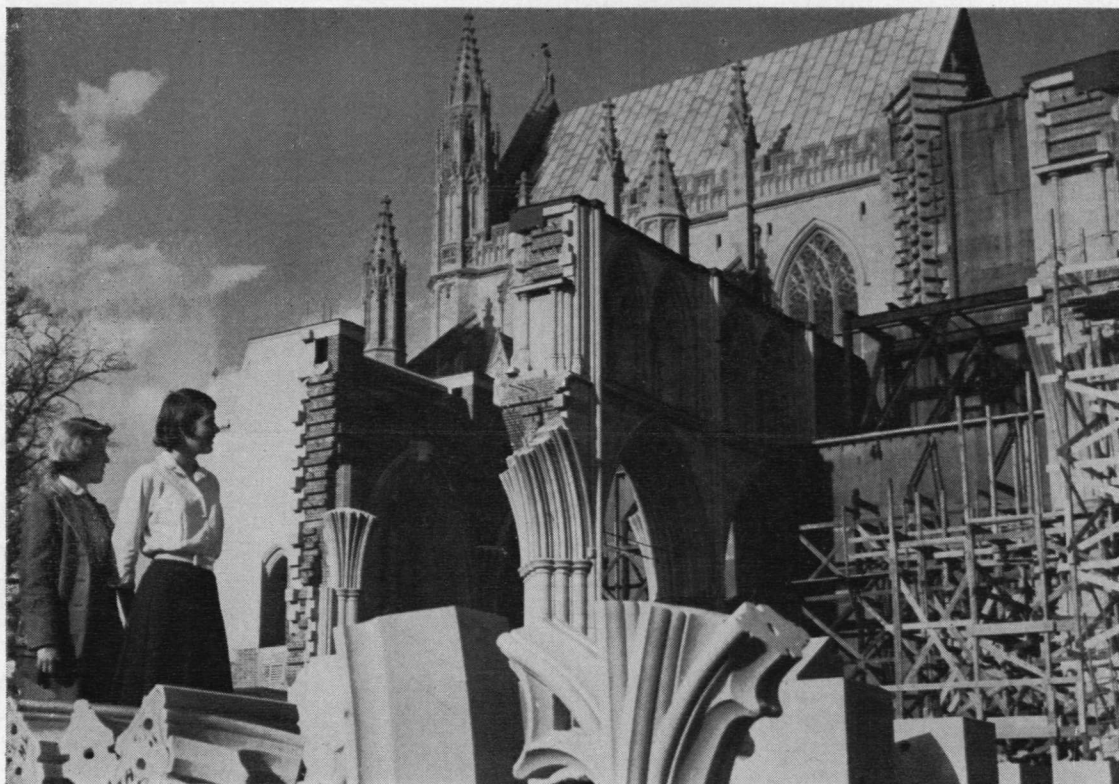


The **WITNESS**

NOVEMBER 15, 1956

10¢



WASHINGTON CATHEDRAL

GIRLS from the National Cathedral School
are fascinated as they see how the
shrine is taking shape over the years

WILFORD CROSS ON FREUDIAN MYTHS

SERVICES

In Leading Churches

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mon, 4.

Weekdays: Morning Prayer 8:30; Holy
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Thursdays and Holy Days; Holy Com-
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vice, 12. Daily: Morning Prayer, 9;
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Evening Prayer, 5.

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The Very Rev. Francis B. Sayre, Jr.,
Dean

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ser. (generally with MP, Lit or pro-
cession) (1, S. HC); 4, Ev. Week-
days: HC, 7:30; Int., 12; Ev., 4.
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The Rev. Frederick P. Taft, Assistant
The Rev. Edward W. Mills, Assistant
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Holy Days: 11; Fri. 7.

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munion, 8:15. Thursday, Holy Com-
munion, 9:30. Friday, Holy Com-
munion, 7.

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Student and Artists Center
The Rt. Rev. Stephen Keeler, Bishop
The Very Rev. Sturgis Lee Riddle, Dean
"A Church for All Americans"

The WITNESS

For Christ and His Church

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THE WITNESS is published weekly from September 15th to June 15th inclusive, with the exception of the first week in January and semi-monthly from June 15th to September 15th by the Episcopal Church Publishing Co. on behalf of the Witness Advisory Board.



The subscription price is \$4.00 a year; in bundles for sale in parishes the magazine sells for 10c a copy, we will bill quarterly at 7c a copy. Entered as Second Class Matter, August 5, 1948, at the Post Office at Tunkhannock, Pa., under the act of March 3, 1879.

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In Leading Churches

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Sunday: 9 and 11 a.m., 7:30 p.m.
Weekdays: Mon., Tues., Wed., Thurs.,
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Services of Spiritual Healing, Thurs.,
12:30 and 5:30 p.m.

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Sunday: 8 and 10:10 a.m., Holy Com-
munion; 9:30, Church School; 11
a.m., Morning Prayer; 8 p.m., Eve-
ning Prayer.
Weekdays: Holy Communion, Mon. 12
noon; Tues., Fri. and Sat., 8; Wed.,
11; Thurs., 9; Wed., Noonday Ser-
vice, 12:15.

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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

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Rev. Frederic B. Kellogg, Chaplain
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Weekdays: Wednesday, 8 and 11 a.m.
Thursdays, 7:30 a.m.

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Rev. Harry Watts, Canon
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4:30 p.m., recitals.
Weekdays: Holy Communion, Wednes-
day, 7:15; Thursday, 10:30.
Holy Days: Holy Communion, 10:30.

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9:30; M. P. and Ser., 11.
Weekdays: H. C. daily 8, ex. Wed and
Fri. 7; H. D. 12:05. Noonday
Prayers 12:05.
Office hours daily by appointment.

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12 N. HC: Evening, Weekday, Len-
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p.m. Weekdays: Wednesday & Holy
Days 10:30 a. m.

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School. 4:30 p.m.; Canterbury Club,
7:00 p.m.

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BUFFALO, NEW YORK

Very Rev. Philip F. McNairy, D.D., Dean
Canon Mitchell Haddad; The Rev.
J. D. Furlong
Sun., 8, 9:30, 11; Mon., Fri., Sat.,
H.C. 12:05; Tues., Thurs., H.C. 8
a.m., prayers, sermon 12:05; Wed.,
H.C. 7 a.m., 11 a.m., Healing Service
12:05.

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

Story of the Week

Ministers Stop Mob Action And End School Boycott

By Anne Braden

Episcopalian of Louisville, Ky.

★ This fall the eyes of the world were on Southern communities — Clinton, Tenn., Mansfield, Tex., Clay and Sturgis, Ky. — where mobs drove Negro children from the schools.

Too little has been told of Henderson, Ky., where mob action against integrated schools also threatened. There two men—two white Christian ministers with courage and a determination to witness for their faith—turned the tide against the White Citizens Council.

At one point in late September, the W.C.C. was in virtual control of the situation in Henderson; a white boycott of an integrated school was more than 75% effective; angry crowds milled outside the school building. Within a week, the back of the boycott had been broken; within three weeks it was officially called off; leaders of the W.C.C. resigned with some of them denying they had ever been "legal" members of the organization.

The heroism of Negro pupils and parents who pioneered against segregated schools in Henderson, as well as in other places in the South, has been widely publicized and justifiably applauded. The new element in Henderson was that this was apparently the

first Southern community where decisive and organized opposition to the W.C.C. developed among white people on the local level.

A number of factors shaped events at Henderson, but the determining factor appears to have been the leadership given by the Ministerial Association—chiefly that of the Rev. C. Sumpter Logan, president of the association and pastor of First Presbyterian Church, and the Rev. Theodore Braun, pastor of Zion Evangelical & Reformed Church and an active member of the Fellowship of Reconciliation.

Mr. Logan and Mr. Braun are modest men. As they try to objectively assess their own role in the affair, they are reluctant to say just how decisive it was. However, the facts speak rather eloquently for themselves.

Henderson is a community of 20,000 in western Kentucky. Western Kentucky was a part of the old Confederacy, and Henderson is steeped in Southern tradition.

This September five Negro children were admitted to the previously all-white Weaver-ton School in Henderson. They attended classes without incident for three weeks. But during that period the mob action against Negro students developed at Clay and Sturgis, which are between 30 and 40 miles from Henderson; it was

almost inevitable that the trouble would spread to Henderson.

On Thursday, September 20, Sumpter Logan was listening to a local news broadcast as he ate lunch. The announcer said that a W.C.C. leader from another Western Kentucky town would be in Henderson on Saturday night to address a public meeting at the Courthouse.

Mr. Logan did not take time to finish his lunch. He called Theodore Braun and asked him to come to his house at once.

The two ministers had visited Clay and Sturgis at the height of the difficulties there. They had been appalled at failure of the white churches to give leadership on the side of decency in those communities. One Methodist minister in Sturgis had preached a sermon against desegregation, but no organized opposition to mob action had arisen in the churches.

Mr. Logan and Mr. Braun decided that something must be done to keep the same thing from happening in Henderson. They knew they had to act quickly—before the W.C.C. had time to create such hysteria in the community that each man who opposed it in his secret heart would feel that he was alone and would fear to speak out.

That very day they called together as many other ministers as they could reach. This group agreed to call a full emergency meeting of the Ministerial Association the following morning.

At this meeting it became

apparent that there were strong differences of opinion among the ministers. Some were not convinced that segregation was incompatible with Christian beliefs; others were opposed to the Supreme Court decision against school segregation because they thought it was the use of "force" in the field of human relations. There was no chance of getting the association to go on record, as Mr. Logan and Mr. Braun had hoped, with a statement favoring desegregation.

Law and Order

But all the ministers agreed that they wanted law and order to prevail in the community; that they did not want another Clay and Sturgis in Henderson. Unanimous agreement was finally reached on a statement calling on the people of Henderson to keep "cool heads and calm emotions," to work for a lawful and orderly community, and to recognize the Supreme Court decision as the law of the land. And the ministers agreed to go in a body to the W.C.C. meeting on Saturday night and present their statement to the gathering.

On Saturday night, a crowd estimated at 1,500 overflowed the Courthouse. Of approximately 20 ministers in the association, 13 were present. They sat in a body near the front of the assemblage. The W.C.C. leader from a neighboring community made a fiery speech denouncing the Supreme Court and desegregation. Shouts from the audience called for a white boycott of Weaverton School. After the main speaker finished, Mr. Logan asked for the microphone to read the statement of the association. The chairman at first refused, but then let him have the microphone.

Before Mr. Logan had

finished reading the statement, his voice was drowned out by hisses and boos from the audience. The chairman commented that it was the first time in the history of the W.C.C. that anyone had appeared at such a meeting to speak against the council's program.

The meeting proceeded to plan the boycott, but the movement had been definitely dampened. On Monday morning, 280 white children out of an enrollment of 870 showed up at Weaverton School. A white boycott against two Negro children in the Clay school had been 100% effective.

On Tuesday, the W.C.C. had begun to recover from the early opposition of the ministers; crowds milled around the school and sound trucks cruised the streets urging parents to keep their children out of school. Attendance fell to 206 white pupils—the low point of the entire boycott. But the ministers stepped up their efforts. They obtained the names of parents who had not withdrawn their children. They called all these people and invited them to a meeting at Mr. Braun's church on Tuesday night.

About 70 parents attended. Mr. Braun evaluated the meeting this way: "I think we all drew strength from each other. Many of the parents got up to explain why they were keeping their children in school. Few of them said they actually favored integration. The main reason were these: 'I don't want my child's education interrupted'; 'I believe we must abide by the law.' But each one went away knowing he was not alone."

One great value of the meeting was to reassure parents that their children would be safe. Mr. Logan and Mr. Braun had persuaded the

city police chief to attend and promise that children would be protected if they went to school. Another value of the meeting was that Negro parents attended: the white people got to meet them and hear their position on integration.

School attendance began to climb slowly the next morning. The Ministerial Association was broadcasting spot announcements urging parents to "join the growing number of parents who are sending their children to school." It happened that week to be Mr. Logan's turn to conduct the association's regular broadcasts. He devoted these to a Christian approach to the school problem.

On Thursday night, a second parents' meeting was held at Mr. Braun's church. This time 50 parents attended—mostly different ones than attended the first meeting.

Throughout the week, crowds around the school edged closer to violence; there were ugly threats throughout the community. But on Friday, the day on which the W.C.C. had pledged to empty the school of every pupil, attendance was up to 241. The W.C.C. knew it was beaten.

Events moved more rapidly then. The Kentucky attorney general issued an opinion that the school could not legally change its desegregation policy if it wanted to. This was a reversal of his stand at Clay and Sturgis, where he ruled that Negroes were in the schools illegally because the school boards had taken no formal steps toward integration. State law enforcement agencies then announced that leaders of the Henderson boycott could be prosecuted under state sedition or conspiracy laws.

At a W.C.C. meeting that Saturday night, two of the leaders proposed calling off

the boycott and seeking to restore segregation by "legislative" methods. Their proposal was rejected; they resigned, and others pledged to carry forward the boycott.

Boycott Broken

But the back of the boycott had been broken. From then on, attendance climbed rapidly. Two weeks later, the boycott had collapsed, and leading W.C.C. members were saying publicly: "Due to the fact that the majority of the people in Henderson County want mixed schools, by showing no support to the White Citizens Council, we . . . hereby resign as of this date. . ."

Mr. Logan and Mr. Braun are the first to point to the many factors, aside from the action of the ministers, that helped turn the tide. They cite the determination of some parents; the attorney general's turnabout, a decent police chief, school officials who steadfastly kept the school open.

However, it is very doubtful that many of these other factors could have come into play if the ministers had not organized strong, grass-roots community opposition to the boycott. In Clay and Sturgis, the schools had been kept open; if there had been organized support there, the police might have been firmer, the attorney general's position might have been different.

A Henderson white woman who kept her child in school through all the turmoil summed it up this way: "The thing was that there were some of us on our side just as determined as those on the other side. But I don't know whether we could have held out if it hadn't been for the ministers pulling us together."

Mr. Braun and Mr. Logan are also acutely aware that

the problem is not yet basically solved. They know that much anti-Negro feeling still seethes beneath the surface; it could break loose again.

"I wish we could have done more," Mr. Logan says. "I'm not sure we really changed anybody's mind on segregation. In a way, you might say that all we did was witness."

Maybe so. But at least the paths by which men's minds and hearts can change have been kept open in Henderson. And perhaps the most convincing tribute to the work of the ministers was paid by leaders of the W.C.C. who told Mr. Logan and Mr. Braun:

"If it hadn't been for you, we'd have emptied the schools in three days."

The Future

As for the two ministers, the way they have chosen has been filled with abuse. They have incurred the hatred of the W.C.C.; many in their own congregations have been critical, some viciously so. Mr. Logan has received death threats by telephone; leading members of his church have personally warned him to cease his desegregation activities.

But there are personal compensations. The South is filled today with white men and women haunted by a sense of guilt because they know what they should do but they have not spoken; Mr. Braun and Mr. Logan are not among these. And, talking with them, one feels they have attained the "peace that passeth understanding," peace that few white people in the South have at this point in history.

Mr. Logan was born in Alabama, reared in Tennessee, and got part of his education in Mississippi. His first pastorate was in Kentucky, but he was out of the South for years before he became pastor at Henderson three years ago.

"I don't know what may

happen to me tomorrow," he said. "But a strange thing happens to you in a situation like this. You can look to a future that's uncertain, but you no longer worry; you no longer care."

This was Mr. Braun's first experience in the South. He came originally from St. Louis but grew up in Philadelphia, and has lived in other Northern cities. He too went to Henderson a little over three years ago.

"It was really by chance that I came here," he said. "I never thought of coming South, never really wanted to. But now, since this experience, I would not want to live and work anywhere else. I feel now that this is why I came."

ARCHBISHOP HITS SUEZ ACTION

★ The Archbishop of Canterbury told the House of Lords that the Anglo-French attack on Egypt has made "Christian opinion terribly uneasy and unhappy."

"We cannot ignore the fact that the President of the United States thinks we have made a grave error, that world opinion on the whole—almost entirely—is convinced we have made a grave error," he said.

Declaring that he spoke "with fear and trembling," the Anglican Primate said "the point to which Christian conscience must most acutely address itself is whether or not we are standing for the spirit of the United Nations Charter."

The British Council of Churches, of which he is president, announced that it was seeking an interview with Sir Anthony Eden to discuss a proposal to remit the Suez dispute to the United Nations.

Function Of Church Schools

Discussed By Educators

★ On October 27 a forum on Christian education was held at Saint Luke's School, the school of Saint Luke's Chapel of Trinity Parish in New York. The forum was held in connection with the opening of the new school building, completed last spring. About one hundred and sixty persons attended, representing the parish, day, and boarding schools in the dioceses of New York, Newark, and Connecticut, the schools of the Greenwich Village area in which the school is located, and parents of children in Saint Luke's School.

The day-long forum began with Holy Communion in honor of Saint Michael and All Angels, praying for God's blessing upon all Christian schools, and that God would send his angels to guard and defend all children. The Reverend Paul C. Weed, Jr., headmaster of Saint Luke's, preached.

Directly after the service, the sessions of the forum moved to the gymnasium to hear an address by the Prof. J. V. Langmead Casserley of General Theological Seminary on "The activity of religion in the field of education."

Lunch was served in the dining room of the new school building, at the end of which, the Rev. John Heuss, Rector of Trinity Parish, gave an address on why Trinity Church built Saint Luke's School.

He declared that Trinity Church has had a continuing interest in education and has since its founding in 1797 been associated with many educational institutions, two of the

most important being Trinity School in New York and Columbia University. It was natural that Trinity Church should stand behind the beginnings of St. Luke's School.

The actual idea for St. Luke's School was that of the Rev. Leicester C. Lewis. He presented this idea to the rector, churchwardens and vestry of Trinity in 1945, shortly after he became vicar of St. Luke's Chapel. Although it was not a propitious time financially for Trinity to undertake such a project, nor sociologically in view of the rapidly changing conditions of the city, the school was started with eleven pupils.

Upon the death of Dr. Lewis in 1949, the Rev. Paul C. Weed, Jr. became the new vicar and headmaster. By that time the school had grown considerably with students meeting in various rooms in the parish house.

When Dr. Heuss first visited the school in 1951, he noted a fine group of teachers, children, and parents, a high moral, a boundless imagination, and totally inadequate facilities. Either the school must be provided for adequately or else in time, the lack of rooms, equipment, and space would destroy the morale and imagination which had gone into the making of the school.

Dr. Heuss paid great tribute to Mr. Weed for his many outstanding qualities: his humility and his determination, his saintliness and his business acumen, his vision and his patience. These qualities have been responsible for the genuine Christian excellence of the school and for its present size of 180 students.

Moderator of the panel in the afternoon was Edwin Sharp Burdell, president of Cooper Union, and a communicant of Saint Luke's Chapel. The panelists were Gertrude Driscoll, professor of education, Teachers College, Columbia University, and a communicant of Trinity Church; Dora P. Chaplin, lecturer in pastoral theology at the General Theological Seminary, and member of the department of Christian education of the National Council; and the Rev. Samuel E. West Jr., assistant headmaster of Kent School, representing the Rev. John O. Patterson, the headmaster, who was prevented from coming at the last moment. Dr. Driscoll spoke on the role of the teacher in Christian education, Mrs. Chaplin on the child and his religion, and Mr. West on the curriculum in a Christian school.

After an introductory address by Dr. Burdell and the papers by three panelists, the members of the forum broke down into discussion groups in order to bring back to the panel some questions. The questions covered a wide diversity of topics: How do you teach worship to the very young? Does the Christian school have a role in secular education? Can a non-Christian teach in a Christian school? Must mathematics, for example, be taught from a Christian viewpoint? Does a Christian school have a special responsibility for emotionally disturbed children?

The Forum closed with a summation and an address by Mr. Sam Welles, religious editor of Life, a national magazine, and a communicant of Saint Luke's.

Throughout the forum several themes were evident. First it was clear that all the speakers believed that the issue of

(Continued on Page Fifteen)

EDITORIALS

Two Peas In A Pod

NOTHING could make it clearer than the events of the past two weeks that Western imperialism and Russian imperialism are twins — or more accurately father and son, with a very strong family resemblance. The Kremlin has shown an inflexible determination that Hungary is not to slip from the Soviet orbit altogether.

In exactly the same way, the West is split over the problem of controlling the Suez Canal: although here Mr. Dulles (to whom we wish a speedy recovery) has managed, we are not quite sure how, to monopolize the role of moderation and sanity; and left to the British Conservative government the ungrateful task of police-work when sanity breaks down. But really the West is at one in its determination to maintain its outposts, although of two minds what exactly the outposts are: witness the Korean war, which again, more astutely than Britain, we were able to wage in the name of the United Nations.

The most important comment on these events in our Times of November 4th is that of Mr. Rosenthal from India. He has the melancholy information that the news of the Balkan revolts had begun to persuade some intelligent Indians that the Soviet really practised a form of colonialism itself; but the news from Cyprus and Cairo was so much more familiar a form of colonialism, that Hungary has been forgotten completely. The United States is not quite so much out of favor, but when she inevitably patches up relations between herself and Britain, India will again see little difference. An Indian official told Mr. Rosenthal that the British and French "attack on Egypt had destroyed the foundations of this country's willingness to believe" in Western good-will.

We may add that the reason for Britain inflexibility in Cyprus, which had puzzled this observer anyway, is now made very plain; the British had no intention of letting go the base from which Suez could be controlled and, if necessary, retaken. We firmly hold that Mr. Eden's decision to intervene in Egypt was a calamitous misjudgement of the long-range

effect on world opinion; and associate ourselves with the labor opposition.

Israel, we presume, had no choice; rightly or wrongly her people felt she was fighting for her life, and any government would have had to retaliate eventually or go out of office.

But while the British cabinet is a responsible body and must be judged short-sighted and wrong, there is this to be said; Britain is not fully in charge of her own affairs. She had to assent, however grudgingly, to Mr. Dulles' insistence on pulling out of Suez.

And here again American diplomacy seems to stand pilloried as the principal offender; we have been still operating under the policy so trenchantly described by George Kennan in his little book, "American Diplomacy 1900-1950." We achieve our objectives in foreign policy, he says, "by inducing other governments to sign up to professions of high moral and legal principle"; but "whatever was uttered or urged in the name of moral or legal principle bore with it no specific responsibility on the part of him who urged it, even though the principle might be of questionable applicability to the situation at hand and the practical effects of adherence to it drastic and far-reaching. We were at liberty to exhort, to plead, to hamper, to embarrass. If others failed to heed us, we would cause them to appear in ungraceful postures before the eyes of world opinion. If, on the other hand, they gave heed to our urgings, they would do so at their own risk; we would not feel bound to help them with the resulting problems—they were on their own."

Go It Alone

There seems to be no doubt whatever that Britain and France had completely given up on Mr. Dulles, and so that they simply didn't talk to him until the deed was done. This breakdown in British-American relations, as Mrs. Roosevelt and others have correctly observed, is much more our fault than anybody else's. And it cannot do us any good; we cannot pose to the neutral world as more moral than our allies: because we benefit by their decisiveness, however wrong-headed, and ultimately we are going to have to acquiesce in it.

It is a sinister portent that the West was able to make no use whatever of what could

have been her greatest propaganda victory to date, the revolt of the Hungarian students. No sooner was Russia forced to suppress a satellite, than our hand was likewise forced by Israel into reasserting the colonial principle. This would almost seem to suggest that our correct behaviour is maintained only so that Russia's correct behaviour won't show us up; and not, as we try to make it appear, the other way around. We would be well satisfied if India and the rest of the neutral world were to say "a plague on both your houses." Unfortunately they are not saying it; they still have good reasons for being more suspicious of us than of Russia, even though they might in practice prefer a return to colonialism to communization.

We must confess that we do not see now why Russia should trust us if we said we were going to stop testing bombs. Our readers, who will know the election results, can measure better than we precisely how small a possibility of stopping remains. On the whole, your editor currently would be inclined to put rather more stock in a unilateral Russian declaration that bomb-testing had ceased than

in an American. But we do not expect to see one or the other. The widespread apathy evoked by Mr. Stevenson's campaign makes it clear that there is no influential segment of American opinion that regards our foreign policy since the war as wrong-headed; in this state of affairs no President will, we are afraid, dare go very far towards sanity.

We are really a little sick to think what a golden opportunity has been botched of standing plainly up for freedom before the uncommitted nations. We cannot expect a satellite revolt every week. And the fact that we so completely spoiled the propaganda effect of the Hungarian revolt would suggest a very sobering thought to the psychoanalyst of a nation or a culture; that the West doesn't really believe it is the representative of freedom, and therefore unconsciously takes pains to botch perhaps its one last great chance to appear as such.

If that is so, we are probably not really representatives of freedom in fact, and our cue is perhaps to start thinking of assembling our catacomb-kit.

The Freudian Mythology

By Wilford O. Cross

Professor at University of the South

RECENTLY at Tulane University a chemical fluid isolated from the blood of psychotics was injected into four experimental subjects who immediately began to develop temporary states of schizophrenia, or "shattered personality." A great number of people have read of this and other important events in the history of our understanding of the relation of the body to the mind in a popular article in *Life* magazine. They have read also that several hundred people in Dr. Hofmann's experiments with "LSD" in Switzerland have shown that it is quite certain that insanity may be chemically induced by changing bodily states. The effect also of tranquilizing drugs, which seem to relax the muscles rather than induce apathy of brain or nerves, upon nervous and neurotic people has been most dramatic.

One wonders, and I think legitimately, what would happen if one of Dr. Heath's experimental subjects at Tulane were sent to a

psychoanalytic practitioner while under a mild influence from the injection of blood elements from a psychotic. Schizophrenia is said to last about two hours under such conditions, long enough for an interview on a Freudian couch. There would, of course, have to be a great number of interviews, but if no great harm is caused to the subject of experiment the injections could be given before each interview. The success of the experiment would depend upon a complete lack of knowledge by the practitioner of the actual cause of his patient's ailment.

The result, of course would be a probing into childhood experiences to find some past event that had caused the disturbance of the patient's subconscious, or some mangled human relationship with parents or others that finally resulted in a splitting or shattering of personality. Lately psychoanalysts have been pushing the causes of mental and emotional disturbance further back, some to harsh ex-

periences in toilet training in infancy, others to the "birth-trauma" or psychic shock of being rejected by the womb. As a result of sending the mildly schizophrenic patient to a Freudian psychoanalyst one would have on one's hands two reports, one a signed statement by a chemist and a physician as to the amount of injection of "psychoic blood"; the other the summary of the analyst perhaps revealing that the patient's difficulty stemmed from being spanked for stealing strawberry jam.

Depth Psychology

I AM neither competent nor eager to attempt to solve this clear-cut conflict within the general field of psychology. I must admit that I have always regarded the Freudian collection of psychological monsters, the id, the ego, the super-ego, the father - archetype and the mother - archetype, the death-wish and the life-wish, the Oedipus complex, the birth-trauma, and the primeval mistiness of an ever present, brooding Angst, as one of the most interesting pantheons of fanciful sprites and demons in the history of mythology.

There has been no such collection of archons since the imaginative flights of second century Gnostics. On the other hand, I have found a great deal of what I consider truth and value in the work of Karen Horney, who, while she departs from Freud, is still indebted to him to a considerable degree. The Horney "environmental school" of psychoanalytical research seems to me to contain considerable promise of making a sane use of the findings of depth psychology.

However these are the impressions and judgments of an amateur and are only brought out here to expose my prejudices for the benefit of the reader. It is necessary to state these prejudices to show to the reader that, in spite of them, I am attempting to be fair and reasonable. In short, I am not saying that the recent medical studies of the connection between bodily condition and mental aberration, of necessity, mean that psychoanalytical concepts have no value in tracing the development of neurotic disturbance. I am only saying that strong evidence begins to point to the fact that Freudianism has overlooked bodily chemistry (outside, possibly, of the libido drive of sex hormones) as at least one cause, and, apparently, a most important one in the incidence of mental disease. There is a strong possibility that its formidable

array of causes, such as acceptance and rejection, indicate symptoms as much as they indicate causation.

At least, doubt has been cast upon psychoanalysis as a description of human personality and the causes of its deviations from the normal. This doubt would not destroy psychoanalysis as a method of inquiry into neurotic states. If, as this matter matures, mental illness can largely be diagnosed as a bodily condition at base and its cure a correction or compensation for that physical condition, then psychoanalysis would remain only as a method of describing the confused mental state, not, any longer, as the explanation or the cure. Its whole theoretical side, what I have called its mythology of ids and superegos, would be sluffed off and its methods of examination and probing alone would remain as scientific contributions.

This is an important matter for the teaching of the Church. It is, as a matter of fact, an important issue for western culture as a whole. Only subsequent torrents of Ph. D. theses will be able to demonstrate the influence, between the years 1910 and the year 1950 of psychoanalysis upon art, morals, the stage, fiction, popularized improvement cults, educational theories and practices, and discipline, or lack thereof, of the home, and Christian theology.

Psychologized Religion

FOR a decade at least the most articulate theological teaching on the popular level in the Episcopal Church has been strongly influenced by certain concepts drawn largely from Freudian influences. It has even invaded and altered the curriculum of one of our seminaries and influenced the teaching of others. It has entered very strongly into the philosophy of education which lies behind the New Curriculum, for while theories of acceptance and rejection have, in themselves, certain common sense values, techniques of teaching and the content of text books written solely on those concepts have clearly pushed this minimum of horse sense to levels of Freudian theory. We have been introducing the Alice of our Church Schools to a novel Wonderland inhabited by rather exotic Freudian creatures. With what charming whimsicality the author of Alice in Wonderland would have handled the thesis that pupils must answer their own questions! Acceptance

and rejection have come out of the world of the Looking Glass and cavorted in the chancel. Psychologized religion has by no means been a monopoly of Dr. Peale, and most of the psychology involved has had a very definite Freudian texture.

Religion, of course, must not be antiquarian and it should be responsive to intellectual and cultural movements. But responding to the increase of human knowledge is one thing, and accepting unverified and unestablished fads as substitutes for Christian teaching is clearly another. If the devils of the "Screw-tape Letters" had chosen a field of human endeavor wherein Christianity could have found the most feeble and unstable of allies it would have been the field of psychology, which is still unsettled, polemical, and crowded with unverified theory.

Aside from its influence upon educational theories, depth psychology has entered into the thinking of the Church most noticeably in popular forms of "pulpit theology". This theology has been constructed of an amalgam of the less sophisticated forms of Existentialism, Neo-Orthodoxy, in all its varieties, and the "finding" of depth psychology. The corner stone of this arch lies in the concept designated by the word *Angst*, which is simply German for anxiety, but by so making use of it ordinary worries and fears are befeathered with horrific plumage. *Angst* is not worry about the coal bill or little Mike's persistent cough. It is a kind of cosmic, deep seated universal worry that is proper to man and everyman has it. It is fear with no cause of fear in sight, just vague, undefined fear, like the grin of the Cheshire cat that went on grinning after the cat had left. The claim is that all men are ridden by this cosmic, man-infesting, haunting anxiety and that it reveals itself most sharply in neurotic states but serves as every man and woman's private nightmare.

In his superb treatment of it in "The Courage To Be" Paul Tillich, who has a difficult time being an Existentialist, manages to make indefinite, psychic fear fairly definite. He breaks it into three types: the fear of extinction (death); the fear of meaninglessness (status, importance, goal); and the fear that is mingled with a sense of guilt. That analysis makes the concept of *Angst* under-

standable, but at the same time it destroys the definition that *Angst* is indefinite objectless fear, for extinction, meaninglessness of life, and guilt are certainly sufficiently definite. Tillich's analysis strips off some of the feathers of vague, witchery horror that most Existentialists manage to color their nightmare bird with in such phrases as "fear of the abyss", "fear of Non-being".

In a book called "Anxiety and Faith," Charles R. Stinnette has written some very illuminating passages that would be just as valid without the concept of *Angst*. Nevertheless it is a book about anxiety and its relation to faith. Anxiety, he tells us, is discoverable in man through the insights of depth psychology. Curiously enough he gives only two illustrations of it, one a postman who was afraid of dogs in general because he had been bitten by one dog and the other an army sergeant who was anxious because his widowed mother had the work of the ranch to carry on while he was in the army. Neither of these fit the definition that anxiety, or *Angst*, is objectless fear.

One could go on with countless illustrations of how an analysis of *Angst* always reveals in normal or half normal people not terror for terror's sake but quite definite, if sometimes generalized, fear of some object, happening or state. Confronted with this disappearance of *Angst* into mythology, theologians who make use of it tell me that it is witnessed to by "the findings of depth psychology". On the other hand, psychologists, such as Allport for instance, fail to find any trace of it in normal people. What they do seem to find is that general biological wariness that belongs to every animal with sense organs by which animals survive danger.

Modern Civilization

IN MAN this biological wariness is put to undue strain in modern civilization because his sense organs are constantly overstimulated and his physical responses aroused by the noises, drives and speeds of a machine-civilization, added to the competitive strains of his business and social existence. Worry, though a psychic state, is complicated by muscles, heartbeats, adrenal flow and enzyme production, that are constantly readying an animal body for an animal response that is

seldom made to the stimulation of environment.

How one adjusts to this situation seems to depend as much upon somatic, physical stability as upon mental and emotional stability. People who cannot stand these strains have, if the new "mental chemistry" is trustworthy, a defective element in their physical makeup. The mystery of why one person cracks up in a situation and another adjusts does not perhaps lie in a greater quality of Angst but in the bodily condition. This seems to me to be the implication of the new discoveries of "mental chemistry" and the advantage of these methods is that they are open to scientific test while no one can test the "insights of depth psychology".

Anxiety is not to be whisked away like a bothersome fly. It is a deep reality of human experience. There is, also, as I think the entire history of all human religions shows, a kind of cosmic loneliness in man that amounts to spiritual hunger that leaves him deeply dissatisfied until that yearning finds its answer in the life of God. Man is anxious on the biological and economic level and restless on the spiritual level. These human, universally recognized needs and hungers are one thing, but setting up a component of human nature called ontological Angst as a universal characteristic of man and making it a vague, diffused sort of hysteria or fear of the abyss seems to me to be a mythological construct. It is not real to human experience. Depth psychology admits that when it says it is found only in the subconscious and is discoverable only by trained analysts.

Cult Practices

I AM not denying that it exists, anymore than I would deny that the Oedipus complex exists. I am questioning, however, the wisdom, the validity, and the power of a theological system based on this cornerstone. I am inclined to think that Angst, since it can be induced by an injection of compound from the blood of one who has it, not a spiritual component of the structure of man but is the result of chemical imbalance and appears only in neurotic states and is not discoverable at all in well people, even in the depths of their subconscious.

At least, the new rapid advances in understanding the chemical side of mental illness should make us most cautious in taking a

neurotic state as the foundation for our faith and our cult practices. There may be a time, and within sight now, when Angst as a description of human motivation will rate with witchcraft and the psychoanalyst of today with the witchdoctor.

When the science of psychology sits a little more firmly in its own saddle than perhaps it can serve the great need of Christianity to know more of the mystery of man. It could be that poets who now explore the incommunicable depths of their own subconscious could once more address human beings in an argot that could be understood by men, and that artists would depict the external world in preference to their most sordid nightmares.

It might be that the pontifical dogmatism and incomprehensible jargon of modern existential theology with its appeal to the "insights of depth psychology" might be hushed and that Christianity might speak again the language of Creation and Incarnation. It is a hope, at least, the perhaps frail but hungry hope, that sanity, by way of "medical chemistry" will bring back into our Christian world some aspect of reality that is not the Freudian nightmare which for ten sterile and barren years existential theology has fastened upon the life of the Church.

"From all false doctrine, heresy and schism; from hardness of heart and contempt of thy Word and Commandment, Good Lord deliver us."

Pointers for Parsons

By Robert Miller

Episcopal Clergyman of Campton, N. H.

I WAS talking to my friend Gilbert Simeon and I mentioned an article that I had recently read in the Witness which spoke of the "multiplicity of demands" upon the clergy.

"What do you think, Gilbert?" I asked.

"Well," he replied. "I never had large parishes."

"I don't know that that matters," I said. "Nowadays even a small parish seems to make many demands upon the rector. He has to get things underway."

"What things?"

"Oh, the Church School, the Young People's Fellowship, the Men's Club, the Corporate

Communion, the Annual Fair, the Every Member Canvass, the Easter and Christmas appeals, and lots more."

"Oh dear," cried Gilbert. "I could never cope with all that. We don't seem to go in for those things very much in my little parish."

"Then whatever do you do?"

"I preach, and I spend a lot of time on my sermon. I conduct divine service and do as much pastoral calling as I can, especially where there is sickness or death."

"Then you don't suffer from a multiplicity of demands?"

"No. I don't. What confronts me is a multitudinous demand."

"How do you mean?"

"If I am to minister to my congregation I need to be much better than I am, wiser, more reflective. I need to read more, pray more, meditate more. The work demands powers greater than I have, and I can only look to Christ and ask the Holy Spirit to make what I do effective for God."

"But aren't you in demand for talks and addresses?"

"The Rotary Club did once ask me to speak."

"Don't any reporters ever want your views?"

"Of course not. What would they want them for?"

"For the paper."

"I don't think the paper is much interested in what I think."

"Don't you need to be well-informed on questions of the day?"

"Not particularly. When I was younger I used to try to keep up, but now I find that questions are so quickly forgotten as new ones arise. They don't seem nearly so important when one's concern is with eternal verities."

"But what about counselling? Doesn't that take much of your time?"

"I'm very uncomfortable if anybody wants counsel, as you call it. Of course I'm glad if any of my people want to talk to me about things but, dear me, I've got very scared of advising them. Looking back, I don't think my advice was too good. But I think it does folks good to talk out their difficulties sometimes. They usually advise themselves, it seems to me."

"Gilbert, when did you graduate from Seminary?"

"1917. I'm a back number, you know. Let me carry on just a little longer and I'll gladly make way for the modern, young man. But I think he'll find people are much the same."

Every Man Is Expected To Do His Duty

By Terence J. Finlay

Rector of St. Bartholomew's, New York

IN A room overlooking the harbor of New York, at Number One Wall Street, there is on view an old historic flag—the flag that covered Admiral Horatio Nelson as he lay dead on his ship, the "Victory," one hundred and fifty-one years ago. On October 21, 1805, one of the greatest naval battles in history took place off Cape Trafalgar, when the British fleet of twenty-seven ships of the line faced the combined fleets of France and Spain, numbering some forty-two vessels. It was one of those decisive engagements which was to block the dream of Napoleon that he might become the conqueror of all Europe. Just before the battle Admiral Nelson knelt in his cabin to offer the following prayer:

"May the great God whom I worship grant to my country, and for the benefit of Europe in general, a great and glorious victory; and

may no misconduct in anyone tarnish it; and may humanity after victory be the predominant feature in the British fleet. For myself, individually, I commit my life to him that made me, and may his blessing alight on my endeavors for serving my country faithfully. To him I resign myself and the just cause which it is entrusted to me to defend. Amen. Amen. Amen."

Then, arraying himself in his full Admiral's uniform, against the pleas of his officers that he should dress as an ordinary officer, Nelson ordered a signal to be run up on his flagship, clearly visible to all: "England expects every man to do his duty." The officers and men responded magnificently, and the threat of this tyrant was removed. Unfortunately, almost at the moment of victory, Nelson was mortally wounded by one of the French sharp-

shooters, who had recognized him, and died on his ship.

Those of you who have visited Great Britain have no doubt gone to Portsmouth and, while there, visited this famous ship, the "Victory." There it stands, now in drydock, an old wooden ship, a relic of the past. And yet it seems to me that what is so true of many historic monuments is also true of this and the strange, inescapable fact about this for every man. And I would have you, in your mind's eye, see this ancient ship once again.

When you see one of these old wooden sailing ships, what is the first thing you think of? It cannot help but be adventure. We remember the voyages, the storms, the battles, and the victories. It would be a strange man or boy who would not have somewhat of this feeling.

Why is it that we cannot think of our Christian religion in the same way? We so frequently get into the habit of thinking of our religion as something that is routine, humdrum, and not particularly interesting. This is a great mistake, for our religion began as one of the greatest adventures of all time—an adventure between God and man to bring about the kind of world he intended his creation to be.

When we look at it in this light, we see that our Lord's coming, the Incarnation, was all part of this great adventure. God became man and, in so doing, honored manhood for all time, and when he was born of a woman, he honored all womanhood. Every man and woman in the Christian Church should realize the high heritage of being an adventurer for God in the building of a better world. There is nothing routine or humdrum about this!

Team Work

WHEN I went aboard the "Victory," I saw the cramed crew's quarters. Here lived the men who helped Nelson win his victory. Again I realized that if we are going to achieve anything worthwhile for Christ and his Church, it must be accomplished by team work, by clergy and lay people working together. It may be a trite saying but it is nevertheless true that, if we are to have a brave, new world, it must be brought about by the working of God and man together. We are engaged in a warfare that never ceases. Every man is expected to do his duty, and there is no place for mere passengers.

The second thought I would bring to you

comes from the deck, where, you will remember, there is a brass plate with the words: "Here Horatio Nelson fell." And then below in a small cabin there is another plate which states very simply: "Here Horatio Nelson died."

You see, there was blood on the "Victory" and the strange, inescapable fact about this life is that apparently there must be some blood shed in every victory attained for good. We do not go very far, in war or peace, without sacrifice. Achievement always costs. Someone gives up his life. In the hour when peace seemed assured for this country in the days toward the end of the Civil War, Abraham Lincoln lay dead in the Green Room of the White House in Washington. In the day of his success at Trafalgar, Horatio Nelson lay dead in the little cabin below deck. In the greatest victory ever won in this unceasing war, a young man of thirty-three hung dying upon his cross. This strange philosophy runs through all history and religion. It is the way of the cross.

If we are to achieve anything together in the Christian Church there must be a willingness to make sacrifices. We cannot always put our own personal desires ahead of the need. When you are asked or invited to do something for Christ and his Church, will you be willing to make some sacrifice of your own time so that together we may achieve a victory over evil?

Last Voyage

AGAIN, as I looked at the old wooden ship, I was reminded of the fact that it had made its last voyage—it was home in port. Life is like that. We have all embarked on a voyage across the sea of life and we are all hoping that we may reach a safe harbor on the other side. Very frequently something happens on the voyage, and we begin asking ourselves questions: "Has life any meaning? Is it going anywhere?" Every ship on a long voyage is bound to encounter some rough weather, and as in the old days of the sailing ships, we are often forced to do what is called tacking. We have to go with the wind for a little, and then back again in the other direction. We seem to be making such slow progress, and I imagine that from time to time we will say as the sailors did:

"Where lies the land to which the ship would go?"

Far, far ahead—that is all the sailors know.”

But as we keep working the ship together, suddenly the voyage will be over and we shall see, through the mists, land. Our hearts will be filled with rejoicing as we come into the home port, and waiting for us on the other side will be those who made the voyage ahead of us.

Christianity dull, humdrum, routine? Do not ever believe that! It is a thrilling, glorious adventure for Christ and his Church. He needs men as well as women to serve as his crew; he will call upon us to make sacrifices; but in the end, our ship will come home victorious!

Don't Turn Your Back

By Philip H. Steinmetz
Rector of the Ashfield Parishes

ANYONE can learn to recognize and respond to the love of God poured out in Christ. We have seen it happen to us and other equally average folk.

As we learn, we realize what a contrast there is between this love, still unknown now to so many, and the age long knowledge of good and evil and our hopeless involvement in doing the very wickedness we see and deplore in other people. A few of the more vivid examples of that contrast are to be found in St. Matthew 5:21-48.

But often we just don't wish to learn. We are fairly happy in our present state and we really believe that what we don't know won't hurt us.

Yet there is planted deep in us a desire to be whole, complete, fully developed. It can only be satisfied by reaching out to learn of God. We can find some satisfaction in sports or food or sexual excitement or popularity. But we are made to be the willing objects of God's love. Until we learn to accept our true nature, we are restless and unsatisfied.

When we realize our state and recognize our relationship by accepting our position as members of the body of Christ, we have before us a great deal to learn. Not only is there the vast store of light in the Bible, but there is the constant process of prayerful thought. This process is often helped by leaving space

in our day for the quiet turning up before God, and over in our minds with him looking at us, the acts and attitudes and anxieties of our daily life.

I assume that you have taken his yoke and are learning of him and I hope you will never think that there is nothing more for you to learn, for when you stop learning, your back is toward God.

Don't Run The Risk

By William P. Barnds
Rector, Trinity, Ft. Worth, Texas

EVERY parish has a certain number of members who are on the fringe of the church's life. They rarely attend church; take no active part in the parish life; and only occasionally, if ever, support the church financially. This group of persons on the edge of things are of real concern. They are a cause for sadness because they are people who once thought enough of the church to become part of it. Now their idealism has lessened, and what was once precious to them seems no longer. If such people are reading this article, I hope they will think over these suggestions.

Would you want to live in a church-less community? If not won't you support the church actively?

Are you staying away from church because of a guilty conscience? This does keep some away. In that case, why not repent, accept God's forgiveness, and make a fresh start? Our Lord came to save sinners, and all of us have sinned.

Do you think you are too busy for the church? In all seriousness you will not be too busy to die someday. Are you ready to face your maker?

If you have never seriously faced the claims of Christ and the church, won't you honestly do so? Do not put it off.

Are you letting some person or persons keep you away? Are you saying there are hypocrites in the church? Remember there are far more outside the church than inside!

If the church once really filled a place in your life it has not lost its power; it can again bless your life.

Consider the possibility that your soul is in danger if you neglect God. Do you really want to run that risk?

Church Schools

(Continued from Page Six)

Christianity cannot be ignored in education. In the words of Prof. Casserley, the religiously neutral school may be politically expedient, but it is not educationally sound. The Christian school must present the challenge of the Gospel to each child.

A second theme was the concern that the Christian school has for the reality of God, not for concepts about God, to make the child aware of his relationship with God, not with ideas about God or with morals alone.

Third, the awareness that it is through worship that children learn of the reality of God, and that worship includes, fulfills and transcends all other values.

Fourth, that a Christian school must be the best possible school, simply because it is a Christian school. The very inclusiveness of the Christian approach to truth demands that the Christian school lead the way in discovering and in teaching it.

Fifth, the Christian school has a vital function to perform in a world increasingly de-personalized, by witnessing to, on the one hand, the dignity of man as a child of God, and on the other, man's fallen state in a sinful world from which only the grace of God can rescue him. The intense realism of the Christian equips him more adequately than the non-Christian to live in a non-Christian world.

Sixth, a sense of thanksgiving for the many things which have been accomplished under

God's providence in the Christian schools, and a profound awareness that much remains to be done to make the school a vehicle of the Gospel and of Christian truth.

BISHOP NASH HEADS CHURCHES IN EUROPE

★ Bishop Norman B. Nash, retired of Massachusetts, has been appointed Bishop-in-charge of the convocation of American Churches in Europe by the Presiding Bishop.

Bishop Nash, who retired October 31 as diocesan of Massachusetts, will succeed Bishop Stephen E. Keeler, late bishop of Minnesota, who died September 25 in Heidelberg, Germany, while making his regular semi-annual visit to Europe as Bishop-in-charge of American Episcopal churches on the continent. In his new post, Bishop Nash will oversee seven Episcopal churches located in Paris, Nice, Geneva, Florence, Rome, Munich, and Frankfurt.

WORLD COUNCIL ISSUES CALL FOR PRAYER

★ Three top leaders of the World Council of Churches in a joint statement called on the agency's member Churches to pray for divine guidance to achieve justice and peace in the Middle East.

"Pray to Almighty God that he will guide the governments and the peoples in the ways of justice and peace," the statement said.

It urged the Churches to remember pronouncements on maintaining international order made at the World Coun-

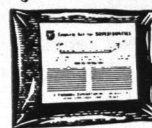
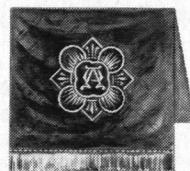
cil's Assembly in Evanston, Ill., in Aug., 1954.

The statement recalled that the assembly had agreed that no nation in an international dispute has the right to be the judge of its own cause. The assembly called on the nations of the world to pledge that they will refrain from the threat or the use of force against the territorial integrity of any state.

It also affirmed that any measures to deter or combat aggression should conform to the requirements of the United Nations Charter.

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THE NEW BOOKS

Kenneth Ripley Forbes

Book Editor

Great Christian Plays.— Edited by Theodore M. Switz and Robert A. Johnston. Special music composed by Thomas Matthews. The Seabury Press. \$7.50

Great Christian Plays is an anthology of five great Christian dramas together with selected choral readings. The plays included are: *The Brome Abraham and Isaac*; *New York Resurrection*; *The Digby Conversion of St. Paul*; and two morality plays, *Totentanz and Everyman*. The choral readings, which are obviously easier to present than the plays, included, four modern radio scripts, a poem by Charles Peguy, rhythmic prose from *The Imitation of Christ* and dialogues based on St. John's gospel.

In addition to the texts, there is specially composed music by Thomas Matthews, costume sketches, and suggestions for stage directors. This anthology was sponsored by the adult division, department of Christian education of the National Council. *Great Christian Plays* is intended primarily for schools, colleges, and theatre groups who wish to utilize the arts of acting, costuming, poetry and music to communicate Christian truth. All the selections may be reproduced in the chancel of the church without scenery or special lighting, and as part of the liturgical service.

Theodore M. Switz is a consultant of the department and author of several discussion pamphlets including *Communism and Christianity*. Robert A. Johnston is a professional playwright and director of the theatre at Wright Junior College in Chicago. Thomas Matthews is director of music at Seabury Western Seminary and organist and

choirmaster at St. Luke's, Evanston, Illinois.

It seems to this reviewer that it would be practical help if Seabury Press could arrange to publish these plays, individually. Thus, each person taking part in the production of an individual play, would have a copy of the text. An inexpensive paper bound edition, reproduced in the present book format would serve the purpose.

—GEORGE H. MACMURRAY

Theology You Can Understand by Rachel H. King. Morehouse-Gorham. \$4.25

A Reporter Finds God Through Spiritual Healing by Emily Gardiner Neal. Morehouse-Gorham. \$3.50

These two books were published by Morehouse-Gorham just two weeks apart, which happens to be significant, because they obviously belong together. The first one, which is *Theology You Can Understand*—should be read first, as it gives the theological basis for everything that is set forth in the second book.

Theology You Can Understand sounds like a boast or a challenge and I think that the author makes good on it. Any adult literate person can, if he puts his mind to it, comprehend what the author is trying to make clear, even in the chapters dealing with the supposedly difficult fundamental Christian dogma, the doctrine of the Trinity. Her treatment of this reminds one of Dorothy Sayers' book, *The Mind of the Maker*, which was reviewed in this department recently. The section on *Man; His*

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titude to the Church and her sacraments.

On the whole, this is a good book and one that should be read especially by nominal Christians and Churchmen who haven't bothered to understand what their religion actually is and can do for a largely secularized world today.

A Reporter Finds God is the account by a professional journalist who set herself the task of making a thorough, objective investigation of spiritual healing, an activity which many churches were undertaking. She describes herself as a "twice-a-year churchgoer" when she began her task. She determined to accept none of the many claims of miraculous cures without the most searching check-ups through physicians and other scientific persons. She was especially concerned to prove whether such cures might reasonably have been accomplished by mental and emotional forces familiar to practicing psychiatrists. The narrative makes it clear that she held strictly to this regime throughout her long investigation.

Much of the book is devoted to detailed description of case histories and the evidence produced is extremely impressive and convincing. I presume that few Church people have any idea of the considerable number of sufferers from organic and malignant diseases who have been permanently cured by means of some form of spiritual healing, nor would they be likely to believe the claim without scientifically based testimony of physicians and other qualified witnesses.

In this extraordinary narrative of Mrs. Neal they will find exactly such evidence. The result of it all in the author's personal life and beliefs is evident from the title of her book. She now believes in present-day miracles from the continued presence of Christ in his Church and challenges her readers to follow her. The emphasis throughout the book is on the fact that the healings recorded have been transformations of the whole personality. Characters as well as

bodily states have been radically made over.

This is a notable and revealing book, deserving of the open-minded reading of all truth-seeking Christians.

Alcoholism and Social Drinking.

Report of a conference sponsored by the department of Christian social relations, 281 4th Avenue, N. Y. C. \$25

The results of a Seabury House conference, chaired by Bishop J. Brooke Mosley, in which thirty-six graduates of the Yale School of Alcohol Studies participated, this booklet lines out programs for dioceses and parishes in this important health problem.

The main themes are moral theology of the use of alcohol; the role of the clergy; education about alcohol and social drinking; programs for young people and women and the National Council program.

Considering the fact that there are four million alcoholics in our nation, it is obvious that such a conference, and its findings, are not going to come up with all of the

answers. But it is a start . . . and maybe the ball will keep rolling.

—W. B. S., Jr.

Hymns And The Faith by Erik Routley. The Seabury Press. \$5.75

This is a commentary on 49 popular hymns, all but three of which are in the Hymnal 1940. The author attempts to retell the spiritual story of each hymn selected. This is not a popular treatment of the Hymns as one finds in *Lyric Religion* by H. Augustine Smith. *Hymns And The Faith* seems, at least to this reviewer, to have been prepared for professional rather than popular use.

The author is one of England's leading hymnologists, a graduate of Oxford University and a Congregationalist minister. He serves as lecturer, tutor, librarian, organist and chaplain at Oxford.

Day After Tomorrow by Roma Rudd Turkel. Kenedy. \$3.75

A wise book by a New York advertising executive who was converted to Roman Catholicism in

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1928 and has studied philosophy at Fordham University. It discusses the preparation of adults and middle aged persons for "the later years," which can be made, under God and by a life of faith and good will, the richest part of human life. —F. C. GRANT—

The Church Under The Cross by J. B. Phillips. Macmillan. \$2.50

This book by a priest of the Church of England is a record of some of the fruitful work of the Church Missionary Society in the foreign field and a plea for the recognition of the fact that the Cross of Christ and the glad bearing of that Cross by the Church today is central to any effective work in the recreating of human souls and in bringing the Kingdom of God to renewed life in the world at large.

One finds an unfortunate lack, however, of any realization of the challenge to the Christian Church to exercise its prophetic function in a world dominated by war and threats of war and tragically unwilling to face the crying need of social and economic reforms in the interests of the needy and underprivileged millions.

Courageous Christian prophecy that declares the will of God for the more abundant life for his children would mean a fruitful bearing of the Cross.

The Poet of Christmas Eve by Samuel W. Patterson. Morehouse-Gorham Co. \$3.85

This is a biography of Clement Moore, about whom the average citizen knows little except that he was the author of the much-loved Christmas jingle,—"Twas the night before Christmas". He deserves to have much more known about him, for he was a distinguished scholar and an active and influential citizen during the formative period of his country. Born three years after the Declaration of Independence, he lived until the middle of the Civil War.

Mr. Patterson's story of his life is an admirable piece of biographical writing. It should interest anyone who cares to know of the early days of New York City when the Chelsea region was a sparsely

populated rural suburb of the city. Here is where Clement Moore lived and worked throughout his long life. For a quarter of a century he served on the faculty of the General Theological Seminary as professor of Hebrew and Oriental languages and was an active and influential member of Old Trinity, St. Peter's and St. Mark's-In-The-Bouerie. Educated at Columbia University, he kept a live interest in that institution all his life and served on its board of trustees.

The many illustrations in this book—some of which have rarely or never been published before—add much to its entertaining quality. One of them is a facsimile of *The Night Before Christmas*, written in the author's own hand.

This is a first-rate book and should enjoy a wide circulation.

The Fruits of the Spirit. Light of Christ. Abba. By Evelyn Underhill. Longmans Green. \$2.25

The publisher deserves a vote of thanks for reprinting in one volume the three little books of the late Evelyn Underhill. The author was, during her life-time, probably the outstanding representative, writing in English, of Christian mysticism. All of her later books were unique in their simplicity of language, understandable by any literate Christian, but based on a profound knowledge of Christian theology.

Uniform with this present volume is an earlier reprint of *The School of Charity* and *The Mystery of Sacrifice*.

All these little books are intensely moving and spiritually enlightening reading for anyone who is

seeking reality in religion and practical means of putting Christianity to work in the individual soul and in community life because they proceed from the author's own deep spiritual experience.

The Little Star and Other Stories by Elizabeth Ward. Mowbray & Co. \$1.00

This is a delightful little book, with clever illustrations, meant to be read to children from 7 to 11 years of age. All the stories are imaginary religious tales which will fascinate as well as inform children of some of the great realities of Christian history and life. The quality of this little collection reminds this reviewer of Kiplings *Just So Stories*,—which ought to be taken as high praise, for the Kipling opus is a really notable children's classic.

BOOKS RECEIVED

Franciscan Kalendar by Teresa Hooley. Mowbray & Co. \$.25

St. Mary Magdalene at the Sepulchre. A Retreat for Private Use. Mowbray & Co. \$.65

The Seven Sacraments by Enid M. Chadwick. Morehouse-Gorham. \$1.50

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CLERGY CHANGES:

DON B. WALSTER, formerly assistant at St. Mary's, Eugene, Oregon, is now rector of St. James the Apostle, Coquille, Oregon.

V. LOUIS LIVINGSTON, formerly rector of Grace Church, Astoria, Oregon, is now rector of St. David's, Portland, Oregon.

WILLIAM R. REES, formerly doing city mission work in Portland, Oregon, is now curate at St. Mary's, Eugene, Oregon.

ROBERT H. GREENFIELD is to be chaplain of St. Helen's Hall and vicar of St. Michael's, Newberg, Oregon, when he returns from England where he has been studying for a doctorate at Oxford.

DONALD O. DORITTY, ordained deacon by Bishop Scaife in June, is now curate at Trinity, Buffalo, N. Y.

W. LEVER BATES, formerly rector of St. Paul's and Trinity parish, Tivoli, N. Y., is now chaplain at DeVaux School, Niagara Falls, N. Y.

R. CHANNING JOHNSON, formerly curate at St. James, Batavia, N.Y., is now vicar of St. Luke's, Attica, N. Y.

WILLIAM E. BOWKER, formerly rector of the Holy Communion, Buffalo, N.Y., is now rector of St. Mark's, Buffalo.

RICHARD B. TOWNSEND, formerly rector of St. Mark's, Buffalo, N. Y., is now rector of St. Peter's, Niagara Falls, N. Y.

RICHARD A. JOHNSON, formerly a master at St. Paul's School, Concord, N. H., is now rector of St. Andrews, Stamford, Conn.

COTESWORTH P. LEWIS, formerly dean of Trinity Cathedral, Little Rock, Ark., is now rector of Bruton Parish, Williamsburg, Va.

GEORGE C. WISER, formerly canon at Trinity Cathedral, Kansas City, Mo., is now vicar of the Redeemer, Rogers, Ark., and work in Springdale where it is hoped a mission will be organized.

DANIEL L. BANNER, formerly vicar at Centralia and Salem, Ill., is now curate at St. Luke's, Evanston, Ill.

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RICHARD A. HAYES, formerly rector of Christ Church, River Forest, Ill., is now rector of Calvary, Lombard, Ill.

HARRY S. FINKENSTAEDT Jr., formerly in charge of English speaking work at All Souls, Okinawa, is now assistant at Holy Trinity, New York City.

CLIFF M. HENDERSON, formerly rector of St. Mark's, San Marcos, Texas, is now assistant at St. Clement's, El Paso Texas.

JAMES O. BODLEY, formerly rector of St. Jude's, Walterboro, S. C., is now rector of St. John's, Decatur, Ala.

KENNETH DONALD, formerly rector of St. Matthew's, Fort Motte, S. C. is now rector of St. James, Black Mountain, N. C.

ORDINATIONS:

GEORGE S. FLEMING, curate at St. Andrew's, Williston Park, N. Y., was ordained priest on Oct. 20 by Bishop De Wolfe at the Cathedral of the Incarnation, Garden City. Ordained priests at the same time were WILLIAM H. HEINE, vicar of St. Jude's, Wantagh, N. Y.; WILLIAM T. SAYERS, on the cathedral staff; RICHARD M. SPIELMANN, tutor at General Seminary; CHRISTOPHER L.

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WEBBER, tutor at General Seminary. Ordained deacon was JOHN E. TAYLOR, student at General Seminary.

CARL B. HARRIS, assistant at St. Anne's, Annapolis, Md., was ordained deacon on Sept. 30 by Bishop Doll at St. Bartholomew's, Baltimore. JOHN B. WHEELER, in charge of St. Andrew's, Clearspring, Md., was ordained deacon at the same service.

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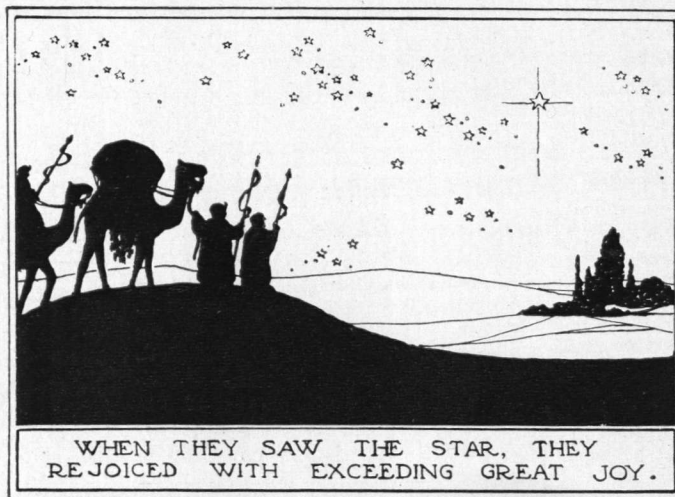
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