

November 24, 1938

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THE WITNESS



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CLERGY NOTES

CAMPBELL, R. J., rector of Grace Church, Cedar Rapids, Iowa, has presented his resignation to retire from the active ministry. He has been the rector of the parish for twenty-four years.

CARSON, THOMAS H., formerly rector of St. Stephen's, McKeesport, Pa., is now the chaplain of Western Penitentiary, Pittsburgh.

DENNISON, GEORGE HERBERT, former rector of St. Timothy's, Philadelphia, died after a long illness on November 11th in his 69th year.

HILL, GILBERT K., formerly assistant at St. Thomas', Menasha, Wis., is now the assistant at Holy Trinity, New York City. Address, 175 Ninth Avenue, New York City.

HOWELL, LEWIS R., formerly the rector of Christ Church, Yonkers, N. Y., has accepted the rectorship of St. Peter's, Port Chester, N. Y., effective December 4th.

JEWETT, GEORGE A. P., rector of St. Andrew's, Kokomo, Indiana, has resigned to accept the rectorship of St. Paul's, Martin's Ferry, Ohio, effective January first.

LINSLEY, S. WOLCOTT, has resigned as rector of the Church of the Reconciliation, Webster, Mass., to retire from the active ministry. He has served the parish for 28 years.

LONG, CHARLES H., celebrated the 20th anniversary of his rectorship at Zion Church, Philadelphia, on November 6th.

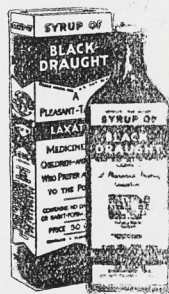
LUTZ, W. FILLER, rector of Trinity, Ambler, Pa., was re-elected chaplain of the Colonial Society of Pennsylvania at the recent annual meeting of the society.

ROGERS, HIRAM M., formerly travelling secretary of the Brotherhood of St. Andrew, has accepted the rectorship of St. Philip's Easthampton, Mass.

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H. ROSS GREER
A. MANBY LLOYD

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THE BREAKING OUT OF PEACE

By

CLIFFORD STANLEY

USUALLY we reserve the phrase "breaking out" for war or odious diseases such as measles. The coming of peace is generally described by some more dignified and pleasant word. Recently, however, a German friend of mine used this expression in connection with the peaceful settlement of Munich. Seldom does a word have such descriptive power in itself. For the occurrences at Munich can only be regarded as a calamity. They are not purely calamitous to be sure. They staved off the immediate outset of war. War is always terrible, particularly to a generation which can still hear the groans of the dying and which itself lives amidst the confusions following a major war. It is for this reason that we collapsed with relief and asked no questions when Chamberlain said, "I need not say what my answer will be."

Yet we cannot stop with this. There is only one philosophy which would justify such an attitude, namely, the one that affirms that war is pure evil and everything else is pure goodness. There are, we suggest, other evils besides war and some of them may, conceivably, be worse. It is quite possible that the present peace may be worse.

Before we examine the details of history it is well to have a framework of interpretation. Without such a key the events of history are like the world to the new-born babe as reported by William James, to wit, "a booming, buzzing confusion." Our pattern of interpretation is like this: we stand at the end of one age of history when a new one is clamoring to be born. We may illustrate by calling in the feudal age. Feudalism was a tolerably good social order in which the significant power was that of the landowner.

There were, however, those who did not fare so well in the feudal age and they brought it to naught. We had two types of effecting this change. England had the first "revolution." They beheaded the king and did a few other activistic things. But in the main the change was peaceable and slow. This ushered in the age of the business man, in which power was now centered in the control of the industrial process. A significant feature of the English revolution was the maintenance of the forms and orders of feudalism alongside the new business men, although the nobles were subordinate in social power.

The French, however, who learned their ideas of freedom and equality from the English were less measured. French logic combined with French passion to produce the whirlwind known as the French Revolution. The new day came in like a clap of thunder, and the old leaders were excised.

Today we face another link in the chain of history. The age of the business man has seen its heyday. The business man, as we use the term, had his historic significance in developing the productive process. Now that task is accomplished and the distributive process must be developed similarly. The present distributive process has begun to corrode the productive process and will do so increasingly. Whether the change to a new distributive mechanism is slow or instantaneous, peaceable or violent, it faces us and must be brought about.

This time the "French Revolution" has come first. Just as John the Baptist was Elijah for those who understood, so the Russian Revolution is the French Revolution all over again. It may be added that the revolution to end feudalism

never occurred in Russia so they had two layers to peel off. The Russian experiment, reduced to barest essentials, means the common control of the productive process in the interests of distribution.

SO a new age, in the person of its first violent, be-whiskered representative confronts the world. What is the result? Those who are secure in their power find the situation mildly distasteful. Not so those who are insecure. For them the new challenge is unspeakable. Just as the drowning man struggles in his weakness so the old world—where it is weak—struggles against the fate it sees ahead of itself, a fate embodied by Russia. The old world of the “business man,” desperate before the new world knocking at the door, is Fascism. This is the central explanation of Fascism—an old world, conscious of its weakness, resisting a new one by violence. In the case of Germany, for example, there are other explanations also. For one thing, her national existence was threatened by her World War efforts and our post-war exactions. For another, the blindness of the Russian and German communists to the legitimate aspirations of the middle class and to the individualism of the farmer drove both of these into the arms of Hitler.

Here, then, are two decisive forces facing one another. *Theoretically*, communism is the more dynamic force of the two. But under the exigencies of the situation the “world revolution” of Marxist theory has been ever more soft-pedalled. The theory is now that the revolution must succeed in one country (i.e., Russia). Then later—much later—we’ll see about other countries. It would seem that the “world revolution” has been turned out to shift for itself as far as realistic Stalin is concerned. But, *practically*, fascism is the more dynamic force in the immediate instance. For the moment it has to bolster up its threatened economy with desperate expedients. More ultimately it has to strike the representative of the new world which threatens its very existence.

These two seek to enlist the other countries in their cause. But they are both too decisive for the rest of us, and besides we “dislike communism” because we belong to the age it is threatening. If we could we would say “A plague on both your houses,” but it cannot be.

Take England for instance. For some time it has been apparent that the rising power of fascist Germany is a threat to Britain’s empire. Those who see this most clearly are men like Winston

Churchill and Anthony Eden. Both are Tories yet they would cooperate with Russia to save the Empire. If, following their desire, Germany is opposed, what then? For one thing, Russia is assisted against her mortal enemy. This leaves her strong and increasingly respectable. For another thing, Hitler falls and chaos results in Germany. This means more and worse dictatorships (unless the rest of the world helps Germany economically, a thing the other nations will not do). It may even mean a communist revolution in Germany. While saving the Empire, the course of action issuing in such an outcome would weaken the position of the privileged class in the world in general and in Britain in particular. So thinks another wing of English thought. Chamberlain is the representative of this latter group. So it is a case of the Empire or the class. Chamberlain, who unfortunately held the power, chose the latter. We may also assume that he honestly felt that if he allowed Hitler to absorb enough small countries Germany would become economically sound and cease to disturb the peace. But the deeper meaning and the most ominous portent of the whole situation is this division of the British ruling class. A ruling class maintains itself as long as its own interests and the national interests coincide. In England this seems no longer to be the case. The problem first began to appear in Baldwin’s time. He merely wobbled in foreign affairs. Chamberlain, however, has cast his vote. That is the real meaning of Berchtesgaden, Godesburg, Munich.

The first casualty of the new situation is France. The same divergence in the outlook of the governing class, which we noticed in regard to England, has appeared in France. Reynaud and his cabinet colleagues who threatened to resign during the crisis correspond to Eden and Churchill. Bonnet corresponds to Chamberlain. The latter prevailed and signed the death warrant of France as a major nation. Henceforth she is a second-rate if not a third-rate power. It is reported that the initiative in the Berchtesgaden offer came from France. Chamberlain went to present the surrender, convinced that France would not support her ally. This means that Czechoslovakia, with her splendid army, her tremendous munition works and her natural frontiers, is lost as an ally to France. The rest of the small nations are quick to cast off the worthless French alliances and make it up with the power that really counts. Most important of all, the Soviet alliance is gone. France is a member of the Four Power group but she sings small in her new surroundings. Hitler and Mussolini will take

the initiative. England will from choice or necessity agree, and France will not even be consulted.

ENGLAND'S fate is not so obvious. It is not suggested that she will go fascist. It is not probable that any government can lead the British people into that. Her people are the most mature politically and socially of any on earth. They have made up their mind as to their course. They are going gradually and peaceably into the new age where distribution is more commensurate with production. Their record in regard to collective bargaining, public ownership and taxation of great holdings for the public good puts us to shame. England will probably go into the new age with the values of democracy (which appeared contemporaneously with capitalism) as she went into the age of the business man, while preserving the sacramental values of feudalism.

England's danger lies abroad. To begin with she will throw to the wolves one small nation after another—anything save something British. This will show the folly of human pretensions, for nations are ever thus selfish. As Reinhold Niebuhr pointed out in his book *Moral Man and Immoral Society*, individual morality is always accompanied by social immorality if, indeed, it is not purchased by it.

When the small victims are all sacrificed there will be further demands. Perhaps Russia will have to meet them. Nothing could suit England better. But if Russia were to go down under attack of Germany and Japan, it would be a misfortune too abysmal to contemplate. More likely Russia would make it up with one of her enemies. That is, for example, she might buy off Japan with concessions in Asia and fight it out with Germany. Against this is the contention of Littlepage in *Soviet Gold* that the real future of Russia lies in Siberia which is not the barren waste we have been accustomed to think it. In that case Russia would make peace with Germany. This might mean the Ukraine, Roumania or Turkey. Or would Russia take a leaf out of Britain's book and let France and England be the victims of German aggression?

Sooner or later German aggression will strike England. Then she will fight. She knows she will fight; she knows the hour will come. So she prepares. English rearmament shrieks to the four winds that she is preparing for Armageddon. The next world war, as was the last, will be a death grapple between England and Germany for the domination of the world. Meanwhile England arms her rival. In Austria Germany gained lumber and iron. In Czechoslovakia she gets lignite,

iron and many manufacturies. She gained complete control of the two strategic gates to the east, the Danube Valley and the Moravian gateway between Sudeten and Carpathian mountains. And always Germany keeps gaining men—soldiers! Sooner or later it will be Roumania's oil and wheat. If she drives Russia to strike an agreement with Germany, England has almost ensured her own downfall. Even if Russia joins with England to stop Germany's advance, by this time Germany will have grown so great that the clash will be so titanic that human imagination cannot see how any will survive.

Such is Munich.

In all this England has made two mistakes. First, to assume that anything will satisfy Germany. When Germany had nothing to lose and everything to gain she made her first moves. Then she learned, as it were by accident, how easy it is for an outcast to challenge the status quo; what prices will be paid for peace. She learned that force gains the justice a "reasonable" world had denied. Add to this the dynamics involved in dictatorship and one can see no end to demands. Second, England did wrong to reject Russia. For one thing, by the accident of history, Russia is the nearest thing to a self-contained nation on earth. Thus she has no territorial or political aspirations. Further, she has practically ceased to sponsor the world revolution. Third, and most profoundly, Russia represents the future. It represents, though in a different form, England's own future. If England is going to contribute democracy to the new age, Russia is the first-born of the new age itself. In rejecting her, England betrays her friend and finds herself in the house of her enemies.

The author is a clergyman of the Episcopal Church who was formerly the Assistant Professor of Theology at the Virginia Seminary and more recently a graduate student at Union Seminary.—Editor's Note.

Talking It Over

By

WILLIAM B. SPOFFORD

CONGRESSMAN MARTIN DIES, who is spending much money running about the country investigating all sorts of things, is catching up on the news. On November 15th he and his committee, sitting solemnly in Washington, discovered that the LaFollette Civil Liberties committee was born at a conference held at the Cosmos Club, Washington, in the spring of 1936. This "startling" bit of news was printed in the newspapers nearly a year ago, but apparently not

only Mr. Dies but all the members of his committee missed it, for he now reveals what he calls "the shocking fact" that such a conference was held, at which, according to him, well-known communists were present.

THE STORY is an interesting one and bears repeating, even though it was told months ago. It is true that a group of about twenty people met at the Cosmos Club early in 1936. They were called together, not by communists, but by three well-known religious leaders; the Rev. James Myers of the Federal Council of Churches; the Rev. R. A. McGowan of the Roman Catholic Church; and Rabbi Goldstein of the Free Synagogue, New York. The purpose of the meeting was to discuss whether or not Congress could take any action to defend our civil rights. Present at the meeting was nobody even remotely connected with the communist party, nor were any communists invited. I know, because I was there and had a bit to do in arranging it. Over a year later, when the LaFollette Committee asked for a further appropriation from Congress to continue its work, an organization known as the Silver Shirts, which is frankly fascist, circulated among Senators and Congressmen an article which purported to be a reprint from *The Fight*, magazine of the American League for Peace and Democracy. The article told of the conference at the Cosmos Club and listed those who were present. The Silver Shirts however, in reprinting the article, deliberately falsified it by adding the names of a dozen well-known communists, and then circulated their handbill at the Capitol thinking thereby to block the appropriation by revealing a gigantic Moscow plot. Some of our cosmopolitan dailies were taken in, notably the New York *Herald-Tribune*. They printed the story as the Silver Shirts handed it out to them. It was not difficult to correct this error, for when the managing editor of the *Herald-Tribune* was presented with the true facts the paper ran a correction, and I happen to know that those in charge of the Washington Bureau of that daily got a bawling out for being such suckers. Also the little stunt was a boomerang for the silver-shirted fascists, for when Congressmen learned of it they decided that any committee which had won the enmity of such an outfit must be pretty good, and they therefore promptly gave the LaFollette committee more cash to carry on.

NOW I PRESUME the job will have to be done all over again since Mr. Dies has fallen for the Silver Shirt gag and is telling the American people, through reporters, of the "outspoken and known communists" who were present at the Cosmos Club meeting. It would all be funny if it didn't cost so much. Thousands of dollars have

already been spent of tax-payers' money to give disgruntled crack-pots a sounding board for their personal opinions, mixed with character-blackening charges against citizens who are well-known for their public service. Now Mr. Dies wants \$300,000 more to carry on the stupid business. What Congress ought to do is to give Mr. Dies and his fellow investigators a subscription to a good daily newspaper and send them home to catch up on their reading.

The Evangelical Movement

By

BISHOP WILSON

THE Church of England in the eighteenth century had fallen into a period of cold formalism. It was the spirit of the times. To conform to the established conventions was all that was required of a man. People wore powdered wigs and danced the stately minuet. The stiff and formal lines of Georgian architecture governed all the building that was done. Social customs were rigidly followed. Repression of feelings and indifference to emotion were the marks of the well-trained lady and gentleman. Enthusiasm in anything was severely discountenanced. Literature reflected the spirit of the times in the carefully measured couplets of current poetry.

Political life under the early Georges put its mark of authority on all these lifeless customs. The Church suffered because it was the established Church. The Whig majority in Parliament was suspicious of religious zeal and used political pressure to restrain it. Convocation (the free Council of the Church) was suppressed. Appointments to high Church offices were confined to men who cared more for conventional regularity than for spiritual devotion. In the Church we call it the period of "latitudinarianism"—vagueness, spiritual laxity, and want of conviction.

It was a sorry picture and it took two great Forward Movements to correct it. The first of them was the Evangelical Movement.

In 1729 a small body of men placed themselves under the leadership of John Wesley. They were students at Oxford University. They were Churchmen, determined to make something real out of their religion. Carefully they observed all the feasts and fasts of the Church calendar. They made their Communion every week. They went visiting among the sick and the prisoners and showed their piety in their personal conduct. They called it a "method" of Christian living. Their fellow-students ridiculed them and, in derision, dubbed them Methodists, a name which they cherished and preserved.

John Wesley and his brother, Charles, were ordained to the priesthood of the Church. They led their friends in the way of personal religion. They went forth to preach conversion, love for God, zeal for souls, enthusiasm for the Gospel, and personal spiritual dedication. The people were starving for what these men had to bring and crowds came to listen to their preaching. Before they knew it a great Movement was under way which called for some sort of organization. They formed the Methodist Society—a kind of religious order within the Church. To the end of their lives both John and Charles Wesley remained as priests in good standing in the Church but the Society itself drew gradually further and further away until, in the end, it separated into the Wesleyan Church in England and the Methodist Church in the United States—a most unfortunate outcome.

But here a distinction must be made between the Society and the Movement. Many of the leaders in the Movement never did forsake the Church but continued their work of spiritual revival. Men like John Newton, Henry Venn, Augustus Toplady, William Cowper and many others stirred a new spirit of vital religion among Church people. The missionary spirit was aroused and, under the influence of these Evangelicals, the critical question of negro slavery was attacked. The name of William Wilberforce will always be gratefully remembered in connection with the destruction of the slave trade. The Church Missionary Society was formed which has become a powerful agent in the spread of the Gospel. Among the laity came forth an active interest in philanthropy, notably led by the famous Lord Shaftsbury. In short, religion burned its way through the old formalism and became a living thing. The Church took another step Forward, all because a handful of devoted Christians took Christ seriously and placed their lives at His disposal.

Hypocrite

HE HAS a cauliflower ear and his hair grows low down on his forehead. His lower jaw projects beyond the upper and his nose is somewhat on the bias. He talks out of the corner of his mouth and, all together, gives the impression of being just about as tough as they make 'em. In the shop, he is a hard man to work with and, during yard exercise, nobody tries to get chummy with him, he is so ready to pick a fight. Still, there are Holy Pictures on the wall of his cell and there is a string of Rosary Beads on the little stand by the head of his cot. He spends his spare time in whittling wooden toys, which he sends Outside, to a Children's Hospital. The man is a Hypocrite—a Sheep in Wolf's clothing.

—THE CHURCHMOUSE.



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NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by WILLIAM B. SPOFFORD

The Rev. Arthur McKinstry, who just a few weeks ago moved from St. Mark's, San Antonio, Texas, to be the rector of Christ Church, Nashville, Tennessee, was elected Bishop of Delaware at a special convention held last week. In the diocese of Rhode Island, Bishop Granville G. Bennett, formerly of Duluth, who moved to the diocese to assist Bishop Perry while he was Presiding Bishop, was elected Suffragan Bishop of the diocese at a special convention held on November 17th.

* * *

Relief Ship to Spain Arrives

The many readers of this paper who sent donation so that the American freighter, Erica Reed, could be loaded with foodstuffs, clothing and medical supplies destined for Loyalist Spain, will be glad to learn that the ship docked at Barcelona on November 17th. Captained by Harry Johnson of Portland, Oregon, the ship was ordered to stop by two Rebel ships but the good American skipper stuck to his course with full steam ahead and brought his ship into the haven where it would be, ten days earlier than the scheduled date of arrival.

* * *

Missionary Doctor Has a Fight

Newspaper stories from China stated that Japanese soldiers hurled a bottle of acid at Bishop Logan Roots when he attempted on November 13th to protect Chinese refugees who had gone to one of our churches for protection. Later reports state that, instead of Bishop Roots, it was his second son, Dr. Logan Roots, who has been in charge of the Church hospital in Wuchang. The American government has filed its protest with the Japanese government.

* * *

International Headquarters of Oxford Groupers

A four story house in Berkeley Square, London, has been acquired by the Oxford Groupers (Buchmanites) to serve as a world center for the movement. Groupers in different countries are being asked to furnish and equip the rooms.

* * *

Church Group Writes the President

The following statement was sent to President Roosevelt and Secretary of State, Cordell Hull, on September 18, by the officers and national executive committee of the Church League for Industrial Democracy:



ARTHUR R. MCKINSTRY
Elected Bishop of Delaware

"The Church League for Industrial Democracy believes that steps should be taken beyond those so far taken by the United States government in dealing with the German situation. In providing homes for the persecuted people of Germany, both Jews and Christians, the cost for their resettlement should be borne by the German government. Democratic nations should be called into conference at once by our President and should insist that those costs be met by Germany. No business whatsoever should be carried on with Germany until these terms are met. Prior to the meeting of the representatives of democratic nations, the United States government should state that it will enter into no trade agreement with Germany. Permits for the shipments of all implements of war to Germany should be stopped immediately. In addition to this action by the United States government, the people of this country should unite in refusing to buy German goods."

* * *

Consecration of Dornakal Cathedral

The many Church people who heard, or even saw, the picturesque Bishop of Dornakal, India, when he was here last year to attend the General Convention, will be glad to learn that the Cathedral at Dornakal is to be consecrated on January 6, 1939.

* * *

Arizona Parson Addresses Czecho

The Rev. Livingstone Porter, in charge of our church at Clarkdale, Arizona, and an authority on Czechoslovakia, was one of the speakers at a mass meeting of Czechs, held in the stock yard district of Chicago recent-

ly. He shared the program with Vojta Benes, brother of the former president of Czechoslovakia, and William Dodd, our former Ambassador to Germany.

* * *

Prize for Sermon on Lincoln

The Union Theological Seminary, New York, has offered two prizes for the best sermons on the life story of Abraham Lincoln. The first prize will be a bronze plaque of Lincoln and \$100. The second prize will be \$50. Competition closes on March 1st. If you are interested write the seminary in New York for the rules.

* * *

Young People Meet in Delaware

The Rev. Joseph Titus, rector of Grace Church, Jamaica, Long Island, was the headliner at a diocesan conference of young people, held at Stanton, Delaware, on November 12th. There were 100 delegates present, representing 16 parishes. The program was arranged by the Rev. C. A. Rantz and Miss Florence V. Miller, chairman and executive secretary respectively of the diocesan department of religious education. Others on the program were the Rev. B. J. Rudderow, an advisor to young people for the third province, Mrs. C. Stanley Rogers, director of religious education at Trinity, Wilmington, and the Rev. Charles F. Penniman, rector of Trinity.

* * *

Dedication of Great Organ at Washington Cathedral

Organists, choirmasters, and musicians generally throughout Washington attended the dedication of the Great Organ in Washington Cathedral on Thursday, November 10th, after which Robert G. Barrow, Cathedral organist and choirmaster, played a fifty minute recital on this remarkable instrument. Bishop Freeman conducted the brief service of dedication. In arranging the program, Mr. Barrow selected some numbers with a view to exhibiting musical possibilities of the organ and interesting the lay music lovers. Other selections were of a type appreciated especially by organists and other musicians in the congregation.

The new Great Organ heard in all its power and beauty is one of the outstanding instruments of its kind in the world. Recently installed in the Cathedral under the personal direction of Ernest M. Skinner, head of the firm of The Ernest M. Skinner and Son Company of Methuen, Massachusetts, it has elicited much praise from experts who have been privileged to play or hear it. With 125 stops and more than 10,000 pipes, the organ is particularly rich in its diapasons and octaves suitably

flavored with mixture work. For the first time in the art of organ building, it has an ensemble of muted strings so disposed that they will produce unusual effects of tonal beauty.

Mr. Skinner, the builder of the organ, has declared that its equipment in the swell is the most complete he has ever seen. "The gamut of orchestral voices," he continued, "is very complete with strings, flutes, French horn, English horn, corno di bassetto, orchestral oboe and an orchestral bassoon of entirely new design."

The youthful organist and choir-master of Washington Cathedral, Mr. Barrow, who rejoices in this magnificent instrument, is a native of Washington, a graduate with honors of St. Albans, the National Cathedral School for Boys, and was graduated from Yale University with the degrees of Bachelor of Arts, Bachelor of Music and Master of Music. He was a choir boy, crucifer and communicant of Washington Cathedral during his years in St. Albans School. Later he studied voice and organ under the late Edgar Priest, first organist of the Cathedral, and passed more than a year in England on a traveling musical fellowship, studying under Vaughan Williams and Dr. Ernest Bullock at Westminster Abbey.

The Great Organ of Washington Cathedral is the gift of an anonymous donor as a memorial. She first became interested in the Cathedral in 1923 after reading a pamphlet containing one of Bishop Freeman's first statements on his vision for Mount Saint Alban as a "Spiritual Power House in the Nation's Capital."

* * *

New York Methodists Want Action

The board of missions of the Methodist Church, meeting last week in New York, passed resolutions calling upon the United States government to stop the export of goods to Japan, used in their warfare against China. Copies of the petition were sent to President Roosevelt and Secretary Hull. The same Methodist meeting warned the missionary forces of the world that danger threatened them in Italy, Germany, Japan, Franco-Spain and those parts of China under Japanese rule, since these governments are hostile to the spread of Christianity.

* * *

Union Services on Thanksgiving

The Rev. Alexander Cummins, rector of Christ Church, Poughkeepsie, informs me that a union service is being held on Thanksgiving with all the Protestant churches of the city taking part. The sermon is be-

ing preached by the Rev. Howard E. Thompson, Methodist. Rector Cummins writes: "It is my conviction that our Protestant Episcopal Church (he just *never* leaves out the word 'Protestant') could be very successful leaders in this particular, and we should encourage our churches throughout the country to carry on in this manner." He will be glad to learn therefore that a similar union service was held last evening, November 23, at Christ Church, Middletown, N. J., with the three churches in the village uniting for the service and with the Rev. Abraham Van Houten, pastor of the Reformed Church, doing the preaching.

* * *

Auxiliary Meets in Southwestern Virginia

Bishop Phillips and Bishop Jett both spoke at the annual meeting of the Auxiliary of Southwestern Virginia, meeting November 8-10 at Christ Church, Roanoke. Others on the program were Miss Margaret Monteiro, native of Virginia, missionary on furlough from China; President Bessie Randolph of Hollins College, who spoke on international affairs, and the Rev. John L. Stiffler of Newport, Pa., who spoke on missions in place of Council's Treasurer Lewis B. Franklin, who is still ill in a New York hospital.

* * *

Jersey Congregation Gets a Surprise

Rector H. Lewis Smith of the Church of the Holy Cross, North Plainfield, N. J., sent a letter to his people last week summoning them to church. He did not hint what occasion prompted him. At sermon time he announced that they were to start the construction that very morning of a new parish house, with the steam shovel taking over the job on Monday morning. The rector and vestrymen rolled up their sleeves and turned over a few spadefuls and then eighty-four year old Mrs. Mary H. Brown, who is a charter member of this 67 year old parish, went to work and heaved the dirt over her shoulder for a minute or two. Nice parish house, fully equipped, is on the way, with a new rectory in the offing.

* * *

William S. Keller Leads Conference

Dr. William S. Keller of Cincinnati, founder of the School of Applied Religion, and the Rev. Joseph Fletcher, dean of the school, were the leaders at a conference on preaching and social service held at the College of Preachers, Washington, November 9-16. In addition, Mr. Eric Gibbert of the Cincinnati community chest presented the viewpoint of the professional social worker and Dean Noble Powell gave

a series of meditations. There were 19 clergymen present, representing fifteen dioceses. Most of them were graduates of the Cincinnati summer school.

* * *

Educational Conference in Philadelphia

Presiding Bishop Tucker was the headliner at a two-day educational conference held in Philadelphia, November 14-15, by the Auxiliary. Other speakers were the Rev. William C. Dunphy; Mrs. Samuel Higginbottom, wife of a medical missionary in India (Presbyterian); Mrs. Stephen Mahon of Toledo, Ohio, program advisor of the Girls' Friendly Society.

* * *

Bishop Ziegler Visits Philadelphia

There are hundreds of children in Wyoming who have never heard a church bell or attended a service, Bishop Ziegler of Wyoming told a group of Church people in Philadelphia. He was a visitor in the diocese from November 5 through the 20th, speaking before many groups on the work of the Church in the west.

* * *

Historic Trenton Parish Celebrates

St. Michael's, Trenton, N. J., celebrated its 235th anniversary on November 20th, with both Bishop Gardner and Bishop Matthews, retired, speaking. In the evening there was a civic service, attended by the city fathers and members of various organizations, with an address by Professor William S. Myers of Princeton. Though 235 years old, there is no sign of decrepitude or senile decay in this vigorous parish led by the Rev. Samuel Steinmetz.

* * *

The China Emergency Fund

The China Emergency Fund, set by General Convention at \$300,000, had reached \$210,669 on November 13th.

* * *

Advent Offering in Michigan

The 15,000 scholars, teachers and officers of Church Schools in Michigan are to engage in an annual project to be called "Advent Offering for the Bishop of the Diocese." All of the money to be raised in the mite boxes will be used for work within the diocese. Interest has been stimulated by a letter from Bishop Page in which he lists some of the work that will be aided.

* * *

Carson City Parish Has Anniversary

St. Peter's, Carson City, Nevada, was founded in 1863, which is a long while back for Nevada. The event

was celebrated on October 23rd when Bishop Jenkins was there to preach.

* * *

Another Churchman Is Connecticut's Governor

Wilbur Cross has been governor of Connecticut for a good many years. He is a devout Episcopalian and a vestryman of at least one church, the beautiful stone chapel at Burkehaven, Lake Sunapee, New Hampshire, where he ushers and passed the plate each Sunday during the summer. The other day he was defeated for re-election by another devout vestryman, Raymond Baldwin of Christ Church, Stratford. His rector, the Rev. Loyal Graham, talked to the faculty and students of Berkeley Divinity School the day after election and said of the governor-elect: "He will enter on his new duties with a profound feeling of his responsibilities as a Churchman and a Christian." Other speakers at the Berkeley luncheon, which followed a meeting of the trustees, were Bishop Budlong, the Rev. Henry Lewis of Ann Arbor, Michigan, and Mr. Frank Golden of Long Island, who is the treasurer of the school. Plans were made at the meeting to purchase from Yale a dormitory adjacent to the Berkeley property to be named Brewster Hall in honor of the retired Bishop of Connecticut, now in his 90th year and Berkeley's oldest living alumnus.

* * *

General Tells President About War and Peace

When President Roosevelt attended church last Sunday at his parish, St. Thomas', Washington, he heard Brig. Gen. Frank T. Hines deliver an address on peace and preparedness. General Hines, the administrator of veterans' affairs, recalled the Armistice Day ceremony at Arlington Cemetery and declared: "The President, when he laid a wreath on the tomb of the Unknown Soldier, had no thought whether that soldier was a Gentile or a Jew—a Protestant or a Catholic.

"We do not know who that soldier was, and it is not necessary for us to know. He was not moved by the desire for territorial gains. He did not want to trample on the rights of others. He went forth when the ideals on which this country was founded were in danger."

The general said that the world recently was "on the verge of a great war," but that President Roosevelt "exercised the power of his great office and the questions were decided across a conference table instead of in no-man's land."

The speaker, talking slowly, asserted that since the Armistice "the race for armaments has continued until now more money is being spent than ever before."

THE CO-OP CORNER

FOLLOWING THE lead of the rector that we told you about recently, two rectors have sent in the names and addresses of vestrymen, asking us to mail the paper to each of them for ten weeks. At the end of the period we are to write each of these men urging them to subscribe for the paper on a yearly basis. In each case the rector sent a check covering the cost at 30c for each person for the ten week period. A considerable number of people have sent in gift subscriptions, in some instances giving the name of the person to whom they wished to have the paper sent, and in other cases asking us to send the paper each week to a missionary or shut-in. There were but four people who sent in subscriptions for their public library. Let the readers build THE WITNESS—won't you please add your bit? Write to the New York office, 135 Liberty Street.

He recalled that Mr. Roosevelt had said this country should be prepared to defend itself. Then he added:

"This country is not building a military establishment because it has only desire for peace. It is building it in the hope that we can have peace at home."

* * *

Bishop Van Dyck Visits Detroit

Bishop Vedder Van Dyck of Vermont journeyed to Detroit to dedicate a number of memorials at the Messiah on November 6th, when the 64th anniversary of the parish was celebrated. They included a pulpit, parapet and lectern.

* * *

Chicago to Have Another Bishop

Bishop Stewart of Chicago announced at a special convention of the diocese on November 8th that he would ask that either a suffragan or coadjutor bishop be elected at the regular convention in February. He has not yet decided which he will request. The special convention created a new diocesan corporation designed to relieve the Bishop of some of the financial responsibilities. A layman's organization was also set up to raise funds to reduce the diocesan debt.

* * *

Bishop Freeman Visits Houston

Bishop Freeman of Washington was the guest of honor on November 17th at a dinner sponsored by the Laymen's Committee of Houston, Texas. He spoke on the Washing-

ton Cathedral, illustrating his address with colored slides. The meeting was held at Trinity Church. On November 13th the department of social service of the diocese held an institute at Trinity, with the Rev. Almon R. Pepper, national secretary of social service as the headliner. Others on the faculty were Bishop Quin, Miss Lynette Giesecke, diocesan secretary of religious education, the Rev. Morris F. Elliott and Mrs. Hiram Salisbury.

* * *

Englewood Rector Is Honored

The Rev. James A. Mitchell and Mrs. Mitchell were honored at a surprise party when 250 parishioners of St. Paul's, Englewood, New Jersey, gathered in the parish house to mark the fifth anniversary of the Mitchell's rectorship. I suppose he thought he was in a jam of one sort or another—I know I would if I received the message he did. He was at dinner at the home of a friend when Curate Jack Sharkey phoned that a couple of vestrymen were at the church and wanted to see him at once "on important business." When he walked in he was surrounded by a cheering mob. There were presents and speeches.

* * *

Memorial Reredos for Vermont Parish

A memorial reredos was dedicated on November 6th at St. James', Arlington, Vermont, in memory of the Rev. S. Halsted Watkins, former rector. There were addresses by the Rev. Philip Schuyler of New York and the Rev. George R. Brush, rector of the parish.

* * *

But It Is All in Fun

A parish paper, reviewing its work, refers to itself as "this center of Christian truth" and goes on to announce a forthcoming parish fair at which experts will preside over the fortune-telling and palm-reading booths.

* * *

A Flat Celebration in Philadelphia

Czechs of Philadelphia gathered recently in Independence Hall, Philadelphia, to celebrate the 20th anniversary of the founding of the little republic. It was in this same historic hall that Masaryk in 1918 proclaimed his country's independence in a declaration called its Magna Carta.

* * *

Stewardship Convention in Chicago

Leaders of all faiths, Protestant, Jewish and Roman Catholic, gave addresses at the convention of the committee for Religious and Welfare Recovery held in Chicago and

attended by 1,000 delegates. Among the speakers was Churchman Francis B. Sayre, assistant secretary of state. Plans were made for regional meetings to educate people "to give a higher percentage of their income to philanthropy." The council reports that, whereas the government allows exemption on income tax returns of 15 per cent in donations to public welfare, actual giving is but slightly over 2 per cent.

* * *

Eat or Go to New Hampshire

The Rev. Lazar Kirchenkoff, Russian Orthodox priest of Palmerton, Pa., was having difficulty attracting young people to services. He therefore went on a diet of sweetened tea and communion wafers. Despite protests he continued his fasting for 17 days. The Archbishop therefore transferred him to Berlin, N. H., apparently on the theory that the northern climate would compel him to put something more substantial under his belt.

* * *

Extend the Hand to Hitler

The Bishop of London, speaking recently at a Church gathering, raised the slogan of the Oxford

Groupers, "Moral Rearmament," and urged Christians to show a spirit of fellowship and to take the hand extended by Adolph Hitler. He declared that it is "the politic as well as the Christian thing to do." In another address before a Church assembly the good bishop stated that he did not see how England could receive any of the persecuted Christians and Jews from Germany since it would add to the number of unemployed in England. I will wager ten to one that the Lord Bishop's remarks were reported in full in the Berlin papers, whereas there was dead silence over the world-wide protest against the recent Jewish outrages. Thus do men of good will aid a mad-man.

* * *

Bishop Huston Takes the Pledge

A year or so ago a group of ministers met in New York and took the following pledge: "In loyalty to God I believe that the way of true religion cannot be reconciled with the way of war. In loyalty to my country I support its adoption of the Kellogg-Briand pact which renounces war. In the spirit of true patriotism and with deep personal conviction, I therefore renounce war and

never will I support another." The other day a small group of ministers met in Seattle, Washington, and took this pledge, with Bishop S. Arthur Huston conducting the consecration service.

* * *

Encouragement for Bishop Parsons

Here is a personal message of encouragement to Bishop Parsons and the others who have served so well on the commission that has brought unity with the Presbyterians a step nearer. Over Long Island way a young Episcopalian parson was about to launch a campaign for funds to build a new church. A Presbyterian minister was planning a similar campaign for a church. When they learned of the conversations between the commissions of the two churches looking toward unity, both postponed their campaigns and expressed the hope that they might unite in one campaign to erect one church to serve members of both congregations.

* * *

Study Unemployment in Washington

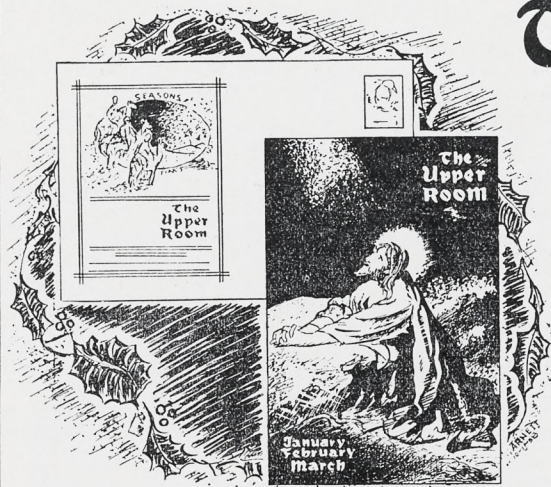
The Rev. Archibald W. Sidders recently addressed the clergy of the diocese of Olympia on the subject of

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unemployment among the clergy. He declared that there were fully 500 clergymen without work and many others getting less than \$100 a month. He patted THE WITNESS on the back for bringing this matter to the front and expressed the hope that Presiding Bishop Tucker had read the articles that have appeared on the subject. At the conclusion of the address Archdeacon Tom Hilton, president of the clericus, appointed a committee to study the matter further, which is to report at the next clericus at which time resolutions will be drawn for presentation at the diocesan convention.

* * *

A Tribute to Bishop Rogers

The following tribute to the late Bishop Rogers of Ohio, written by one of his clergy, appeared the other day in a column in a Cleveland newspaper:

Dear Ted: The Bishop is dead. We were strange but devoted friends. My association with him throughout his service was not quite that of a Bishop and one of his clergy. For in a way I was an enfant terrible—a parson who scribbled, and in scribbling used bad taste at times, and at times set the teeth of the brethren on edge. He himself had no facile smartness, and mine must have irritated him a bit. But he saw me through one novel and numerous essays, believing that I believed what I wrote, and that I had a right to write what I believed. This is, as you know, Ted, a precious tolerance. I think, however, that at times he enjoyed my annoying flippancy, as one who is good and fine and serious sometimes enjoys telling about some pirate in his ancestry.

I spent a night and a part of two days with him only last week. That night will always be a memory, a tragic one, for he felt the grave, and had a haunting notion of the futility of his work. His feeling was a symbol of the despair of the last decade. He said that he thought he had failed,

that he had not been decisive enough. By that he must have meant that when other Bishops would have stood out against some poor wretch of a parson in some struggling church, in a decade when most leadership is denied, he had taken sides with the parson against important people. He must have meant that in an industrial region, where they knock them down and drag them out, and only the successful survive, he had chosen to see men through at the risk of his own prestige. He must have meant that he was more interested in trying to put something of the spirit of the church into business than in putting business into the church. He must have meant that big shots and big names were no more important than simple and humble people. He must have meant that he did not please the obviously pious by a ready tongue in mouthing sacerdotal nothings. He had few of the amenities of the black suit and the nasal tone, nor did he immediately fall into prayer; but he never failed a friend, and his heart was a fool. A blessed fool, he joins that small, rare group of God's good men whose lives make it possible for the rest of us to live on.

* * *

Kirchhoffer Accepts His Election

The Rev. Richard Kirchhoffer, rector of Christ Church, Mobile, Alabama, presented his resignation to the vestry on November 12th and wired the acceptance of his election to be Bishop Coadjutor of Indianapolis. I'd like to add that I have always been partial to this Mobile rector since he was the first clergyman

in this country to adopt the WITNESS plan. Starting with his ten copies that plan has spread until today thousands of copies are distributed each week throughout the country under this plan. Well, hundreds anyway.

* * *

A Prayer for the Persecuted

Last week we presented a Prayer for the Persecuted. We herewith offer another, written by the Rev. Gardiner M. Day, our book editor:

O God, Almighty and Merciful, who healest those that are broken in heart, and turnest the sadness of the sorrowful to joy, look with the eyes of Thy mercy on our brethren, who through the release of the evil in man's nature, are in torment and tribulation. In their hours of suffering may they be upheld by an

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ever deepening sense of Thy strengthening power. May the hearts of the violent be softened and minds bent on persecution be enlightened that Thy children may learn to live together in harmony and good will. And finally, grant that we, deeply thankful for our heritage of liberty, may not neglect any opportunities to aid those forced to live under the shadow of hatred and cruelty. We ask it, in the name of Him, Who revealed to us the way of brotherhood and peace, Thy Son, our Saviour Jesus Christ. Amen.

* * *

A Unique Way of Giving

Mr. and Mrs. B. C. Way, parishioners of St. John's, Mason City, Iowa, are devoted to their parish and want it to get on. They therefore want no pauperism. At a dinner on November 7th, marking the 65th anniversary of the parish, Rector C. B. Whitehead announced that Mr. and Mrs. Way had made a loan-gift to the parish. If at the end of five years the parish continues to maintain a progressive program the loan of \$12,000 will become a gift. Good idea.

* * *

The Church Faces a Pagan World

The Rev. Gardiner M. Day, book editor of THE WITNESS, was the speaker on November 16th before the young people's fellowship at Bucknell College, Lewisburg, Pa. His

subject was "The Church faces a pagan world." The fifth anniversary of the founding of St. Andrew's, the Episcopal mission at the college, was celebrated on November 6th. In 1933 when the Rev. Morris W. Derr started the work there were no services of our church. Today he ministers to a small congregation of 33 communicants and to about 100 Episcopal students attending the university. He conducted the first communion service ever held on the Bucknell campus; presented the first confirmation class in 150 years, and just the other day has the first baptism ever to be held at Bucknell. Bishop Wyatt Brown is to visit St. Andrew's on December 8th to confirm the third class since the mission was established.

* * *

Chicago Deaconess Is Stricken

Deaconess Helen M. Fuller, for eighteen years the head of Chicago's Chase House, was stricken with a cerebral hemorrhage recently and at the time of writing is reported to be in a serious condition.

* * *

Albany Dean Shares Program With Mrs. Roosevelt

Dean Welles of the Cathedral of All Saints, Albany, N. Y., took part in the recent conference on "Community Action for Youth," held at the state capitol under the auspices of the New York advisory committee

of the national youth administration. Mrs. F. D. Roosevelt was one of the speakers.

* * *

Everybody Crabs But Elmer

Dad criticized the sermon. Mother thought the organist made a lot of mistakes. Sue said the choir was awful. But they all quieted down when little Elmer piped up with: "I thought it was a pretty good show for a nickel."

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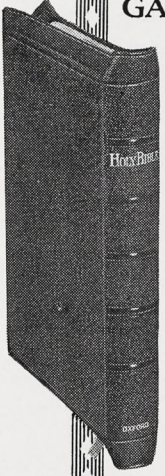
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Report on University Christian Mission

The Rev. Theodore O. Wedel, secretary of college work of the National Council, reports on the University Christian Mission which is conducting evangelizing campaigns at a large number of colleges and universities. He writes: "On some campuses classrooms are open to us. I still gasp at the fact that last week at the University of Iowa I lectured in classrooms on all sorts of subjects—History, Literature, Government, with no restrictions imposed to bring religious topics boldly into the lecture. Other opportunities for penetrating pagan and unchurched student life come by way of invitations to fraternity and sorority houses. Some of these invitations are secured only under pressure. But we do get in. Sometimes we even get to say a grace at meals—an unheard-of religious earthquake in certain houses. Always there is a gathering in the parlor after supper and a discussion. The discussion usually begins in an atmosphere of frigid politeness. My own experience, however, has always been that politeness gives way soon to an amazing frankness. And then follows a hard give and take—often a whole evening of wrestling with everything from Bible fundamentalism to the deepest, wistful questions about sin and the grace of God.

"Impressions of these evening talks will remain with me as an indelible memory. They reveal as in a recording mirror the youthful thinking about religion of Protestant America. The picture is chaotic and confusing—one of astounding ignorance of the simplest of religious truths, either historical or theological, yet also of wistful, unspoken hunger for the first syllable of a living Word.

"In one fraternity which I visited (a dental brotherhood, not typical of all fraternity life), only two out of the group of thirty had been inside of a church within a year. All had come with some sort of religious training. Somehow it had not carried over into college life. Yet no meeting I have ever had with students moved me more profoundly. Like desert soil hungry for rain, they listened to talk of God and the problem of sin, of judgment and conscience and eternal life with no signs of real antagonism. Their impression of Christianity was that it is a vaguely defined moral code, respected and even admired, but which could be served precisely by respect and distant admiration. Comment on the religious instruction which must have led them to such a conception of Christianity might tempt me to

shocking indictments. I had before me a section of young Protestant America. It was a bit exceptional, I confess, since other groups which I visited were better informed.

"There are, it needs to be said, a large army of Christian students on our campuses who are loyal to Church and God. But they are a minority by now in the midst of an

indifferent world. The one hopeful sign of the times, as I see it, lies in the fact that this surrounding indifference is as yet only skin-deep. It resembles the house swept clean of the Gospel. Demons are still hovering outside the door. There is no missionary field in the world today more challenging than the American university campus."

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New York City

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

Chapel of the Intercession

Broadway at 155th
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.
Fridays: Holy Communion 12:15 P.M.

St. Bartholomew's, New York

Park Avenue and 51st Street

Rev. G. P. T. Sargent, D.D., Rector
8 A.M.—Holy Communion.
9:30 and 11 A.M.—Church School.
11 A.M.—Morning Service, Sermon.
4 P.M.—Evensong, Special Music.
Holy Comm. Thurs. & 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 & Church School.
11 A.M.—Morning Service and Sermon.
8:00 P.M.—Choral Evensong & Sermon.
Holy Communion, Wednesday, 8 A.M.; Thursdays and Saints' Days, 12 o'clock.

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

Very Rev. Austin Pardue, Dean

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 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 Street

Sunday Services: 7:30, 9:30, 11 A.M.; 8 P.M.
Weekdays: Monday, Wednesday and Saturday, 10 A.M.
Tuesday, Thursday and Friday, 7 A.M.
Holy Days, 7 & 10 A.M. Morning Prayer at 9 A.M. Evening Prayer at 5:15 P.M.

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

4th Ave. South at 9th St.

The Reverend John S. Higgins, Rector

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Wednesdays and Holy Days: 10:30 A.M.
Thursdays: 7:30 A.M.

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