

# The WITNESS

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MARCH 15, 1945

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ARTICLE BY JOHN H. JOHNSON

## 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 Satur-  
days.  
Sundays: 8 and 11 A.M. and 4:30 P.M.  
Thursdays and Holy Days: Holy Com-  
munion 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.; Morning Service and Sermon 11  
A.M.  
Thursdays and Holy Days: Holy Com-  
munion, 11 A.M.

ST. BARTHOLOMEW'S CHURCH  
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11 A.M. Morning Service and Sermon  
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Weekdays: Holy Communion daily at  
8 A.M.; Thursdays and Saints' Days at  
10:30 A.M.  
The Church is open daily for prayer.

ST. JAMES' CHURCH  
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9:30 a.m. Church School.  
11:00 a.m. Morning Service and Sermon.  
4:30 p.m. Victory Service.  
Wed., 7:45 a.m., Thurs., 12 noon Holy  
Communion.

THE CHURCH OF THE EPIPHANY  
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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  
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*Rev. Roelif H. Brooks, S. T. D. rector*  
Sunday Services: 8, 11 A.M. and 4 P.M.  
Daily Services: 8:30 Holy Communion;  
12:10 Noonday Services.  
Thursday: 11 Holy Communion.

THE CHURCH OF THE ASCENSION  
Fifth Avenue and Tenth Street, New York  
*The Rev. Donald B. Aldrich, D.D., Rector*  
*The Rev. Vincent L. Bennett*  
Associate Rector  
Sundays: 8 and 11 A.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. Edward R. Welles,*  
*M.A., Dean*  
Sunday Services: 8 and 11 A.M.  
Daily: 11 A.M.—Holy Communion.  
12:05 Noon—Lenten Preaching Service.  
Tuesday: 7:30 A.M.—Holy Communion.  
Wednesday 11 A.M.—Holy Communion.

## The WITNESS

For Christ and His Church

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## CLERGY NOTES

ADKINS, EDWARD T., was ordained deacon  
by Bishop Goodwin of Virginia in the chapel  
of the Virginia Seminary. He is assistant  
at Grace Church, Kirkwood, Mo.

ANDREWS, HALSEY I., rector of St. Luke's,  
Hudson, Mass., has accepted the rectorship  
of St. John's, Arlington, Mass.

BURNS, ALFRED W., was ordained deacon  
by Bishop Heron on February 28th at St.  
Andrew's, Wellesley, Mass. He has ac-  
cepted the position as curate at Grace Church,  
Lawrence, Mass.

BURRELL, EDWARD B., retired clergyman  
of Virginia, died on February 24th. He was  
the rector of Meade Parish until he retired  
in 1931. He was eighty-eight.

CLARK, STEPHEN C., rector of St. Mark's,  
Pasadena, Calif., received an honorary doc-  
torate from Occidental College on February  
26th.

FOUST, ROSCOE T., dean of the cathedral  
at Bethlehem, Pa., was wrongly reported as  
having accepted the rectorship of the Epiph-  
any, New York, in our issue of March 1st.

GARNETT, WILLIAM B., student at E.T.S.,  
was ordained deacon by Bishop Sherrill, ac-  
ting for the Bishop of Tennessee, on February  
28th at Emmanuel Church, Boston.

GODOLPHIN, FRANCIS R., who recently  
retired from the active ministry has been  
elected rector emeritus of St. Andrew's,  
Staten Island, N. Y.

HASSINGER, HOWARD H., assistant pro-  
fessor at Seabury-Western Seminary, received  
an honorary doctorate from Hobart College  
on February 22.

MACARTHUR, JOHN R., was ordained priest  
on February 26th by Bishop Stevens at St.  
James', South Pasadena, Calif. and has be-  
come vicar of St. Andrew's, Elsinore.

MOTT, JOHN C., was ordained priest by  
Bishop Brown on February 20 at Chatham,  
Va. He is rector of Barrister and Pruden  
parishes in Pittsylvania County, Va.

PRICE, EDWARD, student at E.T.S., was or-  
dained deacon by Bishop Sherrill on Febru-  
ary 28th at Emmanuel Church, Boston.

SHOEMAKER, WILLIAM L., was ordained  
priest on February 24 by Bishop Wroth of  
Erie at St. Paul's Cathedral, Erie, where he  
is a member of the staff.

SNYDER, CHRISTOPHER, was ordained  
deacon on March 11th by Bishop Gardner of  
New Jersey at Trinity, Asbury Park.

## 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.,  
8 P.M.  
Weekdays: Holy Communion, Monday,  
Friday and Saturday 8 A.M. Holy Com-  
munion, Tuesday and Thursday, 9 A.M.  
Holy Communion, Wednesday, 7 and 11  
A.M. Noonday Service, daily except Mon-  
day and Saturday, 12:25 P.M.

GETHSEMANE, 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  
Military Park, Newark, N. J.  
*The Very Rev. Arthur C. Lichtenberger,*  
*Dean*  
Sundays, 8:30, 11 and 4:30.  
Noon Day Services, 12:10, except Satur-  
days.  
Holy Communion, 12 noon Wednesdays,  
8 A.M. Thursdays, Holy Days, 11:15 A.M.  
Fridays, 8 P.M. Evening Prayer and In-  
struction.  
The Cathedral is open daily for prayer.

EMMANUEL CHURCH  
811 Cathedral Street, Baltimore  
*The Rev. Ernest Victor Kennan, Rector*  
SUNDAYS  
8 A.M. Holy Communion.  
11 A.M. Church School.  
11 A.M. Morning Prayer and Sermon.  
First Sunday in the month Holy Com-  
munion and Sermon.  
8 P.M. Evensong and Sermon.  
Weekday Services  
Tuesday 7:30 A.M. Holy Communion.  
Wednesdays 10:00 A.M. Holy Com-  
munion.  
Thursdays 12 Noon Holy Communion.  
Saints' Days and Holy Days 10:00 A.M.  
Holy Communion.

EMMANUEL CHURCH  
15 Newberry Street, Boston  
(Near the Public Gardens)  
*Rev. Phillips Endecott Osgood, D.D., L.H.D.*  
*Rev. Arthur Silver Paysant, 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  
*Rev. Peyton Randolph Williams*  
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 Com-  
munion 10 A.M.

GRACE CHURCH  
105 Main Street, Orange, New Jersey  
*Lane W. Barton, Rector*  
SUNDAYS  
11 A.M.—Church School.  
8 A.M.—Holy Communion.  
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.

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## The Work of the American Church Institute for Negroes

*The Colleges and Schools of the Institute Have Played a Real Part in the War Effort*

By **M. M. Millikan**  
Assistant Director

*Boston:*—There are a good many thousands of Americans who believe that one of the greatest problems of our country has to do with the Negro and his adjustment in our American life. It is a problem of citizenship and difficult aspects of it extend into the economic, social and political fields. It is basic in the whole matter of racial relationships. It is filled with danger but it involves equity and common justice. Its solution is required by every consideration and should bring enormous benefits not only to the millions of Negroes in this country but also to our country as a whole.

Recognition of this problem led in 1906 to the establishment of The American Church Institute for Negroes as an agency of the Episcopal Church. It is through this agency that all of the organized educational work for Negroes under the sponsorship of the Episcopal Church is carried on. The Presiding Bishop of the Church acts as president of the Institute and its board is composed of clergy and others active in the work of the Church.

The Institute grew out of a belief that while the so-called Negro problem would have to be approached in a variety of ways, no solution could be found without a marked rise in the general educational standard of the Negro in the south. The Institute recognized that it could do but little in the way of quantitative education, a task obviously requiring the resources of the states. However at the turn of the century the southern states were, generally speaking, giving but little attention to the education of Negroes. The plan of the Institute was to serve the general cause of Negro education in six ways:

To stimulate the general cause by establishing worthwhile schools in

sections in which there were but poor facilities for Negro education.

To learn by experience the best ways for conducting such schools and thus to develop examples that might be followed in state operation.

To have the schools concerned at least as much with moral and ethical, as with technical standards and to influence their students so that when these young men and women return to their own communities they would help in raising the standards of their people.

To train Colored men and women so that they could gradually take over the direction of the schools and the teaching and do this work for their own people.

To develop teachers who would be available for other schools, and colored clergy and other men and women qualified to become leaders of their race.

By teaching trades and other vocations, enable the graduates of the schools to take a more helpful part in their communities and to raise the economic standards of their people.

The Institute sponsors, supervises and helps in the development and operation of ten schools and colleges in the south. Each institute is located in some center of preponderant Negro population. In the beginning, most of the schools cared for elementary education, as well as some of the higher grades. Today the schools are concerned simply in giving education in high school grades or beyond. However, in certain instances, they operate elementary classes, supported by public money, chiefly to provide experience for the teachers whom the Institute schools are developing among their own students.

In the beginning, heavy reliance had to be placed on white teachers and administrative officers. Today all of the schools except two have Col-

ored principals; all except one have Colored administrative officers; and the faculty members are Negroes almost without exception.

In the early days the schools were pretty well limited by the funds that could be provided to them through the Institute. As time has gone on, the work of the Institute has been influential in achieving a constructive change in these matters. Today a large part of the budgets comes from the students and their families. Each of the dioceses in which the schools are located make substantial contributions to the work of the Schools. Substantial support is given by state or local governments. Important grants have been received from time to time from leading edu-



*This graduate of one of the colleges of the American Church Institute for Negroes is doing his part in the war effort by working in a bomber factory.*

cational foundations. Today the subsidy payments by the Institute comprise less than a quarter of the total income of the schools as a whole. Their annual budgets aggregate approximately \$650,000.

The Institute schools have invited investigation and check-up by state authorities and competent officials of educational foundations. They have uniformly obtained good ratings within these fields.

In the main the plants of the Institute schools are very simple indeed. In many cases crude facilities are employed. It has been necessary to do a great deal with very little.

There is no desire to change from this essential simplicity. However in many cases essential buildings or equipment are lacking or are wholly inadequate to meet present needs.

It is a natural corollary to plant and equipment to speak of enrollment and tuition. The current enrollment of regular students in Institute schools approximates 3000, of which 944 are boarding pupils. Practically all of the schools run special courses and classes in applied subjects open to Negroes of the surrounding country-side and involving an annual enrollment of some 7500 people. At the larger schools a summer conference is held every year that is largely attended by the Negro clergy, Church workers and teachers. Excluding the college and the divinity school, the tuition for Institute schools ranges from \$2.50 to \$75.00 per annum! To say this is to suggest the need for the schools and the limited resources of the people who are benefitted by them.

The Institute schools fall into certain natural groups. There are a number of smaller schools concerned with giving high school education designed to fit the student for trade's or other type of employment of a higher grade than could otherwise be achieved; with this goes aid in achieving a higher standard of living. Typical of this group are Gailor School at Mason, Tenn.; Okolona Industrial School at Okolona, Miss.; Gaudet School at New Orleans, etc. A certain number of the graduates of these schools go on to college. The second natural group are the largest schools like St. Paul's of Lawrenceville, Va. and Voorhees at Denmark, S. C. Here the teaching facilities are greater and extend to a larger variety of trades and more intensified training is given. These schools also do much work in the developing of teachers for other schools and a substantial portion of their graduates go on to college. The third group are special institutions, each for a particular purpose. First comes St. Augustine's College at Raleigh, N. C. which ranks as a first-rate college, a large number of its graduates going into teaching work. Close by is St. Agnes Hospital, doing splendid work for Negroes in and around Raleigh and training seventy undergraduate nurses. At Petersburg, Va. is the Bishop Payne Divinity School. This organization has developed about four-fifths of the Negro Episcopal clergymen in this country. Finally, there is the Fort Valley College Center providing a

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chapel, social facilities and spiritual guidance for the immediately adjacent Fort Valley College now conducted by the state and formerly one of the Institute schools.

An attempt to describe the work of the Institute and its schools necessarily requires a recitation of statistics and other factual data. It is hard to infuse such an objective approach with the life, the aspirations, the human interests and the accomplishments one feels in visiting the schools. Let us try to suggest this all-important phase of the work by brief comments on two of the schools, though the same sort of recital could be made for each of them.

At St. Paul's, just outside the residential section of Lawrenceville, Va., one drives through entrance posts and enters a 1600 acre tract within which is encompassed what is almost a little world by itself. There are a score or more of buildings and a full-fledged farm. Some of the buildings are small, wooden and old; a few are of brick, modern and large. There are classrooms, a library, an infirmary, chapel, auditorium, several buildings used for education in trades and numerous dormitories, as well as houses for the teachers. Some of the buildings have outworn their usefulness and should be replaced; others are badly overcrowded. In others you find facilities for teaching brick-laying, tailoring, dry cleaning, mechanical drawing, carpentering, electrical and plumbing work—even the operation of beauty parlors (a lucrative trade in the south quite as much as in the north); in a building devoted to household economics, girls become familiar with all types of stoves and other facilities for the carrying on of all household tasks, and obtain a fine training therein. Streaming along the walks and busy in each of the classrooms are more than a thousand Negro pupils extending all the way from youngsters of the elementary classes, being taught by the student teachers, up to relatively mature young men and women about ready to go out into the world. An observer is bound to be impressed with the eagerness and ambition of the students and the general earnestness with which they work. As in all Institute schools, music and choral singing have an important place in the school activities.

Almost at the other extreme we came to Gailor at Mason, with a relatively small plot of ground and very few buildings, this school hav-

ing suffered a loss by fire not so long ago. Here we find a devoted headmaster and a very small faculty making up in intelligence, drive and earnestness for what they lack in buildings and equipment. The courses are more limited, both in numbers and extent, but they are embraced just as eagerly as in the larger schools. Sound planning is in the air and the visitor becomes certain that the work is so much worthwhile that ways and means will be found for extending it to the hosts of nearby people who need it. People here are beginning to dream of a little infirmary, badly needed, to serve the Negroes for many miles



*The thrill of making friends with Christian natives was experienced by Chaplain George P. LaBarre when he landed with the marines on Majuro Atoll in the Marshall Islands. Chaplain LaBarre was pastor to Episcopal students at the College of William and Mary before entering the service.*

around and to cut down a somewhat appalling infant mortality rate. Here, as in all of the schools, one notes with pleasure the part that the school plays in community life and  
(Continued on page 18)

## THE PICTURE ON THE COVER

*New York:*—One of the most unique and vital programs of any parish in this city was that carried on last summer at St. Philip's. Confronted with the problem of children playing in the streets the Rev. Shelton Hale Bishop organized clubs for all age groups with enrollments that ran into the hundreds before the summer was over. It was all reported in THE WITNESS at the time but the picture came along later. We present it as a partial explanation of the popularity of St. Philip's rector.

THE WITNESS — March 15, 1945

# A Chaplain Writes of Clericus Meeting in the Pacific

*International, Interracial and Interchurch Meetings Are Held to Discuss What's Ahead*

**By William Alfred Wilkins**  
*United States Army Chaplain*

*The South Pacific:*—Four Anglican clergymen, serving in this area of combat, met recently and organized the Coconut Clericus through which we seek strength and the renewal of fellowship. They were the Rev. Cecil Muschamp of the royal New Zealand air force; Major Frank L. Titus, member of the division of the ground forces which has been places and doing things. He is a canon of our cathedral in Albany, N. Y. Chaplain Virgil P. Stewart of the naval hospital who before entering the service was rector of St. John's, Elkhart, Ind. The fourth who had the privilege of being present was the writer and I entered the service from the Chapel of St. Barnabas in Pasadena.

We opened our clericus of course with a celebration of the eucharist, using the liturgy of the New Zealand Church. One of the impressive changes from our service was when the celebrant spoke the names "George, thy servant, king, and Franklin, thy servant, president." Here were citizens and communicants from divergent nations united in this sacramental offering, remembering their nations' heads as they prayed. Following the service the staff of the YMCA gave us tea. One chaplain who had not drunk a cup of tea, his favorite beverage, since leaving the states was particularly grateful.

Then, we piled into a jeep and rode away to the beach where there was some swimming and paddling about in the water and much talk about our homes and churches, our dioceses and the postwar order. We ate sandwiches and made a visit to an old member of the French Foreign Legion. He resembled "Old Jules," hinting of his gallant deeds in another world war, sharing with us his Australian sherry. On his place lived Matthew, his wife, and Benjamin, native adults, confirmed by the Anglican Bishop some years ago. Matthew told Padre Muschamp, "Good man, he lay hands on head." For these natives the padre has been having an occasional celebration of the holy communion. He now arranged

for Chaplain Titus to come in his absence. Away over here, 9,000 miles from Church Missions House, New York; 12,000 miles from Lambeth, England, Anglican missionary cooperation has become a reality. This clericus believes in missions. We adjourned, hoping to meet again if military necessity did not intervene. Grateful for these hours of fellowship we returned to our respective "parishes."

We had our second meeting across "The River of Rain." The port battalion chaplain picked up the padre of the air forces and the naval hospital chaplain. The padre guided us to our rendezvous with Chaplain Titus, in a lovely grove overlooking a bay. Here we had a field service, the padre celebrating, using the American Prayer Book. As we reached the "Gloria in Excelsis," the swelling crescendo of a flight of planes overhead did not seem out of place. Certainly, men on earth, on sea and in the air would "give glory to God on high" and heartily pray for good will and peace among all nations.

We broke our fast on a famous American drink and molasses cookies Major Titus' mother had sent him. The padre was called on to enlighten the rest of us as to the part the Church of New Zealand had played in the development of the Anglican Communion. He told us that the province of New Zealand, in contrast to Australia's forty dioceses, has only seven. Three dioceses are on South Island; four on North Island. There are two missionary dioceses of Melanesia and Polynesia, covering the South Pacific island areas. The presiding bishop is chosen from among the diocesans; retaining responsibility for his see, along with his new duties and title of Archbishop. The present Archbishop of New Zealand is the Bishop of Christchurch, the Rt. Rev. Dr. Campbell West Watson. An interesting angle of the missionary work presents itself in the archdeaconry of the Solomon Islands. Of 54,000 Christians 27,000 are members of the

Church of England. The padre gave an informal description of Church life in the "down under" province, affording us insight into the tremendous tasks and opportunities of the Anglican Communion.

A general chaplains' meeting conflicted with clericus. That meeting makes a complete story in itself. How we journeyed by jeep-boat to the Presbyterian training school, conducted by Mr. and Mrs. Gillan and Mr. Wilson. How the American chaplains (army, navy, marine) reinforced by the padre, went forth in conquering might, in the spirit and manner of Babe Ruth and Joe DiMaggio to show the natives how to play baseball, especially how to steal bases. To the astonishment of the clergy, the native boys stole bases and gave a more youthful demonstration to win the game 16 to 9.



*Chaplain William Alfred Wilkins*

The Coconut Clericus gathered still again in the inspiring chapel of the naval hospital with Chaplain Stewart as our host. His chapel, like everything the American navy possesses overseas, is properly appointed. The chaplain has the means to inspire his men with the beauty and the reality of holiness in a true Church setting. The altar, gleaming white, before a reredos of panels, on which are painted, on either side, a kneeling marine and sailor, behind them, guardian angels as if hurrying with their prayers to heaven's king. Even the din of outside activities could not interrupt this inspiration to worship.

In Chaplain Stewart's office, we had coffee. Here, we were joined by his "co-pastor," the Roman Catholic chaplain, Father Walther, and a

Methodist chaplain of the navy, Lt. Portlock. Up to now, we had been inter-national, inter-racial but intra-church. We now became inter-church. We shared our store of wit and witticisms, by which the clergy are wont to relieve their weighty talk of "shop." As usual, the talk was channeled into a serious discussion of After the War, What?

We discovered as we adjourned that "Old Debbil" military necessity, at last, has caught up with us. Padre Muschamp is to be taken from us. But the rest of us will continue to meet until "Old Debbil" grabs the last chap from Coconut Grove.

### DEAN WEIGLE ON POLITICS

*Chicago:*—Religion must be carried into the voting booth if the state is not to degenerate into tyranny, said Luther Weigle, dean of the Yale University Divinity School, speaking at the Sunday Evening Club here. "The separation of Church and state is a sound principle, but one that is much misunderstood," he explained. "It means that the Church and state are mutually free, and that neither may rightfully control the other. It does not mean that Church and state, being mutually free, may not cooperate with one another. It does not mean that the state acknowledges no God, or that the state is exempt from the moral law in which God sets the bounds of justice for nations as well as for individuals. Religious freedom is not freedom from the responsibilities and duties of citizenship. No man has true religion who reserves it for home or Sunday and fails to use it as a resource for daily living and public service."

### BRITISH PROTESTANTS HAIL YALTA

*London* (by cable):—The Protestant press of Britain has hailed the decisions of the Yalta conference as providing the basis for a lasting peace. Church Times says: "Seldom has a secular conference borne a clearer stamp of harmony in morals and practise." The Record, also an Anglican paper, says: "For the world generally, and not least for the German people, the most outstanding fact that emerges is the unity of purpose which has been achieved." The Free Church press adopted a similar tone, with the Baptist Times writing: "The foundations of a stable peace would seem to have been laid . . . and the world

yearning for release from war has welcomed the far-reaching decisions of the big three."

### THE MAN BITES THE DOG

*Rome* (by wireless):—File under heading of Man Bites Dog News. The Vatican has something good to say about the Soviet Union. It is reported as "well pleased" with the "high moral tone" of recent Russian films reaching Italy, according to an article on Vatican-Soviet relations in the Rome newspaper, Tribuna del Popolo. "This is among consoling indications which prompt the hope that the Catholic Church may soon resume its spiritual activity in Russia," the paper stated.

The article noted that Russian films exalt marital fidelity and commented: "The Vatican has not hidden its pleasure over the fact that Soviet films present a standard of morality much higher than the films of other nations, and that in them the precepts of the natural law are generally observed and respected." The Vatican has appreciated the changes in Soviet divorce laws, and has also been pleased over recent reports in the Italian press concerning the high morality of Russian youth, the article added.

### LEONARD HODGSON IS WOUNDED

*Washington, Conn.:*—The Rev. Floyd W. Tomkins, secretary for America of the world conference on faith and order, has received word that the Rev. Leonard Hodgson has been severely hurt in a V-bomb explosion which took place recently at a Presbyterian Church hall in London. Dr. Hodgson is the general secretary of the conference. Canon Tatlow of Christ Church, Oxford, cables that the noted theologian is now in a hospital, severely injured but is "making good recovery." The explosion, reported in these pages shortly after the event, killed several Church leaders.

### DISCUSS VOCATIONS AT CENTER

*Fort Valley, Ga.:*—A conference on vocations will be held at the Fort Valley student center April 6-8, it is announced by a planning committee consisting of the Rev. James Stirling, fourth province college worker; the Rev. Hamilton West, chairman of the fourth province college commission; the

Rev. J. Henry Brown, in charge of the church center and the Rev. Bravid W. Harris, bishop-elect of Liberia. The program is said to be not quite complete, but includes addresses by President Bond of Fort Valley College, and D. Brown, a discussion on The Church's Task and Specific Openings led by Bishop-elect Harris, with Miss Anna Brown of Wilmington, Del., the Rev. V. A. Edwards, Fort Valley College, and the Rev. James Stirling, participating.

Miss Ellen Gammack, personnel secretary of the Woman's Auxiliary leads a session considering nursing, and women's part in Church work. The panel for this is not yet complete, but it will include Miss Doris Wilson, a student at Windham House, representatives of the nursing profession, and others.



*Tribute to Bishop Eivind Berggrav of Norway and the valiant Christians of all countries who in this war have stood for freedom of faith will be offered at a dinner in New York on March 18th. The guest of honor will be Crown Princess Martha of Norway. Bishop Berggrav is now a prisoner of the Nazis.*

### CLOTHING COLLECTION ENDORSED

*New York:*—Presiding Bishop Tucker attended a meeting at the White House called by the committee on clothing collection which will be packed and shipped to the liberated peoples of Europe and the Balkans. Upon his return to his office Bishop Tucker sent a letter to all bishops urging their cooperation in the effort. The chairman of the committee is Episcopalian Henry J. Kaiser.

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## *The Bishops Pastoral*

**T**HE pastoral letter issued by the House of Bishops at their recent session in Birmingham, Alabama, is an able, constructive statement of what should be the attitude of the Church on a number of current issues. The bishops recognize that the winning of the war is an essential part of our effort to build a just and durable peace—though the majority of us here in America are still far from realizing that this will involve sacrifice on our part. But the bishops also see that victory in the war is not enough. It is the “age-old battle between good and evil, between Christian and anti-Christian beliefs and purposes . . . Men have allowed an anti-Christian philosophy of life to possess their minds, wed itself to the innate evil in human nature, and bring forth its evil brood of pride, arrogance, cruelty, hatred, greed and falsehood.” The war is only “an awful climax in this ancient struggle,” whose evil motives are at work here in America as well as elsewhere in the world. What the bishops say about crime, race antagonism, false propaganda, national selfishness disguised as patriotism, deserves not only to be read but to be taken to heart. The task of the Church is not only to have a share in the winning of the war and the making of the peace but also—and more important—in the establishment of a more Christian civilization.

The bishops frankly and unequivocally come out for the principle that world organization is essential to lasting peace. America cannot escape responsibility for the proper use of its vast power and influence. “We think that an irresponsible idealism under the guise of Christianity, which will not submit to the discipline of the achievable, will ultimately give support to the isolationism so deeply rooted in many citizens and so dangerous to the peace of the world.” And so the pastoral comes out strongly for the Dumbarton Oaks Proposals, and commends them to the Church for study and support.

There is a section on justice as the basis of lasting peace and there is a strong concluding section

on the Church’s world mission, which is something that calls for the participation of every member. There is also an arresting statement on reunion. “While we pray and labor for the full reunion of Christendom, we can find many ways of fellowship and coordination with others who love the Lord Jesus in sincerity. The Lausanne and Jerusalem, Madras and Oxford and Edinburgh conferences and the work of the late Archbishop of Canterbury in organizing the World Council of Churches have pointed a way to effective fellowship and cooperation in the world-wide service of Christ.

There are many opportunities on the local level. But there can never be unity without fellowship.” This is a point of very great importance. Our approaches to Church reunion ought really to be made from two directions at once. Along with the discussion of points of agreement and of difference, of history and theology, of polity and organization, there ought to be a far greater practice of fellowship. We must worship together and work together for the cause of Christ and the spread of his kingdom, if we are ever to agree upon the more formal matters which now divide us. In our whole approach to reunion we have had the services of experts in theology. They are slowly making headway on their sector of the front. But the rest of us, clergy and laity both, who should have been advancing on the front of fellowship and cooperation,

have been notoriously idle, not to say completely bogged down. It is like a pincers movement with one arm of the pincer doing nothing. Under the leadership of our bishops let us rise up and do something about fellowship and cooperation—specifically and right now with our Presbyterian brethren with whom we are hoping to affect a reunion.

### *Big Five Veto Power*

**T**HE agreements of Yalta were so favorably received by the people of the democracies that there is danger of relaxing our determination that a United Nations organization to maintain peace

### “QUOTES”

**O**UR greatest shortages are of good will and patient understanding between nations, races, classes and individuals. The supply of this most vital of all needs can come only from God through his creative and redemptive work in the minds and hearts of men. It is impossible to abolish the differences between nations, races and individuals. These differences without a principle of unity are chaos; but these differences animated by the spirit of Christ are richness. We share with our Christian brethren of every name and in every land the solemn duty and high privilege of being the humble instruments of that spirit, not in isolation, but in coordinated devotion to the one Lord.

—Bishops Pastoral, 1945

shall be achieved at the San Francisco conference next month. The plain fact is that the anti-Soviet forces, and they are legion, are pouncing on every possible argument to scuttle the ship. It is well illustrated by the *Christian Century*, that anti-administration, anti-Soviet journal of undenominationalism, that is weeping crocodile tears over the fate of Estonia, Latvia, Lithuania and Poland and tearing its hair because the meeting was held in Russia, instead of Churchill and Roosevelt demanding that Stalin meet them in Africa, Alaska or some other place.

The announcement now made that it was agreed at Yalta that any one of the big five nations who are permanent members of the security council will have the power to veto direct military or economic sanctions to restrain an aggressor is a more serious matter, largely because it will be seized upon for propaganda purposes by those out to wreck the world organization. The natural reaction of the average American to this voting procedure is that it is undemocratic and that the five greater powers thus place themselves above the law. But the plain fact of the matter, whether you like it or not from the standpoint of Christian idealism, is that, once Germany and Japan are defeated, power in this world is going to be largely in the hands of the United States, Great Britain and the Soviet Union. Harmony among them is essential if peace is to be maintained, for no two of them are going to get very far in coercion of the third. Any real falling out between them and you have war. The big three meeting in the Crimea

were thoroughly aware of this . . . and faced it. They simply said, "We just won't fall out. We'll keep on sitting there at the table until we do agree, with none of us reaching for our guns." That's the simple meaning of the voting procedure on the security council, with France and China also included and not reaching for their guns either. It is putting trust in trust itself. And that's the beginning of peace. The big three met that challenge at Teheran and Yalta. The big five, we believe, will meet the challenge and the smaller powers as well, petty snipers to the contrary notwithstanding.

### *The Series for Lent*

## God and Race

By  
JOHN HOWARD JOHNSON,  
*Rector of St. Martin's, New York*

A FEW months ago our parish paid off its mortgage indebtedness. Shortly after the consecration one of the most retiring members sent me a letter of congratulation containing this arresting thought: "I love my Church. It has done more for my race than any other institution. In many localities in these United States, the only place the Negro can go today and feel like a real man is the Church." This indicates how much the Church means to colored people. And it is evidence of the unquenchable ambition among all people to be self-respecting and respected.



It should not be necessary at this point to argue that all men are created equal. This truth is declared in the clearest and most explicit language by science, by democracy and by Christianity. There are no superior or inferior races. The word *race* itself is merely a term used loosely, to classify large segments of the human family. It has a great deal more meaning sociologically than it does biologically. Though it be granted that at certain periods in history some racial groups have advanced in their culture beyond others, even this does not prove superiority.

Yet the race problem in this country has always been pressing and acute and is now more so than ever. Dangerous tensions exist. Many white people have only contempt for minorities particularly for Jews and Negroes. And in many cases members of these minorities are ever suspicious and resentful. In the face of this serious situation there is

### IF YOU LIKE IT

THERE are several thousand Church people who are receiving their copy of THE WITNESS during Lent by getting it at church on Sunday. We are anxious that a large number of these people receive the paper regularly. We would like therefore to make two suggestions: first to the rector: appoint an individual or an organization to take subscriptions at \$3 for a year. Deduct \$1 on each subscription as a commission. Then send us the list with \$2 for each annual subscription. To lay men and women: if a WITNESS representative has not been appointed in your parish, then merely send us a postal stating, "Enter my personal subscription for a year," with your name and address. We will then enter the subscription immediately after Easter, billing you later at \$3 for the year. Send the card to THE WITNESS, 135 Liberty Street, New York 6.

appalling ignorance and confusion of thought. It is strange indeed that we are not more humiliated by our crude and even barbarous handling of this problem in human relationships.

In spite of violent opposition, however, the progress of the Negro in America in the past 75 years has been remarkable. Right now the war emergency has accelerated this progress by offering to Negroes better employment opportunities, a higher standard of living and all the resulting benefits. Yet it should be pointed out emphatically that the Negro has not traded on his services in the war effort for an improved status. The loyalty of this thirteen million people, the loyalty of one million men under arms, is without blemish. They are ready to fight to the last in this war not only because they love America but because they hope thereby to gain recognition and respect.

Although many white people rejoice in these forward steps others are fearful and critical. Many are annoyed for example because the Negro does not "stay put." Far from being settled in any one place he is forever bulging into new places. He "invades" residential neighborhoods where his presence is not wanted. In the south where most of his people live, he may move out, suddenly precipitating a labor shortage. It is a fact that the Negro in this country is a migrant but this is true of any oppressed people and the Negro is under duress.

A month or two ago a middle-aged colored man from the deep south reached Bath, Maine, where he went to work in a shipbuilding plant. The coast of Maine in January is not exactly a summer resort. This man said to me, "It was so cold in the barracks where I slept, that when I breathed out hard, icicles formed on the walls and ceilings." He endured this sub-zero weather as long as he could and then he had to quit. But the revealing thing is that this man reared in the sunny south did not go back where he came from to thaw out. He is now working in a meat packing house in New York. And he will be sending for his family as soon as he can.

It is idle to say that the Negro is better off in an agricultural environment, that congested urban slums are bad for him. An instinct warns people when they are in danger. During the past three years many thousands of Negroes have been fanning out into the north, the middle west and the northwest, going into many communities where only a handful of their race lived before. These wayfarers are not seeking what some people call the "social pleasures," if by that they mean invitations to dinner, belonging to clubs and the like. The intermarriage "bogy-man" is not a pertinent question as far as they are concerned and to raise it is to confuse the issues. But they are in search

of good jobs, improved educational opportunities for their children, and also something less specific, but perhaps more important. They want to be free! They want to be treated as men!

SOME sincere friends of the Negro have misgivings also about his leadership. Repeated emphasis is placed upon such words as *safe, sane, conservative*. It is a general feeling, judging from the comments of many interested people, that Negro leaders are too radical. One is bound to have the suspicion that what is really meant is that the Negro leader should be an appeaser. Reasonableness, sanity, realism in any given situation are positive strengths, but a tendency to compromise in the face of the clearly defined truth, is more likely to be weakness.

The leadership of a race is of vital importance. No one person can speak for all the Negroes in America today. Working for the uplift of their people in many fields are many leaders and numerous organizations. They are well-informed and compare favorably with leaders of other racial groups. Whatever their differences of opinion (and they are no more divided than white people) they are united in the desire and the demand for rights as men and citizens of America. While there are limitations in some parts of this country as to what can be said or done about the race problem, the fact remains that everywhere there is a strong urge for complete emancipation. Fortunately there are an increasing number of white people in America—and they are not confined to any one section; many of them are southerners—who encourage this legitimate ambition of the Negro for manhood rights. No one who speaks in tones of condescension can either lead or wield influence with this group. And on the other hand the Negro will respond to any one who commands him with the inspiring words of Ezekiel, "Son of man, stand upon thy feet."

Closely tied to the complaint about leadership is a general feeling that there is too much agitation by Negroes. Friends advise that if they bide their time, tread lightly, endure wrongs patiently, they will fare better in the long run.

We should examine this advice very carefully. It is true of course that any man, white or colored, who deliberately lies, speaks half-truths, seeks to inflame the passions of one race against another, is a culprit. He is destroying the very grounds of fellowship. But, where the rights of man are openly flaunted, where there is injustice, cruelty and insult, he is not a man who fails to cry out against the tyranny. We have this thought in the Prayer Book ". . . grant us grace fearlessly to contend against evil and to make no peace with oppression. . . ." The time has come to deliver ourselves from the state of mind in which we think the

Negro should smile and be cheerful in the face of mistreatment. We ought not to expect an entire race to take literally the doctrine of "turning the other cheek." In individual relationships, by returning good for evil, you "heap coals of fire" upon the head of one who mistreats you, but in matters concerning a nation or a race, the same thing is not true; if it were, our obvious duty after the Japanese smashed our fleet at Pearl Harbor would have been to offer them our air force.

The Negro press has also been singled out for criticism because it agitates so strongly. It is enough to say in answer to this that as a general rule it has not yet reached the muckraking level of the white press as far as racial intolerance in handling news is concerned. The creed of a number of these weeklies was stated not long ago in the following paragraph: "The Negro press believes that America can best lead the world away from racial and national antagonisms when it accords to every man, regardless of race, color or creed his human and legal rights, hating no man, fearing no man. . . ." It has been said in a hundred different ways, and it is true, that a man who is not willing to fight for his freedom is not worthy of it.

There are forward steps in establishing brotherhood (and brotherhood is God's doctrine about race) which America should be ready to take now. (1) No policies of "Jim Crow" should be tolerated in Churches, or in institutions operating under the aegis of the Church, such as schools and hospitals. (2) The right to work, to live, and to laugh is equivalent to freedom from want. Practically every abnormal condition from which the Negro suffers, such as the incidence of crime, disease, and death, can be traced directly to an economic cause. Churchmen, clerical leaders and laymen ought to be ready now to support legislative measures that will provide equality of opportunity in employment to all and so alleviate the poverty which has resulted in so many varied ills in Negro life. (3) Every American citizen should be guaranteed the right to vote for those elected to public office. (4) An American Negro should be entitled to travel anywhere in the United States and to enjoy whatever facilities are available.

The New Testament has much to say about the brotherhood of man. Its message is that in Christ, we are one. "We being many, are one body in Christ, and all members one of another." (1) "those members of the body which seem to be more feeble, are necessary. And those members of the body which we think to be less honorable; upon these we bestow more abundant honor." (2) "the members should have the same care for one another. When one member suffers, all the members suffer." (3) "there is neither Jew nor Greek, there

is neither bond nor free, there is neither male nor female. For you are all one in Christ Jesus." (4) What leadership and power Christians will bring to the struggle for a decent social order when a vital sense of their kinship, their oneness as members of the body of Christ, is born among them!

Utopia will not come to America in a day. The post-war period will present a serious challenge. Race relations will either improve or deteriorate. As His servants, as Churchmen, we are pledged to work for His Kingdom of righteousness, justice and brotherhood.

But we are born self-centered and cannot hope to succeed until contact with our Lord has worked the miracle of making us God-centered. If we are to change, to improve, we must be humble and penitent enough to call upon the eternal resources of spiritual power. Loving God with the intensity of our hearts, we then can hope to love our neighbors as ourselves. I believe the tide is coming in. We can do much to help it along.

#### QUESTIONS FOR DISCUSSION

1. Has there been an improvement in race relations in your community? Do you think there has been an improvement nationally? Your evidence.
2. Do you believe that the Christian religion teaches racial equality?
3. Are there evidences of "Jim-Crowism" in your community? In your church?
4. Discuss the statement that practically every abnormal condition from which the Negro suffers, such as the incidence of crime, disease and death can be attributed directly to an economic cause.
5. Do you think that laws can aid in ending discrimination?

## New Books

\*\*\*Excellent

\*\*Good

\*Fair

\*\*\*PROBLEMS OF NEW TESTAMENT TRANSLATION.

By Edgar J. Goodspeed. University of Chicago Press, \$2.50.

Dr. Goodspeed's translations of the New Testament and the Apocrypha are known every where. He has also written a dozen or more books on the New Testament. Here he takes up 115 passages in the New Testament on which translators have differed from the time of Wyclif. Many persons besides translators of the Bible will find these pages of great interest. For instance John 2:4, "Woman, what have I to do with thee?" It is almost impossible to translate that question—not the words, but the feeling in it. After discussing the various attempts which have been made, Dr. Goodspeed proposes, "Do not try to direct me. It is not yet time for me to act." This is the translation in

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his own "American" New Testament. Or take Mark 7:11, the "Korban" passage, where he proves conclusively that the proper translation is "Anything of mine that might have been of use to you is 'Korban', that is, consecrated to God." This is undoubtedly the right rendering. Or take Mark 2:1, where "in the house" means simply "at home."

I think there are a great many laymen who will find this book full of fascination and who will profit greatly by its perusal. That it must be read by the clergy goes without saying!

—F. C. G.

## The Living Liturgy

By MASSEY H. SHEPHERD, JR.

Professor at Episcopal Theological School

### TE DEUM LAUDAMUS

WE WOULD all like to believe, if historians would let us, the pious legend of the Middle Ages that SS. Ambrose and Augustine composed the *Te Deum* at the time of the latter's baptism.



The truth is, no certain authorship can be claimed for this noblest of hymns. Many scholars nowadays ascribe it to one Nicetas, a "missionary bishop" who flourished around the year 400, and whose see of Remesia (the modern Yugoslav town of Nish) was near that transient place where East meets West.

But in the form now used the *Te Deum* betrays the devout labors of more than one hand. Like the ancient prayers of the liturgy, it was born of the matrix of the early Church's corporate worship, and since the sixth century it has been universally used in western Christendom in the office of Matins on festal days.

It has often been remarked how close an affinity the *Te Deum* has with ancient Eucharistic prayers both of the East and the West, particularly the Prefaces. For both have roots in a hymn-form of the oldest Christian times, from which developed both liturgical prayer and liturgical song. We must remember that the consecration prayer of the Eucharist is essentially a thanksgiving-hymn of praise to God. The great antiquity of the first part of the *Te Deum* is further suggested by the ancient melody of the hymn, which is cast in a style of

plainchant similar to that traditionally associated with the *Sursum corda* and Preface and is what is called "pre-Gregorian." In literary form the *Te Deum* is akin to the *Gloria in excelsis*, a fact which is readily seen when we recognize the first verse of the *Gloria* to be an antiphon preceding the hymn proper, which begins: "We praise thee, we bless thee," etc. The *Te Deum*, too, seems to have opened originally with an antiphon, for the oldest manuscript prefixes to it Psalm 113:1, "Praise the Lord, ye servants; O praise the name of the Lord."

The *Te Deum* is now printed in the Prayer Book in the threefold division which corresponds to its literary form and its historical development. Part I (verses 1-13) consists of two stanzas, the first recalling the unceasing praises of the heavenly hosts in their *Sanctus*, reminiscent of Isaiah 6:3; the second takes up the worship of the Church and her saints and culminates in a Doxology to the Triune God. The two refrains unite the praise of God's holy ones in heaven and in earth, and combine the revelation of His majesty and glory as it is given in Scripture and in the Faith of the Church. Part II (verses 14-21) is a hymn to Christ, similar in structure to a psalm with its parallelism of verses. Complementary to Part I which concerns the Godhead, this second hymn treats of the Incarnation, the Atonement and the Final Judgment. Though more poetic in language, it suggests the Creed with its succinct statement of the primitive gospel of our Lord's saving work. Verses 20-21 form a concluding suffrage, a sort of responsory to the whole hymn. The ancient melody brings out clearly this original conclusion.

Part III, a series of versicles taken largely from the Psalms, is a later addition of a somewhat fortuitous character. Early manuscripts show much variation in their contents. In one of them, the famous Codex Alexandrinus of the Greek Bible, they are attached to the *Gloria in excelsis*. The Psalm verses agree with St. Jerome's Vulgate, although the Scripture text used in the first two parts is the Old Latin version used in the West before St. Jerome's famous translation. Then too, the ancient music of Part III is simply adapted from that of the preceding part.

A few notes on the English translation of the *Te Deum* in our Prayer Book may be of interest. It does not always do full justice to the colorful language of the Latin original. For example, the "militant" metaphors of the verses about the Church are missed:

the glorious *company* of the Apostles,  
the praise-worthy *regiment* of the Prophets,  
the white-robed *army* of the Martyrs.

The "Prophets," of course, are to be understood as Christian prophets. Note in verse 12 that the

doxology to the Son means (what also the Creed says): He is worthy to be adored; He is "true Son" (i.e., "very God of very God"); and He is "only-begotten," or as some texts read, "unique Son." Verse 16 in our American Prayer Book is somewhat gentle when compared with the stark original: "When thou tookest man upon thee to deliver him, thou didst not abhor a virgin's womb." Also in verse 17 "sting of death" would be preferable to "sharpness of death." For verse 21 our Prayer Book compilers used a faculty reading, "make them to be numbered" (*numerari*). Most manuscripts read "make them to be dowered" (*munerari*).

Next time we shall take up the musical rendering of the *Te Deum*.

## Talking It Over

By  
W. B. SPOFFORD

**T**HE name of this piece: It-Can-Be-Done-if-You'll-Do-It. Governor Dewey on March 5th signed a bill giving the state of New York the nation's first official commission to fight racial and religious discrimination in the field of employment. It provides for equality of opportunity for all people regardless of race, color, creed or national origin. And if history runs true to form this New York bill may become the prototype of laws in other states which frequently have followed New York in liberal and progressive legislation. Several states as a matter of fact already have introduced similar bills, including Maryland.



Why did the bill pass? Because Church organizations, labor organizations, social service workers and others got together to work out a plan for the support of the bill. It included telegrams to key people throughout the state, particularly the northern part where opposition was strongest. These people were urged to rally support by wires and letters to representatives. When the hearings came off the committee room was jammed with people begging for a chance to tell the legislative committee why they were for the bill. They kept the committee in session until two o'clock in the morning until one of the militant opponents said, "What can you do in the face of such support?" Bishop

Gilbert was among the many there, speaking for the Federal Council of Churches and the Greater New York Federation of Churches. Dick Morford also played his important part as the secretary of the United Christian Council for Democracy. I was not there as the secretary of the CLID since I had to mind daughter two while wife went to Dayton to mind grandchild one while daughter one gave us grandchild two. But the CLID got in its licks by getting wires and letters in to the committee members.

**O**NE of the interesting side-lights on this fight was the fact that the bill excludes from its provisions "a fraternal, charitable, educational or religious association or corporation." Opponents of course quickly went to work on that. "Here are all these religious folks urging a law from which they themselves are exempt." The reason for this exemption is that the Roman Catholic Church demanded it. And that Church is powerful enough in New York as elsewhere to defeat such a bill if they do not have their way. So those sponsoring the bill compromised in order to get it through. But speaker after speaker, urging its passage, stated before the committee that the organizations they represented would gladly comply with the terms of the bill. The CLID wrote the legislative committee stating not only that it would comply with its terms but always had and as proof presented the fact that in the past three years it had employed two Jews, one Negro, two Roman Catholics and one Episcopalian on a staff that never had more than four people at any one time. And just for good measure it added that it tried to employ a Japanese-American but apparently they are such efficient workers that they are in great demand.

There is another little side-light if you'll allow me another sentence or two. When some of the opponents of the bill realized that it was going to pass they suddenly were for it and became more liberal than the liberals by suggesting that it be amended so as to include charitable and religious organizations. The bill still had to pass the senate and they apparently figured their amendment would line up Catholic opposition. But the opponents, a number of whom knew the ways of politics, smilingly said "let's not" and the bill became law.

So if you want some action—and we get a flock of letters asking "what can I do?"—drop me a postal and I will send you a copy of the new law in New York. Then you can buttonhole some member of your state legislature and sell him the idea that he should introduce a similar bill. Then you and your friends stay with it until it passes.

It-Can-Be-Done-if-You'll-Do-It.

# The Bishops of South Africa Blast at Prejudice

*Issue Call to Church People for Christian  
Attitude Toward the Peoples of All Races*

*New York:*—A recent meeting of the provincial synod of the fourteen Anglican Bishops of South Africa issued a call to Church people for a Christian attitude toward color lines. We quote it in entirety: "In view of the widespread opinion that Southern Africa may be destined to play a leading part throughout the whole continent in post-war reconstruction, we feel impelled to address the members of our own Church, and indeed all people of good will, on what we believe to be a grave evil in our midst. That is the evil of color prejudice. We are bound to condemn discrimination which is based solely on the color of a man's skin. Such discrimination is contrary to the clear teaching of the New Testament, with its twin doctrines of the fatherhood of God and the brotherhood of man. The idea of a 'herrenvolk' or super-race is wholly repugnant to the Christian religion. When the civilization of India and the east are remembered, it is ridiculous to maintain that civilization and culture are the prerogative of the white-skinned races. In all ages persons of color have won distinction in the spheres of religion, art and science.

"We affirm that the effect of color prejudice is cruel, wasteful, and dangerous; cruel, for it deprives those that are its victims of the opportunity of making full use of their capacities and talents, and so causes frustration and despair; wasteful, for it deprives the community of the skill of many which would otherwise be used for the benefit of all; dangerous, for unjust treatment meted out by one section of the community to another created fierce and ever increasing resentment with results that no one can foresee. It must not be forgotten that such injustice also adversely affects those who are responsible for it, and may well induce grievous spiritual results. We are sadly aware that color prejudice is to be found among our own Church people, and that is the reason why we address them as we do, and urge them with all solemnity, fearlessly to think out anew their own attitude, and to confront this

color prejudice and its attendant results with the statement we have made above. We ask them very earnestly to consider whether it can possibly be reconciled with the teaching of our Lord Jesus Christ, the head of the Church."

## Bishop Is Home

*New York:*—Word has been received of the safe arrival in Kuning of Bishop Y. Y. Tsu.

## Oppose Reunion

*London (by wireless):*—A vigorous minority in the Church of England is strongly opposed to moves for reunion with Free Churches. The Council for the defense of Church principles has just issued a statement, signed by 2,800 clergymen, criticizing the South India scheme as "compromising the essential safeguards of Catholic faith and order."

## First Native Bishop

*London (by wireless):*—Ceylon is expected shortly to have its first native-born bishop. He is the Rev. Hiyaniirundu Lakdasa Jacob de Mel, vicar of St. Paul's, Kandy, who will be the first Singalese to hold the office in the Anglican communion.

## Chaplain Promoted

*Washington:*—Chaplain Robert D. Workman, director of the chaplains division of the navy's bureau of personnel, has been promoted to the rank of rear admiral with the title of navy chief of chaplains. The action taken by the senate makes him the first chaplain in naval history to go higher than the rank of captain.

## Prayers for China

*New York:*—April 15 has been designated for the launching of the China Prayer Covenant, under auspices of the foreign missions conference. On this day it is requested that throughout North America prayers shall be offered for China, her leaders and her people, but, in particular, for the Christians of China.

On this day too, "Christian friends of China are asked to enter

into a pact with God to pray at least once daily for the Christian movement in China, preferably for individual Chinese Christians, or missionaries each day. Chinese Church leaders, through a recent cable, call us to intercession. Surely we will answer their call."

Further, the Foreign Missions Conference asks that the interest of local radio stations be enlisted, with the thought of having radio addresses on China on April 15.

And, in addition to prayers, some of you may want to send donations to the CLID (155 Washington St., New York 6) for the great work being done with Chinese orphans by the Rev. Kimber Den.

## Bill in Congress

*Washington:*—Congressman Walter A. Lynch (D.N.Y.) has introduced a bill in Congress to establish a system of old-age and survivors insurance for employees of religious, charitable, educational and certain other organizations not now under social security. Action of this sort was urged by the General Convention of 1943.

## Army Promotion

*Lawrenceville, Va.:*—News has reached the Rev. J. Alvin Russell, president of St. Paul's, that their son, Henry Pratt Russell, has been promoted from 2nd lieutenant to 1st lieutenant. He has been overseas since Christmas and is in the European theatre.

## Church Destroyed

*Whistler, Ala.:*—St. Paul's church was completely destroyed by fire recently. About half of the loss of \$6,000 was covered by insurance. Plans for rebuilding are now being made.

## NOTICE PLEASE

\* \* \*

All mail is to be addressed to  
THE WITNESS  
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### Industrial Chaplains

*New York*:—Many chaplains will shift to industry after the war, serving as chaplains in plants, is the prediction of the Rev. M. J. Creeger, secretary of the Christian commission for camp and defense communities. He said some chaplains look with disfavor on the prospect of returning to parishes and working largely with women and children.

### Industrialist Speaks

*Philadelphia*:—Dale Purves, manufacturer, spoke from the pulpit of historic Christ Church here on March 11th. His subject was "employment and the peace." This was the second in a series for lecture-discussions as a part of the program for the 250th anniversary of the parish which is being celebrated throughout 1945. The Rev. Felix Kloman is the rector.

### Church Builds

*Birmingham, Ala.*:—The government has granted permission for All Saints, Homewood, to construct what the agency calls an "activities building" but what we call a parish house. Reason: expanding Church school and to provide space for youth activities for the entire community. Included is a club for the teen-ages.

### Wellesley Off

*Andover, Mass.*:—The Rev. John Moses, spokesman for the Wellesley Conference, which was to reopen this summer, now announces that it has been called off. Reason: office of defense transportation ruling against conferences and meetings attended by fifty or more people.

### Rector Honored

*Louisville*:—The Rev. Bill Langley Jr., rector of St. Mark's here was given a surprise party on the 10th anniversary of his rectorship. He thought he was to attend a small meeting of Alcoholics Anonymous. Instead he was greeted by his bishop; the Hon. W. B. Harrison, former mayor and his father, Bill Sr., who came on from Newport, R. I. for the occasion.

### Lenten Cooperation

*Baltimore*:—Four parishes in down-town Baltimore are cooperating in their Lenten program—Emmanuel, Grace and St. Peter's, St. Paul's and Christ Church. All are uniting for noonday services at St. Paul's. Men and boys of three of the parishes join forces Sunday evenings for a quiet time. An inter-parish study class is held each

page fourteen

Thursday. The women of the parishes meet Friday mornings under the auspices of the bishop's guild to study Church history and the Prayer Book. It has given the life of the Church in the central part of the city a spirit of neighborliness and common interest, reports Rector Victor Kennan of Emmanuel.

### Interracial Leaders

*Flint, Mich.*:—Churches should recruit and train interracial leaders for the purpose of improving race relations, was a part of the findings of a two-day interracial clinic held here. It was also decided to set up a permanent council to deal with race questions.

Other points endorsed by the clinic were: 1. To ask all public and private agencies to check their work to see whether they are serving the entire community, with the suggestion that racial minorities should be represented on their boards and staffs. 2. City-wide interracial education, beginning in the home, continuing in the school, the church and the synagogue, and carried out through various organizations. 3. A survey of recreation needs and plans by a competent recreation engineer, and the development of a comprehensive plan so that recreation can

minister to the whole life of the people and be a means of interracial fellowship, with the employment of year-around trained and experienced leaders. 4. Efforts for a post-war low rent, slum-clearance housing program based upon carefully ascertained housing needs of the city, and consultation with real estate dealers and builders on their plans for low-income group housing. 5. A long-range policy of encouraging Negro youth to seek basic vocational training as one step toward opening occupations heretofore closed, and other steps with labor unions and management to remove



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racial bars from all types of employment.

The meeting, sponsored by various Church groups, was attended by about 120 leaders, both white and colored and representing labor, social services, the professions as well as the churches. Similar meetings have been held in Jackson and Lansing.

### Committee on Rights

*New York:*—The commission on a just and durable peace has set up a new committee to explore the function of the commission on human rights and fundamental freedoms, which is a part of the proposed United Nations organization. Among those serving are Bishop Parsons, the Rev. Henry A. Atkinson of the Church Peace Union; Bishop Oxnam of the Methodist Church; the Rev. Henry P. Van Dusen of Union Seminary; the Rev. John LaFarge S.J.; John W. Davis, former ambassador to Great Britain who will also be chairman.

### Killed in Action

*Boston:*—The army and navy commission has stated that official notification has been received that Chaplain Quintin M. Wilder was killed in action on January 15 and that his death took place on Luzon.

### Receives Gift

*Cocoanut Grove, Fla.:*—St. Stephen's here has received the deed for a large tract of land adjoining its property which will be used as the site for the proposed new church.

### French Hierarchy

*Paris (by wireless):*—The Roman Catholic hierarchy of France has issued a pronouncement which denounces the purging of collaborationists and calls upon workers to join Christian unions which seek inspiration in the Church's social doctrines rather than unions, whether socialist or communist "animated by materialistic concepts of life." The prelates advocated progressive participation of workers in the management of industry "without recourse to violence against rights legitimately acquired."

### Church Congress

*Baltimore:*—Canon Charles W. F. Smith of Washington Cathedral was the speaker at the Maryland regional meeting of the Church Congress, meeting in the parish house of Emmanuel Church, February 26th. The next meeting is to be held March 19th when the speaker will be the

Rev. Greig Taber, rector of St. Mary the Virgin's, New York. Others to address meetings this spring are the Rev. John A. Bell, rector of the Incarnation, New York, Prof. Norman Pittenger of General Seminary and the Rev. Richard McEvoy, rector of St. Mark's-in-the-Bouwerie, New York.

### Hit Catholic Papers

*Moscow (by wireless):*—The Catholic Herald and Catholic Times of London have been criticized by Trud, official Soviet trade union publication, for warning Catholics against Communists in the labor movement.

"These organs," Trud declared, "do not reflect the feelings of Catholic workers in England. They take a very different attitude than that of Archbishop (Bernard W.) Griffin of Westminster at a reception to delegates of the World Trade Union Congress. Whatever front

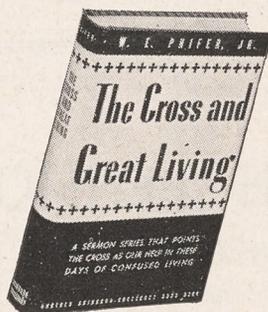
these papers put on, it is clear they are attempting to split the ranks of workers. These attempts will receive rebuff, since the democratic workers of the world desire, and intend, to bring into being the goal of the World Trade Union Congress, namely, an international labor unity without discrimination on racial, political, or religious grounds. The campaign by the Catholic Herald and the Catholic Times is all the more strange in view of the successes achieved in France, Italy, and elsewhere as a result of collaboration of Socialist, Communist, and Christian Democratic bodies."

### Supports Army

*Moscow (by wireless):*—The Russian Orthodox Church has contributed a half million rubles toward the USSR defense fund and special collections are being taken in churches to mark the 27th anniversary of the Red Army. Patriarch

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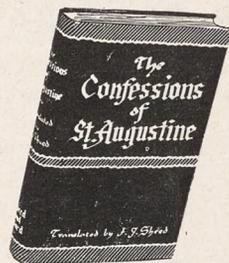
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### Franco Spain

*Boston*:—Refugees in Spain who are thought to be dangerous or unfriendly in the Franco government are being interned, according to a report which has reached the office of the Unitarian Church here. Unitarians are carrying on an extensive relief work in Europe, particularly France.

### Church in Politics

*Stockholm* (by wireless):—Participation in politics is "dangerous for the Church, but a risk which must be assumed," it was asserted by Arne Fjellbu, recently appointed acting bishop of Norway's liberated province of Finnmark by the Norwegian government-in-exile at London. Pointing out that the Communist Party's influence in Norway has greatly increased during the years of German occupation, Bishop Fjellbu predicted a possible split in the national community along sharp political lines after the country's liberation.

"In this also," he observed, "the Church will make a stand," and added: "The Church of Christ is independent, but one with the people. It must take a firm stand on all questions, even political, and must fight all injustice. Our mission is proclaimed as it is related to the people and the state."

Bishop Fjellbu said the admiration and attachment of Norwegians

of every shade of political thought for the Church was "proving never so great," and that the Church was respected by everyone, "even by Communists."

The scarcity of food, medical supplies, and fuel has made this winter the hardest since the German occupation began, he said, but the morale of the people remains "good."



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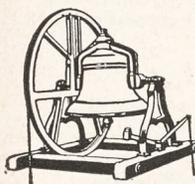
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(Continued from page 4)

the way that it has been accepted by the white and colored leaders throughout the community. Readily discernible is the influence that it has had on the Negro communities adjacent to the school in improving standards of living.

One would like to tell about each of the schools because all of them have rich histories in which are written the life story of many devoted men and women who brought the schools into being and kept them alive in their early days. The worth of the present day work of each of the schools is also worthy of retelling. Time and space considerations forbid the doing of this pleasant task. We must hope that the breadth of the work will be suggested by the photographs presented herewith.

Most of the schools are without endowments and in no case are there substantial funds. There is literally no limit to the amount of money that could be used constructively in this work of tremendous national importance. There is, however, an immediate need which can be shared and for which provision must be set. The schools are "bursting at the seams." All of them require more buildings and more equipment. To fill all important and urgent needs would require upwards of a million dollars. It is recognized that with all of the other needs that must be faced by philanthropic people this provision cannot be hoped for at this time. Thus, we have limited our present listing only to items for which the need is so great that immediate provision must be made. This group of projects totals a half million dollars. Our preference is that gifts shall be for apportionment by the Institute board, but we recognize that many of the particular needs lend themselves to gifts as a living memorial. To any one desirous of making that type of gift, full details will be given on request.

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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.

J. V. BLAKE  
Layman of Akron, Ohio

I have the utmost respect and real affection for my two fellow parishioners who are responsible for the letter that appeared in this department February 15th. I know of no more devout and interested Church members than they. On the other hand I do not think that a Church paper should be penalized because in most cases it tries to publish religious news as it sees it. For that reason I enclose my check for \$3 for a gift subscription. Send it where it will do the most good.

\* \* \*

THE REV. ROBERT B. GRIBBON  
Rector at North Plainfield, N. J.

I liked the Church and Labor Number. It was done skilfully from every point of view. I hope you'll fight out the issue of admittance to Holy Communion. If Church is as defined authoritatively in office of instruction by what right does anyone deny to a "member of Christ" participation in the sacrament of His table? On the other hand to one who says, "I will take communion and I won't be confirmed" I say "If in that spirit I fear for your soul." There is such a thing as unworthy receiving.

\* \* \*

REV. W. P. RICHARDSON JR.  
Rector at Ludington, Michigan

Whoever wrote that dumb editorial in the Feb. 15th issue entitled "The Communion—Keep It Holy" shows a sad lack of the knowledge of liturgics and an unawareness of the theology back of the sacraments of the Church. There is nothing in that Lenten Forward booklet comment for Maundy Thursday which I have not heard from my youth up—and I was not raised in a so-called high church parish. It is the basic teaching about Holy Communion of catholic Christendom. Apparently you are joining with *The Churchman* in an all-out attack on the catholic position of our Church. You should know from past history that such efforts will greatly strengthen catholic churchmen. You constantly denounce those who attach the communist label to any unpopular cause, yet you and *The Churchman* do the same thing when it comes to the catholic teaching of the Episcopal Church because it does not agree with your own narrow views. In so doing, you are being no witness to the understanding love of our Lord.

\* \* \*

MR. H. B. SANGER  
Layman of Natick, Massachusetts

I would like to ask the writer of the editorial in the February 8th number, after reading his opinions of Henry Wallace, if he believes in our form of government and the constitution or a form of national socialism.

ANSWER: Editorials are the responsibility of a board, not of individuals. Those listed in the masthead on page two approved the editorial in question unanimously. To reply to the question: every WITNESS editor believes in our form of government and in the constitution, as of course does Mr. Wallace. And we have

vigorously opposed every form of national socialism both here and abroad. However we add that we find nothing in the constitution or the laws of the United States which require us to believe in any particular system of economics. It is our considered judgment that those economic changes and reforms which have been officially approved by several General Conventions of the Church can take place under our form of government and under our present constitution.

\* \* \*

MR. ROBERT P. WILSON  
Layman of Jacksonville, Florida

In Backfire for February 8th Mr. Frank R. Fortune's letter damning you, THE WITNESS and the C.I.O. is so interesting that I feel impelled to make up his subscription by enclosing my check for \$3 for which please enter one year's subscription for Dr. Witherspoon Dodge, southern director of the president's committee on fair employment practices. Doctor Dodge is a friend of mine and I believe that he will enjoy the truly Christian atmosphere of THE WITNESS more than did Mr. Frank R. Fortune.

\* \* \*

MR. FREDERICK W. KILBOURNE  
Layman of Cheshire, Connecticut

As a subscriber to THE WITNESS I should like to protest against your subserviency to the interests and purposes of the C.I.O. and especially its agent, Sidney Hillman, who is evidently engaged in a campaign or crusade to make so-called "labor" (limited by itself to those who work in factories and the like) supreme in politics and, apparently, in control of the world. He appears to be attempting to array one element in the community, or "a class," against all other elements and thus to "nazify" this country and others with the C.I.O. at the top. Woodrow Wilson said, "A class bent upon subserving only their own interests can devise injustice in greater variety than can a despot and their insolence is always quick to goad the many to hot revolution."

\* \* \*

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