

# The **WITNESS**

APRIL 7, 1955

10¢



## JESUS CHRIST IS RISEN TODAY!

Peace in our time, O Lord,  
To all the people—Peace!  
Peace surely based upon Thy Will  
And built in righteousness.  
Thy power alone can break  
The fetters that enchain  
The sorely-stricken soul of life,  
And make it live again.

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## THE EASTER ISSUE

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## SERVICES In Leading Churches

### NEW YORK CATHEDRAL (St. John the Divine) 112th St. and Amsterdam

Sun HC 7, 8, 9, 10; MP, HC & Ser 11;  
EY & S 4. Weekdays, HC 7:30  
(also 10 Wed. & Cho HC 8:45  
HD; MP 9; Ev 5. The daily offices  
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### THE HEAVENLY REST, NEW YORK 5th Avenue at 90th Street Rev. John Ellis Large, D.D.

Sundays: Holy Communion, 7:30 and 9  
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Thursdays and Holy Days: Holy Com-  
munion, 12. Wednesdays: Healing Ser-  
vice, 12. Daily: Morning Prayer, 9;  
Evening Prayer, 5:30.

### ST. BARTHOLOMEW'S CHURCH Park Avenue and 51st Street

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4 p.m. Evensong. Special Music.  
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### CHURCH OF THE HOLY TRINITY 316 East 88th Street New York City

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ning Prayer, 5.

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Dean

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ser. (generally with MP, Lit or proces-  
sion) (1, S, HC); 4, Ev. Weekdays:  
HC, 7:30; Int., 12; Ev., 4. Open daily,  
7 to 6.

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

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For Christ and His Church

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



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

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prayers, sermon 12:05; Wed., H.C. 11  
a.m., Healing Service 12:05.



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

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**Story of the Week**

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## New Move in Christian Unity Is Made in England

### JOINT STATEMENT ON SOUTH INDIA MADE BY LEADING CHURCH SOCIETIES

★ Representing a total membership of more than 3,000 clergy, three leading Church societies have issued a joint statement of their views on the future relationship between the Church of England and the Church of South India. This subject is to be debated in Convocations in May. The three societies are the Anglican Evangelical Group Movement, the Church Society and the Modern Churchmen's Union.

This statement also has the support of a number of eminent theologians, missionary leaders, heads of theological colleges and clergy who have signed as individuals, irrespective of whether they are members of the three societies.

If Convocations were to accept the statement as a basis for their decisions they would establish a very close relationship of communion with the Church of South India. The whole cause of Christian reunion would be greatly advanced.

The statement commends four resolutions to Convocations which would have the effect of admitting all episcopally ordained bishops and

clergy of the Church of South India to exercise their ministry in the Church of England; conferring the same right, as a special and exceptional case, upon the non-episcopally ordained ministers of the C.S.I.; declaring that the two Churches are "in communion with one another"; abandoning the provision that ex-Anglican bishops and clergy of the C.S.I. when visiting England should abstain from celebrating the Holy Communion in the Free Churches if they wish to celebrate in the Church of England.

An explanatory note preceding the statement says: "It is not by mere weight of numbers that we wish to commend our views. We wish to show them as summing up much theological thinking and practical experience in Church relationships during the recent past. It will be noticed that some of those who have signed as individuals dissent from one or more of the four recommendations while endorsing the others. This is not intended to be like a political program for which a strict agreement is sought but an exposition of desires for the future which

we hope Convocations will think wise to consider."

This is understood to be the first time these three societies, whose views are representative of a large body of opinion outside their membership as well as within, have jointly expressed their views in such a manner. The fact is a sign of the importance they attach to the subject.

#### A Four-Point Proposal

The section of the Statement, "The Churches of England and South India," dealing with the detailed recommendations reads as follows:—

This year, the Convocations of Canterbury and York will be asked to reconsider the relations between the Church of England and the Church of South India. The decisions then made will be of far-reaching importance, not only to the two Churches immediately concerned, but also to the many other movements towards Christian unity that are taking place in many parts of the Church. We rejoice that the Church overseas is taking the initiative in such movements; for we realize how urgent the need for reunion is in the lands where Christians are faced with the call to evangelism in a non-Christian environment, and find their efforts weakened by their own divisions. It is our earnest desire that the Church of England should do nothing that would hinder such movements, but rather be prepared to learn

from them, and lay to heart the challenge that they bring to us at home.

In view of the above situation, we respectfully commend to members of our Convocations the following resolutions:

We strongly urge that the Church of England should recognize all the episcopally-ordained Bishops, Presbyters and Deacons of the Church of South India as qualified to exercise their ministry, both of the Word and Sacraments, in the Church of England; whether their ordinations took place in the Anglican Communion or in the Church of South India after the Union.

Further hesitation to do this seems to us quite inconsistent with the traditional Anglican emphasis upon the importance of episcopacy.

We realize that the recognition of those ministers of the Church of South India who have not been episcopally ordained presents graver difficulties for the Church of England.

But in view of the fact that our Fathers in God have repeatedly affirmed that they believe that the non-episcopal ministries "have been manifestly owned and blessed by God as effective means of grace," and that in 1926 an influential group of our leaders (including the two Archbishops, of Canterbury and York) stated that they recognized them as "real and effective ministries of Christ's Word and Sacraments in the Universal Church," most of us would welcome a decision by the Church of England to encourage our Bishops to give permission, at the request of incumbents and their parish church councils, to these ministers of the Church of South India also, when visiting England, to exercise their ministry in our churches.

It may be that some would hesitate to ask a non-episcopal minister of the Church of

South India to celebrate Holy Communion in their churches; but we hope that they too would welcome them to their pulpits, so that their people may learn from them of the new life and fellowship which they have found through Union in the Church of South India.

It seems to us that in view of the fact that all the clergy of the Church of South India have accepted episcopal government, and that the number of non-episcopally-ordained ministers is, apart from possible short-term movements, bound to become progressively smaller, such action would be fully covered by the principle of "economy" (i.e., temporary exceptions to a general rule), which was expressly recognized by the Lambeth Conference of 1930.

We should welcome a declaration by our Convocations that the Church of England and the Church of South India are "in communion with one another," in the sense that communicant members of either Church, when visiting the area of the other, will be welcomed to partake of the Holy Communion there.

We urge the rescinding of the requirement that ex-Anglican Bishops and clergy of the Church of South India, when visiting England, and desiring to celebrate the Holy Communion in our churches, may be permitted by our Bishops to do so, only if they undertake not to celebrate Holy Communion in any non-Anglican church in England.

### **DELORIA EXPLAINS INDIAN WORK**

★ The Rev. Vine Deloria, assistant secretary of the home department of the National Council was the speaker at the meeting of the Auxiliary of the diocese of Newark, April 6. He told of the work the Church is doing with Indians.

### **NEW YORK DIOCESES HIT CRIME-COMICS**

★ The inter-diocesan committee on legislation, representing the six dioceses in the state of New York, has sent a letter to the members of the state legislature bringing to their attention the concern of the committee for the problems created by the "sex-crime-horror" comics.

The committee is perfectly aware that these publications specilize in violence, torture and sadistic perversion, and that many of them tend to create race prejudice by their consistent portrayal of dark "villians" and white "heroes." They again and again give detailed instructions in the commission of crime. They often have carried advertisements for switch-blades and other lethal weapons.

The committee is also aware of the differences of opinion among psychiatrists concerning the relation between the comics and the alarming increase in acts of violence by youthful offenders. They are not impressed by the argument that comics "afford release for pent up hostility" and therefore have positive therapeutic value. They are impressed by the obvious, common-sense view, that the habitual perusal of acts of violence and perversion will tend to induce such acts. "As a man thinketh in his heart, so is he." They are further impressed by the existence of definite evidence connecting particular acts of violence with particular comics, read by the offender, which portrayed the exact conduct of which he was guilty.

A recently published study by the University of California estimates the comics industry to have annual sales of \$100,000,000, which is more than the total spent for text books in all the elementary and secondary schools of the country, and



four times the annual book purchases of all the libraries in the country. This implies a sale of some 80,000,000 comics a month. The problem is too big to be ignored.

The Committee has no confidence in the gesture toward self-regulation on the part of the comics industry. They see no improvement, and they look for none. The completely irresponsible attitude of the industry has been demonstrated by its history, and is documented by testimony given before the sub-committee of the United States Senate.

Therefore, the inter-diocesan committee believes that the "sex - crime - horror" comics should be outlawed, and that appropriate penalties should be provided for their publication and their being offered for sale. The committee is aware

of the legislation passed by a previous session and vetoed by the Governor on constitutional grounds. They recognize that the drafting of legislation that will accomplish the purpose without infringing the rights of legitimate publishers and book sellers is a delicate task. They have confidence in the ability of the legislature to solve this problem, and they approve in principle the legislation already introduced.

A bill to outlaw the sale to anyone under 18 of books dealing with crime, horror, sex and brutality was passed unanimously by the N. Y. Assembly on March 23. It is expected to receive Senate approval. The Senate also passed two bills, previously approved by the Assembly, aimed at curbing the distribution of such literature.

Walker was made assistant rector.

But Mr. Gardam was called to a Saginaw (Mich.) church last summer and for a time the bi-racial program seemed to falter. With Mr. Walker's persistence and optimism, however, the spirits of parishioners were revived.

Attendance now is up and contributions have increased. Church members have been contributing their own labor to refurbish the building.

Parishioners admit the transition at St. Mary's has not been accomplished without some soul-searching. One white member told a reporter:

"We have not all been convinced of the wisdom of this change. Many of us have not wanted it. But the people who were with us last summer are still here. We have added some. Also, there has been no talk of starting a mission for those who are not happy here."

"Everywhere," the parishioner said, "there is a new spirit. But maybe it is not new at all. Maybe it is just an awakening. The end is not in sight. Actually, it looks as if our plans are just getting under way."

Mr. Walker, who began working at St. Mary's before his graduation from Virginia Theological Seminary, was the first Negro to study there in the school's 132-year history.

## ALASKA RECTORY DESTROYED

★ The rectory of St. Timothy's, Tanacross, Alaska, burned to the ground March 16, with all of its contents destroyed. The Rev. Robert B. Greene, the missionary, was unhurt.

The fire was caused when a blowtorch being used to thaw out a water pipe ignited house furnishings.

# Detroit Parish Succeeds On Bi-Racial Basis

★ St. Mary's, Detroit, has a new Negro rector, believed to be the first man of his race to become minister of a predominantly white Episcopal congregation.

He is the Rev. John T. Walker, 29, a graduate of Wayne University and Virginia Theological Seminary. Ordained a deacon last summer and a priest last month, he served the parish five months as deacon-in-charge before his appointment as rector by the all-white vestry.

St. Mary's congregation is 80 per cent white and 20 per cent Negro. The church is in a community once predominantly white but into which Negroes began to move in large numbers in 1948.

After the population change started, Bishop Richard S. M. Emrich of Michigan suggested that the congregation maintain an "open door" policy for the new Negro residents rather than move to a different neighborhood.

Some parishioners resisted the change, but others regarded it as a challenge. Mr. Walker was brought to St. Mary's in 1953 to assist the rector, the Rev. Robert Gardam.

He conducted a community survey and ran a vacation school while he contacted people in the area. As a result, Negroes began taking part in parish activities. Upon his ordination as deacon, Mr.



## DENVER CATHEDRAL TO EXPAND

★ In the 95th year since its foundation, St. John's Cathedral in Denver is conducting a building and development campaign for \$400,000 to be used for an educational building, parking lot, and other developments.

One of the largest and most notable congregations in the Rocky Mountain area, the Cathedral, whose Dean since 1935 is the beloved Paul Roberts, now numbers over 3600 members (nearly 3000 communicants) and has a budget of \$125,000 this year. Membership in the Sunday School, now numbering over a thousand, has increased by such leaps and bounds as to make the present building campaign necessary. Director of the youth work is Canon Vernon Myers.

First services at St. John's were held in January 1860, two years after the founding of Denver, and soon thereafter a congregation was organized with the fitting parish name of "St. John's Church in the Wilderness." It was the only Episcopal church within a radius of many hundreds of miles, and still operates with that corporate title under a special charter granted by the territorial legislature.

Just past the half-way point of the campaign, nearly half of the goal has been subscribed.

## CONNECTICUT HAS NEW CENTER

★ As a result of the development program conducted a few years ago in the diocese of Connecticut, in which nearly a million dollars was raised for a greatly expanded program in many areas of concern, another milestone has been reached in the building of a camp and conference center, Sunnicroft-Camp Washington. The build-

ing program is already underway at the Camp Washington section, located near Bantam.

The site was formerly a boys' camp, Camp Washington. The expansion program will create a multiple-use camp and conference center with dormitory cabins, recreation building, chapel and infirmary. The kitchen and dining room equipment has already been installed and used last summer at the younger boys' camp sessions. The general plan, including buildings, combines the best features of many other camp and conference centers visited and inspected. When completed, the full capacity will be 150 including staff. It will be one of the most modern and complete centers in the Church.

The chapel will largely be a memorial, including furnishings. Members of the Young People's Fellowship in the diocese are raising funds to assist in furnishing the chapel building.

## LEGITIMACY BILL IN OREGON

★ A bill to establish the legitimacy of all children, regardless of the circumstances of their birth, is before the Oregon legislature. It is vigorously opposed by the Roman Catholic Church. However a number of Protestant ministers have appeared at hearings in favor of the bill. One to do so was the Rev. Lansing Kempton, rector of Trinity, Portland, who said that the bill is aimed at giving fair treatment before the law to a child born out of wedlock. He declared that there is "legal discrimination" as the law now stands.

Dean O'Rillion of St. Stephen's, Portland, contended that since the state has a law against discrimination because of race, there should also be a law against discrimination based on the circumstance of a child's birth.

## C.H.S. COLLECTION TO BE MOVED

★ The entire historical collection of the Episcopal Church will be transferred from Philadelphia to the Theological Seminary of the Southwest in Austin, Texas.

The move was announced by officials of the diocese of Texas. It has been approved by the board of managers of the Church Historical Society.

The diocese is currently campaigning for \$2,500,000, part of which will be used to provide new facilities at the seminary for the collection which dates back to Colonial times.

The Church Historical Magazine, edited for the Society by the Rev. Canon Walter H. Stowe, will be published from this new location. No date has been set for the transfer which has to wait for facilities at the seminary.

## GERMAN CHURCHMEN FETED IN PRAGUE

★ Members of a ten-man delegation of German Church leaders visiting Czechoslovakia were entertained at a reception in Prague, with the chairman and vice-chairman of the National Assembly the hosts. The delegation was headed by Bishop Otto Dibelius, head of the Evangelical Church.

Attending the reception was Bishop Jan Chabada, head of the Slovakian Lutheran Church, and Prof. Joseph Hromadka, dean of the theological faculty at Prague University, who arranged the visit.

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## EDITORIALS

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### Jesus Is Lord

AT THIS Easter season Christianity makes a certain proposal to every man, simply stated in the words of St. Paul: "... if you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved." That is the Easter message. The meaning of Easter depends upon what we believe as to the nature of Jesus. If he is nothing but an historic character, who once lived and died and rose again, it will mean little to you. But if he is your Lord, if your whole life is centered in him, then Easter makes all the difference.

The Resurrection appearances occurred to people who were concerned with Jesus as Lord. Mary Magdalene's life had been radically altered by Jesus, and when she found the tomb empty, it was not merely curiosity about the disappearance of a body which perplexed her. In anguish she spoke to one whom she believed to be the gardener: "They have taken away my Lord, and I know not where they have laid him." When the one she was addressing proved to be Jesus, her joy was unbounded, for he was her Lord.

The disciples walking to Emmaus on Easter afternoon were not casually interested in the events of that day. They "had hoped that he was the one to redeem Israel." They had given their lives to him as their Lord, and great had been their perplexity when he was crucified. How great their joy when they found that he was alive! "The Lord is risen indeed" expressed the meaning of this day to the early disciples. When Thomas saw him, he exclaimed, "My Lord and my God!" These people had hazarded everything on the basis that Jesus was the clue to all life, and his resurrection meant the restoration of their reason for being.

St. Paul might seem an exception. Yet many believe that the very intensity of his persecu-

tion of the Christians showed that deep in his subconscious mind was a wistful hope that Jesus might be the Messiah. When finally he knew Jesus to be the Lord, how gladly he gave everything to follow him.

In St. Paul's day, even to confess with the lips, "Jesus is Lord," took courage. The pagans believed their emperor to be lord; and to witness openly to Jesus' lordship was an act of great daring. Even today, really to believe that he is the supreme object of all our loyalty, demands courage.

Our Easter joy, however, is not based exclusively on an act of our own faith. Men can create lords, and they create false ones all the time. Religion is not just a matter of having ideals but of having the right ideals. Hitler was lord to many who served him devotedly. When he failed, their world tumbled about them. Many choose the world as their Lord, and when human success and approval are withheld, they are disillusioned. Conscientious men must be concerned lest the object of their devotion prove ephemeral.

The meaning of Easter is that God, by raising Jesus from the dead, reaffirmed his lordship. Despite the crucifixion and the world's disapproval, he was king. All that his followers had believed and on which they had staked their very lives, was true. This is a matter of the heart and not just of the mind. The chief evidence for the Resurrection is the heart of Christians. Men who had hailed Jesus as lord on Palm Sunday, only to see him crucified, and hence to wonder whether he was really Lord, could on Easter Day go forth to face any opposition, in the sure conviction that he was lord after all. The Resurrection put his lordship in terms which none could doubt. For us this means salvation: "... if you confess with your lips that Jesus is Lord, and believe in your heart that God raised him from the dead, you will be saved."

For many the primary message of Easter is



immortality and, indeed, Christ's Resurrection has always given men new hope for human survival. But the facts of Easter Day give men an even more basic hope than that. It assures them that, though the whole world may seem contrary to Christ, he is victorious over the evil men would do to him. He triumphed over death, but he triumphed over everything else also. That means new hope for our world, as well as for individuals. We can trust in him, for as he once was raised from the dead, so some day he will come to reign.

Most Christians have moments of concern in the face of the power of the world. They wonder whether they are following an ephemeral leader. Easter re-affirms the lordship of Jesus and gives hope to a perplexed and tearful age. The message of the Resurrection can be expressed in another passage of St. Paul: "Therefore, my brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

By Anson Phelps Stokes, Jr.  
Bishop Coadjutor of Massachusetts

## Certain Sense of Foreboding

OUR geographically and mentally peripatetic Secretary of State has come up with another bright idea. Having recently been reluctantly dissuaded by our friends the British and the French from the use of "massive retaliation" (an expression which has fascinated him since he first coined it a year ago) he now has evolved, according to the N. Y. Times, a "doctrine of less-than-massive retaliation." Our poor minds not having been able to comprehend with any exactness the significance of "massive" perhaps we can be excused if we are baffled by "less-than-massive," say 90%, 75%, 50% or what-have-you of massive. This latest brain-child of Mr. Dulles' is that a small nuclear weapon will restrain our enemies quite nicely without disturbing the civilian population, and moreover at "places of our own choosing."

As obscurely clear as all this is we, in our simple way, would like a little more light. Can it be that our military scientists have invented a pocket-size nuclear weapon that will, with unerring ingenuity, select only the soldiers of our enemies for annihilation (say a dozen or a

couple of hundred or a few thousand; perhaps an automatic gauge will take care of this) and leave civilians strictly alone? However, it is barely possible that these same soldiers might have wives or children or relatives who might find their sudden removal slightly annoying or inconvenient.

Or could it be, we whisper it in these days of top secrets, that Mr. Dulles has a prior agreement with Peking as to the number of military personnel to be nuclearly destroyed and when this point of less-than-massive mutual retaliation is reached some unnamed referee will blow a whistle and the game will cease? We being declared the winner, of course.

This less-than-massive contest of death, or partial or fractured death, has its amusing side, so the Times tells us. The report states that "a trace of humor punctuated the conference" at which the astute policy was set forth. A reporter ventured that there was a lot of speculation about how the U. S. would react to a communist assault on the offshore islands. "Really," said Mr. Dulles, grinning broadly.

Has our genial secretary, in whose hands are the lives of far-from-amused millions of Americans, never heard the expression, "But it's just a little baby?" Can it be that he is unaware that chain reactions are not limited to the physical or chemical realm but also work in human relationships and particularly between nations? Before setting forth his brilliant concept of less-than-massive retaliation we are told that the Secretary returned from the Far East with "a certain sense of foreboding." Unfortunately we have the same sense every time Mr. Dulles speaks—only we would add the word "grim."

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## Pointers for Parsons

By Robert Miller  
Episcopal Clergyman of Campton, N. H.

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A PARSON is, to a greater extent than is common, master of his time and judge of his activities. "My faults and failures," a parson's wife once remarked to her husband, "are obvious; yours are not seen." If we are day dreaming people think we are engaged in holy meditation, and if we take a day off people think we are busy visiting other



parishioners or attending to some of the Lord's business. We punch no time clock.

This is a comfortable state of affairs for us but it lays on us a burden. We have to be our own directors and masters and use our time

and our talents to the full and sometimes we get moments of heart searching when we are only too painfully aware that we have not done so. It is not an unmixed blessing being one's own boss. It is a choice privilege.

## THE STORY OF THE WALKERS

By W. B. Spefford Jr.

*Vicar of St. Luke's, Weiser, Idaho*

THE rain had fallen heavily two days before and the road was sticky with spring mud. Beside the road the earliest flowers raised their eyes to the everlasting hills and silently sang their annual psalm to God Almighty. To us, I fear, their very beauty and peace seemed a mockery.

Because of the mud, I found it easier to take off my sandals and walk bare-footed. Perhaps because he was older than I, or because he was preoccupied with deep thoughts, Cleopas remained shod. Every so often the mud sucked off one of his sandals and he, leaning on my shoulder, would resolutely put it back on. It seemed a sort of challenge to him. It was as if he had to beat the muck even if life, itself, had just beaten us.

Usually, Cleopas and I were talkative companions. We had followed many roads together; sailed many seas, climbed many mountains. And always, whether on sea or land, we shared good, rich talk. Talk about the law of our fathers; about our responsibilities to our neighbors; about our little herd of sheep in the north; about many, many things which were, at one and the same time, important and non-important.

Today our journey was different. Cleopas was deep in thought. He was in no mood to share his feelings with me. Heaven knows, I was disturbed also, but, being one much given to talk, I would have enjoyed letting my fears spill over in conversation. But Cleopas, frowning and intent, was striding along so fast that I had to save my wind to keep up to him.

Once, when we climbed a small summit, he paused and looked off into the distance. Then he stooped and plucked a small blue flower. He gazed at it silently for a bit and then, with tears in his eyes, he crushed it ruthlessly, threw it into the mud and strode on down the hill. I looked at the flower, lying in the mud,

and then lengthened my stride to catch up with my friend. On the blue flower, the brown mud had looked like red blood.

WE HAD left the city rather early in the day, immediately following the unbelievable report of the women. We had meant to leave at sunrise but, when we had heard that they were going to Joseph's garden to put spices on his tomb, we had decided to delay a little. Both Cleopas and I wished to know that he was finding a peace in death which he had not known in his life. No, that wasn't the real reason. He had known peace in life. It was just a different kind of peace from that to which we were accustomed. I guess that the real reason why we lingered was that we were ashamed of our actions on Friday.

We, also, felt guilty about not going to the grave ourselves but, since he had been condemned as an enemy of the state, it would be safer for the women. While they were gone, we stayed with the other men. It was a strangely silent company. Andrew and Simon Zelotes tried to make conversation but we were held captive by our thoughts. The saddest spectacle of all was to see Peter, seated apart, glum, intense and with occasional sobs wracking his solid form. He had been that way ever since he had returned from his trial . . . and we couldn't fully explain it.

After what seemed a great while, the women came back. They were hysterical and frightened. They said that, when they had reached the garden, they had been met by a man in white robes standing before an open tomb. The young man had told them that he had gone. "Why seek ye the living among the dead?" he had asked them.

Even as they spoke, Peter, with a wild look in his eye, stood up and dashed from the room. John immediately followed him. The rest of



us tried to get the women to talk sense. They only told the same story over and over again. His mother seemed peaceful enough, whilst the other Mary, after a bit, became silent and started to pray.

**F**INALLY Cleopas said to me that it was obvious that the Romans had removed his body so that we would not know where it was and that we had delayed long enough. So, after giving the kiss of peace to our companions, and bidding goodbye to his mother, we left the city. And all day we had been walking to the northwest through the mud. We had passed very few other travellers. Once we hailed a Syrian merchant's caravan on its way to the city and, several times, we passed shepherds on the hills . . . but that was all.

When we were about an hour's walk from the village, Cleopas suddenly began to talk and, carefully and slowly, he recounted all of the things that had happened. It was as if he wanted to go over them to make sure they really happened—or to place them securely in his mind. He was still depressed but the fact that he was talking was a good sign. If Cleopas could find the answer, there would be some hope for me. He was wiser, and smarter, than I.

Then, as he was discussing the report of the women, we saw a man walking towards us. He was a strange, young man who seemed most weary—as though he had just recovered from a bad illness. We saluted him as he approached and, wishing to continue our talk together, sought to pass him by. As we stepped around him, he seemed to stagger. Cleopas paused and caught him with his hand. "Are you ill, brother?" he asked. The stranger said nothing but passed his hand across his brow. Cleopas turned to me: "Take his other arm and we will walk to the village." And so, for a bit, our conversation was interrupted. After two furlongs, however, the stranger suddenly spoke: "What manner of communications are these that ye have one to another as ye walk and are sad?"

And so, with sometimes Cleopas talking and sometimes I, we told him of all that had happened. It appeared that he had heard nothing and he was intensely interested. When we had completed our account, the stranger suddenly let go of our arms and, both wearily and, yet, with a great strength, said: "O fools, and slow of heart to believe all that the prophets have

spoken: Ought not Christ to have suffered these things and to enter into his glory?"

**A**S HE said these words, he stooped at the side of the road and plucked a blue flower. This he held tenderly in his hand as he walked and, slowly twirling it between his thumb and forefinger, he began with Moses and all the prophets, and spoke to us of their teachings concerning the Messiah.

As he finished, we reached home. Cleopas and I paused before our door and turned to the stranger. He made as if to go on. Suddenly, it appeared as tho he was anxious to go north into Galilee. But he seemed so weary. I beseeched him: "Stranger, it is late and the night will be dark. My friend and I do not have much, but we will give you a peaceful night's rest. We know not who you are, nor do we care. The one of whom we were speaking has taught us that all men are brothers and that each must bear the burden of the other. We will deem it a great honor if you would make use of what we have." The stranger looked at Cleopas. My older friend was silent and, then, nodded. The stranger, for the first time, smiled and stepped into our cottage.

According to household routine, I prepared supper while Cleopas did the chores. While he was drawing water and checking on our flock, I put our simple repast on the table. We had little—just some cold lamb, some olives and chives, some bread and wine. The stranger seemed grateful to see even this much.

When Cleopas returned, we sat and, after saying the blessing that he had taught us, we ate. And then, in the middle of the meal, the stranger suddenly took a piece of bread in his hands and held it aloft. I looked at Cleopas in a sudden panic. He was looking at the stranger entranced. His eyes were fixed and staring and, then, even as I watched him, I heard the stranger say another blessing. And I saw Cleopas, with a glowing, tear-bestrewn face, stagger from the table and fall on his knees.

Even as I turned back to the stranger, I was talking: "What is the meaning . . . what do you think you are . . ." And then, a fire burned in my face. The signs of weariness and illness were falling away from the stranger. His very features seemed to be remolding before my eyes. It was just as though a shadowy veil lifting. The stranger was holding his hand, with a piece of bread in it, out towards me. His other hand was on the flagon of wine. I looked



again to his face and, even as I did, my heart suddenly burst. I was on my feet, staggering. And then, I know not how, I was on my knees beside Cleopas.

I heard him murmur: "My Lord and my God." I simply said, with all of the world's joy in my heart and springing forth from my tongue: "I believe, Lord; help thou mine unbelief."



## Problems of Conscience

By Joseph F. Fletcher

*Robert Treat Paine  
Professor of Christian Social  
Ethics at Episcopal  
Theological School*

### IS IGNORANCE BLISS?

THE young brother and sister (mentioned March 24) who married each other in ignorance of their origin would not have had to suffer, nor their children, if the truth about her first name and parents had been shared with the sister by the adoptive parents who brought her up. There is a relationship-morality as well as a "relationship theology" (as they call the present line of interpretation used by our Church's department of Christian Education). And that relationship-morality claims that rapport, "empathy," mutual self-giving, cannot be based upon deception. Love requires truth-telling. Falsehood is no soil for fellowship.

Even from an expedient point of view, just for the sake of prudence, it does not "pay" to deceive your neighbor because somehow the truth will probably slip out to confound you and to hurt him. Or, if it doesn't, your fear that it might will so inhibit you and make you so uneasy that the feeling you give to your neighbor will be a negative and "block" your relations with him. Thus there is "practical common sense" (enlightened self-interest) in the principle of truth-telling in Eph. 4.25: "putting away falsehood, let everyone speak the truth with his neighbor, for we are members one of another." There is very little exhortation to truth-telling in the Old Testament or the gospels, but this passage in Ephesians is a clear-cut one.

Some people have always been prepared to defend the "conscientious lie," the lie told in the service of a "just cause." For example, it is pointed out that we would be justified in withholding the truth or even in a direct lie to bandits or murderers asking us where they can find their intended victims. But this is beside the point entirely, for in such a case the bandit or murderer has no right in justice or love to the truth, no valid claim upon it. The innocent party's hiding place is his legitimate secret in such a case, and we have no right to violate the secret, to give away somebody else's truth. In short, we do not always owe the truth to others, and there is no absolute and ironclad obligation to tell all we know to anybody who will listen or happens to demand it!

Richard C. Cabot, who was simultaneously professor of social ethics and of clinical medicine in Harvard University, once said, "I recall a sick man who ordered his physician never to tell him the truth in case he should be seriously ill. Picture the state of that patient's mind later." He then showed that when the doctor tells the truth he is suspected of hiding terrible things. "No reassurance can be taken at its face value. The most trifling ailment must be suspect; good news may always mean bad. Here then is a self-enforcing moral law. 'Thou shalt not confess to a belief in occasional lies.' But, of course, if we do not admit that we tell occasional lies, 'conscientious lies,' then we make ourselves unconscientious liars! 'For the very conscientiousness of conscientious lies depends on their being known to be exceptions to the rule. No one can be a universal conscientious liar.'"

But there are two other, more "moral" reasons, deeper than enlightened self-interest, to support truth-telling. One is that we owe the truth, it is due (a duty) and should be paid to those who have a right or personal interest in it: in short, my life is my own and a truth about it belongs to me. I have a proprietor's interest, it is my property right! The other reason is that Christian love (agape) requires me to tell such truths to others because their personal status, their existence as human and moral beings, depends upon their having as much freedom as possible, and the more knowledge they have the greater is their freedom to choose responsibly what they do. To deprive them of the truth is to convert them from persons into puppets. By deceiving people



or with-holding the truth from them we are manipulating them like an object or it, not meeting or encountering them as a subject or thou. For this reason H. Mason Welch, mal-practice defense trial counsel for the medical association in Washington, D. C., speaking on a panel with our Washington Cathedral Dean Sayre, is reported as saying that physicians are obliged to tell the truth: "When a patient consults a doctor he has a right to expect honesty, and those things which the doctor discovers be told." In brief, the truth learned by my doctor about my life, health and death, belongs to me; it is mine, not the doctor's, and to keep it would be just as much a theft as if he found a wristwatch in my room and didn't hand it over, or found a snake under my bed and didn't warn me!

Some time ago I heard of a churchman who was dying of cancer. His wife knew it but felt he ought not to be told. After an exploratory operation she deceived her husband by convincing him they had found a tumor and removed it. She got the rector to promise not to tell him, but after a while the rector grew uneasy about letting Mr. Brown waste away in ignorance of what was happening. The Browns' two grown children thought their father should know the truth, but they bowed to their mother's wish. The doctors had joined the conspiracy early. By raising the question of death in just a general way the rector antagonized Mrs. Brown. From that operation the patient couldn't rally and died without being conscious enough for the sacraments or any last prayers. But since the rector had come to do so, over her objections, Mrs. Brown was so angry with him that he could not minister to her in her bereavement.

This was a tragedy of errors, from the start. Mrs. Brown supposed that her husband could be easily fooled, whereas the fact is that patients seldom are, and to be left in doubt or to maintain a tacit double-deception is corrosive of final and precious associations. Chesterton in his "Life of Browning" spoke of "that most poisonous and degrading of atmospheres, the medical atmosphere." In the Browns' case it was so, for lying and equivocation are a degradation. Mr. Brown was turned into a puppet, snatched like a manekin instead of a man into the resurrection life.

The rector made a disastrous error in agreeing to the deception in the first place. Then

when his conscience hurt him, instead of bravely repudiating an immoral (and therefore not valid) promise, he tried circumlocution, only to disturb the patient and so antagonize Mrs. Brown that he lost her too! It is an odd thing to discover Jeremy Taylor, the great Caroline Anglican moralist, allowing that physicians may lie to their patients (he quotes the old proverb, *Mentirus ut medicus*, to lie like a doctor), whereas he would be horrified if a priest did so! But Mr. Brown's doctors were as much thieves and robbers as his rector was and his own wife was!

The children connived against their father's integrity as a person, a moral being, presumably out of sentimentalism ("momma wants it" and "let's not have a fuss"), but this made them none the less accessories after the fact.

Anyone who has seen something of death and serious illness and radical surgery will understand how heart-rending and emotionally difficult these situations are. And without a clear conscience in such things we can easily "rationalize" what is right into what is merely nicer! Parish priests and hospital chaplains, however, can tell many a tale of how their patients have whispered to them about their families' and their doctors' futile attempts to lie to them, and their urgent desire to have some "definite word" so they will know "what to think for sure." And pastors can tell stories of people who never began to live really responsible and Christian lives until they discovered that death, always off in the wings, had a more or less definite date with them.

The Litany has us pray to be delivered from "sudden death." But by sudden it does not mean quick (which may be merciful and good). It means by it: an unexpected, unforeseen death, taking us off on the great adventure like a shanghaied drunken sailor instead of a knowing, praying, paying passenger.

## A Blind Man Groping

By William B. Spofford, Sr.

ONE of the most active members of the CLID was George Foster Peabody, a Wall Street broker and a vestryman of Holy Trinity, Brooklyn. He exemplified the liberalism of this exceptional parish, led for decades by the noble J. Howard Melish, with the tradition



maintained today by his courageous son, William H. Melish.

Paterson, N J., was the scene of a bitter strike in 1924, and at a League meeting held at Grace Church, New York, Mr. Peabody offered a resolution, passed unanimously, instructing me as secretary to investigate the situation. I was also told to work closely with Mary van Kleeck, head of industrial studies of the Russell Sage Foundation and an officer of our League. The job took about three months and during that time I reported to her regularly and worked under her direction. She gave hours of her valuable time to our investigation.

I first called upon the Rev. D. S. Hamilton, then rector of St. Paul's Church, a man who had served Paterson so well over a long period that he was known as the city's first citizen. I told him what I was there for. "I know nothing about these industrial disputes," he said, "but I do know they are ruining our city. I herewith appoint you a member of the staff of St. Paul's; announce yourself as such when you see people. Keep me informed and if there is anything I can do to help just call upon me."

With his letter in my pocket I went to work interviewing innumerable people: heads of firms, labor leaders, the mayor, the chief of police, government conciliators, clergymen, only one of whom was openly for the strikers—the Rev. C. E. Scudder, Methodist.

### The Situation

AFTER some days I could put the pieces together for the picture. Paterson had long been a center of unrest with many contributing causes. The seasonal aspect of the silk business made for insecurity and unemployment. The decrees of "fashion" made for instability. The chief cause for unrest however, in the opinion of every person I saw, was the preponderance of small shops. The annual year book of the industry listed over 700 firms as manufacturers of silk in Paterson. Many of them were back-room affairs, with members of a family as the operators, sometimes with one or two outside employees. Frequently these shops were set-up with second-hand looms, without systems of any sort. The owner would take the late afternoon train to New York with a bundle of silk under his arm. If he marketed the silk the shop operated the next day. If he failed the shop was closed until he did.

There was no unity of action among the

manufacturers. There was an association, dominated by a manufacturer who had once been a leader of the I.W.W. He went into business for himself, was successful, and had arrived at that stage in life where he did not propose to allow workers he formerly lead to have any say in his business. The association was militantly open shop and existed for the sole purpose of fighting any efforts to organize unions.

Another group of manufacturers, including some of the larger firms, were taking a detached attitude in the strike. They had no use for the "association" and professed to be willing to deal with organized labor "providing they will sign and live up to their agreements."

The third group, numerically by far the largest, were the back-room little fellows, despised by everyone for cutting prices and making wage standards next to impossible since they exploited members of their own families. They were scornfully referred to as "cockroach manufacturers" by everyone.

The Associated Silk Workers was a purely local union and was attempting to organize on an industrial basis. There were the usual charges of "communist dominated" which nobody could substantiate. My belief was that it was honestly led but by leaders who had no previous experience in strikes and their blunders were those of innocence rather than viciousness.

The strike was called on August 15 when the workers were called upon to leave all the shops in the broad silk industry. Their demands were the abolition of speed-up (multiple looms), the eight-hour day, a wage increase. Practically all of the shops went out with one notable exception, Smith and Kaufman, which had a signed agreement with its employees. Union leaders admitted that they pulled shops where there were no grievances but that it was necessary in order that the strike might be a general one.

The strike was a typical American strike—no better, no worse. There were denials of free speech; workers were prevented from holding meetings; heads were busted; police broke up mass picketing but allowed the less effective sort. Even so, Henry Marilli, attorney for the union, who had previous experience in strikes told me that the police had been fairly decent.

Numerous efforts were made to settle the strike. A representative of the federal labor



department tried for weeks but finally left the city in disgust when he could not get members of the association to meet with him. Then the mayor organized a citizens' committee (workers, manufacturers, public) but again this failed for the association members would not play ball. Dr. Scudder and Dr. Hamilton, the two ministers who had shown concern, likewise were turned down repeatedly by the same group. By October 21 the union announced that over 160 firms had signed an agreement. It didn't take one long to find out that these 160 were "cockroaches" who figured that the curtailment of production due to the strike gave them a golden opportunity. Everyone knew that an agreement with such a bunch was meaningless.

A few days later the larger shops, not members of the association, started operating following agreements with their workers, independently of the union. It was not long before the strike had petered out—union members went back to their shops without gaining anything whatever. Only one tangible thing resulted: some manufacturers, disgusted with Paterson, packed their machines on big trucks and ran off to other states "to get away from labor trouble."

#### A Conference

**A**FTER things had quieted down I returned to Paterson for a session with Dr. Hamilton and the Methodist minister, Dr. Scudder, both of who had grappled with a difficult situation most effectively—and were, incidentally, the only two ministers in the city to consider the strike any of their business. They agreed that something had to be done to bring order out of chaos or there would be chronic dissatisfaction and unrest. They agreed too that it could be most effectively done through an association of those manufacturers who were willing to deal collectively with their workers. It was their judgement that "the interested parties" could be persuaded to attend a meeting a bit later. So at the invitation of these two ministers and Mr. Marilli, union attorney, I returned to Paterson and spent several days, as Dr. Hamilton's representative, in calling upon manufacturers, union officials and public figures, all of whom had previously been sent the League's appraisal of the Paterson situation.

On January 2nd, after great efforts on the part of all of us, a group met for luncheon at

the Hamilton Club, Paterson. Present: five manufacturers, representing large companies; four union officials, representing competing unions, the Associated and the United Textile Workers (AFL); three clergymen and a lawyer. But we had hardly expected even that many and it had taken a great deal of tact on the part of the two local parsons to get even that number around a common table. Dr. Hamilton was the host. We ate good food; we told stories, some not so good; we smoked each others cigars. No serious talk—just radio, shows, football.

After the meal however Dr. Hamilton charged the group, as men interested in the well-being of the community, to strive for peace. He then asked me to tell the story of the agreement in the Chicago clothing industry where I had been a labor manager. I tried to make them realize that this agreement, looked upon by industrial experts as a model, had its beginning in a small way, under conditions very similar to those prevailing in Paterson. I tried to show them the benefits under such an agreement that would come to both workers and manufacturers. I outlined the plan of impartial machinery—that is, I told the Chicago story and of course proposed the same set-up for Paterson.

There was discussion after which the group unanimously agreed to the appointment of a committee, headed by Dr. Hamilton and consisting of representatives of the three groups present—manufacturers, unions, public—to study the situation further with an idea of establishing a similar agreement in the city.

With that the CLID withdrew. The sequel is rather typical of American industrial life. Dr. Hamilton, already elderly at the time of the strike, became infirm and not long after died. Dr. Scudder went "to larger fields of usefulness" by being moved to another parish. The manufacturers began making money again in spite of the continued activities of the "cockroaches." The rival unions continued to battle each other.

Paterson, that is, returned to normalcy.

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#### AN INVITATION TO ROMAN CATHOLICS

By Robert S. Trenbath

*Rector of St. Alban's, Washington, D. C.*

10c a copy

— \$4 a hundred

THE WITNESS

Tunkhannock, Pa.

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# PEOPLE

## CLERGY CHANGES:

**RALPH M. CARMICHAEL**, canon of the cathedral in Wilmington, Del., has accepted the rectorship of St. Andrew's, Albany, N. Y.

**GEORGE E. STOKES JR.**, formerly rector of the Haymarket parish, Va., is now rector of St. Paul's, Clinton, N. C.

**JAMES P. DEES**, formerly rector of St. Paul's, Beaufort, N. C., is now rector of Trinity, Statesville, N. C.

## SERVICES

### In Leading Churches

#### GENERAL THEOLOGICAL SEMINARY CHAPEL

Chelsea Square, 9th Ave. & 20th St.  
NEW YORK

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

#### COLUMBIA UNIVERSITY SAINT PAUL'S CHAPEL

New York

The Rev. John M. Krumm, 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.

#### ST. MICHAEL AND ALL ANGELS

20th and St. Paul  
BALTIMORE, Md.

The Rev. Don Frank Fenn, D.D., Rector  
The Rev. R. W. Knox, B.D.,  
Ass't to the Rector

The Rev. Ira L. Fetterhoff, Th.B., Curate  
Sunday: 7:30, 9:30, 11 a. m. Holy Eucharist daily. Preaching Service—Wednesday, 7:45 p. m. Easter Day—Holy Eucharist 5:30, 6:30, 8, 9, and 11 a. m.

#### 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.

#### ST. JOHN'S CHURCH

WASHINGTON, D. C.

Lafayette Square

The Rev. C. Leslie Glenn, Rector  
The Rev. Frank R. Wilson, Ass't  
Sunday: 8, 9:30, 11, 4 and 7:30 p. m.  
Daily, 12 noon with sermon Wed., Fri., 7:30; Holy Days, 7:30 and 12.

## ORDINATIONS:

**KEITH A. DRULEY** was ordained priest by Bishop Bloy on Feb. 15 at St. Luke's, Long Branch, Cal., where he is curate.

**JOHN L. BOGART** was ordained priest by Bishop Campbell on Feb. 10 at All Saints, San Diego, Cal., where he is curate.

## LAY WORKERS:

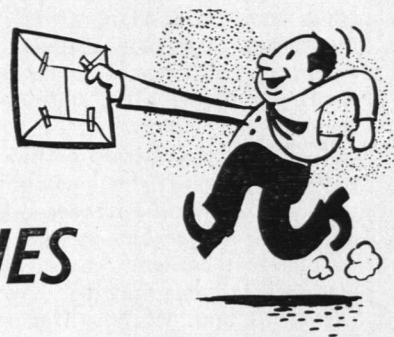
**MARTHA D. JONES** will succeed Mrs. W. T. Hodges as the head of Stuart Hall, Staunton, Va., July 1st.

**FRANCES ELLIS** on the staff of the cathedral at Atlanta, Ga., becomes educational adviser of the cathedral at Wilmington, Del., May 1.

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# BOOKS...

Edited by George MacMurray

*The Passion Of The King*, by Frederick C. Grant. MacMillan. \$2.50

This may not be a great book, but it is certainly among the really good ones. It is characterized more by sobriety and thoughtfulness than it is by brilliance of style, which sometimes passes as a substitute for these greater virtues.

With the background of the author's vast learning, the book is never pedantic. For the reader who is fairly knowledgeable in the New Testament there are constant illuminating ideas that may not have occurred to him before. But if the

reader isn't thus equipped, don't be discouraged for a minute, as there may be even more for you.

It's a safe guess that many Good Friday congregations will profit from Dr. Grant's book. And it ends with an Easter sermon which for once is concerned with matters more vital and less sentimental than the emptiness of the tomb.

There are memorably phrased passages too that could fill any review. For example, "The belief in eternal life is no puerile example of mere 'wishful thinking'—and if I should prefer to live forever, and hence proceed to think up the best reasons I can find for believing that I deserve to survive, and that everything will happily turn out that way . . . But it is not my own goodness or virtue, which doesn't really amount to anything—I may even need to ask God to forgive me for most of it; it is the goodness of others, and of God himself, and of Christ, which is at stake."

For the intelligent Christian, whether preacher or hearer of the Word, this is a Holy Week book that can be used at any time with the assurance that his grasp of that Word will be deeper and clearer than it was before reading it.

—C. P. Berger Jr.

*When God Was Man*, by J. B. Phillips. Abingdon. \$1.00

*The Words of Our Worship*, by Carroll E. Simcox. Morehouse.

There is an important similarity in these two otherwise very different

books. Reading Mr. Phillips' book will make a newcomer to Christianity want to go back to the Gospels, probably in a modern translation. In seven short chapters, the stained-glass-window or sentimental lithograph picture of our Lord is exploded.

Reading Dr. Simcox' book will make a new Episcopalian want to go straight through the Prayer Book, as its riches are suggested and detailed with wide ranging scholarship and humor.

—Hugh McCandless

*A Retreat for Lau People* by Ronald Knox. Sheed and Ward. \$3.00

A sort of successor to the author's *Retreat for Priests*. Such outline as there is follows the *Spiritual Exercises*. The meditations sparkle with the original and striking insights characteristic of Knox, and familiar themes come to fresh life under his exegesis. The emphasis is positive, and hell fire never threatens on the horizon of our love of God.

Whether or not one plans a retreat, these meditations are ideal Lenten reading from the pen of a teacher whose arresting images never fail to stimulate. It is probably a pity that Knox is usually too personal in his sermons to serve as a quarry for those who preach. The practical applications of the sermons will appeal to the average reader of spiritual and devotional literature who must relate his faith to daily life.

—G. H. M.

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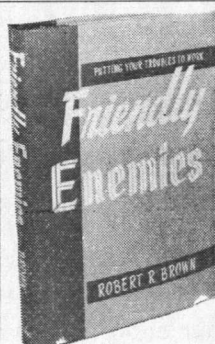
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# BACKFIRE

ARTHUR C. PEABODY

Rector, St. Paul's,  
Newburyport, Mass.

Enclosed is a check for \$105 for use in defending Carl and Anne Braden indicted for sedition, so-called, as a false means of punishing them for helping Andrew Wade, a Negro to obtain a suitable house outside the "Negro section" of Louisville, Kentucky. It comes from the offerings of parishioners of St. Paul's Episcopal Church, Newburyport, Mass. I hope you will receive much more from other sources. It is a blessing that there is a Civil Liberties Committee to help those unjustly accused of crimes they did not commit. You are performing much more than an act of charity, for you are enabling patriotic, straight-thinking Americans to defend the civil rights of all. It is stupid to complain of the evil ways of the Russians and other communists, if we sell out our own freedom to indulge the prejudices of other subversives.

To the Witness, we say: you are performing a religious and patriotic duty in informing Church people of abuses against which we should all take a part.

To Carl and Anne Braden, we say, you have taken the part that sincere believers in God's righteousness ought to take. It is by the sacrifice you are making and that of others like you that persecution of Negroes will be lessened and, we hope will by the grace of God some day be eliminated. We should see you through with the help of others.

NOTE: Others wishing to help in the defense of the Bradens should send donations to the Emergency Civil Liberties Committee, 427 Seventh Ave., New York 1, N. Y.

WILLIAM J. ALBERTS

Rector, Christ Church, Media, Pa.

The committee on recruiting for the ministry of the diocese of Penn-

sylvania is making a survey of ways and means of encouraging vocations in the Church's sacred ministry.

Through the cooperation of the deans of the seminaries of the Church, a questionnaire has been distributed to each student requesting such information as "What most influenced you to enter the ministry?" and "What would you consider the most effective method of recruiting men for the ministry today?"

Numbers of replies have been received and it is hoped that some significant contribution may be derived from an analysis of the questionnaire.

As chairman of the committee, I would appreciate receiving from similar commissions in other dioceses any effective means they use for recruiting men for the ministry.

LUTHER D. WHITE

Layman of Waterford, Conn.

The results of World War II caused a wave of fear among reactionaries everywhere. Those who sympathized with the Nazis in every country seemed to feel that their power was threatened. Thus we have had a wave of prosecutions and investigations of progressives in this country. Clergymen and professors of integrity who have liberal ideas have been intimidated and threatened. Professional witnesses have made a living swearing that this or that one was a member of a "front" organization.

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ful. Thought control is a threat to democracy. It is favored by economic royalists and the Roman Catholic Church. The latter specifies what books may not be read and what movies and plays may not be attended by Roman Catholics. Thought control is an old story to them. But Protestants do not take kindly to instructions from the McCarthyites. The time will come when some of our statesmen will take a firm stand for our constitutional rights and they will be supported by a majority of the citizenry.

R. E. L. STRIDER

Bishop of West Virginia

Mail intended for the Diocese of West Virginia and for the Bishop of West Virginia should, after April 9, 1955, be no longer addressed to 1300 Market Street, Wheeling, West Virginia, but to 1608-A Virginia Street, Charleston 1, West Virginia.

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