

The **WITNESS**

CHICAGO, ILL., MAY 7, 1936

No Strikes

by

BISHOP JOHNSON

THE CHURCH must go on and do the work that it is ordained of God to do. If those who are temporarily in charge are poor stuff, the workers in the vineyard do not please God by going on strike. They merely please themselves and the vineyard grows more weedy and less productive. It is the grit of continuance in good works which God demands, and those who murmur are destroyed by the serpents of anger, envy and hate. God made a Church which he never intended should be acceptable to quitters.

MESSAGE OF THE WEEK

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CLERGY NOTES

BALDY, DIMMICK, St. Peter's, Westfield, N. Y., has accepted the rectorship of St. Jude's, Buffalo, N. Y.

BENSON, RICHARD E., has been named curate of Grace Chapel, New York.

COATES, AZAEL, for fifteen years the rector of churches at Mount Hope, Manheim and Leacock, Pa., has been made rector emeritus of these parishes and retired from the active ministry on May first.

FREAR, EDWARD M., rector of St. Andrew's, State College, Pa., has been appointed honorary canon of St. Stephen's Cathedral, Harrisburg, Pa.

MORI, YUZURU, has been placed in charge of St. Stephen's, Mito, Japan, thus releasing the Rev. James Chappell to develop work in four smaller stations in North Tokyo.

SCULLY, ERNEST WM. S., priest in charge of St. Mark's, Beaver Dam, Wisconsin, has accepted the rectorship of St. James's, Goshen, Indiana.

TASMAN, ERIC, field secretary of the National Council, has accepted a call to the rectorship of the Holy Communion, South Orange, N. J., left vacant when Theodore Ludlow was consecrated suffragan bishop of the diocese of Newark.

SECOND THOUGHTS

THE REV. JOSEPH F. FLETCHER, director of the School of Applied Religion, Cincinnati, Ohio:

In view of the useful service we find ourselves able to perform, may we ask you to publish this letter of general interest to the Church?

Because of his thirteen years' work directing the Summer School in social work for seminarians, Dr. William S. Keller has been receiving many requests to nominate clergy for positions that require knowledge of social problems and methods. These requests for men with special training come in regularly. Now that the graduate School of Applied Religion, with its year's course in "pastoral sociology" has been started under my direction, the number of such appeals has increased.

We have decided to encourage this and believe that we shall be able to place our graduates most advantageously, for their own vocation and the Church's good, if we continue to receive such appeals. Will all those in a position to fill pastoral offices that require training in social work please keep this in mind? Their requests will be gladly received and met with effective response.

THE REV. LOUIS F. MARTIN, rector of St. Paul's, Kankakee, Illinois:

In the course of these discussions about the crisis in missions we ought to get some facts and figures that would show what national and diocesan administrations are costing. Also detailed figures and explanations of national diocesan mission costs. Many Churchmen have a feeling that detailed and comparative figures of these items would prove surprising to the Church in general and constitute a valid basis for discussion.

Again, why do we need, for example, a department of religious education both nationally and diocesan? The clergy are trained—generally speaking—in religious education and why should there be a special department? One might with equal reason have a department on celebrating holy communion, pastoral calling, sermon construction, etc.

Then why, why all these bishops and bishops' assistants? Hasn't it gotten to be a competition in prestige among diocesan bishops to have coadjutors and suffragans, etc. in dioceses that would hardly keep one man busy if he stuck to his task?

And again, why all this silly competition in diocesan missions? Why should the Episcopal Church go into a town that is already overchurched and establish a mission that will struggle on with a handful of people and accomplish nothing?

A thoroughgoing survey and analysis might prove that we cry—quite unconsciously, of course—"wolf, wolf when there is no wolf." Because contributions have decreased does not mean that monies now received are being wisely used. Too much of our writing on this subject has been characterized by too much feeling, theory, and false comparisons.

(Continued on page 16)

SCHOOLS

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THE WITNESS

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AN ADVENTURE IN FELLOWSHIP

By

FRED LAWRENCE

Rector of St. Peter's, Cambridge

IN Cambridge, Massachusetts, a fifth of the population are receiving some form of government relief, relief work, or welfare aid. A recent report of the family welfare society makes clear that this whole group are obliged to live "outside the possibility of self-support and below the standard of living which our community requires for food, rent, fuel, and clothing." The proportion of families in St. Peter's Church who are living under these circumstances almost exactly reflects the general situation. The rector's discretionary fund is wholly inadequate to meet the problem. We have felt for some time that there is something that we should be able to do as a church family to help those who are in such distress.

A number of men and women of the parish who have found fellowship through the Oxford Group have come to realize how much that same fellowship might mean on a larger scale. Surely in a fellowship of church people who have no desire to take advantage of each other, and who therefore are not afraid of being imposed upon, there should be possibilities for helping one another that cannot be had in the all too common group of self-seekers. At the suggestion of the Rev. Norman Schwab, now at St. Peter's Church, a small group came together to think what might be done. A week later they asked other families of the parish to meet with them, and on the third week the invitation was thrown open to everyone to join in an adventure in fellowship. We called it the "Parish Family". People introduced themselves and shared their ideas as to what such a group might accomplish. Over a cup of tea enthusiasm grew. The suggestion fell into several groups.

An exchange of labor. In the group there were widows whose problem was often simply the need of a man or boy to do an odd job. Small change and dollar bills slip away needlessly because baby carriages, oil burners, plumbing need the minor repairs which any man could do. Radios in need of simple adjustments stand idle for months. On the other hand single men living in places where it is awkward to do their own laundry would appreciate a bit of help in

washing or mending. Old people need boys and girls to do occasional errands. Mothers would like a friend to watch the children while they take an evening's relaxation.

Adversity breeds fear and fear breeds a desire for self-protection which is apt to lead a man to cut himself off from the associations which might be the greatest help to him. He is afraid that he may be embarrassed by going with others when he cannot carry his share of the fun: he withdraws from the club because he cannot pay dues, he even withdraws from church because he is afraid of a collection. He soon finds himself completely cut off from the natural relationships which make for the give and take of such ordinary services as neighbors should do for each other. "To learn how to be a good neighbor" was the way one person described her desire to become one of this group. When people are real neighbors an exchange of labor becomes only natural.

An exchange of information. Almost everyone in this group knew of at least one place to get a good bargain in food stuffs or clothes of which the others did not know. Among the women there were many household economies that could be shared. Lectures on diatetics provided by social service agencies have failed to attract people in great numbers. Informal sharing of experience rather than prepared lectures meets with an instant response.

Exchange of ideas. Children—or even adults on diets—will not always eat the food that is good for them. Ways by which this problem and others can be met, and members of the same family led to cooperate with each other can be shared individually and in the group. Over forty books were taken instantly from a loan-library started on the spot, books dealing mostly with family problems and personal religion.

Service to the church. Many of this group felt very much disturbed that they could not contribute to the church. When they came together as a group they realized that there are many ways by which they can contribute to the church other than by giving money. There are many services which they can render to

earn money together or to save the church expenses equal in value to a generous pledge.

Recreation. The lack of funds for moving pictures and other artificial amusements suddenly makes us aware that we have lost the faculty for simple, creative entertainment which costs nothing. What most of us need is not an entertainment which we can watch, but one in which we can take part, in which we can lose ourselves,—games, old fashioned dances, singing and ways by which we can provide for ourselves and our children without expense a hilarious good time. Where once we entertained in our homes we must now make our parish house a home, filling it, not with the spirit of an institution, but with the spirit of hospitality, good will, and good manners, which make the hospitality of our homes a privilege. In the summer we wish that we could send more of our young people and mothers of large families on vacations. There is never enough money for this purpose. By beginning early this group, through its own efforts could raise money for summer vacations.

GROUP buying, club buying, a cooperative. Instantly ideas came forward for purchasing collectively as a way of saving. Some of the group had cars. By going to a slaughter house about three miles away, and an old stone mill about thirty miles away, it was found possible to make small savings in retail purchase of meat and flour, and a great saving both in quality and price in the wholesale purchase of these articles. The same saving was found immediately in fuel. One of the group, owning a tenement near the church, contributed the front room on the first floor for a store or for storage. At once the idea of a cooperative store was born. One woman from Scotland told how her mother has always paid her whole year's rent from the dividend from the cooperative to which she belonged. A friend who had been active in the cooperative movement in Boston came to share with us his experiences. We determined to sell shares at a dollar apiece and to have an accounting period in three months' time. Profits from the store will be used first to pay 5% interest on the dollar shares: second for incidental expenses,—account books, heat, light, etc.,—and third for dividends to the members in proportion to their purchases. One can buy as many shares as desired, but each share holder has but one vote so that the small shareholder has as much influence as the large. One of the group, a skilled accountant, has offered her services on the books; others have offered cars when we need them; others have agreed to keep the store at appointed hours. It is the principle of the cooperative that we shall charge retail prices and not undersell other stores. There is no paternalism in it. The only saving comes in the dividend the member receives. But although the purchaser will receive no immediate advantage in prices, there will be work for some who have not had it; boys will be used for deliveries, and paid for them; women will make bread and jams and be paid in return for it through the cooperative; laundry,

sewing, and other things will be done through the cooperative and will provide a degree of employment.

We have called this part of the adventure "The Church Cooperative Club of Cambridge", and interest is spreading to other churches. There is no desire to keep the club a St. Peter's affair. We believe that it will be a track to carry good will into the community. We believe that this cooperative store venture will be only an incident in the adventure of fellowship which has given birth to it.

E. E. Slosson in his "Sermons of a Chemist", writes "One of the functions of the church is to discover new duties, to develop new and startling extensions of old ethical principles, to apply them, and to teach them to the world as a whole . . . What the promoter is in the business world the church is in the ethical world. It has been and should be always the pioneer, the innovator. By the church aggressive I mean, of course, that minority, that very small minority, which led by religious zeal, undertakes tasks which seem to the world foolishness—for the first few hundred years. That any person should devote his life to the care of the sick and the permanently disabled; that buildings should be erected where the blind, the deaf, and the insane are housed and well treated; that defenseless women and children should be given a protecting refuge; that the criminal should find sanctuary; all these appeared very strange and vain proceedings when they were novelties. Now every civilized state provides for them on an elaborate and expensive scale as part of its ordinary duties . . . The church is not designed to do all the good work of the world, but merely to show how it should be done."

In this time when men are looking for the answer to the many problems of society is it not natural that these answers should be found within a Christian fellowship where there is united purpose and mutual trust?

We are learning in this group the principles of sharing and stewardship as they bring an answer to those whose lives are most directly affected by the social distress of the present day.

Isn't It Odd?

IF a fellow Church member offends us we stay away from Church and get mad at religion, yet if a fellow workman displeases us we never think of throwing up our job and hating work for the rest of our lives. We go to church to worship God and stay away if we do not happen to like the clergyman. We are flattered when we are permitted to join the lodge, but we think we are doing a favor to someone when we join the Church. We are proud of where we came from and think a lot about our family trees, yet we seldom give a thought as to where we are going. Some things have been said to "Make the angels weep." The Churchmouse wonders if they ever laugh. They must think people are funny.

THE CHURCHMOUSE.

WANTED: POLICIES

By

LINDLEY H. MILLER

Rector at San Mateo, California

TO a small town in the far west one day came a stranger on an errand—to find the Episcopal Church there. He found the building—a small square structure with a pointed roof. The clapboard walls needed paint, the roof needed new shingles, and the walls inside needed plaster. And then he searched some more and found the *real* Church, the little group of faithful people who, for several years without a clergyman, were still loyal to the Church they had long known and loved. To the stranger they gave a cordial welcome. At last the Church had remembered them! At last their Church was really going to do something! *But what?*

The stranger, a clergyman sent by the bishop, found himself asking that question many times. What was he sent here to do? What is the task of the Church in this town and in thousands of towns like it all over the country? Perhaps back of that question "What?" lies the question "Why?"—why, after twenty and more years of activity in this town, was the Episcopal Church left with a dilapidated building and a handful of people, all of whom gained their allegiance to the Church elsewhere, while their children either received their religious training elsewhere or received none that won their devotion to Christ and His Church? Why, after twenty and more years of spending the missionary offerings of devoted people in the east for the salaries and expenses of bishops and missionaries, was there so little to show for the expenditure of time and money whether in terms of Christian witness on the part of people won to Christ and His Church or in terms of the training of Christian character among the youth?

Perhaps the answers to those questions are historical—the efforts of early missionaries to minister to Church people scattered in small groups over vast areas, the inability to give concentrated attention to many of them, resulting in the development of "preaching stations," visited occasionally by bishop or archdeacon or missionary, rather than in the development of parochial groups along the lines of small parishes. Yet, other Christian bodies have developed comparatively strong parishes in similar situations—why has not this Church?

Again, the answer may be the failure of the Church to leave the Eastern coastal plain with the first migration over the Alleghenies, or the fact that the ordered liturgy and polity of the Church do not appeal to the pioneer type. Yet there were many "pioneers," especially on the Pacific Coast, loyal to the Church. And the Church on the Pacific Coast was frequently on the scene as early as the first American settlers. What was lacking?

Money? Our Church, it is true, does not rank high in its missionary giving, yet, in relation to the number of its stations in the domestic mission field, it has frequently spent more than other groups that have ob-

tained more evident results. Men? On the whole, it has had enough men to man the field and undoubtedly of as high a calibre as leaders of other religious bodies, and probably with a higher average degree of education. Lay leadership? Wherever one goes, one will find Episcopalians as leaders in the civic life of their communities, whether in city councils, Red Cross or women's clubs.

WHAT, then, is lacking? The question can be put in the present tense as well as in the past. Indeed, there is little use in arguing about the past, but there is great need of discussing the present situation for several reasons. In the first place, all Church work is dependent on the voluntary gifts of the people, and the American people demand action and results. It is a legitimate demand and they have a right to make it. With a thousand and one organizations seeking their support to accomplish what someone has called the "American dream" of a better nation and a better life, in the long run only that organization that can point to results can continue to command their loyal and generous support. That is as true of parishes as of the missionary work. Our people support with notable generosity (taking the national average) their parishes, because they see in them results, whether in terms of worship or sermon or education or social service. If the missionary work is to obtain similar support, it must be able to show similar results.

But people not only give their money—above all, they give their lives for the work of Christ and His Church. And no one can do his best work unless he feels that he is accomplishing definite results whether immediate or in the light of a longer purpose. In Church work, especially in the mission field, the results may not be immediate—probably the best results will not be—but, if a clergyman or lay worker is to feel that his life-work is effective, he should know that even a few years spent in a field are part of an ongoing work and policy that will gain some evident results. Or, if he spends many years in a field, there is nothing that will keep him from "going to seed," nothing that will maintain his enthusiasm and morale more than a policy that looks to certain definite accomplishments. One could give incidents on both sides of that statement, but space will not permit.

Thus, whether for the sake of those who have sent and supported him, or for the sake of himself and his work, it is well that the clergyman should ask himself, "What am I here to do?" Any rector or even bishop might well ask himself that question, but it is especially important in the mission field, for there the Church is still "in the making" with ever fresh opportunities. But, more especially, there we find the whole Church, through the National Council, in operation. And if the

Church as a whole has any program or policy that will achieve the desired results, there we ought to find it in action with leadership chosen from the whole nation. There we might expect the national leaders "setting the pace" for the whole Church in the formulation and execution of accepted policies. There we might find the practical demonstration of the progress expounded by the National Council through its field department, and departments of religious education and social service. There young clergymen, who learn little of such practical matters in their theological training, could serve a valuable term of apprenticeship with the result that not only would they gain practical experience but would also give to the mission field the highest type of youthful enthusiasm and leadership, working out in actual situations the most effective methods of Church development and administration.

All this one might expect in that field which is the peculiar responsibility of the whole Church and the National Council. And one might expect that our clergyman, arriving in the Far Western town, where there is obviously so much to be done, would turn to the National Council or its representative to help him answer the question, "What shall I do?"

BUT does the National Council really know what he is to do? Has not its policy rather been to send out the missionary—bishop or priest—to make his own way, experiment with this and that, on the vague principle, so dear to the hearts of Anglicans, of "muddling through somehow?" One may indeed learn to swim by merely jumping into deep water—but one may also drown. And if one really wants to enjoy the results of swimming, it is not a bad idea to learn the most effective strokes from an experienced swimmer.

Now, through the years the Church has learned a good deal about the most effective technique to obtain the desired results—at least there are men who have learned by experience in the field—but too often that experience is never passed on to others, and the National Council makes no effort to see that it is used to formulate a program of action for those whom it sends and supports. Too often the Church impresses people as being like the House of Lords described in "Tolanthe"—it "does nothing in particular, and does it very well." If parish or diocese is content to do no more than that, the Church and National Council can do nothing about it. But it *can* do something about it in the mission field and, if it expects the continued support of people who are looking for results of their gifts, it *must* do so.

The purpose of this article is not to answer the question, "What is the Church doing?" or "What is it *trying* to do?" or "What *should* it do?"—those are all questions that would demand much more discussion than is possible here. Rather its purpose is to say that those are the fundamental questions that underlie every other that the Church faces today, that doubt as to the answer to those questions lies behind the decreasing support of the work of the National Church, and that we cannot expect enthusiastic giving for the work of

the Church until we answer those questions *not in words but in RESULTS*.

Further, it can be said that the facts on which an answer can be based, the experience out of which a constructive policy looking toward those results can be formulated, are at hand. The thing that remains to be done is to use them, develop them, and see that they are carried out in the field under the National Council.

"We must get better results! Then the people will support us more freely." Those words of a leader in the Church give the key to the whole matter. In every field that is so—but in the field with which this article is concerned, the domestic missionary field, the National Council must take the lead in the administration of funds committed to its care, for which it is the trustee, by formulating the policies that will actually get the results and *insisting* that they be followed in every field. Until the National Council does that, it cannot expect the enthusiastic and generous support of Church people. But *when* it does that—openly and *with full publicity* so that the people may know—it will win the loyal cooperation of that increasing company of people who are unmoved by emotional and emergency appeals but are convinced they have the right to apply the Master's test to any work that appeals for their gifts: "By their fruits." It is a searching test—especially in the domestic mission field—but it must be met, not with words but with factual results and effective policies. It is high time the National Council set itself to that task.

Talking It Over

By

WILLIAM B. SPOFFORD

EXACTLY 136 readers of this paper have so far contributed to the Cooperative Farm that has been established in the Mississippi Delta, described in the article by Sherwood Eddy in our issue of April 16th. I want to make a brief report on the whole affair, with the promise of a more detailed report soon by Dr. Eddy. First off you should know, if you do not already, just why this farm was established. The most abused and kicked-around people in the United States are the sharecroppers, particularly those of Arkansas and Mississippi. They work from what they call "dark to dark," by which they mean before the sun rises until after it sets. Standing over them all day are riding bosses with guns and whips—and they are used, on the whites as well as the Negroes. They live in hovels, with their families clothed in garments made out of burlap bags. The plantation owner keeps the books; he makes his sharecroppers buy in his company store—in short, it is slavery. In recent years, under the program of restricted output advocated by the federal government, the owners have been paid for leaving part of their land lie idle. They have therefore evicted many of the sharecroppers from the land, forcing them onto the highways without any means of living at all. Mean-

while the government checks have gone into the pockets of the landlords.

The situation became so desperate that these sharecroppers, 25,000 of them, organized the Southern Tenant Farmers Union, with the Rev. Howard (Buck) Kester as their leader. In this union are both Negroes and whites—the first time that there has been such a union in the South. They have demanded their constitutional rights. They have been met with violence and intimidation.

SHERWOOD EDDY, Bishop Scarlett and others therefore went to the sharecropping country a month ago and purchased a farm of over 2,000 acres of the very best land, and started a cooperative farm. Twenty-five evicted sharecroppers and their families were moved onto the farm, and more will be as soon as the money can be found. The manager of the farm is Sam Franklin, a clergyman who graduated recently from the Union Seminary. Under expert direction they have cut lumber from their land and built homes for themselves. They have plowed and planted 400 acres, with cotton and with foodstuffs. They are now clearing another 400 acres. It is a genuine cooperative, with a committee elected by the sharecroppers themselves managing the affair—a committee consisting of three white men and two Negroes. And a committee of three white men and two Negroes managing anything together, anywhere, is news.

The farm cost \$17,500—and it is a bargain at the price. It was bought on faith, Dr. Eddy and Bishop Scarlett being confident that the money would come in to pay for it. So far (April 28th) over \$10,000 has been raised to pay for the farm. Additional funds have been raised to feed and clothe these people until they can get food from their gardens. The money that has come from the 136 readers of THE WITNESS is being used for this purpose. It has come—so far close to \$1,000—from individuals donating amounts from ten cents to \$100, from Sunday School collections and from communion offerings. Others have made up boxes of clothing, which have been sent to The Rev. Howard Kester, 1700 Edgehill Avenue, Nashville, Tennessee.

A LETTER dated April 22 has been received from Sam Franklin—it is too long to give you in full, but in acknowledging a check that we sent to him he writes: "We are so thankful for the creative insight and imagination that enables Church people and your Emergency Committee to help this project. I believe we are not only helping needy people but we are blazing a trail that leads in the direction of a new social order for the South."

Today a letter comes from Sherwood Eddy, who has just spent some days at the farm. He quotes a specialist in the department of agriculture in Washington who describes this cooperative farm as "the most important agricultural experiment I know about in the United States." A rural expert writes him, "You are on the verge of the biggest thing for human welfare in a machine age that has yet been attempted in this

country. The possibilities of this constructive program are staggering."

Well that is the briefest sort of a report. There will be a more detailed report, I hope in our next issue. Meanwhile in the name of these evicted sharecroppers I want to thank all those who have responded to the call for help. You are, I believe, taking part in one of the greatest missionary enterprises ever undertaken in this country.

And it is a grand thing for the Church to have a real hand in maintaining it—individual Churchmen, Sunday Schools, Parishes.

The Scrapbook

By

JAMES DeWOLF

KEEPING OF ANNIVERSARIES

THE first thing we see when we go in the Church is the altar. That is because the worship of God comes first in the life of the Church. It comes first because we want to be with God and worship Him, and also because the altar is where we get our equipment to do God's work and carry out His purpose in the world.

So on any anniversary our first thought is the altar. It is the great meeting place where God comes out to us and we go up to God. Let us therefore make our preparation to go to the Holy Communion on our anniversaries. To go to the altar is the most significant activity in celebrating any anniversary. Each anniversary has a particular meaning for us. What gratitude we have in our hearts because Christ has made us a member of His Body in baptism. In confirmation we have been given the great gifts of the Holy Spirit, and have within us the possibility of growing into a faithful disciple. On the anniversary of our first communion that we have had the privilege to go regularly to His altar for communion and have been blessed by His very presence. On our birthday we are grateful to God that He has preserved us to this time and used us. A birthday is a great family day. You may invite the members of your family to go with you to the service. On a wedding anniversary what a privilege it is for us to go to the altar and renew our vows and to pour out our gratitude to God for the love we have for each other, and to ask His blessing upon our marriage and upon our home. And on the anniversary of the death of a friend or relative how much light is thrown on "the Communion of Saints" as we kneel at the altar thinking of our faithful departed.

Let each year mean many pilgrimages to the altar on our great anniversaries, and as the years go by it will mean for us that we are drawing nearer and nearer to God. Tell your rector you are celebrating an anniversary and he will have a special prayer for you. Ask him, and he will be glad to give you his blessing if you will remain a few moments after the service.

BRIEF REVIEWS OF SEVERAL BOOKS OF IMPORTANCE

By GARDINER M. DAY

All those who are interested in the relations between Protestants, Catholics and Jews will welcome a volume entitled *The American Way*, which has just been edited by Newton Baker, Carlton J. H. Hayes, and Roger Williams Straus, under the auspices of the National Conference of Jews and Christians. (Willett, Clark & Company, \$1.25). The Sub-title of the book is *A Study of Human Relations Among Protestants, Catholics and Jews*. As one would imagine the book deals largely with that border land of human relations among races and classes which are causing difficulties at the present time. The material of the volume is based upon the Williamstown institute of human relations, held last August under the auspices of the N. C. J. C. Those who attended the Williamstown institute will be glad to have this brief summary of the lectures and discussions of the institute, and those who did not attend will find that the one hundred and fifty-five pages contain many helpful suggestions relative to racial problems. For example there are not only valuable ideas, but a good many facts that in this particular time ought to be yelled from the house tops by all who are concerned for truth, justice and peace. In a time when the man in the street is being told by the ruler of at least one nation that the most important distinguishing characteristic of men is their blood, it is significant to read the judgment of Edward Sapir, professor of anthropology and linguistics at Yale University: "There is no such thing as a French, German, Russian, Anglo-Saxon or Jewish race. The so-called Anglo-Saxon race, is a mixture of Celts, Angles, Saxons, Jutes, Vikings, Normans and pre-Nordic stocks. Therefore, to talk of the Anglo-Saxon race is sheer nonsense. All that one can say is that there is a group of people of diverse biological inheritance tied together by cultural bonds and rationalizing their cultural commonality by the inventing of a physical basis for it. It is like giving a genealogy to the physical basis of an idea."

"*We Beheld His Glory*" is the title of a volume on modern trends in religion by Nicholas Arseniev, professor of orthodox theology in the institute of Warsaw (Morehouse \$3.00). After treating early Christianity and modern religious trends, Dr. Arseniev analyzes both the Barthian Movement and the High Church movement in Germany, the Incarnation theology and modern Anglicanism, the

theology of the Eastern Church and concludes with some remarks on present tendencies of the Roman Catholic Church. Reared in the Russian Orthodox Church, Dr. Arseniev is most at home in discussing the theology of the Orthodox Church. In the chapter on modern Anglicanism his thought is largely a comment on the high Anglicanism represented by Father Thornton in "*The Incarnate Lord*", and Bishop Hicks' "*The Fullness of Sacrifice*." Dr. Arseniev asserts that the chief characteristic of the message of the younger generation of the Anglican Church is the combination of Johannine faith with social teaching of the gospel.

Dr. Arseniev applauds the spirit of social heroism and dedication of the Anglican Church, but evidently because of a tendency on the part of some Anglicans to allow their approval to include some features which they believe good in the present Russian government, Dr. Arseniev feels that some of the insights of this group are dangerously superficial. Dr. Arseniev is at his best in treating the Orthodox faith, but rather naturally cannot speak of the present situation without revealing his strong anti-Soviet feeling.

The Heavenly Octave is the title of a book of slightly more than one hundred pages in length by F. W. Boreham, the famous Australian pastor. (Morehouse \$1.00). The volume is a study of the Beatitudes in Dr. Boreham's most delightful and refreshing style.

Perhaps no theologian in this country during the past generation has had as wide an influence in the American church as Dr. William Adams Brown, who for so many years has instructed men of all denominations in Systematic Theology at Union Seminary, and worked so steadily and arduously on behalf of the Ecumenical movement. He began by working to bring together discordant elements within his own Presbyterian Church. He made himself a close student of the thought and work of every Communion, and was one of the leaders of the American delegation to the Lausanne Conference. A year ago he published a study of the Protestant, Catholic and Orthodox Churches, which well reveals his breadth of view and ability to interpret sympathetically other views than his own. It is appropriate on this last year of his teaching at Union Seminary that Harpers should have gathered together ten of his most characteristic sermons, which have been preached over a period of more than thirty years, as one of their monthly pulpit volumes. His many friends will welcome this volume entitled *Finding God in a New World*. (Harpers \$1).

INCREASE PAY OF STAFF AT CHURCH MISSIONS HOUSE

By W. B. SPOFFORD

The response to the appeal from the National Council for \$127,000 with which to balance the 1936 budget was so generous that it was possible for the Council, meeting April 28-30 in New York, to vote a flat five per cent increase in salary to all members of the Church Missions House office staff, effective July first.

On January 1, 1936, according to figures given out by Council Treasurer Franklin, there was a deficit of \$255,451. Reductions in appropriations to work in the foreign and domestic missionary fields, gifts from individuals and late payments from dioceses on their 1935 pledges, brought this figure down to \$127,100. The special appeal to the Church for this sum with which to balance the budget was then made, and had brought in up to April 28th the sum of \$140,753.40. Thus the Council at the meeting last week had \$13,653.50 more than was needed to balance the 1936 budget. In addition it was announced that Bishop Cook, as president of the National Council, had received an anonymous gift of \$50,000 which was not included in the Special Appeal Fund, but has been set up as a reserve fund to be called the Missionary Reserve Account, to be drawn upon in future emergencies.

However in "earnestly summoning the Church to thanksgiving" for the splendid response to the appeal for \$127,100, which was over-subscribed by \$63,653.50 up to April 28th, the Council warns the Church of dangers ahead by informing us now that we must do better in 1937 if the missionary and departmental work is to be maintained. This warning took the form of the following resolution:

RESOLVED: That the officers of the National Council tell the Church of the necessity for planning now to preserve the missionary work of the Church, at least on the basis of the Emergency Schedule, and that this will require slightly greater giving toward the Missionary Crisis, and that the record of each diocese of 1936 be sent to each Bishop.

The positions of executive secretaries for the field and social service departments, left vacant by the resignations of B. H. Reinheimer and Rankin Barnes, were not filled at this meeting, as had been anticipated. However candidates for these jobs are now being considered and it was announced that Council President Cook would make the ap-

pointments at the earliest possible moment, the appointments to be confirmed by mail by the members of the Council. It was also proposed that a field secretary be placed in each one of the eight provinces of the Church, the salaries and expenses for these men to be shared on a 50-50 basis by the National Council and the dioceses making up each province. Negotiations are now being carried on with the bishops looking toward this end. The eight secretaries will be directly responsible to "281" but with the cooperation of the provinces.

It was also announced that plans were under way to make the missionary district of Oklahoma a diocese by 1938, after which the district would expect no further help financially from the Council. Meanwhile the Council is to help Oklahoma with three building projects through an added contribution of \$15,000.

A number of legacies were announced, one for \$38,000 from the late Susan F. Wharton of Wyomissing, Pa., half of which will go to the Forward Movement Commission, and another for \$20,000 from the estate of Maria Watson Williams Proctor of Utica, N. Y., which is for foreign missions.

A total of fifteen missionaries were appointed; eight women; five clergymen and two laymen, one of whom is a physician.

* * *

Appeals to Church For Help

Bishop Mann of Pittsburgh has asked for \$15,000 to be used in repairing three churches damaged by the recent floods. The worst hit was St. Mark's, Johnstown, which suffered a loss of \$19,000.

* * *

Railroad President to Address Convention

George B. Elliott, president of the Atlantic Coast Line railroad is to address a mass meeting to be held in connection with the convention of the diocese of East Carolina, to be held at Edenton, May 13-14. The parish at Edenton, St. Paul, host of the convention, is to celebrate their 200th anniversary during the convention.

* * *

Convention of Diocese of Pennsylvania

The first day of the convention of the diocese of Pennsylvania, meeting in Philadelphia, May 5-6, is being devoted to the missionary work of the Church, looking toward a missionary offering on Whitsunday to aid the National Council in overcoming their \$127,000 deficit. There was a missionary mass meeting the



BISHOP SCHMUCK
Dies Suddenly in Wyoming

evening of May 4th at which Council Treasurer Franklin, Bishop Bartlett, Bishop Casady, Bishop Campbell, and practically all the staff at "281" spoke. Pennsylvania pledged one-tenth of the \$127,000 needed by the Council and it was stated by Council officers last week that most of this generous pledge is in hand.

* * *

Auxiliary Officers Meet in New York

The national executive board of the Woman's Auxiliary met in New York on April 24-27, devoting a large part of its time to the consideration of policies and planning programs. They were greatly concerned about the missionary situation and discussed such questions as Why so little cash for missions? Why do so few give? What causes the indifference to missions? Are the clergy poor leaders or is the fault with lay people? Are we just plain selfish? Is there confusion of thought over economic and international questions? Lot of nice questions—those. We are trying to discuss them in THE WITNESS, but one of the difficulties on this whole business, frankly, is to get people to really speak their minds. Well, let's see—they discussed world peace and motion pictures, and listened to speeches by such important people as Presiding Bishop Perry, Council President Cook, Missionary Secretary Bartlett, Treasurer Franklin, and Secretary Parson. All this excitement about the attack from the

Washington lady, so I am informed, was ignored, supposedly on the grounds that an anonymous attack deserves no answer. However as an editor of THE WITNESS I have just had a little talk with the secretary of the Church League for Industrial Democracy, one of the organizations attacked in the leaflet, and he informs me that fifteen members of the Auxiliary have joined the CLID since the little leaflet appeared.

* * *

Hartford Parish Uses Trinity Chapel

The Church of the Good Shepherd, Hartford, Conn., was washed out by the muddy waters of the Connecticut river. Stained glass was smashed, the organ was ruined, furniture was washed about. The church could not possibly be used for a number of weeks. So the president of Trinity College, the Rev. Remsen Ogilby, invited the rector, the Rev. Cramer Cabaniss, to bring his congregation to worship in the beautiful new Trinity Chapel. They are still there and will be until their own church is in shape again. Incidentally pretty near the whole of Trinity College turned out to aid in the flood, with a high official of the Red Cross saying that "The work of the Trinity students was one of the bright spots in an exceedingly dark situation."

* * *

President Woolley As Preacher

The basic need today is a religious belief that will teach human beings to live together, declared President Mary Woolley, president of Mt. Holyoke College, from the pulpit of St. Philip's Church, Easthampton, Mass., last Sunday. The church was jammed for one of the greatest services ever held in the church, according to the rector, the Rev. T. F. Cooper. Miss Woolley severely criticized Japan, Italy and Germany as "nations who are responsible for the terror and laying of a withering hand upon human progress."

* * *

Death Takes Bishop Schmuck

Bishop Schmuck of Wyoming died suddenly on April 28th of a heart attack. He was for a number of years a secretary of the field department of the National Council, being elected from that position to be bishop of Wyoming, succeeding Bishop Thomas.

* * *

The Blessings of Insurance

They started rebuilding St. Margaret's Home, one of the buildings of the leper colony at Kusatsu, Japan, in April. It was destroyed by

fire in January but the cost of re-building was covered by insurance. Bishop Reifsnider writes that, since no appeals were to be made in the United States for financial help, the story of the fire was delayed—which rather looks as though we only hear from him when he wants something, though he probably doesn't mean quite that.

* * *

Death of Wife of China Bishop

Gertrude Carter Gilman, wife of Bishop Gilman, suffragan of Hankow, China, died on April 23rd of pneumonia.

* * *

Vermont Bishop Visits Barre

Bishop Van Dyck, new bishop of Vermont, visited the Good Shepherd, Barre, on April 27th and confirmed a class of 37 persons. This parish, under the direction of the Rev. Albert C. Baker, had 86 communicants four years ago. Now it has over 300. There are nearly as many in the choir as there used to be in the whole parish.

* * *

The Burd School Has Anniversary

The Burd School, Philadelphia, is to celebrate its 80th anniversary on May 16th. This school is one of the institutions for children of the diocese of Pennsylvania.

* * *

National Secretary Addresses Auxiliary

The Rev. T. O. Wedel, big man of Church college work, told the Auxiliary of the diocese of Pennsylvania all about it at their annual meeting on Wednesday at the Penn Athletic Club.

* * *

Bishop Roberts in North Carolina

Bishop Blair Roberts of South Dakota was the speaker at the annual meeting of the diocese of North Carolina held at Durham, April 21-22.

* * *

Albany Parish on Top Again

For twenty-seven years, with one exception, the largest mite-box offering from Church schools of the diocese of Albany has come from St. Paul's, Albany. They repeated again this year when the offerings were presented at a special service held April 25 at All Saints, Albany.

* * *

Field Secretary Takes New Job

The Rev. Eric Tasman, field secretary of the National Council, has accepted a call to the rectorship of the Holy Communion, West Orange,

New Jersey. The former rector, now Bishop Ludlow, was formerly the secretary of missionary education of the National Council.

* * *

The Challenge of Youth

Trinity Church, Hoquiam, Wash., is situated across the street from the city high school, junior high and grade school. Each school morning five huge busses bring in approximately 300 young people and children from the surrounding country. The Rev. George Foster Pratt, rector of Trinity, inquired of many of them concerning religious education, and found that within a radius of ten miles the greater part of them were receiving none. He felt that this was a unique challenge to the Church. His own people and members of the local Kiwanis Club offered cars, and each Sunday about 65 out-of-town children are now brought into the church school. This missionary project has infused new life into the congregation, and the enrollment of teachers and pupils has doubled within three months. In the fall the Rector hopes to extend the system still further. The Rev. Mr. Pratt has been appointed by Bishop Huston as adviser for young people's groups in the diocese of Olympia.

* * *

Festival Service of Girls' Friendly

The annual festival service of the Girls' Friendly of Michigan was held at the cathedral, Detroit, on April 26th, with Dean O'Ferrall preaching.

* * *

Missionary Campaign in Pennsylvania

An intensive missionary campaign covering a six weeks' period was launched last week in Pennsylvania, under the leadership of Bishop Taitt. More than a score of bishops and other clergy as well as distinguished laymen are taking part in the campaign, through which they hope to reach every parish in the diocese,

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presenting to them the serious crisis in the missionary work of the Church. The diocese pledged to the National Council one tenth of the \$127,000 needed to prevent the closing of missionary work and through this campaign, ending with a missionary offering on Whitsunday, it is hoped that the necessary funds will be raised to meet the pledge. Among those having a leading part in the campaign are Bishop Bartlett of Idaho, secretary of domestic missions; the two field secretaries of the National Council, the Rev. Eric Tasman and the Rev. Percy Houghton; the Rev. G. Warfield Hobbs, secretary of the publicity department; the Rev. T. C. Wedel, national secretary of college work; Mr. Jim Whitney, assistant treasurer of the National Council and the Rev. Cy Bentley, assistant director of the institute for Negroes. In other words a large part of "281" has moved to Philadelphia for this campaign. Among the bishops to take part are Bishop Cook, president of the National Council; Bishop Colemore of Puerto Rico; Bishop Campbell, former bishop of Liberia; Bishop Casady of Oklahoma and Bishop Gribbein of Western North Carolina.

* * *

Albany Rector Has Anniversary

The Rev. Charles C. Harriman celebrated the 24th anniversary of his rectorship at St. Peter's, Albany, N. Y., on May 3rd. There has been a great development in the parish during these years; a new parish house and guild house costing \$140,000; a new organ; the building of the endowment to over \$350,000.

* * *

College Clergy Meet at Trinity

The college clergy of New England met at Trinity college, Hartford, on April 20-21, the guests of the Rev. Remsen Ogilby, president. The leaders were the Rev. T. O. Wedel, national secretary of college work; the Rev. C. H. Cadigan of Amherst and the Rev. Sidney Lovett, chairman at Yale.

* * *

Interesting Suggestions From Colorado

A memorial, signed by a large number of communicants of the diocese of Colorado, was presented at the convention of the diocese held on April 20th, and to the diocesan Auxiliary meeting the following day. In both instances it was referred back to the Bishop. It offers a number of interesting suggestions: 1. That the Forward Movement be a frank facing of the need of strength-

ening the Church. 2. That to secure an adequately paid clergy there be a consolidation of churches; a survey of the strategic location of churches. 3. That all meetings be planned so as to unify the program of the Church toward a definite goal; that there should be occasional appraisal of work; that an effort be made to interest young married persons; that a study be undertaken to determine what the Church is doing in regard to social problems and what its attitude shall be in regard to social changes, labor problems and world peace. 4. That a commission

be formed as a council of the diocese. 5. That a United Church School be conducted by a paid experienced director and that each church have a children's service. 6. That financial contributions to strengthen the work of the Church makes a better memorial than memorial tablets or stained glass windows. 7. That bishops and seminaries should give more careful study to the fitness of candidates to the ministry.

Live problems there. The memorial ended by requesting that a committee of two clergymen, two laymen and two laywomen be appointed

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by the bishop to effectuate the suggestions.

* * *

Bishop Dagwell in Eastern Oregon

Bishop Dagwell of Oregon led a conference on the "Emergency in Missionary Work" at the convocation of the district of Eastern Oregon, held at La Grande, April 26-28. There was also a conference on "The Church in a changing world" with the Rev. J. J. Dixon, the Rev. Hale Eubanks and the Rev. Fred Wissenbach as leaders.

* * *

Committee to Nominate Bishop Coadjutor

Bishop Page of Michigan has named a committee to receive nominations for Bishop Coadjutor of the diocese, to be elected at the convention next January. The chairman is the Rev. C. L. Ramsay of Jackson.

* * *

St. George's, Chicago Has Anniversary

St. George's, Chicago, where I was priest in charge for four years, held its fiftieth anniversary on April 26. The church began in a home, moved to a hall and finally built a church. Among those in charge during its history were John Sage, later Bishop of Salina; Walter Sumner, later Bishop of Oregon, and yours-truly. Joe Boyle, publicity man for the diocese, in his release, says that under the two men who later became

bishops the mission flourished. He leaves me out of the picture entirely, thereby proving that he is a charitable man as well as a good journalist. The present rector (it became a parish as soon as they got rid of me) is the Rev. Charles E. Williams.

* * *

New Organ for Detroit Parish

St. Paul's, Detroit, dedicated a new organ on April 19th, the gift of Mrs. Henry Ford. It is to be known as the Sara Waffle Organ, in tribute to Miss Waffle who was organist for the first 35 years' existence of the parish. She was present at the dedication service, and though eighty years of age took charge of the instrument following

the dedication and led the congregation in the singing of familiar hymns. Both Mr. and Mrs. Ford were present at the service.

"The new organ is wonderful," Miss Waffle said, "but I was so nervous. I didn't play half as well as I should have." Mrs. Ford reassured her: "But you did." Mrs. Ford paused a moment, and said, "I suppose you've forgotten, but you gave me my first music lesson. You taught me my first waltz. And I still have the music, and I can still play it." Miss Waffle smiled and nodded her head slowly. "I remember," she



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said. "I must have been a good teacher."

Mr. Ford overheard a parishioner comment on how well Miss Waffle looked. "That," he said, "is because she never stops doing things. She's just like me—I never quit doing things,—not even attending Church,—and that's the only way to keep from growing old." A bystander remarked, "Mr. Ford, it's a little unusual to see cameramen taking pictures of someone else when you are around." Mr. Ford laughed happily. "Well, after all, isn't it Miss Waffle's party?" he said.

Mr. Ford was leaning against a choir rail after the service, watching the photographers taking Miss Waffle's picture at the organ, with Mrs. Ford standing nearby. He insisted on staying on the sidelines this time, but he was telling the folks who came to say "Howdy" that Clara Bryant was only 6 and he was 10, when they first started coming to the old Greenfield Church when it was founded 61 years ago last month. His family lived on a farm on Greenfield road in those days, he said, and the old muddy Greenfield road used to end at the Ford farm then. The Church was about five miles away. Clara Bryant, now Mrs. Ford, lived on a farm about a mile and a half the other side of the Church.

* * *

Our Churches in Japan

In a statement on the present status of the plans for self-supporting parishes in the diocese of North Tokyo, Bishop Reifsnider says that there are at present 24 churches and missions, none of which are

self-supporting though some are nearly so. Within 25 years, he says, it is hoped that at least twenty may attain that goal and that an endowment fund of 100,000 yen may by then be secured for a bishop's salary and for diocesan expenses. Bishop McKim left 10,000 yen toward this fund. Also a Japanese clergyman has given 500 yen as a thank offering for Bishop McKim's life work.

* * *

Much Weeping in Savannah

There is much sadness in Savannah over the resignation of the Rev. C. C. J. Carpenter of St. John's, to accept the rectorship of the Advent, Birmingham. He takes up his new work on June first.

* * *

Death Takes Leading Layman

Charles D. Hoag, father of Dean Hoag of Eau Claire and the Rev. Harold Hoag of Burlington, Iowa, died recently at his home at La-Grange, Illinois. He was the warden



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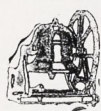
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of Emmanuel Church and had served on the vestry since 1911. He was one of the founders of Christ Church, Chicago, and for many years was the treasurer of the Western Seminary.

* * *

Commissioned for Work in Liberia

Church Army Sister Francis Jolly was commissioned for work in Liberia at a service on April 24th, Presiding Bishop Perry officiating. She sailed the following day. Among those at the service, held in the chapel at the Church Missions House, where Dr. John W. Wood (recovering rapidly from his recent illness); Boss-Captain Mountford of the C. A.; the Rev. John W. Chapman, warden of the Army's training center in New York and Mr. Samuel Thorne, president of the Church Army.

* * *

Women to Do Some Talking

The men do the talking and the women do the work—that crack has been uttered many times in Church circles, and of course it has a lot of truth in it. But the ladies are going to have their chance to do the talking when the Chicago Church Club meets on May 11th, for a ladies-only program has been arranged. Mrs. Robert Gregory is to speak on the Girls' Friendly; Mrs. Albert Cotsworth on the Auxiliary work in the diocese (she's president); Mrs. John Van der Vries, member of the state legislature, is to speak on citizenship and Miss Margot Atkins will hold forth on social service. I have a hunch Bishop Stewart will get in a word or two, but maybe not.

* * *

Here Is a Record to Shoot at

Numbers may not mean much, but at that they must at least indicate hard work. The Rev. Hamilton H. Kellogg recently presented a class of 112 to Bishop Budlong at St. James', Danbury, Conn. This brought the total number he has presented for confirmation during his seven year rectorship to the astonishing figure of 1,174

* * *

Throngs Hear Toyohiko Kagawa

Close to 8,000 people crowded into the auditorium in Providence to hear Kagawa, Japanese Christian. Frequently raising the copy of the New Testament which he held in his hand, he urged all to put more love of Jesus into their lives. "God gave us His only-begotten Son and if we adopt the spirit of Christ

we need fear neither Communism nor Fascism." He gave a ringing call to repentance from selfishness,

greed, covetousness and egotism. "The spirit of Christ," he declared, "means more than Communism or

Services of Leading Churches

The Cathedral of St. John the Divine

Cathedral Heights
New York City

Sundays: 8 and 9, Holy Communion. 9:30, Children's Service. 10, Morning Prayer. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon. Weekdays: 7:30, Holy Communion (on Saints' Days, 7:30 and 10). 9:30, Morning Prayer. 5, Evening Prayer (choral). Organ Recital, Saturdays, 4:30.

Church of St. Mary the Virgin

New York

46th St. between 6th and 7th Aves. Rev. Granville M. Williams, S.S.J.E. Sunday Masses, 7, 8, 9, 10, 11. Vespers and Benediction, 8 p. m. Week-day Masses, 7, 8 and 9:30.

Grace Church, New York

Rev. W. Russell Bowie, D.D.

Broadway at 10th St.

Sundays: 8 and 11 A. M. and 8 P. M. Daily: 12:30 except Mondays and Saturdays. Holy Communion, 11:45 A. M. on Thursdays and Holy Days.

The Heavenly Rest and Beloved Disciple, New York

Rev. Henry Darlington, D.D.

Fifth Ave. and Ninetieth St.

Sundays: Holy Communion 8 a. m. Sunday School 9:30 a. m.; Morning Service and Sermon 11 a. m.; Musical Vespers 4 p. m. Thursdays and Holy Days: Holy Communion at 11 a. m.

The Incarnation

Madison Avenue and 35th Street

Rev. John Gass, D.D., Rector

Sundays: 8, 10, and 11 A.M.

St. Bartholomew's Church

Park Avenue and 51st Street

Rev. G. P. T. Sargent, D.D., Rector 8 A.M., Holy Communion. 11 A. M., Morning Service and Sermon. Junior Congregation, 9:30 and 11 A.M. Holy Comm., Thurs. and Saints' Days, 10:30 A.M.

St. James' Church, New York

Madison Avenue and 71st Street

The Rev. H. W. B. Donegan, Rector 8 A.M.—Holy Communion. 9:30 A.M.—Children's Service and Church School. 11 A.M.—Morning Prayer and Sermon. 8 P.M.—Choral Evensong and Sermon. Thursday and Holy Days: 12 M. Holy Communion.

St. Thomas Church

Fifth Avenue and 53d Street

New York

Rev. Roeliff H. Brooks, S.T.D., Rector Sunday Services: 8 A.M., 11 A.M., and 4 P.M. Daily Services: 8:30 A.M., Holy Communion. Noonday Service, 12:05 to 12:35. Thursday: 11 A.M., Holy Communion.

Christ Church Parish

Detroit and Grosse Pointe

Rev. Francis B. Creamer, Rector

Rev. J. Francis Sant, Vicar

Parish Church: E. Jefferson Ave. at Rivard Chapel: 45 Grosse Pointe Boulevard Services: 8:00, 9:45, 11:00, 7:30 Sundays. Saints' Days: 10:30.

Cathedral of the Incarnation

Garden City, N. Y.

Arthur B. Kinsolving, 2nd, Dean

Sunday Services: 7:30 A.M. Holy Communion. 9:30 A.M. Junior Congregation. 9:30 A.M. Church School. 11:00 A.M. Church School, 11:00 A.M. Morning Prayer and Sermon. 4:00 P.M. Evensong and Address. Daily services in the Chapel.

Cathedral Church of St. John

Market St. and Concord Ave.

Wilmington, Del.

The Very Rev. Hiram R. Bennett, Dean

Sundays: 7:30, 9:30, 11:00 A.M., 7:45 P.M.

Weekdays: 10 A.M. and as announced.

Trinity Church, New York

Broadway and Wall St.

Sundays: 8, 9, 11 and 3:30.

Daily: 8, 12 and 3.

St. Paul's Cathedral

Buffalo, New York

Sundays: 8, 9:30, 11 A.M. and 8 P.M.

Weekdays: 8, 12:05.

Thursday (Quiet Hour at 11) and Holy Days: 10:30 A.M.

Christ Church Cathedral

Hartford, Conn.

Cor. Main and Church Streets

The Very Rev. S. R. Colladay, D.D.

Sundays: 8:00, 10:05, 11:00 a.m.; 7:20 p.m.

Daily: 7:00, 12:10, 5:00.

Holy Days and Wednesdays, 11:00 a.m. Holy Communion.

St. Mark's

San Antonio, Texas

Rev. Arthur R. McKinstry, Rector

7:30 A.M.—Holy Communion (8:00, Advent to Easter).

11:00 A.M.—Morning Prayer and Sermon.

7:30 P.M.—Evening Service.

10:00 A.M.—Holy Communion on Fridays.

St. Michael and All Angels

St. Paul and 20th St., Baltimore, Md.

Rev. Don Frank Fenn, D.D.

Rev. H. P. Knudsen, B.D.

Rev. R. C. Kell, M.A., B.D.

Sundays: 7:30, 9:30, 11:00 A.M. 8:00 P.M.

Week Days — Holy Eucharist—Mon.

Wed. Sat.: 10:00 A.M. Tues. Thurs. Fri.: 7:00 A.M.

Morning Prayer: 9:00 A.M. Daily

Evening Prayer: 5:15 P.M. Daily.

Christ Church

Greenwich, Connecticut

Reverend Albert J. M. Wilson, Rector

Sundays: 8:00 a. m., Holy Communion;

9:15 a.m., Church School; 11:00 a. m.,

Morning Prayer and Sermon, (Holy Com-

munion and Sermon, first Sundays); 7:30

p.m., Evening Prayer and Address.

Tuesday, Fridays, and Holy Days,

10:00 a. m.

All Saints Church

26th Street and Dewey Avenue

Omaha, Nebraska

Rector, The Rev. Frederick W. Clayton

Services, Sundays, Holy Communion,

8 a. m. and 11 a. m. First Sunday in

month.

Morning Prayer and Church School,

11 a. m.

Holy Communion, Wednesday and Holy

Days, 10 a. m.

Socialism. Violence is not needed. Jesus preached the need of repentance. Jesus was a carpenter, why then should not Christians help labor."

* * *

A Gift for Bishop Woodcock

A happy incident took place on the eve of the consecration of Bishop Clingman as Bishop of Kentucky. Bishop Woodcock, retiring bishop, who has served the diocese for thirty-one years, received a note signed by a number of friends expressing their love and lasting affection for him and for Mrs. Woodcock. Enclosed in the note was a check for \$1,800.

* * *

Bishop Johnson at Pueblo

They held a Bishop Johnson Day at the Ascension, Pueblo, Colorado, on Monday of this week. There were two meetings, both addressed by Bishop Johnson, one in the afternoon for the Auxiliary and a general meeting in the evening. The diocese is celebrating its fiftieth anniversary and both Bishop Johnson and Bishop Ingley are leading parish meetings throughout the diocese, setting forth plans for renewed activity.

* * *

Britisher in Colorado Church

Dr. Albert Salter, British economist, was the speaker at a public meeting held in the Church of the Ascension, Pueblo, Colo., on May 3rd. He spoke on "The Road to Peace", as a representative of the Emergency Peace Campaign that is holding meetings throughout the country.

* * *

Orthodox Churches Meet With Episcopalians

Representatives of the Russian Orthodox, Serbian, Rumanian and Episcopal Churches assembled at St.

Luke's, Evanston, Illinois, on April 19th for a vesper service. Bishop Leonty of the Russian Church was the officiant and Bishop Stewart of Chicago was the preacher. He said that organic unity between the Anglican and Russian Churches might well be the first great step toward a restoration of the unity of Christendom.

* * *

The Deaf Made to Hear

All the addresses at the annual meeting of the Colorado Woman's Auxiliary were "heard" by the members of the two branches of the Auxiliary for the Deaf. Dr. A. J. Brown, head of the state institute for the deaf, was on hand and interpreted the entire proceedings in the sign language.

* * *

New Treasurer for Berkeley

Mr. Frank (Mustard) Gulden of the diocese of Long Island is the new treasurer of the Berkeley Divinity School, elected at a meeting of the trustees on April 22nd. In a statement to the trustees Mr. Gulden said that he found Berkeley "in a wonderful situation financially, with something like \$700,000 in capital." Mr. Franklin E. Parker Jr., assistant treasurer, nevertheless pointed out that no educational in-

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stitution could run without additional money and said that the school would have a \$5,000 deficit every year of its life. Bishop Budlong and Bishop Chauncey Brewster were the speakers at a luncheon of the trustees.

* * *

Bishop Lawrence Falls Down Stairs

Bishop Lawrence, retired bishop of Massachusetts, eighty-odd, fell down a flight of stairs the other day, taking a somersault at the bottom. A few days later he told a friend, "You know for a day or two I didn't feel quite like myself." He is now visiting his daughter, Mrs. Lewis Hunt Mills, in Oregon, accompanied by his son, the Rev. W. Appleton Lawrence, rector of Providence.

* * *

News Notes

From Lexington

Several preaching missions have recently been held in the diocese of Lexington, led by the Rev. C. Esternelle, Bishop Abbott, the Rev. B. H. Crewe and the Rev. Edward W. Baxter. Plans are to have them in all the parishes and missions of the diocese during the year.—New altar and reredos at St. Andrew's, Fort Thomas.—New lights at St. Peter's, Paris.—New panelling at Calvary, Ashland.—Annual council of the diocesan Girls' Friendly was held at Christ Church, Lexington, April 25-26, with Forward Movement Arthur Sherman as a headliner.—Miss Mabel Lee Cooper conducted a Church school institute at Christ Church, Lexington, the week of April 26th.

SECOND THOUGHTS

(Continued from page 2)

A GAIN, because of our limited space, we can present but a few of the many letters that have been received dealing with the situation among the sharecroppers, and the cooperative farm.

H. C. DAWSON, Spring Hill, Alabama, writes to have his subscription discontinued since "reading a Church paper which should be a pleasure has become only an unpleasant episode in recent weeks, in view of unwarranted attacks upon alleged conditions in the South. . . . If some of your staff wants to really clean up, have them start on the east side slums in New York; have them get rid of Caponism in Chicago; let them help decent people overcome the rule of Boss Pendergast in Missouri."

Managing Editor's Note: Mr. Dawson's suggestions are excellent—but one thing at a time.

MISS ADELAIDE HUNTINGTON, Grand Rapids: My ninety-three year old mother has a practical nurse who is a Seventh Day Adventist. She overheard me reading Sherwood Eddy's article on the sharecroppers. With tears in her eyes she handed me fifty cents to be included in our family gift, and she has borrowed THE WITNESS to enlighten some of her friends. We are all deeply interested in and sympathetic with those poor, helpless, tortured beings, and are most thankful that Sherwood Eddy and his fearless allies are accomplishing something distinctly constructive in this farm project.

THE REV. C. P. TROWBRIDGE, St. Pauls Cathedral, Boston: The enclosed is sent in response to the splendid appeal made by Sherwood Eddy for the sharecroppers. I am delighted that action is being taken and I hope that enough money comes in to maintain the project.

THE REV. C. EDGAR HAUPT, St. Paul, Minnesota: Permit me to congratulate you for the contents of THE WITNESS for April 16th and for your championship of the Church League for Industrial Democracy and the cause of the sharecroppers. I shall try to do my part for them.

SISTER MIRIAM of St. Louis: Reading of your Christian enterprise to help the poor white and Negro children of our one Father, I felt I wanted to contribute my mite to the undertaking. May you receive your full need

soon and may the plan be richly productive of glory to God and good for the suffering children of the Southland. Jackson, Mississippi, was my early home.

MARY E. BEATTY, Quincy, Illinois: I find THE WITNESS a wonderful help in these perplexing times when the teachings of our Great Leaders are so often forgotten by so many of us who call ourselves Christians. I have just read of the farm in Mississippi and I feel I must help a little, though my circumstances make it only a mite.

FROM A CHURCHMAN, "the descendant of one killed in the massacre of St. Bartholomew": Enclosed is 25 cents in stamps. I want to do at least a bit. I am eighty-eight years old and my heart is filled with gratitude for the work you are doing. Let us praise the Lord and hope that the harvest will prosper.

STAGGERING

"You are on the verge of the biggest thing for human welfare in a machine age that has yet been attempted in this country. The possibilities of this constructive program are staggering."

—from a letter to Dr. Sherwood Eddy from an expert on rural life.

The Delta Cooperative Farm in Mississippi is the first of what is hoped will be a chain of such enterprises. There are 25 families now on the farm of 2,000 acres and more will be moved in as the money is raised. All of them, Negro and white, are evicted sharecroppers. They are now building their homes from lumber cut on the farm; 400 acres has been planted; other acres are being cleared. The experiment is under way—a true cooperative; democratically managed, without racial discrimination.

These people must be maintained until they can get food from their gardens. They also need clothing and equipment.

Individuals, Sunday Schools and Parishes are helping in this great missionary project.

If you care to have a hand in it send your donation to the

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