

The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church

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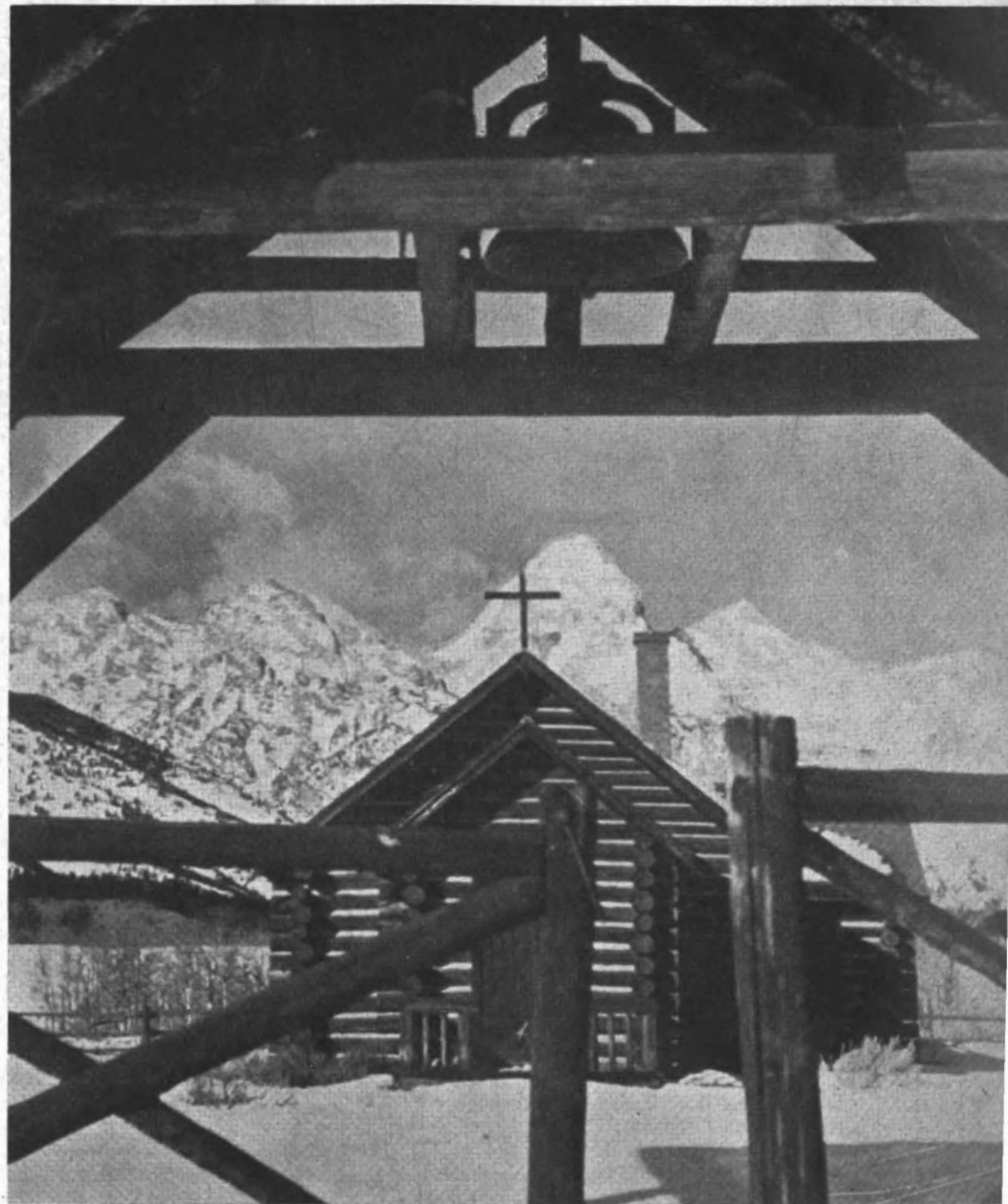
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CHAPEL OF THE TRANSFIGURATION, MOOSE, WYO.

War Prisoners' Aid Committee

TO THE EDITOR: You will want reassuring word that the work for War Prisoners will not be adversely affected by the new war developments.

I can state positively that this practical and important ministry is more important than ever. Americans and Japanese are now actually prisoners or internees. Japan and the United States are signatories of the Geneva Convention of 1929, defining the treatment of prisoners. I have just conferred with officers in Washington who have promised to assist us in every way possible to extend this service. Moreover, I can report that we are hopeful of the outcome of negotiations with Russia.

The work is done under the World's Committee, which affiliates 50 or more national Association movements. Backed by a record of nearly a century of international Christian leadership, the World's Committee is known and trusted by all the nations at war. The case parallels that of 1917, when the United States entered the war. The War Prisoner service had been previously established on our initiative. With some adjustments in personnel when the United States was no longer neutral, the program was continued with growing usefulness till all prisoners were demobilized. It is evident that will again be true. There will be practical difficulties, but, as before, none which cannot be successfully met.

It is of primary importance that our financial program be pushed with new vigor. Fortunately that spirit is already being shown. Since the Japanese attack on Hawaii, two leading cities have held successful meetings. One Association has sent 55 checks in one mail. A friend has just handed me a check for \$1000.

In closing, may I say I am confident we can depend on you absolutely to help meet this unparalleled need (the number of prisoners being greater now than at the end of the other World War) and without jeopardizing the World Service and other Association undertakings.

JOHN R. MOTT.

New York.

Editor's Comment:

The work of the international and world's committees of the Y. M. C. A. are doing on behalf of prisoners of war, of all nationalities, is invaluable and deserves generous support. The Y. M. C. A. is the only organization that is in a position to work effectively for the morale of prisoners of war, and to see that belligerent governments carry out the provisions of the Geneva Convention, whereby prisoners of war must be treated humanely. So far, the Y. M. C. A. reported no major violations of this agreement by any signatory nation, which includes Germany, Italy, and Japan as well as all of the larger Allied countries except Russia.

Checks may, if desired, be sent through THE LIVING CHURCH RELIEF FUND, marked "For Prisoners of War."

Christians and the War

TO THE EDITOR: I was sorry to see such an eminent authority as the Rev. Dr. Bernard Iddings Bell declare in your Dec. 24th issue that we are at war and not at peace on account of the foreign policy which the President has pursued during the past two years. Although this may be true, it places the emphasis in the wrong place.

In other words, it gives no credit for courage of action, for conviction of wrong, or for denunciation of a scheme of things utterly evil. Admittedly we are far from guiltless as a nation or as individuals in the causes of war. Self interest, self sufficiency, and selfishness in the past all have contributed to the world chaos which now exists. Yet how could we have had peace in the present struggle except by feigning a neutrality which we knew in our heart was nothing more than a sham?

Should we have been willing as Christians to accept the kind of a peace which a victorious Nazi Germany would impose upon conquered peoples? We know that the National Socialist regime has only tolerated religion as long as it was useful, and persecuted it when it was a hindrance. Furthermore, the recent publication of the Nazi National Church "30 point plan" leaves little doubt that a victorious Germany would mean the end of Christian Churches wherever the Nazis hold sway. In short this plan is to proclaim supreme allegiance to Hitler instead of Christ, use *Mein Kampf* as the Bible and symbolize the Sword instead of the Cross. Under such a challenge could we be satisfied as Christians with peace and neutrality?

However, Dr. Bell rightly warns us as Christians against hating our enemies. Let us hate only evil conditions and be willing to fight against them as we would fight against disease. Let us pray for misguided people everywhere, who are still part of God's holy family although separated from Him. Let us have contrite hearts for our contribution to the evils of the world. By all means let us see to it, as Dr. Bell puts it that Christians shall make the peace.

Wayne, Pa.

E. OSBORNE COATES.

Presbyterians

TO THE EDITOR: I am sorry to learn that the Commission on Approaches to Unity is unanimous in its support of the proposed plan for so-called "joint ordination." One might almost think that it was a case of the Commissions persuading each other, as Mr. Day suggests [L. C. December 3d]. And I do not know any one that is not in favor of the reunion of *all* Christendom; not alone with one particular denomination. Nor is there any question but that God's grace

constantly overflows all its banks, like Jordan in time of harvest.

None of these things, however, interferes with the fact that there are certain *normal* means by which God's grace is administered; appointed by God, and which have behind them 19 centuries of unbroken Catholic Tradition; and which we have in trust.

One of these is the administering of Holy Order by men in Apostolic Orders.

And also so-called "joint ordination" would run into practical difficulties. For example, the Church teaches that presbyters have the right and power to absolve ("Whose sins thou dost forgive they are forgiven and whose sins thou dost retain they are retained" Prayer Book, p. 543), and to offer Sacrifice ("The Oblation." Prayer Book, p. 80). But the Presbyterians strenuously deny both these things. To ordain a man to the presbyterate who strenuously denied both these powers of the office would seem a farce, if not a sacrilege.

Furthermore, such an "ordination" would add nothing to Holy Order. The prophetic gifts which our Protestant brethren so excellently exercise are fully and completely possessed in the Church. By virtue of his union, in Holy Order, with Jesus Christ, the Prophet, Priest, and King, the Presbyter is fully possessed of all prophetic gifts.

It seems to me that "joint ordination," so-called, is beginning just at the wrong end. The proper approach is first to promote agreement in Faith and practice, as Fr. Whitney Hale suggests, and then there will be no need for "joint" ordination. I trust this proposal may soon follow the "concordat" into oblivion.

(Rev.) EDWIN D. WEED.

Henderson, Tex.

Bishop Payne School

TO THE EDITOR: I have the heartiest sympathy with those who are discussing the inadequate financing of the Bishop Payne Divinity School, but while you are discussing an income of \$15,000 per year, it would seem to me that you should give some publicity to the fact that our only seminary west of the Mississippi is being run on \$9,000 a year.

While we are writing Jeremiads, let's be thorough about it.

(Rev.) JOHN DE FOREST PETTUS.

Santa Barbara, Calif.

WINGS OVER ENGLAND

In memory of James Mathew Maxon, son of the Bishop of Tennessee, who died on September 19, 1941, while on a test flight with the RAF—"somewhere in England." He was named for Mathew Lucien Maxon, the writer's father.

ONE lone star flashed bright in the evening sky!
O, you who have followed a star, well know
How its luminous light can change and grow!
How it gestures, beckons—"Come to me, fly!
Come up where the heavens wide open lie.
Here, time's nonexistent and you can go
Through the vast, interstellar, ebb and flow!
Courage, faint heart, you have only to try."

He pointed his plane for that shining mark!
He shot for the star, engines open wide.
The earth dropped away and the last lone spark,
From the airport beacon, faded and died.
He has reached his star! *Together* they ride!
Though men say, "He crashed" in the windy dark.

MARION MAXON.

THE WAR

PHILIPPINE FRONT

Bishop Wilner and Canon Harvey Tour War Area

According to a United Press dispatch from Manila, Bishop Wilner, Suffragan of the Philippines, and the Rev. Canon Benson H. Harvey, have made a rapid visitation of Northern Luzon since the opening of hostilities. They walked more than 100 miles, and much of the time were in actual no-man's-land between the American and Japanese lines.

Bishop Wilner and Canon Harvey, the dispatch says, left Manila December 21st, driving as far as possible, sometimes within 10 or 15 miles of the fighting in west central Luzon. Forced to abandon their car when roads became impassable, they pushed on, between the lines, everywhere meeting refugees bound for Manila, carrying their belongings on their backs.

The two men went first to Baguio, 110 miles north of Manila, and then on to Bontoc. Many American men and women from the gold mine regions near Baguio were struggling to reach Manila. For 30 miles through the mountains, the Bishop and Canon Harvey traveled in army trucks with officers' wives and children leaving the army camps. Again they reached a point where the road had been blown up.

On Christmas Eve and Christmas Day they walked 50 miles. Canon Harvey had a celebration of the Holy Communion with a handful of native Churchpeople encountered on the way, using an enamel cup and plate for Communion vessels. With occasional lifts in horse car or truck, they went on until a rumor of Japanese soldiers ahead detoured them 20 miles to Aritao. That

night the American column arrived, retiring from the Japanese landing battle on the Lingayen Gulf. Other American forces were not far south. Before dawn Canon



MANILA
AND THE
MOUNTAIN
PROVINCE

Harvey heard explosions from at least seven bridges blown up by the Americans. Canon Harvey managed to get back to Manila, and the Bishop to Bontoc.

"Morale Excellent" Is Last Word From Manila

Three days before Manila fell to the Japanese invader, a cable message was received by the Department of Foreign Missions of the National Council from Bishop Binsted, in charge of the Philippines, stating that missionary staff and property had safely weathered the repeated Japanese bombing of the Philippine capital.

Wives and children of missionaries, it is believed, were able to find refuge on the Batan Peninsula across Manila Bay from the capital.

Bishop Binsted is believed to have remained in Manila, where, according to press reports, all White residents are threatened with severe penalties for venturing out on the streets. "Morale entire staff excellent," the Bishop reported in his cable, the last before communications were severed.

The beautiful Manila cathedral and adjoining Bishopstede, the episcopal residence, have been the nerve center of one of the largest and most vigorous missionary districts of the Episcopal Church. The district's 21,263 Churchpeople include Japanese and Chinese as well as Igorots, Moros, and members of other indigenous groups. Leading American Churchmen in the Philippines include General Douglas MacArthur and High Commissioner Francis B. Sayre, who is a vestryman of the cathedral.

A staff of less than two dozen priests have been ministering to this large and

varied field. They have been assisted by a number of layworkers, greatly augmented of late by evacuations from occupied China and Japan.

St. Luke's Hospital and its School of Nursing were, it is believed, undamaged up to the time of the Japanese occupation. The hospital has maintained such a high standard of service that, after monotonously receiving first prize in its class for a number of years, it withdrew from competition to give other hospitals a chance. To meet its emergency needs at year's end the National Council rushed \$5,000 to Bishop Binsted, and found no difficulty in transmitting the remittance.

Other Episcopal Church work in Manila includes one Filipino and two Chinese parishes, as well as a kindergarten.

MOUNTAIN PROVINCE

The great bulk of the Church's work in the Philippines is in the Mountain Province of Northern Luzon, where Bishop Wilner [see above] went on a visitation with Canon Benson H. Harvey after the outbreak of the war. Returning to Manila Canon Harvey reported that all were "safe and well" in the province and that Bishop Wilner was remaining in Bontoc.

The only center of Church work in Northern Luzon mentioned in news dispatches is Baguio, the summer capital, where famed Brent School for Americans and Easter School for Igorots are now in the hands of the invader. The Sisters of St. Anne were safely evacuated to Sagada.

Balbalasang, Besao, Bontoc, and Sagada, with their chain of some thirty outstations, are high in the mountains and, it is hoped, will receive little attention from the enemy.

The Living Church

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*A Record of the News, the Work, and the
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LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH has exclusive rights in the Episcopal Church to Religious News Service dispatches and is served by most of the leading national news picture agencies.

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The Igorot congregations numbering several thousand souls, the clergy and lay-workers, and the Sisters of several religious orders, are expected to carry on although they have been cut off from communication with Manila and New York.

MINDANAO

Mindanao, island home of the Moros at the southern end of the Philippine archipelago, has been cut off from ordinary communication with the outside world almost from the beginning of hostilities. The Church has missions at Upi and Zamboanga, from which nothing definite has been heard although Bishop Binsted in his cable said he believed the staff were all

ordered by the authorities to remain in the school or convent buildings, but that mail will be permitted to reach them, of course under Japanese censorship.

The cable was sent from Kunming on January 1st.

FAR EAST

1700 Non-Roman Missionaries in War Zone

There are some 1,700 non-Roman missionaries in the Far Eastern war zone, it is announced by the Rev. J. J. Mickle, assistant secretary of the Foreign Missions Conference of North America.



CATHEDRAL AND BISHOPSTED, MANILA: *Morale was reported "excellent," but the nerve center of a great work was paralyzed.*

safe. In Zamboanga are Brent Hospital and the Moro Settlement School, with several American women workers. Upi is the center of seven outstations. There are three priests on the island.

"Especially harsh restrictions," according to a military communique from Washington, have been placed by the occupying authority on American residents in Manila. These restrictions undoubtedly apply to the missionaries of the Church. There is as yet no indication whether they will be lifted when and if the Japanese succeed in pacifying the Islands. Meanwhile, the nerve center of a great missionary work remains virtually paralyzed.

CHINA

Bishop Craighill and Assistants Interned

A message through Bishop Robin T. S. Chen, who is at Maolin, China, reports that Bishop Craighill of Anking, Miss Laura Clark, Sister Constance Anna and B. W. Lanphear have been interned in St. Lioba's School, Lion Hill, Wuhu.

The Department of Foreign Missions of the National Council interprets this to mean that these missionaries have been

They are divided as follows: Japan, 82; Korea, 29; Japan-occupied China, 862; Indo-China, 56; Thailand, 83; British Malaya, 69; Netherlands East Indies, 59; Philippine Islands, 424. In addition to these, there are more than 2,000 missionaries in Free China and Burma.

The 82 missionaries now in Japan are being treated with consideration, "so far as our information goes," Mr. Mickle declared.

There is evidence, he said, that the Japanese authorities propose to exercise the "same consideration in treatment of North Americans which our government is said to be showing the Japanese within our borders."

ARMED FORCES

St. Andrew's Brotherhood Fills Need of Army Life

Although a comparatively small group, soldiers who are members of the St. Andrew's Brotherhood at Camp Lee, Va., are making a definite contribution to the religious and social life of the army camp.

It is impossible to provide a chaplain

of the Episcopal Church for every camp. At Camp Lee nineteen chaplains are distributed among the seven chapels, and about ten religious groups, including Roman Catholics, Jews, and Christian Scientists, are represented by a chaplain. Any single congregation is likely to be extremely heterogeneous in its composition, a condition which inevitably tempers the chaplain's treatment of doctrinal questions.

An effort to find a common ground for both worship and recreation is evident in all the groups. Not only the services, but all the Sunday evening "socials," reading clubs, discussion groups, music-listening hours, and choirs are open to any soldier interested. Spiritual guidance is always available to any soldier who calls at the chaplain's office.

Most active Episcopal organization at Camp Lee is the Brotherhood of St. Andrew, a small group of enthusiastic and energetic men, seldom exceeding 15 or 20 at one time. Although the army chapters of this national Church society admit non-Churchmen, at Camp Lee it is predominantly Episcopalian in membership and policy. Supervising the work are Chaplain Rexford S. Holmes, formerly rector of St. Elizabeth's in Floral Park, Long Island, and Chaplain Hartley H. Stockham. Pfc. Harvey G. Applegate directs the group.

GROWTH BY DIVISION

Organized last August, the Brotherhood has sent approximately 75 men from Camp Lee, either to other army posts or into civil life, each pledged like all Brotherhood members to establish a chapter of the organization wherever he finds himself.

At Camp Lee, the Brotherhood has found opportunity for richly diversified activity in its declared endeavor "to pray daily for the spread of Christ's Kingdom among men, especially young men . . . to make at least one earnest effort each week to lead some man nearer to Christ through His Church."

Meetings are held at the chapel on Tuesday evenings. Speakers are invited, sometimes enlisted men and officers, more often, prominent civilian laymen and clergymen. Dr. Churchill Gibson, rector of St. James', Richmond, Va., member of the Army and Navy Commission, spoke before the chapter on the question of the soldier's adjustment to army life. Other speakers have been the Rev. Dr. Edwin R. Carter, the Rev. C. W. Sydnor, Staff Sergeant Bruce Conning of the Camp Lee Morale office. A great variety of subjects have been discussed—from army morale to the history of the Prayer Book.

The Brotherhood has also held numerous corporate Communion, both at camp and in conjunction with Church groups in nearby towns. The first corporate Communion sponsored by the Brotherhood was in October, at which a young people's group from Richmond were guests. There was a special Armistice Day Communion service, as well as one on Thanksgiving Day, and on St. Andrew's Day. The Brotherhood provides acolytes each Sunday in the chapel services. It has established close relations with churches in nearby Petersburg, Chester, and Richmond.

DAY OF PRAYER

Churches Throughout the World Take Part in Observance

In response to President Roosevelt's proclamation setting aside New Year's Day as a Day of Prayer for the guidance and help of God in the emergency facing the democratic nations of the world, churches of the allied nations throughout the world were open for special services on January 1st.

ENGLAND

Westminster Abbey was the scene of a brief service of intercession held to coincide with the general observance in the United States and throughout the British Empire.

Messages from George VI and President Roosevelt were read there in the presence of prelates, kings, and diplomats of the nations now fighting together against the Axis powers.

The Archbishop of Canterbury described the United States and Russia as great beacons of hope to the cause of freedom.

Archbishop Germanos of Thyateira (orthodox), as well as the Archbishop of Canterbury (Anglican) and the Cardinal Archbishop of Westminster (Roman) represented the Christian Church.

Cardinal Hinsley's address was one of the high points of the session. "The struggle is a grim but glorious one," he said. "How grim it is we know full well from what we have all suffered, from what our men, women, and children have suffered on land, sea, and air by the pitiless savagery of our opponents.

"Yet the conflict is glorious, because we know we are contending for the right against the might, for justice, truth, and Christian fellowship. Do not let us imagine that Christ's peace is peace at any price. He foretold that His cause would be violently opposed. He came to send not peace but the sword.

"To my fellow Catholics everywhere I appeal for an understanding of our defense of the Christian principles of justice, truth, and charity. On those principles we are pledged to strive for the reconstruction of Europe and the reestablishment of peace the world over."

NEW YORK

At the Cathedral of St. John the Divine, New York, there was a 24 hour observance of the call to prayer. Other churches had additional Masses and other services.

The Midnight Mass on New Year's Eve, with a sermon by Bishop Manning, was the beginning of the observance at the Cathedral. Over 6,000 persons were present, most of them making their Communion. At other hours, there were other services, one being a great Service of Intercession at noon, led by the Dean of the Cathedral, the Very Rev. Dr. James P. DeWolfe, at which Bishop Manning attended as one of the congregation. Speaking of the day at the Cathedral, Bishop Manning said:

"All day, there were intercessions, with people continually coming and going. It was impressive at all times, but most of all between services, when people in a simple, quiet, informal manner, as if they felt at home in the Cathedral, knelt at the Altars in the chapels, praying in private. There was such deep, natural devotion in all that everyone did, whether kneeling at the Creche or before an Altar. The numbers were impressive, but greater than all was this continual stream of devout people, feeling that the Cathedral belonged to them and coming to pray in it."

At St. Peter's Church in Old Chelsea, near the General Theological Seminary, a great candle, to be known as "Chelsea Peace Candle," was lighted before the High Altar, though that part of the church is still roped off while the roof is being repaired. There were frequent services throughout the day and on the stroke of every hour, from 8 A.M. to 6 P.M., the ancient bell in the tower was rung to remind the people to come to the church to pray or to pray where they were. Special prayers were offered in memory of John Ress jr., a seaman of the first class, lost in the sinking of the U. S. destroyer, *Reuben James*. He was a parishioner of St. Peter's.

is the best, then we must of necessity seek to discover understanding, strength, and courage to maintain and improve it."

WESTERN NORTH CAROLINA

Bishop Gribbin of Western North Carolina issued a pastoral letter in which he stated that he hoped his people would spend much time in Church; that many congregations would arrange for someone to be present all day in the church; that those who were occupied with business might arrange to spend their lunch hours in prayer; that prayer accompanied by fasting would be more efficacious.

CHICAGO

In Chicago, clergy and people used the following prayer, which Bishop Conkling of Chicago composed and issued for the occasion:

"O God, who hast made of one blood all nations of men, mercifully receive the prayers we offer for our anxious and troubled world.

"Send Thy light into our darkness, and guide the nations as one family into the ways of peace.

"Bless those who serve in the armed forces of our country; strengthen our lead-



Wide World.

DAY OF PRAYER: Bishop Manning (at right) was one of millions throughout the world who responded to President Roosevelt's call.

At Trinity Church, the rector, the Rev. Dr. Frederic S. Fleming, was the preacher at one service. The church was filled at all the many services, though the day was a holiday and the customary business men and women, from Wall Street and other nearby financial streets, were not in the neighborhood.

NEVADA

From Bishop Jenkins of Nevada came a pastoral letter urging the observance of New Year's Day as a time of penitence and prayer, saying: "If we sincerely believe our pattern of social living, in which we enjoy freedom to think and speak and do as Christian people and children of God,

ers by Thy mighty counsel; take away from us all hatred and fear; grant us, through an abiding sense of Thy good providence, faith, courage and serenity; and hasten the establishment of Thy Kingdom in righteousness and peace; through Thy Son, Jesus Christ, our Lord. Amen."

HOME FRONT

Move Under Way to Coördinate Wartime Services of Church Bodies

A move to coördinate the wartime services of America's leading interchurch bodies was launched by the executive committee

of the Federal Council of the Churches of Christ in America.

Assembled in special session, the Council voted to set up a comprehensive inter-council body for dealing with the whole wartime responsibility of eight major interdenominational groups.

The interchurch groups involved are the Federal Council, the International Council of Religious Education, the Home Missions Council, the Foreign Missions Conference, the National Council of Church Women, the Council of Church Boards of Education, the Missionary Education Movement, and the Association of Council Secretaries.

Last month these bodies voted to recommend to their members the creation of a single corporate body to combine all groups under the name of the Council of Churches of Christ in America.

To serve while such an inter-council group is in the process of formation, the Council authorized the immediate establishment of a Coördinating Committee for Wartime Service.

The interim body will be composed of representatives of the General Commission on Army and Navy Chaplains; the Christian Commission for Camp and Defense Communities; the Committee on the Conscientious Objector; the Committee on Foreign Relief Appeals in the Churches; the Commission to Study the Bases of a Just and Durable Peace; and a committee yet to be organized which will assume responsibility for aliens and prisoners of war in America. The Federal Council of Churches is an active participant in the affairs of each of the above groups.

The functions of the Coördinating Committee will be to further effective co-operation in wartime emergency service, to review the need for other types of wartime emergency service, and to interpret to the Church at large and to the general public the cooperative wartime service of the churches as a whole.

Communities Reorganize For War-Time Basis

Parishes of the Church throughout the country are taking prompt steps to meet the problems arising out of the war.

St. Alban's Parish, Highland Park, Mich., has set up a war service fund, and a war service council to administer it—the first church in the metropolitan Detroit area so far to report such a step. The parish has set aside \$500 as a nucleus for the fund, the Rev. G. Paul Musselman, rector, announced recently.

With Otis Chandler as chairman, the parish war service council is making a survey to determine how the members of St. Alban's can best serve the community in the present emergency. Among possible tasks council members felt, might be problems of morale and personality adjustment, and questions of unemployment in the change of industry from peace to war production.

COMMUNITY INTERCESSIONS

Greensburg, Pa., through the Ministerial Association is sponsoring community intercessions each week day from 12:45 to

12:55 o'clock in Christ Church, of which the Rev. Thomas H. Carson is rector.

The ministers of the various churches will take the services in rotation. They are held during the noon hour so that business people will be able to attend. Each minister will formulate his own prayers or use such devotions as he desires.

The general objectives which will be prayed for daily will include intercessions for world peace, for the spread of Christ's kingdom, for personal and national penitence, for renewed loyalty to God, for courage, and for freedom from anxiety in this hour.

DAILY PRAYERS

Noon-day services of prayer and meditation have been started at St. Stephen's Church, Wilkes Barre, Pa., according to the Rev. William K. Russell, rector.

The Rev. Mr. Russell's thought is that such services will assist the people of the parish and of the community to meet the strains and demands imposed upon them by the war. A prayer card containing prayers and suggestions for meditations has been prepared and distributed. Special prayers and intercessions which anyone may desire to have offered are received at the parish office. People who cannot come to the church are urged to observe a period of prayer wherever they are, starting at 12:10 each day.

CAMP CROFT

The Church of the Advent, Spartansburg, S. C. is working among the men at Camp Croft. The parish has arranged a room for reading and writing, a recreation room with ping-pong tables and other games, a music room with piano, radio, phonograph, and many records, two tennis courts, and a series of special programs for soldiers.

At Church services a special Bulletin is distributed to the men, accompanied with a card which they are asked to fill out and place in the alms basin. This supplies the soldier's name, camp address, home address, home Church, and a statement of special interests. Men of all faiths are invited to attend Church services, and to join the Soldiers' Club.

The Rev. William S. Lea, rector, offers his personal services to the men, and Miss Margaret Marshall is directing the soldier's program.

The writing room is supplied with neatly printed stationery bearing the club title, name and address of the church, and name of the rector.

"Never tell me the Episcopal Church is cold. . . . I don't believe it," writes a soldier transferred to another post. Other letters received by the Rev. Mr. Lea carry such messages as: "I certainly appreciate all that you did for me." "I cannot thank you enough for your care and effective effort in helping me find rooms for my wife. I was in rather grim and low spirits when I reached the church after my fruitless search of Spartansburg. To find you and feel the friendly atmosphere of the Soldiers' Club was a really heart-warming experience." "This Church has been a haven for me. I am not a member of a

Church, but I want to talk to the rector about it." "I have never been so proud before of being an Episcopalian. I know the other Churches must be doing a wonderful work also but I can see right before me the open-handed hospitality that our Church is offering to anyone in uniform who comes in and somehow I can't help feeling that we are doing just a little better and a little finer job than any other group."

Federal Council Outlines Responsibilities of Churches During War

A "message to our fellow-Christians," outlining the responsibilities of the Church in wartime, has been issued by the executive committee of the Federal Council of the Churches of Christ in America.

The committee, comprising some 80 officially delegated representatives of 24 major communions, also sent a message to President Roosevelt pledging "full allegiance" to the country and promising to use "all its powers" in the achievement of a just world order.

The message, called a "pastoral letter" in a news release sent out by the Federal Council, was addressed to the more than 20,000,000 people represented by the Council's various member communions. It said:

"We gratefully acknowledge a priceless national heritage of freedom and democratic ideals for which earlier generations struggled and sacrificed. We cherish this heritage more deeply when we see it attacked by a totalitarian threat. We are resolved to defend it from the menace of rival systems from without and from the degradation of abuse or neglect from within. It is our high obligation to bequeath our heritage unimpaired and strengthened to those who follow us. We rededicate ourselves to the highest purposes of this nation and to its unfinished task of building a more truly free and democratic society."

The Council described the wartime functions of the Church as being to inspire men, both in the armed forces and at home, with faith, hope, and courage, to minister to victims of war, to preserve world-wide Christian fellowship, and to be in the vanguard of preparation for a just and durable peace.

[The text of the message appears on page 9 of this issue.]

Pacifist Pastor Retains Views and Pulpit

The Rev. John Paul Jones, pacifist pastor of Brooklyn's Bay Ridge Presbyterian Church, plans to retain his post. Declaring that he had no intention of following the example of Dr. John Haynes Holmes, pastor of the Community Church, New York, who recently tendered an undated resignation to his congregation, he stated:

"Holding my convictions as a believer in democracy, and at the same time to my conviction in the irreconcilability of Christianity and war, I shall work within the limitations that are imposed on me to save the souls of all people. . . ."

Dr. Holmes' resignation was refused by his congregation.

CLID

Rabbi Emphasizes Importance of Real Democracy

Saying that war springs from the failure to recognize that real democracy must transcend race and religious differences, Rabbi Ben Zion Bokser addressed the Church League for Industrial Democracy at its 1942 annual meeting in New York, January 5th.

"A real neighborhood," he said, "is a place where there is brotherhood. God calls upon man to make such a place. To refuse is to deny the call of God."

Similar in tenor was the address by the Rev. Clayton Powell jr., member of New York's City Council, who advocated a raceless world, particularly emphasizing genuine equal opportunities for Negroes. "We cannot wipe out differences between rich and poor until we wipe out differences between poor and poor," he declared.

Bishop McConnell, chairman of the Methodist Federation for Social Service, told to what use the Bible may be put in the present crisis, stating that Christ had delivered fundamental truths and then left it to each man to make application in his own life.

At the January 6th session of CLID the Presiding Bishop conducted a memorial service for the late Bishop Paddock, lifelong friend of the Colored people and champion of social reform. Bishop Gilbert, Suffragan of New York, vice-president of the Church League, delivered the address.

Others scheduled to speak were: the Rev. Cameron P. Hall, director of social service of the Presbyterian Church; Howard G. Matson, Unitarian Fellowship for Social Justice; Mary van Kleeck, vice-president of CLID and director of Industrial Studies of the Russell Sage Foundation; the Rev. Joseph F. Fletcher, dean of the Graduate School of Applied Religion, Cincinnati; the Rev. Harry F. Ward, formerly professor of Christian Ethics at Union Seminary.

Among the guests at the meeting was Norman Thomas.

FINANCE

Life Insurance Corporation Increases Capital to \$250,000

The Church Life Insurance Corporation has increased its capital, with the approval of the Insurance Department of the State of New York, from \$100,000 to \$250,000 by means of a stock dividend, according to an announcement by Bradford B. Locke, executive vice-president. Mr. Locke stated that this action was taken recently by the board of directors partly for the additional protection of the policyholders and partly for the benefit of The Church Pension Fund of the Protestant Episcopal Church of which the corporation is a wholly-owned subsidiary.

Mr. Locke states that, in line with the

action taken by other insurance companies, the corporation found it advisable to include a war risk exclusion clause on all of its insurance policies issued after December 15, 1941. He pointed out in this connection that the premium rates do not include abnormal hazards under war risk conditions and that, therefore, a war risk exclusion clause is necessary for the protection of the present and future policyholders. The clause used by the corporation, as approved by the Insurance Department of the State of New York, limits the liability of the corporation to the reserve value of the policy in the event that death occurs as a result of military or naval service during war times but does not affect the liability of the corporation under other conditions.

UNITY

Ecumenical Midnight Mass

Members of all branches of Christendom participated in a truly "ecumenical" Christmas Midnight Mass at St. James' Church, Hibbing, Minn. Celebrant was the rector of the mining community parish, the Rev. John M. Hennessy. Assisting was the Very Rev. John Hanchar, Russian Orthodox priest, who administered the chalice. Serving in the sanctuary was a member of the Serbian Orthodox Church. Members of the Greek Orthodox Church sang in the choir; a Roman Catholic directed the choir and played the organ. At the same time a Congregational service was conducted in the Finnish language in a chapel of St. James'.

A similar group united at St. Nicholas' Russian Orthodox Church in Chisholm, Minn., at the Orthodox Christmas Mass, January 7th, when Fr. Hennessy assisted the Russian pastor.

RADIO

Bishop Manning on the Air

Bishop Manning of New York is announced as the next speaker on the Episcopal Church of the Air.

The broadcast will be made at 10:00 to 10:30 A.M., Eastern Standard Time, February 15th, from station WABC, New York, and it will be carried by an extensive Columbia Broadcasting System network.

Bishop Manning will speak on the work of the Church's Army and Navy Commission. He is a member of the Commission's sponsors' committee.

Church Service For English People

A church service "from the people of the United States to the people of Great Britain" was broadcast from St. Thomas' Church, New York, over the entire British Broadcasting Company on January 4th.

The service was conducted by the Rev.

Dr. Roelif H. Brooks, rector of St. Thomas. The sermon was preached by the Rev. Dr. Henry Sloane Coffin, president of the Union Theological Seminary.

THE BIBLE

American Bible Society Advisory Council Approves Increased Budget

A budget of \$1,062,200 for the work of the American Bible Society in 1942, in addition to the present year's Emergency War Fund of \$165,000 was approved by the 49 members of the Society's Advisory Council meeting recently in the 23rd annual session with the officers of the Bible Society at the Society's headquarters in New York City. Forty denominations were represented by the membership of the Advisory Council.

The Rev. Gilbert Darlington, a priest of the Episcopal Church, who is treasurer of the Bible Society, analyzed the society's sources of income with special reference to the need for increased support from the church bodies and their individual constituent congregations. He reviewed its achievements since the special budget was adopted July 1, 1940, analyzed its present needs which are increasing continually, and surveyed the potential resources from which the present year's emergency fund of \$165,000 may be secured.

CHURCH ARMY

Frances Jolly Returns by Clipper

With but a brief pause in New York City to call on Church Army friends, Frances Jolly, who came from Liberia on the new Capetown Clipper, went directly to her home in Anoka, Minn., for a long-overdue furlough.

Miss Jolly had been hoping to get home for some time past, but saw no chance of a reservation on a ship for at least three months. An unexpected chance gave her the opportunity of flying over on the first official return trip of the new Clipper, and she came from Cape Mount to Miami in 39 hours of flying time. She had less than a day's notice—someone packed her bag in half an hour, Miss Mary Wood McKenzie took over her schedule, and the furlough was on.

Miss Jolly, a member of the Church Army staff, went to Liberia in 1936, came home a year later shaking with malaria, recovered promptly and went back to Africa the moment the doctors would permit. For more than a year, while lack of shipping delayed the return of mission people on furlough, she managed the girls' school, the House of Bethany, and was almost the only foreigner in Cape Mount.

She attended Minnesota Teachers' College and taught in public schools in that state, prior to her entrance into Church Army.

ENGLAND

New Bishop of Southwark

It is an open secret that it has been no easy task to find a successor to Dr. Richard Parsons (recently translated to the Bishopric of Hereford), as Bishop of Southwark. When Dr. Cyril Garbett (now Bishop of Winchester) was its Father in God, he once observed that the diocese of Southwark, with its slum parishes on the south side of London river, contained the largest stretch of unrelieved poverty in the world; and the wholesale destruction of its churches and humble homes during the air Battle of London, has piled difficulty upon difficulty for its spiritual shepherds. Dr. Parsons' eagerly awaited successor is the Rt. Rev. B. F. Simpson, D.D., Bishop Suffragan of Kensington, whose ministerial experience includes a period of six years as vicar of a parish in the East End of London.

Bishop Hall Arrives Safely in England

Bishop Ronald Owen Hall of Hong Kong, has arrived safely in England, according to a message received by the Presiding Bishop. Bishop Hall had completed a series of addresses at Theological Seminaries, and conferences with Indusco and United China Relief. He is unable to forecast when or how he can return to Hong Kong. His message came from Prestwick, Ayrshire, and he sends "grateful greetings," to his many friends in the United States.

CUBA

All-Out Aid For Allies

By J. H. TOWNSEND

January 1st was generally observed by the Church in Cuba as a day of prayer as set forth by President Roosevelt. Cuba seems to be lining up for all-out aid to the Allies. Until a state of emergency was declared the authorities seemed loath to arrest dangerous Germans and especially Spaniards. The influence of Spain on Cuba is enormous and it is well known that most Spaniards have been out and out falangistas—supporters of Franco and Hitler. They have made no bones about it and it is strange now to hear them declaring enthusiastically in favor of the Allies and protesting their pure democratic adherence. The International Lions Club has only just whitewashed them publicly and your correspondent is not satisfied with the sincerity of all this.

SUGAR CROP

Neither is he satisfied with the price of \$2.65 offered by the American government for all the sugar crop. The cost of living is rising rapidly and it looks as if the workmen were not going to receive enough for harvesting the crop. If so, there will be

trouble in the crop which will be attributed to communistic agitation rather than paying too little to the laborers. The sugar industry is controlled by American capital. As capital is paying very good wages at home, why should it not do so abroad?

SAN JUAN CONSECRATED

About a hundred years ago the Himely family at Central Occitania started a mission of our Church which has resulted in generations of Churchpeople in a great territory around Los Arabos where there are thousands of baptized Churchmen of the third and fourth generation.

The mission at Los Arabos reaches out and ministers to the people in a wide area.

Another such work has been started in the area around Central Vertientes near Camagüey where Mr. Graham H. Bienvenu is manager. Because of his faith and enthusiasm and that of his wife, the church received a gift of land from the company. Bishop Blankingship took some money from his fund of offerings at visitations and another \$250 from the National Council, and the Bienvenu's did the rest! We now have an attractive little church in the town of Vertientes which Bishop Blankingship consecrated on Dec. 27th with the name of San Juan. The church was packed with a congregation from the town, the batey of the mill and the surrounding colonies, as well as some British West Indians representing their congregation. A large class of 32 Cubans was confirmed and 14 more were received.

GIFTS TO CHURCH

The zone around Vertientes is immense with thousands of unchurched families everywhere. Padre Luya has already baptized hundreds in the field and the Rev. Mr. Davies, formerly assistant manager of the mill, now in deacon's orders, and his devoted wife, Sra. Maria Ledesma de Davies, have been of great help in getting the work under way. A flourishing branch of the Woman's Auxiliary has already been organized among the Cuban ladies by their efforts. Bishop Blankingship blessed many gifts to the church, including the altar, pews, and font given by the Bienvenus, missal stand and lighter given by Sr. y Sra. Fiano; altar furnishings, kneeling pads by the Auxiliary; lectern and offering plate by the church and auxiliary in Camagüey; crucifix, priedieu by Archdeacon Townsend; bishop's chair, clergy stalls, a pew from the missions in Nuevitas, Woodin, and Ciego; a handsome embroidered cloth for the lectern given by Jiquí to match the altar cloth given by the ladies at Vertientes. Energetic work begun in the town and mill and in the country round about will now be maintained and augmented.

BRAZIL

Wedding Anniversary Service

Because the Brazilians have a Catholic love for special services for special occasions and make much of anniversaries, Bishop Thomas of Southern Brazil has

authorized a form of celebration of a wedding anniversary composed by the Rt. Rev. Athalicio T. Pithan, his suffragan.

Following closely the form of the wedding ceremony, with appropriate additions and changes, the form is proving very successful.

Added to a revised form of the opening exhortation is the following: "You should consider, my brethren, the inestimable benefit which you have received from the hands of God, reaching this day, full of significance for you, remembering all the blessings that have resulted from your matrimony; weighing the precious experience acquired in the married state, by virtue of which you have been able to eliminate from your hearts much of human egoism and have managed to cultivate true love, in its most profound and noble aspects.

"For this, my brethren, thus abundantly blessed, I exhort you to give thanks to God for such great gifts and cordially to renew the promises of mutual love and faith that once you made one to the other."

Following the Prayer Book ceremony, each repeats the vows of love and fidelity, rings are exchanged, and the minister adds this revision of the concluding collect:

"... O God who has so consecrated the state of Matrimony that in it is represented the mystical union between our Lord and His holy Church; look mercifully upon these thy servants, that they may continue to love, honour, and cherish each other and live together in faithfulness and patience, anointed by true faith and illumined by that wisdom which cometh from above; make thou their home to be ever a haven of blessing and of peace; through the same Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit ever, one God, world without end."

CHINA

Young People Learning How to Pray

The young people's group which centers around St. James' Hospital, Anking, has made the discovery, says Dr. D. V. Rees, that "anyone who has not learned to pray in private could scarcely be at home in heaven."

Dr. Rees says that they are setting about learning how, with great interest and faith. "I have not seen anywhere else the spontaneity with which the young people are seeking outlets in service. They have held a meeting to discuss the opening of a Sunday school at Er-lang-hang. They already had the names of 34 children who wanted to attend. The night of their weekly prayer meeting, I counted more than 50 present. Their public discussions are most interesting and their questions in general, very mature. They have surmounted a difficulty which is a constant bugbear—free and open discussion, with liberty, and without awkward pauses.

"The boys," Dr. Rees adds, "are proving that they have a real contribution to make, and are assisting at cottage meetings."

A Message To Our Fellow Christians

From the Federal Council of the Churches of Christ in America

THE war which oppresses our world today marks a deepening crisis in civilization. The calculated treachery of recent aggressions has evoked instant condemnation. It is a manifestation of a great flood of evil that has overwhelmed nation after nation, destroying human rights and leaving men the victims of irresponsible force. We do not disclaim our own share in the events, economic, political, and moral which made it possible for these evil forces to be released. But these forces have now brought war to our shores, and our nation has joined in the world's struggle that it may preserve the ideals and institutions of free men.

Yet we must realize that the war is but the most shocking sign of the demoralization of modern life and international conduct. The laws of God have not been honored. Now the awful consequences are laid bare. Conscious of our participation in the world's sin, we would be humble and penitent before God.

But we do not despair. Our trust is in God, in whose Hand is the destiny of men and nations. They have wandered through long dark nights; but God has not forsaken them. We today must turn from proud and frantic worldliness to God. Then we may be chastened and strengthened even by calamities and become His instruments for fashioning a free, just, and neighborly world. The issue of all our striving is with Him.

THREE-FOLD RESPONSIBILITY

We have a three-fold responsibility: as citizens of a nation which, under God, is dedicated to human freedom; as members of the Church in America, which is called to minister to people under heavy strain; and as members of the worldwide Church, which unites in a common fellowship men of every race and nation who acknowledge Jesus Christ as Lord and Saviour.

As citizens we gratefully acknowledge a priceless national heritage of freedom and democratic ideals for which earlier generations struggled and sacrificed. We cherish this heritage more deeply when we see it attacked by a totalitarian threat. We are resolved to defend it from the menace of rival systems from without and from the degradation of abuse or neglect from within. It is our high obligation to bequeath our heritage unimpaired and strengthened to those who follow us. We rededicate ourselves to the highest purposes of this nation and to its unfinished task of building a more truly free and democratic society.

As members of the Church in America we have responsibilities which only the Church can discharge. It must ceaselessly bring to judgment those individual and social sins, at home and abroad, which are the cause of our disaster. The Church must minister in every Christ-like way to men in the midst of war. More than ever, in such an hour, people need its ministry. They cannot withstand the tensions of

wartime without moral and spiritual resource. The Church must maintain its distinctive service, but now with all the greater devotion and skill. It must inspire men, in the armed forces and at home, with faith and hope and courage. It must bring guidance to the perplexed, and comfort to the distressed—God's strength for our struggle and His peace for our pain.

The host of young men who in this hour of crisis answer their country's call are a special concern of the Church. It encompasses with gratitude and prayer all now summoned to render sacrificial service, whether in the armed forces or in other work of national importance. It honors the sincere conscience of every man. It sends many of its ministers to serve as chaplains and seeks to create a wholesome environment in every camp community.

In days of trial, the Church cleaves to a steady faith. When bitterness and hatred may easily overwhelm us, the Church is still the stronghold of goodwill. It counts dear all basic human rights. It befriends loyal minorities, including those of alien birth or those descended from peoples with whose governments our country is now at war. The Church cannot abrogate its Gospel of Eternal Love.

The Church should minister in mercy to those on whom the cruelty of war most heavily falls. To the full measure of its ability it should care for refugees and prisoners of war and all others caught in the appalling suffering of our world.

The Church must be in the vanguard of preparation for a just and durable peace. The great sacrifice of treasure and of life must not be in vain. We must build now the spiritual foundations for a better order of the world. This task is immediate and cannot be delayed.

As members of the world-wide Church, which transcends all differences of race and nation, we have obligations which reach beyond our own country. We must preserve

at all costs the world-wide Christian fellowship, without which no free world order of justice and peace can be achieved. In times of war Christians in different nations are still members of the one Body of Christ. They must pray, not merely for their own national interest, but that God's will may be done in and through all nations. They must remember that in every warring nation there are men and women who, in spite of different political allegiances, are one with us in the ecumenical Church and who also pray for its fuller realization and the coming of God's Kingdom in the world. As this universal Church strengthens and extends its fellowship and deepens its loyalty to one Lord and Master it will be the greatest of all forces binding a broken world together.

THINGS TO BE DONE

We therefore call upon our fellow Christians:

To bow in penitence before the judgments of God, who is the Ruler of nations and the Father of mankind;

To devote themselves to preserving and strengthening the ideals of freedom and democracy;

To withstand any propaganda of hatred or revenge and to refuse it the sanction of religion;

To manifest Christian goodwill toward those among us whose origin was in nations with which our country is now at war;

To succor with generosity all who suffer from the ravages of war;

To minister to the deeper needs of men in the nation's service;

To pray constantly that our national leaders may be guided and strengthened by the Spirit of God, and that after this tragic conflict there shall come a new world of righteousness, justice, and peace for all nations;

To strive for national policies in conformity with the will of God, rather than to seek the divine sanction for a human purpose;

To work actively and persistently for justice and goodwill among all racial groups both in our own country and throughout the world;

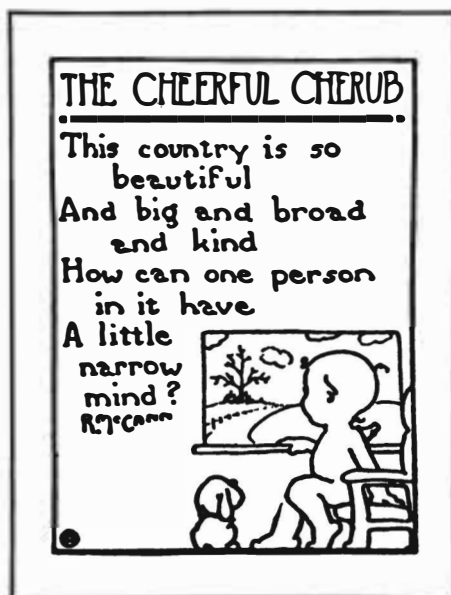
To maintain unbroken the fellowship of prayer with Christians everywhere;

To be steadfastly loyal to the Holy Catholic Church; holy—sanctified to the redemptive purpose of God; catholic—of all believers and in all ages;

To pray without ceasing that God's name may be hallowed and His will be done in earth as it is in Heaven;

To maintain confident faith in God as the refuge and strength of His people even in the darkest night, and to trust in the triumph of His will.

"Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church by Christ Jesus throughout all ages, world without end."



The Joint Ordination Plan

Some Serious Objections

By the Rev. Felix L. Cirlot

LIMITATIONS of space allotted me require the omission of all introduction, all efforts to work out improvements in the plan, and the usual kind of conclusion, and require me to plunge at once into the heart of my subject, which is to summarize with almost impossible brevity the reasons why so many Churchmen devoted to Catholic principles find themselves unable to accept the new plan for Episcopal-Presbyterian Joint Ordination as it stands.

The new plan is a great improvement over the late-lamented concordat in two important respects. First, an effort has been made to remove one of the most serious ambiguities in the concordat. The word "priest" is retained this time, and it is explicitly provided that it is synonymous with "presbyter" in this agreement.

Secondly, we would have Orders henceforth among the Presbyterians which would be indisputably valid, on Western principles. Minister, matter and form, and intention are all adequately safeguarded. Of course, from the standpoint of Eastern principles, all ordinations outside the Church are necessarily invalid.

WHAT DOES "PRIEST" MEAN?

It would be wrong to minimize the importance of these improvements. But it would be tragically, fatally wrong to overlook their limitations. For example, not much is accomplished by the retention of the word "priest" (even when declared to be synonymous with "presbyter") unless one of the two is defined in the Catholic way. Otherwise, it will still be possible to start from an anti-Catholic meaning of "presbyter" and then, from this pivot or fulcrum, to evacuate "priest" of its sacerdotal meaning, and much of its Catholic content, by interpreting it "down" to the meaning already fixed for its agreed synonym. This is no wild fear. It is exactly what many have already done arbitrarily with our present formularies. The claim that it is their correct interpretation is one main contention in the Roman attack on Anglican Orders.

I believe that the Presbyterians are no more ready today than in (say) 1559-1662 A.D. to admit the truly sacerdotal character of the traditional Presbyterate in the Catholic sense. And we have special reason to fear such an interpretation in the present case. The new proposals provide (as does our Prayer Book) an alternative "form" for the ordination of a priest or presbyter. And the chairman of our Commission, Bishop Parsons, has amazingly interpreted this provision (in our Prayer Book) as meaning that the Church has deliberately made the Catholic and the "Evangelical" conceptions of the Ministry equally legitimate. The Presbyterians may be laboring under this completely mistaken impression, and relying on it in these negotiations.

Far more serious is the clear implication of the Joint Ordination Plan. It is not that the ordinations would be invalidated by the participation of some lacking the power to ordain validly. But if the Church ratifies an agreement authorizing and requiring a presiding elder to say the essential "form" at an ordination, that implies one of three things. *Either* the presiding elder is a true Catholic Bishop; *or else* he is a true Catholic Presbyter, and Presbyters have the power to ordain validly; *or else* one who is not either a true Bishop or Presbyter has the power to say to an ordinand, without sacrilege or blasphemy, "*Receive the Holy Ghost for the office and work of a priest in the Church of God now committed unto thee by the imposition of our hands. Whose sins thou dost forgive, they are forgiven;*" etc. This implication is made even more difficult to escape by the express language of the first sentence of Point Three which reads, "The ordaining ministers . . . shall be . . . and the Presbytery . . . acting jointly and severally, etc." This is not said of the priests attending the Bishop. It seems, then, to recognize by clear implication if not by the very force of the words used, that the members of the Presbytery make an essentially different contribution from the attending priests, and in fact the same as the Bishop. That agrees perfectly with century-old Presbyterian theory. Very clearly, it is a surrender of the Catholic doctrine to the contrary.

In other words, it recognizes, by the clearest possible implication, that the Presbyterians already have valid orders. If it is not that, it must be, in the last analysis, merely a face-saving device. For the Presbyterians already accept the Orders of the Church, without the necessity of any presiding elder laying his hands on our clergyman. The principle *Lex orandi statuit legem credendi* means that it would be blasphemous to use words in prayer to God, or in acting as His sacramental channel, unless we believe those words to be in harmony with truth. It would be equally wrong to authorize another to use such words. If the Church really believes a presiding elder has the power to say those crucial sacramental words, she should recognize Presbyterian "orders," and no plan for Joint Ordinations will be necessary. If she does not believe it, it would be blasphemous to authorize him to say them. Her official formularies show beyond successful challenge that she does not believe it.

SECTARIANISM

But the most serious violation of Catholic principles involved is the wholesale condoning of the principle of sectarianism. Every one of the following actions is a grievous violation of Catholic principles:

1. We are to give Holy Orders to men whose intention is to remain outside the Catholic Church indefinitely, unless terms

of organic unity are successfully arranged. Now this is certainly incompatible with two of the three viewpoints which alone have a claim to be called Catholic. For all sacraments given outside the Church are *ipso facto* invalid according to the primitive, "Cyprionic" theory; and also the modern Eastern theory of Economy (the "Basilian" theory). Nor is it defensible on the modern Western theory (the "Augustinian" theory). The latter admits, it is true, that sacraments given outside the Church can be valid. But it holds that it is always sinful to give them there, unless excused by invincible ignorance. And the Church may not commit this very grave sin herself, on the principle that the end justifies the means; for all sound Christians join in anathematizing that ethical heresy. To speak as if the defect that inheres in such Orders would be minor, because they are only "irregular," is to forget that "irregularity" covers all sorts of defects from the most trivial down to those so grave as to invalidate the sacraments in the opinion of a large part of the Church.

INTENTIONAL AMBIGUITY

2. We are to allow sectarians to participate in our ordinations, before they are united to the Catholic Church, and before there is any guarantee that they ever will be united to her except an intentionally ambiguous Resolution to do what may be impossible without sacrificing essential Catholic principles. And that is something the aforesaid Resolution did not dare to propose openly to do.

3. Our priests, it would be agreed, may transfer to the Presbyterian denomination before unity is achieved. Now, of course, the Church cannot prevent individuals from leaving the Church. But to agree to it in advance is utterly indefensible. What it really amounts to is *either* recognition that the Presbyterians are (not as baptized individuals, but as an organized entity) a true Catholic Church, *or else* that leaving the Catholic Church is permissible, and may be sanctioned in advance by the Church herself. *We must not purchase unity at the cost of canonizing the principle of disunity.*

OPEN COMMUNION

4. There would, of necessity, be open Communion in the proposed joint congregations. Moreover, some of these will be under ministers who, though jointly ordained, are Presbyterians, and who will, accordingly, welcome to Communion Presbyterians in no way covered by the proposed plan, and even members of other Protestant sects. Similarly they may allow the Lord's Supper to be celebrated by Presbyterian or other Protestant ministers having no Episcopal ordination whatsoever. All this is done, I believe, in present Presbyterian practice. Thus we shall be in Communion

with those not even trying to unite with us. This utterly defies Catholic principles.

5. The plan does not provide for the unfailing observance of the bare essentials, even, in the administration of the two greater Sacraments. This is really serious because the Presbyterian formularies explicitly allow mere sprinkling in Baptism, and all Catholic theologians would hold this of at least gravely doubtful validity. It is completely forbidden to use doubtful matter or form in administering Sacraments.

As to the Eucharist, the plan requires all priests of joint congregations to hold the Holy Communion periodically according to official Presbyterian usage. Now the Presbyterians have no prescribed Liturgy, and the improvised Consecration Prayer often used might lack one or both of the requirements of the Quadrilateral and later Lambeth proposals, based strictly on our Prayer Book. Moreover, the form given in the Directory of Worship (if used) contains no invocation, and uses the Words of Institution in an address to the people, not in a prayer. Finally, the Presbyterians sometimes use substitutes for wine; and use individual communion cups, which make reverent ablutions practically impossible; and receive sitting.

The Church may not put her clergy in a position where they would be bound to conform to such usage, nor her laity where they would be under continual and strong temptation to attend invalid Eucharists periodically. She must insist that the things necessary for certain validity be unfailingly observed.

DOCTRINAL CONFUSION

6. In joint congregations under a Presbyterian our communicants would be taught and our confirmands prepared by men under no obligation to believe and teach the doctrine of the Church or to conform to her discipline. All we are guaranteed is that they will have *studied* our doctrine, government, and worship, and have made a declaration of "due regard" (whatever that means) for our doctrine and discipline.

Now this surrenders completely a principle that is utterly basic and completely essential to Catholicism—the principle that the Church has the whole Catholic religion (Faith and Order) as a divinely revealed deposit; that she has supernatural divine assistance in preserving, developing, and transmitting that sacred trust; and that she is not at liberty to add to its essence, to subtract from it, or to alter or compromise any part of it. Everything that is a part of that divinely revealed deposit stands—at least from one very important point of view—on the same basis, and is equally essential. From the Catholic standpoint, the distinction between essentials and non-essentials is utterly false and to be rejected if it means anything different from the distinction between what is and what is not of *Faith* (*de fide*, in the technical sense).

We are already under attack from other Catholics, including those favorably disposed toward reunion with us, because of our extreme laxity of discipline. But at present the Church is officially orthodox, and every minister is under solemn ordina-



tion vows to believe and teach not his own views but her teaching. Thus the Church, at least in principle, protects her children from all strange and erroneous doctrine contrary to the truth as she has received it. The new plan would change all this basically and essentially. It would canonize our extreme laxity of discipline and go far beyond it, by altering the official position of the Church. Some of the Church's children would be deliberately and officially placed under teachers of whose orthodoxy (from our standpoint) there could not be even any reasonably well-grounded presumption at all. Our present doctrinal confusion would have been sanctioned, and would thus become an incurable malady. Such a Church could no longer be called orthodox. And that means she would no longer be Catholic. The American Church Union is eternally right in insisting that unity of Faith must precede organic unity.

This would be true even if we were dealing with the most conservative and orthodox of traditionalistic Protestants. But in the present case we are dealing with a denunciation which has fallen (at least in the North) under the control of the Modernists, many—if not most—of whom deny or doubt articles of the Creed itself. Our own House of Bishops unanimously condemned Modernism in 1923, and in so doing were indisputably loyal to our official formularies. Among these Modernists there is a still more wide-spread denial or doubt of other essential Catholic truths which are not in the formal Creeds but which a Christian ought "to know and believe to his soul's health."

7. How can a Catholic-minded candidate for the priesthood take a vow of "due regard" for some of the more extreme heresies of Calvinism, as enshrined in Presbyterian formularies, at the same service in which he is required to vow readiness

"with all faithful diligence, to banish and drive away from the Church all erroneous and strange doctrines contrary to God's Word"? That means God's Word "as this Church has received the same." The two promises are incompatible. Yet *both* of them would, under the new plan, be required of every single candidate for our priesthood.

8. Nor is it legitimate to ordain habitually to the priesthood men who are not already deacons, and who are not even confirmed, and who may have been baptized by sprinkling only. Nor are we at liberty to reduce Confirmation to the level of an optional alternative to something else which is not even claimed to be a means of grace *ex opere operato*. In the primitive Church, the laying on of hands (almost certainly including Confirmation) was of importance comparable to repentance, faith, baptism, resurrection of the dead, and eternal judgment. (Hebrews 6: 1-2)

PIECEMEAL APPROACH

9. Finally, the piecemeal approach to the problem of unity is most objectionable. I do not mean, of course, that we need try to solve all the problems at once. But we ought not try to put into immediate effect the solution we think we have found to one of our major problems. We ought to turn to other problems and work on them until they are all solved one by one. Then the Plan of Union should be presented as a whole, so that we can see all at once all the sacrifices we are asked to make for the sake of organic unity with this particular denomination. In other words, we must know the whole price we must pay before we pay the first installment. We might well find certain sacrifices asked of us in one part of the Plan of Union to be almost but not quite intolerable *if* we could be sure we shall not be called upon to make similar sacrifices at other points also before we can reap the fruit for the sake of which we had consented very reluctantly, and with much searching of heart and grave qualms of conscience, to make the first set of sacrifices.

We cannot consent to embark upon a policy of piece-meal appeasement, so to speak. We have seen a plenty recently to know how dangerous—how fatal—such a policy can be. It can be as disastrous in the matter of Church unity as it has already been in European diplomacy. We can sacrifice the bridge Church—the one real hope of ultimate complete Christian unity—by trying to pay too high a price for hasty unity with one small denomination scarcely larger than ourselves, under some supposed obligation arising from a crafty resolution which was, I fear, deliberately clever. We can, *but we must not!*

Of course the present writer is in favor of organic unity with any professing Christians, Catholic or Protestant, if it can be had without sacrificing or compromising essential Catholic principles, and with adequate safeguards as to the *future* of the resulting Church. But if it does sacrifice them, it will not only end all hope of Catholic-Protestant unity ultimately, but will fatally split our own Church, not ultimately but immediately. For Catholic-minded Anglicans I propose a motto—*No appeasement*, though the heavens fall.

Some Reunion Movements Abroad

DESPITE the war, which tends to divide rather than to unite, there are some significant movements toward Christian reunion going on in various parts of the world, of which Americans ought to be more generally aware. In several of these our sister Churches of the Anglican communion are concerned. The winter issue of the American *Christendom* contains, in its Note and Comment department, up-to-date reports of the progress of several of these reunion movements. We are indebted to that periodical for most of the information on which these editorial comments are based.

THE SOUTH INDIA SCHEME

THE South India union scheme has been pending now for a good many years. There are three parties to it—the Church of India, Burma, and Ceylon (Anglican), the Methodist Church in South India, and the South India United Church—a product of an earlier union chiefly between Congregational and Presbyterian bodies.

At one time the South India Scheme looked very hopeful. The Lambeth Conference of 1930 gave the scheme its quasi-blessing, adding, however, the cautionary note that the Anglican Church participating in the union would, for the time being, sever itself from the intimate fellowship of the Anglican communion. Ten years ago there seemed to be only minor points of disagreement to be ironed out between the negotiating bodies.

For some reason, however, the negotiations began to drag. The scheme was revised and became more complex. Perhaps because of the Lambeth action the South India Scheme began to receive world-wide comment and the so-called "sending Churches" in Europe and America began to influence the negotiations.

In 1936, however, the whole proposal was again brought to the fore by a dramatic open letter from East India Christians to Christians of the west. Feeling that the problem of Christian unity had become immediately urgent in the mission field, this letter, signed by leaders of the negotiating churches in India, was sent to the leading religious journals in Great Britain and the United States.* In it the Indian Christians pointed out that Christianity in India was faced with a unique opportunity. Hinduism, they said, was breaking up and only a united Christian Church could win its adherents to the cause of Christ. The Indian Christians indicated that they were determined to go ahead with some sort of union scheme, whether or not it was approved by the Western Christians, to whom they looked so largely for financial and moral support. The gist of the letter was that the Indian Christians wanted the approval of the West but that they proposed to unite whether they had this approval or not.

Unfortunately, this letter was not given as careful consideration by the Churches of the West as it ought to have received. Perhaps the Christians of the West were too much concerned with their own problems to take much interest in those of their fellow Christians on the other side of the world.

Then in 1937 there came a bombshell that nearly demolished the South Indian Union Scheme. The General Assembly

of the South India United Church, one of the parties to the scheme, demanded the incorporation of three new conditions: (1) lay delegates to the synod to be equal to ministerial delegates; (2) the adoption of intercommunion and inter-celebration between the three parties prior to the union; (3) freedom to grant licenses to laymen under special circumstances to celebrate the Holy Communion. The Anglicans and Methodists were unwilling to yield on the latter two of these three points, and the negotiations seemed doomed to failure.

In the providence of God, however, the negotiations seem once more to have been resumed along more hopeful lines. In 1939 the South India United Church set forth certain difficulties and asked for modification of the scheme on certain points, including the significance of the historic creeds, the priesthood of believers, the question of intercommunion and inter-celebration, and the lay celebration of the Lord's Supper. On the first two of these four points an agreement was reached, but the other two negotiating bodies again refused to yield on the questions of intercommunion and lay celebrations.

The South India United Church accordingly submitted the amended scheme to its eight subordinate unions or councils and, at its meeting in the early fall of 1941, it considered their replies. These, according to *Christendom*, are not easy to interpret. Five of the eight councils voted to accept the scheme as it now stands; another wishes further modification but does not seem to make its objections absolute; while two councils reject the scheme. *Christendom* adds, however: "But, curiously, the larger of these two had set up the requirement of a seventy-five per cent favorable vote in order to secure the scheme's adoption. A sixty-two per cent favorable vote was actually had: this was counted as non-adoption. But a previous vote by this particular council had been ninety per cent against the scheme. This decisive swing of sentiment leads the proponents of the scheme to be hopeful of securing a sufficient favorable majority another year."

Christendom observes: "Though the scheme has thus failed of adoption at this time, another notable advance toward adoption was, notwithstanding, made; namely, the refusal of the South India United Church to press further for lay celebration. This removes one of the two remaining obstacles. The sole crucial point of remaining disagreement is that of intercommunion before union. . . . One cannot guess whether . . . the Anglican Church will be willing to concede intercommunion 'as soon as the three uniting Churches have agreed to union' as desired by the South India United Church; or whether that Church may not ultimately adopt the scheme even if this concession is refused. It does appear, however, that past concessions on the one side, and the withdrawal of demands, on the other, have reduced the remaining differences to very small proportions indeed."

This looks as if the South India Union Scheme may have entered into a more hopeful phase. Not having the text of the latest revision before us, we cannot comment on it in detail, but it seems to us that progress toward union is being made without sacrificing essential elements of Catholic faith and practice. The firm stand of the Anglicans against compromise on essentials is certainly to be commended.

If this union is successful it will, for the first time, join in organic unity Churches of the Catholic and Protestant tradi-

*It was published in *THE LIVING CHURCH* of July 18, 1936, with editorial comment.

tions—no small achievement and one that may prove of tremendous significance for the future of Christendom.

UNITY MOVEMENTS IN ENGLAND

IN ENGLAND the scheme of reunion proposed between the Church of England and the English Free Churches appears to have broken down completely, at least for the present. *Christendom* observes that these negotiations "had been going on since 1914 and had eventuated in 1935 in a *Sketch of the United Church*—a document which was in turn elaborated in 1938 by the joint conference of the two groups into the *Outline of a Reunion Scheme* (Student Christian Press, London)." We have from time to time recorded in our news columns the progress of these negotiations, in which an effort was made to combine in one constituent framework the politics and doctrines of the Episcopal, Presbyterian, and Congregational systems, with a constitutional episcopate and wide divergency in liturgical practice. This scheme, which, according to the *Church Times*, "represented the utmost limit of Anglican concessions to Nonconformist sentiment—indeed, it overstepped those limits in the eyes of many loyal Churchmen," was tabled by the Federal Council of the Free Churches. While Dr. Alfred E. Garvie, chairman of the committee reporting on the scheme, denied that this constituted "a rejection of an Anglican proposal for reunion," it appears that the plan has reached an impasse for the present, although *Christendom* observes that "it is better to regard the immediate outcome as a pause in rather than an end of, the English proposal for reunion."

More hopeful is the plan for a "Free Church Union" on the part of non-Anglican churches in England. On the basis of a manifesto calling for such a union and signed by Baptists, Congregationalists, Methodists, and Presbyterians, a resolution was introduced at the autumn meeting of the Free Church Federal Council, asking that a commission be appointed to explore the possibility of such union.

Instead of adopting this proposal, the council referred it to its local councils for inquiry, thus keeping the discussion active and bringing it home to the local churches involved, though postponing any definite action.

This proposal for a greater measure of unity among the Free Churches in England seems to us more practical at the present time than the more inclusive plan for union between the Church of England and the Free Churches. The Church of England definitely represents the Catholic Faith as it has come down to the present generation through the history of the English Church and State; the Free Churches exist in England as a protest against this historic faith. The fellowship of the Anglican Church with the Eastern Orthodox and Old Catholics bears witness to the fact that Anglicanism stands in the main stream of Catholic tradition, and she cannot afford to submerge that witness in a pan-Protestant unity that must inevitably be based on a minimum of Christian doctrine.

OTHER UNITY MOVEMENTS

IN FRANCE, *Christendom* notes, there has been a significant indication that the spirit of ecumenical Christianity continues in the midst of severe national trial, in a recent declaration of the French Protestant Youth Council. This body, which is closely related to the French Reformed Churches, has recently been approved by the Vichy government, notwithstanding the fact that "its statement of aims includes an extraordinary flat assertion of internationalism as against totalitarian nationalism." Asserting that "every Christian is bound

to be loyal and obedient to the state of which he is a citizen," the statement significantly adds:

"The Bible, however, teaches us that obedience to the State is limited as well as motivated by obedience to God. The movements in the Protestant Youth Council teach their members that obedience to a human lord can in no case be put before obedience to the sole Lord of Heaven and earth. If there is a conflict between the order of the State and the order of God, it is preferable for a Christian to suffer anything rather than betray his Lord. Concretely this implies the definite rejection of all totalitarian ideologies, which in any case are fundamentally foreign to the French tradition. It also demands that youth should be put on its guard against any infiltration of these ideologies into a wounded France."

This is indeed an important and significant statement to come out of occupied France today.

Another important reunion noted in this issue of *Christendom* is that of the Church of Christ in Japan, formulated under governmental pressure and representing 34 different denominations and Christian bodies. This reduces the number of Christian communions in Japan to four—the United Church of Christ, the Holy Catholic Church of Japan (Anglican), the Roman Catholic Church, and the Eastern Orthodox Church. When the *Christendom* article was prepared neither the constitution nor the creed of the new United Church had yet received the formal approval of the government; this has since [L. C., December 10th] been granted, and the new Church is functioning under the presidency of a former Methodist bishop.

As our readers know, our own communion in this land which is now our national enemy has been thoroughly reorganized under Japanese leadership. It is to be hoped that in the midst of war the Holy Catholic Church in Japan is standing true to its heritage and bearing courageous witness to Christ and the hope of His Kingdom.

The President's Address

IT WAS a stirring and inspiring message that President Roosevelt gave to the nation and the world at the opening of the new session of Congress. Declaring that the United States and the other united nations would not rest until the world was freed of the domination or the threat of axis militarism, he called America to new heights of sacrifice and heroism, on the home front as well as in the field. To that call, 130 million Americans will respond as one man.

In his concluding words, the President clearly set forth the contrast between the Nazi and the Christian doctrines of God and man—the fundamental religious difference that makes the two antithetical systems basically irreconcilable. In words that will go down alongside the greatest utterances of past American Presidents, he said:

"We are inspired by a faith which goes back through all the years to the first chapter of the book of Genesis: 'God created man in his own image.'

"We on our side are striving to be true to that divine heritage. We are fighting, as our fathers have ought, to uphold the doctrine that all men are equal in the sight of God. Those on the other side are striving to destroy this deep belief and to create a world in their own image—a world of tyranny and cruelty and serfdom.

"That is the conflict that day and night now pervades our lives. No compromise can end that conflict. There never has been—there never can be—successful compromise between

good and evil. Only total victory can reward the champions of tolerance, and decency, and freedom, and faith."

That is America's prime war aim. To it we must bend all of our efforts until not only the war but the peace is won.

Clergy in Military Service

IN TIME of war, censorship is inevitable, to avoid the possibility that information may fall into the hands of the national enemy. It is a tribute to the press of America that so far most of the censorship regulations are self-imposed, and that newspapers and periodicals are coöperating fully and voluntarily with the government in withholding publication of information deemed harmful to the national cause.

So far, censorship has had little or no effect on the religious press. Generally speaking, we do not publish information of military value, and no restrictions have been placed upon us. But we are, of course, expected to exercise the same care as other periodicals, not to publish any information that might be of value to the enemy. In accordance with this very wise and necessary restriction, we have been requested by the War Department, through the Army and Navy Commission, to refrain hereafter from publishing the addresses or military assignments of chaplains in active service. We shall therefore omit this information from our weekly column of "Changes," confining ourselves to facts clearly of no use to the enemy, such as the entry of clergymen into military service, their departure from the service, and their rank.

Mail addresses of chaplains in active service as of November 1, 1941, are given in the 1942 *Living Church Annual*, beginning on page 366. In cases of doubt, mail may be sent in care of the Army and Navy Commission, 1 Joy St., Boston, Mass., which will doubtless be glad to forward it to the latest known address.

Forward Movement Leaflets

TWO new Forward Movement publications will be found exceptionally useful in their respective fields. One of them, *Our Home* (3 cts. a copy), is a helpful manual for family prayer, based on the "shorter form" in the Book of Common Prayer. It contains biddings and thanksgivings for every weekday, many prayers, and 100 short Bible reading references, topically arranged. The other, *The Signal* (1 ct. a copy), is a six-page folder for the sick in hospitals and homes. With its colorful signal flags flying the message "I will not abandon you," it is filled with prayers and sentences to help the sick, and will be found particularly useful to leave on pastoral calls to the sick and bedridden. Both pamphlets may be obtained in quantities of ten or more from the Forward Movement, Sharon, Pa.

The Federal Council and the War

THE Federal Council of Churches, of which the Episcopal Church is a full member, has very wisely appointed a Coordinating Committee for Wartime Service, under the chairmanship of its president, to unify the program of the Council in its special war services. These include the supervision of interdenominational ministry to men in the armed forces, to aliens, and to conscientious objectors; special work in communities near training camps and defense plants; foreign relief appeals; and the important study of post-war problems.

We commend also the "Message to our Fellow Christians" issued by the Federal Council, and published in this issue—

though we deplore the description of it, in Federal Council press releases, as a "pastoral letter." The function of the Federal Council is administrative, not pastoral, and we think it would be better to avoid the use of language that might seem to imply that the Council was infringing in any way upon the pastoral ministry of its constituent members. But the message itself is a good one, stressing the three-fold responsibility of Christian Americans as citizens, as members of their local churches, and as members of the Church throughout the world.

True patriotism is a Christian virtue; but, in the words of Edith Cavell, "patriotism is not enough," for the Christian is a citizen also of the Kingdom of God and a brother of all men—Japanese, Germans, and Italians, as well as Chinese, Russians, and British. As the bitterness of war grows, and the struggle increases in intensity, let us never forget this important fact.



WHO is the oldest priest in the Anglican communion? Leading candidate, as far as our knowledge goes, is the Rev. Edmund L. Loughnan, listed by the Rhode Island Diocesan Journal as having been received from the diocese of Oxford, England, on April 26, 1046. Our Church's only pre-Norman clergyman is now curate of Trinity Church, Princeton, N. J., where he is quietly working toward the 930-year life-span achieved by Adam. Ordained at the age of 27, he has passed Enos, Cainan, Mahalaleel, and Lamech in longevity, and at 912 is tied with Seth. May he outlast Methusaleh, and never see another invasion of Britain!

SPEAKING OF BONERS, a reader sends us a clipping from a California daily paper which solemnly informs us that "Mrs. Frank T. Lane, program chairman, has arranged interesting entertainment for the afternoon, when she will present a guest speaker, Donoho Hall, who came to Los Angeles, a native Tennessee mountaineer, at the age of 166, unable to read or write, and since has become a college graduate and is now a poised and smooth young man of 34." Isn't that California climate marvelous?

THE DESERT

"GOYE into a desert place and rest awhile."
Thus spoke to His disciples the Great Master.
Each went, and learned, and came again,
To teach vast multitudes as ardent pastor.

Glorious words, and multifold as wondrous,
Did Jesus open to the eager throng;
But what He taught there He had learned Himself
While He in spirit heard the desert's song.

"The Spirit drove Him forth into the wilderness"
To face the devils—and the angels too—
And come thence strengthened, as we all must be,
When in our deserts the Spirit bids us see.

In every age the desert has its teaching
For wanderers sent there, driven to rebirth;
Then blest be he, amid the sands and dust storms,
Who feels the Speaker, knows the lesson's worth.

CHARLES F. CARSON.

NEW YORK

Flag Presentations

Three flags were presented to the Church of St. Andrew, Richmond, Staten Island, December 28th—one of the historic parishes of the diocese of New York. The presentations were marked by special ceremonies at the morning service. The official flag of the Episcopal Church, adopted by the last General Convention, was given to the parish by the rector, the Rev. F. R. Godolphin, and the organist, Irving K. Hopkins.

A United States flag was given by the St. Andrew's branch of the Laymen's League in honor of the late Robert Miller Lewis, who saw active service in France in the first World War; and the British flag was presented by the Governor Daniel D. Tompkins Chapter of the United States Daughters of 1812, in honor of Mrs. T. C. Sanderson, Past Regent of Lord Nelson Chapter, Daughters of the British Empire.

St. Andrew's parish was established in 1708 by the Rev. Ananias MacKenzie, who was on the staff of the Society for the Propagation of the Gospel, establishing a close tie with the English Church. Among the parish treasures is a set of Communion vessels given by Queen Anne.

The first Bishop of the Episcopal Church in the United States, Samuel Seabury, was at one time rector of St. Andrew's, as were also Bishops Richard Channing Moore and Charles Sumner Burch.

Recently Dr. Godolphin has had the parish house of St. Andrew's fitted for use as a haven in case of air raids, and with the cooperation of the American Red Cross, full first aid equipment, stretchers, and other needed equipment are in place for use in any emergency.

Will Aids Church

St. Thomas' Church, New York, was named residuary legatee in the will of Henry Edwin Felton, retired chairman of the board of the Union Tank Company, filed for probate recently.

Bishop Manning Calls for Loyalty

Bishop Manning's sermon, preached in the Cathedral of St. John the Divine on the Sunday after Christmas, December 28th, so impressed not only Churchpeople but others who either heard the sermon or read accounts of it in the daily papers that there was much comment on it. That part of the sermon discussed had to do with loyalty in these tragic days. Bishop Manning said in part:

"Let no one say that in this fearful struggle the representatives of the Christian Church should hold an attitude of neutrality and have no clear word to say about the rights and wrongs of this conflict. I say that such an attitude would be blind morally and spiritually and utterly unworthy of the Christian Church. It is the simple truth that in this world conflict our nation is fighting not only for our own defense but for the cause of freedom in all

lands, for the help of those who are resisting brutal attack and those now enslaved and groaning under hideous oppression, and for the people of the aggressor nations themselves that they may be set free from the wicked influences which now blind and mislead them and make them a menace to mankind."

The Bishop called upon the people to help in every way possible to them, most especially remembering the Red Cross and the Army and Navy Chaplains and their work.

S. W. VIRGINIA

A Colored Mission Starts Under Its Own Power

BY THOMAS A. SCOTT

That energy, persistence, and the working out of a plan for accomplishing their objective are rewarded, was demonstrated recently in Martinsville, Va. The Colored people in that area now have a thriving new mission—St. Paul's.

For a long time Martinsville has been a thriving town with the tobacco business as its chief activity. In the past several years many important industries have been located in and near the town: furniture factories, textile mills, a DuPont rayon plant. As a consequence there has been a steady growth and interest in Christ Church, of which the Rev. Charles C. Fishburne jr. is rector, but there has been no intensive work of the Church among the Colored people.

PETITIONING THE BISHOP

In the fall of 1940 the annual meeting of the Woman's Auxiliary in the diocese was held at Christ Church. During the sessions the Rev. Mr. Fishburne came to Bishop Phillips and said, "There is a Colored man outside with a petition which he would like to present." The Bishop went out and met Dr. L. A. Vickers, a Colored dentist of the town who said he was a communicant of the Church from the Barbados, and Dr. Vickers handed to the Bishop a petition bearing 14 names, saying: "These are the signatures of representative Colored people of Martinsville who are asking you to establish an Episcopal Church in this city among the Colored people." The Bishop looked over the paper but did not know any of the signers; so Dr. Vickers told him in general who they were.

The Bishop said, "I would like to ask you several questions: First, why do the Colored people want an Episcopal church?" The answer was that they had come to the conclusion that the Church would give them the kind of leadership which they needed and were not receiving. "Who gave them a knowledge of the Church?" asked the Bishop. "I, Sir," answered Dr. Vickers, "have tried to give them an understanding of the Church as I know it.

The next question I want to ask," said the Bishop, "is this; are any of the peti-



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By

The Very Rev. Eric Montizambert Dean of St. Matthew's Cathedral, Laramie, Wyoming

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tioners disgruntled or 'at outs' with their Churches, or have they had any quarrels in their Churches?" To which Doctor Vickers replied, "Absolutely no one has anything but the kindest feelings towards the Church with which he or she is affiliated. "Finally," said the Bishop, "let me ask this: have you done a thing that unfortunately has at times been done by White people; have you selected a group of the more respectable members of your race with the idea of forming an Episcopal church just for yourselves? You must remember that in looking to the Episcopal Church you must imitate the better qualities of the White people and not their worst. Are you interested in the Negro that sweats?" To this Dr. Vickers said very positively, "We are interested in the uplift of all of our people."

time the Bishop with the Rev. Mr. Fishburne met with the group of Colored people who had become interested in the Church. The conference was held in the home of the leading Negro physician of the town. After discussing with them the general principles and ideals of the Church the Bishop made it perfectly plain that if a mission were to be established there, the members must plan as far as possible to be independent in the matter of finances. He said to them, "You must be self-respecting, and you cannot be self-respecting if you do not put forth your best efforts in giving all that you can toward your own self-support and are not interested in the general missionary work of the Church."

FINANCES

The Bishop then told him that under these conditions he would meet with the group three weeks later, when he would again be in Martinsville. At the appointed

YEAR'S TRIAL

It was further pointed out to them that as they knew very little about the Episcopal Church they must meet regularly and have a Bible class, and that someone must be a leader in the study of the Church. The principal of the school said he would teach the Bible class and Dr. Vickers said that under the general direction of the Rev. Mr. Fishburne he would undertake the instruction of the people in regard to the Episcopal Church. The Bishop then told them that if at the end of a year they had made good upon the outlined plan he would be prepared to take steps toward organizing a church for them.

When a year was about to elapse Mr. Fishburne said to the Bishop, "Those Colored people in Martinsville have done their part and now it seems the time has come for us to help them further." The Bishop got in touch with the only Colored clergyman of the diocese, the Rev. Charles L. Somers of Lynchburg, asked him to visit the group, see how well prepared they were, put on the roll call in "Forward in Service," and have an Every Member Canvass. The clergyman's later report was very favorable, and so the Bishop fixed the evening of December 7th for an official visitation.

Before the time set the clergyman reported to the Bishop that a class was ready for confirmation; that they had paid all of his expenses in traveling back and forth for the three services he had held among them; that the lay work of the leaders had been most effective, and that Dr. Vickers who was initiating and promoting the plan for the establishment of a church was a most capable lay leader. The Every Member Canvass showed that already over \$200 had been subscribed for 1942. Also the people plan to raise \$1000 in 1942 toward a building fund for a new church, a site for which has already been offered to them by one of the communicants of Christ Church.

FIRST CONFIRMATION

At the time of the Bishop's visitation, the service was held in the principal Colored school. There was a large congregation which included some ten members of Christ Church and the organist of Christ Church played the hymns and chants. A full evening service was rendered, with a vested choir, and the congregation in addition to those who were to be confirmed

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DIOCESAN

had been rehearsed in the service. The Rev. Mr. Somers presented and the Bishop confirmed a most interesting class of 15 persons, all adults—ten men and five women, representing the highest type of their race in the community: seven teachers, a physician, and others substantially identified with business of various kinds.

The name, "St. Paul's Mission," was given to the church. The Bishop has placed the work under the care of the Rev. Mr. Somers. A "committee," with senior and junior warden, registrar, and treasurer has been elected. Some five or six more persons have signified their desire to be prepared in a second class for confirmation, and there is every indication that this new congregation has begun its work on a solid basis and will make steady and successful progress.

And—the people have had a tailor take the measurements of their minister so that they could present him with a new suit.

Editor's Comment:

This is a notable example of lay evangelism and of enterprise on the part of the Negro community of Martinsville, Va. If any of our readers, White or Colored, care to help this self-respecting, largely self-supporting new mission in the raising of \$1,000 or more for a church, we shall be glad to transmit contributions. Checks should be made payable to THE LIVING CHURCH RELIEF FUND, marked "For St. Paul's Mission, Martinsville, Va.," and sent to the office of publication, 744 N. Fourth St., Milwaukee, Wis.

EASTERN OREGON

New Church For
10,000 Square Mile Parish

A gift from the national Woman's Auxiliary, free labor from local residents, and gifts of lumber from local mills, made possible the completion and consecration of the Church of Our Saviour, Summer Lake, in the district of Eastern Oregon. The Woman's Auxiliary of the diocese of New York made a generous gift for furnishings.

The new church is in the 10,000 square-mile "parish" ministered to by the Rev. J. M. B. Gill, former member of the mission staff in Shanghai, China, and later a general secretary of the former Field Department of the National Council.

The church building, Bishop Remington says, is one of the finest in his district, and will minister to the spiritual and social needs of a widely scattered farming community. The building is planned so that one end may be partitioned off when needed as a parish house.

CHURCH CALENDAR

January

11. First Sunday after Epiphany.
18. Second Sunday after Epiphany.
25. Conversion of S. Paul. Third Sunday after Epiphany.
31. (Saturday)

Your Church— The Chaplain— and Your Service Men

WHAT is your church doing about keeping up some regular and virile spiritual contact with your men in the armed forces? If you let these men down, and fail in your ministry to them, even by mail, be very sure they'll feel it keenly, and you'll lose the majority of them on their return. Excuses on your part just won't avail.

If your parish priest has gone as chaplain, what are you doing toward strengthening his hand in his new and bigger field? Have you asked him what he needs most? The Government does not give him an unlimited expense account.

To the men of your parish who are in uniform, have you remembered them with even a service prayer book, or is it "out of sight, out of mind"? We shudder to think of what will result if we in our churches at home fail the service men at any point of need. We've studied every angle of need of chaplains and men, and have in stock here all essential items for spiritual contact between them, Our Blessed Lord, and us in the home churches.

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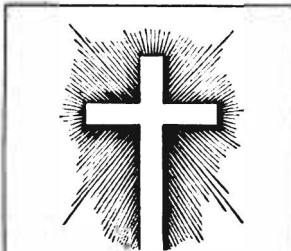
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DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."

Gerald R. Messias, Priest

The Rev. Gerald R. Messias died November 3, 1941, at Falmouth, Cornwall, England. He had been a minister 51 years, having been ordained in 1880. He was born in the West Indies and served the Church in various parts of the United States from 1895 to 1938 when he went to England for rest and change.

His ministry in the diocese of Los Angeles, since 1912, covered the cures of Anaheim, Ventura, Chula Vista, La Mesa, and Bostonia.

The Rev. John B. Osborn, vicar, St. John's Mission, Chula Vista, California, a close friend of many years said:

"Gerald Messias was, above all, a student and protagonist of Divine Prophecy as outlined in the Holy Writings of Israel, and to that prophetic vision and ministry he gave his all in soul and sense."

He leaves his widow and daughter, Priscille.

Sidney H. Morgan, Priest

The Rev. Sidney H. Morgan died in Seattle, Wash., December 19th after an emergency appendectomy. Funeral services and requiem eucharist were conducted by Bishop Huston of the diocese assisted by some of Rev. Mr. Morgan's old friends among the clergy and Dean McLaughlan, of St. Mark's Cathedral, the Rev. H. H. Gowen, the Rev. R. J. Arney, the Rev. T. A. Hilton, and the present rector of St. Paul's Church, the Rev. Walter G. Horn.

The Rev. Mr. Morgan was rector emeritus of St. Paul's Episcopal Church, of which he had been rector for 31 years until he retired in 1936. He was noted for his devotion to his duties—his many calls upon the sick and for the numerous marriages and funeral ceremonies he performed. He made bi-weekly calls at the county hospitals.

The Rev. Mr. Morgan was born in Wales and educated at King's University, Nova Scotia, and at St. Boniface College, England. He was rector of St. Luke's Episcopal Church at Davenport, Lincoln County, from 1899 to 1901; Calvary Church, Roslyn, in 1901 and 1902; was missionary in Hilo, Hawaii, from 1902 to 1904; returned to Roslyn; and was called to St. Paul's Church in 1905.

William M. Baldwin

William M. Baldwin, prominent layman, died of pneumonia in New York, January 5th, after a short illness.

Mr. Baldwin was born in New York 79 years ago. He was educated at Columbia University and Yorkshire College, England, and spent 35 years as an active manufacturer of dyewoods and tanning extracts.

For the last 26 years he has been a member of the Chapter of the Cathedral of the Incarnation, Garden City, L. I. For five terms he was a lay deputy to the triennial General Convention.

On October 16, 1940, Mr. Baldwin saw fulfilled one of his long-cherished desires. The House of Deputies and the House of

Bishops in General Convention at Kansas City adopted the official flag for the Church. For 20 years Mr. Baldwin had been advocating such a step. He was a member of the committee having charge of the subject and helped to design the flag.

Mr. Baldwin was president of the Church Club of Long Island, secretary and treasurer of the National Federation of Church Clubs of the United States, and a member of the Church Club of New York.

Mr. Baldwin leaves a son, four daughters, and a brother.

Frank E. Noyes

Funeral services for Frank E. Noyes, editor and publisher of the *Marinette Eagle-Star*, Marinette, Wis., who died on November 28th, at the age of 85, were conducted at St. Paul's Church, Marinette, with the Rev. Stanley Wilson officiating.

Mr. Noyes was a prominent figure in the newspaper world for nearly half a century. He was named dean of American newspapermen at the convention of the National Editorial association in 1941.

He was likewise prominent in the Masonic Order—in which he held the highest rank, 33d degree.

For many years he served St. Paul's as senior warden, and has been a diocesan delegate on numerous occasions.

Mrs. Charles A. Pepper

Mrs. Charles A. Pepper, aged 66, died suddenly in Sheboygan, Wis., December 30th.

The burial services were conducted by the Rev. William Elwell from Grace Church of which she was a devout member. She was very active in Church work, having been a member of St. Mary's guild for many years.

Mrs. Pepper was born in Chicago in 1875 and went to Sheboygan to live at the age of six years. Her marriage to Charles A. Pepper took place in 1897.

Survivors are her husband and two sons, the Rev. Almon R. Pepper, executive secretary of the Christian Social Relations Department of the National Council, New York, and Howard C. Pepper, Milwaukee.

COMING EVENTS

January

- 17-19 Convention of Mexico, Mexico City.
- 18-19 Convention of Texas, Waco.
- 20 Convention of Duluth, Duluth, Minn.; of Springfield, Decatur, Ill.
- 20-21 Convention of Mississippi, Jackson; of Western Michigan, Traverse City.
- 20-22 Convention of West Texas, Harlingen, Tex.
- 21-22 Convention of Arkansas, Little Rock; of Oklahoma, Tulsa.
- 21 Convention of Louisiana, New Orleans, La.
- 22 Convention of Tennessee, Knoxville, Tenn.
- 25-26 Convention of Olympia.
- 25-27 Convention of Alabama, Birmingham, Ala.
- 25-28 Convention of California, San Francisco, Calif.
- 27 Convention of Pittsburgh, Pittsburgh, Pa.
- 27-28 Convention of Ohio, Cleveland, Ohio.
- 28 Convention of Michigan, Detroit; of San Joaquin, Visalia, Calif.
- 28-29 Convention of Los Angeles, Los Angeles.
- 28-30 Convention of Florida, Tallahassee, Fla.
- 29 Convention of Dallas, Dallas, Tex.

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**Fifth Province Women
Students Plan Conference**

Announcement is made by Miss Peggy Thompson, student counsellor at Northwestern University, of a Conference on Christian Vocations for Women to be held at the DeKoven Foundation, Racine, Wis., February 13-15, 1942.

Miss Thompson is general chairman; Mrs. Harold S. Gray, student counsellor at the University of Michigan is conference co-ordinator; Miss Ellen Gammack, personnel secretary of the Woman's Auxiliary, and the Rev. Dr. Alden Drew Kelley, secretary for college work of the National Council, are resource leaders; Martha Green, student counsellor at Ohio State University is in charge of exhibits; and the Rev. Almus Morse Thorp, student chaplain at Ohio State University, is to be chaplain.

The conference will bring together 50 specially chosen and invited young women from colleges and universities in the Fifth Province, to consider opportunities for Christian work in such fields as nursing, teaching, medicine, social service, and personnel.

Speakers: the Rev. Dr. Joseph F. Fletcher, director of the Graduate School of Applied Religion, Cincinnati; Miss Orié W. Sherer, personnel executive, Milwaukee; Miss Eleanor Gifford, rural worker at Carbondale, Ohio; Miss Lucia R. Briggs, president of Milwaukee-Downer College; Miss Bernice Jansen, formerly a kindergarten worker in Japan, and now working among migrants at Hastings, Mich.; Mrs. Theodore O. Wedel, former national secretary for Episcopal young people, and a member of the faculty of the Cathedral School for Girls, Washington, D. C.; Dr. Mary H. Pope, practicing physician, Evanston, Ill., and a staff member of Northwestern University Medical School; Mrs. David J. Reid, instructor, Chicago Dental Assistants Association, Evanston; Emma Lou Benignus, expert in laboratory work and dietetics; Mrs. Marshall Batchelder, counsellor for the Chicago Youth Commission; Mether Mary Ambrose, Community of St. Mary, Kenosha, Wis.

SEMINARY

G.T.S. Mid-Winter Reunion

The mid-winter reunion of the associate alumni of the General Theological Seminary, to be held at the Seminary on January 21st, will celebrate the 125th year of the Seminary and the 25th anniversary of the present Dean, the Very Rev. Dr. Hughell E. W. Fosbroke. The speakers at the Alumni Dinner will be the Dean, Colonel Jackson A. Dykman, Chancellor of the diocese of Long Island, and the Very Rev. Dr. ZeBarney T. Phillips, Dean of the Washington Cathedral, Dean Phillips is an alumnus of the Class of 1899. The dinner will be held in Hoffman Hall.

In the afternoon, there will be two lectures, in Seabury Auditorium. The first, at 3:30 P.M., will be by the Rev. W. Norman Pittenger, class of 1936, on "The Changing Emphasis in American Theology"; the second, at 4:30 P.M., by the Rev. John A. Richardson, assistant professor of Ecclesiastical Polity and Law in the Seminary, on "The Early Church and the Latest War."

COLLEGES

Break Ground for

Parish House-Student Center

Christ Church, Blacksburg, Va., has broken ground for a new parish house, which is intended primarily for use as a social center for Episcopal students at Virginia Polytechnic Institute.

The Rev. Frank V. D. Fortune, rector of Christ Church, is also Episcopal chaplain for the institute. He reports that the Episcopal representation in the student body is usually about ten per cent of the enrolment, and this year there are around 300 students with Episcopal affiliation.

The contract price of the new parish house-student center, is \$30,000, of which



GROUND BREAKING: For a parish house which will be a student center.



Church Services near Colleges



ALFRED UNIVERSITY

Christ Chapel, Alfred, N. Y.
 REV. JOHN GILBERT SPENCER, D.D., Rector
 Second Sunday: 9:00 A.M.
 Other Sundays: 5:00 P.M.

BENNETT JUNIOR COLLEGE

Grace Church
 Millbrook, N. Y.
 REV. H. ROSS GREER, Rector
 Sunday Services: 8:00 and 11:00 A.M.

BOWDOIN COLLEGE

St. Paul's Church
 Brunswick, Maine
 THE REV. GEORGE CADIGAN, Rector
 Sunday Services: 8:00 and 11:00 A.M.

BROWN UNIVERSITY

St. Stephen's Church, Providence, R. I.
 REV. CHARLES TOWNSEND, D.D., Rector
 Sunday Services: 7:30, 8:30, 9:30, 11:00 A.M.
 and 5:00 P.M.
 Daily: 7:30 and 9:00 A.M.

UNIV. OF CALIF., L. A.

St. Alban's Church
 Los Angeles, Calif.
 REV. JOHN A. BRYANT, Rector
 Sunday Services: 8 A.M. and 11 A.M.

CARNEGIE INSTITUTE OF TECHNOLOGY

The Church of the Redeemer, Pittsburgh
 5700 Forbes Street
 REV. HUGH S. CLARK, Rector
 Sunday Services: 8:30 and 11 A.M.

CARROLL COLLEGE

St. Matthias Church, Waukesha, Wis.
 REV. THOMAS R. HARRIS, B.D., Rector
 REV. RALPH S. NANE, Ph.D., Dean of Men
 Sunday Services: 7:30 and 10:45 A.M.

CONNECTICUT COLLEGE

St. James' Church
 New London, Conn.
 THE REV. FRANK S. MOREHOUSE, Rector
 THE REV. CLINTON R. JONES, Curate
 Sunday Services: 8:00 and 11:00 A.M.

DARTMOUTH COLLEGE

St. Thomas Church, Hanover, N. H.
 LESLIE W. HODDER, Rector
 Sunday Services: 8:00 and 11:00 A.M.
 Holy Days: 7:15 and 10:00 A.M.

EVANSVILLE COLLEGE

St. Paul's, Evansville, Ind.
 REV. J. C. MOORE, Rector
 Sunday Services: 7:30, 9, 10:45 A.M., 5 P.M.;
 Tuesdays and Thursdays: 7:00 A.M.; Wednesdays
 and Fridays: 10 A.M.; Preparation Service:
 7:30 P.M. Saturday.

GEORGE WASHINGTON UNIV.

St. John's Church
 REV. C. LESLIE GLENN, Rector
 REV. NORMAN D. GOEHRING, Chaplain
 Sundays: 8:00, 9:30, 11:00 A.M. and 8:00 P.M.
 Weekdays: 7:30 A.M.
 Saints' Days: 7:30 A.M. and 12:00 M.

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 REV. WILLIS P. GERHART, Rector
 Sunday Services: 7:30 and 11 A.M.; 7:30 P.M.

HARVARD UNIV., RADCLIFFE

Christ Church, Cambridge
 Bishop Rhinelander Memorial
 REV. FREDERIC B. KELLOGG, Chaplain
 Sundays: 8, 9, 10, and 11:15 A.M., 8 P.M.
 Weekdays: Wednesdays: 8 A.M., Holy Communion.

UNIVERSITY OF MARYLAND

St. Andrew's Church
 College Park, Maryland
 THE REV. NATHANIEL C. ACTON, B.D., Rector
 Sunday Services: 8 and 11 A.M.
 University Bible Class: Sundays, 9:45 A.M.
 Canterbury Club: Wednesday, 7 P.M.

UNIVERSITY OF MICHIGAN

St. Andrew's Church, Ann Arbor, Mich.
 306 North Division Street
 REV. HENRY LEWIS, REV. FREDERICK W. LEECH,
 REV. JOHN G. DARL
 Sunday Services: 8 and 11 A.M. and 6 P.M.; Student
 meeting, Harris Hall, 7 P.M.; Wednesdays and
 Thursdays, Holy Communion, 7:30 A.M.

MICHIGAN STATE COLLEGE

St. Paul's Church, Lansing
 THE REV. CLARENCE W. BRICKMAN, Rector
 Sunday Services: 8, 9:30, and 11.
 Chapel of Christ The King
 445 Abbott Rd. East Lansing
 Wednesday 7:10 A.M.; Sunday: 8:45 A.M.

MILLS COLLEGE

St. Andrew's Church, Oakland, Calif.
 Hillen at Madera
 REV. GILBERT PARKER PRINCE, Vicar
 Sunday Services: 8:00, 9:45 and 11:00.

MIL. DOWNER, STATE TEACHERS'

St. Mark's Church, Milwaukee, Wis.
 REV. KILLIAN STIMPSON, REV. C. A. WEATHERS
 Daily Services: 7:30 A.M.
 Sundays: 8, 9:30, and 11 A.M.

UNIVERSITY OF NEBRASKA

University Episcopal Church
 Lincoln, Nebraska
 REV. L. W. McMILLIN, Priest
 Sunday Services: 8:30 and 11:00 A.M.
 Others as announced.

N. J. COLLEGE FOR WOMEN

The Church of St. John the Evangelist
 New Brunswick, N. J.
 THE REV. HORACE E. PERRET, Th.D., Rector
 Sunday Services: 7:30 and 11:00 A.M.
 Wednesdays and Holy Days: 9:30 A.M.

OCCIDENTAL COLLEGE

St. Barnabas' Church
 Eagle Rock, Los Angeles, Calif.
 REV. SAMUEL SAYRE, Rector
 Sundays: 7:30 and 11 A.M. On the Campus, 1st
 and 3d Wednesdays, 7:20 A.M.

PENNSYLVANIA STATE COLLEGE

St. Andrew's Church
 State College, Pa.
 CANON EDWARD M. FREAR, B.D., Student Chaplain
 REV. DR. HERBERT KOEFF-BAKER, Assistant
 Sunday Services: 7:45 and 10:45 A.M.
 Choral Evensong, Student Fellowship, 6:30 P.M.

PRINCETON UNIVERSITY

The University Chapel
 THE REV. WOOD CAIFER
 Chaplain to Episcopal Students
 Sundays: 9:30 A.M., Holy Communion and Sermon
 Weekdays: 7:30 A.M., Holy Communion

PURDUE UNIVERSITY

St. John's, Lafayette, Ind.
 REV. REESE F. THORNTON, Rector
 Sundays: Holy Communion 8 A.M.; Eucharist or
 Morning Prayer 10:45 A.M.

SMITH COLLEGE

St. John's Church, Northampton, Mass.
 REV. STEPHEN F. BAYNE JR.
 MISS KATHARINE B. HOBSON
 Sundays: 7:30, 11 A.M.; 7:30 P.M.
 Weekdays except Saturdays

CHURCH SERVICES NEAR COLLEGES

— Continued

STEPHENS' COLLEGE FOR WOMEN, CHRISTIAN COLLEGE FOR WOMEN, UNIVERSITY OF MISSOURI

Calvary Episcopal Church, Columbia, Mo.
REV. JAMES M. LICHLITER
Sundays: 7:30 A.M. Holy Communion; 9:30 A.M.
Student Service; 11 A.M. Morning Prayer; 6
P.M. Student Club.

TUFTS COLLEGE

Grace Church Medford, Mass.

REV. CHARLES FRANCIS HALL
Sundays: 8 A.M. Holy Communion, 11 A.M. Morn-
ing Prayer and Sermon.

UNION COLLEGE

St. George's Church, Schenectady, N. Y.
REV. G. F. BAMBACH, B.D., Rector
Sundays: 8 and 11 A.M.; 7:30 P.M. Holy Days:
Holy Communion, 7 and 10 A.M. Tuesdays:
7 A.M.; Thursdays: 10 A.M. Daily: M.P. 9
A.M.; E.P. 5 P.M.

WASHINGTON COLLEGE

Emmanuel Church Chestertown, Md.

THE REV. C. L. ATWATER
Sunday and Weekday Services.

WILSON COLLEGE PENN HALL

Trinity Church, Chambersburg, Pa.

REV. GEORGE D. GRAEFF, Rector
Sundays: (1st Sun. 7:30), 8 and 11 A.M.
Holy Days: 7:30 and 10 A.M.

YALE UNIVERSITY

Christ Church, New Haven, Conn.

Broadway and Elm
REV. CLARK KENNEDY, Rector
Sundays: 8, 9:30, and 11 A.M.; 5 P.M. Week-
days: 7:30 A.M.; 5 P.M.

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Confessions: Sat., 4:30 and 7:30 P.M.

C H A N G E S

Appointments Accepted

ANKER, REV. HERMAN, rector of Trinity Church, Janesville, Wis., will become rector of St. Mary's Church, Mitchell, S. D., effective February 1st.

COOKSON, REV. MILTON A., formerly rector of Christ Church, Kalispell, Mont., is vicar of St. Andrew's, Spokane, Wash., and also priest in charge of St. Mark's Church, Ritzville, Wash. Address: 514 Euclid Avenue, Spokane, Wash.

FRAMPTON, REV. JOHN A., formerly priest in charge of Grace Church, Jersey City, N. J., will be rector of Grace Church, Union City, N. J., effective January 15th. Address: 111 40th Street, Union City, N. J.

GRILLEY, REV. EDWIN WARNER, JR., rector of the Church of the Good Shepherd, Pawtucket, R. I., will be rector of St. Mark's Parish Church, Fall River, Mass., effective January 25th. Address: 94 Eastern Avenue, Fall River, Mass.

LEAO, REV. JOSÉ B., formerly rector of the Church of the Redemption, São Gabriel, R.G.S., is minister in charge of Epiphany Chapel, Ivo Ribeiro, R.G.S. Address: Ivo Ribeiro, R.G.S., Brasil.

MORAES, REV. SIRIO J., formerly locum tenens of the Church of the Redemption, São Gabriel, R.G.S., is rector of the Church of the Redemption, São Gabriel, R.G.S., Brasil.

PRENDERGAST, REV. GEORGE H., vicar of Calvary Church, Golden, Colo., will be rector of St. Thomas' Church, Denver, Colo., effective February 1st. Address: 2205 Dexter Street, Denver, Colo.

Military Service

HALL, REV. RAYMOND S., has leave of absence for one year from St. John's Church, Lowell, Mass. He is to be an Army chaplain, effective January 3d.

HARRIS, L. HERDMAN, 3d, has resigned his rectorship of St. Thomas', Oakmont, Pa., and is serving as a Major in the Army.

DARE, REV. NORMAN, has resigned the rectorship of St. Peter's Church, Bennington, Vt., to become a chaplain with the Army.

New Addresses

FRASER, DUNCAN, Canon of the Cathedral of St. John, Providence, R. I., has moved to 37 George Street, Providence.

WEBB, CHARLES H., OHC, formerly of Holy Cross, West Park, N. Y., is now at St. Andrew's School, St. Andrew's, Tenn.

Depositions

WISECARVER, RALPH H., was deposed by Bishop Porter of Sacramento on December 23d. The Rev. Mr. Wisecarver had asked to be deposed and declared in writing his renunciation of the ministry.

WOOD, GEORGE RODGERS, was deposed by Bishop Moore of Dallas on December 24th. The Rev. Mr. Wood had asked to be deposed and declared in writing his renunciation of the ministry.

Ordinations

PRIESTS

ALBANY—The Rev. JAMES WELSH PENNOCK and the Rev. MALCOLM WILLIAM ECKEL were ordained to the priesthood at the Cathedral of All Saints, Albany, N. Y., December 19th, by Bishop Oldham of Albany. The Rev. Mr. Pennock was presented by the Rev. George E. DeMille. Bishop Oldham preached the sermon. The Rev. Mr. Pennock will be curate at Christ Church, Hudson, and in charge of All Saints', Hudson, and St. Luke's, Clermont. Address: Hudson, N. Y. The Rev. Mr. Eckel was presented by the Rev. George A. Taylor. He will be chaplain at Darrow School and priest in charge of the Church of Our Saviour, Lebanon Springs, N. Y.

CHICAGO—The Rev. JOHN OSCAR BRUCE and the Rev. CHARLES BURTON UPSON JR. were ordained to the priesthood on December 22d in the Church of the Redeemer, Chicago, by Bishop Conkling of Chicago. The Rev. Mr. Bruce, presented by the Rev. W. B. Stoskopf, will be part-time assistant at St. Andrew's Church, Astoria, L. I. The Rev. Mr. Upson, presented by the Rev. Charles B. Upson, will be curate of Christ Church and St. Luke's Church, Norfolk, Va. The sermon was preached by the Rev. Joseph Minnis.

DALLAS—The Rev. WILLIAM P. WEEKS, formerly curate of St. Andrew's Church, Fort Worth, Tex., was ordained to the priesthood, December

CHURCH SERVICES

MAINE

Cathedral Church of St. Luke Portland, Maine

Sunday Services: 8, 10, and 11 A.M.
Weekday Services: 6:45 and 7 A.M. daily.

NEW YORK

St. Bartholomew's Church, New York

Park avenue and 51st street
REV. GEO. PAULL T. SARGENT, D.D., Rector

Sunday Services

8:00 A.M., Holy Communion.
9:30 and 11 A.M., Church School.
11:00 A.M., Morning Service and Sermon.
4:00 P.M., Evensong. Special Music.
Weekdays: Holy Communion at 10:30 A.M. on
Thursdays and Saints' Days.
The Church is open daily for prayer.

Chapel of the Intercession, New York City

155th St. and Broadway
REV. DR. S. T. STEELE, Vicar

Sunday Services: 8, 9:30, and 11 A.M.; 8 P.M.
Daily: Holy Communion 7 and 10 A.M.; Morning
Prayer, 9:40 A.M.; Evening Prayer, 5:30 P.M.

St. James' Church New York City

REV. HORACE W. B. DONEGAN, D.D., Rector

8 A.M., Holy Communion; 9:30 A.M., Church
School; 11 A.M., Morning Service and Sermon;
8 P.M., Choral Evensong.
Holy Communion, Wednesdays 8 A.M. and Thurs-
days 12 noon.

The Cathedral of St. John the Divine New York City

Sundays: 8, 9, 11, Holy Communion; 10, Morn-
ing Prayer; 4, Evening Prayer; 11 and 4, Ser-
mons.
Weekdays: 7:30, 8:30, 9:15 (also 10 Wednes-
days and Holy Days), Holy Communion; 9,
Morning Prayer; 5, Evening Prayer.

St. Mary the Virgin, New York City

46th St. bet. 6th and 7th Aves.

REV. GRIEG TABER, Rector

Sunday Masses: 7, 8, 9, 10, 11 (High).

St. Thomas' Church, New York

Fifth avenue and 53d street

REV. ROELIF H. BROOKS, S.T.D., Rector

Sunday Services: 8 and 11 A.M. and 4 P.M.
Daily Services: 8:30 A.M., Holy Communion;
12:10 P.M. Noonday Service (except Saturday).
Thursdays: 11 A.M., Holy Communion.

The Little Church Around the Corner

TRANSFIGURATION 1 East 29th St. New York

REV. RANDOLPH RAY, D.D., Rector

Communion, 8 and 9 A.M. (daily, 8 A.M.)
Choral Eucharist, Sermon, 11 A.M.
Vespers Service, 4 P.M.

Trinity Church

Broadway and Wall street
in the City of New York

REV. FREDERIC S. FLEMING, D.D., Rector

Sundays: 8, 9, 11 A.M., and 3:30 P.M.
Weekdays: 8, 12 (except Saturdays), 3 P.M.

PENNSYLVANIA

St. Mark's Church, Philadelphia

Locust street between 16th and 17th streets

REV. FRANK L. VERNON, D.D., Rector

Sunday: Low Mass, 8 and 9 A.M. High Mass and
Sermon, 11 A.M. Evensong and Devotions, 4 P.M.
Daily: Masses, 7 and 7:45 A.M. Also Thursdays
and Saints' Days, 9:30 A.M.
Confessions: Saturday, 4 to 5 and 8 to 9 P.M.

CLASSIFIED

ANNOUNCEMENTS

Memorials

Smith—In ever-loving memory of the REV. ALLEN KENDALL SMITH, who entered into life on January 17, 1933. "Grant unto him eternal rest and let light perpetual shine upon him."

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LIBRARY of St. Bede, 175 E. 71st Street, New York City. Open Monday to Friday inclusive, 2:30-6 P.M. and Tuesday evening 7:30-9:30.

RATES: (A) Altar Bread, Anniversaries Appeals, Births, Boarding, Deaths, Church Furnishings, Linens and Vestments, Marriages, Meetings, Memorials, Personals, Positions Offered, Radio Broadcasts, Resolutions, Special Services, and all other solid copy classifications, excepting only Positions Wanted: 6 cts. a word for one insertion; 5 cts. a word an insertion for 3 to 12 consecutive insertions; and 4 cts. a word an insertion for 13 or more consecutive insertions. (B) Keyed advertisements, same rates as unkeyed advertisements, plus 25 cts. service charge on first insertion. (C) Positions wanted advertisements, 1 insertion, 4 cts. a word; 3 to 12 insertions, 3 cts. a word an insertion; and 13 or more insertions, 2 cts. a word an insertion. (D) Church Services, 25 cts. a count line (10 lines to the inch). (E) Minimum price for any insertion is \$1.00. (F) Copy for advertisements must be received by THE LIVING CHURCH at 744 North Fourth Street, Milwaukee, Wis., 12 days before publication date of issue it is designed for.

CHANGES

14th, by Bishop Moore of Dallas, at St. Andrew's Church, Dallas. He was presented by the Rev. Louis F. Martin; the sermon was preached by the Rev. Thomas V. Barrett. He will serve as curate of St. Andrew's, Fort Worth, Tex. Address: 911 Lamar Street, Fort Worth, Tex.

HARRISBURG—The Rev. CHARLES PRITCHARD JAMES, the Rev. ROBERT THOMAS, and the Rev. HERBERT KOEPP-BAKER were ordained to the priesthood December 20th by Bishop Ward of Erie at Christ Church, Danville, Pa. The sermon was preached by Canon Heber W. Becker. The Rev. Mr. James was presented by Ven. Squire B. Schofield and will be curate of St. Paul's, Columbia, Pa. The Rev. Mr. Thomas was presented by Canon Heber W. Becker, and will be rector of St. John's, Huntingdon, Pa. Address: 406 Mifflin St., Huntingdon, Pa. The Rev. Mr. Herbert Koopp-Baker was presented by Canon Edward M. Frear and will be assistant of St. Andrew's, State College, Pa., and during the illness of the Rev. Robert H. Thomas, 3d, is in charge of St. John's, Bellefonte, Pa. Address: 249 Woodland Drive, State College, Pa.

KANSAS—The Rev. WILLIAM RICHARD BROWN 3d, was ordained to the priesthood on December 13th at St. James' Church, Wichita, Kans., by Bishop Fenner of Kansas. He was presented by the Rev. Samuel E. West; the Rev. Dr. R. Howe preached the sermon. The Rev. Mr. Brown will be curate of St. James', Wichita. Address: 3750 East Douglas Avenue, Wichita, Kans.

MARYLAND—The Rev. ALBERT EDWARD MARTIN was ordained to the priesthood December 22d by Bishop Helfenstein of Maryland at St. Matthias' Church, Baltimore, Md. He was presented by the Rev. Don Frank Fenn, who also preached the sermon. The Rev. Mr. Martin will be priest in charge of St. Matthias', Baltimore, Md. Address: 419 E. 22d Street, Baltimore, Md.

MARYLAND—The Rev. WILLIAM EDWARD THOMSEN JR., was ordained to the priesthood on December 23d at St. Paul's Church, Prince Frederick, Md., by Bishop Helfenstein of Maryland. He was presented by the Rev. R. H. Baker jr.; the Rev. Theodore P. Ferris preached the sermon. The Rev. Mr. Thomsen will be rector of St. Paul's and Christ Church parishes, Calvert County, Md. Address: Prince Frederick, Md.

MASSACHUSETTS—Bishop Sherrill of Massachusetts at a service in St. Luke's Church, Allston, Mass., on December 22d ordained to the priesthood, the Rev. FREDERICK M. BROOKS JR., the Rev. EDWARD G. HARRIS, and the Rev. GIBSON WINTER; and to the diaconate, GEORGE MELBOURNE JONES. The Rev. Eason Cross, rector of St. Luke's, Allston, preached the sermon, and assisting as presenters of the candidates were the Rev. Dr. Phillips E. Osgood and the Rev. Albert J. Chafe. All ordinands are continuing their present work: the Rev. Mr. Brooks as curate of St. Stephen's Church, Lynn, Mass.; the Rev. Mr. Harris, graduate work at Union Theological Seminary, New York City; the Rev. Mr. Winter as curate of St. John's Church, Waterbury, Conn.; and the Rev. Mr. Jones as a graduate student at the Episcopal Theological School, Cambridge, Mass., and a part-time staff worker at the Cathedral Church of St. Paul, Boston.

NEBRASKA—The Rev. ARIC B. ASBOE was or-

ained to the priesthood on December 22d by Bishop Brinker of Nebraska at Christ Church, Beatrice, Neb. He will take up duties at Crete, Neb., assigned to him by Bishop Brinker.

NEW JERSEY—The Rev. EDWIN LLOYD BALLINGER was ordained to the priesthood December 22d at Trinity Cathedral, Trenton, N. J., by Bishop Gardner of New Jersey. The Rev. Dr. Clarence S. Wood presented him; the Ven. R. B. Gribbon preached the sermon. The Rev. Mr. Ballinger will continue his work with the Choir School at the Cathedral of St. John's the Divine in New York City, where he is in residence.

WEST MISSOURI—The Rev. THOMAS HUDNALL HARVEY JR. was ordained priest in Trinity Church, Lebanon, Mo., December 17th by Bishop Spencer of West Missouri. The Rev. William P. Barnds presented him and preached the sermon. The Rev. Mr. Harvey will be priest in charge of Trinity Church, Lebanon, Mo. Address: 422 South Jefferson Street, Lebanon, Mo.

DEACONS

DALLAS—The Rev. ROY L. GASKELL JR. and the Rev. HOMER FRANCIS ROGERS were ordained to the diaconate in St. Matthew's Cathedral, Dallas, Tex., December 28th, by Bishop Moore of Dallas. The sermon was preached by Dean Moore; the Rev. L. W. Thaxton presented the candidates. The young men will graduate from Seabury-Western Seminary in June.

NEBRASKA—The Rev. DONALD L. ROBINSON was ordained to the diaconate on January 2d by Bishop Brinker of Nebraska at Holy Trinity Church, Lincoln, Neb. He was presented by the Rev. Harold C. Gosnell.

WEST MISSOURI—The Rev. GEORGE LORING EVANS was ordained deacon by Bishop Spencer of West Missouri on December 28th at Grace and Holy Trinity Cathedral, Kansas City, Mo. He was presented by the Very Rev. C. W. Sprouse; the sermon was preached by the Rev. W. Freeman. The Rev. Mr. Evans will continue his studies at Nashotah House, Nashotah, Wis.

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MEETINGS

THE ANNUAL MEETING and dinner of the Anglican Society (American Branch) will be held at 5:30 P.M. January 14, 1942, in Trinity Chapel parish house (West 25th street near Broadway), New York. All are cordially invited, whether members or not. Dinner tickets at \$1.00 each may be purchased from Mr. R. A. ZEREGA, 24 West 44th street, New York.

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CHURCHMAN wanted with sales ability. Must be man who can call on executives. Opportunity to earn \$2,500 a year in commissions with national Church organization. Give full details in first letter. Box 1114, THE LIVING CHURCH, Milwaukee, Wis.

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PARISH LIFE

DOLL BUGGY

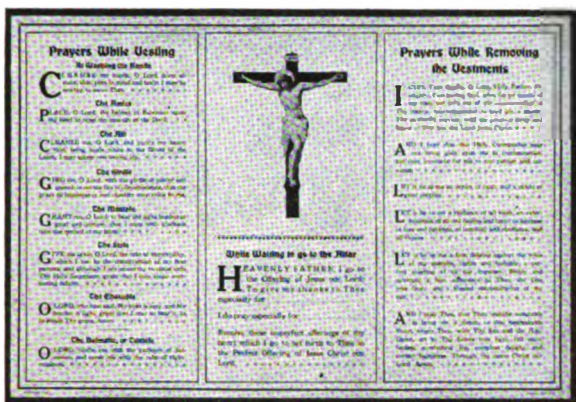
There Was a Good Reason for Not Returning It

A few weeks ago a little girl borrowed a big doll and a doll carriage from the Toyery of Grace and Holy Trinity Cathedral, Kansas City, Mo. At the end of a week she brought back the doll. But the doll carriage remained absent three weeks. The little girl approached Mrs. B. Hayward Hagerman, head of the Toyery.

"Please, Mrs. Hagerman," she said, "we have a new baby at our house. If I bring back that doll buggy, the baby won't have no place to sleep."

A bed for the baby was found.

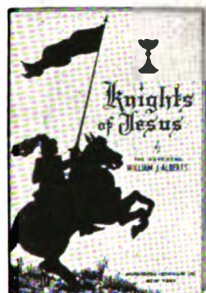
Vesting Prayer Card



V1001, Mounted

Printed in red and black, in large type. Measures 17 x 11 3/8 inches, unmounted. The left column has the usual Prayers While Vesting; the right column, Prayers While Removing the Vestments. In the center, under the Crucifix, are additional prayers for use while waiting to go to the altar. Available in the following styles:

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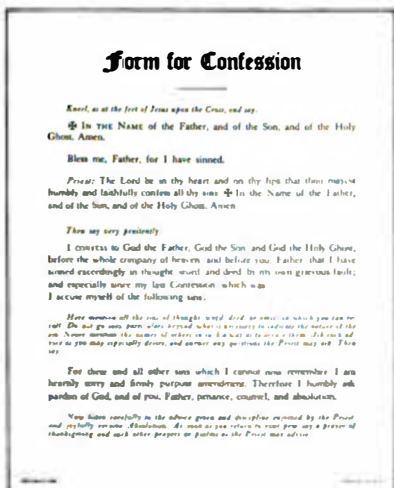
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Preparation Card No. 1 contains the full form of the Confiteor, while Preparation Card No. 2 (illustrated below) omits the reference to "Blessed Mary Ever-Virgin, blessed Michael," etc. Printed on stout cards, 4 3/4 x 12 inches. On the reverse side are printed instructions for the server on serving the celebrant. Price, 15 cts. ea.; 2 for 25 cts.



Preparation Card No. 2

Reverse side of Preparation Card No. 2



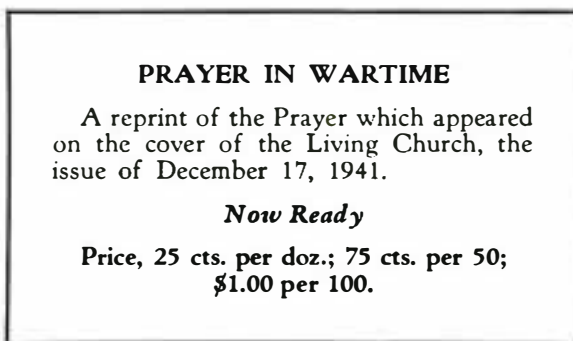
Form for Confession

Form for Confession

This card is intended to aid the newly confirmed and others to make a devout confession.

V1002, size 8 x 10 inches

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Gathered from the pages of Forward — Day by Day

For the Nation
O ETERNAL GOD, through whose mighty
power our fathers won their liberties of old.
Grant, we beseech Thee, that we and all the people

THE SIGNAL

Back in the days of sail, these
three signal flags B C N meant,
"I will not abandon you." The
lookout spies ship-wrecked sea-
men tossing in an open boat.
To give the poor fellows cour-
age and assurance while he is



OUR HOME



A MANUAL FOR FAMILY PRAYER

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