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The WITNESS

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MAY 6, 1943



CLERGY STAFF
OF ST. PHILIP'S
NEW YORK CITY

(story on page four)

THE NEGRO IN WAR-TIME

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

ST. BARTHOLOMEW'S CHURCH,
NEW YORK
Park Avenue and 51st Street
Rev. Geo. Paul T. Sargent, D.D., Rector
8 A.M. Holy Communion.
9:30 and 11 A.M. Church School.
11 A.M. Morning Service and Sermon.
4 P.M. Evensong. Special Music.
Weekday: Holy Communion daily at 8 A.M.; Thursdays and Saints' Days at 10:30 A.M.
The Church is open daily for prayer.

ST. JAMES 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 M.

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. Roeliff H. Brooks, S. T. D., Rector
Sundays: 8:30 a.m. Holy Communion until further notice.
Daily Services: 8:30 A.M. Holy Communion, 12:10 P.M. Noonday service.
Thursdays: 11 A.M. Holy Communion.

THE CHURCH OF THE ASCENSION
Fifth Avenue and Tenth Street, New York
The Rev. Donald B. Aldrich, D.D., Rector
(On leave: Chaplains Corps, U. S. Navy)
The Rev. Vincent L. Bennett
Associate Rector in Charge
Sundays: 8 and 11 A.M.; 5 P.M. except 1st Sunday at 8 P.M.
Daily: 8 Communion; 5:30 Vespers.
This church is open day and night.

ST. PAUL'S CATHEDRAL
Buffalo, New York
Shelton Square
The Very Rev. Austin Pardue, D.D., Dean
Sunday Services: 8 and 11 A.M.
Daily Services: 8 A.M. Holy Communion; 12:05 P.M. Noonday Service.
Wednesday: 11 A.M. Holy Communion.

THE WITNESS

For Christ and His Church

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THE WITNESS is published weekly from September through June, inclusive, with the exception of the first week of January, and semi-monthly during July and August by the Episcopal Church Publishing Co., on behalf of the Church Publishing Association, Inc. Samuel Thorne, president; Mrs. Henry Hill Pierce, treasurer; Charles A. Houston, secretary.

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

MAY 6, 1943

VOL. XXVI

No. 49

CLERGY NOTES

ALTEN, JOSEPH R., formerly rector of Grace Church, Ocala, has been appointed priest in charge of St. Mary's Church, Dade City, and St. Peter's Church, Plant City, Florida.

ARNOLD, MORRIS, has resigned from the parishes of St. John's, Sangus, and the Church of Our Saviour, Cliftondale, Massachusetts, to become chaplain in the army.

BAILEY, D. ROBERT, rector of St. Stephen's Church, Fall River, Massachusetts, has accepted a call to become rector of All Saints' Church, Fulton, New York.

BIERCK, WALTER HUBERT, rector of Zion Church, Green, New York, has been granted a year's leave of absence by his parish to enter the chaplain's training school at Harvard.

BRUNER, LAMAN H., JR., resigned as assistant to the rector of St. John's Church and minister in charge of St. Peter's Church, Roanoke, Virginia, to become rector of St. Michael's Church, Geneseo, New York, on May 31. He will be ordained to the priesthood in St. John's Church, Roanoke, on May 26.

CAMPBELL, ROBERT B., rector of the Church of the Redeemer, Lorain, Ohio, has accepted a call to the rectorship of the Church of the Incarnation, Cleveland, Ohio, to take effect on May 15.

CATON, JOHN RICHARD, was ordained to the diaconate in the Chapel of Lawrence Hall, Chicago, Illinois, on April 10 by Bishop McElwain, acting for the Bishop of South Dakota. Mr. Canton will continue as a student at Seabury-Western Seminary for the rest of the academic year after which he will go to South Dakota.

COX, HARVEY A., assistant of Christ Church and vicar of St. Saviour's Church, Raleigh, North Carolina, is now in charge of St. Stephen's Church, Ridgeway, Winnsboro, South Carolina.

COX, LLOYD A., was ordained priest by Bishop Mitchell in St. John's Church, Williams, Arizona, on April 11. Mr. Cox is vicar of St. John's Church.

CROWE, AUSTIN W., resigned as minister-in-charge of St. James' Church, Somerville, to accept the rectorship of St. Peter's Church, Beverly, Massachusetts.

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.

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 CHURCH
Military Park, Newark, N. J.
The Very Rev. Arthur C. Lichtenberger, Dean
Sundays: 8, 11 and 4:30.
Noon Day Services, 12:10, except Saturdays.
Holy Communion, 12:10 Wednesdays, 11:15 A.M. Saints' Days.
The Church is open daily for prayer.

EMMANUEL CHURCH
811 Cathedral Street, Baltimore
The Rev. Jack Malpas, Priest-in-charge
8 A.M. Holy Communion; 11 A.M. Church School; 11 A.M. Morning Prayer and Sermon (First Sunday in the month Holy Communion and Sermon). 8 P.M. Evensong and Sermon.
Weekday Services: Tuesdays: 7:30 A.M. Holy Communion. Thursdays: 12 Noon Holy Communion Saints' Days and Holy Days; 10 A.M. Holy Communion.

EMMANUEL CHURCH
15 Newbury Street, Boston
(Near the Public Gardens)
Rev. Phillips Endecott Osgood, D.D., L.H.D.
Rev. Arthur Silver 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
The Rev. Thomas N. Carruthers, D.D., Rector
7:30 A.M.—Holy Communion.
9:30 and 11 A.M.—Church School.
11 A.M.—Morning Service and Sermon.
6 P.M.—Young People's Meetings.
Thursdays and Saints' Days—Holy Communion 10 A.M.

GRACE CHURCH
105 Main Street, Orange, New Jersey
Lane W. Barton, Rector
SUNDAYS
8 A.M.—Holy Communion.
9:30 and 11 A.M.—Church School.
11 A.M.—Morning Prayer and Sermon (Holy Communion first Sunday each month).
7 P.M.—Young People's Fellowship.
THURSDAYS
9:30 A.M.—Holy Communion.

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

Circulation Office: 6140 Cottage Grove Ave., Chicago.

St. Augustine's Students End Strike After a Week

Agree to Return to Classes When President Of Trustees Promises to Hear Grievances

By W. B. Spofford

Raleigh, N. C.: — The student strike at St. Augustine's College (WITNESS, April 29) came to an end when Bishop Penick, president of the board of trustees of the Negro institution, met with a committee of seven students and agreed to allow the students to present their grievances to the executive committee of the trustees. The students immediately voted to return to classes, and their committee of seven, elected by popular vote of the student body, issued a statement that "the demonstration is ended. The regular routine will begin with chapel."

The strike lasted about a week with a vast majority of the students refusing to attend classes or chapel. They did however hold chapel services of their own under a tree on the campus. There was no violence of any sort during the strike, with Bishop Penick stating that "the students behaved with dignity and restraint." He visited the college chapel at the end of the affair and confirmed twelve students "at a service that was reverent and the singing was more wonderful than usual."

The immediate cause of the strike was the suspension for a two week period of Charles Fax "for using offensive and insulting language" to the men's proctor. However this suspension was of such little significance that it was not even mentioned in the long list of grievances set forth by the students in a mimeographed and unsigned document issued at the beginning of the demonstration. The fact is that this was the fourth strike to have occurred at St. Augustine's during the past two years, all having to do with acute dissatisfaction with the administration.

There was nothing temperate about the document students issued in this strike. It charged the white president of the college, the Rev. Edgar Goold, with being "inquisitorial," "suspicious," "rules with an iron hand," "he has lost the faith of the students," "does not have the welfare of the students at heart," "controls with dictatorial oppressiveness," "has failed as a minister and a pastor and has offered no spiritual food or guidance."

Bishop Penick however states that Mr. Goold was conciliatory in his attitude toward the demonstrators and promised that there would be no

sincere efforts for the college. He has conducted himself with poise and courage. He errs in never recognizing undercurrents of unrest perhaps and he is over credulous and trusts the sincerity of his faculty and others."

A leading white citizen of Raleigh, close to the college, declares that the underlying causes of this recent strike go very deep and says that there can be no question but that there is great dissatisfaction with the administration. He thinks a general investigation of affairs at St. Augustine's is called for, "but I have my doubts that there will be one."

The Rev. Robert W. Patton, director of the American Church Institute for Negroes, declares that "it is not a difficulty in which the director of the Institute should meddle. Bishop Penick, the president and faculty are thoroughly competent to take care of it in a just manner."

Mr. Goold, when asked for his opinion about the strike, told THE WITNESS that it was "precipitated by



St. Augustine's College, Church Negro institution, has a beautiful chapel and one of the finest choirs in the country. Students refused to attend chapel service during their recent strike but instead had chapel services of their own on the campus

reprisals. Also a member of the faculty who wishes to remain unnamed states that "I would defend anything concerning the moral integrity of President Goold and his

the discipline of a student who had grossly insulted the proctor of men." Mr. Goold also said that in his judgment "the student body should not be held responsible for the any-

mous manifesto that was circulated in their name." There is little question however but that the students' long statement of grievances does represent the viewpoint of the vast majority of the students.

It can also be stated that many alumni share the opinion of the students that changes in administration are called for, though all of them were guarded in their statements. Mr. Prince A. Simmons, Raleigh alumnus, declared that he spoke for all the Raleigh alumni in hoping for "progress in the administration of the school" and said that when the students acted in a legal manner, as they were doing in presenting their grievances to the proper authorities, they carried with them the unqualified support of the alumni. Dr. Edson E. Blackman of Charlotte, president of the alumni association of the college and a member of the executive committee of the board of trustees, declared that "I am very anxious that the board of trustees take cognizance of the present situation in order to prevent a recurrence of this type of demonstration. The incident of not attending classes is not the main concern but we would be anxious in concerning ourselves with the many complaints which precipitated the recent incident." There was general sympathy with the students on the part of alumni, though a number of them endorsed Mr. Simmons' statement that "alumni could not endorse the language in which the students' petition was framed because of its excessively abusive nature."

Whether back of it all is resentment that the president of a Negro college is a white man is a question. Mr. Goold informed reporters that in his judgment the strike was "racial," inferring that there were those who objected to him because he is white. Students, alumni and others however declared emphatically that the only question was that of efficient administration and that the racial aspects did not concern them at all.

A changed, or at least changing, attitude on the race question undoubtedly had a good deal to do with the strike. Negroes, like everyone else, are being asked to fight to preserve democracy. They are therefore beginning to demand more of it for themselves. The very day the strike started nine students were called into service with the armed forces. As a member of the faculty put it, "In Negro colleges in particular the war has brought much

unrest and questioning." Also the students themselves, in their statement, declared that "We have caught the spirit of democracy which permeates the air and believe that when the few are making miserable the lives of the many, those few should be dethroned."

As reported here in our issue for April 29th, the students demanded

Moore, Moreland, Morris, Nichols, Page, Peabody, Perry, Powell, Randall, Reifsnider, Roberts, Sturtevant, Taitt, Thomas, VanDyke, White, Wilson, Wing, Wyattbrown, Zeigler.

Bishop McKinstry, one of eight bishops who sent out a second letter urging their fellow bishops not to sign the statement (WITNESS, April 29), reports that a number of bishops



Chaplain Lewis Baskerville, center, chats with fellow soldiers at a training camp in Illinois. He is one of the few Negro chaplains serving with the armed forces, though others are sought

that the President, the Proctor of men and the Dean of women should not return to St. Augustine's this coming fall. What decisions were arrived at when the students' committee met on April 29th with the executive committee of the board of trustees we do not know since at press time no statement had been issued. If such a statement is forthcoming we will, of course, report it at the earliest opportunity.

THOSE WHO SIGNED STATEMENT

Trenton, N. J.: — Bishop Gardner of New Jersey informed THE WITNESS on April 29th that forty-six bishops signed the statement on unity recently sent to all the 132 bishops with a request for their signatures (WITNESS, April 22). The list: Bishops Atwood, Beecher, Bennett, Brinker, Conkling, Daniels, Demby, DeWolfe, Essex, Gardner, Gilman, Gray, Gribbin, Heron, Ingley, Ivins, Jackson, Johnson, Kirchhoffer, Littell, Longley, Loring, Manning, Matthews, McClelland, McElwain,

have written him that they did sign the statement but now believe they made a mistake in doing so. He does not, however, give particulars.

WANT DISCRIMINATION ENDED

New York, N. Y.:—The national board of the YWCA issued a statement to the religious press last week declaring that "a world-wide struggle for freedom is meaningless, the sacrifices of life in the war will be of little avail, unless democracy is made real for all people." They then ask if the interracial practices within the YWCA itself are Christian and democratic, and state that "the times demand that we move courageously to correct the practices in our own organization which do not meet such tests. The times demand that we adventure in new ways of integrating Negroes into all phases of association and community life. In the life of our nation we can be a cross section group in which there will be no racial discrimination, no crippling prejudices."

Leader of Presbyterian Church On Basic Principles

*Former Stated Clerk Urges Negotiations
Be Continued in Spirit of Mutual Trust*

By Anne Milburn

Byrn Mawr, Pa.:—With so much to-do over unity with Presbyterians in the Episcopal Church we sought out the Rev. Lewis S. Mudge, formerly the stated clerk of the Presbyterian Church to find out how the clergy and laity of that Church feel about it. Dr. Mudge was reluctant to express his opinion. First, in spite of the fact that he has been a leader in the Presbyterian Church for years, he insisted that it would be but one man's opinion. Second, he did not want anything that he might say to start further discussion or to initiate correspondence. He first explained the spirit in which the clergy and laity of his Church are proceeding in their consideration of the proposals. "Our General Assembly," he said, "accepted the invitation extended by your General Convention in 1937 and entered in good faith into the present negotiations."

"Do you think that the method of procedure has been satisfactory?" we asked.

"We Presbyterians feel it to be natural that an entirely satisfactory course of procedure has been difficult to find," he replied. "We are of the opinion that the time and thought given to the proposal known as the *Concordat* were well spent. We hold the same opinion with regard to the second suggestion which was advanced; namely, that term *Dual Ordination*. Each of these proposals was a constructive endeavor to find a way to something like a common mind, and this endeavor has been rewarded."

"Could you tell us please what you think of *Basic Principles*?"

Knowing as much about the discussion of this topic in the Episcopal Church as most Episcopalians, Dr. Mudge smiled broadly at the question and gave it careful consideration before answering. "The *Basic Principles* now before both Churches for study and report are the fruitage of all that has gone before. The purpose of these *Basic Principles* is, if possible, to lay a firm foundation upon which a constitution can be based, the chapters and sections of which will make clear to the negotiating communions just what are the

actual implications of the *Basic Principles* when carried to logical conclusions. We feel that such interim proposals as were the *Concordat* and *Dual Ordination* will be much more in order when a constitution has been formulated than they could possibly be at the present stage of negotiations. We Presbyterians are sincerely anxious to discover, if possible, what basic principles can be agreed upon which will not involve on the part of either of the negotiating Churches any surrender of anything either Church regards as absolutely essential to the existence of a Church of Jesus Christ."

"What do you think are the chances for the negotiations succeeding?"

"Well I think it is fair to say that to us the negotiating Churches are now in what appears to be the really crucial hour of our negotiations. If a solid foundation can be laid for constitution-building, it is possible that an ecclesiastical structure in which the two negotiating communions can live as one will be possible. If no substantial and enduring foundation can be laid in the form of basic principles, it will be inadvisable for us to proceed to the erection of the super-structure."

"What action, Dr. Mudge, do you think your General Assembly will take on this question?"

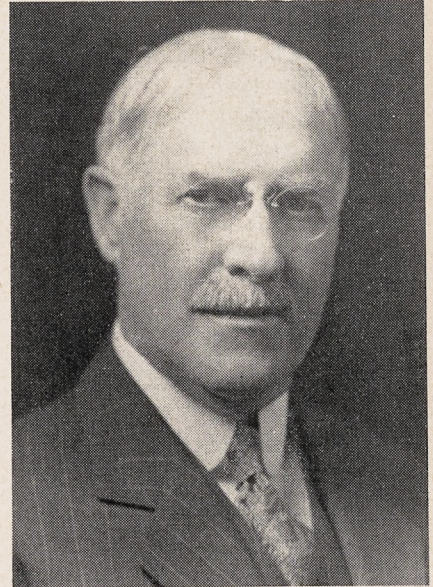
His prompt reply indicated clearly that he is a good judge of the mind of the Presbyterian Church, a judgment based upon his years of experience as stated clerk. "It is quite unlikely," he said, "that our General Assembly will take any action upon any set of *Basic Principles* which has not received by a considerable majority the approval of your General Convention and of the Anglican Communion in general, obtained by such processes as may seem desirable to you."

"But do you not feel that there has already been too much delay?" His reply: "We have no sympathy with unnecessary delays, but at the same time we are assured that due deliberation must be given to all essential factors and that what lies before the negotiating Churches is undoubtedly

an extended period of years before union can, even under favorable circumstances, be consummated. In the meanwhile we plead for calm consideration by the clergy and laity of both communions."

"As a leader of the Presbyterian Church is there any message that you care to give to us of the Episcopal Church?"

Again he was a bit amused at the question and pondered it at some length. "Well, I am sure the Episcopal brethren will not mind my suggesting that before they preach sermons or make addresses upon various aspects of Presbyterianism, they consult the constitution of our Church and its official interpretations to ascertain just what we do believe, especially as to the Church and the ministry, and just what are our official standards of government and of worship. We Presbyterians



The Rev. Lewis S. Mudge, former Stated Clerk of the Presbyterian Church, gives his opinions on the state of negotiations on unity

have no desire to unite with our Episcopalian brethren unless the union can be one which will eventually in a Church which will be better equipped to the glory of God and to the salvation of men than either of the now negotiating bodies. We recognize the place which the Anglican Communion throughout the world has in the Holy Catholic Church, but we are conscious that Churches of the Reformed family holding the Presbyterian system hold a no less important place, and have behind them a no less significant history. If it is God's will that the great riches of each of our splendid

heritages should one day be made one, we are eager to have our part in such a consummation. In the meanwhile, both your Communion and our own have such great spiritual and temporal resources, and such widespread prestige and influence throughout the world, that we ought to be able to thoroughly respect each other and proceed with our negotiations with dignity and poise."

BIRTH CONTROL ENDORSED BY CLERGY

New York, N. Y.:—A large number of clergymen of various denominations have issued an endorsement of birth control—now called "responsible parenthood and family planning." They urge that clergymen "make it their personal and moral obligation to affirm steadfastly the sacred responsibilities of marriage and to emphasize that these responsibilities are increased in time of national crisis. That religious leaders encourage adoption of a full and complete program of family and parental education, including maternal care and the proper spacing of children. That religious groups lend continued support to the principles of responsible parenthood and family planning as essential to the building of a strong and vital post-war generation."

Episcopalians to sign include the Rev. F. E. Baker of Louisville; the Rev. Rankin Barnes of San Diego; the Rev. L. W. Clarke of Minneapolis; the Rev. Arthur B. Kinsolving of Pittsburg; the Rev. Louis L. Martin of Fort Worth; the Rev. J. Howard Melish of Brooklyn; the Rev. H. Adye Prichard of Mt. Kisco; the Rev. Karl Reiland of Winsted, Conn.; the Rev. Joseph H. Titus of Jamaica; the Rev. Cornelius P. Trowbridge of Chestnut Hill, Mass.; the Rev. L. Bradford Young of Manchester, N.H.

CLERGY WRITE PRESIDENT ABOUT BRIDGES

San Francisco, Calif.:—Declaring that Harry Bridges, CIO labor leader of the west coast, has "a record of which any citizen would be proud," over 400 clergymen have signed an open letter to President Roosevelt requesting that the deportation order against Mr. Bridges be set aside "as an act of justice and for the national welfare." The clergy point out that James M. Landis, one of the outstanding jurists in the country, found the labor leader innocent of the charges brought against him. They also declare that there is hardly an

American who has been more actively supporting the war effort. The letter to the president was initiated by a committee headed by Bishop Edward L. Parsons with a high percentage of Episcopal clergymen among the four hundred to sign. Bishop Gilbert of New York, Bishop Hobson of Southern Ohio, Bishop Mitchell of Arizona, Bishop Moulton of Utah and Bishop Remington of Eastern Oregon were the bishops to sign. Other Episcopal clergymen were the Revs. C. M. Addison, Robert W. Bagnall, Lane W. Barton, A. G. B. Bennett, R. W. Bennett, S.



The girls of All Saints' Episcopal College at Vicksburg, Mississippi, have a great time at the May pole Ceremony.

H. Bishop, W. Russell Bowie, J. Franklin Carter, Charles E. Craik Jr., Wolcott Cutler, Gardiner M. Day, John W. Day, Arthur Dumper, A. W. Farnum, Don Frank Fenn, Joseph Fletcher, James E. Foster, John Gass, George B. Gilbert, Gordon C. Graham, John H. Harris, Joseph Harte, John S. Higgins, Harry Longley, William McGee, John H. Melish, William H. Melish, A. T. Mollegen, Norman B. Nash, Louis Perkins, William K. Russell, William M. Sharp, Guy E. Shipler, F. Hastings Smythe, W. B. Spofford, Philip H. Steinmetz, Eric Tasman, Joseph Titus, Eliot White, Luke M. White, John P. Wilkins, C. Lawson Willard, Charles C. Wilson and L. Bradford Young.

ST. PHILIP'S CHURCH IS CONSECRATED

New York, N. Y.:—St. Philip's Church was consecrated on May 1st at a great service at which the Presiding Bishop was the preacher. It was also the celebration of the 125th anniversary of the parish. It was only within the last few weeks that the parish was freed of debt when the final payment of \$18,000 on a

mortgage was made. The congregation, largest Negro parish in the United States and doubtless in the world, is composed of nearly 3,000 communicants. All of the money to pay off the mortgage was given by members of the congregation, with \$16,000 of it being given in three weeks. We celebrate this notable occasion with St. Philip's by presenting on the cover this week a picture of the clergy staff of the parish. Wearing the glasses is the Rev. C. E. Harrison; to his left the Rev. R. O. C. King, canonically a resident of Jamaica, British West Indies. Beside

Mr. King is the Rev. W. H. Scott, while the fourth in the picture is the Rev. Shelton Hale Bishop, the rector of the parish under whose fine leadership such progress has been made. Commenting on the final payment of the debt, Mr. Bishop said: "Such devotion and generosity I have never seen, and all in the humble spirit of gratitude to God for the blessings He has brought upon them in the church."

St. Philip's is not only one of the largest parishes in the United States, Negro or white, but it is one of the liveliest and most progressive as well. THE WITNESS editors add their congratulations to the clergy and people of St. Philip's to the many that they will receive on this anniversary occasion.

NIEBUHR LECTURES IN ENGLAND

New York, N. Y.:—The Rev. Reinhold Niebuhr, professor at the Union Seminary, left last week for two months of lecturing in England. He will also confer with various Church and political leaders about post-war reconstruction.

Continual Strengthening

HIGH PRESSURE is the order of the day—it is a “must.” There is a hard, dirty job to be done; every minute and every person counts. If we are to succeed in our effort to help put down malevolent tyrants energy must be drawn from every source and poured out unstintingly. Brawn must work at top speed; brain must evolve increasingly effective methods: spirit must be aflame with zeal. Each of these three forms of energy functions in its own particular manner, each is essential, and each has a particular channel. Reduce the quantity or quality of any in an individual and a lowering of efficiency immediately takes place. Omit it and he either becomes a liability or a corpse.

Expended energy must be replenished. Regarding that of spirit, we would call emphatic attention to a certain sentence in the Book of Common Prayer. On page 291 you will find that the Church, day in and day out, offers the sacrament of the altar “for the continual strengthening and refreshing” of souls. In these violent days nothing could be more important. The Church either is right or wrong in asserting that strength and refreshment are to be had by means of Holy Communion. If wrong we may as well forget about the whole matter. If right we had best be doing something about it.

Renewal of a sort may be had through other means of course. Playing golf, digging in the garden, going fishing. But if man is a son of God he should think at least twice before substituting some such activity for that instituted by the Son of God.

Those Church Gremlins

ONE GROUP of the highly unpopular and prolific Gremlins takes time off from the work of pestering airplane pilots now and then and goes to church. They do so not because they are particularly pious, but just because. Members of this species are characterized by two undeveloped

bumps on their foreheads and rudimentary, spiked tails. They smell like old fashioned sulphur matches.

They do all sorts of diverting things. They tinker with the heating system and make the benches creak. They make knees so stiff that their owners cannot kneel. They entice people into an ecclesiastical squat and a somnolent hand-to-forehead position. They anchor people at the aisle end of a pew so that no one but an acrobat could reach the empty space. Sometimes they mix up the parson’s notes so badly that he doesn’t know where he is. When a new family comes to church the Gremlins often make them invisible to all the old timers. Sometimes they slip a dime into the hand of someone who is feeling in his pocket for a bill. They will change the connections between the keys and the pipes of an organ, or switch the numbers on the hymn board.

What to do? Hard-working Gremlinothetapists have not discovered an absolute preventive thus far. The best prescription we have heard of is: one part recollection to two parts application, mixed with an equal amount of reformation. Shake the user well before taking.

(P. S. Lifted and adapted . . . by Gremlins).

“QUOTES”

IF THE liberation of the people for which the fight is going on today with the blood of youth and the sweat of workers results in imperialism and oppression tomorrow, this struggle will have been in vain. If this sacrifice of blood and strength again brings a concentration of riches in the hands of a few—great fortunes for the privileged and misery and poverty for the people in general—then democracy will have failed and all this sacrifice will have been in vain. This war is one against social injustice and against illiteracy, a g a i n s t everything which fails to respect human dignity and the rights of man.

—HENRY A. WALLACE
*Vice President of the
United States*

An Integrated Life

THERE are times when we can be grateful for some of the penalties of living in a modern world—the radio, the great American press and the omnipresent candid-camera man. The present cause for rejoicing centers about an exquisite person—Madame Chiang Kai-Shek. We’ve heard her over the radio. We know her through the media of magazine and paper. We have become familiar with the clarity of her thought and the nobility of her ideas. We have admired and applauded her as a great leader of a great people. But there is yet another side to this brilliant personality—an aspect with special meaning for us today.

We have marvelled at her courage and stamina. We have wondered at the source of the reserve of

energy which has enabled her to continue her magnificent crusade through illness and exhaustion. She gives the clue to this inner well-spring in a confession of faith written during recent troubled years in China. In utter honesty she outlines the emergence of her Christian faith. She speaks of doubts, of skepticism, of despair. Then, after the death of her mother, she writes of entering into a phase in which, to quote: "I wanted to do, not *my* will, but God's."

This spiritual coming-of-age marked a beginning of what Madame Chiang calls "an integrated life," a life in which everything else is subordinate to the will of God. She writes of her belief in the power of prayer. "When I am spiritually thirsty . . . I go to the Fountain of living water. Prayer is our source of guidance and balance. God is able to enlighten the understanding. I am often bewildered, because my mind is only finite. I ques-

tion and doubt my own judgments. Then I seek guidance, and when I am sure I go ahead, leaving the results with Him." And later "I do not think it is possible to make this understandable to one who has not tried it. . . . How is it done? As Brother Lawrence told us long ago, 'by practicing the presence of God.' By daily communion with Him. One cannot expect to be conscious of God's presence when one has only a bowing acquaintance with Him."

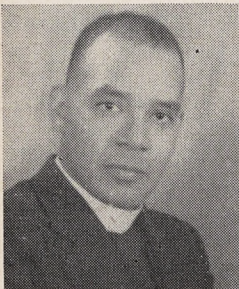
Madame Chiang concludes, "With me religion is a very simple thing. It means to try with all my heart and soul and strength and mind to do the will of God. I feel that God has given me a work to do for China." This is the source of the ardor that has made it possible for her to plead so eloquently the cause of her brave people. This God-given power has enabled Madame Chiang to be a pillar of strength . . . to be a true Christian.

Negro's Duty in War-Time

by *John H. Johnson*

*Rector of St. Martin's,
New York*

JESUS constantly set forth basic moral principles that provide a sure guide to the groping intelligence of man. One of these moral laws had to do with our loyalty to the civil government and our loyalty to God. He pointed out that there was no collision between the two.



Some of His enemies, trying to trap Him, asked an insidious question about the giving of tribute to Caesar. The tax referred to was an oppressive one, generally detested as is the poll tax in our southern states. If He said,

"Yes, pay the tax to Caesar," then He was a traitor to His race, an appeaser, for this tax fell heaviest on the Jewish people. If He answered, "No, do not pay the tax," then He would have been guilty of treason to the Roman Caesar. In this dilemma Jesus as always was equal to the occasion and made the perfect reply, "Render unto Caesar the things that are Caesar's and unto God the things that are God's."

The moral principle involved in this proposition comes very close to fitting any minority racial group unfairly treated in their country. Let us search this pronouncement of our Lord's for help to solve the thorny problems of Colored people in this hour. Our people are 100% behind the war

effort. Thousands are serving in the armed forces and other thousands are attempting with varied success to be inducted into special branches of the army and navy. There are many thousands serving in defense industries, in shipyards, in factories, in munitions plants, cheerfully doing the most hazardous jobs. Great numbers of our men are in the merchant marine and many of them have laid down their lives in this most dangerous and unglamorous work of delivering the goods. Without wishing to make any boast I can affirm that our record will equal that of any group in the effort to win the war.

There are no subversive activities among the Colored people of this country. When we read of a few Negroes being taken into custody by the Federal Bureau of Investigation on charges of collaboration with Japanese agents in the formation of a pan-Pacific movement of Colored people, there is no need for alarm. Those poor, deluded, ignorant men have "bats in the belfry." It puzzles me to think that the Japanese, masters in the art of intrigue, could be so susceptible.

Since we are paying our full tribute to the national government, we make bold to ask the protec-

tion, the paid-in-full receipt for our devotion. We have listened with keen interest to the setting forth of the objectives for which the war is being fought. The Atlantic Charter, which should be extended to include the Pacific as well, states that we are struggling to win four freedoms. The Presiding Bishop of our own Church, in his pastoral letter last fall maintains that the crux of our present danger is the loss of freedom. A Colored soldier, private first class, stationed in Australia echoes the same general idea, but with a slightly different emphasis. Writing to his family he says, "We are fighting for freedom abroad and at home, *but mostly at home.*" I think he has stated very accurately the sentiments of the vast majority of Colored people as to the issues of this conflict.

Because of injustices our people all over this country are restive and dissatisfied. They are insistent in the demand for equality of opportunity. They desire to be treated like all other citizens. The question of racial justice is before this nation today as it has not been since the Civil War. It will not be hushed up and I doubt if it can be soft-pedalled. The president of one of our southern Colored colleges did not speak for more than 1% of his people, if he was correctly quoted in a recent speech, "This is no time for the Negro to unduly press for advantage . . . wartime is no time to raise such issues." The objectives for which the war is being fought and the things we contend for at home are one and the same. They can be summed up in a single word, freedom. In Alabama there are 1600 Colored preachers and only 3 lawyers, but that does not mean the people there are chiefly concerned with the pleasures of paradise. Colored people desire to have true freedom here and now.

The following story is told of a young soldier who wandered into a canteen. He did not mix with other soldiers. He was not interested in the dancing, or the social program. He sat apart, alone. Finally a wise young woman spotted him and said, "Surely there is something that you would like to do."

"Yes, there is," he replied, "Just before I joined up I was married. I have a three months' old baby at home whom I have never seen. I would like to have a three months' old baby to hold in my arms." He knew exactly what he wanted. This race of ours wants to hold its children in its arms. We want, more than anything else, to give them the chance to grow up to be healthy, happy and successful people.

I have a number of my young men now stationed in Hawaii. One of them writes me as follows,— "In all humility I can say that our firing record excels anything that this island has ever seen and

our record as gentlemen from New York harbor to Pearl Harbor is unquestioned. Many of these islanders have never seen Negroes before, yet even the little children know the vulgar, insulting names to call us. The native Hawaiian girls obviously are prejudiced against us because of our color and most of them are only a little bit lighter than we are. They have a nerve when you think that we are only here risking our lives for their protection. If they are still uncordial we can only dismiss them as the products of inextensive travel and slandering Americans. Their ignorance and barbarism are more than we want to cope with anyway." I think that the Hawaiian girls will come around all right, if our boys stay there long enough. But certainly we can be proud that our boys are acting like gentlemen.

AS we contend for our civil rights we must render to God the things that are His. In the 8th chapter of Deuteronomy we have an impressive account of what God expects in the way of tribute from us. "And thou shalt remember all the way which the Lord thy God hath led thee. . . . It is He that giveth the power to get wealth." Truly he is a jealous God and expects us to pay the debt that we owe Him. Rendering what is due to our God means the keeping of the vows that we made when we became Christians. This dedication calls for better church attendance, obedience to our Lord's command to receive Holy Communion, penitence and prayer. It would be good for our souls if we

THE SANCTUARY

Conducted by John Wallace Suter

FOR A VISION OF GOD

WE ALL, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.— 2 Cor. iii. 18.

Blessed Spirit, Fount of Wisdom, grant to me such a vision of God, that I may steadfastly endure as seeing Him Who is invisible, that rising above what is seen and temporal, I may enjoy that which is unseen and eternal. Grant that with a pure heart fervently I may love all that is holy, and with a ready mind learn that which is heavenly, and may walk warily among the things of this world, as one who looks for the City which hath foundations whose maker and builder is God.

FROM THROUGH PRAYER TO PEACE
Selected by Constance M. Whishaw

would repeat the simple prayers that were said for us when we were baptized.

Like as Christ died and rose again so may I die to sin and rise to newness of life.

May all sinful affections die *in me* and all things belonging to the spirit live and grow *in me*.

Grant that I may have power and strength to have victory and to triumph against the devil, the world and the flesh.

Rendering our due debt to God, means the militant endeavor to clean up the rottenness that exists in Colored communities. It means taking firm action against the abnormal number of gin mills and places of vice that infest our neighborhoods. As we contend against the avowed enemies without, we must not ignore the cancerous conditions within. It is just as wrong for us to pass by on the other side when we meet with moral flabbiness in our people as it was for the priest to pass by when he encountered the man fallen among thieves.

Rendering our tribute to God requires that we use His methods in our efforts to obtain justice. There is an increasing tendency on the part of those who aspire to leadership of this race to use the methods of the rabble-rouser. Such men are hurting the very cause they espouse and are jeopardizing the substantial progress we already have made. Hot-headed and inflammatory, these spokesmen are creating bitterness between the races. This exaggerating, fire-eating, frequently disgruntled, so-called "new Negro," is more than likely to be a Beggar-on-Horseback, deliberately pandering to the basest passions of his people for selfish purposes. Tell them what they want to hear, is the theme-song of these irresponsible men. And one of the favorite devices of this rabble-rouser is to attack every experienced leader among his people as a "handkerchief-head Negro" or an "Uncle Tom" or a "south-before-the-war Negro." We shall never achieve the goals we have in mind, by being insulting or truculent, and carrying a chip on our shoulder.

There is no collision between our civil duty and our duty to God. If we make sure to keep our spiritual nature alive, if we pay God the tribute of using His methods, He will abundantly strengthen us. He will help us to secure the justice, the happiness and the good life, which we desire in this world. By the power of democratic persuasion, by the power of education, by the pulpit, and by being gentlemen all the way from New York harbor to Pearl Harbor, this race of ours will achieve its destiny. We are the victims of bigotry, we must not be narrow hypocrites ourselves. Gentle, brave and strong, we must ever move forward to carry

JUST FOR LAY READERS

Conducted by F. C. GRANT

THIS column has already castigated such mis-renderings of the service as "Have mercy upon all *men*," or "The Lord be *with* you," or "Have mercy upon us," or "Take not thy Holy Spirit *from* us." These, of course, should all be rendered with the accent upon the significant word, and as a rule the accent should be a very faint one. Overdramatizing does great harm. We ought to read, "Have *mercy* upon all men," "The *Lord* be with you," "Have *mercy* upon us," "Take not thy *Holy Spirit*



from us." We could go on and take illustrations from almost any part of the Prayer Book. The only way to cure this sort of thing is to practice. As I suggested a while ago, we ought to imitate Abt Vogler who "extemporized upon the musical instrument of his invention"; only, in our case, we didn't invent the human voice. We ought to extemporize upon the instrument God has given us and learn to use it properly. We ought to practice emphasizing different words in the sentence, experimenting until we find the exact shade of meaning and the proper way of conveying it. It will help, as I have already suggested, if one has a friendly critic who will sit in the back of the church and give a candid estimate of the practice performance when it is over—or even interrupt the practice while it is going on.

Now I would like to say a few things about the use of "may" and "might." I have observed that a good many persons, in common speech as well as in public prayer, at least extemporaneous prayer, seem to have a tendency to say "might" where good English calls for "may." A normal petition or prayer runs, "Grant that we may," not "Grant that we might." This is a simple matter governed by elementary rules of English grammar, and I don't really see why people make the mistake. But I have a suggestion to offer. It is all very well to study the rules of grammar and then try to apply them accurately in our speech. It's a cumbersome business,

out God's far purpose. The clarion call to all of us is:—

Gird on thy sword and join in the fight,
Fight, O my brother, so long as life lasteth . . .
It is for the Kingdom of truth, contentment and of
purity that this battle is raging . . .
And the sword that rings most loudly, is the sword
of His Name.

however, and if we stopped and thought of the rules of grammar every time we opened our mouths, human speech might be considerably less in quantity than it is at present. In fact, if enough thought were given to the subject, it might result in a total diminution of spoken utterance!

My suggestion is that a person should take the great standard classical literature of religion in the English-speaking world, that is, the Bible and the Book of Common Prayer, and so completely familiarize himself with them that even his ordinary speech will be colored to some extent by the language of the Bible and the Prayer Book. I don't mean that he will go around saying "thee," "thou," and "thy"; but it will certainly keep him from saying "might" when he means "may" and "may" when he means "might." "That thou mightest be justified" in Psalm 51 is as clear as crystal. It implies an abstract future condition not yet realized; on the other hand, "That thy way may be known upon earth" in Psalm 67 denotes a clear and definite purpose, something that is to be realized as the result of what is set forth in verse one, "God be merciful unto us and bless us." If, for instance, we read "That thy way might be known upon earth," the whole ideal would be pushed off into the realm of the abstract and unreal. Or it would refer to something in the past, "Thou hast been merciful unto us, so that thy way might be known." A little practice in shifting the verbs around will make it clear to anyone how the distinction is to be drawn, and the result will be that people in the congregation will not be startled by conflicts of tense in successive sentences or by mixed tenses within the same sentence.

SONNETS

for ARMAGEDDON

THE LORD'S PRAYER
A Sequence of Nine Sonnets
By
Charles Rann Kennedy

Our Father

OURS! And not exclusively just mine,
My God outdoing your poor god, but ours;
That perfect distribution of the powers
Parental making families one: in fine,
A theory sufficiently divine,
And human too, that when a man devours
His kin by mouth or trade, his conduct sours
The cosmic scheme, undoes the great design.
And Father, mind you! Not some dog of hell
Disgorging idiotic brimstone; nor
Some peradventure, plasmic jelly, spore
That hopes to find itself if things go well;
But Father! Someone loving us, the core
Of all the universe, in Whom we dwell.

THE WITNESS — May 6, 1943

Talking It Over

By

W. B. SPOFFORD

THE fat may be in the fire and if so there are Americans, including some of the clergy, who will have to share responsibility for it. They got so hot and bothered over the execution of two Polish labor leaders that they staged meetings of protest all over the country. Those doing the talking, admittedly, didn't know the facts and all the Soviet Ambassador would say in way of explanation was that they were shot "for subversive activities and espionage." Nevertheless people who are notoriously anti-



Soviet seized upon the event to stage these mass meetings, including the Rev. Reinhold Niebuhr, who has just gone to England for two months to do speech-making and conferring with top-ranking churchmen and government leaders. I was with him a few days before he left. He told me that there was nothing as important today as close cooperation between the United States and Russia. Naturally I remarked that stirring up feeling against Russia over these executions seemed a strange way to further such cooperation. His answer was that he was not so stupid as to think that everything the Russians did was right, and there the matter dropped as far as our conversation was concerned.

A few days later the papers were filled with all this business about the Polish government in exile charging that the Soviet government had massacred 10,000 Polish officers. The Russians replied that it was a lie; that the reactionary Polish government had deliberately used a Nazi lie for their own ends; with a break between Russia and Poland resulting—the first open break in the ranks of the United Nations. That those Americans who used the execution of the two Polish labor leaders to pour out their hatred of the Soviet Union are at least partly responsible for the break is attested by the following cable to the New York Tribune (April 27) from its London correspondent: "It is a safe assumption that the Poles would not have taken so tough an attitude toward the Soviet government if it had not been for the widespread support Americans have been giving them in the cases of Henryk Ehrlich and Victor Alter, the Polish-Jewish labor leaders who were executed in Russia."

AS FOR the massacre of the Polish officers, you may be sure that the same group of Russian-haters are going to grab that incident also to pour

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out their spleen against the Soviet Union. You will also be making a fairly safe bet if you lay 100 to 1 that they will be wrong. The Soviet government insists that the Poles were shot by the Nazis. The war will have to end before the facts can be known. However the New York Times for June 19, 1942 did carry this significant bit of news: "The Polish government in London said today that the Germans had arrested 13,500 Polish officers in a series of 'special measures of self-protection,' resulting from the assassination of Herr Heydrich. Polish officials said that a German Elite Guard commander named Krueger had been appointed special secretary of state to assist Hans Frank, governor general of part of conquered Poland, and that one of his first steps was to arrest 10,000 Polish reserve officers. An additional 3,500 officers were arrested in Polish territory that had been incorporated in the German Reich, it was said, and of these many have been shot as 'enemies of Germans'."

Isn't it possible that these are the officers that this same Polish government now accuses the Russians of shooting? I think it not only possible but probable. We ought to know by now that it is nothing unusual for the Hitlerites to murder thousands of innocent people in cold blood. We ought also to know by now that they lie like troopers about their atrocities when it suits their purposes. And it suits their purposes very well in this case since they are making a supreme effort to stir up a holy crusade against "the godless bolsheviks" and thus not alone break the unity of the United Nations, but also crack the unity within each separate Allied country by playing on the fears of conservatives who see their security threatened if too much freedom and democracy results from this war.

How serious the break between Russia and Poland is remains to be seen. But at least there is one group in England that thinks it pretty bad since the Independent Labor Party declared on April 27 that there is danger that it "will develop eventually in war between Great Britain and Soviet Russia." And they gave as reason for their fear the fact that the people in power today in England (as in Poland) are ready to support a "crusade against Bolshevism" if that is the only way they can maintain their power and privilege.

The Independent Labor Party served notice that in the event such an offer was made that "it will strive to organize, by every means, resistance to such a war among the workers and all large sections of the population which support them."

It may be wishful thinking, but I doubt if the people of England could be made to fight against Russia. In the United States the story might be different. The cases of Goodwin Watson and Bill

Dodd Jr. are great big husky straws in the wind. I'll probably have something to say about that next week.

History Quiz

WHILE the furor continues over the teaching of American history—or rather over the ignorance of highschool graduates in that field . . . it occurs to us that it might be interesting to have a questionnaire on American Church history. We think that perhaps it would be wise to have a set of questions for each of several different groups, perhaps in this order: clergy, church school teachers, the Woman's Auxiliary, vestrymen, highschool graduates. Some of the questions we are thinking about are these:

1. Name three important Colonial churches.
2. What effect had the Civil War on the Episcopal Church?
3. Who was the bishop of the American colonies before the Revolution?
4. Who was the first American bishop?
5. Name the theological seminaries of the Episcopal Church.
6. Name its colleges.
7. Distinguish General Convention and the National Council.
8. Identify the following: Hobart, Chase, Schereschewsky, Whipple, Brooks, Muhlenberg, Spaulding, Hare.
9. Where are the dioceses of Rochester, Harrisburg, Easton, Duluth, San Joaquin, Eau Claire, West Texas, Salina?
10. The House of Bishops meets (once a year, once in three years, once in five years, whenever it chooses; check 1).

These questions are only suggestions. Let us know if you have some others you want added!

HERE'S AN IDEA

THE diocese of California, through its department of Christian education, prepares packets of Church literature which are given to those newly confirmed. Included in the packets are copies of THE WITNESS, together with a subscription card for the recipient to mail back, offering a twenty week subscription for one dollar. If there are other dioceses, or parishes, that would like to adopt this method of introducing THE WITNESS to people we will be glad to send free sample copies together with cards. Merely send a card to THE WITNESS at 6140 Cottage Grove Avenue, Chicago.

News of the Episcopal Church in Brief Paragraphs

Edited by Julian Smith

Protest Discrimination

New York, N. Y.:—For clergymen to protest the closing of a public dance hall is news of the man-bite-dog variety. One of the largest and most popular dance halls in Harlem was closed last week by the police. According to the manager the only evidence of vice offered by the police was the charge that a washroom attendant introduced a detective to another man who, in turn, agreed to introduce them to some girls. Religious and other leaders in the Negro community maintain that the police were out to "get" the dance hall which they maintain is one of the cleanest and best operated places of recreation in Harlem. They also contend that the closing of this popular resort will result merely in people seeking amusement going to dives that cannot be controlled.

Those protesting the action of the police also charge that an effort has been made by the police to stop mixed dancing, which the management has refused to do since it is contrary to the New York civil rights law.

Among those protesting the closing of the dance hall were the Rev. John H. Johnson, rector of St. Martin's, whose article appears in this issue, the Rev. A. Clayton Powell, Baptist pastor and a member of New York's city council, Henry K. Craft, secretary of the Harlem branch of the YMCA and Judge Hubert T. Delany of the domestic relations court, son of Bishop Delany who is a member of the vestry of St. Martin's.

Silly Charges

Pittsburgh, Pa.:—A year ago a group of fundamentalists organized the American Council of Christian Churches in opposition to the Federal Council of Churches. They claimed at that time that the Federal Council was "modernist and Maxist." They didn't get very far with that program of opposition so at their convention held here last week an effort was made to climb on the war bandwagon by charging that the Federal Council is also "pacifist." The charge was made by the Rev. Arthur T. Williams, a Baptist fundamentalist of New York City. He as-

serted that the Federal Council "through its general commission on army and navy chaplains has dictated the appointments of army and navy chaplains" and stated further that because the Federal Council is dominated by "pacifists" it was failing to supply its quota of chaplains.

A spokesman for the Federal Council states that the charges are absurd and points to the various agencies of the Council that are vigorously at work on the war effort. As for the appointment of chaplains he says that each denomination has his own commission for this purpose and that the general commission on army and navy chaplains, with headquarters in Washington, is merely an interdenominational clearing house and is entirely independent of the Federal Council.

The simple fact is that the American Council of Christian Churches is not to be taken seriously. Its membership consists at the present time almost exclusively of one Baptist sect that is rabidly fundamentalist. The convention here at which Mr. Williams made his charges was attended by just twelve delegates, though he told reporters that twenty-five would likely be present the second day.

Church Bells Ring

London (by cable):—Resumption of the ringing of Church bells was a part of the Easter festival this year throughout England. Bells in the great cathedrals as well as those in the smallest village churches rang out, although it was not always possible to muster sufficient ringers. In some cases teams of bell ringers from several churches visited each belfry in turn and rang the bells for a short time.

Among the many addresses broadcast during Holy Week, the one of Archbishop Temple stood out for its vigorous challenge and plain speaking. "We thank God," said the Archbishop, "for the splendid qualities of our people—courage in danger, comradeship in service, perseverance in effort." But he spoke as well of those things which were "not altogether well with us." After dealing with the need to uphold high moral standards,

particularly in sex relations, he concluded: "We make plans for the future, for peace among nations and for social security at home. That is right enough and to neglect it would be wrong. But all our plans would come to shipwreck on the rock of human selfishness unless we turn to God, not once only, then turn away again, but in daily recollection of His righteousness and His love and in the daily renewal of our dependence upon Him."

Chaplain Is Decorated

Cambridge, Mass.:—Captain Leonard B. Henry, instructor at the school for chaplains at Harvard, was decorated on April 22, with the Purple Heart for wounds he received in the first world war. Before entering the army he was an assistant at St. George's, New York.

Hard Working Bishop

Philadelphia, Pa.:—Nobody can complain about Bishop Oliver Hart's willingness to work. A local newspaper, after listing a half dozen services that he attended Easter, ended with the statement that he confirmed a class at Old Swede's at 3 A.M. His comment: "a confirmation at 3 A.M. would have been news!"

Negroes Also Sleep

Utica, N. Y.:—Skilled technicians who happen also to be Negroes are welcome to jobs in some places—in fact very much desired—but they have to solve the sleeping problem themselves. Thus in this city large numbers of them were moved in by a contractor who was constructing a hospital. But the company refused to assume any responsibility for housing the workers. Social service workers and clergymen tried to help out but property owners refused to allow the men dormitory space even in vacant buildings. The men finally got temporary sleeping quarters in the parish house of the First Presbyterian Church. But some of the officials of the parish and members of the congregation didn't like having Negroes there so they were asked to leave with no place to go. Ministers of the church and officers of the local council of churches finally got the mayor to put the responsibility on the construction company. Finally a dormitory was found in vacant downtown storerooms. "We want the hospital," one white clergyman remarked, "so that our people may be properly cared for when ill. We are glad to have Negroes build it

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for us, though it is likely that we will not allow any Negro to go there for treatment. And while they are building this nice hospital for us we allow them to be housed in filthy buildings where they contract the diseases the hospital is being built to cure. If it was summer and warm enough for these Negroes to sleep outdoors in our parks, I am sure a majority of our public-spirited citizens would protest on the ground that these Negroes would be a menace to our white girls."

Merchants Cooperate

Tampa, Fla.:—Is there any city of 200,000 or over where all stores and movie theatres are closed from noon until three on Good Friday? The Rev. Martin J. Bram, rector of St. Andrew's, thinks not though he does know of smaller places where it is done. They do in Tampa, at the request of a committee representing all of the churches, with the motion to make the request offered by a Jew and seconded by a Jew. He states that attendance at St. Andrew's was 710 in 1942 and 1087 this year—and this in spite of the fact that there were twice as many three-hour services held by the city this year.

Oppose Name Change

Fort Worth, Texas:—The Auxiliary of the diocese of Dallas has gone on record as opposing any change in the name of the Woman's Auxiliary.

Rabbi at St. George's

New York, N. Y.:—The Federal Council of Churches having designated May 2nd as a day of compassion for the persecuted Jews of Europe, the Rev. Elmore McKee and the vestry of St. George's Church invited a distinguished rabbi to occupy the pulpit at the morning service. He was the Rev. Samuel H. Goldenson, rabbi of Temple Emanu-El, New York City. Under the direction of the committee on social responsibility of the parish a meeting was held in the chapel following the service where there was open discussion of the problem of European refugees and the whole matter of anti-Semitism.

National Family Week

Chicago, Ill.:—Brotherhood and co-operation are the foundations on which a lasting peace and a satisfactory post-war world must be based, according to Hon. Francis B. Sayre, assistant to the Secretary of State and former high commissioner to the Philippines. In a message to the International Council of Re-

ligious Education on National Family Week, which is being observed by the Protestant, Catholic and Jewish faiths, May 2-9, Mr. Sayre asserted: "It is to family life that we must look for the childhood training in brotherhood and co-operation which constitute the only foundations on which can be built a lasting peace and the kind of post-war world which will satisfy humanity." "Each nation's place in history is obviously the result of the moral and spiritual education imparted to its children. In this process, home life plays by far the largest part. Those who look and pray for a better world are united in their efforts to strengthen the moral and religious forces dominating the home life of our children. Upon the success of those efforts we build our future hopes."

Fiftieth Anniversary

Fort Valley, Ga.:—The 50th anniversary of St. Andrew's Church, Fort Valley, was marked by the discharge of all indebtedness, the consecration of the church building, and the ordination of the deacon-in-charge, the Rev. J. Fayette Gordon Hopper, to the priesthood by Bishop John Moore Walker of Atlanta. St. Andrew's has been in charge of the Rev. J. Fayette Gordon Hopper since June 1942, and in that time its membership has increased fifty per cent. The parish was started in 1893 on the initiative of George Harrison, recently arrived in this country from England, who visited Bishop C. K.

Nelson and secured his aid in the project. The building was completed in 1897, and the beautifully carved altar still in use, was entirely Mr. Harrison's handiwork. The church was named St. Andrew's after the parish church in Uxbridge Middlesex, England, where Mr. Harrison and his family had worshipped.

A Dean's Namesake

New York, N. Y.:—Dr. Paul J. Laube, Pan-American Airways physician who is also head of St. Timothy's Hospital, Cape Mount, Liberia, and who is now in New York on a short visit, says that one of the very important people at St. Timothy's, is Thomas Haines. Mr.

GOD'S WORD IN A WARRING WORLD

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★ The Rev. E. Bolling Robertson is in charge of six churches in Mecklenburg County, Virginia. He is anxious to have some means of visual education and asks if there is anyone who could help him out with a projector. The section is rural and for the most part the people are poor. In many of the communities recreational facilities are non-existent and in others there is a great need that might be supplied by movies. There are agencies from whom he can secure the films. "My problem is in securing the projector. If you can help in this the people of the community and myself would be most grateful." Mr. Robertson can be addressed P.O. Box 55, Boydton, Virginia. And in writing him please mention the Lend-Lease department of THE WITNESS. . . . That mission in Nebraska wrote a nice note thanking us for securing a lectern Bible and adds, "We hope sometime we will be able to help someone else." Write Lend-Lease, THE WITNESS, 135 Liberty Street, New York City, telling us of your needs or what you have for others.

Haines is a native, and is chief dresser at the hospital. He is a particularly high type of Liberian native, and uses his keen brains and skilful hands to good advantage in caring for the many patients who come to the hospital. A product of the Liberian mission, Mr. Haines is about 25 years old, and when he became a Christian he abandoned his tribal names and took the name of Thomas, after the Saint, and Haines, after the Rev. Elwood L. Haines, then a much-beloved missionary in Liberia, now dean of Christ Church Cathedral, Louisville, Kentucky. Dean Haines will be glad to learn that the small boy he knew twenty years ago in Liberia is now occupying a responsible position in the mission. Thomas is able to dress wounds, care for operative wounds, administer anesthesia, and give various treatments under direction of the physician. He is happy, useful, dependable, Dr. Laube says.

Confirmation at Duke

North Transcept, N. C.:—Bishop Penick recently made his first visit for confirmation to Episcopal students at Duke University and con-

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firmed 16 students, "the largest number of students I could remember confirming at a single visitation," he remarked. These students were prepared by Rev. Henry Nutt Parsley, chaplain of Episcopal students at Duke. Prior to this service Mr. Parsley baptized three of the students who were confirmed.

Navy at Sewanee

Sewanee, Tenn.:—The University of the South, which is supported and governed by the southern dioceses, has been named as one of the colleges selected as a naval college training centre. It will house and train men for commissions in the navy and its curriculum will emphasize a fundamental college education in mathematics, science, English, history and technical naval subjects. Three fourths of the university's facilities will be employed and the remaining one fourth will be made available for those students who are unable to qualify for service in the armed forces.

Praise for Church

New York, N. Y.:—The hospitality of Episcopal Church people is deeply appreciated by British seamen. Chaplain Launcelot Fleming, R. N. V. R., now at the Norfolk navy yard, wants that fact generally known, and writes to the Presiding Bishop saying, "I am the chaplain of a British warship which has been in Norfolk for some months at the navy yard, and I am writing this letter to try and tell you what a great debt the men on board our ship owe to the Episcopal Church in America over which you preside. As the padre on this ship and a priest of the Church of England, I would like to thank our brother Church for a friendship which is spiritually rooted in a common creed and worship, and which we will not forget when the time comes for us to go to sea again. I hope that such ties will help to strengthen our common desire, that Christ may be born anew in the hearts and lives of men."

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Tenth Anniversary

New York, N. Y.:—On Saturday, May 1, the Rev. Horace W. B. Donegan, rector of St. James' Church, celebrated his tenth anniversary as rector. On the following Sunday at the eleven o'clock service, Mr. Donegan preached his anniversary sermon and the senior warden, Mr. Stephen Baker, addressed the congregation praising the work of the rector during his ten years in St. James' Church. A festival morning prayer was sung by the choir using the same music of that first Sunday on which Mr. Donegan began his rectorship.

Seminary Celebrates

Berkeley, Cal.:—In the far west, fifty years of age is old for a Church institution. The Church Divinity School of the Pacific is celebrating its jubilee year with a special convocation on May 6. Dr. Monroe Deutsch, provost and vice president of the University of California, is the commencement speaker and the day will conclude with the awarding of three honorary degrees to outstanding western churchmen. The Rev. Henry H. Shires became dean of the school in 1935, and its faculty, student body, and buildings have rapidly expanded. The chapel, library, deanery and tennis court have been constructed under his leadership. The school, founded in 1893 in San Mateo by Bishop William

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Ford Nichols, was moved to San Francisco in 1911. Since 1930, it has been located in Berkeley near the University of California and the Pacific School of Religion. Bishop Robert B. Gooden succeeded Bishop Parsons as president of the board in 1940.

New School Head

Davenport, Iowa:—It has been announced that Miss Ophelia S. T. Carr, now principal of Stuart Hall, Staunton, Virginia, will become the new head of St. Katherine's School for Girls, Davenport. Miss Carr comes to this position with a long academic experience in school administration, teaching, business and law. In 1928 she was admitted to the Kentucky bar. Miss Carr succeeds Sister Noel, Sister Superior of the Sisterhood of St. Mary. This order found it necessary to give up its work in St. Katherine's because of a great reduction in numbers.

College Work

Middlebury, Vt.:—Over fifty boys and girls in Vermont receive Church School lessons by mail from Middlebury College. Three students, the Misses Barbara Walters, Nancy Duffie, and Betty Evans have been the secretarial staff under the directorship of the Rev. Harry H. Jones, rector of St. Stephen's Church. Three corporate communions and breakfasts were held during Lent for the Episcopal students and faculty of the college at St. Stephen's. About 30 students attended each service and at the last service, an offering was taken for the world student service fund.

Seminary Commencement

Miami, Fla.:—At the request of the dean, faculty, and members of the senior class of Bishop Payne's Divinity School, Petersburg, Virginia, the Rev. John E. Culmer has been asked to preach the baccalaureate sermon on May 16. Mr. Culmer, who is a former graduate of this seminary, is also vicar of St. Agnes' Church, Miami, the second largest Episcopal Church for colored people in America.

Lay Evangelism

Camp Butner, N. C.:—Captain George W. Graham, Negro Church Army evangelist, is known in many parts of the Church. Recently he lost his Church Army title, replacing it with "Private George W. Graham, U.S. Army." At Camp Butner, Pvt. Graham found no Negro chaplain, so

he is holding services, as well as conducting two Bible classes. He says the men crowd the chapel which has a seating capacity of 500.

Commencement Preacher

Northfield, Minn.:—Bishop Harwood Sturtevant of Wisconsin will deliver the baccalaureate address at Carleton College on Sunday, May 16 in Skinner memorial chapel. Following this on May 23rd commencement exercises will be held. Bishop Sturtevant's daughter, Miss Rebecca Sturtevant, is a member of this year's graduating class and Harwood Sturtevant, his son, is a member of the Carleton freshman class.

Church Is Consecrated

Little Rock, Arkansas:—On April 11 Bishop Richard Bland Mitchell consecrated Christ Church. The Rev. C. P. Lewis of Trinity Cathedral read the lesson, Rev. C. W. Brown, Episcopal chaplain of Camp Robinson, read the creed and collects and the rector, the Rev. William Postell Wittsell, delivered the sermon. One of the acolytes at this service was Fred W. Terry, Jr., grandson of the rector.

Soldier Writes Home

Atlanta, Ga.:—"I wish I could come back to All Saints', grab some of our negligent communicants by their ears, and impress upon them that they are so very fortunate to be able to join in common prayer with other members, in our beautiful services. That lazy two-thirds of our congregation, the uninterested and the semi-interested, it wrings my heart when I realize now as I have never before seen so clearly, how much precious worship is wasted. Even those of us who came regularly really didn't enter as deeply into the spirit of worship as we should have. I look forward to my first week-end pass. I'm going to spend a whole Sunday in church." Thus wrote a soldier to his rector, the Rev. Theodore S. Will.

Lively Social Work

Phoenix, Ariz.:—"War has been seriously affecting the settlement house in Phoenix which is part of Arizona's Mexican work," writes Mrs. Ethel T. Swisher, United Thank Offering worker there for eleven years. "Withdrawal of WPA work-

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Questions

THE TREE OF LIFE

1. How was the tree of life guarded in Eden?
2. "She is a tree of life to them that lay hold upon her." Who is "she?"
3. Of whom was it said: "They shall have the tree of life for an ointment of sweet savour; they shall neither labor nor be weary"?
4. Who saw a pure river of water of life, and the tree of life, whose leaves were for the healing of the nations?
5. For whom was this promise written? "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."

(See page 18 for answers)

ers who helped us has left us with decreased leadership just when we have increased need. While we never counted on permanent assistance from WPA, we did have the advantage of that aid and must now readjust the program. We hear of mistakes made in other communities when youth activities are curtailed, of increased juvenile delinquency and the need of supervised recreation, and we feel we must keep going. If it were not that older children took hold to help, we could never have run the playground. One of our most valuable contributions to the community this past year has been in keeping the young girls with boys of their own age on the grounds, instead of running the streets. The playground lights have burned brighter and later, and the juke box played louder and longer. As the valley has several thousand young aviators in training here, our efforts in this direction were recognized to the extent that we were allowed a recreational defense worker. We have also aided in programs for entertainment, and furnished teams for competitive athletics at the flying fields. Both our girls' softball teams were considered 'entertainment'—and both won the championship in their class.

"Our nursery school, in trend with the times, has been made into a day nursery for children of working mothers. We are a center for war industries, here in Phoenix, and many of our women go into homes to take the place of women in the factories. I should like to go on record as not being in favor of mothers with several small children

leaving their homes unless and until it is absolutely essential. If they must, at least they have a proper place here to leave their little ones. "Our clinics for prenatal and baby care are proving their worth more than ever now when it is important to conserve the time of overworked doctors and nurses. According to public health records, our district is by far the highest in births, and also highest in tuberculosis, so the importance of stressing the health and education angle of our work is obvious. Our families continue still in the lowest wage class for the most part, and are faced with new and bewildering problems."

New College Work

Raleigh, N. C.:—Rev. Franklyn H. Board, rector of All Saints' Church, Concord, minister in charge of St. James' Church, Kannapolis and St. Mark's Church, Mecklenburg County,

has added a new field to his labors. He reports: "The first Episcopal service in 50 years to be conducted in Davidson College took place in the upper room of the old Philanthropic Literary Hall recently. The Holy Communion was celebrated on an improvised Altar. Twenty students and 7 townspeople, communicants of the Church, received. There are 34 Episcopal students in Davidson who will have monthly celebrations on the second Sunday and Evening Prayer with sermon on the 4th. Dr. Cunningham graciously gave us permission to hold any service we saw fit and to work among the students of our Church. Bob Baird, a senior, was a great help in working out the details and contacting the students. An investigation is to be made of the 250 army air corps cadets who are resident in Davidson to ascertain if there are any Churchmen among them."

NEGRO WORK

"THE WITNESS is an exceedingly valuable Church publication especially in its emphasis on the need of some progressive policy for Negro work."

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page eighteen

NEW BOOKS

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***ONE WORLD by Wendell L. Willkie;
 Simon and Schuster, New York; \$1 and
 \$2.

A sensible account of Mr. Willkie's
 famous trip around the world via a Lib-
 erator bomber, this book clearly and
 concisely sets forth the universal problems
 and hopes that face the nations and peo-
 ples of this war-torn world. Containing
 personal observations of history-making
 events and intimate interviews with his-
 tory-making personalities, the work
 definitely shows that this war is world-wide
 and that it is truly a universal battle for
 human freedom and democracy. Mr. Will-
 kie seems to have accurately read the pow-
 erful events that herald the upward surge
 of the "backward" peoples of the world
 and vigorously warns that the power states
 must fall in line with that surge or, in-
 evitably, be involved in another, and more
 terrible, world conflict. Throughout the
 book, Mr. Willkie writes and thinks as a
 true democrat and, because he is the
 first, well-known American figure to be-
 come specific on the meaning of this war,
 has turned out one of the really significant
 books of the year.

W. B. S., Jr.

**IT'S YOUR SOULS WE WANT by Stewart
 W. Herman, Jr.; Harper & Brothers,
 New York; \$2.50.

The author was pastor of the American
 Church in Berlin from 1936 until Decem-
 ber, 1941, and in that position was
 privileged to see the spiritual struggle that
 exists between the Nazi doctrines and the
 European Christian church. Pointing out
 that the major aim of the Nazis is to wipe
 out Christian ideals with a paganistic,
 'power' religion, Mr. Herman pointedly and
 authoritatively depicts the philosophic and
 religious aspects of the present world strug-
 gle.

W. B. S., Jr.

THE PLIGHT OF MAN AND THE POWER OF
 God. By D. Martyn Lloyd-Jones. Abing-
 don-Cokesbury, \$1.

Portions of the first chapter of Romans
 are taken as texts to prove man's sinful
 state. With dogmatic certainty the author
 makes the most extravagant statements and
 bothers little to prove them. Thus: "Man
 by nature is inimical to God"; (Today)
 morally and intellectually the masses of
 people have sunk to a lower level than at
 any time during the past two hundred
 years"; "Morality has taken precedence
 over religion." But why go on; it is dif-
 ficult to take such an intemperate book
 seriously. Like many others of the neo-
 orthodox school he lacks an adequate an-
 thropology and the structure he erects is
 consequently shaky.

—J.H.T.

ANSWERS

TREE OF LIFE

1. By cherubim with a flaming sword.
 Genesis 3.
2. Wisdom. Proverbs 3.
3. The Lord's promise to his people.
 II Esdras 2.
4. St. John in the Revelation. Chapter
 22.
5. The promise to the Church of Ephe-
 sus, in St. John's Revelation. Chapter 2.

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THE WITNESS — May 6, 1943

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.

MR. JOHN H. WOODHULL
Layman of Wakefield, Mass.

I have read Dr. Tillich's article on Revelation twice (April 15). I do not understand it. It seems like a mass of unrelated words. The idea I got was that the author was trying to appease the Church fascists whom he calls Fundamentalists, and the Church people whom he calls opposed to the Fundamentalists and Anglo-Catholics. Professors in theological schools are continually urging social democracy and economic democracy and programs for the future of the world. Why not begin with religious democracy?

The fact is that the writers of the New Testament lived under the Roman Empire and its autocratic and aristocratic thinking. Apparently they knew nothing of Greek democracy, and they expressed themselves accordingly. The English Bible was translated under the spell of the divine right of kings and King James. Religion always seems to be doomed to be backward. Our churches and our church organizations seem dominated by autocratic and aristocratic conceptions. What we need is the Bible translated into the vocabulary of religious democracy. We need to have God discussed and interpreted in terms of democracy instead of tyranny and kingship. All through history the Church has been to most men an instrument of oppression and except in a few favored corners of the earth it still is so.

"Revelation" is and always has been a polite word for superstition and a handy instrument for the priests to use to boss the people tactfully. Why should not our professors of theology frankly recognize this truth?

Of course I am only a layman and one of those church school superintendents of many years standing who are occasionally excoriated for ignorance in your columns. I don't mind that so long as you also take an occasional crack at ecclesiastical smugness, and you do.

MISS W. M. TAYLOR
Churchwoman of Philadelphia

THE WITNESS is to be congratulated on the excellent series of articles on matters to come before General Convention. It is certain that if all delegates to the convention, both men and women, could read these articles that it would make for more intelligent action as well as help in the announced policy of making the convention as short as possible. Might I suggest that you announce in advance in what issues the articles are to appear? There are some that appeal to me more than others and I would like to have extra copies of these for distribution to others.

ANSWER: There are so many things that have to be considered, such as length of articles, ability of authors to get them to us on a schedule, etc., that it is impossible for us to say in advance just when various articles are to appear. However we do promise that all of the articles announced on page 17 of April 22 will appear in THE WITNESS between now and October.

RUSSELL B. SARGENT
Layman of Boston

I want to thank you for the two fine editorials in THE WITNESS for March 25th, one about Stephen Vincent Benet and the other about J. P. Morgan. Both were truly great Americans and it is a tribute to the breadth of your publication that you paid tribute to men who held such divergent points of view.

* * *

THE REV. NORMAN S. HOWELL
Chaplain, Connecticut Reformatory,
Cheshire, Conn.

May I ask the courtesy of your correspondence columns to seek information relative to prayers for prisoners? If any of your readers know of a suitable book of prayers would he kindly send its title, and the name of the author and publisher, and if possible a copy. If I cannot locate such a book I have in mind compiling one. I would therefore appreciate it if any readers of your fine paper, especially those who have had experience as chaplains in penal institutions, would send me any single prayer (his own or that of another) with permission to use it. My idea would be to publish such a book, called perhaps *Prayers for Penitents*, and directed especially to prisoners. Any suggestions as to what other material to include in such a book would be most welcome.

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