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AN ARTICLE BY BISHOP STRIDER

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CLERGY NOTES

BAKEWELL, HENRY T., rector of All Saints, Nevada, Mo., has accepted a call to Christ Church, El Reno, Oklahoma.

BLISS, REGINALD T., was instituted rector of St. Matthew's, Homestead, Pa., on November 8th.

CARRUTHERS, THOMAS N., has changed his address from 3626 West End to 3938 Woodlawn Drive, Nashville, Tennessee.

CROSS, WILFORD O., rector of the Good Shepherd, Cincinnati, has accepted the rectorship of St. Paul's, Kittanning, Pa., effective January 1, 1941.

GRIFFITHS, ALFRED L., in on furlough from the Philippines, is in residence in Massachusetts. The diocesan office is handling his speaking engagements.

PARKMAN, HENRY C., is to retire on November 30th as vicar of St. James, Indian Head and as rural dean of the southern convocation of the diocese of Washington, after more than nineteen years of service. Address: 327 Parkman Road, Hillerdale, Silver Spring, Maryland.

PRATT, CUTHBERT, in charge of St. John's, Lawrence, Mass., is now the curate at St. Ann's, Brooklyn, N. Y.

SYDNOR, CHARLES W., rector of St. Stephen's, Beckley, W. Va., is now the rector of St. Paul's, Petersburg, Virginia.

TATF, HENRY D., assistant at St. Stephen's Church, Pittsfield, Michigan, died on November 7, 1940.

TOWNLEY, FRANK M., for thirty-two years the rector of St. Bartholomew's, Brooklyn, died on All Saints' Day.

TUCKER, ROYAL K., formerly rector of St. Mark's Church, Brunswick, Georgia, is now chaplain of the 121st Infantry, 30th Division, encamped at Fort Jackson, South Carolina.

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OUR DESIRE FOR UNITY

By

ROBERT E. L. STRIDER

The Bishop of West Virginia

IN ANY discussion of Church unity this subject "our desire for unity" is basic. Before there can be unity we must desire it. And by "we" I do not mean simply a group of outstanding leaders,

neither the bishops nor the clergy nor any particular body of influential persons, however vital to the creation of Church unity the leadership of such groups may be; I mean we the people of the Church, bishops, clergy and laity. Just so soon as we come ardently and prayerfully

to desire unity, we shall have it, and until we do all schemes designed to draw the widely separated disciples of the Lord Jesus closer together will be on paper only and will get us exactly nowhere. When we of the Episcopal Church desire unity sufficiently we can help to bring it about, at least so far as unity between our Church and others is concerned. To reason and argue about unity, to talk eloquently about it, to sing hymns about it, to praise it, even to pray about it, is not enough, we must actually desire it.

Why then do we desire unity? Not alone for economic reasons, although such reasons are valid. It staggers the imagination to think how much money would be released from the column of over-



BISHOP STRIDER

head expense and made available for social, educational and missionary work, were two such Churches as the Presbyterian and the Episcopal to achieve unity. It would be a sum sufficient to open half a dozen new missionary fields, to establish scores of useful institutions, to build and endow several Christian colleges, possibly to win a million converts to Christ in our generation. Nor do we desire unity for administrative reasons alone, although when it comes Church unity will greatly promote administrative efficiency, by easing tension in over-churched communities, by pooling leadership and by amalgamating weak congregations thereby tremendously improving their Christian morale. Nor yet do we desire unity because it would make our appeals to the non-Christian world more convincing, as assuredly it would. Not even because our Lord desired it, do we pray and work for unity. We dare to go back of His High Priestly prayer and ask why He desired and willed the unity of His Church, and there can be but one answer: unity is the will, because it is of the nature, of God. Jesus desired unity and His disciples today desire it because they believe in God.

Unity is of the very being of the God whom Christians worship, and the fact is written plainly on the face of all that He has made. The amazing material world in which we live, from the blazing suns, the flaming nebulae of the skies, to the tiniest forms of microscopic existence, is a unity. Diverse in the inconceivable complexity of its parts, nevertheless a thread of unity runs through it. This is a universe, and if one asks why, the answer is, because God made it and His spirit is in it. Wherever God has His way, and wherever His spirit dwells, there is unity.

God made human personality, and for it to be as He intended, it must be unified. Disease, un-

happiness, abnormality and death result from shattering the unity of personality. Human thought tends towards unity, philosophy being the mind's attempt to weld the phenomena of the intellectual life into a comprehensive system. The social life of the world appears also to have a unifying principle at work in it, combining separate individuals into families, tribes, and nations, and at last welding nations, we hope, into the parliament of man, the federation of the world, or, as the Lord Jesus chose to call it, the Kingdom of God. Wherever the spirit of God is, there is unity. In our prayers we address God the Father and God the Son as living in that unity willed and brought about by the Holy Spirit. What Christian, then, can doubt that in so far as the Holy Spirit dwells in the Church and in the hearts of Christians there will be unity in the Church. And if disunity be there, it is because men will not heed the Holy Spirit, or because by their sins they have driven Him from their midst. Indeed it would not be altogether inaccurate to define sin as anything and everything which promotes disunity, whether in personality or in human relations. Therefore, we desire unity and are irrevocably committed to it because we believe in God, because unity is grounded in the mystery of the divine nature.

A GAIN, we Episcopalians should believe in and desire unity because of the nature of our Church. The Anglican has in reality a better claim to the adjective "Catholic" than any Church in Christendom, because it embraces within its membership all the different types of liturgical and theological opinion which characterize the other religious bodies. Anglicanism is a sort of ecclesiastical melting-pot. Just as we believe in the possibility of an internationalism great enough to transcend all nationalisms, because we see in our own land a meeting and fusing of all the races of mankind; so we believe in the possibility of Church unity because we have it within the body of our own family. So well indeed is our unity held in balance that now and then it is used as an argument against us, until men say we do not know what we believe, and that every Anglican can think and do as he pleases. And difficulties are created by this Catholicity. Nevertheless we glory in it, and would not change it if we could.

The primitive Church was like that. No two men could have been more utterly unlike than James, the Lord's brother, who became the first Bishop of Jerusalem, and Saint Paul, the great apostle to the Gentiles. James was an Old Testament Jew to whom the traditions of the Mosaic code were very dear, who thought them of divine

origin, and considered them necessary for the good life. His only claim to be called a Christian at all lay in the fact that he had seen Jesus after the Resurrection and had believed on Him. In every other respect he was a staunch orthodox Jew. Saint Paul, on the other hand, was willing to sacrifice His Pharisaism, his lineage, and the most sacred traditions of his race, for the sake of Christ and the Gospel. Could any personal difference have struck more deep? Yet the Church was roomy enough to contain them both. Each was a pillar, and each was needed. I am sure that the differences prevailing among members of the Anglican communion are not more radical than those which characterized Saint James and Saint Paul. We Anglicans must believe in and desire and work for Christian unity because our Church has room within its fellowship for all who profess and call themselves Christians. It aims to be as broad as humanity and as inclusive as the love of God. We know there can be unity among Christians because Anglicans at their best actually achieve it among themselves.

Canvass Conscious

THE POOR PARSON feels more sorry for himself on the eve of the every member canvass than at any other time of the year. He is "Canvass conscious." He knows with strange feeling of impending trouble, that in one aspect or another it will fall upon him.

He knows that the minister should not concern himself with finances; that it is the laymen's task. He has asked the men who are best equipped by experience to act as chairman, and received an answer from each that he was engaged in Civic Club, Red Cross, Community Chest, or Boy Scouts, and could not do it. He wanted to ask them which was most important; he wanted to argue that all these things in their origin were and in their continuance are dependent upon the Church or the Spirit of Christ which the Church has kept alive. But he did not. He continued wearily to his fourth or fifth choice. May be he could press Mr. "A" into service. He is grateful and willing to help; but of course, the publicity and instruction would then be up to the rector, because Mr. "A" is not able to handle that end of the task.

The largest single item in the parish budget is the rector's salary, and natural reluctance holds him; and he fears the reaction of many people in the congregation will be that he is unduly interested in his own welfare. If he says with force some good things about missions the reaction will be, that he *has* to say that. He knows that cer-

tain canvassers are going to be unwilling to carry on if he insists that they visit every name which falls to their lot. He is going to be informed that, "Mrs. B. is not able. I know; and I shall not go to see her." He knows better, but he cannot say so. There is one whom perhaps he has helped in the past few weeks. If he restrains the canvasser it is embarrassing; and if the canvasser goes to the house, he will likely leave the impression that he was sent by the rector personally.

Yes, the rector knows he ought not to be mixed up in the financial affairs of the parish: it limits his usefulness in his relations with his people. How gladly would he leave it all to a layman, if only the layman would see it through efficiently! But he remembers with a shudder last year and the year before and perhaps several years before that. Each time it looked good; each time seventy per cent of the budget was subscribed; fifty per cent of the people were called on; and then the whole thing was quietly allowed to lapse. He had to set up new machinery, or let it all go by chance and wait till the end of the year; then, make a heart-breaking appeal to balance the budget.

Indeed, he is a *Poor Parson*—wrong if he does, and in a fix if he does not! How he wishes he did not have to go through the ordeal every year! Would it not be so much easier if there were no such thing as an annual every member canvass! So he dreams of a day when it will be no more, and his mind wanders to the ideal parish, the parish of which he will one day be the rector; a parish where every communicant will be a contributor; where the vestry will handle all the material affairs of the organization quietly and efficiently; where the rector need only worry about those things which are definitely his sphere of work. That will be a parish where problems are few, because the *Poor Parson* knows from experience that complications attending a wedding, a funeral, a baptism, or a sick call, seldom occur where the principals are regular contributors. That will be a parish where the congregation generally attends worship, for the *Poor Parson* knows that contributors generally attend and non-contributors generally complain. That will be an ideal parish which will not need an every member canvass because every member will regularly make his pledge or contribution because he knows that one must make a thing one's own before one can, with a clear conscience and good grace, use it.

How beautiful and happy will be that parish; how splendid will be his pride in what his parish does for the diocese and the national Church!

Well, his pipe has gone out, and wearily he relinquishes his dream to reach for the telephone which is ringing. It is Mrs. "B" to inform him

she will not attend the meeting of the canvassers because her card club meets the night on which it is called, and anyhow, she cannot have much interest in the canvass, as she does not believe in this pledging business; she contributes when she comes to church.

Shall he go into the church, say his prayers and leave it all to God? Or shall he seize his hat and start out to find some folks to help him do the job? Well, he has tried both methods, and he is almost ready to say that they cannot be done.

Almost, I said, but not quite hopeless; his faith still holds. So, dear reader, if you have gotten this far, will you not help the *Poor Parson* in your parish this year? Your rector has likely come through some such experience. He, too, is canvass-conscious. —THE POOR PARSON.

Why I'm An Episcopalian

By

PAUL J. WELLMAN

I HAD never gone in much for the Church business, up to the time that I first attended an Episcopal service. As a newspaper man, I had, of course, been in many churches at many services, as a sort of an unwilling sacrifice upon the altar of news, but I did not like it, and I did not expect to like the Episcopal service any more when I was first induced to attend one. But I was intensely surprised to find that I got something out of that service which I had never gotten before. I left at its close with something which approached exaltation. Anything which can exalt one above the drabness and dreariness of the world these days, if only momentarily, is worthy of one's attention. I attended again, and again—and at last I decided to become confirmed. I shall never regret it.

Now I am not an old Churchman. In fact I was confirmed only recently. It would be presumptuous, even silly, for me to attempt to tell seasoned Churchmen anything about their Church—except for one thing. Having been so recently inducted into the Episcopal Church, I still remember the impression of it which I had as an outsider. Those who have been fortunate enough to have been a part of the Church until it has become second nature to them, often take it for granted. They do not really appreciate what they have. And so I am going to give a fleeting impression of how this Church of ours appeals to an outsider.

First of all, there is in the hearts of every man and every woman, an instinctive craving for beauty. In every stratum of society you see it—

right down to the slums and squattertowns—how they raise pitiful little flowers, and do other pathetic little things to try to bring a little beauty into their lives. If men did not have that craving for beauty, there would not be much to distinguish them from the animals of the field.

The service of the Episcopal Church appeals to that instinct, satisfies that craving. It is *beautiful*—no other word describes it. From the start to the finish of the Episcopal service, there is not one word, one act, one moment which is not beautiful, dignified and sweet. If only because of its appeal to the love of the esthetic in us, it is a hundred times worth while.

But that is not by any means the only appeal, or even the most important appeal. Every man with a mind of his own resents being continually told what he must and must not do. I have attended almost every type of church from the Roman Catholic to the Latter Day Saints. And this is the first Church I have ever been in where the "Thou Shalt Nots" are not so numerous as to fog completely and hide the "Thou Shalts". Thou shalt not take a smoke—thou shalt not dance—thou shalt not play golf on Sunday—thou shalt not attend a theater—thou shalt not play cards—almost it seems that it is impossible to be a good church member in one of these churches without being a hypocrite, if there is a drop of red blood in your veins.

On the other hand, see how the emphasis is placed on the positive instead of the negative in the Episcopal method of dealing with the problems of living. Instead of laying down a vast assemblage of don'ts, the church says simply: "Here are the rules of life, contained in the Ten Commandments and in the Creed. Live according to these rules and no matter what you do, you cannot go wrong." How simple, how intelligent, how desirable that kind of conduct seems when put to you in that way. I do not mean that the Episcopal Church condones license, as the little boy seemed to think when he wrote the essay on Washington. This little boy evidently had been brought up in the idea that all Episcopalians were full of something beside Christianity, for he wrote: "George Washington, being an Episcopalian, drank, gambled and swore." I do not mean that kind of license. I mean freedom in the best sense—the freedom which permits you to appeal to your own conscience without having some outsider be your conscience for you. I think any thinking person appreciates that.

NOW I do not claim in any way to be a man of more than ordinary intelligence. But I do claim to be an average man with an average intelligence. And one of the things against which

I have always rebelled in most churches of my past experience, is the dogmatism, the unintelligent, arbitrary things which I have heard expounded in them. In this matter the Episcopal Church has, in my experience with it, presented a striking contrast. The things which are said to you from the pulpits of Episcopal Churches, appeal to the intelligence. I do not mean to imply that all Episcopal clergymen are gifted with philosophy, scientific knowledge, and penetration above all other men. Our clergy are human, subject to mistakes, and not all-wise, just like other human beings. But the philosophy and the teaching of the Church is on a plane so broad, that intelligence is encouraged, our clergy are able to think and to expound the results of their thoughts. Their mental processes are not enclosed in the narrow walls of dogmatism. And so a vivid impression has been made on my mind by Episcopal sermons. The outstanding thing about them is their sanity. In a truly remarkable degree they analyze life, and when they talk of religion they do not go into hysterics, do not try to appeal to the emotions, but speak clearly, logically, and their appeal—clicks. You do not have to leave your mind at home when you attend an Episcopal Church. What you hear there will appeal to any intelligent man or woman.

There is one more thing which made a tremendous impression on me. I do not know whether it does on the average person or not. I will never forget the day that I was confirmed. Bishop James Wise laid his hands on my head. And then the thought came into my mind, that there was an impulse which was started by Our Lord Himself. Twenty centuries ago, He laid His hands upon the heads of His Apostles. And they in turn laid their hands upon their disciples, and they on others. And so, generation after generation, and century after century, it came on down, until at last—it reached me. And it will continue to reach our sons and daughters and their sons and daughters, on and on into infinity.

And the realization came over me that I was a part of a tremendous sweeping force—the vast body of all the men and women who had gone before and were to come afterward, all having the same experience and believing the same great truth. That is a feeling which gives me a sensation of awe, which I can compare to nothing except the feeling I sometimes have had as I stood and gazed upward at the paralyzing grandeur of great mountain peaks, or stood upon the shore of the ocean when it was roaring in the grasp of a mighty storm—the feeling of my own infinitesimal unimportance in the presence of a tremendous manifestation of the power of God.

Yet, too, it gives me another feeling—the feeling of power which comes from being a part of something immense and powerful and grand, something which transcends ordinary puny human ability or effort. And that feeling, I think, clinches it with me.

Let's Know

By
BISHOP WILSON

GREECE

THE story of Greece is a stormy tale. It begins with the half legendary accounts of a number of restless tribes moving in and out of the country and establishing colonies all over the eastern Mediterranean. Of these the Ionians and the Dorians attained dominating positions. They might be more easily recognizable to us if we called them the Athenians and the Spartans occupying the northern and southern parts of the land respectively. They dated their own history from the year 776 B.C., measuring time by Olympiads which were four-year periods between celebrations of the Olympic games.

For many centuries they fought intermittently among themselves while carrying on a fairly constant warfare against their hereditary enemies the Persians. The battle of Marathon between the Athenians and the Persians in 490 B.C. is counted as one of the decisive battles of all history. Soon after this came the height of the glory of Greece in the age of Pericles who died in the year 429 B.C. Athens became the center of world culture in art, architecture, science and literature.

About seventy-five years later the Macedonians assumed a dominating position over the whole peninsula under a powerful king named Philip of Macedon. His son was Alexander the Great who not only settled the score with the Persians but in a few years conquered all that was then known as the world. The various tribes and the scattered colonies were bound together in an Hellenic league. They recognized themselves as Greeks and called everybody else "barbarian."

With the death of Alexander the great empire split apart. The Roman legions moved in and gradually absorbed it all into the Roman empire. Greece as a nation fell into decay but Greek culture proved to be a gift to European civilization which still bears its fruit today.

When the Roman empire was divided in the fourth century A.D. Greece fell to the east and continued as part of the Byzantine empire until it was conquered by the Turks in the year 1453, except for a short period during the Crusades. For

five centuries Greece was a conquered and suppressed country under Turkish rule. Numerous insurrections were brutally quelled. In the year 1821 came an uprising led by Prince Ypsilanti which raged for nine years. The great powers of Europe finally called a halt and forced Turkey to give Greece her freedom. Troubled times followed in working out a constitutional monarchy. In 1924 King George was driven out and an attempt made at a republic. In 1935 the king was recalled but for the last two or three years the country has been ruled by a military dictator over the king.

Christianity entered Greece in apostolic days. St. Paul did most of his missionary work in that country. Traditionally the Greeks have held the dominating position among the Eastern Orthodox Churches as they still do today. The steadfast loyalty of the Greek Christians during the centuries of Turkish rule will always stand out as a classical example of Christian heroism.

Now this ancient land of fine traditions is drawn into the whirlpool of a merciless war just because it happens to stand in the path of the German-Italian juggernaut. The bombs are falling and its fate is in the balance. May God sustain its defenders.



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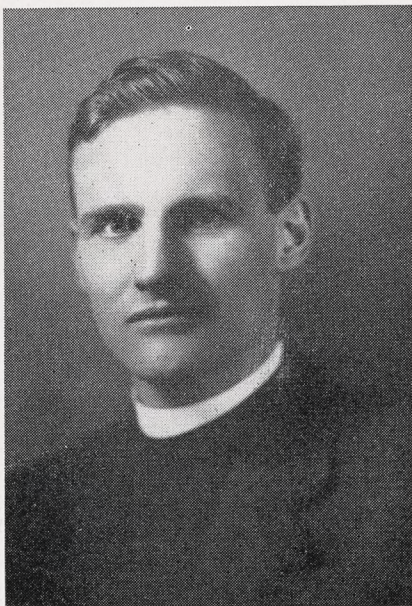
RHODE ISLAND

CHURCH LIBERALS HOLD CONFERENCES TO DEVELOP WORK

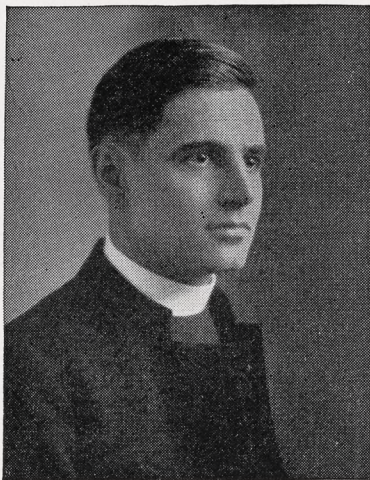
By ANSON PHELPS STOKES, JR.

The Liberal Evangelicals held two meetings at General Convention. There was no attempt to have a big dinner or mass meeting as there was the definite feeling that our program and purpose demanded quiet thought and clarification if we are to carry out a positive and constructive function in the life of the Church.

The first meeting followed a corporate communion in Grace and Holy Trinity Cathedral at which Bishop Ludlow of Newark was the celebrant. About sixty-five persons who were definitely interested in the movement assembled for breakfast. There were reports on the conference in Wilkes-Barre last spring and on the nomination of new officers and other plans made for the following year. The chief purpose of the meeting was the expression of opinion regarding our function in the Church. Bishop Parsons, followed by a large number of those present, expressed themselves. There was the definite conviction that our movement should continue to stress within the Church a spirit of cooperation with Christians of other churches. There was felt to be a necessity for a clarification of our fundamental convictions. A need was expressed for simple literature on Church teaching for use in church schools and confirmation classes. It was felt that the Liberal Evangelical Movement needed to work out more carefully its theology and needed likewise a devotional discipline that would deepen the conviction of its members. It must not be purely a negative movement. It must stress



ANSON P. STOKES, JR.
Vice-President of Organization



GARDINER M. DAY
President of Liberal Evangelicals

the values of the true evangelical spirit of devotion and missionary zeal with the hospitality and tolerance associated with liberalism. It was also felt that definite liturgical literature should be produced which would explain the Church's liturgy from the point of view of the Liberal Evangelical. Among those who spoke were the Rev. Messrs. G. M. Day, Oscar Green, Arthur Lichtenberger, Donald Aldrich, Edgar Pennington, and Bishop Hobson.

In all the talks there was apparent the conviction that we should have a definite organization with as strong and constructive leadership as possible. Many felt that we should recind our rule preventing bishops from assuming the presidency and a motion to that effect was carried. The executive committee was authorized to report back at a subsequent breakfast meeting and to present a slate of officers and plans for the triennium, to be adopted then. The chairman was asked to send a message of greeting to the Rev. Howard Robbins and to affirm the loyalty of all those present to the Forward in Service Program outlined by the Presiding Bishop.

Later during the Convention a second breakfast was held at which the officers and plans for the Triennium were announced and approved.

The Rev. Gardiner M. Day, of Wilkes-Barre was elected president and the following other officers were approved: vice president the Rev. Anson Phelps Stokes, Jr.; secretary-treasurer, the Rev. John Gass.

The Rev. Mr. Day had been called away for a funeral and the chairman read a message from him in which he said he would only accept the presidency on the definite understanding that regional representatives should take their responsibilities seriously and organize, recruit and promote the fellowship of the Liberal Evangelicals in their respective

regions. It was felt that the organization should not be concentrated in a few large centers, but that throughout the Church these regional representatives should gather other Liberal Evangelicals into groups, should encourage gatherings at meetings of the Synods, and should otherwise help promote the organization.

These local groups should discuss this Autumn these questions:

1. What is the task of the Liberal Evangelicals today in the Church?
2. How should our principles be expressed? Suggestions should be forwarded to the president.
3. Should our name be changed?
4. On what subjects is literature desired? Mr. Day further felt that every attempt should be made to recruit laymen.

General agreement was expressed with this program of decentralizing our activities. All present were urged to secure the thought and fellowship of others in their particular areas.

To carry out this program the following were appointed as regional representatives:

- Rev. Arthur Lichtenberger, Brookline, Mass.
- Rev. John Gass, New York.
- Rev. Granville Taylor, Philadelphia, Pa.
- Rev. Beverley Boyd, Richmond, Va.
- Rev. John Moore Walker, Atlanta, Ga.
- Rev. Philip Werlein, Baton Rouge, La.
- Rev. William R. Otto, Oshkosh, Wis.
- Very Rev. Paul Roberts, Denver, Colo.
- Mr. Dean Vincent.
- Very Rev. John Day, Topeka, Kan.
- Rev. Valentine Lee, Dallas, Texas.
- Rev. Oscar Green, Palo Alto, Cal.
- Rev. Ray O. Miller, Los Angeles, Cal.

Approval was given to the action of the Wilkes-Barre committee of raising dues to \$2.00 per year so as to include subscription to the issue of THE WITNESS containing the Liberal Evangelical page. In order to enable the efficient carrying out of plans for the movement authority was granted to a small executive committee within easy reach of the president to carry out the affairs of the Liberal Evangelicals between Triennial meetings and to authorize such raising and expenditure of money as may seem advisable for meetings, secretarial aid, literature, etc. This committee is to consist of:

- Rev. Gardiner M. Day, Rev. Anson Phelps Stokes, Jr., Rev. John Gass, Rt. Rev. T. R. Ludlow, Mrs. Samuel Thorne, Miss Grace Lindley, Rev. Wooster Perkins.

The meeting accepted the resig-
(Continued on page 16)

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

Those eight theological students at Union Seminary, that we have been hearing so much about because they refused to register for the draft, have been sentenced to serve a year and a day in a federal prison. It was all quite a drama when the boys appeared before a New York judge on November 14th. The court was anxious to be lenient and told each man separately that if he would change his mind and register it would end the matter. Parents, friends and President Henry Sloane Coffin all urged them to sign, with the parents adding tears to their pleading. But with the men it was a matter of principle, summed up best perhaps by the words of Joseph Bevilacqua, one of the students, who said: "There seems to be a stress here upon leniency which most of us feel we do not particularly want. Any one opposed to war should have the same treatment and the same chance to air his convictions. We want to identify ourselves, not with a selected group of men or class of people, but with the vast majority who have come to feel that war is a definite evil and that any step taken toward war, regardless how small, such as the conscription act, should be met at the very beginning with firm opposition. Knowing that in the eyes of the law I have violated a man-made act, I expect to receive the penalties which it entails and ask for no leniency whatsoever." One after another the men testified to the fact that they were compelled to act as they did, believing it to be the will of God. So they were led from the court, photographed and fingerprinted, and led away to prison. Call them "nuts" if you like—many will. As for me, I honor them.

* * *

Detroit Clergy Discuss Convention

The Rev. Francis B. Creamer of Christ Church, Grosse Pointe, told the clericus of Detroit all about the side shows of General Convention at a meeting on November 18th. Layman John R. Watkins talked about what a layman thought of the Convention and the Rev. E. E. Piper spoke on the Presiding Bishop's appeal.

* * *

News Notes From Pittsburgh

The Redeemer, Pittsburgh, set fire to a mortgage and consecrated the new church on All Saints' Day. Bishop Mann officiated, assisted by Rector Hugh S. Clark. . . . St. Paul's, Monongahela, burned their mortgage on November 3rd. Service was planned

OFF-MOMENTS



The Presiding Bishop was snapped at a recent Forward Movement Conference held at Lawrenceville, Va.

by Rector Ivan H. Ball, with Bishop Mann and Archdeacon Tom Carson on hand. . . . That same day Bishop Mann confirmed a class of 57 at St. Thomas, Oakmont, the first class to be presented by the new rector, the Rev. L. H. Harris. . . . Bishop Reinheimer of Rochester was the speaker at Calvary, Pittsburgh on November 11th at a rally for every member canvassers for the parishes of the city.

* * *

Federal Council Declares Government Cooperates on C.O.'s

The Rev. Walter Van Kirk of the Federal Council of Churches has issued a statement declaring that the federal government is prepared to do its "level best" in cooperating with church groups which are endeavoring to aid religious conscientious objectors to military service. He issued the statement upon returning from Washington where he conferred with those administering the draft. It is however undecided whether or not the government will permit churches to accept "within certain limits" the responsibility for providing suitable work for a given number of conscientious objectors in projects under church direction.

* * *

Mark Anniversary of Consecration of Bishop Seabury

The anniversary of the consecration of Samuel Seabury as first bishop of the Episcopal Church in America was marked with a special service held November 14th at Church headquarters in New York. Bishop

Seabury was consecrated at Aberdeen, Scotland, on November 14, 1784, by Scottish bishops since British bishops were unwilling to consecrate bishops for the newly organized Church in the United States.

* * *

Layman Likely to Head Federal Council

When the Federal Council of Churches meets for its biennial meeting in Atlantic City, December 10-13, it is thought likely that a layman will be made president. If so it will be the first time that a layman has ever filled the office. The present incumbent is the Rev. George A. Buttrick.

* * *

This Is Printed by Request

A visitor to the diocese of California was much impressed by a prayer that he heard at a church service. Inquiry revealed that it was one written by Bishop Parsons, and it is set forth here by special request:

O LORD OF SOULS, Who hast chosen and called us to Thy service, all our trust is in Thee, for in Thee are the springs of our lives. Abundantly give us of Thy Blessed Spirit, without whom nothing is strong, nothing is holy, and use us as it shall please Thee, for the glory of Thy Holy Name. Make our wills patient, our consciences pure, our tempers bright; empty us of self and fill us with the meekness of wisdom. Increase our faith, mellow our judgment, stir our zeal, enlarge our hearts. Let our lives enforce what our lips utter. Do Thou choose for us the work we do and the place in which we do it, the success we win and the harvest we reap. Preserve us from jealousy and impatience, from self-will and depression. Make us faithful unto death and then give us the Crown of Life. All this we beg, for Jesus Christ's sake. Amen.

* * *

New Address for Forward Movement

One of the main cogs in the office of the Forward Movement in recent months has been the Rev. Harold J. Weaver, who has a genius for coming up with ideas and in producing material in abundance. When he recently accepted a call to the parish at Sharon, Pa., there were cries of "What to do? What to do?" He was too valuable a man to lose, and yet nobody felt like telling him that he should not accept the call. It has all been happily solved. On and after December 7th the business address of the Forward Movement will be Sharon, Pennsylvania, and all orders for literature, remittances and correspondence about shipping are to be sent there. Meanwhile the editorial

office remains at 412 Sycamore Street, Cincinnati, where the Rev. David Covell, the Rev. Arthur Sherman and Canon Gilbert Symons will attend to conferences and other activities of the Movement.

* * *

Over Fifty Thousand C.O.'s in England

The number to register in England as Conscientious Objectors has now passed the fifty thousand mark—51,261 to be exact. All of them, according to reports, are placed in non-military service, and if they object even to that, then dismissed entirely.

* * *

The Picture on the Cover

As a matter of fact we had the story in here two weeks ago, being enterprising reporters. But the picture was too good not to hand on to you. There was a service at Trinity College in connection with the 500th anniversary of printing. At this service the celebrated Gutenberg Bible and the Bay Psalm Book were used. Pictured on the cover you have Dr. A. S. W. Rosenbach, holding the Bay Psalm Book which he loaned for the occasion; the Rev. R. B. Ogilby, the prexy of Trinity, and Mr. William G. Mather of Cleveland, who donated the beautiful chapel at Trinity. Mr. Mather combined the service with a football game—Trinity 6, Amherst 0—in case you didn't hear.

* * *

And It Was Nearly a Tragedy

Three or four lines of mine nearly brought tragedy to a youthful undergraduate in an eastern university and his girl. I reported that the General Convention had passed a canon preventing candidates for the ministry from marrying until two years after ordination. This young fellow is engaged to a girl, plans to marry her after graduating in June, and then enter an interdenominational seminary where they take married students. He read my report—and, boy, did they have an unhappy weekend. But the sun broke through. I was all wrong. The convention did not pass a rule forbidding men to marry but rather suggesting that bishops strongly advise them against it. Discovering my error I sent word to the young man that everything was okay—tacking on my own bit of advice: first, be sure you have picked the right girl; second, pick a sympathetic bishop, which may be even harder.

* * *

Presiding Bishop Visits Western Massachusetts

More than 1,200 delegates from every parish and mission in Western Massachusetts attended a service on Armistice Day evening at Christ Church Cathedral, Springfield, to

hear Presiding Bishop Tucker speak on the work facing the Church. Throughout his sermon he stressed the need for dependence upon God and cooperation with God. Later, at a meeting of the clergy and their wives at the home of Bishop Lawrence, Bishop Tucker declared that no new organization was needed to carry forward the work of the Church. Rather it is a job of making the organizations now in existence more effective. He stressed the importance of working through parish units, and said that the Forward Movement would attempt to get the older and experienced clergy to assist the younger men in making their work more effective. He announced that during Epiphany a handbook, "The relationship to God of our Christian Service," written by Dean Fosbroke of General and Dean Angus Dun of Cambridge, would be placed in the hands of all the clergy.

* * *

And Just What Is a Minstrel Gallery

It used to be that when I wrote "It is the only . . . in the country" I would add "except one" in order to take care of possible letters pointing out my error. In the November 7th number we said that Bishop Creighton of Michigan dedicated a Minstrel Gallery, the only one in the country. Sure enough a letter—this time from Bishop Dallas of New Hampshire—informing me that All Saints, Peterborough, has a Minstrel Gallery which has been in existence for twenty years. Now I'm curious to

know just what a Minstrel Gallery is. My fat dictionary defines each word, but does not define them in combination. Thus a minstrel is one who "sings, recites, and plays with acrobatic, juggling and other tricks"; so I am sure they would have no place for such a performer in Peterborough. Gallery is defined as that part of a hall for those in the cheapest seats "hence the less refined or educated part of the public," which is a nice springboard for a piece on capitalistic culture, but I'll skip it.

* * *

Latin American Youth to Hold Conference

Delegates from most of the Latin American countries are to attend a conference in Lima February next, under the auspices of the United Christian Youth Movement. The central theme is to be "With Christ, a New World" and among the topics to be discussed will be: Spiritual life and how to cultivate it; Evangelization; Christian attitude toward social, economic, political and racial problems; Education; interdenominational cooperation; how to perfect a permanent organization.

* * *

Broadcast Services to England

Because of the hazards of regularly attending church in England, a group of New York churches are broadcasting a religious service to England each Wednesday over short wave station WRUL of Boston. The Rev. Henry Darlington, rector of the Heavenly Rest, New York, was the

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first to broadcast, inaugurating the program on November 7th. Others to speak soon are the Rev. Paul Wolfe, Presbyterian; the Rev. Joseph R. Sizoo, St. Nicholas Collegiate; the Rev. Norman V. Peale, Marble Collegiate; the Rev. Louis Pitt, rector of Grace Church; Dean DeWolfe of the Cathedral.

* * *

New Hospital in Shanghai

If all went as planned in Shanghai, staff and maternity patients of St. Elizabeth's Hospital are just now getting settled in their new building which takes the place of an assortment of old buildings, crowded and propped up.

* * *

College Society Has New Address

The Church Society for College Work has changed its address to Washington, D. C. If you have business to do with them write Charles E. Thomas, Mount Saint Alban, Washington.

* * *

Institute Rector at Trinity, Boston

The Rev. James Oliver Hart, formerly of Washington, D. C., was instituted rector of Trinity Church, Boston, on November 10th by Bishop Sherrill.

* * *

Britain Restricts Missionaries in India

Having a colony on its hands where a large part of the population is interested in home-rule or even independence is creating quite a problem for the British. By imprisoning Pandit Nehru, second only to Gandhi and likely his successor in the National Congress, they have put behind bars the leading anti-fascist in the country. All of which has brought forth the rather mild statement from England's Harold Laski that Britain's position as a spokesman for democracy would be incomparably strengthened if it permitted India to exercise the right of self-rule. Add to that the restrictions that have now been placed on missionaries, the chief of which is that any missionary society sending out missionaries must make a declaration "recognizing that all due obedience and respect should be given by its members to the lawfully constituted government in whatever part of India or Burma they may be, and that, while carefully abstaining from political affairs, it is its desire and purpose that its influence, insofar as it may be properly exerted in such matters, should be so exerted in loyal cooperation with government, and that it will employ only agents who will work in this spirit."

Which means, I should think, that the government says that parsons should not meddle in politics—unless

you are on our side in which case go to it. Pastor Niemoller went to prison in Germany rather than agree to the enslavement of his church by Hitler's state. The Rev. Ralph Templin, Methodist missionary from the United States, is coming home from India since he refuses to subscribe to any such restrictions. Maybe he, along with Niemoller, will be a Christian hero some day. Meanwhile it might be well for the Episcopal Church to make sure that its \$300,000 for British missions is to be used to spread Christianity and not to maintain the status-quo of the British Empire. All of which will bring protests from some subscribers (mostly British born if past performances mean anything) and cries of "disloyal." To which there is a simple answer: "Disloyal to whom?"

* * *

Quiet Day for Laymen

A quiet day for the laymen of the diocese of Massachusetts was held on Armistice Day at St. Paul's, Brookline, conducted by the Rev. Theodore O. Wedel of Washington Cathedral.

* * *

Men's Meetings in Massachusetts

A series of men's supper meetings are being held this month in the diocese of Massachusetts. One was held at South Byfield on the 7th; at Grace Church, New Bedford, on the 13th; at St. Paul's, Brockton on the 14th, and one at the Cathedral in Boston on the 15th. Bishop Sherrill was the speaker at all of them, except the one at New Bedford where the speaker was Bishop Heron. All of the meetings were on behalf of the fall canvass.

* * *

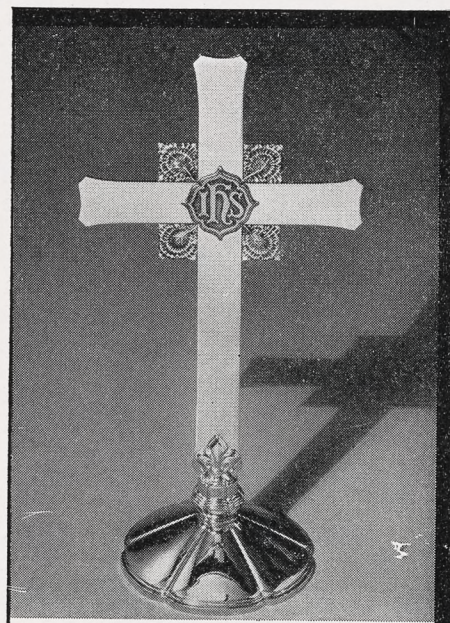
Sees a New World in China

Joy Homer, newspaper-woman just returned from China, told of what she discovered at a meeting in New York on November 11th. She said that a new civilization was being built there, no little part of which she attributed to missions sponsored by American churches.

"Death and progress go right along

with one another in unoccupied China," she said. "It just isn't the tragic story that people think it is. Of course, there are individual tragedies, but after every bombing thousands come back to the cities and towns to rebuild their new civilization. They just don't seem to know when they've been annihilated."

Traveling from occupied China to unoccupied China is like "coming out of a dark cellar into the sunlight," Miss Homer said. "They're using this period to purge corruption completely. One sees in Western China new roads, railroads, factories and housing of all description. It is a wild-fire growth—a new cultural center. They have gained over occupied



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China by at least thirty-five years during the war.

"My preconceived idea of the Chinese people was a country of disorganized, hopeless and uneducated people—but that is not the case in unoccupied China, which is most of China. Old China, which we thought was helpless, is now gaining a place in the sun."

Miss Homer declared that if the struggle now were limited to just Japan and China, China would have the upper hand.

"For the first time the Americans are the heroes of the Chinese people," she said. "Christianity is now having the most influence in that country that it has ever had. How strong Christianity can be on a new ground! It is a reaffirmation of faith. The Christian way is leading China in its reconstruction."

* * *

Teachers at Services of Consecration

Bishop Sherrill was the preacher on October 27th at a service in the Cathedral, Boston, for the Church school teachers and officers of the diocese. At the same time a similar service was being held at the Ascension, Fall River, at which Bishop Heron preached.

* * *

How Would You Answer These Questions?

"Do you believe that any surrender of civil liberties, including the surrender of labor's rights as defined in the National Labor Relations Act, would undermine the foundations of democracy and thereby weaken the national defense? 2: Do you believe that collective bargaining strengthens the national defense by furthering democracy and ensuring continuity of production? 3: Do you believe that the interests of civil liberties, industrial peace and national defense will best be served by requiring corporations receiving orders from the federal government to comply with the Wagner Act?" The National Federation for Constitutional Liberties put the questions to a flock

of people and received answers from 168. Of these all answered all questions in the affirmative except eight, who were either undecided or answered negatively. Among those saying yes to all questions were large numbers of clergymen, including several of the Episcopal Church.

* * *

The Men Also Work

It is generally assumed that the women alone are responsible for parish fairs and parties. Not so at Christ Church, Waltham, Mass., where a workshop has been rigged up in the basement of the church where the men made toys, fixed furniture and did other varied kinds of work in preparation for the parish fair.

* * *

New York College Students to Meet This Month

The Canterbury Clubs and the associated student groups of the diocese of New York will hold an all day conference for college students at the Cathedral of St. John the Divine, November 30. The theme of the conference will be "The Church and the war of ideas" and the students will hear talks by Mrs. Reinhold Niebuhr of the National Council and the Rev. Louis W. Pitt, rector of Grace Church.

* * *

Bishop Binsted to Go to Philippines

The Presiding Bishop has appointed Bishop Binsted of Tohoku, Japan to take charge of the Philippine Islands temporarily. In the Islands, a jurisdiction made vacant by the resignation of Bishop Mosher, Bishop Binsted will represent Bishop

Tucker, just as Bishop Nichols will have charge of the vacant district of Salina.

* * *

World Crisis Begets Noontday Prayer Service

A daily noontday service of prayer is held in St. Paul's, Richmond, Virginia, during the period of world crisis. The suggestion that such a service be instituted was made by the Rev. James W. Kennedy, and was immediately endorsed by the Richmond Ministerial Union composed of clergymen of various denominations.

* * *

Virginia Rural Parishes Combine

Four rural parishes and part of another located in five counties in the diocese of Virginia have been combined. The parishes combined have about a dozen church buildings, some of which have not been used in many years.

* * *

Cleveland Mission Dedicated

At least in part a survey of the community was responsible for the construction of St. Mark's Mission,

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Cleveland, which was dedicated on November 3 by Bishop Beverley Tucker, assisted by the Rev. D. Maxwell Dowell, rector. In 1937 the Mission of the Redeemer stood on the lot now occupied by the new St. Mark's. The mission had no rector, no church school, a dilapidated building and few people. A survey of the 6,217 families in the community was made and 179 families were discovered to be members of the Church and enthusiastic for the rebirth of the Church in that location. The people of old St. Mark's were persuaded to make the old building available for sale so that the funds could go to a new building. The survey seems to have been accurate and the decision to act on it good, for at the dedication services St. Mark's Church was filled to overflowing.

* * *

Dean Vinnedge Goes to Nashotah House

The Very Rev. Hewitt B. Vinnedge, Dean of Christ Cathedral, Salina, Kansas has accepted a call to Nashotah House, New Treatment department, immediately after January 1, to fill the vacancy caused when the Rev. Sherman H. Johnson went to Cambridge. Dean Vinnedge who is a frequent contributor to historical magazines was ordained to the priesthood in 1932 and became dean in 1936.

* * *

Death of Bishop Howden

Bishop Howden of New Mexico and Southwest Texas died on November 12th at Albuquerque. He was 71 years old. He went to New Mexico in 1914 from Washington, D. C., where he was rector of St. John's, Georgetown.

* * *

Woodbridge Church Damaged by Explosion

Trinity Church, Woodbridge, N. J., as well as the parish house and rectory, were damaged by an explosion in a nearby factory on November 13th. The factory, owned by the senior warden of the parish, made torpedoes used in railroad signalling. The explosion resulted in the death of at least ten employees and the in-

jury of many others. The windows of Trinity Church were badly damaged, and many windows in the rectory were blown in . . . and all of the windows in the home of the sexton.

* * *

Federal Council and Bishop Manning Condemn Petain Rule

A mass meeting, endorsed by the Federal Council of Churches to which the Episcopal Church now belongs, was held in New York on November 13th to protest against the anti-Jewish decrees of the Petain regime in France. Speakers at the meeting were Senator Wagner, Pierre (Days of Our Years) Van Passen and Albert Simard, an officer of the French organizations supporting General de Gaulle. Among the more than one hundred persons endorsing the meeting was Bishop Manning.

* * *

The Commandments for Prisoners

The Rev. Paul L. Stewart is the chaplain of the state reformatory at Ionia, Michigan. He recently composed a revised Ten Commandments for the inmates which you might find interesting.

1. Thou shalt keep clean; morally and physically. Thy self-respect is a priceless heritage that will brighten thy path in the darkness of trouble and sorrow.

2. Thou shalt work hard. The sweat of labor will sweeten thy disposition. Thou shalt be judged every day of thy term for the day of release. Prove thyself worthy.

3. Thou shalt not bear false witness against thy fellow inmates. Prefer solitude to the clacking tongues of those who think little and speak much.

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4. Thou shalt be honest, if thou were not before. Thus, thou shalt earn the respect and admiration of thy fellow men.

5. Thou shalt be ambitious, but not in the ways of the politician. Thy endeavor shall be built upon a foundation of rock and not upon sand.

6. Thou shalt obey the prison

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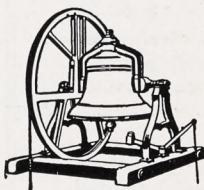
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rules. They were made for thy welfare alone. Broken rules mean not only trouble for thyself but for others.

7. Thou shalt do thine own time, for no one can do it for you. The hours and minutes of incarceration are drops in the stream of thy life's blood. Preserve thy blood.

8. Thou shalt not alibi, nor say "Bum Rap," when thou have been convicted and sentenced. Thou will only bring forth ridicule. A way is provided to plead thy case lawfully and thou may yet have recourse to the attention of the Warden and the Parole Board. Thou can at least hope.

9. Thou shalt set thy lawful goal in life early and strive continuously to achieve that end. A mind set upon achievement will not stoop to the self-destruction of a life of crime or way-wardness.

10. Thou shalt believe in God. He is thy salvation and will lead thee into Truth, Love and Everlasting Life.

* * *

Some Revealing Figures

Church furniture, organs and bells represent an investment in Episcopal Churches of \$26,241,052.28 according to a report made to the General Convention by a commission compiling Church statistics. The figures for church buildings are \$161,828,337; for rectories, \$18,606,448; for parish houses, \$31,689,-

Priest Supply

ACTIVE RETIRED PREST WOULD GLADLY supply in emergency. Rev. E. W. Foulkes, 130 W. Jackson Street, York, Penna.

Position Wanted

CLERGYMAN'S WIFE, HIGHLY EFFICIENT, desires position as secretary-stenographer. Prefer Cincinnati since husband is to attend Graduate School, but would go elsewhere. Write Box J, Witness, 135 Liberty Street, New York.

HOUSE MOTHER OR AS AN ASSISTANT executive. Experiences. Write Box G. The Witness, 135 Liberty St., New York.

Furnished Rooms

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RELIGIOUS FURNISHINGS FOR CHURCH and home. Custom made from New Mexico cedar and juniper. Miniature crucifix on plaque or base, 75c. Other data on request. L. E. Fay, Roswell, N. M.

CLASSIFIED ADS IN THE WITNESS ARE 5c a word for single insertions; 4c a word for three or more insertions. Payment requested with order. The Witness, 135 Liberty Street, New York City.

Hammocks

WHY NOT ONE FOR CHRISTMAS? HIGH grade hammocks made by retired clergyman whose sight is failing. Single or double mesh, \$5 and \$6. Rev. A. Sprague Ashley, 615 W. 113th Street, New York.

971. And other miscellaneous buildings bring the grand total of property ownership to a value of \$352,929,610. Active communicants of the Episcopal Church, the report says, total 1,475,644.

* * *

Cuba Sends Food to Europe

Before relinquishing the presidency to Fulgencio Batista, Laredo Bru's government in Cuba decided, after a stormy session at the Capi-

tolio, to send 50,000 tons of sugar, coffee and tinned meat to the hungry states of Europe through the intermediary of the Red Cross. It is expected that Batista will carry out the provisions of the plan. This decision, little publicized in the United States, was taken after the European market had been completely closed to Cuba, due to transport and monetary difficulties. The sugar quota to the United States, furthermore, had been reduced, while the commodity itself

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.
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 at 11; Evening Service and Sermon, 8.

Weekdays: Holy Communion daily: 7 and 10. Morning Prayer, daily, 9:40.

Grace Church, New York

Rev. Louis W. Pitt, D.D., Rector
Broadway at 10th St.

Daily: 12:30 except Mondays and Saturdays: 8 and 11 A.M. and 8 P.M.

Weekdays: 8 and 11 A.M. and 8 P.M. Sundays: 8 and 11 A.M. and 8 P.M.

Thursdays and Holy Days: Holy Communion 11:45 A.M.

The Heavenly Rest, New York

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

Sundays: Holy Communion 8 and 10:15 a.m.; Sunday School 9:30 a.m.; Morning Service and Sermon 11 a.m.; Choral Evening Prayer 4:30 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, 12:15 P.M.

St. Bartholomew's Church

New York
Park Avenue and 51st Street

Rev. G. P. T. Sargent, D.D., Rector

Sunday Services: 8 A.M., Holy Communion; 9:30 and 11 A. M., Church School; 11 A. M., Morning Service and Sermon; 4 P. M., Evensong. Special Music.

Weekday Holy Communion at 10:30 A. M. on Thursdays and Saints' Days. The Church is open daily for prayer.

Saint James Church

Rev. H. W. B. Donegan, D.D., Rector
Madison Avenue at 71st Street

New York City

8:00 A.M. Holy Communion
9:15 A.M. Church School
11:00 A.M. Morning Service and Sermon
8:00 P.M. Choral Evensong and Sermon
Wed. 8 A.M. and Thurs. 12 noon Holy Communion

St. Thomas Church

Fifth Avenue and 53rd Street

Rev. Roeliff H. Brooks, S.T.D., Rector

Sunday Services, 8 & 11 A.M. & 4 P.M.

Daily Services,

8:30 A.M. Holy Communion

12:10 P.M. Noonday Service (except Saturdays)

Thursdays, 11 A.M. Holy Communion

St. Paul's Cathedral

Buffalo, New York

Very Rev. Austin Pardue, Dean

Sundays: 8, 9:30, 11 A.M.

Weekdays: 8, 12:05 Noon.

Wednesdays: 11 A.M. Holy Communion.

Christ Church Cathedral

Main and Church Sts., Hartford, Conn.

Sunday Services, 8:00, 9:30, 10:05, 11 a.m.; 4:30 p.m.

Week-days: 8:00 a.m. Holy Communion (7:00 on Wednesdays). 11:00 a.m. Holy Communion on Wednesdays and Holy Days. 12:35 p.m. Noonday Service.

St. Michael and All Angels

Baltimore, Maryland

The Rev. Don Frank Fenn, D.D., Rector

Sunday Services:—

7:30 A.M.—Holy Communion.

11:00 A.M.—Morning Service and Sermon.

Weekdays:—

Holy Communion—

Mon., Wed., & Sat.—10:00 A.M.

Tues., Thurs., & Fri.—7:00 A.M.

Holy Days—7:00 and 10:00 A.M.

Gethsemane, Minneapolis

4th Ave. South at 9th St.

The Reverend John S. Higgins, Rector

Sundays: 8:00 and 11:00 A.M.

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

Thursdays: 7:30 A.M.

Emmanuel Memorial Church

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is at one of its lowest price levels. Through this charitable action, which harms no one, the price will be raised a little by getting rid of surplus stocks. The commodities will be bought from the local exporters, and paid for from the immense fund reserved for the propaganda of Cuban exports in Europe. Usual propaganda is quite valueless just now, yet such an action of good will may best make the people of Europe remember Cuba.

* * *

German Intrigues With Orthodox Churches

The following item is culled directly from the weekly bulletin on the spiritual issues of the war, issued to representative leaders of British and

overseas Churches by the religions division of the ministry of information, London. "The plan by which the Nazis intend to use the Orthodox Churches of the Balkans as the tool of their conquest is becoming plain. Sometime ago a German Protestant, named Lade, obtained admission to the Russian Church and, though married, managed to receive consecration as a bishop by the so-called Orthodox Church of the Ukraine, hiding his real nationality with the name Seraphim. Seraphim Lade proceeded to Berlin and was welcomed by the Nazis as Bishop of the Russian exiles in Germany, being given much money and other support by Hitler. He has now been used to form a so-called Orthodox Church of Germany

which is to rank as equal with the Ecumenical and other Patriarchates. All Orthodox in Germany, in Poland, Czechoslovakia and other lands forcibly made part of its Lebensraum have been compelled to accept this new Church and Seraphim Lade as their head. Parishes and dioceses which refuse to do so are declared illegal. Bishop and clergy who refuse to accept Seraphim Lade are liable to punishment. All Orthodox dispersions in France, Belgium and other lands in the power of Germany are invited to accept Seraphim Lade as their representative in dealing with the Nazi invaders. If they do so they are promised nice treatment. If they refuse, they are to suffer unfavourable treatment."

CHURCH SERVICES NEAR COLLEGES

HARVARD UNIVERSITY

Christ Church Cambridge

REV. C. LESLIE GLENN, RECTOR
REV. FREDERIC B. KELLOGG, CHAPLAIN
REV. HENRY B. ROBBINS, ASSISTANT
Sunday Services, 8:00, 9:00, 10:00 and 11:15 A.M., 8:00 P.M.
Daily Morning Prayer, 8:45.
Holy Communion, Tuesdays 10:10; Wednesdays 8:00; Thursdays 7:30; Saints' Days 7:30 and 10:10.

BOWDOIN COLLEGE

St. Paul's Church Brunswick, Maine

THE REV. GEORGE L. CADIGAN, RECTOR
Sunday Services: 8 A.M., 11 A.M.

WILLIAMS COLLEGE

St. John's Church Williamstown, Mass.

THE REV. ADDISON GRANT NOBLE, D.D., RECTOR
Sunday Services: 8:00 A.M. and 10:30 A.M.
Weekday Services: Holy Communion, 7:15 A.M.

AMHERST COLLEGE AND MASSACHUSETTS STATE COLLEGE

Grace Church Amherst

JESSE M. TROTTER, RECTOR
Services, Sunday, 8 and 11.

TUFTS COLLEGE

Grace Church Medford, Mass.

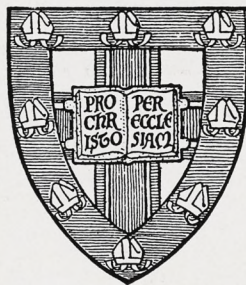
REV. CHARLES FRANCIS HALL, RECTOR
Sunday Services: 8:00 and 11:00 A.M.
Holy Days: 10:00 A.M.
Campus Services at Crane Chapel: Wednesdays 7:30 A.M.

BENNETT JUNIOR COLLEGE

Grace Church Millbrook, N. Y.

THE REV. H. ROSS GREER, RECTOR
Sunday Services: 8 and 11 A.M.

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13th & R Sts.
REV. L. W. McMILLIN, PRIEST IN CHARGE
Sunday Services:
8:30 A.M.—Holy Communion.
11:00 A.M.—Choral Eucharist and Sermon.
Classes and other services by announcement.

THE STATE UNIVERSITY OF IOWA

Trinity Church Iowa City, Iowa

THE REV. RICHARD E. McEVoy, RECTOR
8:00 A.M.—The Holy Communion.
10:45 A.M.—Morning Service and Sermon.
7:00 P.M.—The Student Group.

VANDERBILT UNIVERSITY

Christ Church Nashville, Tennessee

REV. THOMAS N. CARRUTHERS
REV. J. F. McCloud
7:30 A.M.—Holy Communion
9:30 A.M.—Church School
11:00 A.M.—Morning Service and Sermon
6:00 P.M.—Student Forum

MICHIGAN STATE COLLEGE

St. Paul's Church Lansing, Michigan

Sunday Services: 8, 9:30 and 11 A.M.
Meetings at Canterbury House and Services at St. Augustine's College Chapel as announced.
REV. CLARENCE W. BRICKMAN, RECTOR
REV. JOHN A. SCANTLEBURY, ASSISTANT

SOUTH DAKOTA STATE COLLEGE AND FLANDREAU INDIAN SCHOOL

St. Paul's Episcopal Church Brookings, South Dakota

JOSEPH S. EWING, VICAR
Services Sunday
9:00 A.M.—St. Mary's, Flandreau.
11:00 A.M.—St. Paul's, Brookings.
5:30 P.M.—St. Paul's Club.

UNIVERSITY OF MARYLAND

St. Andrew's P. E. Church College Park, Md.

THE REV. G. W. PARSONS, S.T.B.
Sunday Services: 8, 9:45, and 11 A.M.
Episcopal Club: Wednesdays, 7 P.M.

CHURCH LIBERALS HOLD CONFERENCES

(Continued from page 8)

nation of Mr. William H. DuBarry of the University of Pennsylvania which was presented at the Wilkes-Barre Conference last May and requested the chairman to express to Mr. DuBarry our appreciation for his several years of service.

The meeting was closed by a talk by Bishop Ludlow outlining the necessity for retaining within the Church the recognition of the value of the individual in these times when so many are seeking chiefly the comfort and protection of authority.

The Liberal Evangelicals have for a long time relied on the trusted leadership of certain outstanding men of maturity and experience: Dean Robbins, Dean Sturges, Russell Bowie, and others. In turning the leadership over into somewhat younger hands we feel we are going forward in faith that the fundamental issues for which the Liberal Evangelicals came into being are still real and vital. We further trust that our younger leadership will have the whole hearted support and help of people all over the country who are vitally concerned that real tolerance combined with deep conviction shall still mark the life of our Church and that in a day in which men seek the shelter of authority we will also realize the importance of the individual and his place in the life of the Church.

A great deal will depend on the willingness of people all over the Church to show their interest and to use their initiative in gathering their friends about them and thinking together concerning the function of our movement. Your officers claim no special gifts of leadership. Rather they rely upon a large number of suggestions and convictions arrived at by the people who share our primary concern.

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