

THE COOPERATIVE FARM by W. H. Kirk

# *The* **WITNESS**

CHICAGO, ILL., SEPTEMBER 17, 1936



THE COOPERATIVE'S BLACKSMITH  
*With His Negro Helper*



## SCHOOLS

### The General Theological Seminary

Three - year undergraduate course of prescribed and elective study.

Fourth-year course for graduates, offering larger opportunity for specialization.

Provision for more advanced work, leading to degrees of S.T.M. and Th.D.

ADDRESS

### THE DEAN

1 Chelsea Square New York City

For Catalogue Address the Dean

### Episcopal Theological School CAMBRIDGE, MASSACHUSETTS

Affiliated with Harvard University offers unusual opportunities in allied fields, such as philosophy, psychology, history, sociology, etc.

For Catalogue Address the Dean

### The Protestant Episcopal Theological Seminary in Virginia

For Catalogue and other information address the Dean

REV. WALLACE E. ROLLINS, D.D.  
Theological Seminary Alexandria, Va.

### Berkeley Divinity School

New Haven, Connecticut  
Affiliated with Yale University  
Address DEAN W. P. LADD  
86 Sachem Street

### TRINITY COLLEGE Hartford, Conn.

Offers a general cultural education, with special emphasis on the Classics. Modern Languages, English, Economics, History, Philosophy, Chemistry, Mathematics and Physics, Biology and PreMedical, or Pre-Engineering. For information apply, The Dean.

### FORK UNION

Fully accredited. Prepares for college or business. Able faculty. Small classes. Supervised study. Lower school for small boys in new separate building. Housemother. R. O. T. C. Fireproof buildings. Inside swimming pool. All athletics. Best health record. Catalog 38th year. Dr. J. J. Wicker, Pres., Box B, Fork Union, Virginia.

### Virginia Episcopal School Lynchburg, Virginia

Prepares boys for colleges and university. Splendid environment and excellent corps of teachers. High standard in scholarship and athletics. Healthy and beautiful location in the mountains of Virginia.

For catalogue apply to  
Rev. Oscar deWolf Randolph, D.D., Rector

**ST. FAITH'S SCHOOL**  
COUNTRY DAY AND BOARDING SCHOOL  
AT SARATOGA, NEW YORK  
The Health Center of America  
Chartered by the Board of Regents  
Kindergarten to College  
Art, Music, French, Secretarial, Winter Sports  
Tuition \$150-\$650

THE REV. F. ALLAN SISCO, Ph.D., Principal  
Scholarships to Missionaries  
PROTECTION. CARE, HEALTH, EDUCATION

## CLERGY NOTES

CHARLES, REGINALD E., rector of the Epiphany, Detroit, has accepted the rectorship of St. John's, Ithaca, N. Y.  
EVANS, ROBERT J., has resigned as rector of Holy Trinity, Tiverton, R. I.  
FOX, H. CARLTON, rector of McDowell parish, W. Va., has accepted the rectorship of Nelson Parish, Jefferson County, W. Va., with residence at Summit Point.  
GILFILLAN, city missionary of Minneapolis and St. Paul, is on a leave of absence until June 15 in order that he may study at the School for Applied Religion, Cincinnati.  
HOUSSELL, RICHARD R., in charge of mission at Dunsuir and McCloud, Calif., has accepted the rectorship of St. Luke's, Woodland, California.  
JACOBY, ROBERT L., has accepted a position as assistant at St. Stephen's, Providence.  
MANSON, GEORGE E., has resigned as rector of St. James', North Providence, R. I.  
WHITE, ROBB JR., rector at Thomasville, Ga., is on a trip around the world.

## SECOND THOUGHTS

J. CARL ESHELMAN, Tacoma, Washington: "Last night over *The March of Time* a scene was dramatized in which Dr. Buchman, leading exponent of the Oxford Movement, was interviewed by reporters. During this scene, Dr. Buchman expressed great approval of Fascism and declared himself to be an ardent admirer of Adolph Hitler. If this is true I think the Oxford Movement should be denounced by all who are interested in a real brotherhood. May I ask if you have heard the same reports concerning Dr. Buchman?"  
Managing Editor's Note: THE WITNESS for September 3rd carried the story of the interview Dr. Buchman gave New York reporters in which he expressed his approval of Fascism and declared that he "thanked heaven for a man like Adolph Hitler." Our comments on his statement appeared in the same issue.

THE REV. C. EDGAR HAUPT, St. Paul, Minnesota: "Your editorial on Schools, in THE WITNESS, is right to the point. Certainly our Church people need to be jarred into the recognition of the place of education, especially Christian education, in the preparation for life. The Church has no missionary agency so effective for the building up of the Kingdom. Some things are axiomatic, but are forgotten: no civilization can endure without righteousness, which must of necessity rest upon a pure and vital religion, the foundation for which must be laid in childhood, of which the most critical is the period of adolescence. The exclusion of the Bible and all religious instruction from the public schools, throws a responsibility upon the Church which should challenge our utmost endeavor, but which is not fully recognized, and the consequence is that we are rearing a generation that knows not God. Valuable as are our boarding schools, they are so expensive that they reach but a limited class. The schools and colleges of liberal arts, so-called, are popular with benevolent persons, and receive large gifts, but it cannot be denied that the secondary schools, which children are required by law to attend, constitute the chief educational problem of this country. Education is as essential as breathing, but the air must be pure. Its value depends upon its kind, for there is a school of crime as well as a school of religion, and education may sharpen the wits of a knave and make him more dangerous. Unless it be Christian education, its value is questionable. When will this be recognized, and Christian schools receive adequate support? I am sure that you are doing your part and I hope you will meet with every encouragement."

M. L. MEADE, Pittsburgh, Pa.: "In regard to Mr. Fred B. Thompson's article in THE WITNESS of August 27th in which he advocates rotation of vestries and the conferring of the title 'Vestryman Emeritus,' may I point out that the Church of the Redeemer, Pittsburgh, created the office and conferred the title last January upon an elderly vestryman. Being bedridden it was impossible for him to get to meetings and it was therefore hard to get a quorum. Yet it did not occur to him to resign and the church did not wish to drop him because of his age and many years of devoted service."

THE REV. ROLAND J. BUNTEN, rector of St. Paul's, Poughkeepsie, N. Y.: "I was interested in the article by Mr. Fred B. Thompson on 'Vestryman Emeritus.' In order to break free from the venerable and useless dead wood on vestries it may be all very well, as Mr. Fred B. Thompson suggests in the August 27 issue, for parishes to dignify  
(Continued on page 15)

## SCHOOLS

### SAINT MARY'S HALL

Protestant Episcopal school for girls. 70th year. Junior and Senior High School. Accredited college preparatory and comprehensive general courses Junior College. Beautiful new buildings, modernly equipped. Gymnasium and outdoor sports. Catalog.  
Katharine Caley, A.B., Headmistress  
Box W Faribault, Minn.

### SHATTUCK » » SCHOOL « «

A church school for boys, with high standing in sound scholarship and development of manly character and Christian citizenship. College preparatory. Military system. 18 buildings. All sports. 75th yr. Catalog.

Address the Rector, Box W  
Shattuck School, Faribault, Minn.

### Mrs. M. Lewtas Burt's

BOARDING SCHOOL FOR  
TINY TOTS

Send for information to  
Graylock Peekskill, N. Y.

### KEMPER HALL

College Preparatory and General Courses  
Graduates have won entrance scholarships to Wellesley, Bryn Mawr, Vassar, Mount Holyoke, Barnard, Mills and Rockford colleges. Music, Art, Dramatics, Domestic Science. All sports. Junior School. Tuition and board \$850. Address:

THE SISTERS OF ST. MARY  
Box W.T. Kenosha, Wisconsin

### CATHEDRAL CHOIR SCHOOL New York City

A boarding school for the forty boys of the Choir of the Cathedral of Saint John the Divine. Careful musical training and daily singing at the cathedral services. Small classes mean individual attention and high standards. The School has its own building and playgrounds in the Close. Fee—\$250.00 per annum. Boys admitted 9 to 11. Voice test and scholarship examination. Address: The Precentor, Cathedral Choir School, Cathedral Heights, New York City.

### HOLDERNESS

In the White Mountains. College Preparatory and General Courses. Music and Crafts. For boys 12-19. All sports including riding. 200 acres of woods. New fireproof building. Individual attention. Home atmosphere.

Rev. Edric A. Weld, Rector  
Box W Plymouth, N. H.

### Stuart Hall

An Episcopal girls' school of fine old traditions and high standards in the beautiful Valley of Virginia. College preparatory, general courses, and secretarial courses. Two years beyond high school. Music, art, expression. Graduates successful in college. Well-equipped buildings. New gymnasium, pool. Outdoor life. Riding. Founded 1843. Catalog. Ophelia S. T. Carr, A.B., Box A, Staunton, Va.



*Editor*  
IRVING P. JOHNSON  
*Managing Editor*  
WILLIAM B. SPOFFORD  
*Literary Editor*  
GARDINER M. DAY

# THE WITNESS

*A National Paper of the Episcopal Church*

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

Vol. XX. No. 52.

SEPTEMBER 17, 1936

Five Cents a Copy

THE WITNESS is published weekly by the Episcopal Church Publishing Company, 6140 Cottage Grove Avenue, Chicago, Illinois. The subscription price is \$2.00 a year; in bundles of ten or more for sale at the church, the paper selling at five cents, we bill quarterly at three cents a copy. Entered as Second Class Matter April 3, 1919, at the postoffice at Chicago, Illinois, under act of March 3, 1879.

Circulation Office: 6140 Cottage Grove Avenue, Chicago. Editorial and Advertising Office: 135 Liberty Street, New York City.

## POLICY OF THE WITNESS

*An Editorial by*  
BISHOP JOHNSON

EVERY once in a while I get a letter criticizing an article in THE WITNESS as being too radical and occasionally a blast from the other side for being too ecclesiastical.

I have been Editor of THE WITNESS for exactly twenty years, since we start our twenty-first year with this issue. Mr. Spofford has been managing editor for seventeen years this fall. Interpreting this means that I contribute the leading article most of the time. I have had imputations that I use the paper to blow my own horn. As a matter of fact the managing editor has been told time and again not to mention the Bishop of Colorado in his news section, but unfortunately Mr. Spofford is of that temperament that he forgets instructions easily.

Again I have been accused of using the paper to exploit a certain brand of Churchmanship. It is a curious thing, but the average citizen is a partisan and will read only those things that support his views, whereas he needs to read the opposite viewpoint if he is going to be unprejudiced in his conclusions.

As a matter of fact Mr. Spofford and I constitute the management of THE WITNESS and are pretty nearly at the antipoles in our political and economic views. I think that he is a Mr. Micawber who thinks that he can wish radicals into reasonable conclusions and he thinks that I am a hopeless reactionary who worships the god of things as they are. I tell him that if his associates were really to get into power he would be the first one to be shot after the capitalists and the bishops had been disposed of, and he acknowledges that he probably would.

Temperamentally I do not like bullets as a means of argument—neither do I relish the kind of people that would use them. Moreover I do not trust theorists and people with patent remedies for human ills. To be consistent with my beliefs I am estopped from shooting them whereas they would feel perfectly free to put me out of the way by force. Undoubtedly this bellicose tendency is due to the fact that they honestly believe that they can run the world better than the Creator whom they propose to banish from the task.

If I were the Creator I would stop giving them seeds and soil and rain and let them supply the lack and run our little world into an early demise. But I am grateful that the Almighty is more merciful than I would be and sends His rain on the just and the unjust alike.

When people talk to me about capitalism and communism and socialism I am a skeptic for I do not believe in "isms" or patent medicines. I believe that we have just the kind of a harvest as the character of the wheat will produce. If you have sickly kernels you will have a famine.

I cannot personify the Church or the nation and say that the Church fails in this and the state in that. There are just two persons in the universe, God and the individual man, and when a group of men form a corporation they have not created a third person, because they have no soul to save and no body to kick. After all the Soviet is Stalin, the Nazi is Hitler and the Fascist is Mussolini. What they say goes and the rest of them are arms and feet but not a person. The managing editor and I have thrashed this out. I think that his views are moonshine and he thinks that mine are bunk.

WHAT business have we managing a paper together? As a matter of fact we have yet to have a quarrel and we have said some pretty plain things to one another. Because this is true we have the utopian idea that readers in order to be well informed should hear both sides of a question. We have paid the penalty of this illusion, for each of us has suffered severe criticism from our respective constituencies because we tolerate one another.

Whether THE WITNESS has helped others or not is a question but there can be no doubt in our two minds that our association has helped us to enjoy one another in spite of the fact that we agree only in our devotion and love to the Master. He is the one who will have to pardon our mistakes. The fact that he would probably be put on the firing squad to exterminate me if the radicals win is more than counter balanced by my confidence that he would soon be the target of a similar squad.



I think there are some things in which Mr. Spofford and I agree. First of all we don't like pompous people who cover up a minimum of ability with a maximum of pretense. Then we don't care for people who seek notoriety as the price of activity. Furthermore we don't countenance contributors who are unwilling to sign their name to what they write.

Taking it all in all I have enjoyed the intimacy with my confrere regardless of the fact that I think his consideration for the underdog has blinded him to the excellencies of the various breeds. Too often the underdog is a cur and the blooded hound is a gentleman. It makes it difficult to sacrifice the life of the latter to the deficiencies of the former. It is true that in the dog show the upper dog is apt to be snooty and that is unpardonable. He ought not to be exhibited. On the other hand he should not be shot.

What then is the policy of THE WITNESS? To give intelligent readers the opportunity of hearing my voice that has the courage to claim its own authorship. If you get angry it is just too bad. We hope that there are enough readers who like this sort of thing to keep the paper out of the red in finances even if it is not always out of the red in politics.

After all there will be no rainbow of promise until some power is able to blend the colors that compose it but do not dominate it. The red and the purple, the pink and the lavender, the green and the brown are all parts of the picture in a well ordered rainbow, but when they insist on being the whole show they display more color than light.

## *Talking It Over*

By

WILLIAM B. SPOFFORD

THE WITNESS starts its twenty-first year with this number, an event which our editor celebrates by again stating our policy. After reading it several times I can't quite make out whether I am one of the heroes of the story or the arch villain. Whether it is an asset for a paper to be jointly managed by two people who hold such contrary political and economic views may be questioned. Certainly it does not make for that unity which wins the enthusiastic support of partisans to one view or the other. On the other hand Bishop Johnson and I, during the many years we have been together on this enterprise, have demonstrated in a small way that two men who differ radically on vital issues can, through their devotion to Christ and His Church, continue to respect and love each other. Bishop Johnson, I am convinced, is years ahead of the American procession in what he writes about bullets and firing squads, in spite of developments in other parts of the world. The chances are that both of us will die in our beds. However, just in case the shooting should start before either of us is gathered to our fathers, I want to state now that I propose to be on the receiving end since, like him, I am convinced that no

argument is permanently settled with bullets. And I might add that I held this view, I think consistently, twenty years ago when opinion, including most Church opinion, was on the other side.

AS A MATTER OF FACT things will not develop to the popping off stage if we have the good sense to use the brains God has given us. And it is, I believe, the chief function of the Church as far as it functions socially, to do everything in its power to maintain that atmosphere of calm reasonableness which alone will enable the peoples of this world to settle their differences without recourse to that ruthless slaughter which we are now witnessing in Spain. But calm reasonableness does not mean placing God's blessing on the status quo with its many injustices, but rather doing all in our power to remove these injustices in order that we may have the kind of world God wants. We as Christians affirm our belief in God, and that carries with it a devotion to His purpose for this world. And I believe that this purpose was revealed to us by Jesus Christ who taught us to pray for the Kingdom of God on earth. Moreover He gave us the principles to guide us in our endeavor; a recognition of the common brotherhood of all men, regardless of race or nationality; a recognition of the sacredness of every human personality which means, to me at least, that we should desire for all that abundant life which we all want for ourselves. And I think we are a bit dishonest with ourselves when we maintain that our conception of the abundant life contains none of the material things of life.

IT IS BECAUSE our present world denies these principles that I am what Bishop Johnson calls a radical. We are today, perhaps for the first time in history, living in a world of abundance. The Creator has, as he points out, given us seeds and soil and rain and an abundance of all other things. But we, in our stupidity, destroy them and thus deny anything approaching a decent life to millions of our fellows, in order that we may establish that scarcity which is essential if our outworn economic system is to be perpetuated. The world will ever be indebted to the economic system we call capitalism for having solved the problem of production. Private enterprise released energies in men so that they took the gifts of God and multiplied them many times. We need now to recognize that this economic system, having created this abundance, cannot because of its very nature, distribute what it can so easily create. The reason for this seems to me to be quite clear. Machines, owned by the few, create an abundance of goods. Those who operate the machines, supply the technical skill and management, have returned to them a part of the goods in the form of wages and salaries. What remains (and it is an ever increasing percentage due to the technological improvements constantly being introduced) goes to those who own as a reward for their ownership. A part of this they consume, and it is a small part even when they damage their own souls with extravagant living. What remains they pack away in their barns and warehouses since there is no one to buy, chiefly



because the rest of the world, which formerly took our so-called surplus, has finally created its own capital equipment with which to make goods for themselves. When this stage is reached, as it was in the 20's, factories are closed, the production of foodstuffs is curtailed, and we enter an era of misery in abundance. We also, incidentally, enter the mad rush for the few remaining markets which is the primary cause of modern wars. The reasonable thing to do, and the thing I believe God wants us to do, is to go on from capitalism, since it has performed its function in history by solving the problem of production, to some form of collectivism which will enable us to distribute to all this abundance which God's goodness and man's ingenuity has made available. The Church, I believe, has the best of all reasons for pressing toward such a goal—the teachings of Jesus Christ which reveal to us the will of God. Whether the Church will accept this mission remains to be seen. But of this I am sure—God's will will be done, quite possibly by those who curse His name while carrying out His purposes. Stranger things have happened in history.

## *Let's Know*

By

BISHOP WILSON

### TOTALITARIAN

"HISTORY repeats itself" is what the old proverb says. Can it be that we are witnessing an example of this in the rise of the modern totalitarian state? To us in this country that name may be only something to read about in the newspapers. But insofar as we are Christians, it bears a more intimate significance. Christianity is a world-wide religion, if it is anything, and whatever attacks it in one part of the world is a matter of moment to Christians everywhere. The Church has had a wealth of experience with the totalitarian state and knows that it is destructive to the essential principles of the Christian Gospel.

It is well to remember that the early Christians, in the first three centuries, were not persecuted because of their religion. They were persecuted for political reasons by the exponents of the totalitarian state—at that time, the Roman Empire. The main purpose of the Roman officials was to preserve the solidarity of the Empire. They were not interested in religion except as it might be useful in the service of the state. Any religion was tolerated that would recognize the state as the supreme authority. The trouble with the Christians was that they insisted on elevating God above men. State festivals included the observance of pagan rites. Christians could not participate in these without violating their allegiance to Christ. So they stayed away from the festivals. They were called unpatriotic and dangerous citizens. The idea that freedom in religion and loyalty to the government might exist side by side was an alien thought to the totali-

tarian state. Christians had to be driven into line. Hence the persecutions.

Even Marcus Aurelius, able administrator and notable philosopher that he was, could not escape the political implications of the totalitarian state. One who reads his writings will find him quite out of character as a persecutor. Yet he did persecute the Christians with all the savage weapons available. Still Christianity persisted. In spite of Nero, Domitian, Trajan and the others Christians stood fast by their convictions and toward the middle of the third century constituted an important element in the population of the Empire.

Then came the emperor Decius, threatened by the hostile activities of the Franks and Goths on the frontiers of the Empire. He was convinced that only a united front could save the day. He did not stop at persecuting the Christians—he set out to exterminate them for the glory and safety of the state. A terrible few years followed before it was realized that martyrs failed to destroy the faith. A period of relief ensued until Diocletian came to the throne. He was one of the greatest administrators the world has ever produced but he could not conceive of anything but a totalitarian state in which the individual counted for nothing and religion was an instrument for state use. He tried to succeed where Decius had failed—an empire-wide campaign against everything Christian with a view to complete annihilation. Of course, he also failed.

The recent protest of the Confessional ministers in Germany has a familiar sound to readers of early Church history. Can it happen again? Yes it can—in a totalitarian state. "Spare us, Good Lord."

## *A Self-Examination*

AM I so concerned with the cause of social justice, that I neglect to teach the dignity of labor?  
Do I so glorify work that I forget that oppressive work dulls men's spirits?  
Am I so worn by hard labor that I take no time to see my job in relation to the jobs of others?  
Have I so much leisure that I am unqualified to be called a worker?  
Do I contemplate Christ, the King of Glory, to the exclusion of Jesus, the Carpenter?  
Do I study the historical Jesus without affirming His Presence within society today?  
Am I so eager for travel that I am setting aside no period for meditation on "the divinity of toil"? the Labor Movement? the interdependence of the world?

Lord, lift us out of private-mindedness and give us public souls to work for thy kingdom. Amen.

(Prayer sentence from prayer by Bishop Hackett.)



# THE DELTA COOPERATIVE FARM

By

WILLIAM H. KIRK

**T**HOUGH neither my wife nor I had ever seen cotton growing, Sam Franklin, the director of the Delta Cooperative Farm which has frequently been written up in this and other journals, accepted our offer to help in any way we could for three weeks of our vacation. The 2100-acre farm on which this cooperative community is being built, lies under the Mississippi levee one hundred miles south of Memphis, and we were not there long before we found so many things to do that there were not hours enough in the day to get them done.

The twenty-seven families, or about one hundred and ten individuals in all, who live on the farm came just at the time the cotton had to be planted. In record time they cleared between one hundred and two hundred acres, put in their crop and started building their homes. In addition to that they had to learn what cooperatives were; the difference between the producer's cooperative in which they worked, and the consumer's cooperative through which they purchased their supplies.

A church, Sunday school, adult education for people who had never enjoyed the benefits of schools, clinics, operating saw mills, starting large vegetable gardens in anticipation of a canning project which would furnish them with vegetables throughout the winter—a radical innovation for many of them—were some of the things that the community was struggling with when we arrived, to say nothing of cleaning up around the recently constructed houses and cabins to give the community an appearance of neatness and well-being.

Since I knew nothing of cotton raising, I was soon

*Many Church people have responded to the appeals for help that have come from the Delta Cooperative Farm, established last Spring by Sherwood Eddy, Bishop Scarlett and other Christian leaders. We are therefore particularly happy to present this first hand account of this experiment, written by the assistant at St. Peter's, St. Louis, who with his wife spent several weeks there this summer.*

assigned duties in the school and church where I had the privilege of preaching three Sundays. The congregation was made up of some of the resident families of the cooperative farm and neighbors from a government plantation. Services were conducted in the temporary community house, one end of which was curtained off as a bedroom for guests, the other as a dining room for the staff, the central part being used for a clinic and assembly room

during the week and religious services on Sunday. Notwithstanding the crude surroundings and the hard wooden benches which served for pews, there was a dignity and reverence in these services that marked a spirit of true worship. Most of the people had had little opportunity to attend religious services except an occasional evangelistic meeting and their eager response to the work of the church and Sunday school gave evidence of their yearning for increasing Christian fellowship and the religious growth of the community.

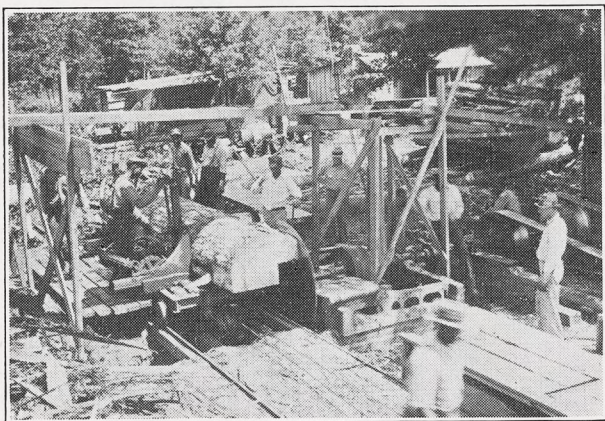
We also discovered that the children between seven and fifteen were doing nothing constructive with their week-day time, so we organized them into a squad which was one of the most active on the farm. It was their task to clean up yards, chop out weeds by the roadside, salvage lumber from buildings just put up, paint the plows, cultivators, planters, etc., to protect them from the weather. They responded so well that the problem became one of keeping them from working too hard and in two weeks they did much to change the appearance of the community. For this they got a small stipend on an hourly basis. When some thought their wages too low, they were organized into a junior union to collectively discuss their rate of pay with the executive committee. They not only settled their problem but found out what a union was and how well it could work.

**I**N THIS, as in the rest of the farm, were both Negro and white and to an outsider the success with which the farm is dealing with this urgent problem is most interesting. Though the Negroes are in the majority on the farm, there are many more white children of the age of the junior union. In spite of the Negro minority one Colored boy was almost elected president and it was only after several ballots that the tie was broken. That sort of thing was unthinkable any place outside of the farm and though a small in-



FINALLY HAPPILY AT WORK





MAKING THEIR OWN LUMBER

stance, reflects the constantly improving relationships that exist between the two groups. Conditions are not perfect but the trend indicates improvement.

With the general principles behind the cooperatives many are familiar, but what the cooperative does to people who enter into it is the most interesting and encouraging aspect. The majority of these share-croppers came from Arkansas where they literally lived under a reign of terror, and by the respected people of Arkansas were considered worthless. Yet, out of this group came a blacksmith whose ingenuity built out of what was nothing more than a scrap pile of old machinery, enough plows, planters and cultivators to make it unnecessary for them to purchase new ones. He built a trailer which enabled them, for a small fraction of the cost of a new one, to truck out logs to their own saw mill. Another man turned out to be a skilled sawyer and because of that it was possible to purchase a saw mill enabling them to start marketing the half million feet of beautiful cypress standing on the farm. Another man who had been only a share-cropper was elected foreman and by the time we left was directing all the work with understanding and ability. There were also skilled carpenters which permitted members of the cooperative to construct their own houses with their own lumber at a cash outlay of approximately \$30.00 per house. Of course this list of the variety of skills represented in no way indicates the manner in which they all work for the mutual benefit of the community.

I do not mean to imply that tensions and misunderstandings never develop. They have an ample share, but through their meetings and executive council the more serious are usually solved and the petty ones forgotten.

THE most impressive phase of this farm is that, while it is motivated by the highest idealism, it is intensely practical. Of course the cultivation of the four hundred acres as a unit rather than in plots of twenty acres or so, as is customary in the share-cropping system, allows the use of labor-saving machinery for plowing, cultivating and picking. The Rust Cotton Picker, as is estimated, will do the work of one hundred people. Neighboring share-croppers were so interested in it that some tried to make an arrangement whereby it could be used at night on their little plots. The building, the cultivation of crops, the cannery, the chicken farm, schools, churches and Sunday school, not only meet the multi-fold needs of the people but tend also to integrate their social life. All are contributing their part to the building of a community in which life will be lived on a higher plane than on any of the surrounding plantations. It was this view to the whole of things and the splendid spirit and feeling of hope which it engendered, that left with us a deep and lasting impression.

Probably the greatest assurance of the ultimate success of this experiment lies in the fine leadership under which the farm started. The director, the Reverend Sam Franklin and wife have a rare combination of idealism and hard common sense. With them are Blaine Treadway, whose keen insight, good humor and ability makes for smooth functioning, and Eugene Cox, who came while we were there and is staying on doing the book-keeping and also helping in the managing of affairs.

Because of this splendid leadership we feel that the future of cooperative farming is great, and that this new experiment in social and economic organization will be the seed from which a better order will grow out of a decaying agricultural system in the south.



SETTLED IN THEIR NEW HOME



CHILDREN ARE HAPPY AGAIN



## MANY PAMPHLETS AVAILABLE ON THE CO-OP MOVEMENT

By GARDINER M. DAY

The other day an Episcopal clergyman said to me: "Where can I learn about Cooperatives? I have been hearing a lot about them here and there and really would like to inform myself on the subject." I believe that my friend is typical of a good many rectors and laymen and so I am going to devote this week's column to answering his question.

The best brief summary of the cooperative movement with particular emphasis on its progress in America and its relation to the Christian Church, which I have seen, is the Bulletin for June 13, 1936, of the department of research and education of the Federal Council of Churches. Anyone writing for this bulletin ought to secure also the bulletin of January 18, the report of the Indianapolis Seminar on consumer's cooperation which was led by Dr. Kagawa, and the May 2 bulletin on cooperative department stores.

The best single pamphlet giving a comprehensive idea of the movement I believe is Carl R. Hutchinson's *Seeking a New World Through Cooperatives*, which is a discussion unit for young people in the "Christian Youth Building a New World" series published by the Methodist Book Concern (25c). While it is aimed for use by study groups it contains more helpful information about cooperatives in about 60 pages than any other. After an introduction on the present economic crisis it contains chapters on the movement's origin and principles, another in which these principles are compared with the main tenets of communism, fascism and "regulated" capitalism, a history of the development of the movement, and guidance for starting cooperatives, in addition to a large amount of source material. This would be a grand guide for an adult as well as a young people's study group.

Anyone anticipating a study group in the subject ought to get in touch with The Cooperative League, 167 West 12th St., New York, as they have a host of pamphlets dealing with various phases of cooperation, and are only too glad to aid in initiating cooperative clubs. Mr. E. R. Bowen, head of the league, has written two worthwhile booklets: *A Cooperative Democracy* (.10) and *America's Answer—Consumers' Cooperation* (.10). One of the most interesting leaflets published by the league is the story of how the Roman Catholic Church through one of its universities aided the inhabitants

of the northern part of Nova Scotia toward economic rehabilitation through cooperatives. It is entitled *How St. Francis Xavier's University Educates for Action* (.20).

The Council for Social Action of the Congregational and Christian Churches is keenly interested in the possibilities cooperatives offer for a Christian and peaceful way out of our present economic difficulties and in its series of semi-monthly bulletins, entitled *Social Action* (the value and helpfulness of which continually call forth our admiration), it has published *Christianity and Cooperatives* by Benson Y. Landis and *Sweden*, a study in Scandinavian cooperatives by Dr. Hubert Herring. Both sell for .10.

A larger study of the movement is made in Marquis W. Child's *Sweden: The Middle Way*, published by the Yale Press, \$2.50. An index of the interest in cooperatives and value of this work is revealed by the fact that although published only a short time ago, it has already sold over 18,000 copies, 1,000 having been sold the last week in August.

In large measure as a result of Dr. Kagawa's visit to this country an "International Conference" was held last June at Lake Geneva at which the *Christian Cooperative Fellowship in North America* was formed with the stated purpose of challenging the churches "to carry forward a program of education designed to stimulate the building up of the cooperative spirit and purpose in both individuals and the economic life." The fellowship was formed to "stimulate an awareness of, and commitment to, a cooperative way of life, an essential to genuine Christian living." How successful the fellowship will be naturally remains to be seen. Among those on its executive committee are Benson Y. Landis, James Myers, Allen A. Hunter, E. R. Bowen and Mrs. Charles W. Gilkey. Further information may be secured from its temporary office at 285 Schermerhorn Street, Brooklyn, N. Y.

## AMERICAN CLERGYMAN IS HONORED

The Rev. Harry F. Ward, professor at the Union Seminary, was elected to the presiding committee of the World Peace Congress which opened last week in Brussels, Belgium, where he is representing the American League against War and Fascism. The Congress is being attended by 6,000 delegates from 32 nations. The greatest acclaim at the Congress went to a Spanish farmer who asserted "that victory for the Spanish Republic (Loyalists) would be synonymous with establishment of European peace."

## CLID IS PRAISED FOR WORK AMONG THE SHARECROPPERS

By RICHARD MORTON

People throughout the country are today at least somewhat familiar with the conditions that exist among the cotton sharecroppers, particularly those of Arkansas. The syndicated newspaper magazine, *This Week*, carried an article only last week describing their plight and the contribution that the Rust Brothers hope to make through their cotton picking machine. The current issue of *Harpers* likewise has a feature article on the poverty that exists among these people. *Time*, a few weeks ago, featured an illustrated story on Arkansas, with the photographs taken by an enterprising young reporter who rigged up a camera in his straw hat in order that the plantation owners would not destroy his films. Likewise the story has been graphically told over the radio and on the screen through *The March of Time* programs.

However it is not generally known that it was a small group of Church people who first brought attention to this tragic situation. Two years ago the Rev. Howard Kester, Presbyterian, a native of the South, became instrumental in organizing the Southern Tenant Farmers Union, and became one of the officers of the organization. He roamed the south addressing meetings at which he urged these exploited people to band together for mutual protection. His story is a thrilling one—beatings, kidnappings, threats of murder—but he stuck to the task and is today the recognized leader of these people. Believing that Church people would come to the aid of the sharecroppers once they knew the facts he called together a number of representatives of Church organizations: Sherwood Eddy, an international leader of the Y.M.C.A., James Myers, the industrial secretary of the Federal Council of Churches, W. B. Spofford, the executive secretary of the Church League for Industrial Democracy, and others. All of these men immediately went into action. Pressure was brought to bear on officials in Washington to do something about the situation. James Myers went to Arkansas to investigate the situation, returning to tell the story through addresses and articles. Sherwood Eddy and Bishop Scarlett of Missouri went into the south, purchased a 2,000 acre farm and there established the Delta Cooperative Farm, now the home of evicted sharecroppers. (Continued on page 15)



## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

Declaring that the meeting was held "under the deepening shadows of threatening war," Henry A. Atkinson writes from Switzerland of the meeting there in August of the World Alliance for International Friendship through the Churches. There were representatives present from twenty-five nations and in addition a number of distinguished visitors. The Rev. William P. Merrill, Presbyterian of New York and the Archbishop of Novi Sad, Jugoslavia, were the presiding officers, and the highlight of the five day conference was an address by Bishop Ammundsen of Denmark in which he gave a comprehensive and searching analysis of present world conditions and the churches' responsibility toward them. As a result of the discussion following this address the Alliance agreed upon three conclusions: 1, that social and international work shall neither be isolated from the regular activity of the Church nor attempt to replace it; 2, that the Church must strive to establish a world order in accordance with the law of God. The Kingdom of Christ is the ideal, and it is always above the best human organizations; 3, the Christian work for peace is based on the great truths of the Gospel. World peace cannot be established without the cooperation and help of religion. "All agree to this proposition," declares the statement, "even if some define religion in such a way as to exclude the Church. Communism and Fascism have become today the religion of millions of people, especially the young. The enthusiasm engendered by these economic and political systems is making them most powerful influences with which we must reckon. These systems also prove to the Church that if our work for social betterment and world peace is to succeed, it must be based on a realistic appreciation of the causes from which wars arise. To combat social evils and injustices we must know the facts."

### How to Cure Unemployment

Approximately six hundred people attended a meeting of the Oxford Group (Buchmanites) at Calvary, New York, last Sunday evening and heard Miss Letty Witherspoon declare that surrender to God was the cure for unemployment. "Has God a job for each of us and are we willing to take it?" she asked. "This may be the answer to unemployment. We must be willing to surrender our

### TO THE CLERGY

THIS NUMBER of The Witness has been mailed to every clergyman of the Church, and we take this means of calling their attention to the advertisement announcing the articles we are about to feature; first the series on Christian Citizenship, to be followed by a series of nine articles by the Archbishop of York. Contained in the copies going to the clergy are postals which we hope they will use in placing Bundle Orders. Under the Bundle Plan ten or more copies are sent to one address for sale at the church at five cents a copy, with THE WITNESS billing at the end of a quarter at three cents a copy. A large number of lay communicants, not at present subscribers, are also receiving this number, likewise with a card enclosed for their individual subscriptions. After looking through the magazine we hope that many will wish to join the family of WITNESS readers. A thousand new individual subscribers, and the paper on sale each Sunday at five hundred parish churches—will you help us reach that goal? We solicit your cooperation.

will to God and obey His orders." Mrs. James B. Williams, another speaker, said that we need as national, political leaders men who are attached to the Oxford Group. Lots of fun, if you have the time for it.

### Rhode Island Holds Conferences

The diocese of Rhode Island held annual conferences for the clergy and the laity at St. George's School, Newport, September 10-13, with the Rev. T. O. Wedel, in charge of student work for the National Council, as leader.

### Received Congregation Into the Church

Bishop Graves recently received into the Church in the diocese of Shanghai an independent congregation of Mandarin-speaking people. They have been long without a clergyman of their own and services have been taken for them by the Rev. H. Y. Yao of St. Paul's. This resulted in the congregation, numbering about 100, asking to be received into our Church.

### Bishop Darst to Conduct Meditations

Bishop Darst of East Carolina is to conduct the meditations which will precede the meeting of the House of Bishops in Chicago, Octo-

ber 13-15. This meeting will be followed with a Pan-American Conference at which bishops of the western hemisphere will discuss how peace may be maintained in the world.

### Meeting of the National Council

The regular fall meeting of the National Council is to be held in New York, September 22-24, with chief consideration being given to the fall every member canvass.

### A Message from Assistant Treasurer

James E. Whitney, assistant treasurer of the National Council, reports that payments to September first evidence an advance. "Total receipts exceed those of the past several years and are 90% of the amount due on Expectations. The record to date is excellent but much depends on remittances in the coming months as 47% of the total Expectations for 1936 remains to be paid."

### Bishop Graves Resigns

Bishop Frederick R. Graves of Shanghai, China, has resigned, having served as bishop of the missionary district since 1893. Action will be taken when the House of Bishops meets in Chicago next month.

### Newark to Hold Institute

The diocese of Newark is to hold an educational institute on the Tuesday evenings of October at St. Paul's, Englewood, New Jersey. Among the leaders will be the Rev. Bradford Young, assistant at Holy Trinity, Brooklyn; the Rev. William Russell of West Englewood and the executive secretary of the Church League for Industrial Democracy.

### Rector Defends the Nazis

The Rev. O. S. Michael, at one time the rector of the Episcopal Church in Dresden, is the latest to come to the defense of Herr Hitler and his Nazis. In an article, apparently sent our widely by the official propaganda bureau of the German government, he defends the attitude of the new German state toward the churches. He admits that the state has taken control of the churches, but he approves of their action, declaring that in a short time they have "accomplished wonders". He defends the "race religion" of the state, and states that "St. Paul was a far more vehement opponent of Judaism in Christianity than Hauer, Rosenberg", and states that there would be no difficulties were it not for communists, Jews and "fanatical Zwing-



lians like Karl Barth". "The Reich needs unity", declares Mr. Michael. "It must have it in spiritual as well as in material relations. It is getting it rapidly in normal and sensible ways. The former Kaiser has remarked that Hitler was 'a man sent from God' and the Fuhrer himself earnestly feels that God has shown His power most convincingly, otherwise he cannot explain his tremendous success in the Reich's inner and outer conditions."

\* \* \*

#### Retreats at Faribault

The Rev. Charles Herbert Young conducted two retreats at Faribault, Minnesota, August 30 and September 5th, the first for the women of the diocese and the second for the clergy.

\* \* \*

#### To Speak for Anglican Society

Bishop Oldham of Albany, president of the American branch of the Anglican Society, is to be the preacher at a special service of the Boston chapter of the society, to be held at St. John's, Roxbury Crossing, September 27th.

\* \* \*

#### Indian Convocation in South Dakota

The annual Niobrara convocation of the Dakota Indians was held at Parmalee, August 22-24, with a setting of drought, 110 degrees of heat, a dust storm and a prairie fire. Lack of forage for horses, poverty and crop failures cut the attendance to 1,500 but it was an enthusiastic gathering with those present pledging themselves to intensive personal evangelism.

\* \* \*

#### Chicago Parish to Celebrate

The story of informal meetings of the "Society of Episcopalians" in a bank, a hardware store, a butcher shop, a school house and even a railroad station will be told when the Church of the Holy Communion, Maywood, diocese of Chicago, celebrates its 50th anniversary on September 20-27.

\* \* \*

#### Bishop Keeler on The Social Gospel

The results of work for social, economic and political reform will be great if we devote great faith to the work and if we replace prejudice with conviction, declared Bishop Keeler of Minnesota at St. Thomas Church, New York, last Sunday.

"Dare to be big enough to live and act on the basis of your convictions, never on your prejudices," Bishop Keeler said. "Great movements are afoot in this land, adjustments in our

economic, social, and political life greater than any generation in the past has ever met. Take with you great faith into your labor with these, and great results will come because you dared great things for Him. I covet for you the compliment Jesus paid the centurion: 'I have not found such great faith; no, not in Israel.'

"Just take a hurried look at our current life," Bishop Keeler said, "and you will see how frequently you and I act on the basis of our prejudice rather than on our conviction. The world is full of Satan today building up the prejudice of nation against nation, of classes of society against classes of society. Look at the persecution of the Jews in the nations of Central Europe. Look at so-called economists insisting that a program of social progress is a program of soaking the rich.

"I fear sometimes that many people have the idea that to have been born in an orthodox faith, to have been brought to baptism by God-fearing parents, guarantees their entrance into the Kingdom of God. No, that is not enough. There must be an honest, intelligent walking in the way of the Father all the days of our lives. There will be a great awakening on the day of judgment, for those who relied on orthodoxy and forget righteous living will be left outside."

\* \* \*

#### Adults to Build a New World

Some years ago the International Council of Religious Education started a movement called "Christian Youth Building a New World." The young folks, apparently, are not building it fast enough so that a similar movement for adults was launched at a conference held at Lake Geneva, Wisconsin, July 28 to August 8th.

\* \* \*

#### New Scholarship for Church College

William A. Eddy, new president of Hobart College and also of William Smith College, Hobart, N. Y., has announced a new scholarship, the gift of Mrs. W. E. Sill of Rodman, N. Y., as a memorial to her daughter of the class of 1927 who was killed last spring in an auto accident. The fund provides the sum of \$900 to be divided equally between three girls of each entering class, the girls to be selected in open competition.

\* \* \*

#### Davenport Dean to Lead Conference

Dean Philbrook of Davenport, Iowa, is to lead a conference of Church school leaders at Elgin, Illinois, on September 20th. A similar

conference for the northern deanery of the diocese is to be held at Freeport on the 27th, also led by Dean Philbrook.

\* \* \*

#### Looting in Long Island

Mrs. A. B. Kinsolving, wife of the dean of the cathedral at Garden City, Long Island, returned home on September 8th to find that the deanery had been looted—linen, silver, and even chairs were missing. Less than a week before the home of Bishop Stires, across the street, received similar treatment.

\* \* \*

#### C. L. I. D. Active on the Coast

The San Francisco Bay chapter of the Church League for Industrial Democracy is sustaining interest among its members by continuing its discussion groups on topics of immediate concern. One of their recent meetings was addressed by Harry Drebish of the Resettlement Administration who spoke on the migratory workers of California. There was also held an informal C. L. I. D. meeting at the Asilomar Conference with addresses by Bishop Parsons, national president of the C. L. I. D. and the Rev. Harold Brewster. Edward J. Mohr, student at the Pacific Seminary, is the secretary of the chapter and is issuing a multigraphed bulletin regularly.

\* \* \*

#### Church Supports Peace Committee

The committee of the national Emergency Peace Campaign is being supported in Augusta, Ga., by a committee of Church people, with the Rev. John A. Wright, rector of St. Paul's, as chairman. They are to distribute literature and sponsor a mass meeting for peace this fall.

\* \* \*

#### Bishop Bennett Has Son

Peter Stevens Bennett is the name of the new son born this summer to Bishop and Mrs. Bennett of the diocese of Rhode Island.

\* \* \*

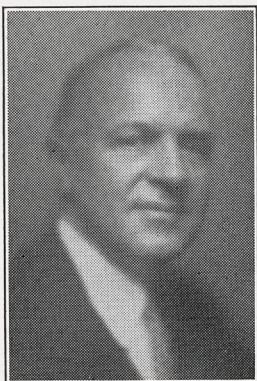
#### Michigan Clergy Hold Meeting

The clergy of the diocese of Michigan held a two day conference at Bloomfield Hills on September 8-9, with the Rev. Elwood Haines of Glendale, Ohio and Tadao Kaneko of Japan as leaders from outside the diocese. In addition there were conferences led by diocesan clergymen on "Educating Vestries" by the Rev. A. E. DuPlan; "Parishes with Capital Indebtedness" by the Rev. O. R. Berkeley; "Proportionate Giving" by



# CHRISTIAN CITIZENSHIP

Can you, AS A CHRISTIAN, justify the way you are to vote this fall? Believing that Rectors want their people to consider the matter, Editor Bishop Johnson has asked outstanding people to contribute to a series, starting in the September 24th number of THE WITNESS.



R. P. HUTCHINSON



MRS. SIMKHOVITCH



H. W. LAIDLER

## **Why, As a Christian, I Shall Vote for Landon**

By R. P. Hutchinson, President of Bethlehem Fabricators, Inc.

## **Why, As a Christian, I Shall Vote for Roosevelt**

By Mrs. Mary K. Simkhovitch, Head resident of Greenwich House.

## **Why, As a Christian, I Shall Vote for Browder**

The Author to be announced.

## **Why, As a Christian, I Shall Vote for Thomas**

By Harry W. Laidler, President of National Bureau of Economic Research.

## **Why, As a Christian, I Shall Vote for Lemke**

The Author to be announced.

This will be followed immediately by a series of nine articles on

## **Basic Christian Convictions**

By

**WILLIAM TEMPLE**

The Archbishop of York



ARCHBISHOP TEMPLE

Have THE WITNESS on sale each Sunday through the Bundle Plan. Ten or more copies to one address (or use the Direct Mail Plan if you prefer) the papers to be sold at five cents a copy. We then bill you quarterly at three cents a copy. Simply send a postal stating how many copies we are to send to what address.

# THE WITNESS

6140 Cottage Grove Avenue

Chicago



the Rev. C. L. Ramsay; "Parish Publicity and Promotion" by the Rev. I. C. Johnson and "Reaching that in-between Group" by the Rev. J. F. Sant.

\* \* \*

#### Atlanta Minister Causes a Stir

The Rev. Peter Marshall, Presbyterian of Atlanta, Ga., started something the other day by declaring that society girls of his town were hard drinkers and were often brought home "gloriously drunk". He was immediately denounced by girls and mothers, but he came back with a further statement that supported his original charge and said further that "American life, business and social conditions are such as existed in former times preceding the fall of empires". He also declared that young men had to surrender their idealism as soon as they entered business.

\* \* \*

#### Late Trinity Pamphlet Is Popular

According to word from the office of the Forward Movement in Cincinnati orders for thousands of copies of the new Forward Movement manual, "Life Worth Sharing" have been received. Not only are orders coming in from all parts of the United States but from foreign fields as well. The Foreword is written by the Archbishop of York whose series of nine articles on "Basic Christian Convictions" will appear in THE WITNESS immediately following the series on Christian Citizenship to start next week.

\* \* \*

#### Other Contributors To Citizenship Series

Two other distinguished Church people, Mr. George Foster Peabody, well known Churchman of New York and Miss Mary van Kleeck director of industrial studies of the Russell Sage Foundation, are also to contribute to the series on "Christian Citizenship," announced on page eleven of this issue. This gives two added

reasons why the paper should be on sale at churches each Sunday this fall.

\* \* \*

#### A Tour of Social Exploration

The Rev. Joseph Fletcher, head of the new school of Applied Christianity in Cincinnati, with two students, went into the south last week on a tour of exploration of the cotton country and the sharecroppers situation. First Memphis where they interviewed Mr. Mitchell, the head of the Southern Tenant Farmers Union. They then visited the factory where the Rust Cotton Picking machine is being manufactured. This was followed by a visit to the Delta Cooperative Farm, where they "asked many questions and got a pretty clear idea of the set-up which is good and promising. Sam Franklin, the director, said that the Episcopal Church has given more moral

and financial support to the farm than all the other churches combined, due to the efforts of the C. L. I. D. While we were there a New Yorker, there to take movies of the sharecroppers in the surrounding territory, came in with his face and head all cut to

### An Every Member Canvass

for your parish budget,  
directed by Gates-Stone,  
should double pledges.  
Ask for special proposal.

### GATES, STONE & CO.

342 Madison Ave.

New York

#### DISTINCTLY CHRISTIAN CHRISTMAS CARDS

that are reproductions of the great masterpieces are available for sale in parishes. An opportunity for guilds, etc., to make money for their parish by selling them at a handsome profit. For details and samples write to IBBOTSON-BALL Middletown, New Jersey

CHURCH CALENDARS, specialties for the Episcopal Church. Samples free. Benjamin Morgan, Norwich, Conn.

### FINE IRISH LINEN

specially selected for Church use. 36" to 54" wide, cut any length. Samples of 12 qualities on request. Mary Fawcett Co., 812 Berkeley Avenue, Trenton, N. J.

#### THE BISHOP WHITE PRAYER BOOK SOCIETY

Founded by Bishop White 1833

Donates to Missions, Institutions, and Parishes unable to purchase them, in limited grants.

The Book of Common Prayer.

The Combined Book (The Book of Common Prayer and Hymnal in one volume).

Pew Size

Apply to Rev. W. Arthur Warner, D.D., Secretary, S. W. Cor. 5th & Arch Streets, Philadelphia, Pa.

REAL MONEY FOR OLD TOY PENNY BANKS WITH MOVING PARTS. WRITE ME WHAT IS IN YOUR ATTIC. SHERWOOD, 612-5th Ave., ASBURY PARK, N. J.

SAINT AUGUSTINE, FLORIDA: Guest House of Sisters of The Resurrection: sunny, cheerful rooms, home atmosphere, comfortable beds, good meals, modern building on pleasant resident street. Charges reasonable. Those seeking spiritual strengthening, or merely rest and quiet; convalescents not needing special attendance, will find Resthaven helpful. Neither hospital nor mental cases received. References asked from strangers. Apply to Sisters-in-Charge, House of The Nazarene, Resthaven, Saint Augustine, Florida.

ALTAR BREADS—Orders promptly filled. Saint Mary's Convent, Kenosha, Wis.

CATHEDRAL STUDIO CHURCH EMBROIDERIES. Altar and pulpit hangings etc. Stoles from \$6.50. Burse, veil \$10 up. Surplices \$8 up. Exquisite Altar linens. Damask cope from \$70. Damask Mass set from \$60. Silk chasuble from \$30. Complete line of pure Irish linens and Church fabrics by the yard. Embroidered emblems ready to apply. Altar Guide Handbook 50c. L. V. Mackrille, 11 W. Kirke St., Chevy Chase, Washington, D. C.

### EDWIN S. GORHAM, Inc.

#### Church Bookstore

Books of all publishers supplied. Parish Requisites and Church School Supplies. Ecclesiastical furnishings. Established 1900.

Publishers - Booksellers - Importers

18 West 45 Street New York

Vanderbilt 3-7563

### FOLDING CHAIRS

Brand-New Steel Folding Chairs.  
Full Upholstered Back and Seat.  
Rubber Feet. Write for Details.  
\$16.00 a dozen.

REDINGTON CO., Dept. 93, SCRANTON, PA

### A LAXATIVE Easy To Give Children

CONSTIPATION makes a child feel badly enough. It is no longer necessary to

add to the little one's discomfort by giving a bad-tasting laxative if you have a bottle of SYRUP OF BLACK-DRAUGHT in the house. Children like it. Made of official U. S. pharmacopeia senna and rhubarb, with cinnamon, cloves and sugar syrup to make it pleasant-tasting. In 50-cent bottles at drug stores, or if not obtainable locally may be ordered by mail (send 50 cents) from the manufacturer—The Chattanooga Medicine Co., Chattanooga, Tennessee.



WE ARE extending Helpful Service to thousands of Societies. If your Society needs Funds

Write for Particulars

INSTITUTIONAL PAPER SERVICE  
Sturgis, Michigan

#### Sunday School Literature

following the

INT. UNIFORM LESSON TOPICS

Samples on application

Address

UNION GOSPEL PRESS

Box 6059

Cleveland, Ohio



pieces by a couple of planters who disapproved of having any pictures taken. We then went to see the cotton picking machine in action. It works, picking 90 to 95 per cent of the cotton."

\* \* \*

#### Elected State Chaplain of Legion

The Rev. George F. Cameron, rector of St. Mark's, Beaumont, Texas, was elected state chaplain of the American Legion at their annual convention on September 1. In his own parish Mr. Cameron has been the prime factor in developing religious services for all military organizations.

\* \* \*

#### Russian Clergy Can Vote

The President of the League of the Fighting Godless in the Soviet Union has expressed the following views on the rights of the clergy to vote, as provided in the proposed new state constitution. "To withdraw from the clergy the right to vote would be in contradiction to the spirit of the Soviet constitution. And what danger could be involved in the fact that the priests,—and there are over 100,000 of them,—should go to the voting urns. One can hardly imagine that there is still a priest for whom the masses would vote and who would be elected to the supreme council. If a priest should put forward his candidature,

we should have the right to fight it. We have freedom of anti-religious propaganda and must make full use of it. The withdrawal of the right to vote from the clergy would only harm the godless propaganda."

\* \* \*

#### The Distribution of the Bible

About a thousand languages are still without a Bible. There is a total of some 5,000 languages spoken on the earth, and in 954 of them either parts or the whole of the Bible exist. About 3,000 languages, either because they are dying out, or because they are closely related to a language in which the Bible exists, hardly need a translation. But about a thousand languages are still without any Bible, and in many instances large populations are concerned. In the zone of the river Amazon, for example, live over a hundred tribes who possess no translation of the Bible at all. In Asia 200 nations are still without it and in Africa, although 35 linguistic groups have translations of the whole Bible, 78 translations of the New

Testament and 191 translations of certain parts of the Bible, there are still some 300 peoples who have no word of the Bible printed in their languages.

\* \* \*

#### English Lecturer for Berkeley

The Rev. Clement F. Rogers, professor at the University of London, is to be the visiting lecturer this fall at the Berkeley Divinity School, New Haven, Connecticut. Mr. Rogers is widely known as a Hyde Park lecturer on religion, his Questions and Answers, based upon the questions he has been asked over a period of years, having been a weekly feature of THE WITNESS a number of years ago. While at Berkeley he will be available as a lecturer and preacher as far as his teaching engagements at the school permit. Those desir-

Welcome . . .

#### EPISCOPALIANS to the PRINCE GEORGE HOTEL

14 East 28th St., New York  
ALBURN M. GUTTERSON, Mgr.  
Near Board Headquarters, Shops,  
Empire State Building

1000 Rooms - 1000 Baths  
Single \$2 to \$4 Double \$3 to \$6  
Sun Roof - Library - Kiddies Play Room

QUIET AND CONVENIENT

#### Wilbur Herbert Burnham

Designer and Master  
Craftsman

Stained and Leaded Glass

Studios 1126 Boylston Street  
Boston, Massachusetts

#### ST. HILDA GUILD, Inc.

147 E. 47th St., New York  
CHURCH VESTMENTS  
ECCLESIASTICAL EMBROIDERY  
Conferences with reference to the adornment  
of Churches  
Telephone EL-dorado 5-1058

Established 1857  
The J. and R. Lamb Studios  
Home Office and Craftshops  
Genally, N. J.  
Stained and Leaded Glass in the  
best traditions of Christian Art  
Mosaics • Interior Decoration • Murals

ARE YOU A MEMBER  
of the  
CHURCH LEAGUE  
for  
INDUSTRIAL DEMOCRACY?

You Should Be and You Are  
Invited to Join

Information on Request from the  
League Office

155 Washington St. New York

PAINE SPIERS STUDIOS  
INC.  
STAINED GLASS CRAFTSMEN  
50 WEST 15 STREET NEW YORK  
FINE STAINED GLASS  
FOR FIFTY YEARS

Stained Glass Windows and Mosaics  
Franz Mayer of Munich,  
Inc.

1616 Woolworth Building  
New York, N. Y.

#### SCHOOL of NURSING (Fully Accredited)

General course in medical, surgical,  
pediatric and obstetric nursing with affil-  
iated courses in special subjects (psy-  
chiatry, communicable diseases, visiting  
nursing) included in the three year  
course.

Class enters in September.

High School graduates accepted (College  
preparatory course preferred).

Apply: Director School of Nursing  
HOSPITAL OF ST. BARNABAS and  
FOR WOMEN and CHILDREN  
685 High Street Newark, New Jersey



R. GEISSLER, INC.  
450 SIXTH AVE. NEAR 10th ST. NEW YORK  
Church Furnishings  
IN CARVED WOOD AND  
MARBLE • BRASS • SILVER  
FABRICS + WINDOWS

#### THEOLOGICAL BOOKS SECOND HAND

Send for New Bulletin of Episcopal and  
Anglican Books. Just issued.  
Correspondence and Want Lists Invited.  
Please mention "The Witness"

SCHULTE'S BOOK STORE  
40 & 82 Fourth Ave. New York City

BELLS CHIMES  
PEALS  
Write for literature. Address Dept. 15  
McSHANE BELL FOUNDRY, BALTIMORE, MD.



ing to have him should write to Dean William P. Ladd.

\* \* \*

#### American Fascists Get Together

Something new in America was pulled off a couple of weeks ago when flocks of clergymen, mostly southern Methodists and Baptists, met, with a scattering of lay people, in Asheville, North Carolina. The conference was called for the purpose of exchanging ideas on the part of leading fascists and anti-Semites, with, 'tis said, William Randolph Hearst and James True, of the James True Association and the Knights of the White Camellia, the guiding spirits behind this effort to unite the forces of reaction. If the union of the fascists of America has not yet been realized, this conference of "clergymen and laymen" at least is the foundation upon which it could be built. Perhaps it is not mere coincidence that the date set for the seizure of power by the Black Legion was the middle of September, which is the time True has set for his pogrom against the Jews. Hearst was represented in Asheville by Major A. Cloud Gill, who shaped the strategy of the conference, distributed reprints of Hearst editorials and covered the conference for his boss. True sent two of his henchmen, Michael Ahearn and Edward F. Sullivan. Even before the scheduled opening day, the conference split, with Gill seeking to tone down the anti-Semitism issue, at least until after the election, and Ahearn, Sullivan and their faction holding out for the whole program.

The conference group (led by Hearst's man Gill) met in one hall, and a rump conference was called in another hall by True's lieutenants. There was speechmaking everywhere, and at least one consequence

is a call for another conference to be held in Washington, D. C., on Oct. 15th. The call was issued by the True faction. The Department of Justice, the Black lobby committee and the LaFollette committee investigating the violation of civil liberties have been called upon to take action against these men who call openly for pogroms.

\* \* \*

#### Mass Movement Toward Christianity

The mass movement towards the Christian Church of large communities of the Depressed Classes of India will test the teaching and shepherding capacity of the Christian Church to breaking point. Their total number is estimated at 60,000,000. The Ezhavas, numbering 2,500,000 (says advice from Travancore) almost unanimously desire Christian instruction. Similarly large movements of the Depressed Classes are expected as the result of resolutions carried at the All-India Depressed Classes Conference on May 22 last.

\* \* \*

#### Friends of Reunion

There has recently been formed in Christ Church, New Zealand, a branch of the English "Friends of Reunion," to bring together those

who feel the sin and the peril of Christian disunion and are willing to pray and work for a solution of the problem. The objects are to associate Christians for prayer, study and discussion, and to spread information about reunion schemes, etc. The English society has on its Council eminent men and women of all non-Roman Catholic communions, and Anglicans of all shades of opinion, including some very leading Anglo-Catholics.

\* \* \*

#### A Few Facts About Cooperation

Are you interested in the cooperative movement? You should be for it is finally growing by leaps and bounds in America. Of course it has been a powerful movement for years in European countries and England. But here are a few facts from this side. 118,000 private profit business establishments failed during the depression years; meanwhile the Consumers' Cooperatives have had to expand. Thus the cooperative feed mill in Buffalo, doing a gross business of twelve million dollars in 1934, put a \$300,000 addition on their plant last year. In Superior, Wisconsin, the wholesale cooperative, serving retail coops of the region, moved into a new \$100,000 building which had

## CALVERT-HERRICK & RIEDINGER

2 & 4 East . 23rd . Street  
New . York . City

—o—

STAINED GLASS . MOSAIC  
AND . CHURCH  
DECORATION

—o—

CHURCH . APPOINTMENTS  
IN . MARBLE . STONE  
WOOD . AND  
METAL

## :: Stained Glass ::

**The D'Ascenzo Studios**  
1604 Summer Street, Philadelphia, Pa.

—Respectfully refer you to—

The Aisle and Clerestory windows in the  
Labour Bay, The Cathedral of St. John the  
Divine, New York City. :: :: ::

The Chancel, Aisle and Rose windows, St.  
Paul's P. E. Church, Chestnut Hill, Pa.

The Windows in the Washington Mem-  
orial Chapel, Valley Forge, Pa. :: ::

The window in the Chapel of the Holy Spirit  
The National Cathedral, Washington, D. C.

Mosaics :: :: Murals



been constructed by a private concern that fell during the depression. Spokane, Wash., cooperative has purchased a new \$76,000 flour mill. They too make the purchase from a private firm forced to the wall. Omaha has just completed a \$150,000 home for its fast growing cooperative. In St. Paul the cooperative has built a new \$80,000 oil-blending plant. They went into the oil business in 1929, with a tiny office in a downtown building. In 1934 they did \$2,600,000 gross; 1936, from present indications, it is over \$4,000,000. There are 110,000 farmer-owners in this cooperative. A cooperative association in Kansas City recently moved into the plant built by a private concern in 1929 at a cost of \$250,000. This was the same concern that turned down cooperative business in 1929 as too small to bother about. The coop grew during the depression—the private concern went out of business.

#### CLID IS PRAISED FOR WORK AMONG THE SHARECROPPERS

(Continued from page 8)

pers. The C.L.I.D. sent appeals to its members to support this experiment with gifts until it could become self-sustaining. Publicity was also given to the situation through Church papers with the result that hundreds of dollars in money and many boxes of clothing and provisions were donated by individual Church people and by parishes and Church societies. Not only was money raised for the cooperative farm, but also several hundred dollars was sent to the Southern Tenant Farmers Union to aid them in their struggle for better conditions.

Unceasingly since early last Spring the little C.L.I.D., with a membership of but 2,000 Church people, has been doing everything in its power to bring aid to these people. And it is largely through their efforts, and the help that has come through the industrial department of the Federal Council of Churches, that the farm has been able to make the progress it has in a few short months, according to the Rev. Sam Franklin, director of the experiment. Similarly Mr. H. L. Mitchell, executive secretary of the Southern Tenant Farmers Union, writes to thank the many Church people who have held up their hands during recent months. And both of these men express their gratitude to the C.L.I.D. for sending to aid them in their work this summer Miss Alice Rex, a field secretary of the C.L.I.D.

So when you listen to this story over the radio, see it in the movies

or read of it in one of the large national magazines, remember that it was this handful of Church people who started the ball rolling. Remember also that they have not reached the end of their endeavors but are continuing to do all in their power to uphold the leaders of the sharecroppers until something resembling justice is established in the cotton belt.

#### SECOND THOUGHTS

(Continued from page 2)

the retiring gentlemen with some such title as 'Vestrymen Emeriti,' but a more serious concern with many churches is not so much the retirement of old or long-standing vestrymen as the removal from vestries of men who, though sometimes youthful and able-bodied, are of no value whatsoever to the

congregations which they are elected to represent. Not only are they remiss in their church duties, but they are not in the slightest interested in the administrative affairs of the parish. As an illustration I have in mind a vestryman in my own parish. In the simple matter of church attendance, for instance, the number of times when he has been seen at service during the ten years of my rectorship may be counted on the fingers of one hand! His name does not appear in the treasurer's books as a contributor either for parish expenses or for the program of the Church. He rarely, however, misses a vestry meeting and usually has a good deal to say. He refuses flatly to take any part in work for the welfare or advancement of the parish. Is such a person of any more use on a Vestry than the old and infirm? The latter, indeed, may be of inestimable benefit with their prayers and good wishes and honest support in contrast with the former's lack of vital interest and his inactivity. Dr. Frederic S. Fleming has remarked: 'The miracle of the Church is the patience of the laity.' A greater miracle, it seems to me, is the patience of rectors and congregations with the peculiar religious, moral and intellectual calibre of vestries."

## AN EXPERIMENT IN



## CHRISTIAN DEMOCRACY

THE picture is of the Executive Council of the Delta Cooperative Farm. Here families of sharecroppers, Negro and White, evicted from plantations in Arkansas, are successfully carrying on an experiment in Christian democracy and cooperative living which promises to make a great contribution to the solution of one of America's most vexing problems.

Many Church people and parishes have already aided. It is our hope that others will wish to do so. There is great need for modern equipment, for supplies of various sorts, particularly medical supplies, and for funds in order that more families may be established in the colony.

You are invited to share in this experiment by sending your donation to

### THE EMERGENCY COMMITTEE of the CHURCH LEAGUE FOR INDUSTRIAL DEMOCRACY

155 Washington Street

New York City

(Make checks . . . "Treasurer, C.L.I.D.")

Bishop Edward L. Parsons, President; Bishop Benjamin Brewster, Bishop Charles Gilbert, Miss Vida D. Scudder, Miss Caroline B. LaMonte, Rev. J. Howard Melish, Miss Mary van Kleeck, vice-presidents; Mr. William F. Cochran, treasurer.

This advertisement is paid for by a member of the C.L.I.D.



# THIS MAN'S IDEA IS A GOD-SEND TO FOLKS WHO NEED MONEY

By P. H. GRAHAM

This is a true story. I know this man personally. I know of the folks he has helped with his money-making plans. I know of widows with children to support who thank him for their cash income. I know of men who lost their jobs, but are now making more money than ever before. I can tell you of men and women who live better because of the opportunity this man gives them to add to their earnings. Yes, I know of literally hundreds of folks to whom this man's idea of doing business has been a God-send.

## Do You Need Money?

Perhaps you, too, are in urgent need of money to meet pressing bills. You may have some spare time you want to turn into cash. Then you will want to write this



ALBERT MILLS

man at once. There will be no obligation on your part. Costs you nothing. He will write and tell you about a wonderful opportunity he has for you and how others who were hard pressed have found relief with his common-sense plans.

He is president of a large, million-dollar manufacturing company. He does business in every section of the country—in your very locality.

He started a few years ago with an idea. It was this: He said: "I'll help worthy people who are in need of money. My proven business building plans shall be given to the deserving so they, too, can have money." He prospered. His business became most tremendously successful. And today it is still growing.

## Would Earnings Up to \$40 in a Week Help You?

Right now he needs 300 men and women in all parts of the country. He wants someone in your locality to handle the business there. He guarantees a fair, square deal and an amazing opportunity to make money in a pleasant, dignified business. Everything you need is sent to you. You don't risk a penny of your money. You don't need experience. He tells you the few things you need to do in simple, plain language. Just say you are willing to give his plan a fair trial. I'll be surprised if you don't make up to \$35 in a week for your spare time. If you decide to continue with the business you can devote full or spare time the year 'round. Your earnings will be in proportion to the time you can devote. I know of other people who have made anywhere from \$40 to \$100 in a week.

## Your Earnings Can Start at Once

I sincerely ask you to fill out and mail the coupon. You don't obligate yourself or risk any money. You will receive complete details by mail. Then you can decide if you want to start right away and have the money you need coming in at once. It will certainly pay you to give this offer a trial. Better sit down and write your name and address on the coupon or on a penny postcard and mail to this man at once. Just address Albert Mills, 8726 Monmouth Avenue, Cincinnati, Ohio, and say, "Send me your free proposition."

ALBERT MILLS, President

8726 Monmouth Ave., Cincinnati, Ohio

Yes, I want to make money. Without cost or obligation, send me full details of the wonderful opportunity now open in my locality.

Name .....

Address .....

(Please Print or Write Plainly)