

The Living Church

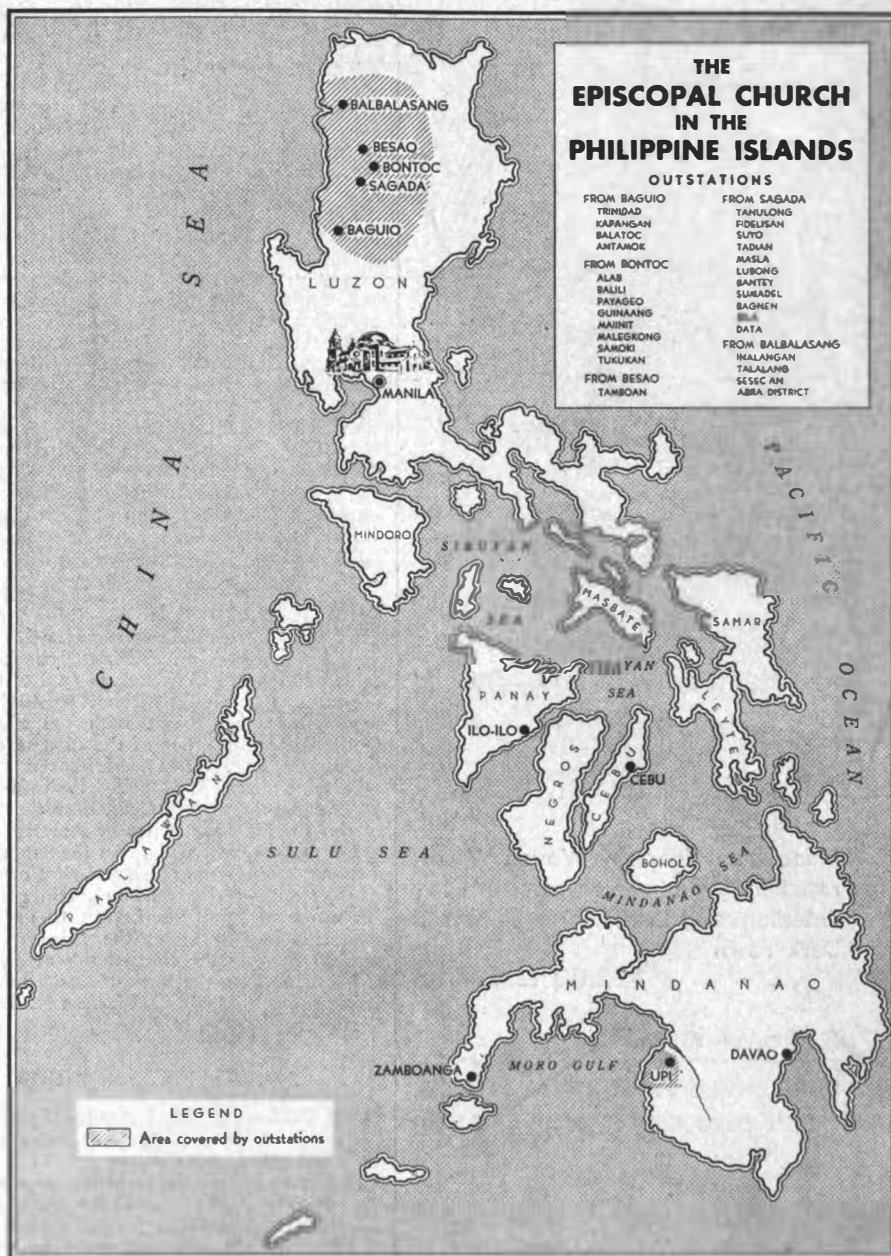
A weekly record of the news, the work, and the thought of the Episcopal Church

The New Year
Editorial
Page 6

The Joint Ordination Plan
An Affirmative View
Alexander C. Zabriskie
Page 8

"Deliver Us From Evil"
William A. Wigram
Page 11

The Bombing of Manila
Editorial
Page 6



THE CHURCH IN THE PHILIPPINES
Gravely endangered as the Japanese forces invade the Philippines are the 21,000 Churchpeople of the missionary district and the many American missionaries who serve them. As the map above shows, much of the Church's work is in the northern invasion area.

U.S.A. only

WIPPELL'S
WORLD-FAMED
ALL-WEATHER-COATS



Made from Specially Woven Water-repellent Yarn in two shades of Grey (Medium and Dark), also Light and Dark Fawn

\$12.60 & \$16.80

Special Offer

PURE ENGLISH SILK RABAT STOCKS,
Soft Band Bib, 10½ × 10 \$1.25

When ordering state size of Collar worn

Duty, where chargeable, to be paid to the Authorities by the purchaser upon delivery

J. WIPPELL & Co., Ltd.
55/56, HIGH STREET, EXETER
ENGLAND

Japanese Christians in California

TO THE EDITOR: It was my great privilege Christmas Day to celebrate Holy Communion at St. Mary's Japanese Mission, Los Angeles, in company with the vicar, the Rev. J. M. Yamazaki and his assistant, the Rev. J. H. Yamazaki. The service was deeply earnest and intensely devotional. It was entirely in English excepting that the Gospel was read in Japanese. The congregation completely filled the rather large church. There was a good choir with excellent singing and a very large number came to the Communion.

I could not help but think of our present relations with Japan, and I said to myself that in this we are doing we have the true answer and the prevailing answer. I read in the papers this morning, as everybody did, of the work of the war lords of Japan. Christmas morning in St. Mary's Japanese Church made us all see and read the other side of the news. It may seem to count for little now, but long after the blaring news of war is dead what that congregation of Japanese people did will still be living news.

The Episcopal Church in this country does not support the work of the General Church Program with much heart. It seems to be done grudgingly and of necessity. I think it is fair to say that the only money which is never lost, which pays the biggest dividend for everything which really counts for decency and human life, is the money spent for the General Church Program. Without that money the service I attended today would have been impossible. Therefore, fellow Churchmen, put a little blood, sweat, and tears into your giving to Missions through the General Church Program.

(Rt. Rev.) ROBERT B. GOODEN,
Suffragan Bishop of Los Angeles,
Los Angeles, Calif.

The Living Church Annual

TO THE EDITOR: The Editor of THE LIVING CHURCH ANNUAL for 1942 (p. 16) very kindly gives me credit for checking the table of General Conventions (pp. 64-5) and the table of presiding Bishops (p. 404), but I must share this credit with the able and genial historiographer of the diocese of Virginia, the Rev. Dr. G. MacLaren Brydon, who, at my request, prepared the information concerning the Grand Council of the Church in the Confederate States of America.

Let me say, while I am on the subject, that I do not see how any bishop, priest or deacon of the Episcopal Church can possibly carry on his work without the LIVING CHURCH ANNUAL. It is just about the *third* most important book in the clergyman's arsenal; the Bible being first, the Book of Common Prayer being second. (Rev.) WALTER H. STOWE,
New Brunswick, N. J.

Additional Representatives

TO THE EDITOR: I wonder if you would not wish to amplify your news item in the December 24th issue of THE LIVING CHURCH about the plans to merge the interdenominational bodies. There were several Episcopalians attending this conference to consider the merger and none of us were there as representatives of the Episcopal Church as such. We were at the Atlantic City meeting as chosen representatives of the several interdenominational bodies on whose boards we serve. Miss Margaret Marston, the executive secretary of the Woman's Auxiliary, was there as a representative of the Home Missions council. Miss Edna Beardsley, also of the Woman's Auxiliary, was a representative of the Foreign Missions confer-

ence. The Rev. Daniel McGregor, executive secretary of the department of Christian Education of the National Council, was a representative of the International Council of Religious Education. I was there as a representative of the Federal Council of Churches. In order to make the story more complete it should be noted that the Rev. Thayer Addison, D.D., Vice-President of the National Council, was invited to be a representative of the Foreign Missions Conference, the Rev. George A. Wieland, D.D., executive secretary of the Department of Domestic Missions of the National Council, was invited as a representative of the Home Missions Council, and the Rev. Alden Drew Kelley of the College Work division was invited as a representative of the Council of Church Boards of Education. These three Episcopalians were unable to attend the conference. Miss Mary Smith of Minneapolis, who has been president of the National Council of Church Women was also at the conference.

All of this gives a better picture of our Church's relation to the conference.
New York. (Rev.) ALMON R. PEPPER.

Deputation to England

TO THE EDITOR: Am just reading the last part of your editorial on page 12 of THE LIVING CHURCH for December 17th. The way you state things in those three paragraphs made me realize that there can be no greater symbol of what our American Church stands for and no more real way to show it overseas in the Anglican communion than that on this 15th of December—Bill of Rights Day—I should send a contribution, small because of necessity, towards the raising of a fund to send that delegation from the Church that is American to the Mother Church as a token of the reality of our oneness in Christ we will make a new world of righteous peace.

I enclose my contribution. Your magazine should be the logical center to inspire the raising of a fund for this unifying of the Anglican communion for the saving of humanity through the unifying of the Christ's work in this needy world.

(Ven.) W. F. BULKLEY,
Salt Lake City, Utah.

Editor's Comment:

THE LIVING CHURCH will be glad to receive and transmit to the Presiding Bishop contributions to defray the expenses of a delegation from this Church to the Church of England. Checks should be made payable to THE LIVING CHURCH RELIEF FUND, marked "For delegation to Church of England," and sent to the office of publication, 744 N. Fourth Street, Milwaukee, Wis.

For the Estranged

O GOD, our Father, in whose sight we are children of one family, restore to our midst, we beseech Thee, the estranged of Thy Church. Grant that the hallowing of Thy name, the coming of Thy Kingdom, and the doing of Thy will may not be hindered by misunderstandings.

For all wounded souls we ask Thy comfort, and for us, who knowingly or unknowingly have alienated any one of Thy children from his place of worship, we beg forgiveness and the chance to make amends.

All this we ask for Jesus Christ's sake. Amen.

The Living Church

AND THE LAYMAN'S MAGAZINE

GENERAL

THE PEACE

Pope Pius Restates Principles, Blesses Efforts of Non-Romanists

Pope Pius XII, in his 1941 Christmas eve broadcast to the world, emphasized the two basic considerations underlying his proposals of Christmas, 1940, for a new world order: (1) Such an order must be based upon "that immovable and unshakable rock, the moral law"; and (2) statesmen and peoples, employers and employes, must be "animated by faith in a personal God, the Legislator and Judge, to whom they must one day give an account of their actions."

Accordingly, he added to his five 1940 peace points a sixth: "Within the limits of a new order founded on moral principles, there is no place for the persecution of religion and of the Church."

The war, with its horrors and woes, he declared, was not due to any failure of Christianity in its mission, but rather to a "religious anemia" which had created a moral void in the souls of mankind. This anemia had been deliberately fostered by men who "for decades and centuries past have directed their every thought, word, and deed to the sworn objective of tearing from the hearts of our young and old alike their faith in God." He condemned both the excesses of individualism and the "godless and anti-Christian conception" of the totalitarian State.

As essentials for "a new order founded on moral principles," the Pope reasserted his peace points of 1940 in somewhat different arrangement,* as follows:

- (1) The right of all States, large or small, to freedom, independence, and security.
- (2) The right of national minorities to cultural and linguistic expression, means of livelihood, and reproduction.
- (3) The right of all nations to access to economic resources and raw materials.
- (4) The abolition of total war by means of sincere, honest, and progressive limitation of armaments.
- (5) Creation of institutions to guarantee the observance of treaties and to promote necessary corrections and revisions of such treaties.

To these he added his sixth point barring persecution of "religion and the Church."

Profoundly significant was a statement in the address giving recognition to the efforts

*Points 2 and 3 in the 1941 statement were comprehended in point 4 of 1940. Point 5 of 1940 was the statement on the moral law which in 1941 was made the general underlying proposition of the whole set of proposals.

of other Christian leaders toward a just peace: "May our benediction descend . . . upon those who, though not members of the visible body of the Catholic Church, are near to us in their faith in God and in Jesus Christ and share with us our views with regard to the provisions for the peace and its fundamental aims." Perhaps equally significant was the Pope's comment upon the Atlantic Charter put forth by the President of the United States and the Prime Minister of Britain: "It is for us a great source of consolation to see admitted the necessity of a participation of all in the natural resources of the earth, even on the part of those nations which . . . belong to the category of 'givers' and not to that of 'receivers.'"

Rabbis Issue Plan For World Reconstruction

A five-point program of world reconstruction, looking toward the abolition of war and the establishment of permanent and enduring peace, is being distributed throughout the country by the Central Conference of American Rabbis.

The plan calls for the extension to all peoples of the right of self-government; the creation of a parliament of nations which will adjust the differences between nations and create agencies for cooperative enterprises; the establishment of an international police force; the achievement of social justice for every individual; and liberty of access to raw materials on the part of all nations.

The basis of any civilization, states the program, is "the belief in the religious principle of man as a child of God."

National Conference of Churches To Study Just Peace

A National Study Conference on the Churches and a Just and Durable Peace will be held in Delaware, Ohio, March 3-5, 1942, under the joint auspices of Ohio Wesleyan University and the Federal Council of Churches' Commission to Study the Bases of a Just and Durable Peace.

Hailed by its sponsors as one of the "most significant Church gatherings ever to be held in this country," the conference will be participated in by "selected" representatives of most of the communions affiliated with the Federal Council.

The Federal Council Commission was instituted last year at the body's biennial meeting.

In a recent statement the Commission declared that "the military developments of the year have made a just and durable peace seem further away than ever."

"The responsibility of the Church has been increased rather than decreased by the critical nature of international life."

EPISCOPATE

Bishop Manning Asks Postponement of Bishops' Meeting

The resignations of diocesan bishops and vacancies in several missionary districts make a meeting of the House of Bishops "advisable" at the scheduled time, Bishop Tucker of Virginia, the Presiding Bishop, said December 30th.

Bishop Tucker had received an open letter from Bishop Manning of New York proposing that the meeting be indefinitely deferred because of the world emergency.

The text of Bishop Manning's letter follows:

My dear Presiding Bishop:

According to present plans, a meeting of our House of Bishops is to be held in Jacksonville, Florida, on February 4th and 5th.

In view of the supreme emergency which now faces our country and our Church I am venturing to suggest that this proposed meeting be given up or deferred. In this grave hour it seems to me highly inadvisable for the bishops of our Church from all over the United States to leave their posts and go to the expense of attending this meeting for which there is no pressing and urgent necessity. There is no question relating to the Church, or to the present world crisis, which we need to debate or discuss. We all know that as Christian bishops our duty now is to seek divine grace

The Living Church
 744 N. Fourth St., Milwaukee, Wis.
 Established 1878

A Record of the News, the Work, and the Thought of the Episcopal Church

CLIFFORD P. MOREHOUSE.....Editor
 PETER DAY.....Managing Editor
 REV. JOHN W. NORRIS...Church Music Editor
 ELIZABETH McCracken.....Literary Editor
 LEON McCauley.....Business Manager
 R. E. MacIntyre.....New York Representative

THE LIVING CHURCH is published every Wednesday by Morehouse-Gorham Co. at 744 North Fourth St., Milwaukee, Wis. Entered as second-class matter under the Act of Congress of March 3, 1879, at the post office, Milwaukee, Wis. Subscriptions \$5.00 a year. Foreign postage additional. New York advertising office, 14 E. 41st St., New York City.

and strength to preach and spread the Gospel of Christ and His Church with greater power than we have ever before done, and in the power of that Gospel to do our utmost to strengthen the faith and courage of our people, and especially to do everything that we can for our men who are preparing to give their lives in the defense of our country and of the very principles of Christian and civilized life.

I suggest therefore that the proposed meeting be indefinitely deferred and that each bishop give the amount which he would have spent on the journey to Florida as a donation towards the vitally needed fund of \$385,000 which our Army and Navy commission is seeking to raise to aid our chaplains in their self-sacrificing work for the men of our armed forces. This appeal is to be presented in New York and in our Cathedral by Bishop Sherrill in January and I believe that the giving up of this unnecessary meeting would be a wholesome example and would strengthen the appeal which every bishop must now make for the fund to aid the work of our army and navy chaplains.

The only business scheduled for this proposed meeting is action upon some Episcopal resignations and the question of filling two or three vacancies in missionary districts but the bishops whose resignations were to be presented will without doubt be willing to carry on for a time and satisfactory temporary provision can quite well be made for the existing vacancies. Some of our bishops who have been forced to

return from their foreign fields can, and will gladly, supply these vacancies.

This is a time for every bishop to be at his post and for the whole Church to be roused to its highest spiritual effort.

Because the time of the proposed meeting is so near at hand, I am sending this to you, my dear Bishop, as an open letter and am giving it to our Church papers in the hope that other bishops who may feel as I do about this matter will at once communicate their views to you while there is still time for action.

I hope that the proposed meeting will be indefinitely postponed on account of the present national and world emergency, and I believe that this action on our part as bishops will do more for the Church, at this time when we cannot tell what an hour may bring forth, than could possibly be done by our leaving our dioceses and journeying to Florida to hold a meeting for which there is no real and immediate need.

With sincere regard, I am
Faithfully yours,
[Rt. Rev.] WILLIAM T. MANNING,
Bishop of New York.

WAR RELIEF

Churchmen Endorse Aid to Russia

Eminent clergymen of many communions, including a number of bishops of the Episcopal Church, have endorsed, in the past month, the efforts of America's

citizens to send medical and surgical aid and warm knitted clothing to the embattled people of Russia.

Increasing appreciation of the frightful amount of human suffering on the continent-wide battle front was expressed by the clergymen in urging support of a current campaign by Russian War Relief, Inc., for \$3,000,000.

Russian War Relief is the officially approved agency for the solicitation and transfer of American medical supplies, clothing, and similar material to the Russian people. The organization has the collaboration of the American government and the American Red Cross.

PRESIDING BISHOP'S STATEMENT

Recently the fund-raising efforts of Russian War Relief received the approval of Presiding Bishop Tucker who wrote: "Christians everywhere should readily respond to the call for aid to heal the broken bodies of those who are bearing the brunt of war. The campaign of Russian War Relief is one of these calls which challenge the interest and the whole-hearted support of every American."

Previously, Bishop Manning of New York had wired:

"My earnest good wishes for your efforts in behalf of the Russian people in the heroic struggle against aggression. We must give our full help to them and to all who are fighting against the forces of Hitlerism."

Many other clergymen have pledged their support, including Bishops Moulton of Utah, Bishop Taitt of Philadelphia; Bishop Hobson of Southern Ohio, and Bishop Parsons, retired.

ROMAN CATHOLIC SPONSORS

The Rt. Rev. Monsignor Thomas J. O'Dwyer, executive director of Catholic Welfare, archdiocese of Los Angeles, has accepted sponsorship of Russian War Relief. Monsignor Joseph Ciarrochi of Santa Maria Roman Catholic Church, is a sponsor of the Detroit Committee for Russian War Relief.

The Rev. Henry Sloane Coffin, of the Union Theological Seminary, New York, is vice-president of Russian War Relief.

Chairman of the Detroit Committee is the Rev. Francis B. Creamer, pastor of Christ Church, Grosse Pointe, Mich.

Rabbis Stephen S. Wise, New York, Abba Hillel Silver, Cleveland, Ohio, and Israel Goldstein, New York, were among many of the Jewish faith who have pledged their support.

WEDDING

Mme. Chiang Kai-Shek's Brother Married in San Francisco

Two noted Chinese families were united in marriage by Bishop Block of California on December 20th when Miss Jih lung Woo married Mr. T. A. Soong at Grace Cathedral in San Francisco. Miss Woo's father is executive director of the Bank of Canton in San Francisco, and Mr. Soong is brother of Mme. Chiang Kai-Shek.

Security for Future Years

- for your family, in case of your untimely death;
- for yourself, in later life

THE CHURCH LIFE INSURANCE CORPORATION
Offers such protection at low cost to the clergy, lay officials and other active lay workers, doing voluntary or paid work on behalf of the Episcopal Church, and to members of their immediate families.

All of the Corporation's business is conducted by correspondence.

Please send me information on:

- Life insurance policies
- Endowment policies
- Annuities

Name

Address

CHURCH LIFE INSURANCE CORPORATION
(A Subsidiary of The Church Pension Fund)
20 Exchange Place New York, N. Y.

HOME FRONT

**San Francisco Cathedral Now
Disaster Relief Station**

Grace Cathedral, built by the people of San Francisco, now prepares to serve these people in a new capacity. All of the cathedral property, with the sole exception of the church and its chapels, has been turned over to the American Red Cross by Bishop Block and Dean Thomas H. Wright, and is now serving as the disaster relief station for the entire downtown section of the city of San Francisco.

The American Red Cross, the Junior Chamber of Commerce, Grace Cathedral, and the entire neighborhood, people of all faiths, are working together on the project.

The disaster relief station is being entirely set up and administered by volunteers. The Junior Chamber of Commerce has taken the responsibility for the administration. Chairman of the whole work is Richard Wagner of the Junior Chamber, an attorney, and committee heads are all members of this organization. The administration is no white-collar affair. Members have been seen on several occasions with their coats off and their sleeves rolled up digging paths and building ramps into the crypt of the Cathedral.

RACE DISCRIMINATION FADES

There has been a universal response to the urgency of the need. The janitors' union sent a whole corps of workmen to clean up the cathedral crypt which had been used simply for storage space up until the emergency. Local contractors have not only donated gravel and lumber, but have sent their own crew of carpenters for the building of the huge ramp from California Street through what was to have been a window of the Crypt. Chinese people for perhaps the first time in the history of this city are working not as a separate unit, but with the others on the various committees.

The work is entirely non-political. Some of the most ardent workers are people in the neighborhood who have seen the value of the plan. Cathedral members are being enlisted to serve on committees to receive supplies and act as guides. Doctors have already drawn up plans for the use of the Cathedral chapter house as an emergency operating room and receiving hospital.

FIRST AID CLASSES

General meetings are held each Monday evening, when the entire membership is called to discuss the various phases. First aid training classes are held twice a week. The committee has issued an appeal for the donation of blankets, clothing, and old metal cots.

A humorous note was added when at the last general meeting it was decided by the entire membership that it might be better in the future to refer to the crypt simply as headquarters. It was felt that the true name had an unfortunate sound in connection with the cause for which it was to be used.

**Southern Ohio Diocese
Sets Up Civilian Defense**

Through its department of social relations, the diocese of Southern Ohio has officially endorsed a program of civilian defense. Dr. William S. Keller, chairman of the department, announces that plans are not yet complete, but that one immediate task to be undertaken is to arrange that the clergy shall refer to the proper authorities for enrollment, the women who are eligible for the Volunteer Nurses Aid Program of the American Red Cross.

"It also takes in its general purview," Dr. Keller says, "the whole matter pertaining to the evacuation of eastern seaboard cities; a careful listing of Christian homes that might admit children and other groups of people, in some instances families; lists of vacant houses available for shelter on short notice, and a recommendation that all of the clergy take a course in first aid. Further, that parish houses should be offered to directors of civilian defense to be used as first aid stations or casualty stations for the use of hospital medical field units for emergency purposes; that parish houses also be offered for use of first aid training centers, enrollment stations for volunteer services, class room purposes for volunteer nurses aid training for the first 34 of the 80 hours required, and in certain instances a place where day care may be given children of people who are employed in defense work, especially."

The plans as matured, will be presented to a meeting of Southern Ohio clergy early in January.

Dr. Keller of the Graduate School of Religion in Cincinnati, is now a regional medical officer of the Fifth corps area, including the four states of Indiana, Kentucky, West Virginia, and Ohio. He is commissioned as Lieutenant Colonel in Civilian Defense under the United States Public Health Service.

ARMED FORCES

**"Hal Raynor" Serving
With State Guard**

Missing from the "Hollywood Front" these days is Hal Raynor, ecclesiastically known as the Rev. Henry Rubell. Since the bombing of Pearl Harbor, his activities have taken place on another front—he is now communication officer of the third regiment, California State Guard, stationed at Pasadena, California.

His department in THE LIVING CHURCH of motion picture reviews and comment will therefore be suspended for the present.

Bishop Powell at Camp Meade

On Christmas morning, Bishop Powell celebrated the Holy Eucharist for the Church boys stationed at Camp Meade, Md. The chapel at the camp is not yet completed, but the recreation hall was used for the service and there were about 50 men present.

**You, Your Church
and the War**

AS we all face 1942 together, we Episcopalians, we are going to have a fine opportunity of showing both ourselves and the world just how good Christians we are, first—and then, how finely we can function as such under trying conditions.

This year will mark numerous changes in every parish, for many men and women will be taken from them. Will those of us who remain, simply hang on half-heartedly, and perform "as usual," or will we, every bloomin' one of us, take up a notch in our belts, and surprise even ourselves by seeing how really virile we can become as Christians and Churchmen? If we all figure we can attend, give, and pray in our churches "as usual," then the Episcopal Church is in for a stiff licking in the year 1942. It just won't be the "as usual" kind of a year, and we will be slackers at home while other men fight for us and the Democracy which makes possible our churches for us. Maybe the war will make better Christians of us if we give it half a chance.

Our organization here is taking its share of losses, but we are working harder than ever, all of us, and our staff would shame those churches and those Episcopalians who proceed to fold up just as soon as any little old adversity hits them.

Despite war-time conditions, our ware-rooms still have many, many lovely bits of furnishing, equipment, altar-ware, and all other of the appurtenances of our Church, and we say again to those who keep insisting that we make catalogues out of every advertisement, that we supply EVERYTHING the Episcopal Church requires, except Vestments, and when you need ANYTHING for your church, there isn't a reason in the world why we shouldn't have a chance at it, is there?

Ammidon & Company

Horace L. Varian, President
31 S. Frederick St., Baltimore, Md.

JAMES POWELL & SONS

(Whitfriars) Ltd. Est. 1680
LONDON, ENGLAND

**STAINED
GLASS**



Distributor

J. M. HALL, Inc.
417 Fifth Ave.
New York City

BELLS CHIMES PEALS
Write for literature. Address Dept. 63
McSHANE BELL FOUNDRY, Baltimore, Md.

The New Year

AS WE enter a new year it is natural to look ahead and try to anticipate what lies before us. In the year 1942 this is a particularly difficult task. No man knows what this year, which is bound to be turbulent and tumultuous, will bring to America and the world.

We have greeted our friends with the customary phrase, "Happy New Year!" Somehow the words have had a hollow ring. No one actually expects 1942 to be a happy year. We can at best hope that it will be a year in which our nation, purged in the fires of war, may emerge strengthened and ennobled by its united endeavor in a righteous cause.

As the year opens we find ourselves fully engaged in a great war—the most critical war in which humanity has ever been engaged. On the physical side the enemy has taken heavy toll in the first months of war. Pearl Harbor was a disaster, the extent of which we are just beginning to appreciate. The loss of Wake Island, after a heroic defense in which the courageous band of marines held out longer than the defenders of the Alamo, writes a new chapter in the history of American heroism—but the island outpost, with Guam, is lost and our chain of communication with the Philippines is broken. In the Philippines themselves, American and native forces are fighting bravely against tremendous odds and the outcome of the battle is still in doubt.

On the less tangible but no less important mental and spiritual side, however, our nation has made tremendous gains. After the first shock of Japan's treacherous attack and its endorsement by Hitler and Mussolini, America awoke to a new sense of national unity and determination. We are in this war to the finish—and there is no doubt on the part of any loyal American as to whose finish it will be.

But the unified effort of the nation is going to require devotion and self-sacrifice from every one of us to an extent that most of us now only dimly perceive. We must be prepared for bad news. We must be prepared for losses, both national and personal. We must be prepared for self-denial and self-sacrifice. We must be prepared for sorrow and bereavement.

As good citizens we shall make these sacrifices cheerfully and take what comes in our stride, with no lessening of our determination to see the war through to a successful conclusion.

As Christians and Churchmen, we shall remember always that we are citizens also of the Kingdom of Heaven and that we are loyal soldiers and servants of Christ the King. We shall fight always with clean hands and pure hearts. We shall not yield to hatred or cries for unworthy vengeance. Like our Christian British allies we shall stand fast against proposals to bomb defenseless enemy civilian populations or to take vengeance upon prisoners and captives. We shall strike hard and make every blow count, but only against military objectives and without unnecessary cruelty or barbarity.

And on the home front, where most of us are called to serve our country, we shall keep our courage high and our morale unblemished. We shall assiduously avoid the intolerance, the race prejudice, the persecution and hatred and suppression of liberty against which we are fighting abroad.

So we enter the fateful year 1942. We know that we shall not be quite the same when this year is over. We pray God that the subtle alchemy of war may not corrode our souls but

that we may pass through this ordeal with hearts high, with vision undimmed, and with our spiritual life strengthened and deepened. Thus, while 1942 may not be a happy New Year, it may yet be one of great spiritual value to our nation, our Church, and our own souls.

Mr. Churchill's Address

MR. CHURCHILL'S speech to Congress on the day after Christmas was a magnificent address. It was particularly notable because, in its candor and its realistic survey of the world situation, it was the kind of address that could only be made by the leader of a great democracy to a well informed, self-governing people.

Unlike the Axis dictators, Mr. Churchill did not find it necessary to work his hearers into a fine frenzy of unreasoning national zealotry. Indeed, his calm voice and his evident self-possession were in striking contrast to the rantings of Hitler that we have so often heard over the radio in the past several years.

Like President Roosevelt, Mr. Churchill predicted a long, hard war. We shall not even be able to begin a great offensive until 1943, he indicated, and the war may last into 1944 or even beyond. But he predicted that in the end the Axis powers would be "taught a lesson which they and the world will never forget," and he gave a welcome indication that after the war there would be no repetition of the post-war era following the 1918 armistice but that "the British and American people will, for their own safety and for the good of all, walk together side by side in majesty, in justice, and in peace."

It is well that the Prime Minister of our strongest ally should sound this keynote for us as we enter the war. It is well also that the leaders of the two great democracies should confer personally and make their plans together for the successful prosecution of the war. Mr. Churchill's visit to the President and his address to Congress and the American nation are a master stroke of diplomacy and an encouraging indication of the unification of the war efforts of the two nations. We can now move forward to the task, confident that the English speaking peoples are one in their determination to win not only the war but the even more critical peace that is ultimately to come.

The Bombing of Manila

THE Japanese reached new depths of infamy in their bombing of undefended Manila, surpassing even their treacherous conduct at Pearl Harbor. For Manila was definitely an "open city," as proclaimed by General MacArthur and as proved by the Japs themselves on the day before the attack. The Germans respected Paris as an open city, and refrained from bombing it after its evacuation by French military forces in June, 1940; but their Japanese allies have had no such compunctions.

We are shocked and horrified at the cowardly attacks on defenseless Manila. We are concerned about the fate of our friends and fellow-Churchmen there: Bishops Binsted and

Wilner and the other missionaries and their families. We wonder whether our beautiful cathedral and our other churches in Manila were damaged or destroyed, as we know many of the Roman Catholic ones to have been. Our compassion goes out to all, Americans or natives, who have suffered death, injury, or grievous loss in the attack. And we hope and pray that it may be possible for our armed forces to defend Manila from other attacks of this nature, and to repel the Japanese invasion of the Philippines.

But we must also keep our heads. The Japanese are, for the most part, non-Christians and we can hardly expect them to act in a Christian manner—though this does not excuse their perfidy. But it does not follow that we should revert to barbarism ourselves. We shall not demonstrate the superiority of either our religion or our humanity by demanding the destruction of civilian areas of Tokyo or by wreaking vengeance on innocent Japanese in California. Two wrongs do not make a right; and the civilization for which we are fighting cannot be defended by uncivilized means.

In this crisis, we can serve our government best by trusting our leaders, both at Washington and in the field, and by doing our part to uphold them; not by trying to force their hands or demanding that they engage in cruel and inhuman reprisals without military value.

As we have often urged before, let us keep our heads level, our hearts open, and our knees dusty. And may God give us the strength and the grace to fight hard, and not to stain our own arms with dishonor.

Can We Forge Our Sword?

LAST spring, in England, a movement in Christian co-operation was initiated by the Roman Catholic Church under the leadership of Cardinal Hinsley. For its own good reasons the largest Church in Christendom has stood aside from the ecumenical movement. In starting its own movement, the Roman Catholics gave to it the title, the "Sword of the Spirit." Some great gatherings of Roman Catholics, Anglicans, and Protestants were held under this banner.

Then, in August, the Sword was bent. The constitution was read out and it was discovered that only those of the Roman obedience could be full and voting members. The religious press in England was vehement. Our religious press observed that such a form of Christian coöperation had been impossible from the beginning.

Yet a little research will show the Sword of the Spirit is still being wielded. For in the *Church Times*, of London, we read of a meeting on October 10th in Manchester. Here is a bit of the description. "The meeting was promoted by the Sword of the Spirit Movement and its purpose was the consideration of an Agreed Christian Order for the solution of post-war problems. Manchester has long been renowned as a stronghold of Liberalism and Nonconformity, but that did not prevent the great King's Hall audience from according an enthusiastic reception to the meeting's chairman, the Roman Catholic Bishop of Salford." Others on the program were the Bishop of Manchester, Dr. C. J. Wright, chairman of the Manchester and Salford Free Church Federal Council, Pastor Karle of the German Confessional Church, and the Mayor of Manchester.

In its official publication, the Sword of the Spirit states its threefold purpose: "First to uphold the nation's cause in this just war; secondly to combat the evils of totalitarianism, and thirdly, to unite all men of good will in an effort to secure

a peace settlement based on the Christian tradition and the principles of Natural Law which it enshrines."

Under the leadership of the Roman Archbishop of Toronto, the Most Rev. James Mc Guigan, the Sword of the Spirit Movement has made a modest beginning in Canada. Surely the hierarchy in the United States will not let the Sword remain an exclusively British instrument, especially now that America is fully allied with Britain in the war effort.

"Prayer in Wartime"

IN RESPONSE to many inquiries, the "Prayer in Wartime" published on the cover of the December 17th issue of *THE LIVING CHURCH* is being published as a card for use at home or in church, size 4¼ by 6¼ inches. Cards may be obtained from Morehouse-Gorham Co., 14 E. 41st St., New York City, at 25 cents a dozen; 75 cents for 50; or \$1.00 for 100.



THREE weeks ago we asked readers to send us examples of "secondary circulation" of *THE LIVING CHURCH*, and also asked for letters from readers in distant or remote parts of the world. There has not been time for us to receive the latter, and war conditions may make it impossible; but we have received quantities of letters from subscribers who told what they do with *THE LIVING CHURCH* after they have read it each week. Here are a few examples.

MISS ELIZABETH W. WARNER of the Church Home, Wethersfield, Conn., writes: "I give it to one resident here, to a man and wife connected with the home whose son is a priest in South Dakota; then I send it to a bed-ridden friend in Hartford; and the last I knew she sent it to a priest somewhere in the West." Thus this copy seems to have at least six regular readers.

CANON H. W. CUNNINGHAM, formerly of the American Church but now rector of the Anglican church at Hautspot, Nova Scotia, writes that *THE LIVING CHURCH* is sent to him as a gift from the Woman's Auxiliary at Athens, W. Va., and that "after my copies of the paper are read they are sent to Auckland, New Zealand, by a lady of this place who is a native, and she presents me with a Church paper issued in that far-off place." Canon Cunningham adds: "The December 17th issue is intensely interesting, having the grand service of the opening of the New York Cathedral, the story of the great life and work of Mr. Tucker of Mobile, and the editorial War Comes to America."

MISS LOUISA MANLEY of Bridgeport, Conn., has many ways of circulating her copy of *THE LIVING CHURCH*, after she has finished reading it. "A friend comes to read it every week," she writes; after which "sometimes it goes to a shut-in in a home for old ladies, or to one of our young priests; sometimes to two girls in Illinois, and again to a man in New Jersey; then, as I hoard a few numbers, they eventually go to the Church Periodical Club. The beautiful Christmas number, I aim to keep." Miss Manley, who is 80 years old, adds: "I hope *THE LIVING CHURCH* lives longer than I do and prospers, reaching more and more people every year."

There is no brotherhood for human beings if there is not a common Fatherhood.
—F. W. Maurice.

The Joint Ordination Plan

An Affirmative View

By the Very Rev. Alexander C. Zabriskie, S.T.D.

Dean of the Virginia Theological Seminary

I HAVE been asked by the editor of THE LIVING CHURCH to write about the proposal for Joint Ordination which has been submitted to the Episcopal and Presbyterian Churches. I am very happy to do so. At the request of the Presbyterian representatives this proposal was sent "for study and report" to the presbyteries and dioceses. In the light of the comments upon it from those bodies it will be reconsidered by the two Commissions. It is important, therefore, that it should be presented to Episcopalians through our Church press.

I. THE DECLARATION OF PURPOSE

In any discussion of this proposal the first thing to be borne in mind is the *Declaration of Purpose*. At two successive General Conventions our Church has put on record its determination to achieve organic union with the Presbyterian Church in the United States of America (often referred to as the Northern Presbyterian Church). Whether or not we shall unite with it is no longer in question: the only question is *how*. The preamble to the document now before the Church makes it clear that the two Commissions have regarded their duty to be that of finding means by which the Declaration of Purpose can be made effective.

Recently a learned and devout layman for whom I have great respect, an extreme Anglo-Catholic, said in conversation, "I shall oppose Joint Ordination with all my might, just as I shall oppose every measure looking to reunion with the Presbyterians. The movement to Catholicize the Episcopal Church has made great headway in the last 75 years. To unite with the Presbyterians now, no matter what the platform, would inevitably retard that movement by a century; and that movement is the thing for which I am most concerned."

Another man for whom I have sincere regard announced his opposition to Joint Ordination because he was opposed to any union with the Presbyterians. "The Episcopal and Presbyterian are the two strongest socially-conservative churches. For them to unite before their social and economic views and programs have been vastly broadened would be to add to political and economic reaction the power of religious sanction made more powerful than it is today when these two churches are separated."

These two remarks illustrate the indisputable fact that some of the opposition to joint ordination, as to every other scheme proposed, is based not on the merits of that particular plan but on the purpose which it is designed to further. Such opposition must be disregarded so long as the *Declaration of Purpose* stands. In the discussions of joint ordination which will occur, care must be taken to discover

In this article, Dean Zabriskie presents his reasons for believing that the joint ordination plan is a desirable step toward uniting the Presbyterian and Episcopal Churches. In an early issue the Rev. Dr. Felix L. Cirlot will present his reasons for taking a contrary view.

whether opposition is to the plan itself or to the objective of organic union with the Presbyterian Church.

II. JOINT ORDINATION

The proponents of joint ordination do not think, and have never thought, that it would accomplish organic unity. Its aim is more modest. It is regarded as a step which would help pave the way for union and which must be supplemented by other steps. The last paragraph of the document refers to joint ordination as "an interim step toward organic union." It is but one of a series of measures.

For instance, before organic unity can be achieved there must be agreement on the essential points of the Christian faith. This is every bit as important in the eyes of Presbyterians as in our own. One of their grounds of hesitation is a question as to our orthodoxy. The toleration of clergymen who have repudiated more or less explicitly the deity of Christ, the Atonement, and the inspiration of the Bible has caused them to wonder not so much about our official standards as about our discipline. For it must never be forgotten that Presbyterianism is unalterably anchored in the faith of the Bible and the Creeds, that it lays immense store by the Church as the creation of God, that it holds the ministry to be God's gift to the Church and as deriving its commission and its power not from men but from God, that it regards the sacraments as means of grace rather than as signs of grace already bestowed. They insist that these and other articles of Christian faith must be safeguarded before organic unity can be achieved.

There must be agreement also on the broad general principles of discipline and worship, though it cannot be asked by either Church that every detail of liturgy and organization be worked out in advance. The words of St. Augustine apply to many details: *solvitur ambulando*. It has been announced that the Commissions representing the two Churches have these matters under consideration at present and will present proposals concerning them in due course.

The aim of joint ordination is to provide a body of clergymen whose Orders are recognized by both Churches as fully valid and who are authorized to exercise their ministries in either Church. If there were such a ministry, one of the thorniest ob-

stacles to reunion would be overcome; for it is simple history that in all considerations of reunion the problem of ministerial orders has been a principal barrier. If there were such a body of ministers all members of the Episcopal Church could attend without scruple the sacraments in Presbyterian Churches where such men were ministering, even as today members of the Anglican communion feel free to attend the Eucharist in the Orthodox Church. Participating in the sacramental worship of another Church is one of the best ways to learn its genius and to cultivate that deeper fellowship in the spirit which is so important a matter in the uniting of two communions.

Such a body of clergymen would make it possible for a parish of one Church to call, if it were desired, a man who had been ministering in the other; and such an interchange of ministers would add to the spiritual ties uniting the two. (Incidentally, it would be a boon to Episcopal Churches to have in them men trained in the great tradition of Biblical preaching which characterizes Presbyterianism.) Clergymen thus ordained could minister the sacraments to men of both communions serving in the Army, Navy, and Air Force. A growing body of ministers able to serve in both Churches would provide a powerful tie between the two. If the proposal were adopted, presumably in the course of time all the ministers of both Churches would be thus ordained and therefore able to officiate in both.

Another aim of joint ordination is to make possible the formation, when desirable, of joint parishes. Before the two bodies were formally one, some of their constituent elements could be united. This also would help the process by which the two communions grow together.

In a letter to THE LIVING CHURCH Mr. Peter Day pleaded for provisions by which the two Churches might get to know each other better and might *grow together* rather than being artificially amalgamated. Joint ordination is, among other things, an effort to make this process possible. (There are other provisions for fostering it; for instance, the suggestion that candidates for the ministry of either Church must study the doctrine, discipline, and worship of the other, and that every possible opportunity be taken to enable the laity to do likewise.)

III. THE PLAN

It is proposed to obtain a body of clergymen recognized by both Churches by having them receive the Orders and authorization of both. After a certain date candidates for the ministry in either Church would be ordained by the proper authorities of both; i.e., by a Bishop and by a Presbytery acting jointly and severally. There will be no room for doubt as to the

The New Morehouse-Gorham GODPARENTS CERTIFICATE

GC No. 1

Price, 25 cts. per doz.

Postage Additional

Here is the new Morehouse-Gorham four-page Godparents Certificate. It is printed in black on a durable, lightweight, white card stock. The center spread of the folder contains a Sponsor's Prayer, and eight helpful Suggestions for Sponsors—an aid to the carrying out of their trust. The back page has one prayer each for the God-child's Birthday, Anniversary of Baptism, and for One About to be Confirmed. Space is provided, in each prayer, for the insertion of the God-child's name.



MOREHOUSE-GORHAM CO.
14 E. 41st St., New York City

intention of the officiants or the ordinands and all the elements required for a valid ordination will be included. It is provided that the service shall be the service regularly used in the Church from which the candidate comes. This includes the vows. The promises required by the Presbyterians concern the same things as do ours (cf. Constitution of the Presbyterian Church in the U.S.A., 1941 edition, p. 363), viz. the Bible, the faith, discipline, personal piety, the call to the ministry. The Bishop, with attending presbyters, and the Presbytery will lay their hands on the candidate's head; the Bishop and the Presiding Minister of the Presbytery will say together either one of the two sentences of ordination in our service for the ordination of Priests; the Bible will be delivered into his hands as is directed in our ordinal, with the sentence prescribed. These elements are all required. Also, there will be said a very fitting prayer taken from the Presbyterian form of ordination, and there may be added the ceremony of extending to the newly ordained the right hand of fellowship. These are very appropriate features, and on no theory could any one claim that they in any way invalidate or detract from the ordination. The commissions have been at pains to provide that the service and all the acts be such that there can be no doubt about the status of the men ordained. They will receive all that can be conveyed through Episcopal ordination and also all that can be conveyed through Presbyterian. The aim of the proponents of joint ordination is not some clever device by which to blur what is being done and by ambiguity to cover over the differences between the two Churches, but rather to combine all the riches of both.

It is asked what a man will be who is thus jointly ordained. He will be precisely what the Prayer Book calls him—a presbyter or a priest. Both terms are used in the Prayer Book, interchangeably. In the document now before the Churches it is explicitly stated that these two words "are regarded as words of the same meaning within the scope of this agreement."

I have seen it urged that the Presbyterian Church has nothing to contribute and that therefore it is a mockery for our men to be subjected to their ordination. The history of that Church, the obvious working of the Holy Spirit through its ministers and the testimony of countless lives to the grace received through their acts seem to me a sufficient answer to this argument. The Presbyterian Church has something of great importance to give. We are foolish not to seek it. A united Church would be impoverished without it and is impossible on any other basis than that of mutual giving and receiving.

This is the heart of the proposal contained in the rather long document submitted to the Churches and published in

CHURCH CALENDAR

January

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



These days that try men's souls are wreaking havoc among the young people! Give your Sunday School the strengthening influence of Standard True-to-the-Bible Lessons—keep bright their faith in God. Right today decide on Standard Lessons for the coming year. Make your Sunday School a vital force for good!

MAIL THIS COUPON NOW

THE STANDARD PUBLISHING COMPANY
Cincinnati, Ohio, Dept. LC 1

Please send me Prospectus, Samples and Catalogue.

Name _____

Address _____

Church _____

Name Department in which you are interested _____

Number in School _____

Old Age Insurance Pays Up to \$100 a Month!

Needed Protection, Ages 65 to 85,
Cost Only 1 Cent a Day

The Postal Life & Casualty Insurance Co., 525 Postal Life Building, Kansas City, Mo., has a new accident policy for men and women of ages 65 to 85.

It pays up to \$500 if killed, up to \$100 a month for disability, new surgical benefits, up to \$100 for hospital care and other benefits that so many older people have wanted.

And the cost is only 1 cent a day—\$3.65 a year!

Postal pays claims promptly; more than one-quarter million people have bought Postal policies. This special policy for older people is proving especially attractive. No medical examination—no agents will call.

SEND NO MONEY NOW. Just write us your name, address and age—the name, address and relationship of your beneficiary—and we will send a policy for 10 days' FREE INSPECTION. No obligation. Write today.

WHEN WRITING ADVERTISERS
PLEASE MENTION
THE LIVING CHURCH

Clergy Clothing — Cassocks

HEADQUARTERS



for CHOIR GOWNS

PULPIT ROBES • EMBROIDERIES
HANGINGS • STOLES • VESTMENTS
ALTAR APPOINTMENTS
COMMUNION SERVICE

NEW CATALOG on Request

NATIONAL ACADEMIC CAP & GOWN CO.
621-23 ARCH ST. PHILADELPHIA, PA.

Glorious PIPE ORGANS

EACH INSTRUMENT A MASTERPIECE

Larger and finer Wicks Organs are being built today in even greater numbers than ever before. Over 160 Wicks Organs have been installed in churches, studios and homes throughout the country since the first of the year.

Let a Wicks technician discuss your music problems with you.

Our "Wicks Organ of the Month" folder sent free, upon request.

WICKS ORGANS
HIGHLAND, ILLINOIS
Department-LC

Just Off the Press!

How to play a Small PIPE ORGAN

A new, attractively illustrated book—"How to Play A Small Pipe Organ"—an important adjunct to your music library. Send 50 cents to Frey printing and mailing for your copy.

WICKS
fine small
ORGANS

HIGHLAND • ILLINOIS • Dept. LC

LECTERN BIBLES
our specialty.

Send for circular L.
ALTAR & CHANCEL BOOKS
THE LITANY BOOK
Prayer Books, Hymnals,
Pew Books.

THE MONASTIC DIURNAL
Special terms to the clergy.

REDDING & COMPANY
200 Fifth Ave., N. Y.

our Church press. The other matters taken up in it concern the oversight of ministers thus ordained; the conditions to be met by one of them if he is called from a congregation of one Church to a congregation of the other; the standards to which a man must measure up before he can be thus ordained; and other important but secondary details. It does not seem germane to the purpose of this article to discuss them.

One provision should be noted. It is not proposed that Joint Ordination be mandatory but permissive when the authorities of a diocese and presbytery desire it.

It is also worth noting that the idea of such Joint Ordinations is not entirely new. The Rev. Dr. William Augustus Muhlenberg put forward a similar suggestion in the middle of the last century. It is to him that we owe the very term joint ordination. (cf. *Evangelical Catholic Papers*, edited by Anne Ayres; New York, 1875, p. 49). Hints in the same direction were thrown out by Robert Leighton, Archbishop of Glasgow from 1670 to 1674, in the five articles which he proposed as a

basis for uniting the Presbyterian Church of Scotland and the Episcopal Church in that country. The evidence is not clear whether he meant, in his suggestion that candidates be ordained by a bishop with the concurrence of the Presbytery, that the Presbytery *act* concurrently or merely assent to the Bishop's action; but in the light of his views on Church order and Church unity as a whole, and of his knowledge of Presbyterian convictions, the former seems more likely (cf. Introduction to Pearson's edition of Leighton's Works, Vol. I, pp. 38-39).

IV. THE OBJECTIVE

There are three ways in which two Christian bodies can unite—federation, absorption, fusion. The first follows the pattern of an alliance between sovereign nations. It means that the two remain entirely distinct entities but join in common enterprises. This is less than the goal the Episcopal Church has historically championed, less than the aim of the ecumenical movement, less than is indicated in the prayer "that they all may be one" or in St. Paul's great vision of the *one* Body of Christ. The second is the way of imperialism. It means that one swallows up the other, the only approach to unity Rome will contemplate. It is completely impossible so far as the Episcopal and Presbyterian Churches are concerned. If either consented simply to become part of the other, discarding all its distinctive characteristics, assuming all those of the other, it would amount to saying that its whole past had been a mistake; which, in turn, would be to deny the manifest working of God in its history. The third resembles biological processes. It means that each brings to the other all it can contribute and that out of such mutual sharing there is born a new unit, richer and greater than either of the constituent bodies.

This is the only way in which the Episcopal and Presbyterian Churches can unite. If one disapproves of it as the method for them to follow, one must give up all idea of their achieving organic unity. This is not simply because of their pride. It is because the Holy Spirit has vouchsafed to use both Churches. He has wrought conversions, forgiveness, sanctification through their witness and ministries; He has been pleased to bring men of many races and tongues into the glad obedience of the sons of God through both; through their different emphases various facets of His truth have been preserved. What He has used men dare not call of no account and discard. The different aspects of truth each has maintained, and the gifts of His grace they have severally received, must be fused into one. The only sound argument against fusion is that the two bodies are mutually incompatible. The protagonists of Joint Ordination are persuaded that the Episcopal and Presbyterian Churches have in common so much that is of the first order of importance that they are compatible.

All men recognize that the will of God and the condition of the world summon us imperiously to Church unity. The Declaration of Purpose is our pledge to achieve it. Fusion is the only process by which its purpose can be achieved. Joint Ordination is presented as a very important element in that process.

Announcing

Four New

SMALL SIZE

CANONICAL PARISH REGISTERS

REGISTER OF BAPTISMS

No. 32 — Green Buckram; \$8.00. Page size, 8 x 10 inches.
Total pages, 194 as follows:
Preliminary and Index, 42 pages.
Baptisms, 152 pages; 675 entries.

REGISTER OF CONFIRMATIONS

No. 37 — Green Buckram; \$8.00. Page size, 8 x 10 inches.
Total pages, 194 as follows:
Preliminary and Index, 42 pages.
Confirmations, 152 pages; 1350 entries.

REGISTER OF COMMUNICANTS

No. 42 — Green Buckram; \$8.00. Page size, 8 x 10 inches.
Total pages, 194 as follows:
Preliminary and Index, 42 pages.
Communicants, 152 pages; 1350 entries.

REGISTER OF BURIALS

No. 72 — Green Buckram; \$8.00. Page size, 8 x 10 inches.
Total pages, 194 as follows:
Preliminary and Index, 42 pages.
Burials, 152 pages; 1350 entries.

Postage Additional

MOREHOUSE-GORHAM CO., 14 E. 41st St., New York City

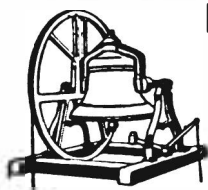
BEAUTIFY YOUR CHURCH

With
Manitowoc Fine Furniture
Write for Drawings and Prices
**MANITOWOC CHURCH
FURNITURE COMPANY**
Dept. 2 Waukesha, Wisconsin

Cassocks Surplices
CLERICAL SUITS

Altar Linens Choir Vestments

C. M. ALMY & SON, INC.
562 FIFTH AVENUE • NEW YORK, N. Y.
(at 46th Street)
ESTABLISHED 1892



**MENEELY
BELL CO.**
TROY, N. Y.
AND
220 BROADWAY, N. Y. CITY
BELLS

RABATS \$1.50 to \$3.00

CLERICAL CLOTHING—VESTMENTS FOR
CLERGY AND CHOIR—ALTAR HANGINGS
MATERIALS—FRINGES—ORNAMENTS, Etc.

Catalog Free
THE C. E. WARD CO.
NEW LONDON, OHIO

THE GUILD OF ALL SOULS

OBJECTS— 1. Intercessory Prayer: I. for the dying; II. for the repose of the Souls of Deceased Members of all the Faithful Departed. 2. To provide furniture for burials according to the use of the Catholic Church, so as to set forth the two great doctrines of the "Communion of Saints" and the "Resurrection of the Body." 3. The publication and distribution of literature pertaining to the Guild. The Guild consists of the members of the Anglican Church, and of Churches in open Communion with her. For further information address the Superior General.

REV. FRANKLIN JOINER, D.D.

2013 Appletree St. Philadelphia, Pa.

The PAYNE-SPIERS STUDIOS, Inc.
124 FIFTH AVENUE, NEW YORK
STUDIOS, PATERSON, N. J.
STAINED GLASS WINDOWS
BRONZE TABLES
MEMORIALS IN WOOD, MARBLE, IRON, MOSAIC
ALTAR FURNISHINGS & DESIGNS SUBMITTED

MANUSCRIPTS WANTED

for book publication. Fiction, non-fiction, juvenile, poetry. Special attention **RELIGIOUS WORKS.** New Writers. Wide National Selling facilities. Publication on a large Royalty Basis.

THE PYRAMID PRESS
55L W. 42nd ST. NEW YORK CITY



VESTMENTS

Cassocks—Surplices—Stoles—Scarves
Silks—Altar Cloths—Embroideries
Priest Cloaks—Robes—Collars

Custom Tailoring for Clergymen

Church Vestment Makers
Over One Hundred Years 1837 1942

COX SONS & VINING, INC.
141 EAST 20th STREET NEW YORK

ST. HILDA GUILD, INC.

CHURCH VESTMENTS ALTAR LINENS
Ecclesiastical Embroidery

147 E. 47th Street NEW YORK

Conferences with reference to the adornment of Churches.

Old Embroidery Transferred
Telephone: Eldorado 5-1058

FOREIGN

YUGOSLAVIA

"Deliver Us From Evil"

By WILLIAM A. WIGRAM

Not long ago Serbian, Czech, and Greek representatives met in the crypt of the bomb-scarred English Cathedral of St. Paul's to pray for their countries under the hand of the oppressor.

Words of high faith were spoken then, the Greeks for instance looking forward with confidence to the day when the bones of the Greeks and English who fell together fighting for Greece shall rest together under one common mound that, like that at ancient Marathon, commemorates the men who fell for the freedom of their country. But when the Lord's Prayer went up in four different languages and all prayed together "deliver us from evil," many there must have been thinking what sort of evil they were praying to be delivered from. Few even in England, fewer in America, realize that, and it may be well to take happenings in Serbia as an instance, to let Americans see what they as well as ourselves feel we must put a stop to once for all. What we record is guaranteed as true by the British ministry of Information in its bulletin concerning the affairs of the Orthodox Church.

NO PEACE

When Yugoslavia went down before Germany's crushing attack in the spring of 1941—an attack made without shadow of quarrel, and merely because the country had refused to be made a passage to allow Germany to crush the other land of Greece, with which she also had averred that she had no dispute at all—it must be remembered that peace was never made. The bulk of the land was simply partitioned between Germany, Hungary, Italy and Bulgaria, while in the tiny portion of Serbia that was left, people were simply told to go home and submit to an inferior status and a foreign domination.

In giving that order, both Germany and Italy forgot what Austria had to learn painfully in 1916, when she declared that the Serbian army had ceased to exist. Men who knew the Serb then told her that so long as a Serb has a rifle and a bag of potatoes, he is a soldier. The Serbian army did not submit or disarm. It simply took to the rough hills of western Serbia, and it continued the war.

Even that part of the country, as well as all the rest, was occupied by Italian forces in isolated posts. Those garrisons, however, soon found that they controlled just so much ground as their guns commanded, no more, while the rest was still in the hands of the bands of "Chetniks," and only considerable Italian forces could even make their way from post to post. The capture of the big Italian munition dump at Smederevo, and the rapid dispersal of its contents on the backs of peasants to a hundred different caches, supplied plenty of ammunition, and the land remained unconquered and fights on still.

Of course these Chetniks are called

The HOTEL PARKSIDE

is but a few steps
from the

NATIONAL COUNCIL

of the

**PROTESTANT EPISCOPAL
CHURCH**

Its location is a convenience appreciated by both Clergy and Laity interested in the activities of the National Council.

The rooms are beautifully appointed; the service and cuisine are of the highest standard, and the outlook over Gramercy Square . . . the only private park in the city . . . is one of the most pleasant and restful in Old New York. Moderate Rates Throughout.

HOTEL PARKSIDE

18 Gramercy Square South,
New York

Under **KNOTT Management**

Money for Your Treasury

Over 2,000,000

Sunflower Dishcloths

were sold in 1941 by members of Sunday Schools, Ladies' Aids, Young People's Groups, etc. Finest quality clothes. They enable you to earn money for your treasury, and make friends for your organization.

Sample Free to Official

Sangamon Mills—Est. 1915—Cohoes, N. Y.

The American Church Union, Inc.

Organized to defend and extend the Catholic faith and heritage of the Episcopal Church. Every loyal Churchman should be a member. Send for Statement.

GENERAL SECRETARY

Box 455

Rosemont, Pa.

Lace

Venise, Milan and Rose Point

Altar laces mended and cleaned

Marian Howys

556 Madison Ave., New York
DEVONSHIRE LACE SHOP

LESLIE H. NOBBS

636 MADISON AVENUE, NEW YORK CITY

Designs and Estimates for Special Requirements in

Decorations MEMORIALS Furniture

You need **THE LIVING CHURCH!**

CLASSIFIED

ANNOUNCEMENTS

Appeals

ST. MARY-OF-THE ANGELS SONG SCHOOL, Addlestone, Surrey, England, world famous institution, is struggling for its very life. Will American Churchmen make this school, which was on the eve of its first trip to the States before war broke out, their own good cause? Ask for literature.

Lord Halifax, writing from the Foreign Office, on October 18, 1939, said: "I have no hesitation in saying that, once the war is over, the goodwill that can be spread by such a choir as yours, traveling and singing in foreign countries, is incalculable; and I therefore hope that everything possible will be done to enable you to keep going for the duration of hostilities.—Halifax."

Please implement this wish, made by that great Churchman in the midst of immense labors and responsibilities. Send your check to the Rev. DESMOND MORSE-BOYCOTT, War time address (because of destruction of school by fire), Southcliffe Hall, Lee-on-Sea, Devon, England.

HUTCHINS HYMNALS and Chant Books with music wanted. St. Peter's Mission, Waterford, Pa. Box V-1602, THE LIVING CHURCH, Milwaukee, Wis.

ALTAR BREAD AND INCENSE

ALTAR BREAD AND INCENSE made at ST. MARGARET'S CONVENT, 17 Louisburg Square, Boston, Mass. Price and samples on application.

ALTAR BREADS—Orders promptly filled. SAINT MARY'S CONVENT, Kenosha, Wis.

BOARDING

ST. ANDREW'S CONVALESCENT HOSPITAL, 237 East 17th Street, New York City. SISTERS OF ST. JOHN BAPTIST. For women recovering from an acute illness or for rest. Private rooms \$10 to \$15.

CHURCH FURNISHINGS

BRASS ALTAR FIXTURES. Crosses, Vases, Candlesticks, Candelabras, Missal Stands, Offering Plates, Chalices, Ciboriums, Patens. Booklet of designs submitted on request. REDINGTON Co., Department 805, Scranton, Pa.

CHURCH FURNITURE. Pews, Pulpits, Altars, Lecterns, Clergy Chairs, Baptismal Fonts, Folding Chairs, Sunday School Furniture. We allow for or sell your old equipment. Catalog and details on request. REDINGTON Co., Department X, Scranton, Pa.

FOLDING CHAIRS. Brand-new steel folding chairs. Full upholstered seat and form-fitting back. Rubber feet. Send for sample. \$19.50 dozen. REDINGTON Co., Dept. 77, Scranton, Pa.

ANTIQUÉ SANCTUARY LAMPS. ROBERT ROBBINS, 859 Lexington Avenue, New York City.

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.

FOREIGN

"communists" and "brigands," like their comrades in the occupied district of Russia, but they are still members of the Serbian regular army, financed and fed by the civil population. Naturally, this is infuriating to those who have entered the land and find that their work of conquest is only beginning, and the Italians admit that "by way of reprisal, 500 Serbs or more have been shot or otherwise executed." What those words mean, we now explain.

"REPRISALS," USTAZI VERSION

The Italian method has been as follows: to leave the mountain districts (which they have promised to return to a future Serbia anyhow) to themselves awhile, but in the larger half of the country, which has been declared "partitioned" between Hungary, Italy, and Bulgaria, to destroy systematically all who cling in any way to Serbian nationality, so as to be able to say at the conclusion of peace, "Was not our act just? You see there are no Serbs in those disputed districts." Their agents in this policy of wholesale murder are the "Ustazi" gangs of Croats, under the leadership of Pavelic, the Croat "Quisling." Actually, in these lands, fully 50% of the population are Serb, and of the Orthodox Church—for religion is there as elsewhere the factor that determines nationality—while about 37% are Croat and Roman Catholic, the balance being of various persuasions.

Their first objects are, as always, the Serbian clergy, always the torch-bearers of national freedom in that land, and these are expelled or killed by the Ustazis, often with hideous tortures. In Bosnia, for instance, the number of killed whose names are known is 180,000, a fact attested by the Holy Synod in Belgrade. In the town of Zagreb, the Serbian population has been reduced from 20,000 to a bare 100, all invalids, unable even to escape. The Bishop Dositej of Zagreb has been personally tortured and imprisoned. The Bishop Irenaeus of Sibenik has vanished, and is believed to be dead. Priests and proto-presbyters—an office like that of arch-deacon—have in scores of known cases been tortured and killed in the presence of their families, their eyes and tongues torn out, their faces flayed, before being clubbed to death.

THE "NEW ORDER"

In whole districts the Serbian population, if they do not flee, are murdered or confined in concentration camps. We know of 310 deaths in one district, of 400 in another, of 1,000 in a third. In 30 districts of which the names and the names of the leading victims are known, there has been absolute depopulation, the Ustazis acting as executioners, but the German and Italian officials doing nothing to stop or rebuke it. It is the declared policy to kill all Serbs, or confine them, as inferior creatures like Poles, to one barren district. We have a specimen in Serbia of what the boasted "New Order" in Europe means when it is tried out, and we see that it uses the methods of the Thirty Years War of the 17th century, coupled with the methods of the Sioux and Iroquois

of America, without any of the excuses that may be alleged for the latter. The enforcement of the New Order by the Axis powers is a simple reversal of all that man has hitherto understood by civilization, religion, or decency. Does not the stopping of it appear as a business that concerns all the world?

CLASSIFIED

HANDWOODWORK

ST. JOSEPH'S WORKSHOP of St. Luke's Chapel welcomes orders for all sorts of woodwork. Our carpenters are competent to execute plans for prayer desks, plain crosses, shrines, model altars, wood-carving, bookcases, tables, bird houses, candle sticks and lettering. Prices are reasonable. Profits go to St. Luke's camp. ST. JOSEPH'S WORKSHOP, 487 Hudson Street, New York City.

LIBRARIES

MARGARET PEABODY Lending Library for the distribution of Church literature by mail. Return postage the only expense. For information address LENDING LIBRARY, Convent of the Holy Nativity, Fond du Lac, Wis.

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.

LINENS AND VESTMENTS

PURE IRISH LINEN still available for all Church uses at moderate prices. Write for list and samples today. MARY FAWCETT Co., Box 146, Plainfield, N. J.

CATHEDRAL STUDIOS, Washington and London. Church Vestments, plain or embroidered, surplices, exquisite Altar linens, stoles, burses, and veils. Material by the yard. See my new book, Church Embroidery, a complete instruction; 128 pages. 95 illustrations. Price \$4.00. Also my Handbook for Altar Guilds. Price 50c. L. V. MACKRILL, 11 W. Kirke street, Chevy Chase, Md., 30 minutes from U. S. Treasury. Tel. Wisconsin 2752.

POSITIONS OFFERED

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.

RETIRED PRIESTS, or unemployed priests, we offer you easy, dignified work, calling on Episcopal families. Earnings are limited only by ability to make convincing presentation. Write Box 1411, THE LIVING CHURCH, Milwaukee, Wis.

RETREATS

RETREATS at St. Martin's House, Bernardsville, N. J., for groups or individuals. For information apply to the Rev. T. A. CONOVER, Acting Warden.

NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least two weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

DIOCESAN

LOS ANGELES

Christmas Attendance

Despite naval battles off the coast, perils of blackouts, and fear of air raids, Christmas services in the diocese of Los Angeles were unusually well attended this year.

Some 11,578 people attended nine of the larger churches of the diocese. St. Paul's Cathedral, Los Angeles, with 1,024 communicants, had a total Christmas attendance of over 3,000.

At Santa Monica, where the bombing of a submarine on Christmas morning was plainly heard, St. Augustine's-by-the-Sea, with 1,051 communicants, reported attendance of 1,150.

NEW YORK

New Roof For St. Peter's Church

The "Save St. Peter's Fund" has been so successfully raised that all the money for the new roof of this famous New York church is in hand and all except \$3,700 of the final \$6,000 required for the new ceiling. The contract for the new roof has been let and the work is in process. A guarantee of 10 years is assured, the method of roofing being that in use on the buildings of Columbia University. It is

hoped that the church may be re-opened for use early in January.

Meantime, the congregation is worshipping in the gymnasium of St. Peter's Hall, the parish house. The rector, the Rev. Dr. Richard A. D. Beaty, declares that the emergency occasioned by the danger in which the old church stood has deepened the love of the parishioners for St. Peter's and has won many new friends. Almost all the contributions to the "Save St. Peter's Fund" were small, many being less than one dollar. In several instances, coins in marked envelopes were pushed through the mail slot of the rectory. One member of the parish, a night worker, gave one night's pay every week over a considerable period.

WYOMING

Christmas Eve Dedication

Bishop Ziegler of Wyoming dedicated St. David's Church, Fort Washakie, Wyoming, on Christmas Eve.

The erection of the Church was made possible by a bequest of Mrs. Samuel Thorne of Harrison, N. Y. It is dedicated to St. David, patron of Wales, in appreciation of the long ministry of the Rev. Dr. John Roberts, a native of Wales, who since 1883 has held various Wyoming pastorates.

EDUCATIONAL

COLLEGES

Conference on the Ministry To Meet at Waukulla Springs

The Conference on the Ministry for the province of Sewanee will be held at Waukulla Springs, Fla., February 8th, under the joint sponsorship of the Provincial College commission and the Church Society for College Work.

The Rev. Dr. C. Leslie Glenn, Washington, D. C., president of the Church Society for College Work, will be the leader.

This is to be a "selective conference," in that several college chaplains in each diocese of the province have been asked to select four or five carefully chosen juniors or seniors in colleges to attend the conference "to find out what the ministry is and what it does."

The Rev. Hamilton West, St. Paul's Church, Augusta, Ga., is in charge of registrations.

Chapel in Rector's Home

Arriving in Conway, Ark., to take up his post this fall, the Rev. George W. Culleney found a small strip of ground the only equipment with which to initiate his work.

Realizing that the plot was inadequate for future building purposes, and that Conway—location of three of the state's leading colleges—would draw a large number

of young people, he set out to provide some sort of meeting place.

Now available as a chapel is the sunporch of his home. Friends from all sections of the country have assisted in preparing and decorating the chapel with gifts. St. Andrew's School, Middletown, Del., of which the Rev. Mr. Culleney is an alumnus, sent him an altar and reredos; a devoted churchwoman sent a Communion set; a friend in Delaware has given brass Eucharistic candlesticks; a font has been loaned by St. Mark's Mission, Little Rock.

Plans for a permanent church in Conway are already under way. Bishop Mitchell of Arkansas recently announced that a communicant, a former resident of Conway, had sent funds with which to start a building fund for the mission. The Young Churchmen of Arkansas have set up a fund to provide a stained glass window for the permanent church.

SECONDARY SCHOOLS

Jubilee Performance

The 50th consecutive presentation of the famous Boar's Head and Yule Log procession was held at Hoosac School on December 20th.

The pageant, founded on early recollections of English Christmas traditions kept up in the family of the late Edward Dudley Tibbits, founder of the school, has been enlarged and elaborated each year. Frank C. Butcher has directed it for 35 years.

SCHOOLS

FOR BOYS

CATHEDRAL CHOIR SCHOOL NEW YORK

A BOARDING SCHOOL for the forty boys of the Choir of the Cathedral of Saint John the Divine. The boys receive careful musical training and sing daily at the services in the Cathedral. The classes in the School are small with the result that boys have individual attention, and very high standards are maintained. The School has its own building and playgrounds in the close. Fee--\$350.00 per annum. Boys admitted 9 to 11. Voice test and scholastic examination. For Catalogue and information address.

The PRECENTOR, Cathedral Choir School, Cathedral Heights, New York City

DeVEAUX SCHOOL NIAGARA FALLS, NEW YORK

An Episcopal boarding school for boys from the sixth grade until ready for college. Large and experienced staff. Ample grounds. Athletic program. Write for catalogue.

GEORGE L. BARTON, Jr., Ph.D., Headmaster

FOR GIRLS

MARGARET HALL

Under Sisters of St. Anne (Episcopal)

Small country boarding and day school for girls, from primary through high school. Accredited college preparatory. Modern building recently thoroughly renovated includes gymnasium and swimming pool. Campus of six acres with ample playground space, hockey field, and tennis courts. Riding, Board and tuition, \$700. FOR CATALOG, ADDRESS: MOTHER RACHEL, O.S.A., BOX 8, VERSAILLES, KY.

KEMPER HALL

KENOSHA, WIS.

A Church School with a modern plan of education. Preparatory to all colleges. Also general courses. Unusual opportunities in Art, Music, and Dramatics. Complete sports program. Accredited. Well organized junior school. Catalog on request. Address Box LC. Under direction of the Sisters of St. Mary.

Saint Mary's School

Mount Saint Gabriel
Peekskill, New York

Boarding School for Girls

College Preparatory and General Courses. Music. Art. Dramatics. Typewriting. Modified Kent Plan. Under the care of the Sisters of Saint Mary. For catalog address The Sister Superior.

COLLEGES

CARLETON COLLEGE

Donald J. Cowling, President

Carleton is a co-educational liberal arts college with a limited enrolment of about 850 students. It is recognized as the Church College of Minnesota.

Address: Assistant to the President

Carleton College

Northfield Minnesota

SEMINARIES

BEXLEY HALL

The Divinity School of Kenyon College

Address the Dean Gambier, Ohio

The Church Divinity School of the Pacific

BERKELEY, CALIFORNIA

Dean, Henry H. Shires, 2457 Ridge Road

You need THE LIVING CHURCH!



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. NANZ, 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

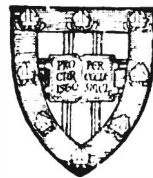
St. Paul's, Evansville, Ind.
REV. J. C. MOORE, Rector
Sunday Services: 7:30, 9, 10:45 A.M., 5 P.M.;
Tuesdays and Thursdays: 7:00 A.M.; Wednes-
days and Fridays: 10 A.M.; Preparation Service:
7:30 P.M. Saturday.

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.

THE CHURCH SOCIETY FOR COLLEGE WORK

*earnestly solicits gifts
and bequests*



MOUNT SAINT ALBAN
Washington, D. C.

HARDIN-SIMMONS UNIVERSITY

Church of the Heavenly Rest
Abilene, Texas
REV. WILLIS P. GERHART, Rector
Sunday Services: 7:30 and 11 A.M.; 7:30 P.M.

HARVARD UNIV., RADCLIFFE

Christ Church, Cambridge
Bishop Rhineland 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. DAHL
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. WEATHERBY
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.

UNIVERSITY OF N. CAROLINA

Chapel of the Cross, Chapel Hill, N. C.
REV. ALFRED S. LAWRENCE
REV. R. EMMET GRIBBIN, JR.
Services at 8 and 11 A.M., and 8 P.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 CARPER
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.

CHURCH SERVICES

In Prominent Churches

BELOW are given the regular and special services in a number of the most important Episcopal churches. The rector of each church extends to every Episcopalian, whether a resident or a visitor in his city, a cordial invitation to join in worship.

DELAWARE

Delaware Seashore Churches
THE REV. NELSON WAITE RIGHTMYER
St. Peters, Lewes, 8 and 11 A.M.
All Saints', Rehoboth Beach, 9:30 A.M.

DISTRICT OF COLUMBIA

St. Agnes' Church, Washington
46 Que street, N. W.
REV. A. J. DUBOIS, S.T.B., Rector
Sunday Masses: 7:30, 9:30, and 11 A.M.; 7:30
P.M. Evensong and Benediction.
Mass Daily: 7 A.M.; Holy Hour, Fri., 8 P.M.
Confessions: Sat., 4:30 and 7:30 P.M.

C H A N G E S

Appointments Accepted

CARTER, Rev. JOSIAH T., formerly rector of Christ Church, Clarksburg, W. Va., and secretary of the council of the diocese of W. Va., is priest in charge of St. Andrew's, East Durham, N. C., and St. Joseph's, West Durham, N. C., effective January 1st. Address: 111 West Seaman St., Durham, N. C.

DOYLE, Rev. WILLIS R., formerly locum tenens of St. Paul's, Bloomsburg, Pa., has become rector of Trinity Church, Tyrone, Pa. Address: 1047 Cameron Avenue, Tyrone, Pa.

FRY, Rev. WALTER, formerly rector of Trinity Church, West Branch, Mich., and associate missions, will become assistant minister in St. John's Church, Detroit, Mich., effective January 15th.

HAMILTON, Rev. FRANCIS M., formerly curate, Church of the Good Shepherd, Corpus Christi, Tex., and vicar, Epiphany, Kingsville, Tex., has accepted the rectorship of St. Andrew's, Seguin, Tex., and St. Mark's, San Marcos, Tex., effective January 1, 1942.

MCCUTCHEON, Rev. CAMERON H., formerly locum tenens at St. Thomas' Memorial Church, Oakmont, Pa., has been made rector, effective December 15th. Address: 374 Delaware Avenue, Oakmont, Pa.

PURDY, Rev. JAMES E., formerly rector of Grace Church, Camden, N. J., has been rector of St. John's Church, Camden, N. J., since October 1st. Address: 525 Royden Street, Camden, N. J.

READ, Rev. FRANCIS W., formerly vicar of St. Andrew's, La Mesa, Calif., and St. John's, Bostonia, Calif., is vicar of the Church of the Redeemer, Los Angeles, with additional care of St. Luke's, Los Angeles. Address: 481 South Indiana Avenue, Los Angeles.

TRAUB, Rev. WARREN E., who has been acting priest in charge of St. Paul's Church, New Haven, Conn., is rector of St. Paul's, New Haven. Address: 197 Lawrence St., New Haven, Conn.

WARD, Rev. WILLIAM, formerly priest in charge of Emmanuel Church, Somerville, Mass., is rector of Christ Church, Plymouth, Mass., effective January 1st. Address: 6 Lothrop St., Plymouth, Mass.

Ordinations

NEWARK—At Trinity Cathedral, Newark, N. J., December 15th, the Bishop of Newark ordained five priests and one deacon. The sermon was preached by the Rev. Elmer McKee, rector of St. George's Church, New York. The Rev. KNUD LARSEN, at present minister in charge of Trinity Church, Irvington, N. J. was presented for ordination to the Diaconate by Dean A. C. Lichtenberger of Trinity Cathedral, Newark. The Rev. FREDERICK THALMANN, curate at St. Paul's Church, Englewood, N. J., was presented by the rector, the Rev. James A. Mitchell. The Rev. WILLIAM C. LEACH, minister in charge at St. John's Church, Dover, N. J., was presented by his former rector, the Rev. Dr. Charles L. Gomph. The Rev. CHARLES MOSBY, serving with the Warren County Associated Mission was presented by the rector of his home parish, the Rev. A. E. Lyman-Wheaton. The Rev. ROBERT STOCKTON TRENBATH, serving on the staff at St. George's Church, New York, was presented by the Rev. Elmer McKee.

LIVING CHURCH RELIEF FUND

Living Church Nursery Shelter

Previously acknowledged	\$3,933.99
Younger children, St. John's Parish, Newport, R. I.	6.00
F. S.	5.00
	\$3,944.99

Shelter Christmas Fund

Previously acknowledged	\$ 548.08
Students of Liggett School, Detroit	13.69
In loving memory of a beloved child, E. L. H.	5.00
Mrs. R. L. Lodge	5.00
Walter Hampson	1.00
Rev. Charles P. James	1.00
Lewis Carl Seelbach	.75
	\$ 574.52

China Relief Fund

F. S.	\$ 5.00
-------	---------

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

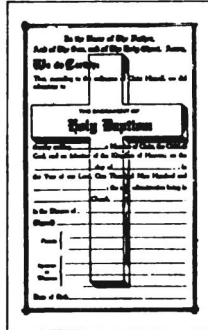
St. Mark's Church, Philadelphia

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.

State Historical Society
 816 State Street
 Madison, Wisconsin
 F LC2 a

Now is the time to replenish you!

BAPTISMAL CERTIFICATES & BOOKLETS



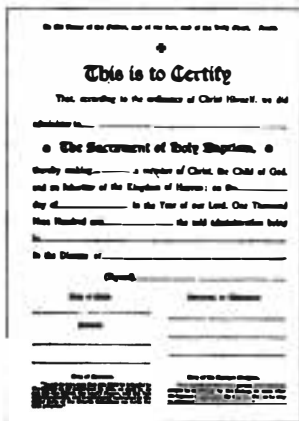
No. 1
 4½ x 6⅞ inches

No. 1—Printed in three colors, with large tint cross on front. Price, 5 cts. each; 45 cts. per dozen; \$3.50 per hundred; \$16.25 per 500.



No. C2—4⅞ x 7⅞ inches

No. C2—Faith Press Certificate, with colored illustration. Price, 10 cts. each; \$1.00 per dozen.

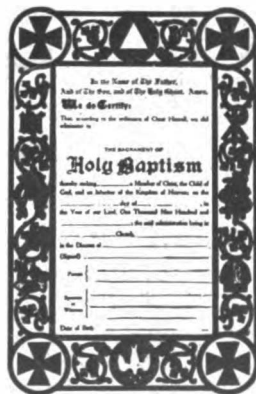


No. 4—7½ x 10½ inches

No. 4—Printed in two colors on fine grade of paper, single sheet. Price, 10 cts. each; \$1.00 per dozen.

No. 4S—Same as No. 4, except it is printed in Spanish.

No. 11—A beautiful single sheet certificate with symbolic border design by Marie J. Bois. Printed in gold, purple, and black, on high grade bond paper. Price, 10 cts. each; \$1.00 per dozen.

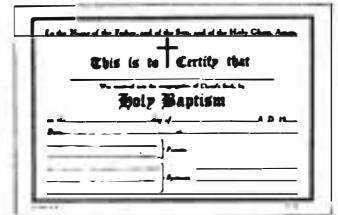


No. 11—8½ x 11 inches



101

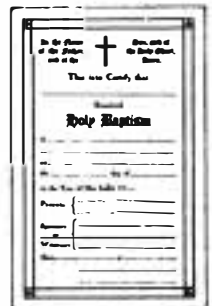
No. 101—Size, 4½ x 7 inches. Printed on card stock. Price, 6 cts. each; 60 cts. per dozen.



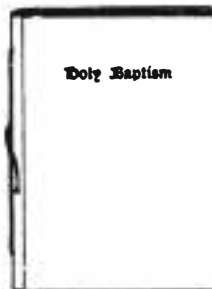
No. 102

No. 102—Size, 8¾ x 6 inches. Printed on heavy ivory card stock. Price, 6 cts. each; 60 cts. per dozen.

No. 104—As pictured. Apostles' Creed, The Lord's Prayer, and The Ten Commandments on reverse side. With envelope. Price, 6 cts. each; 60 cts. per dozen.

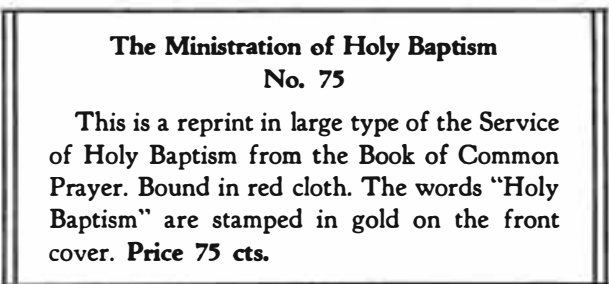


104
 4½ x 6⅞ inches



No. 51—Booklet

No. 51—The complete service of Holy Baptism, including Baptismal Certificate, and page for witnesses. With envelope. Price, 45 cts.



The Ministration of Holy Baptism No. 75

This is a reprint in large type of the Service of Holy Baptism from the Book of Common Prayer. Bound in red cloth. The words "Holy Baptism" are stamped in gold on the front cover. Price 75 cts.

Postage Additional

MOREHOUSE-GORHAM CO.

14 E. 41st St.

New York City