

# THE Witness

10¢ A COPY

October 26, 1950



CHARLES K. GILBERT  
Retires as Bishop of New York

REMEMBRANCE OF A SCHOOL BOARD

## 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.

### GRACE CHURCH, NEW YORK Broadway at 10th St.

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Sundays: 9 H. Comm.; 11 Sermon.  
Weekdays: Tues.-Thurs., Prayers—12:30. Thurs., and Holy Days, H.C.—11:45 Fri., Organ Recital—12:30.

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8 a. m. and 9 a. m., Holy Communion. 11 a. m., Morning Service and Sermon. Weekdays: Holy Communion Wednesday at 8 a. m. Thursdays and Saints' Days at 10:30 a. m. The Church is open daily for prayer.

### ST. JAMES' CHURCH

Madison Ave. at 71st St., New York  
Rev. Arthur L. Kinsolving, D.D., Rector  
Sunday: 8 a. m., Holy Communion; 9:30 a. m., Church School; 11 a. m., Morning Service and Sermon; 4 p. m., Evening Service and Sermon.  
Wednesday 7:45 a. m. and Thursday 12 noon, Holy Communion.

### ST. THOMAS' CHURCH, NEW YORK Fifth Avenue and 53rd Street

Rev. Roelif H. Brooks, S.T.D., Rector  
Sundays: 8 a. m., Holy Communion; 11 a. m., Morning Prayer—1st Sunday, Holy Communion.  
Daily: 8:30 a. m., Holy Communion. Thursday and Holy Days: 11 a. m., Holy Communion.

### THE CHURCH OF THE ASCENSION 5th Ave. and 10th St., New York

Rev. Roscoe Thornton Foust, D.D., Rector  
Sundays: 8 a. m., Holy Communion; 11 a. m., Morning Prayer and Sermon; 8 p. m., Service of Music (1st Sunday in month). Daily: Holy Communion, 8 a. m. 5:30 Vespers, Tuesday through Friday. This Church is open all day and all night.

### ST. MARY THE VIRGIN

46th Street, East of Times Square  
NEW YORK CITY  
The Rev. Grieg Taber  
Sunday Masses: 7, 8, 9, 10, 11 (High). Evensong and Benediction, 8.

### CHURCH OF THE HOLY TRINITY 316 East 88th Street NEW YORK CITY

The Rev. James A. Paul, Vicar  
Sundays: Holy Communion, 8; Church School, 9:30; Morning Service, 11; Evening Prayer, 8.

### PRO-CATHEDRAL OF THE HOLY TRINITY

PARIS, FRANCE  
23, Avenue George V  
Services: 8:30, 10:30 (S.S.), 10:45 Student and Artists Center Boulevard Raspail  
The Rt. Rev. J. I. Blair Larned, Bishop  
The Very Rev. Sturgis Lee Riddle, Dean  
"A Church for All Americans"

## The WITNESS

For Christ and His Church

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## SERVICES In Leading Churches

### ST. JOHN'S CHURCH

Lafayette Square, WASHINGTON, D. C.  
The Rev. C. Leslie Glenn  
The Rev. Frank R. Wilson

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.

### ST. JOHN'S CHURCH

Colonial Circle—Lafayette Av., Bidwell Pky.  
BUFFALO, NEW YORK

Rev. Walter P. Plumley  
Sunday: Holy Communion, 8; Church School, 11; Morning Prayer, 11.  
Tuesday: Holy Communion, 10:30.  
Visit one of America's beautiful Churches.

### ST. PAUL'S CATHEDRAL

Shelton Square  
BUFFALO, NEW YORK  
The Very Rev. Philip F. McNairy, Dean; Rev. Leslie D. Hallett; Rev. Mitchell Haddad  
Sunday Services: 8, 9:30 and 11.  
Daily: Holy Communion at 12:05 noon. Also, 7:30 Tuesdays; 11 Wednesdays.

### ST. JOHN'S CATHEDRAL

DENVER, COLORADO  
Very Rev. Paul Roberts, Dean  
Rev. Harry Watts, Canon  
Sunday: 7:30, 8:30, 9:30 and 11—4:30 p. m. recitals.  
Weekdays: Holy Communion, Wednesday, 7:15; Thursday, 10:30.  
Holy Days: Holy Communion at 10:30.

## SERVICES In Leading Churches

### CHRIST CHURCH CATHEDRAL

Main & Church Sts., HARTFORD, CONN.  
Sunday: 8 and 10:10 a. m., Holy Communion; 9:30, Church School; 11 a. m., Morning Prayer; 8 p. m., Evening Prayer. Weekdays: Holy Communion, Mon. 12 noon; Tues., Fri. and Sat. 8; Wed., 11; Thurs., 9; Wed. Noonday Service, 12:15.

### CHRIST CHURCH CAMBRIDGE

Rev. Gardiner M. Day, Rector  
Rev. Frederic B. Kellogg, Chaplain  
Sunday Services: 8, 9, 10 and 11 a. m. Weekdays: Wednesday, 8 and 11 a. m. Thursday, 7:30 a. m.

### TRINITY CHURCH MIAMI

Rev. G. Irvine Hiller, S.T.D., Rector  
Sunday Services: 8, 9:30 and 11 a. m.

### TRINITY CATHEDRAL NEWARK, NEW JERSEY

The Very Rev. Frederick J. Warnecke, Dean  
The Rev. Richard Aselford, Canon  
The Rev. Benjamin F. Axleroad Jr., Ass't.  
The Rev. Edward W. Conklin, Assistant  
Sundays: 8:30 a. m., 11 a. m., 4:30 p. m. Tues.-Fri. (October-May): 12:10 p. m. The Cathedral is open daily.

### ST. PAUL'S CHURCH

Montecito & Bay Place, OAKLAND, CALIF.  
Sundays: 8 a. m., Holy Communion; 11 a. m., Church School; 11 a. m., Morning Prayer and Sermon.  
Wednesdays: 10 a. m., Holy Communion; 10:45, Rector's Study Class.

### THE CHURCH OF THE ADVENT Meridan St. at 33rd St. INDIANAPOLIS

The Rev. Laman H. Bruner, B.D., Rector  
Sunday Services: 7:30 a. m., Holy Communion; 9:30 a. m., Church School; 11 a. m., Morning Prayer and Sermon.

### CHRIST CHURCH

NASHVILLE, TENNESSEE  
Rev. Payton Randolph Williams  
7:30 a. m., Holy Communion; 9:30 and 11 a. m., Church School; 11 a. m., Morning Prayer and Sermon; 6 p. m., Young People's Meetings.  
Thursdays and Saints' Days: Holy Communion, 10 a. m.

### CHURCH OF ST. MICHAEL AND ST. GEORGE ST. LOUIS, MISSOURI

The Rev. J. Francis Sant, Rector  
The Rev. C. George Widdifield  
Minister of Education  
Sunday: 8:00, 9:25, 11 a. m.—High School, 5:45 p. m.; Canterbury Club, 6:30 p. m.

### CHRIST CHURCH IN PHILADELPHIA Second Street Above Market

The Rev. E. A. de Bordenave, Rector  
The Rev. Robert M. Baur, Assistant  
Sunday Services: 9:30 and 11:00.  
Wednesdays and Holy Days: 12 noon.  
This church is open every day.

### CALVARY CHURCH

Shady and Walnut Aves.  
PITTSBURGH  
Rev. William W. Lumpkin, Rector; Rev. Eugene M. Chapman; Rev. Nicholas Petkovich.  
Sunday: 8, 9:30, 11 and 8.  
HC: Mon., Thurs. 7:30; Fri. 7, 7:30, 10:30 Saturday and Holy Days, 10:30

### CHRIST CHURCH RIDGEWOOD, NEW JERSEY

Rev. A. J. Miller, Rector  
Sunday: 8 and 11 a. m.  
Friday and Holy Days: 9:30 a. m.

## STORY OF THE WEEK

# Bishop Hollis Calls Disunity A Witness Against Christ

*The Bishop of the Church of South India  
Wants Christianity Demonstrated*

★ "It costs very little to have unity with people on the other side of the world. My own feeling is that the real challenge is in the concrete here and now, where the scandal of disunity exists on the local scene," Arthur Michael Hollis of Madras and Moderator of the United Church of South India, told the clergy of the diocese of Missouri at the annual fall clergy conference, Oct. 2-4.

On Bishop Hollis' visit to Missouri, he preached at the morning service on Oct. 1 at Christ Church Cathedral, and at an evening service at the Church of St. Michael and St. George. His wife, a former missionary herself, addressed the fall conference of the Auxiliary.

"The whole Anglican Communion is in communion with the Old Catholic Church, but there is not one Anglican in a million for whom it makes the slightest difference. They never see an Old Catholic and they never will. It is not that this intercommunion is unimportant, but that the real problem is communion with one's neighbors in the same village. We do not want to forget the world and have narrow national Churches, but the real danger in denominational ecumenicity is that it provides a good excuse for nobody ever going anywhere.

"If the Church of South India had had to wait until the Episcopal Church of Scotland and the Presbyterians had been able

to forget the history of the past 300 years, we would never have achieved our union. But it is quite evident that we in South India are helping those in Scotland, for example, to see that the problem of unity is not quite what they had thought it to be."

Bishop Hollis declared that the position adopted unanimously by the convocations of Canterbury and York with reference to the status of clergy and communicants of the Church of South India when in England probably went further than some of the members thought they were going. To admit that a bishop or presbyter, ordained in the United Church, might celebrate the holy communion when permitted so to do by a diocesan bishop was equivalent to saying that he was capable of celebrating, anywhere. Bishop Hollis objected strongly to the proviso that such permission was granted only on the understanding that such clergymen would not celebrate in churches of other communions.

The keynote of the success of the United Church of South India is the awareness that "the Church should meet as God's elect people in the power of the Holy Spirit, where we corporately may discover God's will and God's choice."

Bishop Hollis was also the headliner at the annual Old Barn Conference of the diocese of Southern Ohio, held at Camp Miami, Germantown, Ohio. He

presented the task of the Church in the Far East and outlined the organization and work of the newly formed united Church.

He later visited Kenyon College where he addressed the faculty and students of Kenyon and Bexley Hall. Emphasizing that existing divisions among Christians in India are entirely "imported," and that none of the divided Churches alone could hope to Christianize that vast sub-continent, Bishop Hollis spoke of disunity as a "witness against Christ." The difficulties of translating the gospel into languages which lack many of the right words can only be overcome, he insisted, by translating it into life and action. The people of India, tragically torn by bitter religious conflicts between Islam and Hinduism, demand a demonstration that Christ can unite his own followers, and such a demonstration is now being given.

## YOUNG PEOPLE MEET AT NEW HAVEN

★ Young people of the diocese of Connecticut met last weekend at St. Paul's, New Haven, with Rector Warren Traub giving the opening address. Richard Hayward of Watertown, representative on the New England youth commission, was the speaker Saturday afternoon, with Bishop Gray also a speaker. Bishop Budlong was the speaker at breakfast following the early celebration Sunday morning. The preacher at the later service was the Rev. Robert L. Curry, headmaster of Lenox School. At the dinner ending the conference the speaker was Lindley Hartwell, student at the University of Vermont, who is chairman of the national youth commission.

# EPISCOPAL CHURCH NEWS

## CHURCH HOSPITAL CHANGES STATUS

★ After nearly 100 years as a Church hospital, Episcopal Hospital, Philadelphia, has severed ties with the diocese of Pennsylvania, by a change in the constitution and by-laws making it a non-sectarian institution. The move was taken by the board so that the hospital would be free to receive state aid for the care of indigent patients.

For years the Thanksgiving Day offering in churches of the diocese has been given to the hospital to help meet the deficit. The salary of the chaplain was paid out of general hospital funds. Discounts to patients who are clergy or members of their family, as well as special patients sent from diocesan institutions and parishes, were taken care of by the hospitals.

The yearly offering has ranged between \$25,000 and \$41,000, with a special offering one year which came to \$100,000 in honor of the 80th birthday of the late Bishop Taft.

Bishop Hart will continue to appoint the clergyman to be chaplain, and he will be paid by the diocese.

One of the major benefits to the hospital under the new set-up will be the allocation of \$75,000 a year from state funds. The hospital has received many bequests and gifts during its long history so that its present endowment is about \$3,250,000, one of the largest in the city.

## ROBERT FROST HONORED BY KENYON

★ Poet Robert Frost was honored over the weekend of October 7 by Kenyon College when a conference on the poet and reality was held. Distinguished men and women in various fields of activity attended to listen to addresses by scholars, writers, journalists. Among them were J. Donald Adams of the New York Times; Prof. Kenneth Murdock of Harvard; Prof. Marston Morse of Princeton; Novelist Walter Havighurst, who is also professor at Miami University; J. Frank Dobie, author and professor at the University of Texas; Editor John H. Crider of the Boston Herald.

Also attending and lecturing was L. A. G. Strong, British novelist and poet, who flew from England to be present.

## COUNCIL SPONSORS SEMINARS

★ The Rev. Russell Dewart, Episcopalian, hospital chaplain for the Council of Churches in Springfield, Mass., arranged a program whereby clergymen in the area could learn how to make their ministry to the sick and aged more effective. The meetings started October 16 and continue for five Monday mornings. Doctors, surgeons and social workers lecture on the crippled, cancer, hospital social service, obstetrics, child guidance, the aged and handicapped, the care of those dying. Following the morning program the clergy dine together and confer with the doctors and social workers.

## BISHOP WYNN VISITS HARTFORD

★ Bishop Wynn of Ely, England, special lecturer at the Berkeley Divinity School, was the guest of honor at a tea on October 21 given by Bishop and Mrs. Budlong. The clergy of the diocese and their wives were guests. On Sunday Bishop Wynn preached at Christ Church Cathedral.

## BISHOP HINES SPEAKS IN SOUTH CAROLINA

★ Bishop John E. Hines is the headliner at the annual meeting of the Auxiliary of the diocese of South Carolina, meeting at Sumter, November 7-8. Workshops led by department chairmen are features of the sessions.

## NAVY IS ACCEPTING SEMINARIANS

★ The navy has announced that it is now accepting applications for probationary commissions in the naval reserve from seminary students. They can apply for the commission and then on completion of their theological training they will be commissioned lieutenants in the chaplain corps.



CHRIST CHURCH, Dover, is one of several quaint churches in the Dioceses of Delaware

## SYNOD MEETS IN NEW YORK

★ The synod of the 2nd province was held at the Cathedral of St. John the Divine, New York, October 17-18, with Bishop Malcolm Peabody of Central New York opening the sessions with his address as president. College work was the special subject under consideration, with addresses by the Rev. Robert N. Rodenmayer of St. John's, Northampton, Mass.; Katherine Duffield, secretary of college work in the province; Mrs. Reinhold Niebuhr, on the faculty of Barnard; Canon Vesper Ward of the National Council's department of religious education. There was also a panel of the colleges' answer to the challenge of religion in which five leading educators took part.

The synod closed with a luncheon on the 18th at which the Presiding Bishop was the speaker.

## CAMBRIDGE PARISH ADOPTS HOME

★ The Rev. Gardiner M. Day announced that the Church Service League of Christ Church, Cambridge, voted to adopt the Central Deaconess House in Berlin, Germany, which means that the organizations of the parish will assume as a special project responsibility for supplying some of the serious needs of the House. The House is a hospital of over 400 beds, established by the Lutheran Church in 1847. With the hospital is a Deaconess House in which the nurses, who are called "Sisters," are trained. The head of the hospital is Pastor Langer, who holds services in the hospital chapel and administers to the patients. Two hundred and fifty nurses live in the Deaconess' House. Not only do the nurses work in the hospital, but over one hundred perform their duties in fifty-three branch hospitals or clinics, thirty-three of which are in the Soviet sector or zone. Since the hospital stands exactly on the line of division between east and west Berlin, it

is in a particularly strategic position to help patients in the Soviet zone as well as in west Berlin.

During the war the hospital lost all its household linen, such as bed linen and towels. The result, Pastor Langer writes, is that frequently the admission of patients to the hospital depends upon whether they can bring their own bed linen. As people also lost most of their bed linen during the war, this means that frequently seriously sick people cannot be received. In addition, the hospital is lacking clothing, undergarments, and uniforms for the nurses and has a continual struggle to secure enough other types of clothing, soap, and even food.

## DECONSECRATE BEFORE WE MOVE IN

★ St. Thomas, North Syracuse, N. Y., which was started last spring in the veterans' room of the post office, now is conducting services in the former Roman Catholic Church, St. Rose's. The Church was deconsecrated before the Episcopalians were allowed to move in. The Rev. Paul Miller is in charge.

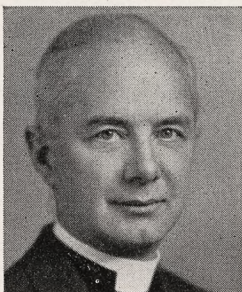
## HOLY COMMUNION IN SPANISH

★ The service of holy communion in Spanish is being celebrated each Saturday morning at All Saints, Syracuse. Rector Frank Titus states that the program is aimed at reaching at Porto Ricans, many of whom are moving to upstate New York.

## WOMAN'S AUXILIARY BOARD MEETING

★ A demonstration of the training conferences which are being held in many centers by the department of education of the National Council was a feature of the meeting of the board, held at Seabury House, October 5-9. In five sessions lectures, meditations and discussions were given by members of the department's staff; the Rev. John Huess, Prof. Reuel Howe, Canon Theodore Wedel, Canon Vesper Ward and Mrs. Dora Chaplin.

It was reported that the United Thank Offering for 1950-52 is more than \$100,000 ahead of the offering at the same period in the last triennium. Appropriations were voted for a chapel for Easter School, Baguio, Philippines; St. Mark's, Honolulu, where members have been making hollow-tile bricks in their free time to aid in building a church; Centennial church at Ningpo, China, for the finishing of the interior. The church is so named because it was founded in 1848, although the diocese of Chekiang, now presided over by Bishop Kimber Den, was not organized until 1872. Appropriations were also made toward repairs of the children's home at Bella Vista, Panama; for the furnishing of a room at Delhi School of Social Work, India; completing parish house and rectory for St. James, Payette, Idaho; rebuilding a church at Dragertown, Utah; a small truck for the Navajo reservation at Fort Defiance, Arizona.



DEAN SUTER resigns as Dean of Washington Cathedral; the REV. WILLIAM GRIME presents book of hymns for children; PRESIDENT CHALMERS of Kenyon College is host to poets

# Dom Gregory Dix Leads Liturgical Day

BY  
HUGH McCANDLESS

★ Dom Gregory Dix of the Anglican Order of St. Benedict was the leader of the liturgical day on October 12th, sponsored jointly by St. Ignatius' Church and St. George's, New York, and held at the latter church. A solemn liturgy and holy communion was celebrated in the morning, with the noted visitor the preacher. Following luncheon there was a demonstration of the early Christian liturgy by the Prior.

He spoke from the pulpit and as a part of his exposition a small group demonstrated in the chancel what a service of holy communion was like in the days of persecution. The participants wore modern dress, with the clergy distinguished only by stoles since there was no difference between church vestments and street clothes in these early days. Each person made his own offering of bread and wine and, in the demonstration at least, took home enough of the consecrated bread for daily private communion in the safety of his own home.

The simplicity and brevity of the service held by the very small group of "unimportant people" who in those days constituted the Church was in marked contrast to the austere magnificence of the service held in the morning, at which over 600 people had received communion.

After this demonstration, evening prayer was sung enthusiastically by the whole congregation, led by the General Seminary students under the direction of Ray Brown. At this service the lessons were read by Basil Rathbone. His diction was faultless and his sincerity obvious. However, someone had neglected to pick out lessons more suitable to the occasion

than those for the day; to warn him not to begin with a few remarks, however felicitous, on the relationship of the theatre and the Church; and to teach him the formula with which to introduce and end his reading.

With this exception however the liturgical day was a masterpiece of imagination, discretion, and intelligent and friendly compromise. It lifted and united the more than one thousand church people of all groups who attended.

## TRAINING GIVEN TO BISHOPS

★ From October 16 through the 20th, 24 bishops received intensive training at the College of Preacher at the hands of the staff of the department of re-



JOHN HEUSS tackles job of teaching bishops

ligious education of the National Council. They were exposed to the same courses previously supplied to younger clergy at various intensive conferences.

Bishops attending were: Arm-

strong, Pa.; Barth, Tenn.; Burrough, Ohio; Clairborne, Ala.; Gibson, Va.; Gunn, Southern Va.; Hall, N. H.; Henry, Western N. C.; Hines, Texas; Hubbard, Mich.; Jones, West Texas; Jones, La.; Louttit, So. Fla.; Mason, Dallas; Quarterman, No. Texas; Sawyer, Erie; Scaife, W. N. Y.; Sherman, L. I.; Smith, Iowa; Stark, Rochester; Street, Chicago; Welles, W. Mo.; West, Fla.; Whittemore, W. Mich.

Courses were given by the Rev. John Heuss; Canon Vesper Ward; Prof. Reuel L. Howe; Mrs. Dora Chaplin; Canon Theodore Wedel; Miss Charlotte Tompkins; Mrs. Theodore Wedel.

## CANVASS CAVALCADE IN NEW JERSEY

★ A canvass workshop was held at Trinity Cathedral, Trenton, as the kickoff for what Bishop Gardner hopes will be the most efficient canvass ever to be held in the diocese. This dress rehearsal, at which laymen were instructed on how to present the program, is being followed with suppers in nine centers, called the Canvass Cavalcade, at which officers of departments will present phases of Church work in brief talks.

Writes Bishop Gardner: "Canvassers, properly trained this year, will seek much more than pledges. They will stress the needs of the Church and we can assure parents everywhere that there is no greater need than that which can be answered by priests who will promise, in the sight of God, to do all that he asks them for his people."

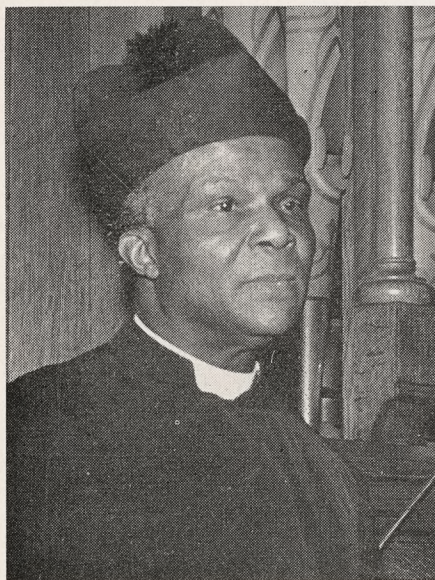
## MORTON O. NACE AT BERKELEY

★ Morton O. Mace, general secretary of the Brotherhood of St. Andrew will address the faculty and students of the Berkeley Divinity School on October 26th on parochial administration and laymen's work.

He recently became head of the Brotherhood and has elaborate plans for expansion.

## BISHOP E. T. DEMBY ISSUES WARNING

★ Bishop Demby, retired suffragan of Arkansas, speaking in Buffalo, said that Negroes in the United States are turning to the Mohammedan religion.



**OSMOND H. BROWN** is honored by St. Philip's, Buffalo, where he has served as rector for many years

He attributed it to the failure of the majority of Christians to live the ideals they profess. The 81-year-old Bishop was the preacher at a community service in honor of the Rev. Osmond H. Brown, rector of St. Philip's.

## SUPREME COURT TEST ON MELISH CASE

★ The Rev. John Howard Melish announced on October 18 that he will carry the fight to be reinstated as rector of Holy Trinity, Brooklyn, to the U. S. Supreme Court. The statement was signed by Dr. Melish and Lewis Reynolds, senior warden.

"Our decision," said the statement, "is something more than that of one injured pastor or of a congregation deprived of its fundamental rights. It is, we believe, the expression of the religious community's concern that a principle essential to the very fabric of the democratic structure of the Protestant Episcopal Church and the United States of America itself, is here at stake. We believe that the right to

preach the Christian faith itself—its vitality, its freedom, its opportunity—all are involved in this case. Under God, humbly and prayerfully, we take this action in the faith that it will help contribute to the integrity and the vitality of true Christian witness within the United States and before the eyes of the world."

## CHILDREN'S CHAPEL AT SEWICKLEY

★ A unique kindergarten chapel was recently dedicated at St. Stephen's, Sewickley, Pa., by the rector, the Rev. Benedict Williams. It is a memorial to Charles Thompson, and was given by his parents. The dedication culminates a year of work and planning and the result is one of the finest hand-wrought projects of its type in the country. Everything was built to kindergarten scale; the altar, the benches, railings, archway.

The building of the chapel carries an interesting story of imagination, creation and persistence on the part of the donors. Shortly after their son's death the Thompsons began thinking of some sort of memorial which would be lasting and which would tie closely to Charlie's age group. While in Maine, they talked with the Rev. Leverett Davis of Christ Church in Exeter, N. H., who told them of a children's chapel in his church. That started the process and Mr. Thompson immediately began drawing up a set of plans. He had no model nor pattern to follow—all of the work is based upon original ideas. He set about finding the wood for the job and located some 20 year old cherry—wood that had been originally intended for pattern work. He later had to supplement his stock with some specially treated cherry that he found would match the original quantity.

Moving the wood into their basement, Mr. and Mrs. Thompson began the long arduous job of cutting, fitting, sawing, sanding, and planning. It took all winter and most of the summer.

The little altar had to be a perfect fit. Mr. Thompson tested the benches on children of kindergarten age to see that they were the right size. The work went on. From time to time, amateur helpers dropped in, notably Warren Wadsworth, and the project was finally completed very late at night before the deadline.

At either side of the altar are two of the loveliest stained glass windows ever seen in such a chapel. One depicts Moses being found in the bullrushes, and the other the Nativity scene. The Thompsons visited Boston and personally worked out the details of the windows. A permanent organ for the little chapel will be given by Mrs. Charles A. Painter, Jr., who is Mrs. Thompson's mother.

Mrs. Thompson has ordered material for vestments for a "two-man" choir or servers group and similar robing for a crucifer.

## IMPORTANT DATES IN NEW YORK

★ There are four important dates coming up in the diocese of New York. On October 28th at 4 there will be a service of thanksgiving at the Cathedral of St. John the Divine for the leadership of Bishop Gilbert. On the 30th a dinner will be held in his honor. Bishop Donegan will be installed as the Bishop of New York on November 18. On the 27th the annual clergy quiet day will be held.

## NEW YORK SCHOOL OF RELIGION

★ The board of religious education of the diocese of New York is sponsoring a school at General Seminary on Monday evenings from October 16 through November 20th. The chairman is the Rev. Leslie Lang and courses are offered by the Rev'ds F. C. Leeming, Robert S. Boshier, Richard L. Harbour, J. Willard Yoder, Paul Moore, Paul C. Weed Jr., Hanford L. King Jr., John D. Wing Jr.

# EDITORIALS

## Souls and Saints

WHO wants to be a saint? "Heaven forbid," says the average modern whose ideas on the subject are not apt to be very flattering. One reason for this general bias is the all-too-familiar fact that the Christian measure of a man has been replaced by the American success standards in terms of Cadillacs and mink coats. Our real treasure today is elsewhere than Christ. But it is also true that no one wants to be a saint because some of the so-called saints in our churches are not very interesting or exciting. We have not sold the world of our day on the heroic and contagious quality of the Christian life at its best. Hence it is that many people are prone to think of saints as anemic souls living outside the main stream of human existence. And yet nothing could be more false.

The gospel and epistle picture of a saint certainly contradicts some of our contemporary illusions. There the saints were men and women who turned the world upside down. They defied emperors and cruel death out of convictions that were worth dying for. Like their Lord before them they claimed the world for the reign of God on earth. And there have been others like them in every day and age since, heirs of Christ, the saints of God, lights of the world, and the salt of the earth in their several generations.

In the New Testament we are all called to be saints, that is, devoted followers of Christ. In brief, to be a saint means the imitation of Christ. God helping us, it is to have more and more of his mind who is the supremely good and the world's salvation. And this, says the gospel, is the Christian calling for all mankind, this is really the life. Hence our Church is on the right track when it remembers all the faithful departed on All Saints' Day. All who have gone before us as well as we of this generation are called to this vocation.

To be sure, some have excelled exceedingly in

becoming saints. Their names live on, and there are other names too, lost in time but written in eternity. These were not always canonized by the Church—but they were known to God, they were the pure in heart, the peacemakers and the merciful. Indeed we would question Rome's claim to canonize at all: in truth who but God himself can do this? Nor would we always agree with the Roman definition of a saint, an example of which was given the world this very summer. Instead we would offer as candidates giants of character like Schweitzer and Kagawa, yes, even one who while not a Christian was not far from the Kingdom, the saintly Gandhi. In our own time we can point with pride to great souls like these who represent something of the fullness of Christ and are examples of the possibilities of human life in him.

### ★ "QUOTES"

I PLEAD with you for all that makes strong citizens. First, clear convictions, deep, careful, patient study of the government under which we live, until you not merely believe it is the best in the world, but know why you believe. And then a clear conscience, as much ashamed of public as of private sin, as ready to hate and rehat and vote down corruption in the state, in your own party as you would be in your own store or church; as ready to bring the one as the other to the judgment of a living God.

And then unselfishness. An earnest and exalted sense that you are for the land, and not alone the land for you; something of the self-sacrifice which they showed who died for us from '61 to '65.

And then activity; the readiness to wake and watch and do a citizen's work, untiringly, counting it as base not to vote at an election, not to work against a bad official, or to work for a good one, as it would have been to shirk a battle in the war.

Such a strong citizenship let there be among us; such knightly doing of our duties on the fields of peace.—PHILLIPS BROOKS

★

## Faith and Works

THE other day, in the window of a Roman Catholic book store, we saw a poem, suitably framed, entitled "The Father of a Nun" which fascinated us. We wish we could remember the whole, but we quote the last two verses which sum up in a devastating manner much which passes for Roman Catholic thinking today. The author, stating frankly that he was no better than he should be, ended with this revealing conclusion:

"And since to err is human,  
There's a lot that's on the slate  
That I'll have to account for  
When I reach the Golden Gate.

"But I am not a-worrying  
About the things that I have done;  
I'll just whisper to St. Peter,  
'I'm the Father of a nun.'"

Aside from wondering how surprised St. Peter would be at this information we began to consider how this negated St. James: "Faith without works is dead." Our impish impulse was to send a copy to The New Yorker but aside from dubiety about its publication came the realization that this was

far too serious a contribution to that weekly.

Sometimes we are accused of criticizing the Romanists too strongly; we offer this in extenuation. Can it be possible that a biological function

is a passport to heaven? We doubt if it is as simple as that. Possibly good propaganda—but can Roman Catholics be so desperate as to offer this sort?

# Charles Kendall Gilbert

BY

WILBUR L. CASWELL

Rector of St. Paul's, Yonkers, N. Y.

## As Bishop

IN an essay directed against the English dissenters, Matthew Arnold coined a phrase to describe some of their ecclesiastical officials which, I fear, might aptly be applied to a few—fewer now than ever before—of our bishops. He called them decorative inutilities. The phrase occurs to me because it is so directly the opposite of a great Bishop of New York who retires from active service on October 28th. The Right Reverend Charles K. Gilbert could probably not be called decorative even by his most devoted admirers, and the ornaments which appertain to the episcopacy have never interested him. And from the day of his ordination he has been an active prophet of righteousness, never content until he had made some effort to bring his prophetic utterances to some practical conclusion. He believes that the preacher of the Christian gospel must strive to make its principles effective in every department of human life. One is almost tempted to apply to him Samuel Crothers' characterization of Sir Philip Sidney: "Every time he heard of a good war, he went to it."

Those of us whose memory includes the past thirty years of the history of the diocese of New York have not forgotten his courageous leadership as secretary of the diocesan social service commission. In those days it took courage to offer a Christian protest against the witch-hunting hysteria after the first world war, to support the demands of labor for the many rights it did not then enjoy, and to insist upon some necessary reforms which most conservatives regarded as socialistic. Influential clergy and laymen, devoted to the status quo, were among his violent opponents. The social service commission had a voice which was heard throughout the city and diocese, for its secretary never forgot that we are taught to pray that God's Kingdom may come on earth, and he knew that Christian men and women in the hands of God are the chief instruments for the fulfillment of that prayer.

SINCE his becoming the chief diocesan of New York he has achieved much that has not been publicly attributed to him or to his leadership. He has never been interested in public praise, and is content to know that things are done, whoever may get the credit. And obviously the function of a spiritual pastor of a diocese is radically different from that of a secretary of a social service commission. But Bishop Gilbert has never tempered his prophetic demand for civic righteousness and social justice, though he has not sought for it head-line publicity.

He has always been truly a "bishop of the Church of God" more concerned over the interests of that great Church than over the promulgation of the particular tenets of his own denomination. Always a loyal Episcopalian, he believes that he is most loyal by cooperating wherever possible with other Christians who share his religious and social ideals. Many years ago Coleridge warned Christians against a sin which perhaps by their very position is a special temptation of bishops. Frederick Robertson borrowed Coleridge's words for the eloquent conclusion of a great sermon on "The Religious Non-Observance of the Sabbath," in which he said that if England were punished by God, it would not be because trains ran on Sunday, or working-men were permitted amusement, but "because we are selfish men, and love our party more than our Church, and our Church more than our Christianity, and our Christianity more than truth, and ourselves more than all." Once again, as in my first sentence, I have ventured to describe the Bishop of New York by asserting what he emphatically is not.

He has always been interested in the New York Federation of Churches, and his election as president of the Council of Churches, into which the Federation has developed, is an indication of how his fellow Christians appreciate and value his ecumenical spirit.

He has followed the custom of his predecessor, Bishop Manning, in authorizing the use of the Cathedral for special services of an interdenominational character, with officers of the Council of Churches or other interdenominational agencies in the chancel and the pulpit. Reformation Sunday, for instance, is usually so observed. And on Labor Sunday there is often in the pulpit a layman who proclaims the Christian principles which must govern the Church's attitude toward labor.

On the other hand, Bishop Gilbert has realized the importance of recognizing the kinship between our Church and the Eastern Orthodox Churches. Many of them are affiliated with the World Council of Churches, and with us, they are Protestant in the truest sense of the word, though they do not wish to use the term. Bishops and priests of those Churches have frequently participated in the Cathedral services, and Bishop Gilbert has cooperated with them in the raising of necessary funds for some of their impoverished churches. The Serbian Church has awarded him its highest honor, the Order of Joanikie.

#### Diocese Well Organized

IT would be impossible to enumerate the accomplishments of Bishop Gilbert during his brief service as diocesan. One of the most important is his inauguration of the "Cornerstone Campaign," the purpose of which is the raising of funds for the economical construction of "pre-engineered"—not exactly pre-fabricated—churches and parish houses for missions that have long been struggling with inadequate accommodations for their members. While the entire amount required has not yet been raised, several satisfactory buildings have already been erected, and those who see them will wish to continue and complete this work as rapidly as possible.

Much constructive work has been done to the Cathedral structure. The window of the sports bay has been installed, and the old synod house, which must remain until it is possible to construct the southern bay of the Cathedral, is under reconstruction to make it a really attractive building. A private residence has been contributed to the diocese as a retreat house. A commission for the study of the needs of the aged has been organized, and is now at work, as well as a commission for work among the college students, never adequately organized in a city with so many institutions of learning. Surely Bishop Donegan, his successor, inherits a finely organized diocese, and has in his hands efficient instruments for the expansion of diocesan activities—religious, charitable, financial.

New York is a large diocese, with both ex-

tremes of churchmanship well represented in large and influential churches. But there has probably never existed the unity of spirit which has been evident during the episcopate of Charles Gilbert. He is distinctively an "Evangelical" in every sense of the word. But he appreciates and values the contributions which may be, and are made, by those of other types of thought and practice. He believes that the Church can advance most effectively by complete loyalty to the spirit of the Book of Common Prayer, which however must always be regarded as a living, vital, sincere expression of the religious aspirations of the people, and never permitted to freeze—to mix a figure—into a chain of bondage. And he insists that the faith of the Church is dead indeed if it is not manifested in effective work for the children of God.

Every Churchman must be deeply grateful for these years of Bishop Gilbert's episcopate, and for the abiding influence which they must have upon the future of the diocese of New York and the whole Christian Church.

## Talking It Over

BY

W. B. SPOFFORD SR.

THIS is a memorable week in the diocese of New York. This Saturday afternoon a service of thanksgiving for the leadership of Bishop Gilbert will be held at the Cathedral of St. John the Divine. On Monday evening a dinner in his honor will be held. I do not want the occasion to pass without underscoring all that Wilbur Caswell says about my friend of many years.

When the editorial office of *The Witness* was moved to New York we were given space in the old diocesan house on Lafayette Street. On another floor was the dreary office of the social service commission, but while the office was gloomy it was brightened by its secretary, Charles Gilbert. He was, indeed, a forthright champion of unpopular causes who was never deterred from his Christian witness by men in high places, some of whom were on his board. The strike of paper box makers comes vividly to mind. It was in those days when labor had to fight inch by inch, with few outside friends. These particular workers—men, women and children—were working for low wages under terrible conditions—more of them than not in sub-sub-basements with no light or sanitary facilities. Three of us went to work; Charles Gilbert as the official representative of the diocese of New York; James Myers as the social service secretary of the Federal Council of

Churches; myself as the secretary of the Church League for Industrial Democracy. We investigated; we issued reports and releases to the papers; we were a factor in the winning of a long and bitter strike. Through it all tremendous pressure was placed on Charles Gilbert, which he met, more often than not, by converting his accusers by his unheated presentation of facts.

Another little incident revealed the man. The C.L.I.D. in those days sponsored forums at General Conventions. When plans were announced for the 1937 Cincinnati convention, an organization came into being, headed by Merwin K. Hart, with the sole purpose of preventing these meetings. Bishop Manning—without I am sure knowing too much about Mr. Hart and what he stood for—was enlisted as the spokesman for this group and for months not only the Church magazines, but the secular papers as well, were filled with the controversy. The forums were held, with Bishop Gilbert, then Suffragan of New York, the chairman of the meeting at which the speaker was Norman Thomas, in days when this leader of the Socialist party was not as popular with people in power as he now is. It took courage of the first order for the Suffragan of New York to defy the Diocesan of New York, but there was not the slightest hesitation on the part of Charles Gilbert.

Many similar instances of his courage, spring-

ing from his deep religious convictions that make him the champion of the least of the brethren, could be given but perhaps these two give the caliber of the man.

Another side of the man was revealed to me by the summers when we were neighbors at Dellin-Heath, Mass. This resort center, now so popular with many of the Churches, was discovered by Dr. Howard Robbins. One of the first to go there was Bishop Gilbert. The story of his accomplishments as a builder has been presented in this paper before, so will not be repeated beyond saying that he bought an old tumbled down grist mill; went to work, single handed, with a sledge hammer, saw, hammer and nails and built what is now one of the show places of the colony. What is more, he furnished it with tables, desks, chairs, made with his own hands in the workshop which is his pride and joy. That shop, and his garden from which, in the late summer, comes the corn, the tomatoes, the potatoes that are roasted over the grill beside the brook that feeds the lovely pond beside his house. And it is this Charles Gilbert, I suspect, that is the real one rather than the champion of unpopular causes. But that a man who, above everything, loves simplicity and peace can be a militant fighter for the underprivileged puts him, in my book, among the great leaders of our day.

## The Episcopal Church — What's Wrong?

(Continued from Last Week)

**T**HERE is an article in the April issue of The Hibbert Journal that I think every clergyman in the Church ought to be asked to read, and to reread, and to comment on from the pulpit. Called "How the Roman Catholic Church Makes Converts," the article is a masterly summary by a Presbyterian of the weaknesses in the various Protestant Churches that drive so many of the highly educated and thoughtful into Romanism. And what are those weaknesses? There are many, as the author, Prof. H. L. Stewart of Dalhousie University, makes clear; but they are all aspects of one great, pervading weakness: secularization, loss of the inner meaning, loss, in short, of faith. It is this loss of the Church's very reason for existence that has reduced most of modern Protestantism to futility and inanity, a mock-

ery and an empty shell, supposedly dedicated to a purpose in which it no longer believes, and searching desperately (look at the ads on the church page of the paper any Saturday) for some new reason to justify its existence. Seeking to protect their jobs, ministers become popular lecturers, amateur psychologists, amateur sociologists, scanners of the headlines for currently interesting topics on which to preach.

To the extent to which this indictment by Prof. Stewart is true of any Church, it seems to be clear that that Church is already spiritually dead and ought to be allowed to die naturally: it does not deserve our support. Social service work can be and is done more efficiently by organizations especially equipped for it, and adult education can be better carried on by the universities and their

BY

HYATT HOWE WAGGONER

Professor at Kansas City University

adult education programs. We do not need the Church if it is just one more service organization. And we shall need it even less in the future, if I read the signs of the times aright, for government is increasingly going to see to it that everyone is indoctrinated with the dogmas of the secular religion—nationalism, democracy, pragmatism, progress.

Now I do not think that this indictment—that the Church is becoming merely one of the state's propaganda arms, an instrument for the dissemination of the doctrines of the popular culture which is our substitute for the Christian religion that gave unity and purpose to the civilization of the Middle Ages—I do not think that this terrible indictment applies as much to our Church as to some others. But who is to say that it does not apply at all? And if it does apply, what are the peculiarly Episcopalian features of this pervasive secularization, this creeping death in Christ's Church?

### Conformists

**WE** all know, do we not, the high-powered preacher in the large-city parish who week after week preaches just what the congregation wants to hear? And what is it that Episcopalian congregations want to hear? Well, being what they are by and large, they want to hear, in this year of our Lord 1950, how evil and selfish labor is. So it is, in a sense, and so is capital: all men are sinners before God. They want to hear attacks on Communists. I for one am sure the Communists deserve most of the attacks; but if, as one of our bishops recently said, the Church must dedicate itself to defeating Communism, then again it has become an arm of the state, for the announced purpose of our government is to defeat Communism, so that Church and state do not differ in their aims. They want to hear attacks on Mrs. Roosevelt. Perhaps she ought to be attacked at times, but it would convince me that the attacks were motivated by an attempt to interpret Christian doctrine rather than an attempt to please a conservative congregation if, just once in a while, I could hear such an attack followed by another on, say, Senator Wherry or Senator McCarthy. They want to hear attacks on Roman Catholics, who are, it is said, both "superstitious" and "dangerous to democracy." But if Episcopalians had more of the "superstition" of our Roman brothers, the Church might not be the adjunct to the Rotary Club that it too often is. And which is finally more important to Christians anyway, Christianity or our capitalist democracy? Christianity has already outlasted several different social systems, and I think we are safe in assuming that it will outlast all those that we now

know. To deify any particular social arrangement is to be guilty of idol worship. They want to be indirectly flattered by hearing the more violent sins strongly denounced. For from these they are quite safe, and being told to feel strongly about them has the effect of stimulating a pleasantly self-righteous glow. How many Episcopalians are in imminent danger of committing murder or rape, and how many Episcopalian gangsters have you heard of?

The priests who take this line—and each of us could name some—are of course usually enormously successful if they are effective speakers and have pleasant personalities. Most frequently in my experience—though I confess that my experience on this point may be untypical—they are either broad Church or low Church or both. Sunday after Sunday they say what the very best people in the community want to hear. Sunday after Sunday they praise democracy, education, and modern drugs; attack superstition, ignorance, and poverty; denounce gangsterism and arson; and recommend good will and larger pledges for the new parish house or what-not. They are inclined to make radical reinterpretations of the creeds when they talk to confirmation classes or to individuals, though they repeat the familiar words without change of expression every Sunday. They are apt to be either entirely unacquainted with the new theology—the new orthodoxy as it is sometimes called—or they know just enough about it to know that they disapprove of it. They lean heavily on popular magazines, newspapers, and second-rate sentimental literature for sermon material.

Now I think I may have laid myself open to serious misinterpretation at this point. If what I have been saying seems to imply that the rectors who preach out of *The Reader's Digest* and so please the big butter and egg men in their congregations would be doing much better if they preached out of, say, *The Nation* and so said what our left-wing liberals want to hear, I have expressed myself poorly. The Christian religion was not designed as a bulwark for any political party, or for any particular form of government, or for any special social arrangement. It cannot be a tail on any kite, radical or conservative, and be true to itself. It offers no detailed blue-print for society; rather it prescribes certain general ends. There may well be legitimate difference of opinion between Christians about how best to achieve those ends. It is, I take it, not only inevitable but even desirable that Christians should differ among themselves in their politics: no political party has a monopoly on the truth or ever completely lives up to Christian principles. To take

one example—as Christians, we must be concerned about housing for the poor; but how best to achieve better housing for them is not specified in the gospels or in Church tradition.

### The True Purpose

ALL that I am saying, really, is that the subordination of the Church's proper message and function to some worldly, though often good, end is very common in our parishes; and it is fatal. The proper end of the Church is to preserve and spread faith in Christ as the way, the truth, and the life; and when this faith is not kept where it belongs, in the very center, the Church becomes spiritually dead and socially non-essential if not useless; for apart from guarding and spreading the faith and providing the direction and means of worship, there is nothing that the Church does that cannot be done as well or better by some other organization. Clergymen who do not believe this should get out of the Church and into some more congenial work—social service, or fund-raising for the community chest; or they should get out of the Episcopalian Church and join the Unitarians, who officially welcome non-theistic members and who look upon Jesus of Nazareth as just another inspiring moral teacher.

But what, you may say, of the growing High Church movement? Surely what you have been saying does not apply there? No, perhaps in part it does not. But even here we Episcopalians have no grounds for complacency—though in my personal view there are perhaps grounds for hope. For to what extent, would you say, is the High Church movement a largely aesthetic thing, or a movement merely toward Rome rather than back to the great traditions of our own Church, with its central position between Romanism and Protestantism? To what extent, would you say, do the forms of worship become more important than the content they symbolize in many High Church parishes? A remark I have very commonly heard after a very High Church service is not, what one hears after a Low Church service, "Wasn't the sermon interesting?" but "Wasn't it a beautiful service?" Both remarks are almost equally beside the point. The High Church movement attracts too many effeminate young men, too many aesthetes who are more aesthetic than Christian, too many formalists.

And so I say that what is wrong with the Episcopal Church as far as the clergy is concerned can be summed up under two headings. First, among the modernist, liberal, social gospel clergy, subordination of the Church's true and essential function to some other end, either, most often, to flattering the prejudices of the well-to-do, or, often at the same time, working for popular "good

causes." Second, especially among some of the High Church clergy, subordinating the spirit and intent of the Gospel to the semi-aesthetic requirements of a "beautiful service"—or even losing the spirit entirely in a sort of mechanical ritualism. In both cases the thing the Church exists for is lost or weakened.

## Happy Associations

BY

WILLIAM P. BARNDIS

ONE of my early childhood memories is that of my mother reading to us children from a book of Bible stories called "Happy Sundays With the Bible." We enjoyed those stories and looked forward to them.

It is very important that both children and adults form happy emotional attachments for religious practices. One sometimes hears a person say that he had to go to church as a boy and got fed up with it and now does not want to go. Assuming that what he says is true (one often wonders!) it is unfortunate that his early associations with religion were not pleasant. Had they been he might still enjoy the Church.

Some people have such a limited contact with the Church that they connect it with the sad and gloomy because they go only when a funeral is in progress. If they were deeply imbued with the spirit of the Church and really loved the Church, even the burial service might have for them a solemn, poignant joy.

So go to church when you are especially happy, on joyful anniversaries, and form pleasant associations with the Church's practices and observances. Help the children to enjoy the Church and in later years they will be all the more happy in it and can honestly sing "I love thy kingdom, Lord."



TOM BARRETT  
who will soon  
be back with  
more Adventures  
of Mr. Entwhistle.  
The first will  
be about the  
New Curate

# Remembrance of a School Board

BY

GEORGE L. CADIGAN

Rector, St. Paul's Church, Rochester, New York

THE school board consisted of six duly elected members with the mayor, ex-officio, serving as chairman. The mayor had been mayor for several years, and there seemed little likelihood that his office would be occupied soon by another. He never could have measured up to the pattern of a one-time New Jersey mayor, but he was reminiscent of him and he had a good machine. He was a hot-headed son of Erin with limited intelligence and an avowed hostility for the more cultured persons of the city. Naturally, he was strongly liked and disliked. I liked him too until we got into the fight. He had many enemies and he always remembered them.

The school superintendent was a graduate of Teacher's College in New York. He was an admirable person. In the later times of deep tension he bore himself with an amazing serenity. It was perhaps more difficult for his family who later were subjected to much crudeness and cruelty. The superintendent was a progressive and thoughtful leader in his field. It is a mystery how the board came to choose him. He did have an Irish name and perhaps his election can be explained by a remark once overheard, "with that name we thought he was one of us." Under the city charter the superintendent was not a member of the school board.

One member of the board was an outstanding doctor, an ear, nose and throat specialist. He was a Vermonter and had much of the kindness and toughness of the Yankee.

A second member was a brilliant, affable young lawyer. He was Irish too, and with much intestinal fortitude. He had to have it to stand out against the rest. Both these professional men were to comprehend personally the cost of a struggle for truth.

A third member was an attractive young mother, a daughter of a first family and a member of the parish where I served. These first three were individuals of mature disinterestedness whose chief concerns were the children and the school system. Therefore, they labored for the educational policies advocated by the superintendent.

NOTE:—The occurrences in this paper, while based upon actual happenings, have of necessity been abbreviated; and all of the details, because of the limits of space, have not been included. All quotations used are not an attempt to repeat exact statements but do relate the substance of the thought as they are remembered. Written from the point of view of a clergyman, the facts stressed have particular reference to his responsibility to the community.

The other three members voted solidly together against the superintendent. In this group was a medical man who was not on the staff of the local hospital. A second member was a young man who, the mayor constantly reminded us, was "a graduate of the greatest university." He had also served as an officer during the last war. Some years previously he had been convicted in the criminal court on a charge involving race booking operations. He was clever and therefore the more dangerous. The forebears of both these men were from the old country. My own father came from County Cork and perhaps that is why I happened to get mixed up in this thing. Last of all there was a French-American who was an insurance agent. The mayor decided all issues by casting his ballot with this second group. This was the school board who were directly and indirectly responsible for the moral and intellectual welfare of our children.

I am given to think of myself as a rather quiet person chiefly interested in the pastoral ministry. It was a little awing and a little terrifying also, to find myself suddenly plunged into a maelstrom. I had known very little about the situation until I attended a school board meeting at the suggestion of the lady member. There were about a dozen other spectators present. Visitors to the meetings without previous permission could not speak from the floor. I understood from the beginning why I had been urged to attend. Every policy or issue that seemed to have merit was defeated 4-3. Once the mayor rose to exclaim, "Mr. superintendent, I have no confidence in you whatsoever, and I am going to get you out of town." The superintendent did not reply and I thought of his wife and children. Earlier that day I had visited his eleven-year old daughter confined in the hospital with a malignancy of the bone. The superintendent advocated a measure to encourage further study for the school faculties. It was defeated 4-3. The superintendent advocated a measure to increase teachers' salaries. It was defeated 4-3. The "university graduate" minus tie and coat, rose to move that the city borrow several thousands of dollars to increase the seating capacity of the high school football stadium. The motion was carried 4-3. The insurance man said, "I did not get elected to this board for nothing. I would like to write the

fire insurance for all the public school property." The scheme was put in a motion by the doctor, the one not on the hospital staff. It was seconded by the former bookie, the "university graduate," and the vote was 4-3 in favor of the motion. The same doctor then moved that a vocational training school teacher be replaced by a man who was a good friend of his.

The superintendent said, "Does your friend have any scientific training?"

The doctor said, "No, but he can learn electricity rather quickly." The accredited teacher was replaced by the doctor's friend. The vote was 4-3. I was inclined to think that all this was a dream, but afterward I was sick to my stomach.

### Ministers Take Action

**A** FEW days later the ministers' association, whose membership included all the Protestant clergy in the city, held its regular meeting. It happened to be my year to serve as president. I spoke of the school board meeting and queried as to what we might do to serve the superintendent. Two of us were commissioned to write the mayor a letter, but I knew it would not be enough.

We wrote the letter setting forth our concerns and grievances. It was a documented manuscript inasmuch as we had discovered that the minutes of the school board were available for public study. The letter also regretted that the school board was not above political concerns, that the educational standards of the school system were low, that the actions of the school board were demoralizing to faculty, students, and parents and that it was our considered opinion that the superintendent of schools was a competent and praiseworthy individual who should be retained for the good of the entire community. A special meeting of the ministers' association was called and the letter was signed by every Protestant clergyman in the city. I suggested that we make an appointment with the mayor and read him the communication, rather than mail it to him. With much difficulty the appointment was made, for the mayor wanted to delay seeing us until after the coming election.

Prior to the hour of the meeting with the mayor the clergy met and discussed further implications of our intentions. Only one clergyman had "another engagement." My admiration for all these men was great. I knew that my people would back me up. It was not that clear for these others and as the affair was dynamite some of them could have been required to resign their pulpits. After we had prayed together we walked in a body to the city hall. I remember that we were rather quiet and somehow I found myself thinking of Martin Luther.

As president of the group I read the letter to the mayor. Because he is deaf I had to shout. He heard me to the end and when I looked up at him his hand was still cupped over his ear, but his face was almost purple. Then he lost his temper and said many things which a shrewd politician never says. In the midst of his outburst he called upon Christ to witness to his integrity. He even opened his journal and showed us a notation to tell the insurance agent not to solicit the public school business. We wrote it all down afterward and if we had ever used it against him it would have been his death warrant as a politician. The meeting ended with our demanding a reply within three days to the charges written, or else the letter would be published. He did not commit himself as to his intentions but said, "I am in the midst of a political campaign."

### The Newspapers

**W**E did not hear from the mayor. The Unitarian minister and I spent one hour with the city editor urging him to print our letter with all our names attached.

He was reticent to touch it.

I said, "If you will not publish it as news, will you permit us to buy space and print it as an advertisement?"

The city editor said, "I will have to refer the matter to the staff and owners and I will give you an answer within two days."

I said, "If it does not get in your paper we will give the whole story to the newspaper in the next city." I wondered as we left his office if I should have made that remark. Neither of us believed the letter would be printed, but I remember feeling a little afraid lest it should be.

The third day after, the Unitarian minister called me on the telephone. He said, "Have you seen the paper?"

I said, "No!" and was already on my way downtown, as I could not wait for the regular delivery. I bought a paper and did not have to hunt for the item. It had made two headlines in the front page. My heart jumped. I knew it was wrong to underestimate the mayor's machine and that the fight had just begun.

In the next few days I learned the pain of receiving anonymous letters and telephone calls. There were rewards too, the greatest being a visit from a group of high school students who were members of the national honor association. Their spokesmen were a Colored girl and a Jewish boy, the latter the class valedictorian. They wanted to help. The Jewish boy had already gained permission from the school board to address publicly its next meeting. They could not have known what he wanted to tell them. He

asked me if the school board had power to keep him from graduating.

The next Sunday most of the clergy preached about this community problem. I chose as my text these words of the Psalmist, "Unless the Lord keep the city, the watchman watcheth but in vain." Before Sunday lunch was over the city editor had me on the telephone to say that they were going to print the entire sermon. They did and again it was on the front page. My respect for the paper was increasing. The following days and nights remained charged with tension and with fear and joy all intermingled. We learned what a scandalous weekly paper could print by way of defamation and we were warned that the clergy should remain at their altars and keep out of civic affairs.

The next school board meeting came, but now the spectators were not sparse. The hall was jammed. People sat in the window sills and stood along the walls and in the aisles. A squad of police were present. The meeting began quietly enough, although it was the quietness before a storm. Routine matters were dispensed with quickly and as part of the routine the Jewish boy was given leave to speak. He spoke from a manuscript and beautifully. Later I was accused of having written the speech. I wished I might have claimed it, but it was all his own. He represented the thinking students of the high school and you could sense his personal longing for sound teaching and learning. Suddenly he was interrupted by the "university graduate," the former bookie, still coatless and tieless.

He said, "How long do we have to listen to this stuff?"

The mayor said, "Let him speak."

The crowd would not have permitted him to stop. The boy resumed but now he had discarded his manuscript and spoke extemporaneously, passionately and more beautifully than before. He finished and sat down shaking all over. The crowd roared approval but I was worrying about his diploma.

The mayor rose. His face was flushed. He was very angry and I do not think he knew what he was saying. There was much noise and confusion. But suddenly we heard him calling upon Christ again. Then referring to the Jewish boy, I thought he said, "If this young man were of a different faith, he would not talk like this." Another remembers it this way, "Those people who are putting you up to this do not worship at the same altar that you do."

But behind me the young Colored girl was on her feet almost screaming above the din. "Mr.

Mayor! Mr. Mayor! Is there no religious freedom in this city?"

The meeting, threatening to become a mob scene, was abruptly adjourned. The police moved into the room and we walked out into the dark to let the cool night air chill and still the fiery dust of the brain. I knew that if I had witnessed all this on the stage or in the motion pictures I would have thought, "This is good drama, but it is overdrawn."

The next week the local elections took place. The mayor was defeated.

The moral to this remembrance: the forces of evil never sleepeth and once you stick your neck out you have to leave it out.

## Easy Street

BY

CORWIN C. ROACH

Dean of Bexley Hall

The way is easy.—Mt. 7:13

**P**ICTURE a wide boulevard with no restrictions. It has no white lines, no traffic lights, no warning signs. A motorist is free to drive as he pleases, at any speed, in any direction. He need make no signals nor observe any rules. That would appear to be a very easy road to drive on but at second thought it would task the powers of the most experienced motorist. Such an "easy street" would prove a death-trap for any driver foolhardy enough to venture upon it.

Yet men who would not drive their own cars under such conditions are willing, even eager, to lead laissez-faire lives, devoid of any economic, social or moral restraints. They want the boulevard wide and easy and they do not heed Jesus' warnings that such a road can lead only to destruction. Because men wanted to get on easy street we had the depression of 1929 and the world war a decade later. How long will it take humanity to learn the lesson of safety first in the things of the spirit, that the hard way, the road which is restricted and regulated, is after all the easy and the safe way?

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### The Witness

TUNKHANNOCK

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## EPISCOPAL CHURCH NEWS

### GREAT SCENES FROM GREAT PLAYS

★ The National Council at its recent meeting (Witness, Oct. 19 for report) voted a second appropriation of \$6,000 for the work of the Protestant radio commission. The department of promotion also reported that plans for the radio program "Great Scenes from Great Plays" had not been advanced due to the pressure of other work. For it to be of value, it was reported, 350 parishes will have to participate enthusiastically and the matter will be pressed in the near future.

### NEW CHURCH AT RICHLANDS

★ Construction was started October 5 on a new church for Trinity, Richlands, Va. A community house was built there in 1922 and has served well for many years. Conditions changed so that this property was sold in 1945. Services were continued however and now a church is being built in a more suitable location. The Rev. Thomas L. Rindout is rector.

### EDITORIAL PAGE QUOTE

★ We are indebted to our friend, Arthur K. Hunt, churchman of Brookline, Mass., for the quote on the editorial page. In sending us the passage from a sermon by Bishop Brooks, Mr. Hunt writes: "I feel strongly that it is the duty of every eligible person to vote. Unfortunately some are indifferent, some lazy. I wonder if you would be willing to print the enclosed in a fall issue. It is authentic."

### MODERN BUSINESS IN MICHIGAN

★ The use of modern business methods in the Church is one of the main projects this fall in Michigan. Initiating the program was Mr. Dean Coffin, Bloomfield Hills, a staff member

of a Detroit advertising agency, who led a conference of fifteen picked laymen, selected for their special aptitudes in various fields in the business world. These men are now leading eleven meetings held in various centers, called "business methods clinics."

### CANON RAVEN AT SWEET BRIAR

★ Canon Charles E. Raven of Cambridge University, England, lectured on "the present position and prospect of liberal theology" at Sweet Briar College on October 20th. He also conducted an informal discussion on current religious matters the following evening and preached last Sunday in the college chapel.



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### VIRGINIA PROFESSOR VISITS DETROIT

★ Prof. Clifford Stanley of Virginia Seminary was the leader of a conference for the clergy of Michigan, held October 9-11 at Pine Lake. His subject was "relevant aspects of the doctrine of creation." During the meeting the Rev. Howard Harper, rector of St. Paul's, Jackson, chairman of promotion in the diocese, presented plans for the every member canvass. Bishop Emrich also spoke on tithing and standards for the diocese.

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## WELCOMES STAFF OF FACTORY

★ Recently the New Matic tube factory of Detroit, moved to Utica, N. Y. The Rev. Stanley Gasek, rector of Grace Church, Utica, and member of the department of promotion in Central New York, won the admiration of his fellow clergy, by showing what could be done to win new members for the Church, and not lose any old ones. Soon after the factory transfer was announced, Gasek obtained a list of the 175 executives and supervisors who were being moved to Utica. He mailed copies of this list to 65 clergy in the Detroit area, asking them to mark their own communicants, so that he could welcome them to Utica.

The young former paratrooper chaplain then mailed a letter of welcome to all of the 175 executives, inviting those that had no Church affiliation to make Grace Church their spiritual home in Utica. He also offered to assist them with personal moving problems. The parish has already several new communicants through this method of evangelism.

## DEAN SUTER LEAVES WASHINGTON

★ Dean John Wallace Suter has resigned as dean of Washington Cathedral, effective Jan. 1, to become rector of St. Andrew's, Hopkinton, N. H., and a master at St. Paul's School, Concord. Since 1942 Dean Suter has been the custodian of the Book of Common Prayer. He is a contributing editor of The Witness and for a number of years conducted a column for the magazine. In discussing reasons for the change he said that he is anxious to return to parish work and is particularly happy to combine it with some teaching.

## URGES AN AMERICAN CATHOLIC CHURCH

★ Bishop Wallace E. Conkling of Chicago, speaking at a dinner of the National Federa-

tion of Orthodox Clubs, urged the formation of a "National American Catholic Church" through the union of the Episcopal and various Orthodox Churches.

Such a Church he said would owe allegiance to no ecclesiastical authority outside the United States. He predicted that such a Church would be formed in two or three generations.

## RICE JOINS STAFF OF COUNCIL

★ The Rev. Otis R. Rice, director of religious work at St. Yuke's Hospital, New York, has been named executive secretary of the department of pastoral services of the Federal Council of Churches, succeeding the Rev. Seward Hiltner who is now on the faculty at the University of Chicago.

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—Religious Education

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"... This is a thrilling book. I am ordering some for my God-children, nieces and nephews."—Helen Turnbull

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# THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

**Out of My Later Years.** By Albert Einstein. Philosophical Library, New York. \$4.75.

This volume contains 60 essays dealing with manifold subjects, such as personal convictions, scientific issues, public affairs, memorials and Zionism. The essays, written between 1933 and 1949, are unfortunately not ordered chronologically, not even within the groups of special subjects. All the various writings show the intellectual greatness, the personal vigor, the emotional discipline and the human wisdom of the author. However, it is to be regretted that the fame of Einstein covers his opinions even if they are either merely individual or amateurish, as they are when he writes on religious, political, or philosophical matters. He is the typical representative of the age of enlightenment, living in the most unenlightened twentieth century.—Richard Kroner.

**Parables of Crisis.** By Edwin McNeill Poteat. Harper, \$2.75.

A brilliant homiletical exposition of sixteen of our Lord's parables, taken from the Gospel of St. Luke, on the theory that they were the last of his parables, and were used by him during the forty days before his crucifixion. They were all uttered under the strain and tension of the approaching crisis, and are to be interpreted accordingly. The parallel with the crisis of the present day is obvious, and helps the author to interpret the meaning and make the application relevant to our needs. But it is a question if he has not read too much of the modern crisis into the ancient; and if the parables were all delivered during these final weeks of strain and stress. Moreover, it is a still larger question whether or not one can reconstruct the teaching of our Lord exclusively from his parables. One would hesitate to do that with any other teacher's illustrations! Often the story is remembered but not the point it was made to illustrate. In a word, one cannot do without the whole gospel tradition, in attempting to interpret the mind of our Lord.—F.C.G.

**Winnington-Ingram:** The Biography of Arthur Foley Winnington-Ingram, Bishop of London 1901-1939. By S. C. Carpenter. Oxford University Press. \$3.50.

The biography of one of the most influential of England's modern bishops, by the Dean of Exeter, who is well known in this country as special lecturer at Berkeley Divinity

School. Winnington-Ingram was a good man, if not brilliant; an earnest Christian, though scarcely inspired. As in much recent ecclesiastical biography, one has the impression that the Church is still rolling on its 19th century momentum. Some readers must wonder if it has the stuff it takes to meet either the challenge of modern scholarship or that of the vast worldwide levelling movement in social relations, industry, politics, and economics. What the world needs now is men on fire with conviction, ready to pioneer on new frontiers, not just able guardians of the past and defenders of its heritage.—F.C.G.

**About the Gospels.** By C. H. Dodd. Cambridge University Press. \$1.00.

Four broadcast addresses by the eminent Cambridge New Testament scholar and theologian who visited this country again last year and taught at Union Theological Seminary in New York. The point of view is that of modern critical study of the Gospels, but the contents are replete

with religious meaning. The beginnings of gospel writing are traced in the Gospel of St. Mark; the "living tradition" is the Church's testimony which lies behind Mark; the development of gospel writing in Matthew and Luke is the work of the Church in missionary propaganda and in religious teaching; the final "interpretation" of the gospel is the work of the fourth evangelist, St. John.

Clergy who are looking for an up-to-date book on the gospels, brief and easy to read, which they can place in the hands of adult groups—or even the whole congregation—as they conduct a course of Bible study, will find this book well adapted to their needs. Profound a scholar as Dr. Dodd is, he speaks the plainest and simplest prose! And there is a depth of spiritual illumination about everything he writes and says which makes the book worth re-reading again and again.

—F.C.G.

**These Sought a Country.** By Kenneth Scott Latourette. Harper. \$1.75.

Six lectures on outstanding missionaries: William Carey, Samuel John Mills, Hudson Taylor, Timothy Richard, Joseph Hardy Neesima, and one lecture in conclusion.

## *Humanist or Christian?*

# THE CHRISTIANITY OF MAIN STREET

*Theodore O. Wedel*

Idealistic moralism or the Christian gospel of salvation—which is the Christianity of main street? In this straight-forward book, the two alternatives between the message of God's love and the worship of men and their works, are presented in an endeavor to help each individual to make the intelligent choice for himself. The author, Canon of Washington Cathedral and Warden of the College of Preachers, Washington, D. C., points out that the Christianity of ideals is not enough and that the great motivating force of God must be brought back to our faith. Religious Book Club selection. \$2.00.

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## NEWS OF OTHER CHURCHES

### WORKING TOWARD UNION

The Disciples, meeting in convention in Oklahoma City, voted to have their 1952 convention in Chicago at the same time as the Baptist convention, looking toward long-range merger plans. At least four joint sessions will be held.

Addressing the delegates, Prof. M. Searle Bates of Union Seminary, New York, said it was time for America to quit trying to make Westerners of Orientals, adding that the West had lost face with millions of Asians who no longer look upon Western civilization as superior.

Announcement was made that the denomination now has 1,800,000 members in the U.S.; over half of the three-year goal of \$14,000,000 for missions, education, evangelism, social service, has already been donated by 4,341 churches; 3,200 young people have volunteered for the ministry or missions as a result of the three year program which ends next February.

### PRESBYTERIAN PROGRAM HAS NEW HEAD

Clarence S. Johnson, corporation executive of St. Louis, has been named director of the five-year "program of progress" of the Presbyterian Church, succeeding former Mayor Roy LeCrew of Atlanta, now in the army. The program, to be completed in 1952, aims at 500,000 new members and \$7,500,000 for expansion of work.

### LOTTERY PROPOSALS ARE FOUGHT

The Mass. Council of Churches is fighting the proposal for a state lottery. Posters and fliers have been sent to 2,000 churches stressing the evils of gambling. Clergymen in Springfield as well as Boston and other cities have vigorously denounced this proposal and also the one which would bring back dog and horse racing.

### LUTHERANS HEAD TOWARD MERGER

Without a dissenting vote, the American Lutheran Church, at its convention at Columbus, approved the first step toward a proposed three-way merger with the Evangelical Lutherans and the United Evangelical Lutherans. The other two Churches have already approved the step, which calls for a joint union committee, with nine from each Church. The convention also voted for intersynodical Lutheran cooperation in mission work; to turn its Negro work over to the National Lutheran Council; approved

in principle the establishment of a national Lutheran Council division on Latin American work; to encourage missions in India and New Guinea to work toward a single Lutheran Church in each country.

### BAPTISTS ISSUE STATEMENT ON RACE RELATIONS

Equal rights for all racial and minority groups is urged in a statement adopted by the joint committee on public affairs of the Baptist Church. The committee represents four major conventions, including the Southern Baptist, and is composed of both white and Negro representatives.

### SOCIAL GOSPEL PREACHING APPROVED BY LAYMEN

It is not often that laymen have anything good to say about the preaching of the so-called "social gospel." However laymen of the Universalist Church, meeting in Washington with no clergymen allowed, stated that they are for it. In so doing, they stated that in any presentation of social, economic and political issues "the pulpit should emphasize the moral and religious aspects." One group at the convention even argued that preaching on such matters should be more forceful.

### METHODISTS CAMPAIGN FOR PASTORS

Plans for recruiting 5,000 men for the ministry of the Methodist Church, over the usual 1,200 each year, were made at a conference of 507 district superintendents meeting in Indianapolis.

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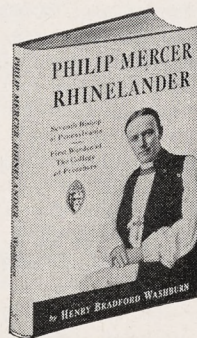
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## NEWS OF CHURCHES OVERSEAS

### RELIGIOUS LEADERS MEET IN MOSCOW

High dignitaries of virtually all religious groups in the Soviet Union assembled in Moscow last week as delegates to the national conference of peace partisans. They occupied the first two rows in the large hall, dressed in ecclesiastical robes. Metropolitan Nikolai of Krutitsky, head of the delegation from the Orthodox Church, sat on the presidium platform with Sergei Vavilov, president of the Academy of Sciences. Others attending were leaders of the Armenian Church; archbishops of the Lutheran Churches in Latvia and Estonia; head of the Baptist Council of the USSR; chancellor of the R.C. archdiocese of Lithuania; the chief Lama of the Buddhists and three ranking Moslems.

### ESTABLISH NEW CHURCH IN SOUTH AFRICA

Rev. I. D. Morkel, Negro pastor of an impoverished congregation in the Cape Flats area of Cape Town, is leaving the Dutch Reformed Church to set up a new native Church, to be called the Christian Church of South

Africa. Mr. Morkel has been an outspoken opponent of the government's policy of racial segregation. He is supported in his move by 80% of his congregation.

At Port Elizabeth about 1,000 natives packed a movie for a youth rally and heard President J. S. Moroka of the African National Congress advocate an all-Africa national Church.

### MORE BAPTISTS ARRESTED IN QUEBEC

Four more Baptist evangelists have been arrested in Quebec for street speaking, bringing the total to 31 in recent weeks. Meanwhile the Presbyterians of Montreal and Ottawa, meeting in synod, decided it would "serve no good purpose" for them to take sides in the controversy, in spite of an urgent request from the Baptists.

### ENGLAND OBSERVES UN SUNDAY

This Sunday, Oct. 29, is UN Sunday for the Church of England, following a call by the Archbishop of Canterbury for prayer "that mankind may be spared another war." Similar ap-

peals were issued by the head of the Free Churches and the heads of the Presbyterian and Anglican Churches of Scotland.

### CONGO NEGROES SEEK TO BECOME JEWS

Dr. Levy, chief rabbi of the Belgian Congo, arrived in Jerusalem last week to confer with leaders of Israel concerning a Congo Negro sect whose members seek to become Jews.

### NEW VICAR GENERAL IN CZECHOSLOVAKIA

Ladislav Hronek, a pro-government priest of Czechoslovakia, has been made vicar general of the R. C. diocese of Hradec Kralove. His nomination is said to have been made by 81-year old Bishop Moric Picha, one of the most outspoken critics of the government. The new officer was one of the first to sign the appeal to the clergy for Church-state cooperation, opposed by the Vatican.

### PROTESTANTS MEET IN SOUTH AFRICA

A Protestant congress of one day duration is meeting October 31 in Pretoria to discuss "the danger which the Roman Catholic Church holds for the people and the country."

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## PEOPLE

### CLERGY CHANGES:

**WILBUR L. CASWELL** has resigned as rector of St. Paul's, Yonkers, N. Y., effective June 1. During his rectorship of 25 years a beautiful Cram church has been built and five members of the choir have become clergymen. He is well known throughout the Church as a columnist for *The Churchman*.

**WILLIAM T. GRAY**, formerly rector of Christ Church, Trenton, N. J., is now rector of St. Paul's, Poughkeepsie, N. Y.

**ROGER GEFER**, formerly of the diocese of Nassau, Church of England, is now ass't at the Resurrection, New York.

**KENNETH C. MORRIS**, formerly ass't at All Saints, Pontiac, Mich., is now rector of St. Stephen's, Armonk, N. Y.

**BERT F. A. EDE**, formerly in charge of St. James, Detroit, is now ass't at All Saints, Pontiac, Mich.

**JOHN R. PICKELLS**, formerly rector of Trinity, Chicago, is now vicar of Trinity, Lone Pine, Cal.

**ALBERT E. SELCER**, in charge of St. Luke's, Chicago, has resigned to retire from the active ministry.

**CLINTON J. KEW**, formerly rector of St. James, Boardman, O., is now ass't at St. Luke's, Montclair, N. J.

**ALLEN P. ROE**, formerly rector of St. Andrew's, Youngstown, O., is now in charge of St. Paul's, Put-in-Bay, O.

**ROGER W. BARNEY**, formerly rector of St. Mark's, Ashland, N. H., is now archdeacon of New Hampshire.

**GEORGE C. ASHTON**, rector of the Redeemer, Oklahoma City, becomes rector of the Good Shepherd, Lynchburg, and St. Philip's, Bedford, Va., the latter part of November.

### LAY PEOPLE:

**HELEN HAZARD**, formerly supt. of the Ill. Reformatory for Women, becomes executive sec'y of the Chicago Church Mission of Help on Nov. 1.

### DEATHS:

**FREDERICK W. CLAYTON**, 65, vicar of St. John's, Milwaukie, Ore., died on Sept. 25. He was formerly rector of All Saints, Omaha, Nebr.

**PIERRE M. BLEECKER**, 97, retired clergyman of the diocese of Albany, died Sept. 25.

### ORDINATIONS:

**EDWIN G. BENNETT**, in charge of St. Matthew's, Homestead, Pa.; **WALTER J. MOREAU**, in charge of St. Barnabas', Tarentum, Pa.; **ROBERT H. BOOKER**, in charge of the Messiah and of St. George's, Pittsburgh, were ordained to the priesthood by Bishop Pardue on Oct. 14 at St. Matthew's, Homestead.

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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 must take issue with Chad Walsh when he says: "A relatively small percentage of Anglo-Catholics really value the icing more than the cake." My own observations are that it is later than he thinks. He does not realize how the temptation grows and how the second generation adds to the folly of its predecessor. You have but to follow the course of the Roman Catholic Church down through the years to see the end to which the icing leads. You have but to go to a diocese where Anglo-Catholicism has long been predominant to see the results, particularly among the younger clergy.

The only reason morning prayer becomes unpurposeful and uninspiring is because of the mediocre caliber of the clergyman conducting it. Christ said wherever two or three are gathered together in my name there am I in the midst of you. There is too little thinking among the clergy and too much following what somebody else tells you to make either morning prayer or holy communion an inspiring experience. After all it is what we do in our lives, not what we do in church, that counts.

WILLIAM L. GRIFFIN JR.  
Rector of St. Paul's, Paterson, N. J.

In the Rev. Massey Shepherd's article on Liturgical Revision (Witness, Oct. 12) there occurs an amazing statement to the effect that the prayer for the army in the present Prayer Book is good and that the one for the navy archaic. It would appear to me that the exact reverse is true. The army prayer assumes that we are engaged in a holy war and that all we do is ask for strength and obedience. The navy prayer turns our thoughts to the purposes for which war might justly be engaged in. Either prayer should be greatly improved, but surely it is the army prayer which is most greatly in need of change.

WILLIAM PAYNE  
Retired Priest of San Francisco

A word of appreciation to the Rev. Mr. Marmion for his article on facing intellectual difficulties (Witness, Oct. 5). This frank approach to the questions raised in connection with the teachings of the Church is exactly what so many of our young people, beginning their college careers, have been looking for.

The next question the young people will be asking is: "Why cannot the creeds be expressed in language that would make them more easy for us to grasp the current conceptions of their real import?"

Ask any average churchgoer what he means when he sings such phrases as: "Here I raise my Ebenezer"; "The Stem of Jesse's rod"; "The wormwood and the gall," and he either gives you a blank stare or says: "Isn't my face red!"

After all, religion is for everybody and not a select few and the Christian faith should be expressed in a language that the man in the street can comprehend or our young people should be given a course in "ecclesiastical vernacular."

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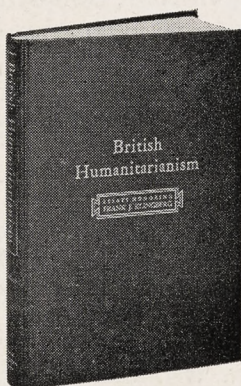
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# BRITISH HUMANITARIANISM

## Essays Honoring Frank J. Klingberg

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THE YEAR 1951 will be the 250th anniversary of the founding of the Society for the Propagation of the Gospel in Foreign Parts (commonly called the S. P. G.) Its charter was granted on June 16, 1701. "Under God, the S. P. G. saved the Episcopal Church in America from extinction," said the Rev. Dr. E. Clowes Chorley, late Historiographer of the Church. More than that, it was the motivating and sustaining power in the development of British humanitarianism. It is still doing a great work all over the world.

### A REVIEW from THE CHURCH TIMES, London

In December 1907, J. Franklin Jameson, in his presidential address to the American Historical Association, pointed out that ecclesiastical records are at least as important a source for modern history as for the mediaeval period. Charles M. Andrews, a great American historian of the first British Empire, discerned that the records of the English missionary societies were indispensable to the study of the expansion of England. But to Professor Frank J. Klingberg of the University of California, who had studied under Andrews and also under F. J. Turner, belongs the credit of organizing the scientific exploration of the massive archives of the Society for the Propagation of the Gospel.

To mark his retirement, ten of his former students have presented to him this collection of essays on topics within his field of work. The two main themes are the SPG and the abolition of slavery in the British Empire. These are linked together in the opening essay on "The SPG and Emancipation": the policy of the Society was complicated by the fact that in 1710 it had accepted a bequest of the Codrington sugar plantation of Barbados with the slaves thereto appertaining.

Other aspects of the anti-slavery movement are illustrated by essays on the Rev. James Ramsey, author of "An Essay on the Treatment and Conversion of African

Slaves in the British Sugar Colonies" (1784), which aroused England as "Uncle Tom's Cabin" was to arouse the United States; and on attempts made between 1781 and 1833 to modify chattel slavery in the British Empire.

An historical outline of the ecclesiastical government of the Anglican Church in North America before 1688 is

followed up by three essays describing the variety of work performed by the SPG in Colonial America: one writer describes the assistance given by the Society to the foreign settlers: two others contribute biographical sketches of two notable SPG missionaries, Matthew Graves (who worked in Connecticut and encountered opposition from Dissenters), and the American-born Thomas B. Chandler of New Jersey, a powerful agitator for the establishment of an Anglican episcopate in America.

Other topics include the relations between convicts and colonists in Australia from 1800 to 1850: Early Factory Legislation in England (which drives another nail into the coffin of the legend that William Wilberforce was interested only in the woes of Negro slaves): and children's hymns in eighteenth-century England.

These ten essays are of singularly even quality. None of them is of outstanding brilliance, but there is not one of them that is not useful and informative. All are carefully documented. In addition, the volume contains a select list of books and articles by Professor Klingberg. This *Festschrift* covers a wide field of historical investigation, and the component essays have the singular merit of being concerned with broad topics of general interest, and not with the minutiae of technical historical scholarship.

#### WHY DOES THE EPISCOPAL CHURCH NEED SCHOLARS?

By WALTER H. STOWE  
and SPENCER ERVIN

Publication No. 34      The Copy, 25c  
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This, the Society's latest brochure, answers this question forthrightly, with special reference to the field of Church History. It answers the question, "Has scholarship any practical value?" It gives a partial answer, with facts and figures, to the question recently asked us, "Where can I find out the number of Catholic converts to Anglicanism?" Mr. Ervin's section, "The Value of Scholarship to the Law," shows how scholarship has stimulated reforms in the administration of justice.