

The Living Church

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

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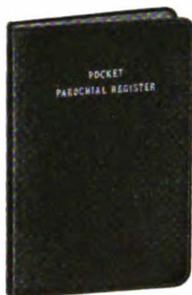
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By the **Rev. Thomas Burgess**

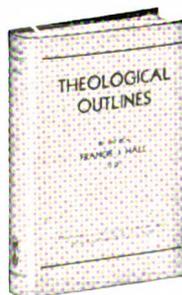
"Dr. Burgess has performed a much needed service in giving to the Church this Manual dealing 'principally with the things every celebrant must do in some way every time he celebrates the Holy Eucharist.' It is simple, sane, and sensible, and follows traditional lines without being obscurantist. The illustrations are well done and should prove most useful. This guide is one of the few books that should be in the library of every priest, and it deserves to be read carefully."
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LETTERS

Silent Mass

TO THE EDITOR: It seems strange for persons to wish to remain in the Anglican communion and to minister at her Altars, when they do not like her ways and long after those of Roman Catholics. The time has long gone by when members of the Church of England or the Episcopal Church here had to battle for the privileges and blessings of the Holy Catholic Church. Now, through the Anglo-Catholic revival these have been restored to us and may be found in our "Catholic" parishes. And with these is the inestimable joy of a Liturgy in a "tongue understood by the people," a joy that Romanists often long for.

How strange then to find priests, blessed with the privilege of saying Mass where every word may be heard and understood, trying to introduce the Roman practice generally referred to as a "Silent Mass," the only excuse for which is that being in Latin, the people could not understand.

Not only is the "Silent Mass" contrary to the letter and spirit of the Book of Common Prayer, but it is also most unedifying and uninspiring and leads to a kind of bored apathy on the part of many people.

The Anglican communion does not believe in any superior sanctity of the "three sacred languages of Greek, Hebrew, and Latin," and so uses the "mother tongue." Consequently when the Mass is intended to be heard and understood, a priest saying a "Silent Mass," makes himself ridiculous, for there is no reason for it except "aping Rome." If those who do this only realized how they are laughed at by their Roman Catholic brethren!

Nothing is really more impressive and inspiring than the audible rendition of our beautiful Communion Service, with the Canon of Consecration said in a lower voice but still heard by the people.

As many know, I have accepted all that the Anglo-Catholic revival has brought to our communion and consistently teach and practice it in my books and in my parish. So I think that I can safely qualify as a "Catholic." Therefore I say that with the most profound respect for devout Roman Catholics, we Anglicans should be thankful that we have not only all that they have, but also a Mass in the tongue of the people. And our clergy should appreciate this and refrain from the borrowed custom of the "Silent Mass." For such a practice for us is ridiculous. It makes the rite cold and mechanical, it drives away devotion, it leads to inattention, it irritates many devout persons, it makes the Mass meaningless to many, and is altogether contrary to the intention of the Prayer Book.

(Rev.) ARCHIBALD CAMPBELL KNOWLES,
Philadelphia, Pa.

St. Thaddeus'

TO THE EDITOR: Our Episcopal church here bears the name of St. Thaddeus. I am interested in knowing if there is any other called by that name. I have never heard of such, and have not found such in the Living Church Annual.

(Rev.) CHARLES M. SEYMOUR JR
Aiken, S. C.

Editor's Comment:

We think our correspondent is correct in his belief that St. Thaddeus', Aiken, is the only Episcopal church with that name in the country; there are, however, some churches dedicated to the same apostle by his other name—Jude.

ST. LUKE'S DAY, TWENTIETH SUNDAY AFTER TRINITY

GENERAL

FINANCE

Collections Lagging

The usual decrease in collections during the summer months is reflected in the report of Lewis B. Franklin, treasurer of the National Council. As of July 1st collections showed 104% of the amount due, now they show 89.6%. The best that can be said, according to Mr. Franklin, is that this is no worse than last year.

Presiding Bishop's Fund

Aids Nine Groups

Receipts of the Presiding Bishop's Fund for World Relief for the months of August and September have been allocated to nine objects, including the YWCA World Emergency Fund, the YMCA War Prisoners' Aid, American Committee for Christian Refugees, Episcopal Committee for European Refugees, American Bible Society, Central Bureau for the Relief of Evangelical Churches in Europe, International Missionary Council for Orphaned Missions, the American Friends Service Committee, and Aid to Japanese-American Students.

Allocations just made amounted to \$1,476.90. The total received by the fund from January 1st to September 24th is \$27,806.71. Of this amount, the largest sum has been sent through the Church Committee for China Relief, \$15,831.01.

EPISCOPATE

Bishop Dagwell Recovering From Serious Illness

Bishop Dagwell of Oregon, who has been suffering from bronchial pneumonia in a Portland hospital, is now recovering, after having spent eight days in an oxygen tent.

INTERCHURCH

78 Church Bodies Now Part Of World Council

Seventy-eight Church bodies in 28 countries are now members of the World Council of Churches.

Latest group to join the international body is the Anglican Church of New Zealand.

Within the past year the Methodist Church of Brazil and an unidentified group in Nazi-dominated territory allied

The Living Church

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

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themselves with the Council. The South American Church is the first religious body in that country to join the World Council.

Discuss Merger of Two Protestant Bodies

Merger of the Congregational-Christian churches and the Evangelical and Reformed Church of America into the "United Church of America" is planned in a proposal being studied by committees on union of the two denominations.

Announcement of the plan came from Dr. Louis W. Goebel of Chicago, president of the Evangelical and Reformed Church, and Dr. Douglas Horton of New York, chairman of the Congregational-Christian churches committee.

"The new Church is to combine the types of the two denominations in such a way as to maintain all essential rights and responsibilities held by the churches and ministers under the separate organizations," a joint statement said.

"The name suggested for the new denomination parallels that of the United Church of Canada, which brought into one body most of the Protestant denominations of that country. It would be understood that local names of churches would be preserved in many places. The name of the national council of the two Churches probably would be one that has been in use by both groups—the general synod of the United Church."

Constitutional requirements of both Churches would necessitate the approval of the merger plans by the respective synods in the summer of 1944. The committee advocated a "get acquainted" period of two years for the two denominations.

The Congregational-Christian churches

have a membership of 1,067,429 in 5,946 congregations. The 2,850 Evangelical and Reformed churches reported 829,842 members in 1941. Both bodies, as their names indicate are the product of previous mergers.

WOMEN'S WORK

Mrs. Charles Deems Elected Chairman of W. A. Board

New officers for the coming year were elected by the executive board of the Woman's Auxiliary at the quarterly meeting held in New York, October 9th to 12th.

The new chairman is Mrs. Charles P. Deems of Minneapolis. She is serving her second three-year term on the board, to which she was elected by the triennial meeting of the Auxiliary in 1937 and 1940. She has held a number of church offices in the diocese of Minnesota. Her husband is dean of St. Mark's Cathedral, Minneapolis.

Mrs. Donald Carnegie Stevenson, Grosse Pointe, Mich., is the new vice-chairman. Elected by the triennial meeting in 1940, Mrs. Stevenson was formerly president of the Woman's Auxiliary in the diocese of Michigan.

Mrs. George A. Judson, San Antonio, Tex., was elected secretary of the board, on which she represents the women of the seventh province, where she is also provincial president.

All officers assumed their duties at the close of the October meeting and serve until next October. The board considered ways in which women may be of assistance in dealing with citizens of Japanese parentage now in resettlement areas, and heard reports of conditions in China from members of the mission staff recently returned on the repatriation ship, *Gripsholm*. Much of the session was given to plans for the next triennial meeting, scheduled for October, 1943, in Cleveland. A number of discussions especially relating to women workers of the Episcopal Church in the United States and overseas, and various committee reports on finance, education, and personnel were acted upon.

Daughters of the King Plan Triennial Convention

The National Council Daughters of the King held its annual meeting at the Gramercy Park Hotel, New York City, October 6th to 9th, studying principally methods by which the program of the order can be keyed with the Forward in Service plan, and laying plans for the triennial

convention of the order, which is always held just a few days before the General Convention of the Church.

In spite of travel difficulties, all but four members of the Council were able to attend. These included Mrs. W. W. Pedder, national president, and one other long-distance traveler, Mrs. Howell A. Davis, of Palatka, Fla. All national officers were present.

Through the interest of the Daughters of the King of the diocese of Long Island, it was possible to send a gift of \$110 to Miss Elda Smith, of Anking, China, missionary supported by the order. With living costs rising rapidly and continuously in China, this additional aid was considered most timely.

Mrs. Pedder announced the establishment of the Florence Yeomans Trinklepaugh Memorial Scholarship at St. Margaret's House, Berkeley, Calif. Mrs. Trinklepaugh was the founder of "The Master's Fund" by which the order provides scholarships for the training of young women in Church work, and prior to the setting up of the new fund, there was no scholarship at St. Margaret's.

The Presiding Bishop was celebrant at a corporate Communion service, and the Rev. Dr. C. Avery Mason discussed plans of coöperation with Forward in Service. One conclusion reached was that the Daughters will work for the setting up of intercessory prayer groups in all parishes which have chapters, and that they will work to promote the whole Forward in Service plan in all possible ways.

The Council conferred at length on plans for the national convention, to be held in Cleveland next year, but felt that this convention would be determined to a considerable degree by whatever decisions are made concerning the Church's General Convention, and the scale upon which it will be planned.

The theme of the national Convention of the Order was chosen—"Thy Kingdom Come, Thy Will be Done," and tentative plans were accepted covering inspirational and devotional services and meetings built around that topic.

THE BIBLE

New General Secretary For the American Bible Society

The Board of Managers of the American Bible Society announces the addition on October 1st of Mr. Frank H. Mann, to its headquarters staff as general secretary. Mr. Mann has been intimately acquainted with the Society's work over a period of years, having formerly served as one of its administrative officers.

The board of managers of the Society also announces that on the same date, October 1st, Mr. Rome A. Betts, associate secretary since 1937, becomes also a general secretary and Dr. James Oscar Boyd, assistant secretary since 1937, becomes secretary for versions.

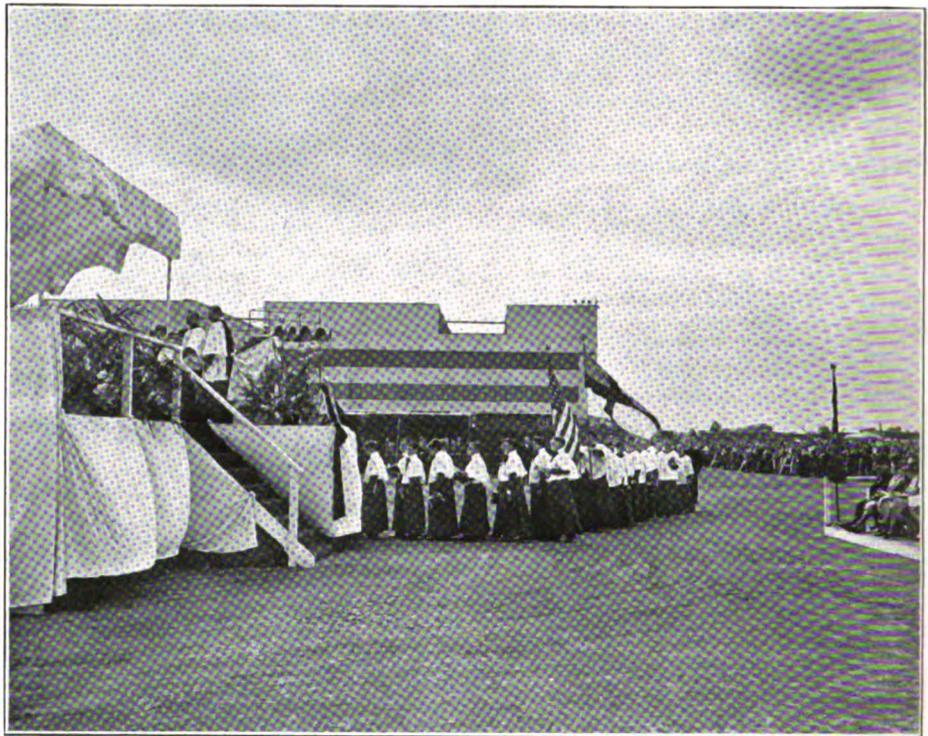
General Secretary Frederick W. Cropp, jr., has been on leave since February 15th as chaplain (now with the rank of Captain) in the Army of the United States of America.

HOME FRONT

Dean Pardue Arranges Religious Services After Plan Tragedy

Evidence of common disaster uniting a community was shown in Buffalo recently when Dean Pardue of St. Paul's Cathedral stepped in to manage the details of the religious ceremonies connected with the accident in which 14 men lost their lives at the Curtiss-Wright Corporation plant in Buffalo, N. Y.

A test pilot had gone up in a new P-40 pursuit plane for the final testing, when something went wrong a good number of miles from the Curtiss-Wright factory.



MEMORIAL SERVICES FOR WAR WORKERS: Dean Pardue (on platform, wearing academic hood) officiated at a service attended by 18,000 Curtiss-Wright employees.

The plane broke into flames, the pilot bailing out badly burned, and it is still uncertain whether or not he will live. Like a homing pigeon the plane, pilotless, returned to the factory, crashed into the roof. Explosion and fire followed, killing 14 and injuring many others.

Dean Pardue on hearing of the tragedy immediately called the head of the factory, Burdette Wright, one-time aide to Gen. Billy Mitchell, and communicant of St. Paul's. His offers of service were accepted and the Dean suggested to Bishop Duffy of the diocese of Buffalo a great open air Roman Catholic Mass. Dean Pardue arranged all the details of the service, which was attended by 10,000 citizens.

Chosen to officiate at the memorial service for the dead was Dean Pardue. The Cathedral choir of 60 men and boys in vestments were present with crucifer, flags, and visiting clergy in the great procession. In attendance were 18,000 workmen from the factory.

Family Life Conference

Development of a teaching program by the churches for "jittery" parents in wartime is urged in the report of the national conference on conserving Christian Family Life in Wartime.

"Children coming from a happy home atmosphere seem to be affected least by the calamities of war," the report stated. "It is suggested, therefore, that parents be taught to play with their children, and keep them in an atmosphere of security.

"Parents should be careful that they do not bring pressure to bear either for or against the participation of young men and women in the war which will make for conflicts in their minds," the report con-

tinues. "Young people should be helped to establish their moral values on a foundation which will help them withstand the degrading temptations they will meet."

Discussion findings and recommendations of five commissions, composed of Christian education leaders of many denominations were released by Dr. Harry C. Munro of Chicago, secretary for the three sponsoring organizations of the joint committee on Christian Family Life, The Federal Council of Religious Churches, International Council of Religious Education, and United Council of Church Women.

Other recommendations made in reports were: that church equipment be used during the week for nursery schools for children of working mothers;

That family worship be initiated and carried on by "intelligent, non-jittery parents";

That theological seminaries equip ministers for effective leadership in pastoral counseling.

SWEDEN

The First Bishop of Stockholm

At the beginning of August, Rector Manfred Björkquist, the leader of the well-known Sigtuna Institute for home mission work on an ecumenical basis, was nominated by the Government as the first occupant of the newly instituted episcopal seat of Stockholm, after his name had been proposed along with two others by the clergy.

This nomination has been greeted with great joy, especially as it has long been felt as a real defect that the capital city has had no authoritative and effective central Church leadership. The Stockholm press expresses the opinion that the new appointment will strengthen the work of the Church and will make its influence felt throughout the whole country.

Anglicans are particularly interested in developments in the Swedish episcopate because this Church has retained the apostolic succession.

MALTA

Survival Due to Prayer Says Former Governor of the Island

Malta's long resistance against overwhelming Axis odds was attributed directly to the force of prayer, by Sir William Dobbie, former governor of the island, in a broadcast talk.

"During the two years of the siege," said General Dobbie, "I was very conscious of the good hand of God upon us. I am sure that the continued safety of Malta was ultimately due to his divine protection."

Dobbie, who held nightly Bible classes on bomb-scarred Malta, is sure that he is not alone in his conviction. "Many others share it with me," he said, "and we are glad to acknowledge it humbly and thankfully."

"I am convinced that God does still answer prayer. I believe that recognition of this fact was the secret of the spirit, endurance and fortitude shown by so many persons in Malta."

"Lessons which we can draw from this epic story are: firstly, a stout heart still produces great results; secondly, coöperation in efforts and a determination to help each other is vitally important, especially in times of stress; and thirdly, acknowledgement of God through Christ and trust in Him is now, as ever, the thing which matters most."

HAITI

Bishop Burton Leaves Port-Au-Prince

The resignation of the Rt. Rev. Spence Burton as Suffragan Bishop of Haiti having been accepted by the House of Bishops, his services were terminated on September 28th. He left the following day by plane

for Miami as Bishop of Nassau although as yet he had not been formally enthroned. His secretary, personal effects, servants, and 9 dogs will leave by steamer at a later date directly for Nassau.

ENGLAND

Cathedral Bombing Discloses Medieval Art

Two medieval paintings believed to date back to the 13th or 14th century have been discovered on the walls of the Cathedral at Coventry, England, some four months after the Cathedral was bombed, according to a recent issue of *Country Life*.

The paintings, specimens of Gothic art, evidently were covered over when a chapel was added to the main structure sometime during the 16th century. The bombing brought down the Cathedral walls and the paintings were exposed—one a head of Christ, which disintegrated shortly afterward, but not before a copy had been made; the other, a painting of the Madonna and the Child, still adheres to the Cathedral walls. The Cathedral has been boarded up in the hope that it may survive.

NORWAY

Ousted Clergy Hold Services In Civilian Dress

Fifteen Norwegian clergymen, deprived of their pastorates by the Quisling church department, held religious services dressed in civilian clothes, according to a Swedish broadcast recorded in Washington.

The clergymen were ousted for failure to obey an edict prohibiting the wearing of clerical garb, and their apparel was confiscated.

The dissenting clergymen included the former deans of Bergen, Tromsø, and Hamar.

Jews Arrested for Espionage

Rabbi Samuels, spiritual head of the Jewish community in Oslo, Norway, has been arrested on charges of espionage, along with 10 of his co-religionists, according to word received by Norwegian circles in New York.

The total number of Jews in Norway, it is estimated, does not exceed 800.

BRAZIL

War Hinders Work Among Japanese

Since Brazil has joined the United Nations by declaring war against the Axis powers, there has been some interference with the Church's work among Japanese, according to information just received by the National Council from Bishop Thomas of Southern Brazil.

Bishop Thomas says that one young Japanese clergyman has been prohibited

from continuing his work which is located near the coast. "I do not think he has done anything beyond teaching and preaching religion," the Bishop says, "but we must face such difficulties and wait for better times."

Another Japanese clergyman has been detained and is not at present able to carry on his work.

Bishop Thomas was able to visit all the Japanese churches this summer. He reports good services and consecration of St. Matthew's Church at Bilac.

"Except for the above," Bishop Thomas says, "our work is going forward with only such hindrance as is caused by increasing difficulty in traveling."

SWITZERLAND

Church Federation and the Refugee Question

The official leaders of the Swiss Protestant Church Federation recently went as a deputation to the competent federal authorities at Berne, in order to ensure that "the right of asylum may not be denied to the non-Aryan emigrants who have recently fled to Switzerland," and to promote a broad-spirited practice as regards the reception of refugees in the future. They "regard it as a demand of Christian brotherly love and as a fulfilment of the humanitarian obligations of Switzerland not to repel from our frontiers the emigrants whose life seems gravely threatened. They are convinced that the Swiss nation will willingly take upon itself the material sacrifices which may show themselves necessary to maintain them, and know that the fulfilment of the commandment of life to the persecuted foreigner will in the future as in the past prove a source of strength for our nation."

RESULTS

Shortly afterwards, on August 25th, a declaration was made by the federal authorities to a conference of the Swiss Central Office for Aid to Refugees, stating that refugees already in Switzerland who have announced themselves to the police will be sent away only if they are completely undesirable persons; future cases will receive careful individual examination. The Swiss Central Office for Aid to Refugees expressed its gratitude that the federal authorities are seeking to find a solution which takes account of the present situation and of Swiss public opinion.

FRANCE

Cardinal Bans Pro-German Legion

On the orders of Cardinal Gerlier, Archbishop of Lyons, the clergy of the diocese have refused to give their blessing to a "service of order" of the French Legion, according to a report in the *Catholic Times* in London. The French Legion is composed of uniformed veterans of World War I and those who are pledged to support the Petain regime.

The Eastern Orthodox Church Today

I. Southeastern Europe

By Paul B. Anderson

THE faithful of the Eastern Orthodox Church throughout Europe and Russia are today passing through a period of intense inner conflict, Slav unity in the Orthodox faith on the one hand, and the lure of Hitler's avowed crusade against Bolshevism on the other claiming their loyalty. But even this struggle of conscience is in some areas overshadowed by physical conflict in which Orthodox people are massacred *en masse*, bishops and clergy tortured and thrown into prisons or concentration camps, and pseudo-Orthodox dioceses erected to cover these orgies. Opportunities are provided for re-opening churches and conducting missionary work in former Soviet territories, but this is done under the general control of a German official especially appointed for the Eastern Orthodox Church in the new Reich, or of Rumanian annexers of Russian land. Meanwhile, the century-old rivalry between West and East—Rome and Moscow—for the loyalty of the millions living in the undefined no-man's land which modern geographers and politicians have denominated the Ukraine, is sharpened in the clash over Uniatism. In the Soviet Union the Patriarchate has been permitted to resume relationships with the Ancient Patriarchates of the East—Antioch, Jerusalem, and Alexandria—and publicly to declare its authority over the faithful in all territory occupied by the Soviet Union up to June 22, 1941.

THE BALKANS

Historical factors rather than the current conflict have determined the worst enmities. Both Bulgaria and Greece are Orthodox, but the vicious policy of the Bulgarians in the treatment of Greeks in Thrace is a revival of the struggle between the Bulgars and Byzantium in the 11th and 13th centuries for the southern slopes of the Balkan range and the Aegean coast. At the same time it is the Bulgarians' recollection of Russia's assistance, in 1878, in driving back the Turks at the Schipka Pass that led Tsar Boris to refuse Hitler's demand for 300,000 Bulgarian soldiers for the eastern front. Even the Germans had to agree that this would lead to "internal disorder" in Bulgaria, so they compromised on a Bulgarian declaration of war on the United States.

Between Bulgaria and Yugoslavia there were many and fruitful endeavors to establish peaceful relationships during the inter-war period. A dynastic solution was at one time almost in sight. Shortly after the birth of a son to King Alexander and Queen Marie of Yugoslavia, a daughter was announced in the Bulgarian Royal Household. Those long accustomed to the solution of territorial conflict by marriage, saw here a bright future. The young Prince Peter, espousing the daughter of Tsar Boris, would inherit the thrones of both Slav states, and lead to their eventual unification. But this dream was shattered

with the birth, two years later, of a son to Boris and Ioanna, whom the people wholeheartedly claimed as their own Bulgarian prince.

Nevertheless, other measures advanced relations between Yugoslavia and Bulgaria. While diplomats worked toward economic and political adjustments, the Patriarch of the Serb Church and the Holy Synod of Bulgaria negotiated over the disputed monasteries and faithful of Okhrida (near where Bulgarian, Yugoslavian, and Greek borders meet) and more boldly yet, laid plans for joint undertakings by the two national Churches. When, in 1937, the Tsar of Bulgaria and Prince Paul of Yugoslavia signed a treaty of "eternal peace" between their two nations, the Bulgarian Synod welcomed a Serb Orthodox delegation at the famous Rila Monastery, and sent a delegation of bishops and theologians to return which officiated jointly with the Serbs at Divine Liturgy at Okhrida, thus disavowing further Bulgarian claims to the ancient diocese of St. Clement, the patron saint of the University of Sofia.

LITURGICAL UNITY

A more practical expression of amity was also decided upon. The two Churches agreed to joint enterprises in the publishing of liturgical literature. This was practicable because the Serbs and Bulgarians, as well as the Russians and other Slavs, use the Old Church Slavonic instead of the modern vernacular of the respective countries in the liturgy. Thus from Vladivostok on the Pacific to Split on the Adriatic the language of worship is the same. In parenthesis one must note that the Rumanians use their vernacular, although up to fairly recently the printing was done in Old Slavonic characters. The service books of the Eastern Church, in contrast with our Book of Common Prayer or the modern Roman Canon of the Mass, constitute a small library with intricate interrelationships between the cycles for the day, the week, the church year and the hagiological calendar with local (national) saints as well as those of all-Orthodox and universal recognition. Partly because of the size and number of these volumes, and partly because of the vast semi-literate and none-too-wealthy peasantry making up the faithful in the Orthodox countries, the sale of these service books is almost exclusively to parish churches, and not to individuals. Furthermore, not being subject to change, each volume is kept until the pages are literally worn out. Consequently, the publication of these books is not commercially profitable, and is generally done by the Church itself. During the 19th century the Holy Synod of the Russian Church printed most of the liturgical books for all the Slav churches, just as the theological academies of the Russian Church trained most of their hierarchs and theologians.

With the complete closing down of re-

ligious publishing in Russia under the Soviets, the Orthodox synods in Sofia, Warsaw, and Belgrade were obliged to take up the task. A notable, though not voluminous, ecclesiastical publishing concern was established by the Russian Archimandrite Vitalij (now Archbishop in the Russian Orthodox Church in the United States) in the backwoods of Slovakia. The Bulgarian Synod, however, led them all, and it has been my pleasure personally, as head of the Russian YMCA Press, publishing the theological and philosophical works of Russians in Western Europe, to have considerable business and editorial relationships with the editors and management of the Bulgarian Holy Synod press. In Belgrade, on the other hand, liturgical and even theological publication made little headway. Heaping coals of fire, therefore, the Bulgarians, instead of seeking revenge for the loss of Okhrida, offered the services of their Synod Press to the Serbian Church, and this was accepted.

But alas, too late. Even while these fruitful efforts at comity and coordination were under way, the seeds of discord were being sown by the Axis policy of decrying international relationships, boosting excessive nationalism, and then grabbing up one separated nation after the other, as one eats the leaves of an artichoke. The Serbian Church fell with the Yugoslav Army, but in like glorious resistance. Patriarch Gavriilo evacuated bombed and burning Belgrade with King Peter, almost the night of the latter's assuming the throne. While the King was wisely escorted to safety, the Patriarch sought refuge in a secluded monastery, but was tracked down, charged with hiding of state funds, and on these grounds "legally" deprived of the right to exercise his office. He is still in confinement in the Rakiewice Monastery. He has not been deposed, and in the patriarchate of Belgrade there sits a small synod of bishops, headed by Bishop Iosaf of Skoplje. The extent to which they may conduct ecclesiastical affairs freely is not known. Some other Serb bishops who were hostile to the pro-German policy have been interned, including Nikolai Velimirovitch and Irenei Georgevitch.

TERROR AND MASSACRE

The worst fate, however, has befallen those bishops, clergy and faithful whose dioceses were not in Old Serbia, and are now in territories torn from Yugoslavia and attached to Italy, Hungary, or Germany, or incorporated in the new Croatian "kingdom." The kindly but very sick Metropolitan Dosithei of Zagreb (capital of Croatia) suffered veritable torture before and after internment; whether he is dead or still alive in an Italian concentration camp is not clear from reports reaching me. Bishop Irenei Georgevitch is in an Italian camp, but reported as well treated. The diocese of Novi Sad has been incorporated in Hungary, and possibly

Bishop Irenei is no longer able to function, although after 1918 the Serbian patriarchate continued to exercise jurisdiction over several dioceses beyond the frontiers of Yugoslavia, not being restricted to political boundaries. Bishop Irenei is well-known to members of the Faith and Order Movement; he is now a member of the Orthodox Synod at Belgrade. Terror and massacre indescribable were suffered by tens of thousands of Serbian Orthodox resident in the territories torn from Yugoslavia by the Italians. It is better not to write of such things; though the facts, with names, dates, places and numbers are in hand. Regretfully one must mention the un-Christian condoning and even stimulation of these excesses by the Roman Catholic hierarchy and clergy in this area.

These actions aroused the conscience of both the Anglican and Roman Catholic public in England, and it is understood that Cardinal Hinsley made inquiry at the Vatican regarding the situation.

The following quotation from the decisions of the Conference of Croat Catholic Bishops held in Zagreb on December 17th, 1941, indicates the kind of excesses which the Orthodox have been obliged to suffer and which fortunately the Roman Bishops in Croatia have endeavored to deal with:

"It is only the Catholic ecclesiastical hierarchy which has the right to nominate 'missionaries' with the object of converting those of the Greek or Serbian Orthodox into the Catholic faith. Every 'missionary' must get permission and jurisdiction for his spiritual work, from the local Church authorities (ordinarius). Consequently, it is considered against existing dogmas and canons, that the so-called 'missionaries' should receive permission for such work from representatives of the local council, regional directors, Ustashi or from any other worldly authorities.

"It is necessary that for conversions to be achieved, a psychological basis should be created among the Greek Orthodox followers. With this object in view, there should be guaranteed to them not only the civil rights, but in particular they should be granted the right of personal freedom and also the right to hold personal property. Again, all unlawful procedure against the personal freedom and personal property of the Orthodox should be strictly forbidden; eventual punishment should be administered to them only after a court trial. In the first place, the destruction of Greek Orthodox churches and chapels and the seizing of private property should be forbidden."

"CROATIAN ORTHODOX"

It is further to be regretted that the recent local "solution" of this problem, after events of the pattern of St. Bartholomew's Night, has involved a not altogether savory character from the days of the worst period in Russian Church history. The Croatian government has now established a "Croatian Orthodox Church." Hitherto to be Croatian was to be Roman, as every Serb was historically Orthodox. A "Croatian" Orthodox Church seems an anomaly. The Orthodox in Croatia consisted chiefly of Serbs driven westward by the Turks in the 15th-17th centuries, and permitted by the Hapsburgs to settle in this Slav (but Roman Catholic) territory. In 1939 the Serbs (Orthodox) numbered 1,850,000, the Croats (Roman

Catholic) 5,000,000. Reports claim as many as a million of these Orthodox Serbs have now been massacred or driven from Croatian territory. Naturally no Croatian Orthodox bishops could be found to head the Church, nor would Serb bishops consecrate a candidate to the office. The Croats have solved the problem by making "Patriarch" of this Church the aged Russian Bishop Hermogen, member of the so-called "Karlovtsy" Synod of conservative Russian bishops in Belgrade. Bishop Hermogen is none other than the former bishop of Saratov (later of Ekaterinoslav) whose close friendship with the "mad monk" Iliodore and with Rasputin led to his dismissal from office even under the Tsar Nicholas II. He later became a violent opponent of Rasputin, but his history through many years was one quite in keeping with his most recent appointment, to head the "Croatian Orthodox Church." I still remember his puzzled expression when, in 1940, in Belgrade he asked me about the French Government's attitude toward the Karlovtsy Bishop in Paris, and I explained that it was not reasonable to expect the French authorities to view with equanimity the position of a Bishop representing a synod which had sent congratulatory greetings to Hitler.

GREECE

Almost no information comes about the Church in Greece. From persons present I have learned of the courageous attitude and efforts of bishops in eastern Thrace and at Ioanina during the resistance to invasion. At Thessalonica, which possesses some of the best examples of church architecture of the Byzantine period, several of the most noted were damaged by bombs, including St. Sofie with its excellent mosaic of the Theotokos. The famous monasteries on Mt. Athos were not disturbed during the fighting, and I have word that the Russian monk, Archimandrite Kassian, staunch protagonist of true Orthodoxy at the Edinburgh Conference, was still there in July 1942, although he hopes to return to Paris in the autumn.

The Archbishop of Athens, Chrysanthos, was forced by the Italians to retire, and the former Bishop of Corinth, Damaskinos, put in his place. Unlike the situation in Belgrade, there were canonical

grounds for this. At the death of the venerable and noted scholar, Chrysostom, Archbishop of Athens throughout most of the inter-war period, the constitutional electoral college of bishops considered two principal candidates, Chrysanthos, the apochrysarios in Athens of the Ecumenical Patriarchate, and Damaskinos, Bishop of Corinth. The latter was elected, but on political grounds he was *persona non grata* to the government, who claimed mis-election, and maneuvered the next ballot to favor Chrysanthos. The latter is a man of great intelligence and ability, and in my several visits with him it was evident that he chafed under the bonds which the Metaxas government tightened on the Church, as on all public life. His courageous part in Greek resistance to the Axis made him unacceptable to the occupying authorities, and the incident connected with his election provided legal grounds for "restoring" Damaskinos to the archiepiscopal throne.

I have no word regarding Constantine, now Bishop of Corinth, who as the Great Archimandrite Constantin Constantines, was dean of St. Sofia in London, and active in Faith and Order gatherings; nor of Professor Alivizatos or others of the group of theologians well known to many in the west, though the University of Athens is thronged with 15,000 students, many of whom prefer the ration of three ounces of olives or four ounces of beans at an Athens soup kitchen to worse starvation in the provinces. The general financial condition of the Hellenic Church, which was practically placed in government receivership in 1922 by the nationalization of monastic lands, a sort of Queen Anne's Bounty, has been worsened by the confiscation of these endowments (cf. Canon Wigam's article, L. C. August 23, 1942). The puppet government of Tsouderodos now makes arbitrary payment, or non-payment, of emoluments to the clergy according to each one's political views on the new Axis order.

INTERCHURCH RELATIONS

Between the Greek and Bulgarian Churches there is naturally no contact, nor between Greek and Serb. Bulgaria and Rumania, however, being allies of the Axis, have had some nominal inter-church relationships, consisting of reciprocal visitation. Professor Zankov of Sofia endeavors to continue his efforts along the line of Friendship through the Churches, connecting with Bucharest, Belgrade, and even visiting Budapest. The Bulgarian Church still holds a pivotal position, and among its leaders are still such courageous men as Metropolitan Steffan of Sofia, who, though still in office, is practically under house arrest. There are grounds for believing that, when the war is over, the Orthodox Church in Southeastern Europe will play an important role in public reconciliation as in building a more Christian society. It is well that the Archbishop of Canterbury is favoring occasions for meeting and worshiping together with the Orthodox community in England, greatly augmented by the presence of those related to the courts of the Kings of Yugoslavia and Greece in London. We in America could well follow this example, and pay more attention to the Orthodox in our midst.

Rhymes for Joan

IV. A Song of Play

BOYS and girls, come out with me —
 The sun is shining bright —
 And some of us will roll the hoop
 While others fly the kite,
 Then maybe we can run a race,
 To see which one can win;
 Or else we'll have a game of ball.
 It's play-time. Let's begin!
 Lord, You have made this lovely day;
 Come, watch Your children laugh and
 play.

BERNARD IDDINGS BELL.

Barton Place

FROM THE LIVING CHURCH Nursery Shelter—Barton Place, Exeter, England—comes a cheery letter written by the superintendent, Miss H. M. Halstead. The Editor had sent each of the youngsters (40 of them, from 2 to 5 years old) a colored card showing typical American animals, birds, and flowers. Miss Halstead writes: "There was great excitement here on Sunday morning when we gave out the cards to the babes. They do so love them, and take them in their hands when they go out for walks; and they are most careful to put them back into their wall pockets when they return."

Recalling the destructive air raid that Exeter had had just before the last visit of the Editor in the spring, Miss Halstead notes: "Exeter is looking wonderfully tidy. One of the banks in the High Street has reopened, and the buses now pass up and down the badly-blitzed part of our main street."

Some of the youngsters who were in the shelter at the time of the Editor's visit have left there, as government regulations require that all children leave the residential nurseries as soon as they are five years old. If it is not feasible to restore them to their families at that time, they are billeted with suitable families and entered in local schools. Thus six of the older children who have been at Barton Place almost since its inception have now left, and six others will be leaving

before the end of the year. But their places are promptly filled from the waiting lists of other youngsters rendered homeless by the war, and the nursery now has its full quota of 40 children.

This year we shall not send cases of Christmas gifts to the nursery shelter, as we did last year. Shipping regulations have been made much more stringent, and it would be impossible for us to send food, clothing, and toys to them with as much assurance as we did last year. Moreover it will be recalled that last year our Christmas shipments did not arrive until March. The Christmas stockings sent at that time have been held, and will be presented to the youngsters this Christmas.

We shall, however, plan to cable a sum of money to Miss Halstead early in December, to be used for a Christmas party and for little gifts for each child to be bought locally. Readers who wish to send small gifts, not over \$5.00 or \$10.00, for this purpose should do so as soon as possible, marked "For Shelter Christmas Fund."

But more than this, we appeal to THE LIVING CHURCH FAMILY for generous gifts between now and the end of the calendar year for the maintenance of the shelter itself. Last year our readers contributed \$3,944.99, which was duly transmitted through the Save the Children Federation, and was

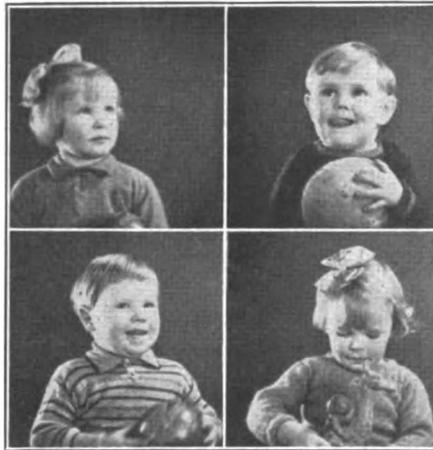
THE NURSERY SHELTER CHILDREN

THE LIVING CHURCH Nursery Shelter is now caring for its full quota of 40 children under 5 who have been evacuated from war-damaged London. It is very probable that the German Luftwaffe will make good its recent boast that the terrible nights of September, 1940, will be repeated as soon as winter comes to the Russian front; and the shelter must therefore be maintained if the children are not to be returned to the horrors of total war.

Four representative children of Barton place are described below.

MAUREEN RODWAY was 3 years old last April. Her home is in North London, and her mother was so anxious for the children to be out of London during the Blitz that she evacuated with them. This arrangement was not a success, and so she asked if Maureen and her sister could go to a Save the Children Nursery Shelter, where she knew they would be well looked after. Maureen loves music and movement, and it looks as if some day she will dance well, for her whole body expresses the feeling she has for the pretty tunes she hears.

NEIL MCCONNACHIE is 4 years old and his birthday is October 6th. He seems younger than this in many ways. He came to the shelter just a year ago, direct from a convalescent home, for he had not been well. His mother died of tuberculosis in May; his father was then in the RAF, but has since been discharged because of injuries in action. Neil does not talk a great deal, but he is a jolly little fellow.



MAUREEN
NEIL

COLIN
ELSIE

He has put on weight since he came to Barton Place and is thoroughly happy from the moment he awakens till he goes to bed at night.

When **COLIN CRAWLEY**, aged 2, and his older brother Brian arrived at Barton place last March, they wore pixie hoods and siren suits, and looked at the staff with big eyes as if to say, "Where *have* we come to now?" They had previously been evacuated to Cornwall, but their mother had gone back to London to go to work and pay off her debts. The children were quite untrained, but they fell into the nursery

ways with a quickness and ease that surprised everyone. Colin, a chubby babe, is very fond of his food, which disappears far too quickly. He walks well and climbs over and through railings with the joy of achievement writ large over his face. He can't yet speak plainly, but the rhythmic babble of sound that he attempts can be understood. The babes of the nursery shelter make much of him because he meets their advances affectionately and happily.

ELSIE FARREN had her second birthday three days before she left London in March, 1941. She was very tiny and thin, and her golden hair was wispy and straggling. Large tears rolled down her cheeks as she made loud, inarticulate protests against the mob of strange faces. She scratched and punched at the other children in her efforts to keep them at bay. She was happy only in the arms of the staff (her mother had obviously carried her everywhere) and at meal times she gobbled her food and shouted, "More! More!" After a year in the nursery shelter, she explores every nook and corner of the house and is resourceful and independent. The plain unfledged little creature is now a pretty wee girlie who receives attentions from other children with a smile and a knowing twinkle in her eye. She is well behaved at table and chatters a great deal. She no longer wakes up in the night screaming. London and its horrors are forgotten and she remembers only the pleasant Devon countryside. She loves the lambs and the moo cows.

sufficient (with the government allotments) for the establishment of the shelter and its maintenance for a year. This year we promised to contribute, if possible, \$4,000—the sum necessary to make up the difference between the government subsidy and the actual cost of maintaining the shelter. Of this amount, we have received to date only \$1,318.97. If we are to keep our promise, therefore, we shall have to receive from our readers \$2,681.03 during the next two months.

The sum needed is not a large one. It represents, however, a commitment into which THE LIVING CHURCH FAMILY entered enthusiastically before this country was in the war, and one that is quite as important today.

This is a personal appeal from the Editor to you. Won't you sit down at your desk right now and respond to it as generously as possible, so that we can complete the \$4,000 fund? Checks should be made payable to THE LIVING CHURCH RELIEF FUND, marked "For Nursery Shelter." Mail them to THE LIVING CHURCH, 744 N. Fourth St., Milwaukee, Wis., and receipt will be acknowledged in the first available issue.

Problems of the Orthodox

WE PUBLISH in this issue the first of two articles by Paul B. Anderson, former YMCA secretary for Russian student work in Paris and one of the best informed Churchmen on the Eastern Orthodox Churches, dealing with the problems of the Orthodox in Europe today. The picture is a sad one, though there is also much in it that is inspiring and hopeful. As their spiritual nearest of kin, we of the Anglican communion have the greatest sympathy with our Orthodox brethren, and we ought to be remembering them specially these days in our prayers and our Communion, and by extending fellowship and help to them whenever we can.

In Europe the situation of the Orthodox is confused and extremely difficult. Faced with the enmity of Communism on the one hand and of National Socialism on the other, they scarcely know which way to turn. Moreover they must be on their guard against the attempt to use them for political purposes, as the Nazis have done in some parts of the Balkans and Occupied Russia. Saddest of all is the attempted exploitation of the situation by other Christian groups, notably the Roman Catholic Church, in some lands. This is a part of the picture that one would like to omit, but it must be recorded for the sake of accuracy, as Mr. Anderson indicates in his articles. One remembers also that various Protestant bodies have been guilty of this type of exploitation in the past, and may again if the opportunity presents itself.

At the same time, Eastern Orthodoxy is finding new strength in its ecumenical contacts with other Christian communions, even in the midst of war. Some ways in which these contacts are proving valuable across the Atlantic are shown in Mr. Anderson's articles.

Here in America Churchmen have a special opportunity to enlarge those contacts and to make them mutually helpful. In this country the Orthodox are not foreigners; many thousands of them are our fellow citizens, living in our midst, though often strangers to us. More friendly contacts, the extension of the hospitality of our churches, pastoral ministrations to their people when their own priests are not available—these things are tremendously helpful to our Orthodox brethren, and are appreciated by them. For they know, most of them, that the Episcopal Church does not approach them for purposes of proselytism, but to extend them a helping

hand as fellow-members of one Universal Church, with different rites and customs, but united in the bonds of Apostolicity and the Catholic Faith. Let us take the fullest advantage of that opportunity, and also pray for the Eastern Orthodox Churches "under the Cross" in Europe.

Christendom

FOR 18 years there has been a short Summer School of Sociology at one of the Oxford colleges under the auspices of the *Christendom* group, which derives its name from the notable English quarterly edited by Maurice B. Reckitt. Prominent members of the group during the 18 years have been Frs. W. G. Peck, V. A. Demant, and P. E. T. Widdrington, and Miss Ruth Kenyon. Most of these names are well known to readers of THE LIVING CHURCH as the authors of articles.

Such distinguished leaders of Christian thought as T. S. Eliot and Christopher Dawson have attended past sessions of the summer school; but generally speaking, it has not attracted much attention and has apparently exercised little influence. Yet, with the outbreak of World War II in September, 1939, it was noticeable that the discerning and conservative *Church Times* of London asked the *Christendom* group for guidance in Christian thought about the war.

The influence of the group has been growing steadily during the war, and the *Church Times* reports that a great deal of attention was paid to the school when it met at St. Hilda's College, Oxford, from August 17th to 20th this summer and discussed Europe: Its Predicament and Future. The *Church Times* reports: "Among distinguished visitors present for the whole or part of the time were Mr. H. T. Massingham, the well known writer; M. Georges Piesell, formerly attached to the French embassy in London; Dr. Hnik, secretary of the Anglo-Czechoslovak Christian Fellowship; Dr. E. Lampert, a graduate of the Russian Theological Academy in Paris; Mr. T. M. Heron, director of the Board of Trade; Lord Samuel; Dr. K. E. Barlow, author of *The Discipline of Peace*; Mr. Bernard Causton, *Daily Telegraph* correspondent in Berlin from 1933 to 1939; and Dom Romanos Rios, OSB.

"At the first session, on Friday evening, letters were read from the Archbishops of Canterbury and York, from Lord Halifax, and others. The Bishop of Oxford, presiding, welcomed the school to the diocese."

Indeed, it was the *Christendom* group to which Archbishop Temple turned for assistance and leadership in the Malvern Conference. Fr. V. A. Demant has recently been appointed a canon of St. Paul's Cathedral, London. This is generally regarded as almost as much of a Christian revolution as the appointment of William Temple as Archbishop of Canterbury.

We hardly need call to the attention of our readers the superb quarterly magazine, *Christendom* (not to be confused with the American interdenominational magazine of the same name), forum for this group, whose thinking has now found so powerful an advocate in the new Primate of All England.

One priest has informed us that he plans to read Dr. Temple's Albert Hall address (the full text appeared in last week's LIVING CHURCH) to his congregation on the Feast of Christ the King, as an example of Christian leadership in economic affairs. Already under concentrated fire from those who vainly hope to turn the forces of economic evolution backward, the speech is a stirring call to make Christ's kingship known and effective all through life. We hope other priests will think fit to do the same.

I. What Do We Mean By Conversion?

By the Rev. John S. Higgins

Rector, Gethsemane Church, Minneapolis, Minn.

WHEN we clergy begin talking about conversion to our people they are going to be quite surprised; for I think that many of them have belonged to the Episcopal Church upon the distinct understanding that such a thing is seldom mentioned and rarely occurs. We are a Church with "emotion phobia," and we have spent more time demonstrating our "normalcy" than we have in talking about conversion. We live in a world which accepts, tolerates, and even admires eccentricity except the one unforgivable eccentricity which is the love of God! Many of the saints were gay with the seemingly careless bonhomie of the world; but they wore hair shirts underneath.

Many of us need to note that there must be a sharp cleavage between the "conventional good life" within or outside of the Church, and the Christian life.

Those outside of the Church, and those who go to Church because the Church is a "good thing for us to have, it upholds decent standards of ethics and morality," are not yet aware of the Gospel. They are quite willing to admit that mankind needs the help of God, in much the same way that my car needs the help of a booster battery in very cold weather.

These people are quite aghast at the temerity of the Gospel, which says plainly that sinful man can do nothing of himself; that there is no health in him without the aid of God. The Gospel is this: "That when man by searching could not find God, and when man by striving could not find peace, and when human life was like an agonized question to the sullen, lowering heavens, then God spoke. More, in our extremity and desperate need, He came Himself."

The conventional Christian and the conventional pagan feel themselves in no need of so great a Saviour. To admit for one moment that they have such a need would be an affront to the dignity of man.

One has only to walk down the street to note that the majority of faces one sees express little joy. There are a lot of faces devoid of expression, some which repulse us, and some who look happy. Yet we miss something even in the latter, for they are too much like frames without pictures. If something makes us unhappy, then we drop it right away, whether the "it" is a wife, a husband, a job, or a school.

Happiness has the meaning of chance but the root meaning of "gaudio" or "joy" is something vastly different. The Christian life of joy is an inward exulting in life, because the person is persuaded beyond a doubt.

We churchpeople have not sufficiently understood the endless possibilities of Christian joy. Joy comes as the by-product of an increasing surrender of life to God and His claims. The saints sought God

¶ *This is the first of a series of three articles published in coöperation with the Presiding Bishop's Forward in Service plan. The second article, to appear in an early issue, will deal with "Deepening Our Conversion"; the third, with "Evangelism in a World at War." The articles are an important part of the preparation of clergy and laity for this year's Forward in Service work.*

and they were in God's good time led to joy. Man does not live by bread alone and he never will. Mankind must know that the Church has plain answers to the deepest questions that man has ever asked.

The process of conversion within the Church is not one single climacteric experience supercharged with emotion; rather, it is a lifelong series of deeper and

deeper experiences to depths previously unfathomed which lie beyond. The sacraments are not substitutes for conversion, but they are the continual helps for the life which is already "turned around" and is going in the right direction.

I have the feeling that about one-half of our 70,000-odd confirmations for 1941 were children who represent very little evangelistic effort. Thirty-five thousand adults presented for confirmation in one year by a million and a half communicants is not an impressive total.

Great social movements do not come from the thin air. All of them, from the abolition of the slave trade and of slavery to the partial emancipation of the working man, have come from groups springing up here and there, met together for the single purpose of fighting for their cause. It is so with the germinating of the new social order, which Christians still prefer to call the Kingdom of God on earth.

A Report of Progress

WHEN the General Convention in 1940 authorized the Ten Year Plan and placed it under the direction of the Presiding Bishop, a movement was started which ought to quicken the whole tempo of Church life.

The method of carrying out the Ten Year Plan, more commonly known as Forward in Service, is to take year by year steps which are deemed necessary for the quickening of the Church. The first year the emphasis was on worship, to improve our worship services and call all our people to the high privilege of worship. This year the emphasis is on evangelism, the announcement of the Good News that Jesus is the eternal Son of God.

In order to carry out this emphasis determined upon by the Presiding Bishop, it was first necessary to draw up a Plan of Action, i.e., a plan which would be practical for the average parish or diocese, to make evangelism the special emphasis for the year.

Those responsible for drawing up the Plan of Action decided that evangelism could best be thought of under three headings, evangelism by prayer, evangelism by word, and evangelists at work. With these headings the Plan of Action developed. The suggested methods parish priests could follow under each heading are methods which have been tried and proved in definite parishes.

Once prepared, the Plan of Action was sent to a number of parish priests for their consideration. The next step

was to set up leaders' training conferences in New York, Kansas City and San Francisco. To these leaders' training conferences were invited the clergy who would be trained in the Plan of Action and who later would go to the dioceses of the country to lead the clergy of a given diocese in a conference on the plan.

It was only after the experience of the leaders' training conferences that the Plan of Action was considered to be in final form and was printed. At the same time the various method booklets were finally mimeographed or printed.

The next problem was to secure the coöperation of the bishops in holding diocesan clergy conferences at which the Plan of Action could be presented and the diocese could make its corporate decision as to what particular plans were to be carried out to further evangelism in that diocese. Of the 90 dioceses in the United States, 82 have held such conferences and the remaining eight have had good reasons for not holding such conferences this year.

Reports indicate that the Church is going Forward in Service. The basis of the movement is obviously the rank and file of clergy and laity, for unless the Forward in Service movement is caught up by the Church as a whole, the purpose of the Ten Year Plan will have failed.

(Rev.) C. AVERY MASON,
Secretary to the Presiding Bishop
for Forward in Service.

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EDUCATIONAL

SEMINARIES

General Theological Seminary

Begins Michaelmas Term

The General Theological Seminary began its Michaelmas term on Wednesday, September 30th, with 29 new students. Of these, 19 are juniors (first-year men), 2 middlers, 2 seniors, 2 special students, 3 graduate students, and 1 guest student.

The new students come from 25 colleges and universities, namely: Bloomfield, Carroll, University of Chicago, Colby, Columbia, Franklin and Marshall, University of Florida, Hamilton, Haverford, Harvard, Illinois, Lehigh, Lincoln University, University of Louisville, Loyola, Michigan State College, Morgan, College of the City of New York, New York University, University of North Carolina, Queens, University of the South, Wesleyan, Trinity, and Yale University. They represent 15 dioceses, namely: Bethlehem, Central New York, Connecticut, Harrisburg, Kentucky, Long Island, Maine, Maryland, Massachusetts, Michigan, New Jersey, New York, Oregon, Pennsylvania, and South Florida. The guest student, a Lutheran minister, is a member of the Lutheran diocese of New York.

The faculty of the seminary remains the same. The term opened with a Celebration of the Holy Eucharist in the chapel on September 30th. The Very Rev. Dr. Hughell E. W. Fosbroke, dean of the Seminary, met the new men at noon. The first Evensong was sung at 6 P.M.

Seabury-Western

Opens With 45 Students

Seabury-Western Theological Seminary opened on September 28th. There were 22 new students, 18 of whom were members of the junior class and four of whom were special students. This brings the total enrollment to 45. Sixteen dioceses and missionary districts were represented.

PUBLIC SCHOOLS

Bible Students Increase

The North Carolina Council of Churches has been informed in a report by its executive secretary, Rev. Ernest J. Arnold, of Durham, that the number of public school pupils taking Bible courses in the state has increased from 816 in 1936-37 to more than 15,000 during 1941-42.

LIVING CHURCH RELIEF FUND

Living Church Nursery Shelter

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Miss Caroline B. Cooke	2.50
	\$1,318.97

China Relief Fund

C.P.C., St. Paul's Church, Paterson, N. J.	\$ 1.50
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Coming in November . . .

WARTIME PILGRIMAGE

An American View of Britain
in 1942

By Clifford P. Morehouse
Editor of *The Living Church*

The author, after attending the enthronement of the Archbishop of Canterbury as one of four delegates representing the American Churches, remained for two months to study religious and social conditions in wartime England, to interview Church leaders, and to record for Americans what life is like in Britain in the third year of war. In addition to the account of his travels and observations, this book records interviews with such leaders as the Archbishops of Canterbury and York, Cardinal Hinsley, Dr. J. S. Whale, President Benes of Czechoslovakia, etc. Interesting, too, is the fact that the author went to England by bomber and returned on a small freighter without convoy. A book combining factual information with enjoyable reading—don't miss it!

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CHICAGO

School of Prayer

Summoned by Bishop Conkling to a week of study and meditation, congregations throughout the diocese of Chicago will meet in their parish churches starting October 25th for a five-day School of Prayer.

Under the leadership of the clergy, groups will gather nightly for devotional services and instruction in one of the greatest ventures of corporate worship and study ever undertaken by the diocese.

Designed to strengthen the spiritual life of the people of the diocese, the School of Prayer is expected to bring many into a closer fellowship with the Church and give them a clearer conception of the meaning of personal religion.

The School of Prayer will discuss five subjects. The topic on the opening evening will be Intercession. This will be followed in order by Petition, Meditation, Christian Prayer, and The True Character and Power of Prayer. The series will close on Friday evening, October 29th.

Bishop Conkling will conduct the School of Prayer at St. Augustine's Church, Wilmette.

Fire Damages Wilmette Church

Damages amounting to between \$4,000 and \$5,000 resulted from a fire at St. Augustine's Church, Wilmette, on October 8th, when sparks from burning rubbish ignited the roof of the building. The loss was totally covered by insurance.

Most of the damage was to the roof and interior woodwork. Overhead beams were badly scorched and will need refinishing. The organ, rebuilt this summer, was drenched by water but was quickly restored to playing condition. Carpeting and furnishings suffered but minor damage. Firemen had to cut several large holes in the roof to bring the fire under control.

The Rev. J. Rodger McColl, rector, announced that there would be no interruption in services, however, as a result of the blaze. The regular schedule of services was maintained on Sunday, October 11th, three days after the fire. Repairs will be made immediately.

The parish recently wrecked its old parish house and church which stood on an adjoining site, and it was sparks from rubbish accumulated there which caused the fire in the present building.

NEW YORK

St. Peter's, "The Christmas Church" Reopened

St. Peter's Church, in the Chelsea district of New York City, reopened on Tuesday, September 29th, with a beautiful and impressive service. The church was condemned as unsafe in February 1941 and closed for extensive repairs. During this period services were regularly held in St. Peter's Hall and all the parish activities continued, under the leadership of the

rector, the Rev. Richard A. D. Beaty. Sufficient funds were raised by the efforts of the members of the parish to finance all the needed repairs. Not only Churchpeople but also many others contributed, most of the gifts being small sums. The church is famous because of its connection with Clement C. Moore, author of *A Visit from St. Nicholas*, and there was a widespread desire to keep it in full use.

Bishop Manning was the preacher at the special service on September 29th. Also taking part in the service were the Very Rev. Hughell E. W. Fosbroke, dean of the General Theological Seminary, which is within half a block of the church; and the Rev. Dr. Frederic S. Fleming, rector of Trinity parish, which parish has been a good friend to St. Peter's. The church was filled to capacity, even the galleries being occupied.

The present building was erected in 1838. St. Peter's rectory, next door, was once the church building. It was remodeled into a dwelling for the rector when the present church was built.

MASSACHUSETTS

Institute

Massachusetts adjusts its schedule to wartime conditions and, for one instance, gives up the customary district conferences for the Women's Division and substitutes on October 21st a one-day institute in the Cathedral Church of St. Paul with the program centered on the subject, War—Church—Community: How Are Church Women to Meet the Challenge? Miss Eva D. Corey will lead in the morning; Mrs. Ralph Barrow in the afternoon, when Miss Elise G. Dexter, president of the Women's Division, will give a summary and Bishop Sherrill will make the closing address. An innovation is the arrangement



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1943

Church

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DELAWARE

Centennial

Founded in 1842, St. Thomas' Church, Newark, Del., celebrated its centennial on October 4th, with dedication of a new altar, altar hangings, and a renovation of the organ. The rector of the parish, the Rev. Andrew W. Mayer, celebrated the Holy Communion, and the preacher of the day was Bishop McKinstry of Delaware. Bishop McKinstry, after the blessing of the new altar, also dedicated a service flag representing, with its 14 stars, the members of the parish who are in the armed service of the nation.

The work of St. Thomas' Church is largely among the students of the University of Delaware, and the president of the University, Dr. Walter Hullihen, junior warden of the parish, presented a report of the financial aspects of the anniversary celebration.

In his sermon Bishop McKinstry pointed out that one of the aims of the war was to preserve freedom of religion; and he stressed the proposition that the Church offered a great opportunity for service, as well as providing solace in times of trouble.

The senior warden of the parish, Alfred A. Curtis, who, at 93 years of age, has served for nearly 40 years, was also present and took part in the service. The Rev. Mr. Mayer has been rector for over 11 years, and under his administration the parish has grown. Among other improvements there has been recently a new rectory erected. The anniversary services and celebration continued for a week, under the auspices of the vestry, many of whose members are on the faculty of the university.

NORTHERN MICHIGAN War Bonds

In the last two and one-half months the women of the several churches in Iron Mountain, Mich., have sold \$23,000 in war stamps and bonds. Sales tables are maintained in the two banks in the community, one by the Roman Catholic organizations and one by the several non-Roman churches. These two tables sell more war stamps than all the other retail stations in the community combined.

COMING EVENTS

October

- 19-21. Synod of province of Southwest, Joplin, Mo.
- 19-21. Synod of province of Washington, Baltimore, Md.
- 20-21. Synod of province of New York and New Jersey, Rochester, N. Y.
- 20-22. Synod of province of Midwest, St. Joseph, Mich.
- 23. Consecration, the Rev. Herman Page, Bishop of Northern Michigan, Dayton, Ohio

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What brassware was not made up by last December cannot be made up for the duration. And now comes the matter of silver, from which we make our sacred vessels and other vessels of the credence, baptistry, and sacristy. Our seeming shortage of silver is a matter which all our best newspapers have handled efficiently, but, after October 1st, what was not already made up in stock in silver, CANNOT BE MADE UP.

On wood, the problem is one of workmanship and how long any quiet Church Supply House can compete in wages with Defense Plants, or with the sweeping powers of The Draft.

At present, we have quite a lot of silverware and brassware in our strong room and vault, and our woodworking department seeks to do your work as long as we can maintain it.

All we ask is that if memorials or needs are apt soon to be forthcoming you do what you can to expedite them NOW.

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Bishop of Eau Claire

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DEATHS

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

Horace M. Ramsey, Priest

The Very Rev. Horace M. Ramsey, D.D., dean of St. Stephen's Cathedral, Portland, Ore., and one of the most prominent churchmen of the Northwest, died October 6th at Good Samaritan Hospital, Portland, after a brief illness, having been taken to the hospital the previous Thursday.

A native Oregonian of pioneer stock, Dean Ramsey was born in Salem, June 30, 1880, the son of the Hon. Wm. M. Ramsey, a distinguished member of the Oregon bar. He graduated from Pacific University in 1899 and from the Divinity School of the Pacific in 1902, receiving in the same year his M.A. from the University of California. He then took advanced work at the General Theological Seminary and Columbia University and studied at the University of Marburg, Germany. His doctorate was earned later at Seabury Divinity School.

Dean Ramsey was ordained deacon by Bishop Nichols in 1902 and started his ministry as assistant at the Church of the Advent, San Francisco. While studying in New York he served as assistant at St. Stephen's parish in that city. In 1903 he was in charge of the English Chapel at Weimar, Germany, and in 1904 served at St. Paul's Church, Rome. In 1905 Bishop Morris advanced him to the priesthood in St. Stephen's Cathedral, Portland, the par-



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DEAN RAMSEY

ish where most of his ministry was spent. He served as dean of this cathedral from 1905 to 1916, leaving to spend six years as professor of New Testament Language and Literature at Seabury Divinity School, Faribault, Minn. In 1922 he returned to become again dean of St. Stephen's.

In 1908 he married Helen G. Ramsdell of Portland, who survives him. Their elder son, Major Frederick Ramsey of the U. S. Marine Corps, was reported missing in action after the sinking of the cruiser *Houston*. His second son, Stephen Ramsey, is now serving with the Army as a representative of the American Red Cross. Other close survivors include two grandsons, his sisters, Mrs. Dean Crow of Despalos, Calif., and Miss Margaret Ramsey of McMinville, Ore., and a brother, Col. Frederick A. Ramsey.

Dean Ramsey was an outstanding figure in the community as well as in the Church, recognized for his scholarship, his pastoral ability, and integrity of character. His diocese several times chose him as deputy to General Convention. For many years he served on the diocesan council, and in other responsible positions. At the time of his death he was serving as chairman of the standing committee, a position he had held for six years.

A Requiem Mass was offered in the Cathedral at 7:30 A.M. October 8th. The Rev. Paul Wessinger, SSJE, a former member of the Cathedral parish was the celebrant. The funeral office was read at 11 o'clock by the Rev. Richard F. Ayres, rector of St. Michael and All Angels', Portland. Interment was in the family cemetery at Dundee, Ore.

Abel John Arkin, Priest

The Rev. Abel John Arkin, rector of St. George's Church, Port Richmond, Phila-

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DEATHS

delphia, died on October 4th at the age of 73.

For many years Fr. Arkin had been interested in the labor union movement and had been a leader in civic activities in Philadelphia. He was a telegraph operator for the Great Northern Railroad at Butte, Mont., and in Southern California before going to the University of Pennsylvania to study. He received his theological education at the Philadelphia Divinity School. After his ordination he took up his ministry at St. George's Church in 1901, where he has served for 41 years.

Fr. Arkin served as secretary to the Grand Chief of the Order of Railroad Telegraphers, as mediator under the National Recovery Act, and as honorary delegate to the Central Labor Union, A. F. L. governing body in Philadelphia. He was also national secretary-treasurer of the Christian Social Union and a delegate to many labor conventions, as well as a leader in the fight to outlaw child labor in Pennsylvania.

Henry Swinton Harte, Priest

The Rev. Henry Swinton Harte died suddenly at his home in Lancaster, Vt., on September 20th. Mr. Harte was born in Sirel, Canada in 1866. He received his education at the Montreal Diocesan Theological College and was ordained deacon in 1895 and priest in 1896. After serving several charges in Canada he came to this country as rector of St. Paul's, Fairfield, Me. His early missionary days were spent in Maine and New Hampshire, where he held the office of archdeacon. Later he became archdeacon of Hartford, Conn., and rector of St. Paul's Church, New Haven, Conn. He also served the Church of Our Saviour, Syracuse, N. Y.

He is survived by his wife, Martha Lane Hart, three children, and two sisters. Bishop Dallas of New Hampshire conducted the funeral services, assisted by the Rev. H. De W. de Mauriac, former rector of St. Paul's, Lancaster, and the Rev. William H. Crouch, the present rector.

CLASSIFIED

ANNOUNCEMENTS

In Memoriam

On the third day of August, 1942, Gerald Powell, devoted member of the Parish of St. Mary's Memorial Church of Wayne, Pa., entered into his eternal rest. For twenty-five years and upwards Mr. Powell was an active member and communicant of St. Mary's, and during many of those years performed faithfully the duties of a Vestryman of the Church.

The Vestry of St. Mary's hereby record their sense of the great personal loss sustained by them in the death of their late friend and colleague. The Parish has lost a devout and valued member, and the community a good and highly respected citizen.

The Vestry extend sincere sympathy to Mrs. Powell and the members of her family in their bereavement. They hereby direct that a copy of this memorial be sent to Mrs. Powell; and also that it be published in the Church papers.

By order of the Vestry of St. Mary's
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PARISH LIFE

"Pecusa" Wins

Fr. H. C. Benjamin is back on the job in the Long Island diocesan office, where he is secretary of the council, editor of the diocesan magazine, and chairman of the department of promotion.

Illustrations in his sermons during the coming winter in St. John's Church, Flushing, may well be drawn from his experiences with *Pecusa* (Protestant Episcopal Church in the U.S.A.), his 41 year old sloop which has made yachting history on Long Island Sound. Proud possessor of the championship for the 5th division handicap class with a standing of .800—his nearest rival placed with .744—Fr. Benjamin says his favorite method of transportation some six short years ago was a horse, and the setting, the mountains of Colorado. Six years ago when he went east, Fr. Benjamin purchased *Pecusa*, a sloop, built in Boston around the turn of the century. Threat to many a streamlined yawl was *Pecusa* last year when it finished in second place.

But 1942 found *Pecusa* with a new coat of paint, a patched mainsail and a mast-head balloon, repaired after having been split, and a new set of rigging, edging out the streamliners in the handicap competition on the Sound.

Success in winning the trophy Fr. Benjamin credits to a change in rigging. Realizing that *Pecusa's* hull was not built for racing, particularly in competition with the slim built hulls of more modern craft, he has substituted for the usual quadrangular mainsail carried by most large handicap boats, a triangular mainsail, which he says brought him up among the leaders.

Crew for one of the races consisted of the vestry at St. John's. The junior warden handled the Genoa Jib, the treasurer was on the main sheet, and Fr. Benjamin at the wheel. Rain squalls did not dampen the ardor of the crew of Churchmen and a second place for the race resulted.

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RETREATS

RETREAT FOR WOMEN, Convent of Transfiguration, Glendale, Ohio, from evening of October 30th to the morning of November 1st. Conductor, the Rev. Alexander J. J. Gruetter.

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

CHANGES

Appointments Accepted

ARTHUR, Rev. JOHN B., formerly rector of St. Paul's, Waterloo, N. Y., is priest in charge of St. Anne's, Perry, Ohio, and rector of Christ Church, Geneva, Ohio. Address: 351 South Eagle Street, Geneva, Ohio.

BACKHURST, Rev. G. CLARE, who has been serving since January 1st as Protestant chaplain at Eloise Hospital, operated by the County of Wayne, Mich., will become rector of St. John's Church, St. Johns, Mich., on November 1st.

BARNHART, Rev. ARTHUR C., formerly rector of Grace Church, Holland, Mich., became dean of Gethsemane Cathedral, Fargo, N. D., on September 20th. Address: 208 9th Street S., Fargo, N. D.

BURKE, Rev. R. NORMAN, formerly rector of St. Luke's Church, Dixon, Ill., became rector of Emmanuel Church, Rockford, Ill., on September 20th. Address: 412 N. Church Street, Rockford, Ill.

BUTTS, Rev. CARTER, formerly priest in charge of Grace Church, Galena, Ill., became priest in charge of work at Harvard, Woodstock, and Crystal Lake, Ill., on October 15th. Address: 467 Jackson Street, Woodstock, Ill.

EASTBURN, Rev. FORDYCE E., formerly priest in charge of Trinity Cathedral, Little Rock, Ark., has been rector of Calvary Church, Sedalia, Mo., since October 2d. Address: Broadway and Ohio Streets, Sedalia, Mo.

FENTON, Rev. ARTHUR K., formerly priest in charge of St. Mark's, St. Alban's, W. Va., has become priest in charge of St. Luke's, Charleston, W. Va.

GIERE, Rev. HOWARD S., rector of St. Stephen's Church, Innis, La., is to be rector of Grace Memorial Church, Hammond, La., on November 1st. Address: Grace Church rectory, Hammond, La.

HALL, Rev. ROBERT Ed.B., who has been priest in charge of St. Mark's, Port Leyden, and St. Paul's, Constableville, N. Y., is to be assistant

to the Rev. Harold S. Olafson, rector of St. Paul's Church, Brooklyn, N. Y., effective November 1st.

LITTLE, Rev. THOMAS E., CSSS, formerly a missionary in Wyoming, has been priest in charge of St. Mary's Church, Keokuk, Iowa, since October 1st.

LEMOINE, Rev. HAROLD F., assistant at the Church of the Transfiguration, New York, is to be rector of St. Joseph's Church, Queens Village, New York, effective November 1st. Address: 99-10 217th Lane, Queens Village, New York.

LIGHTBOURN, Rev. FRANCIS C., priest in charge of the Church of the Ascension, Mt. Sterling, St. Alban's mission, Morehead, Ky., has resigned to become priest in charge of St. Thomas' Church, and St. Cyprian's (Colored) mission, Glassboro, N. J., effective November 1st.

LOVING, Rev. DEWEY C., formerly rector of Trinity Church, Shepherdstown, W. Va., and associate missions, is to work in the archdeaconry of the Blue Ridge, near Charlottesville, Va., effective November 1st.

MARTIN, Rev. RICHARD B., recently ordained deacon, has been minister in charge of the Good Shepherd mission, Sumter, S. C., since September 1st. Address: 527 W. Oakland Ave., Sumter, S. C.

RAMSAY, Rev. CHARLES L., who retired as rector of St. Paul's Church, Jackson, Mich., was elected rector emeritus of the parish.

SMITH, Rev. JOHN WARD, formerly rector of St. Luke's Church, Willmar, Minn., has been rector of the Church of the Transfiguration, Ironwood, Mich., since September 10th. Address: Ironwood, Mich.

TITE, Rev. BRADFORD B., formerly rector of Grace Church, Syracuse, N. Y., has become rector of Christ Church, Fairmont, W. Va.

WATSON, Rev. RICHARD, formerly rector of Christ Church, Tuscaloosa, Ala., has accepted a call to become rector of Trinity Church, Huston, Tex., effective November 1st.

WEBER, Rev. F. G., is deacon in charge of St. Paul's Church, Sistrerville, W. Va., and associate missions, as of September 1st.

WEED, Rev. PAUL C. JR., curate of St. Luke's Chapel, Trinity parish, New York, is to be rector of the Church of St. James the Less, Philadelphia, Pa., effective October 22d. Address: 3227 West Clearfield Street, Philadelphia.

WHEELER, Rev. TEMPLE G., formerly priest in charge of St. Stephen's, Romney, and associate missions, is to be priest in charge of St. Andrew's-on-the-Mountain, near Charles Town, W. Va., effective November 1st. Address: Harpers Ferry, W. Va.

WOOD, Rev. CHARLES W., formerly assistant minister at St. Paul's, Rock Creek parish, Washington, D. C., has been rector of the Church since September 1st. Address: Rock Creek Church Road and Webster Street, N. W., Washington, D. C.

Military Services

BRANN, Rev. HARRISON A., formerly senior post Army chaplain at Maxwell Field, Ala., has become post chaplain at the new field at Atlantic City, N. J. He holds a captain's rank.

KENNEDY, Rev. DOUGLAS W., formerly of the staff of Christ Church Cathedral, Hartford, Conn., is now a chaplain in the Canadian Army, Active Force.

PENNFEL, Rev. EDWARD M. JR., has been transferred from the Armored Force to the Army Air Force and assigned as chaplain of an Air Support Command.

YOUNG, Rev. LESLIE K., formerly priest in charge of Christ Church, Wellsburg, W. Va., and associate missions, has become a chaplain in the Army.

New Addresses

ASHBY, Rev. CHARLES A., formerly of Edenton, N. C., may now be reached at P. O. Box 1074, St. Augustine, Fla.



GO TO CHURCH



DELAWARE—Rt. Rev. Arthur R. McKinstry, D.D., Bishop
St. Peter's Church, Lewes
Rev. Nelson Waite Rightmyer
Sundays: 8 and 11 A.M.
All Saints', Rehoboth Beach, 9:30

MAINE—Rt. Rev. Oliver Leland Loring, Bishop
Cathedral Church of St. Luke, Portland, Me.—773
Very Rev. P. M. Dawley, Ph.D.; Rev. R. W. Davis; Rev. G. M. Jones
Sundays: 8, 9:20, 10, 11 A.M.; 5 P.M.
Weekdays: 7:30 A.M., 5 P.M.

MICHIGAN—Rt. Rev. Frank Whittington Creighton, D.D., S.T.D., Bishop
Church of the Incarnation, 10331 Dexter Blvd., Detroit, Mich.—545
Rev. Clark L. Attridge, B.D.
Sunday Masses: 7, 9 and 11 A.M.
Weekday Masses: Wednesday, 10:30; Friday, 7

NEW YORK—Rt. Rev. William T. Manning, D.D., LL.D., D.C.L., Bishop; Rt. Rev. Charles K. Gilbert, D.D., S.T.D., Suffragan Bishop

The Cathedral of St. John the Divine, New York City
Sundays: 8, 9, 11. Holy Communion; 10, Morning Prayer; 4, Evening Prayer; 11 and 4, Sermons
Weekdays: 7:30 (also 9:15 Holy Days, and 10 Wednesdays), Holy Communion; 9, Morning Prayer; 5, Evening Prayer

Church of the Ascension, Fifth Ave. & 10th St., New York City—1233
Rev. Donald B. Aldrich
Sundays: 8 and 11 A.M.; Daily 8 A.M.
Tuesday, Wednesday, Thursday, Friday, 5:30 P.M.
St. Bartholomew's Church, Park Ave. and 51st St., New York—3,171

Rev. Geo. Paull T. Sargent, D.D., Rector
Sunday Services: 8 A.M. Holy Communion; 11 A.M. Morning Service and Sermon; 4 P.M. Evensong, Special Music
Weekdays: 10:30 A.M. Holy Communion, on Thursdays and Saints' Days
The Church is open daily for prayer.

GO TO CHURCH! That slogan, sounded round the world, might well put an end to a good deal of the world's chaos. The rectors of leading churches listed here urge you to put the slogan to work in your own personal world. Use it on your friends.

Whether as a traveler in a strange city, or as a local resident, you are always welcome to come into these leading churches for the services or for quiet moments of prayer. And you are urged to bring with you your friends. Accept the cordial invitation!

NEW YORK—Cont.

Church of the Heavenly Rest, 5th Ave. at 90th
Rev. Henry Darlington, D.D., rector; Rev. Herbert J. Glover, Rev. George E. Nichols
Sunday: 8, 10 (H.C.), 9:30 S.S., 11, 4:30; Weekdays and Holy Days 11 A.M. H.C.; Tues. 11 A.M. Spiritual Healing; Prayers daily 12-12:10

Chapel of the Intercession, 155th St. and Broadway, New York City—2173
Rev. Dr. S. T. Steele
Sunday Services: 8, 9:30, and 11 A.M.; 8 P.M.
Weekday Services: 7, 9:40, 10, 5

St. James' Church, Madison Ave. at 71st St., New York City—2230
Rev. Dr. H. W. B. Donegan
Sunday Services: 8 and 11 A.M.
Weekday Services: Thurs., 12 noon, Holy Communion

St. Mary the Virgin, 46th St. bet. 6th and 7th Aves., New York City—1243
Rev. Grieg Taber
Sunday Masses: 7, 8, 9, 10, 11 (High)

NEW YORK—Cont.

St. Thomas' Church, 5th Ave. and 53d St., New York—2,450
Rev. Roeliff 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
Thursdays: 11 A.M. Holy Communion

Little Church Around the Corner
Transfiguration, One East 29th Street, New York—656
Rev. Randolph Ray, D.D.
Communions 8 and 9 (Daily 8)
Choral Eucharist and Sermon, 11
Vespers, 4 P.M.

Trinity Church, Broadway and Wall Street, New York City—807
Rev. Frederic S. Fleming, D.D.
Sundays: 8, 9, 11 A.M., and 3:30 P.M.
Weekdays: 8, 12 (except Saturdays), 3 P.M.

PENNSYLVANIA—Rt. Rev. Francis M. Taitt, S.T.D., LL.D., Litt.D., Bishop; Rev. Oliver J. Hart, D.D., Bishop Coadjutor-Elect

St. Mark's Church, Locust Street between 16th & 17th Sts., Philadelphia
Rev. Frank L. Vernon, D.D., rector
Sunday: Low Mass, 8 and 9 P.M. High Mass & Sermon, 11 A.M. Evensong and Devotions, 4 P.M.

Daily: Masses 7 and 7:45, also Thursday and Saints' Days, 9:30 A.M.
Confessions: Saturdays 4 to 5 and 8 to 9 P.M.

WASHINGTON—Rt. Rev. James E. Freeman, D.D., LL.D., Bishop

St. Agnes' Church, 46 Que St., N.W., Washington, D. C.—280
Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, S.S.J.E., in charge
Sunday Masses: 7, 9:30, 11 A.M. Vespers and Benediction 7:30 P.M.
Mass daily: 7 A.M. Fridays, 8 P.M. Holy Hour.
Confessions: Saturdays 4:30 and 7:30 P.M.