

April 7, 1938

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THE WITNESS



MARY K. SIMKHOVITCH
Writes of Her New York Neighborhood

THE SHARECROPPERS by HOWARD KESTER

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CLERGY NOTES

ANDREWS, THEODORE, diocese of Newark, is now the assistant at Christ Church, Hackensack, New Jersey.

BLODGETT, C. H., is to retire as rector of St. Paul's, Nantucket, Mass., on May first.

CARTMELL, RICHARD A., curate at the Epiphany, Washington, D. C., has accepted the rectorship of the Ascension, Ipswich, Mass., effective May first.

DOWDING, HENRY WALLACE, former rector of the Ascension, Norfolk, Va., died on March 1st in his 72nd year.

HALLETT, H. E., rector of the Messiah, Auburndale, Mass., is now the rector of Christ Church, Quincy, Mass.

HANDLEY, H. T., formerly rector of St. John's, Saugus, Mass., is now the rector of the Redeemer, Lexington, Mass.

MARSHALL, JAMES T., formerly the rector of the Epiphany, Govans, Maryland, has accepted work in the district of Honolulu.

SCAIFE, L. L., master at St. Paul's School, Concord, N. H., is to be on the staff of St. Thomas' Church, New York City, effective July first.

TYLER, BARRETT P., formerly the rector of Grace Church, Colorado Springs, Colo., will become the rector of St. Paul's, Nantucket, Mass., on May first.

QUESTIONS FOR LENT

1. What is the name of the union of share-croppers?
2. List its accomplishments.
3. When and where was it founded?
4. Has the Church had a hand in the movement?
5. What has the historic Church preserved through the ages?
6. Paraphrase the creed.
7. What countries are famous for their co-operative movements?
8. What are the Rochdale principles?
9. What is essential if the cooperative movement is to succeed?
10. What two fears dominate the thinking of Europeans?

ANSWERS TO LAST WEEK'S

- 1-4. The four questions based upon Mr. Barry's article on rural Church life were all discussion questions.
5. (1) Identification of the offerer with the offering; (2) offering of the blood on the horns of the altar; (3) partaking of the offering.
6. (1) Baptism; (2) the sacrifice in the Holy Communion; (3) partaking of Holy Communion.
7. Yes, thoroughly, with a standing army of a million and a half.
8. They call their democracy "functional" with debate ceasing as soon as a proposal becomes law. Criticism thereafter is not allowed.
9. Stalin wishing to get rid of those seeking to replace him. Rebellion of those unwilling to give up power formerly held. Convictions strongly held that are contrary to those of the group in power which lead them to treasonable acts against the authorities.
10. Line up for future war: Germany, Italy and Japan, with minor fascist powers vs. England, France, U.S.A. and U.S.S.R.

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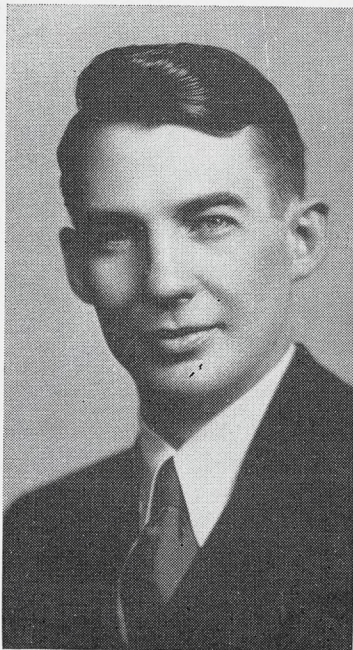
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THE SHARECROPPERS

By
HOWARD KESTER

THE Southern Tenant Farmers' Union concluded its fourth annual convention in Little Rock, Arkansas during the final week of February. It is doubtful if any similar body of farmers ever held a meeting under more threatening and ominous circumstances than did these most disinherited of all farmers. Whether they fully comprehended the significance of the pitiless economic forces gradually engulfing them and the other millions of tenants and sharecroppers in the southeast and southwest is of little importance as compared to the tremendously significant and historical contribution they have already made toward a larger and more clear understanding of the problem of farm tenancy on the part of the American public and the unmistakable realism and courage with which they face an incredibly dark future—a future so dark and despairing as to give sober and discerning minds no great room for optimism.



HOWARD KESTER

The stolid stoicism and faith of these disinherited men and women of the cotton country in the midst of deepening economic paralysis and social misery was never so evident as at their Little Rock convention. The gloom of some of their leaders was dispelled by their enthusiasm and bravery and faith. The convention was notable for its sobriety and hard work and the way in which the delegates laid out their program for the years ahead. There was no confusion—not even when the convention was evicted from the hall where it was meeting—but unmistakable clarity of thinking. Rededicating themselves to the task of abol-

ishing farm tenancy and bringing bread and beauty to those, who like themselves, have so little of either, the men and women at Little Rock emphasized anew the role these dispossessed farmers have chosen to play in the future of this unhappy land.

It cannot be said too frequently nor driven into the minds of Americans too relentlessly that the choice this nation makes with reference to the disinherited and expropriated tenant farmers, sharecroppers and farm day laborers of the South may be the decisive factor in determining the future of this land. The seriousness of the problem is sufficient to give this nation the jitters and to provide it with the worst national headache it has had in many decades. Thus far the nation has been content to lament and talk and now and then to make a feeble gesture of concern toward the people. The nation's condolence is appreciated but it is not enough; action by this nation, and especially by the Christian forces of the country, is desperately needed. Long to postpone the necessary action to make the land accessible to the people is to invite disaster. Today America may make up its mind with deliberation and intelligence: tomorrow may be too late. These are days of reckoning: a reckoning with the sins of our fathers, North as well as South; a reckoning with outraged nature; a reckoning with an outraged humanity. Compound these elements into a single unit and you get the men, women and children of the Cotton Belt; you get in short the rural South; a situation at once heart rending and pathetic but offering to our country its deepest challenge in human skill, patience and faith in the common man.

THERE is a tumult of shouting and a babel of voices about the problems afflicting our people today, all of which we welcome. Not so long ago the term "sharecropper" was practically unknown outside of the South but today it has become a household word. The sharecropper has been hauled into the sociological laboratory and there dissected and his innermost secrets revealed to a gaping world. From southern universities and government agencies flows a steady stream of statistical data and learned treatises illuminating the subject and suggesting remedies. But one is dismayed

to discover that among those who know the situation best there is a tendency to allow themselves to be consumed with much knowledge and patiently to wait for "the government to do something about it". Government will "do something" when forced to do so but not until then will it do very much, if anything. As one travels over the nation one finds oceans of tears being shed for the "poor sharecroppers". Almost everything is being done except the most essential and basic thing . . . the participation in the building of a strong union with which our people may secure for themselves and their children,—for you and for me, for us all—the legitimate rights and privileges of American citizens and the fulfillment of our dreams of a happy America.

In the awakening which has come to the nation of the problems of tenancy much of it can legitimately be credited to the Southern Tenant Farmers' Union. Had there been no economic instrument with which our people could struggle and through which they could express themselves the situation would have eventually blown up in our faces. Through the Southern Tenant Farmers' Union the nation has been aroused and the people given hope. That in itself is a significant achievement. It will not be amiss to remind ourselves of the years of struggle that lay behind the meeting in Little Rock and to see if we discern what lies ahead.

Since their first convention three years ago these men and women have travelled a long way. It was my good fortune to participate in the Union's first convention in Marked Tree, Arkansas scene of many union battles. The delegates came from three Arkansas counties. They met in a dark, dingy little building with the floors warped up in the middle and the sides extending outward in the middle suggesting that the roof might cave in at any moment. There were a few rough-hewn benches, a bow-legged table, a fireless stove and a kerosene lamp. While the delegates deliberated and made plans for the future some of the organizers addressed a large mass meeting in Marked Tree's public square. One of their organizers was under an indictment for "Anarchy, attempting to overthrow the government of Arkansas" and four other charges. Others were being held in jail for "disturbing labor". Although surrounded by hostile planters and officers of the law the sharecroppers were in a holiday mood. Late in the afternoon the delegates discovered that they were hungry. Pennies were collected and a hearty meal of cheese and crackers were provided the men. While they were munching crackers a messenger arrived with the news that four organizers had been arrested and thrown in jail at Lepanto for "disturbing the peace, obstructing traffic and barratry", the latter being an offense no one had ever heard of before and for the first time used in Arkansas.

It was a strange and almost incredible sight. A handful of tenant farmers and sharecroppers without land, without a voice in their own governance, without food, without much "learning", and practically without organizational experience, persecuted by land-

lord and officers of the law, unknown and unrecognized save by a few friends in the East, wrestling with one of the most profoundly significant economic and social problems on the American continent. At Marked Tree none of us had any clear idea of what the future held. More than anything else there was a kind of blind faith in the righteousness of our cause and a stern determination born of desperation and faith in the people that carried all of us along during the next few months.

LAST month at Little Rock representatives of 40,000 members in six states of the mid-South and Southwest came together. In the space of three short but crowded years these men and women had created a significant economic instrument which had aroused the nation and given to each and every one of them a new esteem and self-respect. Through strikes they had raised wages and bettered working conditions. They had carried on a vigorous campaign against peonage and the violation of their civil liberties. They had petitioned the state for free text books, adequate educational opportunities for their children, adequate pay for school teachers, for the abolition of scrip and the detested plantation commissary, for the abolition of the poll tax which annually disenfranchises thousands of men, for the abolition of the excessive and unjust interest rates charged them by the plantation owners. They carried on a ceaseless campaign for better houses, for privies, for gardens, for freedom to gin and sell their cotton where they pleased, for freedom to trade where they pleased and freedom to organize without fear or intimidation. Through it all they had struggled peaceably and legally, never resorting to violence or intimidation. They had been evicted, mobbed, flogged, jailed, killed, driven from the state but nothing dimmed their faith or slackened their courage.

In the space of fifteen months they had seen three planters in as many southern states convicted for holding sharecroppers "in a state of slavery". They had seen the Governors of Arkansas and Oklahoma appoint a Commission on Farm Tenancy; they had seen President Roosevelt appoint a special committee to study farm tenancy; they had seen a Landlord-Tenant Board established in Oklahoma for the purpose of dealing with disputes arising between landlords and tenants; they had seen the federal government create an agency to assist tenants regain their lost farms; they had been able to secure jobs and relief through WPA where none had existed before; they had seen the Governor of Arkansas extend to them the protection of state rangers who had formerly been used to terrorize and intimidate them; they had secured for themselves more civil liberties than they had ever known before, higher wages and better treatment from landlords and officers of the law.

They had seen their representatives honored on important governmental boards of inquiry, placed in responsible positions and they themselves recognized as an important part of the American labor movement. They had witnessed the idea of the village cooperative grow into a reality at the Delta Cooperative Farm,

about which Sam Franklin will tell you next week. They had demonstrated that, though condemned as "lazy, shiftless and no 'count" they could effectively present their case to the nation, build a strong economic organization and win the respect and admiration of the American people. These things they pondered at Little Rock and quietly accepted them for they knew all too well that black clouds were lowering upon their horizon and that of the 10,000,000 men, women and children they represented in the Cotton Belt.

Looming before the delegates at Little Rock was the menacing threat of a rapidly collapsing cotton market, the turn toward day labor, the job-taking cotton pick-

er and cotton chopper, eviction from the land and increasing economic insecurity and social misery. These and a score of other disconcerting factors in the South's cotton economy raised awkward questions and produced rumblings of trouble among the representatives of the disinherited farmers of the South.

How will they meet these devastating forces wracking the body of a land already broken and wasted? How will the nation meet these forces? With patience and skill, courage and understanding or with hesitancy, doubt and fear? Therein lies the answer to one of our most perilous national problems. For a democracy the answer should be clear. For Christians the answer is certain and unmistakable.

THE PROMISES

By

BISHOP JOHNSON

LET us consider the declaration which Christ made as to the purpose of His mission. His teaching ministry reached its climax when St. Peter acknowledged His divinity and His sacrificial life reached its climax in His Cross and Passion. There are two declarations which He made that indicate the result of these two episodes. First, "Upon this rock I will build my church," and secondly, "I if I be lifted up will draw all men unto me."

Look forward to the ultimate result of His life and teaching. He told the Apostles that it was expedient for them that He go away because He would send His Holy Spirit to carry on the work that He had begun. His own ministry was to culminate in His resurrection and when He had risen from the dead, He would be taken up, but God would still be with them in the person of the Holy Spirit. The reason for this is apparent if His mission was to be a universal one. In the form of a man He could inaugurate His Kingdom, but to extend it throughout the world required a different manifestation of God's person.

First God had prepared a people to receive the Messiah (God over His people); then He had sent His Son to found the Kingdom (God with us); but now if He was to permeate that Kingdom it must be by a different manifestation of His person. As St. Paul expressed it, "Know ye not that your body is the temple of the Holy Spirit which is in you which ye have of God."

Therefore before considering our Lord's resurrection, let us note the promises which He made before that transformation, because these promises supply the connecting link between His earthly ministry and His risen life. In short, He submitted the plans before He began to erect the edifice. If we were to paraphrase the creed it would be something like this: I believe that from God the Father, God the Son and God the Holy Spirit through the Church which He founded I hope to obtain the forgiveness of sin, the resurrection of the

body and life everlasting. People differ in the character of their devotion as they accept or ignore this successive revelation. Those who, like the orthodox Jews, believe in the fatherhood of God, adopt a form of legal righteousness which is lacking in human sympathy and generous impulses. It is a closed morality confined to those who are under the law. Many people who accept this fatherhood of God are reverent and respectable in their lives. When Christ came He opened up the well of human kindness, "opening the Kingdom of Heaven to all believers." He taught the forgiveness of sinners and the universality of love.

There are many who take Christ for their example and abound in good works. But this is not the whole gospel. It is not enough that the Father be over us and that the Son has been with us. If we believe Christ's promises, we must invoke the Holy Spirit to dwell in us and we must stir up the gift by accepting His guidance and using His power so that Christ may dwell in us and we in Him. What were these promises which Christ made to His disciples? First that the Holy Spirit would convince the world of sin, of righteousness and of judgment. He would give to men the moral imperatives which are essential to His Kingdom.

Second, He promised that the Holy Spirit would bring to their remembrance the gospel that He had lived and taught, which is embodied in the Apostle's Creed and also that the Spirit would guide His church into all truth. For nineteen centuries the historic church has faithfully preserved the creed, the sacraments, the scriptures, and the ministry so that in any place and at any time a soul seeking righteousness could find its quest, even though the agents at that time and place should make His Father's House a den of thieves.

Thirdly, He promised that the disciples should be endued with power from on high, whenever and wherever they stirred up the gift and quenched not the spirit.

These promises were not made to the world but to that body of the faithful who were to receive the gift at Pentecost and who were to impart it to others by the laying on of hands. It was a definite program which Christ gave to the household of faith, imparted to those who obeyed His commandments because they loved and trusted Him. It was, as St. Paul intimated, for "those within" and not for "those without."

So the Church teaches us to recite the whole creed which includes a belief in God who is the Father of us all; in Jesus Christ who is the Saviour of those who follow Him, and of the Holy Spirit who is the Lord, and the giver of a more abundant life. These promises are made to the Holy Catholic Church which is the instrument which Christ founded in order that we might obtain the forgiveness of sin, the resurrection of the body and life everlasting, objectives which God alone can give and in such fashion as He has ordained. We believe that He gave these gifts to us through Christ and the Holy Spirit working in His Church.

THE question at once arises in this present American set-up, what do you mean by "church?" Well, it has three distinct and separate meanings which confuse the issue. So far as the individual is concerned the word "church" includes all persons who have been baptized in the name of the Father and of the Son and of the Holy Ghost. By virtue of their baptism they have been made members of Christ, Children of God, and inheritors of the Kingdom of Heaven. This faith is inherent in Christ's teaching and is not subject to review by any ecclesiastical hierarchy.

But the word "Church" also refers to an historic institution (as continuous as the Kingdom of England,) which exists to bear witness to the faith delivered to it and the sacraments and scriptures entrusted to it. In modern times and particularly in the United States the word "church" also refers to any group of people who desire to claim the title. There are about 140 such groups.

Who then can be saved? Manifestly any one who has been made a member of Christ's body in holy baptism—and of course any one else whom the Lord may choose, for He chooses us, we do not choose Him, and so this is His business and not ours.

What then is the function of the historic church? It is to preserve the faith entrusted to it and to bear witness to the facts upon which that faith is based, which commands the loyalty of those who accept this conception of the Church. No one can question that any one who loves the Christ may confidently throw himself upon His mercy. Love of persons should not be confused with loyalty to an institution, whether it be home or state or church. St. Paul informs us that divisions are indications of a carnal mind and that they do not make for righteousness.

The present plight of the Church in the face of militant opposition demonstrates the fallacy of a divided Christendom. In this predicament the historic church may not abandon its mission of safe-guarding the trust bequeathed to it. It cannot follow a Peter or a Paul or an Apollo, but from its very nature must

be true to its mission which is not to invent a new faith but to conserve that which has been entrusted to it through a commissioned ministry and a traditional liturgy.

It is a trust left for widows and orphans and it must not be dissipated by speculation. It has as definite a mission as has Congress in its relation to the Constitution, or the legal profession to its bar associations, or the medical profession to its traditional standards, or a lodge to its charter. These all believe in a continuous order which has a mission of trust which must be kept free from personal interpretations or irresponsible substitutions. It is not that the historic church judges other groups but rather that it is true to its own mission to be witnesses to facts and is not committed to theories.

Discoveries in Europe

By

WILLIAM B. SPOFFORD

ONE EVENING as we were holding our usual "check-up" . . . sessions of the group held regularly to swap information and opinions . . . someone said, "If you were to live in a European city which one would you choose?" There were a few votes for Geneva. The rest went to three Scandinavian cities, Helsingfor, Finland; Stockholm, Sweden; Copenhagen, Denmark. I voted for all three. It seems to me that they have about everything that is desirable; beauty; a degree of economic security that exceeds other countries, with practically no unemployment, and with no extremes of either wealth or poverty; far lower taxation since they are not militarized to any appreciable extent; cleanliness; and, at least in the summer, an ideal climate. Much of the credit for their enviable state is attributed to the co-operative movement which we spend most of our time in studying. This so-called Middle Way is "the way out" for an increasing number of enthusiastic adherents, with Finland, Sweden, Norway and Denmark pointed to as the examples.



COPENHAGEN CATHEDRAL

Certainly it has accomplished wonders. People live in splendid apartments that are operated on the co-operative plan; farms are run cooperatively; selling is done under that system; factories are so operated; department stores like the one in Helsingfor that is pictured here, are cooperatively owned and managed. The entire co-operative enterprise is based upon the Rochdale principles. Capital is secured by selling stock to members. Members then elect their board of trustees which in turn hires the management, usually from their own members. No interest is paid on the capital. Instead the profits from the business is returned

to the purchasers in the form of rebates based upon the total amount of their purchases. Thus A has \$1,000 of the stock of a cooperative department store and buys



COOPERATIVE BAKERY

\$500 worth of goods during the year. His neighbor B has but \$500 in stock but purchases \$1,000 in goods. When the profits are divided at the end of the year B receives twice the rebate that goes to A, in spite of the fact that the latter has twice the amount of stock in the enterprise. It is a system that certainly works in the Scandinavian countries where they are highly developed. Yet their leaders are insistent that the cooperative should not be considered a cure-all. They point out that their countries are largely agricultural, with few huge industrial concerns. "It is one thing to take over and operate a small flour mill. It is something else when you are confronted by such vast enterprises as your United States Steel Corporation or your General Motors." Likewise it must be kept in mind that all of these countries are comparatively small . . . even the largest has a smaller population than New York City. Also their populations are homogeneous . . . a very important point when we consider the movement for the United States. Also everyone of their leaders insist that political action must go hand in hand with cooperative action. They are able to develop and expand their cooperatives because they have strong labor and socialist movements that are sympathetic. Nevertheless, in spite of the difficulties here in the United States, one cannot visit these

countries without hoping that the cooperative movement here may continue to grow as it has in recent years.

Just one other word about these countries. Many Americans think that they are secure in the present European madness because they mind their own business. They do not feel so. Indeed the Swedes, so we were told, had been

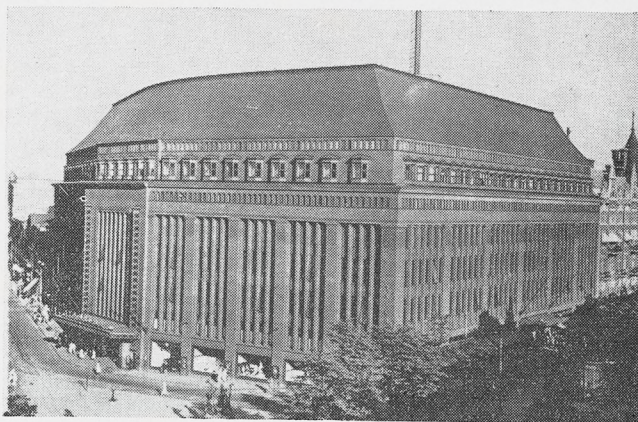
ordered to build

bomb-proof cellars in anticipation of attacks. They all fear Hitler. Finland apparently fears the Soviet Union even more, though I believe their fear is unfounded for the simple reason that Russia is such a vast country that more territory is the last thing they need or want.



COOPERATIVE MILL, STOCKHOLM

Next week I want to tell you what we learned about Spain, which was of the greatest concern to all the leaders we met. So allow me this week to present just a few "flashes" picked up from various leaders in England and France, since this series must be concluded next week. Major Attlee, leader of the British Labor Party: "Fear is the dominant note throughout the world, chiefly of war. There is also fear of another major economic collapse. What prosperity we have today is due to the armament race. It may last a year, perhaps two, but it will end in collapse, war, or both. It is a fundamental breakdown of an outworn economic system that cannot be cured by a homeopathic dose." Arthur Greenwood, a leader of the Labor Party: "The British government has betrayed democracy in the Non-Intervention Committee. It has betrayed the League of Nations." Harold Nicholson, member of Parliament and right hand man of Anthony Eden: "England is today for peace at any price. Every month, every week, every day, England becomes stronger and



COOPERATIVE DEPARTMENT STORE, HELSINGFORS

if war can be averted for a year or two we may be sufficiently strong to reestablish the supremacy we have lost. Our policy in regard to Spain is to keep out at all costs." On the matter of colonies he said, "England is willing to discuss colonies with Germany in terms of other nations' colonies but we simply will not give up any of our own". Senator Smeral of Czechoslovakia, met in Paris: "Hitler has his agents in my country stirring up the German minority to rebel. When they do Hitler will use it as an excuse to invade, as he has invaded Spain. It is an hourly fear in my country. We will defend ourselves, and doubtless will receive no help but will be betrayed by the democracies as Spain has been." Leon Jouhaux, leader of the C.G.T., largest of French labor unions: "France, Great Britain, Russia and the United States must act together to prevent war. It can be prevented only by stopping fascist aggression. It is still not too late to do that without war."

There is not space for further quotations, though my note book is full of them by such men as Lord Cecil, Lord Halifax, John Macmurray, the Christian sociologist; Rudolph Breichsted, former representative of Germany at the League of Nations, now an exile in Paris; Professor Bergeyev of the Paris Seminary of the Russian Church; Francis Jourdain, the distin-

guished architect of France who is so active in the affairs of his country; Racamond and Frachon, two French leaders of the left—oh, and ever so many more, including our friends of the Church of England, Maurice Reckitt, V. Auguste Demant, W. G. Peck and P. E. T. Widdrington. They all had things of importance to say . . . many of them already have proved themselves wise prophets . . . but we will pass them by in order, next week, to deal with Spain which was the "hot" news of last summer and still is, though there is no telling what it will be in another week.

Prayer-Book Interleaves

CROSS AND CRUCIFIX

SOON after Constantine's great victory at the Milvian Bridge, his mother, Helena, was baptized; and in the year 326, although then nearly eighty years of age, she went on a pilgrimage to Jerusalem to see and visit the places which had been made sacred by the birth, resurrection, and ascension of Christ. Constantine had already given orders to build a costly church in Jerusalem over the place of the resurrection, and Helena build churches at Bethlehem over the grotto of the nativity, and on the Mount of Olives at the spot pointed out to her as the place of the Lord's ascension.

Pilgrimages now became fashionable. And as the pilgrims multiplied so did the sacred places and the sacred relics. Antiquarians and dealers in antiques did a rushing business. The true cross was produced, and its value and fame were enhanced by the claim that it had been found and identified by Helena Augusta herself. Pieces of the sacred wood were given or sold to distinguished visitors, and were deposited in various churches (as in the Church of the Holy Cross in Rome) where today they are sometimes shown to the faithful on Good Friday, or on May 3, the day of the "Invention of the Cross."

About forty years after Helena, another distinguished and noble lady, Etheria, a Spanish abbess, came as a pilgrim to the holy places. For the benefit of her nuns at home (and for our benefit) she wrote an account of her travels, in which she tells how on Palm Sunday at Jerusalem the children went from the Mount of Olives to the Resurrection Church, waving palms and singing "Blessed is he that cometh in the name of the Lord"—the original Palm Sunday procession. And on Good Friday, behind the Resurrection Church, beneath the great jewelled cross which had been recently erected on a mound (our Mount Calvary), just as we see it depicted in the Santa Pudenziana mosaic, she watched the people pressing to kiss a piece of the true cross which the bishop held, encased in a silver gilt casket, in his hands, while the deacons stood by to guard against such an accident as had happened a few years previous when someone had bitten a piece off the sacred wood and carried it away.

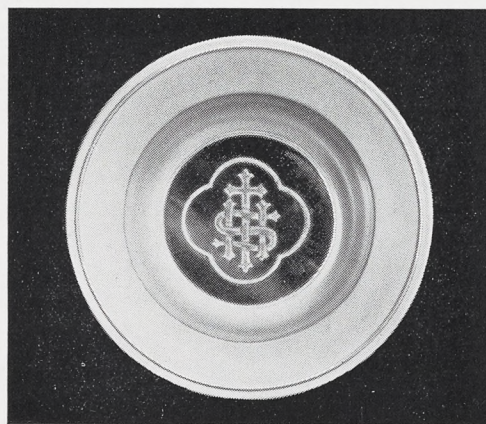
These realistic Holy Week observances spread to the

west. Good Friday separated itself from Easter, and the "adoration of the cross" became a feature of the Good Friday mass at Rome. The misery of the period of the invasions concentrated thought on the suffering Christ. The influence of the crusades, with their zeal for the Holy Sepulchre, tended in a similar direction. The crucifix gradually displaced the cross in art and in theology. Two hymns (nos. 144 and 158 of our hymnal) well illustrate the difference between the earlier and the later period. "The Royal Banners", written for the reception of a piece of the true cross at Poitiers on November 19, 569, is objective and triumphant; "Oh Sacred Head", from the thirteenth century, is in its original form so subjective and realistic as to be quite repellent. Meanwhile the sign of the cross had in common life acquired magic potency.

The degeneracy of much of this late medieval devotion makes the Puritan prejudice against cross and crucifix intelligible. The one cross printed in the 1549 Prayer Book (at the invocation in the prayer of consecration) disappeared in 1552. And against the sign of the cross in baptism so much opposition developed that in our 1790 Prayer Book a rubric was inserted permitting its omission "if those who present the infant shall desire it, although the Church knoweth no worthy cause or scruple against the same." Few English crucifixes survived the reformation.

This column is written by Dean W. P. Ladd of the Berkeley Divinity School, New Haven, Conn., to whom suggestions and questions can be sent.

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MARY SIMKHOVITCH TELLS HER STORY OF NEIGHBORHOOD

Neighborhood is the significant title of the biography that has just been produced by Mrs. Mary K. Simkhovitch, who since 1902 has been the head of the Greenwich House, New York, an institution as famous as Hull House in Chicago—and largely for the same reason, the genius of the director. Mrs. Simkhovitch, a staunch Churchwoman, in her earlier days was active in the Friendly Aid Society. But she and others objected to the Lady Bountiful attitude of the society. It was her idea that people even that need help should have their wishes respected. Greenwich House was the result, located on Jones Street in one of the most crowded areas of New York. In 1917 it moved to its present fine plant on Barrow Street where it is interested in everything that goes on in Greenwich Village because “what the neighborhood is like determines one’s activities.” It has been an exciting existence one gathers from this book, published by W. W. Norton (\$2.50). Negroes, Italians and the Irish made up a large part of the population and they didn’t live like brothers. Saloons were plentiful and generously supported. Boys organized themselves into gangs and had to be dealt with. There was also the problem of insanitation and bad housing, which soon made Mrs. Simkhovitch such a crusader that she is generally recognized today as one of the foremost authorities on housing in the country.

The book is the story of human relationships—of the old aristocrats and conservatives; the long haired radicals and writers who once upon a time haunted the neighborhood until they took refuge elsewhere because of the up-town sightseers; the era of the speakeasy which brought the tired New Yorkers to the Village for a pick-me-up which more often than not ended in a hilarious drunk. Mrs. Simkhovitch saw more than one Italian family become prosperous by turning their grocery store or tiny restaurant into a “speak.” In regard to the radicals she writes, “The radicalism of the newcomers never was tried out in the neighborhood. None of the Villagers seemed to take any interest in the long hours and low wages of local industries. Their purposes, in so far as they were at all active, were centered about general aspects of economic change.”

This genial director of a famous center has seen changes which she

PRESIDING BISHOP SPEAKS

WRITES Presiding Bishop Tucker: “Church papers are, perhaps, the most important agency that Christian people have to depend upon at the present time to bring the Christian Religion to the attention of people throughout the country. It is really a shame that the readers of our papers number only 40,000. Yet I say sincerely that I have found from experience that the best way to get a message over to our people is through our Church papers. I do not think we could do anything more important for the Church than to try to persuade our people to support them through subscriptions and by reading them.”

And SO—if you are now getting your copy at the church, and if the bundle is not to be continued after Easter, please send in your subscription so that the paper may be mailed to your home each week throughout the year.

stresses. Once the steady was the only man a girl saw, now she goes to a dance with a half dozen. But she can see no fundamental change in standards of conduct. “The changing attitudes toward sex have not permeated our neighborhood life. The double standard of morals still is adhered to; chastity is cherished for women and license for men ignored.”

Looking into the future she feels that the problems of youth, of housing or economic change are the great ones of our day, and those that know her can testify that she is in the thick of the fight for a better world.

ELMORE M. MCKEE ON THE AIR

The Frontiers of Skepticism is the theme of a series of broadcasts being given over the blue network of the NBC each Thursday from 12 to 12:15 EST, by the Rev. Elmore M. McKee, rector of St. George’s, New York. They are to continue through May. The NBC has developed a rather extensive religious program but the big boys there rather feel, I gather, that Episcopalians take little interest in it. So it might be a good thing for you to listen to Mr. McKee and then write your station a letter about it. There is no sense in complaining about radio trash if we refuse to praise the good stuff.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by WILLIAM B. SPOFFORD

First a document went to the clergy of the Church over the signatures of fourteen men, headed by Canon B. I. Bell, asking them to protest against inter-communion. Then the clergy on the standing committee of the diocese of Rhode Island protested against the protest and declared that such a statement would slap the faces of the Archbishops of England and the Bishop of Washington. Now letters pour in that have the Church people of Rhode Island crackling with excitement. “We are not yet under an English papacy or a Washington primacy,” is the tone of a number of the epistles. Meanwhile Canon Bell preaches at the union service at the Congregational Church in Bristol, R. I., and another of the “first signers,” Rector Seilhamer of Pawtucket is described as a person who makes people wonder why he signed the document. Letters also come to THE WITNESS on both sides of the question. One of the most interesting is from the Rev. W. D. F. Hughes, canon at the Cathedral of St. John the Divine, New York, whose father, the Rev. Stanley Hughes of Rhode Island, takes strong exception to the document put out by the fourteen priests. Not so Son Hughes, however, who writes that the situation has not changed since 1933 when 2,115 clergy sent a petition to the Bishops declaring it to be their opinion that “our clergy cannot participate in celebrations of the sacrament of the Lord’s Supper by ministers who have not had Episcopal ordination.” “Nothing has happened since,” writes Canon Hughes, “to alter or modify this conviction. But there is always an irresponsible minority eager to take action.” A statement which no doubt will bring another letter from his father who apparently belongs to the “irresponsible minority.”

* * *

Protest Bill Before Congress

There is a bill before Congress called the May Bill, introduced by Congressman May, which if passed would make the United States a fascist nation over night in the event of war. It is generally agreed by people who keep track of such matters that it is the most vicious bill before Congress and that smart people will write their Congressmen and Senators, and also the President, to defeat it. The bill is described by those for it as a measure to “prevent

profiteering in time of war" but actually it gives the president dictatorial control over everything—labor, industry and public services. A protest against the bill was recently sent to our public servants in Washington signed by over 500 distinguished Americans, including Episcopalians Bishop Mitchell of Arizona, Bishop Oldham of Albany, Bishop Parsons of California, Guy Emery Shipler, editor of the Churchman, Mrs. Henry Hill Pierce of New York, Mr. Samuel Thorne of New York, Charles P. Taft of Cincinnati and John Nevin Sayre of New York.

Monoxide Gas Kills Hartford Rector

The Rev. William T. Hooper, rector of St. John's, fashionable parish of Hartford, Connecticut, was found dead in his automobile on March 28th. The car was standing in his garage with the motor running. The body was clad in pajamas and a robe. Mr. Hooper had been ill for a number of weeks with a throat infection. He had been the rector of St. John's for twenty years, during which time the parish showed remarkable growth.

Michigan Has Conference on Ministry

The diocese of Michigan held its annual conference for men interested in the ministry on March 26th at St. John's, Detroit. The leaders to address the forty boys were Bishop Creighton, the Rev. I. C. Johnson of St. John's, the Rev. S. H. Bean of St. Andrew's, the Rev. B. S. Levering of All Saints.

Oratorio Society at Cathedral

The Oratorio Society of New York is to present Johann Sebastian Bach's "St. Matthew Passion" at the Cathedral of St. John the Divine on May 5th.

Los Angeles Rector Has Anniversary

April 3rd marked the 25th anniversary of the rectorship of the Rev. George Davidson at St. John's, Los Angeles. Bishop Stevens was the preacher at the anniversary service when it was announced that the vestry, as a tribute to their rector, had granted him a six months vacation. On Easter Monday a testimonial dinner is to be given in his honor at a Los Angeles hotel.

Women Have Committee on Marriage and Divorce

General Convention asked the Auxiliary to appoint a committee on marriage and divorce to confer with their committee. This women's

committee has now been announced as follows: Mrs. Kendall Emerson, New York; Mrs. C. Leslie Glenn, Cambridge; Mrs. Robert G. Happ, South Bend; Mrs. William E. Leidt, Scarsdale, N. Y.; Mrs. Norman Livermore, Ross, Calif.; Mrs. Henry J. MacMillan, Wilmington, N. C.; Mrs. Beverly Ober, Baltimore; Mrs. Henry Hill Pierce, New York, and Mrs. Mary Simkhovitch, New York. They are to meet in New York later this month.

Appeal for Good Friday Offering

Presiding Bishop Tucker has issued an appeal for the Church Mission in Jerusalem, where Canon Charles T. Bridgeman represents the Episcopal Church. It has been the custom for a number of years to devote the Good Friday offering to this cause.

School for Negroes to Have Anniversary

The governor of Virginia, the Rev. George F. Bragg, 75-year-old Negro rector of Baltimore, and Miss Esther Brown, Negro field worker of the Auxiliary, are to be the speakers at the 50th anniversary celebration at St. Paul's School, Lawrenceville, Va., May 1-3. Started in a small room by the late Archdeacon Russell, it now has forty buildings and 1,600 acres of land.

A List of the Top Preachers

Making up a list of the outstanding preachers is a dangerous business. After all, there is a limit to the number that any one person can

hear so one is apt to conclude that a man is tops when as a matter of fact he merely has hired himself a good publicity man. This is all recognized by the Rev. Charles Granville Hamilton, Mississippi rector, who nevertheless writes a piece for the Aber-



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deen Examiner on the subject. Bishop Stewart of Chicago he puts at the head of the list, described by Rector Hamilton as possessing "a great breadth of human sympathy, a keen insight into human nature, a charming sense of humor, a sharp dramatic instinct, a wealth of unusual quotable poetry and the imagination of a poet; introductions that instinctively interest the most thoroughly bored, conclusions that sweep you off your feet." Bishop Parsons is described as "a convincing proclaimer of social justice"; Bishop Scarlett "has a poetry of prayer and a challenge of entrenched evil that arouses the Christlike pity and revolt within his hearers." Bishop Green of Mississippi is praised because his sermons deal with current situations. And so Mr. Hamilton runs through a rather long list that includes preachers of all the churches. Other Episcopalians singled out for praise are the Rev. Karl Block of St. Louis, the Rev. Theodore Wedel of the department of religious education, the Rev. Walter R. Bowie of New York, the Rev. Joseph Fort Newton of Philadelphia, the Rev. L. N. Taylor of Columbia, South Carolina, and the Rev. Sam Shoemaker, apostle of Buchmanism. Perhaps the highest praise goes to the Rev. Reinhold Niebuhr, profes-



REINHOLD NIEBUHR
"Critical of everything, including self"

sor at Union Seminary, who is said by Mr. Hamilton to be "the most popular preacher among discriminating audiences." He is described as being "free from illusions and cynicism, critical of everything including himself, with a shy humor that can swell into prophetic satire, alert and alive to contemporary problems but not surrendered to them; in him the younger generation finds

a leader worthy of its fealty and the sharpest minds find a foe worthy of their steel; a disturber of superficial peace and a warrior continually at war with injustice; exposé of our unconscious hypocrisies, challenger of our complacency; who beyond all despair of contemporary life proclaims the everlasting certainty of the eternal God."

* * *

Here's a New One

Over at St. John's, Flushing, Long Island, where the Rev. Heber C. Benjamin is rector, they did an unusual thing last Sunday. The choir sat in the pews with the men's club supplying the music from the chancel. The men got a big kick out of it and the choir enjoyed the vacation. In the Sunday school of this parish they have written examinations each week. There was a question about Samson, the correct answer to which was, "He was bound with fetters of brass." One child wrote: "He was held down with feathers and grass."

* * *

Lent Will Soon Be Over

Lent is a strenuous time for an editor as well as for a parish priest. And yet in many ways I hate to see it end, and for quite selfish reasons.

The Good Friday Offering

for

THE JERUSALEM AND THE EAST MISSION

*Authorized by General Convention, Directed by the National Council,
 Commended by Woman's Auxiliary*

Two Messages to the People of Our Church

From the Presiding Bishop

I trust that every member of our Church will strive to show his gratitude to the Lord Jesus Christ, whose sacrifice for our sins we celebrate on Good Friday, by making a generous offering for the support of our missionary work in Jerusalem and in the Holy Land.

HENRY ST. GEORGE TUCKER,
Presiding Bishop

From the Bishop in Jerusalem

Today the universality, the uniqueness, the centrality of the Holy Land is as important as, if not more important than, it ever was. God grant that spiritual calls arising from the difficulties and from opportunities here may indicate to the Anglican world the need for continued aid.

GEORGE FRANCIS,
Bishop in Jerusalem

NOT LARGE OFFERINGS FROM SOME, BUT SOME OFFERING FROM EVERY ONE

Unless other arrangements have been made by the Bishop of the Diocese, checks should be made to the order of LEWIS B. FRANKLIN, marked for the "Good Friday Offering," and sent to him at the Church Missions House, 281 Fourth Avenue, New York, N. Y. Gifts to this Offering are not credited on the quotas.

During this season THE WITNESS has a swell circulation. Rectors throughout the country take bundles and distribute the paper each Sunday to their people. But all the persuading that I can do seems to prompt few of them to continue their bundles after Easter. General Conventions and National Councils can pass resolutions, as they have done on numerous occasions, telling the Church that it is essential that our people read Church papers regularly, but somehow or other we fold up on our efforts after Easter. So this is a plea. Rectors taking bundles for Lent—won't you carry on at least until the first of June, stop if you must for the summer months and then start in again in the Fall? The cost is but 3 cents a copy, an item that might well be added to the parish budget and taken from the discretionary fund if you are fortunate enough to have one. Lay people, won't you ask the rector if the bundle is to be continued, and if not won't you send in your annual subscription so that the paper may be mailed to your home each week throughout the year? We will appreciate your cooperation and will do our best to bring out a paper each week that is worth a few minutes of your time, and the pennies it costs.

* * *

Unusual Service of Baptism

The infant daughters of three of the vestrymen of Grace Church, Birmingham, Alabama, were baptized at the same service on March 20th.

* * *

Fund Raised for Pennsylvania Parish

A representative of Ward, Wells and Dreshman, money raising firm of New York, went to Lock Haven, Pa., to manage a campaign for St. Paul's Church. He looked the situation over and concluded that conditions were such as to prevent a successful effort. However, he sat down

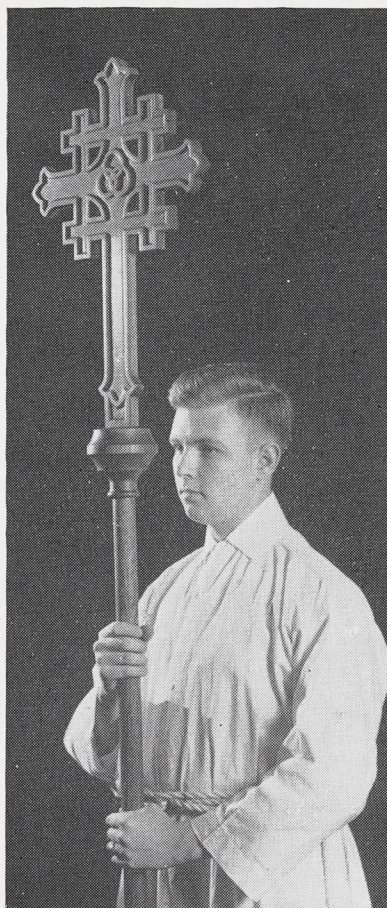
with men of the parish and told them how the job ought to be done after which he bowed out. Imagine his surprise to receive a letter from the secretary of the parish announcing that the campaign has been held and over-subscribed. "The unanimous opinion of the vestry and all those who had a part in the campaign," wrote Secretary Harry H. Zimmerman, "is that without the benefit of the experience of your organization and your own splendid individual effort, we could not have brought this undertaking to such a successful conclusion."

* * *

Francis Wei Returns to China

President Francis Wei of Hua Chung College, China, sailed on March 26th for China after having been in the United States since Gen-

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eral Convention addressing church groups throughout the country. He goes by way of Europe in order to attend the preliminary meeting of the joint committee from the Oxford and Edinburgh conferences that is to meet in Utrecht in May. He expects to reach China in August.

* * *

They Cut a Large Cake

The Girls' Friendly Society was founded fifty years ago so the members of the Chicago diocesan branch, or some of them, went to the G.F.S. lodge on March 20th and cut themselves big pieces of a huge cake that was adorned with fifty candles.

* * *

The Weapons Used by Bishop Zeigler

When Bishop Zeigler of Wyoming travels the mountains and plains he carries a lantern, a hammer, an axe and a shovel. And why, children, does Bishop Zeigler carry a lantern, a hammer, and axe and a shovel? "Caught in a blizzard," he told the people of St. Mark's, Evanston, Illinois, "I can keep the lantern between my legs and with a heavy wool robe am perfectly comfortable." The axe is to clear the road of fallen trees, the shovel is to make a path for his car. He does not say what the hammer is for—perhaps to beat the tar out of his engine when it stalls.

* * *

Negro Parish Discusses Social Theories

Convinced that Christianity is the only way out of our economic and international difficulties, the Rev. E. W. Daniel, rector of St. Matthew's, Detroit, a parish for Negroes, is presenting six lectures this year to deal with "The Kingdom of God vs. communism, fascism, collectivism, democracy and nationalism." Several have joined the confirmation class as a result of the lectures so far given. Bishop Page spoke on March 20th.

* * *

The Problem of the Ministry

Bishop Keeler of Minnesota told laymen of Chicago on March 21 that it was their duty to search out more likely candidates for the ministry. Declaring that every bishop had a difficult time in getting good men, he said that the Church is not getting "the type of men she should

have, at least not in sufficient numbers." He also said that men should not be subsidized while preparing for the ministry.

* * *

Buffalo Dean in Detroit

Dean Austin Pardue of St. Paul's, Buffalo, conducted a quiet day for the auxiliary of St. Paul's Cathedral, Detroit, on March 23rd.

* * *

A Conference on Prophetic Religion

A conference on Prophetic Religion is to be held in Raleigh, North Carolina, April 19-21, sponsored by the Fellowship of Southern Churchmen, an interdenominational group of the left. Among the leaders will be the Rev. A. T. Mollegen of the faculty of the Virginia Seminary, the Rev. Howard Kester, leader of the sharecroppers whose article appears in this number of THE WITNESS, and the Rev. James Myers, industrial secretary of the Federal Council of Churches.

* * *

Missionary Looks for Japanese Defeat

The Rev. Henry A. McNulty, missionary to China, who is now lecturing in the east following two weeks on the Pacific Coast, declares that he is unable to see how the Japanese can be ultimately successful in China. The chief impression he brings back is of the tragic destitution of the Chinese in the enormous area affected.

* * *

Postpone Florida Celebration

The diocese of Florida has postponed the celebration of its centennial, scheduled originally for April 23-24, because of the illness of Bishop Juhan. Perhaps illness is not the

word, but he was smashed up in an auto accident and, though he is coming along nicely, he will not be able to be out for some weeks. The dates have therefore been advanced to May 21-22, with Tallahassee the place where the party will be held.

* * *

Archbishop of Canterbury Praises Hitler

The Archbishop of Canterbury joined the Roman Catholic hierarchy in giving his blessing to the rape of Austria by Hitler in a speech delivered in the English House of Lords on March 29th. He read a letter

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which he said came to him from "a very eminent artist" of Vienna describing the Nazification of Austria as "a sudden salvation which seems to us like a dream." The Archbishop seemed to think that now that Hitler has stolen Austria he will be satisfied, which, to put it mildly, seems a bit naive on the part of the venerable Archbishop. It is more likely that Hitler will reason that since the "better people" in England seem to approve his antics that he had better now move in on Czechoslovakia. The Archbishop might get someone to read to him *My Battle*, Hitler's masterpiece, which is the Bible of Germany and which outlines the steps that he is to take in making German colonies of the countries of Europe. The Archbishop's speech is virtually an invitation to Hitler to go ahead, and is supported by a large part of the big-wigs of England, particularly in the House of Lords. Lord Redesdale, whose son is a buddy of Hitler's, thus told the peers that "The gratitude of Europe and the gratitude of the whole world is due at this time, in my opinion, to Hitler for averting a catastrophe of such staggering magnitude without spilling one drop of blood." This remark prompted Lord Cecil to say, "If Lord Redesdale happened to be a liberal, Roman Catholic or Jew in Austria, I very much doubt whether he would talk of a bloodless operation."

* * *

Money for Brooms and Compound

Bishop Jenkins of Nevada in his stimulating little *Desert Churchman* hands it out each month without any padding on his knuckles and sometimes, I rather feel, he toughens them with brass. I like that. We ought to have more men in the Church who say what they think without pulling their punches. I am a bit fearful that the Bishop of Nevada however is better at handing it out than he is at taking it. In any case within a comparatively short period he has informed me that he

will do nothing to promote the circulation of THE WITNESS in his district because of things I have said that he has not liked. But when a check-up revealed that his past efforts in our behalf had given us a gross Nevada circulation of eleven copies I stopped worrying. That of course is not the subject of this paragraph. What I do want to offer you is Bishop Jenkins' lusty poke at the men in soft spots as it ap-

pears in the current number of his little paper. "We have been advised," he writes, "that unless by April first additional funds are pledged for the year the missionary districts and aided dioceses will all receive less assistance for the next nine months. Too bad, but what can the Church expect while there are parishes spending more on music than on the extension of the Kingdom? One big parish whose budget

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New York City

Rev. S. Tagart Steele, Vicar
Sundays: Holy Communion: 8 and 9:30. Service and Sermon: 11; Evening Prayer and Sermon, 8 P.M.
Weekdays: Holy Communion daily: 7 and 10. Morning Prayer, daily, 9:40. Class in Religion Fridays at 8 P.M.

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, New York

Fifth Avenue at 90th Street
Rev. Henry Darlington, D.D.

Sundays: Holy Communion 8 and 10 a.m. Sunday School 9:30 a.m.; Morning Service and Sermon 11 a. m.; Choral Evening Prayer 4 p.m.
Thursdays and Holy Days: Holy Communion, 11 a.m.

The Incarnation

Madison Avenue and 35th Street
The Rev. John Gass, D.D., Rector

Sundays: 8, 10, 11 A. M., 4 P. M.
Wednesdays and Holy Days, Holy Communion, 10 A. M. Daily (except Saturday) Noonday service 12:15-12:40 P. M. Thursdays: Special Service, 5:30 P. M.

St. Bartholomew's Church

Park Avenue and 51st Street
Rev. G. P. T. Sargent, D.D., Rector

8 A.M., Holy Communion.
9:30 and 11 A.M.—Junior Congregation.
11 A.M., Morning Service and Sermon.
4 P.M.—Evensong. Special Music.
Holy Communion, Thursdays and Saints' Days, 10:30 A.M.

St. James Church, New York

Madison Avenue and 71st Street
The Rev. H. W. B. Donegan, Rector

8 A.M.—Holy Communion.
9:30 A.M.—Children's Service and Church School.
11 A.M.—Morning Prayer and Sermon.
7:30 P.M.—Organ Recital.
8 P.M.—Choral Evensong and Sermon.
Holy Communion: 8 A.M., Monday, Wednesday and Friday; 12 Noon, Thursdays and Holy Days.

St. Thomas Church

Fifth Avenue and 53rd Street
New York

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

Christ Church Parish

Detroit and Grosse Pointe
Rev. Francis B. Creamer, Rector

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

Cathedral of the Incarnation

Garden City, N. Y.

Arthur B. Kinsolving, 2nd, Dean
Rev. Frederic F. Bush, Dean's Assistant
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. 4:30 P.M. Evensong and Address.
Daily services in the Chapel.

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 5 P.M.
Weekdays: 8, 12:05.
Thursday (Quiet Hour at 11) and Holy Days: 10:30 A.M.

Christ Church Cathedral

Main and Church Sts., Hartford, Conn.

The Very Rev. Walter H. Gray, Dean
Sunday Services, 8:00, 9:30, 10:05, 11:00 a. m.; 4:30, 5:30 p. m.
Week-days: 8:00 a.m. Holy Communion (7:00 on Wednesdays). 11:00 a.m. Holy Communion on Wednesdays and Holy Days. 12:30 p.m. Noonday Service.

St. Michael and All Angels

Baltimore, Maryland
St. Paul and 20th Streets

Rev. Don Frank Fenn, D.D.
Rev. Harvey P. Knudsen, 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.

Trinity Church

Main and Holman, Houston, Texas
The Reverend Thomas N. Carruthers, Rector

7:30 A.M.—Holy Communion.
9:30 A.M.—Church School.
11:00 A.M.—Morning Service and Sermon.
6:00 P.M.—Young People's Organizations.
10:30 A.M.—Holy Communion on Wednesdays and Holy Days.

Gethsemane, Minneapolis

Rev. Austin Pardue

4th Ave. South at 9th St.
Sundays: 8:00 and 11:00 A.M.
Wednesdays and Holy Days: 10:30 A.M.
Thursdays: 7:30 A.M.

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I have read, spends more on brooms and sweeping compound than it does on educating the children of the parish. But then why shouldn't it since the rector doesn't quite know the meaning of the initials U. T. O.? Of which every first-grader in his school might be expected to have heard. I should judge that this is one of the 'soft-spots.'"

* * *

Services for Everyone At Bristol, Rhode Island

A notable example of Church unity is going on weekly at St. Michael's Church, Bristol, R. I., where the rector, the Rev. Anthony R. Parshley, is having three kinds of services each Sunday. The so-called Anglo-Catholic parish in Bristol lost its rector by ill-health, and its church building (Trinity) by condemnation and the use of the ground by the town for a school. The activities of both Trinity and St. Michael's are now concentrated in St. Michael's. Assisted by the Rev. G. H. Manson, Canon Parshley has each Sunday a Mass in our Anglo-Catholic style, "Holy Matins" in ordinary Episcopalian style; and a "free" or non-liturgical service in the evening. Canon Parshley has stated that "the approach to Christian Unity should be made, not through denominations but through people. The people would be willing to accept the validity of any sincere style of worship. The only difference between the Congregational Church and the Episcopal Church in Bristol is the method of worship. The path toward unity is to be achieved within the parish through spiritual freedom. If the experiment could be successful in 1000 parishes throughout the country, then it would not make any difference what denominational leaders said."

* * *

Crowds Attend Round Table Conferences

The 17th session of the Round Table conference of the diocese of Michigan opened on March 7th with a record attendance of 450—more than a hundred in excess of last year. They meet each Monday during Lent at St. Paul's Cathedral, starting with a service at 5:30; then a dinner and finally classes from seven until nine.

* * *

Bishops Protest Barcelona Bombing

A large number of Episcopal Bishops issued a statement last week calling upon the Roman Catholic hierarchy "to bring the might of your influence to bear on General Franco" in an effort to prevent further bombings of noncombatants in Spain.

The letter was made public by

Bishop Paddock who is the chairman of the American Friends of Spanish Democracy. Sixty-one Bishops signed the statement, both Episcopalians and Methodists. Among them were Presiding Bishop Tucker, and Bishops Abbott, Ablewhite, Atwood, Babcock, Bratton, Brewster of Maine, Brewster of Connecticut, Casady, Dallas, Davenport, Demby, Dumoulin, Fenner, Finlay, Francis Gooden, Green, Helfenstein, Hobson, Huston, Ivins, Jenkins, Jett, F. F. Johnson, Juhan, Keeler, Larned, Longley, Ludlow, Mann, Mikell, Mitchell, Mize, Moore, Moulton, Oldham, Parsons, Quin, Remington, Seaman, Spencer, Sterrett, Thomas, Thurston, Van Dyck, Ward, Winchester and Zeigler. The letter called upon the Roman Church to "disavow any tacit approval to these appalling tactics which our own army has sworn. We realize that the Catholic hierarchy in this country has, for reasons which seem good to it, chosen to defend the Franco cause. It is for this reason, knowing that word from you would carry weight and force, that we call upon you to act." The letter further asked the Catholics to persuade Franco "and his Nazi and Fascist allies to cease the hideous bombing of cities that, like Barcelona, a predominantly

Catholic city, are by every rule of war civilian and non-combatant. We believe that you see as clearly as we do, regardless of any possible merits

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A New and Unusual Book for Good Friday

The Tree Bears Fruit

By the Rev. Roy Irving Murray

In reviewing this small book of meditations on the Sayings from the Cross the "Churchman" says: "These meditations stay with one and reflective thought deepens the effect of their spirituality. They create an atmosphere which lingers in the heart and finds its outlet in a heightened power to live 'the good life.'"

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of General Franco's position in the first instance, the war which began as a military uprising and a purely Spanish struggle is showing itself with ever increasing clarity to be an integral part of a general program of conquest in which, on other points, the Nazi-Fascists have not hesitated to attack the Catholic Church and Christianity itself."

* * *

Building a Christian Nation

The social service department of the diocese of Albany, the Rev. William E. Sprenger, chairman, is sponsoring luncheon meetings each Thursday during Lent on the theme, "Building A Christian Nation." They are attended largely by professional social workers and Church people interested particularly in social matters.

* * *

Maryland to Observe Day of Peace

The diocese of Maryland is to devote April 13th to a Day of Peace with services at Grace and St. Peter's from 11 A. M. to 3 P. M. The addresses are to be by the Rev. Theodore Ferris, the Rev. Thorne Sparkman and Mr. Paul Harris, Jr. of Washington. It has been arranged by the educational department of the women's council of the diocese of which Miss Lucy C. Sturgis is chairman.

* * *

Successful Campaign in California

St. Mark's, Berkeley, California, has just completed a campaign for \$25,000 which will free the parish of debt. The parish is a lively one in charge of Rector Lindsay Patton, with the Rev. Randolph C. Miller carrying on work with the students of the University of California.

* * *

Bishop Huntington Arrives in China

Bishop Huntington has arrived safely in Anking, China, following a furlough in the United States. He landed in Hongkong, flew to Hankow and then through the cooperation of the Chinese postoffice went by automobile to Anking. He found his see city full of refugees.

* * *

Interesting Lenten Services in Detroit

Something new in the way of Lenten services is being tried on Wednesday evenings during Lent at St. Matthias', Detroit, where the Rev. Ernest E. Piper is rector. Leaders representing various interests give talks, with discussion following. Among the topics being presented are "How We Got Our Bible," by

the dean of a university; "The Social Security Act," by one of its officials; "What I Believe," by a physician; "China and Prospects for Peace," by a Chinese professor now at the University of Michigan.

* * *

Summer Must Be On the Way

When announcements of Church summer conferences begin to come to my desk I figure summer is not far off—that with pictures of ball players loosening up their arms in Florida. The first summer conference announcement, as usual, comes

from Wellesley. There is the usual excellent program, with the following among the leaders. Bishop Keeler; the Rev. Norman Nash of Cambridge Seminary; the Rev. William Scott Chalmers, Holy Cross Father who is to be the chaplain; the Rev. Otis R. Rice; the Rev. Thomas H. Chappell; the Rev. Niles Carpenter, professor at Buffalo University; the Rev. Phillips E. Osgood, head man of the school of religious drama, and ever so many others. The conference opens on June 27 and lasts until July 8th—better jot down the dates and plan to be there.

He Needs Your Help!



THIS Spanish baby, shattered by bombs in Barcelona, is being cared for in a hospital operated and supported by the North American Committee to Aid Spain. Thousands are being thus cared for in hospitals, with other thousands of orphaned children today in excellent homes run by American social workers.

THE CHURCH should have a hand in this work of relief. Will you not therefore send your donation, for forwarding to Spain through the North American Committee, to the Emergency Committee of the

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