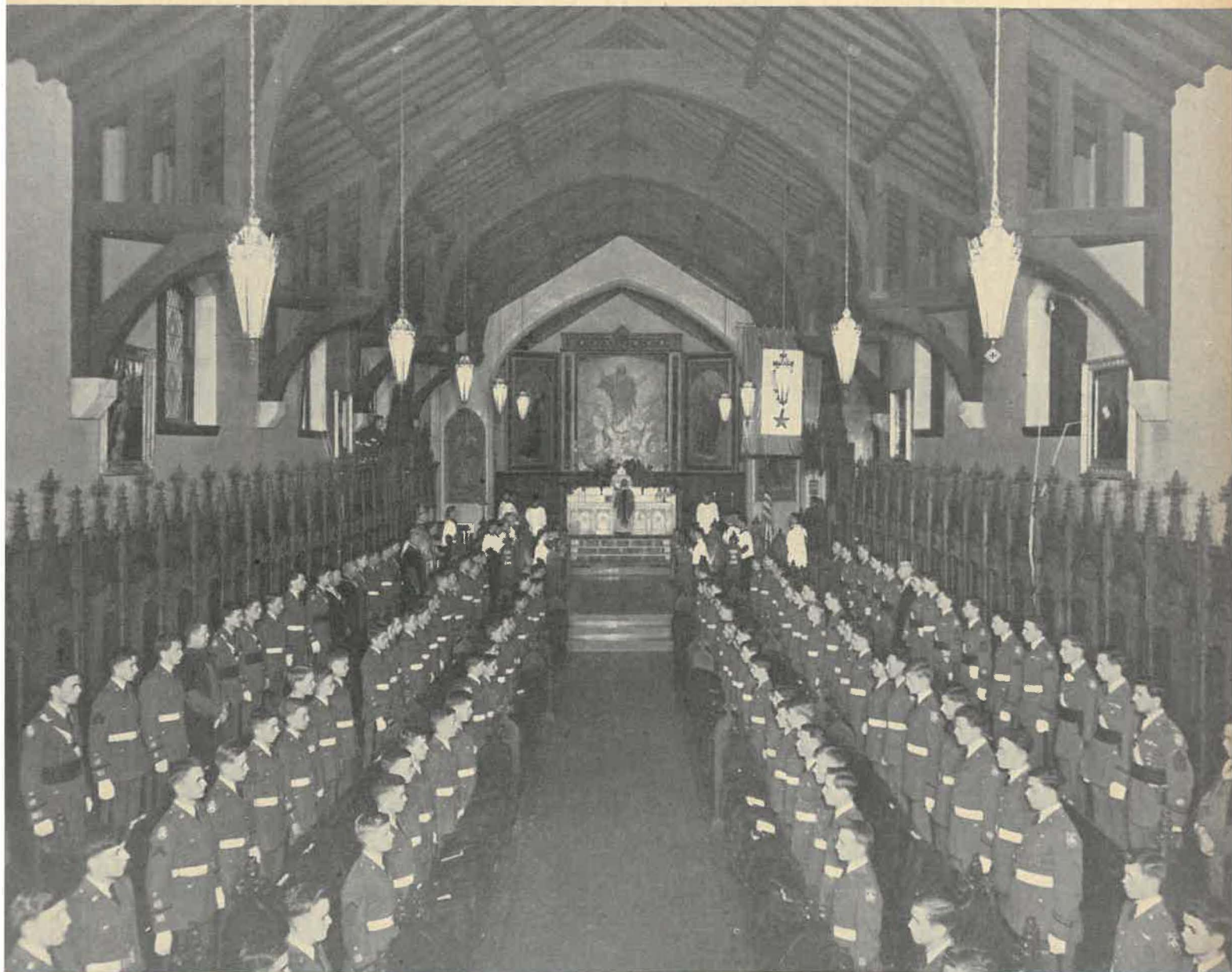


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Religion and Education in America



*From: "General Education in a Free Society"
The report of the Harvard Committee*

"THIS, THEN, or something like this, is the present state: an enormous variety of aim and method among colleges as a whole and much the same variety on a smaller scale within any one college. This condition, which seemingly robs liberal education of any clear, coherent meaning, has for some time disturbed people and prompted a variety of solutions. Sectarian, particularly Roman Catholic, colleges have of course their solution, which was generally shared by American colleges until less than a

century ago; namely, the conviction that Christianity gives meaning and ultimate unity to all parts of the curriculum, indeed to the whole life of the college. Yet this solution is out of the question in publicly supported colleges and is practically, if not legally, impossible in most others. Some think it is the Achilles' heel of democracy that, by its very nature, it cannot foster general agreement on ultimates, and perhaps must foster the contrary. But whatever one's views, religion is not now for most colleges a practical source of intellectual unity."



From: An address by the Rt. Rev. Henry Knox Sherrill, Presiding Bishop, Protestant Episcopal Church.

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"I would not have said this some years ago. The trend of the times has converted me to the necessity of the Church College, for the sake of the Church, of education in general, of our character as a nation. I commend these Colleges to the earnest and generous attention of our Church people. Let us see that they have the means to be true centers of light and learning."



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LETTERS

The Church's Marriage Law

TO THE EDITOR: Since you have published Bishop Manning's letter taking issue with my judgment and action in the matter of the Hanson marriage, I am sure that you will be good enough to publish the following statement, over my signature.

I have the highest regard for Bishop Manning, and am sure that any comment he may have made was sincere, and intended in the best interests of the Episcopal Church. In regard to the Lexington matter, however, he has spoken without adequate knowledge of the facts, and with no effort to get them.

The fact that a prejudice is sincere does not make it right. The question is not what Bishop Manning thinks, but what actually is the law of the Church.

Judgment in the Hanson marriage was pronounced in the strictest and most meticulous observance of the marriage laws of the Episcopal Church.

It was right in law and conscience.

It is immoral for any judge, for reasons of prejudice, to take away from any person a right which has been granted to that person under the law.

I shall not be swayed from what I think is right and just, by any criticism stemming from uninformed prejudice. I shall continue to administer the laws of this Church in the diocese of Lexington according to my understanding of them, and according to my own conscience.

✠ WILLIAM R. MOODY,
Bishop of Lexington.

Lexington, Ky.

TO THE EDITOR: All honor to Bishop Manning for his forthright attack on the very lax interpretation of the new marriage canons. But we are not edified by the flippancy of the abusive rejoinders from Bishop Creighton and Dr. Shieler. When the former claims "we are assuming a more Christ-like, a more Christian attitude than Bishop Manning," we wonder what private source of knowledge of the mind of Christ Dr. Creighton has beyond the Gospel passages dealing with the subject of divorce and remarriage. The evan-

gelists quote our Lord as being very strict, even admitting the "exception clause." If we read our Gospel records attentively, the voice of Christ sounds more like the voice of His servant, Bishop Manning, in its stern, unequivocal, and tremendous message of salvation, than the soft and compromising preachments of many so-called Christian teachers. And when Dr. Shieler writes, "We can't serve God and Manning," the antithesis of the original text is lost in the rather cheap play on words. Maybe God and Manning are on the same side!

(Rev.) HAROLD H. R. THOMPSON.
Poughkeepsie, N. Y.

TO THE EDITOR: May another reader utter his protest against the unfortunate episcopal decisions in Lexington and Detroit, which can jeopardize or completely nullify the effectiveness of the future ministry of two ill-advised clergy.

By now, Churchmen can see very clearly that the marriage canon hatched at the General Convention of 1946 is a genuine and unintelligible dud. It is to be hoped that the powers that be may quickly remedy the situation and give us something based upon the teachings of the Master, rather than upon the unpredictable whims of man.

(Rev.) DAVID C. TRIMBLE.
Prescott, Ariz.

TO THE EDITOR: Please accept my sincere thanks for your splendid stand on the horrible example of the flouting of the Christian standards of marriage as shown by recent events.

Yes, all of us "Eat our Words"; that is, all who are trying to teach and practice the standards given to us by the Church.

(Rev.) J. F. VIRGIN.

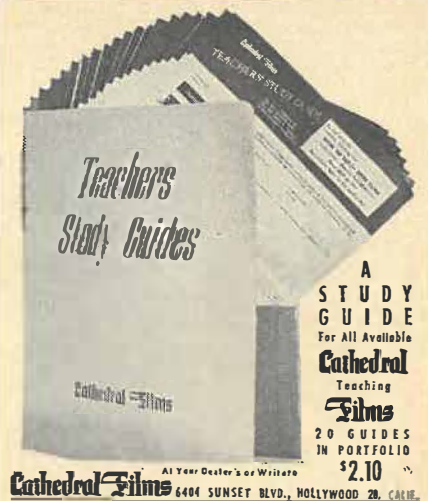
Williamson, West Va.

"Priest, Professor, and Student"

TO THE EDITOR: Appropriate to Fr. Simcox's series, "The Priest, the Professor, and the Student" [L. C., June 8th, 15th, and 22d], is *Church, College, and Nation*, by George R. Elliott.

Few will agree completely with Professor Elliott's thesis. As he says, both Catholics and Protestants find much in his little book that they cannot accept. Nevertheless, his main argument — which I take to be the need for recapturing a Christian culture by the Western world — is certainly sound.

I have often thought it marvelously strange and inconsistent that American colleges and universities should practically ignore the most potent contribution that has gone into our civilization. Irrespective of one's religious convictions or affiliations, be they Christian or something else, the thought patterns of today cannot be understood apart from the Christian philosophy that dominated from the fourth to the 14th century. The "secular" school will not, of course, commit itself to any single creed. No one expects it to! But it is certainly not too much to expect that the graduates of any liberal arts college should



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LETTERS

be as well acquainted with Aquinas as with Plato, and that the educated man should have a fair knowledge of the considerable element of Christian theology that has gone into the broad stream of Western culture.

Perhaps the answer is to be found in Professor Elliott's suggestion that all liberal colleges institute "chairs of orthodox Christianity." No people, ignorant of their past, can claim to be educated; and the typical American college, with its emphasis upon materialism and technology, is rearing a nation of cultural ignoramuses.

(Rev.) J. RANDOLPH FIELD.

Princess Anne, Md.

TO THE EDITOR: As Chaplain to the Episcopal students at the San Jose State College I was most interested in Fr. Simcox's series of three articles on "The Priest, the Professor, and the Student," in your June 8th, 15th, and 22d issues. If there are reprints of these articles available won't you send me six?

The awakening of the Protestant conscience about the lamentable state of education in this country exhibited by the numerous articles in the Christian Protestant press is most encouraging. Would that our present consciousness of need in this area were more broadly disseminated, so that it could reach a larger percentage of thinking people.

Material such as Fr. Simcox presents should, I feel, be made required reading for school people and particularly faculty and administration of our colleges.

(Rev.) EDWARD A. GROVES, JR.

San Jose, Calif.

Christian Education

TO THE EDITOR: As a teacher in the Church School for over fifty years, I am greatly interested in the problems and difficulties that our Church is facing in the religious education of her children. May I be so bold as to suggest that if so much valuable time had not been used in trying to discover something new in order to conform to some modern method, perhaps there would not be the confusion now existing in our religious education.

May I, therefore, give my humble opinion out of many years experience—First, why not use more completely what our Church in her wisdom has provided? That is the catechism. This is the most perfect instruction ever compiled for the preparation of our Christian living. Some of the clergy are not overly interested or perhaps, enthusiastic about this method of learning, but I had much success in leading many children into the delight that came with completing the catechism and learning their Book of Common Prayer. I feel convinced if more of us studied and lived humbly according to "our duty towards God and our duty towards our neighbors," as Christians our influence could mean much in this upset world.

Second: The "Christian Nurture Series" was the most excellent teaching material I ever had in my hands. This carried the catechism along with the lessons in a most interesting manner and the different grades were exciting in the richness of the many gifts of learning given not only to the

precious minds of the young, but to the teachers as well.

Please, let us start from here to rediscover the treasures we now have in our possession.

(Mrs.) ISABEL S. ROBERTS POTTER.

Thomaston, Conn.

White and Colored

TO THE EDITOR: With the spirit of intolerance so prevalent throughout the world—our own country, unfortunately, not excepted—I cannot help wishing that more Christian people could see the picture on the cover of the July 13th issue of *THE LIVING CHURCH*, (the burning of the mortgage at St. Philip's Church, Brooklyn, N. Y.). It bears studying.

Perhaps many of us have asked inwardly what heaven will be like, where Christians of all races may expect to meet and mingle. Black and white do not always meet in friendly and understanding manner in this world. How will it be then? I think this picture gives a partial answer.

The interest, the quiet dignity, the reverence and the depth of spiritual feeling produced by the united accomplishment of a temporal deed in freeing this House of God from debt shows very clearly on the faces of the congregation photographed—a lasting memorial to them and the Spirit that moved them.

"It is the Spirit that quickeneth" and it is the Spirit that we shall meet, love and understand at last, be race or color what they may, when we reach heavenly places.

EDITH C. JUDD.

Palisade, N. J.

Bishops from Laity?

TO THE EDITOR: In the seeking of a bishop for a vacant see, haven't we forgotten that the search may be legitimately extended beyond the ranks of the clergy? As I read it, in the ancient Church a devout and learned layman of administrative ability might be chosen to father the diocese or province, given the required three-fold ordination. We have eminent laymen now acquainted with theology, gifted with leadership and holiness of life. Are not such episcopal timber? The question of "vocation" will arise, but consider the example of Matthew the Publican. No doubt he was greatly surprised and startled when our Lord said to him "Follow me," having, probably, never even considered the possibility of following a religious career.

Our Lord may be now calling some men to be Apostles who never contemplated entering the ministry but who would recognize His summoning voice in the call of His Body the Church to use their notable talents to His greater glory as generals in His army. Lest our great modern metropolitan cathedrals become little more than interesting exhibits of medieval ecclesiastical architecture each will require a great leader, a great builder, a great statesman, a great financier, a great lover of souls, a great saint. Where is he to be found? Do only the theological seminaries produce such?

ALBAN MILES HOLDEN.

Sheffield, Mass.

TENTH SUNDAY AFTER TRINITY

GENERAL

EPISCOPATE

House of Bishops to Meet

The House of Bishops will meet at St. Paul's Church, Winston-Salem, N. C., November 4th to 7th. The Presiding Bishop will preside over the meeting. Invitations have been sent to the Archbishop of Canterbury (Dr. Fisher) and the Archbishop of York (Dr. Garbett), but as yet neither has accepted. [RNS]

Bishop DeWolfe to Europe

Bishop DeWolfe of Long Island will leave for England, France, and Switzerland on August 16th. Accompanied by Mrs. DeWolfe and the Rev. Harold S. Olafson, he will sail on the H.M.S. *Queen Elizabeth*, to be gone for six weeks.

The Bishop has accepted several invitations to preach: Canterbury Cathedral, August 24th; Westminster Abbey, August 31st; St. George's Church, Paris, September 7th; and St. Paul's Cathedral and St. Alban's Church, London, September 21st.

While in London, the Bishop and Mrs. DeWolfe will be entertained by the Rt. Rev. John William Charles Wand, Bishop of London, and Mrs. Wand. The party will sail from Southampton aboard the *Queen Elizabeth* on September 26th.

INTERCHURCH

Episcopal and Polish Catholic Delegation on Intercommunion

After the General Synod of the Polish National Catholic Church had ratified the status of intercommunion between that Church and the Episcopal Church, the Advisory Council recommended to the Presiding Bishop that he should appoint "a special advisory committee on theological, canonical, and practical questions arising from this new relationship, instructing this Committee to confer with a similar committee from the P.N.C.C., and to report to him." The members of this committee are Bishop Oldham of Albany, chairman, Bishop Ivins of Milwaukee, Bishop Pardue of Pittsburgh, the Very Rev. Howard S. Kennedy, and the Rev. Frs. William H. Dunphy and Theodore Andrews. The members of the

Statement on Intercommunion

Agreed Upon by Representatives of the Episcopal Church and the Polish National Catholic Church

The Polish National Catholic Church ratified the Bonn Agreement at its Seventh General Synod held in Scranton, October 15 to 18, 1946, and so entered into intercommunion with the Episcopal Church.

In regard to this intercommunion between the Episcopal Church and the P. N. C. Church, we shall be bound by the Agreement reached at Bonn, Germany, July 1931, between the Old Catholic, the Anglican and Episcopal Churches, which consists of three points:

1. Each communion recognizes the catholicity and independence of the other, and maintains its own.

2. Each communion agrees to admit members of the other communion to participate in the Sacraments.

3. Intercommunion does not require from either communion the acceptance of all doctrinal opinion, sacramental devotion, or liturgical practice characteristic of the other, but implies that each believes the other to hold all the essentials of the Christian Faith.

1. In particular, intercommunion is to help strengthen the mission of the Christian Catholic Church, of which the Episcopal Church and the P. N. C. Church are living parts.

2. In introducing the principles upon which intercommunion is based, we shall be guided by this method: In essential matters—Unity. In non-essential matters—Freedom. In all things—Love.

3. We firmly believe that the clergy of both Churches will refrain from doing anything that could hinder or weaken faith in the mission of the P. N. C. Church or of the Episcopal Church.

4. In all questionable matters, the pastors will seek the counsel of their diocesan Bishops and shall abide by their decisions.

5. In this closer relationship of

the P. N. C. Church to the Episcopal Church and vice versa, we feel that it is necessary to proceed gradually and slowly, and that the clergy of both Churches should strive for a full understanding of the principles and rules of intercommunion, and through this understanding bring to both Churches a positive benefit and a firm faith in the Christian Church.

6. The separate points dealing with the practice of intercommunion shall be discussed and examined at joint meetings of the Commissions of the Episcopal Church and of the P. N. C. Church. We consider it advisable for these commissions to hold meetings semi-annually and that decisions reached be published officially in Polish and in English.

7. Participation of the clergy and laymen of both Churches in church services of a special character is desirable.

8. Receiving Sacraments by the faithful of the P. N. C. Church in the Episcopal Church and vice versa is permissible only in cases of necessity or by agreement of the respective Bishops concerned.

9. The diocesan Bishops of the P. N. C. Church will appoint an intercommunion committee for each diocese, consisting of at least three clergymen, as a council on intercommunion matters.

10. It is our wish that soldiers from our Church in active duty be given spiritual guidance by the chaplains of the Episcopal Church.

11. The P. N. C. Church desires in the future to send its young priests, selected and appointed by the Bishop, for special studies to the institutions of higher learning of the Episcopal Church, and similar facilities will be provided for priests of the Episcopal Church.

Intercommunion Commission appointed by the Most Rev. Francis Hodur, Prime Bishop of the Polish National Catholic Church, are the Rt. Rev. John Z. Jasinski, the Rt. Rev. John Misiaszek, the Rt. Rev. Leon Grochowski, the Rev. Senior René Zawistowski, and the Rev. Thaddeus F. Zielinski.

The two committees are dealing with a situation which has never before existed. The separation between the two is not because of schism; both are national Churches, which maintain the Catholic Faith; and both find themselves in the same territory through immigration, but separated by the barrier of language. Since the initial step was taken between Anglicans and Old Catholics (among which the Polish Church is to be counted) at Bonn, Germany, in 1931, both Churches now hope that the new relationship may be a source of strength to each Church, as well as an increasing fellowship.

Bishop Oldham invited the two committees to meet in Albany, N. Y., on July 27th. Bishops Jasinski, Misiaszek, Oldham, Dean Kennedy, the Rev. Senior René Zawistowski, and the Rev. Frs. Andrews, Dunphy, and Zielinski attended the meeting. Bishop Barry, Co-adjutor of Albany, the Rev. Senior Joseph Zawistowski, and the Rev. Frs. Edward Brzostowski and Floyd W. Tomkins also attended, by invitation of the respective chairman.

EXCHANGE OF INFORMATION

It was agreed that each Church would furnish the other with a list of clergy and of parishes. Notices of depositions or suspensions will be sent by the authorities of each Church to the Presiding Bishop or Prime Bishop.

There was unanimous agreement that an official representative of the other Church be invited to attend and to bring a "message of brotherly greeting" to every General Synod of either Church. It was also recommended that on such occasions an opportunity should be given to a bishop or priest of the other Church for inter-celebration.*

Particular care, it was agreed, must be taken to observe the disciplinary actions of the other Church, with respect to clergy and laity. In the case of mixed marriages, the conditions required by both Churches will be observed. Since intercommunion should lead to a strengthening of loyalty of members to their own Church, it is expected that requests for transfer of membership need be considered only very rarely, and under special circumstances. Similarly, a priest wishing to transfer from one Church to

the other, would have to be in good standing and have the approval of the bishops of both Churches.

It was pointed out that the relationship is the sacramental communion of two autonomous Churches, each respecting the independence and jurisdiction of the other, and avoiding any action which might tend to weaken the loyalty or faith of those in its sister Church. However, it was agreed that every measure should be taken to increase mutual acquaintance and fellowship.

In all doubtful matters, the priests are to seek the counsel of their diocesan bishops and abide by their decisions.

To promote friendship and understanding, the Polish Catholic representatives recommended the Church Ritual, the Small Catechism, the Constitution and Statutes of the P. N. C. Church, and the Prayer Book for the use of the faithful of the P. N. C. Church as books to be read. Episcopal publications suggested are the Book of Common Prayer, the Constitution and Canons of the Episcopal Church, *THE LIVING CHURCH ANNUAL*, *Forth*, and the pamphlets issued by the National Council.

The seven sacraments (and the sacrament of preaching, which the Polish Church includes) were discussed, and it was agreed that the two Churches agree on all essentials.

Bishop Misiaszek extended an invitation to the members of the committees to meet in Scranton, Pa. The next meeting will be held on January 14th and 15th, 1948.

INTERNATIONAL

Leaders to Study Church

Life in Yugoslavia

Seven Church leaders, invited by the Yugoslavian government to study religious freedom in that country, left on July 26th. The members of the group are Dr. Guy Emery Shipler, editor of the *Churchman*; Dr. Emory S. Bucke, editor of the *Zion's Herald*; Dr. Samuel Trexler, president of the Lutheran Synod of New York; Dr. Edmund Devol; and the Rev. Messrs. William H. Melish, George W. Buckner, Jr., Claude E. Williams, and Phillips P. Elliott.

AUSTRALIA

Dr. Feetham to Retire

The Rt. Rev. J. O. Feetham, Bishop of North Queensland (Australia), has announced that he will resign his see on September 30th. The Bishop has made considerable progress toward recovery after three major operations last year, but feels that he will be unable to undertake the work required for a diocese the size of North Queensland.

VISITORS

Interview with Canon Hood

By ELIZABETH McCracken

The Rev. Canon Frederic Hood, principal of Pusey House, Oxford University, is in America primarily to give Churchpeople in this land an opportunity to join the "Friends of Pusey House," the society inaugurated on May 31st by the Earl of Halifax. This inauguration was part of the celebration of the diamond jubilee of Pusey House, the actual date of which was October, 1944, the celebration having been postponed because of the war. Canon Hood is celebrating at the same time his silver jubilee: for 25 years he has been associated with Pusey House, 12 as librarian and 13 as principal. Details as to conditions of membership in the Friends of Pusey House will go shortly to all Churchpeople likely to be interested. Meantime, Canon Hood, who was the guest of the General Theological Seminary while in New York City, very kindly consented to an interview.

Canon Hood's answer to the first question, "Who uses Pusey House?" will surprise some readers. He said:

"Pusey House is only for men. Women are not admitted even to the services in the chapel. When the house was opened in 1884, women were not admitted as students anywhere in Oxford University. The women are comparatively newcomers to Oxford. The governors of the university voted against it when the suggestion was made that women students be admitted. They did vote that if studying theology, and they came with a note from a tutor, they might be allowed to work in the library."

When it was demurred that this seemed rather hard on the women students, Canon Hood smiled and said:

"It does. But the chapel is always crowded as it is, and so is the common room. The library is always full. If the women were permitted to come, they would crowd out the men; and Pusey House was founded for Oxford men. The Wantage Sisters minister to the women students."

In answer to a question about the buildings and their special uses, Canon Hood described the library, the beautiful chapel, and the quarters in which the staff live, saying:

"The Chapel of the Resurrection (to give it its full title) was dedicated by Bishop Gore, the first principal of Pusey House, in 1914. Since then, in 1936, a magnificent new altar has been placed there, through a legacy. There are three celebrations of the Holy Eucharist every day. At the late Sunday morning service, we have special preachers. They represent different schools of theological thought. We get criticized for that; but we hold

*Diocesan synods of the Polish Church meet once every five years; the General Synod meets every ten years, the next one in 1956. Episcopal diocesan conventions meet each year, and General Convention every three years, the next in 1949.

firmly to it. Christianity should be in the normal stream of life in the Anglican Communion. We are truly Catholic at Pusey House, but no 'Anglo-Catholics' in a sectarian sense.

"The Sacrament is reserved. Every Saturday we have Devotions to the Sacrament, though not the service of Benediction. On that evening, we have a service of Preparation for the Holy Eucharist. Confessions are heard in the chapel, including many first confessions of undergraduates."

Asked about the retreat movement in England, Canon Hood replied that it was making good progress; then added:

"Naturally, I know it chiefly at Pusey House. We have two retreats a year; one at the end of the Michaelmas Term, toward the close of the calendar year; the other at the end of the Hilary Term, in March. We have many quiet days and quiet afternoons. All are well-attended."

Speaking of the staff, Canon Hood said:

"There are four of us. The custodian of the library is the Rev. Thomas M. Parker, who wrote one of the sections of *The Apostolic Ministry*. He is a brilliant scholar. The other two librarians are the Rev. Michael Dean and the Rev. Rees Phillips. We used to have four or five priests living with us, and two young graduates. Now, Oxford is so crowded that we of the staff have decided to have eight graduates with us next term, giving up our studies and making them (and our own bed-rooms) into bed-sitting rooms. It would be inhuman not to do it."

Interest was expressed in the running of the residential part of Pusey House. Canon Hood gave details:

"We have got a cook, a butler, two men servants, and a part-time gardener. I act as bursar. Our salaries will amaze Americans. I get £300, with board and lodging. The custodian and the other two librarians get £200, with board and lodging. We really are in a bad way, financially, and can barely carry on. We shall not be able to, at all, after the Transport Bill is in effect. That bill hits us hard, because one-sixth of our total income comes from railroad stock."

This led to the subject of the Friends of Pusey House, and what is hoped for from them. Canon Hood declared:

"We need the Friends. What we hope for is a membership that will assure us of \$10,000 a year. Immediate needs are for the rebuilding of the organ, £3,000; £150 annually for the library; and funds for other necessities. For the running of the whole of Pusey House, with these mentioned needs included, £16,500 is required. We have some endowment; but we urgently need the help that we hope the Friends, in England and here in America, will give regularly every year."

It will be recalled that Pusey House started as a Memorial Library, the first

building being a library, with Dr. Pusey's own books on the shelves. The initial plans were made on the day of Dr. Pusey's funeral in 1882. At a later meeting it was decided to raise an endowment for two or more priests, who would act as librarians and promote the interests of theological study and holiness of life within Oxford University. The library today contains 23,000 volumes, and is credibly said to be used by every theological student in Oxford. It is open every week-day in term time and during most of the vacations. More books are needed



CANON HOOD: "I am always glad of an excuse to come."

to meet the demands made upon the library.

Canon Hood gave an enthusiastic account of the celebration of the diamond jubilee on May 31st. Lord Halifax, wearing his robes as Chancellor of the University of Oxford, had the place of honor. At the High Mass, Canon Hood was the celebrant; the Bishop of Oxford (Dr. Kirk) was the preacher. Archbishop Germanos of Thyateira was present. In the assembly were many notables: eight or ten heads of Oxford colleges, representatives of several Cambridge colleges, three members of Parliament, each one representing a different school of political thought — Conservative, Right-wing Labor, Left-wing Labor. Many bishops were present, among them Bishop Walter Carey.

At the luncheon after the service, held in a marquee in the garden, were 170 guests. Among them were Fr. Gervase Mathew, O.P., and Commander Dundas-Grant, another Roman Catholic; Sir David Ross, Sir Maurice Powicke

(the famous historian, known to scholars as F. M. Powicke, who received a title at the recent birthday honors), the Principal of Wycliffe Hall, and the Master of St. Peter's Hall.

Canon Hood, when asked about the after-luncheon speeches, gave a vivid account of them, saying:

"Lord Halifax spoke of the amazing advance made since the early days of the Tractarian Movement. It was not so long ago, he reminded us, that men were put in prison for doing what we were doing. The reversal was astonishing. He then launched the Friends of Pusey House, asking that he himself might be enrolled at the outset as a Friend. Lord Halifax is a trustee of Pusey House.

"I spoke then. All I did was to welcome the company, mentioning many by name. I especially tried to do this, because it was so good to see Christians of many different convictions with us on this happy anniversary."

Canon Hood is a canon of Monmouth Cathedral, Wales. He was born in Wales, and has served the diocese of Monmouth all his life, he said. He is a graduate of University College, Oxford. Canon Hood has held, and holds, many important positions. He is a "select" preacher, one of five chosen every two years by a distinguished committee. Since 1940, when he was made a canon, he has conducted almost every ordinands' retreat of the diocese of Monmouth. He has been on the Selection Committee of the Anglo-Catholic Ordination Candidates' Fund, since 1926. He is a member of the Church of England Council on Foreign Relations, set up by the Archbishop of Canterbury, to advise him. Another important committee of which Canon Hood is a member is the Interchange of Students Committee. He is also in touch with political associations. One of the residents in Pusey House is the son of a former cabinet member.

The last question asked Canon Hood was about Church unity. He said:

"The International Convention of Priests, planned for 1940, had to be given up, because of the war. But in 1948, we hope to have, under the auspices of the Church Union, an International Convention. This will be at York, June 21st to 25th. In July, we hope to have a long-delayed Anglo-Catholic Congress. Next year will be a notable year: the Lambeth Conference, this Convention at York, on 'The Union of Christendom,' and the Anglo-Catholic Congress."

Canon Hood said that he was devoted to the United States:

"I have been here often and have many friends here. I am always glad of an excuse to come to America. I shall come whenever I can get away. I have it in mind to come for Lent next year, Easter being late and our vacation at Oxford fitting in. I love America — the country and the people."

Education for Citizenship

JOHAN NICHOLAS BROWN, Assistant Secretary of the Navy for Air, is equally distinguished as a citizen and as a Churchman. His words in a commencement address at Ripon College last June are therefore well worth pondering by all who are concerned with education for Christian citizenship in a materialistic age. He said, in the key paragraph of his address:

"On man rests the ultimate responsibility for his destiny. First, he must be willing to give of his time to be trained for the tasks of citizenship, both civil and military. Second, he must be willing to contribute out of his earnings to the great public enterprises of his community and his country, both civil and military. He must learn that he cannot stand alone in a world in which space has been substantially diminished. Lastly, while associating with his fellows in these fields of human endeavor, he must keep open for himself the sources of spiritual strength which flow only from religion. This is not easy in the crowded modern life. Yet if a true balance is to be maintained each one of us must continually refresh himself at the font of Divine Power. It is only in the practice of religion that one can find the true understanding of man's relationship to the universe without which nothing has meaning."

THE LIVING CHURCH has lately been taken to task by our contemporary, the *Witness*, for the statement, in an editorial favoring universal military training, that "we must frankly admit that we have enemies." Such an admission, contends the *Witness*, negatives our statement in the same editorial: "We must do everything in our power, both individually and as a nation, to prevent war on the one hand, and to build a world of free peoples on the other." These objectives our critical *Witness* editor dismisses as "luke-warm imperatives."

Let us think about these things a little more. Our Lord had a great deal to say about enemies, and how we should treat them. "If thine enemy hunger, feed him." A lengthy catena of such quotations might be cited. They are all summed up in the injunction, "Love thine enemies." Is this a luke-warm imperative? Or is it a frank recognition of the fact that every man (and every nation) has enemies, and that it is necessary to recognize the fact and adopt a realistic attitude in the face of it?

We cannot achieve peace by crying peace when there is no peace. The *Witness* is entirely right when it calls for penitence over the kind of world we find ourselves in after two years of supposed peace. Says the *Witness*: "We suggest these [penitential] rites and ceremonies to THE LIVING CHURCH for the na-

tional day of prayer which it requests of the President." We accept the suggestion; indeed it was for "a day of national penitence, prayer, and rededication to the faith in God which has made and preserved us" that we called upon the President. But we cannot see that our penitence would be enhanced by closing our eyes to the hard facts of reality, or by saying that we will not lift a hand to give our nation the strength without which it cannot stand effectively for the peace and righteousness which it should champion in a world that is sore distressed and torn asunder.

We agree rather with John Nicholas Brown; a man "must be willing to give of his time to be trained for the tasks of citizenship, *both civil and military.*" We agree with Bernard M. Baruch, who described the report of the President's Advisory Commission on Universal Training as "particularly a measure to promote peace." We agree with the Rev. Daniel A. Poling who, deploring "our apparent growing reluctance to reconcile idealism with realism," declared that "the only real security for America or for any country lies in the abolition of war through the establishment of the reign of law among nations" — law made realistic by the provision of the strength to make it effective.

Above all, we agree with our Lord, who taught us to hate sin but to love the sinner. We do not hate the Russians or the Germans or the Japanese; indeed Christian Americans did not hate our national enemies even during the heat of the war. We *do* hate the totalitarian concept of government, whether it be of the Right or of the Left, because it destroys the image of God within men and makes it impossible for them to live as children of God. And if it is necessary for us to have universal military training to oppose the threat of foreign totalitarianism, then it is neither un-American nor un-Christian to have such universal training.

BUT education for citizenship means far more than this, as Mr. Brown said in the address of which we have quoted a portion. It means willingness to contribute generously of one's time and material assets to the common welfare. And it means that each of us must "keep open for himself the sources of spiritual strength which flow only from religion."

This is where contemporary American education falls down. In our commendable desire to maintain the separation of Church and State, we have also separated moral training from mental and physical education. We try to inculcate in our young people a knowledge of *how* the universe moves without giving any answer to the question of *why* it moves or *whither*

it is going. It is as if we were to teach someone all about how an automobile operates, with the exception of the steering mechanism.

Our Church schools and Church-related colleges have a vital role to fulfil in remedying this defect, both in themselves and as an example to the whole field of education. For the most important thing of all is not how the automobile works, but who is driving it and where it is going. We have quoted before the significant words of Dorothy Sayers, prominent English novelist and Churchwoman:

"To 99 people out of 100, the world, and man's place in the world, have become completely irrational. I do not think we can afford to live any longer in a universe which makes no sense. People understand detached bits of it. They know how an internal combustion engine works. They have learned how food is transformed into energy, or how the solar system developed out of a nebular gas — they understand the mechanics of the material world; but they do not understand what it is all for, or where it is going, or what they are doing in it."

Nothing but religion can give them that basic understanding, without which all else is merely superficial knowledge, often more dangerous than ignorance. Education can never save the world from self-destruction; religion, specifically the Christian religion, can. "It is only in the practice of religion that one can find the true understanding of man's relationship to the universe without which nothing has meaning."

The vital factor, then, in education for citizenship — whether for our earthly citizenship or for our citizenship in the kingdom of heaven — is religion. Unless we find some way to restore religion to its rightful place as the basic foundation of our education, we shall only be hastening the day when mankind, having become smart enough to destroy itself, proceeds to do so.

Intercommunion With the Polish Church

WE are glad to publish in this issue the findings of the committees of the Polish National Catholic Church of America and our own Church to work out practical details for putting into effect the policy of intercommunion between these two Churches.

It is interesting to note that this situation is one that has never existed before, and for which there is no exact precedent. The separation of the two bodies is not due to schism, since each has a separate history and the two Churches have never heretofore had much contact with one another. They are in effect two national Churches, each maintaining the Catholic faith and the Apostolic fellowship, which now find themselves in the same territory through immigration, but separated by the barrier of language. Brought together through the agreement made between the two communions of which they are a part at Bonn, Ger-

many, in 1931, they now desire to make this new relationship a source of mutual strength and of increasing fellowship here in America.

In general, we like the new agreement, and we hope it will lead to increasingly close relations between members of the two Churches. There is, however, one paragraph that seems to militate against this at the level of the layman, which is where intercommunion should be of the greatest value. This is the provision that "receiving sacraments by the faithful of the P. N. C. Church in the Episcopal Church and vice versa is permissible only in cases of necessity or by agreement of the respective bishops concerned." What is the reason for this restriction of intercommunion? Why should not a member of the Episcopal Church receive Holy Communion freely at the altar of a Polish National Catholic church, or a Polish Churchman receive the sacrament freely at one of our altars? Isn't this what intercommunion means?

This restriction is to us a great disappointment; indeed it seems to us to strike at the very root of the matter and vitiate the agreement at top levels by making it ineffective at the parish level. We should like to have an explanation, and we hope this restriction will be reconsidered and removed next time the joint committee meets. For until it is removed, we shall not really have intercommunion, except on special occasions and on a clerical basis.

Christian Action for World Peace

ONE of the most valuable coöperative activities of THE LIVING CHURCH and the Church's schools is the annual Church School Essay Contest, now about to enter its fifth year. Many schools have incorporated the essay subject into their curriculum as a special project, while others have encouraged participation in the contest as an outside activity. THE LIVING CHURCH has been happy to publish the winning essays of past years, not only as examples of the thinking of Church school students, but as worthwhile pieces of writing in their own right.

The subject of next year's contest will be "Christian Action for World Peace." As always, we emphasize the value of selecting one particular aspect of the subject rather than spinning large generalizations. "What I, as one young Churchman, can do for world peace" or "What a parish can do (or has done)," are examples of a narrowing-down of the subject that can make the essay a real contribution to the field of Christian action.

At present, the world does not seem to be heading in the direction of peace and unity. Before very long the boys and girls who are in the Church schools will be the adults to whom we of an older generation must turn over the management of our national and international affairs. They have a right to tell us what they think about the present state of the world, and how they think it can be improved. We must frankly

admit that we have no satisfactory answer to the problem of world order; perhaps they have a better one.

Prizes in the fifth annual contest, for which the deadline is February 20, 1948, will be: First prize, \$100; second prize, \$50; and third prize, \$25. In addition, the 25 next best will receive \$1.00 each. The contest is open to all students in Church-related primary and secondary schools (not including Sunday schools) except employees of the Morehouse-Gorham Company and members of their families. The other terms of the contest will be announced in the official rules, to be published shortly. In general they will be the same as last year.

The winners will be announced in the April 18, 1948, educational number of *THE LIVING CHURCH*.

Metropolitan Gregory

AMERICAN Churchmen who have had the privilege of meeting the visiting Russian Orthodox dignitary, Metropolitan Gregory of Leningrad and Novgorod, are unanimous in their favorable impressions of him. We take this opportunity both to express our welcome to him and to wish him success in his mission of bringing together the divided factions of the Russian Church in the United States. We hope that there may emerge a strong, united Russian Orthodox Church of America, spiritually loyal to the Orthodox traditions and to the patriarchal see of Moscow but administratively autonomous and free of any foreign political domination.

As the biographical sketch elsewhere in this issue indicates, Metropolitan Gregory is a scholar who has spent most of his life in the parochial ministry and in teaching. So far from being a "professor of atheism," as Msgr. Sheen gratuitously charged, he has a distinguished record of devotion to the tenets of Orthodoxy, as against either religious or political encroachment. During the siege of Stalingrad he remained with his flock in a suburb of that heroic city. He had already lost his wife; during the war his oldest son was reported missing in action, and shortly thereafter he lost also his other two sons and his talented daughter. Thus in his own person he is a living witness to the bitter toll taken by the war among our Russian allies—a toll that we should not forget when differences at the high level of diplomacy tend to separate our two countries.

Metropolitan Gregory has already been assured by the Presiding Bishop and other leaders of the Episcopal Church that he is welcome among us, and that this Church has a deep sense of kinship with the Eastern Orthodox Churches. We should like to carry this assurance farther, and to say on behalf of the clergy and lay people of our Church that we, also, welcome him, and that we have a keen appreciation of the loyalty of the Russian Orthodox to their Church and to our common Lord, even amid

trials and temptations to apostacy that we have not had to face, and that make their continuing witness more significant in this post-war world. We pray for the day when intercommunion between the Anglican and Orthodox Churches may make this feeling of spiritual kinship more tangible in the lives of the communicants of both of these historic Catholic communions.

More Scholarship and More Weeping

WE HAVE no desire to prolong the controversy over the marriage of certain clergymen to divorced women. Their actions speak louder than any words, and many of the words that have been quoted in the public press, even the words of bishops, might better have been left unsaid. But there was one newspaper comment that we feel we must quote, if only to show that when a Church paper attacks Christian marriage it draws down a well-merited rebuke from a competent secular journalist. "Dave Boone" writes in his front-page column in the *New York Sun*:

"In these days when the easy divorce is a national scandal and it's nothing rare for a woman to have a string of ex-husbands and vice-versa, it knocks your hat off to see a Church publication taking its stand with those who don't interpret the marriage vows too tightly. 'Dr. Manning quotes the marriage service phrases "till death us do part" and "those whom God hath joined together let no man put asunder,"' says the article in the *Churchman*, which adds: 'There are many cases in which it is obviously uncertain that God had anything to do with the joining together.'

"That is the argument of every Reno-bound mate, every divorce-court lawyer, and every man and woman looking for an easy way out of the marriage pledge. 'A little more scholarship and a little less weeping would be wholesome,' this organ adds. Well, a lot of Americans will disagree with that. The divorce scene today calls for much more weeping. So does some of the scholarship, to my old-fashioned way of thinking."

World Relief

THE Church still needs \$250,000 to reach its goal of a million dollars for the Presiding Bishop's Fund for World Relief, according to an announcement sent out by "281" last month. "How fine it would be," says the same notice, "if, at the September meeting of the National Council, it could be announced that every diocese and missionary district was over its goal."

We'll put the matter the other way around, and with brutal frankness. How tragic it will be if the Episcopal Church fails to do its small share in this humanitarian effort, as it failed last year. A million dollars is little enough for the well-to-do Episcopal Church to give for relief and reconstruction overseas.

Metropolitan Gregory*

By M. I. Petchkovsky

THE Patriarchal decision concerning the selection of Metropolitan Gregory for the settlement of affairs in America must be welcome to all who are interested in that the decisions of the Cleveland *Sobor* be actually carried out in a spirit of love and trust, on legally canonical-administrative bases.

We know little of Metropolitan Gregory. By consecration as bishop he is one of the youngest among the leading workers of the Church, while by age he is one of the oldest: he was consecrated only in 1942, but he will soon be 77 years of age.

A few words from the history of the life and the spiritual exploits of Fr. Nicholas Cyrilovich Choukov will present the answer to the seeming strangeness of this combination of advanced age with recent consecration, and then with rapid elevation. He was known by this name during the fifty years of his service to the Russian Orthodox Church prior to his consecration as Archbishop of Saratov and Stalingrad, presently Metropolitan of Leningrad. Half of his service in the ranks of the white clergy he gave to his native country—the second half to Leningrad.

By birth he is a “northerner,” the son of a peasant of the Olonetz district. As a schoolboy he was liked by the local bishop and, under his influence, transferred to the seminary. Completing his education at the Petersburg spiritual academy, in the literary department, with the degree of candidate, he wrote a thesis; but, loving knowledge, he loved his native land better and, therefore, after the academy he returned to Petrozavodsk.

He began with nothing, and ended with much: at his post he rose to be rector of the seminary, he set educational matters up in excellent fashion and lifted the morality of the students; from a dissolute one he made the seminary an exemplary one. In the carrying out of sermonizing and missionary work he was noticed by Sergius, at that time Archbishop of Finland. At his invitation he joined the Karel Brotherhood for the struggle against pan-Finnish and Lutheran propaganda, headed its Olonetz council and became editor of its organ. He worked mightily for the betterment of parochial schools, and his schools were recognized as being the best in the district. He took part in the work of the *Zemstvo** and remained with it permanently until the *Zemstvo* closed.

*Reprinted from *Novoye Russkoye Slovo*. Translated by Miss Ellen Rutzky.

*Rural self-government in pre-revolutionary Russia. (Translator's note.)

In war time he gave much of his time to work on the Council of Cities.

After the Revolution Fr. Choukov established himself in Petrograd. For the first ten years, so difficult for the Church, he modestly shared privations with his flock, first as superior of the university church and then of the Kazan Cathedral, from where he went to the Naval Cathedral of the Manifestation of Our Lord to St. Nicholas. True to tradition he remained apart from the temptations of the restoration. He prepared and successfully defended his master's thesis. He managed to found and preserve the Theological Institute in Petrograd and, in truth, to become the soul of this ecclesiastical school, the only one [in existence] at that time. He watched narrowly the new course of the history of the Russian Church, writing, at the time for his own self, the chronicles of her difficult times, from which later the two volumes of the history of the Russian Orthodox Church from 1918-1935, prepared by him, will be made up.

In 1927, when Metropolitan Sergius had the opportunity of bringing the Church out from the underground, Fr. Choukov became a member of the diocesan council of Leningrad.

There was not, and there is not, anything “monastical” in him, in the sense that side by side with his service in the matter of eternal salvation, he has always loved life in the fine connotation: he loved, and loves Russian literature, culture, music; he is an authority on Poushkin, Lermontov, Griboedov. Thus he lived and worked, not thinking of a bishop's rank, giving himself to the Church, to society, to his family—in which he brought up three sons and a daughter and prepared them for a worthy life.

For Fr. Choukov, his trials began in 1939. His wife died—but even then he refused the invitation of Metropolitan Sergius to accept monasticism and consecration as bishop. But war came. His oldest son was lost without trace at the front. The siege of Leningrad began, and another son—an artist—died; after him the third—a lawyer—perished; and finally his only daughter—a pianist—died. Everything personal, intimately dear, making happy the personal life of archpriest Nicholas Cyrilovich Choukov, was taken away from him, and from then on he gave himself entirely to the Church.

As Archbishop of Saratov and Stalingrad he was appointed for the spiritual sustenance of one of the dioceses most damaged by the war; he found time to formulate and to have passed by the



METROPOLITAN GREGORY

highest Church institutions plans for the re-birth of a spiritual school in the form of theological institutes (academies) and theological pastors' courses, in accordance with a new program answering the new problems of the Church, and saw his plan partially realized by the opening of the Theological institute in Moscow, and in the fall of last year, in Leningrad.

Upon the reestablishment of normal church life Archbishop Gregory was transferred to another district freed from the enemy.

In May of 1944 he was appointed Archbishop of Pskov and Parkhov and to him were entrusted, also, the dioceses of Leningrad and Novgorod, vacant because of the entrance of Metropolitan Alexei into the administration of the Patriarchate of Moscow after the death of Patriarch Sergius. Here he was commissioned to carry out the mission of the reunion with the Mother Church of the Orthodox Churches of Estonia and Finland which had fallen away during the revolution and the war. Both missions were carried out with success.

Among other merits of Metropolitan Gregory, mention should be made of his heading of the delegation of the Russian Church to Bulgaria in April of 1945. Prior to that, thanks to the mediation of the Patriarchate of Moscow, the lifting of the schism burdening the Bulgarian Church since 1872 had been obtained from the Ecumenical Patriarch. The mission of bringing congratulations on this event to its head, Metropolitan Stephen, was laid upon Metropolitan Gregory by the Patriarch. The delegation was in Bulgaria for more than two weeks, and visited all the big cities, and all the places equally dear to the Bulgarians as to the Russians because of the war of 1877-78.

CHURCH SCHOOLS

Annotated List, with Key to Map on Pages 16 and 17.

Below are listed geographically, by provinces, the educational institutions in the United States having close affiliation with the Episcopal Church. The list includes a few schools which, though they have no definite Church connection, are specially interested in some unofficial way in the Episcopal Church. The annotations were furnished by the schools themselves in reply to a request from The Living Church. (* Asterisk indicates no reply received.)

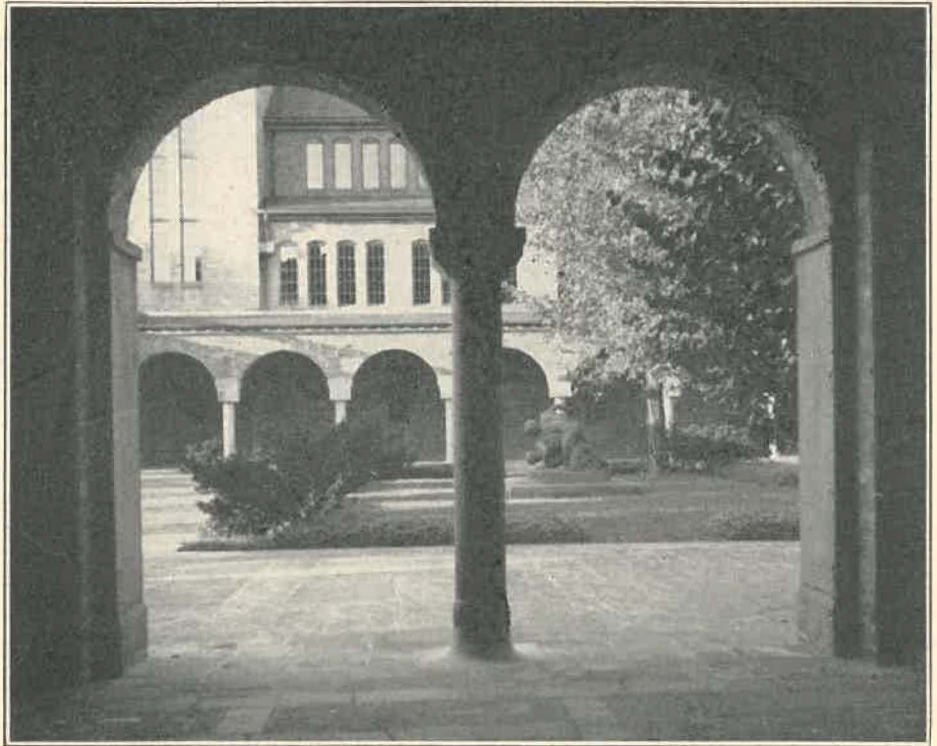
PRIMARY & SECONDARY

BOYS

Province of New England

Connecticut

1. *Choate School, Wallingford.
2. *Kent School, Kent.
3. Pomfret School, Pomfret. In order to provide each boy with a well-rounded educational experience, the school offers a variety of fields in which he may try his strength. Most important of these is a five-year course of study in which he finds both intellectual stimulus and intellectual discipline.
4. Rectory School, Pomfret. Founded in the home of the Rev. Frank H. Bigelow in 1920, the Rectory School under its present headmaster, Mr. John B. Bigelow, has seven buildings and 160 acres of land. Yet its atmosphere is still that of a Christian home. A strong faculty assures Rectory students a sound education.
5. South Kent School, South Kent. South Kent School has as its primary objective an awakening in the minds of the boys a sense of their true relationship as Christians to their fellow man and to their God. It is hoped that the faculty and staff in their personal lives provide the leadership to achieve this end.
6. Watkinson School, Hartford. The purpose of the school is to give the best possible college preparatory course, together with sound religious teaching. The tuition cost is kept at a minimum, and the school aims to help a certain number of worthy boys, who could not otherwise afford private schooling, in getting such an education.
7. Wooster School, Danbury. Wooster is a school with a maximum enrolment of 75 boys; is operated on the self-help plan; offers a well-rounded religious program, excellent Church music; and emphasizes a liberal arts college preparatory course. It runs from the 8th through the 12th grades, with supervised athletics for all ages.



CRANBROOK SCHOOL, BLOOMFIELD HILLS, MICH.

Massachusetts

8. *Brooks School, North Andover.
9. Groton School, Groton. Education is the development of character. Groton strives to achieve this through the parallel development of mind and spirit through giving to scholastic training the direction of the Christian faith. The school's aim is to prepare boys for lives of service to God and the community.
10. Lenox School, Lenox. A small school of 100 boys, which gives opportunity for each boy to be well-known by the masters. Plus giving an academic preparation for college, it is trying through an extensive self-help system to teach boys the Christian virtues of hard work, re-

sponsibility, usefulness, and cooperation.

11. St. Mark's School, Southboro. St. Mark's School was founded in 1865 as an Episcopal Church school. It now has an enrolment of 200 boys, from the 7th through 12th grades. Headmaster, the Rev. William Brewster; chairman of the board of trustees, the Rt. Rev. Norman B. Nash.

New Hampshire

12. *Holderness School, Plymouth.
13. *St. Paul's School, Concord.

Rhode Island

14. St. Andrew's School, Barrington. Established in 1893 to provide all-year boarding school opportunity to the boy who most needs it. Grades are from 3 to 12, and the curriculum of the upper school provides adequate preparation for college work or for trade-training in mechanics, carpentry and construction, and agriculture. Illustrated booklet on request.
15. St. Dunstan's School, Providence. Founded in 1929, St. Dunstan's School offers an academic training for boys from grade 1 through 9. Boys from the 5th grade up are obligated to serve as choristers in the choirs of Grace and St. Martin's which churches are affiliated with the school.
16. St. George's School, Middletown. The school has an enrolment of 170 boys, grades 8 through 12. The faculty of 25 assures maximum individual attention in small classes. Well-equipped laboratories, manual training shop, extensive athletic fields, gymnasium, swimming pool, and boathouse, provide unsurpassed facilities for a thoroughly-rounded education.
17. *St. Michael's School, Newport.

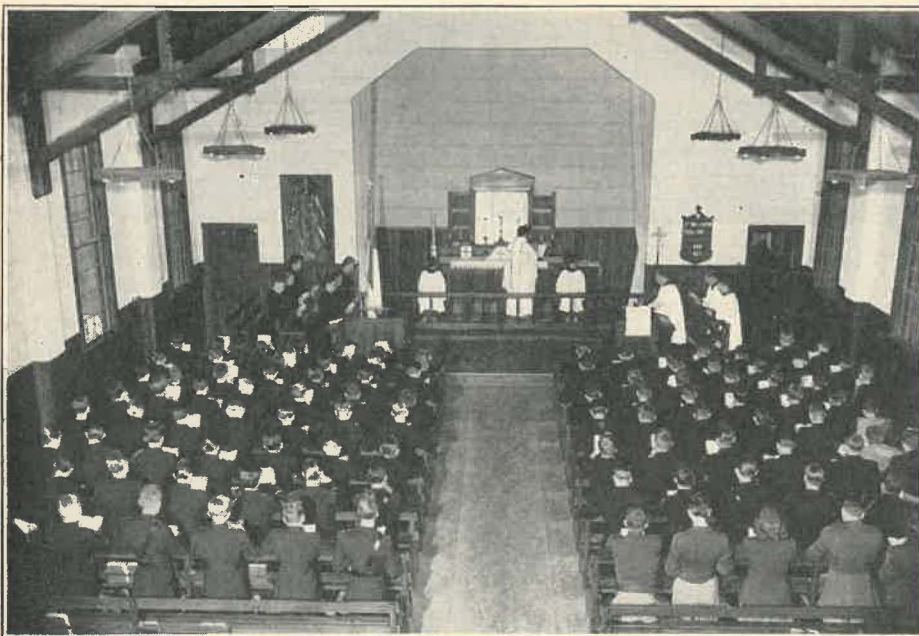
(Province of New York and New Jersey)

New Jersey

18. *Freehold Military School, Freehold.
19. *Morristown School, Morristown.
20. *St. Bernard's School, Gladstone.

New York

21. *Cathedral Choir School, New York City.
22. *Darrow School, New Lebanon.



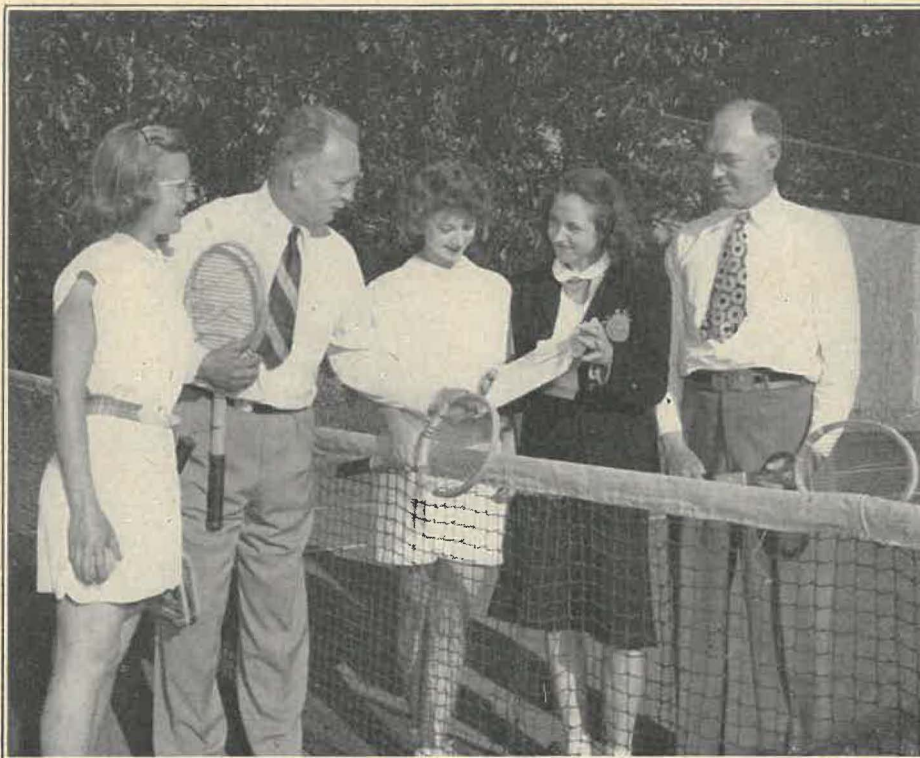
ST. JOHN'S, SALINA: *The Holy Eucharist.*

23. *DeVeaux School, Niagara Falls.
 24. *Grace Church School, New York City.
 25. Hoosac School, Hoosick. A small, friendly school, like a family in which each member plays his important part. Grounded deeply in the Christian religion, Hoosac is well known for its festivals and celebrations—notably for the annual Boar's Head and Yule Log procession. Sound preparation for life, for college, and for leadership.
 26. Malcolm Gordon School, Garrison-on-Hudson. A link between the home and the large preparatory school. Gives careful training in scholarship and extra-curricular activities. Individual attention. Exceptional health record. 50 acres. Turf playing fields. Outdoor skating rink. Boys attend St. Philip's in the Highlands.
 27. *Manlius School, Manlius.
 28. St. Paul's School, Garden City. Located in the diocese of Long Island under the shadow of the beautiful Cathedral of the Incarnation, 20 miles from New York City. Strictly college preparatory. Class and individual instruction. Boarding and day from 5th grade through high school. All athletics and other activities.
 29. St. Peter's School, Peekskill. A Church school providing training in Christian leadership, now in its 10th year. The school has an enrolment of 75 boys, and covers work from the 7th

first 100 years of service in educating young men with its centennial celebration in 1949. Located in attractive suburban Mt. Washington, this boarding and day school offers a widely varied scholastic program extending from the third grade through high school.

Pennsylvania

36. Church Farm School, Glen Loch. The purpose of the Church Farm School is to give boys whose fathers cannot assume responsibility for them the opportunity for a high school education and for the mental, physical, and spiritual development that will fit them to take their places in the world. The school is a vocational, preparatory school, founded in the country on a great farm.
 37. Episcopal Academy, Philadelphia. The academy's 560 students, divided among three schools, are subjected to a standard curriculum, including daily chapel services, with individual guidance to develop them into spiritually, intellectually, emotionally, and socially mature individuals. Many of its graduates have devoted their lives to the service of the Church and nation.
 38. *Meadowbrook School, Meadowbrook.
 39. *St. Peter's Choir School, Philadelphia.
 40. *Valley Forge Military Academy, Wayne.



ANNIE WRIGHT SEMINARY: Checking the scoreboard at one of the "Dad's Day" events.

through the 12th grade. Limited number of openings for September entrance.

30. *St. Thomas Choir School, New York City.
 31. *Trinity School, New York City.

(Province of Washington)

Delaware

32. St. Andrew's School, Middletown. A Church boarding school for 145 boys, with the finest modern plant and equipment and an excellent record of preparation for the leading colleges. The chapel and Christian teaching are basic to the school's program. High standards are stressed, and a "work program" is an integral element.

District of Columbia

33. *St. Alban's School, Washington.

Maryland

34. *St. James' School, Lydia.
 35. St. Paul's School for Boys, Baltimore. The Boys' School of St. Paul's Parish in Baltimore, Maryland, will observe the completion of its

Virginia

41. Christchurch School, Christchurch. Christchurch School, in the heart of Tidewater, Virginia, is a Church school of the diocese of Virginia, for boys in 7th through 12th grades. Its main features are its limited enrolment of 60, its country location, and activities, particularly sailing on the 2½ mile wide Rappahannock River.
 42. *Episcopal High School, Alexandria.
 43. *St. Stephen's Episcopal School for Boys, Alexandria.
 44. St. Christopher's School, Richmond. This boys' day and boarding school has day students ranging in age from five through 18, and boarding students from 11 through 18. Day tuition rates are between \$150 and \$375; boarding rate is \$875. A conservative curriculum emphasizes religion studies, English, mathematics, language, history, and science. The atmosphere is simple and natural.
 45. Virginia Episcopal School, Lynchburg. Virginia Episcopal School, founded in 1916 by the Rt. Rev. Robert Carter Jett, has long enjoyed a reputation for preparing boys excellently for college. Large and experienced faculty; health-

BOYS

CATHEDRAL CHOIR SCHOOL NEW YORK

A boarding school for the forty boys of the Choir of the Cathedral of St. John the Divine. The boys receive careful musical training and sing daily at the services in the Cathedral. The classes in the School are small, with the result that boys have individual attention, and very high standards are maintained. The School has its own buildings and playgrounds in the Close.

Fee—\$350 per annum. Boys admitted 9 to 11. Voice test and scholastic examination required.

For catalog and information address

The Rev. James Green,
Canon Precentor

CATHEDRAL CHOIR SCHOOL
Cathedral Heights, New York City 25

The Cathedral School for Boys Dallas, Texas

College Preparatory
Lower School, Grades 1-6
Boarding and Day

On the Grounds of St.
Matthew's Cathedral

The Rt. Rev. C. Avery Mason,
S.T.D., Headmaster

For information address

Mr. John D. Kirby, Assistant
Headmaster

5100 Ross Ave., Dallas 6, Texas

DeVEAUX SCHOOL

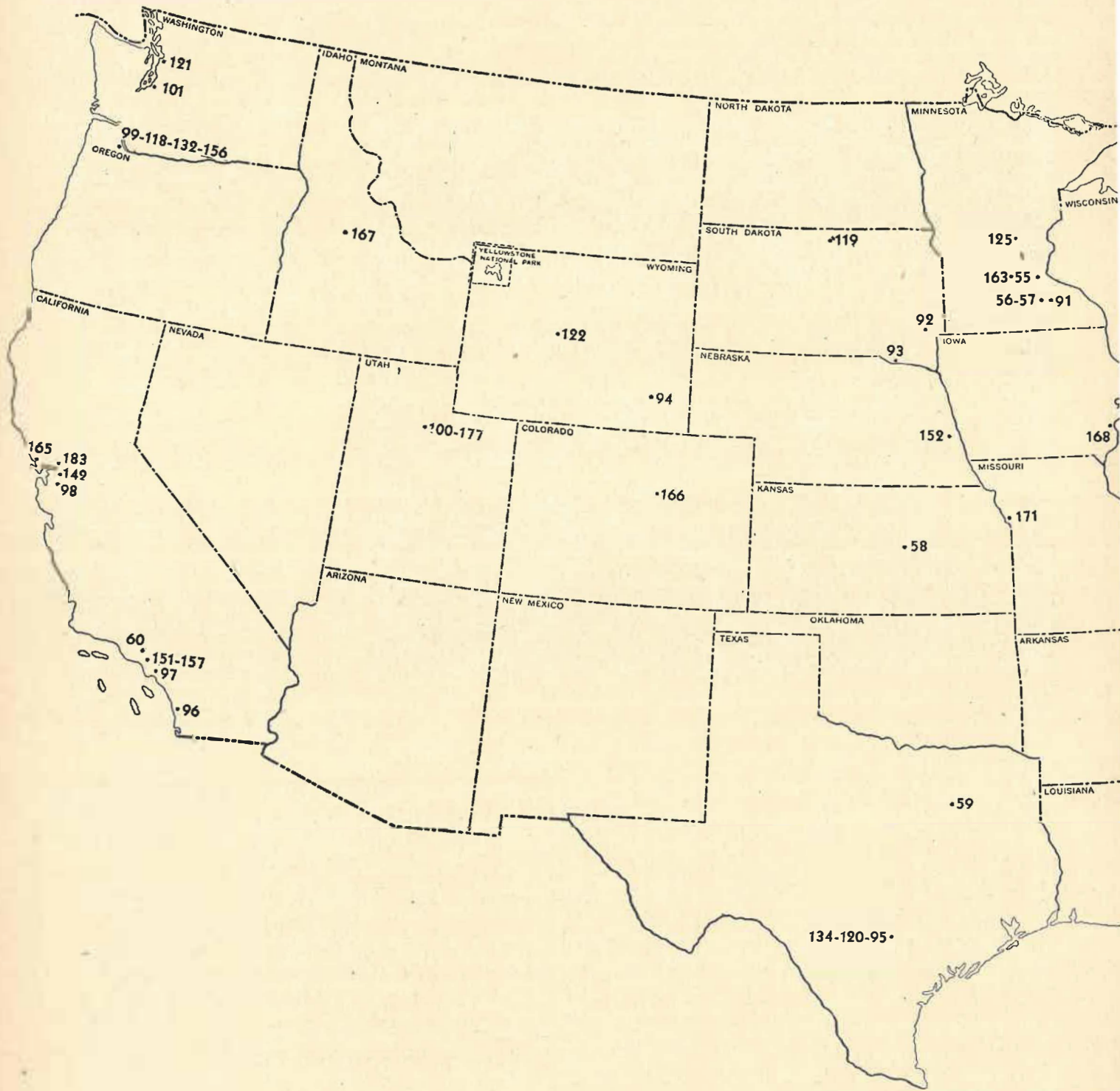
Since 1852 the military church school of the Diocese of Western New York. Just over 100 boys in grades 7 through 12, with ten teaching masters, college preparatory curriculum only.

For catalog address

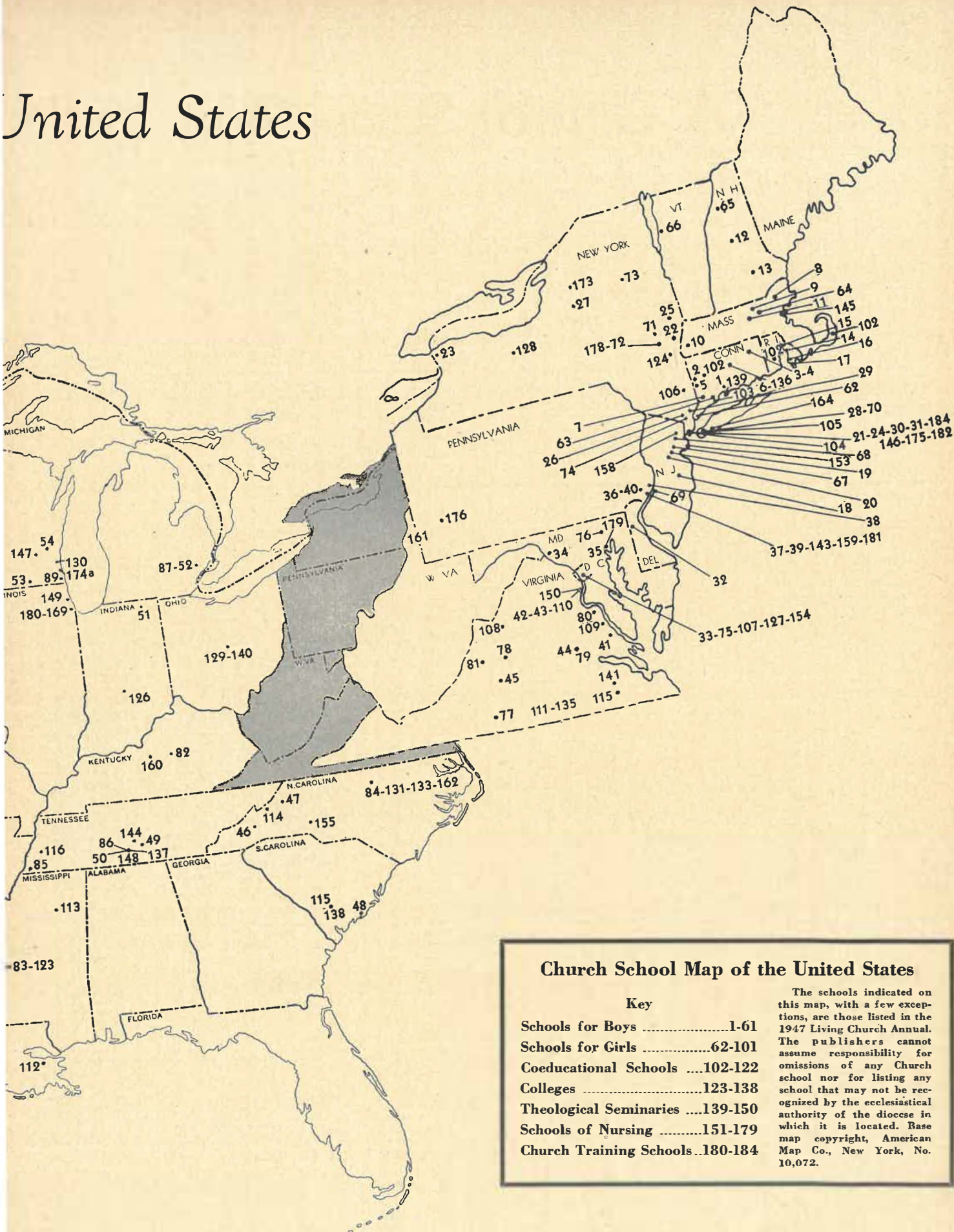
Rev. W. S. Hudson, Headmaster
DeVeaux School, Niagara Falls,
New York

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Please Mention
THE LIVING CHURCH

A Church School Map of the



United States



Church School Map of the United States

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The schools indicated on this map, with a few exceptions, are those listed in the 1947 Living Church Annual. The publishers cannot assume responsibility for omissions of any Church school nor for listing any school that may not be recognized by the ecclesiastical authority of the diocese in which it is located. Base map copyright, American Map Co., New York, No. 10,072.

GROTON SCHOOL
Groton, Massachusetts

A Boarding School for Boys
12 - 18 Years Old
Grades 7-12
Enrollment 196
Faculty 31

The Rev. John Crocker
Headmaster

Holderness School
Plymouth, New Hampshire

In the heart of the skiing country of New Hampshire, this boarding school for boys offers the standard college preparatory courses, with an emphasis on the study of the social sciences to provide an intelligent background for the building of the post-war world. Our group of 75 gives opportunity for close fellowship between instructors and boys under conditions that promote growth in responsibility. Boys are admitted into each form, beginning with the eighth grade. There is a broad physical training and athletic program.

Detailed information will gladly be sent by the Rector, Rev. Edric A. Weld.

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MILITARY SCHOOL

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BURRETT B. BOUTON, M.A., Supt.
12 Academy Place, Howe, Indiana

ful location in the foot hills of the Blue Ridge Mountains; full athletic program. All-inclusive fee: \$1,000.

Province of Sewanee
North Carolina

46. Christ School, Arden. A self-help, college preparatory school for 135 boys from 7th through the 12th grades. Few vacancies occur in the upper school, and it is urged that applicants plan to enter in the 7th or 8th grades. The Rev. John G. Dahl comes in September, 1947, as resident chaplain, succeeding the Rev. Gale D. Webbe.
47. Patterson School, Legerwood. So far as we know, Patterson is the only boys' school in the United States where, for modest tuition, agricultural and forestry courses are offered as electives in connection with college preparatory study. The addition of a farm forester to our staff this year will make it possible to lay still greater emphasis on the forestry program.

South Carolina

48. Porter Military Academy, Charleston. The eighth commencement was held June 1st to 3d. Bishop Gravatt of Upper South Carolina was the Baccalaureate preacher. Maj. Gen. Franklin A. Hart, USMC, was the commencement speaker. The academy was honored to have five members of the class of 1897 present for the exercises.

Tennessee

49. St. Andrew's School, St. Andrews. From the opening of St. Andrew's School in 1905, two features have been stressed. The first is religious instruction and worship, according to the formularies of the Episcopal Church, and the other is the now famous self-help system. The school is fully accredited in the Southern Association of Colleges and Secondary Schools.
50. *Sewanee Military Academy, Sewanee.

Province of the Midwest
Indiana

51. Howe Military School, Howe. A well-balanced program of training during the adolescent years is the best insurance of a peaceful and happy life against the confusions and fears of our period. At Howe the academic, military, athletic, and social phases of training are provided for each student. In addition, the spiritual side of his life is awakened and developed.

Michigan

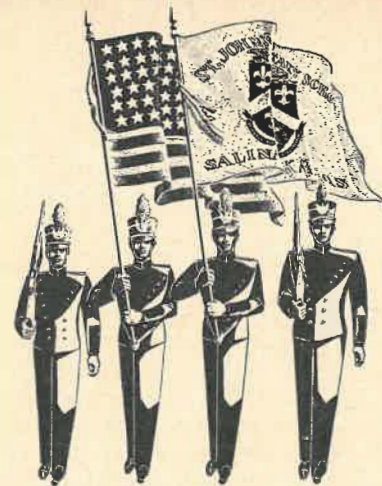
52. Cranbrook School, Bloomfield Hills. Cranbrook School for boys offers college preparation in grades seven through 12, with unusual opportunities in sports, arts, and sciences. The superior academic curriculum is guided by a tested faculty averaging one teacher to nine boys. Each student participates in maintaining the

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MILITARY AND
NAVAL ACADEMY

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The Rev. James Howard Jacobson
Superintendent and Rector

An outstanding military college preparatory school for boys 13 to 18, grades 9 through 12. Fireproof buildings, completely new and modern science department, excellent laboratory and academic facilities, 90 acre campus with extensive lake shore frontage. Envious year 'round environment. All sports, including riding and sailing. Accredited. Summer Camp. Write for catalogue, 555 South Lake Shore Road.



ST. JOHN'S
MILITARY SCHOOL
(EPISCOPAL)

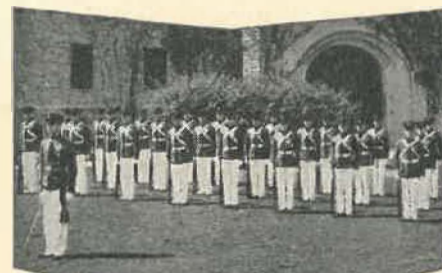
A Church School in its 60th year of distinguished service. Competent leadership and guidance. Aeronautics program conducted by Army Air Forces.

Grades 5 through 12
Fully accredited

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Rector

St. John's Military School
Dept. L **Salina, Kansas**

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MILITARY ACADEMY



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DELAFIELD, WISCONSIN

ST. PAUL'S SCHOOL
Garden City **Long Island, N. Y.**
A Church Boarding School for boys. Est. 1877. Small class plan, sound scholastic work. College preparation: Boarding dept. from 5th grade through high school. All sports and activities. Catalogue. St. Paul's School, Box L, Garden City, L. I., N. Y.

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Rate: \$6.00 per year



GROTON SCHOOL: A view of the beautiful chapel.

beautiful buildings and grounds. Attention to moral and spiritual values is uppermost.

Wisconsin

- 53. *Northwestern Military and Naval Academy, Lake Geneva.
- 54. *St. John's Military Academy, Delafield.

**Province of the Northwest
Minnesota**

- 55. *Breck School, St. Paul.
- 56. St. James' Military School, Faribault. The purpose of St. James' Military School is to care for the 50 young boys, in grades three through eight, intrusted to it, to mold their habits, to inspire right ideals of life, and to implant in them a growing sense of moral responsibility and the principles of steadfast manly character.
- 57. Shattuck School, Faribault. By merging the spiritual, academic, and cultural emphases of the Church school with the discipline and training of the military school, Shattuck has steered between the dangers of extreme military regimentation on the one hand, and disciplinary and academic laxity of much modern schooling on the other.

**Province of the Southwest
Kansas**

- 58. St. John's Military School, Salina. The expansion program at the school, which began with the completion of the new mess hall in 1944, and the new chapel this past Spring, is continuing this summer and fall, when it is expected that the new gymnasium and shop buildings will be completed. Opens September 7th, with an enlarged faculty and enriched curriculum.

Texas

- 59. Cathedral School for Boys, Dallas. An Episcopal Church school for boys of all denominations who can measure up to its high academic standards. Primarily college preparatory, with grades running from first through high school. Limited boarding space for students above age of 10. Chapel attendance and sacred studies required of all students.

**Province of the Pacific
California**

- 60. Harvard School, North Hollywood. Harvard School for boys was established in 1900. In 1911, it was purchased by Bishop Johnson of Los Angeles and incorporated as a Church school. In 1937, it was moved to the present beautiful 23-acre site in North Hollywood. The enrolment is 250.

Hawaii

- 61. *Iolani School, Honolulu (Not represented on map.)

Shattuck School

Founded 1858

Boys Grades 9-12 Fall term begins September 9

A Church Military School dedicated to the emphasis of Religion, Discipline, and Sound Learning as the bases for fruitful citizenship in a Christian Democratic society.

Catalog and Viewbook

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A Church Boarding School for
Boys from eight to sixteen

An environment for boys which
complements the home as an
agency for their all-round develop-
ment and spiritual growth.

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Intermediate School: Seventh to Ninth Grades.
Upper School: College Entrance Requirements.
This school is a member of the system of
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Apply to J. H. Ratcliffe, Headmaster
Christchurch School, Christchurch, Va.

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30 Acre Campus * Reasonable Rates

FOR CATALOGUE

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Matriculation session 1947-48,
60 Boarders; 190 Day Boys
Boarding department—Grades 6 to 12
Day department—Grades 3 to 12.

Special attention given to boys with good
singing voices and scholarship aid is avail-
able to those selected for the choir of
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Limited Enrollment

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Rev. Harry Lee Doll, Rector of St. Paul's
Chaplain and President of Trustees

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Established 1859

A College Preparatory Boarding and Day School for Boys. Tuition — \$300-\$800 according to financial ability. Scholarships awarded on basis of financial need and boy's ability.

Rev. Nicholas M. Feringa
Headmaster

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MARY HARLEY JENKS, Principal
Littleton, New Hampshire

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THE LIVING CHURCH

GIRLS

(Province of New England)

Connecticut

62. *Rosemary Hall, Greenwich.
63. *St. Margaret's School, Waterbury.

Massachusetts

64. *St. Anne's School, Arlington Heights.

New Hampshire

65. St. Mary's-in-the-Mountains, Littleton. An Episcopal boarding school preparing girls for college. Small classes and guidance in study methods improve academic achievement. Music and art are prominent. Sports include skiing, riding, and tennis. Gymnasium affords indoor sports. The school tries to express Christian ideals in the affairs of daily life as well as in its religious services.

Vermont

66. *Rock Point School, Burlington.

(Province of New York and New Jersey)

New Jersey

67. *St. John Baptist School, Mendham.
68. St. John's School, Mountain Lakes. St. John's School was founded in 1909 by the Rev. Henry B. Wilson. St. John's provides thorough training, beginning with kindergarten and continuing through the grades of elementary, junior high and high school. Boys are accepted in elementary and junior high school. The upper school is open to girls only.
69. St. Mary's Hall, Burlington. On the Delaware river. Episcopal school founded in 1837, for girls eight to 18. Thorough college preparation, fully accredited. General course; music, art, typing. Separate lower school. Clubs, dramatics, sports. Easily accessible by train to New York, Philadelphia, and Washington.

New York

70. *Cathedral School of St. Mary, Garden City, Long Island.
71. *Mary Warren Free Institute, Troy.
72. St. Agnes' School, Albany. St. Agnes' School, on the outskirts of Albany, overlooks the Hudson. It has wide playing fields and is well equipped for sports. St. Agnes' graduates go on to the major colleges. The school has always tried to give its girls a Christian purpose in life.
73. *St. Faith's School, Saratoga Springs.
74. St. Mary's School, Peekskill. St. Mary's school, under the care of the Sisters of St. Mary, was established in 1868. The courses include both college preparatory and general. Dramatics,



KEMPER HALL

Students are interested in current affairs.

art, music, and music appreciation are offered, as well as many extra-curricular activities. The school is fully accredited and graduates go on to leading colleges.

(Province of Washington)

District of Columbia

75. *National Cathedral School, Mount St. Alban.

Maryland

76. *Hannah More Academy, Reisterstown.

Virginia

77. *Chatham Hall, Chatham.
78. *St. Anne's School, Charlottesville.
79. *St. Catherine's School, Westhampton, Richmond.
80. St. Margaret's School, Rappahannock. St. Margaret's is a country school, exclusively college preparatory, situated on the bank of the beautiful Rappahannock. Due to the mild climate, outdoor activities are enjoyed most of the year. The school owns its own row boats and boating is one of the integral parts of the athletic program.
81. Stuart Hall, Staunton. Stuart Hall, a Church school of distinguished tradition, by thorough classroom instruction prepares students for all colleges. The religious studies in the school, and

Cathedral School of St. Mary

Garden City, Long Island, New York

A boarding and country day school for girls. Nursery School, Kindergarten, Elementary School and High School. Separate residence for girls from 10-14 years of age. All sports including riding.

Tuition for day school — \$200 - \$500
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Principal

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Boarding and Day School for Girls. Grades IV to XII. College preparatory and general courses. Home life and extra-curricular activities in addition to sound academic and religious training.

Established 1890

The Rev. Leonard C. Steele
Principal



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attendance at the parish services, afford sound spiritual training. Clubs, hobbies, and a varied sports program complete a well rounded home life in attractive surroundings.

(Province of Sewanee)

Kentucky

82. Margaret Hall School, Versailles. At Margaret Hall four things are emphasized: as a Christian school, its whole program is organized to train the girls in Christian faith and practice; its democratic honor system trains students in responsibility; the self-help plan fosters simplicity of life and self-reliance; and the academic program prepares girls for outstanding colleges.

Mississippi

83. All Saints' Episcopal College, Vicksburg. All Saints' emphasizes a cultural education in a

home like atmosphere and with the teachings and environment of the Church. All Saints' is located in historic Vicksburg National Military Park near Natchez. Junior college offers terminal and transfer work. Emphasis in high school on college preparatory, music and art.

North Carolina

84. *St. Mary's School and Junior College, Raleigh.

Tennessee

85. *St. Mary's Episcopal School, Memphis.
86. *St. Mary's School for Girls, Sewanee.

(Province of the Midwest)

Michigan

87. *Kingswood School, Cranbrook, Bloomfield Hills.

**KEMPER
HALL**

Kenosha, Wisconsin

Boarding and day school for girls offering thorough college preparation and training for purposeful living. Through its long history, Kemper Hall — now beginning its 77th year — has been distinguished by the record of its graduates.

Study of the fine arts encouraged. Beautiful wooded lake shore campus 50 miles from Chicago. Complete sports program. Junior School department. Under the direction of the Sisters of St. Mary.

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for Girls**

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Departments**

**College Entrance Board
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Exceptional outdoor advantages

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The Sister Superior, C.S.M.

St. Mary's School

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ary enterprise through scriptural study and
application of Christian principles; intellectual
initiative springing from fundamental knowl-
edge; health evaluation through physical edu-
cation; appreciation of art, music and dra-
matics; practical skill in household arts; cit-
izenship through historical study and active
participation in government.

(Province of the Northwest)

Iowa

90. **St. Katharine's School, Davenport.** St. Kath-
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program.

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91. **St. Mary's Hall, Faribault.** Founded in his
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high standards, preparing most of its students
for college. Pupils come from many states,
though the patronage, naturally, is largely
from the northwest.

South Dakota

92. *All Saints' School for Girls, Sioux Falls.
93. *St. Mary's School, Springfield.

Wyoming

94. **Jane Iverson Memorial Hall, Laramie.** School
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education to girls living on large, isolated
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versity campus. Students participate in life
of the cathedral parish. Dramatics and recre-
ational dancing are important features of ex-
tra-curricular hours.

(Province of the Southwest)

Texas

95. *St. Mary's Hall, San Antonio.

(Province of the Pacific)

California

96. *The Bishop's School, La Jolla.
97. *Girls' Collegiate School, Claremont.
98. *Palmer School for Girls, Walnut Creek.

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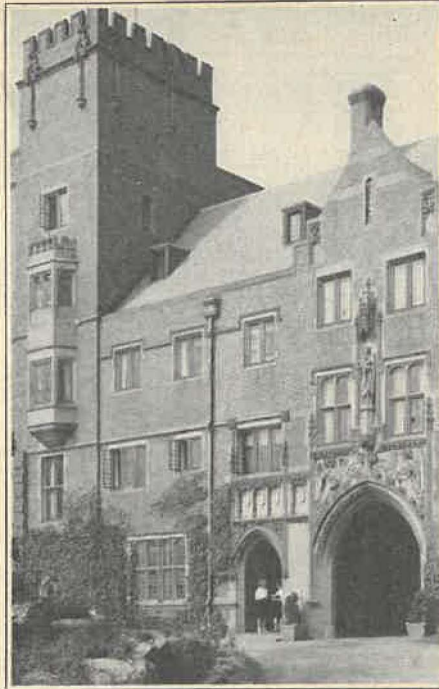
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(Continued on page 26)

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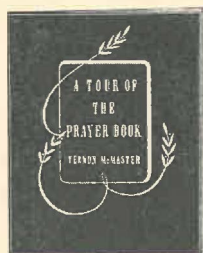
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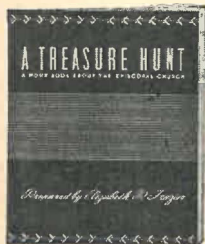
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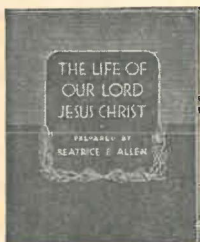
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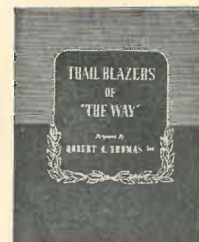


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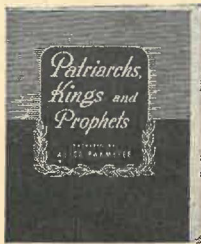
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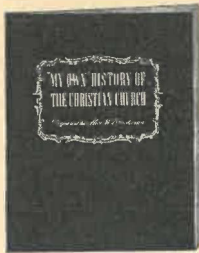
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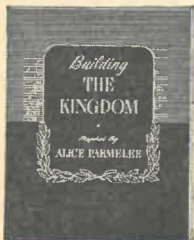
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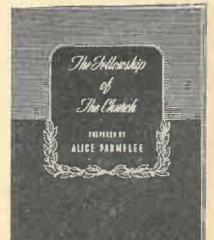
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CHURCH CALENDAR

August

10. 10th Sunday after Trinity
17. 11th Sunday after Trinity
24. St. Bartholomew (12th Sunday after Trinity)
31. 13th Sunday after Trinity

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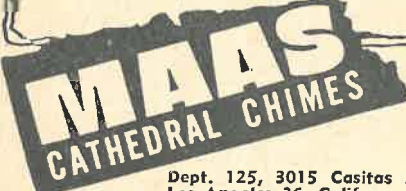
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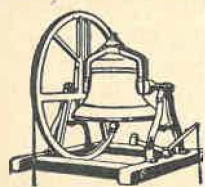


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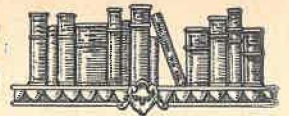
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BOOKS



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

Survey of Non-Roman Christianity

CHRISTIANITY TODAY. Edited by Henry Smith Leiper. New York: Morehouse-Gorham, 1947. Pp. 425. \$5.

The staff of **THE LIVING CHURCH** may take a measure of justifiable pride in the fact that the August selection of the Religious Book Club is a Morehouse-Gorham publication. Yet this pride must in no way color the objectivity with which one should review the book *qua* book. It is a source of satisfaction, therefore, to be able to say that this book is essential reading for all who would be conversant with the present status of the ecumenical movement. It is, indeed, sponsored by the American Committee for the World Council of Churches, and would be expected to have the ecumenical slant of that new and hopeful institution.

But *Christianity Today* cannot on its own merits fail to appeal to many of all communions (lay and clerical alike) who are interested in gaining an up-to-the-minute report on religious conditions throughout the world. And the student of social studies must similarly use this book; otherwise his view of contemporary social, economic, political, and other cultural institutions cannot but be fragmentary. It will be useful also in all parishes of all denominations which have study groups or other programs for the education of their student and adult parishioners. Certainly it is a volume that ought to be in the hands of the clergy and in the libraries of all theological schools and of all colleges or universities which offer a well rounded curriculum in social studies.

In reading the book one will be impressed with the vast amount of patience, time, and painstaking labor it must have cost the editor, Dr. Leiper, to assemble

this symposium. It was doubtless a heart-breaking task, frequently, to gather these "summaries of fact and opinion" concerning the present state of the Church in 42 countries or areas, by as many independent authorities. It is a splendid job of editing that he has done; and his purpose (as well as his warning against inevitable limitations and shortcomings) is admirably set forth in the Introduction. A Foreword by the Archbishop of Canterbury further clarifies the nature and the objectives of the compilation.

There are several trend-tendencies which have impressed this reviewer in his study of the book; *i.e.*, expressions by various writers of similar views or conditions in widely scattered areas. One such trend is the seemingly great increase in lay activity and responsibility which is in evidence in many non-Roman communions, as, for example, in France, the Netherlands, Norway, Spain, Portugal, and certain of the indigenous Churches in "non-Christian" countries. Another is the desire of such Churches, despite the ravages of war and of occasional persecution, to stand on their own feet as soon as possible, once they have been helped over the present emergency. Another is the danger besetting Churches in the Far East (China, Indonesia, India, etc.) in the menace which a rampant nationalism always presents to religion. This is not said by way of criticizing our Far Eastern brethren or of failing to sympathize with their legitimate and laudable aspirations toward freedom from the heavy yoke which we Occidentals have been laying on them for centuries. But one must face the fact that the cult of nationalistic patriotism may absorb most of their intellectual and emotional energies, so that Christianity may there become the anomalous mockery which in practice it has too often been within the orbit of occidental civilization during the past six centuries.

One final word—and this a criticism of the title of the volume: it is, to say the least, misleading. *Christianity Today* is hardly the correct designation for a book which completely omits any survey of the work and status of the largest of all Christian communions, the Roman Catholic Church. I am well aware that the purpose, the antecedents, and the sponsorship of this volume (in view of Rome's refusal to have any part in the ecumenical movement) preclude the possibility of any such survey. But the un-balance which such a limitation imposes has led to a similar un-balance

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BOOKS

in arrangement of material, such as assigning as much space to the tiny handful of Protestants in Portugal as to the millions of non-Roman Christians in such countries as Great Britain, the U S A, and the U S S R. Granted that the book had to be so constructed, a more descriptive title ought to have been chosen. The volume is of course saved from being a pan-Protestant summary by the extensive material on the Eastern Orthodox, Anglicans, and Old Catholics.

In conclusion, a word of advice to the "general reader" who is a Christian: read this book carefully, and then go and pray more earnestly and more intelligently for your brethren throughout the world. HEWITT B. VINNEDGE.

Catholicism and Protestantism

CATHOLICITY: *A Study in the Conflict of Christian Traditions in the West.* A report to the Archbishop of Canterbury. By E. S. Abbott, H. J. Carpenter, V. A. Demant, Gregory Dix, T. S. Eliot, A. M. Farrer, F. W. Green, A. G. Hebert, R. S. Mortimer, A. M. Ramsey, A. Reeves, C. H. Smyth, the Bishop of Southampton, and L. S. Thornton. Westminster: Dacre Press, 1947. Pp. 56. 2/6.

Too often do book reviewers say, "the value of this little book is out of all proportions to its size." This can and must be said, however, in sober truth, of this pamphlet. Its authors are an eminent group indeed, and this work is worthy of any and all of them.

Two years ago the Archbishop of Canterbury asked Dom Gregory Dix "to convene a group of Anglicans of the "Catholic" school of thought to examine the causes of the deadlock which occurs in discussion between Catholics and Protestants and to consider whether any synthesis between Catholicism and Protestantism is possible." Dom Gregory chose the group named above, and this report is the result of their deliberations.

Let it be understood first of all that this is not party propaganda—not even of the highest sort. Though the authors are uncompromising and highly articulate Catholics, there is no special pleading here, and their report is marked throughout by learning, clarity, breadth of understanding, and charity. If I were to single out any particular virtue for special praise it would be the trenchancy of insight to basic issues and the lucid statement of them.

The section on "the great positive truths of Protestantism" is superb, and ought to clear the authors of any suspicion of Catholic myopia.

This book is a genuine contribution to ecclesiology, and yet any thoughtful Churchman can read it with understanding and profit. CARROLL E. SIMCOX.

Processions

The parish which thrills to a choral procession from sacristy to chancel, headed by an elaborate crucifer and a very much more plainly garbed priest, has a double-breasted fit if it is even suggested that they have the real traditional form of solemn procession which begins and ends at The Altar, and in which the only richly garbed person is he who should so be, the priest. Now, why the fit, anyway? Processions all have the same symbolic meaning. They mean that The Church is moving forward. They mean The Church is progressive, not retroactive. They portray the words of the hymns "Forward be our Watchword." "Onward, Christian Soldiers," "Go Forward Christian Soldier"—all militant words, for being a Christian is a stalwart job, taking

all the courage and stuff we possess.

Let's have an end to the lifted nose and business of sniffling at "High Church procession" on the part of those who put the emphasis at the utterly wrong end of the procession—and a more deeply spiritual conception on the part of us all as to just what a true procession in the Church really means. Perhaps then there will be more REAL processions on those feasts which rate them, and a deepening sense in all sorts of parishes of what it all means anyway. Perhaps ONE result may be such a deepening of our own personal religion and appreciation of our Church, that we may find ourselves MOVING FORWARD in Christ's name, perhaps for the first time since our confirmation.

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THE FAMILY EUCHARIST, with fifteen photographs and devotional instruction on the Service of The Altar. Single copies: Cloth \$1.00; paper 60 cents. The Rector, St. Paul's Church, 1514 Lincoln Ave., St. Paul 5, Minn.

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WANTED: Church Boarding School for girls needs a teacher of Mathematics and Science in the College Preparatory Course. Reply Box M-3260, The Living Church, Milwaukee 3, Wis.

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DEATHS

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

Wallace H. Watts, Priest

The Rev. Wallace H. Watts, rector of St. Matthew's Church, Rochester, N. Y., died on May 17th in the Strong Memorial Hospital after a heart attack. Funeral services were held in St. Matthew's Church with Bishop Reinheimer of Rochester officiating. Burial was in Arlington National Cemetery.

Fr. Watts was graduated from Kenyon College and from the General Theological Seminary. He was ordained to the diaconate in 1902 and to the priesthood in 1903 by Bishop Walker of Western New York. After serving parishes in Rochester, Lockport, Staten Island, and Brooklyn, N. Y., he was appointed a chaplain in the U S Army, and served in that capacity for nearly 28 years. He retired from the service in 1940 with the rank of colonel. He returned to Rochester and subsequently became rector of St. Matthew's Church.

Fr. Watts is survived by his wife and mother.

Ruth Ross Bailey

Mrs. Ruth Ross Bailey, wife of the Rev. Lewis J. Bailey, rector of Christ Church, Seattle, Wash., died on May 4th at the family's summer home at Lake Sammamish, after an illness of several months. Funeral services were held in Christ Church, May 7th, by Bishop Huston of Olympia, assisted by the Very Rev. Richard S. Watson.

Mrs. Bailey was born in Chicago and came to Seattle in 1935 when her husband became rector of Trinity Parish Church. They had previously lived in Gambier, Ohio, where Mr. Bailey was chaplain of Kenyon College.

Morris Palmer Tilley

Prof. Morris Palmer Tilley, senior warden of St. Andrew's Church, Ann Arbor, Mich., died unexpectedly from a heart attack on June 24th in Ann Arbor.

Dr. Tilley, an emeritus member of the English department of the University of Michigan, was active in the life of St. Andrew's Parish and had been a member of the vestry since 1914. He was many times a delegate to the diocesan convention, a trustee of the Harris Memorial Trust, which is responsible for the Episcopal student work at the University of Michigan, and had served from time to time on several diocesan departments and commissions. He also took an active interest in the Cranbrook School for Boys, Bloomfield Hills, Mich.

CHANGES

Appointments Accepted

The Rev. William S. Anthony, formerly priest in charge of the continental congregation at the Cathedral of St. John the Baptist, San Juan, P. R., is now rector of Christ Church, Jordan, N. Y., and may be addressed there.

The Rev. Francis R. Belden, formerly rector of St. Andrew's, Thompsonville, Conn., is now rector of St. Andrews, Akron, Ohio. Address: 765 Thayer Street, Akron, Ohio.

The Rev. Robert P. Frazier, formerly rector of St. Giles Church, Upper Darby, Pa., has been appointed associate on the staff of the Good Shepherd Mission to the Navajo Indians at Fort Defiance, Ariz., and may be addressed there.

The Rev. Chandler H. McCarty, formerly curate of Trinity Church, Morgantown, W. Va., is now curate and chaplain to students at Grace Church, Amherst, Mass., and may be addressed there.

The Rev. Robert H. Moore, formerly rector of St. Andrew's, Paris, Ill., is now priest in charge of St. Paul's, Waxahachie, Tex., and St. Thomas', Ennis, Tex. Address: Box 361, Waxahachie, Tex.

The Rev. Gilbert Parker, formerly rector of All Souls', Oklahoma City, is now rector of St. Paul's, Ventura, Calif. Address: 2191 El Jardin St., Ventura, Calif.

The Rev. Allen P. Roe, formerly on the non-parochial list of Michigan, is now priest in charge of St. Andrew's, Youngstown, Ohio. Address: 1709 Oak Hill Ave., Youngstown, Ohio.

The Rev. Claude C. Swaim, formerly rector of Walker's Parish, Cismont, Va., will become assist-

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ORGANIST-CHOIRMASTER of long experience wants position in South-Coast preferred. Testimonials, References, Trial or Substitute. Reply Box S-3252, The Living Church, Milwaukee 3, Wis.

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