

The Living Church

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



Conference on Economic Life

Joseph G. Moore

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THE RETURN OF THE PRODIGAL
From the Cathedral Film, "The Prodigal Son"

Audio-Visual Number

LETTERS

Appropriate Tribute

TO THE EDITOR: Miss Florence S. Sullivan, who entered the Life Eternal on December 29, 1946, asked that no flowers be sent to her funeral, but that her friends send a donation to Church Army instead. This beautiful way of expressing one's appreciation is new to many and would have a wider use if more had only "thought" of it.

Church Army is grateful to those who contribute to Church Army in Miss Sullivan's memory, and wishes to say that we have started a memorial fund in her memory which will continue a reminder of her faithful service as a board member of Church Army for over 12 years.

(Capt.) EARL ESTABROOK, CA.

New York, N. Y.

Godless Colleges

TO THE EDITOR: For a quarter century I have been studying, as my special object of research, the relationship between religion and learning in higher education in this country and in England. All through that period I have been listening to what seems to me a bad diagnosis of the disease commonly called "university irreligion," a diagnosis made by Church people, a diagnosis of the sort contained in your leading editorial of January 26th. The assumption back of that diagnosis is

The Living Church

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that religion matters little in the universities and colleges (the fact is undeniable) because of a deliberate and sinister desire, on the part of those who administer and teach, to root out godliness and promote secularism. I have found almost no evidence to justify such an analysis of what is wrong.

As a plain blunt fact the universities and colleges are secularistic, ignore spiritual concerns, simply because they are supported, administered, and taught by typical high-grade 20th century Americans, which

usually means by people who assume without argument as a matter of course that material things and technical proficiency alone matter much, that this world is the only real world and that the spiritual world is a figment of the imagination. It is America itself, our notion of life, which has produced and which perpetuates academic irreligion; it is not our institutions of higher learning which in respect to these basic matters have corrupted and are corrupting America.

It is not to be overlooked that fully nine out of ten of the young men and women who enter the universities and colleges come up with no adequate understanding, mostly with no understanding at all, of what religion means, of how one practices it, with next to no realization that it can matter much except to savages or to the simple-minded. God has been on the periphery—often not even that—of their previous thinking, of their home-life, of their schools. Most of our undergraduates and most of their teachers (who with rare exception are only the undergraduates a few years older and with some specialized erudition) have no religion to speak of; but this is not because they lost religious interest and loyalty after they entered the university or college. The poor dears never had any to lose.

Why blame the universities and colleges, or those who run them, for an irreligion that is due to: a) the pitiable secularization of American thought and practice

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generally; b) to the somewhat stuffy hedonism of the American home; c) to the deliberate and meticulous ignoring of God by and in the American public school; and d) to the spiritual degeneration of the American Churches which, in their care of children as in all other matters, are (as Presiding Bishop Sherrill has so wisely said) "so inoculated by weak religion as to seem impervious to the real thing."

The situation of religion in our higher education is even worse than you suppose, but *it is no worse than the situation of religion in respect to American life and thought as a whole*. I am a little tired of seeing the American university used as a whipping-boy so that we Church people may avoid facing up to what is the *real* trouble with American culture—and with ourselves.

It is not the university that has caused secularization, nor can the university cure it. Maybe the Church cannot cure it either; but at least till the Church stops playing tiddledewinks with religious education, until the Church stops sending up matriculants to whom religion is only a minor decorative art and probably not even that, until there is some evidence that the Church is ready even to try to train its people in spiritual disciplines, until there is an indication that the Church expects its members themselves to oppose, and to teach their children to deny the this-worldly hedonism which always has been and still is the real enemy of God; until we have cleaned our own house, perhaps it would be well to refrain from too violent a criticism of the academic victims of a general cultural disintegration.

(Rev.) BERNARD IDDINGS BELL
Chicago, Ill.

Price Change

TO THE EDITOR: Will you please save me, and also more than one dealer in books, a great volume of correspondence by printing this brief letter in your correspondence column as soon as possible?

My new book is to sell for \$4 per copy instead of \$3 as was stated in the recent review in *THE LIVING CHURCH*. This was not an error on the part of your reviewer.

The actual cost of publishing the book so far exceeded the original estimates as to make an increase in the originally estimated price necessary. However, I did not know whether or not I was at liberty to change the price without first consulting one of the chief contributors toward its publication, to whom I had made what I feared might be deemed certain commitments. By the time this was cleared up, it was too late to change the price in the review, except in a few late copies. But, I repeat, the correct price is \$4 per copy, minus certain discounts for cash or for 3 or more copies, and to dealers. Will those who receive bills differing from the price quoted in the review please accept this explanation. Of course, copies not wanted at this price can be returned at my expense.

(Rev.) FELIX L. CIRLOT.
New York, N. Y.

Holy Week Manual

AN AMERICAN HOLY WEEK MANUAL. Edited by Earle Hewitt Maddux, SSJE. Cambridge: Society of St. John the Evangelist, 1946. Pp. 363. \$1. paper; \$2. Boards.

Although it bears the publication date of 1946, this valuable manual has appeared barely in time for Passion-tide this year. We can be pleased that it has beaten a "Holy Week deadline," for it ought to be available to the laity for that period of the deepening shadow of the Cross. Fr. Maddux has edited the book with layfolk in mind "to serve as a practical guide to the Liturgy from Palm Sunday through Easter Day," and to furnish those "unable to attend the public services of Holy Week" with a "helpful devotional manual for that period."

All the traditional Holy Week services are included within the compass of this volume, including the Tenebrae (of which there is an editorial note of explanation), Veneration of the Cross, Blessings of Fire and of Candles and of Font, Solemn Baptism. For the Altar services the text of the Book of Common Prayer is used. Other texts are derived in part from the *American Missal*, from the Plainchant Publications Committee (of England), from the *Monastic Diurnal*, and from the *St. Dunstan Kyrial*.

The book is well indexed. Indeed it leaves little to be desired in the way of presenting a useful volume for devotional and liturgical use in the period treated.

H. B. V.

United Lutheran Lenten Book

CHRIST OR CONFUSION. Edited by H. Torrey Walker. Philadelphia: Muhlenberg Press, 1947. Pp. 171. \$2.

The various Lutheran bodies in this country seem invariably to issue a book to serve as a guide to the general theme of Lenten preaching to be followed by their pastors. The volume now under review is quite up to the generally high standard that has been set by the United Lutheran Church. I doubt that the title is entirely appropriate. It derives from one sermon in the book, that for Ash Wednesday, by Dr. Ross H. Stover, of Philadelphia. But one can hardly see that this general theme is followed throughout the entire book. This is perhaps to be expected in a publication containing the thought and writing of so many different individuals.

The editor has made his selection of sermons because he feels that they present a "cross section of preaching on

Lenten themes." He is quite right in this appraisal. Here are 18 sermons by as many clergy, who work in many parts of this country and Canada. There are sermons for the three pre-Lenten Sundays, for Ash Wednesday, for the six Sundays of Lent, for every day in Holy Week, and for Easter Day. One would hardly expect to find a large measure of unity in the preaching on so many themes by various persons. But as a cross section they may be read and studied with profit, for one's own benefit and for a storehouse of material for future reflection and study. It is difficult to assign superior and inferior designations to the quality and content of these sermons. This reviewer perhaps gained most from those entitled "Christ or Confusion," "Christ on the Offensive" (by Arthur M. Huffman), and "The Hound of Heaven" (by Robert H. Daube); and one is always glad to see something from the keen mind of that perennial favorite among the clergy of all denominations, Dr. Paul Scherer ("From Tyranny to Freedom"). H.B.V.

For Better Sermons

HERALDS OF GOD. By James S. Stewart. New York: Scribners, 1946. Pp. 222. \$2.50.

A native of Scotland, Dr. James Stewart is too little known in America. His published sermons, under the titles *The Strong Name* and *The Gates of New Life* are among the finest of contemporary Gospel messages. Backed by erudite scholarship and timeless "Gospel preaching," they have an urgency and glowing quality that makes one want to be a better Christian right away.

In his latest book he tells how to write such sermons. Every priest will want it for his library. It is a "must" for the seminary student. The jaded mind of the sermon-weary veteran of many a pulpit battle will be reawakened to the greatness of his calling. The book is a strong corrective for one who stands before congregations in dire need of God's help in their multitudinous troubles, sins, and needs, and tries to feed them with "one more weary diagnosis of the crisis of current events." It explains in detail the ways of developing a result that will jar the mind into Christian action.

Dr. Stewart makes the reader want to "preach Christ today in the total challenge of His high, imperious claim." The world needs that kind of preaching!
G. CLARENCE LUND.

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The Question Box



Conducted by CANON MARSHALL M. DAY

• *Is it permissible for a lay reader to wear a tippet when conducting the prayer services? I believe our canons say that the tippet used by lay readers is to be made of black stuff.*

In America, the only canonical mention of the costume of lay readers is the last sentence in Canon 49, Sec. 3: "He shall not wear the dress appropriate to Clergymen ministering in the Congregation." Since the cassock and surplice are used by choristers and altar-boys they cannot be referred to here, but the reference must be to the tippet, and *a fortiori* the stole. The English canons of 1603 (Can. 58 and 74) provide that the scarf or tippet is to be worn in church by all ordained clergy. For doctors and masters it is ordered to be of black silk, for bachelors and non-graduates of black stuff. Unlike the stole, it is worn over both shoulders by all three orders. Its purpose is to distinguish the clerks in Holy Orders from the other men in choir.

• *Why do some feasts of Apostles have vigils before them, and others have not?*

There are no vigils appointed for observance in our American Prayer Book. In the English and other Anglican prayer books there are such fasts appointed for the feasts of Our Lord and of the Blessed Virgin, for St. Matthias, for Pentecost, and for those red-letter feasts that occur outside the historical half of the Christian Year. In the more elaborate calendars used by the monastic orders and some parishes there are more vigils, but not as a rule for those feasts occurring in the seasons of Christmas, Lent, and Easter. This is because either the time is too festal in its character for extra fasting, or because a fast is already being observed.

• *In the January 5th edition of THE LIVING CHURCH you stated that there is no such thing as a High and a Low Episcopal Church, but that these terms refer to schools of thought in the one Church. How can you think that this is an honest answer? (The questioner then proceeds to quote parishes where there is an almost complete difference in ceremonial and in doctrinal teaching.)*

This is, I think, due to a confusion in the questioner's mind about the meaning

of the term "Church." The original questioner and I meant the religious organization to which we all belong, and which alone gives authority to the local congregation or its pastor. The present questioner is using "Church" in the sense of parish or congregation, as we say "St. George's Church or St. Mary's Church." Let me remind her that these two parishes, representing the two extremes of these schools of thought were both governed in December by the "High" Bishop Manning, and today are governed by the "Low" Bishop Gilbert, in accordance with the legislation of a diocesan convention in which all the parishes of both schools of thought, and of the numerous in-between schools, were represented by their elected delegates and shared equally in the voting. One government, one body of canon law, one Liturgy, one Sacramental system, one Creed, one continuous history, one spiritual life and one authority, derived through the one Holy Spirit from the One Incarnate God, make it possible for us to differ about almost everything yet remain one Church. For what we differ about is not the Life, but the interpretation or the expression of the Life.

• *Is it correct for a server at the Holy Communion to wear an academic hood?*

Properly no one should wear his hood at the Holy Communion. The exception to this is, by English rules, the priest who preaches the sermon, unless he is one of the Sacred Ministers. For my own part I see no reason why the preacher, if later assisting to give Communion, should remove the hood, or why it should not be worn by those who are merely present in choir. But it is part of the choir-habit and has no place on the ministers of the altar.

• (a) *Are we in communion with the "Liberal Catholic Church"?* (b) *Please tell me also where I can obtain information about the Old Catholic Church in America.*

(a) We are not in communion with this body. (b) Information about the Old Catholics can be obtained from the Council on Ecclesiastical Relations, 281 Fourth Avenue, New York 10, N. Y., or from the Society of St. Willibrord, Rev. Theodore Andrews, Th.D., St. Peter's Church, Mountain Lakes, N. J.

SECOND SUNDAY IN LENT

GENERAL



BISHOPS AT PACIFIC CONFERENCE: *Kennedy of Honolulu, Kempthorne of Polynesia, Keeler of Minnesota, and Strong of New Guinea.*

INTERNATIONAL

Pacific Bishops Hold Conference

Three missionary bishops of the Pacific held discussions with Bishop Keeler of Minnesota, representative of the Presiding Bishop, in Honolulu beginning January 29th to seek a basis for united action on common problems. The missionary bishops were the Rt. Rev. Philip N. W. Strong, Bishop of New Guinea, the Rt. Rev. Leonard S. Kempthorne, Bishop of Polynesia, and Bishop Kennedy of Honolulu.

The conference was the first in history for Pacific bishops, and was regarded as the second step in a long range plan for closer cooperation of the Anglican Church in the Pacific.

It followed an earlier conference in Sydney in the fall of 1945 at which several bishops of the Anglican Church in the Southwest Pacific took part. At that time it was decided to seek another conference which would include bishops of the Episcopal Church of the United States in the Pacific, and Bishop Kempthorne sought the cooperation of Bishop Kennedy.

Bishop Kennedy at once joined in the movement, and invited the bishops to come to Honolulu for the meeting. In-

vitations were extended to the Rt. Rev. Walter H. Baddeley, Suffragan Bishop of Witby and former Bishop of Melanesia; the Most Rev. Campbell West-Watson, Archbishop of New Zealand; the Rt. Rev. James L. Wilson, Bishop of Singapore; the Rt. Rev. Francis S. Hollis, Bishop of Labuan and Sarawak; and Bishop Binsted of the Philippines, as well as the Bishops Kempthorne and Strong. Difficulties of travel across the far spaces of the Pacific made it impossible for all to attend, and those who did get to Honolulu had many difficulties and delays.

All agreed, however, that their meeting was historic and would bear great fruit. Out of it were started specific proposals which will be presented to the Lambeth Conference in London in 1948.

In addition to their work in the conferences, the Bishops spoke at many gatherings in all parts of the Hawaiian Islands. It was fortunate that they were in Honolulu at the time of annual convocation of the district, as they were able to become acquainted with the Church in Hawaii.

The conference made it possible for Bishop Keeler to return to Honolulu, where he had served as bishop in charge for a year before the consecration of Bishop Kennedy in 1944.

INTERCHURCH

Conference on the Church and Economic Life Held in Pittsburgh

By the Rev. JOSEPH G. MOORE

From the opening service of the conference on the Church and Economic Life in Trinity Cathedral, Pittsburgh, with a shortened form of Morning Prayer, and with its preacher Bishop Scarlett of Missouri, who at the last moment read Bishop Dun's opening address, the great conference of the Federal Council was notable for the strong Episcopal representation. Twenty-seven members of the Church* took a very active part in the program, ranging from Charles P. Taft, the chairman of the conference and the present president of the Council of Churches, through such people as the Rev. Almon Pepper, Bishop Scarlett, Bishop Dun of Washington, the Rev. E. Felix Kloman, Mrs. T. O. Wedel, Mr. Spencer Miller, Jr., Professor R. S. Meriam, who were part of the active leadership of the conference, and such delegates as Mrs. Harper Sibley, Mr. Jasper Davis, Canon Judd of the Church of England in Canada, Mr. Eric Johnson, Mr. Noel Sargent, Richard B. Tucker, Miss Lucy Mason, and others, who were very active in the debate within the conference sections.

The conference itself was also marked by the intense interest of most of the major non-Roman Churches of America, there being 28 Protestant denominations semi-officially represented by delegates, together with delegations from the Episcopal Church, the Church of England, and the United Church of Canada, and an observer from the Roman Catholic Church at all sessions.

SERVICE AT TRINITY CATHEDRAL

Trinity Cathedral was packed to the doors by 10 o'clock as the Very Rev.

*The Episcopal delegation included Bishops Dun of Washington, Scarlett of Missouri, and Pardue of Pittsburgh; the Rev. Messrs. Beverly M. Boyd, Francis B. Sayre, Jr., E. Felix Kloman, Joseph G. Moore, Almon R. Pepper; Professors William V. Dennis and R. S. Meriam; Messrs. Charles P. Taft, Harper Sibley, Jasper Davis, Eric Johnson, John Medcalf, Noel Sargent, Giles Courtney, Richard B. Tucker, Charles T. Symington, Spencer Miller, Jr., Malcolm Hay, John Ebaugh, Jr.; Mrs. Harper Sibley, Mrs. Alfred M. Chapman, Mrs. T. O. Wedel, and Miss Lucy Mason.

N. R. Hugh Moor, dean of Trinity, opened the service. Immediately after the service, the first meeting was convened at the Hotel William Penn by the chairman, Mr. Taft, and the historic conference was begun.

In some ways, the conference was reminiscent of other conferences; a few men directly involved in this present one having been in attendance at the great Oxford Conference. However, this one was particularly and completely American, and even at the beginning, everyone seemed conscious that something new was happening.

All walks of life were gathered together, with 29 communions officially represented by delegates, and two other bodies represented by semi-official ones. The call was "to seek to discover the part, if any, that the Church should play in shaping our thinking and acting towards more Christian motivations in ordering our economic life; and as a reconciling force in the conflicts which emerge within our economic life."

Three principal questions were set up for joint discussion; (1) what are the issues in economic life that should concern the Church? (2) What is the responsibility of the Churches within the Federal Council of Churches toward resolving these issues? (3) What program should the Churches undertake in meeting their responsibility?

"The Church is committed to the faith that this is God's world, and that men are forever stewards of the manifold stuff of God's world, and that men are called to handle and use the stuff in ways that will honor a just and loving God and serve His people," Bishop Scarlett had said in the opening sermon. "Moreover, the Church believes that men are meant for freedom, and its face must be set against the enslavement of the body, or the mind, or the will. It does not mean that the Church is to encourage men to do what they please, but it does mean that the Church is committed to seeking for men the opportunities for responsible self determination in every area of life, including the economic area."

Actually, the conference's membership covered a wide range of American society. Twenty-seven per cent came from the ranks of management and industry, 30% from the ministry, 15% from labor, divided between the AFL and the CIO, 8% from the farms, and the balance of some 20% came from the professions, including teachers, lawyers, doctors, and others, having generally only one major tie, and that being membership in some Church.

Out of this maze of subject matter (and society) it was hoped could come suggested programs, general principles that might be developed and tested, but

more especially, the initiation within the Churches of America, of a process of face-to-face discussion among Church people, particularly Church people who have first hand experience in ordering our economic life.

In the course of the next three days, each part of America's economic structure was taken apart, bit by bit, and placed under microscopic examination, the examiners being 400 men and women, Christians all, who were attempting to define what, in their minds at least, might be the Churches' roles in the social and economic life of the nation.

DIFFERENCES OUTLINED

When the discussions, held simultaneously in the three sections of the conference came to such currently contro-



AT PITTSBURGH: *Bishop Pardue helps Bishop Scarlett with his gown.*

versial issues as labor-management relations, governmental planning, social security, profits, and a host of other subjects, the differences of opinion among the delegates became more sharply pronounced.

Bishop Dun had called upon the delegates to examine all problems with "a Christian attitude instead of the attitude of a businessman." He had said that in the present economic order we cannot overlook "gross inequalities in the distribution of products we make, the demoniac quality which always makes people want more than they have, the racial inequalities which are not absent from the Church itself."

"In the latter field, the CIO has made more progress than the Episcopal Church." He was supported in his views by Paul G. Hoffman, president of the Studebaker Corporation, who called attention to the presence of "inequalities of opportunity." From the floor of one

of the discussion groups came the explanation that in our present technological culture, capitalism, and capitalistic structure and institutions have become a religion which permeates many of our ideas, and has even entered into the Churches themselves.

On the question, "What is the role of the government in establishing security and maintaining freedom?", Noel Sargent, of New York City, secretary of the National Association of Manufacturers said:

"In peacetime we want to have the government maintain an atmosphere which will permit a maximum of freedom of movement." This was supported further by Professor J. V. Van Sickle, chairman of the department of economics of Wabash College, who said: "Labor must flow as easily as capital," and he went on to say that areas like Mississippi must not be prevented from maintaining very low-wage labor markets, that capital might be induced to come to such a state to enjoy profits, and to give people unemployed at least some wages, if frankly not as adequate as they might be. In conversation after this particular session, Professor Van Sickle indicated that even as little as 10 cents an hour would be better than federal intervention.

Disputing this point, Dr. M. W. Boyd, president of Morristown College, declared: "Where the people's welfare is concerned, we should be Christian enough to allow the government to come in and do what we cannot do for ourselves."

Mr. David Henley of the American Friends Service Committee emphasized that the Church should concern itself with "who does the planning," rather than to what extent government planning is carried on. Mr. Kermit Eby, CIO director of research, observed that "If the majority of the people express themselves in government, that expression will be a liberal one, and our democracy depends upon our ability to fully express ourselves."

On the subject of management and labor, the delegates in all three sections generally favored collective bargaining, but disagreed on the extent to which it should be used. These debates, and those on the closed shop and industry-wide bargaining, brought out determined effort on the part of a small group of management representatives to force across a vote in favor of the open shop. In sections where votes were taken, these attempts were overwhelmingly defeated. In one section, however, the debate was closed by the chairmen at this point, so that discussion could proceed to other areas of the many-sided whole.

It was at this point that Noel Sargent of New York, and W. L. Goldston of



CONFERENCE LEADERS: *Charles P. Taft (seated) discusses agenda with John G. Ramsey of the CIO (left) and John A. Riety of the YMCA.*

Houston, Texas, a geologist, tried to force through the open shop statement in the final record of the conference. Mr. Goldston said: "I don't know of anything more un-Christian than the closed shop, since 75% of the working class are not members of the unions, and the closed shop is an attempt to regulate the freedom of most of the people." Representative Harold Buffet of Nebraska pointed out that the opinions of the group would help to guide him, when he is called up to vote on labor legislation.

At this point many delegates tried to secure the floor to express their opposition to Mr. Goldston's proposal. Among those who spoke were the Rev. A. Guerrero, of Chicago, Ill., who said: "I belong to a closed shop . . . I'm a Methodist. The Methodist system is quite a closed shop; not anybody can preach in the Methodist Church. I'm not ready to stand up and say the closed shop is an evil. I think it is a democratic expression of the people, despite its abuses."

ACTION AVOIDED

However, before the discussion could be continued, Mr. Taft, who had come into the discussion group hall, asked that action be tabled on this issue, and that the group continue with the rest of the agenda, taking it up again after the entire section had been completed. The section finally concurred, but for the rest of that particular session, the business that followed came as an anti-climax

and stirred little enthusiasm among the conference men and women.

Two new motions were introduced and adopted by the section. One, a motion by Rev. Shirley E. Greene of Merom, Ind., asserted: "In view of the tremendous possibilities for good and evil in the development of atomic energy, we believe the Christian Churches should stand firmly for civilian and public control of the processes of atomic energy production."

The other declared: "The Christian Church should oppose the classic doctrine as defined by Adam Smith 'that the individual in pursuit of his selfish gain will be led by an invisible hand to work the common good,' as an unsatisfactory answer to present economic problems. We hold this to be irreconcilable with the emphasis of Jesus upon service to God and his fellowmen as the basic motivation of life."

As the conference entered its third and final day, the entire body, now meeting as a whole, began to ratify the material which would serve as the fruits of this first experiment in face-to-face relationships.

The Report

The first section, on "The Issues — Crucial Problems in Economic Life in Which Church People Should be Concerned," was then ratified by step.

It was agreed that as a basis for the discussion of the economic situation from the standpoint of Christian prin-

ciples, the following assumptions are shared by the members of this conference:

ASSUMPTIONS

"(1) The Christian Church considers the dignity and worth of the individual, and the welfare of mankind, of primary importance in the Christian ethic.

"(2) The ethical doctrines derived from the Old and New Testaments and enlarged by centuries of Christian thought and practice are of unlimited scope, and relevant to all areas of human relations.

"(3) Human society is in the process of growth, but in no area of human relations have we fully attained a truly Christian standard of life.

"(4) The principles of the Christian Gospel are applicable to the structure of social relations, to the organization of society, as well as to the personal relations of human beings. The factors of economic status and economic relationships are of basic importance and are fundamental in shaping the quality of life."

PROBLEMS

"In view of these assumptions, we believe that the following problems are of vital concern to the Church:

"(1) *Can our economy so utilize its resources as to assure economic stability and progress and at the same time preserve and enlarge the essential liberties of man?*"

Under this heading then there were raised specific questions that are troubling the world at this time. Questions like "full employment," "Do these liberties include the right and opportunity to work of all individuals without regard to creed, race, color, or class, freedom of thought and speech, and similar liberties?"

"(2) *How can full production, full employment, and equitable distribution of the national income be achieved and maintained, and what is the relation thereto of restrictions that may interfere with these results?*"

Along with raising a number of issues under this section the members of the Conference affirmed: "The members of Christian communities have a moral obligation to consider the many complexities of the situation and to promote an intelligent understanding of economic relationships as they work for the objectives of full employment, full production, and equitable distribution of income."

"(3) *What role should government play in our economic life? What criteria should be established in determining such participation, with particular reference to its impact upon the utilization of the capacities of the individual, and his growth and development socially intellectually, and spiritually?*"

Here the question was asked as to what extent governmental planning and control in the interest of economic equilibrium can be exercised without loss of integrity in the government itself, without impairing essential economic functions through weakened private initiative, and without political encroachment upon large areas of life in which cultural freedom has, in our tradition, been highly prized. "Few question the necessity of a substantial measure of

governmental regulation of an increasingly complex economy. . . . To find the optimum accommodation however, between these opposing sets of values is an unsolved problem."

"(4) *What role should voluntary economic groups—business, labor, agriculture, finance, consumers, etc.—play in our economic order?*"

Many claim that coöperative groups can contribute. "Do they contribute to more or less initiative and responsibility on the part of individual members?" "Can these groups help to eliminate the evils of monopoly in both government and private enterprise?"

"(5) *To what extent has concentration of ownership and control brought beneficial or harmful effects to public welfare? What are the corresponding effects of their diffusion?*"

"It is widely contended that concentration of control in the fields of management, labor, and agriculture has resulted in a serious menace to our competitive system. To what extent and in what particular areas is the contention valid?"

"(6) *Upon what basis can the Church concern itself constructively with the problems of wages, prices, and profits?*"

"This is a subject of which there has been too little exploration by the public." The public feels the need for information, standards, measurement of the contentious claims.

"To what extent may the acquisitive urge in individuals be appealed to, through profits and wages, without undermining the Christian character?"

"(7) *How can industrial relations be made more harmonious, and the Church use its influence toward this attainment?*"

"Along what lines may the Church move aggressively to develop good will, social responsibility, and 'togetherness' among the parties engaged in collective bargaining?"

"(8) *How may government be used to provide social security without thereby undermining the assumption of responsibility by individuals and groups of individuals?*"

"There is widespread support for socializing individual risks incident to old age, sickness, unemployment, and other needs. . . . Too much insecurity is detrimental to moral and economic growth. . . . At the same time self-reliance is necessary for character."

"(9) *How can the Church most effectively assist in solving agricultural problems?*"

Problems here brought up included: adequate diets for all the people of the world; economic equality for agriculture in relation to other groups; organization of farm labor.

"(10) *What should be the economic relationships of the United States to other nations in the light of its influential economic position?*"

This is a tremendous area for question and study involving even the development and use of atomic power for the best interests of all the people of the world.

THE CHURCH AND ECONOMICS

The second section covered "The Responsibility of the Church in the Economic Sphere." The heart of the first part of

this section is contained in these words: "The Christian Gospel must never assume that the practical meaning of its basic teachings can be crystallized once and for all. The Church cannot provide blueprints; it can give perspective. Christianity is not to be identified with any particular economic system."

CHRISTIAN AFFIRMATIONS

Affirmations of the Christian faith as related to economics are:

"(1) God is the source and sustainer of all life. . . . By humbly seeking God's guidance together, and our obedience thereto, we can find our way through the most complex difficulties of life."

"(2) Love is the basis and fundamental commandment for the fulfilment of life. . . . It underlies our creation, and it is for us incomparably revealed in Jesus Christ."

"(3) All men are members of a community under God, and the true community of the sons of God is foreshadowed on earth in the challenge of the Gospel. . . . Men are unequal in natural abilities but they are equal as sons of God, who has no particular mercy for the privileged and no special forgiveness for the strong."

ECONOMIC PRINCIPLES

"Christians then must concern themselves with basic economic factors such as work, production, property, wages, profit, prices, taxes and economic organization, under such general principles as the following:

"(1) Each person has a right and a duty to take his share in the world's work, and to work at jobs which will enable him to fulfil the true purposes of labor."

"(2) Production exists to serve necessary and desirable consumption."

"(3) Property represents a trusteeship under God, and it should be held subject to the needs of the community."

"(4) It is desirable to work toward an economy which provides an assured annual income for every family."

"(5) Profits are characteristic of a money economy and are defensible, subject to proper methods of accumulating and distributing them. . . . Christians must be actuated more largely by a service motive than by a profit motive."

"(6) Economic groups should have the right to organize, provided only that their purposes and activities do not contravene the welfare of the entire community. . . . The larger community cannot tolerate monopoly over information, processes, capital, labor, or natural resources."

"(7) Man is endowed with moral freedom. The use of his freedom is always conditioned and limited by the freedom of other persons and by many necessities over which he has little control."

"(8) Man, though created in God's image, is also a sinner, often using his freedom to serve false gods. . . . Most conspicuously, he tends to use his freedom to serve himself before all else, and to make his own will the supreme rule of his life."

"(9) The individual is a responsible agent in religion and in human relations, including economics." Because of the basic affirmations of the Christian faith, the Churches have "the right and the duty to

speak . . . to all economic organizations and systems."

"(10) The Christian community must seek continually to create social conditions under which it will be less difficult to express in daily living the spirit of redemptive love that is enshrined in the New Testament. . . . This means that the principles of the Christian Gospel are to be applied to the structure of social relations and the organization of society."

RESPONSIBILITIES OF THE CHURCH

It was stated in the closing portion of the second section that the Church should:

1. Develop an informed, objective, unprejudiced, and Christian attitude in the approach to economic problems.
 2. Set an example in its own employment, investment, and other economic practices.
 3. Promote equal and unsegregated opportunity for all, including members of racial or other minority groups. At this point, the resolution against Churches' allowing racial restrictive covenants to be retained on any of its properties was adopted.
 4. Stand for the abolition of preventable poverty and for the realization by all people of the great possibilities for economic welfare.
 5. Stand for a man's right and duty to take his share in the world's work, and to work at jobs which will enable him to fulfil the true purposes of labor.
 6. Promote widespread democratic and informed participation in decisions which affect our economic destiny.
 7. Help to develop in people the sense of responsibility and the motive of service to their fellowmen to be expressed in economic and social action.
 8. Speak out against clear instances of specific injustice, and seek to discover and proclaim the truth about economic conditions.
 9. Foster the practice of honesty in economic as well as other forms of life.
 10. Promote increasing coöperation between individuals and groups in all phases of economic life.
 11. Examine the effect on society and on the individual of either concentration or diffusion of power in our present economic life.
 12. Foster economic decisions and practices which show consideration for unborn generations, as through conservation and intelligent usage of natural resources.
 13. Insist that the nation secure its influence in coöperation with other nations, at the same time maintaining such security measures as will insure our national welfare and still be in accordance with our obligations to the United Nations.
- While the final section, "The Program of the Church in the Economic Sphere" was not approved by the delegates in the final session, all parts of it had previously been suggested in the three discussion sections, and it is hoped that the suggestions for various types of programs can be included by the committee, when it completes its final edition of the Conference Report for publication.

Homeward . . . III. Knowledge of God and of Self

By the Rev. Joseph Wittkofski

TRUE religion teaches each human being to know God and to know himself. Since Christian perfection consists in the union of the soul with God, it becomes necessary for the disciple of Christ to possess an ever growing understanding of these terms. The knowledge of God will lead the human being to love God. The knowledge of self forces the Christian to realize the amount of good with which God has endowed him, and will awaken a responsive sense of gratitude toward God. The sight of sins and miseries causes one to develop a contempt of self, which will engender a sincere humility. The love of God can only be constructed upon the foundation of humility.

KNOWLEDGE AND LOVE

To love God, one must have knowledge of Him. All things about God are admirable and lovable. Natural science teaches certain fundamental facts about Him. He is said to be the First Mover; that is, He is the source of all movement. The human being, therefore, cannot move except through God. Human reasoning shows that the Deity is the First Cause of all created beings, which includes the universe and mankind. He has the sole right to all honor and glory. God also is the only necessary Being. All other beings are transient. He alone is the only permanent good to be sought. Finally, philosophy deduces that God is infinite perfection. All creation is nothing more than a very faint reflection of God. He alone is the ideal to follow.

Holy Scripture teaches many other things about the life of God. The Holy Trinity is the source of divine living. God, who is the fulness of being and of love, eternally regards Himself. From this contemplation, He produces the divine Idea or Word, who is equal to the Father and is the Image of the Father. The Father and the Son love each other with a mutual love, which is the Holy Ghost, equal to the other two Persons. Since God is all goodness, He wishes to give His life and love to other beings. This He does through the creation and sanctification of human beings. By creation, a man becomes the servant of God; by sanctification, he becomes an adopted child of God; and by salvation, the child becomes one with God.

Through the sin of the race, mankind lost the previously endowed right to salvation. God, however, would not

allow Himself to be frustrated. He sent His Son into the world to become man and make reconciliation for all men. To facilitate the work of salvation, Jesus Christ instituted the Church and created the sacraments. These sacraments are the ordinary way in which the divine life is communicated to mankind. Especially through the Holy Communion, He perpetuates His Presence, His Love, and His Sacrifice.

LOVE OF GOD

Knowledge of the wondrous works of God leads to love for the Creator. The knowledge of self also leads to this same love by demonstrating to the individual the absolute need that he has for God. The Christian studies himself, both with regard to his good qualities, and with respects to his faults and bad qualities. People generally do not like to study themselves objectively. It is a common fault to exaggerate personal good and to forget the evil that one does. Endeavoring to know himself, the Christian calls upon God for help. Each day, before retiring, he examines himself with regard to both positive and negative thoughts, words, and acts of the day. Progress will surely result from daily self-examinations.

NO SHORT WAY

There is no short way to salvation. The soul must win domination over the body. Without discipline, no one will really study himself. The whole master plan of Christ fits together. Mortification or the killing of selfishness is an integral part of Christian teaching. Jesus said, "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." Our Lord did not mean that every one was to retire into the desert, garbed with a lion skin, but He insists that the Christian realize that earthly goods are not ends in themselves but that all created things were given to man to assist him to salvation. At times, the Christian must deny himself pleasures which he can licitly enjoy. Man must despoil himself of worldly goods better to lay hold of spiritual things. He must renounce himself to possess God. He must struggle to obtain everlasting peace. He must die to self to live in God. The end of mortification is the discipline by which man can apply himself to the study of heavenly things.

When the proper relationship has been established between the body and the

soul, the individual knows the happiness that springs from harmony with God, with his neighbors, and with the whole universe. The first requirement for a healthy body is a healthy soul.

It is important for the disciple of Jesus to realize that there is something uncreated about him. In taking knowledge of Himself, God knew all of the creatures that would result from this one act. In one way, each human individual has existed from all eternity. Within Himself, God had a perfect idea of each created personality. Each human being might be compared to a bottle into which God wishes to pour Himself. The created person has the responsibility of removing the stopper to let the life of God enter. The created bottle will become full to the degree that the stopper is removed. At all times the creature is free to manipulate the stopper as he wishes.

The burden of this freedom must be accepted. The individual evolution towards happiness and perfection will result from the free acceptance of the law of love. Through love for God, the Christian develops a love-activity towards his fellow creatures. Freed from selfishness, the person reaches the stage where the life and love of God has free play in his soul.

APPRECIATION OF MAN

Learning to appreciate his own value, the Christian comes to know the importance of his fellows. Every human being is a spark of will-power made by God to love Him and to be loved by Him. There is a bond of unity that extends from the heart of God through all eternity. It not only includes those now living, but it extends to those who have gone before and to all the generations that will follow. The corporate nature of Christianity can never be overlooked. All men have come forth from the one God who intends that all return to enjoy this divine Unity forever. Rugged individualism is directly opposed to the religion of Jesus Christ.

With an understanding of God and of self, the wayfarer comes to understand the meaning of the words of Jesus, when He said that the Kingdom of God is within. From eternity, God made an everlasting covenant with each human being. Before each person was brought into existence God knew him and loved him, and the Creator wanted His creature completely.



Audio-Visual Aids in Religious Education

THOSE of us who are interested in promoting the use of audio-visual aids in religious education have noticed a rather disturbing reaction on the part of religious educators. On the subject of audio-visual aids they seem to be divided into two camps. The first camp is frankly and openly bored by the very mention of audio-visual aids, and refuses to discuss the matter at all. The second group of educators is *extremely* enthusiastic, willing to talk for hours on the subject, and wildly uncritical as to the use of equipment and materials. For this second group, *any* audio-visual aid is "wonderful."

It is our opinion that the real danger to the future of audio-visual education lurks within the second group—the group of enthusiastic well-wishers, who look upon audio-visual aids as the answer to all the Church school problems, and who have, for the most part, refused to exert the mental discipline, or to spend the necessary time to discover just what audio-visual education *will* do and what it *will not* do.

It is well that more and more people are waking up to the fact that the Church school needs streamlining, and that modern methods of education *must* be made a part of the Church school system. It is *not* well that many of these forward looking folk have forgotten that the Church is in the world but not *of* it. Just as the Church forgets her sacred mission when she spends the one hour per week in Church school talking about birds and bees and flowers, so the Church forgets that same mission when she attempts to become a junior edition of Hollywood. It should be made very clear, it seems to me, that Catholic educators are not interested in the slogan "give 'em what they want!" We should get it very clear that no matter how attractive we make our teaching the world simply does not want it! And in so far as our children are in this secular world, in so far as they are having the world's values hammered into them every hour of the day and every day of the year, we do them a grave injustice in expecting them to *want* the good news which is the Christian gospel.

Once we have got this clear we can then proceed to the hope, practicable and worthy, that we have in audio-visual aids a real help to us in the training of a Christian laity. What will audio-vis-

ual aids *do*? They will assist us in using the sense of hearing and the sense of sight in the training of our children. What will audio-visual aids not do? They will *not* substitute for hard work on our part; they will *not* cause our secularized children suddenly to crave the experience and the knowledge of Christian laymen; and, above all, they will *not* solve the many problems of the average Church school.

In what ways can I use audio-visual aids to help me be a more effective teacher? How can audio-visual aids help me be a better Christian parent—that is, a parent who recognizes the sacred trust and stewardship which is mine to fulfill with respect to my child's future? The answer is: in many ways, only a few of which can be described in a single article. That is why THE LIVING CHURCH has seen fit to institute the audio-visual aid department, "Look and Listen." In the course of a year we will bring you many suggestions as to how you can use audio-visual aids. For purposes of this article it might be well to make a few general suggestions about the use of audio aids, and then a few suggestions as to the use of visual aids.

In connection with audio aids, it might be well to point out that while many of our modern pedagogical methods include *both* audio and visual aids, used simultaneously, we need not therefore conclude that audio aids are *dependent* upon visual aids. If you have, for example, a phonograph, you need not suppose that because you do not have a slide-projector your phonograph is useless. True, the two can be used together to good effect. But they most certainly do not depend upon one another. There is some very good recorded material which can be used, both in the Church school and in the home. Some of the Bibletone Records are helpful in teaching the Old Testament stories. These can be purchased at most record shops in attractive albums. The most effective way of using them is to make adequate preparation by reading the biblical account, or by telling the story in your own words, and then to illustrate the story by means of the recording. Following the record, a discussion of the dramatization will help bring out the points of biblical criticism and the theological implications which the lesson attempts to teach.



MR. McCLAIN: *Audio-visual aids are aids, not cure-alls.*

Church music can be taught very effectively with the use of recordings. There are now available full recordings of Morning and Evening Prayer, Compline, and the Eucharist in English, sung by English choirs, using both Anglican chant and the ancient Plainsong settings. The aim of Christian education is to direct us toward Christian adulthood, and Christian adulthood postulates first and foremost, Christian worship. We attended Church school and a confirmation class that we might learn to become worshipping Christians and part of the Christian Community at worship. Since so much of our worship is song, it seems rather amazing, does it not, that we don't spend more time learning how to *sing*? Recordings will help us.

And prayer. Are we teaching our children *how* to pray? Of course the best way is to pray ourselves—with the children. But here, again, recordings can help us. Have you heard the set of recorded prayers by the movie star, Pat O'Brien? They are excellent! They set out to explain to the youngsters *why* we pray, and then they show *how* we pray. They talk the youngster's language, as only Pat O'Brien can talk it—not high-brow, not patronizing, but simple and down to earth and sincere. The album includes the Lord's Prayer, the Apostle's Creed, the Confiteor, the Hail Mary, and a meditation on the Lord's Prayer which discusses each clause in its particular application to boys and girls today. This last recording alone is worth the price of the album.

There are other ways in which audio aids can help us in our teaching. We will discuss them in future issues.

When we combine audio with visual aids, we use either sound motion pictures or sound filmstrips and slides. The former method is familiar to everyone. It should be stated here that the motion picture is a difficult teaching medium and should not be attempted until the teacher is familiar with his medium

and can control it. Simply slapping on a motion picture and expecting it to carry the whole burden of the teaching is not only unfair to the picture, it is unfair to the student. Motion pictures need careful preparation and careful utilization after preparation. (See Dr. Switz's article in this issue. It has valuable suggestions along this line.)

The second method of combining audio and visual is in the sound-filmstrip or slide technique. Here, a filmstrip and a set of 2 x 2 slides are shown. But instead of the teacher doing the talking, a recording brings the accompanying lecture. The sound can be piped through the speaker behind the screen, and if the operator of the filmstrip knows his business, the pictures can be changed at exactly the right moment, thus giving the effect of the carefully edited documentary film. In addition to recorded lectures, music may be used as background for filmstrips or slides, and in this event, the words of the teacher may be piped into the speaker by means of a microphone plugged into the phonograph. This gives the proper direction to the voice as well as adding a professional note to the teacher's efforts. In purchasing a phonograph or recording machine with amplifier, be sure you get one with a microphone jack as well as a phonograph jack, so that voice and music may be "mixed" on separate volume channels.

There are a few good recorded lectures, made especially to accompany filmstrips or slides. Fr. Murphy of *Visual Aides*, Howe, Ind. is putting out some good material along this line. A note to him will bring you information of what he has available. Fr. Roberts, of the department of Christian education of the diocese of Nebraska is also doing fine work along this line, and will be glad to share his results with Church school teachers. (See the articles by Fr. Roberts and the Rev. James G. De Goller in this issue.)

The use of 2 x 2 slides and filmstrips is discussed in the article "Equipment and Materials Available," in this issue. It will suffice to say here that this form of visual education, together with the opaque projection discussion in this week's edition of "Look and Listen" offer the least expensive and, in many ways, the most effective means of visual-aid. It is basic. It is less technical, easier for the average teacher to adapt to his pedagogy. It is also inexpensive. A 2 x 2 slide and filmstrip projector is an excellent beginning for a visual aids program.

Projected materials, whether they are pictures, charts, liturgical symbols, photographs, drawings, or motion pictures can be used either in the Church school or in the home. Youth groups, in par-

ticular, are finding them useful. Slides are being used to teach Church history, the use of sacred vessels in the Church, the use of vestments, the sacraments, the care of the sanctuary, the appointments of the church and the use of the Prayer Book in worship. Filmstrips are being used to assist in the teaching of Chris-

tian doctrine, the meaning of Christian vocation, the life of Christ, and the parables of the New Testament. Movies are being used to bring the vicarious experience of New Testament times, as we see with our eyes the effect upon the early Church of the Day of Pentecost. That superficial crust of sophistication

Opaque Projection

ONE OF the oldest methods of visual projection is, in the opinion of this department, one of the *best* methods. It is known today as "Opaque Projection," but the old-timers will recognize it as the "magic-lantern" projection, so popular before the advent of the motion picture. It is coming back into its own. Today's opaque projectors, however, are far superior to the old magic lanterns. They are equipped with motor-driven blowers for cooling, fine lenses, strong 500 watt lamps for maximum light, adjustable holders for post-cards, drawings, maps, text-book pages, prints and actual objects, and can be procured with attachments permitting the projection of 2 x 2 slides and filmstrips.

In thinking of the purchase of one of these projectors there are three questions to ask yourself: (1) Do I want a sharp, clear image? (2) How large a group will I expect to instruct? (3) What size material do I expect to project? The quality of lens affects the image, the size, light of the projector affects the size of your group, and the size of the copy-opening will determine the size material you can use. When you answer these questions you are then ready to examine available projectors. In an article (p. 18) we list the three outstanding opaque projectors on the market today. Prices range from \$22.50 to \$250, depending upon what features you want.

Materials for this type of projection are not lacking, and are the least expensive visual-aid materials on the market. They consist of: (1) prints in sepia, black and white, and color, of religious paintings; (2) pictures which you have cut from magazines, newspapers, etc.; (3) maps of the Holy Land, St. Paul's journeys, Church missions, etc.; (4) photographs, either from your own collection, or from commercial sources; (5) text books; (6) drawings, made by commercial artists, or (better still) by the members of the Church school themselves; (7) objects themselves — such as a crucifix, a cross, a medal, Church School awards, at-

tendance charts, stamps, and coins.

Unlike the slide and filmstrip projectors, which flash the image on the screen by means of throwing light *through* the slide or film, opaque projection works on the principle of reflection. The pictures or objects are reflected in a mirror and the *reflection* is then projected on the screen. However, some of the more expensive opaque projectors have dual purpose units which permit both types of projection, thereby allowing you to use transparent material such as 2 x 2 slides and filmstrips as well as opaque materials.

We list a few of the commercial firms which specialize in pictures for Opaque Projection. These pictures are available in different sizes, ranging in price from a half cent each up. Send for catalogues by writing the firms listed:

St. Philip's Society, the Rev. F. S. Eastman, West Stockbridge, Mass. (A large and excellent selection of material.)

Art Education, Inc., 6 E. 34th St., New York 16, N. Y. (They have both slides and pictures, so specify which catalogue.)

The Perry Pictures Co., Malden, Mass. (One of the oldest supply houses for pictures, and famous for fine-quality reproductions. Most of their pictures are in sepia and black and white, though some color is available. Catalogue 15c.)

Catechetical Guild, 128 E. Tenth St., St. Paul, Minn. (Roman Catholic Supply House, with large selection of pictures and projection materials at very reasonable prices. Catalogue free.) There are other sources, but we cannot list them all. The above are recommended for reliability, fair-dealing, and prompt service.

But remember: for opaque projection, the best possible source of materials is *your own* collection of clip-pings, pictures, and objects. Get the youngsters to make their own library of materials. It's instructional, and it teaches them to save for future use. We can still learn from the squirrels, if we will.

which the secular world has plastered over the soul of our youth crumbles before the image of the God-Man upon the Cross. You can talk yourself blue in the face and never get a ripple of response. But turn out the lights and turn on the movie, and when the lights go on you'll see Junior brushing away the tears, and you'll find him strangely receptive to those carefully chosen words which should follow each movie. He knows it's "just a movie" — and that's why you can't expect the film to do your work for you — but he's been touched by the grace of God working through the senses. And this, since the beginning of Christian history, has been the way of the Church. We must never belittle the value of sensory appeal; for it is, after all, the sacramental principle in action. But, by the same token, we must never forget that the sacramentals are *only* sacramentals — that is, God's grace does not operate in them in any inevitable fashion. As we use them carefully and wisely, they become instruments of God. But *only* as they are used with care and with wisdom.

Questions and Answers

• *Will you please advise me as to the availability of slides or movies on the work of religious orders for use in missionary study with a group of high school girls?*

This is one of the great blank spots in visual education. Unfortunately, this department cannot direct you to a single source for slides or film-strips. The only 16mm movie we know of is *Life in a Benedictine Monastery*, 30 minutes, sound. This excellent Roman film shows the life inside the monastery; it has no references to Rome or the papacy and can be used to depict the work of our own orders. The music of the Gregorian chant in the background is the finest reproduction of Plainchant we have heard. The film rents for \$5.00 from Bell & Howell Film Library, 1801 Larchmont Ave., Chicago, or from Ideal Pictures Corp., 28 E. 8th St., Chicago.

• *In a recent article you mention "basic equipment" for home and Church school visual aid to be a 2 x 2 slide projector, a magic-lantern type projector, and a beaded screen. Where can I purchase this equipment? I have tried Morehouse-Gorham but they do not have it. I wish to use it in my own home for my two granddaughters, aged 13 and 8 and their friends.*

We are happy to announce that Morehouse-Gorham, at 14 E. 41st St., New York 17, will now be able to supply you with most of your basic equipment needs in Visual Education. The SVE line, including 2 x 2 projectors, filmstrip projectors, and beaded screens will be available through Morehouse-Gorham. As for the "magic-lantern

type" (which is technically known as the opaque-type projector) there are a number of manufacturers of these projectors, including Bausch & Lomb Co., Rochester, N. Y., Charles Beseler Co., 243 E. 23d St., New York, and Keystone View Co., Meadville, Pa. Of course, the easiest way of obtaining this equipment is to visit any large camera supply store, of which there are many in a city like New York.

• *We want to purchase a sound projector and a slide projector for use in our parish and in the two missions we serve. As a member of the vestry, I have been investigating the different types of machines. Of the several available, are a Bell & Howell for \$488; a Victor, \$408; and a Natco, \$454. What I would like to know is which one of the sound projectors would be the one for*

our use from the standpoint of quality, sturdiness, etc. Also please send a list of film and slide sources for these machines.

All three of the sound projectors you mention are "old-line" standard projectors, with excellent reputations. We are not trying to straddle the fence, but we can honestly say that any one of the machines you list is recommended by this department. If we were forced to make a choice we would probably pick the Bell & Howell, since we have had more experience with this machine and are more familiar with its excellent features. But any one of the three should prove a good buy. For a list of film and slide sources, we refer you to the article "Visual Equipment and Materials," which appears in this issue of THE LIVING CHURCH.

Church Film Forums

By Theodore M. Switz, Ph.D.

EVER more frequently come the complaints that Church influence in education continues to decline. Accusing fingers point to the much smaller number of schools and colleges that are under Church control compared with a generation or two ago. The proper separation of Church and State has led to the triumph of secular education in which our children learn

Dr. Switz, who is a communicant of St. Luke's Church, Evanston, Ill., is the vice-president of Encyclopaedia Britannica Films, Inc. He has been in overseas relations work for many years. At the present time, he is engaged in and vitally interested in teaching and Christian education.

facts within a humanistic or materialistic framework, with God and religion subordinated or banished altogether.

The world's agony has caused a new movement to spring up which has appeared in many different forms in many different countries. They may all be summarized under the general heading "adult education." Perhaps we thought, as the doors of schools or universities closed behind us, that the learning process was complete, but life itself has posed new problems and stimulated new hungers. University extension, "Great Books" classes, community film forums, Church "tutorials" in England, and "Folk High Schools" in Scandinavia have arisen as a world-wide grass-roots movement in adult education.

Here is a superb opportunity for the Church to fulfil her teaching role, to

organize study circles and discussion groups, to bring the light of Christian doctrine to bear upon the problems of family, of community and nation. An opportunity to show that the Christian doctrine of God has a direct bearing upon such apparently unrelated problems as alcoholism, or race prejudice; that Christology is not merely for theological students, but affects the whole problem of marriage and divorce; that the Christian doctrine of Man provides a powerful lever in studying Russian Marxism, or war and peace, or "keeping up with the Joneses." Christian theology needs to escape from the confines of confirmation class and sermon, and be carried by the faithful from the altar to the world of juvenile delinquency, ugly, dirty, inhuman cities, "religion doesn't matter any more," clashing nationalisms, inflation, strikes, trade unions, job insecurity, and totalitarianism.

Adult education is a powerful grass-roots movement; it requires no great buildings, no complex and costly laboratories, no full-time faculties, no huge endowments. It requires only what every parish already has — rooms in homes or parish house and a few trained leaders with the spark of Divine guidance.

But the Episcopal Church seems to be sleeping while the movement rolls by.

Let's take a look at a particularly appealing method of adult education that is well suited to Church use — the film forum. Essentially it is just a modification of the old discussion forum which consisted of "a lecture, followed by a question and discussion period," which when well administered proved to be of great usefulness in encouraging thought-

Citizenship Forum Programs

I. WHAT IS DEMOCRACY?

Democracy is hard to define; but there are ways of judging how much of it we have.

Where should we start to improve democracy in our own community?

Films:

Democracy
Despotism

II. MODERN CITY LIVING

Crowding in the modern city has created many problems in living—especially for young people.

Can we improve the advantages and correct some of the disadvantages of the city as it affects the lives of young people?

Films:

The Growth of Cities
Arteries of the City

III. MODERN RURAL LIVING

Life on the farm has many values for developing good citizens.

Is there any way to capitalize on the values of rural life—even when we live in cities?

Films:

The Wheat Farmer
The Cattleman

IV. OUR COUNTRY

Our national life is based on coöperation, for every region both needs and helps every other region. (Use two contrasting regional films, one of them on the region in which the discussion group is located.)

How can we affect national policies for the greatest good of all?

Films:

Northeastern States
Southeastern States
Middle States
Northwestern States
Southwestern States
Far Western States

ful public consideration and discussion of topics related to social and economic problems. The dominant idea was not merely to lecture to a group of passive listeners—there is all too much of that in churches already—but rather, after having introduced the subject in lecture form, to arouse the group to express their thinking by arguing with each other under the skilful guidance of the leader.

In the film forum the presentation of a suitable 16mm film of 20-30 minutes in length takes the place of the lecture. The film gives the group a vivid experience in common, and presents them with information with which they may agree or disagree in the discussion that follows. The brilliance of films as a means of communicating facts and ideas usually makes film forums enjoyable and popular.

Much guidance on the whole subject of the film forum, which has only begun to develop on any scale in the last four years, can be obtained from the *Film Forum Review* which is published quarterly by the Institute of Adult Education at Teachers College, Columbia

University (\$1 per year, 525 West 120th Street, New York 27, N. Y.).

FILMSTRIPS

There is considerable discussion at the present time as to whether "filmstrips" (strip of 35 millimeter film containing still shots with titles that take the place of old-fashioned glass slides) are suitable for film forums. They, and the projector to show them, are very much cheaper and easier to handle than 16mm sound films. Some forum leaders feel that the static quality of filmstrips is not so effective in preparing the way for active discussion and less of a drawing card than sound films. Others prefer them. The best-known series of filmstrips is that prepared by the Public Affairs Committee (22 East 38 Street, New York 16, N.Y.), who launched the readable ten-cent, 32-page Public Affairs Pamphlets. Filmstrips have been prepared to be used in conjunction with pamphlets. For instance the popular and excellent pamphlet "Races of Mankind" has a 54-frame filmstrip entitled "We Are All Brothers—What Do You Know about Race? Religion? Na-

tionality?" Another filmstrip on "Your Stake in Collective Bargaining" is based on Public Affairs Pamphlet 117.

SOUND MOVIES

At the present stage it is still the 16mm sound film that is the backbone of the film forum. Titles of a few films that have been successfully used for this purpose include:

Machine: Master or Slave? (New York University Film Library; 20 min.) Labor-management relations in the light of increasing mechanization of industry.

Americans All (March of Time, 20 min.) A plea for the removal of racial and religious prejudices.

Now the Peace (National Film Board of Canada, 24 min.) An outline of the organization and purposes of the United Nations.

You the People (Metro-Goldwyn-Mayer, 20 min.) A dramatic sketch on political corruption in a great city.

Note especially the widely varied character of the producers; also the suitability of the subjects for discussion by Church sponsored groups. They clearly reveal that your 16mm sound projector can be used for far more than just projecting reenacted Bible stories.

But a special word of caution is necessary here; film forums are *not* mechanical education. Even the most brilliant film will not make a successful forum if incorrectly used. *Everything depends upon having a trained discussion leader who can stimulate active participation by everyone in the group.*

One of the most interesting series of film forums is one on "Citizenship" worked out recently by Dr. William S. Vincent of Teachers College for the Youth Conservation Committee of the General Federation of Woman's Clubs. An excellent 30-page discussion leader's manual was prepared, and a flexible program of four to seven or more sessions was worked out. The forums were based on the projection of two 11-minute educational films made by Encyclopaedia Films Inc., 20 Wacker Drive, Chicago 6, Ill., from whom the above mentioned manual may be obtained. An example of the minimum program for the Citizenship Forum may be found in the accompanying box.

The idea of the film forum is still new and lively; people are attracted by it. Will the Church learn to use it as part of her teaching, or leave experimentation entirely to secular organizations?

CHURCH CALENDAR

March

2. Second Sunday in Lent.
9. Third Sunday in Lent.
16. Fourth Sunday in Lent.
23. Fifth (Passion) Sunday in Lent.
25. Annunciation of the Blessed Virgin Mary.
30. Palm Sunday.
31. Monday before Easter.

Audio-Visual Number

AS SOON as we had prevailed upon the Rev. James McClain to undertake the task of conducting a department on audio-visual education, it became evident that the subject was so large that a special number of *THE LIVING CHURCH* would be needed to present some of its most interesting and important aspects. Perhaps there will be other such special numbers from time to time in the future.

In addition to his regular bi-weekly department, "Look and Listen!" Mr. McClain contributes an article surveying the field of V-E materials available and suggesting subjects which ought to be, but are not yet covered. Other special articles are by experts in the field, writing at the request of our department editor and *THE LIVING CHURCH*.

Dr. Theodore M. Switz, vice-president of Encyclopaedia Britannica Films, Inc., writes on the use of film forums by adult discussion groups. Dr. Switz, a devoted Catholic layman, is an author from whom the readers of *THE LIVING CHURCH* are going to hear more, both on visual education and on other subjects.

The Rev. Max E. Roberts, who has pioneered in creating an agency for evaluating and distributing visual education materials as an activity of the Nebraska diocesan department of Christian education, describes "The Nebraska Adventure" in an article of unusual interest. The distribution "circuits" now extend into a number of other dioceses and the possibilities for further expansion are by no means exhausted.

The work of the Rev. Robert J. Murphy, producer of "Visualogues," is described in an article by the Rev. James De Golier. Dr. Murphy's material is almost unique in that it was prepared specifically for the Episcopal Church and therefore approaches the matter of sacramental teaching without embarrassment or evasion. The Rev. Mr. De Golier, now in deacon's orders, is curate of St. James' Church, Milwaukee. Coming from the diocese of Northern Indiana, he has long been familiar with Dr. Murphy's work in audio-visual education.

The work of the Chicago film coöperative, another approach to the problem of distribution, is described by the Rev. Benson B. Fisher in his article. Fr. Fisher, executive secretary of the Chicago diocesan department of Christian social relations, is the mainspring of this significant project.

Our "Religion in Art" editor, Dr. Walter L. Nathan, describes a noteworthy project for making the best religious art available to all.

This week, for the first time, "Look and Listen!" contains a section of answers to readers' questions. We hope that many readers will take advantage of this service, provided in order to solve your par-

ticular problems and help you make the best use of the growing body of audio-visual equipment, materials, and methods.

As has often been said before, but must be emphasized again and again, the finest equipment in the world cannot turn poor teaching into good teaching. Audio-visual techniques are no panacea for the Church's educational ills. They are, however, powerful aids to the well-trained teacher and as such must not be neglected by those whose responsibility it is to teach the faith. We hope that this first Audio-Visual Number will be of practical value to many Churchpeople, and shall welcome suggestions from readers as to subjects to be covered in Mr. McClain's bi-weekly column and in future special numbers.

Pittsburgh Conference

IT IS much too early to try to assay the value of the first conference on the Church and Economic Life just completed in Pittsburgh, Pa., on February 20th, 1947. Certainly it was quite different from any Church Conference ever before conducted by the Federal Council of Churches, and perhaps even in the long history of the entire Christian Church.

Unlike a synod or a denominational meeting, there could be no fixed basis for either theological or institutional cohesion; no definite goals, no legislation to be passed, not even the promise of continuity. Yet, beneath the sometimes fierce cross currents of division and clashing aims and ideals that were not deeply hidden from view, there was also quite easily seen a desire on the part of certain representatives, namely the Church people from labor, the rural people, the coöperators, to be understood and to be accorded a real place in their several Churches which at the present time they felt they did not have.

It was evident that a large number of the clergy were sympathetic to the needs of these people, and desirous to cut away from their several bodies that which did not fit the Christian Ethic but had been encrusted on the surfaces of their programs and activities. Resolutions on subjects having to do with eliminating segregation, especially in the Churches, against racial restrictive covenants, against restrictive agreements on Church properties, and other similar sections passed by huge majorities, with almost solid clerical votes in favor of them.

There will be many who will be disappointed with the accomplishments of this conference too. Many newspaper people expressed themselves in this manner. Some may even be resentful that so few absolute decisions were allowed to be acted upon. As Bishop

Dun of Washington writes in the short preamble, "We recognize the inescapable inadequacies of these reports as regards fulness and balance. Even more serious, they fail to communicate the sense of tragic urgency which many members of the conference feel regarding the economic plight of multitudes in our world."

Considering, however, that the great majority of the men and women assembled from their various Churches were unknown to one another; remembering the variety of background, both socio-economic and religious; the class consciousness, bigotry, prejudice and misinformation about people of other groups; the false values, insecurities, and separation throughout most sections of our land; the results of this first conference have been as good as can be expected.

An Ecumenical Consecration

WHEN the new Bishop of Edinburgh was consecrated to the episcopate [L. C., February 16th], the service was a truly ecumenical one. Bishops of four branches of the Holy Catholic Church took part in the laying on of hands, and representatives of all major Christian bodies in Scotland (except the Roman Catholics) were present in their official capacities.

The bishops participating represented the Anglican Churches of England and of Scotland, the Polish Orthodox Church, and the Dutch Old Catholic Church. The new bishop, Dr. Warner, thus received an exceptionally rich heritage, combining four lines of the Apostolic Succession in his own episcopate. His orders are no more valid than those of any Anglican bishop, since any one of these lines would have been sufficient to confer valid episcopal orders; but his consecration is a practical demonstration of the fact that the Anglican Church does not stand alone in Catholic Christendom, but is one with the Orthodox Churches of the East and with the non-Roman Catholic Churches of the West.

A similar demonstration took place last year in our own Church when, if we are not mistaken, Bishop Jasinski of the Polish National Catholic Church joined in the laying on of hands at the consecration of Bishop Sawyer of Erie. With the newly ratified intercommunion between the Episcopal and Polish National Churches, no doubt such mutual participation in episcopal consecrations will become common in both Churches. But so far as we know, the participation of an Eastern Orthodox bishop in an Anglican consecration is unique in modern times. We hope it may prove to be a precedent, to be followed in the American Church as well as in the Churches of the British Isles.

The American Episcopal Church missed an opportunity to incorporate in its episcopate a bishop in Eastern Orthodox orders some years ago, when the House of Bishops failed to ratify the election of the Rt. Rev.

Dr. John Torok as Suffragan Bishop of Eau Claire. At that time the Church was evidently not ready for this wider fellowship, and other issues were injected into an unhappy controversy that resulted in what we felt then, and still feel, to have been a most unfortunate miscarriage of justice.

Now that the Scottish Episcopal Church, which gave us our first bishop, has pointed the way, perhaps our more timid branch of the Anglican Communion may gather up its courage and take a further step in the direction of ecumenicity. We should like to see the consecration of a bishop of the American Episcopal Church in which Anglican, Old Catholic, and Eastern Orthodox bishops would all join in the laying on of hands — yes, and in which Protestant ministers would be among the bishop-elect's attending chaplains. If it seemed desirable to add the Roman Catholic succession as well, it would be possible to include also a bishop in the episcopal orders of that Church, since we have at least one among our clergy. What a demonstration of ecumenicity that would be!

An Anglican Church Journalist

FREDERICK BERNARD PALMER, retired proprietor of the London *Church Times*, who died January 30th at the age of 85, was a distinguished journalist and a devoted layman of the Church of England. Son of the founder of this greatest of Anglican weekly periodicals, his death leaves the *Church Times* under the control of the third generation of a family which for more than three-quarters of a century has followed religious journalism as its special vocation.

Neither a speaker nor primarily a writer, Mr. Palmer guided the *Church Times* through good seasons and bad, determining its policy, seeking the best men as editors and contributors, and building it into a position of leadership not only in the Anglican communion but in the life of the British nation. And he knew his business from top to bottom. When, during the general strike of 1926, scarcely a weekly or daily paper in England appeared, the *Church Times* met its deadline, because the proprietor himself, Frederick Palmer, had set the type with his own hands.

This editor remembers Mr. Palmer as a kindly and exceptionally well-informed gentleman who knew and loved his Church, and who typified the best in an earlier age of benevolent paternalism. His employees were not regarded as workmen, still less as "labor," but as individual craftsmen striving with him to produce a weekly journal that would make a genuine contribution to the leadership of both Church and State. In this he was remarkably successful, and the *Church Times* remains as a monument to that success. May he rest in peace, in the communion of saints which knows no boundaries of time or space, and in the continued service of his Lord.

Religious Art and the Church

By Walter L. Nathan, Ph.D.

"Religion in Art" Editor of THE LIVING CHURCH

THE Christian Church, almost from its very beginnings, knew the tremendous value of religious art. In paint, stone, and wood artists unfolded the sacred stories to the people. In meaningful symbols they gave visible form to the inexpressible.

We are today rediscovering the importance of the visual approach, yet strangely enough we have so far neglected its most natural field, that of religious art. If we understand visual education not as just another form of entertainment, but as a means of revitalizing religious education in its widest sense, we shall open the vast treasure-house of religious art to old and young alike. Art is the graphic record of the growth and development of the Church; it leads us to a better understanding and knowledge of the gospels, and above all it greatly deepens and enriches our insight into the nature of spiritual experience.

Why, then, do our churches make so little use of religious art?

One answer, I think, lies in the widespread confusion of religious art with pseudo-historic, uninspiring Bible illustration on the one hand; the insipid, sentimental type of painting of the Hofman-Plockhorst school on the other. Both are children of the 19th century. Materialistic philosophy prescribed an insistence on so-called historical and topographical "truth." Artists thus went either to Palestine for "local color," or filled their paintings and illustrations with palm trees, pyramids, and figures in the outlandish costumes of Arabian sheiks. But this kind of illustration, generally lacking in artistic qualities, fostered the deplorable idea that Christ was a stranger who long ago lived in a foreign land and who bears little resemblance to anyone of us. It deprived Christ's life and work of its essential timelessness. These illustrators placed an almost unbridgeable distance of time and place between Christ and ourselves, while the great artists of every period had seen Him as their friend and neighbor.

The devotional images of the Hofman-Plockhorst school, reproductions of which still adorn almost every Sunday school room in this country, have long since lost whatever meaning they might have been able to convey. I am more-over convinced that they have done great harm to our churches. People who grew up with the endlessly repeated image of a sweet, childlike, immaculate Savior

moving with a soft, languid expression among oddly costumed groups of worshippers, learned to consider religion as a matter for an hour of mild devotion on Sunday only — something to be laid aside as useless during the rest of the week.

I believe that many of our most active and most intelligent people have turned away from the Church mainly because they resented this shallow and uninspiring idea of its Founder. These are the men and women, and these are especially the young people who are deeply sensitive to the grave problems of our day, who need the Church and whom the Church needs. They will return when this weak conception of Christianity once gives way to the strong, dynamic, challenging one that inspired the truly great artists of the past, and is coming to life again before our very eyes in powerfully expressive works of our own painters and sculptors.

Owing to these misconceptions of the character of religious art, the Church has allowed the living tradition of visual expression to wither. Religious art has become almost the exclusive concern of museums, art collectors, and art

scholars. They deserve highest credit for what they have done to preserve and explore this great heritage, but they are naturally less interested in its spiritual than in its artistic aspects. They found the Church largely unresponsive and have therefore done little to make these treasures accessible to the people for whom they were primarily designed.

The monthly column "Religion in Art" with which readers of THE LIVING CHURCH are no doubt familiar, and a forthcoming book on the same subject by the present writer are meant to help bridge this gap. A real change for the better will depend on how soon our schools of theology awaken to the need for granting religious art representation in their curricula comparable with that achieved by religious poetry and music.

In the meantime priests and Church school teachers are left to do as best they can. And any church can make a start right now. We can collect and mount the fine color-reproductions which magazines such as *Life* publish from time to time; I remember particularly the fine series of Fra Angelico paintings on the Life of Christ last Christmas. Placed in the center of a discussion they, like the illustrations that accompany the columns "Religion in Art," will give each participant a new and richer religious experience.

Slides, if properly selected, will serve even better. The art department of your nearest college or university will gladly help you make up a list of desirable material for any given topic. We have practically an unlimited selection in black and white slides, and shall always require them for Church architecture, sculpture, and the graphic arts. But color-slides are finally coming into their own, too. Not all so-called "colored" slides are usable, though. The old-fashioned hand-colored slide no longer satisfies our minimum demands, nor are all the Kodachromes which are now on the market acceptable. Too often they are made from prints only, and altogether falsify the color values of the originals.

It is thus with particular pleasure that I can call attention to a group of excellent Kodachrome slides. Invariably taken from the original paintings in our museums, they live up to the exacting standards of the art scholar. These slides are produced by Art Color Slides, Inc., 235 East 50th Street, New York 22, N. Y. A large number of great religious

THE LIVING CHURCH RELIEF FUND

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

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	<hr/>
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Seabury House

Rev. J. L. Slagg	\$5.00
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paintings in splendid color-reproduction are here being offered to any church which owns one of the inexpensive Kodaslide projectors.

From the catalogue of Art Color Slides, Inc., you can build up a collection of slides according to your own choice. You may also order two sets of 25 slides each, illustrating the youth and ministry of Christ, and His Passion and

Resurrection. These sets were put together, on the suggestion of this writer, because of their artistic as well as inspirational merit. They come with the necessary information for each slide to enable anyone to show them effectively. The number of slides in each set was limited to allow for an unhurried presentation within the framework of an hour's talk; by trying to show too many

pictures at one time we are likely to lose a great deal of the inspirational value of the works of art.

With the aid of such materials religious art can find its rightful place in visual education. From my own observations in many Church groups I know that our people are waiting for it. They are ready to listen to the message of great art.

Visualogues

By the Rev. James G. De Golier

Curate of St. James' Church, Milwaukee, Wis.

IN THE introductory article on audio-visual education, the Rev. James W. McClain stated "that the Church is not using audio-visual aid; rather audio-visual education is using the Church" (L. C., January 19th). Several years ago a priest of the Church thought precisely the same thing and did something about it.

The Rev. Robert J. Murphy, D.D., chaplain of Howe Military School, developed *Visualogues*. Some ten years ago he began experimenting with the use of visual aids in the religious program of Howe School. Since there were few visual aids of a Churchly character available, Dr. Murphy began to illustrate his own instruction on 2x2 black and white film slides. He found then, as was later learned on a nation wide scale through use in the armed forces, that visual aids were the answer to many education difficulties. Knowledge was more quickly assimilated and retained longer when presented visually, than when presented exclusively by the text book and lecture method.

From the 2x2 black and white slides produced for his own use, *Visualogues* has seen a remarkable growth. More and more priests have heard of Dr.

Murphy's work and are using his material for the purpose of religious education. Nearly every diocese in the Church now has and is using his material.

Visualogues have kept abreast of the times. The slides are now available in full-colored Kodachrome. Dr. Murphy realized that only full natural color could adequately portray the beauty and color of the Church. In the past year he has further enriched his material by adding sound recording on 10 and 12 inch unbreakable records. It has long been known that an audience will pay closer attention to a new voice, and this addition to *Visualogues* successfully serves this purpose.

Visualogues is proving to be the answer to the Episcopal Church's need for audio-visual education. No longer need the clergy wonder if the material they order will be appropriate for their congregations. *Visualogues* is produced solely for the Episcopal Church to teach Episcopalians the historic faith and practices of the Episcopal Church. They are appropriate for any organization of the Church and for any age group. Widest possible distribution and profit are not the interest of Dr. Murphy. *Visualogues* is not a money making proposition.

They are not produced commercially. Dr. Murphy does all the work himself from the taking of the original picture to the mounting and shipping of the finished product.

Visualogues has been a work of love—the love of a priest for the Church and a desire to make a contribution to the education of her people. It calls for long hours of work and a great deal of the pioneering spirit. Dr. Murphy has been quite content to know that *Visualogues* are serving effectively in every part of the Church in all types of parishes, and are presenting the Church's Faith in the most appealing, arresting and effective manner possible. This, to him, is adequate compensation.

Visualogues which are available at the present time are "The Palace of the King," "The Vestments of the Church," "The Sacred Vessels." These three are a basic "must" for any parish visual library. They combine to form an "orientation" course on the Church and her ways.

Visualogues are also available on "The Holy Eucharist," "Care of the Sanctuary," "Serving the Altar," "Communion of the Sick," "Holy Unction," and "The Apostles' Creed in Symbols."



VISUALOGUE SCENES: (Left to right) Baptism, Confession, Confirmation, the Holy Communion.

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Visual Equipment and Materials

By the Rev. James McClain

Editor of "Look and Listen" in THE LIVING CHURCH

THERE are two basic types of picture projection: still projection and movie projection. Equipment for the projection of still pictures includes: (1) slide projectors, for 2x2, 35mm slides; (2) film-strip projectors, for rolls or strips of film, containing from 30 to 80 pictures in a single roll; (3) combination slide and strip-film projectors, and (4) opaque projectors, for flat surface prints, maps, post-cards, etc. Movie-projector equipment consists of: (1) silent projectors for 8mm film; (2) silent projectors for 16mm film; (3) sound-silent projectors, for 16mm film, both sound and silent.

A visual-aid program need not include all this equipment. Prices for this equipment vary. Slide projectors begin at \$15.90. Combination slide-strip projectors begin at \$31.55. Opaque projectors begin at \$25. Silent movie-projectors for 16mm (8mm is not recommended because of lack of material) begin at \$150, and the complete sound-on-film projectors in 16mm cost around \$500. In addition to projectors you will need at least one beaded screen. These may be had in various sizes; the 40"x40" will cost about \$22.50.

We do not ordinarily recommend the purchase of a silent movie projector for visual aid work. There are so very few films available in silent version that it is impossible to plan any sort of visual education program with the use of a silent projector. However, for those who already *have* a silent projector we will list the few films available which we consider useful. From the YMCA Film Bureau, 347 Madison Ave., New York: "A Certain Nobleman," Cathedral Film, silent version rents for \$4.50, study guides 25c extra per guide. "Hills and The Sea," color, silent version, poetic and artistic, showing the beauty of Creation, rents for \$3. "King of Kings," silent version, about two hours running time, rents for \$18.75 during Lent. And that is just about the crop. There are a few silent films on health, safety, and other subjects, but even here the field is very limited. Caution: you cannot run a sound-film on a silent projector; it ruins the film.

In discussing equipment needed and not yet available, it is well to keep in mind that manufacturers produce for definite markets and demands. Generally, it is the educator who must make his needs known. We should examine our needs and make them known to the manufacturer. It is in this way that

new equipment will find its way into our educational programs.

We need more portable equipment, less clumsy 16mm sound projection units. We need a vast reduction in the cost of sound-projection—a reduction which can only come with increased distribution. We need sound-projectors which offer more quiet operation. In close quarters the present sound projectors can be very disturbing and distracting. We need some method of cooling film in projection to allow stopping of the 16mm sound or silent film to give more control to the instructor, and to permit greater emphasis at certain points in the film. More film-strips made from the films give this same advantage. Cathedral Films has wisely adapted this type of visual aid. We need further research in the field of three-dimensional movies and slides. And, by all means, we need television experts to explore the possibilities of religious education via this important medium.

Materials available might be classified in six categories. (1) The so-called "religious" films, most of which are Bible-centered, rather than Church-centered, and many of which are old and poorly done; (2) slides in color or famous paintings and architecture; (3) colored drawings on 2x2 slides illustrating Old Testament, New Testament and Church history scenes; (4) slides and film-strips especially prepared for the Episcopal Church; (5) paper prints, for opaque projection, of famous religious paintings; (6) films, not intended for "religious" education, but adaptable for teaching the interest of the Church in such subjects as democracy, race relations, proper care of the soil, home economics, and good health. Travelogues, March of Time documentary films, and hymnalogues are also useful when used with careful preparation.

Catalogues of the materials available, with the rental prices can be had from the following sources:

Society For Visual Education, 100 E. Ohio, Chicago, Ill. Ask for Religious slides catalogue, arts catalogue, pictorial catalogue, Catholic catalogue, Beale Collection, social studies catalogue. 10c for each catalogue.

Visualogues, Box 462, Howe, Indiana. Free literature available on the slides and recorded lectures for use in the Episcopal Church.

Perry Pictures, Malden, Mass. Catalogue of prints for opaque projectors, 15c.

MONEY ISN'T EVERYTHING— (OR IS IT?)



By
**GROUCHO
MARX**

WHAT do you want to save up a lot of money for? You'll never need the stuff.

Why, just think of all the wonderful, wonderful things you can do *without* money. Things like—well, things like—

On second thought, you'd better keep on saving, chum. Otherwise you're licked.

For instance, how are you ever going to build that Little Dream House, without a trunk full of moolah? You think the carpenters are going to work free? Or the plumbers? Or the architects? Not those lads. They've been around. They're no dopes.



Obviously the best way is by continuing to buy U. S. Savings Bonds—through the Payroll Plan.

They're safe and sound. Old Uncle Sam *personally* guarantees your investment. And he never fobbed off a bum I.O.U. on *anybody*.

You get four bucks back for every three you put in.

So stick with the Payroll Plan, son—and you can't lose.

So—all seriousness aside—you'd better keep on saving, pal.

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Ideal Pictures Corp., 1600 Broadway, N. Y. Ask for slide catalogue and movie catalogue.

Church Craft Pictures, 3441 Olive St., St. Louis, Mo. Slides, strip films and movies catalogues.

Religious Film Association, 281 4th Ave., New York, N. Y. Catalogue of films and slides (largest selection available), price 35c.

De Vry Film Library, 1111 Armitage St., Chicago, Ill.

Bell & Howell Film Library, 30 Rockefeller Center, New York.

Encyclopaedia Britannica Films, 20 N. Wacker Drive, Chicago, Ill.

There are many other sources of materials; watch THE LIVING CHURCH department, "Look & Listen," for further information.

Under the subject of materials needed and not available, we should recognize the need for more 2x2 slides on the Sacraments of the Church. *Visualogues* has given us good material on the Holy Eucharist and Holy Unction. Other material is in preparation, but still more is needed, especially material emphasizing the relevance of the sacraments to everyday living. Holy Communion must be shown as a great deal more than a mere pretty religious ceremony. We must beware of giving the impression that Catholic rite and ceremony is unrelated to social and economic problems.

Other 2x2 slides are needed to teach Church history. The best set available, Panorama of Church History, is good as far as it goes. A few ikons and decaying buildings help, but we simply can't teach history with ancient relics. We need pictures of the actual historic events: the Council of Nicea, the Sack of Rome, The Coronation of Constantine, Canossa, the Councils at Constance and Basel, etc. Paintings of the men involved do not help much. The scenes themselves should be dramatized, preferably by real actors and photographed in kodachrome. The Panorama's section on the American Church is worthless for Episcopalians.

Other slides and strip films needed would teach Church Law, Organization of the Vestry, Duties of the Guilds, the General Convention of the Church, the activities of the National Council. A good strip-film should be prepared on the history and use of the Prayer Book, the mission work of the Church, the place of Holy Scripture in the life and liturgy of the Church. We need slides or strips on Church music, showing the use of plainchant, and the effects upon our congregations of the usurpation of our worship by the "performing choir." We need teaching materials to help our people regain their rightful place as participants in worship. It is easy to teach laymen to read Plainsong when you can project the music on a screen.

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good, modern books in theology, such as Miss Underhill's *Worship*, Mr. Lewis's *Beyond Personality*, Dorothy Sayers' *Mind of the Maker*, and Dr. Bell's *God Is Not Dead*. The value of this series is obvious to the parish priest who tries in vain to interest his laity in a little serious reading. Hollywood should have taught us the value of the preview. Imagine a preview film on Lewis's *That Hideous Strength* or Fr. Ellard's fine book, *Men at Work at Worship*.

We need slides or strips showing the work of our Religious Orders and our seminaries. We need to see our domestic missions at work, our preparatory schools, our social service centers. What a film could be produced at Cathedral Shelter in Chicago!

In the field of motion pictures, we need more of the fine quality that is going into Cathedral Films. But more than just quality, we need a different emphasis. Bible-centered films may be very popular in certain Protestant denominations, but in the Church, the emphasis is not on a book, but on a Living Lord. It is this Lord's Body, the Church, which gives meaning to Holy Scripture. Too many films reverse the process, or ignore the Church entirely.

We could use movies depicting other eras in the life of the Church—that is, other than just New Testament times. The movie-makers are not helping the Church correct the Reformation impression that Christianity was somehow buried out of sight during the 1200 years between Constantine and Martin Luther.

We need a movie showing the state of modern Christianity, a documentary film depicting our divisions, our difference, and the efforts of those who are working for reunion—particularly the efforts of the Liturgical Movement. What a film could be produced by March of Time to give our people a clearer view of the whole Church at work—not just in our communion, but the Church in Europe, in Russia, in Africa and Australia and Canada and "south of the border." Films such as "Go Forth" and "We Too Receive" are noble beginnings, but they hardly give us the comprehensive Catholic view of the Church's missionary program which is so needed. The average parishioner is not much impressed by the accidental contact of an American pilot with a few converted Fuzzy Wuzzy natives, or by the sudden decision of a young doctor to minister to the sick in China rather than to the sick at home.

To sum up: we Church School teachers and parents must realize our needs in visual equipment and materials, and we must make those needs known. Only as the producers are convinced that there is a real demand will we be adequately equipped with the proper illustrative materials.

The Coöperative Library

By the Rev. Benson B. Fisher

Visual Education Director, Diocese of Chicago

BECAUSE I had been interested in visual aids for several years and had had some experience in using them, I was often consulted on questions of what types of equipment to purchase and what visual materials to use. It became apparent that there was confusion in the minds of many of the clergy and the laity as to what is to be expected of visual aids. Nobody seemed to know how many projectors were owned by or available to the churches in the diocese, the sources for rental films, or the best techniques for their use; therefore the diocesan council was asked to authorize a survey of our parishes to determine what equipment was owned or available, how many parishes had been using visual aids, how many were definitely interested in using them, and how much money could be spent for that purpose. The survey revealed that there was a great amount of interest in visual aids, that a few parishes were already using them, and that there was considerable uncoordinated activity envisaging production of slides or film strips; further, some parishes had the idea that alone they would build up their own libraries of visual aids. The survey also revealed that there were thirty-two parishes which were then willing to join some sort of diocesan film library if the membership were \$25.

After long consultation with several lawyers, one of whom specializes in the incorporation of coöperatives, it was determined that organizing as a non-profit corporation, but using many of the features of a coöperative, would best suit our purpose. The State of Illinois Not-for-Profit Corporation Act provides for incorporation "for religious and educational purposes" and bestows sufficient powers to enable the corporation to act as the purchasing and renting agent of its members without its being liable to federal corporation income tax. Because the lawyers had to do a great deal of legal research into cases and precedents, the fees were rather high, but this is justified if a legal pattern is thus established under which other such coöperatives may be set up in several dioceses.

A parish becomes a member of the Episcopal Coöperative of Chicago, Inc., by making a contribution of \$25 or more to the capital funds of the corporation, plus the payment of annual dues (now \$1 a year). In May of this year the regular members will participate in the election of the board of directors, as provided in the by-laws: one member,

one vote. Regular members consist of religious or educational bodies, incorporated or not; provision is also made for individuals (associate members) who are interested in visual aids and who make a gift annually of \$2.50 or more to receive the information on visual aids and the techniques of using them, which is sent from time to time to regular members.

Regular members may buy or rent equipment, films, filmstrips, and slides from the coöperative, which acts as their purchasing agent for equipment and their booking agent for films. The most commonly used visual materials (*e.g.*, Cathedral Films) have been acquired by the coöperative and placed in its library, and as finances permit others will be acquired. Dealers will often take into consideration the volume of purchases by such an organization and give discounts accordingly. Since most of the visual aid equipment is manufactured in Chicago, we are in a strategic position to act as purchasing agent for other diocesan libraries, as well as for our own members; greater volume would bring larger discounts. For the use of smaller parishes who cannot purchase and of larger parishes contemplating purchase, the coöperative owns equipment which it rents to them at a nominal fee.

The coöperative also provides a means of assisting in the production of new visual aids and in the distribution of them. A beginning has already been made; six filmstrips on general missionary subjects, one on the work of a priest, and one on the social agency work of the diocese are now in production. Filmstrips have been selected, rather than slides, as a medium because they are not so expensive, they do just as good a job and are easier to handle and to mail, and they are extremely inexpensive to reproduce, once the negative has been made. It is possible to cut up filmstrips and mount the frames separately in slideholders. In the near future the coöperative hopes to encourage the use of transcriptions for teaching purposes by making some available through its library. Plans are also under way for an audiovisual workshop for the production of visual aids, in which interested people in the diocese will participate. We hope, also, to produce one or more sound films. The coöperative has been something like the grain of mustard seed; it had a tiny beginning and is growing rapidly, for its corporate structure permits great flexibility in function and scope.

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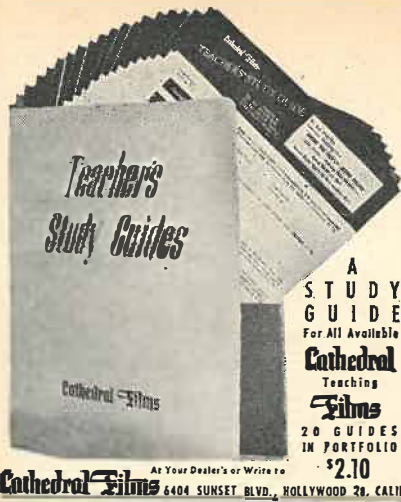
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FOUR years ago the department of Christian education of the diocese of Nebraska began to chart its way through the entanglements of multifarious educational materials and procedures in the attempt to discover an effective way in which to develop better citizens for the Kingdom of Heaven.

Our adventure was initiated when we took a critical view of our Church school problems. Like any other diocese, Nebraska has its large and small parishes and a large percentage of missions, each with the usual kind and amount of difficulties. All the familiar complaints had been voiced and discussed in department meetings for some time, matching, if not surpassing, the echoes of similar complaints made in other parts of the nation. Our search of remedies for our ills made it all the more obvious that one of the chief essentials to the success of any Church school was the teacher, who at the outset must love children and also love to teach.

WHAT, WHO, AND HOW?

Although we found it impossible to formulate a curriculum acceptable to all and adaptable to every local situation, we made an agreed estimate of what was generally desired in the process of fostering and nurturing Christian character through the Church. There was nothing unique in our conclusions. We found ourselves involved in Bible, Prayer Book, Hymnal, Church polity, Church history, and sacraments.

As we reflected upon this estimate we found ourselves faced with the same old handicaps. What materials to use? Who to do the teaching? Where to find the time? Most of our places were restricted to periods of 30 or 40 minutes each week for formal instruction. A solution called for a program and a means which would arouse and maintain constructive and participating interest in pupils assembled under adverse circumstances.

At this point the narrative becomes rather personal, for the attempt to find the required solution was assigned to my direction after I suggested that we might investigate the possibilities of the use of visual aids. The showing of some filmstrips I had made and used in another diocese in teaching the catechism and in the promotion of Lenten missionary projects aroused enough interest for us to undertake a rather pretentious program for our group. A visit to Chicago resulted in the coöperation of a

film producer, who declared himself most sympathetic toward our efforts and offered to assist us in obtaining visual materials. With this encouragement our adventure was well on its way.

I read all the literature I could find on the subject of visual education and even dug out my college lecture notes on several education courses. There in the heart of a theme written on the importance of sight in the learning process I found something I had written several years before: "In the process of learning 80% of the knowledge one retains is acquired through sight. This figure is conservative, for there are some who place the visual retention percentage as high as 90%."

FIRST STEPS

This rediscovery of educational facts provided us with a strong impetus to pursue our quest with more vigor, for it gave assurance that we must be on the right track. The old photographic equipment was put into use again, and filmstrips were made for use with fifth grade children on the subject of Christian living. Then a filmstrip course was begun for the seventh grade based upon the Prayer Book instruction of the practice of the faith. It was possible for us to make our own film materials, but it required a great deal of time.

A concentrated search was begun for commercially produced materials which would be suitable for our purpose. Every lead that could be found was followed up with a letter of inquiry, resulting in



FR. ROBERTS: "The months ahead promise more thrills."

the accumulation of a large supply of catalogs and lists of teaching slides, filmstrips, and movies from all over the country. Any title that suggested even the remotest possibility of religious significance was noted. As we were able to obtain them, films were screened, and the observation was soon made that the quality of many of the movies was greatly exaggerated in the catalog descriptions.

The rule was adopted that we would purchase no films without the privilege of examination.

Soon the film shortage was upon us. Through the means of educational priority certificates and the constant watching of dealer's stocks we were able to obtain enough raw stock for our own production. Our acquaintance with dealers and users of educational films broadened, and with their advice and by weighing one catalog review or rating against another, we made frequent purchases of slides and filmstrips.

Then, at a three day audio-visual education conference sponsored by the University of Omaha, one thrill followed another as we heard prominent leaders in secular education from all over the country praise the usefulness of visual aids in classroom instruction. Convincing teaching demonstrations were made. Directors of army and navy training programs were there and revealed astounding accomplishments in rapid and effective training of our young men for war through the use of audio-visual methods. Producers of teaching films were also present, and they outlined their production plans for secular education materials.

DISTRIBUTION PLAN

The enthusiasm gained from this conference prompted us to advance another step in our adventure. In order to encourage our parishes and missions to build their own collections of visual materials we made arrangements for setting up a temporary sales distribution plan. It was to be a non-profit system in which they would receive a discount on all materials purchased through the department, also allowing the department a small margin with which to invest in additional merchandise. The department was operating on a very small budget with only a small amount of money to use for visual education. So with little more than enthusiasm to use for capital we took orders and secured merchandise from our Chicago friend.

The drawback which next confronted us was the lack of projection equipment in the diocese. Dealers' stocks were rationed, and the cost was greater than most places wanted to spend. Soliciting the cooperation of dealers who were receiving a few projectors, we were able to pick up a few for the churches that could raise the money. In time we purchased two or three for the diocese,

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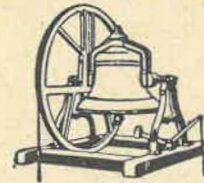
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which we lent. Receiving a discount from the dealers as a sort of commission for our sales efforts, we were able to place more projectors in the diocese,

THE SLIDE CIRCUIT

Then came another thrill. Cathedral Bible story slides were introduced to the market. These still pictures in color, produced in Hollywood by the Rev. James Friedrich, producer of the Cathedral sound movies, met with the keen enthusiasm of many of the department members. Granted a dealer franchise from the distributor, we enjoyed a good distribution of the slides. But the common complaint was that the Bible verses printed for each slide were not sufficient in themselves for lesson material.

This complaint inspired a most pretentious project. A group of parishes and missions were formed into a circuit, and a weekly distribution of slides and lessons was arranged. We then undertook the work of preparing lesson scripts to accompany the slide shipments. Members of the circuit frequently prepared such lessons themselves. A suggestion sheet was mailed with each lesson for rating the acceptance of the lesson and recommending changes and improvements.

Through this coöperative plan the lessons were revised from time to time. The project proved to be a continuous

workshop in visual education with the subjects of the experiment spread over a large and diversified area.

At the next audio-visual conference of the University of Omaha one of our circuit lessons was demonstrated with an unfamiliar group of children. Their response proved that they could absorb from four to six times the usual amount of material taught in a thirty minute period. We have proved this fact over and over again in visual education conferences in Nebraska and other states.

ADDITIONAL CIRCUITS

Last year the use of our circuit material spread through the middle west. At the present time we are operating several circuits in seven states. Operating on a cost basis a charge of \$12 is made for fifty visual lessons on the Life or our Lord. The Sundays before and after Christmas are omitted because we cannot get through the Christmas mails on schedule. The development of a satisfactory shipping carton has been one of our big problems. We now have one manufactured to our specifications developed from continuous experiment. Now we have two one year courses in circuit. A third course will be introduced this fall.

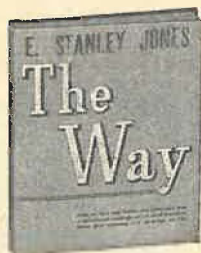
While we are proud of our circuit developments, we are doing much more than this in the distribution of visual

materials. By last spring a large library of filmstrips, slides, and movies had been accumulated. The best of these we arranged for loan and sale, classifying them as for instruction or entertainment. At this time a commercial film library approached us with the proposition of distributing their sound movies through our office on a commission basis. We accepted their proposal and made a similar arrangement with another commercial film distributor enabling us to supply practically every religious and entertainment sound movie on the market.

In June we issued a 42 page visual education handbook and catalog entitled *Let Us See About Our Faith*, which has had a large distribution over the country. Another publication of this kind will be distributed in June of this year. Some of the filmstrips listed in the present book have been bound in glass slides, for filmstrips will not stand the wear and tear of continued library distribution.

PRODUCTION

While all this has been going on, our adventure has taken us into the production of visual education materials. Some of these have been used locally. Others will be distributed later. Others are still in production. Last summer, for example, we photographed the daily activities of one of our summer youth confer-



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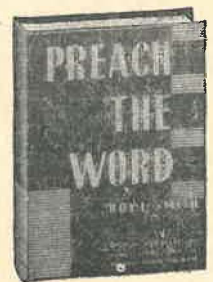
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ences. After sundown on the last day we processed an 80-frame filmstrip in color, projecting it for the group the same evening. Needless to say, it was received with a great deal of pleasure. This strip has been distributed for young people's meetings. Together with a series of Kodachrome slides it will be distributed this spring in promoting conferences for this summer. A series of colored slides as well as black-and-white ones are being photographed at our diocesan hospital for use in recruiting student nurses and acquainting the diocese with the operation of this institution. A member of our parish now stationed in the Philippines as a missionary engineer under the Reconstruction and Advance program is producing colored pictures and scripts for us, which show authentic and current operations of our missionary program in the Islands. Duplicates are now being made at the laboratory and distribution of these will begin in March. Last summer we started photographing a colored movie on the west coast. It should be completed in 1948 and deals with the devotional aspects of the Holy Communion. A filmstrip is also in production to be called "Dear Jane," built around a letter written by one of our priests to a communicant who is being urged to become a Roman Catholic. Other visual materials are in production, including Confirmation instruction filmstrips for release this year or next year.

"AUDIO" MATERIALS

Recently our adventure has carried us directly into the production of "audio" as well as visual materials. Up to now our emphasis has been almost entirely upon visual materials. Yet they have been concerned with the audio method, for it is next to impossible to present visual material without the help of an audio means. This has been accomplished with the teacher's script. Now we have acquired recording equipment and are in the process of adding sound discs to our circuit lessons. They can be played on any ordinary electric record player.

Having come this far in our adventure in audio-visual Christian education, we are positive that we have found one effective way of solving our Church school educational difficulties. The months ahead promise more thrills and excitement as we find our way along in this ever surprising field of educational work. Day by day we are on the lookout for more effective ways of teaching the facts and the experience of the Christian faith. The subject matter with which we are dealing is as old as our faith, and we always keep in mind that we have the same faith to practice and to teach. Any change that takes place is concerned only with the method of teaching the traditional faith.

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At last we are able to announce the publication of our own illustrated teaching cards of The Seven Sacraments of The Church. We have been planning this for years, but have only just been able to bring the matter to fruition.

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The election didn't restore and safeguard Freedom for America. It terminated some trends which were destroying it and gave the other Party an opportunity to prove whether it will really champion Freedom—even when it is unpopular, costly of votes and restrictive of patronage.

But habits created under governmental paternalism are still part of our people. The fight for Capital "F" Freedom continues—and the most important battles are in the future, not the past.

The rank and file citizenry in other nations have been betrayed by those who have promised them security, taken their freedom in payment and delivered NOTHING except enslavement.

We common people in America do not propose to be betrayed. We shall not yield our constitutional government, our states rights, our due processes of law, our concept of private property and our belief in the sovereignty of the citizen, rather than the state. Collective security has no meaning if in application it fails to insure individual security.

No bigwigs in Washington, Wall Street, Moscow, or anywhere else shall take away the Godgiven rights which we common people have as children of God—not without the sort of fine, unyielding opposition by the Clergy that took Niemoeller through eight years imprisonment as Hitler's personal prisoner.

The clergy of America must get their arduous up, Freedom is still in peril, all over the world. This has been a Freedom-abandoning age. It is the responsibility of ministers of churches to speak courageously and turn this tide. They can and are doing so by exerting their community-wide influences of helpfulness—on behalf of Freedom, spiritual Freedom, non-partisan Freedom.

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OHIO

Marriage Canon Explained

In the course of his address to the annual convention of his diocese, held January 28th at Trinity Cathedral Hall, Cleveland, Bishop Tucker of Ohio explained the workings of the new Marriage Canons adopted at General Convention.

Bishop Tucker emphasized the fact that the new canons were designed to raise rather than to lower the Church's standards of marriage. A conference with the clergy on the subject of administering the new canon laws was set for February 17th.

The convention also heard an address by the Rt. Rev. Quentin, K. Y. Huang, Bishop of Kunming and Assistant Bishop of Victoria-Hong Kong.

A spirited debate followed the presentation of a resolution by the Very Rev. Corwin C. Roach of Bexley Hall urging the enactment of sound and workable fair employment practices legislation by the General Assembly of Ohio. It was objected that the resolution was not proper convention business, but the resolution was approved by a small majority.

ELECTIONS: Standing committee, Rev. Dr. Walter Tunks, Rev. A. S. Gill, Very Rev. C. B. Emerson, Rev. Dr. B. Z. Stambaugh; Messrs. W. G. Mather, L. H. Norton, R. F. Denison, R. A. Ramsey.

Diocesan Council, Rev. Dr. W. R. Kinder, Rev. A. S. Gill, Rev. P. R. Savanack; Messrs. W. J. Hitchcock, Charles Hatch, W. P. Keith.

Delegates to provincial synod, Rev. W. S. Brown, Rev. S. E. Kelker, Rev. L. M. Brereton, Rev. P. R. Savanack; Messrs. C. C. Cowin, W. E. Meachem, B. W. Jenkins, C. C. Lohiser.

CALIFORNIA

Increased Church Support

Aiming at increased missionary giving and general Church support, the annual convention of the diocese of California, meeting at Grace Cathedral, San Francisco, February 4th and 5th, voted corresponding budget increases.

The convention accepted unanimously the asking of the National Council in the amount of \$33,500 toward the support of the program of the Church. A working fund budget of \$47,500 was adopted, making a total advance of \$18,000.

The Presiding Bishop's World Relief Fund received enthusiastic endorsement and a goal of \$16,500 was adopted for the diocese.

The Rev. Dr. John C. Leffler, rector of St. Luke's Church, San Francisco, was named chairman of the Preliminary Committee on Planning for the General Convention of 1949. In this connection the convention approved the proposal of Bishop Block to raise a fund of \$200,000

before 1949 to commemorate the centennial of the founding of the Episcopal Church in California. The income of this fund is to be used for missionary development within the diocese.

Plans for the promotion of laymen's work and evangelism were heartily endorsed.

Honored guests of the convention were Bishop Barton of Eastern Oregon and Bishop Nicholai of Ochrida and Zicha. A high point of the convention was the welcome home of the Rev. Joseph K. Tsukamoto and the announcement of the reopening of work for Japanese Americans at Christ Episcopal Mission in San Francisco.

ELECTIONS: Standing Committee, the Rev. Messrs. J. C. Leffler, Mark Rifenbark, H. H. Shires and J. M. Krumm; Messrs. C. H. Kroll, A. W. Towne, A. C. Agnew, Ross Sine.

Diocesan Council, the Rev. F. P. Foote, the Rev. R. B. Staines; Mr. F. W. Payne and Mr. Frank Sibilia.

Delegates to the Provincial Synod, the Rev. Messrs. J. K. Tsukamoto, A. Baskerville, R. B. Staines, Pierson Parker; Messrs. Norman Rush-ton, F. M. Avery, H. R. Braden, Howard Wells.

RHODE ISLAND

Bishop Bennett Installed

The Rt. Rev. Granville Gaylord Bennett, D.D., former Suffragan of Rhode Island, was installed as diocesan at a service held in the Cathedral of St. John, Providence, on Sexagesima Sunday, February 9th [L. C., February 23d]. In the procession were the choir of the cathedral, lay representatives from every parish and mission in the diocese, members of the standing committee, Bishops Bennett and Gray, Coadjutor of Connecticut, and the Presiding Bishop. In the congregation were the Governor of Rhode Island, the Mayor of Providence, Senator T. F. Greene, and representatives of the Rhode Island Council of Churches.

A reception was held after the service, at which the Rev. Dr. Clarence H. Horner presented a check to the Bishop from the congregations of the diocese.

WESTERN MICHIGAN

18% Increase in Pledges

"This year is a turning point in the life of the diocese," Bishop Whittemore of Western Michigan told delegates to the annual diocesan convention held January 28th and 29th in the Cathedral Church of St. Mark in Grand Rapids.

"We are facing a new era," Bishop Whittemore said. "The postwar period has begun. Western Michigan has passed through a great economic crisis; new industries have developed along very diversified lines. The process of decentralization of great industrial concerns

has benefited Western Michigan and will do so increasingly in the future.

"Many of our smaller towns are feeling the impact and are welcoming this incoming tide," the Bishop said. "To meet it our diocese must lay plans for the future which are commensurate with the task ahead."

Bishop Whittemore stressed the need for education for the children of Church-people and for all unchurched children, and expressed the hope for much more vigorous leadership for the national Church. He spoke also of the need for the Church on the college campus and of the work being done by Episcopal chaplains and volunteer workers in Michigan colleges.

The need of missionary work in large cities was emphasized, and in this connection Bishop Whittemore reported that Grace Church, Grand Rapids, has secured a site in East Grand Rapids,

MISSIONARY INCREASES

Total pledges for missionary expectations were \$27,664.39. This represented an increase of \$4,900 over 1946. An increase of \$5,000 was voted for the National Council, making a total pledge of \$13,000.

Revision of the Constitution and Canons for the diocese occupied most of the business sessions of the convention.

The committee on revision, appointed after the 1943 convention, worked under the chairmanship of Chancellor Burritt Hamilton.

A commission was appointed to study the question of a permanent summer conference center and year-round retreat house, and to report at next convention.

ELECTIONS: Executive Council, Rev. D. H. V. Hallock, Very Rev. H. R. Higgins, and Messrs. A. B. Slenker and Lee Holton. Mr. B. R. Dooge to replace Mr. C. H. Walker.

Standing committee, Rev. W. A. Simms, Rev. D. V. Carey, Very Rev. H. R. Higgins, Rev. D. H. V. Hallock; Messrs. B. B. Fallon, N. A. Lilly, C. C. Wells.

Delegates to Synod, Rev. L. M. Brown, Rev. W. M. Pasco, Rev. D. H. V. Hallock, Rev. L. V. Dowdell; Messrs. C. R. Sligh, W. J. Single, S. E. Wall, C. C. Wells.

ERIE

Church Receives Bequest

Holy Trinity Church, Bronxville, Pa., has received a bequest of \$10,000 from the estate of Mr. Albert Bauera. The gift, and one of an equal amount given to the Roman Catholic church in Bronxville, was given in memory of Mr. Bauera's wife. It was stipulated that the income should be used for the maintenance and repairs of the church and parish house. The Rev. Samuel M. Black is priest in charge of the parish.

NEW YORK

New Rector of All Angels'

Mr. Chauncey W. Babcock, senior warden of All Angels' Church, New York, has recently announced that the Rev. John M. Mulligan had accepted the call issued by the wardens and vestrymen to be their rector, subject to the approval of the Bishop of New York. He succeeds the Rev. Ralph S. Meadowcroft, who became rector of Grace Church, Charleston, S. C., on January 1st.

The new rector was graduated from St. Stephen's College in 1932, and after some time in business, entered the Episcopal Theological School in Cambridge, Mass., where he was graduated with the degree of S.T.B. in 1936. After his ordination, Mr. Mulligan served for two years as the executive secretary of the preparatory school division of the Student Christian movement. For the last eight years Mr. Mulligan has been chaplain and master of the Salisbury School, Salisbury, Conn.; master in Bible at the Hotchkiss School, and for three years served as priest in charge of Trinity Church, Lime Rock, Conn.

Mr. Mulligan will preach his first sermon as rector on March 23d and will officially assume his duties at that time.

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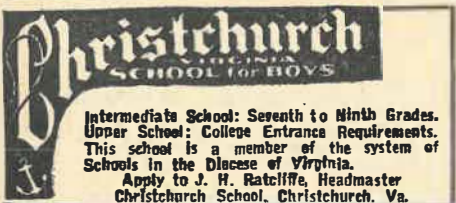
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DEATHS

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

Arthur William Bell, Priest

The Rev. Arthur William Bell, a retired priest of the diocese of Sacramento, died August 3d at his home in Toledo, Oreg. Funeral services were held on August 7th at St. John's Church, Toledo, by Bishop Dagwell of Oregon, assisted by the Rev. Vincent R. Livingston. Interment was in the Toledo-Newport cemetery.

Fr. Bell was born in Newcastle-on-Tyne, England, and received his education there. His seminary work was done at Seabury Divinity School, and Bishop Johnston of West Texas ordained him to the diaconate and the priesthood in 1897. During his ministry, Fr. Bell had churches in Texas, Montana, Wyoming, Nebraska, South Dakota, California, and Oregon.

He is survived by his wife and a daughter.

Gerald C. Clarke, priest

The Rev. Gerald C. Clarke, rector of St. Paul's Church, East Cleveland, Ohio, died suddenly on January 20th. Mr. Clarke had been in poor health for some months but had returned to his parish work some weeks ago, apparently much improved. Ordained in Canada, his early ministry had been in the Canadian Church. St. Paul's was his only American parish.

Bishop Tucker of Ohio officiated at the Burial Office in St. Paul's Church on January 23d, assisted by the Ven. Donald A. Wonders, archdeacon of Ohio. Interment was at Jackson's Point, Ontario, Canada.

The Rev. Mr. Clarke is survived by his wife, Mrs. Edith M. DeGruchy Clarke, and one son, Gerald J. Clarke. Another son, Lt. John F. Clarke, died while serving with the Royal Air Force in World War II.

Ella V. Freeman

Mrs. James Edward Freeman, 83, widow of the late Bishop of Washington, died at the home of her son-in-law and daughter, the Rev. and Mrs. Raymond L. Wolven, Washington, D. C., on February 7th. Funeral services were held at the Cathedral of SS. Peter and Paul on February 10th. Mrs. Freeman was buried beside her husband in the Chapel of St. Joseph of Arimathea, in the cathedral.

Bishop and Mrs. Freeman, who was Miss Ellen Vigelius, of New York, were married April 16, 1890, and celebrated their 50th wedding anniversary in 1940.

Mrs. Freeman was always a devoted and active Church woman, and took a leading part at the side of her distin-

guished husband while he was serving as a priest of the Church in well known parishes. When he became rector of the Church of the Epiphany, Washington, Mrs. Freeman at once became active not only in the life of Epiphany Parish but also identified herself with diocesan affairs and institutions. Her work was greatly enlarged when her husband was consecrated Bishop of Washington in 1923, especially in the National Cathedral Association, the House of Mercy, and the Episcopal Eye, Ear and Throat Hospital.

Children surviving her are her daughter, Mrs. Raymond L. Wolven, and a son, William V. Freeman. Another daughter, Mrs. Clyde T. Jaffray, died in 1923.

Katherine Hinkle

Funeral services for Mrs. Katherine Hinkle, wife of the Rev. Ralph V. Hinkle, rector of the Church of the Holy Faith, Inglewood, Calif., were conducted by Bishop Stevens of Los Angeles at the Church of the Holy Faith, January 24th. Mrs. Hinkle died at the Hospital of the Good Samaritan, Los Angeles, on January 21st.

Mrs. Hinkle was born at Muscatine, Ia., in 1885. She attended the University of Iowa and the University of Chicago.

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THE LIVING CHURCH

CHANGES

Appointments Accepted

The Rev. Donald N. Alexander, a retired priest of the diocese of Western Massachusetts, is now canon in residence of Christ Church Cathedral, Springfield, Mass. Address: 37 Chestnut St., Springfield 5, Mass.

The Rev. James R. De Goller, formerly a student at Nashotah House, Nashotah, Wis., is now curate at St. James', Milwaukee, Wis. Address: St. James' Church, 833 W. Wisconsin Ave., Milwaukee, Wis.

The Rev. Leo W. Dyson, formerly priest in charge of St. Paul's, Kennewick, and the Church of Our Saviour, Pasco, Wash., is now priest in charge of All Saints', Richland, Wash. Address: Box 666, Richland, Wash.

The Rev. W. E. Frieman, Jr., formerly rector of St. Andrew's, Trenton, N. J., is now rector of Christ Church, Palmyra, N. J. Address: Christ Church Rectory, 638 Parry Ave., Palmyra, N. J.

The Rev. Earl Louis Fulfer, formerly director of Christian education at Grace Church, Madison, Wis., is now rector of Christ Church, Delavan, Wis. Address: 111 N. 5th St., Delavan, Wis.

The Rev. Stanley P. Gasek, formerly locum tenens at Grace Church, Utica, N. Y., is now rector of the parish. Address: 1642 Sunset Ave., Utica 4, N. Y.

The Very Rev. Louis M. Hirshson, formerly rector of St. Stephen's, Sewickley, Pa., is now dean of Christ Church Cathedral, Hartford, Conn. Address: 45 Church St., Hartford 3, Conn.

The Rev. William H. Laird, rector of St. Paul's, Charlottesville, Va., will become rector of St. Peter's, St. Louis, Mo., April 1st. Address: 8692 Lindell Blvd., St. Louis 8, Mo.

The Rev. Hunter Lewis, formerly assistant at the Church of the Epiphany, Washington, D. C., is now rector of Christ Church, La Plata, Md., and may be addressed there.

The Rev. H. Evans Moreland, rector of St. Paul's, Brady, Texas, and priest in charge of the associated missions, will become rector of the Church of the Advent, Brownsville, Texas, March 9th. Address: Church of the Advent, Brownsville, Texas.

The Rev. J. Presley Pound, formerly rector of St. James', Macon, Mo., is now rector of St. James', Del Rio, and priest in charge of St. Andrew's, Brackettville, Texas. Address: Del Rio, Texas.

The Rev. Wilmer S. Poyner, formerly rector of St. John's, Florence, S. C., is now locum tenens at the Church of the Ascension, Montgomery, Ala., and may be addressed there.

The Rev. W. Karl Rehfeld, formerly a non-parochial priest of the diocese of Maryland, is now rector of St. James', Goshen, Ind. Address: 105 S. 6th St., Goshen, Ind.

The Rev. Paul Satrang, formerly vicar of Holy Trinity, Atlantic, Iowa, is now curate of St. John's, Los Angeles, Calif., and may be addressed there.

The Rev. William A. Saunders, assistant at St. Paul's, Detroit, is now priest in charge of St. Michael's, Lincoln Park, Mich., and may be addressed there.

The Rev. Paul T. Shultz, Jr., formerly rector of Emmanuel Church, West Roxbury, Mass., is now rector of the Church of the Atonement, Westfield, Mass. Address: 13 Pleasant St., Westfield, Mass.

The Rev. Joseph Tatnall, formerly priest in charge of St. Mary's, Bridgeville, and All Saints', Delmar, Del., is now vicar of St. Philip's-in-the-Fields, Oreland, Pa.

The Rev. Jesse M. Trotter, formerly rector of Grace Church, Amherst, Mass., is now associate professor of the Virginia Theological Seminary, Alexandria, Va., and may be addressed there.

The Rev. Edgar R. Walker, formerly rector of St. Mark's, North Tonawanda, N. Y., will become associate rector of All Saints', Worcester, Mass., April 15th. Address: 184 Pleasant St., Worcester 2, Mass.

Military Service

Separations

The Rev. Theodore P. Ball, formerly a chaplain in the Army, is now priest in charge of St.

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POSITIONS OFFERED

WANTED: Rector, young man for small but growing suburban Parish in large Southwestern Ohio city. Prayer Book Churchman. Reply Box H-3191, The Living Church, Milwaukee 3, Wis.

WANTED: Case Worker, Family Service Department, large Church institution, eastern city. Should have at least one year's training in an accredited school of social work. Will have thoroughly qualified supervision. Salary according to qualifications. Reply Box P-3194, The Living Church, Milwaukee 3, Wis.

BEAUTIFUL SCHOOL on the north shore of Long Island, New York, offers excellent opportunities for couples to work with children in an Episcopal atmosphere. Wife to work as house-mother or teacher—husband to work as housefather, in shops, or on farm. Reply Box J-3197, The Living Church, Milwaukee 3, Wis.

FAMILY SERVICE DEPARTMENT, Church institution in eastern city, needs Case Worker with special interest in developing a counseling service to older people. At least one year's work in a good social work school required. First class supervision. Good opportunity. Salary according to qualifications. Reply Box P-3195, The Living Church, Milwaukee 3, Wis.

POSITIONS WANTED

EXPERIENCED Organist and Choirmaster with unusual testimonials and fine record of service wishes change about May first. Inquiries solicited. Reply Box A-3180, The Living Church, Milwaukee 3, Wis.

PRIEST: Prayer Book Catholic desires parish in or near a large city. Excellent preacher and pastor. Reply Box H-3189, The Living Church, Milwaukee 3, Wis.

PRIEST, elderly but in good health, married; capable and efficient, desires medium size parish. Successful all age groups. Reply Box C-3190, The Living Church, Milwaukee 3, Wis.

ORGANIST-CHOIRMASTER available September, 1947, desires "Full-Time" position. Section of the country nor size of parish not important. Excellent training in Anglican and Protestant liturgies; flawless references as to character as well as ability and musicianship. Wife also fine organist-pianist, capable assistant to choirmaster in present position; experienced in "choir-mother" duties. Both persons young and energetic. Salary can easily be arranged if all other requirements are met. Reply Box M-3192, The Living Church, Milwaukee 3, Wis.

RETREATS

RETREATS, St. Martin's House, Bernardsville, N. J. Metropolitan Groups, limit 30; own direction or boards in conferences. Address Acting Warden.

VESTMENT SERVICE

WILL PURCHASE USED Clergy vestments, worthy of repair. Please list and price articles. Also, Stoles refined, Surplices reworked. Reply Box M-3198, The Living Church, Milwaukee 3, Wis.

WANTED

A FARM FAMILY living near lake in southern Wisconsin who would take our boys age 9 and 10 as paying guests a few weekends each year. Write: T. M. Switz, 617 Haven Street, Evanston, Ill.

RATES: (A) All solid copy classifications, 6 cts. a word for one insertion; 5 cts. a word an insertion for 3 to 12 consecutive insertions; and 4 cts. a word an insertion for 13 or more consecutive insertions. (B) Keyed advertisements, same rates as unkeyed advertisements, plus 25 cts. service charge on first insertion. (C) Church Services, 35 cts. a count line (approximately 12 lines to the inch); special contract rates available on application to advertising manager. (D) Minimum price for any insertion is \$1.00. (E) Copy for advertisements must be received by The Living Church at 744 North Fourth St., Milwaukee 3, Wis., 12 days before publication date of issue it is designed for.

CHANGES

Matthias', Athens, Texas, and may be addressed there.

Resignations

The Rev. William Garner, formerly rector of All Saints', Hoosick, N. Y., has retired. Address: 2211 - 29th St., Galveston, Texas.

The Rev. Charles H. Holmead, rector of Trinity Church, Portsmouth, Va., has resigned, effective May 1st, and will retire. Address: Portsmouth, Va.

The Rev. Arthur G. Walter, formerly assistant of St. John's, Stamford, Conn., has retired. Address: 20 Drew Rd., South Portland, Maine.

The Rev. Duane Wevill, formerly curate of St. Paul's, Paterson, N. J., has retired. Address: Ward Homestead, Maplewood, N. J.

The Rev. William Postell Witsell, rector of Christ Church, Little Rock, Ark., has resigned effective October 15th. He will be rector emeritus of the parish.

Ordinations

Deacons

Erie: Frederick F. Haworth, Jr., was ordained to the diaconate by Bishop Sawyer of Erie on February 12th at Trinity Church, Erie, Pa. He was presented by the Rev. Francis Sullivan and the Rev. Frederick F. Haworth preached the sermon. Mr. Haworth will be deacon in charge of Grace Church, North Girard, and Trinity, Fairview, Pa. Address: Grace Church Rectory, North Girard, Pa.

Los Angeles: The Rev. Jesse D. Moses was ordained deacon by Bishop Stevens of Los Angeles on January 30th at St. Philip's Church, Los Angeles, Calif. He was presented by the Rev. H. Randolph Moore and the sermon was preached by the Rev. Alfred E. Norman. Mr. Moses is vicar at St. Barnabas' Mission, Pasadena, Calif.

Address: 1064 N. Fair Oaks, Pasadena, Calif.

Southern Brazil: Diamantino Ferreira Bueno, Nadir Simões de Mattos, Silvano Kumpei Kainuma, Arthur Rodolpho Kratz, and Agostinho Sória were ordained to the diaconate by Bishop Thomas of Southern Brazil on February 9th at Trinity Church, Porto Alegre, R. G. S. The Ven. Nemésio de Almeida preached the sermon. Mr. Bueno was presented by the Rev. Mario R. Olmos; he will be assistant at the Church of the Redeemer, Rio de Janeiro. Address: Caixa 763, Rio de Janeiro, Brazil. Mr. de Mattos was presented by the Rev. Custis Fletcher, Jr.; he will be assistant at the Church of the Ascension, Porto Alegre, R. G. S. Address: Caixa 790, Porto Alegre, R. G. S., Brazil. Mr. Filho was presented by the Ven. Mario B. Weber; he will be deacon in charge of the Church of the Nativity, D. Pedrito. Address: Sete de Setembro, 44, D. Pedrito, R. G. S., Brazil. Mr. Kainuma was presented by the Rev. Henrique Todt, Jr.; he will be assistant at the Church of the Crucified, Bagé, R. G. S. Address: Caixa 33, Bagé, R. G. S., Brazil. Mr. Kratz was presented by the Rev. Albert N. Roberts; he will be assistant at the Church of the Redeemer, Pelotas, R. G. S. Address: Caixa 233, Pelotas, R. G. S., Brazil. Mr. Soria was presented by the Rev. Antonio Guedes; he will be assistant at Trinity Chapel, São Paulo. Address: Caixa 4435, São Paulo, S. P., Brazil.

Depositions

The Rev. Richard R. Housell, priest, was deposed from the Sacred Ministry by Bishop Gardner of New Jersey on February 10th. The action was taken under the provisions of Canon 59, Sec. 1, with the advice and consent of the clerical members of the standing committee, and in the presence of the Very Rev. Frederic M. Adams and the Rev. Raymond H. Miller. The action was taken after his formal renunciation in writing and for reasons which do not affect his moral character.

The Rev. John Alvin Shirley, priest, was de-

posed from the Sacred Ministry by Bishop Stevens of Los Angeles on January 31st. The action was taken under the provisions of Canon 59, Sec. 1, in the presence of the Rev. Messrs. Frederick D. Graves and Miles W. Renear. The action was taken after his formal renunciation in writing and for reasons which do not affect his moral character.

Diocesan Positions

The Rev. George C. Weiser, rector of St. Luke's, Fort Madison, Iowa, has been appointed secretary of the convention of the diocese of Iowa.

Corrections

The name of the Rev. Dr. R. D. Vinter was omitted from the list of the standing committee of the diocese of Eau Claire [L. C., February 16th]. Dr. Vinter is president of the standing committee.

The Rev. Kenneth H. Gass, rector of St. Timothy's, Massillon, Ohio, was incorrectly listed as the Rev. Kenneth H. Bass [L. C., February 23d].

L. C. Annual Corrections

The Rev. Newell D. Lindner should be addressed at St. Mark's Lane, Islip, N. Y. His address was incorrectly given as 170 Remsen St., Brooklyn, N. Y.

The address of the Rev. D. C. Loving should be Saint George, Greene County, Va. It was incorrectly listed as Bris, Greene Co., Va.

The Rev. Jesse Leon Malone, chaplain at the Veteran's Administration Hospital, Murfreesboro, Tenn., should be addressed at 315 McKnight Drive, Murfreesboro, Tenn.

The correct address of the Rev. Malcolm S. Taylor is Box 791, 340 S. Ridgewood Ave., Daytona Beach, Fla., not 324 S. Ridgewood Ave.



GO TO CHURCH DURING LENT



ALBANY, N. Y.

GRACE Rev. L. N. Gavitt
Clinton Avenue at Robin St.
Sun Masses: 7:30, 10:45; Daily: 7; C: Sat 5-5:30, 8-9; HH: 1st Fri at 7:45

ANSONIA, CONN.

CHRIST Rev. G. Ross Morrell, r
Cliff St.
Sun 8, 9:45 & 11; HD 9:30

ATLANTA, GA.

OUR SAVIOUR Rev. Roy Pettway, r
1068 North Highland Avenue, N.E.
Sun Masses: 7:30, 9:30, 11; Daily: Mat, Mass, & V; Wed 8; Sta & Ser; C Sat 4-5

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS
20th & St. Paul Sts.
Rev. Don Frank Fenn, D.D., r; Rev. Robert St. A. Knox, c
Sun 7:30, 9:30, 11, 8; Mon, Wed, Sat 10; Tues, Fri 7; Wed 6:30; Thurs 8; Daily: 5:15 EP; Preaching service Wed 8

BIRMINGHAM, ALA.

ADVENT Rev. John C. Turner, r
20th St. at 6th Ave., N.
Sun 7:30, 11, 4, 5:30; Daily: 12:05-12:25, Bishops Carpenter, Clingman, Powell, Jones, Goodwin, Sterrett, Moody and Walker

BOSTON, MASS.

ADVENT Mt. Vernon & Brimmer Sts.
Rev. Whitney Hale, D.D., r; Rev. Peter R. Blynn, Rev. Harold G. Hultgren
Sun 7:45 Mat; 8, 9, HC; 10 Ch S; 11 Sol Mass & Ser; 6 Sol Ev & Ser; 7 YPF. Daily: 7:15, Mat; 7:30 HC; 9:30 Thurs & HD, HC, add'l; Fri 5:30 Service of Help & Healing; C: Sat 5-6 & 7-8 & by appt

ALL SAINTS Rev. Arthur W. P. Wylie
Peabody Square, Dorchester
Sun Masses: 7:30, 9:15, 11 (High); Daily: 7; HD 7, 9; C: Sat 4-5, 7-8; Fri 8 Sta & B

BUFFALO, N. Y.

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

ST. ANDREW'S Rev. Gordon L. Graser
Sun 8 Low Mass, 9:45 M.P., 10 Sung Mass, 9:30 Ch S; Daily: Mass 7 ex Thurs 9:30, Wed Sta & B 8; C: Sat 7:30

CHICAGO, ILL.

ATONEMENT Rev. James Murchison Duncan, r
5749 Kenmore Avenue
Sun 8, 9:30 & 11 HC; Daily: 7 HC

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

ST. PAUL'S 50th & So. Dorchester Ave.
Rev. H. N. Tinker, r; Rev. J. C. Holt, c
Sun 8, 9 HC, 11 MP, Daily: 7 MP & HC

CINCINNATI, OHIO

ST. MICHAEL AND ALL ANGELS Rev. Benjamin
3612 Reading Rd., Avondale R. Priest, r
Sun Mass: 8, & 10:45 (High)

CLEVELAND, OHIO

ST. JAMES E. 55th at Payne Ave.
Rev. V. A. Peterson, D.D., r; Rev. Thomas J. M. Davis
Sun Masses: 8, 10 (High), 11:15; Daily Mass: 7, 9:30; C: Sat 4-5, 7:30-8:30

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

DEDHAM, MASS.

GOOD SHEPHERD Rev. Harold E. Kocher, r
Oakdale Sq.
Sun 8, 9:15, 10:45, 7 Y.P.; HD as anno. Chapel always open

DETROIT, MICH.

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

ST. MATTHEW'S Rev. F. Ricksford Meyers
2019 St. Antoine St.
Sun Masses: 7:30, 11; 10:40 MP; Weekdays: Wed & HD 9:30

ELMIRA, N. Y.

EMMANUEL Rev. G. L. Gurney, r
Pennsylvania Ave. & Mt. Zoar St.
Sun 8 HC, 11 Cho Eu; Daily: ex Mon 7:30 HC; C: Sat 4-5, 7:30-8

GRACE Rev. Frederick Henstridge, r
Cor Church & Davis Sts.
Sun 8 HC, 9:30 Ch S, 11 Cho Eu & Ser, 4:30 Cho Ev; Tues 7 HC, Wed, Fri & HD 9:30 HC; C: Sat 7:30

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

ST. PAUL'S Rev. Lauriston Castleman, r
Sun 8, 9:30, 11; Wed 7:30, 10, 8

GLENCOE, ILL.

ST. ELISABETH'S Rev. James T. Golder, S.T.M., r
Sun 7:45, 9:30, 11, 8; Wed 7, 8; Fri & HD 9; Sat Instr 10:30

HOLLYWOOD, CALIF.

ST. MARY OF THE ANGELS Rev. Neal Dodd, D.D.
4510 Finley Avenue
Sun Masses: 8, 9:30 & 11



GO TO CHURCH DURING LENT



KANSAS CITY, MO.

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

KENOSHA, WIS.

ST. MATTHEW'S Rev. Kenneth D. Martin, r
Sun 7:30, 8:30 (St. Andrew's), 9:30, 10:45, 7;
Weekdays: 7 Tues HC; 8:30 Wed (St. Andrew's),
9 Thurs

LINCOLN, NEBR.

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

LOS ANGELES, CALIF.

ST. PAUL'S CATHEDRAL 615 South Figueroa
Very Rev. Francis Eric Bloy, D.D., r; Rev. Miles W.
Reneau, Ass't
Sun 8, 9 (HC), 11 MP & Ser, 7:15 EP; Tues 9 HC;
Thurs 10; HC 1st Sun in Month 11

MADISON, WIS.

ST. ANDREW'S Rev. Edward Potter Sabin, r
Sun 8 HC, 10:45; Weekdays 7:15 (Wed 9:30). In
Lent Thurs 7:30 EP & Ser

METAIRIE, NEW ORLEANS, LA.

ST. MARTIN'S Rev. David C. Colony, r
Metairie Rd. & Arlington Dr.
Sun 7:30, 10:20, 11; HD & Weekdays as anno

MIDDLE HADDAM, CONN.

CHRIST Rev. Woolsey E. Couch, A.B., B.D., r
Sun 9:30 Chapel Services, 11; Thurs 10 HC; Lit
Thurs 7:30

NEW BRITAIN, CONN.

ST. MARK'S Rev. Reamer Kline
Sun 8 HC; 9:30 Ch S, 11 Morning Service & Ser
Weekdays: Wed 10 HC; 7:45 EP; Fri 7 HC

NEW ORLEANS, LA.

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

NEW YORK CITY

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

ST. BARTHOLOMEW'S Park Ave. & 51st St.
Rev. Geo. Paul T. Sargent, D.D., r
Sun 8 HC; 11 Morning Service & Ser; 4 Ev. Special
Music; Weekdays: HC Wed 8; Thurs & HD 10:30.
The Church is open daily for prayer

HEAVENLY REST 5th Ave. at 90th St.
Rev. Henry Darlington, D.D., r; Rev. Herbert J.
Glover, v; Rev. George E. Nichols, c
Sun 8, 10 (HC) 11 MP & Ser, 9:30 Ch S; 11 Ch S;
4 EP; Thurs & HD 11 HC; Tues 11 Service of Divine
Healing

HOLY ROOD Rev. Nelson L. Chowenhill
Ft. Washington at 179th St.
Sun 8, 9:30 Ch S, 11; Wed 7; HD 10; Sat C 7-9

HOLY TRINITY Rev. James A. Paul
316 East 88th Street
Sun 8 HC; 9:30 Ch S; 11 Morning Service & Ser; 8
Evening Ser; Weekdays: Wed 7:45 HC & Thurs 11

INTERCESSION CHAPEL Rev. Joseph S. Minnis, v
155th Street and Broadway
Sun 8, 9:30, 11 and 8; Weekdays: 7, 9, 10, 5:30

ST. JAMES' Rev. H. W. B. Donegan, D.D., r
Madison Ave. at 71st St.
Sun 8 HC; 9:30 Ch S; 11 Morning Service & Ser; 4
Evening Service & Ser; Weekdays: HC Wed 7:45 &
Thurs 12

ST. JOHN'S IN THE VILLAGE 218 W. 11
Rev. C. H. Graf, Rev. W. Meyers
Sun 8 HC; 11 Cho Eu, Ser; Wed, Fri 7:30 HC,
Tues, Thurs 10

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

NEW YORK CITY Cont.

REDEEMER Rev. James Cope Crosson, r
"In the Heart of the Pelhams," 2d Ave. & 2d St.
Sun 8 HC, 11 MP, 1st Sun HC, 7 Community Sing-
ing & YPF; Wed 8

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

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

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

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

NEWARK, N. J.

CHRIST Congress near Ferry St.
Ven. W. O. Leslie, Jr., Rev. Harold King
Sun 8:30 & 10 Holy Eu; Wed 9:30

NEWPORT NEWS, VA.

ST. PAUL'S Rev. Theodore V. Morrison, r
Sun 8:15, 9:45, 11, 5:30; Weekdays: 12, 12:35;
Wed 10:30 & 7:30

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Rev. William H. Dunphy, Ph.D., r; Rev. Phillip T.
Fifer, Th.B. Sun: Holy Eu 8,9; Mat 10:30;
Sol High Eu & Ser 11; Ev & Address 4; Daily: Holy
Eu 7 (ex Sat) 7:45, 12:10; Thurs & HD 9:30;
Mat 7:30; Ev 5:30 (Fri 5); Wed & Fri, Address
12:30; Tue, Sch of Religion 5:15; Spiritual Conf on
Pr Bk (the Rector); Fri, Lit (in procession) 5:15;
C Sat 12-1, 4-5.

PITTSBURGH, PA.

ST. ANDREW'S Rev. George M. Chester, r
Hampton St. at N. Euclid
Sun: 9, 11; Tues: 10 HC; Thurs 8; HD 8 & 10 HC

CALVARY Shady & Walnut Aves.
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Baxter, Jr., Rev. A. Dixon Rollit
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HD 10:30

RIDGEWOOD, N. J.

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Sun); Tues 7, Wed & Fri 10 HC; Wed 8 Service &
Instr

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GRACE Rev. Robert G. Donaldson, B.D.
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ST. LOUIS, MO.

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Rev. W. W. S. Hohenschield, r
Sun 8, 9:30 & 11; Wed HC 10:30; Others anno

ST. STEPHEN'S HOUSE Rev. Roy S. Rawson, r
520 Rutger Street
Sun 7:30, 10; Thurs 10

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Fri, Sat, 10 (also 6:15 Fri); Daily 5; Wed 8; C Sat
4-5, 7-8

SALISBURY, MD.

ST. PETER'S Rev. Nelson M. Gage
Sun 8, 11; Wed 8, Fri 10

SANFORD, FLA.

HOLY CROSS Rev. Mark T. Carpenter, B.D., r
Park Ave. & 4th Street
Sun 8 HC, 9:30 Ch S, 11 MP or HC; Daily: 7:45 &
8 ex Thurs, Thurs 8:45 & 9 MP & HC. Open Daily

SCHENECTADY, N. Y.

ST. GEORGE'S Rev. Geo. F. Bambach, B.D., r
North Ferry Street
Sun 8, 11, 7:30; Tues, Thurs, HD 10 HC; Daily:
MP 9:30, EP 5

SHREVEPORT, LA.

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

SPRINGFIELD, ILL.

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TACOMA, WASH.

HOLY COMMUNION 14th & 1 Sts., S.
Rev. Harrison H. Black, D.D., r
Sun 8 HC, 11 MP & Ser, 11 (1st Sun) HC

UTICA, N. Y.

GRACE Rev. Stanley P. Gasek
Sun 8, 9:30, 11, 4:30; Tues & Thurs HC 10; Fri HC
7:30

WASHINGTON, D. C.

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

EPIPHANY 1317 G St., N.W.
Rev. Charles W. Sheerin, D.D.; Rev. F. Richard Wil-
liams, Th.B.; Rev. Frances Yarnall, Litt.D.
Sun 8 HC, 11 MP, 6 YPF, 8 EP; 1st Sun, HC 11,
8; Thurs 11, 12 HC; HD, HC 12:30; Preaching
Service Daily 12; Daily ex Sat 5:30

WAUKEGAN, ILL.

CHRIST 410 Grand Avenue
Rev. Osborne R. Littleford, r; Rev. G. Wm. Robin-
son, c
Sun 8, 9:15, & 11; Wed & Thurs 7 & 9:30

WAYCROSS, GA.

GRACE Rev. Charles Wyatt-Brown, r
Sun 8, 9:45, 11; Canterbury Club Sat 7:30-9:30

WHEELING, W. VA.

ST. PAUL'S Rev. F. G. Luckenbill, M.A.
U. S. 40, Monument Place, Elm Grove
Sun 9 HC, 9:30, 11; Thurs 8 EP & Ser

WYANDOTTE, MICH.

ST. STEPHEN'S Rev. Harry B. Whitley, r
First & Chestnut Streets
Sun 8 HC, 9:30 Ch S, 11 Sung Eu & Ser (1st, 3d,
5th Sun); MP & Ser (2d & 4th Sun), 12:30 Holy
Baptism, 5 EP & Ser; Wed: 7, 11 HC; Fri 7:30 EP
& address

COMING IN APRIL

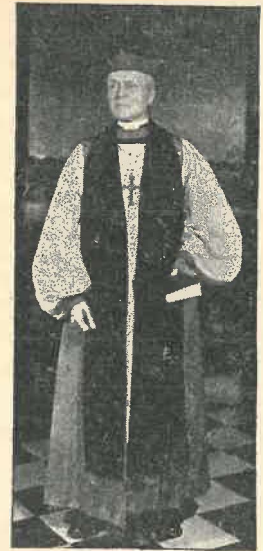
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Retired Bishop of New York

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Interior of the Cathedral

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“We thank God that we have had Bishop Manning so long with us, and that after eighty-one years of this life, and in the fifty-fifth year of his *glorious priesthood*, he graciously elects to stay with us.”

—From the Address of Mayor William O'Dwyer
At the Service of Tribute to Bishop Manning
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