

# The **WITNESS**

APRIL 29, 1954

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**BISHOP BEVERLEY D. TUCKER**  
*Portrait by A. Jonniaux, Belgian Artist*

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**THE CHRISTIANS HIGHEST LOYALTY**

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## SERVICES In Leading Churches

### NEW YORK CATHEDRAL

(St. John the Divine)

112th St. & Amsterdam

Sun. 7, 8, 9 HC, 9:30 HC or MP & Ser., 11 HC & Ser. (generally with MP, Lit or Procession) 4, Ev. & Ser. Wkdv 7:30 HC, 8:30 MP, 8:45 HC (HD), 10 HC (Wed.), 5:30 Ev. (The 8:30, 8:45 & 5:30 services are choral exc. Mon.). Open daily 7 to 6.

### 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 Communion, 12. Wednesdays: Healing Service, 12. Daily: Morning Prayer, 9; Evening Prayer, 5:30.

### ST. BARTHOLOMEW'S CHURCH

Park Avenue and 51st Street

Rev. Anson Phelps Stokes, Jr., Rector

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. The Church is open daily for prayer.

### CHURCH OF THE HOLY TRINITY

316 East 88th Street

New York City

The Rev. James A. Paul, Rector

Sundays: Holy Communion, 8; Church School, 9:30; Morning Service, 11; Evening Prayer, 5.

### COLUMBIA UNIVERSITY

SAINT PAUL'S CHAPEL

New York

The Rev. John M. Kremm, Ph.D., Chaplain

Daily (except Saturday): 12 noon Sunday: Holy Communion, 9 and 12:30; Morning Prayer and Sermon, 11. Holy Communion: Wednesday, 7:45 a.m.

### GENERAL THEOLOGICAL SEMINARY CHAPEL

Chelsea Square, 9th Ave. & 20th St. New York

Daily Morning Prayer and Holy Communion, 7; Cho Evensong, 6.

### GRACE CHURCH

Mathewson and Westminster Sts. PROVIDENCE, R. I.

The Rev. Clarence H. Horner, D.D., Rector

Sunday: H. C., 8 and 9 a.m.; Church School, 9:30 and 11; Morning Prayer and Sermon (H. C. first Sunday) 11; Y. P. F., 5 p.m.; Evening Prayer and Sermon, 7:30 p.m. Thursday: H. C., 11 a.m.—Lenten noon-day services, Mon. thru Fri., 12:10 p.m.

### 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. J. I. Blair Larned, Bishop The Very Rev. Sturgis Lee Riddle, Dean "A Church for All Americans"

## The WITNESS

For Christ and His Church

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## SERVICES

### In Leading Churches

#### ST. STEPHEN'S CHURCH

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Weekdays: Tues., Wed., Thurs., Fri.,

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Services of Spiritual Healing, Thurs.,

12:30 and 5:30 p.m.

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2nd Street above Market

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Sunday Services 9 and 11.

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#### ST. PAUL'S CATHEDRAL

Oklahoma, City, Okla.

Very Rev. John S. Willey, Dean

Sunday: H. C. 8, 11 first S.; Church School, 10:50; M. P. 11.

Weekday: Thurs. 10. Other services as announced.

## SERVICES In Leading Churches

### CHRIST CHURCH CATHEDRAL

Main & Church Sts., Hartford, Conn.

Sunday: 8 and 10:10 a.m., Holy Com-

munion; 9:30, Church School; 11 a.m.

Morning Prayer: 8 p.m., Evening Prayer.

Weekdays: Holy Communion, Mon. 12

noon; Tues., Fri. and Sat., 8; Wed., 11;

Thurs., 9; Wed. Noonday Service, 12:15.

### CHRIST CHURCH

Cambridge, Mass.

Rev. Gardiner M. Day, Rector

Rev. Frederic B. Kellogg, Chaplain

Sunday Services: 8, 9, 10 and 11 a.m.

Weekdays: Wednesday, 8 and 11 a.m.

Thursdays, 7:30 a.m.

### ST. JOHN'S CATHEDRAL

Denver, Colorado

Very Rev. Paul Roberts, Dean

Rev. Harry Watts, Canon

Sundays: 7:30, 8:30, 9:30 and 11.

4:30 p.m. recitals.

Weekdays: Holy Communion, Wednes-

day, 7:15; Thursday, 10:30.

Holy Days: Holy Communion, 10:30.

### CHRIST CHURCH

Indianapolis, Ind.

Monument Circle, Downtown

Rev. John P. Craine, D.D., Rector

Rev. Messrs. F. P. Williams,

E. L. Conner

Sun.: H. C. 8, 12:15; 11, 1st S. Family

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.

### TRINITY CHURCH

Miami, Fla.

Rev. G. Irvine Hiller, S.T.D., Rector

Sunday Services: 8, 9:30 and 11 a.m.

### TRINITY CHURCH

Broad and Third Streets

Columbus, Ohio

Rev. Robert W. Fay, D.D.

Rev. A. Freeman Traverse, Ass't

Sun. 8 HC; 11 MP; 1st Sun. HC; Fri.

12 N HC; Evening, Weekday, Lenten

Noon-Day, Special services announced.

### CHRIST CHURCH

Nashville, Tennessee

The Rev. Raymond Tuttle Ferris

7:30 a.m., Holy Communion; 10 a.m.,

Family Service and Church School; 11

a.m., Morning Prayer and Sermon;

5:30 p.m., Young People's Meeting.

Thursdays and Saints' Days: HC 10 a.m.

### CHURCH OF ST. MICHAEL AND

ST. GEORGE

Saint Louis, Missouri

The Rev. J. Francis Sant, Rector

The Rev. William Baxter

Minister of Education

Sunday: 8, 9:25, 11 a.m. High School,

5:45 p.m.; Canterbury Club, 6:30 p.m.

### ST. PAUL'S CATHEDRAL

Shelton Square

Buffalo, New York

Very Rev. Philip F. McNairy, D.D., Dean

Canon Leslie D. Hallett

Canon Mitchell Haddad

Sunday Services: 8, 9:30 and 11.

Daily: H.C., 12:05 noon; also 7:30 a.m.

Tues. Healing Service, 12 noon, Wed.



*Editorial and Publication Office, Eaton Road, Tunkhannock, Pa.***STORY OF THE WEEK**

## III Effects of Television Discounted By Parents

**THREE YEAR SURVEY MADE IN WHICH THOUSANDS  
OF FAMILIES WERE SAMPLED**

★ Parents generally do not share the concern of churchmen, educators and psychologists over the possible ill effects upon children of extensive television viewing, according to the results of a three-year survey.

The study, which will wind up on June 30, was conducted by the communications research project, a joint undertaking of the National Council of Churches and Yale Divinity School.

Complete results of the survey will be comprehensively covered in a volume to be published next spring. A preliminary report on its results was presented by four officials connected with the study. They are the Rev. Everett C. Parker, director of the project; S. Franklin Mack, executive director of the National Council's broadcasting and film commission; Dean Liston Pope of Yale Divinity School, and the Rev. David W. Barry, director of the National Council's department of research.

In general, the study showed, they said, that religious background or affiliation apparently has no important bearing on parental opinion concerning television and that the great

majority of parents do not object to the programs children currently see on TV.

Specifically, 69 per cent of all parents interviewed generally favored TV programs for children as they are, 26 per cent generally disapproved, and five per cent favored some aspects while opposing others.

By religious affiliation, 80 per cent of the Roman Catholic parents questioned were favorable to present TV programs for children while 59 per cent of the Protestants and 56 per cent of the Jewish parents expressed themselves similarly.

Survey officials pointed out, however, that the attitude of the Catholic parents did not reflect any lack of concern over the effects of television upon their children since many whose general reaction was favorable modified this approval with critical comments.

They also said that a further analysis by researchers had indicated that the more critical attitude of the Protestant and Jewish parents derived from the fact that a higher percentage of these two groups were represented in the upper social levels of the area surveyed.

Metropolitan New Haven,

Conn., was chosen as the study site because it has a diversified industrial area and widely varied cultural strata and because, in addition to a local TV station, reception of New York City's seven television channels is good on sets in the area.

A total of 3,559 families, representing five per cent of the city's population, were sampled in the survey. At the time of the study, New Haven households were 53 per cent Catholic, 29 per cent Protestant and nine per cent Jewish, but television set ownership was much more widespread in Catholic, Jewish and mixed households than in Protestant. Respective set ownership percentages for these groups were Catholic 83, Jewish 82, mixed 80 and Protestant 62.

"Catholic and Protestant parents volunteered some concern over the lack of religious programs for children, especially the parents in the social classes composed of white collar and semi-skilled factory workers," the research report said. "Most suggestions advanced were for 'more Bible stories and Bible dramatizations'."

It added that the greatest concern over possible ill effects on children was expressed by parents of children four through nine years old, with 34 per cent of the parents of children in this age group reacting unfavorably toward currently offered programs.

"Although practically no parents reported that their children watched evening crime

drama shows," the report said, "a considerable number were worried about their effects upon the children."

It suggested that the viewing of adult programs by children is "undoubtedly" larger than reported by the parents and noted that the children themselves not only told interviewers they watched such shows

but were able to report accurately on their contents.

Costs of the survey, estimated at between \$70,000 and \$80,000, were largely financed by the National Council's Broadcasting and Film Commission with the aid of some grants from the Carnegie Corporation and the Hazen Foundation.

a rule of the club to keep such information confidential.

E. Townsend Look, a former business man who is now teaching at the General Seminary, was nominated to fill the office that Morehouse refused but later told the press that he had not been informed of the controversy when he was asked to take the presidency.

Mr. Look said that he was not opposed to the admission of Negroes to membership, but that he did not approve of admitting a "token Negro" to the club. He interpreted this term

## Judge Hubert Delany Starts Controversy Unawares

★ Judge Hubert T. Delany of the court of domestic relations of New York was the center of a heated controversy, of which he was unawares until he read about it in the newspapers.

He was nominated for membership in the Church Club of New York by Clifford P. Morehouse, president of the club, but was turned down by the admissions committee. Morehouse therefore refused to stand for election for a third term which has always been the custom of the organization. And therein lies a tale also, since this laymen's club has always been so certain that its slate of officers will be elected by acclamation, that it is their custom to send releases to the Church press announces the results a week or more before the elections take place.

Judge Delany, a communicant of St. Martin's, Harlem, and a member of the council of the diocese of New York, was unaware that he had been nominated, and told the press when informed that he had been rejected, that it is only by practicing complete equality "that we can profess and call ourselves Christians."

He also praised Mr. More-

house for his action and for saying in a prepared statement to the 670 club members, none of whom are Negroes though there are more than 15,000 Negroes who are communicants of the diocese of New York, that "race should not be a criterion of membership."

Likewise he praised Bishop Donegan who, at the annual



BISHOP DONEGAN



JUDGE DELANY

meeting of the club, had spontaneously endorsed the statement by Morehouse and added that members should "reflect on the Church's teaching that all men are equal before God."

The chairman of the admissions committee, Dr. A. E. Neergaard, told the press that Judge Delany was not rejected because he is a Negro. However he declined to state why he was turned down, it being

as "one colored person on a board where there are many white people."

Mr. Look said that such a move was "no solution" to the interracial question in any organization.

"There is no reason that colored people should not be members," he said.

"We're a gentlemen's club and, as far as I know, the only ones not admitted are women, priests and bishops."

In his statement, Mr. Look said:

"In the many years in which I have been a club member I have never been aware that the club practiced racial discrimination. In fact, as the scholarship made possible by the Church Fund is being used at present for the support of a colored seminarian, I was of the opinion that the club stood solidly against racial discrim-



ination, as all Christians everywhere must do.

"I intend to make a thorough investigation of the whole situation as soon as possible and can assure you that I shall never accept the presidency of any organization that practices racial discrimination as it is contrary to Church teaching."

## OVERSEAS SPEAKERS AVAILABLE

★ Almost one-fourth of the overseas delegates to the Anglican Congress have indicated that they will be available for speaking engagements in the United States either before or after the time of the Congress.

Fifty-six bishops, priests, and lay people from Australia, Africa, Asia, South and Central America, and Great Britain, have thus written that they would welcome an opportunity to address American congregations while they are in the United States to attend the world-wide Anglican Congress to be held in Minneapolis August 4-13.

The speakers bureau of the National Council is acting as liaison between delegates and parishes wishing a speaker. Individual parishes are asked to get in touch with their diocesan offices for names of possible speakers, for a list of such delegates, together with brief biographical details.

The speakers bureau cautions, however, that "these delegates have no funds for travel and living expenses beyond the time of the Anglican Congress, so this must be considered when an invitation is extended by a diocese or parish. Details such as travel expense and hospitality must be arranged between the delegate and the diocese or parish making the engagement."

Because delegates must settle

now their dates of departure, the bureau has further requested that it be notified by May 15 of any engagement a diocese or parish wishes to make.

Among those available to speak are an Australian doctor who has successfully worked with priests on community problems, a woman missionary in India, and bishops and priests from South and West Africa, as well as from dioceses in East Africa, who have been vitally concerned with the racial problem on that continent.

## THE PICTURE ON THE COVER

★ The picture on the cover is of a portrait of the retired bishop of Ohio, Beverley D. Tucker. It was painted by the distinguished Belgian artist, A. Jonniaux, and presented to the diocese by a group of friends.

## HOWARD MELISH IS HONORED

★ The Rev. John Howard Melish was honored on Palm Sunday by 450 members of Holy Trinity, Brooklyn, which marked the fiftieth anniversary of the first sermon he preached as rector of the downtown parish.

The service was conducted by his son, the Rev. William H. Melish, and the first lesson was read by the Hon. Hubert T. Delany, New York judge, who figures elsewhere in the news this week.

The sermon was by the Rev. Karl Reiland, for many years the rector of St. Georges, New York in which he extolled liberal Protestantism as the "purest stream of Christianity today."

At the informal reception the Rev. J. Henry Carpenter, representing the Brooklyn division

New York, presented Dr. Melish with a resolution in which tribute was paid to "his prophetic utterance, his social passion, his appeals for civic righteousness and his influence for international justice and goodwill."

## UNIQUE MEETING IN DENVER

★ In a program said by its sponsors to be the first of its kind ever held in the United States, Denver area Christians and Jews participated in a ceremonial meal and festive rites on March 30 designed to promote better understanding of two traditions—the Jewish Passover and the Christian Easter Communion.

The program brought together approximately 350 followers of the two beliefs, represented some 50 churches and 16 denominations.

The entire group shared in a Jewish Passover demonstration, accompanied by an explanation by two prominent local rabbis, of the symbols of the Seder—the arrangement of the Jewish home the night before the Passover.

Later a prominent Protestant minister discussed the historical development of the Lord's Supper.

## BISHOP WILSON MEMORIAL

★ Ground was broken on April 25 for the new addition to the parish house of Christ Church Cathedral, Eau Claire, Wis., a memorial to the late Bishop Frank Wilson. As dean of the cathedral prior to being elected bishop and during part of his episcopate, Bishop Wilson was a columnist for the Witness.

Bishop Horstick officiated at the ceremony for the new building which will cost about \$250,000.



## SEMINARY GRADUATION IN JAPAN

The fortieth class was graduated from Central Theological College of Tokyo on March 30 at a ceremony attended by Michael H. Yashiro, the presiding bishop of the Nippon Sei Ko Kwai, and Bishop P.S.C. Powles, Canadian missionary and assistant bishop of Mid-Japan.

Nine seminary students, who represented all but two of the ten dioceses of the Japanese Church, received their diplomas at exercises held for the first time in the new chapel of the college.

The College itself has been in continuous existence since 1908, when the first Pan-Anglican Congress, predecessor of this year's Anglican Congress, made possible the merger of three previously existing theological institutions, each supported by different missionary bodies.

## MANKIND FACES A CHOICE

★ In a joint statement, the service agencies of three historic peace Churches declared that "man cannot serve both Christ and the bomb."

The statement, issued on behalf of the Mennonite central committee, the Brethren service commission and the American Friends service committee, warned that peace cannot be built from fear.

"Let us be done with these fearful weapons, regardless of what others do," the statement pleaded.

In a reference to the recent H-Bomb test explosion which, they said, "took the form of a cross as it rose into the upper atmosphere," the three groups recalled the words of Jesus: "No man can serve two mas-

ters." Their statement continued:

"Today our thoughts go back 2,000 years to Calvary, but for mankind in 1954 the cross of Christ stands in the shadow of the cross of hydrogen.

"Two crosses: one standing for redemptive love and forgiveness, for the acceptance of suffering, for hope, for life; the other for hatred and massive retaliation, for the infliction of suffering, for fear, for death. One proclaims that evil is overcome with good; the other that evil can only be met with evil.

"Man cannot serve both Christ and the bomb. He must choose which is to be his master. Let us choose the cross of Christ. Let us cease deluding ourselves: peace cannot be built from fear. Men do not gather grapes from thorns. Let us be done with these fearful weapons, regardless of what others do. Whether the bomb is a tool to deter or to destroy, it is not the sign by which men conquer. 'Not by might, nor by power, but by my spirit, saith the Lord'."

## VATICAN PAPER HITS H-BOMB

★ The Vatican newspaper *Osservatore Romano*, in a leading editorial, attacked the hydrogen bomb as an uncontrollable weapon which it labeled "a monstrous heresy."

*Osservatore* said the super-weapon has rendered life on earth "a superb civilization of fear." It warned that the Church "protests against and denounces" the kind of war which would result from use of the H-Bomb.

Gradually, the paper said, science has extended the range of arms, from rifles to artillery, and finally to airplanes with their bomb-loads, so that every form of civilized life is now threatened with annihila-

tion as much as the armies.

Entitled *The Civilization of Fear*, the editorial said: "Those who, with the resources of science and technique, profess to be able to prefabricate paradise on earth, in order to redeem man from the humiliating civilization of the fear of God, offer him a scientifically and technically prefabricated hell in the superb civilization of fear.

"Since it is judged utopian to encourage peace, the sole remaining reality is to discourage war.

"Therefore, peace will inevitably be so much the more secure the more horrifying war becomes. War will be more horrifying if the scarecrows that have been invented are waved not only like dummies in a wheatfield but also with the resolute intention of using them if the scaring process is not enough."

Declaring that the H-Bomb surpasses its target, the paper added:

"It certainly hits it but it cannot know how many others it pulverizes at the same time.

"It is a frightening problem, this, of weapons which escape the attention of those who use them because aiming at a target is no longer the only effect of the blow.

"It is a disproportionate, monstrous heresy in both the technical and the moral field of war."

## FERRIS TO SPEAK AT FORUM

★ The Rev. Theodore P. Ferris, rector of Trinity Church, Boston whose articles are regular features in the *Witness*, is to be one of three speakers at a forum on religion to be held May 12 in Omaha, Nebr.

Other speakers are Fr. Robert Gannon, Roman Catholic pastor of New York and Rabbi Abba Silver of Cleveland.



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## EDITORIALS

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### OUR HIGHER LOYALTY

SOME months ago, the writer of these reflections had the privilege of being denounced by one of our super-heated commentators as "an internationalist Christian," with the added comment that such people were "misguided idealists." The occasion for the denunciation was a remark that Christians have a supreme loyalty, under God, to the world-wide Church of Christ—a loyalty which must take precedence over their perfectly proper patriotic sentiments for their own native land. In fact, the writer had gone on to quote St. Paul on "our citizenship" which is "in heaven," saying that "the native land" to which we owed final allegiance was the City of God, whose imperfect reflection is the Church in which Christ dwells and reigns; our national allegiance is "under God and under the Church of Christ so conceived."

It had not been intended to suggest that there is anything wrong with loyalty to one's country, provided that loyalty is (as St. Thomas Aquinas would have put it) "ordinate" or rightly-proportioned to other loyalties. But the commentator, whose column in the newspapers is very widely read, seemed to smell in these utterances a dangerous kind of subversion, although he was good enough to say that only "misguided idealists," rather than actual subversives, would talk that way.

It is with no desire to defend himself that the perpetrator of these sentiments returns to the matter. Rather it is because there are few questions so important in our own time as this one. For the rapid growth of strong nationalist feeling is one of the marked phenomena of our day. It is inevitable that Christians, quite as much as others, will feel the impact of this sentiment; and it is especially likely that Americans, faced with what is undoubtedly a serious threat to their democratic institutions and values, will be strongly influenced in the direction of a revival of patriotic fervour and national loyalty. Nor is there anything wrong in this. Of course patriotism can be, as Dr. Johnson said, "the last refuge of a scoundrel";

but it can also be a lofty and morally valuable sentiment, representing as it does one's love for familiar things, for friends and relatives, and for the sights and sounds dear from early days or from habitual presence. Above all, it can stand for one's high concern for whatever goodness and nobility a given land may possess, both in its history and in its present life.

#### Can Be Demonic

AND yet there is a sense in which national loyalty can be a demonic thing. It can sometimes be a covering for all manner of contempt and pride; it can hide beneath it a self-satisfaction with things as they are; it can express itself in a smug refusal to criticize evils in one's own country and a nasty intolerance towards those whose ways are different from our own. This is in fact one of the terrible dangers of our time. We have far too many "200%" Americans, whose vision is limited by their own security and whose appeal is to the prejudices and self-interest of their hearers.

It is precisely at this point that the Christian, with his ultimate loyalty to God and, under God, a supreme allegiance to the whole Catholic Church of Christ, can give the necessary balance and proportion. God, after all, is the father of all men, not just of Americans; America is no more "God's own country" than Russia, China, or Italy. We all stand equally under God's judgment and we are saved by his mercy without regard to our country, any more than our race or age or social status.

Futhermore, the Church in its divinely intended actuality—although, alas, not in its empirical manifestation—is for all men, of all races and countries and classes, and in loyalty to that divinely intended actuality one finds a centre of meaning, again under God, which redeems one from all national prejudice and intolerant self-interest. Each country is called to serve God and his human children, each has its peculiar values and its special merits, and the highest form of patriotism is one that expresses itself in the constant desire to share those values and merits with all men everywhere. Those of us who are true Americans are not those who talk most about our "place



in the sun," but those who work earnestly and unceasingly to bring the good things of American life, our freedom and our idealism, our concern for "the small fellow" and our insistence on human equality, to people in the remotest part of the world. Yet we must attempt this in the realization that other people, too, have their contribution to make to us; and that our particular ways of acting and living may not in themselves appeal to those whose traditions and character are different from our own.

### Worldwide Mission

**B**UT over and above all of this, the Christian knows that the Church of Christ, when it is true to its Lord, has a universal sweep and a world-wide mission. He has learned from experience that a German Christian, a Chinese Christian, a Russian Christian, a Canadian Christian and an American Christian, however different they may be and however differently they may apprehend the gospel of Jesus Christ, are at one in their dedication to that gospel, and in the deepest places of their being have a common life which is given in Christ. And that common life is the real life of the Church, its divinely given reality. Anyone who has had a part in what is nowadays called the ecumenical movement, or has had some share in the work of the World Council of Churches, can testify to the way in which this sense of common life in Christ comes alive. But it was always there; the new movements have only made it manifest.

That fair vision of the City of God reflected on earth in the common life which both creates and is the Holy Catholic Church of Christ our Lord, is our highest earthly loyalty. How could it be otherwise? It is the vision of the true Catholic Church, present in its degree in every Christian body and one day, please God, to be empirically manifested in a world-wide unity of all Christian peoples in visible form. But that Church is itself, as we have intimated, but the reflection of the City of God. Or, to put it in a more strictly biblical fashion, it is but the working of the powers of the "age to come," always to be referred back to the Kingdom of God which is God's sovereign rule, known here but eschatologically for in one sense it is not yet come.

This is not "misguided idealism" but Christian realism. It is a realism that sees deeper

than the men of this world, who can only see the surface of things and not the deep currents and vast tides of God's purpose at work in the world. Christian realism knows that God reigns; it knows too that his people are at one in their common life in Christ. Its labour is to make that fact a realized one in the experience of all people whether they have yet heard the message of the gospel or are still without the knowledge of God's revealing and redeeming work in Christ.

So we can take with equanimity the false charge that we idealistically talk about some vague entity called the world-wide Catholic Church. But we cannot take with equanimity the charge that supreme loyalty to that fact means disloyalty to our own country. On the contrary, it is only when our loyalty to the Church, so known, permeates and qualifies our loyalty to our native land that we can claim to be Christian Americans, or better American Christians. For Christian is the noun and American the adjective.

If we understand this, and honestly seek to implement it, we shall have made our contribution, however small, to the creation of the right kind of patriotism, the right sort of national loyalty, and the right way in which a man can rejoice that his lot is cast in this great land.

**By W. Norman Pittenger**

*Professor at General Seminary*

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## POINTERS FOR PARSONS

**By Robert Miller**

*Episcopal Clergyman of Campton, N. H.*

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**O**NCE I watched a minister at one of those "programs" or "church entertainments." His face was so gay when people were looking at him and so sad when he thought himself unobserved.

When I had a church I took it for granted that I had to seem merry at minstrel shows and that my household furniture was at the service of the organizations, especially when the young people put on a "drama." Years later, when I was in a nursing home, the Congregationalist minister came to borrow some chairs for a play his young people were putting on. The same old church!



Are we parsons victims or leaders? How much we are victimized our wives could tell. How much we are leaders few can tell. The flock has a way of rushing here and there and the parson frantically puts himself at the head of it. The bishop expects it and the vestry approve it; the congregation often demands it. So the parson busies himself with Christmas pageants—so moving—and with Easter offerings and flowers—so needed and so lovely and

with Christmas gifts—so needed. He, too, has his “hundred neediest cases.”

What is there he does not busy himself with? “Go, labor on,” he thinks. “Spend and be spent.” He will be spent all night unless his laymen exercise the gifts the Holy Spirit has given them and eagerly seek to do what they could so well do. The parson cannot do the layman’s work. It will take all he has to do his own.

## CHRISTIANITY AND DEATH

By Anson Phelps Stokes, Jr.

*Rector of St. Bartholomew's, New York*

THE first fact about Christianity is that it accepts the reality of death. Not long ago an English author wrote an amusing but really tragic account of the burial customs of Hollywood. It depicted a culture which, having no real understanding of the Christian doctrine of the resurrection, sought to hide the reality of death behind superficial and sentimental funeral customs. Men cannot, in honesty, avoid facing death; and Christianity faces it frankly.

The early Christian services were often celebrated with the tombs of the martyrs used as altars. Men were reminded of the fact that people had given their lives for the faith. The Cross itself is a constant reminder that our faith began with the death of its founder. My first rector early in my ministry told me of his resentment of the modern custom of dropping flower petals instead of “good earth” on the casket, saying that to him it was a barbaric avoidance of reality. Dr. Liebman, whose book *Peace of Mind* had many wise insights, described the ancient Jewish practices, in which the mourners expressed their grief, as psychologically more sound and wholesome than the modern practices which try to ignore grief. Our Puritan forebears were often overly gloomy in their preoccupation with death, and we have rightly reacted against that attitude, but perhaps we have gone too far in trying to avoid it completely. Death must be faced for what it is.

### Beyond Death

CHRISTIANITY did not abolish death. The characteristic Christian word is “resurrection” rather than “immortality.” The Christian knows that men must die, even as

our Lord died, but that beyond death there is victory. “The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.”

Christianity looks upon death as the gateway to life eternal. For the “joy that was set before him” Christ endured the cross through death he rose to life eternal. The first burial services were Communion services, celebrated on the anniversary of the death of Christians—joyous festivals commemorating their spiritual birthdays when they had entered into victory. Christians believed that, just as Christ died that he might rise victorious, so, too, Christians can by the same process share his experience.

Baptism was the spiritual means by which men died with Christ. Going down into the water symbolized their entrance with him into the tomb. “Know ye not, that as many as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.”

Christians have no fear of death because they have already “died.” Those who cling to the things which can be enjoyed only in this world are ill-prepared for the world beyond; but those who have died to earthly ambitions here have already gained some glimpse of the spiritual joys of which death cannot deprive them. Jesus used the simple illustration: “Unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit.”

Christianity illuminates death. There are many things, such as suffering and sin, which Christianity cannot explain but on which it



does shed much light. So it is with death. Our faith emphasizes the continuity of personality. This is largely expressed in the doctrine of the resurrection of the body. Of course, we cannot believe literally that the shell in which we have lived will be reanimated by the spirit; it obviously returns to the earth. But the Jew was seeking in this figure of speech to express something more fundamental. In his faith in the resurrection of the body, the Jew was witnessing to the fact that man's identity was maintained in the after-life. This was in contrast to the vague faith of Eastern peoples, who felt that the soul was lost in the great sea of Being. As Christians we recognize that personality persists and, in the doctrine of the communion of saints, that we and those whom we love will be bound together as real persons in God's love and service.

### God Resigns

THE chief message of Christianity is that God reigns in the other world. Jesus said that where he was going to be, there we should also be. That is all we really need to know. Our faith gives us no detailed plan of the future life; it simply assures us that God is there and, if he is there, then we need have no fear.

The Church likewise reminds us that there is an opportunity for growth in the world beyond. In one sense, this life is the only scene of our spiritual achievement, but in another sense there is still opportunity for growth and service, even as we pray in the burial office that those we love may go "from strength to strength in the life of perfect service." It is no static type of existence.

Christianity likewise looks forward to a great final consummation. That is the message in the Corinthians passage used in the burial service, where it envisions Christ's resurrection as the "firstfruits"—a sort of foretaste of the final resurrection when the whole world will come under God's sway and death itself shall be conquered. Then those who are Christ's will share in his ultimate victory. It is also expressed in the Gospel assigned for the Holy Communion which is occasionally and most helpfully used at the time of a burial: "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out."

This all means that Christianity can teach us how to prepare for death, for the only way to prepare for it is to know God here on earth.

Eternal life starts now, as we learn to live with him. Then when we die, we shall not be in the presence of one who is unknown to us.

I love the King James' version of the verse from Job used at the beginning of the service: "Though this body be destroyed, yet shall I see God: whom I shall see for myself . . . not as a stranger."

## Sanctification

By Philip H. Steinmetz

*Rector of the Ashfield Parishes*

SANCTIFICATION is a big word for getting cleaned up from sin. Part of the job is ours but mostly it is done by God. We consent, as the puppy does to his master's bathing him, but the cleaning is done by the power of God. We can't make ourselves clean.

This cleaning is the work of the Holy Spirit who comes and clears the air in and around us when we open the window. It is a process which is greatly aided by the presence of others also undergoing it. You know you get better results in a washing machine when you have several pieces of clothing than when you have only one. You might think of the Church as an accumulation of soiled souls involved in this clean up.

Some people would rather it might be done to them in private. But part of sin is the very pride which desires such a thing, implying that we are better than others and will be soiled rather than cleaned by association with them. When you really love the Lord, you don't care about yourself any more and are willing to let him do what he wishes with you even if it means lowly and thankless work in the church.

Now a strange thing happens to your feelings toward others in this wash tub. You begin to have a first hand experience of real brotherhood as you are tumbled and beaten about by the experiences which formerly you would have resented but which now you realize are part of God's cleaning. And you are really glad when you see the other fellow getting cleaner and better, for after all that means that in the next rinse the water will be that much cleaner for everyone.

You may never get to like being sanctified but if you realize what is happening, you may be grateful to God for it and for the glory to which it leads.



# A Message For the Downcast

By Theodore P. Ferris

Rector of Trinity Church, Boston

THERE are a great many people, particularly at this time of the year, whose spirits are low. Like the mercury in the thermometer, their emotional energies have dropped. Life is just a little too much for them right now; the grade is a bit too steep; the burden seems a little heavier than they can easily bear; life has lost something of its flavor for them, and they have lost their relish, temporarily, for life. They feel as though they had spent the first installment of their strength on the work of the fall and early winter and when they look forward to the winter that still lies ahead, it seems to them that the second installment of strength and vitality is not forthcoming.

They do not look forward to the morning and, when they walk, they feel as though there were lead in their shoes. This is, perhaps a temporary mood, a sort of seasonal thing, in which their spirit sags. For some people, it is a cycle; it comes around with a fair degree of regularity, and this article is intended primarily for people like that.

Now those who are on the crest of the wave, full of vim, vigor and vitality, will simply have to read it in the hope that if they should ever come to a period such as we are describing, they can look back and remember some of the things that have been said, and be helped.

The purpose of the article, actually, is to introduce you to a man in a similar situation, the man who wrote the forty-second psalm. He too was downcast; his soul was heavy; he lived on his tears, "My tears have been my meat day and night," he wrote, and when he went on to describe in language of great beauty the depth of his depression, he put it in terms of the storms he was familiar with up in the northern part of Palestine where he was forced to live. He felt as though all the tempests and storms that raged through the mountainous country where he lived were taking place inside him. "All thy waves and billows are gone over me." So, when he cries out, "Why art thou cast down, O my soul? and why art thou so disquieted within me?" he is speaking to those of you who are low-spirited now.

LET us first look at the cause of his spiritual depression and, in the case of the psalmist, there were several quite obvious causes. In

the first place, he was a man of intense feeling. In the earlier part of this same poem, he described his desire for God in this rather striking and, if you have not heard it before, violent figure. He wrote, I desire God the way a deer pants for water. If you have even seen an animal panting in hot weather for a drink, you know what an intense activity that is. In other words, the man who was writing this psalm was not a man who had simply a casual desire for God, he had a craving for God. He was a man of intense and ardent feeling; he was a man of the deepest and the highest emotional susceptibility.

The more intense a person you are, the more depressed at times you are likely to become. The more deeply you feel things, the more desolate you are when they are taken away. The tighter you can draw your string, the looser it may have to be at times. If you have great heights of emotional sensitivity and perceptivity, the chances are that you will also have depths, and you might just as well be prepared for it. We are not all alike, thank heaven! Some of us are more even-tempered than others and, if the chart of our emotional life were to be made, it would move along on an almost level line. But there are others who have great ups and downs. They have high spirits and they also have low spirits, and the higher their spirits can climb, the lower they are likely at times to fall. That was one of the causes of this particular man's low spirits; he was a man of intense feeling.

Another cause was the fact that he had to leave Jerusalem well after the middle of his life, and after having spent all his life in the city. He had found his whole existence in the Temple which was in Jerusalem and, apparently, was associated in some professional way with the Temple. The poem that he wrote suggests that he was actively engaged in the leading of the processions which were a part of the ceremonies that took place in the great Temple in Jerusalem, to which every Jew longed to make a pilgrimage.

For some reason or other, after the middle of his life, he had to leave Jerusalem. He was exiled in the northernmost part of Palestine, way up in the mountainous sources of the River



Jordan. He had been used all his life to the city; this was a wild, mountainous country. He had been used to the life of the Temple where the ceremonies and sacrifices and the religious services brought God near to him. Now in later life, he found himself far away, stranded in a place where there was no temple, no ceremony, no sacrifices, none of the visible, tangible things that could make God real to him. No wonder, then, that he was depressed and downcast as he longed for the familiar towers of the Holy City.

Transplanting is always difficult. It is hard to move a bush from one place to another, and sometimes it takes a long time for it to find its place in new soil and to sink its roots properly and adjust itself to the new location. And sometimes it never does! I have found by general observation, and of course this is not universally true, that it is often hard to move a southerner to our northern land. A person who has been brought up in the warm southern climate of hospitality and friendliness often finds it difficult to be transplanted in middle age to our northern soil. It is difficult to move a person who has lived all his life in the country to the city and, of course, many of you know only too well how difficult it is to move a man or a woman from the active life of responsibility to the relatively inactive life of retirement. This business of transplanting is not easy and, for many people, it is the cause of low spirits. It takes them a long time to find their place in the new soil. They sadly long for the familiar scenes.

Then again, this particular man had many happy memories of the past and, in a more or less paradoxical way, those happy memories seemed to make things even worse. The more he let his mind run back over the years to the days when he lived in Jerusalem and moved with the swarms of pilgrims up to the Temple, the more he thought about those things, the more depressed he became, because those days were in such contrast to the dark days in which he was now living. I find a great many people are depressed by the happy memories of the past. If they dwell on them too often, they are likely to see them only in contrast to the bleaker facts of the present. I should always like to remind them, though if they are much older than I am, I am a little slow to do it, that the memories of the past are always just a little bit better than the past itself. Our memory

has the miraculous faculty of editing the record of the past so that unpleasant things are gradually left out.

Finally, there was one other very obvious cause for this particular man's low spirits, and that was the stupid remarks that the people made. They looked at him and saw him more or less dragging around without much vitality, and they said to him, here is your God? You are the last person who ought to be in this state of depression, you to whom religion means so much. Where is your God? Why doesn't he stand by you now?

People do not often say that to us when we are in the trough of the wave, but we say it to ourselves. I do not know whether you ever do, but I often do. When I get a little downcast, I say to myself, Where is your religion? You are the last person in the world who ought to be like this; you ought to have all that it takes to be on the crest of the wave; you have everything in the world to rejoice about. The more you realize that your religion is not all that you hoped it would be, you begin to worry about that, and the more downcast you become.

When you are in low spirits, therefore, it is just as well to find out why it is. There may be some definite cause, such as these that we have found in the case of the psalmist. There may be others. If you can discover the cause of it, you will be better able to deal with it.

### How To Handle It

LET us look now at the way the psalmist handled the situation, because that is what we are primarily interested in. There is always the danger that we spend so long on the analysis or diagnosis of the situation that we do not have any time left for the remedy and that is what we are really interested in. It doesn't do us any good to know why we are low spirited unless we have the wherewithal to handle it well.

First of all, the psalmist put it all on paper. He poured out his soul in song: "Like as the hart desireth the waterbrooks, so longeth my soul after thee, O God. My soul is athirst for God, yet, even for the living God: when shall I come to appear before the presence of God? My tears have been my meat day and night, while they daily say unto me, Where is now thy God? Why art thou cast down, O my soul? and why art thou so disquiet within me?"

We are as sure as we can possibly be that he felt better after he had put that on paper. He



gave expression to it and in his case, his was an expression of a poet with a rare gift of language. In our case, at least for most of us, that is not possible. We do not have that gift of language, but there is, I think, a suggestion here in the handling of situations similar to this, namely, you always feel better when you let out, not to everybody, of course, that you meet on the street, but to people you know you can trust. You feel better when you talk about it to somebody, when you put it out on the table, when it is open, when it is in the fresh air. As long as you keep it all bottled up, something that you are a little ashamed of and would rather not have, and therefore dare not mention to anybody and make the bravest effort you can to look bright and cheery when you feel like the blackness of doom inside, you are in a bad way. You will feel better if you can let it out and, of course, if you can put it on paper in any such way as this man did, you will not only help yourself, but others in the same situation.

And then, it is interesting to notice that in this case, he kept on doing the same thing that made him depressed. He said in the early part of his poem that the very remembrance of the early days in Jerusalem filled him with desolation and yet, later on, he makes this very penetrating comment. "My soul is cast down within me: therefore will I remember thee."

I am not absolutely sure, of course, because we cannot read the inner life of a person who lived several thousand years ago, but I am almost sure that he would have liked at this particular time to wash his hands of the whole business, and forget God, but instead of doing that, he went right on remembering God, thinking of him, trying to bring him into his consciousness, even in this strange place, even though that was the thing that seemed to depress him at the time.

There lies a suggestion and a practical one, it seems to me. When you are tempted to withdraw from the thing you are fed-up with, the chances are that that is the very time you ought to plunge in deeper. I do not often talk about my personal experiences, but I do at times, and I can tell you from my own experiences that when I get fed-up with people, and more or less irritated by all the eccentricities of the people with whom I deal, I found over and over again the only way to get out of that

lethargy is to plunge into the pastoral life and make as many calls as I possibly can. If I yield to the temptation to withdraw and take the wings of the dove and flee away and be at rest from people, I go from bad to worse, but if I go out to be with people, then I begin to feel my spirit rise again.

I do not think that it is necessary for me to apply that truth to your life. I am sure there are many people who could stand up and say how true it is. The woman whose job it is to keep house and who sometimes wishes she never saw a house again as long as she lives, often finds that the only way to deal with that situation is to plunge into the affairs of that house more deeply than ever before. If you are one of those who at this particular time are a little on the low side of life, and are tempted to withdraw from it, take this suggestion from the psalmist, get more deeply involved in it, and I can almost promise you that the more deeply you get involved in the very thing that seems to weigh so heavily upon you now, the more quickly your spirits will begin to rise.

Then, of course, the psalmist took for granted that things would improve. He had enough common sense, and I suppose had been through many things like this, to know that nothing lasts forever. He had been through a great many storms, and he knew that no matter how severe the storms were, they ultimately went out to sea. So, after he raised this question which speaks so intimately to us, "Why art thou so cast down?" he quickly makes this statement, "Hope thou in God: for I shall yet praise him." This situation is not going to last forever, and the tide will turn; things will improve. He kept affirming that faith and that assurance to himself over and over again, "Hope thou in God, for I shall yet praise him."

There are two ways that improvement may come. First, the circumstances may change, and in his case the time might come when he could go back to the Temple, and be again in the place where he longed to be and praise God once more in the place where he felt he was meant to praise him.

That happens to you many times. The time comes when you get back in your stride. You come up again to the crest of the wave. If you have been withdraw from life temporarily, you come back into full swing. That is one of the ways that this hope is fulfilled.

There is also the possibility, and I am sure that we must face it bravely, that the circum-



stances may not change. I am not sure that the man in the psalm ever actually faced the fact that he might never go back to the Temple, and never see those courts that he longed for so ardently, but he did learn, at least to a certain degree, to sing the Lord's song in a strange land.

I think that you and I have to face the fact that there may come a time that we will never get back to what we once were. We may never get back to our work that we loved so much; we may never get back to the state of health which we enjoyed for so many years. If we are old, we will never get back to our youth; we may never get back to the palmy days. The thing that we have to learn is to sing the Lord's song in a strange land, in the land of Hermon, in the wild country, unsuited to us, and yet the place where we are.

You have the feeling that the psalmist was doing his best to do just that. He had not achieved it yet; he can't quite sing the Lord's song in the place where the Lord put him, but he is making a start, and eventually he will do it. So even if he does not get back to the Temple, his period of low spirits will pass and he will walk again on the crown of the road.

There is a fairly long poem by a New England poet, Donald Babcock, in which he describes one of those hurricanes that occasionally sweeps our New England coast and throws us into turmoil. The last page has a wise word for us when we are caught in an emotional storm. After describing the havoc of the storm, he comes to the day after, when things are relatively quiet.

Now we are ready to look at something pretty special. It is a duck riding the ocean a hundred feet beyond the surf.

No, it isn't a gull.

A gull always has a raucous touch about him. This is some sort of duck, and he cuddles in the swells. He isn't cold, and he is thinking things over.

There is a big heaving in the Atlantic, And he is part of it.

He looks a bit like a mandarin, or the Lord Buddha meditating under the bo tree,

Though he has hardly enough above the eyes to be a philosopher.

He has poise, however, and philosophers can use that. He can rest while the Atlantic heaves, because he rests in the Atlantic.

Probably he doesn't know how large an ocean is. And neither do you.

But he *realizes* it.

And what does he do, I ask you? He sits down in it. He reposes in the immediate as if it were infinite—which it is.

That is religion, and the little duck has it. He has made himself part of the boundless, by easing himself into it just where it touches him.

The people of the Middle Ages were more like this duck than we are.

They took life as it presented itself and ran it up into spires of Gothic.

They crossed no oceans, but they floated on the sea of time.

I like the little duck.

He doesn't know much, but he has religion.

"Why art thou so cast down, O my soul? and why art thou so disquieted within me? Hope thou in God; for I shall yet praise him, who is the help of my countenance, and my God."

## Sharp Cheese

By William P. Barnds

Rector of St. James, South Bend

THE other day a man gave me a couple of pounds of sharp cheese. It was an unexpected and welcome gift, and it was a pleasant surprise. The occasion was not Christmas nor my birthday, nor had the donor heard me say that I like sharp cheese. I appreciated the gift very much but more than the gift the spontaneity of it.

We really should do more spontaneous, unexpected and thoughtful things. They give a lift both to those for whom they are done, and for those who do them. Many people are carrying heavy loads. Some thoughtful unexpected attention that lets them know someone is thinking of them brings a wealth of encouragement. Even a heartfelt, thoughtful inquiry, a sincere compliment, or just a word of encouragement is of incalculable value.

A little thoughtfulness and imagination will show us many times when we can help lighten the burden for those who really need our help.

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## QUAKERS AGAIN HIT PROBERS

★ Investigations into political beliefs and compulsory loyalty oaths tend to pervert the functions of government and "put government above God." This assertion was made by the American office of the Friends World Committee, which represents 20 of the 28 yearly meetings of Friends in the U. S.

"True loyalty and allegiance," the statement said, "can be attained only by conviction, not by coercion. Our first allegiance is to God, and if this conflicts with any compulsion by the state we serve our country best by remaining true to our higher loyalty."

## CONFERENCE ON ALCOHOLISM

★ The Rev. David A. Works, rector at North Conway, N. H., is one of the leaders at a seminar on alcoholism to be held in Burlington, Vt., May 24. It is sponsored by the alcoholic rehabilitation commission of the state and a number of church groups, including the diocese of Vermont.

## MASS MEETING IN RHODE ISLAND

★ The diocese of Rhode Island is to have a Builders for

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Christ mass meeting next Sunday, May 2, at Rhodes-on-the-Pawtuxet, which is expected to attract 6,000 persons. \$170,000 is being sought, with \$100,000 of it going to agencies of the diocese and the balance to the national fund.

## MENTAL HEALTH CLINIC

★ A mental health clinic, with an operating budget of \$31,000, is being established in Sandusky, O., to serve rural areas of the state. The state welfare department has allocated \$20,000 annually for professional therapy services. The Rev. Hundson Cary Jr., rector of Grace Church, is one of the prime movers in the project.

## ARMED FORCES DIRECTOR

★ The Rev. Robert J. Plumb, rector of St. Mark's, Washington, D. C., has been appointed executive secretary of the armed forces division of the National Council.

He is a commander in the naval reserve and is a member of the general commission of chaplains.

## THE HOUR OF CHOICE

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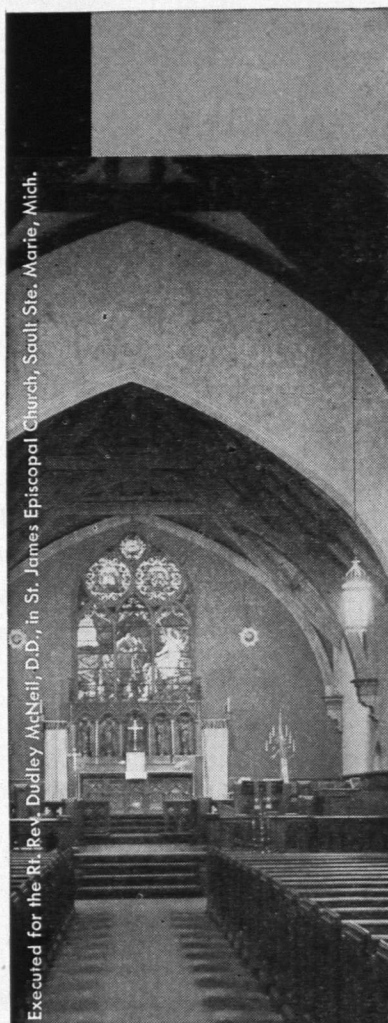
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## MINISTER WINS SUPPORT

★ The Rev. S. Mark Hogue, Democratic candidate for the Congressional seat now held by Republican Donald L. Jackson, says things are looking up in his first political campaign.

"When I started this thing, largely because I was appalled by Mr. Jackson's unwarranted attacks upon the clergy," he said, "the professionals didn't give me much chance. Now even the Republicans concede that my opponent is getting worried."

Rep. Jackson, a member of the House Un-American Activities Committee, charged on the floor of the House last year that "there are Communists in the Church." He accused Methodist Bishop G. Bromley Oxnam of Washington, D. C., of "supporting Communist front organizations."

Mr. Hogue, pastor of a Los Angeles Congregational church, has secured wide support from churches as well as from lay groups. George R. Warmer, Methodist district superinten-

dent for Los Angeles, has given him his "whole-hearted endorsement."

## WOMEN SEEK WORK IN PARISHES

★ More than half of the teachers, business women and government workers who attended the conference at Windham House, New York, to consider full-time Church work, have indicated their desire to begin training for careers in religious education, overseas and rural work.

The conference was the first of the kind to be held in the eastern part of the country and was so successful that similar programs are being planned for other parts of the country.

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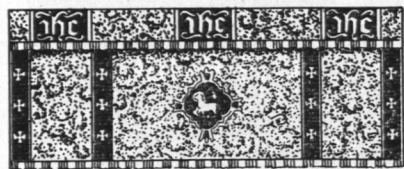
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MP 7:45, HC 8, 12 ex Sat, EP 3; C Fri  
& Sat 2 & by appt

CHAPEL OF THE INTERCESSION  
Broadway and 155th St.

Rev. Joseph S. Minnis, D.D., v  
Sun HC 8, 9:30 & 11, EP 4; Weekdays  
HC daily 7 & 10, MP 9, EP 5:30, Sat 5,  
Int 12; C Sat 4-5 & by appt

ST. LUKE'S CHAPEL  
487 Hudson St.

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

ST. AUGUSTINE'S CHAPEL  
292 Henry St. (at Scammel)

Rev. C. Kilmer Myers, v  
Sun HC 8:15, 11 & EP 5; Mon, Tues, Wed,  
Fri HC 7:30, EP 5, Thurs, Sat HC 6:30,  
9:30, EP 5

ST. CHRISTOPHER'S CHAPEL  
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Rev. Edward E. Chandler, p-in-c  
Sun HC 8, 10; Daily HC 8, ex Fri &  
Sat 7:45

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**BUILDERS FOR CHRIST** is the effort of the whole Church to provide the churches, schools, dormitories, and other buildings required for it to carry on its work. You are asked to become a **BUILDER FOR CHRIST** by sharing in this important drive.

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*This space contributed to the campaign by THE WITNESS*



## BISHOP SHERRILL IN SYRACUSE

★ Presiding Bishop Sherrill was the speaker at a dinner held in Syracuse on April 21 in connection with the Builders for Christ campaign. Clergy and lay people from all parts of the diocese of Central New York attended.

## SAYRE ADDRESSES BETHLEHEM

★ Francis B. Sayre, formerly the Presiding Bishop's representative in Japan, is to be the featured speaker at the convention of Bethlehem, to be held May 14-15 at Trinity, Easton, Pa.

Bishop Warnecke will be installed at a service on the 14th.

## AUXILIARY TO MEET IN WILKES-BARRE

★ Bishop Leland Stark, coadjutor of Newark, and Mrs.

Alfred M. Chapman, a member of the National Council, are to be the headliners at the annual meeting of the Auxiliary of Bethlehem, to be held May 4-5 at St. Stephen's, Wilkes-Barre, Pa.

## BERKELEY CHAPEL CONSECRATION

★ The chapel of the Berkeley Divinity School, New Haven, is to be consecrated by Bishop Gray on May 3 which is founders day.

In the afternoon there will be a lecture by Bishop Hall of Aberdeen and Orkney.

## PARIS CATHEDRAL HEAR ISMAY

★ Lord Ismay, head of the North Atlantic Treaty Organ-

ization, addressed the men's club of the American Cathedral, Paris, on April 8, on the prospects of the organization.

## SERVICES In Leading Churches

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ST. PAUL'S  
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Holy Days: 11 Fri. 7.

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ST. JOHN'S CHURCH  
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Lafayette Square  
The Rev. C. Leslie Glenn, Rector  
The Rev. Frank R. Wilson, Ass't  
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# BACKFIRE

## WOLCOTT CUTLER

*Rector of St. John's,  
Charlestown, Mass.*

I always read the Witness in the order of: first, Story of the Week; second, the feature article or the editorial; third, Pointers for Parsons. What Robert Miller said about the confidence game April 8 was especially strong and to the point.

## MRS. R. T. MINER

*Churchwoman of New York*

The story of Hugh by Fr. Huddleston (4/15) and the great work being done by the Community of the Resurrection in South Africa was very moving. I hope that the Witness will be able to raise a tidy sum for this enterprise. I enclose my check for \$10 and only wish I could afford many times that amount.

I have read the Witness now for some months, having been introduced to the magazine by a friend who is a Quaker, strangely enough. She said I would like your point of view and she is quite right. I have liked particularly your editorials on the international situation; on the Washington investigations and civil liberties generally; and the several articles that you have had on South Africa.

Note: As stated in the April 15 issue, donations for Fr. Huddleston should be made payable to The Witness and sent to Tunkhannock, Pa. Money received will be sent to Canon John Collins of St. Paul's Cathedral, London, who represents Fr. Huddleston in England.

## MRS. MARY PEOPLES

*Churchwoman of New York*

Your report of the letters received by Dean Pike, following his sermon on McCarthyism, was revealing. He states that many of the letters were illiterate and often obscene. That is what one would expect from McCarthy supporters.

Incidentally I read a report about these letters in a New York paper over a week after I had read the same story in The Witness.

## JOHN F. RODGERS

*Layman of Philadelphia*

The article on Military Training by Joseph Titus, with the discussion, was revealing and disturbing, par-

ticularly so when coupled with the report by Alfred Price on air bases in Germany. Dr. Price says that every boy born in the next 25 years will spend at least two years in the armed forces. Why is this necessary if, as Mr. Titus says, the whole defense (if that is what it is) has been completely changed by our successful (?) Hell-bomb.

You ask in that number (4/15): How Silly Can We Get? I think "Mad" would be a more appropriate word.

## LUTHER D. WHITE

*Layman of Waterford, Conn.*

As Christians and as Americans we believe in democracy, which has aided in the growth of Protestantism in this country. It is quite evident that both democracy and Protestantism are seriously menaced here today by the increase of McCarthyism.

This insidious growth is based upon Roman Catholic reaction and aims to destroy political and religious liberty. We know that Roman Catholicism is authoritarian and seeks to control the minds of its converts. It forbids them to read certain books, see certain movies

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or to vote for certain parties or candidates. McCarthyism seeks to extend such bans to the non-Catholic as well. It is time that Protestants took their stand against such a menace.

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