

The **WITNESS**

CHICAGO, ILL., JULY 2, 1936

IF THERE'S A GOD

by

FIELDING BURKE

"IF THERE'S a shore enough God, who wants to act like one, He'll not give us a nice purty world for ever an' ever when we die, as a reward fer throwin' away this one. He's tryin' us out on this'n, to see if we've got sense enough to handle a good thing. He'll say when we get up there, what you do down yonder with that wonderful big world I let ye have, with all the good land to grow stuff on, an' all the good timber fer yore houses, an' all the fine, purty things to make an' put in 'em? Talk up now. I've been hearin' about them saller-skinned younguns runnin' about in rags, with hunger pains in their stomachs, an' about people droppin' dead here an' yon 'cause they'd ben goin' about acant so long they couldn't hold therselves up. Ain't that a sight in the world I turned over to ye?"
—from *A Stone Came Rolling*.

MESSAGE OF THE WEEK

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CLERGY NOTES

BALL, Francis H., has resigned as rector of Trinity, Portland, Oregon to take charge of several missions along the coast of Oregon, with residence at Seaside.

BASKERVILLE, Lewis A., was ordained deacon by Bishop Thomas of South Carolina, on June 11th, presented by his father, Archdeacon Baskerville.

BEAL, Harry, dean of the Cathedral, Los Angeles, is in charge of the chapel at Sugar Hill, N. H., during the summer.

BUDLONG, Jay Scott, locum tenens of St. Luke's, Bartlesville, Okla., has accepted a call to the rectorship.

CHAUNCEY, Egisto F., rector of Trinity, Columbus, Ohio, has been nominated by the Presiding Bishop and called by the vestry to be the rector of St. James American Church, Florence, Italy.

ENGLE, Kline d'A., was ordained priest on June 15 at Trinity, Shamokin, Pa. by Bishop Brown.

FOUST, Roscoe T., chaplain at West Point, is in charge of All Angels', Twilight Park, Haines Falls, N. Y., during July and August.

GAMBLE, Robert H., was instituted rector of Kanawha parish, West Virginia on June 7th.

GRAMMER, Carl E., has resigned as rector of St. Stephen's, Philadelphia, effective October first, after a rectorship of thirty-one years.

GRAVES, Frederick D., in charge of student work at St. Stephen's, on the campus of the university of Nevada, has resigned, hoping after a rest again to take up Church work.

JONES, Bayard Hale, has resigned as rector of Trinity, Reno, Nevada, to accept the rectorship of St. Mary the Virgin's, San Francisco.

KING, Albert E., has resigned as rector of St. Philip's West Philadelphia, effective July first.

SNELL, Robert J., was ordained priest by Bishop Jenkins. He is in charge at Boulder City and Las Vegas, Nevada.

STEEL, Charles L., has resigned as rector of Calvary, West Philadelphia, effective July first.

TEMPLE, Syd Jr., was ordained priest by Bishop Jenkins at Fallon, Nevada, where he is in charge.

WASHBURN, Harry B., dean of the Episcopal Theological School, Cambridge, Mass., is on a sabbatical leave of absence until February first, 1937. The Rev. James Thayer Addison is meanwhile acting dean.

WITMER, Frederic, vicar of Trinity, Jersey Shore, Pa., is now vicar of St. Luke's, Mechanicsburg and St. Gerald's, Harrisburg, Pa.

YOUNG, Charles Herbert, has resigned as rector of St. Mark's, Waterloo, Iowa, and is to be associated with St. Katherine's School and the Cathedral, Davenport, Iowa.

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THE CHRISTIAN IN THE MODERN WORLD

By

EDWARD L. PARSONS

The Bishop of California

RELIGION is said to be at a discount. It is quite true that the religions of authority have lost very largely that authority. The Pope no longer distributes colonies; nor does any modern Calvin dictate the policies of city or state.

But who can say that real religion, the power of God in human hearts, is weakened. Who can say that among Christians the world over the power of Christ as leader, master, savior, was ever more inwardly vital than today save perhaps in those days when all was new and deep conviction alone made a man a Christian?

No! Fundamentally we live in the same old world. The same old warfare is on. Every day is an Armageddon. The difference lies in the setting of the battle. In the present day world mass production means not only the production of goods by machinery in vast quantities all alike and labeled all with the same factory symbol. It means the production of mass movements of human life on a scale never known before. Those scientific achievements which have knit the world into one neighborhood have given to competent leaders whether good or bad enormous power to consolidate and move towards any specified goal great masses of man.

When, then, in man's age-long effort to reach a free and adequate life, to secure for himself those things which can be realized (though he knows it not) only under the reign of God in the commonwealth of love, any specified goal seems to promise this, we have at once a great mass movement. For in this age we have unquestionably reached the time when the upward movement of the disinherited and under-privileged classes can no longer be stopped. That movement is part of men's striving for the Kingdom of God.

But the terror of the present world situation lies in the linking of this great movement to lesser aims and false foundations. Fascism in both Italy and Germany has brought the masses of people into line because it has promised the things which the normal man feels should be his (an aspiration which we as Christians certainly share). Even Communism, if it meant only

that the disinherited should share the inheritance which belongs to all the children of God could claim the sympathy of any Christian.

But these movements as they exist in the world today are essentially anti-Christian. They all rest upon force. They all exalt the state as an end. They all claim an utterly irrational principle as their philosophical justification: in Italy nationalism, in Germany racialism, in Russia the apotheosis of a class. Christianity will have none of such divisive principles. All men are the children of God. It can see in human society no end save the development of the free child of God. It can rest its conquest of the world only upon love.

BUT no one can look out upon a world in which these great mass movements loom without a feeling almost of terror. Vast and ominous they creep upon us. Even in free America their dark and menacing influences are felt. It seems as if some monster of irrational, primitive brute power advances to wreck all that a generation ago men counted as the achievements of civilization. Men grow pessimistic. All over the world one catches the note of hopelessness. It creeps into Christian theology; and curiously enough the very men who condemn the so-called liberal theology of the last generation because it conformed to the temper of its world are themselves but the prophets of a disillusioned hopelessness. They call us back to God, and right they are. Barth is right. Berdyaev is right; Niebuhr is right in that call. But they seem to utter it as a despairing cry. God appears to be a last resort because at least He has power. God as in Job answers man out of the whirlwind with the command to bow down and submit. That God is transcendent power is true. But that need not take us to pessimism in regard to man for, after all, the faith of the Church has always been that Jesus is as human as you and I. We need not despair of a human nature which was His.

It is a world of terror. If we doubt, we may think of San Francisco's waterfront eighteen months ago. We may talk with the tenant farmers of Arkansas.

We may ask the little children in the sweat shops and the slums and the textile mills. If we still doubt it we may weep with Italian mothers; we may in Germany starve with the Jews (our Lord's own race) and flee as hopeless exiles into an inhospitable world. We may stand beside the patriots of China and watch the engulfing avalanche move relentless down from the north. We may try to preach Christ in Russia.

There is terror enough in the world, I say, terror because of the wickedness of men, terror because of the blind fury of these mass movements in which men have thought and do think that salvation is to be found.

Let us thank God that as Christians in the midst of this terror we may stand unafraid, secure, and certain of our way. Our perplexities are but details. On the great issues our faith is unwavering, our goal is clear, our spirit untroubled.

Our faith is unwavering. This is God's world. He is its creator and source, its ruler and guide. In Him we live and move and have our being. No present day theologian can stress too heavily the need and certainty of God. In all the tangles and perplexities of the world He is present. In its turmoil and strife, in its wars and its wickedness God is there; and at every turn His children know His goodness as they know also His severity. We rest on Him and for us the world is already conquered.

OUR goal is clear. There is none other name given among men whereby we may be saved. Christ's way out is the only way out. The Kingdom of God is the only goal worth striving for. To further the commonwealth of love is our daily task.

Our goal is clear. The daily task brings many minor perplexities to every sincere Christian; but the method of that task is, I think, as clear as the goal. It means that all the political, social and economic movements must be judged in the light of the Kingdom, and we as Christians must bear witness to what that means. We live in a world organized upon force. We are part of a system which is Caesar's, not Christ's. That we cannot help. Our bread and butter, our very existence depend upon some sort of adjustment to that system. No path open to us is ideal. Our choice must often be not the best but simply the better. But we can always make that choice in the light of the Kingdom. It is a highly desirable aim that America should be kept out of war. But no Christian dare think of peace in terms of that limited goal. He dare not stop short of driving out the curse of war altogether. He can think of peace only in terms of what is called collective security, only in terms of a law-governed world, the kind of world of which today the League of Nations alone holds the promise in spite of its failures and weaknesses. Or again, we are on the eve of a Presidential election. As loyal citizens and good Christians we must vote. No party and no candidate can be all that we would wish, and certainly no party victory means the Kingdom of God. But we must choose our party and cast our vote not as our own selfish wishes seem to dictate but as the common welfare, the needs of the great

mass of the people dictate. Our aim is the Kingdom of God. Kagawa, the great Japanese Christian, has lately come among us, preaching the Kingdom of God, calling upon Christians to enlist in the Kingdom of God movement. It is a worthier enlistment than in the ranks of Communist or Fascism or any other movement of the day. The Church as such cannot support any special political or social program, but surely it can support the Kingdom of God movement. Perhaps that is the objective for which, as I have said, many are feeling their way. But what it means for you and for me is that we must judge every movement in the light of the Kingdom of God. However we vote, whatever economic views we take, we must always make our choice in the light of the Kingdom.

And finally, with untroubled spirit we may keep our heads. We are entering a time of bitter political controversy. Prejudice, half truths, hatreds, are in the saddle. Abuse takes the place of reason. Lies and scandal and silly exaggeration blur the thinking of millions. If a man is touched with liberalism he is likely to be labeled a "red" in the pay of Moscow. If one really believes that there is some integrity still left among the defenders of the present economic order one is a reactionary and in the pay of Wall Street. Siliness, stupidity, sentimentality are rampant. Men are letting their emotions control. The Conservative cries "the old ways are best; let us change nothing." The Radical cries "the new ways are best; let us change everything." But the Christian cries "Prove all things. Hold fast to that which is good." It is the business of the Christian to keep his head in all this tumult. He lives in the atmosphere of the Kingdom. He tries to see it as God sees it. He is at once detached, dispassionate and full of passion.

I have put before you a picture of the world of today in which great issues face us, momentous decisions must be made, a world in which all the trivial things of our daily life are inexorably tangled up with great and unprecedented mass movements. Men are seeking salvation, and that salvation lies for them, though they know it not, in Jesus Christ. There is only one way out and that is Christ's way. There is only one alternative (to use Stanley Jones' phrase), one alternative to Communism or to Fascism whether it be racial or nationalistic or economic. That alternative is Christ's—the Kingdom of God. There is only one completion to the kind of free fellowship which, though inadequately attained, is our American ideal. That completion is Christ's,—the commonwealth of love. Let us keep our heads, deepen our devotion, see more clearly our way, strengthen our faith. Let us do our duty and God will do the rest. God is not on the side of the strong battalions; He is not on the side of the greatest fleets; He is not on the side of the most money. God is on the side of,—nay, God is righteousness and peace and justice and love. In our daily Armageddon let us fight with Him, following the Leader on the white horse with the flaming sword and the eyes of love.

LIFE AND DEATH IN ARKANSAS

By

HOWARD KESTER

Clergyman and Leader of the Sharecroppers

FROM a cabin in the cotton comes this letter: "We live in a land of plenty and yet we live always in need. We till the soil and starve. We grow cotton and go naked. We receive only \$4.00 rations per month for those who work and there is nothing allowed for small children and babies, and on 60 cents a day a man is supposed to support a family and what if he should fail to get out of debt which for many years has been the case. In the summer there is not enough food to feed our hungry mouths and in winter we have no money to buy clothes to cover our naked bodies. Our children cry for milk and grow up in ignorance. Our school house is falling down and there are no windows or doors and the floor is all warped up in the middle. We have no school books and no money to buy any. Our houses are unfit for mules to live in. The landlord oppresses us and robs us of our wages. Our people are homeless and have no place to go."

Sentimental radio crooners may sing about the "Cabin in the Cotton" and lovers and moonlight and magnolias on a river drowsing on the edge of a cotton field, but to the millions of landless serfs in the kingdom of king cotton there are no songs but only lamentations of misery and despair. "The land of cotton" is a land of great plantations stretching for miles on end where men wrest a bare living from an ancient soil. King cotton enslaved the Negro before the Civil War and now, long after, the king has enslaved him once more and along with him millions of his white brothers. The land of cotton extends something like 300 miles north and south and runs for about 1600 miles from the Carolinas to Texas. While some of this land is said to be as fertile as the Nile Valley it harbours what is without doubt the most backward, exploited and impoverished agricultural workers in the western world. Most of the cotton raised in this area is produced by a semi-feudal method known as tenancy or sharecropping and where the workers, declares a recent investigator, "have not obtained the rights and dignities peasants had acquired in the middle ages under feudalism".

Dr. Rupert Vance of the University of North Carolina estimates that there are 1,091,000 white tenants in the south and nearly 700,000 Negro tenants. In 1900 45% of all farms in the cotton states were operated by tenants. By 1910 the number had grown to 50%, by 1920 the number had mounted to 55%. Today it is estimated that between 60 and 70% are operated by tenants and sharecroppers. Thus it is seen that tenancy has been gradually and consistently on the increase. Men who once tilled their own soil and had some semblance of economic independence and

freedom have been dispossessed and gradually driven into a condition of peonage. In 1880 the total gross annual income for tenants was estimated at \$250, including cash and subsistence. In 1934 three different investigators arrived at \$210 as the total gross annual income for tenants and croppers in Arkansas.

After spending several days among the sharecroppers of northeastern Arkansas Mrs. Naomi Mitchison of London wrote as follows: "I have travelled over most of Europe and part of Africa but I have never seen such terrible sights as I saw among the sharecroppers of Arkansas. Here are people of good stock, potential members of a great community, and they are being treated worse than animals, worse than farming implements and stock. They are not shiftless, they want work. They want to live decently as workers, but even the right to work is denied them. They seem to be denied all their rights. There is only one hopeful thing about the situation and that is the Southern Tenant Farmers Union. Here one may see the truest human values, brotherhood and loyalty and immense courage in the face of danger and here something has happened of terrific historical importance. For the first time in the history of the United States, perhaps in the history of the world, white and colored people are working together in a common cause with complete trust and friendship. They are working together for what is supposed to be everyone's birthright—a decent standard of living, education, security, hope for the future. At present they have none of these things; their only hope of getting them is through their union. . . . It is quite clear that the planters want to keep the sharecroppers in a state of slavery. Up to now they have managed to do this. But the eyes of the world are on them. For the sake of all that we value in civilization the present state of things has got to be finished."

SEVENTEEN ragged Negro and white sharecroppers organized the Southern Tenant Farmers Union in a little schoolhouse in Poinsett County, Arkansas. They believed in themselves, they believed in one another and they believed in the righteousness of their cause. The seventeen men of faith have grown in faith, they have grown in understanding, they have grown in numbers and they have grown in power. Today there are more than thirty thousand black men, white men, red men and Mexicans united together under the banners of this union of the disinherited of the earth. During the brief existence of the union the membership has withstood wave after wave of terror and violence committed against them by the planters, their retainers and officers of the "law". Their leaders have been shot and murdered, their or-

ganizers whipped and mobbed, illegally arrested and thrown in jail, their churches have been burned and their homes riddled with machine gun bullets, their meetings have been broken up, their members terrorized and driven from the state by vigilantes and armed mobs of masked men. The union members, both Negro and white, have carried on their struggle legally and peaceably. Never once have they committed an act of violence.

In the winter of 1936 a determined effort was made by many planters in northeastern Arkansas to drive all members of the Southern Tenant Farmers Union from the land. As a result hundreds were evicted from their cabins and they and their few belongings dumped upon the highways. Blacklists were posted on store fronts and circulated among the plantation managers. Union members were effectively barred from the land. Local relief officials refused to give any relief to union members even when Washington ordered them to do so. The union had to take care of its own. Through interested friends and organizations, among them the Church League for Industrial Democracy, money was raised with which the union bought tents to house the evicted families and food with which to keep them alive. Some lived in tents furnished by the union, others lived in churches, abandoned barns and schoolhouses while some threw up "pole" shanties on the sides of the hills and by the bottom of the rivers. They constituted a dispossessed, landless body of men whose only way of earning a living was through farming, denied them by their economic overlords.

Union officials went to Washington to appeal for help. They asked Washington to resettle the union's landless people. Washington may have wanted to but it didn't. In Little Rock the regional director said it would take at least a year to get the contracts through. In Washington they said the director "was under pressure." The union could allow but a dollar a week per head for food but the people stood firm and their faith in the union never weakened for a second. One night the planters threw a stick of dynamite into the tent colony near Parkin, Arkansas, endangering the lives of more than a hundred persons, including little children. The dynamite didn't explode but it was set to blow the colony to atoms. The planters set a night to stage "another Elaine Massacre, only this time we are going to kill whites as well as niggers" but the union got busy and exposed their plot and the union men stood their ground.

The union decided to resettle its own people upon the land. While the author and H. L. Mitchell, the secretary of the union, were scouring around Washington harassing government officials, Professor William Amberson was combing Arkansas for a place to reestablish our people. Dr. Amberson wrote Rev. Samuel Franklin, Sherwood Eddy's assistant, to come down and help. Franklin came, he saw and he was impressed. He wired for Mr. Eddy and Eddy flew down to Arkansas. Mr. Eddy saw what he had not seen anywhere else in America or in the Western World. He talked about it and got himself arrested.

MR. EDDY saw the need and in his characteristic manner stepped out to meet it. In company with friends who were searching for land they finally discovered a magnificent farm in the heart of the Mississippi delta country whose pleasant sides were washed by the Father of Waters itself. As the giant cypress trees cast their final shadows over the land the party explored the plantation. There was soil ready for the plow, virgin timber from which new homes could be built, a highway and a railroad to carry products to the market, meadows for children to romp in, soil everywhere as rich as that along the Nile. Back in Arkansas there were many tent colonies of disinherited, homeless men. There were many thousands scattered throughout the South who were even less fortunate than the tent colonies established by the union. Some were living in rude "pole shanties" without floors, others were living in abandoned barns, schoolhouses and churches while others used the naked earth for a bed and the sky above for a blanket. You know the story—it has appeared in THE WITNESS. A great plantation was purchased which is today the Delta Cooperative Farm. Dr. Amberson called me to his home to witness the signing of the contract. Many members of the union were there quietly discussing the pros and cons of this new step which was about to be launched. Some were afraid that it would result in another "Utopia" and detract the people from the main issue of organizing the people everywhere into a powerful union to bring justice and land to all the disinherited everywhere. Others felt that properly directed the cooperative farm would point the way to a new and altogether different type of life in rural America and that some day it might be recognized as the turning point in the socio-economic life of the South.

Under the capable, intelligent and realistic direction of Sam Franklin this cooperative farm is likely to have a great influence in the future development of the rural South. Here a people who have been almost universally characterized as "lazy, shiftless and no-count" have been given a new lease on life. Thirty Negro and white union families have already been moved to the plantation. Land has been planted in cotton, potatoes, beans, corn, tomatoes, cabbages, onions, alfalfa. Giant trees have been felled and houses have been built. At four in the morning the men begin to work. They work eight hours when they are relieved by another shift which in turn works another eight hours. Over the cooperative a council elected by the membership presides. Here the policies of the farm are discussed and formed. There is a bustle of activity in the air as the men go about their work of creating a new world in the deep South. They may not understand all that is involved but they understand enough to know that they are the South's New Pioneers, that they are demonstrating a new quality of life in which the disinherited poor white man and his colored brother can live together in security, friendship and peace. They know that their union brothers throughout the South are looking to them to make

this cooperative farm a success both from the social as well as the economic standpoint.

In the meanwhile the organization of tenant farmers, sharecroppers and farm day laborers must go on. Without organization the multitudes are condemned to all the horrible things Sherwood Eddy and scores of others have seen in the deep South. The Southern Tenant Farmers Union will continue to organize these disinherited men and women into a powerful organization that will some day bring land, bread and freedom to all. Meanwhile the cooperative farm will reveal to our people and demonstrate to a questioning world the real capacities of our people to build a wholesome and decent life in a land which has been cursed by "the hideous face of slavery."

Talking It Over

By

WILLIAM B. SPOFFORD

I'M GOING TO BE BRIEF. After all the thing most on my mind at the moment is this sharecroppers situation and Buck Kester tells that story. . . . Just the same there are a few additional facts. . . . One of the pretty practices in Arkansas is to arrest workers for "vagrancy", fine them (which of course they can't pay) and then sell their labor to planters at a discount to work out the fines. . . . A state official told a recent investigator that this was no new practice, but "the customary thing at this time of the year when help is badly needed in the fields". Some of you Southerners might well get after that situation.

MANY FAMILIES of sharecroppers have been evicted from their shacks in recent weeks and forced to flee the state, with nowhere to go with nothing. . . . Some of us had a conference about it the other day. . . . We got in touch with the Cooperative Farm in Mississippi and they will establish a tent colony there for at least some of these people if the rest of us will provide \$20 a month for each family to keep them alive. . . . The Church League for Industrial Democracy is one of the organizations trying to raise money for this. . . . Help if you can. . . . It is a desperate situation. There is an announcement on Page Fifteen . . . please read it.

THE REV. JAMES MYERS, industrial secretary of the Federal Council of Churches, has just returned from a visit to Arkansas. He reports the situation to be much worse than any of us can imagine, with evictions, killings, denials of all liberties. . . . The trial of David Benson, an organizer, which he attended, illustrates what is going on. . . . Benson was tried before a jury composed of landlords. . . . The trooper who arrested him admitted in court that Benson was doing nothing wrong, so he was arrested for driving a car with a foreign license (he had a license of the District of Columbia). . . . He was fined \$1060 for this offense. . . . Following the trial Benson's

lawyer was threatened with violence, and the driver of his car was beaten. . . . Benson himself was probably saved from lynching by quick action with the governor on the part of Myers and other ministers. . . . A number of people attending the trial, including the correspondent for a big St. Louis newspaper, were taken to the court house and cross-questioned. . . . And released only on the demand of the management of the newspaper. . . . I have a lot of other pretty tales, but space is limited.

BUT I CAN REPORT things more pleasant. . . .

I have received a letter from the Rev. C. G. Hamilton, Episcopal rector at Aberdeen, Mississippi, who has just visited the Delta Cooperative Farm. It is a thrilling story. Houses have been built; the land cleared and planted; the management is in the best of hands. He says: "All Southerners will look to this experiment with interest to see if it can help solve the problems of our present tenantry, so injurious to landlords, tenant and society. It will not remake the world, but it will give us light on a dark problem." This report is passed on to you . . . particularly to those of you who have so generously contributed to this experiment, which is missionary if anything is. Incidentally the Rev. William Kirk, Episcopal clergyman from St. Louis, is now at the farm helping get it well under way, and we hope soon to have the story from him. Meanwhile if any of you can still further help, particularly with the tent colony, please do so.

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CALL CONFERENCE LOOKING TOWARD CHRISTIAN ACTION

As a result of preliminary conversations between representatives of several Church groups a conference has been called for this fall for the purpose of federating existing groups of socially minded Christians. The need for more united action and utterance by those in different denominations who find themselves on common ground concerning the nature and meaning of the present crisis in human society is recognized, and it is hoped that a federation may result from this national conference to be held in Columbus, Ohio, November 17-19. Three organizations were represented at the preliminary meetings, the Methodist Federation of Social Service, the Church League for Industrial Democracy, and the Conference of Southern Churchmen. Individuals, speaking for others who are like-minded, were present from the following churches: Baptist, Christian, Congregational, Evangelical, Presbyterian and Community Churches.

It was agreed that the basic principles for such a federation should be: (1) the rejection of the profit-seeking economy around which present day society is organized; (2) the support of a social economy which will intelligently coordinate human efforts to measured needs in order to realize those social values which the Gospel proclaims supreme; (3) the resolute effort to accomplish this basic change in the organization of society by the democratic process, and (4) the support of the necessary action to implement these aims. The name "United Council for Christian Democracy" has been tentatively selected for the federation. The call for the conference is signed by eighteen individuals, representing the above named churches. The C.L.I.D. has been represented at the preliminary meetings by a committee consisting of the Rev. Edward Roche Hardy of the General Seminary; the Rev. Joseph Fletcher of Cincinnati; the Rev. A. T. Mollegen of Union Seminary, and the Rev. L. Bradford Young of Brooklyn. Among those signing the call are the Rev. Reinhold Niebuhr of Union Seminary; the Rev. Harry F. Ward, secretary of the Methodist Federation; the Rev. Edmund B. Chaffee, editor of the Presbyterian Tribune; the Rev. Charles Webber of the Methodist Federation; and Harold Fey of the Fellowship of Reconciliation.

Discuss Crop Workers in California

The director of the Federal Resettlement Administration was the



A. J. MUSTE
Writes on Auto Industry

speaker at a meeting of the San Francisco Bay chapter of the C.L.I.D. held at Trinity, Oakland, on June 3rd. He spoke on the migratory crop workers of the state and their problems. At the May meeting resolutions were passed calling for the repeal of the state criminal syndicalist law, and the chapter was one of numerous organizations to sponsor the meetings for Kagawa from the early part of June. The Rev. Lloyd B. Thomas is the chairman of the chapter.

Churchwoman Is Arrested

Miss C. I. Claflin, social worker of Buffalo, communicant of St. Paul's Cathedral, Buffalo, and a member of the C.L.I.D., was recently arrested for picketing a meeting which was staged to celebrate Italy's victory in Ethiopia. The charge against her was that she was carrying a sign without a permit. She was released on bail and an attorney has been engaged to defend her in court. Miss Claflin is also the chairman of the Buffalo Civil Liberties committee.

Leader of Sharecroppers in Baltimore

The Rev. Howard Kester, leader of the sharecroppers, was the speaker on June 8th at a meeting of the Baltimore chapter of the C.L.I.D. . . . The annual meeting of the Philadelphia chapter of the League was held on June 3rd with about 100 members present. Motion pictures of the situation among the sharecroppers were shown and there was an address by the executive secretary. The Rev. Malcolm Peabody of Chestnut Hill was selected chairman

for the coming year, succeeding the Rev. William Sharpe. . . . A committee of Chicago Church men and women was recently formed looking toward a reorganization of the Chicago chapter of the League in the fall. . . . Philadelphia held a series of neighborhood meetings this spring at various centers in and around the city. . . . The executive secretary took a two weeks' trip to the middlewest the last two weeks of May, speaking at various centers.

* * *

A Study of Automobiles

The Christian Social Justice Fund, of which a number of Episcopalians are trustees, has just sponsored a study of the automobile industry and the efforts made to improve the lot of the workers in the industry. The work was done, and the pamphlet written, by A. J. Muste, known to many Church people as a champion of the underdog. It is a factual study, capably done, well worth your attention. It may be secured from Miss Elisabeth Gilman, Baltimore Churchwoman, who is the secretary of the Fund. Her address is 513 Park Avenue, Baltimore, and the pamphlet costs fifteen cents.

* * *

Lecturers at Summer Conferences

The C.L.I.D. is again well represented at all of the summer conferences of the Church. In addition to Miss Alice Rex, field secretary of the League, the Rev. Gardiner M. Day and Miss Dorothy May Fischer are on the faculty of the young people's conferences at Winslow, Arkansas; Miss Ellen B. Gammack, officer of the San Francisco chapter of the League, Deaconess Anna G. Newell and Mr. Spencer Miller Jr., are giving courses at the summer school to be held this month at St. Margaret's House, Berkeley, California. At the Concord, N. H., conference, now in session, the Rev. William W. Lumpkin of the staff at Trinity, Boston, is giving a course on "Building a Christian World" and

(Continued on page 15)

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NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

Enlistment of the arts in the Forward Movement was approved by the commission, meeting in Chattanooga, Tennessee, June 17-19, the guests of Mr. Z. C. Patten, Churchman of that city. Bishop McDowell of Alabama was made chairman of a committee to seek out leaders in the field of poetry, music, graphic arts and dramatic arts and to enlist them in Forward Movement work. It was announced that four and a half million copies of literature had been distributed, and it was voted to bring out six issues each year of the manual, "Forward, Day by Day." A number of guides, designed particularly for the clergy and other paid workers, are also being prepared. It was reported that thirty-four dioceses now have forward movement committees; that twenty-three summer conferences are giving F. M. courses; a conference for young people was approved; retreats for the clergy were recommended and also regional conferences for laymen. Bishop Hobson of Southern Ohio presided as chairman of the commission.

* * *

Successful School at Alexandria

Twenty-one dioceses were represented by the 58 clergymen who attended the summer school held recently at the Virginia Seminary, Alexandria. The headliner on the faculty was the Rev. Henry P. Van Dusen of the Union Seminary, New York. Courses were also given by the professors of the Virginia Seminary.

* * *

Community Services in Pittsburgh

St. Stephen's, Wilkesburg, Pa., was responsible for the community service held June 21st at the South Avenue Methodist Church. This is the 19th summer that twenty-three churches of Pittsburgh have joined forces for these evening services. The preacher on this occasion was the rector of St. Stephen's, the Rev. William Porkess, and the three choirs of his parish, vested in their distinctive colors, rendered special music.

* * *

Savannah Layman Goes to Birmingham

Robert Y. Marlow, layreader, and said to be the best informed layman, ecclesiastically, in the diocese of Georgia, is to go to Birmingham, Ala., to become the assistant of the Rev. C. C. J. Carpenter, who re-



DON FRANK FENN
Lectures at Blue Mountain

cently resigned St. John's, Savannah, to accept the rectorship of the Advent, Birmingham.

* * *

College Chaplain Is Honored

The Rev. D. Charles Gardner, who is retiring as chaplain of Stanford University after serving for thirty years, was recently honored by the clergy of the diocese of California. The Rev. Oscar Green of Palo Alto spoke on the great contribution he had made at the university and Bishop Parsons gave an account of the fine work Mr. Gardner had rendered the diocese. Later the university and the diocese united in giving a reception to Mr. Gardner on the university campus.

* * *

Bishop Dagwell Leads Conference

Bishop Dagwell of Oregon is the leader of the Gearhart summer school, being held August 3-14 in Oregon. He is giving a course on St. Mark's Gospel and is also the leader of the young people's conference. Others to give courses are Mr. Charles E. Lewis of the Alameda School, Dean Ramsey of Portland, the Rev. Harry Watts of Denver, and the Rev. A. J. Mockford of Oregon City.

* * *

Outdoor Services at Grace Church

Outdoor services are being held again this year each week day at noon at Grace Church, New York. The preachers are to be Captain Mountford of the Church Army; the Rev. David Cory, Presbyterian; the Rev. Hugh D. McCandless of Staten Island; the Rev. Laurence Hosie, pastor of the Judson Memor-

ial; the Rev. Fred Cooper of the Ascension, New York; the Rev. James Paul of St. James, New York; the Rev. Richard Benson of Grace Chapel; the Rev. Spear Knebel of Woodside, L. I.; the Rev. L. E. May Jr. of St. Bartholomew's, New York; the Rev. R. W. Rodenmayer of the Epiphany, New York; the Rev. A. C. Long of Holy Trinity, Bronx; the Rev. Richard Lief of St. George's, New York, and Chaplain David McDonald of the Seaman's Church Institute.

* * *

Young People Meet in Michigan

Two young people's conferences were held during June in the diocese of Michigan. The older boys' conference was held at Camp Frisbie under the direction of Allan L. Ramsay, diocesan boys' worker, and the girls' conference was held at the GFS holiday house at Pine Lake under the direction of Miss Elizabeth S. Thomas, religious education director of the diocese.

* * *

Seminarians Gather in Cincinnati

Students from ten theological seminaries are gathering this week in Cincinnati to spend the summer at the Cincinnati summer school in social work, run by Dr. William S. Keller and the Rev. Joseph Fletcher. The men will be engaged for eight weeks in social work under the direction of professional social workers, with meetings each evening at which there will be lectures by experts.

* * *

Michigan Parish Has Anniversary

St. John's, Clinton, Michigan, observed its 100th anniversary on June 4th, with Bishop Page and also a number of former rectors giving addresses during the festivities. The Rev. Edward R. A. Green is the present rector of the parish.

* * *

DeLancey Alumni to Meet

The alumni of the DeLancey Divinity School are to meet on July 14th at the summer home of the warden, the Rev. G. S. Burrows at Olcott Beach, N. Y.

* * *

Kagawa Delivers His Final Message

Toyohiko Kagawa, Japanese Christian who has been lecturing before huge audiences throughout the United States for the past six months, delivered his final message to America over the air on June 30th. He sailed the following day for Oslo, Norway, to attend the world Sunday school association convention. Speaking in 150 cities before audiences of from 2,000 to 5,000 he has stirred

thousands with his deep spiritual message and his emphasis on the social teachings of Jesus.

Oregon Church Celebrates

Grace Church, Astoria, Oregon, celebrated its 50th anniversary on June 13-15, and also the 25th anniversary of the ordination of the rector, the Rev. E. W. Hughes. Bishop Dagwell was the headliner at the banquet and the Rev. George A. Wieland of Seattle was the preacher at the anniversary service.

Public Official at Church Conference

One of the high lights at the Erie-Pittsburgh conference, meeting this week, is a course on "Christian at Work" offered by Mr. George R. Bedinger, director of the public charities association of Pennsylvania. He is acting as chairman, with lectures as follows: "Preparation for Christian Marriage" by Dr. E. H. Bauder; "Our Penal System" by Warden Ashe of the Western State Penitentiary; "Public Relief" by Mrs. Mary T. Denman, former member of the Pennsylvania legislature; "Social Service" by the Rev. Phillip C. Pearson and the Rev. W. F. Bayle and "Personal Responsibility in the Developing Social Order" by the Rev. Malcolm deP. Maynard.

Philadelphia Parish Has Anniversary

Bishop Taftt was the speaker at St. Barnabas Church, Philadelphia, on June 11th when the parish celebrated its 65th anniversary.

Granite Steps for New York's Cathedral

Bishop Manning announced last week that the necessary funds have been provided to install the granite

steps to the north tower portal of the west front of the Cathedral of St. John the Divine, New York. It will take from three to four months to complete the work and will provide employment to a large number of men.

Bishop Ward Off for Alaska

Bishop Ward of Erie is to spend his vacation in Alaska with his nephews, one of whom served as a lay worker last year at Fort Yukon.

Memorial to Noted Actor

An organ was dedicated at St. Edmund's, Chicago, on June 15th as a memorial to Richard B. Harrison who made himself famous as "De Lawd" in "The Green Pastures". Mr. Harrison, a Negro, was a member of this colored parish where the Rev. Samuel J. Martin is rector.

Nevada Missionary Resigns

Miss Charlotte L. Brown, for the past six years a missionary in Nevada, and prior to that in North Dakota and Eastern Oregon, has re-

signed because of ill health. Deaconess Lydia A. Ramsay has been appointed to fill the vacancy.

A Study of Social Work

Fifteen per cent of the average minister's time is given to social service; the churches lack not only sufficient social workers but also sufficient contact with community agencies and in 1932, the last year for which complete figures were available, \$23,000,000 was spent for Protestant social service work in New York City. These facts are set forth in a new book based on a survey of Protestant social service in New York City. What's more the book indi-

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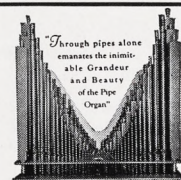
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cates that the contributions of individual Protestants to community social service (as distinct from work done under church auspices) is the largest contribution made. The book concludes with definite recommendations as to how church social work may be improved.

* * *

Church School Offering in Chicago

A Church school offering of over \$6,600 was presented at the rally service held in Chicago on June 18, attended by 2000. The occasion also marked the sixth anniversary of Bishop Stewart's consecration. First honors went to Christ Church, Winnetka, with the small mission church at West Pullman taking the second prize.

* * *

A Rest House for the Clergy

The two story house, surrounded by several acres of wooded land, recently given to the National Council as a rest house for active clergy and their wives or for other paid workers of the Church, is to be opened in late July. A swell place apparently, near a lake for boating and fishing—you may even swim in it though the announcement does not say so. Then a little drive away there is a nice public golf course if you go in for that sort of thing. It costs you two dollars a day to stay there, including food, and Mr. Richard P. Kent of 281 Fourth Avenue, New York, is the person to write if you would like to go.

* * *

Perfect Record for Eleven Years

It was revealed at the commencement of the Church school at St. Paul's, Englewood, N. J., held on June 14th, that one boy, to enter college in the fall, had a perfect attendance record for eleven years. That is something for the other boys and girls to shoot at. The rector, the Rev. James A. Mitchell, also announced at the exercises that in the fall the school and the young people's work in the parish would be in charge of the Rev. J. Jack Sharkey, a young man recently ordained deacon, not to be confused with a prize-fighter carrying the same name.

* * *

Off the Bus at Midnight

Miss Edna Reed of Yonkers, N.Y., a Negro woman, filed a complaint last week with the National Association for the Advancement of Colored People, charging that four Virginia state troopers forced her to leave a bus at Alexandria, Va., at 12:30 a. m. May 10 because she refused to surrender her seat to a white man, his wife and child. Miss Reed states

that she bought ticket No. 2548 over the Great Eastern bus system from New York to Greensboro, N. C. and was assigned seat No. 16. She boarded a bus in Yonkers and was brought to the New York City bus terminal where she took her seat in the through bus for Greensboro. She says she was told she could have seat No. 16 to Richmond, Va. and then might have to change in accordance with state laws. She says a white man, his wife and child boarded the bus just outside of Washington and there were no seats

for them. The driver, Jack McCall, No. 54, told her she would have to give up her seat. This she refused to do. After some argument, the passengers took a hand and the situation looked threatening, most of them being hostile to Miss Reed. She stuck to her point, however, but at Alexandria, Va., the driver summoned four state troopers who told her she would give up the seat "or else." Miss Reed left the bus at about 12:30 midnight, took another bus to Washington and continued from there to Greensboro by train.

Vestrymen— Choir Members— Active Lay Workers— Church School Teachers—

and their families; in general, those upon whom the Church depends for its support are eligible to secure low cost life insurance and annuities in the Church Life Insurance Corporation (a subsidiary of The Church Pension Fund).

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She has just returned to New York after her visit and has placed the whole matter in the hands of the N.A.A.C.P., whose legal committee is studying methods of action for redress.

* * *

Laymen's League in Pittsburgh

Last week we had a bit here about the annual service of the Laymen's Missionary League of the diocese of Pittsburgh. This league has been in existence for 47 years and has performed a notable service. Twenty-eight congregations have been founded by the organization, with properties now valued at \$300,000. These laymen (there have been 200 of them) start missions in rented stores, develop them, built churches and eventually create parishes. Eleven league members have been admitted to holy orders, one of whom, the Rt. Rev. Fred Ingley of Colorado, is now a bishop.

* * *

Kagawa Addresses Crowds in Seattle

Toyohiko Kagawa addressed large crowds in Seattle, Washington, June 10 and 11. One of the features of his visit was a seminar, attended by 500, the limit that could be accommodated. Bishop Huston presided at one of the sessions and the Rev. G. Shoji, vicar of our Japanese mission in the city, at another.

* * *

Urge Prayers for Peace

For fourteen years a group of women of different religious faiths have been meeting in Providence, R. I. to study the problems of international cooperation to prevent war. At their last meeting they voted that each member of the group would, at eleven o'clock each morning during

the summer, pray for peace. They urge others to do so by issuing the following call: "More things are wrought by prayer than this world dreams of". Since the world war the 11th hour of the 11th day of the 11th month has been designated as a time of silence. Now let the stroke of 11 on every day be the signal for a moment of prayer to God, the Father of all, that this generation may have the wisdom and the courage to prevent the destruction that threatens the world."

* * *

Bishop Oldham Receives Degree

Bishop Oldham of Albany preached the baccalaureate sermon at the commencement of the University of Vermont on June 21st, and the following day was honored with a doctorate.

* * *

Successful Conference in West Texas

Every parish and mission in the diocese was represented at the annual conference of the diocese of West Texas, held on a dude ranch. The enrollment was the largest in the history of the conference. On the opening day there was a conference for laymen, with addresses by the Rev. Richard Trelease of Kansas City and the Rev. Arthur Mc-

Kinstry of San Antonio. Among those on the faculty were Dean Emerson of Cleveland; the Rev. Du



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A Protest to Presidential Candidate

Declaring that the Republican party platform is a repudiation of the desires of millions of people in this country for a constructive policy on world peace, the National Peace Conference, composed of representatives of thirty-four non-partisan nation-wide organizations with a membership in millions, has sent a strong statement of protest to Governor Alf M. Landon of Kansas, the Republican presidential candidate.

"The National Peace Conference registers its intense chagrin at the foreign affairs planks of the Republican platform", the statement declares. "These planks are among the most isolationist in party history and are utterly unrealistic. The platform shows no appreciation of the fact that a world war produced a world depression, that fear of another war combined with extreme economic nationalism is continuing this depression and that only world cooperation can save the situation.

"In repudiating the World Court, the platform reverses the stand of the party and of all the Presidents and Secretaries of State since 1899. It shows itself completely indifferent to the fact that necessity has forced American cooperation with the League of Nations in many of its activities.

"The platform is practically silent on disarmament; it says nothing about taking the profits out of war; it completely ignores the tremendous public opinion in this country for strict neutrality legislation. The

platform is a repudiation of the desires of millions of people in this country for a constructive policy on world peace."

* * *

Lenten Offering in Erie

The Church school Lenten offerings for missions were presented on Rogation Sunday at a number of conveniently located centers in the diocese of Erie. The total came to \$3,306, with Trinity, Warren, Pa., presenting the largest offering, amounting to \$624.

* * *

Kentucky Young People Meet

The young people's service league of the diocese of Kentucky held its annual conference June 13-14 with John D. Alexander of Detroit as leader and with Bishop Clingman giving one of the addresses.

* * *

An Idea for a Handwork Project

Here is an idea that comes from the Rev. Don M. Gury of Watertown, Wisconsin: children love pictures,

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Christmas greeting cards can also be added to the collection. Then turn them over to the children to mount. Better still, make up a scrapbook of them, assigning a page to each child (loose-leaf book), with a prize for the most attractive page. After the book is completed, it can be sent to some child in a hospital or orphanage.

* * *

Found a New Kind of Book

News of a new kind of teaching was brought by a young Chinese to his home village some years ago. He declared he had found "Four Books" quite different from the four books of the Chinese classics and what he went on to tell led his friends to put him down as mad. But he persisted and finally the Gospel was preached there, and now there are three generations of Christians in that village and near by. That mad young man became a deacon and two of his sons are priests and a third son is doctor in a mission hospital. The name of the village is Ling-ch'a, in Shantung. Bishop Scott was confirming there recently. The family above mentioned gave half the land for the church and their neighbors on the adjoining property gave the other half.

* * *

Memorial to Francis White

An altar rail was recently dedicated at St. Andrew's, Tampa, Florida, as a memorial to the Rev. Francis White, who was the rector of the parish from 1931 to the time of his death in 1934. Prior to that he had served for many years as the dean of Trinity Cathedral, Cleveland.

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Sundays: 8 and 9, Holy Communion.
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. Saturdays: Organ Recital at 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, 9, 11 (Sung Mass).
Week-day Masses, 7, 8 (Thurs., 7, 8, 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 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.
11 A.M.—Morning Prayer and Sermon.
8 P.M.—Evening Prayer and Sermon.
Thursday and Holy Days: 12 M. Holy Communion.

St. Thomas Church

Fifth Avenue and 53rd 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.

Grace Church

Sandusky, Ohio
Rev. Donald Wonders, D.D., Rector

Sunday Services
8 A. M.—Holy Communion.
9:15—Church School.
10:30—Morning Service.

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. 11:30 A.M. Church School, 11:00 A.M. Morning Prayer and Sermon. 4:00 P.M. Evening song 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.; 7:30 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.

CHURCH SERVICE NOTICES

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The Witness

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C. L. I. D. NOTES

(Continued from page 8)

courses are also being given by the Rev. Russell Hubbard, chairman of the Providence chapter of the League, and by the Rev. Arthur Sherman of the Forward Movement staff, also a League member. Bishop Ludlow is giving a course on World Problems at the conference of the diocese of Newark; the Rev. W. G. Gehri is giving a course on social service at the West Virginia Conference, while at the Blue Mountain conference there are a large number of C.L.I.D. members on the faculty; the Rev. L. Bradford Young, the Rev. Don Frank Fenn, the Rev. A. C. Zabriskie, Miss Leila Anderson, Miss Helen Washburn, Miss Gwendolyn Miles, and Miss Frances Young. Likewise at the Gambier (Ohio) conference there are several League members on the faculty, including the Rev. Elwood Haines, the Rev. Joseph Fletcher, Miss Hilda Shaul, the Rev. Arthur Lichtenberger, the chairman of the Boston chapter; the Rev. Angus Dun.

* * *

George Lyman Paine Is Arrested

The Rev. George Lyman Paine of Boston, descendant of Robert Treat, a signer of the Declaration of Independence, was arrested last month

in Nashua, New Hampshire, for speaking at an outdoor meeting held under the auspices of the socialist party. Mr. Paine was until recently the secretary of the Greater Boston Federation of Churches and is now the chaplain of a Church institution in the city.

* * *

Cincinnati Churchmen Do Some Studying

Group meetings were held this past two months in Cincinnati under the auspices of the local chapter of the Church League for Industrial Democracy. Papers were read at each meeting, followed by discussion. Among the subjects discussed were "Hitler's Social Democracy," "Mussolini's Corporate State," "Fascism in America," a review of Sinclair Lewis' "It Can't Happen Here" and "What Strength, Democracy." The chairman of the Cincinnati chapter is Mr. Stanley Matthews. The Rev. Howard Melish Jr., assistant at Christ Church, Cincinnati, representing the C.L.I.D., was the chairman of a large meeting held in the city at which General Smedley Butler spoke on the menace of war.

* * *

Field Secretary to Visit Cooperative Farm

Miss Alice Rex, field secretary of the Church League for Industrial

Democracy, following the Gambier Conference, where she is giving a course this week, and the Winslow, Arizona, young people's conference, where she is to teach from July 6th to the 19th, is to visit the Delta Cooperative Farm in Mississippi and also hopes to get first hand information about the situation among the sharecroppers in Arkansas. Following this she is to visit the school for seminarians run in Cincinnati each summer by Dr. William S. Keller, and is then to lecture at several other Church conferences. In the fall she will visit a number of cities setting up regional conferences—Trenton, Providence, Baltimore, Cincinnati and Chicago.

* * *

The School of Christian Social Ethics

As usual, the C.L.I.D. was in charge of the School of Christian Social Ethics, a part of the Wellesley Conference. Among the lecturers are the Rev. Norman Nash, who is also the dean; Dean Frederick Grant of the Seabury-Western Seminary; Mr. Dwight Davis, principal of the Orange, Massachusetts, high school, who lectured on the cooperative movement; the Rev. Edmund Souder, missionary from China, and the executive secretary of the League.

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SHARECROPPERS and their families are being forced to flee from Arkansas. There is no place for them to go—they are without land or possessions. A number of people met to discuss the situation last week. We got in touch with the Delta Cooperative Farm in Mississippi and they have agreed to establish a tent colony there, with land for their own gardens, *if we can provide \$20 a month for each family.* If you are willing and able to maintain a sharecropper and his family for a month or any part of it, send your donation to

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