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



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Leadership For Peace

From a Speech by John Foster Dulles

Five basic qualities that the leadership of our nation must possess if it would guide the world toward peace were suggested by John Foster Dulles in his keynote address to the National Study Conference, March 8th, in Cleveland, Ohio. The section of his speech treating of those qualities is quoted here.



MR. DULLES: "Today one of the Churches' tasks is to preserve in our nation human sympathy and compassion such as Jesus had when He saw the multitudes."

THE problem on which we plan to center our thinking at this Conference, is how our nation can discharge its tremendous responsibility in the world today. . . . The end of the war left us with economic productivity almost equal to that of all the rest of the world combined. We are the only non-communist state capable of balancing the military power of the Soviet Union, which otherwise would be dominant in the world. We have moral authority because it is generally believed that we have no lust for conquest, that we genuinely desire peace, and that we may have the wisdom and self-control needed to bring to the world an assurance of peace. All of the non-communist nations look to us for leadership, and without that leadership there will be chaos in the world. . . .

I. First of all, our leadership should be a leadership of peace, by peace, for peace.

There are some who talk about war as though it were an unpleasant but necessary remedy for existing ills. The fact is that another World War would plunge all of humanity into a pit too awful to contemplate and make it almost impossible to achieve the good ends for which, no doubt, the combatants would profess to be fighting. It was World War I that delivered the 200 million people of Russia to the dictatorship of the Communist Party and World War II is delivering perhaps 700 million more people to that control. In a war climate, human liberty wilts and totalitarianism spreads like a green bay tree. No one who is sincerely anti-communist can be complacent about war unless passion dominates his reason.

There are others who talk about war as something that Soviet policy makes inevitable. But, so far as it is humanly possible to judge, the Soviet Government, under conditions now prevailing, does not contemplate the use of war as an instrument of its national policy. . . . They maintain a great military establishment. They encourage fear of it and allow communists elsewhere to terrorize by picturing the Red Army on the march. But for actual expansive operations, it

has seemed, up to now, that Soviet leaders counted primarily on the Communist Party and its tactics of propaganda; where circumstances are propitious, civil war. Those methods, dangerous and wicked as they are, are nevertheless short of open war and they can be countered by methods short of war. We have already given proof of that.

It can be assumed that the Soviet State would use the Red Army if its leaders felt that their homeland was imminently and seriously menaced. That is why, in our Statement on Soviet-American Relations made two and one-half years ago, we said that the United States should not seek military bases so close to the Soviet Union as to carry an offensive threat that is disproportionate to defensive value. That is why our fellowship with the peoples of Western Europe, and particularly of Scandinavia, ought not to seem to bring United States military might directly to Russia's border. It would, indeed, involve a high tribute to Soviet leaders to assume that, under these circumstances, they would exercise more self-control than would our leaders and people under comparable circumstances, as, for example, Russia had military arrangements with a country at our border.

Calm analysis justifies the conclusion that, under present circumstances, war is neither useful nor inevitable and whether or not it comes depends most of

all on the quality of United States leadership. . . .

2. Our leadership must be prepared to take some chances for peace.

Winning peace is not just a matter of good intentions. It involves difficult decisions and hard choices. At times, it may even be necessary to risk war to win peace. Therefore, military considerations are never negligible. At times, military advantage can be gained at the cost of diminishing somewhat the prospect of peace. Sometimes a given course of action may increase somewhat the prospect of peace, but at the cost of putting our nation in a somewhat less advantageous position to win a war should it come. Peace may depend on who makes such decisions — civilians trained in the art of peace or soldiers trained in the art of war.

There are no finer, more patriotic, more personally peace-loving citizens than most of those in our armed services. However, they have a distinctive professional responsibility and that is to do whatever lies within their power to make sure that if there is war, they will win it. That is their job and that is their training. They do not know how to use, perhaps powerfully, perhaps delicately, the enormous possibilities for peace that reside in moral and economic forces, in organizations like the United Nations and the World Court, and in the resources of diplomacy and conciliation. . . .

Furthermore, history shows that whenever a nation has a great military establishment, it is under a powerful temptation to rely on the use, or the pressure, of that power, to gain its ends. The greater a nation's military establishment is, the greater should be the gulf between its military leaders and the making of national policy.

During the three and one-half years since fighting stopped, our foreign policy has too largely been made by the military. In the vital areas of Germany and Japan it is military judgment under the War Department that has been practically decisive. The National Security Council, in which the military viewpoint is preponderant, has made much foreign policy, as also have the Joint Chiefs of Staff, who, as the Hoover Commission has just said, are without "effective civilian control" and "virtually a law unto themselves."

Probably that is because we have just emerged from a great war and have not yet formal peace. But that is not the way to give peace its best chance.

I can assure you that the peoples and governments of other lands who proffer us world leadership, do not do so because they want to help us win a war with Russia. They do it in order that there should *not be* a war. We would be false to ourselves and false to the trust

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that mankind puts in our leadership if we allow military judgments to be dominant in our national policy.

3. Our peaceful leadership must be positive and not merely negative.

Soviet leadership is astute in aiming its assaults against positions in the non-communist world that are indefensible, morally or practically. . . . On our side, the temptation is to rush to defend whatever Communism attacks. If we fall for that, we become over-extended materially and discredited morally. . . .

It is not possible, in these matters, to be dogmatic or wholly to ignore strategic considerations, but, generally speaking, we should be selective in our moral and material support. We need not laud or sanctify whatever or whomever Communism attacks, and our material support should principally serve to sustain, fortify and enlarge human freedom and healthy economic and social conditions. We should have our own plan of campaign and not let Soviet Communism make it for us.

There was a time when the Western democracies were supreme in prestige because of their dynamic pursuit of liberty, equality and fraternity; their great experiments in political freedom, and their industrial revolution which multiplied many times the productivity of human effort.

It is time to recapture that initiative and we can, in that connection, welcome President Truman's proposal for a pooling of technological resources for the advancement of backward areas.

There is no policy so barren, so certain to fail, as that of maintaining the *status quo*. If our leadership is to be successful, it must develop constructive and creative programs that will capture the imagination and enlist the support of the multitudes whose interest in battling political, economic and racial injustice is greater than their interest in defending such injustice merely because communism attacks it.

4. Our leadership must be one of fellowship and not of mastery.

Western leadership is under suspicion. For centuries, the West enjoyed a worldwide political supremacy that had in it elements of economic exploitation and racial intolerance. That supremacy is now peacefully withering away and giving place to self-government. Within recent years over 500 million people have passed from colonial to self-governing status and an equal number have been released from Western ties that, in fact, were political shackles. It is to the honor of Western civilization that its Christian ideals and its economic enterprise made possible this peaceful evolution. Nevertheless, the motives of the West have, in the past, been sufficiently selfish so that today many of other races and cul-

tures are fearful lest the West take advantage of this crisis and use its superior economic and military power to regain world mastery. They want us to lead, but they want leadership that combines with fellowship. They accept that we have a certain primacy, but only the kind of primacy that can exist as between equals.

That is where the United Nations comes in. It is organized as a center for harmonizing the actions of nations on the basis of the sovereign equality of all its members. We meet there, and discuss, in fellowship. Ideas are valued on the basis of merit, and not merely on the basis of the power of the nation from which they emanate.

There are some matters that, because of their nature, cannot be effectively or properly dealt with through the United Nations. But experience has shown that the United Nations could be trusted much more than has been the case. We can, and should, make the Charter a framework within which our leadership will be exercised in fellowship.

5. Finally, our leadership should be compassionately human.

Let us not forget that what our nation *is*, is just as important as what it does. There come times which seem to call for action. The present seems one of those times. . . . We devise machines to calculate flights of missiles that are beyond human calculation. We perform miracles of production through the use of ever more efficient tools. Such action may be necessary, and there are many whose duty it is to engage in it. But there is about all this a certain hardness that can affect the inner soul.

What is our feverishness about? It is presumably to save mankind from falling under the sway of a materialistic rule that holds that man's chief end is to glorify the state and to serve it forever. But we shall not accomplish that great and worthy purpose if we go about it in such a way that we, too, become inhuman and deaf to the cry of the masses that a way be found to save them and their children from the death, the misery, the starvation of body and soul that recurrent war and economic disorder now wreak upon man.

Sometimes our churches try to do that for which they are not equipped, neglecting their own distinctive tasks. Today one of the churches' tasks is to preserve in our nation human sympathy and compassion such as Jesus had when He saw the multitudes.

If our churches perform that task, the other problems that concern our nation will more readily be solved. Then our leadership is bound to be leadership that seeks peace; our programs will assuredly be designed to increase human welfare and our relations with others will be those of fellowship.

THIRD SUNDAY IN LENT

GENERAL

EPISCOPATE

Consecration of Bishop Jones

The Rev. Girault McArthur Jones, for 12 years rector of St. Andrew's Church, New Orleans, La., was consecrated seventh Bishop of the diocese of Louisiana on March 9th, at 11:15 AM, in Christ Church Cathedral, New Orleans.

The Presiding Bishop was the consecrator, with Bishop Juhan of Florida and Bishop Gravatt of Upper South Carolina assisting as co-consecrators. The sermon was preached by Bishop Penick of North Carolina.

The candidate was presented by Bishop Gray of Mississippi and Bishop Wing of South Florida.

The Litany was read by Bishop Mitchell of Arkansas.

Other bishops who were present and took part in the service were Bishop Clingman of Kentucky; Bishop West, Coadjutor of Florida; Bishop Barth, Coadjutor of Tennessee; and Bishop Moody of Lexington. All the bishops present joined in the laying on of hands.

The Rev. Robert H. Manning and the Rev. Robert E. Ratelle, two young priests of the diocese, who were trained by the new bishop while he was rector at St. Andrew's Church, were the attending presbyters.

In the course of his sermon Bishop Penick said:

"When Leonidas Polk became the first Bishop of Louisiana, straightway what did he find? An untamed territory embracing 45,000 square miles, much of which was unexplored wilderness, with few trails, that served for roads and other primitive areas of communication. He found a teeming, turbulent population, typical of a restless expanding frontier. He found an economy dependent upon the institution of slavery. He was able to count only four clergymen and 222 communicants."

Telling of Bishop Polk's ministry, the preacher reminded the vast congregation of the many adversaries and opposition the first bishop of Louisiana had to face. "These were met head-on, with a sense of duty and militant courage."

Today there is still vast opportunity and even stronger adversaries.

"For enemy No. 1 of the modern church is not the swaggering gambler or lawless gunman of the frontier. He is the gentleman of culture, with refinement of manners and keenness of intellect, whose energy and genius have amassed such a measure of success as to render the Church and all it stands for quite unnecessary to his worldly scheme of things."

The Holy Communion was celebrated by the Presiding Bishop. Bishop Quin of Texas read the Epistle; and Bishop Barth, Coadjutor of Tennessee, read the Gospel. Bishop Moody of Lexington assisted with the chalice when the new bishop's family made their communions.

The certificate of election was read by Mr. Vernon C. Porter, president of the special convention at which the election took place.

Mr. A. Giffen Levy, chancellor of the diocese, read the canonical testimonial.

The Rev. Sherwood S. Clayton, president of the Standing Committee, read the certificate of evidence of Ordination.

The Rev. Canon William S. Turner read the consents of the Standing Committees of the Church and Bishop Clingman of Kentucky read the consents of the Bishops.

The impressive procession began in the cathedral close promptly at 11:15 AM, led by the crucifer and torch-bearers and followed immediately by a choir composed of voices from all the churches in the New Orleans area.

Also in the procession were the heads

of colleges and universities of the area, all the clergy of the diocese of Louisiana, many priests of the diocese of Mississippi, postulants, candidates, seminary students who had come down to New Orleans from Sewanee especially for the occasion, representatives of the city administration, and clergy of other communities.

The procession was in three sections, each preceded by a crucifer and torch-bearers and a master of ceremonies.

Crowds lined the sidewalks all around the cathedral area, and there was a reverent air almost visible among the on-lookers.

A testimonial luncheon in honor of Bishop Jones was held immediately after the Consecration at the Jung Hotel in New Orleans, attended by visiting bishops, city and state government officials, and many of the leading citizens of New Orleans.

At this luncheon the announcement was made by the Vice Chancellor of the University of the South that an honorary doctorate will be conferred upon the new bishop at the next convocation of Sewanee.

BORN IN MISSISSIPPI

Bishop Jones is a native of Centerville, Miss. His early education was received in Wilkinson, Miss., and Staunton, Va. He obtained his college degree at the University of Mississippi, Oxford, and his Seminary degree at the University of the South, Sewanee, Tenn., and was a member of Phi Beta Kappa, honorary fraternity. He was ordained deacon by

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Bishop Bratton of Mississippi in 1928, and priest by Bishop Green in 1929. His early charges included rural Southwestern Mississippi, and Trinity Church, Pass Christian, Miss.

He came to New Orleans in July, 1936, as rector of St. Andrew's Church, Carrollton Avenue, corner of Zimple Street, which, under his leadership has developed into an influential parish of over a 1,000 communicants. During the 13 years of his ministry in Louisiana he has filled many important offices, in Church and civic organizations, and since 1944 he has served as president of the standing committee of the diocese of Louisiana.

Bishop Jones was married in 1930 to Miss Virginia Hester Wallace of Woodville, Miss., whose death occurred during the same year. In 1935 he was married to Miss Kathleen Platt of Jacksonville, Fla. They have two daughters, Virginia Kathleen, 11, and Elizabeth Girault, 7.

CLERGY

Critical Shortage in South Dakota

Priests are reluctant to enter Indian work because the salaries they are paid are insufficient for raising and educating children, and because pensions are inadequate, said Bishop Roberts of South Dakota in his annual report to the National Council.

The Bishop said that there was a critical shortage of clergy in South Dakota. One missionary died and another retired recently, and five more will leave within the next few months.

The inadequate salary problem, said the Bishop, is one "which must be met not only in the Indian field here in South Dakota, but throughout the Church's entire missionary enterprise."

CWS

Pleas for Palestine Aid

An appeal for \$200,000 in cash and 2,000,000 pounds of used clothing for Palestinian refugees was made in New York City by Church World Service.

Directed to relief and reconstruction committee of Protestant and Orthodox Churches in this country, the appeal was issued in answer to a special request by United Nations officials.

The announcement said part of the \$200,000 was expected from the "One Great Hour" radio relief appeal scheduled for March 26th. Clothing especially needed includes layettes for newborn babies, and warm, practical clothing for men, women, and children.

[RNS]

PUBLIC AFFAIRS

Cleveland Conference Studies

Moral Use of Power

By CLIFFORD P. MOREHOUSE

Protest against violations of religious liberty, support of the United Nations, and a plea for the constructive and moral use of American economic and military power were the keynotes of findings adopted by the third National Study Conference held in Cleveland, March 8th to 11th, under Federal Council auspices. The conference, numbering some 400 representatives of member Churches, local church councils, and cooperating agencies, was called by the Department of International Justice and Goodwill, and was under the general chairmanship of the Rt. Rev. William Scarlett, D.D., Bishop of Missouri.

This was the third in the line of policy-making conferences in the field of international relations sponsored by the Federal Council. The first, at Delaware, Ohio, in 1943, laid down "Six Pillars of Peace" for post-war guidance. The second, at Cleveland in 1945, considered the Dumbarton Oaks proposals for a United Nations organization, making suggestions, some of which were incorporated in the Charter subsequently adopted by the nations at San Francisco. This third conference was called to deal specifically with "the moral use of American power" in the world today.

Highlighting the findings was the message adopted in plenary session on the final day. This was supplemented by three section reports, commended to the Churches for study, a statement on freedom of religion and resistance to perse-

cution, and a table of suggestions for translating the findings of the conference into "effective Christian action."

RECOMMENDATIONS

Before dealing in detail with the conference, it might be well to summarize some of the major findings and recommendations. The Conference:

DECLINED to take a stand, pro or con, on the proposed North Atlantic Pact, but urged the State Department and the Senate not to rush action, but to give time after the announcement of its provisions for full and free public discussion.

PROTESTED recent acts of persecution by totalitarian governments, especially in Hungary and Bulgaria, demanding at the same time "a sincere effort to practice freedom in non-Communist countries."

ASKED a conference between World Council leaders and the Vatican on religious liberty, if approval by the executive committee in New York, March 15th.

APPROVED full participation in the United Nations, urging that this international agency be strengthened looking toward ultimate world government.

URGED full political and economic rights for members of all races and creeds.

DECLARED that war with Soviet Russia is not inevitable, and that every effort should be made to live in peace with the Russians, at the same time maintaining sufficient strength to convince the U.S.S.R. that "attempts to impose an ideology by force cannot succeed."

RECOMMENDED informal conference between religious, labor, and cultural groups of the United States and Russia based on "the method of tolerance."

DEPLORED any national self-righteousness in the use of American power, especially in the Far East.

HOW THE CONFERENCE WORKS

It is always interesting to see how such a conference as this works. I have attended many of them, and the pattern is generally much the same. It is a wonder to me that anything worth while comes out of them; but sometimes the results are surprising. Take this conference, for instance.

Delegates arrived at the Hotel Cleveland on Tuesday morning. They were registered and given the inevitable badges. An office and a press room were set up. At 10 o'clock the first plenary session was held. Bishop John S. Stamm, president of the Federal Council, gave the invocation and Bishop Scarlett made an address of welcome. At noon there was a worship service in the Old Stone Church, to which the delegates, many in clerical or academic vestments, marched in procession behind the cross and national and church flags. This was a



HON. FRANCIS B. SAYRE: *Made a strong plea for a religious and moral approach to world problems.*

rather colorful innovation, and was valuable in attracting the attention of the community in which it was held. The rest of the day was given over to formal speeches.

JOHN FOSTER DULLES

First and most important was the address of John Foster Dulles, acting head of the American delegation in the U.N. General Assembly, and the acknowledged power behind the Federal Council's activities in the field of international relations. His address [published in abridged form in this issue] sounded the keynote for the conference, with its five major points:

1. "Our [American] leadership should be a leadership of peace, by peace, for peace."
2. "Our leadership must be prepared to take some chances for peace."
3. "Our peaceful leadership must be positive."
4. "Our leadership must be one of fellowship and not of mastery."
5. "Our leadership should be compassionately human."

Mr. Dulles' speech was greeted with great enthusiasm. In fact, it is remarkable how great an influence he wields in a gathering such as this. He is regarded as the Federal Council's great "elder statesman," and his smallest word is seized upon as peculiarly authoritative. Indeed, this sometimes proved embarrassing to him, as when one enthusiast for Federal Union quoted some sentences from his testimony before a senate committee out of context, and forced him to deny that he had meant them to apply in the way in which they were quoted. But Mr. Dulles' leadership is well earned; he worked harder than almost anyone present, wrestling over documents and statements nearly all night. To his practical and experienced wisdom, with his respect for what he terms "the discipline of the achievable," may be largely attributed many of the most constructive recommendations and—equally important—the quiet burial of the many crack-pot suggestions that always bob up in such meetings.

OTHER SPEAKERS

Other formal speakers on the first day were the Hon. Francis B. Sayre, noted Episcopal Churchman and chairman of the U.N. trusteeship council; Bishop G. Bromley Oxnam of the Methodist Church; Mrs. Leslie E. Swai, Howard Y. McClusky, and Dr. Reinhold Niebuhr, perhaps the leading Protestant theologian in America.

Mr. Sayre (whose son, a priest of our Church, was a delegate) made a strong plea for continued support of the United Nations, and for a religious and moral approach to world problems. Bishop Ox-

nam spoke especially on American-Soviet relations, repeating his often-made plea for direct negotiations with the Russians, and adding the suggestion of delegations of religious, labor, industrial, and business leaders to visit Russia—a recommendation later incorporated in the findings but not likely, I fear, to appeal to Mr. Stalin who calls the turn on visitors to his lair.

Dr. Niebuhr's address, given in his inimitable (but widely imitated) fashion, with appropriate gestures, was a powerful attempt to undergird social activity with the basis of the sovereignty of God. Coupled with it was a demand that Americans steer a careful course between the false "realists" who urge a preventive war, and the impractical "idealists" who believe that immediate world government would solve all problems, or who would take an easy and sentimental attitude toward the spread of Communism.

SECTION MEETINGS

The second day the conference broke up into three sections, dealing respectively with the United Nations, American Policy in Europe, and American Policy in the Far East. While the same officers did not preside at all sessions, the respective section heads were Dr. O. Frederick Nolde, Bishop Oxnam, and Eugene E. Barnett, all of whom did excellent jobs. Morning, afternoon, and evening sessions were held, the last-named being devoted to the Churches' strategy of world-order education and action.

Meanwhile drafting committees worked at lunch, at dinner, and far into the night; after which the faithful girls of the mimeograph room ran off reams of tentative reports, revisions, and re-revisions. It was in these drafting committees that the real work was done, and the differences of opinion were hammered out, glossed over, or (occasionally) frankly recognized.

On Thursday morning the sections put their stamp of approval on their respective reports, after rearranging the commas, putting in "a note of penitence" or "some recognition of the iniquities of American policy in Flegellatonia," or yielding to an anguished plea that "there really should be some mention of the Christian doctrine of man in this statement."

One curious thing about these Protestant gatherings, it seems to me, is the strange readiness of so many delegates to find fault with their own country, and to see only good in others. Many also displayed a downright terror of reality, being unwilling to mention that there is any inherent evil in Communism, or even to use such a phrase as "Iron Curtain," lest we wound the sensitivities of those who would be the first to lock up these

same tender-hearted individuals, if they had them within their power.

PARLIAMENTARY PROCEDURE

On Thursday afternoon the plenary sessions were resumed, and these continued through Friday. Here the procedure was almost according to a prearranged pattern. The section head would read the report, and it would be greeted with applause. Then some good brother would get the floor and say: "This is a really excellent report. I have only one small point to make. In the tenth line of the third paragraph on page six"—time out while 400 people rustled pages—"I think it would be clearer if the word 'yes' were changed to 'no.' In fact, would it not be better if the whole thing were sent back to the drafting committee to be rewritten in the light of Nehemiah's advice on building walls? I so move." Then—debate, amendment, amendment to the amendment, substitution, and a call for the previous question.

This "previous question" business finally got Bishop Scarlett down. He admitted that he was a bit rusty on parliamentary procedure, and said: "Before the next conference I'm going to have to bone up on this business; we don't have 'previous questions' in the Episcopal Church."

THE NOES HAVE IT

Actually, in the debate on Soviet-American relations, the following motions were made—and voted down. One man moved that the whole thing be rewritten to hit at violations of civil rights anywhere in the world. Another wanted to add a six-point declaration in favor of world government. A third wanted to eliminate any reference to the possible use of force. A fourth wanted to denounce in advance the Atlantic Pact. And a fifth—your not-so-humble servant—tried to get through an amendment saying this nation "would not stand idly by" while the democracies of western Europe were swallowed up one by one, if the Soviet forces should attack them. All suffered the same fate; they were voted down. But quite a few weasel words were inserted, in all of the reports, weakening them and taking out much of the punch that they originally had. I suppose that is inevitable in any deliberative body—especially one like this.

I was amused, too, at some of the mixed metaphors and spontaneously-coined words that came out in the heat of debate. One good brother solemnly declared: "Some feel that we have missed the boat in this burning issue." Another criticized an "implicit omission," whatever that may be. A third accused the conference of paying lip-service to the U.N. while by-passing it and undermining its institutions—probably the neatest

trick of the week. A delegate from the Deep South hit the nail squarely between the eyes when he said the members tended to "shy away from specificity."

CHURCH DELEGATION

Episcopalians listed as delegates included the following, as well as some other local priests and laymen:

Paul B. Anderson, New York; Prof. Niles Carpenter, Buffalo, N. Y.; Dr. Gordon K. Chalmers, Gambier, Ohio; Mrs. Clifford C. Cowin, Lakewood, Ohio; Leland Case, Evanston, Ill.; Rev. Joseph F. Fletcher, Cambridge, Mass.; Rev. Leland B. Henry, New York; Rt. Rev. Henry Wise Hobson, Cincinnati; W. T. Holliday, Cleveland; Rev. Steven M. Kelker, Lima, Ohio.

Also Rt. Rev. W. Appleton Lawrence, Springfield, Mass.; Lucy Mason, Atlanta, Ga.; Clifford P. Morehouse, New York; Rev. Almon R. Pepper, New York; Rev. Francis B. Sayre, Jr., East Cleveland; Rt. Rev. and Mrs. William Scarlett, St. Louis; Rt. Rev. Frank W. Sterrett, Bethlehem, Pa.; Rt. Rev. Beverly D. Tucker, Cleveland; Hon. Robert N. Wilkin, Cleveland.

Message of the Conference

The Conference Message, read by Mr. Dulles on the closing day, was well received, though many minor suggestions for change were received and some of them adopted, for reference to the executive committee, which will put the message in final form and send it to the Churches.

"It is especially appropriate," says the message, "that the Churches should address themselves at this time to the question of our nation's power." This the message does, under six headings, as follows:

1. Christian understanding of our worldly power.

"As Christians we believe that this nation holds its power under the providence of God, to whom all nations are subject. We reject all interpretations of our destiny which would ascribe it merely to historical accidents without moral or religious meaning. We equally reject all interpretations which would regard this power as chiefly the fruit of virtue. We seek that our nation shall resist both the temptation to use its power irresponsibly and the temptation to flee the responsibilities of its power."

2. Responsibility in the use of power. Recognizing that "the corollary of all power is responsibility," this section calls for the exercise of our unprecedented national power in a spirit of accountability to God.

3. Dangers of worldly power. This section warns against the sin of national pride, and the "danger that we may lose sight of human values in our pursuit of technical supremacy." It reminds us that

the apparent purpose of the power that is ours is "to save mankind from falling under the sway of a materialistic rule that holds that man's chief end is to glorify the state and to serve it forever."

4. Positive uses of power. This, the longest section of the message (probably to be divided up before being published in final form) deals with a number of subjects — economic aid, Far Eastern affairs, the President's proposal "for a pooling of technological resources for the advancement of backward areas," and relations with the Soviet Union. On this point, the message says:

"In relation to Soviet Russia, the use of our nation's political power presents a problem of extreme difficulty and delicacy. Soviet Communists believe in and practice methods of violence and terrorism to extend the area of their control. There exist as yet no international law and international police force to protect those who are unable to defend themselves against these methods. The power of the United States provides the only existent material force which can induce restraints to protect human rights and fundamental freedoms where they still exist.

"There is, however, great danger that such use of power may in fact lead to war. This could come about either because of over-zeal or corruption of motive on the part of those in our nation who determine the direction of our power or because of the misunderstanding or wilful misinterpretation of our purposes by the leaders of Soviet Russia. That danger can easily be progressive as tension grows, public opinion becomes inflamed and war is increasingly assumed to be inevitable.

"We reaffirm our calm conviction that war with the Soviet Union is not inevitable, and we believe that it is improbable, given proper use by the United States of its power. Contradictory ideologies can co-exist without armed conflict if propagated by methods of tolerance. There is accumulating evidence that Soviet leaders are coming more and more to realize that under present conditions their methods of intolerance are ineffectual as against a good society. Therefore a preventive war would be folly as well as sin. The just society is impregnable to Communism, which, although it may lift some burdens, fastens upon the common people other burdens greater and more grievous to be borne. Our major attention should, accordingly, be directed to establishing justice within the condition of freedom throughout the earth."

Continuing, the message calls upon the American people to give loyal support to the United Nations and its agencies. But significant development of the U.N. toward the ideal of world community, it says, "will be possible only when a sufficient number of men all over the world have a common understanding of the spiritual nature of man and a common standard of right and wrong."

"It is precisely at this point," say the message, that:

"Christianity can make one of its greatest contributions. In proclaiming the Gospel to the uttermost parts of the world, the Christian Church will be faithful to its primary mission of bringing men to God in Jesus Christ and will contribute substantially to a moral climate in which a world of independent nations can grow into a unity of justice, order, and brotherhood."

As to regional pacts, the statement continues:

"In view of the yet inadequate foundation for a universal structure of law and order, the United States can properly join its political power with that of other nations in such regional pacts as are authorized and encountered by the United Nations Charter. Regional pacts can add to the total of common security if they are genuinely within the framework of the United Nations; if they are based upon a natural community of interest and are in fact designed and operated to preserve and to promote the general welfare of participating nations. Such pacts can on the other hand add to insecurity if their words conceal what is essentially a military alliance which might validly appear to others to be aggressive.

"The United States is already a member of the hemispheric pact of the Americas. An Atlantic pact is now in the process of negotiation. We do not take a position with regard to that proposed pact because its final text is not now available to us and because there is no opportunity for this Conference to study its principles and consider its implications. We do call upon the U. S. Senate not to take final action on this pact until the American people have had opportunity to gain full understanding of its meaning."

The message further calls for limitation of armaments by world-wide agreement, in spite of the obstacles to such agreement at the present time. Finally, in this section:

"We need in all our foreign relations to be aware of the changing relationship between the West and other areas. There is in process a most spectacular transformation, as nearly half of the human race are liberated from political shackles that were formerly imposed and are assuming the full stature of self-governing peoples. Most of Asia has acquired new political freedom. As symbolic of the trend toward independence in Africa, three territories are moving toward self-government under United Nations trusteeship. In this hemisphere the status of the United States has changed from that of hegemony to one of equal fellowship. We rejoice in these developments. Our people should be constantly aware of the rightness of this transformation and should assist those entering upon their political freedom as with inexperience they face difficult political problems under conditions of acute economic strain."

5. Control and coordination of power. This points out that the United States has "never before had such power in peace to use for peace," and calls for use of that great power "to serve the ends

of peace." An attempt to interject into this section a condemnation of the presidential "embassy" to the Vatican was tabled, though it received a considerable measure of support. This section concludes:

"Such power as our nation now possesses is a truly frightening responsibility. We are confident that it can be used to assure peace. But this assumes the use of that power in scrupulous accord with the dictates of enlightened statesmanship. Misuse, however inadvertent, can spell disaster. Our citizens and all those in authority should concern themselves urgently with the task of controlling and coordinating all elements of our power."

6. Special task of the Churches. This section recognizes that "today there is a better moral climate in America," and insists that "our security rests in a more perfect mutual support of all freedom-loving peoples and in healing the breach between the two worlds," rather than in atomic weapons. Finally:

"If America's leadership is to deserve the confidence of the world, it must be characterized by a *righteous and dynamic faith*. No people is ever great, even in worldly terms, without a faith, and nothing would be more dangerous than to have the present material power of our nation employed carelessly, detached from the guiding direction of a policy based upon righteous faith.

"By both word and deed we must cultivate a faith which provides a serene courage amidst the insecurities of our day. There is no simple resolution of our complex responsibilities. Our generation is destined to live in the midst of uncertainty and turmoil. In such a world we declare that God rules. We are not doomed to chaos. We are laborers together with God, and with Him all things are possible."

SOCIAL RELATIONS

Dr. Van Waters Reinstated

By ETHEL M. ROBERTS

Dr. Miriam Van Waters has been completely vindicated, and reinstated as Superintendent of the Women's Reformatory in Framingham. This result is due to the unanimous decision of the commission of three leading citizens appointed by Governor Dever. Public interest is aroused; insistence that the archaic laws affecting women offenders be revised is already taking form.

Massachusetts has been vindicated also, as Bishop Nash stated when the commission's report was made public on the afternoon of March 11th. Very moving was the impromptu program in the Chapel of the Reformatory when a service of thanksgiving was opened with silent prayer. Prayers of thanksgiving followed, led by the Rev. Howard P. Kellett, chaplain and social service executive

of the Massachusetts diocese. The *Te Deum* was sung. Tears coursed down the cheeks of all participating, including the press reporters. Dr. Van Waters made a brief address at this unusual homecoming, as did her counsel, Claude B. Cross, and, among others, her friend, Miss Geraldine Thompson, a prominent churchwoman of New Jersey. No words can convey the depth of feeling expressed by the ringing of the bells, the singing, and the attitude of reformatory officials and the inmates.

The Commission's report on this case "should be required reading," says one leading Boston editorial; and several newspapers have printed it in full. The issue involved was understood to be a humane and enlightened penology as opposed to mere incarceration and punishment. Through Bishops Nash and Lawrence and many clergy and laypeople, the Episcopal Church took a firm stand on the case, together with several other Churches and leading citizens.

Dr. Van Waters had been removed from her position by the Commissioner of Correction, Elliott E. McDowell, as the result of a set of charges made by his deputy, Frank A. Dwyer, Jr. A stop was put to such policies as permitting inmates to leave the institution for day work, and church attendance; permitting former inmates to visit the institution for psychiatric outpatient care and for child pediatric or psychological advice; and other rehabilitation procedures which Dr. Van Waters had instituted with the full support of former commissioners. A public hearing before the commissioner aired the principal charges but did not result in Dr. Water's reinstatement. The case then went to an independent commission appointed by the governor, who after studying the whole matter issued a report completely exonerating and vindicating Dr. Van Waters, and reinstating her in her post.

EDUCATION

Memorial Fund to Aid

Christian Education

Friends of Adelaide Case, late Professor of Christian Education at the Episcopal Theological School, have organized a committee to raise a memorial fund to be called "The Adelaide Teague Case Fund for Christian Education." This fund will make available special courses, seminars, and lectures in Christian Education at the Episcopal Theological School, Cambridge, Mass.; the Union Theological Seminary, New York City; and Windham House, national graduate training center for women of the Episcopal Church, New York City. All these are institutions with which Miss Case had particularly close ties in

her teaching career. The committee has also provided for supporting fellowships or scholarships in advance study of Christian education.

The fund is to be an active, living memorial to "a great Churchwoman and educator who, by her life and work, contributed immeasurably to the advance of Christian education." The committee, headed by Bishop Dun of Washington, invites friends of Adelaide Case everywhere to share in building up the fund.

CATHOLIC MOVEMENT

Midwestern Priests Meet at DeKoven

Parish priests from the dioceses of Chicago, Eau Claire, Fond du Lac, Milwaukee, Northern Indiana, Quincy, Springfield, and Western Michigan attended, in capacity numbers, the annual Pre-Lenten Retreat for Priests from February 21st to 24th. Several reservations had to be turned down for lack of space, and every seat in the Chapel at the DeKoven Foundation, Racine, Wis., was taken. There were approximately 45 priests and bishops present.

These annual spiritual exercises are sponsored by the American Church Union for parish pastors in the Midwest, and are made possible by the cooperation of the Community of St. Mary, who run the unique DeKoven Foundation as a year-round retreat and conference center. Bishop Clough, of Springfield was the conductor; the Rev. William C. R. Sheridan, rector of St. Thomas' Church, Plymouth, Ind., retreat chairman.

Canon Bell to Speak In England

Canon Bernard Iddings Bell, will deliver a series of sermons in England this summer. The purpose of his trip, which has been arranged by the Church Union, is to examine changes in attitudes and methods in religious education which have developed during the ten years since the declaration of World War II. Dr. Bell is representative of the Episcopal Church at the University of Chicago. When the war began he was in England investigating religious education in the English Public Schools.

His schedule of sermons is:

June 26, St. Paul's Cathedral, London; St. Martin's in the Fields, London; July 3, Southwark Cathedral; St. Alban's Cathedral; July 10, Liverpool Cathedral; Chester Cathedral; July 17, Winchester Cathedral; The College of Winchester; July 24, Rochester Cathedral.

Dr. Bell will also preach at the patronal festivals of St. Mary's, London, July 2d; St. Silas, London, July 16th; and at the Church of St. Mary and St. George, Sands, July 24th.

Can't the Scholars Take a Joke?

MOTHERING Sunday, otherwise known as Refreshment Sunday, otherwise known as the Fourth Sunday in Lent, is drawing near. We hope that the readers of *THE LIVING CHURCH* will pay particular attention to the Epistle on that day; for the next time the Prayer Book is revised, the Mothering Sunday Epistle is slated by some "experts" for the junk heap.

This Epistle, among the scholars who discuss Prayer Book revision, is like Wordsworth's maid whom there were none to praise and very few to love. We have seen at least half a dozen published demands that a more suitable selection be found, in spite of the fact that this one is still happily used by Roman Catholics and Lutherans as well as by the Churches of the Anglican Communion.

The scholars may be right; but we do not think so. Most people do not listen to the Sunday Epistles as scholars. The words of the lections are not followed critically, and no effort is made to grasp a complicated argument. We do not think that anything could be done to make the liturgical Epistles and Gospels an intellectual exercise. The place in the service where this kind of effort is called for is the sermon, in which these passages, or other Scriptural passages, are expounded. What the man in the pew looks for, and should find, in the Epistles and Gospels, is an occasional flashing phrase, or a word-picture, that strikes deep into his heart. Hearing of the "Jerusalem which now is, and is in bondage with her children," the man in the pew is fully capable of understanding with St. Paul that his true home is identified in the stirring phrases:

"But Jerusalem which is above is free, which is the mother of us all. For it is written, Rejoice thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband."

Mothering Sunday ceremonies are, it is true, conducted in comparatively few parishes; but they are only examples of the power of the Mothering Sunday Epistle to move many hearts in a manner which (to the scholar) is annoyingly remote from what St. Paul really meant.

But what did St. Paul really mean in this Epistle? Is it a horrible example of the narrowness of the ancient world both in its method of argumentation and in its attitude toward slaves and illegitimate children? Or is it, on the contrary, a passage capable of bearing the weight of an expository sermon?

Perhaps, if we could rid ourselves of the idea that the New Testament worthies never exhibited a sense of humor, it would be possible for us to understand St. Paul's principles, purpose, and method in this passage a little better. Giving full warning of

his satirical intent with his "Tell me, ye that desire to be under the law, do ye not hear the law?" he cleverly takes the story of the founding father of the Jewish nation and turns it into an allegory of the earthbound, legalistic religion of the Jews as opposed to the new covenant of Christian freedom. Jews, he says, are the sons of Abraham after the flesh, like the son of the bondwoman, but Christians are the spiritual sons of Abraham, like the son of Sarah, the free woman.

If the scholars could take a joke, they would see that the story told by St. Paul was intended to be a humorous illustration of a serious point. He did not advocate that children of bondwomen be mistreated; quite the contrary, he was, on principle, instant in the defense of slaves, including runaway slaves. He was not anti-Semitic; in fact, he coveted for his own people the freedom which he saw the gentiles accepting. He did not believe that rabbinical argument was the way to a deep understanding of the Scriptures; on the contrary, he looked at the Scriptures through the eyes of Christ and saw them as a vast mirror of myriad facets with every facet reflecting some new beauty of the face of Christ.

And he did not come a cropper in Galatians 4: 21 ff. Thousands of laymen have captured through it, and through sermons based on it, his vision of the heavenly Jerusalem as the mother of us all. This passage is the only one in the New Testament where the beautiful figure of motherhood is applied to the New Jerusalem, and the only passage in St. Paul's writings in which the New Jerusalem is even mentioned by name. In combination with Hebrews 12:22-23, where the New Jerusalem is identified not only with heaven but with the Church on earth, it is the well-spring of the great stream of Christian devotion summed up in the words "Mother Church." Enriched by the imagery of Revelation 21, it is the basis for the hymn, "Oh mother dear, Jerusalem" and many other noble expressions of Christian devotion.

If the Mothering Sunday Epistle is left in the Prayer Book, this burgeoning text will continue to work its magic in the hearts of uncounted thousands of laymen in the future. So let's think it through before we too lightly decide to discard it.

The World of 1948

WHAT a different world we lived in only a year ago! The fact was brought home to us recently when we glanced at a newspaper on our living room table and read with surprise the headlines: "BENES WON'T YIELD TO REDS, DEMANDS COALITION REMAIN." Looking more closely we found that the paper was dated February 22, 1948: it had been brought up

from an obscure corner of the basement to kindle a fire and had found its way to the table by mistake.

Curious, we explored further that seemingly remote world of February, 1948. Stassen was challenging Dewey to a radio debate on "issues facing the two candidates for the Republican presidential nomination." Congress was asking leaders of the steel industry to explain a ten percent price increase. A reporter found "MARSHALL PLAN NATIONS WORKING HARD TO HELP SELVES." The Democratic minority in Congress was trying to get President Truman's policies enacted in the face of a Republican majority. Senator Taft was demanding that the UN enforce the Palestine partition plan. More snow was moving toward New York.

One headline looked familiar, however: "U. S. BLAMES RUSSIANS FOR GERMAN SPLIT." Guess it's the same world after all, suffering from the same tragic illness. Hope it doesn't prove fatal.

Converts From Rome

RECENTLY a prominent Roman Catholic literary figure in England was received into the Anglican Church. Surprised, reporters questioned the Bishop who had received him. "Why," said the Bishop, "conversions to Anglicanism from the Roman Church are not rare, only it is not our policy to boast about them."

As a matter of fact, not only does the Church not "boast" about such conversions (as it should not) but it is very difficult to get statistics about them, as

many dioceses either lump such cases with confirmations or do not record them at all. But there are some interesting indications that probably in this country far more people enter the Episcopal Church from the Church of Rome than vice versa. Possibly this is because of mixed marriages in which (Roman claims to the contrary notwithstanding) the children, and often the ex-Roman spouse as well, frequently end up in the Episcopal Church.

We have recently seen figures indicating that the diocese of New York has received 2,373 communicants from the Roman Catholic Church during the past 20 years, while the diocese of Long Island has received about 1,900 in the same period. Thus in the area embracing metropolitan New York, the Episcopal Church receives an average of 214 communicants a year from the Roman Catholic Church. The diocese of New Jersey reported 73 received in the last year for which reports were available; the diocese of Pennsylvania reported 155 received.

We quote these figures not to make capital of them, but simply to indicate that there is another side to the picture that is so often painted by the Roman Catholic Church, which takes every opportunity to publicize conversions to Rome from the Episcopal Church. If the figure of 442 received from Rome in only four of our dioceses in a single year were extended to cover the entire Episcopal Church, we think the result would surprise both our own people and the Roman Catholics.



THE WORKSHOP AT NAZARETH: Joseph and the Boy Jesus as shown in a Cathedral film.

ENGLAND

Baptisms and Contributions Increased in 1947

The increase in the number of baptisms in the Church of England signifies that English people continue to desire their children to be baptized by the Church and brought up as Christians, according to Bishop Wand of London.

The number baptized in 1940 was 370,915 compared to the 533,266 baptized in 1947. The figures were revealed in the 1949 Official Year-Book of the Church of England, released February 23d, 1949.

Bishop Wand said that the increase of 162,351 was, of course, partially due to the increased birth-rate.

The Year-Book also revealed a decrease of 275,782 in the number of Easter communicants from 2,134,897 in 1940 to 1,859,115 in 1947, and an increase in total voluntary contributions from £4,725,174 in 1940 to £5,944,534 in 1947.

"The number confirmed in 1947," according to the Year-Book, was 45,328 men and boys and 69,185 women and girls, or a total of 114,513 as compared with 61,051 men and boys and 73,108 women and girls, or a total of 134,159 in 1940."

The number of deacons ordained during the period from Advent, 1947, to Advent, 1948, was 297 as compared with 208 in the previous year; with 158 in 1945-46; and with 590 in 1937-38, the last full year before the war.

The section of the book dealing with Training for the Ministry records that the number of candidates now registered is about 6,000; that about 2,200 have already been selected for training; and that a large proportion of those selected are now in training either at universities or at theological colleges. It is also recorded that the Selection Centres, begun in 1944, have received wide approval and that the Bishops have recently agreed to their continuance as the method of selecting all candidates under 40 years of age for testing and training.

Bishop Wand said the drop in the numbers of confirmation candidates and of Easter communicants could be partly attributed to the fall in the birth-rate during the years from 1929-1933. The war was another cause of the drop, he said, since it made the shortage of clergy more grave, and disrupted families and parochial work. Other causes he mentions were the Tithe Act, taxation, increased facilities for divorces, and bad weather on Easter Sunday, 1947.

The Bishop concluded his statement by saying:

"The increase in the voluntary con-

tributions, in connection with which the fall in the value of money must be remembered, reflects the keen determination of great numbers of Churchpeople to support the Church in these difficult years in maintaining its services and as many as possible of its charitable and other activities."

BULGARIA

Four Clergymen Get "Life"

Four of Bulgaria's leading Protestant clergymen were condemned in Sofia to life imprisonment on charges of espionage, treason, and black market currency dealings. They were among the 15 Protestant ministers recently convicted by a Sofia court after hearings lasting more than a week.

In pronouncing judgment the court declared that only the "sincere confessions" of the four had saved them from the death penalty.

The four defendants, all belonging to the Supreme Council of the United Protestant Churches in Bulgaria, were:

Vasil Ziapkov, aged 48, head of the Congregational Churches in Bulgaria; Yonko Ivanov, 48, superintendent of the Methodist Church; Nikola Mihailov, 49, head of the Bulgarian Baptist churches; and Georgi Chernev, 46, head of the Pentecostal churches. M. Ziapkov, the "star" defendant, received two separate terms of life imprisonment.

Nine of the clergymen were sentenced to terms ranging from five to fifteen years in prison. Two others were given suspended sentences.

Given 15-year terms were Lambri Mishov (Congregational) 41; Georgi Vasev (Baptist) 48; Haralan Popov (Pentecostal) 41; and Zdravko Bezlov (Methodist) 28. Bezlov was the youngest of the 15 churchmen brought to trial.

Ten year terms were imposed upon Yoncho Driankov (Pentecostal) 41; Ivan Stankilov (Baptist) 44; and Zaharij Raichev (Baptist) 50.

Mitko Divitrov, 39-year-old Baptist minister, was sentenced to imprisonment for six years and eight months, while Ladin Popov, who was convicted solely for illegal currency dealings, was given a five-year sentence.

The two remaining defendants—Angel Dinev, 40-year-old Pentecostalist, and Alexander Zahariev, 74-year-old Methodist—received suspended sentences of one year and small fines, on the ground that they had been innocent dupes. They were ordered freed at once on three years' parole.

The 13 principal defendants were deprived of civil rights for varying number of years, stripped of all, or part, of their property, fined an over-all total of

about 10,000,000 leva (about \$30,000) and ordered to pay court costs.

M. Ziapkov and the three other prisoners condemned to life imprisonment also received concurrent sentences amounting to more than 20 years on various subsidiary charges.

Reading of the sentences took 40 minutes. The verdicts were announced by Presiding Judge Konstantin Oundjiev who said that if the prisoners behaved in prison as they had done in court the day would come when they would go free.

BRAZIL

Three Out of One

Division of the Missionary District of Southern Brazil into three sections is being sought by the 51st Council of the Brazilian Episcopal Church. Council members including three bishops and 38 clergy traveled thousands of miles by train, plane, bus, and automobile to meet in the Church of Saviour, Rio Grande, February 16th to 20th.

The division plan drawn up by Bishop Thomas assisted by his coadjutor and his suffragan provides that one of the three proposed districts have a Brazilian bishop. The plan will be presented to the House of Bishops.

The council also adopted a new scale of salaries. The new basic salary is to be \$100 a month, with an additional \$10 for a married clergyman, plus \$2.50 for each minor child, and \$7 extra for each term of five years up to and including the fifth term. The scale was based on assumed receipts rather than on a fair living wage.

SWEDEN

Seeks Unity

Orthodox, Roman Catholic, and Swedish masses were celebrated January 25th in Häsvedagard, Sweden, and all three were attended by all members of the committee of the octave of prayer for unity in the Church of Sweden.

The committee conferred October 18th to 25th. It voted to request the Apostolic Vicar of the Holy See in Sweden to appoint Roman Catholic theologians in Sweden to act with Swedish theologians as an unofficial committee for exchange of ideas.

President of the octave committee and chief mover behind the unity movement is Dr. Gunnar Rosendal. Secretary-treasurer is the Rev. Uno Svensson, Winslöv. Other committee members are Bengt Strömberg, D.D., docent of the University in Lund; and Gustaf Adolf Danell, D.D., docent of the University in Uppsala.

Audio-Visual Education in the Church School

By the Rev. Victor Hoag, D.D.

ONE'S call to the ministry may be traced to a small matter. So far as the writer can recall, his began from the experience, back in his boyhood parish, of running the magic lantern to show the missionary slides. We had to use an arc light and it called for real skill to adjust the two sticks of carbon, to avoid getting burnt by the intense heat, and to run the heavy cable from the power line, because the fuses always blew out.

In some parishes today it is still almost as complicated and bothersome to set up and run your show. The machines have improved, but the main problem remains the same: How good is the original picture? When you project a picture — to ten diameters or a hundred — it is still the same picture. The invention of printing did not improve the ideas first published on manuscripts. The invention merely makes the original more convenient and available to more people at once. In this sense, the new pictures are no better than the old magic lantern slides.

There were mistakes in those days, and laughs, just as now. When a picture of a Japanese Sunday school class was on the screen, the reader, struggling with his "cold" script by the flare from the lamp-housing, might be announcing "This majestic view of Fujiama. . . ." Wrong pictures, upside-down, out of focus, unprepared reader — in 1909 or 1949.

You might think, from the enthusiasm of the junior clergy who have gone all out for visual materials, that the Church had never before appealed to eye and ear. The spoken word was the first presentation of the Faith on the lips of Peter and Paul. But their flaming personal appearance was the evident [the first "visual-aid"] presentation of the gospel. Before long, the singing people, the chanting, the scripture reading, and the saying, or singing of the liturgy were the marks of the Christian religion. Winged words, received by reverent listeners.

To the eye, the Church appealed from the first with vestments, ceremonies, art, architecture, glass, and symbols. Both sights and sounds are essential to the sacramental way. The Catholic religion may well be called an audio-visual scheme of education. Come now the modern educators with their discovery of the vast possibilities of the use of controlled sight and sound. Their theory is simple and clear: we learn a lot through our eyes and ears. Just how, and how much, is only slowly being determined by tests.

The psychological principle is as fol-

lows: We receive incoming messages about our world through our five senses. Of these, taste and smell are minor, connected largely with eating. Touch, too, has only specialized uses for learning. But by sound and sight we receive most of our communications, and by them we are formed, and make our judgments. Words and pictures make up the main stream of our hourly living and accumulate as our mental stock. Through them we apprehend the lives of our fellows, and come to have a personal life of our own.

Further, the subjective element cannot be overlooked. Each of us both hears and sees in his own way. There is no absolute image. We receive and interpret an impression with a degree of vividness qualified by our age, experiences, temperament, prejudices, health, emotional state, and the like. Some people, indeed, receive distinctly wrong impressions, wrong reactions. They are unready or unable to perceive. Or the sights and sounds have been presented clumsily.

Again, to keep the whole matter in perspective, every impression demands an expression. To learn, you must not only be told or shown — that is preliminary. You must then do something about it yourself. After all the fuss about one picture being worth a thousand words, we still find that many right words have to be used. And then the real show begins — student response.

It has been estimated that a child *remembers* only 10 per cent of what he *hears*, 50 per cent of what he *sees*, 70 per cent of what he *says*, but perhaps 90 per cent of what he *does*. A teacher of hand-work projects insists, "A child will soon forget what he sees, and sooner still what you tell him, but he will never forget what he has *made*." So, the visual way is far ahead of mere telling, but it is still only an aid toward the higher goals. Let's keep this in mind as we map out our new program and select our tools.

This would seem to discount much of the new visual method, and may offend the starry-eyed enthusiasts. Such people have their opinions, and each will tell you, from his own experimenting, what has worked and what has not. We need such pioneers who help only as long as they don't give the impression that here is the last word, the cure-all. It is because the writer is so sold on the potentialities of audio-visual aids for religious teaching that he is eager to put it in its right place, both as to theory and practice. It is noteworthy that no *controlled* scientific test has yet been made for results in religious education.

The subject, by now, is so mixed up in a flood of theory, generalities, first enthusiasms, hobby-riding, and gadget salesmanship that it is difficult to present it in a balanced way. The present stage of projected pictures is, for the uses of parochial teaching, still largely experimental. You will find, as soon as you begin to look into the matter, that much of the information offered comes in the form of things to be bought, not as offerings from educators. That suggests a caution.

The best production of educational movies has been for the secular schools, largely because those schools are at present, the bigger market. Production of Church films is only slowly getting under way. It is being done mostly by private enterprise. There is now much planning and some production by different Church boards, including the Roman Catholic. But relatively few good religious movies have appeared *for the purposes of the Episcopal Church*. Unquestionably the best in the whole field are productions of the Cathedral Films, personally initiated by a priest of our Church, the Rev. James K. Friedrich. These suffer a little from being made to please all Churches, and because of some Hollywood romancing; but they are sincere, and each new film is better. When you have shown all the Cathedral films in your parish, you will find that practically all the other pictures offered are uncertain experiments. You read a glowing description from the catalog, order the film, and have your preview on Saturday to know how to comment on it. If you don't like the picture, it is too late to send it back, so you run it anyhow.

What is much needed is a service of editorial comment for Church leaders, enabling them to evaluate a film for teaching purposes, before ordering. Moreover, there is little information readily at hand to teach *how to use* the pictures correctly. A definitive teachers' guide giving tested techniques for using pictures as teaching aids has yet to appear. At the recent meeting of the N. E. A. it was admitted that there are almost **no real teaching** films on the market.

The making of movies and filmstrips must be motivated and carried through by religious educators, not, as now, by those too much concerned with financial success or some special emphasis. Moreover, the theme of a film should arise educationally, not from the premise of producing "the Bible in movies." Too many people assume that the Bible may be presented in a series of *stories*, like the old-style Sunday School lessons. But

many Bible stories, even in the original, are not suited to certain ages. Thus the new Church-craft film "Abraham's Faith," showing the offering of Isaac, (produced for a Lutheran group) was shown to an entire school. Parents of first graders complained that their children had wept at the thought of the boy being killed by his own father. But the same film shown to college age students produced the unexpected result of a long discussion on human sacrifice in the Bible, and primitive religion. The producers had intended neither. They had sought to simply and accurately present a Bible story, with its traditional "lesson" of obedience to God.

The deeper teachings of the Bible seldom appear in story form. It is hard to imagine a "story" made of any of St. Paul's Epistles, unless it is of the background of reconstructed Church life in the first century as in Lloyd Douglas' books. The teachings might be reduced to the problems of people in any age, in life situations. The field is wide open for anyone to try this. A number of years ago a feature film "The Ten Commandments" was done in this manner, but it was vitiated by the distinctive religious outlook of its producers.

The best of the Bible is almost impossible to present in visual form. Our Lord did give much of his teaching in the pictorial form of parables. But when these are examined for filming, they are found to be so brief that they are little more than apt illustrations, and their stretching into even a short film requires much padding. An example of this is "The Sower," produced by the American Bible Society.

The creation of enough movies and filmstrips is now the great problem. The machinery is better than any message that has been found; here is a great pulpit, but where is a preacher to fill it? Who shall promote? What will be the scholarship and artistic standards of the group? Will it be sustained, or will it come in experimental spurts? Especially, what educational ideals and methods will be applied?

LITERATURE

A filmstrip can be considered as literature. It is personal. It arose through the planning and ingenuity of a person or board. At its best it is like a short story or novel—the personal interpretation and arrangement of one mind. Behind every picture or sequence is a plan, a plot, and behind these the mental store, the religious presuppositions and artistry of the script writer, modified, all too often, by his backers. It is at once a work of art, a piece of literature, a money-maker, and propaganda. That is why there is such a wide difference in the nature and quality of the pictures offered. When you show a picture, you are really offering someone's personal

view. It is as personal as a poem or a sermon. Indeed, it is a sermon, often too preachy and unsmiling.

You really don't rent a film to illustrate your lesson. Rather, you bring in a show which you have to use as it comes, and explain *that*, in your own way. It becomes the lesson, because all the thought of the maker has been formed on his own notions. You may comment, but you must show his pictures and captions. In the case of a sound movie, you have to remain silent until it is all over (unless you care to turn down the sound element and inject comment of your own.)

A description of the possible skillful and scientific use of visual aids is appealing. You can see classes looking at pictures without waste of time, and without confusion. The teacher turning from the story to its demonstration in pictures. Using familiar pictures for drill and review. Charts and words of hymns and memory materials on slides. Confusion of lights and equipment all done away. Already there is a demand for a visual aid to be provided to fit *every* lesson. This has actually been attempted by the Christian Board of Publication, St. Louis.

IDEAL SET-UP

The ideal parish set-up, from this writer's experience, would be something like this:

A dual purpose projector in *every classroom*, always set up and connected on a shoulder-high shelf. A fixed screen always in place on the opposite wall. Window shade prepared for easy darkening. A list of all pictures owned by the parish for each teacher. Pictures available at all hours without delay. The teacher has the machine all set with the first picture. A blind pulled, two switches flipped, and the picture is on the screen! Showmanship. Not the showing of too many pictures. But the right number of the right ones shown with understanding, and set in the frame of a well-prepared lesson. Visual aids to teaching, not entertainments or stunts.

An even better projector, for ease in teaching and for control of pupils, is the Keystone Overhead, which can show any size transparencies, and for which you need not darken the room. Moreover, with it the teacher faces her class, and, without even turning her back can write on the glass slide or point with pencil to every move projected on the screen. It is, by tests, the most flexible projector for church uses. The president of the Keystone company, Mr. G. E. Hamilton, of Meadville, Pa., is an active Churchman, anxious to help Church schools. His system of making hand-made lantern slides opens a new way in delightful artistic expression for church classes.

The grave difficulty just now is that the use of projected aids has distracted attention from the fundamental prob-

lem of *teaching by a person* to the surface ways of devices, novelties. It may readily prove a substitute for the real thing, namely, guidance of pupils by a person. Teaching a class is really a long campaign, a plot, of one person against a group. The teacher is going to change them, to accomplish something in and through them, in a series of rushes starting in September and ending in June. She has a certain marching order from above, and her sector is assigned, but the details must be her own.

In many parishes there is an inclination to dabble in picture showing, putting on a few movies, buying a projector, a few filmstrips and slides, then using them infrequently or as entertainment only. A visual program should be undertaken thoroughly, by some well defined policy, or not at all. The proper adjuncts for a lasting program of visual aids would seem to include the following:

1. A person (backed by a vital committee) in sole charge of all details of visual education in the parish, with a title and authority. He should decidedly not be the priest, who has other duties. Here is a splendid opening for some G. I. who has seen visual training in the Army or Navy under correct technical direction. It is an opportunity to develop, even if it takes a year or more, a new leader.

This specialist would subscribe to the magazines devoted to this field, study the many catalogs and bulletins, and know accurately all the machines and pictures available. He will also become acquainted with the curriculum of the parish school, and know the needs of each class, grade and department. It would be desirable that he know the techniques of presentation, showing, and follow-up, and prepare himself to train the teachers in these methods.

TEACHER TRAINING

2. Equipment to suit the parish program, and (after the first expenditures for equipment) a monthly budget for pictures.

3. A suitable place to store all this, so that the steadily growing parish library of pictures will always be in good order.

It is clear that at the moment parishes must work out their own program, and use what is offered in the market. But some home production is possible: kodachrome slides taken by local photographers, filmstrips made of your own scenes and designs, and handmade lantern slides. None of these is beyond the means of most parishes. Ingenuity and leadership are requisites.

Let it be said in closing that visual education is scarcely a spiritual matter, but purely practical. No Christian principle is involved. It is a trend, a rediscovery of a useful educational method which seems full of promise for use in the Church.

Jesus Among the Gadarenes

III. The Demons and the Swine

By Bishop John of Brooklyn

Translated from the Russian by S. Taneyew

CONSCIOUS of their desperate situation, scorched by the Spirit of God, the devils gave up all hope that their prayer "not to torment them" might be fulfilled. But their cunning found another way out: since they could not destroy the man, an attempt should be made at least to destroy something on earth.

So the devils' will turns toward the swine . . . "And there was there an herd of many swine feeding on the mountain: and they besought Him that He would suffer them to enter into them."

The devils beseech, the devils pray . . . There must be at least some fraction of truth in every prayer addressed to Christ. When the devils, with utmost wickedness, cried out with the voice of the man, their request could not be considered. But as soon as they started speaking with their own voice, the Lord deemed it possible to fulfil even their entreaty.

How important, then, is sincerity in prayer, even in that of a devil! And how far superior are such demons to some men, who, asking nothing of God, completely disbelieve in Him and even assert that He never lived on earth.

The devils, on the other hand, not only believe but constantly feel His power, His might and the fiery Spirit of the King of the Universe — Jesus Christ our Lord. The Almighty holds everything in His power. The mountains and the hills, the seas and the oceans, the angels and the devils are obedient to Him — the angels in joyous awe and bliss, the devils in fear and grinding of teeth. Only man on earth does not wish to know God and His might, even though every instant he depends upon His power.

The devils ask to enter into the swine. They seek to prolong their presence on the earth by any means — anything to keep them from falling "into the abyss!" The "abyss" is that substance of the creation which has severed itself from God, which has definitely withdrawn into itself, which finds no satisfaction in anything, and which suffers insatiable spiritual torment.

Lacking the blissful inner satisfaction of communion with God, the

creature's spirit finds only illusory satisfaction in the tie to outward things and a false satiety in the communion with them. Such is the nature of every kind of fornication, of every spurious gratification of one's "I." The sinful, God-forbidden passions of the soul (or body) conceal an element of pleasure unapprehended by the angels, but well known to the demons, to whom, after experiencing its illusory delight, the "abyss" of life becomes still more painful and terrible.

The imaginary possession of the swine seems to offer them deliverance from the chasm of misery.

Equally the soul, devoid of the heavenly peace (that peace of which the Saviour said: "My peace I give unto you"), inevitably suffers upon leaving the human body, and is full of torment, because henceforth it will be unable to obtain satisfaction through the body or to fill the vacuum by attachment to earthly things, to the body, to a mere vision, to that which is neither God nor in God.

The Gadarene demons, though they lost their human victim, seek vampiric delight in the domination of no matter what other creature. Swine are creatures most akin to demons, and are "the easiest" of unclean spirits. Scripture uses swine as a symbol of bodily stagnation, and forbids the casting of pearls of spiritual truth before a man, who, like swine, is avid for earthly food. It is natural that the demons desire to enter into the swine: no matter what the victim be they must have a victim, they must have the possibility of inflicting suffering and torment on some creature of God's world.

Let us — people — profit by the lesson of the devils! All the evil which we inflict upon others (that is, primarily upon ourselves) comes from our own vacuity, devoid of God's light. Empty, but proud, we fill ourselves not with the life Divine, but with a mirage of pleasures designed to prevent our experiencing our solitude without God. The gates of hell stand constantly open before us, and, through blind fear, we attach ourselves to things which do not last, and which are but a mist over an abyss. . . .

Death lifts the mist and discloses the abyss.

Like the demons of Gadara, we, the blind men on earth, do not turn our faces to the Lord, the Sun of the Truth and Life, but we seek "swine" for ourselves lest our own emptiness reveal itself to us.

What are "swine" to our human spirit? First, they are our own flesh if we take that flesh and consciously disjoin it from our spirit and its blissful tasks on earth, our flesh if we become passionately attached to it and serve it with such zeal as God alone should be served with, if we burn before it the unrestrained and lawless sensual pleasures: lust, captivation by beauty or merely by the fleshliness of the body; the countless sins of actual and intended fornication — all these constitute the seeking and the finding of "swine."

Every object which arouses in us unduly strong attachment; any idol which dims in our hearts the light of the Lord may become "swine." Any gorging of one's emptiness with something that is not God may become "swine."

Even as the devils, reluctant to go into the "abyss," we, men, often without asking the Lord's permission, rush into our "swine."

This, oh Lord, we confess to Thee! Thou seest that we do not even dread Thee as the demons do, nor do we possess their obedience to Thy command. Voluntarily we abandon Thee, who art the Source of the waters of life, and attach ourselves to phantoms of the wilderness; we drink the water of dry sand from the fountains of these mirages.

Is it possible that we will not believe Christ? Had the demons, those every dark spirits, instead of fruitlessly attempting to save themselves by the possession of swines, fallen at the feet of the merciful Lord and had they — like some of those who see the truth — cried out: "Lord Jesus Christ, Son of God, have mercy on us, sinners!" the Lord would have forgiven them, for He extends his mercy to all who will accept it. The demons would have transformed into angels, and would have risen to heaven to the ineffable light of God!

The Visual Method in One Parish

By the Rev. G. F. White, S.T.M.

Rector of Trinity Church, Wauwatosa, Wis.

THE AIM of every parochial director of religious education, whether he be the rector of the parish or the Sunday School superintendent, is to secure the best results in what, in most parishes, is the minimum of time.

In spite of occasional encouraging deviations from the general norm, most Church schools today still are expected to keep the entire weekly period within the limits of one hour on Sunday morning. Within this short time must be included some sort of opening service, the necessary business of roll-call, etc., the actual instruction in classes, and perhaps a brief closing service. Such a schedule as this absolutely requires tremendous emphasis on the quality of the instruction, which must be of extremely high caliber to produce any impact whatever on the wandering mind of the child recipient. With adequate and competent instructors in separated, sound-proofed class rooms some approach to high-quality instruction might possibly be secured, but unfortunately in most of our parishes the actual class-room conditions do not even closely approach this ideal. The conscientious rector, with six or eight Church school classes meeting in the same hall, separated only by screens, and listening to the resulting hubbub, cannot help but be impressed by the fact that when any information enters the child's mind it is nothing more than purely accidental.

In such a situation as this added attention must be given to curriculum materials. It is the purpose of this sketch to show how such a condition was corrected by a change in the curriculum in one parish. It does not attempt to set up a norm for all parishes but merely describes what was done in the writer's own parish, with the idea that it might help in others.

This particular parish had a growing school, now numbering 250, using a building which it had outgrown and was unable to replace. Most of the classes had to meet in a hall in which they were separated only by screens. A change was necessary and long overdue. After much discussion two major changes were made. Both of them were good. Experience has proved that.

The first change was to substitute a children's Eucharist for the Church school hour on the second Sunday of each month. At this Eucharist a choir of Church school pupils sings hymns and simple music; and the celebrant, the rector, gives a short and simple talk on some aspect of the Eucharist. The other usual

instruction throughout the service is kept to the minimum. This accomplishes three things of importance: (1) It provides one monthly occasion at which Church school teachers, officers, and students can attend the Eucharist and learn something of its significance. (2) It provides instruction of importance by the person in the parish best qualified to give it, the rector. (3) It enable the younger grades, who leave the church for classes during the Offertory, to get at least one Sunday of instruction without the added confusion of having the other classes in the same hall.

The second change was to substitute a visual lesson for the regular class instruction on the last Sunday of the month.

When the visual method was first used it soon became apparent that the younger children did not get much out of the average 16mm sound film. These films are well made and are generally very good, but they are made by adults and the situations presented in them are adult in conception. On the other hand, the many very good slides and film strips now available can be thrown on the screen and the comment on the picture by the teacher be adapted to the intelligence of the children viewing the picture. So the visual lesson on the last Sunday of each month is in two sections, a 16mm sound film for the older children, either in the hall or in the church, and slides or film strips for the younger children in another room.

In the selection of 16mm films the writer selects only those that portray New Testament stories. Cathedral Films are very good and give the average child a knowledge of the better known Bible stories that he would never get by the old method of instruction. The showing of the film is preceded by a short church service in which the scripture relating to the film is read, and a brief exegesis given by the rector. After the film is shown brief questions are asked and the children give their own versions of what they saw. The whole method is a one-period condensation of the longer process recommended by the makers of the films.

Effort is made to select films that, as far as possible, have some connection with the particular Church season in which they are shown.

The same principles govern the selection of slides and film-strips. Since they are to be used with younger children, colored ones are best. The results in the use of this medium of instruction depend to a very great degree on the skill of the

teacher. She should view the pictures in advance and be competent in interpreting the pictures in language easily understood by the children. She cannot rely merely on the Bible verses applicable to the series of pictures.

If the reader has followed me this far he now realizes that, out of a month of four Sundays, only two are left for class instructions, and he will want to know what is done about the curriculum for those two Sundays. The usual Church school curriculum material is used on those Sundays, but since there are classes on only half as many Sundays as formerly it takes two years to get through a class book designed for one year. This has not proven disadvantageous. It merely requires a little more care in the selection of material, eliminating the years which may be duplicatory, and concentrating on those years which provide the most desirable courses.

The results obtained have been most satisfactory. The smaller number of Sundays on which classes are held makes for a more regular attendance on the part of the teachers, and makes it possible to secure better teachers. It also enables the teachers to devote more time to the preparation of their class-work. While the presence of teachers is important on the Sundays when there is class-work, it is possible for a teacher to plan an occasional out-of-town trip on the odd Sunday. The children's Eucharist provides one Sunday in the month when the children receive adequate and sound Church instruction, and in an environment and on an occasion when it has the best effect. The monthly visual lesson gives a vivid and impressive picture of a New Testament story that is observed with greater attention and retained with more certainty than would be the case under the old class-instruction method.

The cost of all this is not excessive. No Church school could possibly make a better equipment investment than the cost of a screen and sound projector. The still projector for slides and film-strips will follow as a matter of course. Any rector who has difficulty "selling" his people on the need for such equipment has only to arrange with a local agency for a demonstration showing of a religious film. The average parishioner, once having seen such a film and realizing the teaching potentialities of the method, will be convinced at once. Sound films can be rented at nominal cost. Because of their low initial cost it is recommended that slides and film strips be purchased rather than rented.

Recommended Films and Filmstrips

By the Rev. Benson B. Fisher

IN submitting a list of the best in motion picture films and filmstrips one is tempted to include a great deal that is not first rate but is the only thing available on a particular subject. I have tried to resist the temptation to list any visual aids that are not up to the highest standards of technical quality and general usability in the Church. In cases where I have any doubt you will find it noted. The following are sound films because I do not believe that the Church can offer silent movies. To do so is to confess we are behind the times, and of course all are in 16mm, the standard educational movie size. Filmstrips are in 35mm. This list is very short, since whether a filmstrip is usable depends so very much on the ability of the teacher and what he is trying to accomplish. The list below is intended to be suggestive, not all-inclusive.

HOW TO TEACH WITH FILMS, 20 Minutes, \$6.00 per day, Cathedral Films.

Produced in cooperation with the National Council's Department of Christian Education. Use to help instruct your teachers on methods of using Visual Aids. The exact scheme shown need not be used but film rightly emphasizes preparation and utilization.

AMOS, 20 Minutes, \$6.00 per day, Cathedral Films.

Good explanation of the prophet on Church school level. Use to stimulate study of his Book. Filmstrip available.

QUEEN ESTHER, 50 Minutes, \$16.00 per day (Can be had in 2 parts), Cathedral Films.

To explain origin of Jewish Festival of Purim. Good for Old Testament background and excellent to create understanding of Jewish loyalty and steadfastness in the face of persecution. Filmstrip available.

TWO THOUSAND YEARS AGO SERIES, United World Films, *The Home*, 19 Minutes, \$6.00; *The School*, 16 Minutes, \$6.00; *The Synagogue*, 22 Minutes, \$6.00; *The Day's Work*, 21 Minutes, \$6.00; *The Travellers*, 22 Minutes, \$6.00.

Unexcelled for background material. Vividly portrays the life of the average Jewish family during our Lord's lifetime in Palestine.

THE CHILD OF BETHLEHEM, 22 Minutes, \$6.00 per day (\$12 during December), Cathedral Films.

Still the best film on the Christmas Story. Use any time also, especially in Epiphanytide and save double rental. Filmstrip available.

A VOICE IN THE WILDERNESS, 40 Minutes, \$10 per day, Cathedral Films.

The story of John the Baptist. Formerly in two parts, now unified and amended. Filmstrip available.

SIMON PETER FISHERMAN, 32 Minutes, \$8.00 per day, Cathedral Films.

Excellent to show spiritual development in the Apostle. Also may be used to teach vocations. Filmstrip available.

THE CALLING OF MATTHEW, 28 Minutes, \$8.00 per day, Cathedral Films.

Example for complete change in character brought about by our Lord. May also be used to introduce the subject of those whose God is money and its proper place in life. Filmstrip available.

JAIURUS' DAUGHTER, 28 Minutes, \$8.00 per day, Cathedral Films.

Jesus the Lord of life and death. Filmstrip available.

MAN OF FAITH, 21 Minutes, \$6.00 per day, Cathedral Films.

Use for discussion of the power of Faith, not only faith healing, but in all areas of life. Filmstrip available.

A WOMAN TO REMEMBER, 28 Minutes, \$8.00 per day, Cathedral Films.

St. Luke VII: 36-50. May be used for discussion of class lines and class suspicion and prejudices. Also responsibility of mother to child, sometimes requiring a severe jolt to bring perspective. Filmstrip available.

THE BLIND BEGGAR OF JERUSALEM, 27 Minutes, \$8.00 per day, Cathedral Films.

Good to illustrate the gathering opposition to our Lord and the steadfast faith in Him which is needed even in the face of much prejudice (as shown by the beggar). Filmstrip available.

JOURNEY INTO FAITH, 30 Minutes, \$8.00 per day, (\$14 during Lent), Cathedral Films.

The Crucifixion and Resurrection as seen by a zealot who is the man on the road to Emmaus. Excellent to use throughout Eastertide and save double rental. Crucifixion underplayed. Filmstrip available.

THE FIRST EASTER, 35 Minutes, \$9.00 per day. G. H. W. Productions.

This English film tells the Easter Story beginning the night before the first Easter. English accent, inadequate lighting in some scenes. Best available but we should have something better.

THE PRODIGAL SON, 24 Minutes, \$6.00 per day, Cathedral Films.

The parable as Jesus told it. Scenes of the Prodigal in riotous living are so restrained as to make one wonder how he spent his money. Use for discussion of God's love as represented in prodigal's father. Filmstrip available.

A CERTAIN NOBLEMAN, 24 Minutes, \$6.00 per day, Cathedral Films.

Healing of the Nobleman's Son in St. John 4:47-53. Also may be used for discussion of past and present treatment of mentally ill as part of the film concerns a healing of one possessed. Filmstrip available.

THE UNFAITHFUL SERVANT, 20 Minutes, \$6.00 per day, Cathedral Films.

St. Matthew 18:21-35. To show we are forgiven in the same measure we forgive others. Filmstrip available.

THE RICH YOUNG RULER, 28 Minutes, \$8.00 per day, Cathedral Films.

St. Mark 10:13-31 with the "happy ending" that the young man finally changes his mind. Weakens the story. Filmstrip available.

WHO IS MY NEIGHBOR, 30 Minutes, \$8.00 per day, Cathedral Films.

The parable of the Good Samaritan. Story strengthened by additions. The Samaritan is made the aggrieved party in a dispute with the traveler, a Jewish merchant. May start discussion on treatment of enemies. Filmstrip available.

THE GREAT COMMANDMENT, 75 Minutes, \$17.50 per day, 20th-Century Fox.

A full length film concerning an attempt to get Jesus to lead a Palestinian revolt of the Zealots against the tyranny of the Romans. The best full length religious movie available in 16mm. Use it to introduce your new sound projector to your congregation or for money raising purposes, or just good entertainment.

TWO SERIES ON ST. PAUL

LIFE OF ST. PAUL SERIES, Cathedral Films. *Stephen, First Christian Martyr*, 24 Minutes, \$6.00 per day.

Makes real the trials and persecution suffered by the early Christians. Mirrors intolerance, hatred, and cruelty found in even so-called religious people. Opens discussion on attitudes toward those of other races and creeds. Some may think stoning scene too strong for small children. Filmstrip available.

THE YEARS OF APPRENTICESHIP, 30 Minutes, \$8.00 per day.

Tries to interpret the years of preparation in between the Conversion and his ministry. Use for discussion of prayer

and meditation as necessary prelude to action. Filmstrip available.

THE CONVERSION, 28 Minutes, \$8.00 per day.

Helps make the Conversion of St. Paul real by showing events leading up to it and motivation in his character.

LIFE OF ST. PAUL SERIES, G. H. W. Productions.

Produced in England several years ago. These episodes are still the best available. They are not intended for younger children. The first in the series "On the Road to Damascus" has been supplanted by the aforementioned Cathedral Series.

FAITH TRIUMPHANT, 22 Minutes, \$6.

St. Paul's imprisonment and trials before Festus and Agrippa.

WAY OF SALVATION, 25 Minutes, \$6.00.

Acts 16:9-40. In this series the English accent may cause trouble.

GRACE OF FORGIVENESS, 27 Minutes, \$7.50.

Paul in Rome awaiting trial dictates parts of Epistles and talks with the Onesimus.

CROWN OF RIGHTEOUSNESS, 24 Minutes, \$6.00.

St. Paul's trial before Nero, the burning of Rome, and St. Paul's re-arrest.

AND NOW I SEE, 37 Minutes, \$10.00, Cathedral Films.

The United Lutherans subsidized this story of a Church Councilman and his growth in Christian Stewardship. Very usable in Episcopal Churches.

BEYOND OUR OWN, 40 Minutes, \$10.00, Protestant Film Commission.

To show world-wide nature of Christianity thru the story of a lawyer who visits his brother, a medical missionary in China.

WE TOO RECEIVE, 14 Minutes, \$4.50, Cathedral Films.

National Council Department of Promotion subsidized this film for the Every Member Canvass several years ago. Christian natives in Southwest Pacific save the life of American airman shot down in the jungle. Still unexcelled for teaching one practical result of missions.

WHERE WILL YOU HIDE?, 20 Minutes, \$10.00, Encyclopedia Britannica.

Peace is everybody's business. It doesn't just happen. And there will be no side-lines in the next war. Gives a terrific jolt to the average citizen smug in his belief that he and the United States are secure.

BOUNDARY LINES, 10 Minutes, \$3.00, International Film Foundation.

The most unusual film composed of

animated paintings, moving lines, realistic and abstract symbols calling attention to those imaginary but evilly effective boundary lines of fear, possession, color, and greed which make for intolerance and strife.

BROTHERHOOD OF MAN, 10 Minutes, \$3.00, United Productions.

Produced by the United Automobile Workers CIO. The pamphlet "Races of Mankind" in animated colored cartoon.

MARY LOUISE, 80 Minutes, \$15.00, Religious Film Association.

This Academy Award Winner in 1945 is still excellent to tell simply and sincerely the plight of children in Europe left homeless and uncomprehending in the wake of war. In French and Swiss-German with English sub-titles. Musical score marvellous.

FILMSTRIPS

35mm filmstrips are an inexpensive way for the small parish and mission to get started in visual aids. Also they are superior to motion pictures for educational purposes for children under eight years of age. All the Cathedral Films are available in filmstrip form. A few others of the best filmstrips available are as follows:

HOLY CHILD OF BETHLEHEM, Color, \$10.00, Cathedral Films.



Their Eyes Are On Us!

With hundreds of colleges and universities engaged in campaigns to raise millions of dollars for support, building programs, and endowment, the entire field of higher education as well as the denominational churches are watching with interest and speculation to see whether or not Episcopalians will contribute \$50,000 per year to support a church centered, co-educational, liberal arts Canterbury College.

A look at the record will show why they are interested.

SPONSOR	NUMBER OF COLLEGES
Methodist	75
Congregational	40
Northern Presbyterian	40
Southern Presbyterian	15
Southern Baptist	29
Northern Baptist	16
United Lutheran	16
Christian Scientist	7
Seventh-Day Adventist	7
Roman Catholic	853
Episcopalian	4

The question is whether Episcopalians care enough about the college level education of their young people to support Canterbury College with the comparatively small amount of money needed for its operation and maintenance. The college has attracted nation-wide attention in its struggle for establishment. Truly, the eyes of the churches as well as of the entire field of higher education are on us.

Thousand of small and large donors have responded generously to our needs and to them we give our thanks. But our base of support must ever be widening and the number of donors increasing if the college is to achieve security and stability.

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Therefore, this year before you make up your gift budget, consider first the needs of your Church and its institutions.

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St. John's Church, Los Angeles 7, Calif.	2.00
	\$3,064.36*

Correction:

*The February 27th issue erroneously listed Mrs. R. H. Todd's contribution as \$50.00. This should have been \$20.00. The total has been changed accordingly.

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These words surely have a familiar ring to us, for we hear them at least once every week, or should. In the Prayer of Consecration, we speak deeply, devoutly, earnestly to Our Lord, and seem to catch a glimpse, as it were, of what is needful on our part toward Our Lord for the unspeakable privilege of receiving within us The Most Blessed Sacrament. But do we mean all that we pray in that prayer, or are we merely extravagant in our phraseology?

"Ourselves, our souls, our bodies"! Heavens above, that means ALL of us! There just isn't anything else left of us. Are we voluntarily, at each Communion, offering ALL of us to Jesus, and really meaning it, or are we just talking words?

We have an idea that Our Lord is taking us at our word, and we also believe that He will not be satisfied

with any thing less than ALL of us. Do employers relish partly loyal employees? Do wives enjoy partly faithful husbands, or vice versa? No more is Our Lord satisfied with extravagant phrases, and empty hearts and heads. Our God is not the sort to demand sacrifices just because He wants us to be mindful of His Kingship. As One who loves US to the uttermost, He simply cannot and WILL not believe in the protestations of alleged followers unless they go ALL OUT in their offerings to Him, as, God knows, He went ALL OUT in His sacrifice on Calvary for us. So, dear friends, let's all start watching the words we so easily, glibly, sub-consciously pray from our Prayer Books, and be very sure that we MEAN them, and then go out and make our sacrifices really PERFORM as such.

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Choosing and Using a Projector

By Eldon Imhoff

Domestic Sales Manager, Victor Animatograph Corp.

MANY churches have already adopted audio-visual programs; but many more have still to take this forward step.

To assure the success of an audio-visual program, it must be correctly begun and correctly administered.

SELECTION OF EQUIPMENT

When a church group decides to begin an audio-visual program, the first thing it must do is select suitable equipment. The church should try to buy from a reputable manufacturer who has a capable local representative. The representative should be able to recommend the most practical equipment. He should be able to help initiate a workable program, and he should be able to keep that program running smoothly by providing adequate equipment service. The status of the 16mm sound projector industry today is not unlike that of the automobile industry in its early days when the local availability of service generally determined the customer's selection of a car.

Next to be considered is the capacity of the projector. Most 16mm sound projectors will provide satisfactory image brilliance with a standard 750 watt or 1,000 watt lamp. A larger lamp may be necessary to prevent flickering when projection distance is short or when silent films are shown.

Amplifier capacity and performance should be determined on the basis of maximum needs — bearing in mind that reserve power is a safeguard against the occasional film with dense sound track and against line voltage fluctuation found in some localities. Reserve amplifier power also assures smoothness under all conditions of use.

Features on a projector which deserve

examination include clutch, still picture device, and reverse operation. These devices contribute to the excellence of film showings.

The projector should have safety devices that prevent the losing of loop, tearing of sprocket holes, and scratching of picture surfaces.

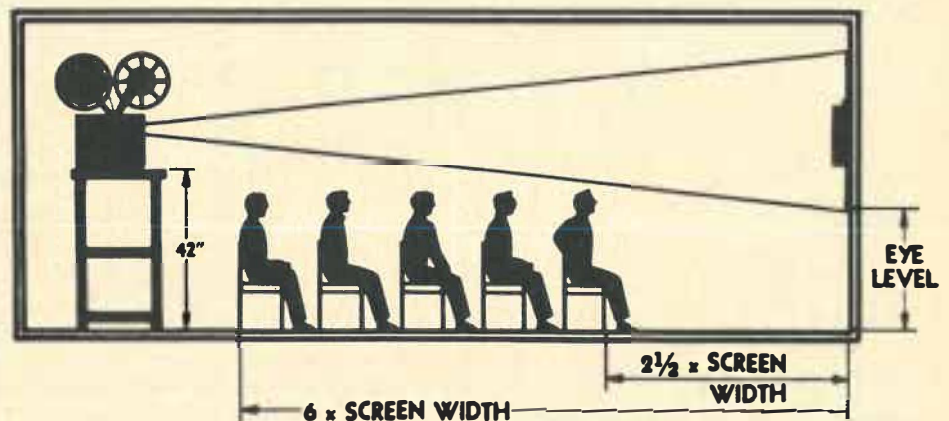
The small church will generally find one screen adequate for all requirements. A 52 x 70 tripod type will be most suitable. Medium-sized and large churches will require, in addition to the tripod screen, a larger wall or ceiling screen for the main auditorium. The smaller screen can be used for Sunday school and other small group showings, while the larger screen can be used for evening devotional film presentations. And of course, a beaded screen, whether large or small, reflects light more efficiently than an unbeaded one.

The large screen can be mounted on a pair of commercial collapsible metal tripods or a similar home-made support. Or the screen can be suspended from the ceiling by cables. Either arrangement permits fast, simple erection and removal.

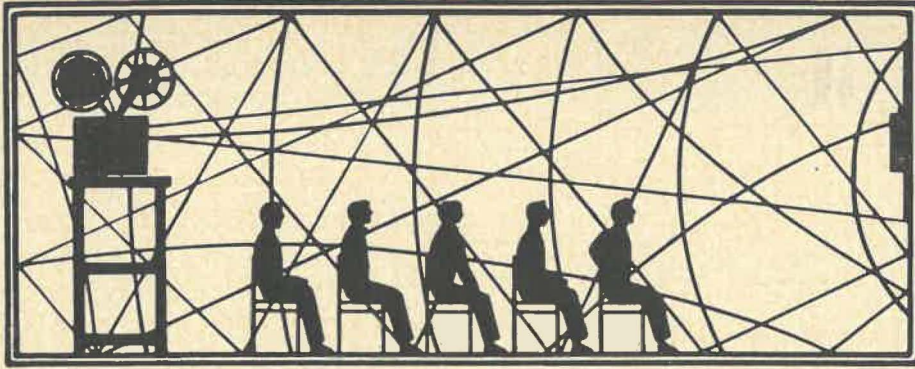
UTILIZATION OF EQUIPMENT

Essential to the success of any audio-visual program is a competent visual director who can organize, coördinate, and administer the program. He should be chosen on the basis of his interest in and knowledge of audio-visual aids, and on his ability to sell others on the plan. The visual director should work closely with the pastor, the Sunday school superintendent, and with the heads of the various parish societies.

The visual director should accumulate and disseminate film information and should handle all film bookings. He should also select, train, and supervise



Locate projector at rear of group, omit center aisle, and project over their heads, to screen with lower edge at eye level.



Hard-surfaced walls make sounds harsh and jumbled. Volume should be set at moderate level and tone control toward treble position.

operators, and should care for and maintain the projection equipment itself.

The visual director should select for operators boys of 6th grade level or higher. He should base his selection on the boys' interest, reliability and mechanical aptitude. The size of the parish and frequency of film use will determine the number of operators, but a minimum of two and a maximum of four is recommended.

A few simple requirements should be observed for best film showing results.

A rigid projection stand should be provided to elevate the projector approximately 44 inches. This permits unobstructed projection above the heads of a seated group. This is important; a beaded screen is best viewed from the projector position. So a center aisle can be eliminated when a beaded screen is used . . . if, of course, chairs for the audience can be moved.

The bottom of the screen should be at eye level, and the distance between the screen and first row of seats should be equivalent to about twice the picture width. By the same formula, the distance to the back row should be equivalent to about six times the picture width. It is occasionally necessary to violate the above formula because of cost or physical factors. Sometimes a supplementary projection lens of greater focal length will save on screen cost by reducing the image size or permitting better location of the projector.

One of the most serious obstacles to

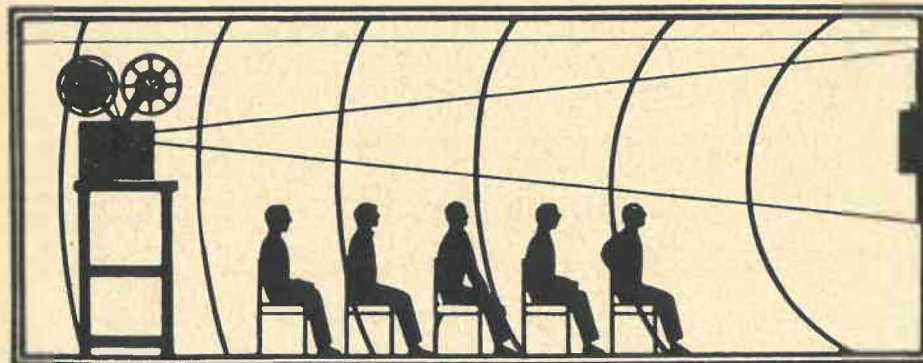
good sound reproduction is the bad acoustical condition of the average church auditorium. This condition results from hard-surfaced walls and ceilings that reflect rather than absorb sound waves, and make speech unintelligible. New listening comfort can be provided by covering hard ceilings with decorative fibre tile. The tile will also make regular speeches and sermons more clearly audible.

Difficult acoustical conditions can be partially overcome by placing the speaker in a front corner of the auditorium at approximately two-thirds ceiling height and facing slightly downward toward the opposite corner. The back of the speaker should be covered. The tone control on the amplifier should be set for treble emphasis and the volume held at moderate level.

In both auditorium and Sunday school, the installation of a permanent speaker lead will prove a convenience by eliminating the bother and hazard of laying a speaker lead from the front to the rear of the room each time the projector is used.

Room darkening presents a problem in ventilation. The best solution known is to use weighted sliding drapes. They should be mounted about eight inches out from the window frame and extended approximately eight inches beyond the sides and bottom.

Since beaded screen fabrics can neither be cleaned nor repaired, insects should be brushed off and the screen



Acoustical treatment of ceiling decreases sound reflection and provides better hearing. Drapes, carpets, clothing also help.

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BOOKS



The Rev. CARROLL E. SIMCOX, Editor

The Prayer Book Story

THE STORY OF THE PRAYER BOOK IN ENGLAND AND AMERICA. By the late Canon Verney Johnstone, with additional chapters by Ernest Evans and Leicester C. Lewis. New York: Morehouse-Gorham, 1949. Probable price, \$2.

This is the "obvious" book for this Jubilee Year of the Book of Common Prayer. One wants to call it both soundly scholarly and warmly and imaginatively human, but it is difficult to decide which of these honorifics should come first. We may have to settle for the venerable formula: the reader will derive both pleasure and profit from it.

It is history very humanly written. To set your mental stage for what is to follow, Canon Johnstone takes you to the parish church in the village of "Little Puddlecombe" in the year 1530 to show you what English worship was like at the outset of the Prayer Book era. His treatment of the subject all the way through reveals a truly great historical imagination, and we of the Church Militant must lament the passing of an Anglican historian and writer of such rich ability.

The whole story of the Prayer Book is told here, and at very few spots does the narrative sag. It may be that the book will be criticized for slurring and undue foreshortening of the story at some stages; but history must be sketchy in a volume of such modest dimension.

It may be too that many critical readers will feel some partisan bias in the interpretation of controversial data. But if there is bias it is certainly not blind and indiscriminating. "Catholics" as well as "Evangelicals" have blundered in the Prayer Book history, and their blunders are here duly noted and frankly assessed.

American readers will be especially grateful for Leicester Lewis's chapter on the American Prayer Book. It is too commonly overlooked by authors of books on the Prayer Book that each province of the Anglican Communion has its own distinct Prayer Book history. Dr. Lewis tells "the American story" very well.

Your reviewer wishes that there had been included a chapter on some of the liturgies of the "younger" Anglican churches which most Englishman and Americans know nothing about. The perusal of such a work as Arnold's *Anglican Liturgies* (Oxford Press) would be an amazing education to the average Churchman of the West. The strong Oriental flavor of the Prayer Book rites

in India and Ceylon is the most forceful witness I know to the liturgical catholicity and adaptability of the Prayer Book tradition. Let us hope that some effort will be made through the Church press this year to bring these fascinating "Oriental-Anglican" Prayer Book uses to the general notice of the Church in the West.
C.E.S.

The Marxist Faith

CHRISTIANITY AND COMMUNISM. By John C. Bennett. New York: Association Press. \$1.50.

Those who think that Communism can be defeated by military force need to read this book by the Professor of Christian Ethics in Union Seminary. For Christianity to become the faith of modern man it must do better than which Communism proposes to do, namely to offer better living conditions for the masses. In this brief survey of the relationship between these two major faiths now contending for the allegiance of men the strength and weakness of each is skilfully presented. The author's viewpoint is that of one "who believes that Communism as a faith and as a system of thought is a compound of half-truth and positive error, that Communism as a movement of power is a threat to essential forms of political freedom, and that it is the responsibility of Christians to resist its extension in the world."

This does not prevent him from facing the fact that Communism developed as a counter-balance to the failure of Christians to be true to the revolutionary implications of the Gospel. This will not be agreeable to many readers, but it is surely better to recognize the fact and so to evaluate the alleged advantages of Communism in order to rediscover those elements in Christianity whose neglect has created the atmosphere in which Communism could grow to its present alarming proportions. As this is done one rediscovers that which is the strength of our Faith. For behind the impartial survey one is ever aware of the writer's firm assurance that Christianity possesses the necessary factors to justify its claim to be the supreme faith for man. The question may be asked whether Christians believe this sufficiently and are ready to prove it to the world, not by means of an atomic bomb, but by utilizing the power of the Holy Spirit to make fully effective the true implications of our Faith. Here we find presented very definitely the strength of Christianity in contrast to the alleged advantages of Communism. The great

BOOKS

weakness of Communism is its rejection of the Christian ethic, for thereby it contradicts the very things it sets out to establish and lays the basis for its ultimate rejection and defeat.

"The first responsibility of the Christian Community is not to save any institution from Communism, but to present its faith by word and life to the people of all conditions and of all lands that they may find for themselves the essential truth about life." This cannot be done until people learn what Communism is and is not, and what Christianity really offers in contrast to it. Dr. Bennett's book does this simply and clearly.

F. S. ARVEDSON.

The Psalms in War

THE UNQUENCHED CUP: An Army Officer's Rendition of the Psalms with their message to a troubled world. By Lt. Col. Willard Grimes. New York City: Lifetime Editions. \$2.50.

Most of these poems were written during World War II while the author was in active military service. Well balanced verses suffer from overuse of "oft," "e'er," "o'er," and words like "wentst" and "runst." They fall short of the richness of the King James version and the Prayer Book Psalter but they hold beauty of their own: courageous faith and an experienced, lived-with quality that should bring comfort, inspiration, and incentive to further meditation.

PORTIA MARTIN.

Spiritual Classic

THE DIARY OF A COUNTRY PRIEST. By Georges Bernanos. Translated from the French by Pamela Morris. New York: Macmillan, 1948 (sixth printing). Pp. 298. \$3.50.

This book is actually nearly 20 years old, and a classic in its line. But not many Americans know it. Perhaps this attractive new printing will bring it into its own in this country.

Bernanos tells this "story," if you may call it that, in the form of a diary of a young French village priest who is slowly dying and who considers himself a hopeless failure in the cure of souls. With uncanny skill Bernanos leads us into the mind and spirit of his clerical subject, and as you read along you have the feeling that you are seeing with the tragic young abbé rather than seeing him. This is true psychological fiction, of superb clarity and power.

Teachers of pastoral theology in our seminaries could make good use of this book. It would contribute much to the making of the mind of any priest.

But above all, it is to be recommended as spiritual reading for everybody.

C.E.S.



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The complete texts of the Communion Service of each book is set down and corrected according to present Uses in England, Scotland and America.

The author of this work has had a most interesting career: He has served parishes in Manila, England and the United States. He has received degrees from Harvard University and Magdalen College, Oxford. At present he is Rector of St. Edmund's Church, N. Y. C. Dr. Langstaff is the author of a number of books including "Dr. Bard of Hyde Park."

* [Only a limited amount of copies available of *The American Communion Service*, \$2.50]

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NEWARK

International Lenten Program

Six priests from India, West Africa, Japan, China, Germany, and the United States will take turns officiating at two New Jersey churches starting March 6th.

The priests will give sermons at Epiphany Church, Orange, and afternoon sermons at Trinity Church, Montclair. "The Holy Catholic Church . . . Make Disciples of All Nations" is the theme that has been chosen by the Rev. Dr. George Marshall Plaskett, rector, for the Lenten program.

A protégé and disciple of Mahatma Gandhi will open the series. He is general secretary and priest in the Knanya diocese, Syrian Orthodox Church of Malabar, South India. A graduate of the University of Madras, Dr. Simon has done graduate work in the Universities of England and Scotland, and at present is doing graduate work at Columbia University and General Theological Seminary, New York City.

He has been the official delegate of the Syrian Orthodox Church to various international conferences: the World Conference of Christian Youth, Oslo, Norway; the World Committee of the Y. M. C. A., Edinburgh, Scotland; the World Conference on Faith and Order, Switzerland, of which he is a Continuation Committee member; and the World Council of Churches at Amsterdam. He is a professor in one of the seminaries of the Syrian Church in South India, which traces its founding to the Apostle, St. Thomas, A.D. 52.

The other preachers in the series in order will be: the Rev. David G. Williams of the United Brethren Church, Sierra Leone, West Africa; the Rev. Dr. Edgar C. Young, professor at the Bishop Payne Divinity School, Petersburg, Va.; the Rev. Yashimitsu Endo, priest of the Nippon Seikokwai; the Rev. Jordan Liu, priest of the Chung Hua Sheng Kung Hui and colonel in the Chinese Army; the Rev. Werner J. Scharte, priest of the Old Catholic Church in Mannheim, Germany, who has done considerable work among American occupation forces stationed in and around Mannheim.

CHICAGO

Displaced Persons

The department of Christian social relations of the diocese of Chicago voted at a special meeting February 25th to "assist in every way possible the efforts of the Serbian, other Eastern Orthodox, and Old Catholic Churches in their efforts to relocate European dis-

placed persons in the Chicago area."

The action, which was unanimous, followed a meeting with the Rev. Almon R. Pepper. Dr. Pepper, who is director of the Department of Christian Social Relations of the National Council and secretary of the Presiding Bishop's Fund for World Relief, is visiting dioceses throughout the country to determine how the Episcopal Church can best give aid to the relocation program.

Dr. Pepper explained that the mode of assistance adopted by Chicago was practical since, because very few displaced persons are Episcopalians, the Church lacks direct relief organizations such as those of the Roman Catholics, Lutherans, and Jews.

The Rev. Firmilian Ocolojich, rector of the Serbian Orthodox Church of the Holy Resurrection, Chicago, and secretary of the American-Serbian Church committee on displaced persons, said that if Episcopalians would guarantee jobs and housing for 500 displaced persons who are eager to be relocated, the Serbian Church would guarantee that these persons would not become public charges. Housing, he said, very often means merely one room for a single man or quarters for a couple willing to assist with housework. He reported that 155 young Serbians had already taken out first citizenship papers in Chicago and had repaid money loaned them by the Serbian Church.

Dr. Pepper said that all displaced persons, before they are admitted to the United States, are thoroughly investigated as to political background and must pass rigorous health examinations. He explained that most of the Serbians are farmers, although some are professional men, merchants, skilled workers, and musicians.

DELAWARE

Congregation Fetes Bishop

A litany of the Church's work was a special feature when members of the Cathedral Church of St. John, Wilmington, Del., celebrated the tenth anniversary of the consecration of the Rt. Rev. Arthur R. McKinstry as Bishop of Delaware. The litany was prepared by the Very Rev. J. Brook Mosely. Dean Mosley, who officiated at the celebration, read the evening prayer and then paid tribute to the bishop.

Bishop Sterrett of Bethlehem stressed in his sermon the need for strong faith rooted in simple belief and love for God.

A local radio station heralded the celebration on February 16th by devoting a program to the anniversary. Broadcasters said that during the last ten years the number of communicants in Dela-

ware has almost doubled, new churches have been built and extensive improvements made, and the state is well supplied with clergy of the diocese.

MISSISSIPPI

Jackson Mission

Submits Application

The annual diocesan council of Mississippi, meeting in historic Church of the Redeemer, Biloxi, January 18th to 19th, received the application of a new mission in Jackson and divided the responsibilities of the old department of Christian Education and Young People's Work into two separate departments. Bishop Louttit, Coadjutor of South Florida, spoke to a capacity crowd at the fellowship dinner closing the council, and the Rev. Dr. Richard H. Wilmer, University of the South, addressed two overflow congregations in the church.

The diocesan Women's Auxiliary met at the same time as the council. Officers for the next three years were elected from a slate presented by a special nominating committee. Beginning next year the council and Auxiliary will meet separately, so that smaller communities may act as hosts to one or other of the groups.

ELECTIONS. General Convention: Rev. Messrs. J. S. Hamilton, D. M. Hobart, O. G. Beall, C. B. Jones; Messrs. Z. Hawkins, L. W. Dawley, O. L. Kochitsky, H. Carter. Alternates: Rev. Messrs. V. C. Franks, R. M. Allen, W. S. Mann, L. O'V. Thomas; Messrs. C. H. Russell, E. P. McNeill, C. J. Wright, N. L. Carter.

Executive committee: Rev. Cecil B. Jones, Young People's Work; Rev. D. M. Hobart, Christian Social Relations; Rev. O. G. Beall, Conference Center and Camp.

Woman's Auxiliary: Mrs. D. Lester, president; Mrs. E. S. VanCleve, secretary; Mrs. S. McNair, treasurer; Mrs. D. Pitts, president of southern convocation; Mrs. S. Spiers, president of northern convocation; Mrs. J. H. Skewes, promotion and publicity; Mrs. T. S. Morton, jr. missions; Mrs. W. T. Denman, Christian social relations; Mrs. H. McCain, United Thank Offering; Mrs. A. O. Dresher, Church Periodical Club; Mrs. C. S. Liles, Christian education.

SOUTH CAROLINA

Clergy Condemn Ku Klux Klan

A resolution condemning the Ku Klux Klan as "an un-Christian organization" that "endangers our democratic institutions" was adopted by 40 clergymen, headed by Bishop Carruthers of South Carolina.

The clergymen took the action at a meeting of the diocesan department of social relations.

Taking note of increased Klan activities in this region, the resolution said the KKK "works through the means of intimidation, force, and other methods contrary to the teachings of our Lord and the maintenance of good government."

The clergymen charged that the Klan

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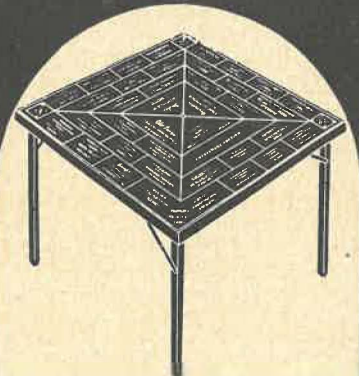
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DIOCESAN

also works against the welfare of the Southern states, is prejudicial to good race relationships, and constitutes a threat to freedom guaranteed by law.

[RNS]

HONOLULU

Plan 50th Anniversary

The American Church will have been on the Hawaiian Islands for 50 years in 1952. Already plans are being made for observing the anniversary. A committee to outline the 1952 celebration was appointed at the recent annual convocation of the Missionary District of Honolulu (February 13th to 16th).

Bishop Bayne of Olympia was guest speaker at the well-attended convocation.

ELECTIONS, General Convention: Ven. N. Alter, Mr. A. G. Smith. Alternates: Rev. L. H. Ozaki, Mr. Richard Chong Ching.

NORTHERN INDIANA

Fr. Scharte Celebrates

at St. Andrew's, Valparaiso

By the Rev. WILLIAM S. SHERIDAN

Fr. S. H. N. Elliott, rector of St. Andrew's, Valparaiso, Ind., during the war celebrated mass at the Old Catholic Church of the Assumption, Mannheim, Germany. This January, Fr. Werner J. Scharte, rector of the Mannheim church, celebrated mass at St. Andrew's.

Fr. Scharte's Bishop has granted him leave to do graduate study at General Theological Seminary, New York, during the current academic year. The Church of the Assumption was totally destroyed during the war, but one of its chapels, the Church of Our Saviour, suffered little damage. The chapel and all its facilities, including sacred vessels and vestments, were used by Fr. Elliott who was an army chaplain. Fr. Elliott celebrated Mass at Mannheim according to Episcopal procedure and Fr. Scharte explained the service to the German congregation.

The 1945 intercommunion was climaxed with a Christmas day solemn celebration of the Holy Eucharist. Over 1,300 soldiers and civilians attended the Mass. Seven priests participated.

The priests were Fr. Russell O. Kirsch, an army chaplain from the diocese of Pennsylvania, who acted as priest; Fr. Scharte as deacon; Fr. Elliott as subdeacon; the Rt. Rev. Otto Steinwachs, then dean of the Old Catholic Church in Mannheim and now suffragan bishop, as preacher; the Very Rev. Alexander Popoff, dean of the Russian Orthodox Church in Mannheim; and two other Russian priests.

The entire Eucharist was sung in both English and German. In addition

the Gospel was sung in old Slavonic by the Russian clergy.

The service was held in a large undamaged Lutheran church. The organist was a deacon from a Roman Catholic church.

At that time there was no thought that it would be possible to continue this example of intercommunion in the United States. Then, four years later, on the fourth Sunday after Epiphany, 1949, Fr. Scharte celebrated the Holy Eucharist at St. Andrew's according to Old Catholic procedure and Fr. Elliott explained the service to the members of the American congregation.

At the invitation of Fr. W. K. Rehfeld, rector of St. Paul's Church, Hammond, Ind., Fr. Scharte addressed a large men's group there. His subject was "The History of the Church Under the Nazi Rule and Its Present Situation in Germany."

Fr. Scharte, who is staying at General Theological Seminary, is available for speaking engagements.

OHIO

Convention Favors Intinction

After a lengthy debate, the convention of the diocese of Ohio, meeting at Trinity Cathedral Hall, Cleveland, January 26th and 27th, placed itself on record as approving a memorial to General Convention asking that the practice of Communion by intinction be authorized, and suitable rubrics governing the matter be inserted in the Book of Common Prayer.

Another proposed resolution, asking for the licensing of layreaders to assist in ministering the chalice in the service of Holy Communion precipitated a spirited debate and went to defeat by a substantial majority.

The convention gave time to the Rev. Frank Wilson, secretary of the American Bible Society, to point out the need of greater interest among Churchmen in furthering distribution of the Scriptures. The group also heard a representative of the Cleveland committee speak on the subject of displaced persons, and a resolution commending that program was approved.

Bishop Tucker of Ohio in his annual address made formal request for a bishop coadjutor, and the convention gave its consent. The Rev. Dr. Walter F. Tunks is chairman of the nominating committee.

ELECTIONS: Standing Committee, Dr. Tunks, Very Rev. Dr. C. B. Emerson, Rev. A. S. Gill, Rev. Maxfield Dowell; Messrs. R. A. Ramsey, L. H. Norton, W. C. Mather, R. F. Denison.

Deputies to General Convention: Dean Emerson, Rev. Mr. Gill, Dr. Tunks, Rev. Dr. Donald Wonders; Messrs. H. S. Firestone, Mather, Norton, John Ford. Alternates: Rev. Mr. Dcwell, Rev. Thomas Barrett; Rev. Dr. V. A. Peterson, Rev. John L. O'Hear; Messrs. C. C. Cowin; B. W. Jenkins, E. M. Tyler, and Denison.

DIOCESAN

GEORGIA

\$75,000 Campaign

A \$75,000 missionary and rehabilitation campaign was to get under way in the diocese of Georgia on March 6th and will continue until March 25th. At the recent diocesan convention the Woman's Auxiliary voted to raise \$25,000, of the total, and the convention voted to raise the remaining \$50,000.

Allotment of the funds will be guided by results of a survey conducted in December to determine which diocesan work should be furthered and which eliminated.

Campaign general chairmen are Ashley K. Dearing and Jack N. Jones. Heading the special gifts committee is K. B. McCuen. Reuben G. Clark is treasurer and Varnadow L. Hancock is campaign director. Lay readers will direct the campaign in the various parishes.

Members of the survey committee are the Rev. Dargan Butt, Dean of Western-Seabury Seminary, the Rev. Clifford L. Samuelson, Division of Town and Country, National Council; the Rev. T. P. Ball, rector of St. Paul's Church, Savannah, and priest-in-charge of the missions at Isle of Hope and Pooler; and the Rev. Saxton Wolfe, jr., vicar of St. John's Church, Moultrie, and priest-in-charge of the missions at Wuitman and Bainbridge.

At the January 27th meeting the Rev. F. Bland Tucker, rector of Christ Church, Savannah, and the Rev. Ernest Risley, rector of St. John's, Savannah, announced that their two parishes would furnish a missionary priest for Isle of Hope, Pooler, Port Wentworth, and Savannah Beach, and the new station, Port Wentworth. These stations were designated by the survey committee as essential to the diocese.

Opening Services

Opening services at St. Matthew's Church, Savannah, were conducted February 25th, by the rector, the Rev. Tollie Caution. The cornerstone had been laid on Thanksgiving Day, 1948.

NEBRASKA

Church in Lincoln Burns Mortgage

At its annual parish meeting in January, St. Matthew's Church, Lincoln, Neb., was able to burn the mortgage on its parish house.

Mr. Dick Westover, junior warden, who has been chairman of the building fund set up when the parish house was built in 1938, lighted the important match. The Rev. Dr. William Paul Barnds is rector.

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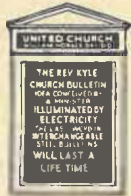


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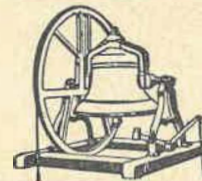
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COLLEGES

Kenyon to be Restored; Blaze Cause is Determined

Sparks that fell back into an old flue, lodged in an opening, and apparently smoldered for several hours before bursting into flames are believed by official investigators to have caused the blaze which took the lives of nine students at Old Kenyon Hall, Gambier, O., on February 27th.

The inquiry established that the fire started between 3:55 and 4 A.M. A night watchman passed through one corridor of Middle Kenyon and rang a third-floor time clock at 3:35. Two students said that they were in the halls at 3:45 and saw no sign of fire though they, like the watchman, were in the immediate vicinity of the point where the blaze broke out.

An inspection of the ruins disclosed openings in the flue of a first floor fireplace that may have been caused by deterioration of old lime mortar. There had been a wood fire in that fireplace a few hours before the blaze. Investigators agreed that the flaw could not have been detected previous to the fire unless the whole fireplace had been torn down.

Kenyon College trustees voted on March 5th to restore Old Kenyon immediately. Besides insurance compensation, \$1,000,000 will be needed to complete restoration.

The new, fireproofed interior of the building will be of modern design. The exterior will be a restoration of the original building which has always been a symbol of the College and a beloved example of early American architecture. In so far as it is feasible, the old stone, quarried from Gambier Hill under the personal supervision of Bishop Philander Chase, will be used in the restoration.

DONATIONS

A week after the fire an unsolicited \$50,000 had come into the college. The Kiwanis Club of Mount Vernon sponsored a relief fund for students left destitute by the fire. The Mount Vernon Rotary Club raised \$11,600 within a few days. The townspeople of Gambier and the college faculty contributed clothing and an emergency fund for student relief. The Boy Scouts are making a mile of pennies down Mount Vernon's Main street. Students from Ohio University and Indiana Technical College have already raised funds and sent checks to Kenyon. Students of numerous other colleges and many other organizations have fund drives in progress. In Cleveland, alumni groups of nine fraternities from eleven colleges are raising money for the students of Middle Kenyon, the non-

fraternity division, where the injury and fire loss was concentrated.

The students of Kenyon College have begun a spontaneous effort to raise as much as possible among themselves for the restoration of Old Kenyon and to collect contributions in their home towns during their spring vacation. The Kenyon Singers have begun a series of benefit concerts in nearby Ohio cities for the restoration fund.

SEMINARIES

Canon Richardson to Lecture at Berkeley

Christian Apologetics has been chosen by the Rev. Alan Richardson, Canon of Durham, as the subject of the series of lectures he will give at Berkeley Divinity School next fall. He will explain the meaning of "the doctrines of the Creed in the twentieth century," and give the Page and Kingsbury Lectures on "The Mystery of Revelation" and "Church and Society."

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*Set his heart singing—
Some of the song
Still may be wistful—
Hushes are long.*

*Set his heart singing,
Strong arms of prayer!
Love is already
Listening there.*

—Lilla Vass Shepherd

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DEATHS

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

George Wharton McMullin, Priest

The Rev. George Wharton McMullin, 83, retired priest of the diocese of Long Island, died February 24th at the home of the Society of St. Johnland, where he had lived for the past 15 years. He served several Long Island parishes during his 44 years' canonical residence. He was ordained deacon in 1893 and priest in 1896 by Bishop F. D. Huntington of Central New York in whose diocese he spent the first five years of his ministry. From 1909 to 1917 he served in several Philadelphia and New Jersey parishes.

He was born in Philadelphia, the son of George O. McMullin and Emelene Barclay Wharton McMullin. He attended the University of Pennsylvania and engaged in business briefly before entering St. Andrew's Divinity School, Syracuse, N. Y. In 1893 he married the former Althea Mesier, who died recently.

FUNERAL SERVICES

The Burial Requiem was celebrated by Bishop DeWolfe on March 1st in the chapel of St. Johnland, and was preceded by the reading of the Burial Office by the Rev. Gerald M. Gardner, chaplain of St. Johnland. Many diocesan clergy were present. Later in the day Fr. Gardner officiated at the committal in the family plot in the local cemetery of Wappinger's Falls, N. Y.

Erskine Wright, Priest

The Rev. Erskine Wright died February 18th at St. Andrew's, Tennessee, after a long illness. Fr. Wright was assistant at St. Andrew's Church from 1906 to 1925, and from 1938 until the time of his death. He was 77 years old.

After being graduated from the University of Pennsylvania, Fr. Wright was ordained deacon in 1896, and priest in 1897. He was assistant at St. Clement's Church, Philadelphia, 1896-1899; rector, Christ Church, Danville, Pa., 1899-1904; associate priest, St. Peter's Church, Rockland, Me., 1932-1938.

Surviving are his wife, two step-children, and two sisters.

Sister Lydia

Sister Lydia, S.H.C.J. died Wednesday, March 7th at the Sister's House, 41 Elk Street, Albany, N. Y. Sister Lydia was professed on All Saints' Day, 1903, and had been Superintendent of the Child's Hospital since the death of Mother Alice in 1948.

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LIFE ABUNDANT MOVEMENT—Last Wednesday of Month—9:30 A.M. Greystone—The Rectory, 321 Mountain Avenue, Piedmont, California, Canon Gottschall, Director.

SUMMER CAMPS

CAMP CHICKADEE, Groton, N. H. Girls 5-15; Boys 5-12. Safe private beach. Excellent food. Land and Water sports. Riding. Trained staff. Nurse. Individual attention. Limited to 50 campers. References. Rate \$225, season. Register month or season. Rev. & Mrs. R. L. Weis, St. Thomas Rectory, 721 Douglas Ave., Providence 8, R. I.

WANTED

NEW MISSION WANTS 16 8-foot, second-hand pews. Reply: The Vicar, St. Mary's Rectory, Dade City, Florida.

RATES (A) Minimum price for first insertion, \$1.50; each succeeding insertion, \$1.00. (B) All solid copy classifications: 10 cts. a word for 1 insertion; 9 cts. a word an insertion for 3 to 12 consecutive insertions; 8 cts. a word an insertion for 13 to 25 consecutive insertions; and 7 cts. a word an insertion for 26 or more consecutive insertions. (C) Keyed advertisements same rates as unkeyed advertisements, plus 25 cts. service charge for the first insertion and 10 cts. service charge for each succeeding insertion. (D) Church Services, 65 cts. a count line (approximately 12 lines to the inch); special contract rates available on application to advertising manager. (E) Copy for advertisements must be received by The Living Church at 744 North Fourth St., Milwaukee 3, Wis., 12 days before publication date.

CHANGES

Appointments Accepted

The Rev. Francis D. Daley, formerly rector of Calvary Church, Hillcrest, Wilmington, Del., is now a chaplain of the Seamen's Church Institute in New York. Address: 25 South St., New York 4, N. Y.

The Rev. Charles T. Gaskell, formerly curate of St. Matthew's Church, Evanston, Ill., is now rector of Trinity Church, Rock Island, Ill. Address: Trinity Rectory, 1818 Sixth St., Rock Island, Ill.

The Rev. Henry B. Getz, formerly chaplain to Episcopal students at the University of Texas, serving at All Saints' Church, Austin, will become rector of the Church of the Epiphany, Kingsville, Tex., on April 1st.

The Rev. George Edward Harcourt Johnson, formerly rector of the Church of the Holy Communion, Paterson, N. J., will become rector of St. Andrew's, Trenton, and St. Andrew's, Lambertville, N. J., on April 1st. Address: 50 York St., Lambertville, N. J.

The Rev. O. Worth May, formerly rector of Johns Memorial Church, Farmville, Va., is now rector of St. Stephen's Church, Beckley, W. Va. Address: 317 Park Ave., Beckley, W. Va.

The Rev. Chandler H. McCarty, formerly curate of Grace Church, Amherst, Mass., is now rector of Christ Church, Hyde Park 36, Mass.

The Rev. J. Presley Pound, formerly rector of St. James' Church, Del Rio, Tex., will become rector of St. Peter's Church, Kerrville, Tex., on April 1st.

Resignations

The Rev. George Gaspero Chiera, rector of Holy Trinity Church, Marlborough, Mass., has retired from active duty because of his health. Address: 4 Elmwood Dr., Northborough, Mass. He will undertake to do supply work as soon as his health permits.

The Rev. Joseph T. Schieffelin, formerly of White Pine, Tenn., has retired and may be addressed at Prattville, Ala.

The Rev. Edgar F. Siegfriedt, D.D., has resigned as rector of Christ Church, Lead, S. Dak., and has retired because of ill health.

Changes of Address

The Rev. John K. Coolidge, vicar of St. Alban's Mission, Newtown Square, Pa., may be addressed: Harmil Rd., Broomall, Pa.

The Rev. John R. Green, who is serving the Church of the Advent, Lakewood, Cleveland, formerly addressed at 2044 Atkins Ave., Lakewood, may now be addressed at 16718 Detroit, Lakewood, Cleveland, Ohio.

The Rt. Rev. S. Harrington Littell, retired Bishop of Honolulu, is now permanently located at 97 E. Main St., Cambridge, N. Y. He may no longer be reached at his former winter address, 110 Morningside Dr., New York 27, N. Y.

The Very Rev. Frederick J. Warnecke, who recently became dean of Trinity Cathedral, Newark, is to be addressed at 24 Rector St., Newark 2, N. J. The address of the deanery is 510 Mount Prospect Ave., Newark, but he will not be in residence there until June 1st.

The Rev. Lewis H. Webster, assistant at the Church of the Holy Communion in Manhattan, formerly addressed at 225 W. 99th St., New York 25, should now be addressed at 839 Carroll St., Brooklyn 15, N. Y.

The Very Rev. Merritt F. Williams, dean of Christ Church Cathedral, Springfield, Mass., and formerly canon of Washington Cathedral, should now be addressed at 35 Chestnut St., Springfield 3, Mass., instead of 3515 Woodley Rd., N. W., Washington 16, D. C.

Ordinations

Priests

Cuba: The Rev. Manuel Chavez-Hernandez and the Rev. Pedro J. Gonzalez were ordained to the priesthood on February 6th, by Bishop Blankingship of Cuba at Holy Trinity Cathedral, Havana. The Rev. Jose A. Gonzalez-Martinez preached the sermon.

The Rev. Mr. Chavez-Hernandez, who was presented by the Ven. R. D. Barrios, will be priest in charge of Calvary Church, Jesus del Monte, Havana, and San Juan Church, Bacuranao, Havana. Address: Municipio 102, Jesus del Monte, Havana, Cuba.

The Rev. Mr. Gonzalez, who was presented by the Ven. J. H. Piloto, will be priest in charge of Trinity Church, Los Arabos, Matanzas, Cuba. Address: Apartado 43, Los Arabos, Matanzas, Cuba.

Dallas: The Rev. John de Lancey Brundage Sweigart was ordained to the priesthood on February 23d in St. Andrew's Church, Dallas, Tex., by Bishop Mason of Dallas. He was presented by the Rev. T. H. McCrea. The Rev. Donald B. Kline preached the sermon. Fr. Sweigart will be

priest in charge of St. Andrew's and St. Peter's Missions, Dallas.

Iowa: The Rev. Paul J. Davis was ordained priest by Bishop Haines of Iowa at St. Paul's Church, Creston, Ia., on February 24th. The Rev. F. W. Putnam preached the sermon. The Rev. Mr. Davis, presented by the Rev. Albert Colbourne, is now vicar of St. Paul's Church, Creston, Ia.

New Mexico and Southwest Texas: The Rev. Adolph A. Stoy was ordained priest on February 20th by Bishop Stoney of New Mexico and Southwest Texas at St. Alban's Church, El Paso, Tex. He was presented by the Rev. Malcolm N. Twiss; the Rev. B. M. G. Williams preached the sermon. The Rev. Mr. Stoy is assistant at St. Alban's Church, El Paso. Address: 6053 Alameda Blvd., El Paso, Tex.

South Florida: The Rev. Elisha Salathiel Clarke, Jr., was ordained priest on February 24th by Bishop Louttit, Bishop Coadjutor of South Florida, acting for the Bishop of South Florida, at St. Matthew's Church, Delray Beach, Fla., where the Rev. Mr. Clarke is priest in charge. The ordination was presented by the Rev. William Bright-Davies. Then Ven. John E. Culmer preached the sermon. The Rev. Mr. Clarke is also in charge of St. Mary's, Deerfield Beach, and St. Philip's, Pompano. Address: P. O. Box 1412, Delray, Beach, Fla.

Deacons

California: Robert Leicester Darwall, James Peter Farmer, Dr. John David Lee, and Frederick Huntington Parke were ordained to the diaconate on February 15th by Bishop Block of California in the chapel of the Virginia Theological Seminary in Alexandria, Va. The sermon was preached by the Rev. John C. Leffler.

The Rev. Mr. Darwall was presented by the Very Rev. Alexander C. Zabriskie, dean of the seminary; the Rev. Mr. Farmer, by the Rev. Harry Lee Dall, and the Rev. Mr. Parke, by the Rev. Reuel L. Howe. Dr. Lee, who was for 10 years professor of Church history in the Candler School of Theology in Atlanta, has been pursuing a special course of study at VTS. After graduation exercises in June Dr. Lee will become a canon of Grace Cathedral in San Francisco.

Florida: Anthony Difenbaugh was ordained deacon on February 11th by Bishop Juhan of Florida at St. John's Church, Tallahassee, Fla. The Bishop also preached the sermon. The Rev. Mr. Difenbaugh, presented by the Rev. W. J. Alfriend, will be in charge of St. Simon's on-the-Sound, Fort Walton, Fla., and St. Andrew's by-the-Sea, Destin. Address: P. O. Box 1822, Fort Walton, Fla.

Sylvester George Parrigin was ordained to the diaconate on February 24th in the chapel of the Virginia Theological Seminary by Bishop Moody of Lexington for the Bishop of Missouri. The candidate was presented by the Rev. J. Presley Pound. Dean Wilbur of the diocese of Lexington preached the sermon.

JERUSALEM CYCLE OF PRAYER

March

24. Cashel, Emly, Waterford, and Lismore, Ireland, Thomas Arnold Harvey
25. Central New York, U. S. A., Malcolm Endicott Peabody; Walter M. Higley, Suff.
- 27.
- 28.
29. Central Tanganyika, Africa, William Wynn Jones
30. Chekiang, China, John Curtis
31. Chelmsford, England, Henry Albert Wilson; (Barking) Hugh Rowlands Gough, Suff.; (Colchester) Frederick Dudley Vaughan Narborough



GO TO CHURCH DURING LENT

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.



ALEXANDRIA, VA.

GRACE Rev. Edward L. Morrow, B.D., r
3601 Russell Rd. Near Presidential Gardens
Sun 8 & 11 H Eu, 9:30 Ch S, 7 EP & Instr

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Rev. Roy Pettway, r; Rev. T. B. Epting
Sun Masses: 7:30, 9:30, 11; C Sat 4-5

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. D. F. Fenn, D.D., r
Sun 7:30, 9:30, 11; H Eu daily

BROOKLYN, N. Y.

ST. ANN'S Rev. Melville Harcourt
Brooklyn Heights
Sun 8 HC, 11 MP, (1st Sun HC), Weekdays
HC 7:30 (ex Sat), Wed HC 10:30, 8 EP

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, Evening-song; 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.

BROOKLYN, N. Y. (Cont.)

ST. BARNABAS' Rev. Fergus M. Fulford, v
727 Belmont Ave., at Elton Street
Sun Masses 8 & 11; Daily: Mon-Thurs 8; Fri 7; Sat 9; Ev, Lit, & Ser Wed 8; Sta, Instr, & B Fri 8; C Sat 8-9 & by appt;

BUFFALO, N. Y.

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

ST. ANDREW'S Main at Highgate
Rev. John W. Talbott
Sun Masses: 8, 9:30, 11, MP 10:45; Daily: 7 ex
Thurs 9:30; C Sat 7:30

ST. JOHN'S Colonial Circle
Rev. Walter P. Plumley, Rev. Harry W. Vere
Visit one of America's beautiful churches.
Sun 8 HC, 11 CH S, MP; Tues 10:30 HC

CHARLESTON, S. C.

ST. MICHAEL'S Rev. DeWolf Perry, r
Meeting and Broad
Sun 8 HC, MP 11:15 (1st Sun HC), Family HC
3rd Sun 9; HC daily: 7:30 Tues, Fri, Sat, 10 Mon,
Wed, Thurs; Visiting Lenten Preachers 1: Tues,
Wed, Thurs, Fri; Spiritual Counsel by appt



GO TO CHURCH DURING LENT

(Continued from preceding page)



CHICAGO, ILL.

ATONEMENT 5749 Kenmore Avenue
Rev. James Murchison Duncan, r;
Rev. Robert Leonard Miller
Sun 8, 9:15, 11 HC; Daily 7 HC

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; Daily: 7; C Sat 7:30-8:30 & by appt

OUR SAVIOUR Rev. William R. Wetherell
530 W. Fullerton Pkwy. (Convenient to loop)
Sun Masses: 9:30 & 11; Daily Mass; 1st Fri Benediction 8; Confessions Sat 4-5, 8-9.

REDEEMER 56th & Blackstone Ave.
Rev. F. W. Lickfield, r; Rev. W. N. Hawley
Sun 8, 9, & 11; Daily: 7, 7:15 & 5:30

CINCINNATI, OHIO

ST. MICHAEL AND ALL ANGELS 3626 Reading Rd.
Rev. Francis Campbell Gray, r
Sun Masses: 8 & 10:45, MP 10:30; Daily Mass; C Sat 7-8.

DECATUR, ILL.

ST. JOHN'S Church & Eldorado Sts.
Rev. E. M. Ringland, Rev. W. L. Johnson
Sun 7 HC, 9 & 10:30 Cho Eu & Ser, 5 EP; Daily 7:15 MP, 7:30 HC, 5 EP

DENVER, COLO.

ST. ANDREW'S Rev. Gordon L. Graser
2015 Glenarm Place
Sun Masses: 8 & 11, Ev & B 8; Daily: 7:30 ex Mon 10; C Sat 5. Close to Downtown Hotels

ST. MARK'S Rev. Walter Williams
Cor. E. 12th Ave. & Lincoln St.
Sun 8, 9:30, 11, 3 Sun 7:15; Ch S 10:10; HC Thurs, Fri & HD 7, Wed 10; C by appt. Near State Capitol

DETROIT, MICH.

INCARNATION Rev. Clark L. Attridge, D.D.
10331 Dexter Blvd.
Masses: Sun 7, 9 & 11 (High); Wed 10:30, Fri 7

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Streets
Sun Eu 7:30, 9, 11; Weekdays Eu 7, 10; Fri (Requiem) 7:30; MP 9:45; Mon Adult Sch of Religion 8:15; Wed Ch Sch instr thru Grade 6, 3:45; Fri HH & B 8:15, Confirmation instr young people 11, adults 2:30; C 4:30-5:30, 7:30-8:30 & by appt

FORT WAYNE, IND.

TRINITY Rev. George B. Wood, r
West Berry St. at Fulton
Sun 8, 9:30, 11; Eu Mon & Fri 9:30, Tues, Thurs, & Sat 8, Wed 7; EP 8

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

ST. PAUL'S Lauriston Castleman, r
Sun: 8, 9:30, 11; HD 10; Wed 7:30, 10, 8 (spec. preachers)

HOLLYWOOD-BY-THE-SEA, FLA.

ST. JOHN'S Rev. Harold C. Williamson
17th Ave. at Buchanan
Sun 7:30, 11, Ch S 9:30, YPF 6:30, HC Wed & HD 10

INDIANAPOLIS, IND.

ADVENT Rev. Laman H. Bruner, B.D., r
Meridian Ave. & 33rd St.
Sun 7:30 HC; 11 Morning Service & 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; C Sat 3-5

KEOKUK, IOWA

ST. JOHN'S Rev. G. E. Graham, r
Fourth at Concert
Sun 8, 11; Wed 7 (Special Preachers); Fri HC 7

LINCOLN, NEBR.

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

LOS ANGELES, CALIF.

ST. PAUL'S CATHEDRAL 615 S. Figueroa
Very Rev. J. M. Krumm, Ph.D., r;
Rev. P. T. Soderstrom, Canon Assistant
Sun 8, 9 HC, 11 MP & Ser, 7:15 EP; Tues & Thurs 10 HC; Daily (ex Sat) 12:05 Visiting Preachers.

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

MIAMI, (COCONUT GROVE), FLA.

ST. STEPHEN'S 3439 Main Hy.
Sun 8 HC, 9:15 & 11 Cho Service & Ser; Week Days: Daily 7:30 ex Mon at 10 & Fri at 9

NEW YORK CITY

CATHEDRAL OF ST. JOHN THE DIVINE
Sun 8, 9, 11 HC; 10 MP; 4 EP; 11 & 4 Ser; Weekdays: 7:30, 8 (also 9 HD & 10 Wed), HC; 8:30 MP; 5 EP. 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 & Sermon; Weekdays: HC Wed 8; Thursday & HD 10:30
The Church is open daily for prayer

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. Gilbert Darlington, D.D., Rev. Richard Coombs, Rev. Robert E. Terwilliger, Ph.D.
Sun HC 8, 10, MP & Ser 11, 4; Thurs & HD 11 HC

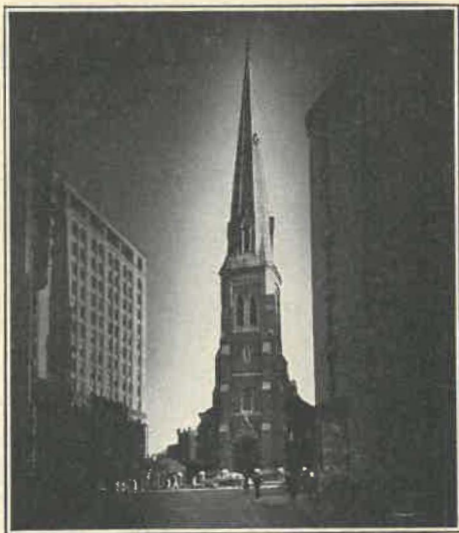
HOLY ROOD Rev. Nelson L. Chowenhill, r
Port Washington Ave. at 179th St.
Sun HC 8, Ch S 9:30, Cho Eu & Ser 11; 4th Sun Ev & B 8; Wed HC 7; HD 10; C Sat 7-9

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

ST. JOHN'S IN THE VILLAGE 218 W. 11
Rev. C. H. Graf, r; Rev. E. J. Nutter
Sun 8 HC, 11 Cho Eu & Ser

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th and 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. PETER'S Westchester (Westchester Sq.)
Rev. Leslie Lang, Rev. Thomas Brown
Sun 8, 9:30, 11; Daily 7, also Mori, Thurs, Sat, 9:30, Wed 6:30 & 8, Father Joseph, O.S.F.; C Sun 9, Sat 4:30-5:30



GRACE CHURCH
UTICA, NEW YORK

NEW YORK CITY (Cont.)

ST. THOMAS Rev. Roelif H. Brooks, S.T.D., r
5th Ave. & 53rd St.
Sun 8 HC, 11 MP; 11 1st Sun HC, Ev 4; Daily: 8:30 HC; Thurs & HD 11 HC

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

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

PHILADELPHIA, PA.

ST. MARK'S Locust between 16th and 17th Sts.
Rev. William H. Dunphy, Ph.D., r;
Rev. Philip T. Fifer, Th.B.
Sun HC 8, 9, Lit (in Procession), Sol High Eu & Ser 11, Mat 10:30, Cho Ev 4; Weekdays: HC 7 (ex Sat) 7:45, H Eu 12:10; HD & Thurs 9:30; Mat 7:30, Ev 5:30; Address Wed & Fri 12:30; Tues Sch of Religion 5:15 (The Rector) "The Forgotten Book of Common Prayer: 1549-1949"; Fri Lit 12, C 12 to 1, Sta 8; Sat C 12 to 1 & 4 to 5

PITTSBURGH, PA.

CALVARY CHURCH Shady & Walnut Aves.
Rev. William W. Lumpkin, Rev. A. Dixon Rollit,
Rev. Nicholas Petkovich, Mr. Richard J. Hardman,
Lay Ass't
Sun 8, 9:30, 11 & 8; HC: Mon, Thurs, 7:30; Fri 7, 7:30, 10:30; Sat & HD 10:30

QUINCY, ILL.

CATHEDRAL OF SAINT JOHN
Very Rev. Edward J. Bubb, dean
Sun 8, 9:30 & 11, daily 11:45; Thurs 8:30

RIDGEWOOD, (NEWARK) N. J.

CHRIST CHURCH
Rev. Alfred J. Miller
Sun 8, 11; Fri & HD 9:30

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, r
Sun 8, 9:30, 11; Tues HC 7; Wed HC 10:30; Thurs V 7:30

SALISBURY, MD.

ST. PETER'S Rev. Nelson M. Gage, r
Sun 8, 9:30, 11 Cho Eu & Ser;
HD Low Mass 11

SAN FRANCISCO, CALIF.

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

SCHENECTADY, N. Y.

ST. GEORGE'S 30 N. Ferry Street
Rev. Darwin Kirby, Jr.; Rev. David E. Richards
Sun 8, 9, 11, HH 7; Daily HC 7 & 12; Wed Lit & Ser (Guest Preachers) 8; C Sat 8

UTICA, N. Y.

GRACE Genesee and Elizabeth Streets
Rev. Stanley P. Gasek, r; Rev. Edwin K. Packard, c
Sun 8, 9:30, 11, 4:30; Tues & Thurs HC 10; Wed & Fri HC 7:30; Thurs noons, Lenten Preaching Service

WASHINGTON, D. C.

ASCENSION AND ST. AGNES Rev. A. J. duBois, r;
Rev. F. V. Wood, c 1215 Massachusetts Ave., N.W.
Sun Masses 7:30 Low, 9:30 Sung with Instr, 11 Sung with Ser, 8 EP & B; Daily 7; Fri 8 Stations & Instr; C Fri 8:30, Sat 4 & 7:30

ST. JOHN'S Lafayette Square
Rev. C. Leslie Glenn, Rev. Gerald F. Gilmore
Sun 8, 9:30, 11 & 7:30; Daily 12, Wed, Fri 7:30; HD 7:30 & 12

ST. PAUL'S K St. near 24th N.W.
Sun Masses: 7:30, 9:30, 11:15 Sol, Sol Ev & B 8;
Daily: Low Mass 7, ex Sat, Thurs & Sat 12; C Sat 5 & 7 and by appt

WATERFORD, PA.

ST. PETER'S Rev. Paul K. Abel, r
Sun 8, 9:45 & 11; HD 10:30;
Others as announced

We are pleased to offer for sale

1469 Shares - \$73,450

MOREHOUSE-GORHAM COMPANY

OF MILWAUKEE, WISCONSIN

6% Cumulative Convertible Preferred Stock

NON-ASSESSABLE

PAR VALUE \$50 PER SHARE

DIVIDENDS PAYABLE SEMI-ANNUALLY ON THE FIRST DAYS OF JUNE AND DECEMBER

PRICE: \$50 per share

The proceeds of the issue will be used as follows:

- 1 For the publication for the Fall of 1949 of the first two courses of a new series of Church School Lessons for use in the Episcopal Church. These lessons have been in preparation for the past six years.
- 2 To enlarge greatly our department of Ecclesiastical Appointments, adding a new line of Church Vestments, and to provide adequate show room space for this department.
- 3 To restore to our present working capital the investment we have recently made in our Branch Store in Chicago.
- 4 To provide working capital necessitated by our expanding business and sales.

No commission will be paid to anyone on this issue. It is estimated that the aggregate cost of offering this Preferred Stock will not exceed \$1,325.00, or 90c unit cost per share. Because these securities are believed to be exempt from registration, they have not been registered with the Securities and Exchange Commission; but such exemption, if available, does not indicate that the securities have been either approved or disapproved by the Commission or that the Commission has considered the accuracy or completeness of the statements in this communication.

FOR COMPLETE INFORMATION

SEND FOR PROSPECTUS

Sold only at the Home Office

MOREHOUSE-GORHAM COMPANY

744 NORTH FOURTH STREET
MILWAUKEE 3, WISCONSIN