

The Living Church

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



*Rembrandt. P. 1635
Metropolitan Museum.*

Audio-Visual

THE EXPULSION OF THE TRADERS

By Rembrandt van Ryn

[See page 12.]

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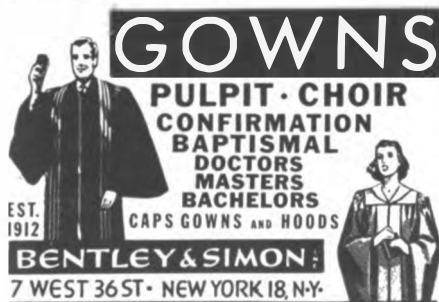
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Mixed Marriages

TO THE EDITOR: It is my hope that the matter of mixed marriages will be considered at a meeting of the House of Bishops. The agenda for Lambeth have been completed, and the subject will not be discussed there. It will be interesting to know the opinions of THE LIVING CHURCH readers.

Too often when one talks with young persons, communicants of the Church, contemplating marriage to a Roman Catholic, one gets this statement: "We are going to be married by a priest. I don't have to give up my religion if I am married by a priest, but he has to give up his Church if he is married in the Episcopal Church."

When we agree to our young people marrying under this sort of arrangement, we are meek to the point of implicitly acknowledging that we are in error. If a person has vowed to follow Jesus Christ as his Lord and Savior, and accepts the doctrine of the Anglican communion as the adequate statement of Christian truth, how can he sign an agreement to permit another group of Christians to dominate the religious atmosphere of his family? We should as a Church state our position thus: "The Roman Church is in error. Any person promising to permit his unborn children to be raised in that communion is violating his convictions as a communicant of the Episcopal Church. We consider, therefore, that such an agreement implies lack of confidence in this Church as it hath received the Catholic Faith, and therefore separates the individual from this apostolic fellowship in Christ."

(Rev.) JAMES C. GILBERT.
Philadelphia, Pa.

Relief Suggestions for England

TO THE EDITOR: Being for a year on the receiving end of parcels sent to England, since my husband has exchanged packages with an English clergyman, may I make a few suggestions that might help those who want to aid English friends and relatives in the most useful way?

By far the most useful thing is cooking fat, such as cans of Crisco and Spry. (Butter is not so necessary—at least I find I make out all right with my week's ration.) Next I would send canned meats if you can afford it, such as tinned hams or boned chicken—not pressed meats, of which varieties can be bought here. Canned bacon is tops, for the English eat a lot of it and the weekly ration is enough for only one meal. Next I would suggest sugar. After that, powdered milk and powdered eggs, especially the former. Packages of tea are highly prized, but coffee is not rationed so need not be sent unless your friend especially desires American brands. Finally, send luxuries like raisins, dates, figs, shelled nuts, coconut, and chocolate bits for cookies. Rice is not essential, but a pleasant change of diet, not having been sold here for years. Prunes are obtainable, but other dried fruits would help.

Soap in all forms is badly needed, but not in the same parcel with foodstuffs.

Wherever possible, put things in tins and pack tightly. Paper packages often burst if in the same parcel with heavy cans that rattle about. I do not know of any case of duty being charged on food parcels, but heavy duty has been levied for new clothing, even if coming as a gift. They need not the bare essentials, but the extras that relieve the monotony and austerity of the minimum living standard. Even one box a year from abroad gives a great lift to morale.

May I stress that what I have said refers only to England. I have no first-hand knowledge of France or Germany, where conditions are very different.

EVELYN ORNE YOUNG.
(Mrs. Bradford Young)
Chichester, Sussex, England.

Priestly Ills

TO THE EDITOR: From time to time I have noticed discussion in THE LIVING CHURCH regarding topics of vital interest to all Episcopalians. About a year ago a chaplain criticised the Episcopal boys in the service for being so *dumb*. Some weeks back an article appeared bemoaning the fact that the Episcopal Church is not gaining in membership as it should. Again that our collections are falling off. That our seminaries are not teaching this or that. And then the excellent article "We Are So Tight We Squeak," and again "For Clergymen Only." These and others make us laymen stop and think. They give us facts that should be carefully weighed and if possible the cause found and corrected.

Let us as Churchmen make an honest effort to diagnose the sickness within the Episcopal Church. If the Episcopal Church is slipping whose fault is it? In the war was the success or the failure of an undertaking placed on the shoulders of a private or a corporal? No, neither should the waning religious fervor of the Episcopal Church be laid to us laymen, but to the priest, the one who should be a pastor, a religious advisor, the one who has been taught to administer the sacred rites of a sacred calling to a Christian people.

What per cent of our clergy has met this challenge as a Christian should?

I present the following ten questions as a laymen to the priests of our Church. Let these questions be used as a criterion by the priest to check and score his grade to see if he is found wanting. I venture to predict that the grade if honestly checked by the priest will reflect his success or failure in the parish or mission he serves.

DO YOU FULFILL THESE QUALIFICATIONS?

- (1) Do you realize that you should be an "ideal" Christian character of your congregation? (You should conduct yourself so that you are, if you are not.)
- (2) Is your relationship with your congregation so close and sacred that one would have enough confidence in you to confess and talk over his worries?
- (3) Do you realize what kind words of sympathy, a warm handshake, a word of



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LETTERS

prayer would mean to a member of your congregation who has lost a loved one?

(4) Do you look back and realize that you did not write to those boys and girls of your congregation who were in the service, nor even go to their homes to inquire about their safety when they were in the thick of battle? That you have neglected to visit them since they have returned home?

(5) Did you visit that home and offer a joint prayer with the anxious mother and father? God forgive you if you didn't.

(6) Do you make a habit of visiting all members of your congregation, not once a month, not once a year, or even once in a life time, but often enough that they will learn to love and welcome you at all times, that they may know you and that your visit will be a warm spot in the memory of a weary day?

(7) Do you visit all? Or do you just visit the "rich members," or the homes where wine and whiskey is the sweetest? Or those whose checks in the plates are the largest?

(8) Do you prepare your confirmation classes when you present them to the bishop as they should be prepared? Or do you give your instructions while eating a good dinner? Did you take them to the church as you should? Did you impress upon them the cardinal points of the Episcopal Church?

(9) Do you prepare your sermons with the care and prayer that is befitting your station? Has each sermon a thought in it that might bring someone to Christ? Or do you copy your sermons from a magazine and then not be able even to read them well? (Some members of your congregation may be looking for something in that sermon and be disappointed.)

(10) Are you always looking for an extra handout?

These and many other questions could be asked by your laymen but for reasons known only to himself he will not ask them. Mr. Editor, these are the reactions of the writer after thirty years a warden of Christ Church, Saint Joseph, La.— a mission.

JOSEPH WHITAKER, M.D.

St. Joseph, La.

The Living Church

Established 1878

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

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THE LIVING CHURCH is published every week, dated Sunday, by Morehouse-Gorham Co. at 744 North Fourth Street, Milwaukee 3, Wis. Entered as second-class matter February 6, 1900, under the Act of Congress of March 3, 1879, at the post office, Milwaukee, Wis.

Subscription \$6.00 a year.
Foreign postage additional.



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The Rev. W. Owings Stone, Rector

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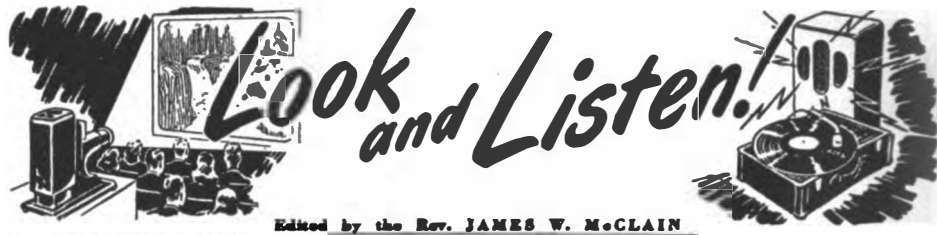


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Edited by the Rev. JAMES W. McCLAIN

Filmstrip on Baptism and Confirmation

AN interesting experiment is taking place in the diocese of Dallas. Two priests, one to supervise production and the other to write the script, and a professional photographer who is also a Churchman are working together to produce a filmstrip on baptism and confirmation. The filmstrip is slanted for adult ages and is being produced by the diocesan departments of Christian education and evangelism.

The film will have approximately 70 frames with part of the commentary on the film itself. Script on the film will be white on black, and there will be a manual to accompany the film containing additional and optional commentary. The attempt is being made to show the relationship of baptism with confirmation, the purpose of each sacrament, a brief introduction to the history of the rites, a detailed outline of the ceremony and ritual of the rites, and finally, a section on the significance and relevance of baptism and confirmation to daily living.

It is estimated that the job will cost about \$250. It could be done for less by cutting corners, using inferior materials and cameras, and by spending less time and money on sets. But it is hoped that by doing the best job possible, the film will attract other Churchmen outside the diocese and that through the sale or rental of the strip a part of this expense can be recovered.

Certainly the Episcopal Church needs a good filmstrip on baptism and confirmation. If this experiment is successful the diocese of Dallas will produce a similar strip on Holy Communion. The only filmstrips on the Holy Communion now available are of little value, since they merely attempt to picture the celebration itself and make no attempt to show the historical background or the theological and sociological implications of the service.

A SUMMER CAMP PROGRAM

With summer Church camps just around the corner, it seems timely to make a suggestion that can bear good fruit for the wise camp director and teacher. There are three ways in particular that audio-visual education can be used to advantage in the Church camp:

First, movie-night in camp offers an excellent opportunity to screen three or four of the fine religious films available

from Cathedral Films, Hollywood. Without the usual competition of neighborhood movie and the dozens of outside activities from which camp offers an escape for the young Churchman, the occasion can offer the camp teacher a golden opportunity to make the sort of impression that is lasting and instructive.

Second, camp classroom instruction should be illustrated as much as possible with slides and filmstrips.

Third, several camp directors have found real teaching value in the camp-produced movie. An 8 mm or 16 mm camera and a few rolls of film, a little careful planning and the willing efforts of the boys and girls are all that is needed. One priest used his summer camp group to produce a film on the sacraments of the Church, using young actors and costumes made by the youngsters themselves. Either color or black and white can be used, though black and white is recommended for the less professional photographers.

After the film is made and processed, it can be sent around the diocese to each parish to allow the youngsters from the parish to look for themselves in the film and to show the parents what camp is accomplishing for their children.

Talk it over with someone in your parish who has or can operate a small movie camera. Work out a plan. Appoint your directors, script writers, makeup artists, etc. Turn the camp for one hour each day into a Hollywood location set and watch the interest in your Church camp grow by leaps and bounds.

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LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and is served by leading national news picture agencies.

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FOURTH SUNDAY IN LENT

GENERAL

LEAP SUNDAY

Presiding Bishop's Appeal Enthusiastically Received

On "Leap Sunday," February 29th, for the first time in the history of the Episcopal Church, the same sermon was delivered simultaneously to more than 5,000 congregations all over the country, and to uncounted thousands of sick, shut-ins, and others. The sermon was by the Most Rev. Dr. Henry Knox Sherrill, Presiding Bishop of the Church in the United States. Four times, at hourly intervals, Bishop Sherrill stepped to a microphone and began:

"Today, even the most hard-headed realists are talking in terms of a world crisis and of world needs. Therefore, it is especially important that we who are Christians should recall the familiar words, 'God so loved the world that he gave.'"

In the Church of the Advent, Boston, Mass., a parish long known for its leadership in the Catholic movement, an offering of more than \$3,000 was received. The Rev. Dr. Whitney Hale, rector, said: "The large congregation showed great interest. The broadcast was clearly heard, and the newspapers gave it good publicity."

"Christianity is either for all men or it has validity for none. The Christian Fellowship, worshipping the God who has made of one blood all nations of men, knows no barriers of nationality, for in Christ we are members one of another and so we are to bear one another's burdens."

The Ven. John E. Culmer, archdeacon for Colored Work in the diocese of South Florida and rector of St. Agnes' Church, Miami, reports 800 persons attended the late Mass in his parish. With an offering of \$520, Fr. Culmer said that "the message was clear, effective, and persuasive, with much interest and high enthusiasm on the part of the laity."

The Rev. Samuel J. Martin, rector of St. Edmund's Church, Chicago, Ill., the largest Negro parish in the diocese of Chicago, reported a total offering of \$125.



BISHOP SHERRILL: "The inescapable lesson of the past forty years is that the world's problem is spiritual."

"Today our fellow Christians in many lands in Europe, in the Near East, and in the Far East are in dire need. Some of us have seen these deeply moving scenes and people with our own eyes. Everyone who can read knows the fact that millions of people lack the bare necessities of life: food, warmth, clothes, shelter."

Gethsemane Church, Minneapolis, Minn., of which the Rev. Dr. John S. Higgins is rector, raised its quota of \$1,600. Dr. Higgins reported that the church was filled despite a severe storm, and that the congregation was most enthusiastic. Many out of town parishioners sent in their offerings.

Trinity Church, New York City, was crowded to the doors. The rector of Trinity, the Rev. Dr. Frederic S. Fleming, spoke before the Presiding Bishop's address, and urged that the people respond to the utmost limit. Dr. Fleming suggested that each person donate a day's income to the appeal.

The Rev. Dr. G. P. T. Sargent, rector of St. Bartholomew's Church, New York City, read the address to his congregation, which filled the pews and the chairs placed in the aisles of the Church. Dr. Sargent gave a supplementary appeal, giving a clear picture of the need of the fund. Offerings at both Trinity and St. Bartholomew's were large, and the people seemed deeply moved in both churches.

"There is such a gulf between conditions at home and in these countries that it is difficult for us to realize the actuality of what is happening. The mention of the millions of sufferers tends to make conditions seem unreal. If any one of us sees an undernourished child or a person enfeebled by illness or great age, or a cripple, we are immediately touched and are desirous of being of help. Surely we should be able to visualize what this means multiplied literally millions of times. Cold, starvation with resulting sickness unto death—these are grim realities which, if they are comprehended, must move deeply to sacrificial action."

The Very Rev. Richard S. Watson, dean of St. Mark's Cathedral, Seattle, Wash., reports a congregation of 500, with splendid reception for the broadcast. The dean had arranged special lessons, music, and prayers, and he said the service was "exceptional." The people of the cathedral parish were enthusiastic, and there was excellent newspaper and radio coöperation. In his telegram, Dean Watson said, "An offering of \$304 assures our budget item of \$500."

"Man cannot live without bread but neither can he live by bread alone. He is a child of God. He must have the opportunity to worship, the world of life in the Old and New Testaments, the sacraments and the ministry of the Christian Church—for in these, if we believe what we say, are to be found the sources of strength to overcome despair and to find the true meaning of life, in all sorrows and joys as against mere existence."

In the missionary district of Wyoming, St. Mark's Church, Casper, collected \$535 for the fund. The rector, the Rev. Mark Hitchcock, reported that the 161 persons who attended the late service were well pleased with the sermon.

The reaction was favorable, though the attendance was only normal, at Trinity Church, Hattiesburg, Miss. The Rev. Richard A. Park, reported that the offering exceeded the quota. At St. Paul's Church, Columbus, Miss., a recording of the sermon was used, again with good results.

St. Michael and All Angels' Church, Portland, Ore., had a congregation of 230, and an offering of \$172.80. The enthusiasm was apparent, and the re-

action of the shut-ins of the parish was favorable.

"Men must possess the gifts of the spirit, Faith, Courage and especially Hope: faith in God and in men; courage to face a most difficult task of rebuilding not only physical ruins but the minds, hearts, and souls of men; hope not only for the present but into the Eternity of God. The inescapable lesson of the past forty years is that the world's problem is spiritual. Until men have come to realize that God reigns, all our efforts economic and political and cultural are doomed to failure."

The sermon was heard after the late Mass at the Church of St. James, Old Town, Maine, a small mission in a college town. The Rev. Hobart Jude Gary, vicar, said that the quota of \$52 was raised, and that there was an average congregation of 65. In so far as Fr. Gary could determine, the shut-ins of the parish were "tuned in" for the broadcast.

"So it is that today I call our people to the support of the Churches' program of World Relief. There will be those who will ask why the Churches should engage in this work when the government is doing so much in the appropriation of great sums and when there are so many private organizations devoted to the same purpose."

At St. Paul's Church, Alexandria, Va., the attendance at the late service was normal, with about 312 persons present. The Rev. Thomas A. Fraser, Jr., rector, said: "The whole idea was wonderfully received, but I believe once is enough. Bishop Sherrill should have led his listening audience in prayer personally. I believe that the sermon could have been more challenging." The offering taken was \$434.

"We heartily approve the program of government and of private relief agencies, but it is also essential that gifts should go to Christians of other lands, not in the name of any nation or of any organization, but in the name of Christ, as a witness to the universal fellowship within the Church. Such a gift may be of food, or of clothing—material things—but these will bear too the invisible gifts of the spirit in the name of our Master. Furthermore, since this relief is distributed through the local Churches in every land—here is a practical means of strengthening the Church by making possible through the Churches the bearing of relief to those in need."

St. Barnabas' Church, Richland Center, Wis., had 26 present at the late service. The vicar, the Rev. Reinhart B. Gutmann, urged that the people give at

least \$1, and the total offering was more than \$28.

"Let us make no mistake. It is vitally important for every reason to keep alive, and as strong as possible, the Christian Churches of these devastated countries. We talk much of democracy, but democracy is a political expression of a deeper faith in God and in the eternal worth of every human soul because we are the children of God. It is truly touching to read the letters of gratitude which come from abroad."

At Canterbury College, Danville, Ind., the Church's only coeducational collegiate institution, the Rev. James E. Savoy, chaplain, reported that the congregation numbered 52, about 80% of the average. The offering amounted to \$75, and Fr. Savoy reported that the address was followed with much interest and aroused great concern.

"The material gifts have of course been of immeasurable help, but equally so have been the gifts of Christian fellowship across the seas. I wish that there were time to read excerpts from some of these messages, from the Old Catholic Church, the Orthodox Church, a Lutheran pastor or a Christian worker, and from many others in Europe and the Far East. It is not only that the world is today looking to America in the difficult postwar problems which confront all men, the Christians of these lands abroad are looking to the Christians of America for assistance, for the hand of brotherhood."

St. Paul's Cathedral, Buffalo, N. Y., did not take up a special offering because the custom of the cathedral parish is to make only two appeals for funds throughout the year. However, the collection at Easter has been designated for the Presiding Bishop's Fund.

"Let me say again we must not underestimate the importance to the whole cause of Christ of strengthening these local Churches. In these countries there is almost a total lack of Bibles, Church school lessons, and Christian literature in general, due to the destruction of war and the shortage of paper. Theological education has been greatly hampered—and upon such education, to a large extent, depends the Church of the future. In some places it has been necessary to erect temporary barracks to make public worship possible. This help has nothing to do with rebuilding destroyed churches with their shattered stained glass and broken arches. We are helping only to maintain the barest necessities which make possible the continued spiritual life of these Churches amid most disheartening and even desperate conditions."

All Saints' Cathedral, Milwaukee,

Wis., had an average congregation at the late Mass, and took an offering of \$428. The people seemed favorably impressed with the idea, and listened attentively throughout the broadcast. At the close of Bishop Sherrill's address, the dean, the Very Rev. Malcolm dePui Maynard, made an appeal to the people to respond generously to the needs of the fund. Several people were moved to tears by the appeal.

"Here then is a Macedonian cry from our Christian brethren. As we think of the blessings and the comforts we enjoy, as we worship this morning in the peace and beauty of our own parish churches, can we in the presence of God, the loving Father of all, fail to respond?"

"I close with these familiar and heart-searching words:

"But whosoever has this world's goods and beholdeth his brother in need and shutteth up his compassion from him, how doth the love of God abide in him?"

"Which of these three thinkest thou proved neighbor unto him that fell among thieves? And he said He that showed mercy on him and Jesus said unto them Go and do thou likewise."

As far as telegrams to THE LIVING CHURCH have reported, reception of the address was excellent everywhere, and those who because of age, illness, or bad weather could not attend the late service were at their radios at 11:30 for the broadcast. The only exception was the diocese of Chicago, where the station expected to carry the program did not do so, and the clergy had to improvise as best they could. It was felt that the offering would have been larger if the impact of the address had not been lost in the confusion.

Low-wave Station WRUL, Boston, Mass., beamed Bishop Sherrill's address by transcription to Europe, Asia, and Latin America. The low-wave presentation assured the fact that the sermon was heard throughout the greater part of the world.

"Today's service," said one rector at announcement time, "combines the most ancient with the most modern in the service of God. The Eucharist we are celebrating is the fulfillment of the Old Testament and of the Godward yearnings of primitive man. Christ Himself ordained it and every Christian age has contributed something to it. Today, through the most modern means of communication, our Presiding Bishop is bringing a message to us and to the whole Church in his own voice and person—the first time in history that an Anglican primate has spoken to his whole flock at church on one day. So, throughout history, the Eucharist has combined the new and the old in the one perfect offering for the salvation of the whole world."

STATISTICS

Latin-American Districts Head

List in Communicant Growth

Justification of the Episcopal Church's missionary work is amply provided by statistics of THE LIVING CHURCH ANNUAL for 1948 as compared with the 1928 figures. While the communicant strength of the Episcopal Church in the continental United States was increasing by 32%, the communicant strength of the domestic and foreign missionary districts was increasing by 71% — more than twice as much, proportionately.

Haiti, with an astronomical 258%, swelled to 312% by the inclusion of statistics for the Dominican Republic, heads the list. Next in order are three other Latin-American districts: Cuba, Southern Brazil, and the Panama Canal Zone, confuting the idea that the Episcopal Church is the Church for Anglo-Saxons only.

Spokane heads the list of increases in the domestic field, aided by a transfer of territory from Idaho. Wyoming has the largest percentage among domestic districts which have not had territorial changes. Next comes North Texas, followed by Oklahoma, which was a missionary district in 1928 but is now a diocese.

In China, the vast population movements of wartime resulted in decreases in two districts and an increase in one. The net gain for the entire field was 31%, only one percentage point less than the general average for the Episcopal Church in the United States.

Besides these, six of the 28 districts have increases below the average for the Church as a whole, or a decrease. One of these, Idaho, has the substantial increase of 56% when the figures are corrected to account for its loss of territory. Western Nebraska's figures date only to 1946, when it was reunited with the diocese of Nebraska. Besides these two districts recorded small gains, one a small loss, and one a substantial loss — Liberia, which however has reversed its former trend with a communicant increase over last year of 10%.

The former Japanese missionary districts have not been included in the survey since they have become part of an independent Church whose statistics are no longer recorded in the ANNUAL. Communicants, instead of baptized persons, have been selected as the yardstick because the 1928 figures for baptized persons were mostly rough estimates.

The list, with percentages, follows:

- (1) Haiti 258%
(with Dominican Republic, 312%)
- (2) Cuba 193%
- (3) Southern Brazil 132%

(4) Canal Zone	125%
(5) Spokane*	118%
(6) Wyoming	114%
(7) Shanghai	112%
(8) Honolulu	108%
(9) Philippine Islands	98%
(10) North Texas	90%
(11) Oklahoma	88%
(12) Arizona	82%
(13) Mexico	81.3%
(14) New Mexico	80.9%
(15) San Joaquin	80.6%
(16) Alaska	76%
(17) Utah	69%
(18) Nevada	65%
(19) Salina	56%
(20) Puerto Rico	55%
All Chinese districts	31%
(21) Western Nebraska	21%
(22) Eastern Oregon	20.8%
(23) Idaho*	18%
(24) South Dakota	8%
(25) North Dakota	-7%
(26) Liberia	-26%
(27) Hankow	-32%
(28) Anking	-34%
Continental U.S. (dioceses and districts)	32%
All missionary districts	71%

WORLD COUNCIL

Announce Schedule of Sessions for Amsterdam Assembly

A tentative schedule of sessions for the first assembly of the World Council of Churches at Amsterdam, Holland, August 22d to September 4th this year, was announced in New York at a meeting of the American Committee for the World Council.

The opening service on the afternoon of August 22d will be held at the Nieuwe Kirk in Amsterdam, with Dr. John R. Mott as the principal speaker on the general theme of the assembly, "Man's Disorder and God's Design." A noted missionary leader and winner of the Nobel Peace Prize, Dr. Mott is one of the five presidents of the Council's Provisional Committee.

A maximum of 450 delegates will be seated at the assembly, representing the 134 non-Roman and Orthodox Churches in 39 countries which have signified their intention of joining the World Council of Churches.

A review of the historical interdenominational movements leading up to the first assembly will highlight the first plenary session on the evening of the 22d. Addresses will be given by the Rt. Rev. George H. K. Bell, Bishop of Chi-

chester; Bishop Ingve Brilioth of Sweden; Dr. Marc Boegner of France; and Dr. John A. Mackay of the United States.

On Monday morning, August 23d, the constituting assembly of the World Council will receive a report from Dr. W. A. Visser 't Hooft of Geneva, general secretary, on the program undertaken by the Council's Provisional Committee during the decade since it came into being at Utrecht in 1938. Dr. Visser 't Hooft's report will be referred to four special committees and by the close of the day it is expected that the preliminary stages in the formal organization of the World Council will have been completed.

Also on the 23d, Dr. Karl Barth, Swiss theologian, will make the opening statement on the work of the World Council's study commissions, and Prof. C. H. Dodd of the United States will discuss the Biblical basis of the assembly's theme.

The four study programs will be presented on Tuesday, August 24th, by speeches on the various subjects to be considered: "The Universal Church in God's Design," Bishop Gustav Aulen of Sweden, chairman; "God's Design and Man's Witness," Prof. Hendrik Kraemer of Holland, chairman; "The Church and the Disorder of Society," Dr. Reinhold Niebuhr of the United States, chairman; and "The Church and International Affairs," Kenneth Grubb of England, executive chairman.

From Wednesday, August 25th, on, the assembly will be divided into sectional meetings for six days of study. Delegates will devote morning sessions to consideration of the reports presented by the four commissions, all of which will be ready in galley proof by the time of the assembly, and which will later be published in book form.

Afternoons, the four special committees will be in session. One will study the constitution as now framed, plus seven or eight proposed amendments; another will seek to establish the policy of the World Council as an organization; the third will handle the administrative details of the Council; and the fourth will consider miscellaneous concerns of the various national Churches, including anti-Semitism, women in the Church, mutual aid among the Churches, and training of lay leadership.

All commissions and committees will report back to the plenary sessions in the closing days of the assembly, which will end on Saturday, September 4th. The plenary sessions, it was said, will adopt and not just receive the various reports submitted to it, subject to possible revision from the floor.

There will be three public meetings during the assembly, the first on "The Christian Witness in the World," the second on "The Christian Witness in

*The northern panhandle of Idaho was included in the missionary district of Idaho in the 1927 figures and is now in the missionary district of Spokane. Without 1,080 communicants now listed in the transferred area, Spokane's percentage of increase would be 86%; with these communicants, Idaho's would be 56%; making them, respectively, Nos. 11 and 19 on the list.

the Social and National Order," and the third on "The Christian Witness and the International Order."

Alternates to the assembly will have study sessions of their own, while a more popular program will be arranged for visitors and guests.

Dr. Henry Smith Leiper, associate general secretary of the World Council, announced that briefing conferences for American delegates, alternates and press representatives who are going to Amsterdam will be held in New York City on April 19th and in St. Louis on April 26th. A conference is also being considered for the West Coast.

Before the assembly, it is planned to hold large ecumenical services in churches throughout the country on Whitsunday, May 16th, to focus the attention on the importance of the sessions at Amsterdam.

More than 325 radio stations will present a series of four recordings entitled "Pilgrimage to Amsterdam." The program consists of interviews conducted by Raymond Swing, radio commentator, with Dr. Leiper, Dr. Henry P. Van Dusen, president of Union Theological Seminary in New York; Bishop G. Bromley Oxnam of the New York Area of the Methodist Church; and Dr. O. Frederick Nolde, director of the Commission of the Churches on International Affairs. [RNS]

Press Quota System Planned for Amsterdam Assembly

Only "properly accredited" press people, from both the secular and religious press, will be admitted to the first assembly of the World Council of Churches at Amsterdam, Holland, August 22d to September 4th, according to Dr. Henry Smith Leiper, secretary of the American Committee for the World Council. He stressed, however, that "as a general principle all press representatives who apply are to be accredited" as "there can be no discrimination shown."

A quota for the press representatives of Holland has already been established, and one for the United States will be considered later. Holland will be allowed two religious and eight secular reporters at the assembly. Dr. Leiper said the number for the United States "will be determined largely on what turns up in applications."

He pointed out that restrictions on press coverage at Amsterdam are necessary because of the limited facilities available, and are aimed primarily at curbing the attendance of a disproportionate number of feature writers and reporters from any one religious communion.

Asked if correspondents of Communist papers would be accredited, if they applied, Dr. Leiper said they would be, but that it would probably be necessary to have some system of priority for large,

influential papers. "We just won't have room for everybody," he observed.

The publicity committee sees "very little likelihood" that more representatives of the secular press will apply than can be accommodated, and the World Council's Geneva (Switzerland) office will deal directly with this group.

Since there may be more representatives of the religious press than can be accommodated, the committee has requested the Geneva office to clear with the national Church body or national religious press office as to which periodicals should have representatives at Amsterdam.

All applications for press representation at the assembly, it was said, must be received in Geneva by July 10th.

To keep the press well supplied with copy, it is planned to hold two press conferences daily for the benefit of both morning and afternoon papers, to issue at least one press release daily in addition to sectional releases, and to arrange for personal interviews with delegates and speakers by request.

In addition, the press will be supplied with copies of the main addresses; a daily mimeographed bulletin reporting schedules of meetings, events and other information; and a "Delegate's Digest," which will contain extracts from addresses, quotes, pictures, and interpretative material. English, French, and German will be the official languages of the assembly.

All accredited press representatives are to be admitted to plenary sessions of the assembly, but section and committee meetings are to be regarded as private.

As an exception to this rule, not more than three persons, possibly a feature writer, one representative of the secular and one representative of the religious press, will be admitted. All discussions at these sessions will be "off the record

—not quotable." A system of rotation will be set up so that as many members of the press as possible may be present at one time or another.

Dr. Frederick E. Reissig, executive secretary of the Washington Federation of Churches, will be in over-all charge of public relations at the assembly. He began his duties in January at the Geneva office of the World Council. [RNS]

ORTHODOX

Patriarchal Church Awarded New York Cathedral

The right of the Patriarchal Russian Orthodox Church in America to occupy St. Nicholas' Cathedral, New York City, was upheld by Justice Bernard Botein of the New York State Supreme Court. He dismissed an opposing suit brought by the Russian Orthodox Church in North America which claims to be autonomous and does not recognize the jurisdiction of the Moscow Patriarchate.

In his ruling, Justice Botein declared it had been established by a 1925 Appellate Division decision affirmed by a Court of Appeals decision in 1926 that only the Holy Synod in Moscow had the power to appoint the ruling archbishop. Hence, he added, Metropolitan Benjamin, as exarch of the Moscow Patriarchate, was entitled to occupy the cathedral.

(Metropolitan Benjamin, who was a co-defendant in the case, has since been transferred to a post in Riga, Latvia, and has been succeeded as exarch of the Russian Orthodox Church in the Aleutian Islands and North America by Archbishop Macarius of New York.)

Testimony at a four-day hearing of the suit disclosed that St. Nicholas' Cathedral, seat of the ruling Russian bishops in the United States during the Czarist régime, was for many years controlled by the so-called Renovated Church in Russia formed after the Revolution of 1917.

Philip Adler, attorney for the Moscow Patriarchate, hailed Justice Botein's decision as "a ruling of far-reaching importance." However, Ralph Montgomery Arkush, counsel to the plaintiffs, said he would advise an appeal because the decision in 1925 of the Appellate Division, affirmed in 1926 by the Court of Appeals, did not apply.

He said that decision seemingly "has nothing whatever to do with this case, because it awarded possession to John S. Kedrovsky. He called himself "Archbishop," but his credentials were those of a schismatic group which nobody now considers canonical. We also think the court did not give correct interpretation to the Statute of the New York Legislature in 1945, which recognized that the Russian Orthodox Church of North America was autonomous." [RNS]

THE LIVING CHURCH RELIEF FUND

Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of Publication, 744 North Fourth St., Milwaukee 3, Wis., with notation as to the purpose for which they are intended. They are kept separate from the funds of the publisher, and the accounts are audited annually by a Certified Public Accountant.

CARE for Old Catholics

Previously acknowledged	\$6,595.10
Mrs. H. McK. Harrison	20.00
Anonymous	5.00
	<hr/>
	\$6,620.10

Overseas CARE

Edna and Hilda Donsing	\$ 10.00
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Save the Children Federation

Previously acknowledged	\$4,677.77
Anonymous	125.00
Rev. & Mrs. Albert Sayers	10.00
	<hr/>
	\$4,812.77

Children in France

Anonymous	\$ 125.00
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CZECHOSLOVAKIA

Christian Appeal for World Peace

The Christian Churches in Czechoslovakia have issued an Appeal for World Peace. In this action the following Churches have united: the Roman Catholic Church (led by Archbishop Beran of Prague), the Orthodox Church (led by the Archbishop of Prague, exarch of the Patriarchate of Moscow), the Czechoslovak Church, the Old Catholic Church, the Evangelical Church of Czech Brethren, the Lutheran Church in Slovakia, the Reformed Church in Slovakia, the Unity of Czech Brethren, the Moravian Church, the Baptist Church, and the Methodist Church.

The appeal was launched at a meeting held in Prague on February 2d. It was crowded and proved a great success. Members of the government were present, and the appeal was favorably received by radio and the press. Speeches were delivered by the Roman Catholic Archbishop and the Lutheran Bishop of Slovakia. The appeal was read by Professor Bednar (Czech Brethren). Such coöperation has not been experienced in Czechoslovakia for over 300 years.

The appeal begins by emphasizing the necessity of coöperation among the nations against the irresponsible crime of war:

"Here, in the heart of Europe, we experience more than other nations the conflicts and interpenetrations of contemporary ideological, social, cultural, and political systems. We thank God that we, here in this place, this highly exposed spot in the world, are able to express our attitude toward them, not only as citizens of a free Republic, but also as members of the human family, and above all as Christians, assured of human, civil, political, and religious freedom . . .

"Reminding ourselves of the Christian character and humanitarian ideals of our history, and in their spirit, we ask the whole Czechoslovak public, and especially its leaders . . . to be conscious of their responsibility for every word they utter. Today the future of the nation is at stake. Even though, as a small nation, we are not able to decide the great questions of international policy, we can nevertheless set an example for the world by the way in which, in our own small sphere, we resolve world problems . . . Our historical experiences, our social and political structure, and our culture predestine us to work for the rapprochement and coöperation of differing world systems in the spirit of democracy and social justice."

The appeal is then addressed to the Christians of the world:

"World peace can only be assured by common action of the nations. Therefore we appeal to the Christian conscience of the world. Despite theological differences,

we are all children of one Father, of our Creator and Lord, we all confess the redeeming action of the Prince of Peace, Jesus Christ, who belongs to all generations of humanity, and we all feel the common obligation of all Christians to free ourselves from the barriers dividing nations and social classes and to work for the brotherhood of all . . ."

Speaking to the statesmen of the world, the message states that the Christian Churches of the Czechoslovak Republic regard it as their duty to inform the United Nations about the convictions which prevail among all of them:

"The greatest obstacle to coöperation is suspicion among the nations, culminating in the fear of a sudden attack. We therefore ask:

(a) that statesmen take as a psychological and spiritual basis for the negotiations the determined and, for statesmen, binding desire of the nations to live in peace and tranquility;

(b) that the difficulty of solving concrete international problems be not permitted to hinder the final goal of international negotiations, which must be respected, and which is world peace;

(c) that the idea of the United Nations as an organ to secure peace be not neglected or destroyed;

(d) that in this field . . . the voice of Christianity be heard as a creative participant in the question of peace, divorced from all political interests . . ."

AUSTRALIA

Court Grants Injunction Against Catholic Ritual for Anglicans

Ringling of the Sanctus bell, making the sign of the cross, and other features of the Roman Catholic Mass ritual are "illegal" in Anglican Holy Communion services in New South Wales, according to a ruling handed down by Supreme Court Justice Ernest D. Roper.

Justice Roper granted an injunction sought by 23 parishioners of the Rt. Rev. Arnold Lomas Wylde, Bishop of Bathurst, to restrain the Bishop from using a form of Holy Communion service set forth in a new book of rubrics compiled for use in his diocese. The plaintiffs complained that the rubrics introduced "Romish" practices not sanctioned by the Book of Common Prayer of 1662.

Ruling that the only legal and permissible liturgy in New South Wales' Anglican churches is that prescribed by the Book of Common Prayer, Justice Roper commented "it is quite deplorable that members of a Christian community have been unable to settle differences without recourse to litigation."

Previously, the case was brought before an ecclesiastical court in Sydney. Canon Thomas C. Hammond, chief witness at that trial said that although un-

authorized innovations in Communion rites have occurred among some Anglican priests, the Church of England Act of 1902 ordered all clergymen to comply with the form set forth in the Book of Common Prayer. [RNS]

NEW ZEALAND

Bishop Caulton Consecrated

The Rt. Rev. Sidney Gething Caulton was consecrated eighth Bishop of the diocese of Melanesia on the Feast of the Purification, February 2d, in the Cathedral Church of St. Mary, Auckland, New Zealand.

The Rt. Rev. Cecil Arthur Cherrington, Bishop of Waikato, the senior Bishop of the province, was the consecrator. (The Archbishop of New Zealand, the Most Rev. Campbell West West-Watson, Bishop of Christchurch, was unable to attend the consecration because of a motor accident.) The co-consecrators were the Bishops of Dunedin (Fitchett), Auckland (Simkin), Nelson (Stephenson), Wellington (Owen), Waiapu (Lesser), and the Assistant Bishop of Waiapu and Bishop of Aotearoa (Bennett). The Bishop-elect was presented by the Bishops of Auckland and Wellington. A number of native clergy also took part in the service.

With the presentation of the Bible, Bishop Caulton received the pectoral cross, a gift of the cathedral parish, and the episcopal ring, a gift from the clergy of the diocese of Auckland, where the Bishop had been dean of the cathedral.

Her Majesty, the Queen of Tonga, with her attendants, was present in the large congregation.

Bishop Sedgwick Dies

The Rt. Rev. William Walmsley Sedgwick, formerly Bishop of Waiapau, died on February 19th in Auckland, N. Z. He was in his 89th year. Dr. Sedgwick was Bishop of Waiapu from 1914 to 1929, and on his retirement returned to England, where he resumed active work for a year as vicar of Detling. He later went to South Africa, and finally returned to New Zealand last May to make his home.

A Requiem was held in St. Mary's Cathedral, Auckland, on February 20th. The Rt. Rev. Cedric Arthur Cherrington, Bishop of Waikato, was the celebrant. Dr. Cherrington was assisted by the Rt. Rev. William John Simkin, Bishop of Auckland, and the Rt. Rev. Sidney Gething Caulton, Bishop of Melanesia. Priests of the diocese sang the service.

Born in Fremantle, Hampshire, England, Bishop Sedgwick was educated at Christ's College, Cambridge University.

Sound Films for Religious Education

By the Rev. James K. Friedrich

Producer, Cathedral Films, Hollywood, Calif.

DANGER AHEAD! At a recent conference of denominational executives of the International Council of Religious Education, a speaker made this statement, "There is one major independent producer of Bible films, namely Cathedral, whose owner and producer frankly has his own philosophy of education . . . this plan is followed in the Rev. Mr. Friedrich's own new and rapidly growing Sunday school; this scheme [the philosophy now becomes a "scheme"] means, friends, the twelve Cathedral Bible films become a year's curriculum. *There may be no immediate danger in the spread of this philosophy of Christian education . . . but if it is used it means that somebody's prepared curriculum is gathering dust.*" There you

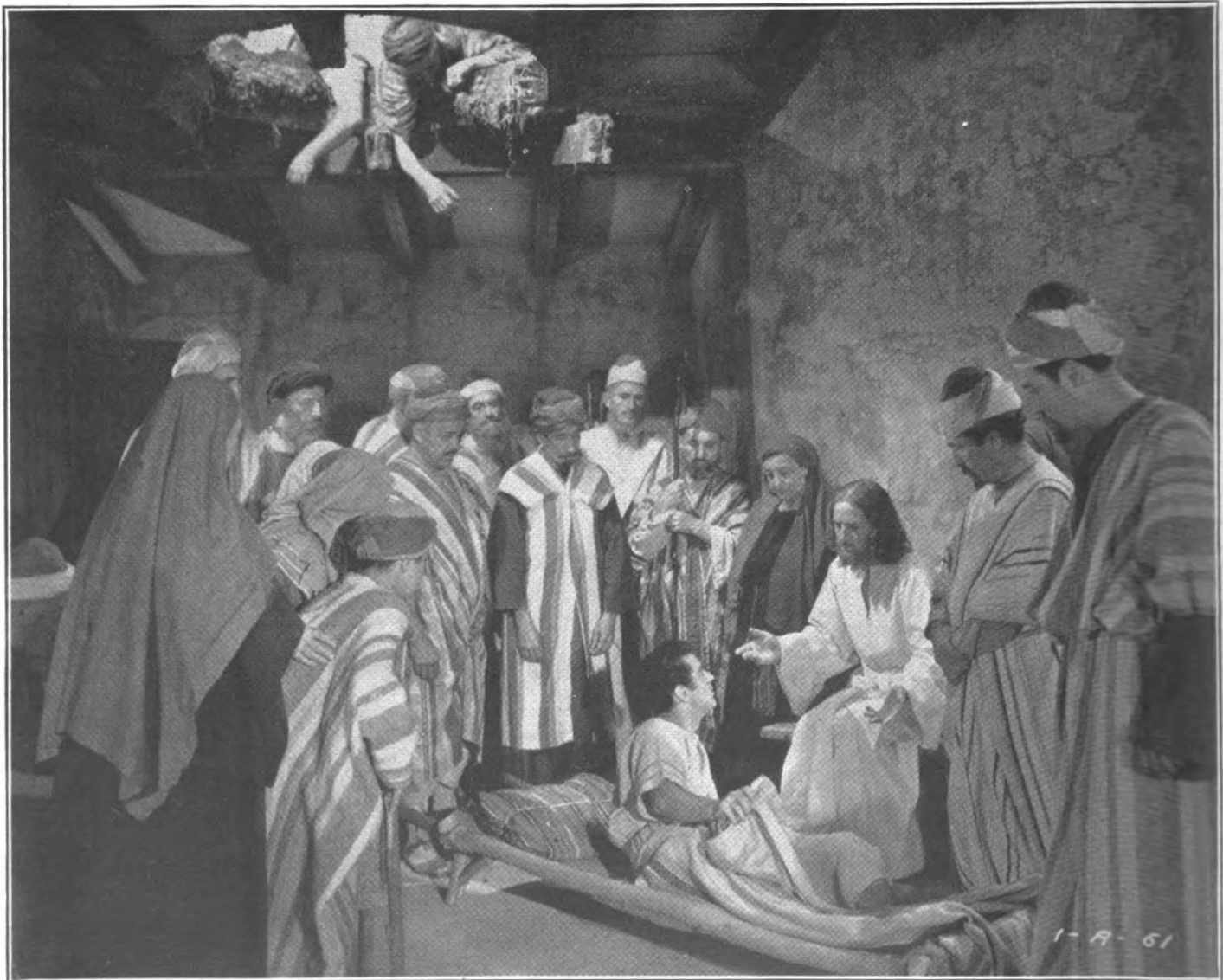
have it! There is danger in visual education—great danger because somebody's out of date prepared curriculum will gather dust. This is an unworthy indictment.

I was fully aware of the difficulties I would encounter when I entered this phase of the Episcopal ministry ten years ago, because I realized at that time that I would eventually collide with publishing houses and religious educators in all parts of the country. I tried to avoid this difficulty by asking their help in distributing our films and creating study material to accompany them. Such assistance was refused, and time and money that I well could have spent developing and producing more pictures was diverted to organizing a world-wide dis-

tribution system. This also slowed our production program at a time when more pictures were really needed.

STUDY GUIDE

The demand from Churches of all faiths on how to use our films in Sunday schools finally forced us to give consideration to publishing a study guide to accompany each picture. In these study guides we outline a complete program for proper use of pictures to get the most effective results. However, I have discovered improved techniques by using these films regularly in my own Sunday school laboratory at St. Michael and All Angels' Church in Sherman Oaks. It is my intention to include these improved methods and suggestions in the study



"But that ye may know that the Son of Man hath power on earth to forgive sins . . ."

guides when they go to press again. It is my hope that we can eventually win the approval of leading religious educators, for it has been our intention to work with the Church and not apart from it.

Visual education in the Church is bound to bring explosive results, simply because the techniques employed are radical as compared with the present curriculums which have changed little in the past century.

NEW METHODS: It is possible and highly desirable to correlate the films so far produced with present curriculum material, and it is advisable to begin this way in order to feel one's way slowly and carefully into this new approach to religious education. I have found the following simple plan most effective whenever a film is to be used: (1) Be sure to tell the story to the children before they see it so that the mind may be properly prepared for what the eye is going to see. This step has been learned from the Army; and, from our own experience, we know that it is absolutely essential. Careful preparation before actually showing the film makes for better teaching afterwards. In telling the story the teacher or minister can bring out those points which the film emphasizes and which are important to the lesson. This telling of the story can be done the Sunday previous to the showing of the picture. It takes only a few minutes to do this so a class period is held using prepared curriculum. (2) (Second Sunday) After the regular Sunday school service, the picture should be shown. (3) (Third Sunday) This is the most interesting Sunday for everyone, and we call it the "Film Quiz Sunday." A microphone is put on the end of a pole and a large blackboard is placed in front. The boys are seated on one side and the girls on the other. The questions suggested in the guide and others that the teacher might want to use are then asked the children, with points given in accordance with the importance of the question, the score being kept on the blackboard. The children respond magnificently in their eagerness to answer the question through the loud speaker. This is a radio technique that works wonderfully well in our Sunday school. (4) (Fourth Sunday) This Sunday we use printed curriculum material, and the children have regular class work. In our Sunday school we use material prepared by Miss Olive Jones of All Saints' Church, Beverly Hills, Calif.; and we can heartily recommend it to any Sunday school as an excellent curriculum for the Episcopal Church school. On the months in which there are five Sundays, we have an instructional Eucharist in place of our regular worship service and another class period.

The above plan gives children two or three Sundays with their teachers, which we found most necessary in order to bring them into the life of the Church, and



FR. FRIEDRICH: *On the set at Cathedral Films.*

which gives them a feeling that they are part of a definite class program.

PRODUCTION PROBLEMS: In the production of sound moving pictures for the Church, we are faced with a difficult problem because our pictures are used by every denomination. Like St. Paul, we try sincerely "to be all things to all men," and by the grace of God we have been able to produce films that have been acceptable to Churches of all faiths. Time and again we receive correspondence urging us to make modern versions of Bible stories, but we have been reluctant to do this, principally because in so doing we would be in the position of interpreting — a status fraught with troubles. By staying faithfully to the Bible story in as far as it is possible and presenting it as it is told, we find our pictures enthusiastically received everywhere. The teaching of the lessons involved is left to the individual or church using the pictures. We feel that this is the way it should be done.

COST OF PRODUCTION

The cost of production is tremendous, and it is only by getting our films into churches of all denominations that we are able to continue in production. Frequently we receive letters wanting to know if our actors have been "saved." I always like to answer these inquiries and my letters are usually built around the words of our Lord, "Judge not, that ye be not judged." We do know that the actors we use in our pictures appreciate the opportunity to use their God-given talent in a righteous cause and for a good end. Who knows but what the occasion we have offered to these people may be the beginning of their discovering Christ?

Perhaps someday if we realize our dream to build a great Christian producing company here in Hollywood, it will be possible to develop actors and actresses from out of the life of the Church. If it is God's will, this shall come to pass, but at the moment we must depend upon the talents of the people who now work in pictures. In the eyes of God they are still His children and we intend to use them for His glory and the advancement of His kingdom. Therefore, I ask myself, who am I to question them about their faith, because I know the experience they will have with us is bound to help that faith, perhaps even rekindle it.

Cathedral Films is undoubtedly the smallest producer in Hollywood. We still rent most of the equipment necessary to make the films as we own no stages or studio. We have acquired our own costumes over the years, and are now making some of our props, but until such time as production becomes a constant thing, it seems inadvisable to acquire equipment and buildings that would be standing idle most of the time, draining resources which can be used so much more effectively in making pictures.

OUTSIDE PRODUCTIONS: In addition to our own Bible films, we have produced three films for the Episcopal Church, entitled "We too Receive," "Thy Will be Done," and "Go Forth"; one picture for the United Christian Missionary Society (Disciples of Christ), entitled "For all People"; and one for the United Lutheran Church on stewardship, entitled "And Now I See."

INTERESTING OBSERVATION: From the reports on rentals that come into the office of Cathedral Films every month from all parts of the United States, it is

very evident that the Episcopal Church is far behind in its use of visual material. Had I to depend upon my own Church for the use of these pictures, our company would have been out of business a long time ago. To be sure it is discouraging — only because I feel my Church is missing one of the finest opportunities offered for improving its Sunday school, which is its weakest link. The Episcopal Church has a great story to tell, but it always seems content to hide its light under a basket. A great contribution to the religious life of America could be made if it merely attempted to tell its own story, a story of American religious heritage which most of us have forgotten. The National Council in looking for means to evangelize could well afford to consider presenting films on Churchmen whose devotion and love have made America great.

SUPPORT NEEDED

The Missouri Synod of the Lutheran Church, using commercial producers, has been making very costly productions. Their investment in pictures now runs over a hundred thousand dollars a picture, and they are recouping production costs in three to four months, I am told, from free-will offerings when the pictures are shown in their churches. This denomination and others are laying plans for extensive productions with a view to promoting the interests of their churches. I know it is in the mind of Mr. Robert Jordan, head of the Department of Promotion, to do more with films in our Church, but he must have the support of the National Council and the Church at large to go ahead with those plans. Our company (a non-profit corporation) stands ready to serve our Church. I believe that we of the Episcopal Church have a story that needs to be told, and films can do it quicker and better than any other method. Since 1938 I have been working in this field, and the ten years of experience have been valuable to me. It is my constant hope that the Church will use this experience for the advancement of its own ends. To be sure it costs money to make pictures, but the results will more than justify expenditures. Production costs can be recouped from offerings wherever the pictures are shown, and if the films are properly made they can often be used by other Churches to good advantage.

NEEDED FILMS: One of the most important films that our Church needs should deal with the ministry and the challenge of that high calling. A thrilling story could be written around the call to the priesthood, life in a seminary, and the ministry itself. Such a film would be a challenge to youth and would be the means of bringing fine young men into this phase of the Church's work. Another film on the call of missions would be equally effective. Still another film, on

why we have Church schools and what can happen in a family where children are brought up in a Church school, is greatly needed. Perhaps many of you reading this article can think of other phases of the Church's life that would lend themselves to moving picture technique.

BIBLE STORIES FUNDAMENTAL

So far we have confined ourselves to Bible stories because I firmly believe that the hope of the Church lies with children knowing, understanding, and living the eternal lessons these stories tell. Through the moving pictures, children get a chance to live vicariously the experience of the film; Jesus becomes more real to them and the result is bound to make better Churchmen and Churchwomen when they are ready for confirmation. Because the eye never forgets what it sees, the moving picture is too important an instrument to neglect any longer. From those in high places we learn that Germany, Japan, and Russia exceeded all other countries in the world in the use of visual education. The enemies we fought in the last war were fanatical because they believed the pagan philosophies of their leaders — philosophies that were sold to them principally through visual education. In the Church we feel a deep sense of urgency in our desire to spread the Christian message. If Hitler could persuade the youth of Germany to accept the Nazi philosophy of life in less than a decade, is it not possible for the Church, employing the same method of teaching, to bring the Kingdom of God on earth in our lifetime? The secret of Christian living is Christian teaching, and now that we have the advantage of the weapon that makes teaching religion a dynamic experience, let us rise up and take advantage of our strategic position and use this effective means to fulfill God's destiny for man.

In America we boast of 250,000 churches, and it is this tremendous outlet that gives the Church an unprecedented advantage by making its congregations and buildings outlets for the religious films to be made. If only half of this great potential is equipped to use motion pictures, income can be sufficient to warrant making the finest in films. Pictures that exceed in production the best now seen in the theatre can be produced for the Church when this sleeping giant awakens to its new and colossal possibilities.

ACU CYCLE OF PRAYER

March

7. Church of the Incarnation, Lynn, Mass.
8. St. Mary the Virgin, Baltimore, Md.
9. St. Ann's, Willow Grove, Pa.
10. St. Augustine's, Norristown, Pa.
11. St. John the Baptist, Philadelphia, Pa.
12. St. Andrew's, Madison, Wis.
13. All Saints', New York City
14. Grace Church, Linden, N. J.
15. St. Matthew's, Evanston, Ill.

RELIGION IN ART

By DR. WALTER L. NATHAN

EXPULSION OF THE TRADERS

By Rembrandt van Ryn

(Dutch, 1606-1669)

WE think of Jesus as the man of peace. His whole ministry was an example of brotherly love for His fellow men, a love that encompassed even the sinners and outcasts, the men and women whom their neighbors despised and persecuted. Against the stern justice of "an eye for an eye" He set the command to turn the other cheek, for love alone can overcome evil, and "all they that take the sword shall perish with the sword."

Once only did Jesus' patience and forbearance with erring humans change into wrath. When He found the temple defiled by the traders and moneychangers He did not reason with them or try with kindly words to make them leave. Instead, He took a scourge and resolutely drove them out "and the sheep, and the oxen, and poured out the changers' money, and overthrew the tables." Those who had made a den of thieves of the House of God deserved nothing better than the scourge; theirs was the sin that aroused our Lord's wrath more than any other.

Rembrandt's etching follows the Biblical account closely. Tempestuous action and poignant gestures tell how strongly the artist shared Christ's indignation. When Rembrandt made this print he was still a young man, ardent and outspoken in his convictions, but already in full command of his personal style with its contrasts of light and deep shade, the composition in depth, and the rapid, sure, forceful line.

Jesus has burst upon the crowd like a whirlwind. The very halo around His head seems to explode with the heat of His righteous fury. We hear the crash of the overturned table, the yelping of the dog, the snorting of the panic-stricken steer, the shuffling of hurrying feet, the shouts of anger, surprise, and pain. Jesus pays no attention to the uproar; the scourge in His hand deals telling blows and will do so until the last of the traders has fled, and the temple has once more become a place of worship.

The priests and Pharisees in the background look upon the scene with dismay. To them Jesus is an outrageous rebel who dares interfere with long established customs and interests—He whom they will seek to destroy because they fear Him; but to us His only deed of violence is an urgent appeal never to allow greed and selfishness to make a mockery of the sacred.

February National Council Meeting

THE February National Council meeting, being the annual meeting, took action on many important matters. Several of these had to do with finance, but four were concerned with questions only indirectly related to finance at this time. One was the report of the Rev. Dr. John Heuss, Jr., director of the Department of Christian Education. This report covered thirty-two typed pages and the reading of it required a full hour. Dr. Heuss compared the Sunday schools of earlier times with such schools today, stressing the fact that few children of the present time receive the day by day instruction at home in Christian faith and practice, given as a matter of course to the children of fifty years ago, or even thirty or forty years ago.

Dr. Heuss did not advocate discontinuing the Sunday school. It was with particularly strong emphasis that he declared that his department did not agree with those educators who were convinced that the day of the Sunday school is over. On the contrary, the traditional Sunday school must be preserved, strengthened, and made a part of any new system of Christian education, which system would include the three groups: children, young people, adults.

Dr. Heuss gave considerable attention to the need for trained teachers, for better preparation of the clergy on the part of the seminaries, and for curriculum material. His department is working along all three lines. The problem of finance came up here. The new plans will require a greatly increased staff and the preparation and publication of much printed curriculum material. The question of space also arose: where would office space be found for these additional workers? It is significant that the Council, without debate, passed the four resolutions offered by Dr. Heuss at the end of his report, approving "in principle" the whole of his report. Where to house the forty new workers needed, and where to find the \$196,000 a year required for the program: these questions must, however, eventually be answered. We hope an answer will be found, for nothing is so important as education in understanding the Christian faith and in living the Christian life. The failure here is one of the basic causes of the tragic state of both the Church and the world today.

Another important report presented was that of the Committee on Marriage Instruction, presented by its chairman, Bishop Donegan, Suffragan of New York. We heartily agree with the basic principle of the report, which declares that: "The instruction should be rooted in a Christian interpretation of marriage. This means that it cannot be a second-hand presentation of mental hygiene concepts of marriage with a pious ending." Too much of the instruction

given to young people in recent years has been of this somewhat pagan description. No doubt this was largely due to the fact that both Church and home left such instruction to the family physician or to the teacher of hygiene at school. These experts in another field naturally felt that the religious aspects of marriage should be presented by parents and "ministers of religion." And, indeed, they should, but too often they have not been so presented.

THERE was no discussion of Bishop Donegan's report nor of that of Dr. Heuss. Two other reports did arouse debate.

The first of these was the presentation of the report of the Trustees of Bishop Payne Divinity School on the Report of the Trustees of the American Church Institute for Negroes on holding the allocated \$192,000 for the school until it should be more certain that building at the present site would be wise. Bishop Penick was prepared with documents, which he had come to the Council meeting to read and to interpret. These documents made it quite clear that both the trustees and the dean and faculty of the Bishop Payne Divinity School have faith to believe that the school can live and grow where it is, if it receives the needed help and the equally needed understanding of its seventy years of notable history and its opportunities. The point, so frequently made by Bishop Tucker while he was Presiding Bishop, as well as earlier and later, was made by Dean Goodwin: namely that it is a tremendous advantage for Negro candidates for the ministry to be trained in the South, where they will work, where most of them were born.

Oddly enough, the Council did not discuss what was to us the most interesting document Bishop Penick brought with him. This was the letter written by the three Negro members of the faculty of Bishop Payne Divinity School, at the dean's request. Their statement that if and when any one White theological seminary would agree to have Negro professors as well as Negro students as a "normal part of its system, without differentials," then, and not until then, they would advise closing Bishop Payne Divinity School: We believe that such a time will come, and we hope it will come soon. The National Council has a Negro Secretary for Negro Work — a step which many Churchpeople of only a few years ago never expected to see. The greatest of our cathedrals, the Cathedral of St. John the Divine, has as one of its trustees a Negro priest, a man of great distinction of mind and spirit and a man whose influence in civic as well as religious affairs is at least equal to that of any other priest of the diocese of New York — as everyone agrees. The best of our seminaries are looking for

the best men, both as professors and as students. Who can doubt that they will find Negro faculty members, as many of them have already found Negro students?

We hope we are not being unrealistic when we say that we should like to see our Southern seminaries take the leadership in this respect. Whatever may be the arguments for and against segregation in civil life, there can be no adequate defense of it in the name of the Christian religion, in which there is "neither bond nor free . . . for all are one in Christ Jesus." When Virginia or Sewanee opens its doors to properly qualified Negro students, and when General or Cambridge or Nashotah appoints a capable Colored priest to its faculty, the problem of education of the Negro clergy will be much closer to solution. We cannot believe that a segregated seminary can ever be the permanent answer to the problem; but while such an institution is continued, it deserves proper support from the Church. There is no place in the Church Catholic for a second-class priesthood, or for second-rate theological education.

The fourth matter of unusual importance to come before the February National Council meeting was the translation of the Book of Common Prayer into foreign languages. It was surprising to learn that the recently printed translation into Spanish, of which there are already four editions, does not conform to the requirements of the Standard Book and so could not be certified by the Custodian of that Book. Still more astonishing was it to hear that the newest translation, that into Portuguese for use in Brazil, also departs widely from the Standard Book. It was explained that these departures took the form chiefly in omissions for the sake of brevity; but certain of these, notably in the Ordinal, left out essential parts of the offices — small parts, perhaps, but vital. We are especially surprised (and somewhat amused) that two of the more Protestant-minded districts omit the word "Protestant" from the title page. It was explained that this was because the word, while part of the official title of the American Church, is omitted from the title page of the Mexican Prayer Book and that of Brazil, the term used being "Mexican Episcopal Church" and "Episcopal Church of Brazil." Since these and other Latin-American districts have grown much more rapidly than the Church at home, perhaps the best remedy is to amend the English version to conform to the Spanish and Portuguese ones in this respect!

The Spanish translation was authorized by General Convention, and the four editions of it have been in use for several years: in Cuba, Puerto Rico, Mexico, and among the Mexicans in the diocese of Los Angeles and the district of New Mexico and South-west Texas (one edition for both places). The National Council paid for the publication of this Book. The Portuguese Book is still in manuscript form, and will be passed upon by the Standing Liturgical Commission of General Convention. Belatedly, the Coun-

cil has passed a resolution declining financial aid to any edition of the Prayer Book which does not conform to the Standard Book and is not so certified by the Custodian.

Again the Council met at Seabury House. The chapel has now been completed. It is beautiful, reminding those who see it of the "house chapels" of old English houses. Every day began with a celebration of the Holy Eucharist, everyone attending.

Audio-Visual Number

THIS second annual audio-visual number of *THE LIVING CHURCH* presents articles by a group of men who have been active in applying the latest techniques to the perennial and essentially unchanging problem of teaching the Christian Faith.

The Rev. James Friedrich of Cathedral Films is a priest of the Episcopal Church who has pioneered in the development of movies of a professional level of excellence on Christian themes. In his article he frankly discusses the revolutionary character of audio-visual education as requiring a revision of the Church school program.

The Rev. Franklin Ruetz, curate of St. Matthew's Cathedral, Dallas, discusses the practical application of audio-visual education on the basis of wide and varied experience.

G. E. Hamilton, president of Keystone View Company, is an active layman of the Episcopal Church. He describes, on the basis of his work as a Church school teacher, the use of glass slides colored by the pupils themselves as a teaching medium.

The Rev. James McClain, our audio-visual editor, is well known to the readers of *THE LIVING CHURCH* through his regular department, "Look and Listen." Like the other writers of material in this issue, he speaks on the basis of direct experience with Church school pupils and their problems.

The bold and imaginative use of radio made by the Presiding Bishop last Sunday, as recorded in our news columns, is an inspiring example of the value of the "audio" part of audio-visual education.

The audio-visual field is a young one, and everything about it is in its infancy. For the first time, at its February meeting, the National Council voted for the establishment of the position of visual service director. Much of the material available at present must be improvised from secular sources and from the resources of other religious bodies. Many of the existing courses in Christian education are not paced for the employment of audio-visual aids, although the newer courses are making up the lack. Established Church firms have not been able to build up their audio-visual departments as rapidly as they desire, partly because of the war-born shortages of all manufactured goods, partly because of the difficulty of assembling Churchly materials.

The infant industry is, however, growing rapidly. The materials and equipment that do exist are being found to be of great value when intelligently used. The filmstrip, presenting a series of still pictures, has been shown to be a highly efficient teaching medium, better for many purposes than movies — although both stills and movies have their place. As more parishes make use of the new materials, their quality increases and a wider market is being created for materials designed especially for the Episcopal Church.

Soviet Roll Call

THE seizure of the government of Czechoslovakia by the Communists, by their now familiar fifth column technique (greatly "improved" from that of the Nazis), adds another to the long and heart-breaking list of once-free nations that have lost their independence to Soviet Russia. Call the roll: Estonia, Latvia, Lithuania, Poland, Romania, Bulgaria, Yugoslavia, Albania, Hungary, eastern Germany, northern Korea — and now Czechoslovakia. Yes, and with the imminent fall of Mukden, add Manchuria; while Finland makes a last-ditch effort to stave off the inevitable.

Of all these forced surrenders, partial or complete, that of Czechoslovakia is in some ways the saddest. For here, in the heart of central Europe, was one of the bravest and most hopeful of the democracies; born on American soil in World War I, betrayed in an effort to appease Hitler; reborn after World War II, and now betrayed anew by men who, even while mouthing such words as liberty and democracy enslave their country on orders from a foreign capital.

Little wonder is it that Georges Bidault, French foreign minister, has given warning that the Communist seizure of Czechoslovakia has pushed Europe back to where it was when Adolf Hitler was climbing to power. Is history destined to repeat itself all along the line, through a new Munich to an even more ghastly Blitzkrieg? Is there no way to arouse the conscience of the world, and bring a halt to the chain-reaction of cold conquest which seems to lead straight toward world catastrophe? In the glaring light of the events of the past fortnight, can anyone remain blind to the menace of Soviet imperialism?

In our news columns this week we report a courageous last-minute appeal by the leaders of the Christian Churches in Czechoslovakia, pleading for effective action for world peace. In an unprecedented demonstration of Christian solidarity, the highest spokesmen of the Orthodox, Old Catholic, Roman Catholic, and Protestant Churches denounced the "irresponsible crime" of war, and appealed to the Christian conscience of the world to "free ourselves from the barriers dividing nations and social classes and to work for the brotherhood of all." Three weeks later President Edouard Benes, beloved Christian statesman, with a heavy heart handed over the control of his

country to a Communist-packed Cabinet which, he is reported to have said, "could have only evil results."

And now Finland faces a similar crisis.

What country will be next? And what can we do about it?

One thing we can do is put the European Recovery Plan into effect as promptly as possible. Let us at least help the nations of western Europe keep their independence and regain their ability to manage their own social and economic affairs.

Another thing we can do is build up our own strength, both physically and spiritually. We cannot help the world to find security if we are weak, fearful, and insecure ourselves.

And a third thing we can and must do is preserve our own democratic ways. We must not try to fight aggression abroad with suppression of civil liberties at home. To do so would be to lose the very values that we are trying to preserve.

Above all, we must have faith in God. It is still His world, however men may abuse it. Archbishop William Temple said some ringing words at the last Lambeth Conference that we may well recall at this critical time:

"While we deliberate, He reigns; when we decide wisely, He reigns; when we decide foolishly, He reigns; when we serve Him in humble loyalty, He reigns; when we seek Him self-assertively, He reigns; when we revel, and seek to withhold our services, He reigns, the Alpha and the Omega, which is and which was and which is to come, the Almighty!"

"My Christian Commitment"

THE diocese of New York, in a diocese-wide effort to implement the Presiding Bishop's program of evangelism and to bring it home to each Church member, has set forth a "pattern for prayer and thought" which forms an excellent basis for a rule of life. Entitled *My Christian Commitment*, it is based squarely upon "my bounden duty" as set forth in the Offices of Instruction. The commitment, which communicants are asked to sign, is three-fold:

"To God: Pray and meditate daily using my Prayer Book and my Bible. Receive Holy Communion regularly.

"To my Neighbor: Speak for Christ by my word and life.

"To the World: Give more than I can easily afford. Work for a Christian society."

Among specific suggestions are: to say family prayer and grace at meals, to observe fast days, to invite others to take part in the life of the Church, and to "use your influence to further Christian relationships in the economic order and to achieve justice and goodwill among all peoples and nations."

Copies of *My Christian Commitment*, which is well adapted to use at parochial missions and in the Church school, as well as for individuals, may be obtained at \$1.00 a hundred from the Rt. Rev. H. W. B. Donegan, Suffragan Bishop of New York, 8 Avon Rd., Larchmont, N. Y.

Handmade Lantern Slides for Visual Instruction

By G. E. Hamilton

President, Keystone View Co., Meadville, Pa.



IN PUBLIC SCHOOL: *The use of hand-colored slides made by pupils is a proved means of arousing student interest.*

FOR fifteen years there has been developing in the public schools an extensive use of handmade lantern slides. As the name implies, these slides are made either by the teacher or by the student for use in specific phases of instruction.

The simplest type of handmade lantern slide is composed of drawings made with an ordinary lead pencil on etched glass. Special light-transmitting crayon materials have been developed so that such drawings may be beautifully colored. For brighter colors special inks have been developed. In addition there are pieces of cellophane of appropriate dimensions, on which various sorts of text materials may be typed through carbon paper, or drawings made with India inks.

Etched-glass handmade slides are particularly useful in portraying science picture material, designs of various sorts, and schematic drawings where not too much detail is needed. In most cases etched-glass handmade slides are made by laying the slide over appropriate copy and tracing. If it is desirable that the work be original with the children, then it is recommended that the original drawings be made of a size within the standard lantern-slide dimensions — $3\frac{1}{4}$ " x 4". The standard size is preferred because it is not very practical to make acceptable

drawings and pictures on a smaller area.

The principal advantage of handmade lantern slides is the obvious educative outcome when children themselves create pictures for projection. Since the materials used are relatively inexpensive, no school or group need be barred from the projection and use of lantern slides in learning. As a result it is possible to have a great variety of projection materials definitely related to units of school work.

For these reasons the use of handmade lantern slides in teaching in the public schools has been growing rapidly for fifteen years. In some cases the emphasis is on the making of slides by the children and the re-use of the materials in highly interesting and educative procedures. In other cases teachers build up large libraries of units of handmade lantern slides, made either by pupils or by the teacher for use, year after year, as the subjects come up in the course of study. In either case there is a relatively high and tangible return for the money expended.

For forty years the writer has been almost constantly associated, either as a teacher or as superintendent, with Church school work. About two years ago a difficult problem arose in our Church school of Christ Church, Meadville, Pa. Two young teachers, a man and

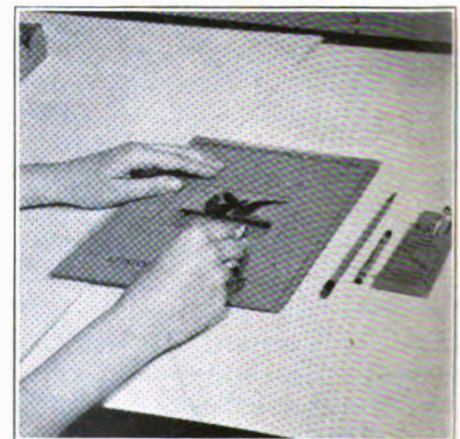
his wife, who had classes of fifth and sixth-grade boys and girls came to a teachers' meeting very much discouraged and ready to quit. They felt that for some reason they were not accomplishing anything. The interest was low, and the attendance was bad.

I suggested the possibility of setting up a project in the making and use of handmade lantern slides. It was early October. I ventured the opinion that we might throw these two classes together and teach them how to make handmade lantern slides and finally prepare a complete set on the Nativity for the annual Church school Christmas party. With considerable misgivings, I think, my suggestion was accepted.

The next Sunday I met with the combined group. I had with me an Overhead Projector, which is very well adapted to instruction and which accommodates not only standard lantern slides, but two-inch slides, strip film, and practically all other types of transparent projection materials. I showed the children some beautifully colored photographic slides relating to art, science, and geography, and then a few well-made, well-colored handmade lantern slides. I asked them whether they would like to learn how to make handmade lantern slides. The answer was an enthusiastic "Yes."

ECONOMY

So the next Sunday we began with the first step, which was learning how to make plain lead-pencil slides and then how to clean the material from the etched glass so that it could be used again. One of the great advantages of the use of handmade lantern slides is that the pictures may be cleaned off the etched glass



MAKING A SLIDE: *Principles are simple and materials inexpensive.*



CHURCH SCHOOL CLASS MAKING LANTERN SLIDES.

and the plate used over and over. This makes the use of handmade lantern slides very economical. Each pupil's work was supervised, and when an experimental slide was completed, it was projected and criticised. If it wasn't perfect in all details, the student was told to clean the glass and remake the slide or make another subject as selected. He was promised permission to use lantern-slide crayons for coloring as soon as he could produce acceptable lead-pencil drawings. When acceptable crayon-colored slides had been made, he was assigned the most difficult task of all — the use of lantern-slide inks for bright spotting and for producing white. Everybody thought it was fun.

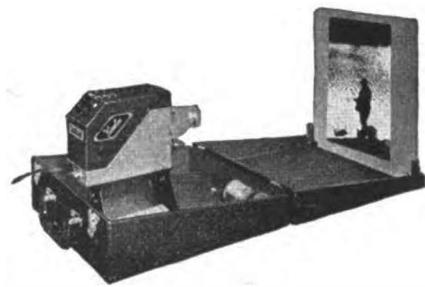
After a few weeks of preliminary work some of the youngsters could make beautiful slides. All were doing their best and were highly interested. I then presented a series of small pictures on the Nativity, and we began work on the real objective of the project — making up a series of handmade lantern slides on the Nativity. As the work progressed, interest ran high and the interest increased. It went beyond the Church school rooms; the parents became interested and began asking whether they could visit the Church school in order to see what the children were doing. This was a new experience to the writer. For the first time in forty years I heard parents asking to come to the Church school in order to "observe the work." Need I say more?

At the annual Christmas party the children showed their slides. When a slide had been finished in an acceptable manner, the maker was allowed to inscribe his initials in the lower right-hand corner. As his slide was shown, he was permitted to tell about it. Everybody agreed that the occasion was delightful and that the project was highly educational.

Since that very impressive personal experience, which merely confirmed many other similar experiences the writer had observed in public school work, he has been endeavoring to work out something that will enable our Church schools to make effective use of handmade lantern slides in their work. Our curriculum in the Episcopal Church school is rich in subject matter that lends itself admirably to handmade lantern slides. The cost of materials is relatively low, and no Church school need spend large sums of money for equipment. Teachers everywhere are anxious to have teaching material of the activity type. Our Church school teachers must be better teachers than public school teachers. Children have to go to the public schools, but they don't have to go to the Church school. It is here that many people interested in our Church schools fall into error. They think that the only way to keep children in the Church school is to entertain them; consequently they spend large sums of money for gadgets and machinery in an effort to simulate public types of entertainment — and usually are disappointed in the results. Why? Because children really don't demand entertainment. What they do demand is to be interested — and they are always interested in making things. The making of handmade lantern slides will answer many a worried teacher's problem where other means have failed.

APPROPRIATE COPY

One of the most important aspects of this problem in our Church school work is appropriate copy for making up drawings on etched glass. I had a very difficult time finding pictures for our Nativity project. All the pictures I could find that seemed desirable in content were too large and had too much detail. We used



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a camera to reduce the size and we simplified the composition of the pictures where possible. There is very little available material that is suitable for this type of work. The illustrations in "The Sign Language of Our Faith" by Helen Stuart Griffiths are very appropriate—even coloring directions are given.

After searching far and wide for talent and artists to solve this problem, the solution, as so often happens, was found in our own parish. Our rector, the Rev. Paul Schwartz, has a flair for sketching and is tremendously interested in the over-all teaching possibilities of the use of handmade lantern slides in our Church schools. Miss Rebecca Lord, a parishioner, is an artist of more than ordinary talent, and she has agreed to work with Fr. Schwartz on the project. The Keystone View Company, at the urging of the writer, has agreed to publish and distribute the product. So we are teamed up and are on our way. We are going to provide, as far as we can do so, suitable handmade lantern slide copy for our Church schools to use.

We have proposed copy for twelve of the parables of Jesus, consisting of from six to fifteen drawings for each parable. Copy for one parable, "The Good Samaritan," consisting of fifteen pictures, has been completed. Furthermore, five units of from fifteen to twenty drawings each will be prepared on the life of Christ. The materials will be inexpen-

sive. We shall have some really usable drawings the next time we want to produce slides on the Nativity.

A prospectus of the twelve parables proposed for the series and the five units on the life of Christ has been prepared.

At this stage in our venture, Fr. Schwartz would like advice in the development of these units. A letter to him will bring, without charge, a sample set of the drawings on "The Good Samaritan" and the prospectus of units proposed so far, together with additional information concerning the making and use of handmade lantern slides. We particularly desire suggestions and advice at this time — before we have gone too far and made too many mistakes in the development of the material. Suggestions for additional units will be especially valuable. Letters should be addressed to Fr. Schwartz, Christ Church Rectory, Meadville, Pa.

We do not anticipate that this project will fully meet our Church schools' needs for visual aids to instruction. We do believe, however, that the use of handmade lantern slides, because of its flexibility and because of the obvious opportunity it offers for pupils to participate in purposeful creative activity, makes a real contribution to more effective instruction in our Church schools. We will welcome any reader's participation in our effort to bring this type of activity within the reach of all.

Audio-Visual Education Problems

By the Rev. Franklin J. Ruetz

Curate of St. Matthew's Cathedral, Dallas, Texas

ST. Matthew's Cathedral, Dallas, Texas, has made an increasing use of audio-visual technics during the past years. The chief danger of these methods has been earnestly avoided, *i.e.*, that such methods will be merely entertaining and not instructive for the students. St. Matthew's audio-visual devices include one Bell and Howell 16mm sound projector, one 16mm movie camera, three record players (one 78 rpm and two both 78 and 33 $\frac{1}{3}$ rpm), three film-strip slide projectors, one dual speed disc recorder, one wire recorder, one 35mm still camera, and one opaque (Delineascope) projector.

The 16mm movie sound projector is the most useful audio-visual machine which a Church school may possess. An increasing number of good films is available for teaching purposes on nearly every subject of the Church's teachings. Here is a miscellany of facts concerning the exhibition of movies.

The room in which the films are shown should be darkened as much as possible. Any extraneous light robs any film of

details. This holds particularly true for color films. If the viewers are seated at too much of an angle in relation to the screen, they will not have so bright nor so accurate a view of the picture as those who are seated in line with the projector and the screen.

The tone control on the amplifier of the sound projector should be set between treble and bass, with a slight emphasis on treble. The use of too much bass muffles both speech and music.

A 16mm movie camera can prove most worthwhile in a parish program for a collection of "living" documentary films. Pictures of Church school activities, especially processions of children on feast days, become of greater interest and value with the passing years. Color film, even though it costs considerably more than white and black film, should be used for these documentary films. Most 16mm sound projectors have dual speed for silent and sound films. Movies should be taken and shown at silent speed, as this slower speed means a saving of film.

Record players are most useful for in-

struction in smaller classes. Many different recorded dramatizations of Bible stories and other religious plays are offered at reasonable prices. Before such recordings are used, the teacher should have the opportunity of listening to them. The teacher should tell the students what they are going to hear, and if it is based on a narrative from the Bible the students should become familiar with it. Then, before playing the records, printed pictures, if they are available, should be passed around to the class. Most of the recordings are at 78 rpm; some are recorded (the correct term is transcribed) at 33 1/3 rpm. Discs at the faster speed are called recordings; those at the slower speed are called transcriptions.

Again, it must be emphasized that adequate preparation before the records are heard and a close and thorough follow-up of the "points" in the dramatization are necessary in using audio-visual techniques, so that entertainment value will be accompanied and surpassed by instructive value.

The disc recording machines make it possible for members of the Church school to work up their own recorded dramatizations. Such a project requires much preparation, but such recordings, when used and kept with care, will last for several years. Duplicate recordings may be made from the first recordings. Duplicates played on phonographs at home enable a youngster to become an evangelist for his playmates. If a man who cuts his own wood warms himself twice more, so does the child who takes part in such a project educate himself twice.

SLIDE PROJECTORS

The film strip slide projectors are the most widely used visual devices. At St. Matthew's Cathedral these machines have been used in major projects. An example: a parable was chosen for children to enact for the photographing of Kodachrome slides. After the children had studied the Bible narrative for one class session, at the next class session they were given the simple script and became familiar with it through several rehearsals. After this preparation the pictures were taken with a 35mm still camera. Colorful costumes and properties under natural light in an outdoor setting result in pictures which were in these respects clear and well balanced as to color content.

After the slides had been returned from the processing station, the children who had taken part in the pantomime were interviewed by an adult before the microphone of the wire recorder as the pictures were shown in proper sequence on the screen.

This technique of interviewing children concerning their part in each picture allowed their comments to have a spontaneous and natural character which

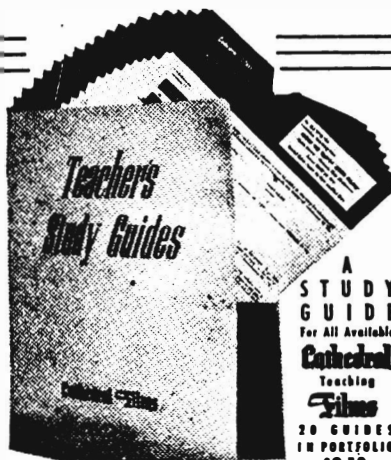


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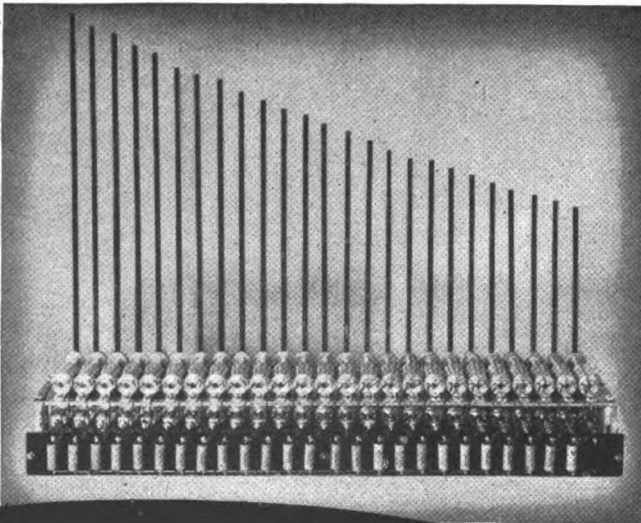
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would have been missing had they been allowed to read their comments. The adult who conducted the interview had a small chime which was sounded as a cue to the projectionist for the showing of the next picture. The wire recorder or magnetic paper tape recorder (hereinafter referred to as magnetic recorder for both wire and paper tape) is invaluable for making this sort of sound track to go with slides or film strips. In addition to making sound tracks for your own slides, you can easily make sound tracks with incidental music and sound effects for any slides or film strips which you may buy.

A magnetic recorder has a great variety of uses. At St. Matthew's Cathedral, in addition to making sound tracks for film strips and slides, recordings are also made of sermons. The clergy have benefitted from hearing their own sermons.

Sunday sermons via the magnetic recording method are an excellent way to bring the word of God from the parish pulpit to the shut-ins and invalids. The men and women who have been able to hear sermons in this manner have without exception been grateful. Some clergymen record the entire service, but it has been found expedient to take only the sermon to the home, for it is usually the priest who takes the machine, and it means much time is saved in presenting only the sermon. Besides, the microphone has been placed to pick up the sermon, and unless other microphones with a special control panel and an intelligent sound engineer have been used to record an entire service, much is lost.

A magnetic recording of a sermon makes it possible for the preacher who uses notes rather than a verbatim manuscript to transcribe a verbatim copy of his sermon. Hard of hearing and deaf people have been grateful to receive such transcripts.

The magnetic recorder has also proved useful in connection with confirmation classes. When members of a class are given the opportunity to ask questions after each lecture, a concealed microphone can record not only their questions but also the answers of the confirmation instructor.

In concluding these facts concerning problems of audio-visual education, it should be said that all the machines which a parish possesses should be known to the teachers. Every teacher cannot rightly be expected to know how to operate all of the different kinds of machines, but he should know how each machine can be used in his classes and should be kept informed concerning the material available for each kind of machine. The teachers should not be allowed to think that the use of audio-visual techniques in any way replaces them. They, the teachers, must see and understand that such techniques are aids and not displacements.

Celestial Fire

V. Signposts on the Way

By Richardson Wright

Editor of *House and Garden*

FIVE THOUSAND people are a lot of people. They would pack Carnegie Hall in New York and leave over 2,000 swirling on the pavements outside. That was the size of the crowd Jesus saw when, having reached the hill-top, He lifted up His eyes.

They had followed Him a long distance. Their noontime meal was long past. He who is wholly man as well as wholly God, recognized their need for food. He approached the problem with a human question, but asked it as God, to test Philip's faith in Him, "Whence shall we buy bread that these may eat?"

Philip answered as most of us would, "It can't be done. We've only two hundred pennies." A few moments later Peter's doubt was of the same kind, "How can we spread so little over so much?" They were the normal, rational, sensible answers of a man with his feet on the ground. "We can't afford it. We've got to look facts in the face." Thus they answered God with whom nothing is impossible.

Our Lord "knew what He would do." Peter found the lad with a packet of luncheon. He was one of those youngsters who always run ahead of parades and crowds. His mother probably packed the luncheon for him, enough for a healthy boy, two little fish and five barley rolls. Our Lord bade them make the men sit down on the grass. Then he took the lad's luncheon, blessed it, and gave it to the disciples to distribute. When all had fed well, twelve baskets of left-overs were gathered.

In the growth of that life within life, a great advancement is made when we realize that there is another way of looking at facts than "in the face." We can look with the natural eye and we can look with the spiritual, look into the heart. It was the penetrating spiritual eye that our Lord turned on Philip when He asked, "Whence shall we buy bread that these may eat?" Philip learned soon enough whence the bread would come.

Doubt and discouragement spring from a variety of causes. Ours may be honest intellectual doubts. Can these things be? We must look them squarely in the face. From small questionings we go on to great. Half-truths assume the proportion of whole truths. The world about us is facile and quick with arguments and explanations. Succumbing to them, the will, that for a time bent so readily to God's desires, begins to stiffen. Doubts are tests of our faith.

We may have thought to go ahead too

fast, not been willing to take a step at a time. Some seem to progress very slowly. Our spiritual life appears to be just a dull round within a little circle. Israel's wanderings, when you come to figure them on the map, covered a relatively small area. But what stupendous things happened in that limited space!

We may think we are getting along splendidly and can go on our own. Some encounter this in mid-Lent, but most when Lent is over. That there is ever a let-down shows a defect in our judgment of ourselves; we have made a grave miscalculation of the depth and quality of our sincerity and love.

From both without and within these doubts and discouragements come, and unless we act quickly, turn around abruptly, there will be little desire or hope for continuing on the way that leads to God.

In the "Veni Creator Spiritus," on which these lay meditations are based, the soul's progress and encounters can be marked. Eventually the lines come to a plea for help against those temptations which assail us from within and without:

Keep far our foes, give peace at home,
Where Thou art guide, no ill can come.

Whatever the cause of the let-down, the doubt, the discouragement, God all the time knows what He will do with us and for us. He claims us for His own. He will make us one with Himself. He will show us the way. But we must be willing to listen for His word. To those in doubt and temptation, He would teach two lessons: our need of patience, and the spiritual potentialities of the smallest and most commonplace effort.

PATIENCE

The first direction our Lord gave his disciples was to make the men sit down. The first direction He gives us is to be still—"be still and know that I am God"—and to wait—"in patience possess your souls."

How patient was our Lord! Patient with Philip, patient with Peter, patient with Martha and Mary. Patient in the agony of prayer. Patient under the insolent questioning of Caiaphas and Pilate. Patient under the mockery and scourging. Patient on the Cross.

Patience perfects the quality of our love. How often we can prove that in our everyday life at home! Patience develops humility, the capacity for receiving whatever comes with thankfulness. How often we learn this in sickness and

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by Henri Perrin, S.J. is the diary of a young French priest in the forced labor camps of Germany during the war: Priests were forbidden there, so he went as just another worker, and meeting the other workers on their own level realized as never before how completely indifferent to religion almost all of them were. No one could be more devastatingly frank than he is about his own shortcomings and the futility of his first efforts to reach them. But the approach he finally worked out is as new and may be as startling in its results as the movement started by St. Francis, who was also concerned with new methods to fit a new age. We think clergy of all denominations will not only sympathize with Father Perrin, but will learn from him as well. (Just published \$2.50)

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in the various frustrations of life! Patience fortifies our will, making it strong and constant. It is the driving force of determination and all good intent. Patience makes us simple and sincere. It affords us time and the quietness of mind to weed out things useless and hindering, to detect the missing half in half-truths.

Love, humility, thankfulness, a will turned toward God, simplicity, and sincerity — these fruits of "the imperturbable patience of faith" are signposts on the way. We have to be able to read them and apply the directives to which they point. Never can we expect to develop a progressing spiritual life unless these are translated into the terms of religious practices, whereby we live with God and follow His teachings. If it is to be a vital factor in our lives, the practice of religion must be everyday work and connected with just common things. It doesn't consist in occasional outbursts of religious emotion, but a steady turning of the will in doing a few things thoroughly and regularly. We will be greatly helped if we follow a rule of spiritual habits and practices. Here is a simple one:

(1) Say our prayers every day, whether we feel like it or not; say them morning, noon, and night; say them as words of love and intercession spring to our lips while we walk along the street.

(2) Confess our sins. Every day we should ask,

O God, show me my sins,
O God, make me sorry for my sins,
O God, deliver me from my sins.

When the burden of sin is great and we have become bewildered by it, seek reconciliation with God through our pastor, and receive absolution and counsel.

(3) Read part of the Bible or a devotional book every day and meditate on it — seek its meaning and application to our relations with both God and man.

(4) Make our communions often and regularly, even though this requires physical exertion, early rising, and extra time set apart for preparation and thanksgiving. None of us should fail to keep those divine appointments with our Lord.

(5) Praying for others every day, saying grace at table, setting a decent but not extravagant standard of living, maintaining a high standard of business relations, yes, just these ordinary habits will give God the glory and carry the Celestial Fire to our fellow men.

THE ESSENCE OF A SACRAMENT

In following such a rule, we can live the sacramental life. Through the sacraments we come to live a life that never feels complete unless it is lived in Him and He lives in it.

The greatest sacrament of all, the one on which all sacraments are predicated, was the Incarnation and its consummation,

the Atonement. The Son of God, to save us from our sins and restore us to the purposes for which God created us, came to earth, as was prophesied of Him. He assumed our flesh through the Blessed Virgin Mary, worked to support His family, followed the ritual pattern of His mother's religion. He walked our ways, spread His good tidings, healed the sick, gave sight to the blind, comforted the sorrowful, rebuked hypocrites, taught. For our sakes He submitted to the shame of the Cross, and by rising from the tomb gave us the certainty of eternal life. Then He departed from our sight, sending us the Holy Paraclete, that He might return into our hearts and there find Himself.

The sacraments are means whereby we partake of His divinity — outward and visible signs of His inward and spiritual grace bestowed upon us. They endow us with a mysterious but nevertheless vital capacity for receiving God, as He reveals Himself to us.

Usual and ordinary familiar things compose the "matter" of the sacraments — water, grape wine, wheat bread, oil, and the two hands. God does not choose things grandiose and far off as vehicles for revealing Himself to us, but things of everyday life. Because He is all holy, everything He touches is holy. That is the essence of the sacramental principle. As our lives partake more and more of the life of God, we find that we can "consecrate all the homely activities of daily life and endue them with sacramental power."

TRUE GODLINESS

In addition to these, life offers us fragments — like those twelve basketsful of left-overs from feeding the five thousand, which our Lord gave to the disciples to distribute elsewhere. These crumbs of life we can turn into a rich spiritual heritage, making our souls supple and obedient to God's heavenly movements and divine inspiration.

True godliness, which is the fifth of the gifts of the Holy Spirit, consists not alone of those spiritual practices we follow regularly by a rule of life, to keep our souls alive and active, but also of all the other moments, odd and unexpected, the other opportunities, usual and unusual, which we can turn into an offering to God.

A friend of ours never comes to call without bringing along what she calls a "threshold present," something little and inexpensive that serves as a symbol of her affection. In approaches to our Lord we can offer the oddments of life as threshold presents to His love, proof that we abide in Him and He in us, little evidences that we link our exterior good works with the practice of His Presence.

With such sweet kindling the Celestial Fire is kept aglow.

NEXT WEEK: *Challenges and Chances.*

DIOCESAN

PITTSBURGH

Dr. Scaife Given Sobor Cross

The Rev. Dr. Lauriston L. Scaife, rector of Calvary Church, Pittsburgh, Pa., and Bishop-elect of Western New York, was given the Sobor pectoral cross of the Russian Orthodox Church of North America on February 8th. The presentation was made by Archbishop Leonty of Chicago, and Fr. Joseph Pish-ty, representing Metropolitan Theophilus, made the address.

Among those present at the service were Bishop Pardue of Pittsburgh, and Orthodox Bishops Nicone of Philadelphia and Dionysius of Pittsburgh. Nearly 50 priests of both Churches took part in the ceremony. The combined choirs of four Pittsburgh Orthodox churches furnished the music, and the congregation filled Calvary Church.

In his greeting, Bishop Pardue said:

"I am particularly happy that this honor is bestowed upon the Bishop-elect of Western New York before he leaves the diocese of Pittsburgh. We think of the void which he leaves here, but I would like to make a prediction. I am sure that Dr. Scaife's addition to the House of Bishops will enormously change the attitude of that group toward all Orthodox groups. We can confidently expect a new love and interest on the part of the Episcopal Church toward our sister Orthodox Churches."

Dr. Scaife replied:

"This is one of the experiences in a priest's life where words cannot express what is in his heart. If there is one thing I want in life, it is to help and bring sustenance to the Orthodox Church. At this time, the Russian Orthodox Church in North America demands the fullest measure of our sympathy. Many years to this great sister communion of ours."

CHICAGO

Bishop Conkling Celebrates 7th Anniversary of Consecration

Bishop Conkling of Chicago celebrated the seventh anniversary of his consecration to the episcopate on February 24th. In observance of the occasion, the Bishop celebrated a Choral Eucharist in the Anderson Memorial Chapel, Seabury-Western Theological Seminary, Evanston, Ill., with the student body of the seminary as the choir.

During the seven years of Bishop Conkling's episcopate, the two million dollar indebtedness of the diocese and parishes has been liquidated, and the parishes have raised more than \$500,000 for new buildings. At the same time, the diocesan pledge given to the work of the national

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Looking Toward Passiontide and Holy Week

We still have too many so-called Episcopalians on our church rolls who dismiss with cool equanimity the disciplines of Lent, and the heart-rending sufferings of Our Lord during those days of His Passion in our behalf. They even resent the vigils of Maundy Thursday and the tears that many of those who truly love Jesus cannot help but shed on Good Friday. Those who love Jesus are not made of iron, and our tears are badges of affection.

Let all of us who love Our Lord, then, start following Him by means of The Gospel Story, our communions, and our heightened devotions, in His agonizing progress from Palm Sunday, to the frightful but thrilling climax on Good Friday. We simply cannot be frivolous in those days, nor do frivolous things, We cannot gormandize nor seek trivial

recreation when we commemorate Our Beloved in agony, and facing up to a more awful death in our behalf than we'd ever dream of now using as capital punishment for our most heinous criminals. Suppose our contemplations of Jesus' agony do make us veritably sick with penitence, and tearful in our hearts? Do you begrudge these emotions to Our Blessed Lord? Many seem to, sad to say. Are they uninstructed? If so, who is to blame? Have they grown callous and selfish? Who is to blame? If by so living, they eventually miss out on Jesus and His love, who'll be to blame? This is a week for solemn meditation, and there are many of us who'll never have the privilege of another Passiontide in our lives. Aye, this is the season for facing THAT. Jesus had to, you know.

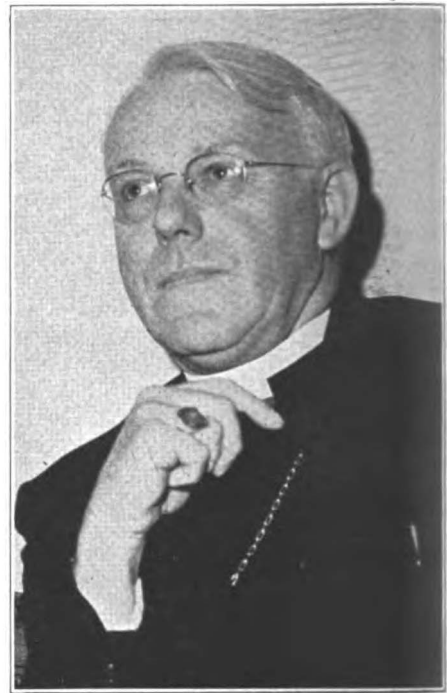
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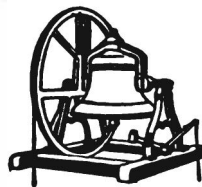
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Church has increased each year, with the pledge for 1948 probably twice that of 1941.

The mission growth within the diocese has also shown a great increase. Thirteen missions have become self-supporting parishes; seven new stations have been established; and steps toward achieving parish status have been taken by many other missions.

The college work has been expanded at Northwestern University, the University of Chicago, and at DeKalb and Naperville. Greater support has been given to Seabury-Western, and there are now nearly 50 candidates and postulants for Holy Orders from the diocese.

OHIO

Progress Noted

The convention of the diocese of Ohio was held in Cleveland on Tuesday, January 27th. Bishop Tucker of Ohio celebrated Holy Communion in the cathedral, and read the memorial section of his annual address at that time. The balance of the convention address was given in the cathedral hall when the session convened there. Being the 10th year of his episcopate, the Bishop took opportunity to discuss some of the accomplishments of the diocese during that decade which covered the latter part of the depression and the war years. The convention offered its felicitations and plans for a suitable recognition of these years when the Bishop goes to Lambeth.

The Rev. Canon Almon R. Pepper, secretary of the Department of Chris-

tion Social Relations of the National Council, addressed the convention on the matter of the Presiding Bishop's Fund for World Relief, giving some report of what had been accomplished during the past year and outlining the hopes for the work of the fund that will be accumulated in 1948 for these pressing needs overseas.

ELECTIONS: Standing committee: the Rev. Messrs. Paul R. Savanack, Chester B. Emerson, Walter F. Tunks, Andrew S. Gill; Messrs. Lawrence Norton, Robert F. Denison, William G. Mather, and John W. Ford.

Delegates to Provincial Synod: the Rev. Messrs. Arthur J. Rantz, Malcolm Ward, William S. Brown, and Stephen M. Kelker; Messrs. Eugene C. Noyes, Clifford C. Cowin, Charles Lohiser, and John H. McCleod.

SPRINGFIELD

St. Paul's Becomes Cathedral

At the request of Bishop Loring of Springfield, the rector and vestry of St. Paul's Church, Springfield, Ill., have unanimously voted to allow the church to become the cathedral of the diocese. The rector, the Rev. F. William Orrick, has been appointed as the first dean by the Bishop.

St. Paul's has served the diocese as a pro-cathedral since 1878, when the first Bishop of Springfield, George F. Seymour, chose it to be his "provisional cathedral" until such time as a cathedral could be built. The new church is English Gothic, and was designed by Ralph Adams Cram. The reredos was carved by Alois Lang, the "Christus" of the Passion Play at Oberammergau.

A cathedral chapter is to be incorporated soon, including the Bishop, the dean, other clergy of the diocese selected

by the Bishop, and the vestry of St. Paul's. Plans for the future include the erection of a Lady Chapel and a new parish house to provide more adequate facilities for the Church school and other organizations of the parish. It is hoped that a day school, to be conducted by one of the Religious Orders for women, may soon be begun.

ARIZONA

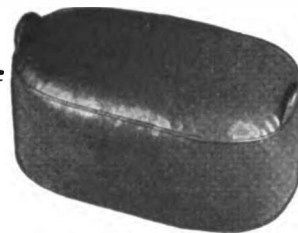
Quonset via Helicopter

Bishop Kinsolving of Arizona in his address before the 55th convocation of the district of Arizona, spoke of the plight of the long-suffering Navajo, to whom the Church has been ministering for over half a century.

"There can be no permanent solution to this problem," the Bishop said, "until the Navajo are given reasonably civilized education, hospitalization when needed, and reclamation. We hope that the people of America realize how valuable to Communistic propaganda is democracy's failure in this field."

The Bishop urged the churches, represented almost 100% at the convention, to dedicate their Advent offerings to the Good Shepherd Mission to the Navajo at Ft. Defiance. The convocation met in the beautiful church of St. Philip's in the Hills, Tucson.

Bishop Kinsolving reported also that a quonset hut, given for use as a chapel for the Havasupai Indians on their reservation at the Grand Canyon, will be delivered into the canyon by helicopter. The missionary budget for 1947 was oversubscribed. Work among the Spanish-speaking people in Phoenix has pro-



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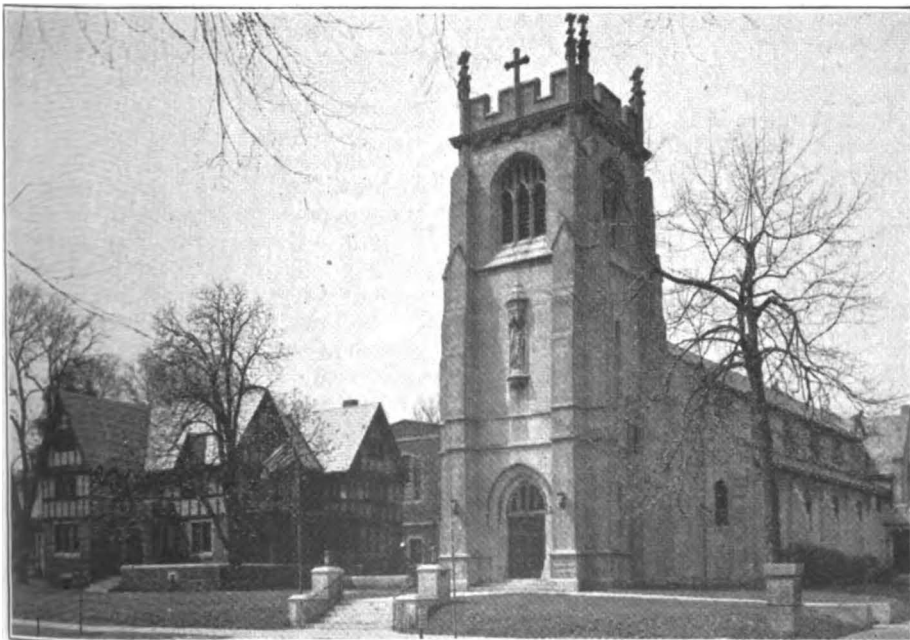
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gressed; work is expanding among the tubercular in Tucson and Phoenix.

Stressing the world's desperate need of evangelism, the Bishop remarked that the world had just killed one of its prophets in India. He said, "The world is still unable to distinguish between its saints and its betrayers, its best and its worst."

Chapel barracks recently given to the University of Arizona Episcopal Student Center will be a memorial to the Bishop's son and namesake, Arthur B. Kinsolving III.

ELECTIONS: Delegates to Provincial Synod: clerical, M. T. Kelsey, R. P. Frazier, David C. Trimble; lay, G. E. Freeman, L. A. Kehr, Dan Gerrard. Auxiliary president, Mrs. John R. Newcomer, succeeding Mrs. Sam H. Morris, now a member of the national board.

WEST TEXAS

Third in Rate of Growth

Confirmations for the year numbered 766, placing West Texas third in the nation in rate of growth, with 11.3%, Bishop Jones of that diocese stated before the annual council held at St. Alban's Church, Harlingen, January 18th to 20th.

One mission has been admitted as a parish; two new missions have been opened, one of these for Latin Americans in San Antonio. Ground has been broken for two new churches, one for the Negro congregation of St. Philip's.

Dispatch of business was expedited by the fact that mimeographed copies of all reports had been distributed after the opening service. Attendance was large; some delegates had traveled more than 450 miles to be present.

Mrs. Edward G. Lasar of St. Louis, president of the Woman's Auxiliary of the Seventh Province, addressed the women of the diocese, and spoke also at the diocesan dinner. A purse containing gifts from the parishes of the diocese was presented to the Bishop for his expenses in attending the Lambeth conference.

Although most of the country was then suffering from severe cold weather, bougainvillea blossoms, Bombay plants, pink grapefruit, tangerines, and other fruits from the local trees gave the tables a tropical and festive air.

ALABAMA

\$260,000 for Student Centers

At the 117th convention of the diocese of Alabama, the people were called upon to contribute \$260,000 for the building of adequate student centers at the universities and colleges in the diocese. Bishop Carpenter of Alabama in his address had suggested \$150,000, but a group studying the proposals recommended that

the amount be increased. The recommendation was unanimously passed and the laymen took it upon themselves to conduct the campaign.

The record in the national Church as far as is known, was appropriately recognized when Mr. R. H. Cochran presented his 45th report as treasurer of the diocese. Mr. Cochran was the guest of honor at the diocesan banquet and was presented a silver cup, having been a member of the diocesan convention for 54 years.

The Rev. Dr. John Huess, director of the Department of Christian Education of the National Council, was the principal speaker at the banquet. He spoke on the desperate situation in our Church schools, and said that it was extremely necessary that the schools be strengthened — especially by Christian education in the home.

Recommendations were passed calling upon the executive council to examine thoroughly the missionary needs of the diocese and to make definite plans for expanding the missionary program of the diocese to meet these needs.

ELECTIONS: Standing committee: the Rev. Messrs. John C. Turner, Edgar L. Pennington, Herbert F. Schroeter; Messrs. John L. Ebaugh, Jr., Algernon Blair, R. J. Williams.

Executive council: Frank Chenault, the Rev. Chas. H. Douglass, the Ven. Vernon C. McMaster, Moreland Smith, the Rev. Milton Wood, R. N. Campbell, Mrs. A. J. McLemore, Mrs. Herbert F. Schroeter.

Other officers elected were: secretary, the Rev. Ralph J. Kendall; registrar, Col. Wm. Spencer, Jr.; chancellor, the Hon. M. M. Baldwin; historiographer, Algernon Blair; treasurer, Wm. Alfred Rose.

OLYMPIA

Churchwomen Meet

The annual meeting of the Churchwomen of the diocese of Olympia was held February 2d in St. Mark's Cathedral, Seattle.

The meeting began at 9:30 AM with a celebration of the Holy Eucharist. Bishop Bayne of Olympia was the celebrant, assisted by the Rev. W. Robert Webb, new rector of St. Paul's Church, Bellingham, the Rev. Walter W. McNeil Jr., new rector of Christ Church, Seattle, and the Very Rev. Richard S. Watson, dean of the cathedral.

Mrs. Edward F. Colcock, president of the Churchwomen, presided. High points of the meeting were the address, "The One Who Builds," given by Bishop Bayne, the presentation of the women's budget by members of the board, and a talk, "The Cross and the Plough," with slides given by Miss Elizabeth Rhea, assistant secretary for Rural Work.

The meeting was adjourned until May 25th, the day following the new date set for the annual diocesan convention.

DEATHS

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

George Blodgett Gilbert, Priest

The Rev. George Blodgett Gilbert, 79, the author of *Forty Years a Country Preacher*, died at his home in Middletown, Conn., on February 20th. Some years ago, the Rev. Mr. Gilbert was chosen as the typical country clergyman in a survey conducted by the *Christian Herald* and *Harper's*. Funeral services were held at the Church of the Holy Trinity, Middletown, on February 24th by Bishop Gray, Coadjutor of Connecticut.

The Rev. Mr. Gilbert was born on January 23, 1872, the son of Henry Charles Gilbert and Martha P. (Blodgett). He was educated at Trinity College, Hartford, Conn., where he received the B.A. degree in 1896, and at the Berkeley Divinity School, New Haven, Conn. Bishop Brewster of Connecticut ordained him to the diaconate in 1898 and to the priesthood in 1899. He was married to Miss Mary Jane Shelley in 1903.

The Rev. Mr. Gilbert is survived by four sons, the Rev. George B., Jr., of Lake City, Minn.; Shelley T. and Charles N., both of Hartford, Conn.; Henry C., of Wallingford, Conn.; a daughter, Virginia, of Middletown; and a sister, Mrs. Edward S. Kibby of Randolph, Vt.

Edward Joseph Weckwerth, Priest

The Rev. Edward Joseph Weckwerth, in charge of the Five Town Field (Florence, Ray, Hayden, Coolidge, and Casa Grande) in the district of Arizona, was fatally injured Sunday, January 25th, at 10 PM, when his automobile turned over on his way home to Florence from conducting services at Ray.

Born in New York City, November 6, 1910, the Rev. Mr. Weckwerth attended the city schools, going on for theological studies at DuBose Training School and the Virginia Theological Seminary. Ordained to the diaconate in 1943, he has been canonically connected with the district of Arizona since then. He was ordained to the priesthood in 1945.

Surviving the Rev. Mr. Weckwerth are his mother, Mrs. Marcella Weckwerth of Brooklyn, N. Y., and a brother, Lt. Comm. Charles F. Weckwerth, now a professor at Springfield College, Springfield, Mass.

Funeral services were held in Christ Church, Florence, Ariz., Thursday, January 27th, by Bishop Kinsolving of Arizona, assisted by the Rev. Messrs. Joseph Gregori and Randolph M. Evjen.

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COLLEGES

Canterbury Raises \$46,000

Canterbury College has recently concluded the Founders' Association drive, a one-year campaign conducted during the college's first year of operation. President Edgar C. Cumings announced that the Founders' Association campaign had brought in approximately \$46,000. Dr. Cumings also stated that the drive enabled the college to complete its first year of successful operation.

Preliminary plans have been made by Canterbury College to launch a new financial drive with the object of providing an income from outside sources of at least \$50,000 per year over a five-year period. Dr. Cumings stated that an effort would be made in the near future to obtain at least 500 pledges of \$100 per year for the five-year period. Most of the funds are expected to come from Episcopalians in the state of Indiana, although a number of Churchpeople outside of the state will be asked to contribute to the plan.

According to Dr. Cumings, the critical period for the college will exist for at least five years, by the end of which time it is hoped that enough endowment can be developed to make the college

largely self-supporting from endowment income.

It is expected that a new director of promotion will be appointed by the autumn of 1948 to take full charge of the college's fund raising plans.

Interchurch Service Held

A service of international interest was held recently in St. Paul's Chapel of Columbia University, New York City. The occasion was a memorial service held at the request of a group of Indian students for one of their colleagues who lost his life accidentally.

These students asked that they might have part of the ceremony according to Moslem tradition, to which faith the deceased student belonged, and also that the chaplain conduct the rest of the service with Christian prayers. Accordingly, the Rev. Shunji F. Nishi, acting chaplain of the University, led a small procession of Indian friends into the chancel and opened the service with sentences and prayer. This was followed by chanting from the Koran in Arabic, and appropriate remarks on the life of the dead student by two of his colleagues. At their request, Prof. Clarence Linton of Teachers' College spoke in connection with his

work as educational adviser to foreign students, and Chaplain Nishi closed the service with more prayers. The religions represented in the congregation were Christian, Moslem, Hindu, and Zoroastrian.

This service pointed up very sharply the peculiar functions which a college or university chapel is called upon to perform.

The particularities and identities of each religious tradition were maintained with no conscious attempt to be ironic or "to water down" the service, and yet at the same time there was a basic feeling of religious unity, which, in the words of one of the speakers, is "brought sharply home to us at the time of death."

SEMINARIES

Midwinter Reunion at GTS

The midwinter reunion of the associate alumni of the General Theological Seminary, New York City, was held on January 21st. At 3:30 PM, after the meetings of various committees, the Rev. Dr. Louis A. Haselmayer, Jr., spoke on "The Church in South India." A tea in the Seabury Common Room followed.

"O ye Ice and Snow, Bless ye the Lord: Praise Him and Magnify Him for ever."

We hope they did on Theological Education Sunday, for reports from many sections of the country leave some doubt about what Episcopalians were doing on that day.

Many parishes designate a later Sunday for instruction on Vocation to the Ministry and for their Seminary offerings. Write to the school of your choice for literature and special envelopes.

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CHANGES

Appointments Accepted

The Rev. Charles W. Adams, formerly chaplain of the Navy Family Chapel, Long Beach, Calif., is now vicar of All Souls', Point Loma, San Diego, Calif. Address: Box 182, Point Loma Station, San Diego 6, Calif.

The Rev. Lars R. Bache-Wilig, formerly assistant at the Church of the Holy Apostles and the Mediator, Philadelphia, Pa., is now rector of the Church of the Holy Sacrament, Highland Park, Upper Darby, Pa. Address: 8020 W. Chester Pike, Upper Darby, Pa.

The Rev. John M. Balcom, rector of St. John's, Holbrook, Mass., will become rector of All Saints', Chelmsford, Mass., April 1st, and may be addressed there.

The Rev. William F. Bumsted, formerly rector of Emmanuel Church, Winchester, Ky., is now rector of Christ Church, Saint Joseph, and priest in charge of Grace Church, Waterproof, La. Address: Box 685, Saint Joseph, La.

The Rev. Thomas Lawson Cox, formerly rector of Grace Church, Weldon; St. Mark's, Halifax; and the Church of Our Saviour, Jackson, Va., is now rector of Christ Church, Blacksburg, Va., and chaplain to Episcopal students at the Virginia Polytechnic Institute. Address: Christ Church, Blacksburg, Va.

The Rev. Eric S. Greenwood, priest in charge of St. James', Greeneville, Tenn., will become assistant at Calvary, Memphis, Tenn., April 1st. Address: 102 N. Second St., Memphis 3, Tenn.

The Rev. Donald F. Heermans, priest in charge of Christ Church, Harvard, and St. Ann's, Woodstock, Ill., will become vicar of St. Andrew's, Peoria, and St. Peter's, Canton, Ill., March 21st. Address: 1605 N. Madison St., Peoria 3, Ill.

The Rev. Frederick V. Holmes, rector of St. James', Muncy, Pa., is now also vicar of Christ Church, Milton, Pa. Address: 210 S. Washington St., Muncy, Pa.

The Rev. Vernon Louis Shattuck Jones, formerly assistant to the dean and priest in charge of Trinity Cathedral, Davenport, Iowa, is now rector of St. Luke's, Dixon, Ill. Address: 209 W. Third St., Dixon, Ill.

The Rev. Donald C. Means, formerly rector of St. Mary's, Beaver Falls, Pa., is now rector of St. Luke's, Altoona, Pa. Address: 806 Thirteenth St., Altoona, Pa.

The Rev. Merrill A. Norton, formerly vicar of St. Luke's, Hollister, Calif., is now vicar of St. Mark's, Downey, Calif. Address: 6th St. near Downey Blvd., Downey, Calif.

The Rev. Gordon R. Olston, vicar of St. Peter's, West Allis, Wis., is now also vicar of St. David's, Jewelcrest, Wis.

The Rev. George E. Sauls, rector of St. Andrew's, Panama City, Fla., will become priest in charge of All Saints', Morristown, Tenn., April 1st, and may be addressed there.

The Rev. Clarence C. Slocum, formerly vicar of Trinity, Sunnyside; Christ Church, Zillah; St. Matthew's, Prosser; and St. Luke's, Mabton, Wash., is now assistant at St. Mary's, Eugene, Ore., and chaplain to Episcopal students at the University of Oregon. Address: St. Mary's Church, 13th and Pearl, or 1909 E. 17th St., Eugene, Ore.

The Rev. Bancroft P. Smith, formerly priest in charge of St. Paul's, Yuma, Ariz., is now assistant

CHURCH CALENDAR

March

7. Fourth Sunday in Lent
11. Fifth (Passion) Sunday in Lent
21. Palm Sunday
22. Monday before Easter
23. Tuesday before Easter
24. Wednesday before Easter
25. Maundy Thursday
26. Good Friday
27. Easter Even
28. Easter Day
29. Easter Monday
30. Easter Tuesday
31. (Wednesday)

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CHANGES

at St. Clement's, El Paso, Texas. Address: 810 N. Campbell St., El Paso, Texas.

The Rev. Joseph Turnbull, rector of St. Andrew's, Livingston, Mont., will become rector of St. Ambrose's, Chicago Heights, Ill., March 1st. Address: 98 W. Main St., Chicago Heights, Ill.

The Rev. Charles Wyatt-Brown, rector of Grace Church, Waycross, Ga., will become rector of St. Mark's Beaumont, Texas, April 11th, and may be addressed there.

The Rev. Marland W. Zimmerman, formerly rector of Zion Church, Douglaston, L. I., N. Y., is now rector of St. Mark's, Cocoa, Fla., and priest in charge of St. Luke's, Courtenay, and St. Philip's, Merritt Island, Fla. Address: St. Mark's Church, Cocoa, Fla.

Changes of Address

The Rt. Rev. Louis Chester Melcher, formerly addressed at Trinity Parish House, Columbia, S. C., should now be addressed at Caixa Postal 4977, Rio de Janeiro, Brazil.

The Rev. Edwin L. Conly, formerly addressed at 3832 Stanford St., Dallas, Texas, should now be addressed at 4332 Vandelia St., Dallas 4, Texas.

The Rev. W. E. Hoffenbacher, formerly addressed at the Elks Hotel, East Chicago, Ind., should now be addressed at 3458 Michigan Ave., in that city.

The Rev. William Hosking, formerly addressed at St. Stephen's Church, Hamburg, N. Y., should now be addressed at Box 364, Brighton, Mich.

The Rev. William S. D. Lamont, formerly addressed at the Graham Hospital, Keokuk, Iowa, should now be addressed at the Grand Hotel in that city.

Chaplain Harry E. Owings, Jr., USN, formerly addressed c/o USS Rendova, Puget Sound Naval Shipyard, Bremerton, Wash., should now be addressed c/o USS Rendova, c/o FPO, San Francisco, Calif.

The Rev. T. Lloyd Rimmer, formerly addressed at Box 245, La Jolla, Calif., should now be addressed at Box 573 in that city.

Chaplain Charles H. Urban, formerly addressed at 253 S. 38th St., Philadelphia, Pa., should now be addressed c/o 2d Rgt., 5th Division, Fort Jackson, Columbia, S. C.

The Rev. William Postell Witsell, formerly rector of Christ Church, Little Rock, Ark., is now rector emeritus of the parish, and may be addressed at 220 E. 7th St., Little Rock, Ark.

Chaplain (Lt. Col.) W. I. Wolverton, formerly addressed at HQ AAF TTC, Scott Field, Ill., should now be addressed at 219 W. Walnut, Columbus, Kans.

Ordinations

Priests

Colorado: The Rev. Paul Lawrence West was ordained to the priesthood by Bishop Bowen, Coadjutor of Colorado, on February 17th at St. Barnabas' Church, Cortez, Colo. He was presented by the Rev. Edward C. Turner, who also preached the sermon. Fr. West is vicar of St. Barnabas' Church, Cortez, and St. Paul's Church, Mancos, Colo. Address: 126 E. First St., Cortez, Colo.

Milwaukee: The Rev. Arthur Anton Vogel was ordained to the priesthood by Bishop Ivins of Milwaukee on February 24th at St. Mark's Church, Milwaukee, Wis. He was presented by the Rev. Dr. Killian Stimpson. Fr. Vogel will continue his studies for the Ph.D. degree at the University of Chicago, and assist the rector of the Church of the Redeemer, Chicago. Address: 1319 E. 50th St., Chicago 15, Ill.

Northern Indiana: The Rev. John Waterloo Treleven was ordained to the priesthood by Bishop Mallett of Northern Indiana on February 29th at St. James' Church, South Bend, Ind. He was presented by the Rev. Ralph J. Spinner, and the Rev. Don H. Copeland preached the sermon. Fr. Treleven is assistant at St. James' Church, South Bend. Address: Morningside Hotel, 413 W. Colfax, South Bend, Ind.

Deacons

Bethlehem: William Robert Williams was ordained to the diaconate by Bishop Sterrett of Bethlehem on February 21st at St. Luke's Church, Scranton, Pa. He was presented by the Rev. Richard K. White, and the Rev. Kenneth E. Heim preached the sermon. The Rev. Mr. Wil-

iams is curate of St. Luke's Church, Scranton, and may be addressed there.

Springfield: Robert Spicer-Smith was ordained to the diaconate by Bishop Loring of Springfield on February 22d at St. Paul's Cathedral, Springfield, Ill. He was presented by the Very Rev. F. William Orrick, and the Rev. William Ward preached the sermon. The Rev. Mr. Spicer-Smith will continue his studies at Seabury-Western Theological Seminary. Address: 600 Haven St., Evanston, Ill.

Diocesan Positions

The Ven. Harvey P. Knudsen, rector of St. Paul's, Phillipsburg, Pa., has been appointed archdeacon of Altoona in the diocese of Harrisburg.

The Rev. Victor M. Rivera, rector of St. Paul's, Visalia, Calif., is now secretary of the district of San Joaquin. Address: Box 545, Visalia, Calif.

Degrees Conferred

The Rt. Rev. Lane Wickham Barton, Bishop of Eastern Oregon, received the D.D. degree, honoris causa, from Kenyon College, Gambier, Ohio on February 26th.

Layworkers

William Fowler and William Perry have been licensed by Bishop Gilbert of New York for work as layreaders at the Scaman's Church Institute, New York City. Mr. Perry was licensed on November 7th; Mr. Fowler, on January 19th.

Miss Nellie McKim, formerly secretary to Bishop Binsted of the Philippines, should now be addressed at Motoshiro Cho, Shimodate Machi, Ibaraki Ken, Japan.

Corrections

The review of the book, Paul's Epistle to the Romans, by E. F. Scott [L. C., February 8th] stated that the book was distributed in the United States by Macmillans. The book is distributed by Scribners.

L. C. Annual Corrections

The address of the Rev. Herbert C. Boissier is incorrectly given in the General Clergy List. Fr. Boissier's address should be 2020 Green St., San Francisco 23, Calif.

The Rev. David K. Montgomery was incorrectly listed as a non-parochial priest of the diocese of Dallas. Fr. Montgomery is rector of All Saints', Fort Worth, and priest in charge of St. Anne's, Fort Worth, Texas.

CLASSIFIED

POSITIONS WANTED

SEMINARY ORGANIST desires summer supply work commencing June 6 through August 22. Familiar with both Gregorian and Anglican Chant References. Reply Box P-3320, The Living Church, Milwaukee 3, Wis.

COMPETENT Parish and Rector's Secretary desires position in Southern California, preferably Los Angeles, in Parish or Diocesan work. Executive ability. Experienced also in Educational and Administrative work. Highest references. Reply Box A-3317, The Living Church, Milwaukee 3, Wis.

WANTED: Position as housemother. Can give references. Reply Box L-3319, The Living Church, Milwaukee 3, Wis.

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A cordial welcome is awaiting you at the churches whose hours of service are listed below alphabetically by cities. The clergy and parishioners are particularly anxious for strangers and visitors to make these churches their own when visiting in the city.



ALBANY, N. Y.

GRACE Rev. L. N. Gavitt
Clinton Ave. & Robin St.
Sun Masses: 7:30, 10:45; Daily: 7 (Thurs 7, 9:30),
Wed 7:45 Sta & B, 1st Fri 7:45 HH; C Sat 5-
5:30, 8-9

ANSONIA, CONN.

CHRIST Rev. G. Ross Morrill, B.D.
Sun HC 8, 9:45, 11, 7:15; Daily: Wed 9:30, 7:30,
Sat 9:30, HD 9:30

ATLANTA, GA.

OUR SAVIOUR Rev. Roy Pettway, r
1068 North Highland Ave., N.E.
Sun Masses: 7:30, 9:30, 11; Sta Sun 8; Mat, Moss,
& V daily; C Sat 4

BALTIMORE, MD.

ST. MICHAEL & ALL ANGELS' 20th & St. Paul Sts.
Rev. Don Frank Fenn, D.D., r; Rev. Robert St. A.
Knox, c
Sun 8, 9:30 HC; 9:30, 11 Ch S; 11 MP in Feb.,
HC in Mar.; 8 EP; HC & EP daily; Wed 8 EP &
Ser

BOSTON, MASS.

ADVENT Mt. Vernon and Brimmer Sts.
Rev. Whitney Hale, D.D., r; Rev. Peter R. Blynn;
Rev. Harold G. Mulfren
Sun HC 8, 9; Sol Mass & Ser 11; EP & B 6; Daily:
HC 7:30, Wed 8:30, Thurs & HD 9:30; Wed Lit &
Addr 8; Fri Healing Service 5; C Sat 5-6, 7-8

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Edward R. Welles, M.A., dean;
Rev. R. R. Spears, Jr., canon
Sun 8, 9:30, 11; Daily: 11; Ser 12:05; Tues 7:30,
11

ST. ANDREW'S Rev. Gordon L. Graser
Main at Highgate
Sun Masses: 8 & 10, MP 9:45; Daily: 7 ex Thurs
9:30; Sta & B Wed 8; C Sat 7:30

CHICAGO, ILL.

ATONEMENT 5749 Kenmore Avenue
Rev. James Murchison Duncan, r; Rev. Robert
Leonard Miller
Sun 8, 9:30 & 11 HC; Daily: 7 HC, Wed Lit &
Instr 8

ST. BARTHOLOMEW'S Rev. John M. Young, Jr., r
6720 Stewart Avenue
Sun 7:30, 9, 11 HC Others posted

ST. FRANCIS' The Cowley Fathers
2514 W. Thorndale Avenue
Sun Masses: 8 Low, 9:30 Sung with Instr, 11 Low
with hymns & Instr; Daily: 7, Fri 8 Sta, Instr & B

DETROIT, MICH.

INCARNATION Rev. Clark L. Attridge, D.D.
10331 Dexter Blvd.
Masses: Sun 7, 9 & 11 (High)

EVANSTON, ILL.

ST. LUKE'S Lee St. & Hinman Ave.
Sun: Eu 7:30, 9, 11; Daily Eu 7, 7:30, 10, MP
9:45; C Sat 4:30-5:30, 7:30-8:30; School of Reli-
gion Mon 8:15 "Lent with the Bishops"; HH
Fri 8:15

GLEN COVE, L. I., N. Y.

ST. PAUL'S Rev. Lauriston Castleman, r
Sun 8 & 11; Wed 7:30 & 10 HC; 8 EP; HD 10.
Church open daily for prayer.

HOLLYWOOD, CALIF.

ST. MARY OF THE ANGELS Rev. Neal Dodd, D.D.
4510 Finley Avenue
Sun Masses: 8, 9:30 Instr, 11 High; Thurs & HD 9;
Lent: Fri 7:45 V & B, Special preacher.

INDIANAPOLIS, IND.

ADVENT Rev. Lamon H. Bruner, B.D., r
Meridian Ave. & 33rd St.
Sun 7:30 HC; 9:30 & 11 Morning Service & Ser;
Daily: Wed 10:30 HC, 7:45 EP & Ser

KANSAS CITY, MO.

ST. MARY'S Rev. Edwin W. Merrill, r
13th & Holmes
Sun 7:30, 11; Mon, Thurs & Sat 9:45; Tues, Wed
& Fri 7:30; C Sat 3-5

LINCOLN, NEBR.

ST. MATTHEW'S 24th & Sewell Sts.
Rev. William Paul Barns, D.D., r
Sun 8, 11; 7 Y.P.; Wed 11:30 HC; Fri 9 HC

Key—Light face type denotes AM, black face, PM; addr, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young Peoples' Fellowship.

MADISON, WIS.

ST. ANDREW'S 1833 Regent St.
Rev. Edward Potter Sabin, r; Rev. Gilbert Doane, c
Sun 8, 10:45 HC; Weekdays, 7:15 HC (Wed 9:30)
Confessions Sat 5-6, 7:30-8

NEW ORLEANS, LA.

ST. GEORGE'S Rev. Alfred S. Christy, B.D.
4600 St. Charles Avenue
Sun 7:30, 9:30, 11; Tues & HD 10

NEW ORLEANS (METAIRIE), LA.

ST. MARTIN'S Rev. David C. Colony, r
Metairie Road and Arlington Drive
Sun 7:30, 9:30, 11 & 7:30; Daily: HC 7:30, MP 9

NEW YORK CITY

CATHEDRAL OF ST. JOHN THE DIVINE
Sun 8, 9, 11 HC; 10 MP; 4 EP; 11 & 4 Ser; Week-
days: 7:30, 8, (also 9:15 HD & 10 Wed), HC;
9 MP; 5 EP sung. Open daily 7-6

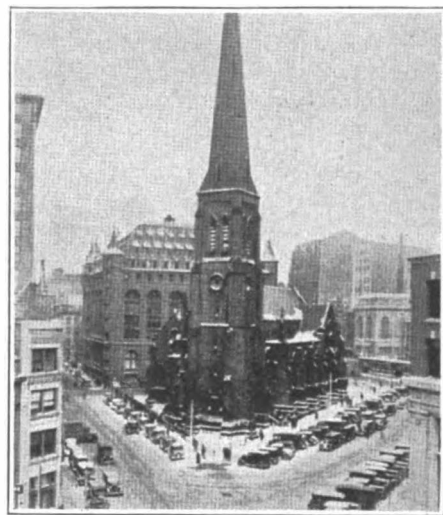
ST. BARTHOLOMEW'S Park Ave. & 51st St.
Rev. Geo. Paul T. Sargent, D.D., r
Sun 8 HC, 11 Morning Service & Ser, 4 Evensong;
Daily: HC Wed 8, Thurs & HD 10:30, 12:10 Mon to
Fri Special Preachers, Wed 8:30 Special Musical
Service

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
Daily: MP & HC 7; Cho Evensong Mon to Sat 6

HEAVENLY REST 5th Ave. at 90th St.
Rev. Henry Darlington, D.D., r; Rev. R. Richard
P. Coombs, Rev. Robert E. Terwilliger
Sun HC 8, 10, MP & Ser 11; Thurs & HD 11 HC

HOLY TRINITY Rev. James A. Paul, v
316 East 88th Street
Sun 8 HC, 9:30 Ch S, 11 Morning Service & Ser,
8 EP; Daily: MP 9, Wed HC 7:45, Thurs HC 11,
Lent Thurs 8 EP & Ser

INTERCESSION CHAPEL Rev. Joseph S. Minnis,
Broadway and 155th Street D.D.
Sun HC 8, 9:30, 11; MP 10:30; EP 8; Daily: HC 7
& 10, MP 9, EP 5:30, Sat 5; Int 12, Wed & Vicar's
Evenings (during Lent)
C Sat 4-5 by appt



ST. PAUL'S CATHEDRAL, BUFFALO, N. Y.

NEW YORK CITY (Cont.)

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th & 7th Aves.
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8,
9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 12-1
4:30-5:30, 7-8; Sat 2-5, 7-9

ST. THOMAS' Rev. Roeliff H. Brooks, S.T.D., r
5th Ave. & 53rd St.
Sun 8, 11, 4; Daily: 8:30 HC; Thurs 11 HC, Daily
ex Sat 12:10; Daily ex Sat 5:15

Little Church Around the Corner
TRANSFIGURATION Rev. Randolph Ray, D.D.
One East 29th St.
Sun HC 8 & 9 (Daily 8); Cha Eu & Ser 11; V 4;
Daily ex Sat 12:10

TRINITY Rev. Frederic S. Fleming, D.D.
Broadway & Wall St.
Sun 8, 9, 11 & 3:30; Daily: 8, 12 ex Sat 3

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th & 17th Sts.
Rev. William H. Dunphy, Ph.D., r; Rev. Phillip T.
Fiffter, Th.B.; Rev. Francis Voetcker, B.D.
Sun: Holy Eu 8, 9; Mat 10:30 Sung Eu & Ser 11;
Cho Evensong & Address 4; Daily: Mat 7:30;
Eu 7 (ex Sat) 7:45, 12:10; Thurs & HD 9:30;
EP & Int 5:30 (ex Fri — Fri 5) Fri Lit 12, Fri Sta
5:15; Address Wed & Fri 12:30; C Fri 12 to 1,
Sat 12 to 1 & 4 to 5

PITTSBURGH, PA.

CALVARY Shady & Walnut Aves.
Rev. Lauriston L. Scaife, S.T.D., r; Rev. Samuel N.
Baxter, Jr., Rev. A. Dixon Rollit
Sun 8, 9:30, 11 & 8; HC Mon, Wed, Fri 7; Tues,
Thurs, Sat 9; Wed & Fri 10:30 & 12; EP daily 5,
Wed 8 (Special Preachers)

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. at Bainbridge St.
Rev. E. R. Carter, Jr., r; Rev. J. N. Atkins, Associate
Sun Masses: Low, 7:30, Mass & Ser 11, EP & B 8
Weekday Masses: 10:30 Tues, Wed, Thurs; C. Sat.
7:30-8
Lenten Services: Lit & Meditation 8 Wed; Sta 8 Fri
The chapel is open daily for prayer.

RIDGEWOOD, N. J.

CHRIST Rev. Alfred John Miller, r
Franklin Ave. at Cottage Place
Sun 8, 9:30, 11; Wed in Lent, 8; all Fri & HD 9:30

SALISBURY, MD.

ST. PETER'S Rev. Nelson M. Gage
Sun 8, 9:30, 11; Wed 8; Fri 11

SAN FRANCISCO, CALIF.

ST. FRANCIS' San Fernando Way
Rev. Edward M. Pennell, Jr.
Sun 8, 9:30 & 11; Thurs 10:30 HC; HD 9:15 HC

SCHENECTADY, N. Y.

ST. GEORGE'S Rev. Darwin Kirby, Jr., r
Sun 8, 9:30, 11; HC daily during Lent, 12 Noon

SHREVEPORT, LA.

ST. MARK'S Texas Ave. & Cotton St.
Rev. Frank E. Walters, r; Rev. Harry Wintermeyer, c
Sun: 7:30 HC, 9:25 Family Service, 11 MP; HC 1st
Sun; 6 Young Churchmen; Lenten Services: Tues,
EP, 7:30 (Special Preachers); Thurs HC, 10; Fri,
Twilight Service, 7:30

SPRINGFIELD, ILL.

ST. PAUL'S CATHEDRAL
Very Rev. F. William Orrick, r & dean; Rev. Wil-
liam C. Cowles, ass't
Sun Masses 8, 11; Daily 7:30; Wed 7

UTICA, N. Y.

GRACE
Rev. Stanley P. Gosek, r; Rev. Edwin K. Packard, c
Sun 8, 9:30, 11, 4:30; HC Tues & Thurs 10, Wed
& Fri 7:30; EP 5

WASHINGTON, D. C.

ST. AGNES' Rev. A. J. duBois, S.T.B.
46 Que Street, N.W.
Sun Masses: 7:30 Low, 9:30 Sung, 11 Sung with
Ser; Daily: 7; C Sat 7:30; Fri 8 Sta and Ser

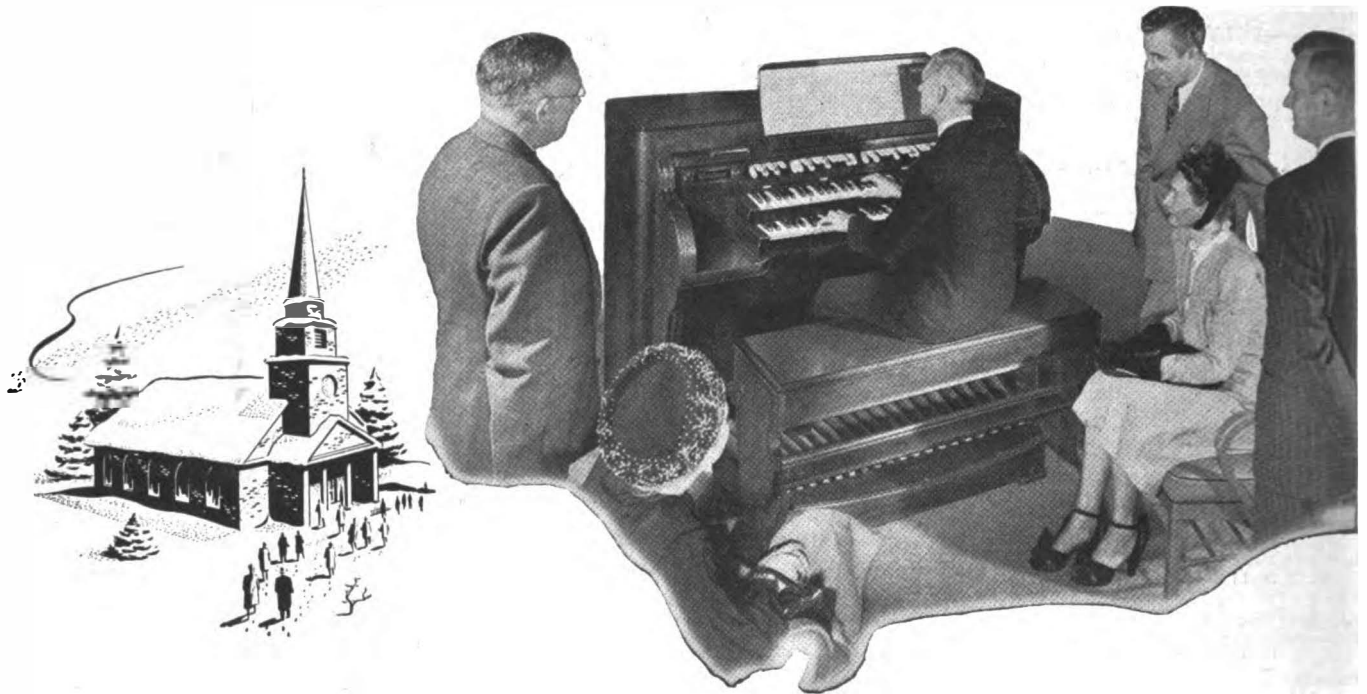
EPIPHANY 1317 G St., N.W.
Rev. Charles W. Sheerin, D.D.; Rev. F. Richard
Williams
Sun 8 HC, 1st Sun 11, 8; MP & Ser 11; EP & Ser 8
ex 1st Sun; Thurs HC 10:30, 12:30; Preaching
Service daily 12; daily ex Sat 5:30

WAUKEGAN, ILL.

CHRIST Grand at Utica
Rev. Osborne R. Littleford, r; Rev. David I. Horn-
ing, associate; Rev. Richmond R. Burge, c
Sun 8, 9:15, 11; Wed & Thurs 7, 9:15

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