

The **WITNESS**

CHICAGO, ILL., MAY 14, 1936



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CLERGY NOTES

BARRETT, GEORGE WEST: director of religious education at St. Paul's, Oakland, California, has accepted the rectorship of St. Mark's, Upland, California, effective September 1st.

CRABINE, JOHN P.: ordained priest by Bishop Rogers in Trinity Cathedral, Cleveland, Ohio, April 25th. He is rector of St. Philip the Apostle's, Cleveland.

FOSTER, BERT: has resigned as rector of St. Mark's, Upland, California, to retire after serving the parish for seventeen years.

GIBSON, FRANKLIN: resigned as rector of St. Athanasius, Los Angeles, to accept the deanship of St. Mark's Cathedral, Salt Lake City. Address, 231 East First South Street.

HAMMOND, REID: ordained deacon by Bishop McElwaine in the chapel of the Seabury-Western Seminary, and is to work in the diocese of Minnesota.

SAMUELSON, CLIFFORD L.: ordained priest on April 28th by Bishop Huston at Grace Church, Longview, Washington, where he is vicar.

SCHWER, JOHN W.: at present a student at Seabury-Western, is to be ordained next month and placed in charge of Monmouth and Albany, diocese of Oregon.

SHIRLEY, J. A.: resigned as vicar of Trinity, Orange, California, to become the rector of St. Athanasius, Los Angeles.

STONE, LEE OWEN: Negro, who graduated this June from the Bishop Payne Divinity School, is to be placed in charge of St. Phillip's, Portland, Oregon.

TURNER, GEORGE R., rector of St. Andrew's, Manitou, Colorado, plans to take charge of a mission field in the diocese of Oregon in September.

SECOND THOUGHTS

A DELAIDE HUNTINGTON, Grand Rapids-Michigan: The enclosed one dollar bill was entrusted to me in the form of two offerings of fifty cents each, from two Negro families who want to help along the fund for the Cooperative Farm for the Sharecroppers. They read Sherwood Eddy's article in the April 16th issue of The Witness.

LUCY H. ARCHER, resident worker of a settlement, "The Wren's Nest," at Rugby, Tennessee: The appeal for the sharecroppers, and the fact that some constructive action has been taken, appeals to me very much in spite of the fact that I have almost as needy folks right around me. I am enclosing my donation.

JOHN W. EBERTS, layman of the diocese of Newark: I am thrilled at the possibilities of the Cooperative Farm and want to do what little I can. I am also asking the Sunday school of our parish to contribute, for not only will it help these poor people, but perhaps even more important it will give the children an object lesson in cooperative living. I hope therefore that you will be able to send out reports from time to time on developments which may be used as educational material. As a business man I know that people will have a real interest in a thing in which they have made an investment.

GEORGE FLOYD ROGERS, rector of Trinity, Asheville, N. C.: I saw in a recent issue of The Witness a paragraph captioned "North Carolina Justice." The article stated that \$15 was paid to Shropshire by the state for the loss of both of his feet while in a prison camp. Enclosed is a statement from the Governor of North Carolina. I am sure you did not intend to do an injustice and will wish to publish it.

The letter from Governor Ehringhaus to Mr. Rogers follows: "This acknowledges yours of the 24th enclosing clipping from The Witness. You are quite right that this clipping has many half truths and does the state a great injustice. This man Shropshire and another Negro, while prisoners in Mecklenburg camp suffered the loss of their feet. The full facts were published at the time. Indeed, the state authorities indicted the camp physician for neglect of duty and he was prosecuted at my direction by the assistant attorney general, though a local jury acquitted him. The prison authorities disciplined everyone remotely responsible for the neglect and the legislature passed a bill providing some-

(Continued on page 15)

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THE WITNESS

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Associate Editors
FRANK E. WILSON
JAMES P. DEWOLFE
ROBERT P. KREITLER

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A REPORT OF PROGRESS

By
SHERWOOD EDDY

I HAVE just visited the Cooperative Farm of the sharecroppers in Mississippi. I was amazed at the signs of progress in one short month. There are twenty-four families already happily settled, with preparations for taking more. I saw a hundred acres of brush just cleared for the plow; I witnessed the sowing of the first acre of 400 being sown in cotton, and many more already under cultivation in corn, potatoes, tomatoes and all other vegetables. I was delighted to see the first five houses already built, with provision for fifteen more and for a social center for the community. The government at Washington generously offered us the plans of their best architects for houses that would cost only \$1,000, but with free timber and saw-mills, ours cost exactly \$56 a house, which is only about the monthly rent of a New York tenement. The government health experts have rendered us every assistance. They are screening the whole place to make it malaria-proof at a cost of only \$100, including new doors and windows, the building of sanitary toilets, and the putting in of excellent new force pumps, at a cost of \$10 each, with a good water supply, and innoculating the whole community against the diseases of the district.

I saw the Negro, Flemming, who had been threatened with lynching and driven from the state of Arkansas, when I was there, now safely settled as a member of the Cooperative. As a skilled carpenter he has built his own house, roomy, neat and clean, and is now, with the other members, rapidly building fifteen more, for the community. Our white foreman said he was now a free man for the first time in his life. He left the neighboring state as a tenant farmer, where he said his landlord whipped both his colored and white tenants. He escaped with almost nothing and only rescued his furniture with his own rifle.

We have already discovered and utilized ten vocations among the members of our Cooperative. I would not ask any better people to work with. One man found thirteen bee trees on our place, with swarms just ready for new hives, and we shall soon have a thriving apiary. We are soon getting an expert lumber man.

We have a saw-mill on our place, with caterpillar tractor and full equipment, which can be purchased for \$2,000 to save and utilize our \$17,000 worth of timber, which is alone about worth the price we paid for this 2,138 acre farm. One man is offering us a small herd of Holsteins at a bargain and we must soon have a hog farm to supply the Cooperative with pork for the year.

The whole place was as busy as a bee hive with our two tractors plowing furrows, some of them nearly a mile long, four men spreading fertilizer, other crews logging, building houses, sowing cotton and corn and planting vegetables. With great interest I sat in at a meeting of the Cooperative Council. They decided on the name of the place as The Delta Cooperative Farm. This democratically elected Council is getting the most practical kind of adult education in tackling the problems as they arise, running a producer's cooperative, a consumer's cooperative and a building cooperative. I heard men second and even "third" a motion, who knew what it was all about, but had as yet had no time to learn Roberts' Rules of Order. I heard the Council invite to join them Bishop McConnell's brother, Charles M. McConnell, who is giving four months of his time this summer as a rural expert, and a Quaker headmaster of a school and his wife, as permanent volunteer workers for the Cooperative educational and weaving projects. They, Wilmer and Mildred Young of Philadelphia, have already resigned from their school and are preparing to join the Cooperative. The rest of the staff is, and must be, all Southern.

THERE are a number of vital and pressing problems which I wish to outline briefly.

There is the *economic problem*. Over wide areas we are witnessing the disintegration of the system of tenant farming in the South. Owners and tenants are often involved in common ruin, sinking under the burden of debt. Without this burden of debt, by diversified farming and industries under a sound economic system, can we succeed? That is what this experiment must demonstrate.

There is the problem of *cooperatives*. The twenty-eight poor flannel weavers who organized the first Rochdale Cooperative Store, investing a pound each, were, all unknowing, launching an epoch-making movement. Today instead of twenty-eight, there are nearer twenty-eight million, or over half the families enjoying the benefits of Cooperation in Great Britain, owning 150 factories and conducting a business even larger than the great trusts. The Cooperative commonwealths in Denmark and in Sweden, following "the middle way," have furnished the transition to a gradually socialized planned economy without the destructive violence and class war of the Russian method. The two million consumer's cooperative members in the United States have been increasing during the recent depression faster than most Americans realize. The hundred million members in forty countries of the world who benefit from the Cooperatives can testify that they have received more from the principle of co-operation and profit-sharing than they have from merciless competition. Many of us have heard of these movements, but is not this for many of us the first concrete opportunity to actually cooperate and share with the neediest people in all North America by aiding or "working with" them, as the word "cooperation" implies?

There is the problem of *technological unemployment* and the new cotton picking machine. I heard an official in Washington admit that we had now 5,300,000 families on relief. The situation is grave and reveals the unsoundness of our present system which cannot give honest work to our people. The solution, however, is surely not in returning to Mr. Gandhi's hand economy. Sooner or later our whole cotton industry and agriculture, like all the rest of our economic life, must be rationalized and placed upon a scientific basis. The Rust brothers are ready to socialize their invention of the cotton picker, if the ten demonstration machines operate successfully in the southern states this Fall. Our farm will be the first in our district to have its cotton picked by machinery.

There is the problem of *civil liberties* vs. violence, terror and lawlessness. The facts in the case do not, in my judgment, reflect upon the people of the South, but they do upon the state of Arkansas. Are there, or are there not, for the sharecroppers, tenants and day laborers of that state, a Constitution, a Bill of Rights and a Declaration of Independence? Have these people any claim to "life, liberty and the pursuit of happiness" under our Federal form of government? If, as the planters and deputy sheriffs threatened when they arrested us last month, there is to be another "Elaine Massacre," a terror or race war in that state in the near future, can the Federal Government or the people of America do anything about it? I am asking that question of some of our leading constitutional lawyers. We have placed these evicted sharecroppers in a new environment where we can not only protect them, but where we shall help to guarantee the civil liberties of those not on our farm, even in Arkansas. We have

made their cause our own and we shall stand or fall with them. Again, if these oppressed and despoiled people, without a single "foreign agitator" have formed their own indigenous Southern Tenant Farmers Union to escape from peonage and perpetual debt, from serfdom and economic slavery, have they, or have they not the right of collective bargaining, or must they forever take their injustice and subjection "lying down," without any of the rights guaranteed by the Constitution?

FINALLY, and perhaps more difficult and deeper rooted than the other four all combined, there is the *race problem* which we are up against. Are we here rushing in where angels fear to tread? I for one refuse to believe that there is no solution for this perplexing question. If the Communists of Russia and the Moslems can solve it, is it insoluble only for Christians? We, or our ancestors, raided the African's villages long ago and against his will dragged the Negro here in slavery. Every other civilized slave-owning country, except our own, freed its slaves without a bloody war. Russia gave land to all its liberated serfs, but we never did to our freed men. As long as the owners could play the Negroes and the poor whites one against the other, both have remained more or less in economic slavery. But at last they have seen that their interests are one.

This whole cooperative movement of ours is rooted and grounded in the South. It was born in the hearts of Southern white men. They themselves absolutely refuse to run it on "Jim Crow" lines of racial segregation and exploitation. Their vision and courage are putting us Northern men to shame. They refuse, however, to draw a red herring across the trail by raising the moot question of "social equality" which is now purely academic for these half-starving people. The Negroes want bread and basic economic justice; a chance to live without fear and insecurity and degradation. They want rudimentary education and a right to work as self-respecting members of their own Union that demands elemental justice and liberty. The racial policies of these Cooperative farms (for we hope this is only the first of a chain of such farms) will never be determined by Northern "Yankees," but by Southern men. It was Southern white men who found both colored and white families evicted by the side of the road in Arkansas and took them both in. Both are now working like beavers, happily and harmoniously together, under their own democratically elected joint council composed of three white men and two Negroes. This joint council has decided to follow the principle of separation but not segregation. The two races live in separate communities, united for work and for co-operation on their joint council and committees.

We refuse to run a charity project or a poor farm for the relief of a few score of families, however desperate their needs. We hope to establish a new type of life, a cooperative based upon the above principles and tackling these five basic problems in what seems to be the area of deepest need in our whole national life.

This is a report of progress for the first month. We

have received, to date, a little over \$9,000 from over seven hundred small givers. There remain many urgent needs; a saw-mill so we may utilize our valuable timber, \$2,000; the nucleus of a dairy herd, \$1,000; a hog farm, \$600; poultry farm, \$300; looms and equipment for weaving in the winter, \$300; a temporary social center, \$500; a second-hand piano, \$100; radio, \$50; typewriter, \$65; mimeograph, \$75; playground equipment, \$50. We must also have "furnishing" or food supplies at \$20 a month per family until we market

our first crop. We are more than grateful to the many who have already responded. Individuals, parishes and Sunday schools have given. We hope that many others will want to "invest" in this undertaking which has been described by a specialist in the department of agriculture in Washington as the most important agricultural experiment in the United States. Will you help us? Your donation can be made through the Emergency Committee of the Church League for Industrial Democracy.

COLLECTIVE SECURITY

By

HARRY EMERSON FOSDICK

IT IS important that we emotionally should hate war but it is not enough. Out of the last war, as never before in history, has come a constant stream of journalistic reports, diaries, novels, dramas, stripping the glory of war and leaving it in all its stark naked and imbecile cruelty. The consequent nauseated disgust with war is a great asset for the peace forces and we do well to make the most of it. But hating war is not enough.

Personal pacifism, the individual renunciation of all participation in war, is my personal position and seems to me important, but it is not enough. Personal pacifism sits in judgment on war. It says that the war system is so beastly, so depraved in its processes and ruinous in its results that we will take any punishment which society may mete out to us rather than have a part in it, and that to die bearing our testimony against war is better than to condone, to excuse, and to share further this hideous evil. The multiplication of people who see that, say that, and will stand by that is important to the peace movement. Moreover, personal pacifism is a practical expedient for hindering war, because any government facing the uncompromising, incorrigible unwillingness of millions of its citizens to be used as cannon fodder will at least hesitate about war. The more personal pacifism spreads, the easier it is going to be to keep America out of war. Nevertheless, it is not enough.

National measures of neutrality, important though they are, are not enough. America was thoroughly gyped in the last war and it is an encouraging sign that she wishes to stay out of the next one. Personally, I desire the passage of the Nye-Clark neutrality bill. When, however, one thinks of the pressure that will be put upon us, the desire for profit, the ganging up of munition makers, the natural desire of millions of cotton planters, wheat growers, coal, oil, and steel producers to sell their goods, the millions of people whose economic fortunes will be involved in all this, one sees that neutrality at its best is an emergency measure exceedingly difficult to enforce, to be worked for as our only hope in a crisis, but not by a long sea-mile enough.

Economic reform is of first-rate importance but is not sufficient. Anyway one looks at the war question, one finds economics all tangled up with it. We cannot have economic wars waged with tariff and monetary policies and still expect political peace. We cannot have a predatory economic imperialism and still expect peace. We cannot have our economic life motivated mainly by a scramble for private profit, first for individuals, second for great corporate aggregations of individuals, third for nations backing up these corporate aggregations, and still expect peace. Those who say that the economic pre-conditions of peace are fundamental are right. Peace is going to cost profound economic reconstruction. Nevertheless, that by itself alone is not enough, because nationalism is so powerful, so prodigious in its grip on human life, that it can twist any economic system into nationalistic antagonisms and conflicting interests and still hurl us into war.

The final sector of the peace movement is the campaign, long and difficult, for collective security. In the American Union we have achieved peace by the surrender to a central authority of the sovereign right of the states to use violence against one another. Within the United States exist all prevalent causes that make war economic, racial, or what-not. But these conflicts will not cause war, and for one reason only—the states have absolutely surrendered to a central authority, not all their sovereignty but this single item of it, the right to use violence, one against the other. Moreover, with the passing years, the Supreme Court, as the means of settling strains between states, does not wane in public estimation, and in all its history the Supreme Court has never had to enforce by violence a decision against any state. We can have peace in the world at any time the world wants it enough to pay this price. The one major pre-condition of war, which makes war inevitable, is sixty-odd sovereign states refusing to surrender, to an international authority, this one item of their sovereignty, the right to use violence against one another.

The Main Job

By

BISHOP JOHNSON

WHEN one thinks of leaders in England and America one does not think of them at all as men who have accommodated their lives to God's will; but, quite the contrary, as men who are trying to accommodate God's will to their own plans.

These plans seem big to those who execute them,—so big that their material bulk dwarfs a human soul.

In this they differ from their Master, for He never had a plan so big that it shut Him off from the appeal of the least of these, His brethren.

Any man, the magnitude of whose business has made him indifferent to the cry of human need, may be a big brute; He is not a big man.

He may be a well-groomed and well-fed brute, but he is the kind of whom Ghandi truthfully says is chiefly body and incidentally a soul.

There has probably never been a more brutal system than that of Western industrialism in its effect on all of those involved.

When a man leaves out of his daily life those touches of recollection by which he shows himself to be a child of God, he certainly lacks something which would take him out of the brute class.

Unless one keeps up his morning and evening devotions; his grace at meals; his hour of meditation in private as well as his hour of worship in public as the regular habit of his weekly life; there is nothing in his life to relate him to God.

He becomes chiefly a body to be clothed and kept and his soul becomes so incidental as to become a negligible factor in his life.

It is certainly a narrow way which one has to pursue in seeking spiritual culture, but no man is excused from the attempt by the difficulty of the quest.

On the one side is the cant of the double-faced hypocrite, who talks piously and acts maliciously.

On the other side is the mechanical goose-step of a perfunctory ecclesiastical regimentation. In neither of these perversions of Christian culture do we find those qualities of earnest reverence, of courteous charity and of courageous self-discipline which should characterize the followers of Jesus Christ.

That the representative of Western culture so often leaves the exploitation of religion to those who pervert it is no credit to his courage, to his culture or to his character.

There is no question but that God expects man to cultivate the soul, irrespective of those who pretend and those who fail, and it is no alibi for relegating one's spiritual development to the background, that one is ashamed of his fellow-men.

There is a demand today for men who put the soul and its possibilities before the body and its easier victories, and except it be possible to secure such men then the time will come that America will be like Sodom and Gomorrha.

The man who neglects God and refuses to cultivate his spiritual nature is confessing to the world that he is chiefly a body and only incidentally a soul.

And such men can never aid in the solution of the moral and spiritual problems that face our civilization.

BREAD-LINE

By

FLORENCE CONVERSE

WHAT'S the meaning of this queue,
Tailing down the avenue,
Full of eyes that will not meet
the other eyes that throng the street,—
The questing eyes, the curious eyes,
Scornful, popping with surprise
To see a living line of men
As long as round the block, and then
As long again? The statisticians
Estimate that these conditions
Have not reached their apogee.
All lines end eventually;
Except of course in theory.
This one has an end somewhere.
End in what?—Pause, there.
What's the message in these faces
Modern industry displaces,
Emptying the factory
To set the men so tidily
Along the pavement in a row?
Now and then they take a slow
Shuffling step, straight ahead,
As if a dead march said:
"Beware! I'm not dead."

Now and then an unaverted
Eye bespells the disconcerted
Passer-by; a profile now
And then will lift a beaten brow,—
Waiting what?—The Comforter?
The Pentecostal Visitor?—
If by fasting, visions come,
Why not to a hungry bum?
Idle, shamed, and underfed,
Waiting for his dole of bread,
What if he should find his head
A candle of the Holy Ghost?
A dim and starveling spark, at most,
But yet a spark? It needs but one.
A spark can creep, a spark can run;
Suddenly a spark can wink
And send us down destruction's brink.
It needs but one to make a star,
Or light a Russian samovar;
One to start a funeral pyre,
One to cleanse a world by fire.
What if our bread-line should be
The long slow-match of destiny?
What if even now the Holy

Ghost should be advancing slowly
Down the line, a kindling flame,
Kissing foreheads bowed with shame?
Creep, my ember; blaze, my brand!
The end of all things is at hand.
Idlers in the market-place,
Make an end to your disgrace!
Here's a fair day's work for you,—
To build a world all over, new.
What if our slow-match have caught
Fire from a burning thought?
What if we should be destroyed
By our patient unemployed?
Some of us with much to lose
By conflagration will refuse
To hallow arson in the name
Of Pentecost. We'd rather blame
The Devil, who can always find
For idle hand or empty mind
Work to do at Devil's hire.
The Devil loves to play with fire.
We'd rather blame him,—ah, but this
May be just our prejudice.

—From *Efficiency Expert*.

Let's Know

By

BISHOP WILSON

NUMBERS

THERE is nothing magical about numbers but they do have a symbolical significance. Indeed, there is a language of numbers which a Christian ought to know if he has read the Bible with understanding and worships intelligently.

One is the number of unity and speaks of God. A single spire on a Church indicates a House of God. A single step up to the font says that baptism means birth into the Kingdom of God.

Two is the number of the Incarnation—God and Man. Hence the two eucharistic lights on the altar. Two spires on a Church preach the Christian faith.

Three is the number of the Holy Trinity. Hence the triangle in Christian symbolism, the three steps from nave to chancel in a church building, the three orders of the sacred ministry and so on.

Four is the number of the world—the four corners of the earth, the four winds of heaven, the four points of the compass. A four-sided tower on a church indicates the universality of the Gospel.

Five means sacrifice, referring especially to the five wounds of our Blessed Lord. That is why five small crosses are embroidered on the fair linen cloth which covers the altar.

Six is the imperfect number, being one less than seven which is the number of perfection. So in the book of Revelation the number of the beast which is 666 means the lowest depth of imperfection.

Seven is the perfect number, being the sum of three and four, God and His creation brought together. In most churches there are seven steps from the nave of the church to the altar. Frequently there are six "office lights" on the altar. These taken together with the central cross make seven in all and indicate Christ as the perfect Light of the World.

Eight is the number of regeneration, being the seven days of creation followed by the era of grace. Usually a font is octagonal, the eight sides speaking of spiritual regeneration.

Nine is the number of mystery—three times three. Many interesting things can be done with this number. It is hard to eliminate it. For instance, three times nine are 27 and the two and seven add up to another nine.

Ten is the complete number. The Ten Commandments contain the whole duty of man toward God and one's neighbor.

Twelve is the universal number—three times four—the world imbued with the spirit of God. The twelve tribes of Israel stand for the people of God. The twelve Apostles represent the universality of the Gospel. The twelve gates of the Holy City speak a welcome to people into their eternal home.

Forty simply means a great many. The forty days spent by Moses on Mt. Sinai and the forty days of

temptation in the wilderness are not intended to tell of an exact period but mean a long time.

Hundred emphasizes completeness—ten times ten.

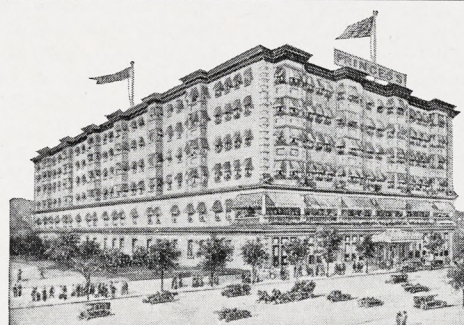
Thousand means an indefinitely large number. In the Epistle for All Saints Day the 144 thousand (twelve times twelve times a thousand) means a limitless number of people to receive God's spiritual blessing.

Thus numbers play an important role in the language of Christian symbolism.

Blessed Opiate

OUR Communist friends have given us a really good definition of religion. "Religion," they say, "is the opiate of the people." It does blunt the agony of the suffering soul, tempers the mad passions of men and brings sweet dreams of hope to the poor and down-trodden. Better than all, it is "habit-forming." Once we feel the peace it brings, we can't get along without it.

THE CHURCHMOUSE.



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WITNESS BOOKS

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LEAGUE SECRETARY COMES TO AID OF THE UNEMPLOYED

The Rev. Robert Smith, rector of Grace Church, Trenton, New Jersey, and a field secretary of the Church League for Industrial Democracy is playing an important part in the unemployment situation in New Jersey. Relief cut off because of the lack of funds, a large number of the unemployed of the state marched to the capital in Trenton to present their demands. They took over the assembly hall as their headquarters, even sleeping there for several nights. They were organized by Mr. Smith, food was provided for them, and religious services were held at which the young clergyman preached from the speaker's stand in the assembly. He also drew up a program for them which was presented to the legislators, demanding luxury and income taxes in order that there might be funds to provide for the minimum needs of those out of work. Mr. Smith was supported in his efforts by the diocesan secretary of social service, the Rev. Samuel Welles, who was recently honored by the diocese for his many years of service. There has been organized the Trenton Council for Social Action, which includes in its membership many professional people in addition to labor groups, and a program has been launched to raise the standards of labor, to oppose racial discrimination and to work for slum clearance and the erection of low cost houses for working people.

Regional Conference in Boston

A regional conference of the CLID was held in Boston, April 23-25, with the meetings held at St. Paul's, Brookline, where the chairman of the Boston chapter, the Rev. Arthur C. Lichtenberger, is rector. The opening meeting was addressed by Bishop Brewster of Maine, Miss Vida D. Scudder of Wellesley and the executive secretary of the League. The following day, following a corporate communion, there was a clergy conference chairmaned by the Rev. Henry Ogilby, with Mr. Alfred Baker Lewis, a vestryman who is on the national executive committee of the League, and the Rev. Cornelius Trowbridge of St. Paul's Cathedral as leaders. The conference was brought to a close on Saturday with a young people's conference at which Miss Alice Rex, field secretary, was the leader. All of the meetings were well attended.

Meeting This Month in Philadelphia

Her two months' work in Boston having come to a close with the regional conference there, the field

secretary of the CLID, Alice Rex, is at present in Philadelphia, where she is setting up a number of neighborhood meetings this month. She is working under the direction of a committee of the Philadelphia chapter, consisting of the Rev. Charles Collett, the Rev. Malcolm Peabody, Miss Alice Crothers, Mrs. Spiess, Miss Margaret Earle, Mrs. Arthur U. Crosby, Miss Hilda Shaul, and the chairman, the Rev. William Sharp. The annual meeting of the Philadelphia chapter is to be held on June 3rd, at which the national executive secretary and Mr. Alfred Baker Lewis will be the speakers.

* * *

Hold Corporate Communion May Day

The Providence chapter of the CLID observed labor's May Day with a corporate communion at the cathedral. The celebrant was the Rev. Richard Mortimer-Maddox, assisted by the Rev. Russell Hubbard and the Rev. Robert Meader, officers of the chapter.

* * *

Addresses Women of Social Service

Miss Caroline B. LaMonte, a member of the national executive committee of the CLID, addressed the Auxiliary of the diocese of New Jersey, meeting at Cranford, April 22nd, on the subject of social service and peace.

* * *

Fleming James to Address Young People

The Rev. Fleming James, professor at Berkeley Divinity School, and an officer of the CLID, is to address the young people of the diocese on May 17th on the work of the CLID.

* * *

Mary van Kleeck Urges Cooperation

Miss Mary van Kleeck, vice president of the CLID, addressing the institute on human relations, held in New York April 22th, urged professional people to cooperate with workers seeking to better their conditions. She said that professional workers had to decide now which side they would take; whether to line up with those who consider the labor movement subversive or to view the movement as an effort on the part of workers to better their conditions. She shared the program with Arthur E. Morgan, chairman of the Tennessee Valley Authority and Paul Blanchard, commission of accounts of the city of New York.

* * *

Secretary Visits Seminaries

The executive secretary of the CLID met with the students of the Berkeley Divinity School in New Haven on May 7th. Later in the month he is to visit the middle west,

(Continued on page 15)

SOCIAL WORKERS TO GATHER SOON IN ATLANTIC CITY

The sixteenth annual conference of Episcopal Social Workers is to be held in Atlantic City, May 25th to the 29th, under the presidency of the Rev. C. Rankin Barnes, former secretary of the national social service department. The Church conference will meet as usual as an associate group of the national conference of social work, which is assembling in Atlantic City for its 63rd annual meeting. This conference is divided into four sections, covering social case work, social group work, community organization and social action. Each group is to hold six sessions.

The Church conference gets under way on Sunday, May 24th, when there will be services in the various Episcopal Churches of Atlantic City on the general subject, The Church and Social Service. The first session of the conference will be the following afternoon when the speakers are to be the Rev. George W. Dawson, executive secretary of social service for the diocese of Newark, and the Rev. Russell S. Hubbard, Providence rector. The former is to discuss whether a part time secretary is an asset or a liability, while Mr. Hubbard is to discuss Instruction Before Marriage.

Tuesday the leaders are to be Mr. Barnes, who is to speak on social service standards for parishes and the Rev. Don Frank Fenn of Baltimore whose subject is Pastoral Use of Case Work in Family Adjustments. Wednesday is to be Church Mission of Help day as far as the Church conference is concerned, with the chief event a luncheon at which the Rev. Almon R. Pepper, executive secretary, is to be the chief speaker. Thursday afternoon institutional problems are to be discussed by Byron T. Hacker of New Haven and Miss Sarah B. Crosby of Philadelphia. The conference dinner is to be held that evening with Spencer Miller Jr. and Edward L. Parker of Newark as the headliners, and with Bishop Matthews of New Jersey presiding.

(Continued on page 15)

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NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

An appeal for greater cooperation among the churches of all denominations was issued last week by a number of New York Churchmen, clerical and lay. "We are persuaded", the statement declares, "that the time has come when Christians must unite for more effective community service. With all who acknowledge the leadership of Christ, we would pledge ourselves to work for a truer solidarity among all Christian Churches that the purposes of our Master may prevail. As members of the Protestant Episcopal Church, loyal to its past and jealous of its future, we would see its loyalty to Christ expressed in fellowship with all who share in common tasks and responsibilities." The statement particularly urges close affiliation and cooperation with the Greater New York Federation of Churches as well as with the Federal Council of Churches. Among those signing the statement are the following New York rectors: Donald Aldrich, W. Russell Bowie, H. W. B. Donegan, John Gass, Thomas McCandless, Worcester Perkins, Karl Reiland, Howard Robbins, John W. Suter Jr. and George A. Trowbridge. The statement is also signed by prominent laymen including Charles C. Burlingham, Oscar W. Ehrhorn, John M. Glenn, Augustus N. Hand, Henry Goddard Leach, Robert McC. Marsh, Charles W. Ogden, Frank L. Polk and Charles H. Tuttle.

* * *

Mrs. Roosevelt Visits New Haven

Mrs. Franklin D. Roosevelt addressed a great audience at Yale University, New Haven, on April 28th, the meeting being under the auspices of the Industrial Relations Club, an organization that came into being several years ago largely as a result of the efforts of Mrs. William P. Ladd, wife of the dean of the Berkeley Divinity School, following a meeting of the Church League for Industrial Democracy that was held at the deanery. Mrs. Roosevelt spoke on workers' education, and appealed for a mutual understanding between capital and labor, declaring that the solution of pressing economic problems could be found in no other way. She declared herself as being for organized labor which she said acts as a shield against unfairness and lack of understanding on the part of employers. The consultant on industry of the National Council, Mr. Spencer Miller Jr., was also a speaker at the meeting.

Mrs. Roosevelt was a guest in New

Haven of Dean and Mrs. Ladd and expressed a great interest in Berkeley and its work. She was particularly interested in the chapel, formerly a hay loft, and visited it a second time before leaving after her two day visit.

While in New Haven she also addressed a dinner meeting of the Workers' Classes, which were started about five years ago when a number of labor men met at the invitation of Dean Ladd of Berkeley and heard the London economist, Harold Laski, describe the workers' education movement in England. A committee was at once formed to start such classes in New Haven, with Mrs. Fleming James, wife of a Berkeley professor, taking an active part in the work.

* * *

Death Takes Smith Owen Dexter

The Rev. Smith Owen Dexter, rector of the Good Shepherd, Boston, and for many years the rector of Trinity, Concord, Mass., died last week after an illness of several months. Year after year Mr. Dexter introduced into the convention of the diocese of Massachusetts resolutions dealing with peace and with social and economic questions, and came to be known throughout the Church as a saintly leader of the under-privileged. One of his last enterprises was a credit union established in his parish. It is our hope to have more about this man, described by Miss Vida Scudder as "an authentic saint," in a forthcoming issue of THE WITNESS.

* * *

Church Army Officers To Be Commissioned

Nine young men and women are to be commissioned as officers of the Church Army by Bishop Manning on May 19th, at Trinity Church, New York.

* * *

Convention of Diocese of Albany

"Modern civilization is perilously near complete collapse, from which nothing can save us but a great revival of vital religion," declared Bishop Oldham of Albany at the convention of that diocese on May 4th and 6th. He didn't say so but the rub seems to be, "What is vital religion — Buchmanism, CLID'ism, Catholicism, Modernism, Fundamentalism?" I have my answer, so have a lot of other folks, but we seem unable to get together.

Bishop Davis of Western New York and the Rev. Elmore McKee of Buffalo were the speakers at a great mass meeting, the former speaking on the Forward Movement and the latter on social service, which for a Christian he said, means racial and

international cooperation, replacing the weapons of fear with those of trust and economic justice.

* * *

Bishop Rogers Is Honored

A dinner in honor of Bishop Rogers was held on May 12th in Cleveland, sponsored by the Church Men of Ohio. The Hon. James R. Garfield of Cleveland was the principal speaker. The dinner was a part of the diocesan convention, at which there were meetings addressed by the Rev. Karl Block of St. Louis and Bishop Reinheimer of Rochester.

* * *

Preparing For National Preaching Mission

Representatives of religious bodies from all parts of the country met in New Jersey, April 30-May 1st, in a conference and retreat in preparation for a national preaching mission to be held next fall under the auspices of the Federal Council of Churches. A second retreat is to



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be held just before the preaching teams go out next September, to be led by the Rev. E. Stanley Jones of India.

Roumanian Church Recognize Our Orders

After six days of consideration, the synod of the Roumanian Church unanimously accepted the report agreed upon between the Church of England delegation and their Church last June. The report contains various agreements reached and the recommendation that the Church of Roumania should give unconditional recognition of the validity of Anglican Orders. This has now been done. Five of the eleven Orthodox autocephalous Churches have now declared their acceptance of Anglican orders.

Easter Celebrated in Soviet Union

According to foreign newspaper correspondents, Easter was celebrated this year in the Churches of the U. S. S. R. by large crowds. In Moscow, 28 of the remaining 454 churches were filled to overflowing and surrounded by large crowds outside. Everywhere the customary Easter bread and Easter paska were sold, not only in the Churches, but in the state stores as well. Young people were more strongly represented this time than before, although not those connected with military service. Among the beggars at the Church doors many veteran priests were to be seen. No disturbances occurred. It is also reported that the officiating clergy were better clad than in previous years. What is true of Moscow also applies to the provincial districts.

Fred Clayton Preaches at Seabury-Western

The Rev. Fred Clayton, rector of All Saints, Omaha, was the preacher on May 6th at the Seabury-Western Seminary at Evanston, Illinois.

Presentation of Missionary Offering

The annual service for the presentation of the Sunday School missionary offering is to be held in the Cathedral of St. John the Divine, New York, on May 23rd. There will be a choir of 1,600 boys and girls, and as many more will attend the service. Bishop Manning is to give the address.

Want No Merger in Oregon

The convention of the missionary district of Eastern Oregon, meeting at LaGrande last week, passed strong resolutions against the proposed merger with some other diocese or district. The resolution stated that they prefer to remain as they are,

a separate missionary district, but that if there must be a merger they prefer to be merged with Oregon rather than Southern Idaho. Bishop Dagwell of Oregon was the guest of the convocation and was honored at a banquet.

Churches Press for Peace

Recent developments in the European political situation have led to strong expressions of views on the part of the churches. The Archbishop of Canterbury and leaders of non-conformist churches have forwarded a letter to the Prime Minister urging that a reconstruction of European peace on the basis of international equality should be made. Similar views have been expressed recently by religious leaders in other European countries.

News Items from Michigan

A series of leadership training meetings, sponsored by the Girls' Friendly of the diocese of Michigan, were concluded on May 5th with an address by Mrs. Violette Kennedy of Wyandotte. . . . Allan L. Ramsay, director of boys' work in the diocese, visited Cleveland, Dayton and Cincinnati, May 2-4th on behalf of the Brotherhood of St. Andrew. . . . Miss Elizabeth S. Thomas, religious education director of Michigan, Mrs. Walter C. Chaffee, president of the Auxiliary and Mrs. Ned Henry, program chairman of the Auxiliary, addressed the annual meeting of the Auxiliary of Western Michigan, held at St. Mark's, Grand Rapids, on May 5-6.

Council Bluffs Parish Has Anniversary

The 80th anniversary of the founding of St. Paul's, Council Bluffs, Iowa, was recently observed. The present rector of the parish is the Rev. Rodney F. Cobb under whose direction the parish has made notable advances all along the line.

Pawtucket Rector Repeats Himself

The Rev. Thom Williamson, rector of Trinity, Pawtucket, R. I., observed last Sunday the tenth anniversary of his rectorship. He preached the same sermon he delivered the first Sunday he was in the parish. "Safe enough", he declared, "since nobody remembered it."

Summer Conference in West Virginia

Bishop Strider is to be the leader at the summer conference of the diocese of West Virginia, to be held at Jackson's Mills, June 15-20. Others on the faculty are the Rev. C. W. Brickman of Fairmont, W.

Va.; the Rev. J. L. Jackson of Charlotte, N. C.; the Rev. A. W. Eastburn of Philadelphia; the Rev. C. P. Sparling of Kentucky and the Rev. W. G. Gehri of Morgantown. June 17th is to be a young people's day with Warden C. F. Mc-

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* * *

New Chapel for Connecticut Parish

A beautiful side chapel was installed last week at St. John's, Warehouse Point, Connecticut, the work of the J. & R. Lamb Studios of Tenafly, New Jersey. The chapel consists of a richly carved gothic altar and reredos, with three mural panels in color and goldleaf, the work of Katharine Lamb, who will be remembered as the designer of the three chancel windows in the chapel of Tuskegee Institute. There was also installed a communion rail, a credence and a beautiful table marking the chapel as a memorial.

* * *

Now it Is Dean Gibson of Salt Lake City

The Rev. Franklin L. Gibson, rector of St. Athanasius, Los Angeles, has accepted the deanship of St. Mark's Cathedral, Salt Lake City, being received and presented to the congregation on May 3rd by Bishop Moulton. On his last Sunday in Los Angeles Dean Gibson was the preacher at the cathedral where he began his ministry as an assistant to Dean Beal. His own congregation at St. Athanasius gave him a reception the Wednesday before he left.

* * *

Girls Admitted to Girls' Friendly

Seventy-five girls were admitted to the Girls' Friendly Society at a service held on May first at St. Stephen's, Providence, where the Rev. Charles Townsend is rector. It is the first time that such a service has been held in the diocese. Bishop Bennett led the service.

* * *

Summer Conference in Los Angeles

The summer conference of the diocese of Los Angeles is to be held the last week in June, with the Rev. Oliver J. Hart of Washington the head of the faculty. It is also announced that the Rev. David R. Covell, executive secretary of the diocese of Southern Ohio, and the Rev. C. Rankin Barnes, former secretary of the national social service department, are to serve on the faculty.

* * *

CMH Directors Hold Meeting

A total of 2,889 girls and 1,460 babies were under major care in 1935 by the sixteen diocesan societies of the Church Mission of Help, it was announced by the Rev. Almon R. Pepper, national secretary, at a meeting of the directors last week.

The Rev. Don Frank Fenn of Baltimore, who presided in the absence of Mrs. John M. Glenn, pointed out that the interpretation of the relationship between Church and social work was an important phase of the work of the organization.

* * *

Peace Meeting in Providence

The first meeting of the Emergency Peace Campaign to be held in Providence was held this week, with addresses by the Rev. Allan Knight Chalmers of the Broadway Tabernacle, New York; the Rev. Reinhold Niebuhr, professor at Union Seminary and the Rev. Edmund B. Chaffee, director of the Labor Temple, New York. The chairman was

the president of Brown University, the Rev. Clarence A. Barbour.

* * *

Bishop Moore at Seabury-Western

Bishop Moore of Dallas is to be the commencement speaker at Seabury-Western on June 4-5. Two honorary doctorates are to be awarded; one to the Ven. Winfred H. Ziegler, archdeacon of Chicago, and the other to the Ven. Henry D. Chambers of Oregon, both for distinguished work in rural and small community fields.

* * *

Sharecroppers Benefited by Kagawa Meeting

The collection taken at the meeting addressed by Kagawa in Provi-

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- (2) Industrial expansion is needed to absorb unemployed labor, which will increase mass buying-power and cut down relief taxation.

Blocked by Prevailing Set-up

But industrial expansion is blockaded by the prevailing economic set-up, which forces productive capital to operate between the upper millstone of heavy taxation and the lower millstone of recurrently inflating ground rent. The mere, initial cost of ground alone defeats not only government projects of slum clearance but also private initiative in the erection of badly needed new housing throughout the country—thus keeping a great deal of labor out of work, depressing mass-power to buy goods, and narrowing the fiscal base. The housing illustration is but one of hundreds to the same effect.

Like It or Not

The only way out is to shift the main burden of taxation from **PRODUCTIVE CAPITAL** to ground values, urban and rural, improved and vacant.

Productive Capital the Goat

Productive Capital, then, is overloaded with taxation and compelled to pay billions for the rental or purchase of ground; while at the same time further tax burdens are proposed by Townsendites, Bonusites, and Share-the-wealthites. Moreover, to cap the climax, the Marxites mistakenly identify productive capital as the central villain of the economic tragedy, and advocate its total confiscation. More and more people are studying the logic of the American economic situation in—

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dence, attended by over 7,500 persons, is to go partly to help build a chapel in Japan, probably to be known as the Roger Williams Chapel, and the remaining part is to go to aid the sharecroppers of the South.

* * *

Notables at Pacific Synod

The synod of the province of the Pacific, meeting in Yosemite Valley this week, has a number of notables on the program; Dean Frederick Grant of Seabury-Western; Bishop Dagwell of Oregon who is to preach the sermon at the opening service; Miss Grace Lindley, executive head of the Woman's Auxiliary; Miss Leila Anderson, a member of the national staff of the Auxiliary, and the Rev. C. Rankin Barnes, now rector at San Diego.

* * *

Endowment for Lenten Services

A trust fund has been created by the Church Club of the diocese of Chicago to perpetuate the Lenten noonday services held in a Loop theatre each year. The fund is known as the Courtney Barber Fund in honor of the man who for twenty-five years has been the director of the services.

* * *

Spiritual Visitations in Chicago Parish

A new sort of canvass has just been made at St. Mark's, Glen Ellyn, Illinois, where the Rev. Gow-an C. Williams is rector. No men-

tion was made of financial support as the teams called upon about a hundred families. Instead they were signed up for various parish activities, with a confirmation class of forty-six being lined up largely as a result of these calls.

* * *

Roger Williams' Banishment Is Lifted

The legislature of Massachusetts, a bit late, has terminated the 300 years' banishment of Roger Williams from the state. He fled to Rhode Island and in 1636 founded the city of Providence, later becoming the first governor of Rhode Island.

* * *

Forward Movement Speakers at Diocesan Conventions

Forward Movement speakers are scheduled for most of the diocesan conventions meeting this month. Bishop Hobson is at the Virginia convention; the Rev. Arthur Sherman is to address the conventions of West Virginia, Erie, Ohio and New Jersey; the Rev. Gilbert Symons is at Vermont and Connecticut; Bishop Darst at South Florida;

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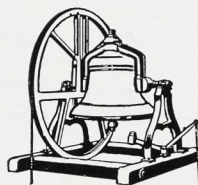
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Bishop Davis at Bethlehem; Dean Gray of Bethlehem is speaking at Western New York; the Rev. Oliver J. Hart of Washington is at North Carolina; the Rev. Carleton Barnwell of Lynchburg, Va., is speaking at Easton; the Rev. Charles W.



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Sheerin is at the Florida Convention; the Rev. Harry Longley Jr. of Corning, N. Y., is at Rochester; the Rev. J. J. Gravatt Jr. of Staunton, Va., is addressing the convention of Southwestern Virginia; Bishop Davis and the Rev. Oliver Hart are at Albany; Bishop Keeler of Minnesota is at Fond du Lac and the Rev. A. L. Kinsolving of Trinity, Boston, is addressing the New Hampshire convention.

* * *

New York Parish Has Anniversary

St. Mary's, Mott Haven, New York City, is to celebrate its 80th anniversary on Ascension Day. The highlight of the occasion is to be a festival service in the evening at which the Rev. E. Clowes Chorley of Garrison, N. Y. is to preach. The rector is the Rev. Frank R. Jones.

* * *

Cincinnati Dean at General Seminary

Howard Dykeman Roelofs, dean at the University of Cincinnati, is to be the commencement speaker at the General Seminary on May 27th. The baccalaureate sermon is to be preached on May 25th by the new bishop of Vermont, the Rt. Rev. Veder VanDyck. The alumni essay, to be delivered on May 26th, is to be by the Rev. William H. Dunphy.

* * *

Wants More Democracy in Sunday Schools

Sunday school superintendents should be nominated by the teaching staff rather than by the rector, declared the Rev. Harold Holt, rector of Grace Church, Oak Park, Illinois, at a conference of clergy and superintendents held in Chicago last week.

* * *

Consecrated Coadjutor of Western Michigan

The Rev. Lewis B. Whittemore, for ten years the rector of Grace Church, Grand Rapids, Michigan, was consecrated coadjutor bishop of the diocese of Western Michigan on May 1st. The church was crowded, with practically every parish and

mission in the diocese represented, and an overflow crowd heard the service through amplifiers in the parish house. The preacher was Bishop Hobson of Southern Ohio, chairman of the Forward Movement Commission. Presiding Bishop Perry, the consecrator, was the speaker at a luncheon following the service.

* * *

Los Angeles Clericus Hold Interesting Meetings

The clericus of Los Angeles met at the Rancho Los Amigos, in April. This is the fancy Spanish name for the county poor farm where 4,500 of the indigent are living, over 1,500 being bed cases. To the interest of the clergy it is an exceedingly well administered institution, where cheerfulness, comfort and efficiency are sought. The superintendent, N. A. Harriman, has been on the job for twenty years. Average cost of ambulatory patients is 88.9 cents per day, and of bed patients \$1.40 per day. Meals for the average patient cost 7½ cents a day. The occupational therapy

shop also proved interesting where all sorts of things are made, including special made to order shoes for the patients. Los Angeles County has over 2 million in population, and more than its share of old people.

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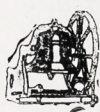
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It is encouraging to find such an institution for them. The clericus met in May at St. Mary of the Angels Church, Hollywood, where Frances Lederer, the moving picture actor, spoke on "Peace". A feature of this meeting was a farewell gift to Frank Gibson, leaving that week to become dean of St. Mark's Cathedral, Salt Lake City. Dean Gibson after building up a Church across the street from Amy MacPherson's Four Square Tabernacle, ought to be well qualified to work in Mormon territory where bishops are more common than at Lambeth Conference.

* * *

Bishop Washburn to Lead Retreat

Bishop Washburn of Newark is to lead a week-end retreat of the society of the Companions of the Holy Cross, at Adelynrood, South Byfield, Mass., June 20-22. It is open to all women of the Church. Applications should be sent to Mrs. James C. Hakes, 149 Chestnut Street, Montclair, New Jersey.

* * *

Fifty Years a Vestryman

A bronze tablet, commemorating fifty years of service as a vestryman by Mr. Henry D. Ashley, was unveiled at the cathedral in Kansas City on April 24th. In acknowledging the honor Mr. Ashley said that he did not know he was dead, and immediately proved that he was not by proposing a further building program for the cathedral toward which he offered a substantial subscription.

* * *

Comencement at Philadelphia School

The commencement of the Church Training School, Philadelphia, is to be held on May 27 at St. Peter's, with Bishop Taitt officiating. The graduating class consists of ten young women, some of whom will become deaconesses and others will go into other fields of Church work. The dean of the school is Miss Ethel M. Springer.

* * *

Justice in Mississippi

The case of three Negro sharecroppers in Mississippi who were sentenced to be hanged for the murder of a white planter has been characterized by two Mississippi judges

as being even more flagrant violation of justice than the Scottsboro case. Associate Supreme Court Justice Griffith, in his dissenting opin-

ion, reported that "the case reads more like a page torn from some medieval account than a record made within the confines of a mod-

Services of Leading Churches

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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.; 7:50 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 Communion 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.

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ern civilization." The convicted men's charge that confessions were forced from them by beatings and lynch threats, is further substantiated by Judge Griffith. He declared: "It was never a legitimate procedure from beginning to end. It was never anything but a factitious continuation of the mob which instituted and engaged in the torture." After several appeals, a retrial has been granted by the U. S. Supreme Court.

SOCIAL WORKERS TO GATHER SOON IN ATLANTIC CITY

(Continued from page 8)

siding. What promises to be one of the most interesting meetings is the one scheduled for Friday afternoon, held in cooperation with the Federal Council of Churches, when the cooperative movement will be discussed by E. R. Bowen, secretary of the Cooperative League; Miss Winifred Chappell of the Methodist Federation of social service and the Rev. Spear Knebel, rector at Woodside, Long Island, with the Rev. James Myers, industrial secretary of the Federal Council, presiding.

Because of the excellent program and the attractiveness of the place of meeting it is expected that this will be the largest attended of the many conferences sponsored by the Church.

LEAGUE SECRETARY COMES TO AID OF UNEMPLOYED

(Continued from page 8)

preaching at Kenyon College on May 23rd, and meeting the following day with the students of Bexley Hall. He is also to meet with the Cincinnati and Chicago chapters of the League and with the students at Seabury-Western. On April 17-18 he was a visitor at the Virginia Seminary where he gave two addresses and had personal interviews with a number of students.

* * *

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CLID was formally organized last month at a meeting held at St. Mark's, Berkeley, California. The chairman is the Rev. J. C. Leffler, rector at Ross, and the secretary is Miss Ellen Gammack, student worker at the University of California. A meeting of the Los Angeles chapter was also held last month which was well attended.

* * *

No Action Taken on Affiliation

No action has yet been taken by the national executive committee of the CLID on the matter of affiliating with the American League against War and Fascism. Such affiliation was recommended by a vote taken at the annual meeting in Baltimore, but the final disposition of the matter was left to the executive committee. It is likely that the matter will soon be presented to the entire membership for vote.

* * *

Affiliation of Church Groups

A movement is under way looking toward the federation of various denominational groups with programs similar to that of the CLID. A meeting is to be held on the matter on May 15th, at which the CLID is to be represented by the Rev. Edward Hardy of the General Seminary, the Rev. Bradford Young of Brooklyn and the Rev. Alfred Mollegen of the

Union Seminary. It is planned to hold a delegated conference early in the summer looking toward the perfecting of the organization. It in no sense means a merger of existing groups but rather a federation which will make it easier for them to work together on common projects.

SECOND THOUGHTS

(Continued from page 2)

thing of employment and compensation for the men affected."

Mr. Rogers also encloses an act passed by the state legislature which directs the state highway and public works commission to provide the men with artificial limbs, and to give them permanent employment upon completion of their prison terms, "at wages in accordance with salary or wage schedules set up and established in the department in which they may be employed, said employment to be conditioned upon their physical condition, good behavior, faithful service and compliance with rules and regulations."

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