

The Living Church

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

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**NEW ALTAR AND REREDOS, SOUTH DAKOTA CATHEDRAL
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LETTERS

Church Congress

TO THE EDITOR: I shall be glad to respond to inquiries regarding the purposes and work of the Church Congress in the United States. The purposes of the Congress are:

"To stimulate the Church's study and discussion of living issues. To explore the present outlook and to encourage constructive thought on the Christian faith and on the place and function of the Church in modern society, with a view to developing common agreements and generous understanding of differences.

"To provide an opportunity for the exchange of opinions between men and women of all points of view in the Church."

The program of the Church Congress is such that it can be adapted to the convenience of many forms of organization. In some dioceses clergy groups meet monthly to hear a paper on the theme of the current syllabi and to discuss the presentation. The material has also been of use in the program of a local clericus, a deanery or convocational gathering, a clerical study group. Isolated members use the quarterly syllabi for private study.

The theme of the Church Congress for 1946-47 is: Episcopalians Unite—Authority and Freedom in Doctrine, Discipline, and Worship in the Anglican Tradition.

Membership dues for the Congress are: Active, \$1, including quarterly reprints of syllabi; Associate, \$5, Sustaining, \$10, and Patron, \$25, including subscription to the *Anglican Theological Review*.

(Rev.) ERNEST VICTOR KENNAN,
Vice-President for Regional Groups.
811 Cathedral St.,
Baltimore 1, Md.

Man of the Year

TO THE EDITOR: I nominate for the "L.C. Man of the Year" the one clergyman whom we gained in 1946, according to the table of statistics for 1946.

(Rev.) H. C. BENJAMIN.

Flushing, L. I., N. Y.

The Lectionary

TO THE EDITOR: The renewed cry of loyalty to the Prayer Book is a welcome one. But there needs to be intelligent understanding of what loyalty implies and clear definition of that to which we are to be loyal. It is unfortunate to be loyal in letter but disloyal in spirit.

We have a new Calendar of Psalms and Lessons which has been prepared by a Commission duly appointed and authorized by General Convention. While this new Calendar has, therefore, the full authority of the Prayer Book and is, indeed, the one printed in current editions, its disloyalty to the spirit of the Prayer Book is scandalous.

The preface to the First Prayer Book of Edward the Sixth calls attention to the fact that ancient authority had ordered "that all the whole Bible (or the greatest part thereof) should be read over once in the year, intending thereby, that the clergy . . . should (by often reading and medi-

tation of God's word) be stirred up to Godliness themselves, and be more able to exhort others by wholesome doctrine. . . . But these many years passed this godly and decent order of the ancient fathers, hath been so altered, broken, and neglected, by planting in uncertain stories, legends, responds, verses, vain repetitions, commemorations, and Synodals, that commonly when any book of the Bible was begun: before three or four Chapters were read out, all the rest were unread." The preface also points out the neglect of the Psalter which has arisen from similar causes and proceeds to declare that a return is to be made to primitive rule and practice.

The Commission which has prepared our lectionary has encouraged a return to medieval practice at its worst. Today we alter, break, and neglect the reading of the word of God by intrusions which are different but equally inferior in character. Now we have so many hymns to sing, long announcements to be made, forms of service suggested by authority to be added to or substituted for the services of the Prayer Book—and generally drawn from sources poor in liturgical inspiration—that there is no time for the due performance of the Prayer Book service and it must needs be cut down. The table of psalms in the new lectionary is as abbreviated as modern bathing costume, and the lessons are reduced to the point of absurdity. The stories of the Shunamite woman and her son and Naaman the Syrian from II Kings took three days each to read at Morning Prayer, and were divided in a manner to make them meaningless and uninteresting. The same was done with the story of the Syrians blinded and brought into Samaria and the story of Jehu's rebellion. In the latter case the lesson which gives the account of the death of Jezebel became merely shocking when torn from its context.

One is led to suspect that the members of the Commission who prepared the new lectionary were so busy with other matters that they had to leave the work to be done by their Sunday school pupils with injunctions not to have any lesson longer than 20 verses or two and a half minutes reading time. And as if with a sense of guilt at what they have done they have inserted in the Preface the statement, "Any Lesson may be lengthened or shortened at the Minister's discretion," (which is as much as to say, "if you do not like our lectionary, make your own").

It is difficult to be loyal to any such travesty as this. The Church needs to study anew the principles of the Reformers in this matter.

(Very Rev.) W. D. F. HUGHES.

Portland, Maine.

Editor's Comment:

"Here beginneth the first half of the first verse of the forty-first chapter of the Book of Genesis, followed by the eighth verse, and beginning again at the 14th verse" (Morning Prayer, September 8th).

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Talks With *Teachers*

REV. VICTOR HOAG, D.D., EDITOR



The Art of Leadership

THE teacher is a group leader, and should be informed on some of the well developed techniques of leadership. Early in one's teaching there has to come an understanding of his personal motives. At first there is the general enthusiasm to be teaching, with thoughts of being useful, and of serving children through the Church. But this vague feeling has some day to be clarified by asking the questions: Why do I desire to lead these children? What do I hope to do for them? Am I really teaching from the highest motives, or just to have another kind of experience?—or to be praised, or what?

But when motives are somewhat straightened out, and you have hit your stride by weeks of fairly successful teaching, you will begin to note certain matters that concern the arts of leadership. Some can be taught you, but more you will have to work out as you go along. Above all, you will begin to adopt certain practical policies which will enable you to get better results.

Many persons, placed in positions of leadership, may have to discover that they must be on guard against certain weaknesses in their own makeup. These include such inconvenient traits as timidity, resentment, procrastination, or general purposelessness.

PRACTICAL POLICIES FOR LEADERS

The good leader in Church work must remind himself frequently that he is employing people, for their own developing experience, not just "putting over" some stunt or enthusiasm of his own. This is the fundamental educational or nurture principle: that people in order to grow must have many varied experiences within the full life of the Church. Not many things are actually necessary to *get done*, but it is vastly important that everybody be helped into *doing* something. Those dumpy clay figures, considered as a manufactured product, are worthless, but as vehicles of activity for the third graders who made them, they are a large imaginative grasping of the Christmas story.

Here are some practical policies for leaders which experience has formulated: *A good leader will always . . .*

1. Provide work for the weak. If you always call upon the capable, the show-offs, the extroverts, the enthused-already, your program is not educative, will never help very many.

2. Use local material. That is to say, don't work up some activity calling for talents rarely found, or requiring a person to be brought in. Build your projects out of the abilities as well as the interests of the actual children you have. The same project will work or fail in different groups.

3. Expect sacrifice, and ask for it. This applies to older people especially, but even children, as well as their parents, respect a large request. People will come to meetings and rehearsals, if you ask confidently.

4. Enlist early. The early bird is always heard. People, even children, think more highly of an engagement long arranged and will prepare better. In building a long program, people who are asked in October are less apt to refuse a duty in January.

5. Have a program always. This will most often be formulated in conference with other leaders, or a committee from your group. The highly capable executive type leader is too apt to create her own brilliant scheme alone, thereby missing the educational experience of creative planning.

6. Provide reasonable novelty. Falling into a groove dulls interest. But if you know that there may be something different any Sunday, it helps to create an atmosphere of expectation. Therefore, alter your teaching order, rearrange table and chairs, or go to visit another part of the church.

7. Delegate as much detail as possible. The super-leader is not supposed to do things, nor even to get many things done, but to provide pleasant and profitable activities for as many people as possible. Thus, the second-rate teacher [who may really think she is most efficient] will say, "I'll bring the paper plates, the tissue paper, and the thumb tacks," not realizing that here are three separate assignments.

8. Therefore, think of all projects as means for individual activities. Put in things that call for more labor, not less. Break down each event, as part of your advance preparation, into individual tasks or duties.

All the foregoing applies particularly to the clergy, and other leaders-of-leaders, who are apt to get into the habit of taking the short cut of doing everything themselves. Recall how our Lord let the boy provide the loaves and fishes, and then how He gave His disciples, whom He was training, the experience of serving, and of picking up after.

SECOND SUNDAY AFTER THE EPIPHANY

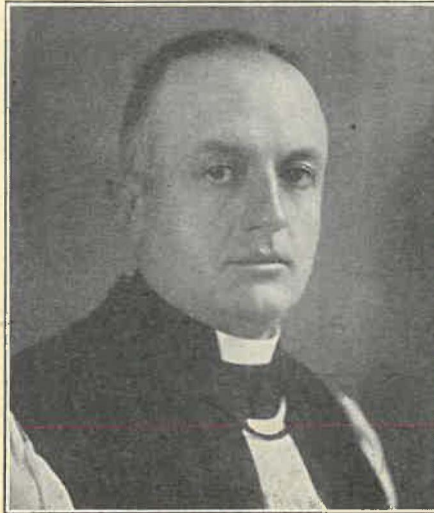
GENERAL

PRESIDING BISHOP

Bishop Sherrill's Keynote

¶ *Consecration of every Churchman to "an heroic and tremendous struggle in the name of Christ" was demanded by Bishop Sherrill in his address at his installation as Presiding Bishop in Washington Cathedral, January 14th.*

¶ *The service, held after THE LIVING CHURCH had gone to press, will be reported in next week's issue. This is the prepared text of the address.*



BISHOP SHERRILL: "Man stands on the verge of . . . self destruction."

IN A very few words I express my appreciation of the trust which has been placed in my hands and my gratitude for the generous kindness of many friends. My reticence is due to no lack of personal feeling, but in these times no life is of great significance, especially when this happens to be your own. It is the cause to which we are all committed which is of supreme importance. Nor shall I at this time attempt to suggest any detailed program for the Church or the National Council. Such plans demand careful study and certainly more knowledge than I have at present. Furthermore, while programs are essential, they are entirely theoretical unless there is a consecrated and convinced membership of the Church eager to translate strategy on paper into determined action in life. It is therefore of the temper and mind of the Church of which I would speak. My remarks are directed to you not so much as a normal

congregation, but as representatives of the entire membership of our communion, hundreds of thousands of men, women, boys and girls, clergy and laity scattered throughout the world. While I am thinking especially of our own household of faith, what I have to say is applicable to every Christian communion. Whatever our differences in faith and order may be, we all live in the same world, sharing great truths, and facing the same responsibilities and opportunities.

NO ROOM FOR COMPLACENCY

Certainly, no true Christian can be complacent today either about the state of the world, the Church, or himself. Such a statement would seem to be superfluous, were it not that so many of us are apparently content to move along the same conventional routines and paths. What do we need to see before we are stirred to face realities? Twice within our generation so-called Christian nations have engaged in the most devastating and cruel of wars which have involved not alone the fighting forces but entire civilian populations from the aged to infants in untold suffering and privation. We live in a world not only of starvation and want, but more dangerous even, of suspicion and of hatred. With new and terrifying weapons of destruction, without a new understanding and spirit, man stands on the verge of not divine but

self destruction, this on the word not of the preacher but of the scientist and of the military leader. Nor can we in our own country rest back on self-righteousness. Democracy is a great ideal but it must work. War, with the pressure of common necessity, brings cooperation and united sacrificial effort. When that pressure is removed, we revert to selfish aims and objectives. There are evidences of ugly racial and religious intolerance. The divorce rate goes up alarmingly. Out of broken homes comes the widespread problem of juvenile delinquency. Deeper than all of these outward signs is to be found a growing spirit of secularization evident in the atmosphere of our homes, our schools and colleges, our personal lives. These are not the opinions of a prophet of pessimism and of doom. These are stern and hard facts well known to us all. I recount them here for one purpose: to emphasize as strongly as possible that we of the Church face an heroic and tremendous struggle in the name of Christ. Let us have done with easy going, thoughtless complacency.

NEED FOR EXAMINATION

This struggle would be severe were even the entire membership of all the Churches of Christ on the firing line. When we stop to examine the facts we find that in every parish and diocese it is largely the few who bear the burden and heat of the day. It is as if an army were engaged in a life and death struggle, with a large proportion of the sol-

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diers busied in some other activity or else taking the position of spectators or neutrals. The Churches are at a tremendous disadvantage, for we are in essence waging a desperate spiritual warfare in a most critical period of history, at the same time carrying a vast weight of nominal Christians who, as someone has remarked, having been once inoculated by weak religion, seem to be impervious to the real thing. Dean Hodges† used to say that the task of the Church is to make the indifferent different. We must begin to do this within our own ecclesiastical family.

I wish to make it entirely clear that I am in no way faulting the faithful here or elsewhere, and least of all am I reading any group out of the Church, for we are all of us fallible human beings. But I do feel that the times call us to be more clear-cut, to examine more critically our own beliefs and practices and more particularly our own personal sincerity and loyalty.

The faith of the Christian is complex, and yet in essence is extremely simple. We see in and through and behind creation, as well as in history, the will and purpose of an Eternal and Living God. We look at Jesus of Nazareth, living in the limitation of space of time and of human form, and we believe that the Word became flesh and dwelt among us—that in Him we find the Way and the Truth. "He that hath seen me hath seen the Father." We have faith that God does not dwell in some far distant Heaven but that His Holy Spirit is at work in the world, especially in those who have given themselves to God in the fellowship of faithful people in the Church.

OUR COMMITMENT

These are such familiar statements to Christians that they have ceased to have startling news value. But there we are wrong; if they are true there is nothing possibly in all the world of greater significance. If there be a God revealed to us so personally in Christ, if Christ has shown to us the divine pattern for our lives, if there is in Christ the power to make us become the sons of God, then here is the news to make all other affirmations of any character whatsoever insignificant. If these statements be not true, then no one of us should wish to make any pretense of either believing or of acting upon them. Here is too serious a matter for trifling, or for mere lip service. The point is that the members of our Church do say that they believe. We join in the words of the creed: "I believe in God, I believe in Jesus Christ His only Son, I believe in the Holy Ghost, the Holy Catholic Church."

†Late dean of the Episcopal Theological School, Cambridge, Mass.

Many thousands of our people have stood in the chancel of some church and have solemnly of their own will pledged themselves to follow Jesus Christ as their Lord and Saviour. It is now time to ask ourselves what we mean by these words and by these acts. No one asks for perfection. We all are weak and we constantly fail. That is why there are confessions of sins in our liturgy. But we do have a right to expect of ourselves and of others an underlying sincerity of effort and the realization of the greatness of our commitment.

If we truly believe in God in Christ, then worship becomes no conventional act of outward respectability, but the very bread of life through prayer and sacrament. If we truly believe, then brotherhood becomes more than a slogan; it is a conviction that we belong, all of us of every nation and race, to the family of God. Selfishness, intolerance, hatred give place to the compulsion of love. If we really believe, then Christian discipleship and the mission of the Church are not inconsequential asides or the task of peculiar people. They are the absorbing responsibility and opportunity of every member of the Church. In one of the most popular of missionary hymns, joined in lustily by every congregation, we sing: "Give of thy sons to bear the message glorious; Give of thy wealth to send them on their way, Pour out thy soul for them in prayer victorious; Till God shall bring his kingdom's glorious day." Are these mere words? If so they are shocking in their insincerity. If they are meant, then there is demanded and implied a consecration of life and of our means.

THE BASIS OF PEACE

I am not naïve enough to believe that the solution of our present difficult problems is easy or simple. I know full well the complexities of our world. But I am convinced that these questions, whether of international conferences, of industry, of labor, of the home, of education, or of human relationships can only be given satisfactory and definite answer by the standard of the mind and spirit of Him we call our Lord and Master. But before we can dare to apply Christ's teaching to the world, we must meet Him in our own minds, wills, and hearts. The world must find evidence of the presence of Christ in the membership of the Christian Church. "If the salt have lost its savor wherewithal shall it be salted?" "If the light that is in thee be darkness, how great is that darkness!" The first task is to see that we and all who are of the Church are Christians.

The American people have on the whole seen the importance of education and of health. We have thought of these causes rightly in large terms of millions upon millions of dollars, with the enlist-

ment of a personnel of remarkable ability. I mention this only in contrast to the small way we have envisaged the work of the Church, in terms of both money and workers clerical and lay. Similarly, we talk much of democracy in world terms. Democracy emphasizes the worth and the value of the individual. But apart from a faith in God, of what eternal significance is personality? Apart from human souls, what incentive is there to care passionately for human minds and bodies? In the faith of the Christian is to be found the inspiration of the finest and best in our civilization. It is time that we think of the Church in large terms of intelligence, interest, and support. For if the Christian Evangel be true, here is the greatest of all causes given by God into the hands of men. Upon this rests all other efforts for the attainment of peace and of righteousness.

EVANGELISM AND ECUMENICITY

If there are stern realities to be faced courageously and realistically, it is equally true that there are firm grounds for encouragement. Never before has the cause of Christian missions been so justified by the march of events. It is not so long ago that the Christian who talked of the family of nations, of human brotherhood, of the world community of interest was considered to be an impractical dreamer. Now we know that such a Christian talked hard common sense. The organization of the United Nations, the proposals for world government, every peace conference of the leaders of the nations, indeed every newspaper headline prove the essential correctness of the Christian view of the world and human nature. With the advent of modern methods of communication and of transportation we have an unprecedented means and opportunity of telling the Good News, not of our Western civilization, but of the Christ who would draw all men unto Him.

Furthermore, we can rejoice that not in many centuries has there been evident such a spirit of coöperation among many of the great communions of the Christian Church as shown in programs of vital importance. I am happy to emphasize a resolution passed overwhelmingly by both Houses of our General Convention as indicative of the mind of our own Church: "Resolved that this General Convention herewith goes on record as expressing its sincere intention to seek closer coöperation and joint action with other Churches and with the Federal Council of Churches and the World Council of Churches in facing together in the light of our Christian faith, the material, moral, and spiritual issues of our day." If the Christian forces of the world can stand together for Christian truth and practice, then there is reason

for the conviction that the powers of evil can be overcome.

OUR LOYALTY

But of course the great reason for realistic and determined confidence is in the character of our faith. If to the best of our ability, we are true and loyal, then we work not in our own feeble human strength but as living channels of the power of God in Jesus Christ. Like the servant of old, if we have the eyes of faith we shall know that "around and about us are the horses and chariots of fire," that "they who are with us are more than they that be with them."

So as this month, by the act of the General Convention, I assume a position of leadership within the Church, I ask of every bishop, clergyman, layman, and laywoman: "Where do we stand? What do you believe? What do you plan to give of your means, above all of your life, in this cause?" If you are not deeply concerned, then let us know that and have it settled where we stand and upon whom we can count. Again I say, let each of us throughout the Church face again the overwhelming implications of the Christian faith and his own sincerity in affirming that faith.

Numbers are important, but not vital. The essential things are consecration, determination, loyalty, the character of the Christian community that God may use us as instruments of His purpose and will. Here today, as representatives of all our people, in humility, in trust, in thankfulness for all that God has given to us, we rededicate ourselves, our souls and bodies.

EPISCOPATE

Fr. Bayne Accepts Election

The Rev. Stephen F. Bayne, Jr., chaplain of Columbia University, has accepted the election to be Bishop of Olympia [see editorial, p. 13]. Fr. Bayne was elected on December 9th at a special election, held in St. Mark's Cathedral, Seattle, Wash.

Born in New York City on May 21, 1908, Fr. Bayne was educated at Trinity School, New York, Amherst College, and the General Theological Seminary. Bishop Manning, retired of New York, ordained him to the diaconate in 1932 and to the priesthood in 1933. During his ministry, Fr. Bayne has been a fellow and tutor at the General Theological Seminary, rector of Trinity Church, St. Louis, Mo., and St. John's Church, Northampton, Mass., and a chaplain in the Navy. He was a member of the college commission of the First Province, an associate of the Forward Movement Commission, a member of the Joint Commission on Holy Matri-

mony, and a member of the Student Christian Movement of New England. As soon as a majority of consents have been received from the House of Bishops and the standing committees of the dioceses the date for Fr. Bayne's consecration will be determined.

LAYMEN

John Milton Potter Dies

By GEORGE M. McCLAREY, JR.

Dr. John Milton Potter, 40, president of Hobart and William Smith Colleges, died suddenly on January 9th of a heart attack at his home in Geneva, N. Y.

Dr. Potter was born on October 22, 1906, at Idaho Springs, Colo., and attended secondary schools in Milwaukee, Wis., where his father was superintendent of schools. His undergraduate work was done at Harvard College, from which he was graduated Phi Beta Kappa with the degree of A.B. in 1926. He then did graduate work at the *Ecole Pratique des Hautes Etudes* of the University of Paris. He received the degree of Ph.D. from Harvard University in 1935, and Hamilton College awarded him the honorary degree of L.H.D. in 1943.

Beginning in 1927, he taught history and literature at Harvard College, and was made an assistant professor in 1938. In 1933 he was named senior tutor at Eliot House, the largest of the seven residential units at the university. He was also a member of the faculty council and of President Conant's committee on distribution. Dr. Potter was chairman of the committee on radio and speaking of American Defense, Harvard group, in 1940 and 1941. In 1941 he was appointed special assistant to the director of the

research and analysis branch of the Office of Coördinator of Information (later the Office of Strategic Services). Until 1945 he was a consultant to the State Department.

Dr. Potter became president of Hobart and William Smith Colleges in September of 1942, and it was because of his foresight and efforts that the present scholastic curriculum was established. He was also largely responsible for increasing the enrolment of the colleges to more than twice what it had been before his advent. He left his work in Washington because of his conviction that the small liberal arts college was a field in which he could be of maximum usefulness, both during the war years and the ensuing years of peace.

During his presidency at Hobart, Dr. Potter introduced a new system of accumulating religious credits. Each student for graduation was required to have 240 religious credits. Before Dr. Potter's time, these credits had to be accumulated by attending one of the week-day chapel services. However, with the assistance of the chaplain, a new system was worked out, whereby the student could attend the church of his choice, or any activity of a religious nature, and secure his credits in that way. He was free, however, to attend the week-day service in the college chapel, accumulating his credits by this means. While not abolishing the religious requirement, this gave the student the opportunity to acquire religious instruction and experience in the church of his choice. It was further Dr. Potter's firm conviction that before a man could reject the teachings of the Church, he had to be intelligently informed; and therefore the religious requirement remained in effect.

Students who professed atheism and agnosticism, accordingly, filled their religious requirement by attending seminars in which Christianity was presented objectively as a branch of knowledge.

All those who came in contact with Dr. Potter were aware of the towering intellect which he possessed. Nor was it the purely pedantic approach which one finds in many scholars. The man was not a historian, a connoisseur of literature, an economist, or a scientist; he was all of these. But above all, he was a lover of his fellowman, and a truly great Christian gentleman. To those who knew him as undergraduates and to those whom he met on an equal academic plane, he was the embodiment of the ideal of Christian manhood. And to all he was the one to whom they could turn in times of great stress, finding in him good counsel and godly strength.

Dr. Potter was a lay deputy to the General Conventions of 1943 and 1946 from the diocese of Rochester, and at the latter had a part in framing the Norton amendment to the minority resolution of the Joint Commission on Ap-



DR. POTTER: Died suddenly at his home in Geneva.

proaches to Unity. The amended resolution, giving a new directive to the Commission, was passed by both Houses. At that Convention, he was made a member of the Standing Joint Commission on Theological Education and also the Commission on Approaches to Unity.

Dr. Potter was a member of the American Historical Association, the National Education Association, the Association of School Administrators, and many college and civic organizations in New York.

Survivors include his wife; two children, Mary and Nicholas; his parents, Mr. and Mrs. Milton C. Potter of Milwaukee; a brother, Josiah Warren, of Ann Arbor, Mich.; and his maternal grandmother, Mrs. Melinda Barber of Washington, D. C.

Bishop Ivins of Milwaukee, Bishop Randall, Suffragan of Chicago, the Rev. Dr. Holmes Whitmore, and the Rev. G. S. Patterson officiated at the funeral at St. Paul's Church, Milwaukee, on January 13th. Burial was at the Forest Home Cemetery, Milwaukee.

Stephen Baker Dies

Stephen Baker, one of the most distinguished laymen of the Church, died on December 31st at St. Luke's Hospital, New York City, after an illness of only five days. The sickness at first appeared to be only a slight cold, but later developed into pneumonia. Mr. Baker was 88. Funeral services were held on January 3d at St. James' Church, New York City, of which he had been a vestryman for 60 years, and of which he was senior warden at the time of his death. The rector, the Rev. Dr. Horace W. B. Donegan, officiated. Burial was in Woodlawn Cemetery.

Mr. Baker was born near Poughkeepsie, N. Y., August 12, 1859. His career began at the foot of the ladder and culminated in the presidency of the Bank of Manhattan. He was also honorary chairman of the board of that bank, a director of the New York Clearing House Building Co., and a trustee of the Bowery Savings Bank.

From his youth, Mr. Baker was active in the Church, giving as much of his time and money as he could spare. In the diocese of New York, he was a prominent Churchman, and was a lay deputy to many meetings of General Convention. In addition to this, Mr. Baker had been a member of the board of trustees of the Church Pension Fund since 1931, and was a director of the Church Life Insurance Corp., the Church Properties Fire Insurance Corp., and the Church Hymnal Corp., for many years. He was particularly active in these organizations as a member of the executive and finance committees.

In addition to these activities, Mr.

Baker had taken part in raising funds for the Beekman Street Hospital, the Northfield Schools, and the Near East colleges. He was president of the board of St. Luke's Hospital from 1921 to 1938, and had been a trustee of Columbia University and chairman of its finance committee.

Mr. Baker is survived by his wife, one son, J. Stewart Baker, and two daughters, Mrs. Henry L. Finch and Mrs. Leonard L. Marshall.

RACE RELATIONS

Protest Against Segregation

Public demonstrations in Chicago against renting apartments to Negroes in the "Airport Homes" project of the Chicago Housing Authority have been denounced by Anglican, Protestant, and Roman Catholic clergy. More than a dozen Protestant ministers tried to avert a clash when two Negro veterans moved into the project. Despite police protection, members of the all-White community halted the moving van and police squad cars, and stoned one of the ministers when he volunteered to drive the van.

The climax of the efforts came when 1,250 clergymen of the Church Federation of Greater Chicago condemned the outbreaks in sermons preached to an estimated 400,000 people. The Federation also issued a formal statement praising Mayor Kelly of Chicago for standing behind the housing authority's interracial policy.

Among the leaders of the protest who are not members of the Federation are Bishop Conkling of Chicago, Methodist Bishop J. Ralph Nagee, and the Rev. Benson B. Fisher, executive secretary of the department of Christian social relations of the diocese of Chicago. [RNS]

FINANCE

Church Building Fund Elects

Mr. Kent as Secretary

The American Church Building Fund Commission has elected Mr. Richard P. Kent, Jr., as secretary of the fund, filling the vacancy created by the retirement of the Rev. Dr. Charles L. Pardee. Mr. Kent has been assistant secretary of the commission. A graduate of Kent School, his first employment was with the real estate title department of the Westchester Title and Trust Company of White Plains, N. Y.

In 1928 Mr. Kent joined the staff of St. Michael's Mission to the Arapahoe Indians in Ethete, Wyo. There he served as a teacher and lay reader and also assisted in maintaining the schedule of services throughout Fremont County,

Wyoming. In 1936 he was sent as a lay reader to reopen the work of St. Thomas' Mission, Dubois, Wyo. In 1938 he joined the staff of the Building Fund Commission.

During the war he served with the New York State Guard, and then upon completion of basic training in the Army was ordered to duty as an instructor with the infantry. He was honorably discharged from the Army in October, 1945, with the rank of technical sergeant.

RELIEF

Old Catholics Receive Goods

Church World Service reports the shipment of 1,596 items of clothing to the Old Catholic Church in Holland. These goods were made possible by the Episcopal Church's contributions for Old Catholics, which were sent through CWS last August.

Clothing Relief Being Stressed By National Agencies

The Woman's Auxiliary and the Divisions of Christian Social Relations and of Youth of the National Council are promoting vigorously the gathering of clothing and other desperately needed supplies for relief in Europe and Asia. A folder, "Clothing Needed," is being distributed by the Presiding Bishop's Fund for World Relief with full information as to what should be sent and where.* The Division of Youth is distributing similar information, urging youth groups to conduct a local clothing drive.

All of the groups at Church Missions House point out that clothing must be repaired and cleaned, buttons replaced if missing, and shoes tied together in pairs with new laces. The need is defined as being for clothing of all sorts, layettes and diapers, shoes and rubbers, blankets and quilts, household linens, draperies, short lengths of material, and sewing equipment of all kinds.

*A newly revised list of Church World Service centers, where clothing is received, processed, and shipped, enumerates nine such centers: New Windsor, Md.; 236 Beacon St., Boston 16, Mass.; 154 N. Patterson Blvd., Dayton 2, Ohio; 21-24 44th Drive, Long Island City 1, N. Y.; 2247 E. Marginal Way, Seattle 4, Wash.; 7110 Compton Ave., Los Angeles 1, Calif.; 510 S. Elm, St. Louis County 19, Mo.; 1145 S. 10th St., Richmond, Calif.; 740 Esplanade Ave., New Orleans 16, La.

ACU CYCLE OF PRAYER

January

22. Our Saviour, Camden, N. J.
23. St. Paul's Cathedral, Mishawaka, Ind.
24. St. Edmund's, Chicago
25. St. Bartholomew's Ely, Nev.
26. St. John's, Minneapolis
27. Holy Innocents', Racine, Wis.
28. Holy Trinity Cathedral, Port au Prince, Haiti

INTERCHURCH

Aid Given Polish Catholics

A disastrous fire burned out the interior of St. Mary's Polish National Catholic Church, Albany, N. Y., on New Year's Eve. In the absence of the rector, the Rev. Edward Brzostowski, the Very Rev. Howard S. Kennedy, dean of the Cathedral of All Saints, Albany, and the Rev. Loren N. Gavitt, rector of Grace Church, Albany, visited the fire and personally aided the members of the congregation. Both Dean Kennedy and Fr. Gavitt offered their churches to the congregation of St. Mary's, and arrangements have been made for Polish Catholic Masses to be held at Grace Church. Fr. Brzostowski and Fr. Gavitt have provided a schedule, and the congregation of St. Mary's transferred to Grace Church on January 5th.

Anglican-Orthodox Fellowship Meets

The New Haven chapter of the Anglican-Orthodox Fellowship held its first annual meeting on St. Nicholas' Day, December 6th. The Rev. Dr. E. R. Hardy, Jr., the Rev. Ernest Richards, and the choir of the Berkeley Divinity School sang Evensong in Dwight Chapel, after which the Rev. Robert E. Terwilliger presented a paper on "The Place of Reason in the Knowledge of God."

Charter officers elected at the meeting include the Rev. E. R. Hardy, Jr., president; the Rev. Dr. Nicholas Lossky and Fr. James Christon, vice-presidents; John McCluhan, Jr., secretary; and Dimitri Grigorieff, treasurer.

ARCHITECTURE

Church Architects Meet To Consider New Trends

Modern Church architecture is breaking away from the copy-book technique of the past and is emerging as a forward-looking form of art employing the best in modern materials, experimentation, and design, according to speakers at the North American Conference on Church Architecture held January 6th in New York City. The conference, attended by 125 architects and ministers, was sponsored by the Interdenominational Bureau of Church Architecture and the Church Architectural Guild.*

*The Interdenomination Bureau of Church Architecture is a counseling agency maintained by 25 non-Roman communions, of which the Episcopal Church is one; advice to churches is freely given in the matter of building plans. The Church Architectural Guild is a society of architects who are experts in church design; it was established by the *Christian Herald* in 1940.

W. A. Taylor, director of the department of education and research of the American Institute of Architects, asserted that "if the architects of the 13th century had had our techniques and materials, they would have rejoiced in them and would have done much more daring things than we are now doing in Church architecture."

According to the Rev. E. M. Conover, director of the Interdenominational Bureau, more than \$650,000,000 will be invested in new church buildings and improvements throughout the United States as soon as materials become available. He also reported a trend toward construction of chapels on college campuses. Between 200 and 300 are expected to be built within the next two or three years, he said.

Dr. John R. Scotford, editor of *Advantage*, a Congregational-Christian journal, was reelected president of the conference, and Mr. Conover was reelected secretary and treasurer. [RNS]

CONFERENCES

Educators of Fifth Province To Meet in Grand Rapids

The Episcopal Educational Association will sponsor a meeting for the Fifth Province at St. Mark's Cathedral, Grand Rapids, Mich., on February 13th. (The EEA is composed of people professionally engaged in Christian education.) The date has been set both to encourage Episcopalians to attend the International Council of Religious Education Convention, which meets that week in Grand Rapids, as well as to take advantage of the presence of convention delegates to meet together as Churchmen.

The meeting of the EEA will plan its provincial program and will discuss matters of concern in religious education today. Persons interested in obtaining the program may write the Rev. Richard U. Smith, 63 E. Hancock Ave., Detroit 1, Mich.

Church Congress Regional Groups

The Rev. Dr. C. Leslie Glenn, rector of St. John's Church, Washington, D. C., will address the Baltimore regional group of the Church Congress on January 27th at Emmanuel Church, Baltimore. The theme of the current Church Congress syllabi is "Authority and Freedom in Doctrine in the Anglican Communion." The Rev. Dr. William H. Dunphy, rector of St. Mark's Church, Philadelphia, addressed the Baltimore group last month on the same theme. The members of the central committee of the Baltimore regional group are the Rev. Ernest Victor Kenan, chairman; the Rev. Boyd R. How-

arth, secretary-treasurer; the Rev. Daniel Corrigan, the Rev. Dr. Harry Lee Doll, the Rev. Dr. Don Frank Fenn, the Rev. Dr. Philip J. Jensen, the Rev. Richard T. Loring, and the Rev. Dr. William A. McClenthen.

The Rev. John H. Higgins, rector of Gethsemane Church, Minneapolis, will preside at the first meeting of the Church Congress for the Twin Cities, Thursday evening, January 30th. Other groups are being organized in the deaneries of the diocese of Minnesota.

CANADA

Fr. Palmer Deplores Experiments

The Rev. Roland F. Palmer, SSJE, superior of the Canadian congregation of the society, has warned priests of the Church of England in Canada and ministers of the United Church that harm to the cause of union might result if there are "unauthorized experiments in unity."

"Nothing will upset the progress made more than by ministers or people 'jumping the gun' and taking for granted that all kinds of unauthorized experiments are now in order," Fr. Palmer said. "Nothing will prejudice our 'Conversations' in the eyes of many Church-people more than an outbreak of undiscipline." [RNS]

*The Canadian Congregation of the Society of St. John the Evangelist has recently sent out the following letter "to counteract unfounded and misleading statements in the press and by hearsay":

(1) The Society of St. John the Evangelist in Canada is not responsible for the Report on Conversations with the United Church.

(2) We affirm our loyalty to the Church, in the words of the bishops together with the delegates from the clergy and laity of the Church of England in the Dominion of Canada, who being assembled in the First General Synod made the following solemn Declaration:

We declare this Church to be, and desire that it shall continue, in full communion with the Church of England throughout the world, as an integral portion of the one Body of Christ composed of Churches which, united under the One Divine Head and in fellowship of the one Holy Catholic and Apostolic Church, hold the one Faith revealed in Holy Writ, and defined in the Creeds as maintained by the undivided primitive Church in the undisputed Ecumenical Councils; receive the same Canonical Scriptures of the Old and New Testaments, as containing all things necessary to salvation; teach the same Word of God; partake of the same Divinely ordained Sacraments, through the ministry of the same Apostolic Orders, and worship one God and Father through the same Lord Jesus Christ, by the same Holy and Divine Spirit Who is given to them that believe to guide them into all truth.

And we are determined by the help of God to hold and maintain the Doctrine, Sacraments, and Discipline of Christ as the Lord hath commanded in His Holy Word, and as the Church of England hath received and set forth the same in "The Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Church, according to the Use of the Church of England," together with the Psalter or Psalms of David pointed as they are to be sung or said in Churches; and the Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests and Deacons; and in the Thirty-nine Articles of Religion; and to transmit the same unimpaired to our posterity.

This Solemn Declaration is prefixed to the Canons of General Synod.

JAPAN

Bishop Sasaki Dies

By Lt. Col. PAUL F. RUSCH

The Most Rev. Paul Shinji Sasaki, 61, Presiding Bishop of the Nippon Seikokwai [Holy Catholic Church in Japan] and Bishop of Tokyo, died December 21st of angina pectoris and other complications, at his temporary home in the compound of the Meijiro Church, Tokyo [L.C., January 5th]. Bishop Sasaki had been ill since his release from four months' confinement by the *Kempetei* [secret police of Japan] during the spring and early summer of 1945. He was confined in one of the dungeon cells of the *Kempetei* headquarters in an effort to force him to renounce his Church and its connections with the sister Churches of England and America. Bishop Sasaki resisted all pressure during the war years to force the Nippon Seikokwai into the government-sponsored Christian Church Union, which was then seeking to eliminate all foreign Christian influences in Japan.

Bishop Sasaki was born in Tokyo and was a graduate of the former St. Andrew's Mission Seminary. He was ordained to the priesthood in 1914, and later did graduate work at Oxford University, England. From 1912 to 1935 he was a professor at the Central Theological College, Ikebukuro. Dr. Sasaki was chosen as the first Japanese priest to succeed to the See of Mid-Japan, and was consecrated on July 25, 1935. He was translated to the diocese of Tokyo in 1944, and simultaneously, at a meeting of the House of Bishops, was elected the Presiding Bishop of the Japanese Church.

Dr. Sasaki's last public appearance was to attend the great Hibiya Hall service in May, 1946, to give courage to 5000 in rehabilitation of the diocese of Tokyo.

A Requiem Mass was held on December 23d at the Meijiro Church, with a public funeral that afternoon at All Saints' Chapel, St. Paul's University, Tokyo.

PHILIPPINES

1,036 Confirmations

Confirmations in the Philippine Mission for the year 1946 totaled 1,036. Of this number 900 were confirmed by Bishop Binsted of the Philippines during his visitation of Sagada and Besao in December [L.C., December 29th]. Included in the number of those confirmed are seven Japanese prisoners of war, who have since been returned to their homes.

Chaplain Arthur B. Cope, Major, USA, who took such great interest in these prisoners of war, is shortly returning to the U. S., as the 86th Division has been deactivated. He has the distinction of being one of the few officers who served throughout the war with the 86th (Black Hawk) Division, in both the European and Asiatic theaters. For some months he has been division chaplain. Chaplain Cope has received a letter from Bishop Sugai, acting Presiding Bishop of the Church in Japan, acknowledging receipt of the names of the men baptized and confirmed in the Philippines, and promising to do everything possible to see that they are affiliated with the congregations of the Nippon Seikokwai nearest to their homes.

Native Sisters Carry On

On December 11th, in the Church of St. Mary the Virgin, Sagada, Bishop Binsted of the Philippines received the annual vows of Sister Mary Francis of the Sisterhood of St. Mary the Virgin. Sisters Mary Francis and Teresa, both Benguet Igorots, stood firmly throughout the war, taking care of the orphans left in their charge, and carrying out the rules of their order despite great difficulties.

Sister Mary Francis is a graduate of Easter School and the Sagada Mission High School; Sister Teresa taught for some years in Easter School. The return of the four Sisters of the Community of St. Mary to Sagada gives the native sisters much encouragement, and they hope that other Church girls will be called to try their vocation.

CUBA

Corner Stone for Cathedral Laid

The corner stone for the new Holy Trinity Cathedral, Havana, Cuba, was laid on December 18th, before an assembly of 500 people. Bishop Blankingship of Cuba officiated at the ceremonies which marked the beginning of a new epoch for the Church in Cuba. Among those present were the American ambassador, the British minister, members of the cathedral chapter, and clergy and laity from all parts of the island.

Led by the Bishop, the procession of clergy, lay readers, cathedral choir, and the members of the building committee went from the cathedral school to the new Cathedral Close. The Close will ultimately contain the cathedral, the cathedral school, the bishop's house, and the dean's home.

Before the laying of the corner stone, Bishop Blankingship read the list of documents contained therein: the New Testament in Spanish, the canons of the district of Cuba, the Prayer Book in both English and Spanish, and various contemporary documents in both languages. In his address the Bishop said:

"Above all, let us remember that we are not laying the corner stone of our church, but of God's Holy Church; that we have been given the honor and privilege to work with Him and for Him. This is the mystery and glory of our Christian religion: that God works through men like unto ourselves to manifest His majesty, power, and glory. The work we do, and the gifts we bring, are blessed by God, and become powerful instruments for the healing of the nations."



ARCHDEACON BARRIOS SPEAKS AT HAVANA CEREMONY.

The Laity and the Seminaries

By the Very Rev. Alden Drew Kelley, D.D., S.T.D.

President and Dean of Seabury-Western Theological Seminary, Evanston, Ill.

NOT TOO often do lay people take the time to ask whence come their clergy. Not even when a cure falls vacant and the parish must call a new rector, or a mission looks forward with some anxiety to the appointment of another clergyman as deacon or priest in charge, do many people face the question of the source of ministers, properly trained and qualified.

One is tempted to think that a large part of the Church merely takes the clergy for granted like the weather or believes that intelligent, able, and devout ministers grow on trees. Or perhaps the source of the ministry is as mysterious as the familiar query about "baby dear": "Out of the Nowhere into the Here."

Without pressing the point further, it is enough to say that, with few exceptions, most men come into the ministry through the seminaries. In other words, the lay people of the parishes and missions of the Church are dependent upon the seminaries. These schools share with others great responsibility for the sort of men who are in the ministry today and who will be there in the future.

RESPONSIBILITIES OF THE CHURCH'S SEMINARIES

This responsibility is both positive and negative. On the positive side is the seminary's effort to provide the best possible training for its students—training in the life of prayer, in the study of "the theological disciplines," and in practical experience. Negatively, the seminaries, as agencies of the Church, should be responsible for discouraging candidates who do not exhibit clear and unmistakable signs of being qualified for the ministry.

In a second way the lay people are dependent on the seminaries. Within the last year millions of dollars have been given to the Reconstruction and Advance Fund. However, the work of the Church is not done by dollars in the bank but by men in the field. If we are to go forward with an expanded program to meet the increasing opportunities of the age there must be available hundreds of men, young and old, of competence, conviction, and consecration. Where are they to come from? The seminaries.

If the generous giving of lay people for advance work of the Church is not to be wasted, simply stuffed down the rat-hole, then they must look to the work of the seminaries to protect their investment. This is just common sense and good business.

As the laity of the Church are dependent on the seminaries, so, too, do the

seminaries look to the laity. In three ways is the help of lay people needed.

First, the greatest need of the Church at the moment is men for the sacred ministry; strong and able men who have the capacity of leadership. The clergy are laymen first, and for many years of their lives. This seems to be forgotten, occasionally, by the laity who are inclined to view the clergy as a group apart. Above, it was pointed out that men come into the ministry *through* or by way of the seminaries. But ultimately they come *from* the laity.

RECRUITING BY THE LAITY

Lay people in parishes have a responsibility for selecting young men out of their number and sending them forth to do God's work in the world. Many a parish has not had a candidate for the priesthood for years and years, if ever. Expecting always that other parishes will recruit enough men to keep our own parish supplied with clergy is parasitical.

Recruiting for the ministry is not exclusively, nor even primarily, the responsibility of the rector. It is the task of all the laity. Perhaps the most important thing is that parents should encourage their sons to consider the ministry. It is beyond human understanding how some fine Churchmen and women, who have served faithfully in their parishes for years, have been the very ones to fail in this responsibility not only by indifference but sometimes even by actively discouraging their sons to go into the ministry. Often these same parents have with natural pride seen their sons enlist in the armed forces of our country during periods of war. Is not service as a soldier of Christ as great a thing?

RECOMMENDATIONS

The second obligation of the laity is in the recommending of candidates for the ministry. Under the canon law of the Church no man may be accepted as a candidate or be ordained unless those lay people who know him best definitely commend him and his way of life. For a man to enter a seminary similar letters of reference are required. This procedure assumes that the laity do know the man (that they are not merely taking the word of the rector) and are capable of giving an honest and objective opinion.

It is sad to report that not in every case has this assumption been confirmed in practice. All too lightly has this solemn duty been treated by many lay people. The results have been tragic for the man concerned, the seminary, and the Church at large. When the laity are

called on to make their decisions they might well ask themselves a few questions. Would I want this man in my business or as a co-worker? Would I want him in my profession? Would I want him as my priest?

FINANCIAL SUPPORT

Thirdly, the seminaries are and have been dependent on the financial support of the laity. There is abroad in the land a completely false notion that the seminaries are in some way supported by national subsidies—either from General Convention or the National Council. Perhaps this ought to be the case, because every other religious group of any size in this country receives considerable financial aid either from national or regional sources. But, despite our vaunted interest in an educated ministry there are no official agencies of the Church who assume any particular financial responsibility for the seminaries.

Although men and women of wealth, including Episcopalians, are giving millions every year for the support of various secular educational institutions and enterprises, very few in our time do much for the seminaries. This is a desperately sad state of affairs inasmuch as almost all schools endowed in the past have outgrown their endowments and the income from such resources as may be held has steadily decreased through the years. Moreover, as the years have passed theological education, as is true of all education, has become increasingly expensive.

THEOLOGICAL EDUCATION SUNDAY

This means that the seminaries must look to the lay people of today for substantial annual gifts made either directly or through their parishes. Hence the importance of Theological Education Sunday as designated each year by the Presiding Bishop. This Sunday gives at least one natural opportunity during the year for the laity to meet the financial needs of seminaries.

The first charge on laity and on their parishes should be the proper support of the seminaries. Some parishes are now regularly including an item in the budget for contribution to the work of the theological schools. This is a businesslike and responsible way of meeting the situation and should become more and more the common practice.

The life of our parishes, the vigor of the Church, and the effectiveness of its plans for the future are inextricably tied to the seminaries; and the seminaries are utterly dependent on the interest and support of the laity.

A Praying Church

OUR parishes are planning their Lenten schedules of services. There will be visiting preachers, exchanges of pulpits, and special preaching services. So far, so good. But how many will make the mistake of too much preaching and not enough teaching, too much talking and not enough praying?

Bishop Conkling of Chicago, writing in a recent issue of his diocesan paper, noted that "sermon periods are often too large a part of corporate worship," and suggested that steps be taken to make the parish "a praying, not a talking, church." He suggests that perhaps half a dozen times a year, at the main Sunday service, the rector or an assistant (perhaps a layman) guide the congregation from a prayer desk in the aisle during the service, as in a children's Eucharist; or "conduct from the center of the nave a period of corporate intercession and thanksgiving." He also advocates, especially during Lent: "In place of midweek 'preachments' let us substitute three-quarters of an hour of instruction in the parish house and half an hour of prayer in the church."

The Bishop's suggestions have merit, and deserve consideration. There is a proper and highly important place for preaching in the Church. We wish that we had more, not less, *good* preaching. But the best preachers realize that exhortation is not enough; there must be sound teaching, in simple and direct language, as well. And the central feature of any service should be worship and prayer.

Every church should be, first and foremost, a praying church. Preaching and teaching should look toward prayer; prayer, in turn, will lead to Christian action in the community, the parish, and the individual lives of its members.

Secretary Marshall

THE appointment of General Marshall as Secretary of State to succeed Mr. Byrnes strikes us as an excellent one, and we are glad that it was so quickly ratified by the Senate. Mr. Byrnes has done a good job in representing the United States in the negotiations for treaties of peace with the lesser Axis nations of Europe, and if these are not all that might be desired, at least it may be said that they would probably have been much worse if Secretary Byrnes had not been on the job. But American foreign policy in the Orient and elsewhere had suffered through the preoccupation of the Secretary of State with European affairs, and it is to be hoped that the appointment of General Marshall will improve this situation. For one thing, General Marshall is per-

sonally acquainted with the situation in China, and is on record as being in favor of a settlement along liberal and democratic lines. For another, his record as wartime Chief of Staff is evidence that he can head up a large government enterprise without letting any aspect of it get out of hand, and with an eye single to the important issues involved.

The major job of the new Secretary of State in the immediate future will be the negotiations for peace treaties with Germany and her satellites. For this, we feel that he is well fitted. As a military man, he will not overlook the dangers that would be inherent in any situation that would permit the Axis powers to regain military strength. But neither, we think, would he lend his support to any plan to pauperize Germany, or to make it impossible for the German people to take a proper and constructive part in the community of nations, when they demonstrate their ability and willingness to do so.

American needs a strong, constructive, well integrated foreign policy at this critical time in the history of the world. We hope and pray that Secretary Marshall, working closely with the Democratic Administration on one hand and with the Republican majority in Congress on the other, may give invaluable leadership to the nation along these lines.

Two Great Laymen

THE Episcopal Church and the cause of education have both suffered bereavement in the death of Dr. John Milton Potter, president of Hobart and William Smith Colleges. It will be difficult to replace his sound and forward-looking leadership in these two spheres of his greatest interest.

In the field of education, Dr. Potter was a brilliant scholar, an able administrator, and a keen judge of personalities. When he gave up his government post with the Office of Strategic Services Dr. James Finney Baxter, president of Williams College and deputy director of OSS, said: "His vigor of mind and character made him a forceful and ever reliable colleague, who will bring to his new task qualities of the highest importance in a liberal arts college." Dr. Potter more than lived up to this tribute in his four and a half years as president of Hobart. During his administration he supervised an extensive revision of the curriculum to place particular emphasis upon historical perspective and personal orientation. In this, religious education played an important part.

In the Church, Dr. Potter exercised a growing and constructive leadership. As a lay deputy to General Convention from the diocese of Rochester, he

took an active part in shaping the policies of the Church. He was largely the architect of the "Norton amendment," which was adopted as a constructive compromise following the debate on the majority and minority proposals of the Commission on Approaches to Unity.

Dr. Potter was a convinced and enthusiastic Central Churchman — not because of unwillingness to take sides, but because his intensive study of Church history convinced him that Anglicanism holds a uniquely important position in Western Christendom, and that the strength and genius of Anglicanism are to be found in the traditions stemming from Hooker, Jeremy Taylor, and other late 16th and 17th century divines.

IN THE death of Stephen Baker not only the diocese of New York but the whole Church loses a great layman. He belonged to an era of great Churchmen, both clerical and lay. Even in that era there were not many; perhaps in no time are there many great men, though there are happily many who are good and true. Mr. Baker, like all great men, was very simple and quiet in his daily ways. He did his countless large deeds without words, or with few words. His many smaller kindnesses are known to those who were helped, but to very few others.

His services to the Church, which was central in his life, can best be told in the words of the rector of the parish of which Mr. Baker was a vestryman for 60 years. Dr. Donegan writes:

"Throughout his life Mr. Baker was actively interested in the Church, to which he rendered conspicuous service and which he gave gladly of his time and means. It was said of the death of Lincoln that when such a respected and familiar figure goes from this life it is as if a great tree had fallen, leaving a wide gap upon our sky line. We shall miss our senior warden whom some of us have known as a true friend, and all of us have known as a faithful servant of the Church."

May they rest in peace, and may light perpetual shine upon them.

"Look and Listen!"

BEGINNING this week, THE LIVING CHURCH is publishing a bi-weekly department entitled "Look and Listen!" The department is devoted to the subject of audio-visual techniques in the home, the Church school, parish organizations, promotional campaigns, and any other field in which these techniques can be effectively employed.

Slides, filmstrips, phonograph records, movies, and other devices for reproducing sights and sounds are playing a growing part in American life, and are being used in the Church more and more frequently. The department will try to assist parents, clergy, teachers, and others to make the best use of available

materials and equipment, to report new developments, and to assist in the development of worthwhile new materials for the Church.

We are happy to introduce the editor of this department, the Rev. James McClain, at present a senior at Seabury-Western Theological Seminary, and assistant to the rector at St. Augustine's Church, Wilmette, Ill. The Rev. Mr. McClain, now in deacon's orders, will be remembered by many readers as the famous "Dr. I. Q." of radio, prior to his resignation last June.

Because of his long interest in audio-visual education, his devotion to the Church, and his valuable experience in the entertainment field, we feel that Mr. McClain is well suited for the task. We hope that our readers will avail themselves of his research. Questions should be addressed to him in care of THE LIVING CHURCH, 744 North Fourth Street, Milwaukee 3, Wis.

Numbers of the Canons

SEVERAL readers have written to inquire about an apparent discrepancy in the numbering of the canons of General Convention in various publications, particularly in regard to the new marriage legislation. Some give the marriage canons as numbers 16 and 17, others as numbers 17 and 18.

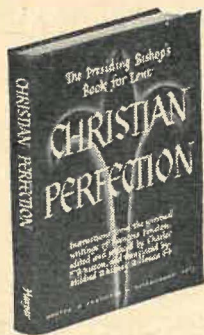
Canon C. Rankin Barnes, secretary of the House of Deputies and of the National Council, informs us that the correct numbers are 17 (*Of the Solemnization of Holy Matrimony*) and 18 (*Of Regulations Respecting Holy Matrimony*). These are the numbers used in the booklet, *Marriage Laws of the Episcopal Church* (Morehouse-Gorham, 15 cts.), copies of which were sent to all bishops. The change in numbering is the result of the action of General Convention in adopting a new Canon 10.

We wish General Convention would adopt a better system for numbering its canons, so that it would be unnecessary to renumber them every time one is added or repealed. The systems commonly used in civil law and in the Roman canon law provide for the insertion or deletion of material without renumbering, and would be far better for our own use. We pass this suggestion on to the appropriate authorities for their consideration.

Bishop-elect Bayne

THE LIVING CHURCH is delighted that the Rev. Stephen Bayne has accepted his election as Bishop of Olympia. With his brilliant intellect and his rich experience, both as a military chaplain and as chaplain of Columbia University, he will bring to the Church in the Pacific Northwest a new and vigorous leadership. We congratulate the diocese of Olympia on its choice, and we wish Bishop-elect Bayne a long and fruitful episcopate.

The Presiding Bishop's Book for Lent 1947



CHRISTIAN PERFECTION

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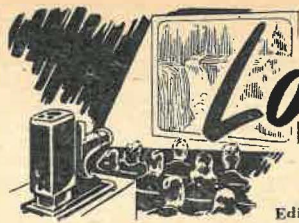
This edition, comprising new material that has not heretofore appeared in English translation, is prepared with careful attention to its use for devotional reading today. The editor has written a most helpful introduction on "How to Read Fénelon" relating this master's instructions to the situations and problems of everyday life.

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CHARLES F. WHISTON is professor of moral theology at the Church Divinity School of the Pacific, Berkeley, California, well-known as a conductor of retreats and schools of prayer.

MILDRED WHITNEY STILLMAN is an author and poet who has lately been engaged in the translation of the *Spiritual Letters of Fénelon*.

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Introduction

THERE is nothing new in the idea of audio-visual education. The Church has used it from the beginning of its history. The sad state of affairs today is that the Church is not using audio-visual education; rather, audio-visual education is using the Church. It is high time that the Church began to tell commercial producers of such aids what sort of material she needs. Until such time we shall have to take what we can get. Needless to say, most of such material is produced for

the purpose of financial profit by the widest possible distribution. It follows that such material is only supplementary to strong doctrinal teaching.

If we approach the use of audio-visual aids with the happy thought that they will relieve us of our teaching work, or in some magic way will automatically revolutionize our Church schools and our Christian homes, we shall be doing the Church great harm. But if we approach the use of these aids with the hope that they can provide us with effective illustrative material for teaching the great truths of Christianity, we shall see

REVIEW AND EVALUATION

As WE shall put the initial emphasis upon the use of 2 x 2 slides in our first articles of this new department, it is appropriate that we review some of the thousands of slides available through the Society for Visual Education, 100 E. Ohio, Chicago, Ill. There are four separate libraries of Kodachrome slides (price, 50 cts. per slide): the Sciences, the Arts, the Beale Collection, and the Social Studies. There are also catalogues of Protestant religious slides and a library of slides for use in Catholic education.*

ILLUSTRATIONS FOR PRE-LENT

Below is presented a carefully selected list of Kodachrome slides with which you can make your own illustrated instructions. The text for such lessons are the proper epistles and gospels for the three weeks of the Pre-Lenten season. All the text, therefore, that you need is your Prayer Book open to the proper epistle or gospel for the current Sunday.

The slides should be ordered from the Society for Visual Education by number and title. The cost is 50 cts.

*Don't buy at random. There is good art and bad art, and one can't tell by the titles. Buy only with a definite program in mind. Watch the names of the artists and, unless you like the sentimental modern German school, avoid Hofmann, Sallman, Pockhurst, and the like and stick to the old masters as much as possible.

The Beale pictures are *not* good art, but they are colorful and objective. Hand-colored glass slides, they offer a large selection of Old and New Testament illustrations, as well as religious songs and hymns. Write for this catalogue as well as the other three available. Unless you are familiar with the material, don't experiment with the film strips listed; some of them are very bad. We will suggest some useful ones among them later.

each, or 60 cts., if mounted in glass slides to protect the film. The entire course of 22 colored slides, most of them natural color photographs of famous masters, is only \$11, or an average of \$3.66 a week.

THE GOSPEL: SEPTUAGESIMA

- Ha-752 "Jesus Preaching to Disciples"
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- Ha-532 "His Promise to the Laborers"
- Ha-533 "He Hired More Workers"
- Ha-534 "In Eleventh Hour He Finds More Idle"
- Ha-535 "He Gives Workers Their Hire"
- Ha-536 "The Last Shall Be First"

THE EPISTLE: SEXAGESIMA

- Ha-819 "St. Paul Writing to the Corinthians"
- Ha-823 "Gentiles Reading St. Paul's Letter"
- Ha-826 "In Labors More Abundant"
- Ha-806 "In Stripes Above Measure"
- Ha-822 "In Prisons More Frequent"
- Ha-832 "Beaten With Rods"
- Ha-840 "Suffered Shipwreck"
- Ha-841 "In Perils in the City"
- Ha-804 "St. Paul Praying for the Gentiles"

QUINQUAGESIMA

EPISTLE AND GOSPEL:

- Ha-722 "Healing of Blind Beggar at Jericho"
- CM-335 "The Love of Service" (Washing feet of disciples)
- Ch-980 "The Love of Tolerance" (Samaritan Woman)
- CM-793 "The Love of Mercy" (Healing Jairus' Daughter)
- CM-742 "The Love of Hospitality" (Feeding of 5000)
- CM-775 "The Love of Forgiveness" (Magdalene)

them in their correct evaluation, as windows through which that Light which lighteth every man may come to illuminate the soul and to strengthen the will and to make us sons of God.

FEATURES OF THE DEPARTMENT

We shall divide the department's offering into three parts:

(1) An article, examining the methods and materials available for audio-visual education.

(2) A specific review and evaluation of some particular film-strip, movie, or set of recordings.

(3) Questions and answers, as many of those received from you as space permits, to assist you in *your* special problems in this field.

Why Use Audio-Visual Aids?

THE GREAT religious painting of the first one thousand years of Christian history had one purpose: to teach the Christian religion. Later, painting was done for other purposes: to entertain, to amuse, to stir the emotions, to earn fat fees. Much of the great painting of the Renaissance is tainted with such purposes. Whatever our opinion of *early* Medieval art may be, we must admire the singleness and purity of purpose which stands behind it.

Today the Church is faced on all sides with pictorial and auditory art which has completely lost this singleness of purpose. We face Hollywood, with her glimmering banalities. We face commercial radio, with her insulting trivialities. And we face television, which promises to give us an appalling marriage of the two. Our children are learning, even more than we parents realize or like to admit, from Hollywood and RCA. There is no point in our trying to deny the influence of audio-visual education. More to the point is the suggestion that we offer a bit of *counter-teaching* via the same media.

It will not do for us to forbid movies and the radio to our children. This is not the Church's way. What we must do, and do quickly, is to introduce movies and slide-films and recordings that will interest our children and teach them the astonishing fact that the Kingdom of Heaven is a great deal more exciting and glamorous than the drivel they absorb in most of the movie-houses, and from most of the picture magazines and radio broadcasts.

There are two obstacles in the path of the parent: we are not, for the most part, willing to make the sacrifice of time and effort necessary to establish a regular program of home-instruction and entertainment via audio-visual aids; we are not familiar enough with the methods and materials to be competent in such an effort.

The first obstacle is *yours*. If you are

Power is useless unless used

Recently we have been greatly privileged to speak before some groups of people in The Church at various centers, and to them we have likened The Episcopal Church to a huge powerhouse or heating plant. God has provided, through Mother Church, all the spiritual heat and power which can ever be demanded of Her, but the pipes, the wires, must be shut off somewhere, or by some people, for too little power and heat is being used, and it leaves The Church with too much radiation for the amount of heat or power DESIRED.

Get that word "desired," won't you. There's the crux. Too many Episcopalians, we fear, do not want very much spiritual heat or power. They know it will take them places and require them to do things they simply DO NOT CARE TO DO, and so the pipes and wires corrode with wasted power and heat, and Our Lord still hangs on His Cross for Episcopalians who pass Him by on the other side. It is, boiled down, just a matter of whether we love the blessed Lord Jesus or not. It's just that simple, but it is basic, and we had better face it now, rather than in a sadder future.

Those of you in family life, you love your wife or husband, deeply, devotedly, or you do not. It is that simple, and yet it is that basic. There is no middle ground with Jesus and His claims upon our lives. We love Him, or we do not. He Himself said that people either were for Him or against Him.

We could, under the fear of being considered uncharitable, give you quite an assorted list of the sort of Episcopalians who are not turning on either much heat or power in their spiritual lives. That list would include men and women whose earthly rank and achievements have resulted in utter egotism; and those respectable couples who go to church occasionally, but who cannot seem to tear themselves from their social contacts with utterly pagan friends, whom they make no effort (oh, goodness, NO!) to interest in Our Lord wherever there is penitence!

and His Church. No heat in either of these groups.

And then, there are those men AND women (and generally the latter) who want to run just about everything and everybody in their parish church, and it all ends up in a veritable hell for the priest, and a lot of others besides. Every parish has its dose of these. They usually run about two to the parish. No power there, just rank, personal desire to dominate.

Each parish, also, has its share of youngish parents who started off fairly well in The Church at marriage, but with the coming of children—"it is SO hard to get up on the only morning we have to rest (after Saturday night parties, did someone say?) and get the youngsters off to Church School, let alone TAKE them." And at about the age of twelve the kids begin to buck the traces, and by fifteen they stop utterly except for the Grace of God. If the aforesaid parents question them, their answer invariably is: "YOU don't go, why should I?" And by the time the youngsters are twenty, somehow they don't even play ball with their parents any more. They've made their own way and friends. Are they wise choices? If so, God and His Church can be thanked. But, no heat and power there, is there?

Finally, there is no heat and power, or much of anything, in a sagging priest, one who just plays around, falls over backward to appear a good fellow, drinks too much liquor in public or private, calls it a day at 5 P.M. and MEANS IT, and is not known in the homes of his people, but is known merely as a "Mass priest." Just a rank professional, that's all. No heat, no power—just corrosion. Not a nice picture for lay-people, certainly.

Well, there's the story, and you can add to the list all you want, but be careful how you add to it, for YOU may be on the list yourself. And to think, just one good clean-cut confession before a good priest would begin putting a stop to most of all this, and the heat and power would begin flowing at once. It begins pouring in

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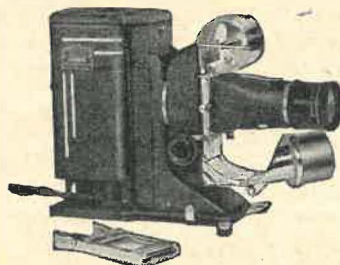
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not willing to spend more time with your children there is nothing this department can do about it. Just truck them off to the nearest triple-feature movie house and go on to your bridge club. But don't be surprised when they stop going to Holy Communion. Don't be surprised when they inform you that serving at the altar is a "sissy-job." Don't be surprised when a bit of the rising tide of delinquency splashes over into your so very respectable family. *Certainly* it takes time to show movies and slides and to explain them to your children. To do it right you should have half an hour daily with them. But are their souls



TRI-PURPOSE PROJECTOR*

worth a half-hour daily? As parent and steward, only *you* can answer that question.

The second obstacle is one we hope to help you hurdle. The field of audio-visual education is developing new methods and materials daily. We shall do our best to keep you posted: to answer your questions: to make specific suggestions on how in the use of audio-visual aids *you* can become an effective teacher.

The answer, then, to the question, "Why use audio-visual aids?" is simply this: because they can be helpful in learning and in teaching the Christian Faith. This is most certainly not to hold audio-visual aids up as a magic panacea for all the problems facing the modern Christian educator. It is simply that a vital and valuable aid, used so effectively by the Army and Navy to teach our children to *fight*, may be used just as effectively to teach our children to *love*.

Basic Equipment

For using visual aids in the Church school or home, the first equipment purchased should be the following:

(1) A 2 x 2 slide projector, such as pictured above, preferably with a strip-film attachment; prices range from \$16 up.

(2) A "magic lantern" type projector for showing pictures, maps, post cards, etc.; \$25 up.

(3) A beaded screen; \$20 up.

In later articles detailed comments will be made as to recommended equipment.

*The 300-watt S.V.E. Model AAA for 2 x 2 slides and single or double frame film strips. Cut, courtesy of Society for Visual Education.

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

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Christmas in Shanghai

By the Rev. M. H. THROOP

Despite monetary inflation and soaring prices, Christmas 1946 was a joyous festival in the great commercial city of Shanghai. All of our seven churches in town with their dependent chapels were filled to overflowing at repeated services throughout the morning of the 25th. A spirit of joy and courageous hope pervaded the Christian community. And even the non-Christian people seemed to be swept by a tidal wave of glad goodwill. In many schools Christmas plays and pageants were staged and evergreen trees gleamed with lights. Outside, the shops were decorated, radios broadcast sacred music and Christian teaching, and several of the newspapers issued special Christmas supplements which, with all the inevitable advertising, did contain statements of the Gospel message.

On Christmas Eve at St. Mary's Hall, a class of 14 girls was baptized, all of them on personal confession of faith and after careful instruction and examination. The beautiful chapel, restored to much of its former seemliness, was crowded with students and the families of those to be then received into Christ's Church.

And later on that same day in St. John's Pro-Cathedral a still larger class received Holy Baptism. In it were two alumni, one middle school student and 21 university students, 17 boys and four girls. Only two of them came from Christian families, the rest were converts, brought in largely by fellow students. One evening at choir rehearsal Willie asked, "Is there going to be a baptism this Christmas?" "Why, yes, Willie," the priest replied. "Haven't you been baptized already?" And when he heard "No" he continued, "Wouldn't you like to be?" Willie eagerly agreed and turning to his roommate said, "Benjie, don't you want to be baptized, too?" "Sure," was the response. Thus two more names were added to the list. And a week later the third roommate came asking for baptism. Every candidate is required to memorize the Lord's Prayer, the Apostles' Creed, and the Ten Commandments, and to understand the meaning of these formulæ and of the service of Holy Baptism. As the priest conducted the examination and instruction of one of the boys, he smiled and said, "Sir, this makes me very happy." So the administration of this great sacrament on Christmas Eve was an occasion of wonderful, heavenly joy to the clergy and congregation. It meant the enlistment of fresh young life in the Chinese Church to "fight manfully under Christ's banner as his faithful soldiers and servants unto their life's end."

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OHIO

Memorial to War Dead

On the first Sunday after Christmas, Bishop Tucker of Ohio dedicated a shrine altar and prayer desk at the Church of the Incarnation, Cleveland. The gifts constitute a memorial to the five members of the parish who gave their lives in World War II. The men commemorated were Willard R. King, James Emrich, Robert Martin, Norris Chaney, and Howard Aldrich.

The altar and prayer desk were designed and executed by Charles Hutton, grandfather of Willard King. Mr. Hutton is a member of the vestry of St. James' Parish, Cleveland. The Rev. Robert B. Campbell is rector of the Church of the Incarnation.

NEW YORK

Church Free of Debt

The Church of the Heavenly Rest, New York City, had the satisfaction on Sunday, January 5th, of burning the last cancelled note, freeing the church of all debt. The rector, the Rev. Dr. Henry Darlington, standing before the altar,

lighted the note at a candle held by his assistant, the Rev. Herbert J. Glover, and burned it in a plate held by the Rev. George E. Nichols, another assistant. There was great rejoicing on the part of the large congregation. The note was for \$85,000.

Dr. Darlington, taking for his text, "Owe no man anything," voiced the gratitude of both clergy and people for the blessing of being now free of all indebtedness. He then read a message of congratulation from Bishop Manning:

"Trust and most heartfelt congratulations upon the entire cancellation of the debt on the Church of the Heavenly Rest. I know what a burden this has been and what a great effort it has required to remove it. Its cancellation will open a new and still greater chapter for the parish and its work. I join in thanksgiving with you and your vestry and congregation. My affectionate greetings to you all."

In the afternoon, the parish held its annual British Christmas-Epiphany Service. Forty Empire and American flags were carried in a procession of 200 members of various British and American societies. The large offering will go to the Archbishop of Canterbury to help rehabilitate a war-damaged church.

ERIE

Celebration of Dean Blodgett's 25th Anniversary at St. Paul's

In the presence of a congregation which filled St. Paul's Cathedral, Erie, Pa., the 25th anniversary of the Very Rev. Francis B. Blodgett as dean of the cathedral was celebrated on December 22d. The dean was the celebrant at the Holy Eucharist, at which Bishop Sawyer of Erie pontificated and confirmed a class of 25 adults. The sermon was preached by Bishop Kirchhoffer of Indianapolis, who reviewed the work of the dean, and recalled the days when both he and Bishop Sawyer were students under Dean Blodgett at the General Theological Seminary.

In the afternoon a reception was held in the dean's honor in the chapter house. Among the gifts were a silver bowl inscribed "The Very Rev. Francis Branch Blodgett, D.D., Dean of St. Paul's Cathedral, Erie, from the Bishops whom he has taught and influenced from 1921 to 1946"; \$1700 to the dean and Mrs. Blodgett, and a set of platinum cuff links from the Colored mission at the cathedral.

Theological Education Sunday

January 26th

At the request of the Joint Commission on Theological Education, I have designated the Third Sunday after the Epiphany, January 26, 1947, as Theological Education Sunday.

This Sunday I hope will be the occasion for addresses in every Church upon the subject of the importance of the work of our Theological Seminaries, and furthermore that in every parish there will be given an opportunity for the people of the Church to give financial support to the Seminaries.

There are many causes which at first seem more imperative. But I doubt if this be true. To a very large extent the character of the Church is determined by the quality of the clergy.

Without trained and consecrated spiritual leaders the Church cannot meet the necessities of the times. This points straight to the Seminaries and their need of adequate support.

I hope, therefore, that on this designated Sunday, there will be a ready and genuine response.

Henry Knox Sherrill,
Presiding Bishop

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BOOKS



— THE REV. HEWITT B. VINNEDGE, PH.D., EDITOR —

"Sermons by the Rector"

TOP OF THE MOUNT. By Vincent C. Franks. New York: Morehouse-Gorham, 1946. Pp. 182. \$2.

Here is a collection of 20 sermons (many of them notable ones) by the rector of St. Paul's, Richmond, Va. This is a pulpit of some importance in the Episcopal Church; and one may well be pleased that his congregation is now enlarged, insofar as the preachment within this volume is concerned.

Persons familiar with the liturgy of the Church and with the annual round of Sundays in the Christian year will readily recognize the sequence of many of these sermons. But persons used to conventional preaching on accustomed themes will be aware of much that is new and compelling. Dr. Franks in many cases has taken a theme or a doctrine or a principle back to its origin in a dim and sometimes non-Christian past, and then brought it forward to a specific appropriateness in our contemporary world. Examples of this are the sermons entitled "The Thief in the Night" (Advent), "God the Omnipotent" (Easter), "What We Know About Heaven" (Ascension), and "A Study in Mysticism" (Whitsunday). A few "special occasion" sermons (such as for Baccalaureate, for a National Day, for Thanksgiving Day, and two for "Any Sunday") add to the symmetry of the book's structure.

The clergy will doubtless be grateful for the author's permission, in his preface, for clerical readers to use any of the coins in his "homiletical purse" as freely as "good conscience allows." He is gracious in making this offer—and he shows his awareness of priestly habits!

H.B.V.

Ecumenical Progress

ORTHODOX STATEMENTS ON ANGLICAN ORDERS. Edited by E. R. Hardy, Jr. New York: Morehouse-Gorham, 1946. Pp. xxiii, 72. \$1.

Both the editor and the publishers deserve great credit for bringing together many of the pronouncements of the Eastern Church on the subject of the validity of our Orders. The book contains the synodical statements of the various autocephalous (*sic*) Orthodox Churches, beginning with that of the recognition by the Ecumenical Patriarch Meletios, written to the autocephalous patriarchs in 1922, together with papers written by eminent Orthodox theologians.

Mr. Hardy makes it quite clear, in his

introduction, that the recognition of the validity is not tantamount to intercommunion between the Churches, and cites the fact that Rome, while in schism with the Church of the East since the Middle Ages, has never denied the validity of their Orders. However, he admits that this is the first step toward that goal. He further states that while the Ecumenical Patriarch takes precedence over all the others, he cannot speak authoritatively for them, and that such action as has been taken represents only those patriarchates which have concurred with the Phanar.

The book will, unfortunately, not appeal greatly to the average layman, nor possibly, to the priesthood in general. But it is a valuable account of the steps already taken between the two largest bodies of (non-Roman) Catholic Christianity. It should be studied by all who pray that Christ's will may be accomplished in a united Church.

GEORGE McCLAREY, JR.

Anglican Position Reviewed

APOSTOLIC SUCCESSION AND ANGLICANISM: *A Defense of Anglican Orders and Catholicity*. By Felix L. Cirlot. Lexington, Ky.: Trafton Pub. Co., 1946. Pp. 436. \$3.

"I had become convinced that my very salvation might depend on the correctness of the answer I must reach" to the Roman Catholic attack upon the Anglican position. Those who view organizational matters as comparatively unimportant in Christianity may find it difficult to believe that anyone could so link together salvation and the correct answer to an organizational question; and they may not have patience to thread their way through the stringent argumentation of Dr. Cirlot's book, with its constant attention to points claimed, doubted, proved, refuted, on the way to the correct answer.

But it is by rights a serious pursuit; and one is glad to trust Dr. Cirlot to lead us on without allowing us to trifle with it. "Our official Anglican doctrine is obligatory on all Anglicans." To ascertain what that official doctrine is, we should consult chiefly the official formularies and official acts of the Anglican Church, the same Church before and after the Reformation; the consent of the divines of the Church has interpretative authority; ambiguous language in its official formularies does not leave relevant questions open if there is elsewhere in its official position anything to determine the ambiguity to one meaning and

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BOOKS

exclude another; in any such doubtful matter, the intention of the "imposer" of the formulary is decisive, but the imposer in this case is the Church itself and not the "composer," the framer of the formulary. Theological convictions of the authors of Prayer Book material or canons (*i.e.*, over and over again, Cranmer) do not commit the Church to their interpretation of ambiguous language.

Thus ascertained, the official Anglican teaching is the Catholic doctrine of the ministry. Official practice, in canons, the Ordinal, Article XXIII, and the Prayer Book generally indicate that ordination is sacramental, being an efficacious sign of divine grace, by divine institution (though not *explicitly* "ordained by Christ himself"). And since a chief matter in the Roman controversy is the question what the Anglican Church *means* by "priest" (and that cannot be answered without answering the question what it means by the Eucharist which the priest consecrates), there is a major section dealing thoroughly with "Sacerdotalism and Eucharistic Doctrine in Anglicanism." A strong case is made for official Anglican retention of the doctrine of the real objective presence of the Body and Blood of Christ in the eucharistic elements (not transubstantiation), and of eucharistic sacrifice (cleared of late medieval perversions).

After this, some weighty objections are met, the external succession in the Anglican Episcopate is maintained (by this time one has learned from Dr. Cirlot how much deeper the whole question of Apostolic Succession goes than the question of who consecrated whom), and some good things are said about comprehensiveness and loyalty.

M. B. STEWART.

Manual of Meditations

THE UNDISCOVERED COUNTRY. By Raymond John Baughan. Macmillan, 1946. Pp. 401 and index. \$3.

A splendid book of daily meditations for the busy layman is this by the Rev. R. J. Baughan of the Universalist Church of Newark, N. J. It strikes a responsive note in each day's Biblical quotation, short meditation, and sentence prayer.

The meditations are pithy, well written, and to the point. Each one contains a thought directed to the busy man's ability to understand and appreciate. Although they touch on philosophical and theological questions, none of them is beyond the comprehension of one not gifted in these two fields. Each has many epigrammatic sayings, easily remembered and quotable. For instance, "Altars are blessed by the hands that build them long before they are consecrated in a church" (p. 14); "It takes interior standards

of our own to withstand the pressures of the crowd" (p. 16); "The person who can forget himself in devotion to others has a way of life that never wearies" (p. 24); "The power of appreciation is the mark of a mature mind" (p. 289).

Mr. Baughan also has written some excellent poetry which is included in this volume. We were especially impressed with this which echoes that magnificent passage from Job:

"Have you stood at the rim of the universe
And compassed all its million-miled immensity?

You with your little mind, can you comprehend it all?

As not to reach the journey's end.
It is better that we search and try our way.

For finding has a boisterous voice proclaiming its importance,
And seeking has an open mind, yet ready to receive" (p. 67).

Of the making of devotional manuals there is no end. This one, however, ranks high in that series. It would make a splendid gift to a shut-in, or one in trouble.

HAROLD E. WAGNER.

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DEATHS

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

John Cary Ambler, Priest

The Rev. John Cary Ambler, 87, a retired priest of the diocese of Virginia, died at his home in Richmond on December 13th after a long illness. Funeral services were held in St. James' Church, Richmond, by Bishop Goodwin of Virginia, assisted by the Rev. Churchill J. Gibson. Burial was in Boydton, Va.

Mr. Ambler was born in Winchester, Va., the son of John Ambler and Anna (Mason). He was graduated from the Virginia Theological Seminary in 1888, and was ordained to the diaconate the same year, and to the priesthood in 1889 by Bishop Randolph of Virginia. He was married in 1889 to Miss Nannie Lou Johnson, who died a few years ago. From 1889 to 1918 Mr. Ambler was a missionary in Japan. He returned to this country in 1918 and became rector of St. Matthew's Church, Grafton, and St. Andrew's Church, Mannington, W. Va. He retired in 1928.

William Agur Beardsley, Priest

The Rev. William Agur Beardsley, 81, rector emeritus of St. Thomas' Church, New Haven, Conn., and honorary canon of Christ Church Cathedral, Hartford, died suddenly on December 28th of a heart attack. Funeral services were held at St. Thomas' Church on December 31st by Bishop Gray, Coadjutor of Connecticut, assisted by the Rev. Drs. Robert S. Flockhart and John F. Plumb, and the Very Rev. Louis M. Hirshon. A large number of the clergy of the diocese were in the procession, and present and past wardens and vestrymen of the parish served as honorary pallbearers.

Dr. Beardsley was born on May 5, 1865, in Monroe, Conn., the son of Agur Beardsley and Elizabeth Ann (Lewis). He was educated at the Episcopal Academy, Cheshire, Conn., and Trinity College. He was graduated from Berkeley Divinity School in 1890, and received the degree of A.M. from Trinity College in the same year. Both Trinity College and Berkeley Divinity School later awarded him the honorary degree of D.D. He was ordained to the diaconate in 1890 and to the priesthood in the following year by Bishop Williams of Connecticut. He was first assistant at St. Thomas', and was elected rector of the parish in 1892, succeeding his uncle, the Rev. Dr. Edwards E. Beardsley. During his 43 years as rector of the parish, he served the diocese of Connecticut in many ways. He had been a member of the board of examining chaplains, the standing committee, and he was a deputy to the General Convention in 1916. For

many years he was the registrar of the diocese, and served as chairman of the committee on constitution and canons.

Dr. Beardsley is survived by a son, Warwick, of Miami, Fla., and a brother, Edward G., of Monroe, Conn.

John Edwin Hill, Priest

The Rev. John Edwin Hill, 70, rector of All Saints' Church, Philadelphia, died December 31st at his home. Funeral services were held on January 3d at All Saints'. There was a celebration of the Holy Communion in the morning, and Bishop Hart of Pennsylvania officiated at the Burial Office. Interment was in St. Asaph's Churchyard, Bala, Pa.

Mr. Hill was born in Hazelton, Pa., the son of William Hill and Catherine (Ramsey). He attended St. Paul's Cathedral School, Garden City, N. Y., and was graduated from the University of Pennsylvania with the degree of A.B. in 1900. After being graduated from the General Theological Seminary in 1903, he was ordained to the diaconate in that year and to the priesthood in 1904 by Bishop Talbot of Bethlehem. Before becoming rector of All Saints' Church in 1905, Mr. Hill had served parishes in the diocese of Harrisburg. He was a member of the executive council of the diocese of Pennsylvania, and had served as chairman of the budget committee and secretary of the department of missions.

Marione Cushman Fiske

Mrs. Marione Cushman Fiske, 80, widow of the late Haley Fiske, died at her home in Scarsdale, N. Y., on December 31st.

Mrs. Fiske was born in New York City and was a member of the Cushman family of Chelsea Village. For many years of her life she was a communicant of the Church of St. Mary the Virgin, New York, and with her husband was a benefactor of the parish. Mrs. Fiske was a founder of the Church Mission of Help and of the Urban League for Colored People, a former member of the New York Altar Guild of the Cathedral of St. John the Divine, and for many years was president of the state board of visitors to the Westfield State Farm at Bedford Hills, N. Y.

The Rev. E. P. Burrill, her son-in-law, offered a Requiem at the Cathedral of St. John the Divine on January 3d. Interment was in Trinity Cemetery, New York City.

Mrs. Fiske is survived by a son, Haley, and three daughters, Mrs. Kenneth Johnson of Scarsdale; Mrs. Emons Burrill of Pleasantville, N. Y., and Mrs. John Spencer of East Orange, N. J.

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CHANGES

Appointments Accepted

The Rev. Eugene G. W. Botelho, formerly director of Lawrence Hall, Chicago, Ill., is now assistant director of the Episcopal City Mission, Milwaukee, Wis. Address: 740 N. 27th St., Milwaukee, Wis.

The Rev. Raymond H. Clark, formerly priest in charge of St. James', Pullman; Church of the Good Samaritan, Colfax, Wash., and chaplain at Washington State College, is now Episcopal chaplain at the University of Wyoming and canon at St. Matthew's Cathedral, Laramie. Address: 611 Iverson Ave., Laramie, Wyo.

The Rev. Gilbert V. Hemsley, formerly rector of St. Pauls, Oxford, N. Y., will become rector of Emmanuel Church, Adams, N. Y., Zion Church, Pierpont Manor, and priest in charge of Christ Church, Ellisburg, N. Y., February 1st. Address: Adams, N. Y.

The Rev. George R. Morrell, formerly rector of Christ Church, Hornell, N. Y., is now rector of Christ Church, Ansonia, Conn. Address: 158 South Cliff St., Ansonia, Conn.

The Rev. David W. Norton, Jr., formerly vicar of St. Stephen's, Boston, will become rector of St. Michael's, Marblehead, Mass., February 1st. Address: The Rectory, 13 Summer St., Marblehead, Mass.

The Rev. Homer P. Starr, formerly curate of St. Paul's, Great Neck, L. I., N. Y., is now rector of St. John's, Whitesboro, and St. Paul's, Holland Patent, N. Y. Address: 135 Main St., Whitesboro, N. Y.

The Rev. E. K. Van Winkle, Jr., formerly rector of St. Luke's, Worcester, Mass., will become

rector of Calvary Church, Utica, N. Y., February 1st. Address: 1541 Oneida St., Utica, N. Y.

The Rev. Donald O. Platt, formerly priest in charge of St. Elisabeth's, Glencoe, Ill., is now priest in charge of St. Mary's-by-the-Lake, Crystal Lake, Ill. Address: North Shore Road, Crystal Lake, Ill.

Changes of Address

The Rt. Rev. George H. Quarterman, formerly addressed at 815 S. Fillmore St., Amarillo, Texas, is now to be addressed at Box 907, Canyon, Texas. Residence: 1222 Fannin St., Amarillo, Texas.

The Rev. J. T. Addison, formerly addressed at 60 Gramercy Park, New York 10, N. Y., is now to be addressed at Hotel Charlesgate, 535 Beacon St., Boston, Mass.

The Rev. Leslie DeV. Dunton, formerly addressed at 1627 40th Ave., Seattle, Wash., is now to be addressed at 1711 37th Ave., Seattle 22, Wash.

The Ven. Stephen B. Mackey, formerly addressed at 54 Bogard St., Charleston 24, S. C., is now to be addressed at 104 Line St., Charleston 25, S. C.

The Rev. Charles E. McCoy, formerly addressed at 107 S. Buffalo Ave., Ventnor, N. J., is now to be addressed at St. George's Rectory, Helmetta, N. J.

The Very Rev. Elden J. Mowers, formerly addressed at Calle 18, Num. 154, Vedado, Havana, Cuba, is now to be addressed at Apt. 22, Calle 9 No. 404, Entre F y G, El Vedado, Havana, Cuba.

The Rev. C. Rankin Barnes, formerly addressed at 408 Nutmeg St., San Diego 3, Calif., is now

to be addressed at 281 Fourth Ave., New York 10, N. Y.

The Rev. Arthur M. Sherman, Jr., formerly addressed at 802 Broadway, New York 8, N. Y., is now to be addressed at 501 W. 118th St., New York 25, N. Y.

Ordinations

Priests

Los Angeles: The Rev. Weston Henry Gillett was ordained to the priesthood by Bishop Stevens of Los Angeles on January 4th at the Church of St. Mary of the Angels, Los Angeles. He was presented by the Rev. Neal Dodd and the Rev. Kenneth Perkins preached the sermon. Fr. Gillett will be vicar of St. John the Baptist Mission, Corona, Calif., and may be addressed there.

Missouri: The Rev. Harold Bassage was ordained to the priesthood by Bishop Scarlett of Missouri on December 29th at Christ Church Cathedral, St. Louis. He was presented by the Very Rev. Sidney E. Sweet and the Rev. James M. Lichliter preached the sermon. Mr. Bassage will continue his graduate studies at the Union Theological Seminary, New York. Address: 99 Claremont Ave., New York 27, N. Y.

Oklahoma: The Rev. Alfred Ernest Persons was ordained to the priesthood by Bishop Casady of Oklahoma on December 6th at St. Paul's Cathedral, Oklahoma City. He was presented by the Rev. Joseph S. Ewing and the Rev. Edward H. Eckel preached the sermon. Fr. Persons is vicar of All Saints' Church, Miami, and St. John's, Vinita, Okla. Address: 225 B NW, Miami, Okla.

Virginia: The Rev. Frank L. Rose was ordained to the priesthood by Bishop Goodwin of Virginia on December 16th at Varina Church, Richmond, Va. He was presented by the Rev.



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ST. PAUL'S PRO-CATHEDRAL
Very Rev. F. William Orrick, r and dean
Sun Masses: 8 and 11. Daily 7:30

WASHINGTON, D.C.

ST. AGNES' 46 Que St., N.W.
Rev. A. J. Dubois, S.T.B.
Sun Masses 7:30, Low; 9:30, Sung with instr; 11 Sung with Ser; Daily 7; Confessions: Sat 7:30 and by appt

EPIPHANY G St. West of 13 N.W.
Rev. Charles W. Sheerin, D.D.; Rev. Hunter M. Lewis, B.D.; Rev. Francis Yarnall, Litt.D.; Rev. F. Richard Williams, Th.B.
Sun 8 HC, 11 MP; 6 YPF; 8 EP; 1st Sun of month, HC also at 8; Thurs 11 and 12 HC

KEY—Light face type denotes AM, black face, PM; appt, appointment; B, Benediction; Cho Choral; Ch S, Church School; c, curate; EP Evening Prayer; Eu, Eucharist; HC, Holy Communion; HD, Holy Days; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; V, Vespers; v, vicar.

CHANGES

W. Leigh Ribble and the Rev. Robert M. Alton, Jr., preached the sermon. Mr. Rose is rector of Varina Parish, Richmond, Va. Address: RFD 14, Box 39, Richmond, Va.

Deacons

Dallas: Henry L. Fullerton, Henry P. Roberts, and Clarence V. Westapher were ordained to the diaconate by Bishop Moore, retired of Dallas, for Bishop Mason of Dallas, on December 21st at St. Matthew's Cathedral, Dallas, Texas. Mr. Fullerton was presented by the Rev. Oscar D. Reed; Mr. Roberts, by the Very Rev. Gerald G. Moore; and Mr. Westapher, by the Rev. Sherwood S. Clayton. Fr. Clayton preached the sermon. All three men are continuing their studies at Seabury-Western Theological Seminary, 600 Haven St., Evanston, Ill., and may be addressed there.

Louisiana: Miller Murray Cragon, Jr., was ordained deacon by Bishop Jackson of Louisiana on December 29th at St. James' Church, Alex-

andria, La. He was presented by Very Rev. Wm. H. Nes, who also preached the sermon. Mr. Cragon will complete his studies at St. Luke's Hall, Sewanee, until February 15th, when he will be assigned by the Bishop as assistant to the rector of St. Andrew's, New Orleans, La.

Pittsburgh: Leroy Dingeldine Hall was ordained deacon by Bishop Pardue of Pittsburgh on December 27th at St. Stephen's McKeesport, Pa. He was presented by Rev. B. Franklin Barker and the sermon was preached by Rev. Lauriston L. Scaife. Mr. Hall is continuing his work at the Episcopal Theological School, Cambridge 33, Mass., and may be addressed there.

Lay Workers

Mr. Antonio Pedro Abad of Norfolk, Va., has been appointed a missionary teacher for service in the district of Liberia. Mr. and Mrs. Abad will soon leave for Cape Mount, Liberia, where he will teach Social Sciences in the Episcopal High School there.

Living Church Correspondents

The Rev. William F. Bayle, 39 E. Scribner St., Dubois, Pa., has been appointed correspondent for the diocese of Erie, replacing Miss Elizabeth L. Dame.

Miss Marion Helwig, Diocesan Office, Bethany Place, Topeka, Kans., has been appointed correspondent for the diocese of Kansas, replacing the Rev. Samuel E. West, Jr.

The Rev. David S. Rose, 325 Market St., Jacksonville, Fla., has been appointed correspondent for the diocese of Florida.

CHURCH CALENDAR

January

19. Second Sunday after the Epiphany.
25. Conversion of St. Paul.



Church Services near Colleges

BENNETT JUNIOR COLLEGE

GRACE Rev. H. Ross Greer, r
Millbrook, New York
Services: 8:30 and 11 Every Sunday

BROWN UNIVERSITY

ST. STEPHEN'S Rev. Paul Van K. Thomson, r
Providence, R. I.
Sun 8, 9:30, 11, 5; Daily 7:30

UNIVERSITY OF CALIFORNIA

ST. MARK'S Rev. Russell B. Staines, r
Berkeley, California
Sun 7:30, 11 and 7; Canterbury Club Sun 6
Weekdays: 12:10 Tues and Fri

CARNEGIE INSTITUTE OF TECHNOLOGY

REDEEMER Rev. Hugh S. Clark, r
5700 Forbes Street, Pittsburgh, Pa.
HC 8; MP 11; Canterbury Club 6, The Rectory

COLUMBIA UNIVERSITY

ST. PAUL'S CHAPEL New York City
Rev. Stephen F. Bayne, Jr., Chap
During Summer Session, July 7 - Aug 16
Sun MP and Ser 11; HC 9 Daily (except Sat) 8

CONNECTICUT COLLEGE

U. S. COAST GUARD ACADEMY

UNIVERSITY OF CONNECTICUT (Annex)

ST. JAMES' New London, Connecticut
Rev. F. S. Morehouse, r
Sun Service: 8 and 11

CORNELL UNIVERSITY

ITHACA COLLEGE

ST. JOHN'S Rev. Reginald E. Charles, r
Ithaca, New York
Sun 8, 9:30, 11; HD and Thurs 10

HARVARD, RADCLIFFE, M. I. T.

CHRIST CHURCH Cambridge, Mass.
Rev. Gardiner M. Day, r; Rev. Frederic B. Kellogg, Chap
Sun 8, 9, 10, 11:15. 8; Canterbury Club 6

HUNTER COLLEGE

ST. JAMES' New York City
Rev. H. W. B. Donegan, D.D., r
Sun 8, 11; Wed 7:45; Thurs 12, HC

UNIVERSITY OF ILLINOIS

CHAPEL OF ST. JOHN THE DIVINE Champaign, Ill.
Rev. William Ward, S.T.M., Chap
Sun 9, 11, HC; Canterbury 6

UNIVERSITY OF IOWA

TRINITY PARISH Iowa City, Iowa
Rev. Frederick W. Putnam, r; Rebecca H. Davis, college worker
Sun 8, 10:45; Canterbury Club 5:30; Wed 6:45, 10 HC; HD as announced

KEY—Light face type denotes AM, black face, PM; Chap, Chaplain; c, curate; EP, Evening Prayer; HC, Holy Communion; HD, Holy Days; MP, Morning Prayer; r, rector; Ser, Sermon; v, vicar.

UNIVERSITY OF MICHIGAN

ST. ANDREW'S Ann Arbor, Michigan
Rev. Henry Lewis, r
Sun 8, 11; Canterbury Club 6; Wed and HD 7:15

MILWAUKEE-DOWNER, STATE TEACHERS

ST. MARK'S Rev. Killian Stimpson
2604 N. Hockett Avenue, Milwaukee 11, Wis.
Sun 8, 9:30, 11

UNIVERSITY OF MINNESOTA

ST. TIMOTHY'S HOUSE Rev. G. R. Metcalf, Chap
317 17th Ave., SE, Minneapolis
Sun 9; Wed 7:15

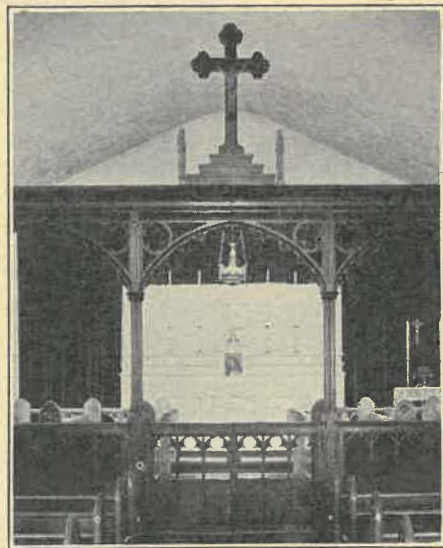
HOLY TRINITY CHURCH, 4th and 4th
Sun 11

UNIVERSITY OF NEBRASKA

UNIVERSITY EPISCOPAL CHURCH, Lincoln, Nebr.
Rev. L. W. McMillin, Priest in Charge.
Sun 8:30, 11; Others as announced

NEW JERSEY COLLEGE FOR WOMEN

ST. JOHN THE EVANGELIST, New Brunswick, N. J.
Rev. Horace E. Perret, Th.D., r
Sun 8, 11; Wed and HD 9:30



UNIVERSITY EPISCOPAL CHURCH
LINCOLN, NEBRASKA

OKLAHOMA COLLEGE FOR WOMEN

ST. LUKES' Rev. H. Laurence Chowins, v
Chickasha, Oklahoma
Sun 8, 9, 9:45 and 11

PRINCETON UNIVERSITY

UNIVERSITY CHAPEL Rev. Packard L. Okie, Chap
9:30 Holy Communion and Sermon

TRINITY CHURCH 33 Mercer Street
Rev. A. L. Kinsolving, r 11:00 a.m.

SALEM COLLEGE & ACADEMY

ST. PAUL'S Rev. James S. Cox, r
Winston-Salem, N. C.
Sun 8, 9:45, 11, 5:45

SANTA BARBARA COLLEGE

UNIVERSITY OF CALIFORNIA

TRINITY Rev. Richard Flagg Ayres, r
Santa Barbara, Calif.
Sun 7:30, 9:30, 11; 7:30 Evensong

SULLINS COLLEGE

VIRGINIA-INTERMONT COLLEGE

KING COLLEGE

EMMANUEL Bristol, Virginia
Rev. Maurice H. Hopson, B.D., r
Sun 8, 11; Thurs 10

UNIVERSITY OF TEXAS

ALL SAINTS' CHAPEL and **GREGG HOUSE STUDENT CENTER** 209 W. 27th St., Austin, Texas
Rev. Joseph Harte, r; Rev. Balfour Patterson, Chap
Sun 8, 10, 11; Canterbury Club 6
Daily 7 and 5:30

UNION COLLEGE

ST. GEORGE'S Rev. G. F. Bambach, B.D., r
Schenectady 5, N. Y.
Sun 8, 11, 7:30; HC, HD, Tues and Thurs 10;
Daily: MP 9:30, EP 5

WELLS COLLEGE FOR WOMEN

ST. PAUL'S Rev. T. J. Collar, r
Aurora, N. Y.
Sun 7:30, 9:45, 11; HD and Fri 7

UNIVERSITY OF WISCONSIN

ST. ANDREW'S Rev. Edward Potter Sabin, r
1833 Regent St., Madison 5, Wis.
Sun HC 8, 10:45; Summer, 7:30, 10; Daily HC
7:15; except Wed 9:30

WOMAN'S COLLEGE

OF THE UNIVERSITY OF N. C.

ST. MARY'S HOUSE Rev. Carl F. Herman, Chap
Greensboro, North Carolina
Sun 8, 7; Wed 7

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