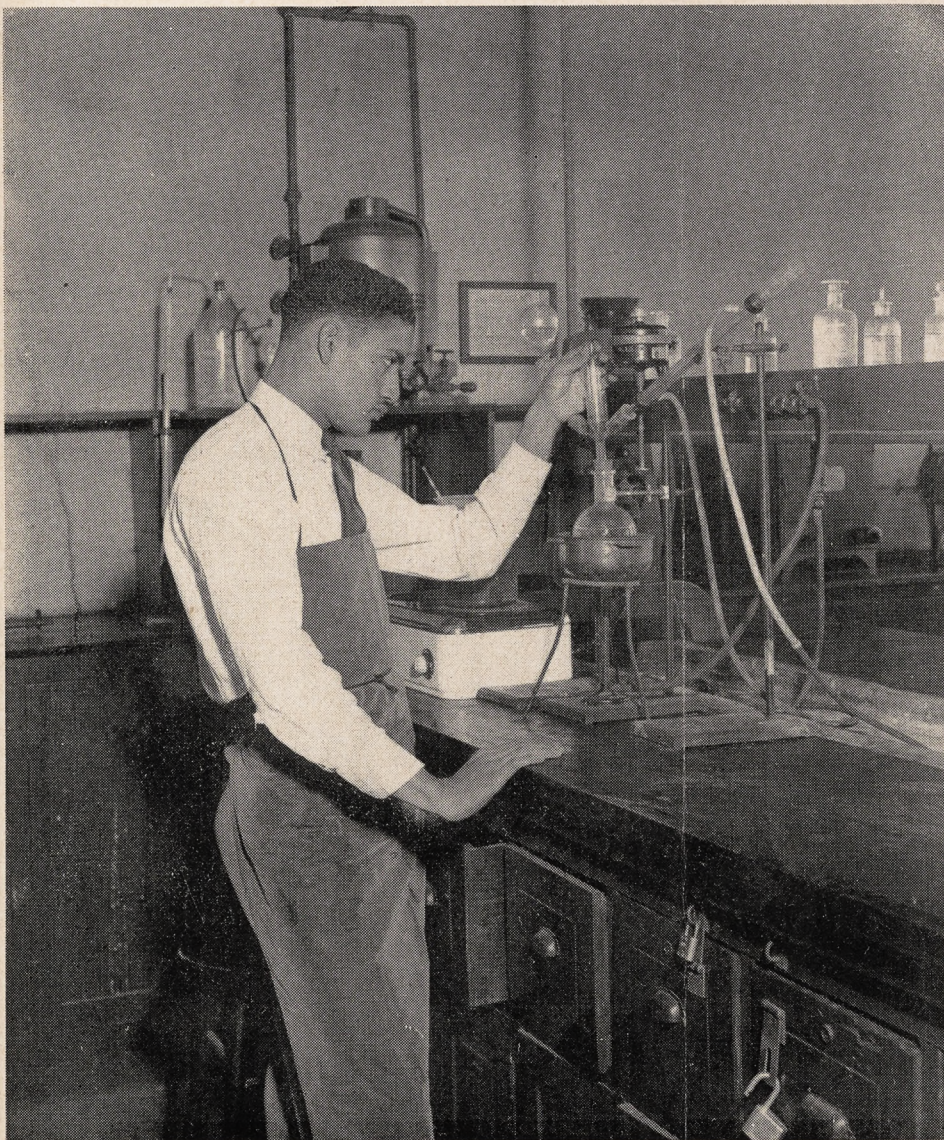


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The WITNESS

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FEBRUARY 18, 1943



PRE - MEDICAL STUDENT
WORKS IN LABORATORY
AT ST. AUGUSTINE'S

CHURCH EDUCATION FOR NEGROES

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 (also 9:15 Holy Days, and 10, Wednesdays), Holy Communion; 9, Morning Prayer; 5, Evening Prayer (Sung).

GRACE CHURCH, NEW YORK

Broadway at 10th St.

Rev. Louis W. Pitt, D.D., Rector

Daily: 12:30 except Mondays and Saturdays.

Sundays: 8 and 11 A.M. and 8 P.M.
Thursdays and Holy Days: Holy Communion 11:45 A.M.

THE HEAVENLY REST, NEW YORK

Fifth Avenue at 90th Street

Rev. Henry Darlington, D.D.

Sundays: Holy Communion 8 and 10 A.M.; Sunday School 9:30 A.M.; Morning Service and Sermon 11 A.M.
Thursdays and Holy Days: Holy Communion, 11 A.M.

ST. BARTHOLOMEW'S CHURCH, NEW YORK

Park Avenue and 51st Street

Rev. Geo. Paull T. Sargent, D.D., Rector

8 A.M. Holy Communion.
9:30 and 11 A.M. Church School.
11 A.M. Morning Service and Sermon.
4 P.M. Evensong. Special Music.
Weekday: Holy Communion daily at 8 A.M.; Thursdays and Saints' Days at 10:30 A.M.
The Church is open daily for prayer.

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New York City

The Rev. H. W. B. Donegan, D.D., Rector
8:00 A.M.—Holy Communion.
9:30 A.M.—Church School.
11:00 A.M.—Morning Service and Sermon.
4:30 P.M.—Victory Service.
Holy Communion Wed., 8 A.M., Thurs., 12 M.

THE CHURCH OF THE EPIPHANY

1817 G Street, N. W.
Washington, D. C.

Charles W. Sheerin, Rector

Sunday: 8 and 11 A.M.; 8 P.M.
Daily: 12:05.
Thursdays: 7:30 and 11 A.M.

ST. THOMAS CHURCH, NEW YORK

Fifth Avenue and 53rd Street

Rev. Roeliff H. Brooks, S. T. D., Rector

Sundays: 8:30 a.m. Holy Communion until further notice.
Daily Services: 8:30 A.M. Holy Communion. 12:10 P.M. Noonday service.
Thursdays: 11 A.M. Holy Communion.

THE CHURCH OF THE ASCENSION

Fifth Avenue and Tenth Street, New York
The Rev. Donald B. Aldrich, D.D., Rector

(On leave: Chaplains Corps, U. S. Navy)
The Rev. Vincent L. Bennett
Associate Rector in Charge

Sundays: 8 and 11 A.M.; 5 P.M. except 1st Sunday at 8 P.M.
Daily: 8 Communion; 5:30 Vespers.
This church is open day and night.

ST. PAUL'S CATHEDRAL

Buffalo, New York
Shelton Square

The Very Rev. Austin Pardue, D.D., Dean

Sunday Services: 8 and 11 A.M.
Daily Services: 8 A.M. Holy Communion; 12:05 P.M. Noonday Service.
Wednesday: 11 A.M. Holy Communion.

The WITNESS

For Christ and His Church

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THE WITNESS is published weekly from September through June, inclusive, with the exception of the first week of January, and semi-monthly during July and August, by the Episcopal Church Publishing Co., for the Church Publishing Association, Inc. Samuel Thorne, President; Walter Kilde, Vice-President; Mrs. Henry Hill Pierce, Treasurer; Charles A. Houston, Secretary.

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The subscription price is \$3.00 a year; in bundles for sale the magazine sells for 10c a copy, we bill quarterly at 5c. Entered as Second Class Matter, March 6, 1939, at the Post Office at Chicago, Illinois, under the Act of March 3, 1879.

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FEBRUARY 18, 1943

VOL. XXVI

No. 38

CLERGY NOTES

BROWN, WILLIAM S., rector of St. Paul's Church, Toledo, Ohio, reported for training as chaplain at Norfolk, Va. Jan. 26.

COX, ARTHUR H., rector of Grace Memorial Church, Lynchburg, Va., has changed his address to 4107 Tremont St.

FROST, JOHN E., curate of All Saints', Worcester, Mass., has resigned on doctor's orders to go to Florida for a rest.

HARGATE, G. RUSSEL, was instituted as rector of St. Andrew's, Elyria, Ohio, Jan. 31.

HEAD, ALBERT H., rector of St. Mark's Church, Penn Yan, N. Y., has accepted a call to be rector of St. Paul's Church, Wellsboro, Pa., effective Mar. 1. His address will be 53 Walnut St.

HOLMES, FREDERICK V., rector of St. James' Church, Muncy, Pa., has been appointed vicar of St. John's Church, South Williamsport, Pa., effective Feb. 1. His address is 210 S. Washington St., Muncy.

KNOX, JOHN E., rector of Trinity Church, Findlay, Ohio, reported for training as chaplain at Norfolk, Va. Feb. 8.

MIDDLETON, RICHARD T., has accepted a call to be priest-in-charge of All Saints' Mission, Toledo, Ohio, effective Mar. 1.

NOCE, WILLIAM S., rector of St. Thomas' Church, Port Clinton, Ohio, reported for training as chaplain at Norfolk, Va. Feb. 8.

SAVANACK, PAUL R., rector of St. Luke's Church, Cleveland, Ohio, will report for training as chaplain at Cambridge, Mass. Mar. 1.

WELSCH, GEORGE T., was ordained to the priesthood by Bishop Phillips at Christ Church, Big Stone Gap, Va. Jan. 13.

WOLFE, CLARENCE E., rector of St. Anne's, Smithsburg, Md., died suddenly Feb. 1.

WOLFGANG, RALPH T., deacon, has been appointed vicar of St. Peter's, Altoona, Pa., effective Feb. 1st. His address is 426 Fourth St., Tyrone.

SERVICES In Leading Churches

CHRIST CHURCH CATHEDRAL

Main and Church Sts., Hartford, Conn.
The Very Rev. Arthur F. McKenny, Dean

Sunday Services: 8, 9:30, 10:05, 11 A.M.; 4:30 P.M.

Weekdays: 8:00 A.M. Holy Communion (7:00 on Wednesdays). 11:00 A.M. Holy Communion on Wednesdays and Holy Days. 12:35 P.M. Noonday Service.

GETHESEMANE, MINNEAPOLIS

4th Ave. South at 9th St.

The Reverend John S. Higgins, Rector

Sundays: 8, 9 and 11 A.M.

Wednesdays and Holy Days: 10:30 A.M.
Thursdays: 7:30 A.M.

TRINITY CHURCH

Miami

Rev. G. Irvine Hiller, Rector

Sunday Services: 8, 9:30, 11 A.M.

TRINITY CATHEDRAL CHURCH

Military Park, Newark, N. J.

The Very Rev. Arthur C. Lichtenberger, Dean

Sundays: 8, 11 and 4:30.

Noon Day Services, 12:10, except Saturdays.

Holy Communion, 12:10 Wednesdays, 11:15 A.M. Saints' Days.

The Church is open daily for prayer.

EMMANUEL CHURCH

811 Cathedral Street, Baltimore

The Rev. Jack Malpas, Priest-in-charge

8 A.M. Holy Communion; 11 A.M. Church School; 11 A.M. Morning Prayer and Sermon (First Sunday in the month Holy Communion and Sermon). 8 P.M. Evensong and Sermon.

Weekday Services: Tuesdays: 7:30 A.M. Holy Communion. Thursdays: 12 Noon Holy Communion Saints' Days and Holy Days; 10 A.M. Holy Communion.

EMMANUEL CHURCH

15 Newbury Street, Boston
(Near the Public Gardens)

Rev. Phillips Endecott Osgood, D.D., L.H.D.
Rev. Arthur Silver Payzant, M.A.

Sunday Services: 8, 10:15, 11 A.M. and 4 P.M.

Class in "The Art of Living" Tuesdays at 11 A.M.

CHRIST CHURCH

Nashville, Tennessee

The Rev. Thomas N. Carruthers, D.D., Rector

7:30 A.M.—Holy Communion.

9:30 and 11 A.M.—Church School.

11 A.M.—Morning Service and Sermon.
6 P.M.—Young People's Meetings.

Thursdays and Saints' Days—Holy Communion 10 A.M.

GRACE CHURCH

105 Main Street, Orange, New Jersey
Lane W. Barton, Rector

SUNDAYS

8 A.M.—Holy Communion.

9:30 and 11 A.M.—Church School.

11 A.M.—Morning Prayer and Sermon (Holy Communion first Sunday each month).

7 P.M.—Young People's Fellowship.

THURSDAYS

9:30 A.M.—Holy Communion.

Editorial Office: 135 Liberty St., New York City.

Circulation Office: 6140 Cottage Grove Ave., Chicago.

The Voorhees School Ranks High Among Negro Institutions

*The Schools of American Church Institute
For Negroes Contributing to War Effort*

By W. B. Spofford Jr.

Denmark, S. C.:—Voorhees Normal and Industrial School was founded in 1897 by Elizabeth E. Wright. This was the culmination of her desire to do something after the plan of the work she had seen at Tuskegee Institute, under Booker T. Washington. Miss Wright had great success while she lived. During a period of ten years at Voorhees, she got together a farm of 400 acres, and she left a number of substantial buildings on the land.

When the death of Miss Wright came, Voorhees had great difficulty for some years to make the financial ends meet. And when it seemed that the doors would be closed for lack of funds, Mr. George Foster Peabody invited the Rev. R. W. Patton to

and upper South Carolina joined with the American Church Institute to sponsor the school.

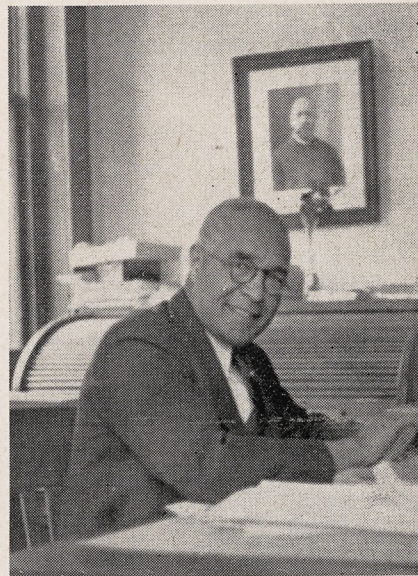
Today with a standard high school and junior college, training men and women along four lines, home economics, teacher training, agriculture and trades, it is trying to fit young people for better living. In this day of race hatred and wrath the great job of all races will be to learn to live together in peace and mutual helpfulness. Voorhees School is trying to do its part in fitting young men and women to live useful lives, and live them wherever they are, because north, south, east or west the man who is trained has a better chance. This is the aim.

With the minds of many people in the United States so set on segregation, both in matters social and in the matter of jobs whereby men must make their living, they feel at Voorhees that they should train the hands, along with the head and the heart. With sixty-odd adults in training for the national defense program and a general average of 700 students per year in the regular school term, not to mention hundreds of grown people touched through the farmers' conference, baby day, national Negro health week, and the annual community support drive, the program at Voorhees is an ever changing one.

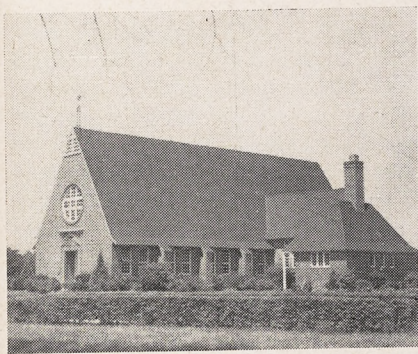
Voorhees has sent sixty-nine men to the army or navy. There will be others. These are students enrolled at Voorhees this year or who were enrolled in the last two or three years.

The high school has been a standard rated high school for eight

years, and they are now assured that the junior college will have the same rating in the next few months. The school has students from ten states and the District of Columbia. The largest number are, of course, from South Carolina and Georgia, but Voorhees has become national in scope. It sends an average of fifteen young people per year into the schools of South Carolina trained as teachers on the junior college level,



J. E. Blanton is the genial principal of the Voorhees Normal and Industrial School.



Religion has an important place at all the schools of the American Church Institute for Negroes. This is the beautiful chapel at the Voorhees School.

make a trip to Voorhees. Later in 1924 Voorhees became a part of the system of nine schools then under the direction of the American Church Institute. Under this arrangement the two dioceses of South Carolina

and about twenty others continue their studies in college or university. Voorhees is authorized by the state of South Carolina to train teachers.

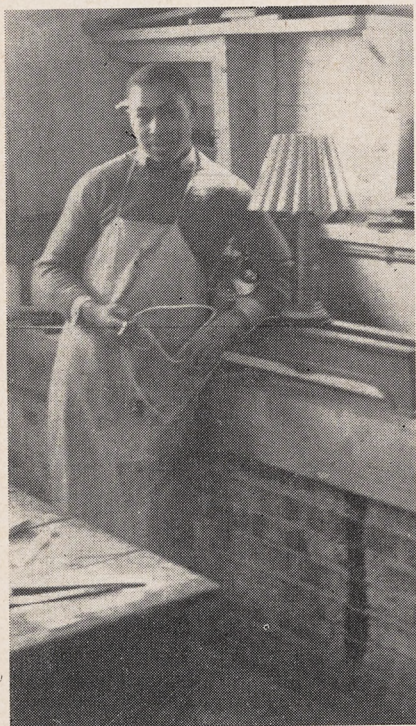
In educational work, they emphasize religion no less than academics. There is a regular course in the Bible under the direction of the chaplain, the Rev. S. C. Usher. Bishop A. S. Thomas, chairman of the board of trustees, or Bishop J. J. Gravatt, vice-chairman, visits the school regularly for confirmation and for important visitations. Sunday School plays an important part in the life of Voorhees. On the Sunday before Christmas the annual Christmas sing brings together

usually four to five hundred white people and many Negroes to join with the school in this Christmas service of song.

If and when this war is over, Voorhees hopes to carry on with fewer trials and interruptions. With so many young men gone and more to go, they are, like other schools and colleges, having serious losses from student ranks. Due to the stress and strife of the present day, and due to conditions over which Negroes have little control, there will be some rough places ahead when the soldiers return. Therefore they feel more keenly than ever that they can teach men how to respect others because they respect themselves.

A GREAT CONTRIBUTION BY ST. PAUL'S

Lawrenceville, Va.:—The personnel of The St. Paul's Polytechnic Institute, located at Lawrenceville, Virginia, consisting of some eighty officers, teachers and workers and a thousand students, who come to it from twenty-five or more states and foreign countries, is a busy little town within itself, and one that is using all of its resources toward



This young student at St. Paul's is learning to be an expert wood worker.

building strong bodies and minds, and its material production toward winning the war. Its educational scope embraces the training of Negro youth from the elementary

grades through the four years of teacher training and technical work.

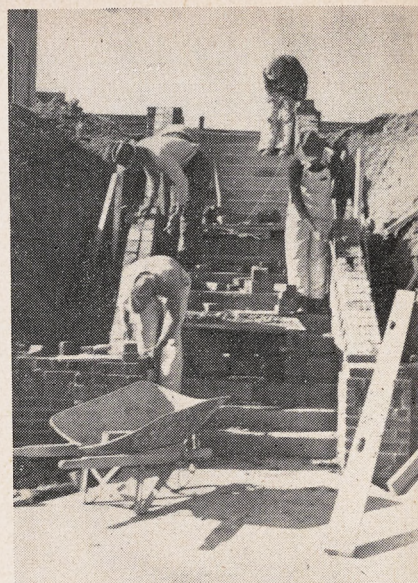
In the secondary educational field it has a unique arrangement with Brunswick County in which it carries on the elementary work for Negro pupils within a radius of four square miles and all of the high and vocational work for Negro high school students of this county. Those who live a great distance from the school commute daily by bus, eleven of which are maintained for this purpose.

Not only does the school influence the life of the youth that come daily for instruction, but its graduates fill seventy-five per cent of the teaching positions in Negro schools of this county. It also sponsors within the county organizations that stress better citizenship, higher standards of living, ownership of property and better relationship between the races. Because of this work, St. Paul's is held with esteem and respect by the citizens of this county. The whites along with the Negro patrons are proud to call it "our school."

Aside from its fundamental training courses, the Institute is producing more pork and beef than is necessary for its own consumption, and is using this surplus in helping to supply the county's needs.

Like industrial plants all over the country, St. Paul's is utilizing its plant and personnel in an all-out war effort. The Institute has 1600 acres of land, 420 of which is open to cultivation. The production of pork and beef has been increased to the extent that the school is able to offer the government much of these products. From its herd of swine its needs are already being supplied, and as the 300 head of swine now on hand increase, it is estimated that within this year 75,000 lbs. live weight of hogs will be ready for slaughter, leaving a surplus of 50,000 lbs. for the government. The beef herd while supplying the needs of the institution will also have a surplus of over 10,000 lbs. live weight, for the army. Other products being grown by the Institute are soy beans (part of these will go to the army), peas, corn, hay and vegetables.

When one learns by concrete example what this institution is doing to improve the Negro race, to keep the love and friendship of all the people of the county, the wisdom of the Church in sustaining this institution and this type of work through the south is fully justified.



These students at St. Paul's are building steps for one of the new buildings. Practically all of the buildings at Institute Schools are built by the students themselves.

MEETING OF AUXILIARY EXECUTIVE BOARD

New York, N. Y.:—When the national executive board of the Woman's Auxiliary met February 5-8 they were given \$500 from a former board member, sent in gratitude for all that her membership had meant to her. They voted to give it to the fund to build the Bishop Rowe Center in Alaska. Most of the time of the meeting was spent on the program for the triennial meeting in October in Cleveland. Following a report on the training and employment of Negro women workers, the board voted that Gammon Seminary, Atlanta, Ga., be used as a training center in cooperation with the Atlanta school of social work and that summer field work in Episcopal Church centers be required for those in training. It was reported that the United Thank Offering now shows \$705,398 which is \$117,859 more than at the same time in the last triennium.

BISHOP COADJUTOR FOR HARRISBURG

Harrisburg, Pa.:—The diocese of Harrisburg is to elect a bishop coadjutor at their diocesan convention which is to meet May 25-26. Canon Paul S. Atkins of York, Pa., is the chairman of a committee to receive and consider the names of those suggested for the office. The reason for the election is the physical infirmity of Bishop Wyatt-Brown.

THE WITNESS — February 18, 1943

St. Augustine's College Adapts Itself to War Conditions

*Many Graduates Serving with Armed Forces
While Classes Are Stressing War Service*

By Anne Milburn

Raleigh, N. C.:—President Edgar H. Goold of St. Augustine's College recently announced that that institution has just been awarded the highest rating granted by the Southern Association of Colleges, Class "A." This recognition was another milestone in the steady progress of St. Augustine's. Founded in 1867 through the joint efforts of the Church's Freedmen's commission and the authorities of the diocese of North Carolina, it opened on January 13, 1868, with the Rev. J. Brinton Smith as principal, and four students. Bishop Thomas Atkinson of the diocese of North Carolina was the first president of the board of trustees. Since that day in 1868 when this experiment in Christian education was inaugurated in an abandoned barracks, St. Augustine's has made a worthy contribution to the life of the Church and the nation. The splendid records made by many of its graduates contributed no little to the advanced rating. For many years the high quality of the work done by its graduates has won recognition from observers of all classes.

The financial aid supplied by the American Church Institute for Negroes, under the leadership of the Rev. Robert W. Patton, the Rev. Cyril E. Bentley, and then Dr. Patton again, has been a determining factor in the development of the institution, and without the aid of the Institute this latest recognition would have been impossible of achievement. St. Augustine's College was one of the first of the Negro schools of the south to become affiliated with the American Church Institute, the relation dating from 1906.

St. Augustine's has proved its vitality by its long history, as history in Negro education is measured in this country. It began its work among ignorant and almost illiterate people with a curriculum consisting almost solely of elementary subjects. As the needs of its clientele changed with the improvement in the status of the Negroes, the institution was always able to adapt itself to meet these new needs. It has passed

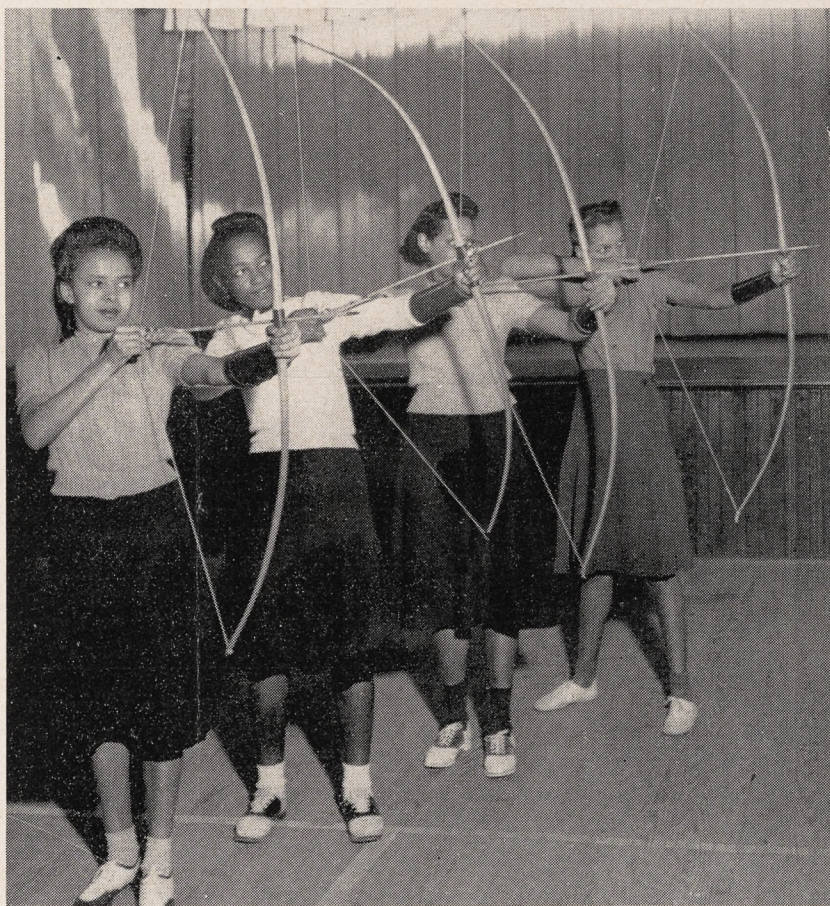
through several stages of educational development, from the elementary school beginning to academic and normal school status, to junior college, and finally granting its first degrees as a full four-year college in 1931. By the way it offered at one time or another instruction in certain trades, and theological in-

struction; it maintained a night school and a kindergarten, and it fostered the founding of a hospital and the establishment of settlement work in the community, both of which now operate as independent establishments. The present war is proving a severe test of the ability of small colleges to adapt themselves and

civilian defense as a war information center.

The college curriculum is rapidly being adapted to the needs of the students in war time, and to the needs of the nation for specially trained men and women. A unit of the enlisted reserve corps of the army was set in operation immediately.

(Continued on page 17)



These girls of St. Augustine's are among the many who are enrolled in a course in archery. All the students are required to take physical education.

C.P.A. VICE-PRESIDENT DIES SUDDENLY

Montclair, N. J.:—Mr. Walter Kidde, prominent churchman, died suddenly of a heart attack on February 9th. Mr. Kidde was one of the most prominent industrialists in the country, and a staunch Episcopalian. Born in Hoboken, N. J. in 1877, he graduated from Stevens Institute in 1893, and entered business at the age of 23. He built many famed structures including the approaches to the George Washington Bridge and the beautiful Newark railroad station. One of the jobs of which he was most proud was the recently completed diocesan house in Newark. He was also at one time a New Jersey highway commissioner and it was during his term that the Holland Tunnel and the Palaski Skyway were planned. More recently he was appointed the receiver for the Susquehanna Railroad which he succeeded in making solvent. His contributions to the life of the Church are known to most readers (see editorial) but his activity in the social service field is less known. For years he was active in the Boy Scout organization and he was the treasurer of the New Jersey Conference of Welfare Agencies and served as treasurer from 1917 to 1938, and was vice-president from then until the time of his death. He was also a trustee of Stevens Institute and was often referred to as its leading alumnus. He was also at one time the president of the New Jersey Chamber of Commerce. He was not only a leader in his own parish, St. Luke's, and in the affairs of the national Church, but he served the diocese of Newark on many committees, including the important field department of which he was chair-

man for fifteen years. Mr. Kidde was one of the incorporators of the Church Publishing Association, for whom THE WITNESS is published, and was its vice-president from the date of incorporation until his death.

UNRESTRICTED FELLOWSHIP URGED BY COUNCIL

New York, N. Y.:—Unrestricted fellowship should be extended to all members of the Church, regardless of race or color, declared the National Council after extended discussions on Negro work in the Church. Meeting February 9-11, the Council adopted principles that state that fellowship is essential to Christian worship and to Church administration; that like standards should be maintained for Negro and white members; that the Church should not only grant all races equal participation in worship but "stand for fair and just access to educational, social and health services and for equal economic opportunity without compromise, self-consciousness or apology." The appointment of a Negro as secretary for the new department on Negro work (WITNESS, Nov. 12) was approved and the appointment will be made as soon as the right man is found. It was reported that several are being considered.

The Council adopted the budget for this year amounting to \$2,394,854, which is in line with stated expectations from dioceses and therefore is considered balanced. It required a cut of \$55,000 in the appropriation made in October for work in defense areas and also a reduction in the amount to British Missions, though it is expected that the dioceses will make up this difference.

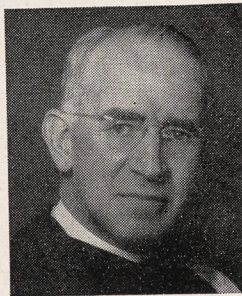
Bishop Creighton of Michigan reported that the Church is aiding in war industry areas in 18 dioceses, largely with personnel and equipment.

Bishop Budlong of Connecticut took his seat as a Council member for the first time. He represents the 2nd province, succeeding Bishop Lawrence of Western Massachusetts. Mr. J. Taylor Foster was elected to the Council to fill the vacancy caused by the death of Mr. W. W. Farish. Bishop Bentley of Alaska reported on the progress being made in raising funds for the Bishop Rowe Memorial House and Bishop Littell reported on the state of the Church in Hawaii, having just arrived from there. Bishop Reifsnider, formerly of Japan, told of the work being done with the Japanese in this country.

The Council voted to renew its appropriation of \$5,000 to the Federal Council of Churches. A number urged a larger grant but were defeated.

THE CHURCH'S TASK IN WARTIME

New York, N. Y.:—The Church's task in wartime was considered at a conference of men and women of the second province, meeting February 2-3 at the call



of Bishop Charles K. Gilbert, chairman of the commission on social relations of the province. It was attended by chaplains serving with the armed

forces, parsons stationed in war industry areas or near camps, representatives of various social agencies of the Church. Bishop Gilbert stressed the size of the task and said that co-ordination of effort was necessary to do the job. The Rev. Henry Washburn, secretary of the army and navy commission, told of the work being done by chaplains, of the service given by the commission, and stated that undoubtedly there would be a great expansion in the size of the army, that more chaplains would be called for. He also stated that in his judgment there would be a large standing U. S. army once peace comes, necessitating many permanent chaplains. The Episcopal Church is one of the few churches to fill its quota of chaplains, with the Roman Church far behind in supplying its quota. The conference discussed the U.S.O. and its relationship to the churches; was told of vice conditions near camps and how they can best be eliminated, with Almon Pepper, social service secretary of the National Council, telling of the work being done in defense areas.

One of the unpleasant incidents in connection with the conference was the reputed refusal of the hotel where it was held to assign a room to a Negro delegate for whom a reservation was previously made. A number of Churchmen, including the management of THE WITNESS, protested at once to the hotel management. It brought a prompt, though unsatisfactory denial. THE WITNESS therefore is investigating the matter further and will report next week.

Shepherds

1. Who said, "Thy shepherds slumber, O King of Assyria?"
2. What shepherd was murdered by his brother, a farmer?
3. Who herded sheep for his father in law?
4. What shepherd king who used to render to the King of Israel "100,000 lambs and 100,000 rams, with the wool," rebelled at paying this tribute, and then, when the battle was going against him, sacrificed his eldest son?
5. What shepherd said that to the ungodly the coming of the day of the Lord would be "as if a man fled from a lion, and a bear met him"?

The answers are on page 18.
—G. W. B.

An Attack on Unity

WE PRESENT elsewhere an article by Professor Sherman Johnson of the Episcopal Theological School in regard to the recently circulated leaflet which was titled, *Shall the Episcopal Church Repudiate the New Testament?* The leaflet attacks the "Basic Elements," meaning of course *Basic Principles* proposed for the union of the Presbyterian and Episcopal churches. It claims that a strenuous effort is being made "to revolutionize the character of our Church along Presbyterian lines," and it appeals to the New Testament against that movement. It states that the Episcopal Church is asked "to deny and repudiate the apostolic laying on of hands in confirmation." But see article 8 of *Basic Principles*: "Confirmation shall be recognized as a rite of the Church through which increase of the gifts of grace is bestowed by the Holy Spirit, and by which baptized persons assume for themselves the full responsibilities of Church membership undertaken at baptism, and are admitted to the Holy Communion. Confirmation, as a representative rite of the whole Church, shall be administered by a bishop or by a duly authorized presbyter."

It states that the office of deacon is to be abolished. But see article 4: "The ordaining of presbyters or priests and the making of deacons or licentiates shall be by bishops and presbyteries."

It protests against the "anti-Scriptural" proposal to reconsider and define the powers and duties of bishops—as if this had not been done a thousand times since the days of the apostles! Has not every Church in Christendom done this, and all the theologians, and canonists? What about the definitions in our own constitution and canons? And what about the past seventy years of Anglican scholarship in this field, and the research of a whole line of experts from Lightfoot to Streeter, from Gore and Wordsworth to Turner and Kenneth Mackenzie?

But the most painful feature of this appeal to the New Testament is its total lack of understand-

ing or sympathy with what the commission on approaches to unity is trying to do, under the mandate of General Convention, to realize the New Testament ideal of unity. We miss entirely, in this leaflet, the New Testament emphasis upon fellowship, *koinonia*, which glows from one end of the New Testament to the other. Moreover, nothing is offered in place of *Basic Principles*. And what makes some of us really heart-sick is that the truly catholic conception of the Church is not only jeopardized but painfully wounded in the house of its pretended friends. It is simply tragic to have this sort of thing taken for the catholic view, or identified with "Prayer Book principles."

One would like to know why the authors of this leaflet call themselves "The Joint Committee to Maintain Prayer Book Principles." In the Episcopal Church the term "joint committee" is an official term used of committees of the General Convention. It is certainly misleading for any unofficial group to adopt that title. We regret that the authors of this leaflet did not see fit to publish their own names on the title page.

Patton and Peabody

HE WOULD be the last to wish it said but the fact is that the great success over the years of the American Church Institute for Negroes is due largely to one man—Bob Patton. And we say this without in any way taking

away from the many others who have contributed time and money to this organization which has contributed so much to the education of Negroes. Linked with him, perhaps more than any other one man, was the late George Foster Peabody who combined a social and theological liberalism with considerable wealth and used his endowment of brains and money to improve the lot of the Negro race. The story of the Institute and its schools is presented this week, inadequately we know but we hope sufficiently well to stimulate wider interest in one of the great works of the Church.

"QUOTES"

IN OUR own country millions of people, especially American Negroes, are subjected to discrimination and unequal treatment in educational opportunities, in employment, wages and conditions of work, in access to professional and business opportunities, in housing, in transportation, in the administration of justice and even in the right to vote. We condemn all such inequalities and call upon our fellow Christians and fellow Citizens to initiate and support measures to establish equality of status and treatment of members of minority racial and cultural groups.

—*A Just and Durable Peace*

Walter Kidde

IN THE death last week of Walter Kidde the Church has lost one of its most valuable members. One of America's topnotch industrialists, always under the pressure of exacting work and particularly so in these war days, he nevertheless always had time to give to his Church. He was Montclair's first citizen; he was St. Luke's first

parishioner; for years he was a hard working member of the National Council who never failed to give his backing to the entire missionary enterprise. And we of THE WITNESS particularly know of his great devotion to the Church, for as vice-president of the Church Publishing Association and a thorough believer in our aims and purposes, he gave himself unsparingly. We give a belated salute to a friend and brother.

Facts and Fiction

by Sherman E. Johnson

Of the Faculty of Episcopal
Theological School

NO DOUBT all clergy have received a leaflet entitled *Shall the Episcopal Church Repudiate the New Testament?* It is anonymous but is published by "The Joint Committee to Maintain Prayer Book Principles," which was formed, as it says, by twenty unnamed organizations within the Episcopal Church in order to combat the current proposals for union with the Presbyterians.



This dodger combines a curiously Anglican type of fundamentalism with facts and half-truths twisted in such a way that the honesty of the entire proceeding is questionable. We are answering it because we believe that it exhibits the wrong way of dealing with problems of union.

Some of its points embody questions that Christians can honestly debate. It is alleged that the *Basic Principles* document denies and repudiates "the New Testament teaching and practice concerning the apostolic laying on of hands in Confirmation." The writers of the leaflet believe that the office of deacon was "instituted by the Apostles and set forth in the New Testament"; that the New Testament clearly teaches the traditional catholic doctrine of episcopacy and that any modification of the latter is "destructive and anti-Scriptural." In other words, the doctrines of the threefold ministry and of confirmation, in the form taught by the Tractarians, are unchangeable matters of faith laid down in the New Testament.

In Acts 8 one can find the story of a laying on of hands—unique, because elsewhere in Acts the Holy Spirit is given in baptism and once precedes it—and Hebrews 6:2 has some obscure language about laying on of hands. The New Testament mentions bishops, but does not equate them with apostles; there are presbyters, but it is not clear whether they are church officers or older and re-

spected men, or sometimes one and sometimes the other; deacons are mentioned, but it is not clear that the famous story of Acts 6 originally referred to this office at all.

One can find in the New Testament the traditional theories about confirmation and the ministry only by reading them in. The issue is actually between those who are content to follow a particular school of fundamentalist interpretation of Scripture and would impose it as a pre-condition of unity, and those who instead are honestly trying to wrestle with the perplexities of the New Testament and early Church history and arrive at a working solution which will do justice to Scripture, Church tradition, and the needs of the future Church.

The issue between fundamentalism and historical criticism could have been made clear, but it was not.

The pamphlet goes further to twist and misrepresent the statements of *Basic Principles*. For instance, it is alleged that the official joint commission of the two Churches would abolish the diaconate and substitute the Presbyterian licentiate for it. The truth is that the diaconate would continue in that part of the Church which had been Episcopal and the licentiate in the formerly Presbyterian jurisdictions, but that ultimately they would be merged. Presbyterian ministers receiving supplemental ordination would of course not have to pass through the diaconate; but the catholic west has usually taught that a man might receive either the priesthood or the episcopate *per saltum*. What is wrong with that?

Again, it is scarcely candid to state that "the New Testament requirements"—which are far from clear—"are to be thrown overboard in favour of an order of ministry set up by the authorities of

the Presbyterian Church in recent generations." In point of fact, the scheme proposed by *Basic Principles* appears to be more episcopal than presbyterian, though it may be scarcely tactful to say so. As the anonymous pamphlet says, "The fundamental historic position of the Presbyterian Church in all its history, has been the total denial and repudiation of the office of Bishop." Just so; but the fact is that now many Episcopalians and Presbyterians are hoping to grow together, to learn from one another, and to share their respective gifts. One might conceivably argue that they are mistaken, but no one has any right to assume that the official negotiators are trying to hatch a sinister plot to destroy "prelacy."

"Prelacy," forsooth, is to be destroyed—so the pamphlet says—by revising the powers and duties of bishops through legislative enactment. This paragraph of the leaflet is the most obscure and confused of all. Can it be that the authors have never read the constitution and canons, which have already "revised" the bishop's powers to such an extent that he must consult the standing committee in ordaining and fulfilling many other episcopal functions? And are they ignorant of the vast development of canon law from the fourth century on?

The spirit of these opponents of Episcopal-Presbyterian union is clearly seen when they say that because *Basic Principles* forms the third set of proposals already published "the commission does not seem to know its own mind." Instead the commission seems to us to be achieving a meeting of minds and to know its own mind better. It is scarcely to be expected that a perfect plan of union should emerge at once, nor does the commission claim to have achieved perfection. It has attempted to bring forth concrete proposals for prayerful study and debate. The honor of the Churches depends upon the spirit in which they are discussed.

The "joint committee" in attacking the joint commission apparently wishes to appeal to the New Testament and the Prayer Book. Actually, its interest is neither in the New Testament—which is only used as ammunition—nor in the Prayer Book, which was originally an attempt to synthesize the Protestant and Catholic traditions and so find a ground for unity! The real interest of these gentlemen is Church tradition—and, quite specifically, the tradition of the mediaeval western Church. Now tradition is venerable and deserves to be studied on its own merits. We should have welcomed and respected a criticism of *Basic Principles* from this point of view. But to try to defend mediaeval tradition by enlisting the prejudices of all who love the Bible and Prayer Book against the proposals for union . . . well, what do you say?

The Hymnal Presents . . .

A HYMN OF INSPIRATION

SAMUEL JOHNSON is an illustrious name in American biography, but so many have borne it that it becomes necessary to distinguish the bearers. Samuel Johnson the educator was the first



president of King's College (afterward Columbia) and began his work with a class of ten undergraduates. His son, William Samuel Johnson, was a jurist. Samuel Frost Johnson was an artist. Samuel William Johnson was a chemist.

Samuel Johnson the hymnodist was an unordained minister in a Unitarian church near Boston and afterward in a free church in Lynn. He was as vehement in his denunciation of slavery as were William Ellery Channing and Wendell Phillips. His great hymn, *Life of ages, richly poured*, was written in 1864 and is reminiscent of the Civil War, but is equally appropriate to the present war for "the people's liberty."

*Life of ages, richly poured,
Love of God, unspent and free,
Flowing in the prophet's word
And the people's liberty!*

*Never was to chosen race
That unstinted tide confined;
Thine are every time and place,
Fountain sweet of heart and mind;*

*Breathing in the thinker's creed,
Pulsing in the hero's blood,
Nerving noblest thought and deed,
Freshening time with truth and good;*

*Consecrating art and song,
Holy book and pilgrim way,
Quelling strife and tyrant wrong,
Widening freedom's sacred sway.*

*Life of ages, richly poured,
Love of God, unspent and free,
Flowing in the prophet's word
And the people's liberty!*

Dr. Johnson collaborated with the Rev. Samuel Longfellow in the compilation of *Hymns for Public and Private Devotion* (1846), and his place in the history of American hymnody is secure. His *City of God, how broad and far* is in the English Hymnal, among the few hymns of American authorship to be so distinguished.

—HOWARD CHANDLER ROBBINS.

JUST FOR LAY READERS

Conducted by F. C. GRANT

IT ISN'T only gestures and posture of people who speak in public that make or mar their effectiveness; it is also their use of the King's English. Very often people become academic and artificial as a result of trying to be correct. There is a good old rule to cover this. It is in the form of question and answer: "What is the *key* to good manners?" Answer: "*B* natural!"

This rule covers manners, posture, and speech. For example, I was reading the other night one of the most famous of contemporary novels—yes, I venture to call it famous, and I believe it will last. But here is a peculiar construction that I ran across: "H. would have liked to have looked out of the windows at the houses of Rosas village." Why all this double-past? What the passage means is surely: "H. would have liked to look out of the windows," rather than "would have liked (the sensation or the memory) of having looked. . ." A little later in the same volume came a passage which, it seems to me, is perfectly correct: "He remembered the



night he had spent as a child in the inn at Andover, when he was going to join his ship next day and enter upon the unknown life of the navy." Note: the author does not say, "When he had been going to join his ship." Surely the direct and concrete, unabstract, unacademic way of saying a thing is the better, when one runs into difficulties of this sort and a choice has to be made.

Of course, there are many strange and unwieldy expressions that can be handled correctly enough by masters of English. Most of us had better leave them severely alone, for the masters of English to handle. Let's leave the 500-pound weights for the strong man; the rest of us can exercise with dumbbells!

At the same time, for my own comfort and that of others, let me quote the very excellent rule that Charles Wesley followed: "I never go back in my preaching and correct a grammatical mistake unless it involves false doctrine." It is true that Emerson observed, "The Holy Ghost never uses bad grammar." But on the whole I think I disagree with Emerson, for I am sure the Holy Ghost has used some very ungrammatical people as his instruments. However, that is no *excuse* for bad grammar—and let me close by recommending a book—Fowler's *Modern English Usage*, published by the Oxford University Press. It is a standard work and ought to be on every parson's (and lay reader's) desk.

Church Institute for Negroes

by Robert W. Patton

The Director of the Institute

IN OFFERING its columns to feature an outline of the origin, aims, and achievements of the American Church Institute for Negroes and the ten educational institutions to which the Institute



gives financial assistance and general supervision, **THE WITNESS** is making a valuable contribution to the whole Church. One of the chief reasons why adequate support for the work of the Church falls so far short of what is needed is that the average member of the Church does not possess definite

information of the great service the Church is rendering. Episcopalians, as a whole, are naturally the most or at any rate among the most generous people towards every good cause which captures their interest. The Institute, therefore, welcomes this opportunity afforded by **THE WITNESS** to con-

vey to its friends the appealing story of the Institute and its schools.

The Institute, incorporated in 1906, was not the creation of only a few persons especially interested in the Negro, but was the deliberate creation of the whole Church acting through General Convention. At the end of the war between the states in 1865, General Convention established a commission for work among Negroes. Under different names the work of this commission continued for nearly forty years. Its efforts were chiefly devoted to establishing in the south missions and parochial schools. A large number were established, but after a long trial the commission itself reported that the effort was to a large degree discouraging and advised General Convention to supplement its previous endeavors by pursuing some other course.

The discussion as to what that course should be continued for several years, participated in by many of the most distinguished churchmen of that day. Among them were Bishop Greer, Bishop Lines, the Rev. W. R. Huntington, Mr. George Wharton Pepper, Bishop Lawrence, Mr. George Foster Peabody, Nicholas Murray Butler, Admiral Mahan, Bishop Lloyd, Bishop Stires, Bishop Doane, Bishop Peterkin, Seth Low, Bishop Cheshire of North Carolina, Bishop Nelson of Georgia, Bishop Tucker of Southern Virginia, father of the present Presiding Bishop, and many other acknowledged leaders in the Church.

These distinguished churchmen, despite nearly forty years of discouraging experience, determined not to give up. They believed that the Episcopal Church was called of God to play its full part in Christian ministry to Negroes, and in bearing its share in fitting them for intelligent citizenship and self-respecting achievement in all callings and professions. After long and prayerful consideration they decided and so recommended to General Convention that the American Church Institute for Negroes should be incorporated as an auxiliary to the Board of Missions, with power to select and maintain schools in the southern states, connected with the Episcopal Church. Under this broad authority the Institute began its service in 1906 by adopting three schools, the Bishop Payne Divinity School at Petersburg, Va., St. Augustine's at Raleigh, N. C., and St. Paul at Lawrenceville, Va. The Institute was handicapped in the early years of its existence by the failure of the Board of Missions to grant, as was intended by General Convention, a liberal appropriation for its work. This defect was not remedied until after the Nation Wide Campaign and the creation of the National Council in 1920, when the National Council, successor to the Board of Missions, not only began liberal appropriations to the Institute, but authorized it to make an annual appeal for additional support. From that day until the present time the work of the Institute has developed successfully. It has won not only the respect and enthusiasm of our Negro friends but of the whole Church.

LIKE most human endeavors it has not yet fully accomplished its aim. It was intended to have an Institute school in every southern state including those on the western side of the Mississippi. It has fallen short of this objective through lack of sufficient funds. Despite the relatively large increase in its resources through the action of the National Council, income has not been sufficient to extend the work of the Institute to all these states. While still hoping that this policy may some day be realized, we are thankful that we now have an

Institute school in every state east of the Mississippi except Kentucky and Florida. Good schools are expensive. The Institute felt and still feels that it is better to have a limited number of good schools than a large number of poor ones, especially where there seems little hope of securing local enthusiasm and support. Good schools require not only sufficient funds, but, especially in a democratic country, the sympathy, the cooperation, the support, and even the affection of the people in whose midst they are located. We are proud that all our Institute schools are related to the communities, both white and colored, in which they are located, by these personal ties of good will and affection. Racial prejudices and injustices are dissipated in their presence. Thomas Jesse Jones, of the Phelps Stokes Fund, author of several notable books on education and a distinguished member of the Presbyterian Church, has stated that "The schools and the college of the American Church Institute for Negroes have been among the most effective agencies in the United States for the development of good race relations."

The Institute, while convinced that membership in the Episcopal Church is as good for Negroes as for white people, has never felt that the primary and immediate purpose of Institute schools is to make Episcopalians, or that it is either Christian or wise to offer an education as a *quid pro quo* for becoming a member of our communion. It has been our conviction and our policy that the surest way, in the long run, to commend one's self or one's Church is to render an indispensable service to mankind. This policy has vindicated itself, for without claiming that the schools of the Institute have been the only cause of the large growth of Negro communicants in our Church since the Institute was organized, it is true that a marked increase began shortly after the Institute began its service and has continued at an accelerating rate. When the Institute was founded, there were only about 15,000 Negro communicants of the Episcopal Church. Today, there are 55,000, an increase of more than 350%, a rate of increase much higher during that period than that of white communicants. So fruitful a policy vindicates itself.

In the space allowed it is not possible to portray adequately what the Institute through its schools has accomplished during its thirty eight years of service. Something of its achievements are briefly recorded. Beginning with three schools it now gives support to ten institutions: St. Augustine's College, Raleigh, N. C., the Bishop Payne Divinity School, Petersburg, Va.; St. Paul Polytechnic Institute, Lawrenceville, Va.; Voorhees N. and I. School, now a Junior College, Denmark, S. C.; St.

Agnes Hospital Training School for Nurses, Raleigh, N. C.; Gailor Industrial School, Mason, Tenn.; Okolona Industrial School, Okolona, Miss.; Gaudet Industrial School, New Orleans, La.; the Fort Valley College Center, Fort Valley, Ga., an institution which is rendering a splendid service to the students of the Fort Valley State College and to the many Negroes in that community, and Calhoun School, Calhoun, Alabama.

One of the things which gives the Institute great satisfaction is that although in the early years of the Institute the south contributed nothing for the support of the schools, contributions last year from southern sources amounted to the large sum of \$51,000 in addition to payment by our 3,100 students for board and tuition.

In addition to this large number of students the schools through their extension services carry enlightening influences to many hundreds of homes and to more than ten thousand individuals.

Many hundreds of our boys have enlisted in the army, navy, or in the air forces, and in all of our schools young men and young women are in training under the direction of the federal government for special services for victory.

But, the greatest service of all is that from the Institute Schools more than fifty thousand young men and women, for the greater part from homes and communities where there was little inspiration for good living or opportunity for improvement, have as a result of the training afforded by the schools, gone forth into a new life of hope. Many have distinguished themselves in business, in the ministry, in the professions, and in many other vocations where intelligence, character, perseverance and self control insure the fruits of useful service.

Talking It Over

By

W. B. SPOFFORD

NICE to have a few ask what's happened to *Talking It Over*. Answer, space shortage, so this'll have to be short. No picture either since I can't make up my mind whether to use the grinning or the mad cut. Seems a brother Episcopal parson who's chairman of the Red Cross in my New Jersey county wants me to do some Red Cross talking. He writes: "Most important of all, it will not be necessary for you to do any research work or preparation of your speech as we are having them prepared by an authority on the Red Cross and a committee that has written many speeches of this type. As a matter of fact, if you accept a position on the speakers' committee we want it

clearly understood that these speeches will be prepared for you and we sincerely request that they be adhered to."

In reply I've invited my neighbor to preach in the parish where I'm rector—"but it will not be necessary for you to prepare a sermon as I am having one written for you by an authority on the Church. As a matter of fact, I want it clearly understood, etc. etc. etc."

I'll report results, if any. Meanwhile keep in mind if you attend Red Cross meetings, at least in my county, that you're getting canned stuff, strictly rationed.

I'm for rationing—soup, tires, gas, shoes—anything that's necessary. But not Mr. Roosevelt's four freedoms, including speech. And that goes for the Red Cross like everybody else.

THE SANCTUARY

Conducted by John Wallace Suter

FOR RACIAL RECONCILIATION

GOD of all nations,
We pray thee for all the peoples of thy earth:

For those who are consumed in mutual hatred and bitterness:

For those who make bloody war upon their neighbours:

For those who tyrannously oppress:

For those who groan under cruelty and subjection.

We pray thee for all those who bear rule and responsibility:

For child-races and dying races:

For outcaste tribes, the backward and the downtrodden:

For the ignorant, the wretched, the enslaved.

We beseech thee to teach mankind to live together in peace

No man exploiting the weak, no man hating the strong,

Each race working out its own destiny.

Unfettered, self-respecting, fearless.

Teach us to be worthy of freedom,

Free from social wrong, free from individual oppression and contempt,

Pure of heart and hand, despising none, defrauding none,

Giving to all men—in all the dealings of life—

The honour we owe to those who are thy children,

Whatever their colour, their race or their caste.

From A BOOK OF PRAYERS
Written for use in
An Indian College
By J. S. Hoyland.

News of the Episcopal Church in Brief Paragraphs

Edited by Sara Dill

Fort Valley College Center

Fort Valley, Ga.:—In a report sent to Presiding Bishop Tucker the Rev. J. Henry Brown, director-chaplain of the Fort Valley College Center, sponsored by the American Church Institute for Negroes, tells of the growing influence of the Church in Fort Valley College, as evidenced by the fact that since the College Center started in November 1940, ten students have been baptized and the 33 confirmations in the same period included both students and members of the college faculty. Other evidence to the same point, Mr. Brown says, is the "almost packed congregations of students and teachers in the college center chapel weekly. Gaining strength year by year is the Woman's Auxiliary at the College Center." A Canterbury Club is working on a sound program, forums and discussion groups are well attended, the men's club is developing rapidly and one graduate of the college is now in Bishop Payne Divinity School preparing for holy orders.

In the community, Mr. Brown reports that in cooperation with the high school, the College Center sponsors a Girl Scout troop, the first Negro troop in Georgia, and a girls' club which has a social and educational program. In addition, a mother's club is sponsored by the Center and the parent-teacher association. Assistance is given to the nursery school and the training school, and a junior group of the Girls' Friendly Society is in process of organization. Once each week Mr. Brown gathers the children of various Center groups and takes them to local points of interest, outings "thoroughly enjoyed and appreciated by both the children and their parents." A recent development in the work of the Center is social and recreational activities for Negro soldiers at a nearby camp, and for workers in a large war industry 15 miles away.

Gaudet School

New Orleans, La.:—The fastest growing Negro school in New Orleans is Gaudet which was founded by Frances Joseph Gaudet. As a

little girl she attended a log cabin school where the only equipment was an old spelling book and a chart from which to learn the A.B.C.'s. As she grew up interest in the progress of her race led her into prison reform and from that into education. She bought a tract of land to begin a school; she peddled vegetables from the school garden to pay bills; she organized a board and eventually got a building. Later she married Mr. H. P. Gaudet, a member of the advisory board, for whom the school was eventually named. It was in 1921 that she gave the school to the diocese of Louisiana. Today it is accredited A-1 by the state and is making a great contribution to the life of the city and state.

Okolona School

Okolona, Miss.:—The Okolona Industrial School was established in 1902 by Dr. Wallace A. Battle and for forty years has rendered service of incalculable worth to the Negro people. It has trained them as teachers, as skilled artisans, in scientific farming. Due to war conditions two new departments have been established; one where metal products are reclaimed and repaired; another through which students help neighboring citizens to keep their property in repair. Added to all its practical instruction is the building of Christian character upon which the entire training at Okolona has been established.

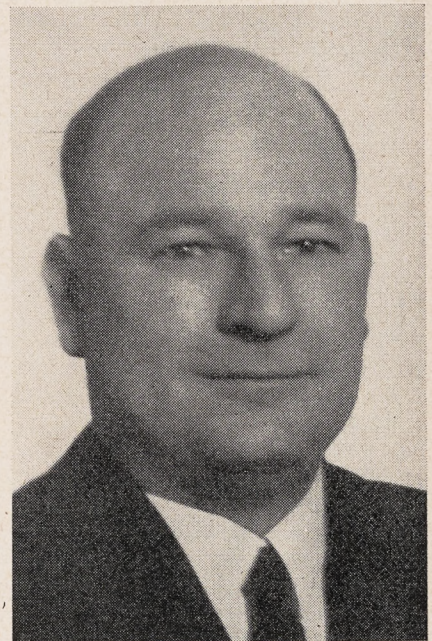
Gailor School

Mason, Tenn.:—This institution was first opened in Memphis in 1914 as Hoffman Hall for boys and St. Mary's for girls. Later the school was moved to Mason and subsequently its name changed to the Gailor Industrial School in honor of the bishop so much beloved throughout the Church. The past few years have shown remarkable improvement in its instruction, buildings and equipment, with the program for both boys and girls, wider, sounder and more thoroughly coordinated with the public school system. Like most of the Institute schools, stress is laid in teaching students to work with their hands, though all are given standard academic instruction. The

school now has an enrollment of 350 boarders as compared with 75 but four years ago. Support comes from the diocese of Tennessee, the national Woman's Auxiliary and the Church Institute.

Calhoun School

Calhoun, Ala.:—It was fifty years ago that two Churchwomen, Miss Thorn and Miss Dillingham founded the Calhoun School. They laid the foundation upon which others have built. The objective of the school is Christian democracy for Negro Americans. Says Mr. Thomas



The Rev. Oscar Green, rector at Palo Alto, told the churchmen of San Joaquin of plans for uniting churches.

Jesse Jones, an authority on Negro work in the United States, "Surely our world-wide concern for the exploited minorities must include the Negro tenth now sending their sons and daughters to work and to fight for the democratic way of life at home and abroad. The exploitation of share cropping still deprives many Negroes of the simple necessities of normal life." Mr. Jones then goes on to point out how this school prepares its students for the daily tasks of homes, farms and shops, and equips them so that they are better able to serve their community and their churches.

Negro Leaders

Petersburg, Va.:—Realizing the importance of consecrated and efficient Negro leaders for the Church's ministry, the American Church Institute this past year

brought the special needs of the Bishop Payne Divinity School to the attention of the National Council, with the request that this seminary be placed on the same basis as the other seminaries of the Church. Bishop Strider was therefore appointed the chairman of a committee to study and report on the matter. New and modern equipment is needed, including new buildings that will cost \$100,000, one half of which is in hand. The faculty must be strengthened and to this end the Rev. Henry J. C. Bowden of Atlanta was recently added to the faculty. Funds also must be had for the extension of the work and for a better library, according to Dr. Patton.

Union Supported

Fresno, Calif.:—"The Episcopalians need the real earnestness of the Presbyterians and their willingness to give money generously for religious enterprises . . . the Presbyterians need the dignity and form of worship of the Episcopal Church." Thus spoke Rev. R. M. Davis, pastor of the First Presbyterian Church, Oakland, at the convention of San Joaquin here January 27 and 28. A resolution was presented and adopted that the convocation of San Joaquin record its sympathy and interest in the movement for Christian unity between the two churches and commend the work of the joint commission to explore ways for a better understanding. Rev. Oscar F. Green spoke at a unity service, outlining the technical plans for uniting the churches. St. Francis Mission, Turlock, was admitted as a parish. Deputies elected to the General convention were: Clergy: G. R. Pratt; lay: Mr. Ben Johnson.

Frank Polk Dies

New York, N. Y.:—Frank L. Polk, Churchman of New York, acting secretary of state in the administration of President Wilson, died on February 8th after a brief illness. He was a partner of the law firm of Davis, Polk, Wardwell, Gardiner and Reed.

Finances Fine

Omaha, Nebr.:—The convention of the diocese of Nebraska met here February 3 and 4th. For the first time in the memory of most of the clergy of the diocese every parish and mission had paid its diocesan assessment in full for the previous year and the pledge to the National Church for general missions was paid before the end of the year. Chancellor Good spoke on "A lay-

man looks at the clergy" and Bishop Daniels of Montana on the forward movement. Deputies elected to the general convention were: Clergy: Eric Asboe, Harry Alden, Robert D. Crawford, Harold G. Gosnell; lay: Paul F. Good, Robin R. Reid, Sterling F. Mutz and Robert D. Neely.

Conference on Education

Atlanta, Ga.:—The family and the Church was the theme of a conference on religious education held here February 2-4 for leaders of the province of Sewanee. Leaders were the Rev. Daniel McGregor, national secretary; Miss Ellen Correll of the cathedral in Memphis; Rev. Van Garrett of Greenville, Miss.; Miss Florence Lerch of Spartanburg, S.C.; Dean Elwood Haines of Louisville. The young people of the province met February 6-7 and made plans for a conference this summer at Sewanee.

Women Delegates

San Francisco, Calif.:—At the convention of the diocese of California, held February 2 and 3, it was voted to have one women delegate from each parish and mission at future conventions. With proportional representation allowing from two to seven delegates, each delegation must include one woman delegate and one woman alternate. It was also voted to raise the pledge to the National Council by \$1000 to \$16,000. Featured speakers included Deaconess Elsie W. Riebe, who told of conditions in Ichang, China, before and after its capture; Rev. Michael Coleman, acting vicar of All Hallows-by-the-Tower, London; and Rev. Henry Ohlhoff of Canon Kip Community House in San Francisco, who spoke of work among the poor and of the raising of \$93,000 for new quarters. Trinity Church, Hayward, and Holy Trinity Church, Richmond, were admitted as parishes. Deputies elected to the general convention were: Clergy: Henry H. Shires, A. Ronald Merris, J. Lindsay Patton, John C. Leffler; lay: Clifton H. Kroll, H. R. Braden, George E. Kellogg, Walter E. Bakewell.

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Gainesville, Fla.:—"If Christianity had sent enough missionaries to Japan," Bishop Gilman of Hankow told the convention of Florida, "the Japanese would have been taught the way of the scholar instead of the way of the warrior." He said we still have great opportunities in the Far East. The convention met at Holy Trinity Church, with Bishop Juhan presiding. A resolution was adopted endorsing union with the Presbyterian Church. Elected to General Convention: clergy: F. B. Wakefield Jr., Newton Middleton, D. B. Leatherbury, B. M. Walton. Laymen: R. A. Yockey, B. H. Shields, B. A. Meginniss, Judge Criswell.

Prizes for Peace

New York, N. Y.:—The commission to study the bases of a just and durable peace of the Federal Council of Churches is sponsoring an essay contest for young people. The subject of the essay is to be "Christ and World Friendship." Four hundred dollars in prizes is offered.

Commencement at Ets

Boston, Mass.:—The first mid-winter commencement day in the history of the Episcopal Theological School, Cambridge, was held on February 4, as culmination of a program initiated at the beginning of the summer to hasten the training of priests of the Church to meet war-time conditions. This class of February will be followed by another graduating class in the early autumn, an accelerated program made possible by the holding of classes throughout the summer as was done last summer, immediately after the customary June commencement. Bishop Davis of Western New York speaking at the graduation exercises held in St. John's Memorial Chapel urged the eighteen members of the class to realize "that Christian people must learn that the principles of Christianity must be applied to social groups and not just to individuals."

Unmarried Mothers

New York, N. Y.:—Some interesting figures have been received by Miss Edith F. Balmford, executive secretary of the Church Mission of Help. From the seventeen dioceses in which CMH is organized come these statistics: Nearly 9,000 individuals came to CMH in the past year; about one half are receiving long time case work service; the

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number includes 1,400 unmarried mothers, 1,315 children, 200 boys and young men. All but 34 are American born. Racially, 87 per cent are white and most of the remaining 13 per cent are Negro. One fifth are Episcopalians.

Women Admitted

Montgomery, Ala.:—A resolution admitting two women as members of the executive council of the diocese of Alabama passed first reading unanimously, at the diocesan convention held recently. It must be referred to the convention of 1944 for final action.

Racial Goodwill

Chicago, Ill.:—By unanimous vote of the convention of the diocese of Chicago, meeting in St. James' Church on February 2, Dr. Frederick G. Trapp was elected a member of the diocesan council. Dr. Trapp will be the second Negro elected to this office; Mr. Henry Pace, elected several years ago and re-elected at a subsequent convention, being the first. Mr. Martin, in speaking to the convention pointed out that at a time like this when the world is aflame and there is so much race hatred the Christian Church must make tangible expressions of brotherhood and good-will.

For Business Only

Wheeling, W. Va.:—Bishop Strider has announced that the diocesan convention of West Virginia, to be held next May, is to be keyed to war conditions, and curtailed as much as possible. Every extra activity outside of the necessary business of the convention is to be eliminated.

Ordinations at Ets

Cambridge, Mass.:—The following men were ordained to the diaconate by Bishop Sherrill of Massachusetts in St. John's Chapel, Episcopal Theological School, on February 3rd; George A. Atwater, John P. Coleman, Angus Dun Jr., Wendel M. Pasco, Glenn R. Shaffer, Bancroft P. Smith, Malcolm W. Strahan, William J. Wolf.

Evangelicals Meet at Pacific

Berkeley, Calif.:—The Evangelical Fellowship of the diocese of California met at the Church Divinity School of the Pacific to listen to a paper by the Rev. John C. Bennett, Presbyterian and professor at the nearby Pacific School of Religion. He told the large audience about Archbishop Temple, and according to our informant "handled the paper with his fine thorough

style. It was good to hear this appraisal by a man of his ability." The chairman of the California branch of the Fellowship is the Rev. Francis P. Foote, rector at Burlingame.

Stewardesses Adopted

Flushing, N. Y.:—Airline stewardesses now under training at La Guardia Field, New York, have been "adopted" by St. John's Church. The girls, 19 in all, come from twelve different states. They are invited to attend church, social functions are arranged for them, and families in the parish entertain them for dinner.

Educators Meet in Chicago

Chicago:—Governor Harold E. Stassen of Minnesota delivered the keynote speech at the meeting of the International Council of Religious Education, February 8-9. Attending were 475 delegated representatives of 42 Protestant Churches. They came from 30 states and 7 provinces of Canada.

After the War—What?

Paso Robles, Calif.:—Rev. Lloyd B. Thomas of St. James Church has been giving a Sunday morning sermon series on past war planning entitled "After the War—What?" The series began January 10th and will continue through March 7th.

New Diocese in India

India:—The Church of India is completing the organization of a new diocese, Bhagalpur, to be set off from

the unwieldy diocese of Calcutta. The new jurisdiction, whose formation has been discussed for several years, will include most of the geographical province of Bihar, which lies northwest of Calcutta between that city and Benares. The diocese, named for the city on the Ganges which flows down across the northern end of the province, will have

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Professor Sherman Johnson
Canon Theodore Wedel
Bishop Edward M. Cross
Dean Joseph F. Fletcher
The Rev. Theodore P. Ferris
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some 18,000 square miles and a population of nine million, of whom 13,000 or more are members of the Church of India. The major British missionary societies have work here, so the new diocese will be indirectly aided by American gifts for British missions. Archdeacon Lenman, of Bhagalpur, is to be the first bishop.

Arm Band Invitation

South Orange, N. J.—Taking a cue from the various air-raid and defense organizations, St. Andrew's Church here is supplying a red, white and blue arm band to be worn by people going to church. The motto on the band reads "I am going to St. Andrew's. May I take you with me?" The rector, the Rev. F. Randall Williams, asks his people to wear the bands when calling on families whose names are sent them from time to time, when walking to church, and to display them on the right window side of their cars when driving to church.

Example of Unity

Parsons, Kansas—When the churches of Parsons decided to place large newspaper advertisements on the United Church Canvass in local papers, one of the Roman Catholic parishes, as well as the Assembly of God, joined in the project. The ministerial association, of which the Rev. Loren Lea Stanton, rector of St. John's Church, is president, endorsed the plan heartily. Mr. Stanton reports general approval of results, and says that, in addition to its other values, it is an example of church unity among the various religious bodies of the community.

Theodore Wedel Talks to Leaders

New York, N. Y.—The Rev. Theodore O. Wedel, warden of the College of Preachers, was the speaker at a dinner on February 6th given by Miss Elsie C. Hutton to a large number of Auxiliary leaders of the second province. He spoke on the proposed union of the Presbyterian and Episcopal Churches. Miss Hutton, who is retiring as president of the Auxiliary in the province, had as her guests the national board and the national secretaries of the organization, the women members

of the National Council, with the guests of honor the executive committee of the Auxiliary for the province: Mrs. Frank G. Scofield, president; Mrs. Edgar G. Wandless, vice-president; Mrs. George A. Taylor, treasurer; Mrs. W. H. Hannah, secretary; Mrs. W. T. Heath, representative-elect on the national board.

St. Augustine's College—

(Continued from page 5)

ly upon the opening of the present school term, 21 of our young men enlisting. Plans are being made to

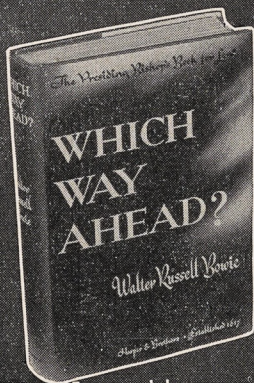
adjust the course of study of these men even more definitely than the army asks to their special needs, and during the second semester certain mathematics and science courses will be required of the enlistees.

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commissioned officers, with a num-
ber of others taking officer training
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ments of its graduates in peace time
as well as in war time. One wonders
what our own Church might have
been among Negroes if there had
never been a St. Augustine's, since
more than sixty products of St.
Augustine's have entered her priest-
hood. Last year almost one half of
the student body of the Bishop
Payne Divinity School held the
bachelor of arts degree from St.
Augustine's College. One of our
graduates, the Hon. Hubert T. De-
lany, the son of the late Bishop and
Mrs. Delany, both of whom were
among the early graduates, was re-
cently appointed justice of the court
of domestic relations of the city of
New York. Other graduates have
founded schools and churches. Still
others have achieved success in medi-
cine, law, public service, business,
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unique mission, there were many
who had cause to thank God for her
splendid past, and to pray for her
continued and ever-increasingly use-
ful future.

QUIZZ ANSWERS

1. Nahum (3:18).
2. Abel. Genesis 4.
3. Moses. Exodus 3.
4. Mesha, King of Moab. II Kings 3.
5. The prophet Amos, a herdman of Tekoa. (5:19 and 7:14.)

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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.

WILLIAM T. MANNING
The Bishop of New York

Bishop Parsons, the retired bishop of California and chairman of our commission, a majority of which proposes to unite the Episcopal Church with one among the several separate Presbyterian Churches in the United States, has published in THE WITNESS, and in all our Church papers, a letter he has obtained from the Archbishop of Canterbury on this subject. Although the Archbishop says in this letter that he does not wish to form any judgment at present upon any particular schemes which are occupying our attention, his letter is nevertheless one which will be understood by all as giving support to the proposal now under discussion in the Episcopal Church and cannot fail to be so understood since the Archbishop has given permission for it to be published by so ardent a partisan of this proposal as Bishop Parsons is known to be.

No one I believe values more deeply than I do our relation with our spiritual mother the Church of England but on that very account I feel compelled to express publicly my surprise and my great regret that the Archbishop should have allowed himself to write this letter. The proposal in question is a most acutely controversial one in the Episcopal Church and for that reason if for no other the Archbishop should have refrained from any expression in regard to it. Would it have been permissible for Archbishop Temple to send for publication a letter opposing this movement? Manifestly this would not have been permissible and on the same principle it is an act of ecclesiastical intrusion for the Archbishop to send a letter which will be generally understood as giving support to the movement and which is evidently so understood by Bishop Parsons who publishes it.

It has been admitted by those who advocate this divisive proposal that before its adoption by the Episcopal Church it should be submitted to the Lambeth Conference but the Archbishop cannot speak for the Lambeth Conference on this matter and while it is in controversy here in this Church it is highly improper for him, as Archbishop of Canterbury, to enter into it. The autonomy and independence of national Churches is an essential principle of Anglicanism as is the full jurisdiction of each bishop in his own diocese. The Presiding Bishop of our own Church has not felt it right to express himself publicly on this controversial question; why then should the Archbishop of Canterbury be asked by Bishop Parsons to make a statement for publication in regard to it, and why has the Archbishop allowed himself to do so?

The Archbishop cannot of course have adequate knowledge as to the situation here in regard to this matter and his letter shows that he has not. If he was given the impression that a majority in the Episcopal Church are ready to accept this proposal he was gravely misinformed. There has at present been no evidence that this measure is supported by a majority but on the contrary it is certain that a great number of our clergy and laity, and of our most competent scholars, hold that

the proposal is irreconcilable with and destructive of the principles of the Prayer Book as to the apostolic ministry. A leading spokesman for the Presbyterian Church has stated publicly and without challenge from any one that the "new Church" thus formed "will be essentially Presbyterian." Our own commission, although its membership is heavily overweighed on the Protestant side, is itself not united and has announced that further changes will be made and that the proposal will not be put into final form for presentation to the General Convention until the next meeting of the commission in June.

The Bishop of Chicago has just now declared to his diocesan convention, "I yearn and pray for a united Christendom. But frankly I cannot walk the way our commission on approaches to unity proposes nor shall I. I could never believe in nor belong to the kind of a Church the commission seems to propose as a solution for the present broken state of Christendom"; and very many of our bishops who have not yet spoken will take an equally positive stand against this destructive and subversive proposal. Even among those of our clergy and laity who might be inclined to support it there are many who feel that so devised a measure ought not to be forced upon us at this time of crisis when the whole thought and strength of the Church should be centered upon its spiritual ministrations to those in stress and need.

I believe firmly that this proposal will be rejected by our General Convention, but if it were adopted this would beyond any question bring actual crisis and disruption to the Episcopal Church.

Again I express my surprise and regret that the Archbishop of Canterbury has been led to intrude into this situation, a regret which is felt by very many and especially those who have, as I myself have, a great regard for the Archbishop and his high office and a true veneration for our mother Church, the historic, catholic and apostolic Church of England.

ANSWER: This communication was received after the meeting of editors at which this number of THE WITNESS was planned. It will be dealt with editorially therefore in our issue of February 25th.

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