

The WITNESS

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JANUARY 20, 1944

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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 4:30 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., Rector

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.
Spiritual Healing 4 P. 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.
11 A.M. Morning Service and Sermon
4 P.M. Evensong. Special Music.
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'S CHURCH

Madison Avenue at 71st Street
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 noon.

THE CHURCH OF THE EPIPHANY

1317 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. Roelif H. Brooks, S. T. D. Rector
Sun.: 8:00 and 11:00 a. m. and 4:00 p. m.
Daily Services: 8:30 Holy Communion;
12:10 Noonday Service; Thurs. 11 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.
Daily: 8 Communion; 5:30 Vespers.
Tuesday through Friday.
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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JANUARY 20, 1944

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CLERGY NOTES

BAYLE, WILLIAM F., has resigned the rectorship of St. Stephen's Church, McKeesport, Pa., to become rector of the Church of Our Saviour, Dubois, Pa., effective Feb. 1.

BONNER, JOHN H., JR., was advanced to the priesthood by Bishop Darst, of East Carolina, on Dec. 21. He will continue to serve St. Thomas', Ahoakie; St. Mary's, Gatesville; St. John's, Winton; St. Barnabas, Murfreesboro; and St. Peter's, Sunbury.

CLAYTOR, EDWARD M., former rector of Grace Church, Waycross, Ga., has become rector of Christ Church, Augusta.

ELLIOTT, CALVIN H., has left the staff of the Cathedral Church of St. Paul, Boston, to enter the navy chaplaincy.

FARRAR, CHARLES O., former rector of St. Paul's Church, Newton Highlands, Mass. became rector of St. John's Church, Jacksonville, Fla., on Jan. 1.

GRAHAM, GERALD, formerly a chaplain in the Canadian navy has become rector of St. Stephen's Church, Baker, Oregon.

HICKS, FREDERICK G., has resigned from Christ Church, Quincy, Mass. to become rector of Trinity Church, Canton, and St. John's Church, Sharon, Mass.

HOLMES, RAYMOND D., was ordained priest by Bishop Huston, of Olympia, on Dec. 21. He will be priest-in-charge of All Saints' Mission, Seattle.

KILE, WILLARD I., was ordained to the priesthood by Bishop Strider, of West Virginia on Jan. 3. He will be priest-in-charge of St. Paul's Church, Elm Grove, Wheeling.

LUCAS, C. B., has resigned the rectorship of the Church of the Holy Communion, Buffalo, to become a chaplain on the staff of the Detroit Episcopal city mission.

MINTON, CHESTER G., a captain in the army chaplains corps has resigned as rector of St. Peter's Church, Salem, Mass.

MITCHELL, JOSEPH F., retired clergyman of the diocese of Virginia, died on Dec. 13, in Newport News.

SOUTHALL, STEPHEN O., retired clergyman of the diocese of Southern Virginia died on Dec. 10, at Amelia Court House, Va.

WIESBAUER, HENRY H. F., was ordained to the priesthood by Bishop Wroth, of Erie, on Dec. 15. He will continue to serve as vicar of St. John's Mission, Erie, and St. Peter's Mission, Waterford, Pa.

WELLES, EDWARD R., rector of Christ Church, Alexandria, Va., has accepted a call to become dean of St. Paul's Cathedral, Buffalo N. Y., effective Jan. 25.

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 Communion, Tuesday and Thursday, 9 A.M. Holy Communion, Wednesday, 7 and 11 A.M. Noonday Service, daily except Monday and Saturday, 12:25 P.M.

GETISEMANE, 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. 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 Communion and Sermon.
8 P.M. Evensong and Sermon.
Weekday Services
Tuesday 7:30 A.M. Holy Communion.
Wednesdays 10:00 A.M. Holy Communion.
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 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

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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Director States Objectives Of Institute Schools

*All of the Ten Institutions Carrying On
A Full Program as Part of the War Effort*

By Robert W. Patton

Director of the American Church
Institute for Negroes

New York:—During recent months I have visited most of the schools and colleges affiliated with the American Church Institute for



Negroes. In all of our schools the number of young men enrolled is naturally much fewer than in normal times. The draft has taken

many of them after they had registered as students and many others who had expected to matriculate. My estimate is that we have through these means lost from 10% to 20%, or considerably more in some cases, of young men who, otherwise, would be enrolled as students. As those accepted by our schools are, generally speaking, a high type, the army, navy, and air service have taken a larger percentage of them.

To balance this loss in young men we have a larger number of young women proportionately than ever before. Thus, despite the losses of young men, our total enrollment this school year is not far below the figure before we entered the war. I was surprised on my visits to the schools to find that the total number of students has been so little affected by the war. Before we released our Fort Valley School to the state of Georgia, our usual enrollment was around 4000 students. As Fort Valley rivalled St. Paul in numbers, namely about 1000 students, our total enrollment after the transfer was

about 3000. An important factor in the enrollment of so many young women is that a great many more Negroes are being employed with much better wages in war industries. Not only are their parents in better financial condition but the young people can in many cases earn enough in the summer months to pay their expenses at school or college. Per consequence, we are giving less scholarship aid from our discretionary item than during many years past.

It is good practice in trying to realize any worthy purpose to ask one's self "What is your aim?" and to endeavor to define the answer in simple terms. What, then, are our aims in this work of the Institute operating through the ten institutions to which we give general supervision and financial help? It seems to me these aims may be defined as follows:

(1) To provide enlightenment and inspiration to a selected group of Negro young men and women in the belief that they by example and precept will leaven and elevate those of the race who are not privileged as they are.

(2) To realize this purpose in full cooperation with the boards of education of the states in which our schools are located. There is no danger from a spiritual view point in pursuing this course but definite gain, for the boards and their agents throughout the south are men and women of devout Christian character and rejoice in the work we do to supplement the endeavors of the states and counties. This practically unanimous devotion to Christian conduct and ideals on the part of educators in

the south is well known to all who are familiar with that section of our country. They do not look upon us as rivals but as brothers beloved in supplementing their own devoted services in a section where resources are inadequate to meet the need. The south taxes itself for public education at a higher rate in proportion to income than any other section of our country, but many more years will pass before public education in the south can afford to dispense with the supplementary services of such institutions as the American Church Institute for Negroes.

(3) Our schools are a part of the Episcopal order. Our spiritual witness must be conveyed in the language and with the emphasis which by training and inheritance we understand. We, therefore, have chaplains in the schools to bear this witness in Christ's name, not to make proselytes from other religious bodies, but to enroll the lost sheep of His fold, of whom among Negroes there are today a great many. We ought not and do not provide education as a quid pro quo for becoming Episcopalians. That, I think, would be a perversion of both. But our schools do provide a natural opportunity for righteous and legitimate evangelism.

If these three points substantially define our aim I am more convinced than ever that the Institute through its schools, one of the largest private systems of schools in the United States, has, under God, rendered a monumental service to Negroes, to our country, and to the Kingdom of Christ. My visits to our schools during this year have also convinced me that we are rendering today a better service than ever before. On the whole our schools are steadily improving all along the line. The conduct and the expression on the faces of our students indicate that the race is climbing higher towards the things that are true, beautiful, and good. Our schools are far from perfect, but there is real progress in them, despite their needing many things which inadequate financial resources have denied them.

ECONOMIC INSECURITY LIES AHEAD

New York (RNS):—The most critical period economically for the United States will come in mid-1944 according to Leon Henderson, former director of the Office of Price Administration. He made the statement in an address delivered last week at the annual meeting of the Home Missions Council which represents twenty-three Protestant Churches. He based his statement on the assumption that the war in Europe will end this year and the war in the Far East in 1945. Starting in July this year, according to Mr. Henderson, unemployment will increase and with it insecurity. By 1946 however the country will be on the threshold of its "greatest period of strength and recovery" when "a real program of economic reconstruction based on a warranty of security" will be under way. He envisioned an expansion of public works, a broadening of social security services of all kinds and an era of large-scale buying of food surpluses by the government. He also warned that unless conversion from war production to peace production is accomplished smoothly the country will have an unemployment problem involving from twelve to fifteen million people.

PRESBYTERIAN DEALS WITH UNITY

Utica, N. Y. (RNS):—A proposal that the Protestant Episcopal Church and the Presbyterian Church, U.S.A., promote the spirit of unity by taking independent steps to conform to each other's form of church polity is contained in an editorial in the January issue of the Presbyterian Tribune, national Presbyterian periodical published here. In the editorial the Rev. Carlyle Adams, editor, suggests that the Presbyterian Church take "immediate steps to adopt the principle and practice of the historic episcopate and that the Episcopal Church proceed to adopt the principle and practice of the ruling eldership."

Mr. Adams believes the two churches will find all other problems interfering with union much more easily solved if these two "barriers can be overcome." He points out that the general principle of episcopal government has been used by Presbyterians at many times and is, in fact, in force now through the offices of synodical executives. The objection of early Scottish Presbyterians to bishops was a "political and not an ecclesiastical one," ac-

ording to Mr. Adams, who reminds his readers that the episcopate was in force in Scotland for a while until serious objections to the dominance of the English crown forced its abandonment.

SEEKS PROTECTION FOR MINORITIES

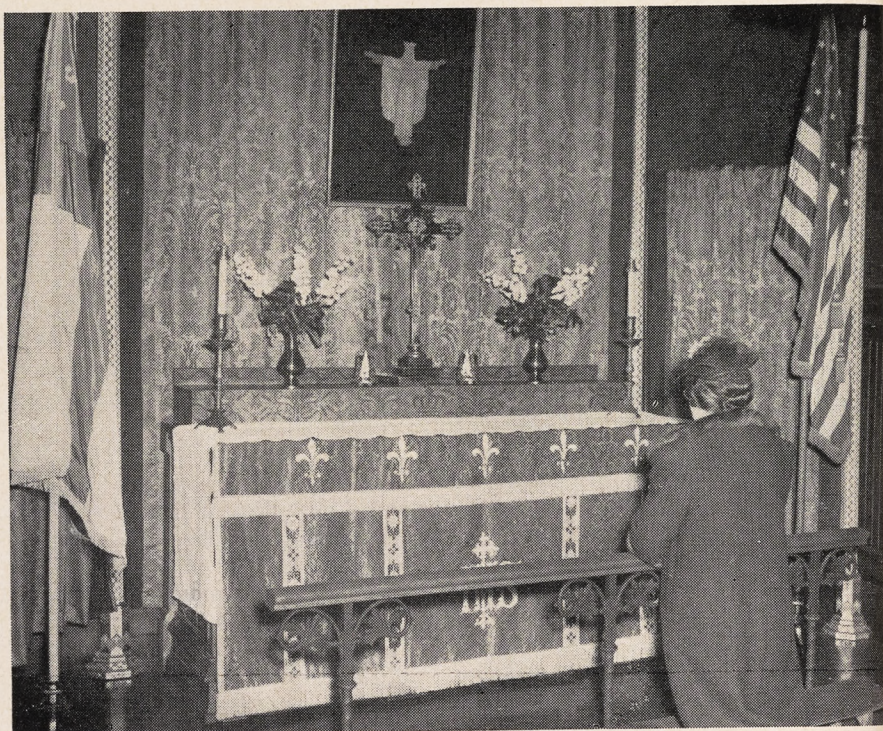
Washington:—Prevention of the publication of any matter criticizing or holding up to contempt religious and other minority groups is sought in legislation pending before the new Congress. The bills are opposed by the American Civil Liberties Union which contends that they are infringements of the Bill of Rights.

he explained: "It is the only thing that puts the primary and ultimate value on the individual; it is the only thing that sees possibilities in building on the backward peoples of the world; it has the only adequate ideology; it supplies an adequate leader."

FEDERAL PROJECT AT ST. PAUL'S

Lawrenceville, Va.:—A Federal rehabilitation project has been set up at St. Paul's Polytechnic Institute, Lawrenceville, one of the American Church Institute schools.

The men who are being sent to St. Paul's under government auspices



Over 2,000 names of men and women in the service have been inscribed in the service book at the war chapel at St. Paul's, Troy. Rector John Gass reports that they represent every creed and race, and that the chapel is in constant use

CONGRESSMAN JUDD ON MISSIONS

Chicago — The urgent necessity of practicing Christian teachings if freedom and democracy are to be preserved in the present world crisis was the theme of speakers at the closing session of the Jubilee annual meeting of the Foreign Missions Conference here. Dr. Walter H. Judd, member of Congress from Minnesota and former missionary to China, pointed out that if the Allies are to cooperate for peace, it must be on the basis of Christian principles.

Christianity has four unique qualities essential to post-war planning,

are veterans who have been in service and who have been released on account of physical disabilities. They are eligible for instruction in various fields from professions to trades and industries. So far St. Paul's has been authorized to instruct some interested in auto mechanics and tailoring. In time it is hoped that all the trades will pass the federal standards. J. T. Thornton, vice-president of St. Paul's says that this institution is one of the first, if not the first, to qualify for such instruction. Another notable achievement at the Institute in recent months is the liquidation of a deficit of about \$33,000.

Discrimination Is Combatted As Result of Conference

*Large Conference of Distinguished People
Issues Fine Program for Immediate Action*

By William Spofford

New York:—Due to the wave of anti-Semitism and clashes between whites and Negroes that have swept the country in recent months, governors and mayors have been appointing inter-racial committees. Recognizing that separatism among racial, religious and other groups is as great a folly as isolationism in international affairs, these committees have developed plans, implemented by a program for action, to develop interracial goodwill and unity. A far-reaching program is one developed by an independent citizen's committee in New York, sponsored by a large number of distinguished people, with Miss Marian Anderson and Mr. William Jay Schieffelin as co-chairmen. Believing that this program will be helpful to committees elsewhere, THE WITNESS presents its main features.

One: calling upon the city administration to prevent discrimination against Negroes in municipal affairs by providing them with representation upon all official and quasi-official policy-making bodies, including the board of education, the police department, the health department and other boards.

Two: urging churches, unions, fraternal societies, social service centers and other civic organizations of all creeds and races to undertake a systematic campaign of education to combat prejudice against all minority groups. It is urged particularly that the birthdays of Frederick Douglass and Abraham Lincoln be set aside for this purpose.

Three: employment of Negroes by utility companies, department stores and other large commercial concerns with equal opportunities for promotion, based on merit. The elimination of discrimination in all labor unions that have not already done so. The strengthening of the Fair Employment Practice Committee is urged.

Four: rigid enforcement of all regulations concerned with consumer problems, with special attention and protection to underprivileged areas. The conference also urged an educa-

tional campaign to stimulate public action in stopping violations of housing regulations, rent gouging, profiteering, black markets and other inflationary dangers.

Five: the conference declared that no public subsidy or tax exemption should be given to any housing enterprise unless tenants are accepted without discrimination because of race, creed or color.

Six: the city should provide adequate facilities and personnel for the various community services in the Negro area, particularly with reference to education and health. It was also urged that efforts should be made to promote the study of the achievements and culture of the Negro people in schools and colleges and at the same time to eliminate from text books derogatory statements about Negroes and other minorities.

Seven: the conference urged the ending of segregation in the armed forces; also that the Red Cross end its discriminatory practice with regard to blood banks.

Eight: the conference urged the federal government to take steps to bring to trial indicted seditionists and to outlaw all organizations, such as the Ku Klux Klan, Christian Front, Black Legion, National Workers League, and others that have for their purpose the promotion of antagonism against racial or other minorities. It also urged that federation legislation be enacted to prohibit the use of the mails for the circulation of any printed matter attacking or defaming any racial or religious group.

Nine: the conference called for the repeal of the federal immigration exclusion act and for any discriminatory provisions of the naturalization laws which prevent the granting of citizenship because of race or color.

Ten: inasmuch as inter-racial relations everywhere are directly influenced by undemocratic principles and practices of the poll-tax states, and since the political power of the reactionary poll-tax forces who espouse the doctrine of racial superiority must be broken, the conference called

for the passage of the anti-poll-tax bill now before Congress.

The conference, which was attended by about five hundred men and women, and was sponsored by a large committee that included many clergymen, issued its findings in pamphlet form which was widely distributed throughout the city.

ARCHBISHOP OF YORK ON HITLER

London:—The Archbishop of York, Cyril F. Garbett, has demanded punishment for Hitler and those responsible for Nazi terror, saying that they must be treated with the "utmost severity." Speaking at Bradford he said: "The conscience of mankind demands the punishment of those who have ordered committed some of the foulest cruelties and atrocities which ever stained the pages of human history."



Dr. Max Yergen was one of the leaders at the New York Conference. He is the president of the National Negro Congress

ONE WAY OF DOING IT

New York:—Late in 1942 the YWCA appointed a commission to study Negro-white relationships within their local establishments. One of the problems some secretaries had to face was the use of the swimming pool by Negro girls. One secretary reports: "The criticisms were listened to politely, general hygienic regulations for all users were explained, and no apologies offered." Another reported that "The adverse reaction subsided when the YWCA did not let it become an issue."

CHAPLAINS DISCUSS THEIR PROBLEMS

Washington (RNS):—The army chaplains' corps will do everything possible to aid chaplains to return to the ministries they left before the war, according to deputy chief of army chaplains George F. Rixey. Addressing a meeting of army and navy chaplains and Protestant ministers of the Washington area, Chaplain Rixey stated that chief of chaplains William H. Arnold would do everything in his power to achieve this post-war aim. The task of the retired chaplains will be to provide "an adequate ministry to the men who return to civvies — men who will come home with a hope of a better world," Chaplain Rixey declared.

The meeting was the first time the chaplains and Protestant pastors met in a body to discuss common problems, under the sponsorship of the defense commission of the Washington Federation of Churches.

ST. AUGUSTINE'S COLLEGE CELEBRATES

Raleigh, N. C.:—The 76th anniversary of the opening of St. Augustine's College was celebrated here with a banquet on January 8th, at which President Edgar H. Goold presided. Prominent graduates as well as the class presidents were the speakers. The celebration was continued on January 9th with an anniversary chapel service at which the Rev. Stephen B. Mackey, graduate of the college and now rector of Calvary Church, Charleston, S. C., was the preacher.

ANTI-SEMITIC VANDALS NOT CHURCHGOERS

New York (RNS):—Forty-nine out of fifty-two youthful anti-Semitic vandals whose case histories were studied did not attend church regularly according to the report of Investigation Commission William B. Herlands. In one district in the Bronx, where sixteen vandals were caught, few went to any of the twenty-four local churches and synagogues. The 170 page report, just released, is based upon a year's study of anti-Semitic disturbances.

INTERRACIAL CONFERENCE IN GEORGIA

Augusta (RNS):—An interracial Baptist conference has been organized here by clergymen representing Negroes and whites.

A SOLDIER SPEAKS

Scarsdale:—Urging his listeners "to stamp out the disease of racial and religious hatred once and for all so that we can say with a clear conscience that America is one of the greatest, most Christian, and most democratic countries in the world," Midshipman William H. Hulick, III, spoke on the Forward in Service program of station WFAS, White Plains, recently. Midshipman Hulick had some pointed things to say about the preservation of democracy at home. "The equality and brotherhood of man," he said, "is one truth we cannot under any circumstances try to sidestep. The Germans and the Japanese are out to show the world that one race can



Miss Annie Brown of Fort Valley, Georgia, who has recently been engaged by the diocese of Delaware to work among Negro people

and should be stronger than any other and that inferior races should be made the slaves of the master race. Therefore, when we go about proving to them this truth of the equality of man we must believe in it wholeheartedly ourselves or this war will have been fought in vain. Our men on the fighting fronts understand and know that while in battle there can be no disagreement among races or religions. Did you ever stop to think what would happen if a man in the foxholes on Guadalcanal took time out to find out the race or religion of the man alongside him, and if not to his liking, fought him instead of the Japanese. Yet while the soldiers, sailors, and marines are finding out that

different races and religions can live, fight, and die together without any clash or friction, people here on the home front are still allowing themselves to be aroused to a frenzy, causing race riots and the like. This attitude on the part of some people not only hampers our war effort by keeping men from working at certain jobs because of color or creed, but also tends to tear down the morale of the fighting men."

CHURCH GETS A LANDMARK

Savannah:—St. John's Church, here, has purchased the Green-Meldrim home as a parish house and rectory. This house, a landmark of Savannah, is well known to tourists as the headquarters of Gen. Sherman during the occupation of Savannah. It is just across the street from St. John's. The house, known for years as the Meldrim home, was built for Charles Green, an Englishman, who made a fortune in the cotton business. Most of the building material was imported as ballast in his ships. It is noted for the intricacy of its exterior iron work and its interior finishing. The building could not be duplicated for less than half a million dollars. The Rev. Ernest Risley, rector of St. John's, announced that people of all creeds, interested in the home as one of Savannah's historic sites, aided generously in securing the property.

INTER-RACIAL FELLOWSHIP

Memphis (RNS):—Negro Church leaders here have announced a mass-meeting for Sunday, January 23, at which Bishop John A. Gregg, of the Fraternal Council of Negro Churches, will report on his tour of battlefronts in Europe, Africa, and the Southwest Pacific. The tour was conducted with the cooperation of the war department. The Negro council represents eleven Negro church denominations and has a constituency of over six million members.

Memphis Negroes recently held a goodwill and emancipation day celebration at which resolutions were adopted calling for mutual cooperation and good will between Negro and white citizens. The resolutions were drafted by Bishop J. Arthur Hamlett, of Kansas City, Mo., presiding bishop for the Tennessee area of the Colored Methodist Episcopal Church.

EDITORIALS

Cooperate Now

THERE were words of wisdom, resulting as usual in postponed action, at the fiftieth annual convention of the Foreign Missions Conference which met last week in Chicago. F. M. Potter, layman and officer of the foreign missions board of the Reformed Church, declared that the crucial weakness of modern missions lies in its continuing devotion to the "unwieldy and antiquated system of denominational sovereignty," and he deplored the tendency of denominational missionary agencies to deal in "pious platitudes" and to pay only lip service to the need for cooperation in the foreign field. Native church councils overseas, he said, too often have their hands tied by organizational set-ups which in practice subordinate them to denominational agencies at home. He was vigorously supported by the Rev. R. E. Diffendorfer of the foreign missions board of the Methodist Church who stated that the missionary enterprise of the future must be "planned on a scale comparable to other major forces in the world, forces such as politics, economics and social trends." He urged the development of well-financed research staffs, closer collaboration between social scientists and religionists, more adequate means of approach to intelligent leaders in foreign countries, re-evaluation of Christian medical policies, and more effective propaganda methods. He was followed by the Rev. William Axling, Baptist missionary recently repatriated from Japan, who told the missionary leaders that the Churches must present a united front in the foreign field, manned by a unified personnel and backed by the pooled "spiritual and material resources of the Church of Christ." But they spoke in vain as far as immediate action was concerned since the delegates voted to defer action on the proposal to form an inclusive, cooperative agency.

Those who read Agnes Smedley's *Battle Hymn of China* will get a graphic, and too frequently tragic, picture of the conflicting forces battling for power in that country. She has a good deal to

say about missionary centers — for the most part weak, ineffective, narrow and too often selfish and without any awareness of what is going on in China or the world. Years ago the Laymen's Inquiry, after a thorough study of the foreign fields, recommended a united front in the missionary enterprise, particularly in education, medicine and the social services. But the recommendations were condemned, largely by executives of denominational missionary agencies who would lose power and perhaps jobs if the program went into effect, and soon the whole business was forgotten. Apparently the same thing happened at Chicago, and will continue to happen until the voice of the rank and file of the Churches, and particularly the laity, is heard.

"QUOTES"

IN the flush of victory man does not search his own soul. He sleeps in utter exhaustion. He lights bonfires in boyish delight. He looks for a possible gain which may be salvaged from the general ruin. We may bomb a thousand cities; we may slay countless men, but we cannot build a peace on race prejudice and the will to exploit our fellowmen. The decent burial of imperialism is chiefly England's responsibility — the exorcising of race prejudice is our task.

—HAROLD A. HATCH.

A Supreme Opportunity

THE appointment of a secretary for Negro work by the National Council, together with the stress on the importance of Negro work at General Convention, has encouraged many people to believe that our Church finally realizes that we must have genuinely Christian race relations or suffer tragic consequences. We are happy to make our small contribution by devoting a number from time to time to the subject and by reporting, each week equally with other Church news, the fine work being done by Negro parishes and organizations. Shelton Hale

Bishop, whose article is featured this week, is an outstanding leader of the Church and the rector of one of the largest and most vital parishes in the country: St. Philip's, Harlem. There will be readers who will disagree with him—some even who may resent having a Negro speak out thus boldly. We are sure however that it will do us all good to read what he has to say, thoughtfully and prayerfully, and we count it an honor to present his challenge.

A New Feature

ONE of the finest contributions THE WITNESS has ever made to the spiritual life and thought of the Episcopal Church, as many of our friends tell

us, was the famous *Prayer Book Interleaves* written by the late Dean W. P. Ladd of Berkeley Divinity School. These were published every other week in our columns and were afterwards gathered up and published in a book by the Oxford University Press. That book is now one of the standard works in the field of liturgies. THE WITNESS is very happy to announce that a similar series is now beginning. It appears under the title *The Living Liturgy*, and will be written by the Rev.

Massey H. Shepherd Jr. of the Episcopal Theological School. Dr. Shepherd was a close friend of Dean Ladd and a collaborator with him in the Liturgical Movement. Dr. Shepherd's promise to write this series is a guarantee that it will be scholarly and at the same time interesting, vitally concerned with the religious life and at the same time broad in its outlook, keenly concerned with the social application of the Christian faith, and with the social implication of Christian worship.

Negroes Are Determined

by *Shelton Hale Bishop*

Rector of St. Philip's, New York

THE title of Roi Ottley's recent book, *New World a-Coming*, is probably as prophetic as it is informal and characteristic. The author writes of Negroes; and he writes from first-hand knowledge and with keen observation and understanding. It has a wide reading public, not because it is a classic, but because he deals with one of the most absorbing and unpredictable sectors of society. And one of the least known.

The story of that ignorance is one of the blights on American Church life. The Church has been the custodian of conventional segregation. A society marked by class distinctions has not welcomed a whole section of society of a different color with a too recent experience of slavery. The Church has practiced expediency. To examine clearly the Christian ethic of brotherhood and inclusive love has always in the area of race relations promised too much. It would disturb the balance many a Christian had found in his apparently unacknowledged exclusion. The Negro was over there—the symbol of course is “the other side of the railroad track.” Peace is assured to both so long as he was kept there. (It is not precise to say “stayed there.”) Slums developed that were breeding grounds of social discontent, conflict and even disease. Besides, exclusion was legislated in one section of the country and inoculated into the practice of the other. And wherever the Church has been established, it has, with few exceptions, tended to take on the social color of its particular locale. Subservient to the dictates of its environs, rather than transforming them! Insofar it has not truly been the Church. That is not, never has been and can never be the role of the Church true to its Lord and Master.

Society changes radically only under the impact of personality or exigency. Negroes are being accepted today because of a shortage of man-power and not very much on principle. Certainly the Church has little or nothing to do with it. Shame upon us, forsooth! As I am able to judge, Negroes have not been employed, except in rare instances, to document either the democracy which we cherish or the Christian spirit for which we pray. They have gotten jobs because they were abundantly available in the face of all other rapidly waning resources, because of a continuous ferment for placement kept alive by undaunted Negro leadership, and because of wild though increasing demands made by some spokesmen and agencies of the federal government. There were other minor factors. But one must not forget the measure of good-will in the hearts of Christians and non-Christians, Church people and unchurched, who have made openings for Negroes deliberately on the basis of principle and human give-and-take. Nor must it be forgotten that by and large and contrary to general expectation, Negroes themselves have more than proved their worth in direct proportion to opportunity given. They have turned out to be an asset rather than a liability. Accumulated evidence and testimony over a wide area substantiate that. Many are the testimonies that Negroes in a fair environment, where trust and good-will rather than begrudging experimentation are the accepted spirit, have excelled in the values employers seek — interest, personal devotion and a desire to do the job better.

One of the most significant things, of course, mentioned very seldom but recognized nevertheless, is the natural concord that obtains where Ne-

groes and whites work side by side. There has been real integration, external and internal. I could scarcely believe my own eyes and judgment when I visited an enormous government building in Washington, D. C., and saw Negro executives, Negro secretaries to high-ranking white officers, Negroes and whites eating at the same tables and counters. Was there one sign of aloofness or strangeness? I could detect none, and my close friends who work there say there is none though in the beginning it was intense. The stories that emanate from every quarter testify to the natural element of good-will that increasingly comes to exist between Negroes and many Southern white people for the first time exposed to Negroes working on an equality and, strikingly often, more capably at the same job. Strong comradeship has grown up and the shell of prejudice superinduced by unexamined traditions has fallen away and person has come to know person — each one heretofore ignorant of the other.

Actually all this began from barren need or inescapable duress. The federal government in many instances is party to a demonstration of latent good-will that the Church in reality affirms as an impossibility. Tacitly we still say it works in a government building, in an airplane factory, in a downtown office, in a schoolroom, even in the close contacts of performance on the theatrical stage, but not in a Church, not in The Church. That is not only tacit but avowed. Certainly it can be argued that this is all temporary and people are willing and ready to keep their tongues still about this situation as readily as they give up their sons to the jungles of the South Pacific or their butter from their tables. That's a little too simple, isn't it? Both result from greater or less necessity, but one with distinct implications of almost irrevocable social relationships. We all know it cannot be temporary — that's the sting. Negroes will never go all the way back where they came from. In one sense this is the first real emancipation that has loomed over the social horizon since the Civil War. And even now it leaves much to be desired. So did the first one. But Negroes count on the same things now that they did then only now their assurance is stronger, more inclusive in scope and based on sure experience. They count on their own potential capabilities — Negroes have faith in themselves not even second to westward pioneers, not so adventurous but as certain. They count on the faith that people have in them which they hesitate to proclaim unless the circumstances are more than generally favorable. Negroes know they have in part to be opportunists — waiting for the tide to come in, or to change the figure, depending on an error to bring them in from second base for the winning run. Very often they reckon their chances

to be as slim as that. But that time is not now. And finally, and perhaps most important, *they are determined.*

THE Church has its supreme opportunity in this generation. People say frequently if it misses this one it may be doomed. Well, it won't be because it is God's Church, and "the gates of hell shall not prevail against it." But its influence can be impaired or strengthened in the degree of reality and purity with which it deals specifically with the problems that besiege the world. God is always on the side of right, the social right as well as the individual right. Segregation and discrimination are right nowhere, much less in the Church. Because it is in the world as we know it, and may be for a long time, that is not sufficient reason for its continuance in the Church. "I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil." Tariffs and armaments, and slums, and inadequate education, and unemployment, and war are basic problems to which the Church must address itself in working and teaching and praying for the progress of the Kingdom in the post-war world. But second to none of these actually, and involved in several of them, is this immensely human problem of racial understanding and accord. Certainly let no one think it is confined to the Negro-white problem in America. This is only one small segment of the global problem. The Negroes are only thirteen millions as against the almost unnumbered millions in Asia and Africa. It is said that they are watching what happens to American Negroes in this crucial period of their history, presumably in the hope that we may prove to be the index for "colored" peoples across the earth. Negroes sense that with a collective intuition. White people sense it too and for the most part dangle, in the hope that fortune will not smile too favorably upon "the darker brother." This fortuitous ethic is so far from Christian. It is so typical of "the natural man" and unworthy of the redeemed community of beloved disciples.

The Church must begin to be forthright again on this Gospel theme as it was once some 75 or more years ago. The Church did much then to turn the tide. Abolitionists and aides to the underground railroad were largely Christian. The problem is different now; the need is different. The spirit of Christ must be as outspoken, as vigorous, and perhaps as vehement. The Church can set the standard and the practice. Negroes must be welcomed into every church in which they wish membership. Churches in mixed neighborhoods must have bi-racial membership, encouraged openly and nurtured naturally. In large parishes where mixed congregations appear as a possibility, let consider-

ation be given to a mixed staff. What a wonderful innovation to see a Negro curate or associate rector ministering to white people in the congregation with the same Christian spirit that white priests minister to a Negro constituency. Use the normal procedure of bringing children freely into the Church School, of having mixed choirs first of youngsters, then of adults. Abolish immediately as a war-time anomaly, since there is no emergency, all separate convocations, conventions, diocesan and national Church meetings that are in any way segregated or "misrepresentative." Be sure that Negroes according to a fair estimate of fitness are elected to one diocesan board at least in every diocese that has any fair representation of Negro churches; and where the number of communicants in any diocese is large, the deliberate election of one delegate, lay or clerical or both, to every General Convention held north or south. Stop now circumscribing the choice of candidates for the ministry to any one segregated seminary by withholding financial help from them unless they accept the choice of their diocesan. Open every Church conference for young people in the South now to Negroes and solicit their attendance even to the extent of completely financing their adventure. Offer scholarships in every Episcopal school for boys and for girls and the co-educational ones too so that at least two qualified Negroes can attend.

Pray for the time when a suffragan bishop of Negro descent will be proposed and elected in a diocese like New York or Pennsylvania who will minister especially to Negro congregations but by no means exclusively. I believe the day is not far off when many white congregations in such dioceses would welcome a spirit-filled Negro bishop to confirm as they would welcome Bishop Azariah of India or almost any Suffragan. At every point possible, cultivate fellowship on a person-with-person basis, not a Negro-white basis, as the demonstration of a strategy for which these particular times call. Cultivate prayerfully and with a detached and undifferentiating purity friendships across the barriers of race which involve the deepest social relationships. Churches and small groups of Church people must initiate or participate in inter-racial committees and inter-racial movements that give the slightest promise of better understanding. Christians must attempt to create fellowship and fellowship groups within the Church and without. The Church itself must initiate more fundamental programs of specific social action.

There is a "new world a-coming." We all know it if we are aware of any social, economic and political trends. Will the King of Glory come in?

He is set for it. The "moving of the waters" indicates that. He is ready and eager and waiting. His Church! His Church! Do we mean any reality in this racial area of brotherhood when we sing

"Dear Saviour, enter, enter,
And leave us nevermore,"

or has the emotional focus and repetition of those words begun and ended with a weak and narrow mystic quality? The door is open. "There shall be one fold and one Shepherd."

The Autobiography of **BISHOP JOHNSON**

IT WAS a great privilege to have had Bishop Worthington for my bishop during my years with the associate mission. He was always sympathetic with our problems. When he was compelled to leave his diocese in order to live at a lower altitude, I was again most fortunate in the choice of his successor. Bishop Arthur Williams was a most lovable and able prelate.

When I had served St. Martin's, South Omaha, for seven years, it was through Bishop Williams' recommendation that I was called to be rector of Gethsemane Parish, Minneapolis, where I was to labor for the next thirteen years under the Rt. Rev. Samuel C. Edsall who proved to be a genial and able leader. It is true that he and I sometimes had differences but he was always amiable in spite of them, although it often seemed best to avoid one another for a couple of weeks after certain diocesan convocations.

Gethsemane had then and still has a charming atmosphere due to the work of my predecessors. They were Bishop Daniel B. Knickerbacker, Bishop Anson Graves and Dr. John Jacob Faude, a priest of national reputation. It was a church of traditions which I was glad to perpetuate. It was not easy however to satisfy the requirements because the parish lived up to its motto — "the people had a mind to work." They had such a mind then and they have now.

The thing that intrigued me most was the altar guild which Dr. Faude had created and trained. I cannot recall a single service of the Holy Communion at which the vestments and altar linens were not immaculate and I think that it has been true for more than fifty years. There is no work that women do which is more effective than that of serving the altar with the same meticulous care that they would give to their own table if they were

entertaining an honored guest. It is curious how frequently one hears of objections to candles on the altar from those who would not think of giving a dinner party without such ornaments. The altar is the Lord's Table and where it is treated as such one finds an atmosphere of real devotion. Suffice it to say, that the work of an efficient altar guild has a most effective result in creating a devotional attitude on the part of the congregation.

If the altar guild of Gethsemane created devotion, the woman's guild made for fellowship. When I went to Gethsemane, I found a woman's guild which was so large as to be unwieldy. Newcomers were lost in the meetings. So we divided the guild into six or seven circles consisting of about a dozen women each, into which a stranger could be assigned and find companionship. These circles are still active and one of them recently celebrated its fortieth anniversary of continuous service.

One of the pleasantest memories of my rectorship at Gethsemane is of the clergy of the diocese. They were divided into two groups who differed in churchmanship but not in fellowship. One set to which I was ecclesiastically opposed, but for whom I had a deep regard, was known as the Esteys: Charles Slattery, Theodore Sedgwick, Theodore Thurston, and George H. Thomas, all of them able men who had notable careers. The opposing quartet were Stuart Purves, Charles Rollit, Herbert Shutt and John Wright. I favored the latter group. To illustrate the kind of controversy which often existed between us, I recall that upon one occasion, immediately preceding the election of delegates to General Convention two things happened. One of the opposing group invited a Unitarian to take part in a public service and one of the other group announced his devotion to the reserved sacrament. The Bishop censured the latter but ignored the former act. The result was that none of the Esteys were elected to General Convention that year. How petty such things seem when one has grown older and more tranquil! But in spite of these radical differences there was good fellowship most of the time among the clergy. It is the glory of the Episcopal Church that we do not split on doctrinal differences but continue to love one another. People are not necessarily disagreeable because they differ in religious matters.

Next week: SEABURY AND THE WITNESS



Gethsemane, Minneapolis, where Bishop Johnson was rector for thirteen years, is one of the strong parishes of the midwest

THOUGHTS ON HOLY COMMUNION

*A Series by John Wallace Suter
Custodian of the Book of Common Prayer*

A SACRAMENT OF FELLOWSHIP

I REJOICE also in the fact that this service, both in its words and in its dramatic movement, declares itself to be a sacrament of fellowship. As I join my fellow-worshippers in the flow and current of its praise, I feel myself one with the entire human race and a member of the blessed company of all faithful people. For the spiritual lines which set the pattern of the liturgy are horizontal as well as vertical: invoking not only the touch of God upon the soul, but also the touch of soul with soul as far as humanity extends. Thus the experience of worshipping at the Lord's Table sensitizes my spirit, increasing its awareness both of God and of neighbor.

Elbow to elbow, we kneel as brothers at the endless altar-rail which, like an equator, encircles the earth—countless equators day and night crossing and recrossing each other in a veritable network, weaving the seamless robe which binds together all persons in one communion and fellowship in the mystical body of Christ—a heart-warming and mind-stretching thought which has quickened the imagination of many a poet, ancient and modern. In the words of an ancient eucharistic prayer:

“as this broken bread was scattered over the mountains, and gathered together to be made into one, so may Thy Church be gathered from the ends of the earth into Thy kingdom.”

It would be impossible to join sincerely in the

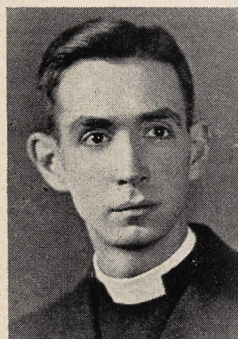
Holy Communion and not have one's human sympathies widened and deepened. No race, no condition, of men, is foreign to any faithful partaker of the Body and Blood of the Prince of Peace. "If any man sin," says the Communion Office, "we have an Advocate with the Father, Jesus Christ the righteous; and he is the Propitiation for our sins." "And not for ours only," continues the Biblical passage, "but also for the sins of the whole world."

The Living Liturgy

By
MASSEY H. SHEPHERD, JR.
Professor at Episcopal Theological School

EPIPHANY-TIDINGS

EVERY season of the Christian year is a pilgrim's way leading us to the whole Gospel message; but we approach it, at any particular time, by a broad avenue of three parallel lanes.



The center course is always the path of history which marks some important stage in the life of our Lord or of His Church. Our calendar is a record of persons and events. It is not built out of the observance of myths or of seasons of nature. Christianity is an historic religion, by which we mean that it is a

Gospel of God's mighty acts at specific times and places through real, living persons. "When the fullness of time was come, God sent forth His Son, made of a woman"; "when the day of Pentecost was fully come, they were all in one place . . . and were all filled with the Holy Ghost." These are statements of facts, not ideas.

But facts, if they are worth remembering, have meanings. So theology interprets for us these historical facts, but it does not create them. We believe in the Incarnation because the Son of God was actually born at a certain time and place in substance of our flesh. Parallel then to the main course of our commemorative observances runs a subsidiary path of doctrine. And this in turn is balanced by a third lane—one always in process of construction!—in which the events and theological meanings of history are applied to our present-day religious tasks.

From its earliest observance in the second century, the Epiphany festival, as its very title suggests, has carried a markedly doctrinal emphasis — the manifestation to the peoples and nations of the

world of their glorious Redeemer and Judge. The liturgy, however, links this large conception of the purport of the Incarnation with specific, if no less typical instances of our Lord's manifestation. In the East, the Epiphany is associated particularly with His baptism, when His ministry in the world formally began and His Sonship was made manifest to Himself; and also with His first miracle at Cana, when His glory was manifested to His disciples. Our Western tradition, however, has given prime stress to the commemoration of the visit of the Magi to the new-born King and their gift to Him of the precious treasures of the Gentiles. To these ancient gospels of the season the Prayer Book revisers of 1661 assigned a fitting summation for the final Sunday — the ultimate manifestation at the end of history, when "all the tribes of the earth . . . shall see the Son of Man coming in the clouds of heaven with power and great glory" to gather His elect.

Epiphany is thus the great missionary season of the Church. By a happy coincidence (for we cannot prove it to be otherwise), the feast of the Conversion of St. Paul, the apostle of the Gentiles, falls more often than not during Epiphany-tide. Why should we not then revitalize this holy day by drawing it into closer relation to the characteristic notes of Epiphany: baptism (the sacrament of conversion!), the coming of the Gentiles with their treasures to the feet of Christ, the final goal of God's manifestation of His Son upon the earth? Perhaps, too, our next revision of the Prayer Book liturgy can enrich this season by a better selection of epistles, chosen from Romans, to be sure, but from the earlier chapters, where St. Paul treats of the calling of the Gentiles and their part in God's ultimate plan of redemption.

SONNETS

for ARMAGEDDON

THE THREEFOLD CORD
A Sequence of Three Sonnets
By
CHARLES RANN KENNEDY

My Lady Poverty

ONLY by opulence of opal morn,
By gold and rubies of oncoming night,
The jewelled wealth of amethystine light,
My Lady Poverty may her adorn.
Henceforth forever hath her heart forsworn
All empty glitter, all inconstant bright
Beguiling makebelieve that doth despite
Of plenitude and beauty virgin-born.
For in her womb she bears tomorrow's babe
To heal us of our yesterdays; and all
The vision of her life, beyond recall
Is fixed on high, a ghostly astrolabe
Seeking one star alone, the lambent gem
That dwells above the stall of Bethlehem.

Negro Daily Press Analyzed By Rosenwald Agency

*Find That Papers Tend to Play Down News
That Might Result in Bad Race Relations*

By James W. Hyde

New York: — Contrary to the opinion frequently held, the Negro press in the United States tends to play down rather than to play up news that might provoke racial eruptions. This is the conclusion of the social science institute of the Julius Rosenwald Fund whose staff made a careful study of front page news over a period of a month. They report that by no stretch of the imagination could the Negro press be charged with "manufacturing" news. They also report that racial shocks, tensions and eruptions were given an inconspicuous place in the papers, though the papers exist, at least in part, to publicize and energize the Negro's crusade for a fuller part in American life.

The war occupied most of the front page press news. Negro correspondents reported on the activities of Negro troops on three major fronts and indicated that some of the troops were building the "road to Tokyo"—the Burma Road. Though most of this news was directed toward providing information on what Negro soldiers were doing at home and abroad, a great deal of it indicated the problems that Negro troops were facing. There were stories of fifteen petty officers being discharged from the water forces because they protested segregation signs in overseas posts. There was a story of the soldiers who rebelled against the constant harrasing by military police when they visited overseas "pubs." The American Red Cross was taken to task because some of its nurses were telling Indian women to have "nothing to do" with Negro soldiers lest their children be born with tails. There was concern over the nationwide call for nurses in war service and the refusal of the authorities to accept the applications of Negro nurses. Fifteen Negro nurses are on duty in Liberia.

Some of the front page data provided news not elsewhere reported. One war worker in every fourteen is a Negro; one government worker in every eleven is a Negro. Approximately 150 colored Moslems are in the federal prisons as conscientious

objectors. The number is exceeded by one other group, the Negro members of the religious sect, Jehovah's Witnesses.

The front pages proudly reported the buying of \$900,000 in third war loan bonds by three major Negro insurance companies. It recognized the appointment of the second colored major in the WAC's, Major Charity Adams. Likewise it commended the confirmation of Counselor James Johnson as commissioner

For Lent

★ As announced last week THE WITNESS will run serially through Lent the Report of the Theological sub-committee of the Commission on Reconstruction. The report, dealing with social, economic, racial and international affairs, was prepared by a committee consisting of the Rev. Clifford L. Stanley, formerly on the faculty of the Virginia Seminary and now rector of St. Peter's, St. Louis; the Rev. Thomas J. Bigham of the General Seminary; the Rev. Richard S. Emrich of the Episcopal Theological School; the Rev. Albert T. Mollegen of the Virginia Seminary, and the Rev. Harold F. Hohly of the General Seminary. The first installment will appear in the issue of February 17 and they will run through eight numbers. We urge rectors to use the Report with Lenten study groups and to otherwise distribute the magazine in the parish during Lent. The cost of THE WITNESS in bundles is 5c a copy and orders should be sent to THE WITNESS, 6140 Cottage Grove Avenue, Chicago 37, Illinois.

of internal revenue for the Second District of New York. It was pleased with the appointment of the first Negro civil engineer in Pennsylvania's state government. It published pictures of the employees of a New Jersey soda fountain where a Negro woman supervised white workers. It featured the improved life expectancy of the Negro population. It reported the use of Negroes on grand juries in Atlanta and Birmingham. With amazed pride it reported that a Georgia sheriff had been given a three year sentence for his complicity in a lynching.

A regular feature of front page

news is the struggle of Negroes to secure equal status in the several fields of daily living. The chief struggles reported were those: In Hillburn, New York, where Negro parents successfully fought the retention of a separate school which was established more than thirty years ago to meet the problems of an isolated Negro-Indian-White mixed population living in the foothills of the Ramapo Mountains and known as "Jackson-whites"; the Virginia teachers' fight for equal pay in the public schools of that state; the reduction of taxes on Father Divine's ocean front New Jersey property from \$60,000 to \$15,000 and the Father's comment, "It goes to show how prejudice, hate and discrimination are running rampant in this nation"; the 32 Jamaican Negroes who refuse to work on agricultural jobs in Florida because the work conditions were unsatisfactory and took a jail sentence in support of their convictions; the wrecking of liquor stores in Los Angeles because of the alleged refusal of merchants to sell liquor to Negroes; the FEPC hearings; the "rat-death" in a Richmond, Virginia hospital; the Missouri Pacific dining car waiters' strike against discrimination shown colored passengers; the CIO's United Automobile Workers union's defeat of Jim Crow proposal; the reduction of Chattanooga's poll tax from two dollars to one dollar.

The better side of Negro-white relations was indicated in news items featuring: The decision of the First Evangelical Reformed Church (North Carolina Council) to accord full participation in its deliberations to the Negro denominations; the Alabama CIO's backing of an anti-lynching bill; the Post Office Department's outlawing of segregation of Negroes in its canteens and restaurants. The War Manpower Commission's inclusion of non-discrimination clauses in stabilization agreements was hailed while the *Afro* plugged the availability of 4,000 jobs in Richmond, Virginia. Father Haas' resignation as chairman of FEPC and elevation to the bishopric of Grand Rapids was handled without vituperation, while almost no comment attended the reported resignation of FEPC member P. B. Young. The nomination of Malcolm Ross as chairman of FEPC was braided with the President's letter of appointment saying, "I can depend on you." Economic Overseer Byrnes was accused by the *Afro* of blocking the anti-lynching bill. No

particular enthusiasm attended the naming of a Kentuckian as envoy to Liberia. The press as a whole favored Ethiopia's unwillingness to play ball with its former oppressor, Italy.

Features of the month included the *Afro's* "Why Are Women Drinking More?" and the *Defender's* "Should Negroes Sit At The Peace Table." Counsel was given the readers on what they could do about the poll tax fight, what to send soldiers for Christmas, how to act in public, and what happens to soldiers who wear medals not officially earned.

Heroism in China

Boston:—Heroism of Christians in free and occupied China was the main topic of the 24th annual meeting of the Massachusetts Church Service League held last week. Bishop Y. Y. Tsu, of Kwei Yang and Yunnan in southwest China, lead a conference for clergy and laymen in the undercroft of the Cathedral Church of St. Paul. He and Bishop Roberts, of Shanghai, spoke to a mass meeting in New England Mutual Hall at 2 p.m. Bishop Tsu also addressed a youth rally in the evening. Bishop W. Blair Roberts, of South Dakota, also spoke at the meeting which was presided over by Bishop Sherrill.

A Generous Man

New Roads, La.:—Holy Trinity Church, a rural mission of the diocese of Louisiana, recently bought, at public auction, a building to be remodeled as a church. When the Rev. Edwin S. Conly was finally awarded the building on the top bid, he remarked to the next bidder that he had caused the Church to pay more than it had expected. The losing bidder offered to pay the difference when he learned the building was to be used as a church, which he did by sending a check for the entire cost of the building.

Soldier Writes Home

New York:—When Robert Davidson is home he goes to the Church of the Holy Apostles. But now he is in the South Pacific and seems to be

having an interesting time if one can judge by this letter received by Rector L. A. Edelblute: "I'm in a primitive country, natives with no shoes, men wearing skirts, on the Dot Lamour style. Jungle and many different tropical fruits. In the midst of all this each native village has a white stone church and it stands out among the cocoanut shacks. They keep Sunday here and have a choir that I think never could be matched. I attended their Christmas services. All the women wore white dresses, no shoes, and the men white skirts and colored cloth instead of pants. The services were beautiful. Seeing these people, supposed to be uncivilized and backward, opening their hearts to God out here in the middle of everything, is enough to make men sit back and try to be a better and cleaner man."

Bombs vs. Ants

China:—After standing unharmed through five years of bombing, explosions, fighting and fire, the church at Anyeun in central China has been damaged by ants. They quietly devoured the main beam of the ceiling, which collapsed, ruining one end of the church. Anyeun is a former coal mining center where the mines were blown up when invasion seemed certain. The town is almost deserted now, but the Rev. Newton Liu of Trinity Church, Changsha, had ten communicants when he visited

there recently. Mr. Liu is the priest-in-charge in Changsha which has been the most fought for city in central China. At one time he postponed a confirmation for two hours because bombs fell so near the church that the debris had to be cleared away before the service could take place. He and the Rev. Thomas Hu have stayed on through everything, constantly active in relief work and at one time helping to feed 8,000 refugees a day. Between battles, Mr. Liu visited other missions in the area. On his latest expedition he visited six towns, travelling mostly on foot in spite of the fact that the highways are far from safe.

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Discuss Neighborhood

New York:—The church's job in the neighborhood is being discussed at four Wednesday evening forums held at St. George's Church. The first was last evening when the leader was the Rev. Niles Carpenter, dean of the school of social science at Buffalo University. Next week the relation-



The Rev. John H. Johnson, rector of St. Martin's, Harlem, is one of the leaders of forums at St. George's

ship of Church and labor will be discussed, the speaker to be announced; on February 2nd Mrs. Harper Sibley of Rochester will lead in a discussion of the effect of war on the family. The final session will be a panel discussion on what the Church is doing in the community. The Rev. John W. Suter, rector of the Epiphany, is to be the chairman, and those taking part are Mrs. Beatrice M. Hetzler, chairman of the neighborhood survey committee of the parish; the Rev. Laurence Hosie, director of the Presbyterian Labor Temple; the Rev. John H. Johnston, rector of St. Martin's, Harlem; the Rev. Ernest Palen, chairman of the east side minister's fellowship, and Mrs. Nellie Simon, director of social service at a New York hospital. The forums are under the auspices of the educational committee of the parish of which Mrs. Henry Hill Pierce is chairman.

Bishop of Pittsburgh

Pittsburgh:—Dean Austin Pardue of Buffalo is to be consecrated Bishop of Pittsburgh by the Presiding Bishop on January 25th at Trinity Cathedral. The co-consecrators will be Bishop Davis of Western New York and Bishop Brinker of Nebraska. The sermon will be preached by Bishop Bennett, suffragan of Rhode Island.

Church and Labor

Philadelphia:—The relationship of Church and labor is to be the subject of a meeting held tomorrow, the 21st, sponsored by the social relations department of the diocese of Pennsylvania and the Woman's Auxiliary. The speakers are to be Miss Hilda Smith, federal government official who was one of the speakers

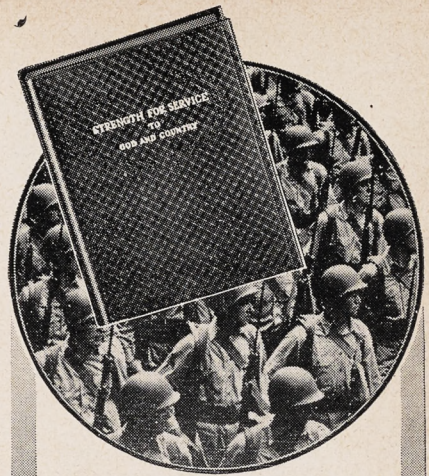
at the triennial in Cleveland, and Mr. F. Vaux Wilson, Jr., official of an industrial concern in Trenton, N. J. The chairman of the meeting will be the Rev. George Trowbridge and the vice-chairman, Mrs. Alfred M. Chapman.

Want a Job?

Sioux Falls, S. D.:—A serious situation as regards clergy in South Dakota is reported by Bishop Blair Roberts. "Nine of our clergy—eight in the white field—have enlisted in the army," he writes. "These, together with removals from the district, leave us with but ten clergy in the white field to care for fifty-two parishes and missions. We have but two missionary clergy left in the field."

Called to Buffalo

Buffalo:—The Rev. Edward Welles, rector of Christ Church, Alexandria, Virginia, and formerly the dean at Albany, has accepted the deanship of St. Paul's Cathedral here. He will succeed the Rev. Austin Pardue who is to be consecrated Bishop of Pittsburgh on January 25th.



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page fifteen

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chords of war
fade before the concord
that is Peace
— Anon.**

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Inter-Racial Commission

Providence (RNS):—A bill to create a special state council of 11 members to promote interracial goodwill between labor, civic, religious, and fraternal groups in Rhode Island, and to encourage interracial cultural studies in public and parochial schools, was introduced in the state legislature here on the opening day of its 1944 session. Also touching upon subjects in which church groups have evidenced interest were Gov. J. Howard McGrath's recommendations to the legislature for the creation of a children's court and for the broadening of the state's social security program to include a compulsory hospitalization insurance program sustained through contributions by employers and employees.

Call for Brotherhood

Chicago (RNS):—A message to Christians, pledging dedication to the task of "moulding an international society in which justice, confidence, and goodwill shall prevail and a lasting peace be established," was unanimously adopted here by the 50th annual convention of the Foreign Missions Conference.

"To achieve this," said the message, "peoples and races must needs care for the highest welfare of each other and share with each other the best they have to give. The tragic war which ravages every nation and touches every life is a symbol of a spiritual and moral crisis in civilization. Intense nationalism, racial pride, trust in force, and desire for domination, deep-seated in human life but contrary to the will of God, are doing their work. We are deeply conscious of our failure as Christians even to arrest these forces. We acknowledge in penitence that some of these evils are found in the Church itself. The institution to which men might turn in their weariness and pain is itself in need of salvation. We of the churches have failed in our own life adequately to demonstrate that unity and fraternity without which there can be no justice or peace among the nations. We shall need a new and deeper under-

standing of the fact that in the light of the Gospel this is one world and that if one suffers all suffer. We, together with the people in our churches, will need now to resolve not to yield to the natural desire to return to comfortable living after the war, but instead to feed the hungry, bind up the broken-hearted, and share in the suffering of our common humanity. We shall need to prepare for the ministry of reconciliation. To do this we must renounce all unworthy attitudes of racial differences, all hate, and all desires for revenge. We must learn to surmount as Christians the world's low standard of values producing the glaring advertisements and degrading caricatures which stigmatize whole peoples and do violence to our faith in the brotherhood of man under the fatherhood of God."

New Field Secretary

Washington:—The Brotherhood of St. Andrew has announced the appointment of William R. Baley, Jr., of St. James' Langhorne, Pa., as a field secretary. Mr. Baley is particularly well qualified for this position having been director of a senior chapter of the Brotherhood and counsellor of a junior chapter, as well as having served as an officer of the Pennsylvania diocesan assembly. As a member of the extension committee of the assembly he has had much experience in the organization of new chapters. Mr. Baley is now visiting active Brotherhood groups in the Army camps, as well as civilian chapters along the East coast.

Bishop Keeler Instituted

Minneapolis:—Bishop Stephen E. Keeler was installed as fourth bishop of Minnesota and head of the combined dioceses of Duluth and Minnesota on January 13, in the Cathedral Church of St. Mark. Bishop Keeler was Coadjutor of Minnesota and became the bishop upon the retirement of Bishop Frank A. McElwain last month. Bishop Benjamin T. Kemerer of Duluth has also retired.

This is the first time in the history of the Church that two independent dioceses have united. The union was made to benefit the work in both areas and to serve the best interests of the General Church's missionary program. The united diocese consists of about 25,000 communicants in 134 parishes and missions.

Here's an Idea

Gary, Ind.:—Christ Church, here, has installed a public address system which provides for the use of records as well as for the amplification of voice. This has been found very useful in furnishing music for services without organ or choir and has also been used to supply preliminary music for Sunday evening concerts.



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No More Chaplains

Boston:—The Rev. Henry B. Washburn, secretary of the Church army and navy commission has announced that the Episcopal Church quota of chaplains being full in the army and much more than full in the navy, there is no urgent demand for more chaplains in either branch of the service. The commission will notify the public through the Church papers in case either makes further demands for chaplains.

YWCA Unionized

New York (RNS):—The national board of the Young Women's Christian Associations has voted to recognize the social service employees union as the bargaining agency for those members of the professional staff who belong to the union and who had requested recognition. Announcement of the action was made here by Mrs. Henry A. Ingraham, board president.

Bishop of Honolulu

Colorado Springs:—Harry S. Kennedy, rector of Grace Church here until he entered the army as a chaplain, was consecrated Bishop of Honolulu on January 11th. Bishop Keeler of Minnesota, who was in

charge of the district for a time, was the preacher and spoke of the strategic importance of the work in Hawaii, particularly in view of the fact that the government is spending millions of dollars in the development of the islands.

Nazis Go to Church

New York:—There has been a notable reversal of policy toward religion in Germany during the past year which has become particularly evident since the fall of Stalingrad. The Berlin Deutsche Allgemeine Zeitung early last year spoke of the Christian faith as giving "certainty that the dear ones whom we have to give up will enter the house of God through the grace of salvation, and that they are not condemned by an ineluctable end, but in the vision of God are given a new and higher glory."

In reporting this development as traced through recent German news stories, the Religious News Service said, "The growth of religious sentiment is undoubtedly due to the enormous losses on the Russian front, the increasing bombing of industrial centers, and the growing hardship felt by Germans on the home front. Thus, the Nazis are faced with the

problem of bolstering the morale of Germans who find no consolation in bombastic talk about the divinity of Nordic blood and the blessings of the New Order. Since all avenues for the expression of Christian sentiments have been closed, the Nazis are in the predicament of having to use their own press for morale-building religious messages."

Next Fifty Years Hardest

Chicago (RNS):—The next fifty years in mission work will be even more difficult than the past, Dr. Stanley H. Dixon, secretary of the Conference of Missionary Societies in Great Britain and Ireland, declared before the jubilee annual meeting of the Foreign Missions Conference here. Political tensions, economic imperialism, and the problem of creating indigenous national churches will bring new difficulties in mission work, he predicted. Emphasizing the importance of the home front in mission work, Dr. Dixon urged that "every man and woman in the pew must be given a passionate concern for the world."

Dr. Gloria Wysner, secretary of the committee on work among the Moslems of the Foreign Missions Conference, also stressed the im-

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page eighteen

portance of laymen in mission work. She urged that the men and women who will be entering foreign countries after the war as businessmen, diplomats, and representatives of the press be given an understanding now of the importance and constructive influence of their attitudes in creating a favorable reception to missionary work among the peoples with whom they deal.

Dr. Stanley Rycroft, executive secretary of the committee on cooperation in Latin America, emphasized the need for a united comprehensive approach to mission work among the Indians of the South American Andes.

"The big fight on religious liberty will be fought here in the United States," declared Dr. George P. Howard, an evangelist working under the committee on cooperation in Latin America, speaking of alleged efforts of the Roman Catholic hierarchy to have Protestant missionaries excluded from Latin America. Dr. Howard read excerpts from letters and articles written by prominent Latin American leaders and thinkers on the significance and value of Protestantism in their countries. He had received the material as a result of a survey on that subject which he has just completed in the Latin American countries.

New Chaplains

Boston:—Harold C. Gosnell, Wilbur D. Ruggles and George W. Wickersham have been appointed chaplains in the naval reserve, it is announced by the Rev. Henry B. Washburn, secretary of the army and navy commission. He also reports that the following Episcopal clergymen are now in training at the chaplains school in Cambridge: Lt. D. A. Carty, Capt. Clifford Chadwick, Lt. John H. Edwards, Lt. G. V. Higgins, Capt. E. M. Littell, Major Guy Madara, Capt. J. H. Martin, Lt. W. W. McNeil, Capt. W. B. Sharp, Lt. Oscar C. Taylor, Lt. James H. Terry and Lt. Stanley Welsh.

Africans Ordained

New York:—Eight native priests were recently ordained for the diocese of Northern Rhodesia. Among them were the first two Tonga Africans to be ordained. All of them will be working among their own tribes in the 300,000 square miles of the diocese.

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THE WITNESS — January 20, 1944

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.

CHAPLAIN KARL S. KRUMM
Serving with the army overseas

I was most interested in the article by Miss Case on women's place in the life of the Church (WITNESS, Nov. 25). It was so good to get away from the thoughts of war and bloodshed which we chaplains overseas see so much of. The article was exceedingly well written and Miss Case put her points very effectively. I am inclined to agree with her that the thinking women of our great Church should have their part in the making of decisions on such pertinent matters as marriage and divorce, unity and the problems of social reconstruction. Heaven knows we men are conservative enough and deliberate enough. Some of us overseas wish that the Church would move more radically and more quickly. Maybe it would help to have the human viewpoint of the women.

I wish more delegates to General Convention were chaplains. We wouldn't be afraid of Church unity. We have to practice it here. I don't ask a dying boy if he is a confirmed member of the Episcopal Church before I give him communion. The old line distinctions look a little far-fetched to us over here. I had hoped for greater vision and courage from our Church, particularly in these war days. I deeply value our traditions, our liturgy and our solid and broad basis of historic Christianity. It has been an inestimable help to me in ministering to all types and conditions of men. But it seems to me the catholicity and orthodoxy and the broad understandings that flow from them, are tools. To me at least they are no longer ends in themselves. They are tools to be used in the service of all men. I am afraid that our Church still thinks of them as ends . . . that the end of the Catholic becomes the establishment of his authority, instead of seeing that his historic, orthodox faith and his great Catholic traditions further Christian unity.

If only people could see the challenge that the men who serve in the army are going to hurl at our churches when they come home. "Yes, overseas you ministered to us, regardless of race or creed, but when we get home we find the same old denominationalism, apparently interested only in self-preservation at all costs." I have commended religion to many a boy over here who had little use for it at home, because in North Africa and Italy the chaplains are right up at the lines ministering to the wounded and dying. Will these same men be at home in the church when they return? Some of them perhaps, but to a vast majority religion will not be the real thing that it has been to them here at the front. Our Church must grow; it must lift its face to see the future that God calls us to do our little share in making. Frankly, the last General Convention was disappointing because so little was decided. With great problems on hand the Church passed them up. Must it be ever so? Perhaps not if the intelligent and devoted women of the Church could have their say.

MRS. SEYMOUR GOGE
Churchwoman of St. Louis

Relative to a letter in Backfire, Dec. 30, 1943, by Mr. Roland Nye, in which he refers to your editorial *Roman Catholicism, Inc.*, and also an article by Mr. Spofford, I should like to enter a note of dissent. I am not in accord with Mr. Nye nor anyone nor anything anti-Catholic, anti-Protestant or anti-Jewish. Your magazine seems to pride itself on its liberal and fair attitude. Now I regret to say that I did not read the editorial referred to by Mr. Nye but if it contained what Mr. Nye infers in his letter, i.e., "Roman Catholicism is bending every effort to create reaction (fascism) and stabilize reaction everywhere," I think that your policy is not liberal but intolerant and unfair. In my humble opinion, the Pope's last message was anything but reactionary.

I, an Episcopalian, read a number of Catholic magazines but I have yet to read in any one of them any defamatory statements against another religion or group. We as a group cannot teach and preach tolerance on one hand and practice intolerance and discrimination in our church papers. It is irreconcilable and, I believe, undefendable.

ANSWER: THE WITNESS is not anti-Catholic, anti-Jewish (we devoted an entire number recently to combating anti-Semitism), anti-Negro (we have devoted several entire numbers to the contributions that Negroes are making to the life of the Church). We are pro "century of the common man," with all the implications of that phrase, and when we find leaders of the Roman Catholic Church, like Archbishop Spellman, taking positions which seem to us anti-democratic, we propose to say so.

* * *

R. W. GRAVES
Of the United Presbyterian Board of Publication

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