands and devotion do much to help these youngsters.

of recognized needs of crippled children for prolonged periods of intensive treatment. This treatment of many kinds needed to be received simultaneously. Thus, the only answer, it was felt, was a complete modern fully-equipped Center in which children might be resident and receive twenty-four hour a day care.

Each child at the Center follows his individually designed program from 8:30 a.m. to 4:00 p.m. Thus, a lovable blond imp whose legs are paralyzed because of a spina bifida condition may be awakened sometime after 6:00 a.m. so he can dress himself—with the necessary encouragement and help of a nurse. Or a girl may take her bath at 5:30 a.m. prior to putting on artificial limbs. All youngsters whether on foot with braces or crutches, or in wheel chairs, are in the sunlit family-style dining room at 7:30 a.m. for breakfast.

By 8:30 the professional staff members are

present in the specially constructed Catherwood medical wing. Eight year old Janice, using a one-arm-drive wheel chair as a result of injury to one arm by cerebral palsy, may enter a room off this corridor. A crayoned mural by the youngsters and a bright array of materials identify this as a school room. But, too, the "standing desks" where youngsters can stand in braces while studying in order to prevent contractures of muscles, and hand splints to enable weak hands to hold pencils and write, show it to be a school room with a difference.

Special education means devising ways to enable a handicapped child to do ordinary school work. Imagination and ingenuity are prime requisites of its teachers. These are learned by student-teachers who spend periods of practice teaching here under qualified instructors.

In a room further along, little "plush-topped", brown-eyed Joey works intently at undoing but-



Learning to dress one's self means lacing up shoes. Thus, Brucie does up a toy shoe before starting on his own middle-sized shoes. His nurse-instructor in Activities of Daily Living will then be able to blend his new skills into the complex process of getting dressed. Thus do departments work together to achieve individual goals.

tons on a button board with fabric. An occupational therapist stands by to help in this process of functional occupational therapy in a large room filled with arts and crafts equipment. By using boards with buckles, zippers, snaps et cetera, the pre-dressing skills are taught. Later a nurse in the Activities of Daily Living helps the child put these skills together in the actual task of dressing himself. These are the ABC's of physical rehabilitation which at Crotched Mountain begins at the child's own bed. Various other projects are devised in occupational therapy for strengthening specific muscles of children, increasing range of motion in joints, and exploring vocational possibilities.

Down in the large, well-equipped gymnasium, and the adjoining hydro-therapy rooms with whirlpool baths, Hubbard tank, and pool, other children work in physical therapy. A lad learning to stand on his feet after months of recumbency lies on a tiltable at a 60 degree angle. A severely involved cerebral palsied girl works hard, but happily, at learning to sit up alone. And a red-headed boy calls out eagerly to be sure he is seen as he walks with effort, slowly but triumphantly, with braces and crutches.

In speech therapy a young woman encourages a child to blow candles out on an artificial birthday cake, thereby developing breath control. Control of breathing and movement of the

tongue are necessary before a child can learn to speak the words that will make his needs known.

So the day goes, with time out for dinner and rest hour, until 4:00 p.m. Youngsters are then free to enjoy the library with its books, radio and record player. This opens out into a broad sundeck, that overlooks the terraced lawn, and annual flower garden. Television is also available. Bed-time brings boys and girls to their respective dormitories, decorated by forty foot murals painted for the children by Nora Unwin and Elizabeth Orton Jones.

Apparent in all the work of the Center's professional staff is the concerted effort to effect the Center's policy of the "team approach". Therapists, teachers, nurses—all combine their insights and techniques best to meet all the needs of the individual child. The social service department maintains close contact with both the family and the child in order to make the parent an active part of the rehabilitation team.

It is this extraordinary devotion by all members of the Center's staff, the dynamic nature of the Center's program, and the warm bright happy atmosphere which has brought to Crotched Mountain children from all over the United States. Fifteen states have thus far been represented from Florida to California, and children have come from such distant points as Canada and South America.

As its chief consultant the Center has had



Cheering one another's progress and wanting "to do like Ruthie" helps youngsters to respond to the varied treatment they receive. Here a group of children watch as their smiling companion walks in the parallel bars.



Holding his head up as he eats is difficult for Ricky, who has cerebral palsy, and is muscularly very weak. Here, with a rehabilitation nurse to stand by to encourage and assist if necessary, Ricky shows how well he is doing after having learned to feed himself in the occupational therapy department of the center. Once Ricky could not sit up, speak, or feed himself—now he can also walk, with help.

since its inception the internationally-known rehabilitation specialist Dr. George G. Deaver, director of the children's division of the New York University-Bellevue Medical Center, and professor of rehabilitation at the University. In addition, headed by Dr. A. Frederick Shepard, physiatrist, the Center utilizes as members of its staff a full roster of consulting specialists.

In regard to the spiritual welfare of its children, the Crotched Mountain Rehabilitation Center, in conjunction with the Monadnock Council of Churches, supplies the services of a part-time chaplain. Sunday vesper service is held in the library, or in the magnificent Carter Memorial Meeting House, to which visitors are welcome. Periods during the week are devoted by the chaplain to the counseling of individual children.

Hundreds of physically handicapped children have won new dimensions of physical, emotional, and spiritual freedom through periods of treatment at the Crotched Mountain Center. Many children have returned for check-ups and further periods of treatment at the Center, and will do so

during their "growing up" years. But not only to assist crippled children does the Crotched Mountain Foundation exist. Now constructed, via a \$525,000 grant by the Hayden Foundation, is the first building of the vast pioneering project intended to serve some of the 250,000 adults in the United States who are annually disabled.

A second building at a cost of \$500,000 is currently under construction, which will provide for vocational training and recreational therapy. It is expected that, as with the children's Center, individuals, groups and corporations will contribute to this program.

Also planned for the Adult Center is a research program and an academy for the training of professionals in the field of physical medicine rehabilitation. The latter will further develop work now being done in several departments of the Children's Center. Students are now active in rehabilitation nursing, physical therapy, social service, and special education. Such is the shortage of both qualified personnel, and centers in which to obtain training in rehabilitation, that Crotched Mountain's Adult Center will seek to alleviate this need.

Thus does the Crotched Mountain Rehabilitation Center, both present and future, affirm the uniqueness of the individual, his right to function at his greatest capacity, and so to stand in dignity before God and man.

Don Large

Complications

THE British edition of Who's Who is somewhat different from our own, at least in the sense that it does not discourage the injection of personal comments in its biographical listings. For example, playwright Christopher Fry blandly dismisses the four years of his career from 1935 to 1939 with the terse remark: "Life too complicated for tabulation."

There's something intriguing about that comment. We don't know what life was doing to Mr. Fry during those four years of complexity, nor yet what Mr. Fry was doing to life. And if it was too complicated to be tabulated, maybe we're better off not knowing.

But speaking solely for ourselves, it might be stimulating fun to check over some of those old appointment calendars of ours, and try to isolate

those days in our existence when life became just a bit too complex for the individual pieces to be sorted out.

Were the complexities of our own heedless making, or were they thrust upon us willy-nilly? Did they constitute a burden too grievous to be borne, or did we somehow manage to take them in our stride? Did we complain bitterly about them, as we fell flat under their onslaught, or did we recall that the Lord never tempts us beyond the point of our God-given ability to bear those burdens we're tempted to shrug off? Above all, were they apparently senseless complications, or did some rich and easily tabulated blessings come tumbling surprisingly out of them?

It's plain witless of us to go on stubbornly thinking of complications as automatic bearers of curses, and of complexities as symbols of point-less evil. In an older day, it used to be said with a knowing nod, "He died of complications." Maybe he did. But the fact remains that complications bring life more often than death, and a blessing more often than a curse. It's only for the emotionally confused that complications look like a Rube Goldberg cartoon.

If our life were less complex, our blessings might also become less forthright. The Arabs have a wise saying: "All sunshine makes a Sahara." And it was Emily Dickinson who pointed out in one of her more sensitive poems that the attar from the rose is not simply the product of unadulterated sunshine. Rather, the precious essence must be painfully squeezed out by way of the complicated mechanism of a special press.

On a recent Jack Paar Show, one of the Tv guests said, "I'm from the West Coast. But I'm beginning to like New York. It's a nice place to live, especially if you can speak Spanish." That's admittedly a local joke, and a wry one. But many a New Yorker—sweating out, and sharing in, the complications implicit in the grave problems of our Spanish-speaking brothers down the block and up the street—is for the first time feeling the impact of St. Paul's prophetic words: "God hath made of one blood all nations of men for to dwell upon the face of the whole earth." And it is those same conscience-stricken New Yorkers who have awakened wide-eyed to the profound blessing hidden within the depths of that painful revelation.

So, whatever it may have been which made

those years of 1935 to 1939 too complicated for Christopher Fry to tabulate, God grant that you and I may find these years peppered with blessings faithfully listed.

TALKING IT OVER

By W. B. Spofford Sr.

A FIRM of newspaper accountants was hired by the National Council to give them the low-down for the proposed new official monthly. Circulation starts with 60,000 which, at a cost of \$117,000 a year for circulation promotion, reaches 450,000 by the fourth year of operations.

Estimated advertising income starts at \$2,000 an issue but, at a cost of \$66,000 each year for getting ads, by the fourth year, income from advertising for one issue will hit \$10,800. The whole thing is based on the supposition that rates are increased automatically every six months, as circulation goes up, and that advertisers will buy an increasing amount of space.

Last week I stated that, along with a lot of others, I had some experience in this field. And I can state that, regardless of circulation or rates, I never got out of the batters box, let alone to first base, with any national advertiser. One story will tell you why.

The Psi U fraternity was having a party in New York with a couple of brothers there who handled one of the biggest national advertising accounts. Being the kind of a party it was, they told me to drop around during the week and they would fix us up with some ads. That I did, and they were very cordial. But they were advertising executives rather than the Psi U brothers they had been a couple of nights before.

Their point was a simple and convincing one: their ads in the Witness would bring every religious paper in the country to their door and they could not be put in the position of playing favorites in the very touchy field of religion.

I got exactly the same argument years ago when Bishop Anderson of Chicago sent me to a packing house executive who, he was sure, would give us ads because he was a devout Episcopalian and the warden of a large parish.

There is an advertising agency in New York that bills \$73,000,000 in advertising each year. The head of this firm was asked by a friend to give the circulations, advertising rates, de-

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nominations, of the largest publications in the religious field. He listed eleven, with circulations from 150,000 to a million.

He then added this memo:

"These publications have difficulty selling to large national advertisers in view of the big circulation publications with which they compete—also because advertisers are hesitant to use just one or two of these magazines since a considerable amount of pressure then arises to use all of them."

He concluded his memo, dated January 14, 1958, by saying: "If there is anything else you would like to know on this subject, please let me know."

So if there are Bishops and Deputies, who have to make the decision about this proposed official magazine, who would like to know more on this subject just drop me a line.

I won't know the answers but maybe I can find them.

Pointers for Parsons

By Robert Miller

PARSONS are sometimes ruefully aware that they are expected to set an example of Christian living and that they must therefore renounce somethings that laymen may enjoy. They are not private persons and there are times when they wish they were for it is hard to be on one's good behavior all the time. Nor is it much comfort to reflect that it is good for us that much is expected of us. We would not have it otherwise but in our weaker moments we wish it might be.

Even of our families much is expected.

Of course laymen should be as good as parsons and it is sometimes tactful to imply that they are really better though at other time it is more tactful still to turn a deaf ear to their words and a blind eye to their doings. We may deny that there is a double standard but in practice we know that there is for while the laymen needs to feel as good as the parson he is flatteringly sure that the parson is better than he.

We are embarrassingly complimented.

What About Candles?

T. E. Jessett

Diocese Of Olympia

SOME years ago a friend of mine, rector of a large parish, told me this story. On Christmas Eve the altar in his church was festooned (and that is the right word) with many candles, flowers and garlands. During the gradual he noticed that a candle high on the gospel side was unlighted. He told a server to light it. The boy accomplished the task just before the reading of the Gospel. After the service my friend was amazed to have a considerable number of parishioners remark upon the beautiful significance of lighting the candle just before the reading of the Gospel, and hoping that it would be done every year. And so another parish tradition was born!

One of our national Church papers recently commented that it was as much as a rector's tenure is worth to change the number of candles on the altar or the lighting (I was going to write firing) sequence. Such a cult of candle worshippers have we become!

Two Are Enough

THE ancient and Anglican custom is to have only two candles on the altar, and these are lit for every service of worship. All other candles in the sanctuary should either stand on the floor or be set on the riddle posts, if you have an enclosed altar. Since the earliest times the only significance attached to these candles has been the very obvious one that signify Christ as the light of the world.

The use of six candlesticks on the altar or on a shelf behind it, called office lights and burnt for the Daily Offices, while the two large candlesticks on the altar are reserved for the Holy Communion, is pure Romanism, and a modern introduction into the Episcopal Church for which there is no warrant whatsoever. One of the ironies of history is that this practice, now disappearing in our newer churches, is making its strongest stand in evangelical parishes.

The use of a Paschal candle to mark off the Easter season is an ancient custom observed in some of our parishes. It ought to be a plain candle and not one of the gaudily decorated kind so dear to the heart of our Roman brethren.

And now, I think I will hunt me up a candle and head for the nearest storm cellar.

PEOPLE

CLERGY CHANGES:

SIDNEY LANIER, formerly locum tenens of Holy Trinity, New York, is now on the staff of St. Thomas, New York.

KENNETH B. WALDRON, formerly rector of the Epiphany, Pittsburgh, Pa., is now rector of Trinity, Mt. Vernon, N.Y.

FRED McKINNEY, formerly of Owensboro, Ky., is now rector of Christ Church, Puyallup, Wash.

JAMES P. TROTTER, formerly rector of St. Francis, Turlock, Calif., is now rector of Trinity, Pocatello, Idaho, and chaplain at the state college.

JOHN R. WELLWOOD, formerly vicar of All Saints, Pratt, Kansas, is now vicar of St. James, Oklahoma City.

WILLIAM V. POWELL, deacon, is now vicar of St. Mark's, Blackwell, Okla., and of St. Mark's, Perry.

GEORGE C. VAN ARTSDALE, former air force chaplain, is now chaplain for hospitals in Oklahoma City, with office at St. Paul's Cathedral.

NEIL J. HARRIS, formerly vicar of St. Paul's, Claremore, Okla., and of St. Peter's, Tulsa, is now curate at St. John's, Tulsa.

CHARLES BROWN, formerly in charge of St. James', Oklahoma City, is now headmaster and chaplain of Easter School, Philippines.

ROBERT C. AYERS, formerly in charge of Emmanuel, Adams, N.Y. and Zion Church, Pierrepont Manor, is now Episcopal chaplain at Syracuse University.

ORDINATIONS:

CHARLES H. DuBOISE was ordained to the diaconate recently by Bishop Banyard at Trinity Cathedral, Trenton, N.J. Also ordained deacons: HARRY HART, curate of Grace Church, Marchantville; WILLIAM J. MARVIN, vicar of St. James, Paulsboro and St. Peter's, Woodbury Heights; RUFUS L. PAGE, vicar of St. Barnabas, Villas, and curate of St. Simeon's, Wildwood; William H. Paul, vicar of the Good Shepherd, Berlin; Vincent K. Pettit, vicar of All Saints, Wenonah.

JAMES R. ADAMS will be ordained deacon by Bishop Dun on June 14 at Washington Cathedral and will be ass't at St. John's,

Georgetown. Also ordained deacons: JOHN M. EVANS, in charge of All Saints, Toledo, Ohio; ROBERT F. EVANS, ass't at St. Thomas, Washington; ROLAND M. JONES, in charge of Christ Church, Accokeek, Md., and St. John's, Pomonkey; WILLARD S. McGINNIS, in charge of All Faith, diocese of Washington; FREDERIC M. P. PEARSE 3rd, ass't at Christ Church, Cincinnati; H. L. REESE, not yet assigned; JOHN H. RODGERS Jr., ass't at Epiphany, Washington; LAURANCE W. WALTON, St. Stephen's, WilkesBarre, Pa., for a year before being assigned overseas; JOHN H. GILL, to be assigned overseas.

CHARLES PENNIMAN Jr., was ordained priest May 31 by Bishop Mosley at St. John's Cathedral, Wilmington, Del., and continues as ass't at Grace Church, Jamaica, L. I. Ordained priests at the same service: E. JOHN DYER, ass't at the Wilmington cathedral; PINCKNEY M. CORSA, ass't at St. James, Newport, Del. Ordained deacons: JOHN W. SHACKLETON, vicar of St. Alban's, Wilmington; QUAY D. RICE, former Methodist, vicar of St. Martin's, Selbyville, Del.; A. HUGH DICKINSON, curate of St. James, Stanton, Del.

LAY WORKERS:

PAGE KENT was commissioned an officer in the Church Army by Bishop Powell on May 31 at the Holy Nativity, Baltimore, and will return to Alaska where he formerly worked.

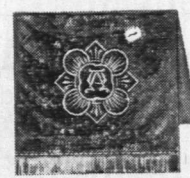
HARBOUR LEADS CONFERENCE

★ The Rev. R. L. Harbour, head of the youth division of the National Council, led a conference for clergy and advisors to youth groups in the diocese of West Texas, May 30-June 1. Introducing men and women to Jesus Christ was the theme, with questions to be considered submitted in advance.

The conference was planned and sponsored by the department of social relations. They sent invitations to men and women of all professional and occupational groups, including housewives and factory workers as well as doctors and executives.

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SEABURY HOUSE GUILD HONOR SHERRILLS

★ A tea and reception in honor of the Presiding Bishop and Mrs. Henry Knox Sherrill, attended by five hundred guests, ended the annual meeting of the Seabury House guild, held at Seabury House, May 20-21.

Business of the guild's annual meeting included the adoption of a resolution, naming Mrs. Sherrill founder and chairman emeritus in permanency. In acknowledging her appointment, Mrs. Sherrill expressed her deep appreciation of the work of the guild and her belief in the future of Seabury House as the "family center of the whole Church."

PILOT PROJECTS GET STARTED

★ In eight states from Massachusetts to California pilot projects in preparation for the fifth world order study conference scheduled for November are under way. Reporting the opinions of the largest body of delegates ever to meet under its auspices, the Southern California Council of Churches commended the project as of unusual interest in the project theme—Christian responsibility on a changing planet.

Speaker in Los Angeles was the Rev. Kenneth L. Maxwell, executive director of the National Council's department of international affairs, which is also sponsoring the projects in Connecticut, New York, Georgia, Colorado, Texas, Wisconsin and Pacific Northwest states. The conference will be held in Cleveland Nov. 18-21.

"The Churches were given a mandate at the General Assembly in St. Louis to re-examine Christian responsibility in international affairs," Maxwell declared. "Since then, we have seen Congress vote billions for defense and paltry millions for peace."

Maxwell declared the Churches have a three-fold responsibility: to support as fully as possible "admittedly limited" administration proposals; to encourage new initiatives in Congress; and to evaluate proposals and performance, setting prophetic goals for government action.

This nation-wide study program will be in full swing he said by the end of 1960.

One of the study materials being used, he added, is a new booklet, "The New United Nations," by Ernest A. Gross. A recent U.S. ambassador to the UN and former assistant Secretary of State, Mr. Gross is chairman of the Department of International Affairs.

LONG ISLAND BACKS BISHOP DeWOLFE

★ Bishop DeWolfe was supported by the Long Island diocese at its convention for his efforts to settle the "tragic and deplorable situation" at Holy Trinity church in Brooklyn.

In a resolution supporting the bishop, delegates said that the Holy Trinity congregational controversy was not only a "defiance of a bishop's authority," but "reflected grave discredit upon the diocese and the National Church at large."

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GENERAL RECEIVES \$100,000 GIFT

★ A grant of \$100,000 from the James Foundation of New York has been announced by the General Theological Seminary through Kempton Dunn, national chairman of the seminary's building fund campaign. The Foundation's grant is for use in the construction of a new building at the Seminary chiefly to house the outstanding library of 120,000 volumes.

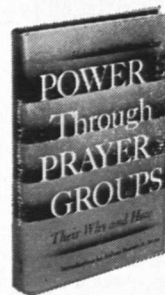
CONFERENCE ON DAILY WORK

★ Man's daily work was the subject of a conference for laymen and women in the diocese of Central New York held at Trinity Church in Syracuse on May 23-24.

The Rev. John Turnbull, canon of the Cathedral of St. John the Divine in New York, gave three lectures on the subject.

Following each lecture the delegates at the conference were assigned to section meetings under the leadership of laymen from the diocese.

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BOOKS...

Kenneth Ripley Forbes
Book Editor

One Faith And Fellowship by John S. Higgins. Seabury, \$4.50

Ever since St. Luke tried to straighten out Theophilus (and the Roman Empire) about Christianity, Church historians have found it a difficult task to arrange the untidy patterns of human thought and behavior. It is especially hard when Churches grow quickly, and it is still harder when the events in question are contemporary.

Bishop Higgins has succeeded in writing a book that is both extremely interesting and eminently fair both in his judgments and in his selection of important events and trends. This reviewer's enthusiasm for the Church of South India is certainly less guarded than the author's; but while his cautious attitude is clear, both his statements and his implications are restrained and honest.

The main impact of the book is in the description of the extraordinary racial variety and geographical distribution of the Anglican Communion, in spite of the fact that it is only one-twentieth of Christendom. And the history of how this came about, through men who did their work quietly and bravely, in spite of privation and danger and in spite of indifference at home, is here told without theatricals, with an understatement that is all the more dramatic. One can only hope that the book will get wide reading and study, for the people of this far flung Communion are often amazingly provincial and parochial. And yet our story, as this book proves, and as Archbishop Fisher says in his in-

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roduction to it, "is one to read and admire—and to continue to the Glory of God."

—H. McCandless

Margaret by James D. Ross. Dutton. \$3.00

This is a remarkable account of a young girl, stricken with disease which proved fatal, but whose serene faith in God never wavered and who met death not only bravely, but triumphantly. The story is told by her brother-in-law who was devoted to her and who was converted from a militant agnosticism to a humble Christian faith as a result of the experience. The Bishop of New York has written an appreciative foreword to the book.

The Wisdom of The Fathers by Erik Routley. Westminster. \$2.25

Thumbnail sketches of eight Church Fathers and brief typical passages from their writings, on questions that are live today. Awfully short, and awfully good; especially as the author has a pungent style that bristles with seed-thoughts. "While (Pelagius) was

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

ST CHRISTOPHER'S CHAPEL

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magnificent on religion's moralistic prose, he never came to terms with its theological poetry." "Perhaps we witness to a Holy Spirit who really is the harmless gas that the hymn-writers make him out to be."

It is too tempting to quote Mr. Routley, so this review should end here.

—H. McCandless

Adam of Dryburgh by James Bulloch. Macmillan. \$6.00

Students of the religion of the Celtic Church in Scotland will welcome this account of 12th Century Scotland as seen by the Abbot of Dryburgh in his diaries and sermons. The book was originally published by the SPCK in England and is distributed here by Macmillan. The price seems high for a book of 170 pages, due presumably to the costs of importation.

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BACKFIRE

John R. Yungblut

Rector, St. John's, Waterbury, Conn.

May I take the opportunity of speaking to several points raised by the Rev. Robert M. Baur in the May 15th issue of the Witness in his letter referring to the issue devoted to the Episcopal Pacifist Fellowship.

In the first place any thoughtful pacifist would concede that most non-pacifists are interested in peace. The basic difference between us is simply that we disagree as to the means for attaining this end. We believe that the end does not justify the means and that armament races and the threat of violence do not produce the atmosphere in which creative achievements for peace may be realized.

It is a matter of surprise to me that you feel the pacifist way was tried and found wanting in the 30's. The pacifist way at its best is more inclusive than a slackening of preparation for war. What nation seriously adopted a pacifist policy during those years?

Speaking as a pacifist I would concede the possibility that Russian aggression might have resulted in the seizure and domination for a time of more territory, had the threat of reprisal not deterred her. But none of us really knows what her reaction would be to a readiness on our part to cooperate with her in work we could conscientiously support while non-violently resisting all policies on her part with which we could not concur. If our foreign policy, based on fear, did not so dramatically substantiate the claims of her propaganda before her own people no one knows whether or not those in charge at the Kremlin might change their tune. But at least there is that chance, and the peace-loving part of the Russian populace would surely respond.

With regard to the charge that pacifists are convinced theirs is the "only moral position", I would suggest that the pacifist does claim that the royal way of the Holy Cross as he understands it requires of him this ethical interpretation of the Gospel message at this point of human conflict. The ethic to which we are committed is that arising out of the law of love.

You are quite right. The efforts of the United States government in the direction of mutual disarmament are certainly moral. Russia seems to some of us to have taken the moral initiative in being the first unilaterally to renounce further nuclear testing. Perhaps subsequent events will prove a lack of good faith in this instance on her part, but at the moment she does seem more ready than we to enter upon a "dialogue" that might lead to genuine achievement in disarmament.

If there is any chance at all of her sincerity how far do you feel we are justified in declining to confer with her? Perhaps you noticed Albert Schweitzer's commendation of the Russian move and his renewed plea that America take comparable steps in an article in the same issue as your letter.

Finally, you say with assurance that in America's hands these weapons will always serve the cause of peace. Did they do so at Hiroshima and Nagasaki? Even members of the military have had their misgivings about that.

Paul S. Heins

Rector, St. Paul's, Hanover, Va.

In your May 15th Issue W. B. Spofford Sr. expressed the opinion that when Dean Pike is consecrated bishop coadjutor of California, it may be the first time in the history of the Episcopal Church that three bishops of a diocese have joined in the laying on of hands of their successor. Not so!

It happened in the chapel of the Virginia Seminary on September 8, 1949, when Robert Fisher Deane Goodwin, diocesan, Bishop Wiley Roy Mason, suffragan, and Bishop Henry St. George Tucker, retired, all bishops of the Diocese of Virginia.

It is true that he was then consecrated only suffragan, but he was later made coadjutor, and he will succeed Bishop Goodwin when the latter retires.

Any more researching he would like to have done? ! It doesn't take a library; just a copy of *The Episcopal Church Annual*.

Editor's Note: The answer to the question is Yes. We'll like the names of bishops born between 1897 and 1902.

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Ray H. Averett

Rector, St. James, Eufaula, Ala.

My thanks go to Wilford O. Cross for his satire entitled, *The Business of Belongingness*, in the May 8 edition of *The Witness*.

In my opinion he has by inversion stated exactly what the Church and Group Life Laboratory Project deplores in the misuse of group dynamics insights. I respectfully request the permission of the publisher to present this dialogue for use in dramatic form at the next lab I serve.

It will do splendidly as a satirical dialogue deploring the demonic understandings and practices to which a Christian could never be party. Laboratory staffs present at each lab a concluding session on "Group Dynamics and Christian Ethics (or theology)". Just such theological error and ethical misuse as is depicted by Dr. Cross is dealt with by competent priests of the Church.

Dr. Cross may never have attended a laboratory but understood in this light his satire is a great service to the Lab Program.

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