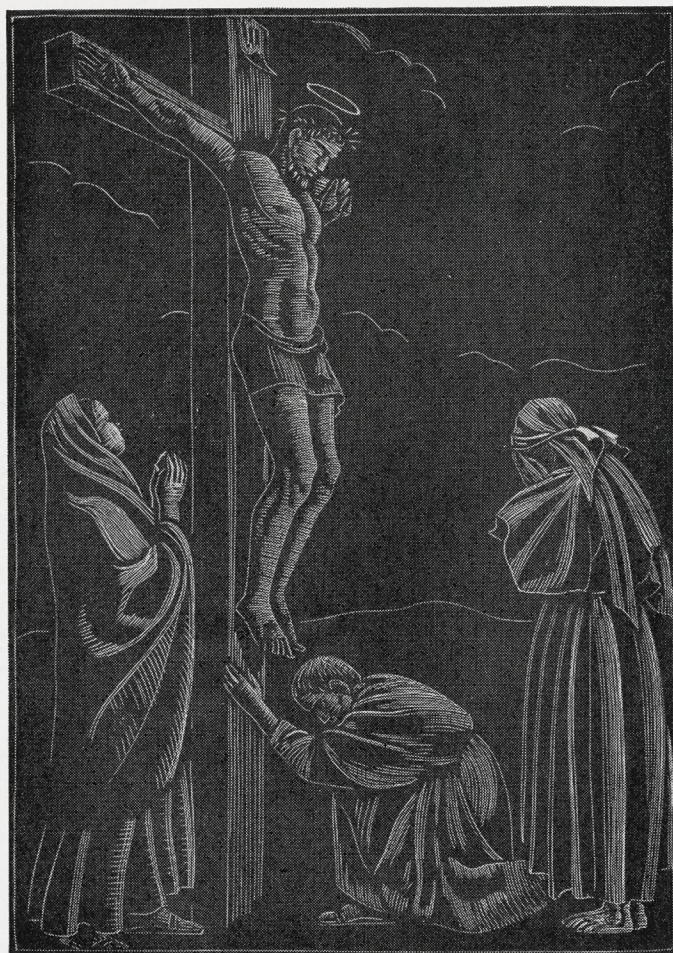


April 14, 1938

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THE WITNESS



GOOD FRIDAY

AN EASTER MESSAGE—JOHNSON

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CLERGY NOTES

BESSOM, JOSEPH H., formerly of the diocese of Maine, was admitted to the novitiate of the Order of the Holy Cross in March.
DUBOIS, ALBERT J., formerly canon of the cathedral at Fond du Lac, Wisconsin, is now the rector of St. Agnes, Washington, D. C.

FRITZ, CHARLES E., engaged in literary work since graduating from the Church Divinity School, Berkeley, Calif., last June has accepted the rectorship of Menlo Park, California.

GARRETT, VAN FRANCIS, acting rector at St. Paul's, Flint, Michigan, has accepted appointment as assistant at Trinity Church, New Orleans.

HILBISH, HARRY P., assistant at St. Luke's, Evanston, Illinois, has accepted the rectorship of Christ Church, Ottawa, Illinois.

POWELL, CHILTON, is to be ordained deacon on April 20th in the Church of the Advent, Devil's Lake, North Dakota, by Bishop Atwill. At present a student at Seabury-Western, Mr. Powell is to have charge of missions in North Dakota following graduation in June.

RUDD, A. B., rector of Christ Church, Rockville, Maryland, and canon of Washington Cathedral, died suddenly on March 24th.

WILCOCK, EDGAR W., formerly assistant at St. David's, Baltimore, is now the rector of St. Philip's, Wiscasset, Maine.

QUESTIONS FOR LENT

1. When was the Delta Cooperative Farm founded?
2. What is the name of the second farm, just founded?
3. Describe the health program at the Farms.
4. Name the forces on the Rebel side in Spain.
5. How many Italian and German troops are aiding the Rebels?
6. How many volunteers are fighting for the Loyalists?
7. What is the attitude of the English government toward the war in Spain?
8. What do Hitler and Mussolini hope to gain from their invasion?
9. Is the Loyalist government "Red"?
10. What is being done by Americans to aid the people of Spain?

ANSWERS TO LAST WEEK'S

1. The Southern Tenant Farmers' Union.
2. Increased wages; prosecuted law breakers; won free education in some centers; improved working conditions; fought for civil liberties.
3. Founded in 1935 at Mark Tree, Arkansas.
4. The church has aided the movement. The Rev. Howard Kester is an officer of the union; the movement has been aided by church people through the Federal Council of Churches and the Church League for Industrial Democracy.
5. The creed, the sacraments, the scriptures, the ministry.
6. 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.
7. Finland, Sweden and Denmark.
8. No interest on capital investment. Profits shared by rebates on purchases. Democratic management.
9. A strong labor and political movement that is sympathetic to cooperation.
10. Fear of war and of economic collapse.

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H. ROSS GREER
A. MANBY LLOYD

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AN EASTER MESSAGE

By

BISHOP JOHNSON

ONCE AGAIN Mother Church assembles all her children to keep the Feast of the Resurrection. She bids us to lift up our hearts in spite of the depressing atmosphere of this world's chaos. She invites us once again to draw near with faith and take His holy sacrament to our comfort.

Truly as St. Paul says, "If in this life only we hope in Christ we are of all men most miserable." Why? Because we have staked our lives on the belief that Christ is risen from the dead and that because of this fact we too shall rise. To put all one's trust in One whom we believe to be righteous, and then to find out that He is a sham would make one most miserable. Such a delusion would cause us to regard all men as cheats and liars, for the Christ was either all that He claimed to be or else He was the greatest deceiver of all time. When faith in Christ ceases we are of all men most miserable because the standards of life which He established fall into ruins. Instead of love, joy and peace as our goal we descend into the inferno of hate, fear and cruelty.

When the light of the world goes out we are left in utter darkness without God and without hope in the world. Without the forgiveness of sins and the resurrection of those whom we "have loved long since and lost awhile" life becomes a desolate tragedy.

The whole situation rests upon our faith in the intelligence and benevolence of Him who created us as we are. No decent person would create a world in which his creatures were endowed with a hunger for another life, only to be told that such an aspiration was a cruel joke ending in a cruel disappointment. It is unthinkable, in an ordered universe where there is perfect coordination between needs and that which supplies those needs, that the Creator is merely a mechanic and has no concern for the longings of the human heart. As the Master said, "If we ask for bread God will not give us a stone."

"Like as the hart desireth the water brooks so longeth my soul for thee O God." . . . At least the Creator did not give thirst to animals without providing that which would satisfy such thirst. The deer does not

have to be persuaded by logic to satisfy his need. He finds it there. Moreover the pioneer in science has the urge to seek that which had not yet been observed and lo he opens the door to a new world as miraculous to the social order in which he lives as the Kingdom of Heaven is to us. He was laughed at and persecuted but he "believed in the substance of things hoped for and the evidence of things not seen."

If we could have stood on the rim of the world in the reptilian era and looked down the ages of creation we would have found that God was constantly opening up new vistas of more abundant life which were not products that emerged from the jungle but were created by other wisdom than that of man. Man did not create life. He does not control its potentialities nor does he determine its ultimate destiny.

Really the miracle is not a future life, based upon the life that now is, but it is this present life based upon the life that then was. God, who has begun the process, is perfectly competent to finish it in a way to justify its inception.

After all the fool hath said in his heart that God is also a fool, unable to see through to any adequate end the process which He has begun. It is true that like other creatures man began his career in an environment which he did not create and with a destiny that he could not foresee. A new heaven and a new earth may exist in the divine plan even if it passes man's understanding.

Without faith in a good God, without hope for a new life, without love for God and man, society becomes the prey of dictators who are ready to sacrifice man's liberty and to destroy his personality in order that they may carry out their experiments. When they have succeeded in their purposes life will become too drab and dull for human endurance and faith will again emerge to a new spiritual adventure.

To confine man's hopes between the cradle and the grave is to deprive him of any incentive to love, joy and peace.

Christ is risen from the dead therefore let us keep the feast.

HEALING AND HOPE

By

SAM H. FRANKLIN, JR.

Director of the Delta Cooperative Farm

THIS evening on the Delta Cooperative Farm a meeting without precedent in the South is being held. It is a committee made up of ex-sharecroppers and agricultural day laborers, it is composed of both Negroes and whites, and its purpose is to plan the anniversary celebration of the founding of the Farm. Two years ago this collective effort to enable the victims of an unjust economic order to aid themselves was still a dream, now it is an accomplished fact. The chairman of the committee thinks that the program should include stories of "old settlers," of those first days which now, due to the changes that have intervened, already seem far away. It is hard to believe that the ridge which is now occupied by the little community of simple, comfortable houses, with the public hall that serves for recreation, business meetings, and church services standing in the center, was only a short time ago covered with trees and brush, and that the first families to arrive had to be scattered over it in tents and portable cotton cribs like a gypsy encampment. In those days a two-room cabin, which was standing on the farm when it was purchased, but which the community now scorns to use for any more dignified purpose than a storage place for cotton and corn, was headquarters for the whole cooperative. There lived the "staff" (two in number), there were held cooperative meetings, Sunday school and church, there in one corner was begun the Cooperative Store which now has a large building of its own and does an annual business nearly equal in volume to the purchase price of the Farm!

Despite the changes that have been made all has not been smooth sailing in the life of these pioneers of a new economic order. Some families have found the requirements too high and the immediate reward too small, and have drifted back to sharecropping. The low price of cotton in 1937 left our people with a deficit which they are determined must be wiped out in 1938. Thanks to the aid of friends over the country the Cooperative faces the future with better equipment and with funds for achieving a more diversified program of agriculture than ever before. A second farm, the Providence Cooperative Farm, has been purchased, with a soil type that is supplemental to the first. From it will come products such as beef, syrup, and corn which are not produced in quantity at Rochdale (the Delta Cooperative Farm). On both farms a live-stock and dairy program is being inaugurated to counteract the shrinkage in cotton acreage under the present government plan.

When the first farm was begun its founders had no Utopian dream of transformed human nature. They desired a form of economic organization that would be tough enough and resilient enough to be workable by ordinary folk such as they were, with the marks of the

adverse conditioning of the old life, which had left them in ignorance and had bred in their hearts deep and bitter suspicion, still upon them. With bodies weakened through denial of medical care and through malnutrition, having enjoyed only such of the material goods of life as could be obtained with a gross family income of three or four hundred dollars per year, they could hardly be expected to become idealists over night. It was hoped however that there would be a gradual reconditioning through the interaction of the individual with his new environment, and this hope has in the main been abundantly justified.

FIRST it is evident that two years of cooperative living have not been without value in producing traits of initiative and reliability. The opening of the second farm was an illustration of this. Members of the Providence Cooperative consist almost entirely of families selected from the ordinary membership of the first farm. The "executive" or general foreman of the second farm is a man who came to the first as an ordinary woodsman. The wretched shack on an adjoining place in which he and his family were living at the time he applied for membership bears witness to the poverty that they had faced. But so well did he take advantage of the opportunity that was offered him that by the second year he had been elected president of the cooperative. Once inclined to occasional drinking himself, he quit the habit entirely and helped to oppose it in the community. One can never forget the contrast between the first cooperative meeting out under the trees two years ago at Rochdale and the first meeting at Providence. At the first people had listened with scepticism and wonderment, and their suggestions had gone wide of the mark. At the second they knew what they wanted and went after it in a business-like way. They made a distribution of crops, drew up a rough budget, and decided on their form of organization. They have set for themselves a motto of high production and low overhead, and have proceeded smoothly with little supervision since that time.

In the second place, social habits are replacing anti-social ones. In spite of the dark picture of dissipation painted by popular writers in depicting the Southern agricultural worker, in two years there have not been half a dozen cases of public drunkenness on the Farm, to my knowledge. There has been only one serious fight, and aside from petty thefts no lawlessness of any kind. As a more wholesome escape from monotony regular weekly parties are held, separately for each race, and the square dances which are a part of this program have become so well known that people come from twenty miles around to attend, dancing to the music of a Farm orchestra. It is often declared among those who attend that this is the only place folks can go to dance and have a good time without it ending in

a drunken fight. Weekly forums, a library, and athletics are also helping to introduce new interests.

Again, a significant change is occurring in inter-racial attitudes. A stalwart young white man wanted the job of poultry care-taker, but naming an older Negro man he said, "I can do anything, but A--- isn't fit for hard labor—if he wants the job I think he should have it." During the winter the home of one of the Negroes burned. He was so discouraged he was thinking of leaving the Farm, but within a few hours the Friendly Committee was at work and practically every family on the place, white and colored, had contributed something toward starting the unfortunate family out again. Their hearts were so touched that they decided to stay, and they have been going on bravely ever since.

Specifically religious attitudes change slowly, but it is interesting to see a white young people's society of fifty members, many of whom come from off the Farm, meeting weekly in the Community House. When the first families went from Rochdale to Providence it was impossible for several weeks, on account of illness and other circumstances, for any of us to hold any kind of religious service with them. To my surprise they did not wait for us to take the lead, but sent back for Sunday school literature and cleaned out a vacant house for a Sunday school. There they met, even though for lack of chairs and benches they had to stand or sit on the floor.

A PRECONDITION of more abundant living for the folk of the class out of which the farms were organized has been medical aid. In providing this many readers of THE WITNESS have had a special part. With the help of funds raised by Miss Dorothy Fischer and a substantial initial gift by Episcopal friends in St. Louis, as well as by sacrificial aid from other sources, the Farm has had a resident nurse for more than a year, and a resident doctor and regular clinical services for several months. The doctors who have assisted us so far have not been able to take up permanent residence, but recently a young man with ideal qualifications, both professionally and personally, has volunteered for the position. He is Dr. David P. Minter, a graduate of the medical school of the University of Pennsylvania. Dr. Minter is a Southerner; he is the son of a minister and has a brother on the foreign mission field. He is entering upon his duties at the Farm in the same spirit that he would accept a post under the Church abroad. He will take up residence at the Delta Cooperative Farm in the summer, but already during a few days' visit, he has been thoroughly initiated, having attended to cases ranging from skin diseases to those requiring major operations. The climax was reached when he was summoned by the dairyman to see an injured cow!

Throughout the Farm and the community there are a growing number who look with gratitude to our medical program. A man who joined us—young, ambitious, and of fine character—has been doing hard day labor for months without a tooth in his head. When the infection from bad teeth threatened his life he man-

aged to get them extracted, but he has been waiting for "the subsidy" to buy his plates. Thanks to our medical funds we were able to lend him money for his teeth without delay. Many surgical operations have been made possible; the luetic clinics have been carried on regularly, and countless diseases, wounds, infections, and minor ailments have been treated. In her report for 1937 our nurse, Mrs. Lindsey Cox, listed 2998 separate calls and clinical visits. More than a dozen healthy babies have arrived under the ministering care of doctor and nurse. A few days ago the nurse was called to assist a country doctor on an adjoining farm, where a mother gave birth to seven-months' twins. The nurse sent for another staff member who late at night built an incubator, heating it with fruit jars filled with hot water. She remained with the mother, whose life had been despaired of, for two nights, and now both mother and babies are reported doing well.

The continuance and extension of the medical program of the farms still depends upon the friends of the undertaking. We have made a new venture of faith in engaging Dr. Minter, but we believe that there will be many who by the power of sympathetic imagination will grasp the thrilling possibilities that lie in maintaining him in his work. When a homeless woman was given shelter at the Farm last fall she soon became desperately ill, requiring surgical attention. As we sat, late at night, while the woman was being prepared to go to the hospital, at the home of the farm member who had offered her shelter, and later given up her own bed and slept on the floor in order that the sick woman might have a bed, the conversation naturally turned upon illness. A woman told of the loss of her child, and a man of the death of his wife, before they came to the Farm. Then the man said, in response to my incredulity at what I had heard, as if he were summing up the whole matter, "Ah, Mr. Franklin, you will never know what it means to be sick when you are poor." In these words, from one who knew whereof he spoke, mild though they were, there seemed to be more than an echo of the judgment in the Master's story, "I was sick and ye visited me not."

We are thankful that THE WITNESS is continuing to receive contributions from those who are able to visualize the horror of illness unrelieved because of poverty, and who wish to have a part in bringing health and hope to some members of America's neediest class through the medical program of the cooperative.

Prayer-Book Interleaves

EASTER AND BAPTISM

IN THE early Church Easter was pre-eminently the festival of Baptism. That was because of the belief that Baptism re-enacted Christ's resurrection in the individual believer. So St. Paul told the Roman Christians that having been united with Christ's death and resurrection in Baptism they should die unto sin and walk in newness of life.

At Rome thousands were sometimes baptized at Easter. For months, perhaps for years, candidates

were under instruction and on probation. In the last weeks of Lent came repeated "scrutinies," exorcisms, fastings, prayers, and then the Easter midnight vigil, when the catechumens presented themselves in the baptistry to receive the sacrament of "illumination," Old Testament prophecies of Baptism (as they stand today in the Roman mass) were read, psalms and litanies were sung, the paschal candle was lighted, Baptism was administered; and finally the Bishop and deacons led the newly-baptized, carrying candles and robed in white, into the great church, there to join with the whole body of the faithful in the celebration of the Easter Eucharist. Eusebius tells us how Constantine "caused torches and great wax candles to be lighted throughout all Rome that a brilliant splendor might mark this mystic vigil." It was the "mother of vigils," as St. Augustine calls it, the "great night," *nox magna*, to use the words of a Roman bishop, the Christian New Year, the time when, some thought, Christ might return to earth again.

In the Middle Ages fewer adults were baptized, and Baptism lost its ancient prestige. In the sixteenth century the reformers fought against Anabaptists, but they made no effort to revive Baptism as a great congregational act. In the nineteenth century evangelicals engaged in a futile controversy over baptismal regeneration, and Anglo-Catholics, while proclaiming sacramental doctrine, did little or nothing to restore its proper dignity and status to this all-important sacrament. Never has the prestige of Baptism sunk so low as today. Many Protestants consider it little more than an archaic survival.

We baptize adults in private, thus denying that Baptism has any social implication, and in total disregard of our Lord's admonition about confessing him before men. We baptize infants semi-privately, and sometimes as a Sunday school feature. At Rome Constantine's wife, Fausta, gave the Lateran palace to the Church, and in it a magnificent baptistry (recently excavated) was built. Those ancient baptistries, of which that of St. John Lateran is the most famous, demonstrate the honor in which Baptism was held by the first Christians, and the separation they believed Baptism made between themselves and the pagan world. But in our churches the font is often a negligible feature. Why not, so long as Baptism itself is neglected?

If we believe in the importance of the Church as a society it would seem fitting that we should make as much as possible of the ceremony of initiation into that society. We cannot build baptistries or revive the Easter vigil, but we might occasionally allow our congregations to witness the admission of new members to their fellowship, and we can dignify the baptismal service with the ceremonial aid of processions, lights, and music. And why should not every church burn a paschal candle during Easter-tide, that little ceremony which links us so significantly with the historic Church?

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.

Discoveries in Europe

By
WILLIAM B. SPOFFORD



WAITING FOR HELP

WE DID NOT get into Spain. Five of our party had planned to go but when we arrived in Paris we were notified by the United States authorities that we were not to be allowed to do so. However, we heard more about Spain than anything else everywhere we went. In England Dean Johnston of Canterbury told us of his recent visit; Lloyd George talked to us for an hour, largely about Spain; I had an opportunity to meet with those directing relief, both in London and Paris, including the Duchess of Athol and Isabel Brown in England and Madam Ione Baulenger in France, all of whom have been leaders in that work. I also spent an evening with a Britisher who was on furlough from Spain where he had fought for months with the Loyalists. This fellow, Captain Paddy Hall, now doubtless dead, I met in Hyde Park on a Sunday afternoon and went with him to a little meeting on the top floor of a tumbled down building in the slums of London. He was an ex-prize fighter who had once been the middleweight champion of Europe. He had cauliflower ears and a busted nose. He was illiterate and dirty. But he was one of the swellest guys I have ever known. He told the dozen of us who met to hear his story of how his company was wiped out; he told us that he was prepared to give his life to help save democracy in Spain and he was back in England to recruit another company to take the places of the volunteers who had already given their lives.

We should know by now what has happened in Spain. By popular vote a democratic government was elected. Unwilling to accept the will of the majority a plot was concocted to overthrow the Republic by the landlords, the industrialists, the Roman Church and the old army leaders. It was supposed to be a rebellion—a civil war. For months the world was told that it was just that and nothing more, with Rome and Berlin repeatedly denying that they were aiding the Rebels. Today everyone knows what a few knew from the very start—that it was not a rebellion but an invasion of Spain by Hitler and Mussolini with Franco merely their puppet. It has been, from the start, another case of Fascist aggression, not merely unopposed by the so-called democracies but actually aided by them. Our own government, for the first time in history, forbade the shipment of supplies to a recognized government, needed to put down a rebellion and to drive out invaders. Meanwhile instruments of warfare have been shipped from the United States to

Franco by way of Rome and Berlin. We were told by American newspaper men that there were Americans in Berlin getting rich in carrying on this traffic in arms. We call this neutrality—denying goods to the victim while allowing the aggressors to buy all they want.

The Non-Intervention Committee has been even more hypocritical, with Chamberlain, Halifax and Company declaring for a hands-off policy while actually aiding Franco. Even today, with Chamberlain announcing that the withdrawal of Italian and German troops from Spain is a condition of friendly pacts with Hitler and Mussolini, thousands of additional troops are being rushed across the border to aid Franco in his drive to the sea. Brailsford, the distinguished English economist, told us last August, following a six-weeks' visit to Spain, that there were even then 70,000 Italian troops and 25,000 German troops fighting for the Rebels. It is an army of invasion, equipped with the latest instruments of warfare supplied by these two powers. Against this the people of Spain, united as never before, have fought almost with bare hands because we, supposedly believers in democracy, would give them nothing else with which to fight. Brailsford told us that there were at most 300 Russians aiding the Loyalists, mostly technicians and specialists of various sorts. In addition there were at that time about 12,000 Loyalist volunteers from various countries, including anti-fascists from Italy and anti-Nazis from Germany.

Hitler and Mussolini are in there to make Spain their colony, and for two reasons. First they need the iron, coal, copper, lead and mercury that Spain can supply in abundance. These things are necessary to build

fighting machines. Second, they hope, by taking Spain, to isolate France in preparation for coming European events. France has been unwilling to act without England. And the present government of England is favorable to the Rebels. The route to the east is threatened it is true, but after all trade can go by the Cape Route. So the Tories of England support their own class in Spain—support autocracy against democracy. The Rebels, they figure, will win. But they will win a country in ruins. They will therefore need a large loan.



PARENTS DEAD, THIS CHILD IS NOW THE "MOTHER" TO HER SISTER AND BROTHER.

Berlin and Rome, having their own economic difficulties, will be in no position to supply the funds. They will therefore be compelled to seek funds in England—to be supplied on England's own terms. Brailsford however insists that this is faulty



"BROTHERS UNITED IN A COMMON CAUSE". CHURCH AND ARMY GIVE THE FASCIST SALUTE AT THE FEAST OF SANTIAGO DE COMPOSTELA. LEFT TO RIGHT: THE BISHOP OF LUGO, THE ARCHBISHOP OF SANTIAGO, THE CANON OF SANTIAGO, GENERAL ARANDA, GENERAL DAVILA, THE BISHOP OF MADRID.

reasoning. Germany and Italy may be unable to supply the Rebels with money, but they can exchange machines, guns, building materials, for the raw materials they so badly need. England will find herself out in the cold, with Spain a colony of the Fascist powers, with her traditional ally, France, isolated, and with the Mediterranean lost to the former ruler of the seas.

Just as Hitler took over Germany by branding as "reds" all those who wished to maintain democratic government, so support for the Loyalist has been opposed by calling the people's government an anti-God outfit of "reds." How "red" the government actually is may be judged by a statement that appears in the February 26, 1938 number of *Economist*, England's most conservative organ of big business. "The Government of Spain," declares the editorial, "is pursuing a progressively more moderate policy. It has moved so far from the extremists that, within the framework of the Constitution, it may almost be regarded as Conservative."

Much is said and written about the persecution of the Roman Church by the Loyalists. Again *The Economist* declares that "Catholic religious services are being held in Barcelona." But quite aside from this everyone who knows Spain is aware that the people have time and again risen against the clergy, declaring them to be exploiters of the poor. It is also true that many priests took up arms with the Rebels and allowed their churches to be used as storehouses for Rebel ammunition and their church towers for machine gun nests. Robert Nevelle, newspaper man, wrote last year, "I know, because I saw them, that in Granada's church towers machine guns were placed and that they were used against a civilian population resisting an armed revolt against an elected government. I know . . . again I saw it with my own eyes . . . that the churches of Granada were used as barracks for the Fascist organizations and the Rebel militia." One could duplicate this testimony many times. The Roman Catholic Church in Spain has from the start been al-

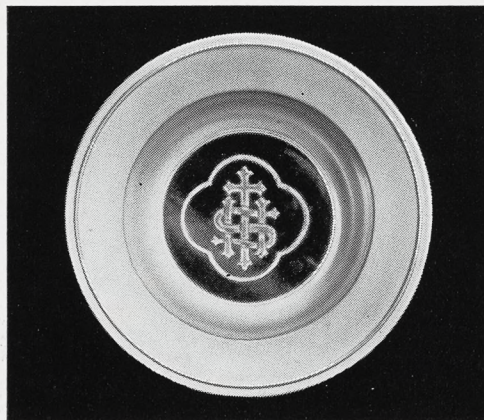


SOCIAL WORKER WITH SOME OF HIS WARDS IN SPAIN WHERE A DOZEN HOMES ARE MAINTAINED BY AMERICANS.

lied with the Fascists, hoping thereby to maintain the strangle hold it has had upon the population for generations. The picture accompanying this article is eloquent testimony to the fact that the Roman Church is, as their own Bishop Antselmo Polanco of Teruel recently told the American correspondent, Lawrence Fernsworth, "united with the Fascists as brothers in a common cause." The simple fact is that Catholicism in Spain is completely alien to anything we call by that name in the United States.

One final word. There is little we can do to aid the people of Spain. But we can support the excellent relief work that is being done, particularly with children. There is pictured here a number of children whose very existence depends upon you. England has done an excellent job in caring for refugees. So has France. We have brought none of them to our country. But we have gone to them so that today there are a number of excellent homes, run by professional social workers and maintained by the North American Committee to aid Spanish Democracy, of which the Rev. Herman Reissig is secretary. There is pictured here one of these social workers and a group of the children he is aiding. Thousands of them are being thus cared for. Your help is needed. The Church should have a hand in this. It can through the Church League for Industrial Democracy which is affiliated with the North American Committee.

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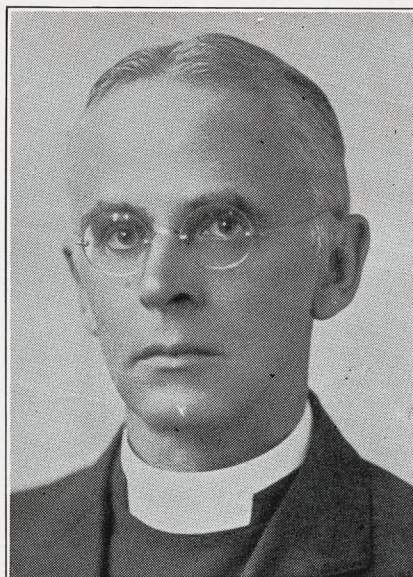
Providence, R. I.

WELLESLEY GIVES PROGRAM FOR THIS YEAR'S CONFERENCE

By ELIZABETH MCCrackEN

The Conference for Church Work, or the Wellesley Conference as it is familiarly called, to be held from June 27th to July 8th, has a program of great variety and interest. Each of the four schools of the conference has new faculty members, in addition to its customary leaders. Among these new members are the following: The Rev. Gilbert P. Symons, Canon to the Ordinary, of Cincinnati, Ohio, who will give a course on "The Ecumenical Movement," with special reference to the findings of the Edinburgh and Oxford Conferences and to the proposed World Council; the Rev. Thomas Huntington Chappell, rector of St. Paul's Church, Dedham, Mass., who will give a course, "A Sketch of the History and Present State of the Orthodox Churches"; the Rev. George Van Bibber Shriver of Dornakal, India, who will give a course on India; the Rev. William Scott Chalmers, O.H.C., who will be the chaplain of the conference, and will also give a course on personal religion. Father Chalmers' course, "Facts, Doubts and Convictions," will be exclusively for young people, only those under thirty being eligible. The School of Religious Drama has two new members on its faculty: Mrs. Elizabeth Hadley Hunt, of the School of Related Arts and Sciences, Utica, N. Y., who will give a course on "Comparative Symbolism"; and Harrison Crofford of Boston, Mass., who will give instruction in voice and reading, with special attention to the needs of the clergy and others who speak in public. In the School for Church Music, a new faculty member is the Rev. John W. Norris, rector of St. Luke's the Beloved Physician, Philadelphia, Pa., and Music Editor of the *Living Church*.

In several instances courses will be given by faculty members of other years, who were unable to be present last year or, in the case of one such member, for a number of years. The Rev. Niles Carpenter of the University of Buffalo, who has not been at the Wellesley Conference very recently, is returning and will give a course on "The City." The Rev. Phillips Endecott Osgood, dean of the School of Religious Drama, who could not attend the Conference in either 1936 or 1937, will be present and will give a course on "Pages from Great Drama" and direct three religious plays to be given by the Conference in the College Chapel. Miss Laetitia Stockett of the Friends' School, Baltimore, Md.,



BURTON S. EASTON
Dean of Wellesley Conference

obliged to be absent last year, will return this year, with a course on "The Life of the Spirit in English Poetry." The Rev. William B. Spofford, Executive Secretary of the Church League for Industrial Democracy and Managing Editor of the *WITNESS*, in Europe last summer at Conference time with the American Seminar, will be at the Conference this year, giving a course on "The Church in the Modern World." The Rev. Norman B. Nash, of the School for Christian Social Ethics of the Conference, who was in Oxford during Conference time last year, with the Oxford Conference on Church, Community and State, will be present this year, giving a course on "Nationalism and Religion in the Bible." This course will have reference both to the Old and the New Testaments.

The dean of the School for Church Workers, the Rev. Burton Scott Easton, will, as in other years, give a course on the New Testament. Dr. Easton's subject this year will be "The Sermon on the Mount." Last year, Dr. Easton gave for the first time at the Conference a course on the Prayer Book, entitled "The Principles of Christian Worship and their Realization in Modern Times." By urgent request, Dr. Easton will repeat that course this year. The Rev. Otis R. Rice, who was a new member of the faculty of the School for Church Workers last year, is returning this year to give two courses on "The Findings of Modern Psychology as They Assist the Parish Worker in Dealing with Individuals." One of these will be a general course for lay workers in the parish and for parents, teachers and others. The sec-

(Continued on page 16)

NEW YORK VICAR WRITES EXCELLENT BOOK ON PRAYER

By GARDINER M. DAY

To write a book on prayer that gives one a vivid sense of its reality is a desperately difficult task. I believe that Dr. J. Wilson Sutton, Vicar of Trinity Chapel, New York City, has accomplished this exceptional feat in a little volume entitled *Our Life of Prayer* (Morehouse \$1.25). In every library of religious books there are innumerable tomes on prayer. Many of them—in fact most of them—contain pages of beautiful passages about prayer, and exquisite quotations from prayers and statements about prayer from the lives of pious Christians of past generations. Somehow most of them leave me cold.

This little volume of Dr. Sutton's on prayer is so simple and so direct and contains such an essentially practical emphasis that the reader must inevitably realize that the author not only speaks out of very real experience, but has the ability to describe his experience on a printed page in an amazingly helpful way.

Many emphases I find myself agreeing with so thoroughly that it is difficult to know which one to single out for comment here. Surely these words are too well nigh universally true: "When children are taught to pray they are usually taught to ask God for protection, for forgiveness, for the supplying of their material needs, and for power to overcome temptation. They are taught little else about prayer except that they should add a general intercession for their near relatives and friends. There are thousands of Christians who never get beyond this state, and while they hear from time to time sermons or addresses in which they are taught that prayer is a much larger thing than this, they do not, as a matter of fact extend their prayer life at all. Our faulty teaching of children no doubt explains in a very large measure why prayer has so comparatively small a place in the life of the average Christian and why it is so limited in scope."

I would heartily commend this book to anyone who is interested in strengthening his devotional life and particularly to parents and church school teachers and others, part of whose task is to instruct young people in the approach to God through prayer.

Another devotional book, which will find many readers, is *In the City of Confusion* by Dr. Bernard Iddings Bell (Harpers \$1.25). This is a series of devotional meditations on the social task of religion. In his customary

(Continued on page 16)

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by WILLIAM B. SPOFFORD

Rabbi Stephen S. Wise of New York denounced Roman Catholic prelates who recently announced that they prayed daily for the success of the Rebels in Spain at a mass meeting on peace held in Madison Square Garden on April 4th. The meeting was attended by approximately eighteen thousand people who paid from 50c to a dollar to get in, and was sponsored by the Committee for Peace through World Cooperation, with a large number of organizations joining forces for the rally. Bishop Oldham of Albany was the chairman of the meeting. Rabbi Wise did not mention names but everyone knew that he was referring to Cardinal Hayes of New York, Cardinal O'Connell of Boston and the Archbishop of Canterbury who last week in the House of Lords gave his blessing to Hitler aggression. Other speakers at the meeting were the Rev. Harry F. Ward, representing the American League for Peace and Democracy; C. M. Eichelberger of the League of Nations Association; Bishop McConnell of the Methodist Church; Congressman Byron N. Scott of California and Professor Charles G. Fenwick, president of the Catholic Association for International Peace. A resolution passed at the close of the meeting pledged the audience to "urge upon Congress and the Administration the revision of the present neutrality policy so as to provide for a distinction between the aggressor, treaty-breaking State and the victim of its unlawful act of intrusion whenever a distinction between the two can be drawn."

It demanded an open hearing before the House Foreign Affairs Committee upon bills already introduced calling for such action.

Many members of the audience, by show of hands, indicated their intention of communicating personally with the chairman of the committee, to whom copies of the resolution were forwarded, to endorse such action. The audience contributed an estimated \$4,000 for the activities of the committee.

Criticism of the administration for failure to lay an embargo on the sale of arms to Germany and Italy came from Dr. Ward who contended that the United States, by such sales, shares in the guilt of bombing non-combatants in Spain and China.

"The words of President Roosevelt and Secretary Hull concerning war and peace are contradicted by

KEEP THEM COMING

"YES, keep them coming. I have been distributing THE WITNESS each week during Lent and any number of parishioners have asked that the paper might be at the church each Sunday," writes the rector of a mid-western parish. Many other rectors who ordered bundles for Lent have directed that the papers be continued. If you have been securing your copy at the church door during Lent ask if the paper is to be available after Easter. If not won't you mail the card that you will find in your copy this week so that the paper may be sent to your home each week throughout the year. Merely fill in your name and drop the card in the mail-box. We will enter your personal subscription at once, sending you a bill later.

the deeds they refuse to stop," he said. "Instead of leading the democratic forces of the world they are now following the anti-democratic forces, and this road leads to destruction."

"Deep disgrace," he added, "will fall upon the administration if, through failure to withdraw the President's embargo against the sale of arms to Spain and the refusal to lay a ban on exports to Germany and Italy the cause of democracy in Central and Western Europe is lost and thereby further threatened in this hemisphere."

* * *

College Students Meet for Vocational Conference

Over fifty college students of the eighth province gathered at the Church Divinity School of the Pacific and St. Margaret's House on March 26-27 for a conference on life and work. The speaker at the opening meeting was Bishop Parsons of California, who discussed "Vocation in Relation to Life's Problems." A life based on the profit motive is inadequate. It is only when we conceive of our life in terms of service, which considers the rights of individual personalities to accept the call to service, that we can have a truly Christian attitude toward our job. It would be difficult, to say the least, for one to accept a position on one of Mr. Hearst's papers ("a prejudice I share with some others"). But when we have the essentially right attitude, it is possible to conceive of almost any job as an aspect of Christian service. Mrs. Harper Sibley spoke at the late afternoon and first evening sessions on "The Spirit Underlying All Service." Her main

thesis was that only as we become fully committed to the will of God can we be sufficiently integrated to achieve real personality. And only on such a basis can we gain the strength to withstand the individual and social pressures of an evil world. This principle applies to all fields of service, but especially to the ministry. Only courageous, intelligent, and devoted men are needed in the ministry, and she warned those present to forget their intentions if they could not live up to the high standards required.

The addresses of Bishop Parsons and Mrs. Sibley were given to the joint sessions of men and women in All Saints' Chapel at the Church Divinity School of the Pacific. The men's division heard talks on general fields of service, including teaching, law and politics, journalism and radio, and social service. The women's division heard talks on teaching, domestic relations, social and personnel work. Then the men heard a series of short talks on various aspects of the ministry, while the women discussed church work women.

A sight-seeing trip to San Francisco, meals together at St. Margaret's House, an informal dance, a communion service, and the taking of moving pictures completed the program. The conference was planned and administered by Dean Henry Shires, Miss Ellen Gammack, and the Rev. Randolph Miller.

* * *

Progress in the Philippines

Three of the Moro girls who live in the mission dormitory at Zamboanga, Philippine Islands, have been baptized this spring. This marks progress in one of the Episcopal Church's few points of contact with Moslems, where parental conservatism, mounting at times to hostility, is gradually giving way to the mission's persistent good will. In the last six months forty-two children and adults have been baptized at Holy Trinity Mission, Zamboanga, by the Rev. Harry Taylor Burke. Racially or tribally they are Chinese, Chinese-Moros, American mestizos, Subanos and Zamboanganos. (Subanos are Indonesians mixed with Malay—and Indonesians are a story in themselves, pre-Malay people.)

* * *

Having Fun in China

Give a soldier a bayonet and he is bound to have fun. Thus a Chinese father was dragged to St. Luke's refugee hospital in Shanghai by his son with bayonet wounds all over him. The son, six years old, had found his wounded father in the

fields where he had been for several days. The child had no money, had come miles, and yet got his helpless father through the Japanese lines to the hospital. Then the little chap, about the size of a minute, slept on the floor by his father's bed. It was later discovered that he had a skin disease so he was admitted as a patient. The father almost died but is now improving.

* * *

To Lecture on Mothers' Union

Mrs. M. G. Woodward, editor of the journal of the Mothers' Union, organization of England, arrives in New York this week to seek to spread the influence of the organization in this country. The purposes of the union, which numbers over a half million members, are to uphold the indissolubility of marriage; to train children in the Christian faith; to pray daily. Mrs. Woodward has the endorsement of Bishop Manning and the Rev. F. S. Fleming, rector of Trinity Parish.

* * *

Change Date of Alabama Convention

The diocese of Alabama has changed the dates of its convention from May to April 27-28 in order to elect a successor to the late Bishop McDowell. It is hoped to secure the election, acceptance and

canonical consents in time to have the consecration in June. The convention is to meet at Carlowville, a rural community near Selma, where Bishop McDowell was elected fifteen years ago.

* * *

Former Missionary for Maine Convention

The Rev. Edmund L. Souder, formerly a missionary in China and now the assistant at St. Stephen's, Providence, is to be the preacher at the service that opens the convention of the diocese of Maine, to be held at St. Luke's Cathedral, Portland, on May 17-18.

* * *

The Witness Goes to Rural Parishioners

The Rev. Leon Frank Haley, rector of St. Philip's, Norwood, N. Y., mails THE WITNESS each week to his rural parishioners who are unable to attend church. He says that he finds the plan most helpful, particularly since people in the rural areas apparently have time for reading.

* * *

Lectures for Laypeople at the General

The Rev. Otis R. Rice, instructor in pastoral theology, is delivering lectures on "Religion and Mature Personality" at the General on the evenings of April 25, May 2, 9 and 16, that are open to lay people of

the Church. Those caring to do so may dine with the seminarians at 6:30 providing they notify the seminary in advance.

* * *

Tennessee to Elect Coadjutor

The diocese of Tennessee is to hold a convention on April 20th to elect a bishop coadjutor.

* * *

Chapel for Texas College

The diocese of Texas is soon to erect a \$10,000 chapel at the Texas Agricultural and Mechanical College, according to an announcement by Bishop Quin. Money is now being raised.

* * *

Missionaries Petition Secretary of State

American-owned mission property in the lower Yangtze valley has been looted, damaged, and many of the buildings destroyed by fire, since the Japanese occupation, according to a petition filed with Secretary of State Hull by ten American Protestant missionaries in China. They point out that they have been forbidden access to this property for from three to six months. In the petition they asked Secretary Hull to make formal protest to the Japanese Government against the continued occupation of much American-owned mission prop-

Hymnals and Prayer Books for the Easter Season

Parishes often find this time of year the most appropriate one for replenishing their supply of HYMNALS and PRAYER BOOKS, particularly of the musical edition of the HYMNAL for congregational singing.

The large size Pew Edition of the Prayer Book, formerly known as the Chancel Edition, has recently been reduced in price from 60c to 50c. The type is large and more easily read than that of the regular Pew Edition.

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Standard Musical Edition at \$1.20 a copy (or \$1.00 a copy in lots of 100 or more.)

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PRAYER BOOKS

Pew Edition, regular, 3½ x 5½, in various colors, at 35 cents a copy.

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erty by the Japanese Army in this region. The petition was sent to Secretary Hull by the Ten Mission Group, of which Bishop W. P. Roberts is chairman, and the Rev. M. T. Rankin of the Southern Baptist Convention is secretary.

* * *

Broadcasts from Albany Cathedral

The choir of All Saints Cathedral, Albany, is to broadcast two programs this week over the Columbia System. The first is Wednesday at 4:30 and the second is Easter Even at 6 P. M.—both eastern standard time.

* * *

Cincinnati Rector to Visit Chicago

The Rev. Frank Nelson, rector of Christ Church, Cincinnati, Ohio, is to share the program with Bishop Stewart at the annual dinner of the Church Club of Chicago, to be held on April 25th. It is expected that fully 500 Church men will attend.

* * *

New Organization for Veterans

A new organization for world war veterans has been organized known as the Council of U. S. Veterans. Declaring that existing organizations are reactionary the new group says in the preamble of its constitution that they stand for all civil liberties, oppose discrimination as to race, color, creed, economic or political belief; will combat those who incite to war and will espouse social security for all. Among those on the executive committee are Professor Kirtley F. Mather and General Pelham D. Glassford. There are many clergymen who saw service in the war on the advisory board.

* * *

Reductions in Council Appropriations

Reductions in National Council appropriations for this year became effective on April 1st in the amount to which income failed to meet the budget. Sufficient additional funds however were received or promised since the Council met in February to make the cuts negligible.

* * *

A Big Year for Bibles

One of America's largest mail order houses reports that sales of Bibles are tremendous. They attribute it to the new depression in business. Less cash so people console themselves by reading the Bible.

* * *

Dean Kinsolving for Birth Control

Dean Arthur B. Kinsolving of the Cathedral of the Incarnation, Garden City, Long Island, said that birth

control is a "moral obligation" in an address delivered on April 7th at a dinner of the Citizens' Committee for Planned Parenthood. "Some sincerely religious people object to the scientific planning and spacing of children in families. Sincerely religious people once also condemned lightening rods because God had a right to strike any house he chose and no one had any right to stop him. The marriage act deliberately performed without intent of procreating is moral. It is the essential right of the individual to be properly born, and that is moral. To have children born under the most normal conditions is a moral obligation that is inescapable."

* * *

Inter-Church Lenten Services

Christ Church Cathedral, Louisville, devoted the middle week of Lent to noonday services at which the preachers were ministers of other denominations. Attendance records were broken.

* * *

Bishop Morris Is Ill

Due to the illness of Bishop Morris of Louisiana the standing committee of the diocese became the ecclesiastical authority on April 1st. All official communications should be sent to the Rev. W. S. Slack.

* * *

Regional Conference in Boston

The Rev. Reinhold Niebuhr of the Union Seminary, the Rev. A. J. Muste of the Labor Temple, New York, and Mr. Stanley Matthews, CLID field secretary, are to be the leaders of a New England Conference of the Church League for Industrial Democracy, to be held in Trinity Church, Boston, April 24-25. Reinhold Niebuhr is to lead a seminar for the clergy on the evening of the 24th, to which laymen are invited, while Mr. Muste and Mr. Matthews are to speak at a supper

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meeting the following evening, following an intercession service. A meeting of the national executive and administrative committees of the CLID will meet that afternoon. Those planning to attend have been asked to notify the Rev. W. C. Her-
rick, 80 West Emerson Street, Mel-
rose, Mass.

* * *

Do You Care for Your Parish?

The Rev. Granville Taylor, Philadelphia rector, has a way of putting a vital and practical message in a few words. Here is one of his recent ones: Anyone who really cares for the Parish will automatically, naturally, and enthusiastically do three things:

In the first place, he will certainly worship God every Sunday. It seems to me that is absolutely a minimum requirement, unless, of course, there are extreme circumstances which make this impossible.

In the second place, everyone who really cares will want to participate in the active work of the Parish. Every woman will want to belong to a woman's organization and participate in its program. Every man will want to share in God's work as true Christian men should share. Worship of Almighty God should inevitably find expression in work for God. I urge every person who cares to be a member of one or more of our Church organizations.

In the third place, one who really cares for the Parish will need no urging to give adequate financial support to carry on the work. Some are doing this in a magnificent way; others are not. The work is very definitely a partnership. We are all partners with God, and we are all partners with one another. This means that we are all sharers in the glorious opportunities and privileges God has given to this our beloved Church.

Let us ask ourselves these questions: Do I really, honestly and sincerely care for my Parish and God's work that is being done there? Am I doing my part as one who does really care? Am I sharing with God to the best of my ability all that I am and all that I have? Am I sharing in the spirit of giving the barest minimum that will satisfy my conscience, or the maximum that I can possibly put into it?

The whole matter rests simply and solely on the question: "Do I really care?"

* * *

The Bible in Many Languages

The Bible or some part of it has been translated into 991 languages and dialects. Nine new languages were translated and published in 1936, seven of these being African

dialects and two European, the Gospel according to St. Luke in Bern German and the Book of Acts in Moravian Romany.

* * *

Something New in Tours

The Rev. James Myers is conducting a tour to European countries this summer, the first ever to go for the sole purpose of studying cooperatives and the cooperative movement. Mr. Myers is the head of the industrial department of the Federal Council of Churches.

* * *

Removing the Cannon

The town of Nazareth, Pennsylvania, is to celebrate the 200th anniversary of its founding, in 140. This occasion is to be marked by the removal of an old cannon now standing in a public square across from the Moravian Church. Nazareth was founded by pacifist Moravians and named after the home of the Prince of Peace. The cannon before the church is considered to be "highly inappropriate." Dr. George E. Nitzsche, recorder of the University of Pennsylvania and native of the town, is working with the local business clubs in order to replace the cannon with the statues of four great religious leaders: the Rev. George Whitefield, Count Zinzendorf, William Penn and John Huss.

News also comes from Annapolis that Rear Admiral Sellers is planning to remove the historic cannons which surround the Naval Academy and to replace them with anchors. "Anchors have a religious, as well as naval significance," said the Admiral. "They are more appropriate than cannons in connection with a place of worship."

* * *

Church Paper Tells Me How

I do not know who Mr. C. J. Cross is but I do find this message from him in the leaflet issued each week by Trinity Church, Houston, Texas: "I cannot be a real Christian and a worth-while member of my Church

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unless I know its purpose, its aims, its plans, its needs, and how it proposes through the cooperation of its members to join hands with God in bringing them about. My Church paper tells me how." If there are those of you who read this paper only during Lent we suggest that you send in your annual subscription (\$2) so that you may receive the paper each week throughout the year.

* * *

Dean Grant on Clergy Staleness

Dean Frederick C. Grant, dean of Seabury-Western who recently accepted a professorship at Union

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Seminary, thinks that many clergymen go stale on the job.

"Something should be done to prevent many of the clergy going to seed," he says. "There are men in the ministry who have ceased to grow, having nothing in particular to give in their sermons and whose pastoral ministry is purely mechanical.

"It ought to be made clear that ordination is no guarantee in itself to a livelihood, regardless of a man's abilities, devotion to his work and personal character or the success of his ministry. . . . Men who have failed in the ministry are not willing to turn their hands to anything else but calmly assume that the church must provide for them the rest of their days.

"You would think the first charge upon any religious organization would be the education of its ministry. In the Episcopal Church it is just about the last responsibility anyone thinks about. The consequences are apparent.

"The history of college education in the Episcopal Church is a continued story of closed colleges."

* * *

Bell Calls the Church Infantile

The Rev. Bernard Iddings Bell, preaching during Lent at the Transfiguration, New York, said that the modern man in looking at the Church could find little to be enthusiastic about.

"Does he see our parishes as little clubs, fields for attempted self-expression by domineering village egotists and quarrelsome women? Does he look upon Christian children dabbling about in footling Sunday schools instead of being taught the glory and awe of God by their own parents, the only people who can really teach the glory of God?

"Does that casual stranger hear from the pulpit a genial review of well-worn platitudes, for all the world as though the preacher were a twittering little bird, quite unaware of the coming hurricane? Does that worldling find us worshipping on our knees . . . or is what he sees a complacent group of correct, self-conscious, and self-righteous men and women engaging in some amiable exercises, hearty, genial and trivial, as though God were one of the family, and by no means the most important one at that?"

Christians must admit a "tragic incompetence," he said. "We have not seen Heaven opened, and the world has found it out. Our own youths and maidens . . . they too have found us out, and forsake us, not because they are irreligious but because we are irreligious."

If the Church sought the reason for its failure outside itself, he said, it was wrong, for the answer lay not even in such desirable but incidental, enterprises as church unity.

"The churches will again win respect and attention from people with virility only to the extent that they begin to exhibit more than at present something of that sort of sanctity which understands the triviality of secularist life, and turns its back

upon that triviality," he said, "in a hard pursuit both of justice on the earth and of God's peace within the heart, which does all that with less shrewd counting of the cost."

* * *

Encouragement from Cooperatives

With private profit business tottering into its third major decline since the world war, the business of major cooperative organizations in-

Services in Leading Churches

The Cathedral of St. John the Divine

Amsterdam Avenue and 112th St.
New York City

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

Chapel of the Intercession

Broadway at 155th

New York City

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

Christ Church Parish

Detroit and Grosse Pointe

Rev. Francis B. Creamer, Rector

Rev. J. Francis Sant, Vicar

Parish Church: E. Jefferson Ave. at

Rivard

Chapel: 45 Grosse Pointe Boulevard
Services: 8:00, 9:45, 11:00, 7:30 Sundays.
Saints' Days: 10:30.

Cathedral of the Incarnation

Garden City, N. Y.

Arthur B. Kinsolving, 2nd, Dean

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.

Weekdays: 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.

creased 21 per cent in 1937, declared E. R. Bowen, secretary of the Co-operative League in addressing a Senate committee on the subject of unemployment and relief last week. There are at present two million American consumers that are members of cooperatives and while they did but one per cent of the nation's business last year, it totalled half a billion dollars. Mr. Bowen stated that it had tended to stabilize employment, investment and distribution in the fields in which they have been developed.

Cincinnati Church Is Consecrated

St. James Church, Westwood, Cincinnati, Ohio, was consecrated on March 20th by Bishop Hobson. The present rector of the parish, which was organized in 1910, following the General Convention held in Cincinnati that year, is the Rev. Joseph T. Ware.

Memorial Service for Samuel S. Drury

A memorial service for the late Rev. Samuel S. Drury, rector of St. Paul's School, is to be held on April 20th at St. Bartholomew's, New York, sponsored by the alumni of the school.

World Homage to John Wesley

World-wide preparations are being made to celebrate the bi-centenary of the conversion of John Wesley on May 24. According to the announcement the purpose of the celebration is not to glorify Wesley but that "the spiritual experience which came to the founder of Methodism may be recaptured and rekindled in modern life." The Church of England, to which John Wesley originally belonged, is to have a part in the observances.

Memorial Service for George Foster Peabody

A community memorial service to the late George Foster Peabody is to be held on April 24th at Holy Trinity, Brooklyn, where he was for many years a communicant. The addresses will be by Bishop Stires and John H. Finlay, the editor of the New York Times.

Records Broken by Detroit Round Table

The Lenten Round Table Fellowship, an annual event in the diocese of Michigan, came to a close on April 4th with a record attendance of 600 persons. Held each Monday evening during Lent the Fellowship enrolled people from practically every parish and mission in the

metropolitan area of Detroit, together with many people from other churches.

Bach Festival in Wilkes-Barre

A chain of 77 broadcasting stations were hooked up for the Bach Festival that was held in Wilkes-Barre on April 3rd. It was also sent to foreign countries by short wave. The boys choir of St. Stephen's Church took part in the festival.

Indianapolis Cathedral Ministers to Deaf

An interpreter for the deaf has been provided for the services at the Cathedral in Indianapolis on the second Sunday of each month. On March 27 the Rev. A. O. Steidemann, missionary to the deaf for the diocese of Missouri, held a special service at the Cathedral and following the service a guild of the deaf was organized. On Palm Sunday a luncheon was held following the service at which the organization was perfected.

World Congress of Youth

The second World Youth Congress is to be held at Vassar College, August 16-24. At the first meeting last year in Geneva there were 750 delegates representing 35 countries and this year even more are expected, including large delegations from Latin American countries. Topics for study will be "the political and economic bases of peace; the economic and cultural status of youth and its relation to peace; the religious and philosophical bases of peace; pro-

jects of peace education and action; and methods of collaboration to enable the youth of the world to fulfill its responsibility in contributing towards world peace." Although most youth organizations have shown themselves sympathetic toward

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democracies and strongly opposed to every form of fascism and militarism, the World Youth Congress is sincerely striving to include youth representatives from all countries, those with opposing political philosophies and even those at war with each other. At a time when political foundations are shaking and when wars are dividing the world, the faith and idealism of youth are working to unite representatives of the coming generation from every land, with the hope of building a more stable and friendly world.

* * *

Nominations for Nobel Peace Prize

Among those nominated for the Nobel Peace Prize this year are President Roosevelt, nominated by Cuba; Haile Selassie of Ethiopia, nominated by the Swedish Parliament; Lindhagen, former mayor of Stockholm and an outstanding pacifist, also nominated by the Swedish Parliament.

NEW YORK VICAR WRITES EXCELLENT BOOK ON PRAYER

(Continued from page 9)

challenging style, Dr. Bell writes in a way that will enable the reader to discover new meanings in old familiar passages of the Christian Gospel.

That there is apparently a real thirst for God would seem to be indicated by the large number of volumes of sermons, which appear from the presses of the country year after year. One of the most satisfying of these, which I have chanced to see during the past year, is a volume of a dozen sermons by Dr. Joseph R. Sizoo entitled *Make Life Worth Living* (Macmillan \$1.75). I have never met Dr. Sizoo and do not know what he is like, but in this volume he gives to the reader the impression that he is the kind of man who likes to sit down and talk things over. He gives the reader the feeling that he is distinctly in touch with life and with modern currents of thought and with the difficulties that the layman is facing both in undergirding his faith with an intellectual foundation of belief and also in making his practice adhere to his beliefs.

It is entirely unnecessary to do more than call attention to another volume from the pen of Dr. Harry Emerson Fosdick. He has gathered together 25 sermons in a book entitled *Successful Christian Living* (Harpers \$1.50). As is true of most of Dr. Fosdick's books, he deals with most of the problems that face the ordinary individual in endeavoring to lead a Christian life as shown by the title of the second sermon "Six Ways in Which Modern Man Can Pray" to the title of the last sermon "There Is No Death."

WELLESLEY GIVES PROGRAM FOR THIS YEAR'S CONFERENCE

(Continued from page 9)

ond course will be for the clergy only; it will be a practical approach to the problems of pastoral care in a normal parish.

Frederick Johnson, F.A.G.O., dean of the School for Church Music will give a course, "Appreciation of Church Music," and will, as usual, direct the Conference chorus and have charge of the other activities of this school. Everett Titcomb, organist and choirmaster of the Church of St. John the Evangelist, Boston, will

give a course on "Plainsong, Gregorian and Anglican Chanting;" and J. William Jones, master of the choristers at All Saints' Cathedral, Albany, N. Y., will give a demonstration course on "Choir Training."

The courses listed above constitute the leading features of the Wellesley Conference for this year. In addition, there will be afternoon and evening lectures, meetings, round-tables and discussion groups. Every branch of the Church's work will receive expert attention. For leisure hours, recreational facilities of various kinds will be provided.

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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