

THE
Witness

10¢ A COPY

March 8, 1951



John Howard Melish sits for William Zorach (story page three)

BLESSED ARE THE MERCIFUL

SERVICES In Leading Churches

THE CATHEDRAL OF ST. JOHN THE DIVINE NEW YORK CITY

Sundays: 8, 9, 11 Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons, 11 and 4.
Weekdays: 7:30, 8 (and 9 Holy Days except Wed. and 10 Wed.) Holy Communion; 8:30, Morning Prayer; 5, Evening Prayer. Open daily 7 a.m. to 6 p.m.

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Thurs., and Holy Days, H.C.-11:45
Fri., Organ Recital-12:30.

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Morning Service and Sermon, 11 a. m.
Thursdays and Holy Days: Holy Communion, 11 a. m.

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11 a. m., Morning Service and Sermon.
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Thursdays and Saints' Days at 10:30 a. m.
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5:30 Vespers, Tuesday through Friday.
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23, Avenue George V
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"A Church for All Americans"

The WITNESS

For Christ and His Church

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SERVICES In Leading Churches

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Sunday: 8, 9:30, 11 a. m., 4:00 and 7:30 p. m.; Mon., Tues., Thurs., and Sat., 12; Wed., Fri., 7:30; Holy Days, 7:30 and 12.

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SERVICES In Leading Churches

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Rev. Frederic B. Kellogg, Chaplain

Sunday Services: 8, 9, 10 and 11 a. m.
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Thursday, 7:30 a. m.

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Tues.-Fri. (October-May): 12:10 p. m.

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Prayer and Sermon; 6 p. m., Young People's

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munion, 10 a. m.

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The Rev. C. George Widdifield

Minister of Education

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The Rev. Robert M. Baur, Assistant

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Wed., Fri., 7:15 & 10:30.

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Rev. James R. MacColl, 3rd, Rector

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Wed. & Holy Days, H.C. 11

STORY OF THE WEEK

John Howard Melish Delivers His Farewell Address

Following Supreme Court Decision He States Basis For His Unique Ministry

By JOHN HOWARD MELISH

The Supreme Court of the United States last week denied an application for a writ of certiorari that had been made by the Rev. John Howard Melish, rector of the Church of the Holy Trinity, Brooklyn, N. Y. This action brings to an end the Brooklyn rector's attempt to have reversed a decision of the New York State Supreme Court enforcing his removal by Bishop DeWolfe of Long Island. Upon learning of the Court's decision, Dr. Melish issued the following statement:

★ I have just been informed by my lawyers that the Supreme Court of the United States has denied my application for a writ of certiorari that would have permitted a review of my case by the highest court of the land.

From a purely personal point of view, the termination of my rectorship, which this decision of the court makes effective, is scarcely important. I am an old man of 76, my health is impaired, and my work is done. What concerns me is not my personal vindication but what this outcome of my case represents for religious freedom in the Protestant Episcopal Church and the United States of America.

No one can deny that I have been removed from a parish that I have faithfully served for nearly half a century and where I enjoyed the overwhelming support of my parishioners, because I took certain public stands in the light of Christian conscience, well within the recognized dictates of the Christian faith and the long-established traditions of my own communion. It was these stands that evoked the disapproval of a small group of

powerful but unrepresentative laymen who had the support of the bishop of the diocese and were urged by his chancellor to take their case into the civil courts when they found our congregation in opposition to their application for my removal.

State Interference

What these men have done in securing the injunctive power of the state to enforce an ecclesiastical decision, in direct contravention of the specific provisions of the canon law of our Church, establishes a precedent of state interference in Church affairs that endangers the freedom of every minister and congregation in the land and breaches the concept of separation of Church and state at the heart of the American Constitution.

I have no doubt that the constitutional issue on which my application for a review by the Supreme Court was based, will come before the Court in some one of the related cases now headed for Washington. Though I have been denied relief, I am certain that public insistence will require the Court ultimately to face the constitutional issue involved, and to maintain the traditional principle of the separation of Church and state on which our government is founded.

It was my hope, of course, that the Supreme Court would review and reverse the decision of the New York State Court

imposing an injunction enforcing the bishop's dissolution of the pastoral relation between myself and the Church of the Holy Trinity. It was my desire that the real issue—the freedom of the Christian conscience—might then be tried within the judicial procedures of the Church. From the beginning, I have consistently held that this issue was ecclesiastical in character and should never have been referred to the civil courts for adjudication. In that opinion I am now more than ever convinced.

Basis of Ministry

Were I granted the right to live my life over again, I believe I should do precisely what I have done. My task as a preacher has been not to tell men what to think but to help them to think as Christians. My work as a minister of Christ has been to have the Church serve the community. The Church exists for men, women and children, without regard for color, race, national origin or material consideration. The Church is not a private club, it is not a social set, it is not a system of political and economic opinions. It is a life of faith and service, implanted by God in this world of men to reconcile and redeem needy humanity. This has been the creed of my ministry for a lifetime. I cannot now acknowledge any other.

The people of Holy Trinity have been superb in their loyalty to the principles that I have sought to teach and exemplify. For two long years they have patiently explored every possible means of reversing this removal proceeding. Faced with legal defeat in their courageous endeavor, they tell me that they

EPISCOPAL CHURCH NEWS

are nonetheless still determined to maintain the Christian principles that have been the substance of our life as a parish. I am proud of them as a congregation. They have run a straight race. They have fought a good fight. They believe in a free pulpit and a liberal, comprehensive Church. Whoever now is my successor will be free to speak the truth as he sees it, and to have the loyal support of people who desire to be led by the spirit of truth. I lay down my arms in the assurance that the future of Holy Trinity is secure in their hands.

I have always believed that a man could enter the ministry of the Christian Church in confidence that if he speaks what he believes and adheres to what his conscience tells him is right, he will find people ready to uphold his Christian principles. My experience throughout these difficult days has strengthened this conviction. The letters that have come from every corner of the earth and from every state of the Union, have proven this trust. More than a thousand clergy of my own Church and

two thousand of other denominations have sought to support the principles involved in this case. For acting as "Friends of the Court," these brothers-in-faith have my deep and abiding gratitude. Their action will not be lost. It is not half so important that one man should be vindicated as that a flame should be lighted that will rekindle the torch of intellectual, moral and religious freedom that our beloved country has let drop so low in these evil and hysterical days. If my removal contributes one iota to the resurrection of America's traditional faith, I shall be more than rewarded.

Where Case Belongs

From the outset, I have believed that this case was taken into the civil courts by the former vestrymen of the parish on the advice of the chancellor and bishop of Long Island, because they knew that there existed no ground for removal that would stand up in an ecclesiastical trial. Today I am more convinced than ever of the correctness of this belief. The chancellor has fought tooth and nail to prevent any further legal review that might return this case to the ecclesiastical jurisdiction where it rightly belongs, and where the present verdict would almost certainly be overturned. On shrewd, worldly, legalistic grounds the chancellor has won the day. I have no further legal recourse in this life. My next appeal must be to the court of heaven where some day I hope that the chancellor and the bishop will stand with me before the bar. I doubt if procedural consideration will count in that court of final justice as they seem to have weighed the balances in Albany and Washington.

I bear no malice towards any man in Church or state. I seek to acknowledge only one who knew how to forgive. But, in ac-

quiescing in the judgment of the bishop of Long Island enforced by the injunctive power of the state, as I must now do as a law-abiding citizen, I am bound to say that it seems to me that legalism and ecclesiasticism have triumphed.

As a Christian, I still resolutely affirm my duty to speak out for peace and goodwill among men. From the faith expressed by Lowell in his memorable lines I shall draw my personal consolation:

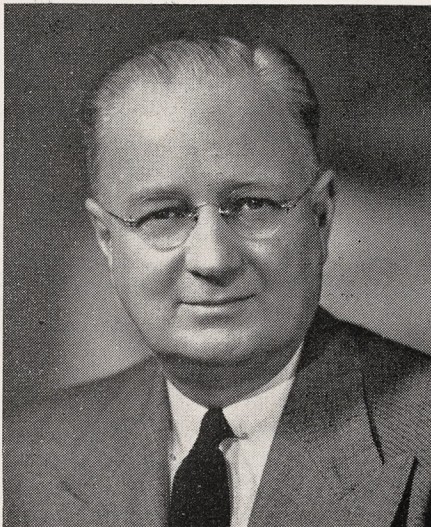
"Though the cause of evil prosper,
Yet 'tis truth alone is strong;
Though her portion be the scaffold,
And upon the throne be wrong,
Yet that scaffold sways the future,
And, behind the dim unknown,
Standeth God within the shadow
Keeping watch above his own."

* * * * *

ADDITIONAL STATEMENT BY SENIOR WARDEN

★ Mr. Lewis Reynolds, senior warden of the Church of the Holy Trinity, made the following statement:

"The congregation of Holy Trinity has been aware that in the present atmosphere of the country it was scarcely to be expected that this case would be granted its full due. The refusal of the Court to review the constitutional issue is a disappointment but scarcely a surprise. As Dr. Melish knows, our love for him has never wavered. Since this action finalizes his removal, and no possibility of further appeal remains for him or for us, the parish appears to have no alternative but to accept the dissolution of the pastoral relation. However, we have been consulting the ablest lawyers available and have been ascertaining just what are our rights as a parish under the canons of the Protestant Episcopal Church. When a vacancy exists, it is the responsibility and the authority of the vestry, in consultation with the bishop, to elect a rector. This we shall proceed to do in accord-



EINAR W. JACOBSON, superintendent of schools in Santa Barbara, is one of the leading laymen in the diocese of Los Angeles.

ance with the canons of the Church."

It was stated on February 27 that the vestry would meet on March 19th to discuss a successor, but the Rev. William H. Melish, assistant, said that it would doubtless be sometime before one was named. He would not comment on speculation that the vestry, now 9 to 2 pro-Mel-

ish, might elect him as his father's successor.

Guest preachers are continuing to take the services, with Prof. Joseph F. Fletcher there on March 4th and the Rev. Andrew M. Van Dyke on the 11th.

The picture on the cover shows Dr. Melish sitting for William Zorach, noted sculptor. It is now in bronze in the Church of the Holy Trinity, the gift of the sculptor.

ELSA Has Annual Meeting In Wilmington

By ANDREW M. VAN DYKE

★ The annual meeting of the Episcopal League for Social Action was held on February 22nd, in St. John's Cathedral, Wilmington, Delaware. The sessions centered about the work of the commissions which were established in the fields of the concern of the League. Mary van Kleeck, chairman of the commission on social change, reinforced the report which the commission had drawn up by presenting to the members and friends assembled, Dr. Derk Bodde, professor of Chinese at the University of Pennsylvania. His paper on "The present situation in China" dealt with the ten similarities and the ten dissimilarities between traditional Chinese thought and that of today's Chinese Communists. The commission on democracy was temporarily chaired by Arthur H. Fawcett of Annapolis, Md., and heard read a paper prepared by Bishop Edward L. Parsons, president of the League on "The Church and civil liberties." Under the chairmanship of the Rev. Dillard Brown of Washington the commission on livelihood listened to Philip Robb, a senior at Princeton, tell of his work among migrant laborers. Mrs. Benson Harvey of Easthampton, Mass., spoke to the commission on the Episcopal Church on "Personnel practices of the Church."

Presiding at the business sessions was the Rev. William Mar-mion, a member of the national committee. After discussion, the meeting gave to the various commissions specific tasks for the coming year. The program will have four main emphases: a study of social change in China that will promote an understanding of that country in order that cooperation between it and the United States may be achieved and war averted; stimulation in the Church of interest in and action for migratory workers; a recognition that democracy can most effectively be

extended by concentrating on better race relations; promoting an educational program on establishing Christian standards of employment for clergy and lay workers in the Church.

Dean J. Brooks Mosley led the worship in the afternoon. The evening session, presided over by Bishop Arthur R. McKinstry of Delaware, was addressed by Prof. Albert T. Mollegen of the Virginia Seminary. He spoke on "The faith for a world in social change." He demonstrated how Marxism and Christianity parallel each other in the best of their social concern. He then declared that the naturalistic philosophy of Marxism has within it the seeds of its own destruction.

BARRETT PREACHES IN LEXINGTON

★ The Rev. Thomas (Ent-whistle) Barrett, chaplain at Kenyon College, is the preacher this week at the noonday services at Christ Church, Lexington, Kentucky. The week of the 12th it will be the Rev. Charles D. Kean, rector of Grace Church, Kirkwood, Missouri, and Holy Week it will be Canon Theodore O. Wedel of Washington.



CANTERBURY CLUB of Northeastern State, Natchitoches, La., takes time out for a picnic. The center of attraction here is the offspring of a young GI student

FIGHT NEGRO BAN IN HOSPITALS

★ The department of Christian social relations of the diocese of Kentucky is playing a major part in a statewide movement to break down racial discrimination and segregation in Kentucky hospitals. The department is one of more than 30 organizations which have formed the interracial hospital movement to correct the situation. The organizations include the leading Church and labor groups of the state. The Rev. J. Albert Dalton, pastor of St. Stephen's Episcopal Church, Louisville, and head of the department, is chairman of the steering committee.

The movement grew out of an automobile accident last August about 70 miles from Louisville. The all-white Breckinridge County Hospital, the only hospital in the area, refused treatment to the three Negro men injured in the accident. One of the men died. Investigation following this accident disclosed that other hospitals over the state do not admit Negroes.

The interracial hospital movement circulated a petition call-

ing on the governor and all state officials to take steps immediately to see that hospital facilities are provided for all Kentucky citizens, regardless of race. These petitions bearing 10,000 signatures gathered in 56 Kentucky cities were presented to Governor Lawrence Wetherby in January. Mr. Dalton and Allen L. Coones, Louisville labor leader, were leaders of a delegation of 150 which presented them to the governor.

The governor immediately ordered the state health commissioner to investigate the situation and recommend action. He promised to report back to the interracial group.

HOSPITAL EXECUTIVES HAVE MEETING

★ Executives of Episcopal Church hospitals met in Chicago March 1-2, to discuss problems. Public relations, promotion and publicity were presented by the Rev. Mark D. McCallum, rector of All Saints', Omaha. The Rev. Otis R. Rice of St. Luke's, New York, spoke on the opportunities for chaplains and problems of religious education in schools of nursing. The relation of Church hospitals

to others was outlined by the Rev. Almon R. Pepper, head of social service of the National Council, which was followed by the presentation of results of a questionnaire, designed to assess the resources of Church hospitals, presented by Charlotte Gluck, assistant in the same department.

The first afternoon there was a panel to discuss hospital design, equipment, financing, rates, nurses, internes, with Hal G. Perrin, administrator of our Church hospital in Omaha, and the chairman of the Episcopal group, one of the leaders. Methodist Bishop G. Bromley Oxnam gave the address at a dinner that evening which was attended by representatives of the American Hospital Association.

The next day the Episcopal group joined with other members of the Association when various phases of hospital administration were presented by outstanding experts.

FLETCHER SPEAKS FOR PEACE

★ Prof. Joseph F. Fletcher of the Episcopal Theological School was one of the speakers at a conference held in New York on March 3 on "How to avoid war and make peace." Others on the program were Mrs. Paul Robeson, Hugh Deane, Cedric Belfrage, George Marion, author of "Bases and Empire," Prof. Henry Pratt Fairchild of New York University, Prof. Harry F. Ward, former professor of Christ ethics and Union Theological Seminary. The meeting was sponsored by the National Council of American-Soviet Friendship.

DENVER CATHEDRAL HAS SEMINARS

★ Seminars on the social needs of the community are being held Wednesday evenings in Lent at St. John's Cathedral, Denver. There is a guest speaker at each meeting, with discussion following. Subjects include health programs; youth; the migrant; the aged.



Kentucky citizens jam the office of Governor Lawrence Wetherby (left) to demand hospital facilities without discrimination and segregation. The delegation was led by the Rev. J. Albert Dalton (back to camera, right foreground), chairman of the department of Christian social relations, diocese of Kentucky, and Allen L. Coones, (back to camera, left), Louisville labor leader.

LITURGICAL COMMISSION HOLDS MEETING

★ The liturgical commission of General Convention met recently at the College of Preachers, Washington. The commission is divided into small committees, with each assigned to study and report on possible improvements in various services in the Prayer Book. Bishop Fenner reported on the ordinal; the Rev. Bayard Jones on the litany; Prof. Massey Shepherd Jr. on morning and evening prayer.

It was stressed by the commission that it is not their function to promote revision of the Prayer Book, but rather to insure that when and if it comes, it will be done intelligently, so that, in the words of Bishop Oldham, president of the commission, "it will be of such a character as to enlist the whole hearted support of clergy and laity and so spare us the individual vagaries from which we suffer today."

URGE GOVERNMENTS BE RECOGNIZED

★ A group of 14 San Francisco Protestant ministers and Jewish rabbis have advocated the "recognition of de facto governments" by the United Nations and "questioned" the wisdom of rearming Japan and Germany. The Rev. John C. Leffler, rector of St. Luke's, a member of the group, said the statement had been released after seven weeks of meetings.

The proposals were contained in a joint statement on "Religion and the World Crisis," read to congregations. The statement also was telegraphed to President Truman. The group emphasized that they were not speaking for their religious bodies, but as individuals deeply concerned with the role of the Church in today's world situation.

"Our policy must be based on the conviction that the co-existence of radically different economic systems and cultures is possible," the clergymen stated. "The alternatives to co-

existence is mutual annihilation. Therefore, we believe that the recognition of de facto governments is a sound principle of operation for the United Nations. Once co-existence is accepted as a basic condition of policy-making, it will be possible to consider realistically the control of weapons of mass destruction and of all armaments. We must control the will to power which our position in the world has thrust upon us, especially must we respect the surging spirit and will to freedom, security and national dignity of China, India, Africa and colonial and oppressed peoples everywhere."

The clergymen said that the rearming of Germany and Japan "is an abandonment of the avowed aims for which World War II was fought, contrary to the wishes of a large proportion of the people of these nations, and a step in the direction of war."

"In the long run, a policy of peace must be peaceful in method as well as in purpose," they said. "To this end we urge that a large part of the vast material and human resources now being spent on weapons and destruction be dedicated to the assistance of underdeveloped areas of the world, to the relief of suffering and to the elimination of ignorance and poverty through the welfare agencies of the United Nations."

McCALLUM PREACHES MISSION

★ The Rev. A. A. McCallum, rector-emeritus of St. Paul's, Washington, D. C., conducted a preaching-teaching mission February 13-18, at the Holy Communion, Charleston, S. C.

BISHOP PEABODY OPPOSES RACE TRACK

★ Bishop Malcolm Peabody of Central New York appeared before a commission of the state last week to oppose the building of a race track outside Syracuse. He was one of a large group to appear for the opposition. The

plan had previously been approved by the commission, and grading was being done on large tracts of land purchased for the track but the work was stopped by a court order.

SCHOOL OF PRAYER IN LONG ISLAND

★ A diocesan school of prayer was held for churchwomen of Long Island on March 5th at the cathedral house, Garden City. There were addresses by Mrs. G. Paull T. Sargent, wife of the retired rector of St. Bartholomew's, New York; Mrs. John Curry, New York City; Mrs. Griesmeyer of Richmond, N. Y.; Mrs. Peter Oliver, author of "A study of Collects"; Mrs. Lawrence Rose, wife of the dean of the General Seminary.

DENVER CATHEDRAL STARTS SCHOOL

★ St. John's Cathedral, Denver, has opened an auxiliary Church school in the Cherry Hills section of the city to provide for parents and children who live at such a distance from their parishes that they find it difficult to come into the city regularly. A regular family service and a school are meeting in the building of Kent School. The area has grown rapidly in recent years and there is no Episcopal church there.

LINDSAY PATTON GOES TO OXFORD

★ The Rev. J. Lindsay Patton, rector of Grace Church, Colorado Springs, has been given a three month leave of absence by the vestry so that he may attend Oxford University, England, for a period of study. While he is away the parish will be in charge of the Rev. Gilbert Symonds, formerly editor of "Forward."

CLARKSON HOSPITAL RECEIVES GIFT

★ The service league of Clarkson Hospital, diocesan hospital at Omaha, Nebraska, has made a gift to the hospital of \$17,000 for remodeling the obstretical department.

WOMEN CONTINUE SUPPLY WORK

★ The extent and value of the supply work carried on by the women of the Church through the national supply office of the Women's Auxiliary at 281 Fourth Avenue, New York, are indicated by a summary and report now going out to diocesan supply secretaries from the national secretary, Miss Dorothy Stabler.

The sending of personal supplies was begun more than sixty years ago to supplement the insufficient salaries of missionaries, before the days when parcel post and mail orders or local shops were available even if the missionaries could have afforded to use them. This part of the work has almost ceased, especially since 1943 when the triennial meeting of Churchwomen voted a gradual elimination of the "personal boxes" of clothing, the reason being "a strong conviction that such supplementary gifts were an unworthy way of recognizing the devotion of our missionary clergy, and that the time had come to press for better salaries for them." For three years, gifts of money replaced the former gifts of clothing.

In 1946 such gifts ceased for active clergy. Two small groups continued in need of some help: retired missionary clergy or their widows, not affected by increase in salaries, and a number of lay workers, mainly in the South Dakota Indian field, working part time on small salaries. These are helped through the supply secretary's gift fund. General Convention in 1949 increased the smallest pensions, and this lessened the amount of help needed from this gift fund, and a decrease in this giving was planned for 1950.

Supplies to institutions continue to be needed and provided, either in actual material supplies or in money for local purchases. A discretionary fund has been extremely useful in caring for certain needs not covered by

assignments taken by the diocesan branches of the Auxiliary.

Miss Stabler's report, therefore, is in terms of these three categories: Supplies or money given on assignments. Supply secretary's gift fund. Supply secretary's discretionary fund.

Miss Stabler reports to the diocesan secretaries: "The total value in 1950 of the supply work and gifts based on the national assignments amount to \$165,771. Omitting the supply secretary's gift fund, the small amount of the discretionary fund, and over \$8,500 in shipping and postal costs, the mission supplies alone were valued at \$151,870, which is more than the grand total a year ago. Since an increase of about \$2,200 in shipping costs was more than offset by a planned decrease of \$4,200 in the supply secretary's gift fund, there is a net gain of about \$18,700 in the value of your gifts to the missions.

"A large part of the increase is due to the fact that assignments were larger and more costly, especially for some of the overseas mission fields. Also, the cost of materials and ready-made articles has increased very considerably, even since I sent you your assignments last summer.

"All of this adds up to one important fact, that the women of the Church are willing to give and to work to make it possible for our missions and institutions to continue their ministry among the needy and underprivileged. In a period of increasing costs of practically everything that the missions need in the way of material goods, with budgets not increasing to catch up with the costs, the supply work plays an even more important role than during a period of relatively low prices."

Expenditures from the discretionary fund including \$270 to Brent Hospital, Zamboanga, Philippines, for local purchase of mosquito nets, and over \$400 to meet the cost of getting shipments to Manila, through the

customs, and to the distant mission posts. In Hawaii \$500 provided bedding and towels for two new centers, the Hawaii Episcopal Academy, a new school in a district which had no other high school, and the youth conference center. In Nevada \$200 provided bedding at the conference center.

Smaller items were baby blankets at Hudson Stuck Hospital, Fort Yukon, Alaska, special surgical dressings for St. Luke's Hospital (for tuberculosis), Phoenix, Arizona; and at Ponce, Puerto Rico, clinic supplies for Holy Trinity Mission, bedding for the nurses' training school, and a minimum of clothing to boys released from jail. The Sisters of the Transfiguration, doing social service among these boys, were the only source of friendly interest the boys had encountered, and they naturally turned to it in their need. After the fire which destroyed much of St. Christopher's Navajo Mission at Bluff, Utah, a check was sent to help the mission continue its help to needy Indians.

The source of this discretionary fund is the initiative of diocesan secretaries sending gifts to the national secretary.



LEWIS LEE, left, is the fifth son of the Rev. L. Valentine Lee, rector of the Good Shepherd, Jacksonville, Fla., to enter the University of the South. His father and four brothers have Sewanee degrees

EDITORIALS

Passion of Christ, Strengthen Me

PASSION SUNDAY begins a period when the mood of Lent deepens. In much of western Christendom the crosses and crucifixes are veiled in purple from this Sunday until the unveiling on Good Friday. The intention is that the perception of the meaning of the cross should sharpen. We should not in Passiontide depend upon symbols but should see for ourselves with the eyes of faith the events and the instruments through which our Lord wrought out our redemption. The true cross (not "works of art" made of ivory or precious metals), should shine forth for what it is. We must see for ourselves the horror of the wayside gallows. We must see for ourselves the tree of shame burst forth with leaves for the healing of the nations.

When we speak of the Passion of Christ we ought to mean all of his sufferings. In this extended sense all of his human life comes under this title. All was the working of love to set right a world gone wrong. Wherever love, brought to bear upon the poverty and cruelty of the world, was rejected—Jesus suffered. By many he was despised. This was all finally, once and for all, graphically demonstrated on Calvary when love was nailed to the cross. This was the inevitable conclusion for the kind of life he lived in

the kind of world this was (and is). Those who wrongly think of his life as a happy sunny existence suddenly and unexpectedly marred by the grim details of death have not read the gospels aright.

The great Christian paradox is that Christ's glory is his crucifixion. His six hours of most complete weakness and humiliation were his greatest strength. Because of that we suggest that you turn to the spiritual treasure of the "Anima Christi" and think on the heading of this column.

"Passion of Christ, strengthen me." How is

it possible for his passion to strengthen me?

First, when we turn our eyes upon the whole picture of Jesus' self-offering, his steadfast following of God's line without deviation, we see the world's most notable example of suffering nobly endured. Many in the history of men have risen to momentary heights of such moral grandeur. No other has paid the price so fully and so unflinchingly for being God's man at all times . . . The Passion of Christ strengthens us when we look deeply into the great courage of this man—quietly accepting, "taking it," because he walked only God's way.

Second, when touched by the sufferings of the world (as all who live must be); especially when called to undergo suffering for the purpose of redeeming society, again we turn to the Passion of Christ. Here it strengthens not only as heroic past example. It strengthens because Christ makes himself the yoke-fellow of all who taste his sorrows in the cause of God's righteousness. His yoke is easy and his burden light if we permit Christ in us to work with the Christ without. The felon without fault is always eager to shoulder the heavier part of the load.

Third, but some ask: if he loves me why doesn't he take my cross away? Why does he give me such a burden, and then offer to share it? Briefly, he bore the cross on our behalf, for us, doing for us as

God-Man what man alone could never do. He did it to take away sin. He took away sin through suffering. It was the necessary means. He showed us the principle that suffering is necessary for life, for growth, for conquest of evil, for redeeming the lost, for eternal life. In baptism we are in him—dead unto sin. We are buried with Christ in his death that we may also be partakers of his resurrection. The Passion of Christ strengthens us by demonstrating that suffering is not God's cruel punishment or joke. It is the blessed instrument for effecting most of what we call good—here and hereafter.

"QUOTES"

THE "ANIMA CHRISTI"

THIS devotion, or rhyming of aspirations to Christ in his Passion, is often ascribed to Ignatius Loyola (1491-1556) founder of the Jesuits. However it was probably in use for about 250 years before his time. Some Dominicans claim, without real authority, that it is actually a prayer of Thomas Aquinas (1225-1274).

"Soul of Christ, sanctify me.
Body of Christ, save me.
Blood of Christ, inebriate me.
Water from the side of Christ, wash me.
Passion of Christ, strengthen me.
O good Jesu, hear me.
Within thy wounds, hide me.
Suffer me not to be separated from thee.
From the malicious enemy defend me.
In the hour of my death call me,
And bid me come to thee
That with thy saints I may praise thee
For ever and ever. Amen."

Fourth, "This is my body. This is my blood." All of the strength of the Passion of Christ is infused into our needy, faltering frailty at the communion rail. Here at the showing forth of the Lord's death, at the pleading of the holy sacrifice, most fully does the Passion of Christ strengthen. He gives us all of his strength, to supplant all of our weakness.

Witness Travel Seminar

THE WITNESS announces the formation of a travel seminar in the interest of world peace, in cooperation with the Church Peace Union. If you believe, with us, that there is a vital need for first-hand knowledge in a world abounding with second-hand prejudices, you are invited to share in a pilgrimage to Europe this summer to visit the countries whose destinies are being so closely linked to ours, to talk with representative people in these countries about our common problems, and, most important of all, to see how we ourselves look from "over there."

This seminar will include a visit to England, Germany (East and West), Switzerland, Italy and

France. It is also expected that we will be able to include a visit to Yugoslavia, Czechoslovakia, and Poland, and thus be able to obtain some direct information about conditions and attitudes on the other side of the "iron curtain." Here too interviews will be arranged, wherever possible, with leading citizens and churchmen.

If you are interested in making a friendly visit to our neighbors across the Atlantic, please let us know immediately, as better transportation facilities will be available if reserved early. You may also make a direct contribution in shaping this seminar if you will let us know where you would most like to go, what you would like to learn, and whom you would like to see. An exact itinerary and schedule has not been fixed as yet, since we would like to meet the needs and interests of the whole group as nearly as possible.

Group travel, with simple but comfortable accommodations, is not expensive. It is even possible to make arrangements for time-payments, if desired. The seminar will be of about six weeks duration, during July and August.

For further information, write to Witness Seminar, 12 West 11th St., New York 11, N. Y.

The Beatitudes —

Blessed Are The Merciful

BY

GEORGE H. MacMURRAY

Rector of St. Philip's, Brooklyn, New York
and Witness Editor

A SUCCESSFUL business executive had occasion to visit an associate who was sick in one of the Church hospitals. The busy executive had never been in a Church hospital previously. He had never come into contact with the good Sisters of St. John the Evangelist. He was very much impressed. After his visit he said that he could not understand how fine, upstanding, personable women could devote their lives to a religious order. "After all," he said, "they would be better off in business."



I felt sorry for this man. I felt sorry for him not only because he had so little feeling or sensitivity for the work of mercy these women were doing, but because he had been so completely con-

ditioned by the secularism and materialism of the time. He could think of life, and the meaning of life, only in terms of material success.

Yet how general is this man's appraisal. We are all conditioned to a degree by the materialism and the secularism of our age. These conditionings even have their effect on the clergy. How often a bishop talking to a clergyman about the new cure, introduces the subject, not by indicating the needs of the people for help, but by stating quite bluntly, "the salary is \$2400 plus a rectory." It works the other way also. A clergyman seeking a new post—invariably asks as his first question, "What does it pay?" We are not as callous to spiritual values as was the business executive, but like him we are all very much conditioned by the impact of the economic conditions under which we live. When we hear the words of Jesus or read the words of Jesus they resound against the overtones of materialism and

secularism. So with the Beatitudes. We agree that they are comforting, beautiful, idealistic, but as the motivating factors in our lives and as eternal truth, we do not live by them.

Beatitudes vs. Platitudes

THE Beatitudes are not platitudes. They are truth. We are wrong. We must realize that we have been so conditioned that our resistance to spiritual truth is high. Our concern is the fifth Beatitude. "Blessed are the merciful, for they shall obtain mercy." We must consider it, recognizing that we are conditioned against spiritual truth and acknowledging that the Beatitude is not a platitude. Blessed are the merciful is not a suggestion for complacent living. For all who call themselves Christians it is definitely a word to live by. It is a command.

Blessed are the merciful. We must distinguish now between mercy as an emotion and mercy as a motive. Mercy as an emotion is quite a common thing. Mercy as a motive is altogether different. You can make the distinction yourself, but an illustration may help. Assume that a young married man in your parish is killed in Korea. You knew him and you know his young widow. You might visit her and express your sympathy. Perhaps you would invite her to your home. These would be acts of mercy based on emotion. But mercy based on motive is that quality within you which would drive you to fight with all your strength of body and mind those things which lead to war. Mercy as a motive would drive you to seek peace among nations so that men would not become pawns in war. Mercy as an emotion is comparatively easy. It does not cost much in effort. But mercy as a motive is of sterner stuff. Mercy as a motive is based on belief in God. It was those who are merciful as a motive whom Jesus had in mind when he said, "Blessed are the merciful, for they shall obtain mercy."

Works of Mercy

WORKS of mercy are not vague things. In traditional Christian thinking the works of mercy are well defined. They are divided into two categories of seven each and are known as works of spiritual mercy and works of corporal mercy. The works of spiritual mercy are: One, to instruct the ignorant; Two, to correct offenders; Three, to counsel the doubtful; Four, to comfort the afflicted; Five, to suffer with patience; Six, to forgive offenses and wrongs; Seven, to pray for others. These are seven specific acts. One can pretty well determine just how merciful he is by checking how many of these things he does, not as an emotion, but as a motive. These works are specific and they are practical. Consider just a few. If we took the first one (to instruct the

ignorant) seriously, there would be no practical problem in our Church schools due to lack of Church school teachers! If we took the sixth (to forgive offenses and wrongs) as a motive in our lives and forgave offenses and wrongs there would be less anger in our souls and minds. There would be more room for love and peace. After all, conflicts among men is basically one of misunderstanding.

These are the seven works of spiritual mercy. They are specific. They are not suggestions nor are they platitudes. They are commands.

Then there are seven works of corporal mercy. These are not vague but specific. The seven works of corporal mercy are: One, to feed the hungry and to give drink to the thirsty; Two, to clothe the naked; Three, to harbor the stranger and the needy; Four, to visit the sick; Five, to minister to prisoners and captives; Six, to visit the fatherless and widows; Seven, to bury the dead. Now it is true that some of these corporal works of mercy can best be carried on by trained personnel. For certain of these activities nurses and doctors are needed, for others trained social workers are best fitted. If people had mercy in their hearts as a motive in life and were not really conditioned or motivated by the secularism and materialism of this age, nursing schools would not be begging for students, rural sections would not be pleading for doctors, seminaries would not be pleading for funds, and social agencies would not have to seek constantly for adequate resources. For if mercy were a motive in the hearts of all those who call themselves Christians, it would show itself clearly in spontaneous and adequate support of the agencies of mercy. The effect of mercy, or the lack of mercy, as a motive may be clearly seen in our society.

The works of corporal mercy are not vague things. They are specific. They are not suggestions, nor are they platitudes. They are commands.

Influence of the Merciful

CERTAINLY as one looks back over history the influence of the merciful is obvious. In our own day Albert Schweitzer, Mahatma Gandhi, Dr. Seagrave (Burma surgeon) and others afford striking examples of mercy at work through the individual. As you scan your own life certainly it is the merciful in many walks of life who stand out. You can readily recall some of them: a doctor who took care of you, a nurse who watched over you, a faithful school teacher or Church school teacher, perhaps a scoutmaster who taught you, or a parish priest who counseled you. All these were performing works of mercy within the meaning of the works of mercy. Their influence

was great; it was lasting, and it was for good.

For you see those who have influenced others by their mercy were being merciful as a motive in their lives. One does not become a good doctor or a good nurse or a good teacher, or a good scout-master or a good parish priest just as an emotion. The quality of mercy in these people is the result of a motive. All these fields of endeavor call for sustained effort and they entail sacrifice. All these people had a motive for the works of mercy which they performed. Either direct or indirect they were responding to a divine command and a divine example. "Blessed are the merciful." The command to which they responded is still the command which awaits our response.

Our Need for Mercy

CERTAINLY our need for mercy is clear from the Book of Common Prayer. In morning prayer we say: "Lord have mercy upon us." In the holy communion we ask God mercifully to accept our alms and oblations and prayers. We say that God through his tender mercy gave Jesus to die of the cross. In the absolution we say that God of his tender mercy has promised forgiveness of our sins. God is merciful. We count very heavily on his mercy. If we depend on God's mercy, certainly it is expected of us that we shall be merciful. Christ died on the cross as a work of mercy for all men. His death was not just the result of an emotion but was a motive—the greatest motive in the world.

Despite the secularism and materialism which necessarily conditions much of our thinking and feeling, certain things should be clear to us. We must recognize that mercy is more than an emotion, that it must be the motive by which we act. We must remember that it has been those motivated by mercy who have made for true progress in the world and that it has been those who have been motivated by mercy who have made indelible impressions on our lives.

A beautiful prayer in the family prayer section of our Prayer Book asks for God's grace and concludes with this petition—"and above all keep in our minds a lively remembrance of that great day, in which we must give a strict account of all our thoughts, words and actions to him whom thou hast appointed judge of the quick and the dead, thy Son Jesus Christ our Lord." We shall hope for mercy in that great day. We shall rely on the Beatitude at that time. "Blessed are the merciful for they shall obtain mercy." But we have had a command.

We are all familiar with the parable of the Good Samaritan. After hearing the story the lawyer knew who had been the neighbor to the man who fell among thieves. The lawyer gave

the correct answer, "He who showed mercy." Then Jesus said unto him, "Go then and do likewise."

"Blessed are the merciful for they shall obtain mercy." It is more than a platitude. It is more than a promise. It is a command!

QUESTIONS FOR DISCUSSION

1. What are some of the factors in our society which so condition us as to make us callous to spiritual things?
2. What is the distinction between mercy as an emotion and mercy as a motive?
3. How could you utilize the seven works of spiritual mercy in your parish, your community, this nation?
4. Discuss the relationship between the works of corporal mercy and the shortage of doctors, nurses, and the limited resources of social agencies.
5. Who were the people who made marked impressions on you for good? What do you think motivated them?
6. Is our need for God's mercy the only basis for our works of mercy? If not what should be the basis for our merciful acts?

Unionized Religion

BY

IRVING P. JOHNSON

Founder and First Editor of *The Witness*

ONE of our leading weekly periodicals recently ran a series of communications in which various persons told the world "what the matter is with the Church."

In very few of these letters was there any adequate appreciation of the fact that the chief trouble with the Church is, the people.

The Church as a potent factor in civilization is scarcely on trial.

It has been demonstrated time and again what it could do with people.

It was the one potent factor which tamed and civilized the Anglo-Saxon savages and Scandinavian pirates from whom we are descended.

It is the only potent factor that has ever attempted to do anything with Fiji cannibals and Polynesian head-hunters.

It is the only instrument of our rather smug civilization which has ever carried its benevolent influence into Uganda or Metlakatla.

The only other stimulants, which the Caucasian race has ever attempted to give the savage, have been racial prejudices and bad whiskey.

Really the Church as an institution has done so much more for the race than the modern critics of the Church are doing that it would be more seemly for the people to confess their own sin in abandoning the one instrument of grace that the world has known and substituting generalizing negations for personal service.

The real trouble with agriculture is usually poor soil and muddled heads.

Blaming God

AS a rule the providence of God is to be depended upon; but, strange to say, whenever a floor or

an earthquake destroys the crops, it is called a visitation of God.

Why that curious name? God visits us with sunlight and rain and fertile soil, yet we emphasize exceptional acts of destruction as his visits.

Man is prone to lay the blame of things on God.

What is this Church that is so frequently discussed?

It is so easy to enter a general indictment against a mere fiction of the mind. It must be apparent that the Church is one of two things: either it is the instrument of God to convey grace to men, or else it is the creation of men to convey information to God.

Either it is an organization founded by Christ to tell men about God, or else it is an ecclesiastical union organized by men to tell God what man wants.

You belong either to the corporate body of Christ or else to the union.

If you belong to the corporate body you are apt to be long on your privileges as a member of the corporation and are apt to be looking for dividends more than service.

And if you belong to the union you are apt to be long on grievances and short on a sense of personal responsibility.

The old medieval corporation was apt to abuse its privileges. The Reformation was a unionizing of religious workers, and they are strong in airing their grievances and shouting for shorter hours of service and better wages in the way of ecclesiastical attractions.

Church Unionists

AND the worst of it is that the shorter the hours and the better the sermon the less labor one gets in return.

The best laborers I know in the Church are not the product of fine sermons, but rather of a good conscience.

These new ecclesiastical unions want none of that "penny a day" stuff, although they are rather keen for the eleventh-hour privileges.

They hang about the market place and tell us how the Church should be run, but no burden and heat of the day for them.

It is true that no man has hired them, but not because they have received no invitation to work, but because they are on a strike for shorter hours and better sermons.

Men are very prone to complain about the weather, their religion and the policies of the administration.

This is not a sign of an enlightened conscience, nor of a constructive mind, but rather that the disease is catching. It is easy to condemn a gov-

ernment that you couldn't run to save your life and to tell what the Church ought to do when you yourself are doing nothing.

The only legitimate critic is the hard worker, and he is so engrossed in his work that he forgets to criticize.

There is a quadruped who whenever he stops work begins to kick and bray. He is a fairly intelligent animal, but has an unsociable disposition.

The vineyard is here, and it is the Lord's will that we should work therein. The fact that we have poor overseers and poor grub does not justify a strike, for, after all, God is expecting us to work and isn't interested in our complaints.

A poor preacher may be his test of your sincerity, and I doubt whether he will accept your alibi when pay day comes.

Ruskin has defined a critic as "a painter who cannot paint, himself."

It is a suggestive definition and fairly comprehensive in its conclusiveness.

Don't Be a Quitter

WE may as well recognize that the kingdom of heaven includes the corporation and the workers and that the interest of one is the interest of both.

The Church must go on and do the work that it is ordained of God to do. If those who temporarily represent the corporation are poor "stuff," the workers in the vineyard do not please God by going on a strike. They merely please themselves and the vineyard grows more weedy and less productive.

We are not going to improve the spiritual force which the Church has always contained when men stir up the gift of the Spirit, by pulling out of the kingdom.

The truth is that God made a Church which he never intended should be acceptable to quitters.

It is the grit of continuance in good works which God demands, and those who murmur are destroyed by the serpents of anger, envy and hate, and those who persist in complaining are destroyed by the destroyer.

If the Church in any particular age has been run down (as it frequently has) then it has owed its resurrection to the persistence of good men who stick to the cross of Christ, when all the rabble about is gabbing.

It boils itself down to this:

Your life is your job and God is your Master. He knows what is going on better than you do, and it is harder for him to put up with poor priests than it is for you to put up with poor preachers.

If he sends you into no man's land of spiritual

desolation, he expects you to carry on with the same fidelity to him that you would manifest if you held a title deed to the garden of Eden.

The real answer to the complaint is to be found in your definition of the Church.

Is God a hard master who calls you to an unprofitable job? If so, then strike, but do not imagine that you have reached the end of the question. You are responsible for what happens afterward, for you have contributed to the chaos by your desertion of the forces that make for law and order.

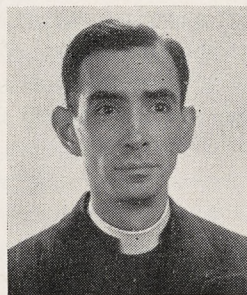
The Living Liturgy ---

The Problem Of Ceremonial

BY

MASSEY H. SHEPHERD JR.

ONE of the distressing features—I almost said irritations—of my correspondence is the number of letters I receive from the clergy asking for advice in the minutiae of ceremonial, or asking that I take up space in this column discussing such things as the number of candles which should be placed on the Holy Table, what to do with the service-book after the Communion rite is completed, whether a genuflexion is a good thing or not, whether a white linen chasuble is



always appropriate at any celebration of the Eucharist, and so forth.

Certainly ceremonial is not unimportant, as some clergy vainly imagine. For one thing, it is a very significant means of teaching, since we learn through our eyes as well as through our ears. And we express meanings by gestures no less than by words. The making of the sign of the cross is as devout and expressive a form of prayer or of faith as any number of verbal ejaculations. One must say, too, that ceremonial is necessary in liturgy since liturgy is action. The sacraments, at least, have to be performed. Even an act of corporate silence is ceremonial of a sort. It is certainly ceremonious, i.e., if it is really corporate. If ceremonial, then, is necessary to liturgical worship, it is important. And clergy who concern themselves with it are not to be despised for wasting time on trivialities, provided always

that their concern is with the expressive and didactic values of ceremonial and not with mere correctness of ceremonial according to preconceived norms. Good usage in ceremonial should not be tight-fitted to Roman or to Sarum patterns, or for that matter to what is acceptable to the E.E.F. or the Anglican Society.

Christian worship has always exhibited much variation in ceremonial from parish to parish, or diocese to diocese. It was the 16th century Reformers, whether Catholic or Protestant, who conceived the idea of rigid uniformity that has plagued us ever since. Today we are more tolerant of differences than even our forefathers of a century ago, though we can still hurl at one another epithets (not always unjustified) of "sloppy" or "superstitious." Yet most parish priests can testify from experience that an attempt to alter an established usage or to introduce a new piece of ceremonial can create a parochial crisis. It is easier to preach heresy to some congregations than to change their accustomed ways of doing the obvious. A genuflexion made by the celebrant during the Consecration prayer will arouse more ire than the terribly medieval doctrine of the Atonement in terms of "satisfaction" which the celebrant reads in that same prayer at every Eucharist. Is there any cure for this disposition?

For one thing, we can stop calling certain types of ceremonial "Catholic," for the term is absolutely meaningless in this context unless one defines the century and the locale of such and such a usage. I recall in this connection an amusing discussion I had several years ago when I was in Rome visiting one of the old basilicas in company with a friend who had just graduated from his confirmation class in an American "high-church" parish. My friend could never get it into his head that the custom of standing behind the altar, facing the people, was the original, Catholic position of the celebrant at Mass. He was certain that the manner of celebrating in this venerable Roman basilica was incorrect. I do not know whether he ever saw the Pope himself celebrate in this "incorrect" way in St. Peter's. If he did, I hope it did not destroy his faith.

Recently one of my former pupils who has just gone to a new parish asked me what I considered to be the most important, single ceremonial practice which he might introduce at his Eucharistic celebrations. Without hesitation my reply was that he should institute the Offertory procession. Now there have been many ways of preparing the Holy Table for the Eucharistic offering. The Orthodox do it one way, the Romans another; and the Anglicans and the Meth-

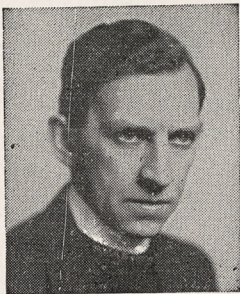
odists have their own customary ways. The Offertory procession fostered by the modern Liturgical Movement leaders does not exactly correspond to any of these historic usages. As a matter of fact, some amount of experiment will be necessary until the best way is found for making this procession. But the best way will be the one that is most expeditious, reverent, and expressive of the essential meaning of the Offertory itself. The important thing is that the people realize that the oblations of bread and wine are their offering, and that it is they themselves who bring them to the altar for consecration and communion. So it is with all good ceremonial. First, we do what has to be done, and do it in as dignified and courteous a way as we can. And secondly, we try to do it in such a way that we make explicit in the action what is the intent and devotion of our minds and hearts.

Talking It Over

BY

W. B. SPOFFORD SR.

ENOUGH time has passed since the Bishops issued their El Paso Pastoral for us to learn a number of things from it. The first is that it hit us where we live when it declared that the deepest enemy is godless materialism. And the important thing to remember about that statement is that our Bishops were talking about my materialism, and yours, not so much about the Russians or Chinese.



We can also learn from the pronouncement something about how the secular press and radio handles news these days. Every newspaper and commentator that mentioned the Pastoral at all, as near as I can discover, headlined just one sentence—not even a complete sentence—“The immediate and obvious enemy of western civilization is Russian Communism”—and they put a period after that instead of completing the statement, “but the deepest enemy is the godless materialism which bred the illusions and cynicism of Communism and weakens us now from within. Beneath much of our own life there are assumptions which must be fought by every member of the Church, for they are part of the total enemy we face.”

The Bishops then went on to name three “enemies”: “this life is all there is”; “man’s economic activity is his most important activity”; “the

more material things we possess the happier we will be as a people.”

The secular press and the commentators ignored all this.

IT is a part of my job to read many religious journals, published here, in England, in Canada and elsewhere. Since the Pastoral was issued I guess I have read a dozen editorials commenting on it. There was not one that did not praise it for hitting not so much at the other fellow’s “materialism” as at our own. This was particularly true of the English and Canadian Church papers whose editors, I suspect, are a bit fed-up with U. C. domination that is largely based on materialism, and were delighted to have our Church leaders denounce it and warn against it.

Another lesson which can be learned from the way the Pastoral was handled could go under the heading of “watch your tongue.” What I wish to say about this I presume will be misunderstood. It is that unless you want to add to the hate and fear and the terrible barrage of propaganda that blind our eyes and plug our ears, don’t give the propaganda makers anything they can grab and blow up for their own purposes. That is what they did with “the immediate and obvious enemy of western civilization is Russian Communism.”

If I have counted accurately, there were 1,326 words in the Pastoral. Just eleven of those words were lifted from their context and printed in big headlines all over the United States, thus adding to the over-supply of hate, fear and bitterness. This, of course, was quite contrary to the intention of our Bishops.

It can be further added that if you want accurate reports of Church news, properly interpreted, you better subscribe to one of the Church papers. And if you choose *The Witness*, those of you who are getting the magazine at the church door during Lent, it will be swell with us. Incidentally—maybe not so incidentally—the price remains at \$4 a year and the address is still Tunkhannock, Pa.

Saints Alive

BY

PHILIP H. STEINMETZ

Rector of the Ashfield Parishes

SAINTS are alive, both in this world and the next. Worldly wise people speak of saints as if they missed most of life because they avoid sensual self-indulgences. But the distinctive mark of a real saint is vibrant life, serene strength, a

quiet faith and joy which is caught by those they meet. Saints are the most fully alive people in this world. They are real folks with a twinkle in the eye and a joyous spirit.

They also live after death. It is not uncommon for us to be conscious of them. Superstitious folk describe the experience of awareness of their presence as "seeing a ghost." Christians prefer the expression "communion of saints."

For it is the saint who lives, the real person, not the shadow or ghost. And though we do not know much about the life after death, we do know by faith that there is such life, like life in this world a gift of God. And one of the glories opened to us by the entrance into that life by those who love is the deeper ties of fellowship which their presence give us with the saints in light. Thus death becomes an occasion of confident hope and the "separation" which death brings turns out to be an even deeper connection in the communion of saints.

Latent Heat

BY

JOHN E. HINES

Bishop Coadjutor of Texas

"LATENT heat behind formal exterior" was a phrase once applied as being descriptive of the music of Johannes Brahms. I wonder if it could not be even more fittingly applied to our Episcopal Church. For, certainly, we have a "formal exterior," if one may describe a liturgical service in such terms. There is dignity and stately motion and order, if not downright precision. And there is indisputable merit in all of this. So that—to discover it, one has only to consider the possibility of throwing it away carelessly, depending for worship values upon the intuition of the minister and the eleven o'clock Sunday morning dynamic of the Holy Spirit.

But what of the heat? Ah—that is another question! This is not a discussion of the weather. I am speaking of a different kind of heat. It is a heat with flame! It is a heat which has emotional drive! It is a heat which generates the steam which drives the machinery of a man's heart, and makes him ceaselessly restless until he finds someone else to whom he imparts at least a portion of that heart-warming conviction. I, for one, would like to see my fellow-Episcopalians aflame. Then things would really begin to happen.

St. Paul has a phrase which is condemnatory of the people who are possessed of the heat, but without adequate intellectual direction. "I bear them witness" he said "that they have a zeal for

God, but not according to knowledge." How swift we are to apply St. Paul's remark to many of our fellow Christians who seem all heart but no head. Yet, I wonder which is the most serious offense against the Divine Person: to be all heart and no head, or to be all head and no heart. I believe that our Lord had words to say about those men who possessed a burnished exterior, but no redemptive emotional human concern. And, remembering that, I had rather take my chances with the men and women who were reckless of the formal exterior because they felt that they were both the Keepers and the Transmitters of the Flame!

Fear Not

BY

GEORGE I. HILLER

Rector of Trinity Church, Miami

"WE know not what the morrow will bring forth," and "we are living in perilous times"; "The atomic age and its terrors"; "the dissolution of civilization," etc.



Somehow or other, every speech we hear or read echoes these sentiments, but it is not new. We have lived in the same kind of uncertainty in 1780, 1815, 1869, 1900, 1920 and, in fact, many other years in between. We have never known what the morrow would bring forth, and the perils of every age have

been the subject of prophetic fears.

The speaker does us a disservice with this emphasis—no matter how true his fears. We are all capable of conjuring up enough fears to spoil our spirit, efficiency and progress. It is time we emphasized God and our Faith; and stepped boldly, not blindly, into the future for whatever it may hold.

Let the pendulum swing to the need of confident fighting faith, and with less emphasis on the terrible buga-boos of the future. Our worst fears are never realized, and we are "frozen by fear." Let the emphasis be on hope for on hope we build. "A man's reach must exceed his grasp else what's a heaven for?"

If we must decry something, let it be the past; and let us not in fear shrink, but rather, in hope strive for the future.

"Prophecy unto the children of Israel that they go forward."

THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

The Problem of Christ in the Twentieth Century. By W. R. Matthews. Oxford Univ. Press. \$2.00.

One more essay in Christology that takes a cue from modern psychology and tries to fathom the relations of the divine and human in our Lord. But the historical antecedents, the data of the gospels, are not thoroughly enough analyzed.

The Glory of God and the Transfiguration of Christ. By A. M. Ramsey. Longmans. \$2.50.

A study of the theme of the Transfiguration against the background of the Old Testament and Jewish ideas of the divine glory. It is unfortunate that the festival comes at a time of year when it gets neglected: but there is no reason the clergy should not preach upon its meaning at other times—and here is a good book to stimulate thought on the subject.

The Belief in Progress. By John Baillie. Scribner. \$2.75.

Whenever one hears of a new book by John Baillie, there is only one thing to do—order it and devour it! This one is a survey of the ideas of social progress as set forth in classical thought and later, down to the present. Conclusion: there is no automatic progress of society, but only the religious transformation of the individual and of society.

A Pioneer in Northwest America, 1841-58: the Memoirs of Gustav Unonius. Vol. I. University of Minnesota Press. \$6.00.

This is a book of more than ordinary interest to Episcopalians, as Unonius settled west of Milwaukee, welcomed the three young missionaries from General Seminary who arrived to found Nashotah, attended their services, and was himself finally ordained.

His piquant account of his house-raising and the pioneer problems of furniture, clothing, cold and illness are absorbing, although his tales of pheasant, partridge, duck, goose, venison

and trout, served in their season with cranberries, wild grapes or easily grown melons, are less likely to arouse our sympathies.

It seems that at the end of volume II he returned to Sweden and was forever after a misfit there. His book notes that the two greatest mistakes of his life were in coming to the United States at all and in not remaining after he had settled here.—Helen Hardie Grant

Dream and Reality. By Nicolas Berdyaev. Macmillan. \$4.50.

This "essay in autobiography" is a perfectly fascinating revelation of the way in which Berdyaev's mind developed. Here was a theology—or a theologian—very different from what we in the West are accustomed to: mediaeval, yet ultra-modern, even futuristic; Catholic, but with a difference; socially minded, but aristocratic. Berdyaev has spoken to our generation as only a few others have, and his voice will still be heard many years hence.

You're Human Too! By Adele Stresseman. Coward, McCann. \$3.00.

Dr. Stresseman, as an accomplished practitioner in the growing psychosomatic field, has a wide understanding of what makes people "tick." This book is outstanding among the many written on human behavior and misbehavior and how to remedy the latter. The reader is bound to find himself and his problems on almost every page—if he looks sharply! It is surpassingly good on several counts; it is written with deep religious insight; it is non-technical without being superficial; it is sympathetic and hopeful. Excellent for pastors and people.—J. H. T.

Everybody Calls Me Father. By Father X. Sheed and Ward. \$2.25.

A very clever book about the Roman Catholic Church, designed to present it in the most attractive light, and

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undoubtedly full of appeal to many persons somewhat disillusioned over Protestantism—which is rather severely caricatured. Its type of Catholicism is the bluff, hale and hearty police sergeant type, which seems to predominate here in America. The mountainous backgrounds of Catholic spirituality and intellectual power are submerged in a sea of sentiment.

Pastoral Counseling. By Carroll A. Wise. Harper. \$2.75.

This is an excellent book so far as it goes. We do not mean that we expect anyone now to write a definitive book on pastoral counseling; the author disavows any such attempt. But what we do need and can have is a book on this subject by someone who understands the meaning of Christian symbols and sacraments. There is a section on the Minister as a symbol, but nothing on the use of symbols. There is little appreciation of the meaning of penance. However, this is a good exploration of the process of pastoral counseling and any man in the ministry will find this a valuable and useful book.—A. C. L.



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Were You There? By Harold E. Wagner. Morehouse-Gorham. \$1.75.

Personalities whose sins helped crucify our Lord or whose virtues helped sustain him in his Passion.

The Assumption of Our Lady and Catholic Theology. By Victor Bennett and Raymond Winch. Macmillan. \$1.00.

A Roman Catholic criticism of the new dogma.

The Justification of God. By P. T. Forsyth. Macmillan. \$2.00.

Reprint of a famous book that anticipated present day positions.

Good Friday Victory. By Canon Peter Green. Morehouse-Gorham. \$1.05.

A Good Friday book by a leading English clergyman.

The Temple of God's Wounds. By Will Quinlan. Morehouse-Gorham. \$1.75.

A long mystical meditation, in story form.

The Gifts of the Holy Ghost. By John of St. Thomas. Sheed and Ward. \$3.75.

Translated from the Latin.

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EPISCOPAL CHURCH NEWS

CHRIST CHURCH GOES TO SYNAGOGUE

★ In the early years of Congregation Mikveh Israel, the synagogue building was situated on Cherry Street between 3rd and 4th Streets, Philadelphia, while Christ Episcopal Church occupied its present location. So, the two houses of worship were practically neighbors and very good neighbors, too. When the new building of Mikveh Israel was dedicated in 1825 on the same site as the old one, the chief justice and the associate justices of the Supreme Court, and many other distinguished citizens including Bishop White of Christ Church and other clergymen, were present.

From that time, even though Congregation Mikveh Israel moved to other localities, the neighborly feeling between the two congregations continued and

grew stronger through the years. Now, they still come together as a group once a year. Last year, Mikveh Israel was the guest of Christ Church. This year, Christ Church was the guest of Mikveh Israel at a dinner at Gratz College on February 14th. A letter to Mikveh Israel from George Washington was read on the occasion.

The Rabbi of the Jewish congregation is the Rev. Leon N. Elmaleh, and the rector of Christ Church is the Rev. E. A. De Bordenave.

HOLY WEEK SERVICES IN CHICAGO

★ The Church Club of Chicago is again sponsoring noon-day services during Holy Week. They are being held in the Great Northern Theatre in the Loop. All of the services and addresses are to be by Bishop Conkling.

BISHOP Y. Y. TSU VISITS ARKANSAS

★ Bishop Y. Y. Tsu of China opened a series of meetings in Arkansas on February 18th and is to remain in the diocese for a month, speaking before numerous congregations. Also in the diocese during Lent is the Rev. D. A. McGregor, formerly head of religious education of the National Council, conducting missions at Batesville and Fort Smith.

CONFERENCE HAS SCHOLARSHIPS

★ Those who have attended the summer conference of the province of Washington are now raising a fund to provide scholarships for this year. Scholarship aid is also provided by a number of parishes, Auxiliaries and dioceses of the province. Information may be obtained from the Rev. E. A. de Bordenave, Christ Church, Philadelphia.

A THEOLOGICAL WORD BOOK OF THE BIBLE

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THE WITNESS

Tunkhannock - Pennsylvania

NEWS OF OTHER CHURCHES

ATHEIST BEGINS FIGHT ON RELIGION

A self-styled "militant atheist" has begun a legal fight against the University of Minnesota on the grounds that it is too friendly to organized religion. Frank C. Hughes, the atheist, an alumnus of the class of 1903, says that he will go to the Supreme Court if necessary to halt what he claims is "wholesale violation" of the university's constitution. As precedent, the 63-year-old engineer, cited the court's decision in the McCollum case on what he defined as "separation of Church and state" and says he hopes to obtain a similar decision.

ASK CONGRESS APPROVE FOOD TO INDIA

Representatives of Churches testified at hearing conducted by the House foreign affairs committee urging the sending of two million tons of relief food to famine victims in India. President F. C. Fry of the United Lutherans spoke on behalf of the National Council of Churches; the Rev. Vincent McCauley of Washington spoke for Roman Catholics; the Rev. William S. Nelson, dean of Howard University, testified for the Friends Service Committee. Dr. and Mrs. Nelson were missionaries for the Quakers in India during 1946-47.

CIVIL LIBERTIES UNION ENTERS DIXON CASE

The American Civil Liberties Union has entered the Dixon Case, stating in an amicus curiae (friend of the court) brief that it is opposed to disqualifying all members of R. C. religious orders from teaching in public schools. George Soll of New York, the ACLU spokesman, stated however that they oppose the wearing of religious garb in such schools. Action was originally taken when a group of Protestants in Dixon, N. M., went before the state's supreme court in an effort to ban R. C. influence in the schools.

NEW PROTESTANT GROUP FOR SERVICEMEN

The National Council of Churches will launch this spring a "United Fellowship of Protestants in the Armed Services." The program will follow the general pattern of the various

denominational youth organizations, with worship, study, service activities and recreation. Local units will be developed at military bases and on ships. Units in the U.S. will cooperate with local Christian youth councils.

INDIANA SENATE APPROVES BONUS FOR COs

The Indiana Senate has voted to include in state bonus payments conscientious objectors who served in the armed forces in the last war. It amended the bill to include 1-A-O soldiers, who were men willing to don a uniform but not to bear arms. Most of them were in medical units.

In Montana a bill has passed the House and is now before the Senate which will bar COs from holding public office (58-22) and also approved another (61-17) making military non-cooperation a crime, which would subject convicted persons to a fine of \$1,000 to \$5,000 or imprisonment from one to five years. Both bills have been opposed by Church leaders.

ASK LEGISLATIVE INQUIRY ON MIGRANTS

A survey of conditions among Minnesota's 15,000 to 20,000 migrant workers, made for the Council of Churches, has resulted in a request in the legislature for an inquiry of its own. A Senator and a Representative, in a joint statement, say that conditions under which migrants work are "unbelievably disgraceful" and that "the plight of their children who are deprived of an education in order to

work endless hours for a pittance is appalling."

CHURCH COLLEGES THREATENED

The commission on Christian higher education of the National Council of Churches says that emergency funds are needed if Church colleges are to remain open in what was described as the "most critical struggle for survival since the Civil War." The commission also asked for assistance to strengthen the student movement, and urged recruiting and training of more people for such Christian vocations as education, evangelism, and medicine. A spokesman said that none of the Church colleges is now "on the verge of closing but many Protestant-affiliated institutions are wrestling with the problem of how they may stay open beyond next June."

WARN AGAINST USE OF ATOM BOMB

The Rev. Nicholas Maestrini, R.C. missionary with 20 years of service in the Far East, said in St. Paul that the use of the atom bomb in China or Korea would be a "real tragedy". Such action he said would alienate the Asiatics.

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NEWS OF CHURCHES OVERSEAS

REFUSES TO SILENCE DEAN JOHNSON

Prime Minister Clement Attlee last week rejected a suggestion made in the House of Commons that the Dean of Canterbury, Hewlett Johnson, be silenced. A member proposed that legislation be introduced which would enable the Church of England to acquire greater disciplinary authority over its members, particularly when they associate themselves with the propagation of "anti-Christian creeds." Mr. Attlee replied that the procedure for legislation on matters concerning the Church of England originates in the National Assembly of the Church and added that it would be particularly dangerous if the House of Commons were accused of interfering with religious liberties. Sir Richard Acland, Labor M.P. and a member of the Church Assembly, said that the Church already has disciplinary measures but that they do not restrict the expression of political opinion.

Dean Johnson had, on Feb. 16, commented on Stalin's recent public statement on war or peace as follows: "Stalin's statement is calm, logical and lucid. Like a blast of fresh air it penetrates the fog of muddle and propaganda lies spread by the enemies of peace. It deals a blow at Attlee's attempts to justify the new colossal British rearmament program; it tears his mask off and, I presume, leaves him shame-faced. He prefers to adhere to any malicious slander invented

by the enemies of socialism. If we want to avert war we must force a change in Attlee's policy."

PROTESTANTS REFUSED PERMIT TO BUILD

The Greek government has rejected a petition from the Evangelical Church to build a church. Under the law, Greek Orthodox authorities are entitled to be consulted when non-Orthodox groups propose to erect a religious building. In this case Metropolitan Pandeimon of Edhessa said that he had no objections, personally, to the building but he felt inhabitants of the village where it was to be erected "would not tolerate such a building."

WORLD COUNCIL GROUP WANTS CHINA IN UN

In a special "message to the nation," the Australian committee for the World Council of Churches said it favored admitting Communist China to the United Nations, "because international justice demands such a step." The committee also endorsed the British government's stand against recrossing the 38th parallel in Korea by UN forces until after "the fullest consultation with UN members and further patient attempts at negotiation."

Anglican Bishop Ernest H. Burgmann of Canberra and Goulburn told the committee that John Foster Dulles, President Truman's special envoy to Japan, is, in many ways, "a dangerous man." The bishop said that "probably

Dulles is an honest Christian, but we don't want to commit the World Council to anything he does."

"Nor," he added, "should we commit this body to anything in the way of American international politics, or we will get our fingers burned."

CZECH VICARS PLEDGE LOYALTY

Loyalty to the government of Czechoslovakia was pledged in a message drafted by R. C. chapter vicars and vicar generals who met in Prague, attended by representatives of all the dioceses in the country. They promised fidelity to the people's democratic regime and its laws and expressed their desire "as sincere and honest Christians and patriots to go side by side with the people and to serve and defend their interests. We want to help with all our strength to build up a better and juster social order."

PRIESTS APPOINTED IN SLOVAKIA

About thirty additional priests, loyal to their government, have been appointed to important administrative posts in R.C. dioceses in Slovakia.



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PEOPLE

CLERGY CHANGES:

CHARLES W. F. SMITH, rector of St. Andrew's, Wellesley, Mass., becomes prof. of New Testament at Episcopal Theological School July 1st. EDMUND G. COE has resigned as rector of St. Peter's, Charleston, S. C., because of ill health.

ARCH C. HOPPER, rector of St. Paul's, Henderson, Ky., and in charge of St. Clement's, Henderson, becomes rector of Christ Church, Cody, Wyo., April 15th.

WILLIAM I. COOL JR., formerly in charge of Christ Church, Indiana, Pa., and St. Peter's, Blairsville, is now canon of St. Paul's Cathedral, Oklahoma City, Okla.

JAMES JOSEPH, formerly in charge of St. Peter's, Brentwood, Pa., is now in charge of St. John's, Corsicana, Texas.

JAMES STILWELL, formerly rector of St. Mary's, Blair, Nebr., is now rector of Grace Church, Columbus, and Trinity, Schuyler, Nebr.

ORDINATIONS:

WILLIAM H. COWGER was ordained deacon by Bishop Brinker on Jan. 25 at St. Mark's, Creighton, Nebr. He is in charge of churches at Neligh, Creighton and Niobrara, with residence at Neligh.

GEORGE D. GRIFFIN was ordained priest by Bishop Brinker on Feb. 2 at Christ Church, Central City, Nebr., where he is rector. He is also in charge of churches at Albion, Harvard and York.

CLINTON W. BILLIG, assistant at St. James, Los Angeles, was ordained priest Feb. 15. Others in the diocese to be ordained to the priesthood by either Bishop Bloy or Bishop Campbell: JOSEPH E. LIVINGSTON, Navy Family Chapel, Long Beach, Feb. 16; WILLIAM A. BLONDON, assistant at the Cathedral, Feb. 17; CHARLES W. SCOTT, St. Paul's, Pomona, Feb. 17; RAYMOND P. JONES, All Saints, South Pasadena, Feb. 19, when EARL RANKIN of S. Pasadena, and CAMERON HARRIOTT, who is to go to Point Hope, Alaska, were ordained deacons.

JAMES O. REYNOLDS, chaplain at St. Andrew's School, Middletown, Del., was ordained priest Feb. 17 at Trinity Cathedral, Easton, Md., by Bishop Miller.

JOHN H. STIPE was ordained deacon Feb. 14 at Washington Cathedral by Bishop Dun. He is in charge of Christ Church, Wilmington. Prior to entering the ministry he was chief of the social service division of the national veterans' administration.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

A. F. GILMAN

Layman of Chicago

I want to thank the Witness and Dr. Grant from the bottom of my heart for "Our Protestant Heritage."

I am sorry I have made so many of your readers unhappy by my remarks about the Catholic Church. It might startle Mr. Thompson to hear that most of the 400,000,000 Catholics (I use the word in its commonly accepted meaning) in the world consider the Episcopal Church not only as excommunicated but as not even Christian. As there are only some 200,000,000 Protestants in the world and the Pope has announced that 400,000,000 Catholics cannot be wrong about the Virgin Mary, there is little chance of our historians getting anywhere with their arguments.

As for my "imaginary Church," which Mr. Ellsbee finds fault with, I seem to remember a remark to Peter made by Christ which ran something like this, "on this rock I will build my Church." Now people who build things don't pull them down out of the thin air all complete. They usually lay a foundation and then carry the structure up from there a little at a time. Certainly this is the way the Church has grown and surely it isn't perfect even today. I firmly believe that every sect and division of the Church carries in it a speck of divine inspiration and that God in his good time will integrate all these divisions into a whole which bears the same relation to the Church on earth that infinity does to the finite in mathematics. I think it is high time that we applied scientific methods to the study of religion and sloughed off the tremendous amount of wishful thinking that has crept into it.

A. L. MURRAY

Rector of Epiphany, St. Paul, Minn.

Honor Roll of The Witness truly "Salutes the Church," and is an apt way of "speaking good of his name." Possibly you have published stories of Warren McKenna and Robert Muir and also of C. Kilmer Myers, Mr. and Mrs. Paul Moore and Robert Pegram. Would it be possible to give your avid readers a summary of their several good works and tell us how they go about doing their unique good in their communities?

FREDERICK SONTAG

Layman of Syracuse, N. Y.

The labor issue of December 28, with the picture of Bishop Pardue and

Phil Murray on the cover, was one of the best issues of recent months. I have heard much constructive comment on it.

MRS. O. E. GIFFRY

Churchwoman of Detroit

I want to congratulate Dr. Grant for the article "Our Protestant Heritage." I have so many good Roman Catholic friends, but I don't like their literature. I never pick up a Catholic paper without seeing articles against the Protestants and our Churches. For the past month or two I have been placing our Forward Movement booklets and a few other tracts in the rest room at the N. Y. Central Depot. I find so much of the Catholic booklets there that I believe they ought to be met with some of our own.

BERNARD IDDINGS BELL

Chaplain at University of Chicago

I wish to endorse the letter of the Rev. Don Frank Fenn (Witness, Feb. 22). The straddling attitude of the House of Bishops toward the protests sent to them about what seemed, and to many of us seem still, to be violations of the law of the Episcopal Church by two bishops of our communion, has seriously disturbed many of our people. Why cannot the House of Bishops clearly state their opinion on important issues clearly presented to them? There comes a time when avoiding issues augments acerbity. This is a case in point.

I know, as many another priest knows, how this refusal to decide things interferes with serious-minded men and women seeking confirmation, and makes it hard for the better sort of young men to offer themselves for holy orders. These are deterred not so much by the cases at issue as by the refusal of the Bishops to speak out.

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