

The Living Church

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

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The Episcopal Radio Hour

TO THE EDITOR: The brochure, "Here are the answers to many of your questions about the New National Radio Program of the Episcopal Church," has arrived. Does it not raise more questions than it answers? We all agree that the teachings of the Church provide a fundamental answer in building a peaceful world and that the Church today is a very practical force for good with a significant and positive message. One does not question the need for such a radio program, but one does question the proposed content. Will "Great Scenes from Great Plays" simply with the "cut-in" commercial, as it were, accomplish the need for which such a program is devised?

Granted that our task is ever to spiritualize the secular, but this can better be done by simply presenting the Christian Faith as this Church hath received the same. One does not question the research concerning the advisability of hour, popular competition, and the necessary attention to the basic principles of good radio; nor the skill to be employed by distinguished artists, but one does wonder if a pagan secular America will be induced into *Finding Your Way*.

Suppose Paul who stood in the midst of Mar's Hill had said—"Ye men of Athens, harken while I recite these lines from Æschylus or tell you of the defeat at Æsopotami." Rather he spoke of the Creator God who had made of one blood all nations of men, of repentance, of judgment and of the resurrection from the dead.

DRAMA OF THE INCARNATION

Should we not tell 70 millions about the drama of the Incarnation—of Him who for us men and our salvation dwelt among us as true God and true man! We hear dramatized the modern miracle of blood plasma, but wouldn't it be just as thrilling to know that God took the sharp instrument of the Cross and thereby transfused into the body of emaciated humanity His own Life? Might it not be good news for a perishing secular world to hear of God's

redemptive initiative at Calvary—the denouement toward which all creation had been moving? Might not a world frightened by war and rumors of war welcome the fact that God was in Christ reconciling the world to Himself? People are hungering for the sacramental life; shall we not tell them of the dramatic rebirth of Holy Baptism and the romance of God's love where He keeps tryst with His people in the Sacrament of the Altar?

With the world asking for Bread, I seriously doubt if our vestries will be content to provide stones.
 (Rev.) **HERSCHEL GORDON MILLER**,
 Herkimer, N. Y.

Confirmation Requisite

TO THE EDITOR: Very frequently I have read in your columns of a bishop's visitation in a parish, at which time he confirmed so many and received so many from the Roman Church. Whenever I read such an item, I wonder if the priest presenting such persons to be received has made certain by documentary evidence that they have received the Sacrament of Confirmation in the Roman Communion. Like all other Churches separated from the pure Catholic Faith, the Roman Church is sometimes lax in the administration of the sacraments, but because of her pseudo-Catholic character we sometimes take too much for granted.

Not long ago a couple in their late twenties, who had been members of the Roman Church all their lives, came to me with the request that I baptize their infant daughter and instruct them, so that they might become members of the Anglican Communion. Upon inquiry I discovered they both had been baptized, received instructions, made their First Communion, and had been communicants from that time on, but had never been confirmed.

The practice in the Roman Church of infrequent episcopal visitations, and the delay, sometimes of several years, between First Communion and Confirmation makes this condition more frequently possible than we think.

(Rev.) **J. WARREN ALBINSON**,
 Elkton, Md.

The Living Church

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

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"Courage and Convictions"

TO THE EDITOR: It is not only with full approval but with gratitude that I read your editorial, "Courage and Convictions" [L. C., June 27th]. Your reply is a complete answer to the correspondent, and your rebuke also applies to an un-Christian attitude and spirit, which at times prevails and is hurtful to the Episcopal Church. A reprimand is needed.

Some of the language used by those of us who try to promote the Catholic life and discipline is not helping the cause. We are dependent on a House of Bishops, but one wonders at times if our inner convictions go much beyond a belief in a sort of abstract episcopate.

There are times for criticism, but not for uncharitable criticism.

JOHN KREMER,
 Philadelphia, Pa.

TENTH SUNDAY AFTER TRINITY

GENERAL

WORLD COUNCIL

Vatican to Have Official Observer at Amsterdam

The Vatican will send an official observer to the first assembly of the World Council of Churches, which opens in Amsterdam, Holland, on August 22d, officials of the Holy See recently announced. Also attending the Amsterdam meeting will be "a few priests" who have been given special permission to "listen in" at the international Church gathering.

The announcement was made following the issuance of a warning by the Congregation of the Holy Office that Roman Catholic clergymen and laymen may not participate in "mixed" congresses or meetings of non-Roman Catholics in which matters of faith are discussed.

Officials stressed that Romanists designated or permitted to attend the Amsterdam meetings are in no sense to be regarded as official representatives of the Roman Church, but will be present solely to observe the proceedings.

"Leaders of the World Council of Churches," one Vatican official stated, "understand the position of the [Roman] Catholic Church which forbids taking part in such ecumenical gatherings such as that in Amsterdam."

The statement by the Holy Office, this official explained, does not forbid those of papal obedience from taking part in religious discussions "in smaller circles," provided that religious differences and the position of Roman Catholicism toward other beliefs are kept clearly in mind.

According to the official, the Holy Office's decree contained "nothing new," but was issued at this time chiefly as a warning against abuses which have developed in the so-called *Una Sancta* movement in Germany and other countries since the first World War. [RNS]

INTERNATIONAL

Call for Peaceful Settlement of Russo-American Relations

More than 100 Americans have endorsed a statement calling on the United States Government to take immediate

action that would lead to the peaceful settlement of outstanding differences between the United States and the Soviet Union for the sake of international peace.

The plea was announced on June 21st by the National Council of American-Soviet Friendship, which initiated the statement. The council is now holding meetings throughout the nation to inform and arouse public opinion to the fact that "all outstanding problems between the U.S. and the USSR can be solved by peaceful means if we sincerely try to do so." The full text of the statement follows:

"The exchange of notes between the United States and the Soviet Union has brought about a decisive change in the world situation. The fear of war has given way to the hope of peace—a hope which it is the responsibility of all of us to keep alive.

"Ambassador Smith's note of May 4th contained the clear statement that the door is wide open for full discussion and composing of our differences with the Soviet Union. Despite the administration's subsequent disavowals of the offer, the fact remains that the USSR has agreed to a discussion to establish good relations.

"We cannot agree with the administration viewpoint that the cold war policy has the support of the American people and is not subject to change. Recent weeks have seen mounting pressure for a new, peaceful foreign policy from widely varied groups. Religious, business and labor, women's and civic organizations representing millions of people have presented peace programs urging a cessation of war-breeding policies, and insisting that common grounds for American-Soviet agreement can and must be found.

"Now comes the enthusiastic response to the American-Soviet exchanges throughout our country and the world. The American people clearly desire a peaceful settlement through conference.

"Mr. Wallace's open letter to Premier Stalin was in tune with this trend. He declared that there are no differences between the two countries that cannot be settled, and offered a series of concrete proposals as a basis for negotiations. Premier Stalin welcomed this overture. He declared that the Wallace proposals could serve as a fruitful basis for American-Soviet agreement and international cooperation. He reaffirmed the position of the Soviet Government that 'despite the differences in economic systems and ideologies, the co-existence of these systems and

a peaceful settlement of differences between the USSR and the USA are not only possible but undoubtedly necessary in the interests of a general peace.'

"We submit that these several exchanges offer an opportunity that must be grasped. The issues at stake are, indeed, of world concern, but a peculiar responsibility rests upon these two great nations to resolve their differences first so that over-all settlements become possible. Never before in the history of our nation has so much depended on the sincerity and ability which our government brings to the task of building the foundations of a lasting peace.

"We, therefore, call upon our government forthwith to arrest the prosecution of the cold war and to take immediate steps to arrange the scope, the place and the time of a conference with representatives of the Soviet Union for a peaceful settlement of our differences. Such a venture will win the gratitude of the war-weary millions throughout the world and the fullest support of the American people."

Among the signers were Bishops Barton of Eastern Oregon, Parsons, retired Bishop of California, Stoney of New Mexico and Southwest Texas, the Very Rev. John W. Day, the Rev. Messrs. Joseph Fletcher, Kenneth deP. Hughes, Fleming James, Sr., Mark Dawber, Edwin McNeill Poteat, and Miss Vida D. Scudder.

RELIGIOUS ORDERS

Transfiguration to Celebrate Golden Anniversary

The Community of the Transfiguration will celebrate its golden jubilee on August 6th, the Feast of the Transfiguration of our Lord. Fifty years ago, the Mother Foundress, Eva Mary, and Sister Beatrice Martha took the monastic vows of poverty, chastity, and obedience at a service at St. Luke's Church, Cincinnati, Ohio.

Today, Sisters of the Community are working in China, the Hawaiian Islands, Puerto Rico, California, and northern Ohio, in addition to the work carried on at the Mother House in Glendale, Ohio, a suburb of Cincinnati. Negro candidates in the Community are received on the same basis as all others.

There will be two services to celebrate the jubilee. The first will be Evensong on August 5th at 3 PM, when two

double lancets and the rose window, being installed by the Connick Associates, will be unveiled. Bishop Colmore of Puerto Rico, the visitor of the Order, will be the officiant. At the Solemn High Mass, to be held at 10 AM, August 6th, the Rev. Canon Vivan Peterson, chaplain general of the Order, will be the celebrant, and Bishop Matthews, retired Bishop of New Jersey and a brother of the Mother Foundress, will preach the sermon.

OTHER CHURCHES

Bishop Brooks Dies

Arthur Wolfort Brooks, bishop of the "Apostolic Episcopal Church," a religious body claiming Old Catholic orders but not recognized by the see of Utrecht, died in Brooklyn on July 7th.

Dr. Brooks was a former clergyman of the Episcopal Church, having been ordained deacon in 1915 and priest in 1916. He served at St. Thomas' Church in New York, the Church of the Messiah in Brooklyn, and St. George's in Astoria, L. I. In 1925 he renounced the ministry of the Episcopal Church to accept consecration as bishop from one "Bishop Antoine of the Syro-Chaldean Church." Since that time he has been pastor of Christ's Church-by-the-Sea, Broad Channel, Long Island.

Surviving are his wife, Mrs. Jane Nagle Brooks, and a daughter, Margaret Ellen Brooks.

CONFERENCES

Priests' Institute at Kent

For 25 years the Priests' Institute has been assembling almost yearly at Kent School, Conn., to provide a week of spiritual and intellectual refreshment in fellowship with other priests.

This year on the staff of the institute, which was in session from June 21st-25th, were Fr. Joseph, OSF, acting director; the Rev. Dr. Ralph E. Coonrad, who gave a course on the schisms of Western Christianity; the Rev. Clifford E. Barry Nobes, who lectured on trends in religious education; the Rev. Charles E. B. Neate, who discussed the priestly life. Fr. E. K. Banner, SSJE, served as chaplain.

RETREATS PROMOTED

The devotional side of the institute, as manifested in common worship and prayer, was especially notable. Great interest was shown in the matter of promoting the retreat movement in the United States.

Under the leadership of the Rev. A. J. duBois, chairman of the Priests' Institute Committee of the American Church Un-

ion, plans are being formulated for institutes in various parts of the country. One of the notably successful conferences was held in May of this year in Racine, Wis., where some 55 of the clergy gathered for the occasion.

41st Season at Wellesley

Each day's sessions at the 41st season of the Wellesley Conference, held at Wellesley, Mass., June 20th to 26th, began with the keynote course: "The Gospel, the Church, and the World," given by the Rev. Canon Theodore O. Wedel. The session had an unusually large enrolment, with 39 dioceses and missionary districts represented. More than half of those attending, numbering nearly 300, had never before attended a conference at Wellesley.

The Very Rev. Dr. Lawrence Rose gave a course on "Jesus in His Teaching," and the Rev. Meredith Wood gave a course on "Miracles and a World of Science." There were three classes on Christian education, which had been planned with the help of Dr. Adelaide T. Case, who died on June 19th [L. C., July 11th]: "A Course for Experienced Teachers," by Mrs. Harold C. Kelleran; "Narrative in Religious Education," by Mrs. Dora P. Chaplain; and "Using Audio-Visual Aids," by the Rev. David R. Hunter.

Other courses were given by the Rev. Messrs. Thaddeus Clapp, Roy W. Battenhouse, Robert Curry, Morton C. Stone, Clifford L. Stanley, William B. Spofford, Jr., and Miss Avis E. Harvey.

The faculty of the music school included Prof. Healy Willan, organist and choirmaster at the Church of St. Mary Magdalene, Toronto, Canada; George Faxon, the director of the music school; and Edward B. Gammons. The chaplain of the conference was the Rev. Francis O. Ayres, Jr.; the dean of the faculty, the Rev. Dr. Theodore P. Ferris; and the director of the conference, the Rev. A. Vincent Bennett.

ARMED FORCES

Bishop Hart to Tour Europe to Confirm Service Personnel

Bishop Hart of Pennsylvania, who is chairman of the Army and Navy Division of the National Council, has been asked by the General Commission on Chaplains to represent them when he visits chaplains of the Episcopal Church in the European theatre. After the Lambeth Conference, the Bishop plans to confirm classes which have been prepared by the chaplains in Europe.

Starting from London on August 6th, Bishop Hart's itinerary includes visits to Frankfurt, Wiesbaden, Heidelberg,

Berlin American Zone, Munich, Salzburg or Vienna, and Stuttgart.

The Rev. Percy G. Hall, executive secretary of the Army and Navy Division, who announced the plan, said:

"As a chaplain himself in both world wars, and as post chaplain at Fort Dix, N. J., when he was elected Bishop, Bishop Hart knows the work and is in sympathy with its problems. Because of his experience, he will be able to advise and help the chaplains in an efficient way."

RELIEF

Urge Conformity to Chinese Import Regulations

Recent letters to the National Council and the Woman's Auxiliary from mission workers in the Far East indicate that well-wishers at home are subjecting the missions to expense that can ill be afforded. This arises from the shipment of goods such as clothing and linens, without proper regard for possible costs arising from import regulations of foreign countries.

In China, packages addressed to individuals, rather than to a mission institution, are subject to import duty which is hard to pay in present inflationary conditions in that country.

In the Philippine Republic, there is also an import duty even on goods consigned to a mission, if the package is valued at \$10 or more. There is no use in valuing packages high for insurance purposes, as little is lost, and parcel post cannot be insured any way. At the same time freight shipments are costly and express shipments prohibitive, especially to a mission located on one of the islands which require trans-shipment by sea from Manila.

FOUR RULES

Unless a gift has been requested recently by someone in the missions, or is part of a request which has been made through some department of work at the National Council, it would be well to hold it up until it can be made certain that it is really needed. If sent, these rules should be followed:

(1) Use parcel post except for very bulky objects; if necessary break up into several lots to conform to parcel post regulations.

(2) If shipment cannot go by parcel post and instructions as to freight shipment are lacking, write to the Shipping Department of the National Council, 281 Fourth Ave., New York 10, N. Y.

(3) Place only a nominal value on packages sent by parcel post and do not try to insure.

(4) Address to name of mission, in care of individual, followed by post office address in foreign country.

PHILIPPINES

Manila Court Rules in Favor of Msgr. Jamias' Group

The Rt. Rev. Msgr. Juan Jamias, leader of the minority group of the Philippine Independent Church, is the "actual and legitimate Supreme Bishop of the Church," according to a ruling in Manila by the Manila Court of the First Instance. The court denied a request by the Most Rev. Msgr. Isabelo de los Reyes, Jr., leader of the majority group, and the Rt. Rev. Msgr. Gerardo M. Bayaca, that the minority group deliver Church properties and funds to them.

Judge Conrado Barrios ruled that Bishops de los Reyes and Bayaca do not have a legal right to the name and properties of the Church because "they are no longer members of the Aglipayan Church, as they have abjured the doctrine of this Church by embracing that of the Protestant Episcopal Church of the United States." The court also held that the election of Bishops Bayaca and de los Reyes successively as Supreme Bishop was null and void, having been held contrary to the constitutional rules of the Church.

Bishop Jamias told Religious News Service:

"Justice has triumphed again. Despite innumerable odds, I have never doubted the outcome of this case because I have an unshakable faith in the Almighty and in the justice of the courts.

"I hope now our forces, resources, and energies will be devoted solely to the improvement of the Church."

Bishop Jamias and Fonacier issued a joint statement appealing "to brethren who wanted to separate from the Church to desist from doing so and instead join forces with us to work for the glory of God and the welfare of the Church which is truly Philippine and independent. With humility we invite you to return to the fold.

"Let us forget our differences, disputes, and controversies. We, your brothers, await you with open arms and hearts without rancor, but with all the mercy that God would give us."

Bishop de los Reyes, announcing that he would seek reversal of the court's decision, said that the court's finding that the majority group were "no longer members of the Aglipayan Church . . ." was not based on canon law. The Bishop also stated that the court failed to consider a recent statement made by Bishop Wilner, Suffragan of the Philippines. The statement, he said, declared the two Churches to be distinct and separate. At the new trial, Bishop de los Reyes said that he also would introduce a statement

by Bishop Binsted of the Philippines, which states that the granting of Apostolic Orders to the Philippine Independent Church by the Episcopal Church does not give the bishops of the former Church jurisdiction to exercise their office as bishops of the Protestant Episcopal Church in the United States, nor does it mean that they were received as members of the Episcopal Church. The statement of Bishop Binsted continued:

"The Philippine Church is as independent today of the Protestant Episcopal Church as before the consecration of Bishop de los Reyes and two other bishops. The two Churches aren't even in communion. Before such an intercommunion could be recognized, a concordat would have to be concluded with the approval of the governing bodies of the two distinct Churches. The present relationship is therefore simply one of mutual friendship which makes closer coöperation possible."

Bishop de los Reyes told Religious News Service that if he failed in his attempt for a reconsideration of the verdict of the Manila Court of the First Instance, he would take the case to the Court of Appeals, and, if necessary, to the Philippine Supreme Court. [RNS]

RUSSIA

Orthodox to Establish Closer Relations with Non-Romanists

A decision to establish close relations with Anglican and Protestant Churches throughout the world was recently made by leaders of a group of Eastern Orthodox Churches, most of them affiliated with the Moscow Patriarchate.

The patriarchs and exarchs, attending a Pan-Orthodox Conference called by Alexei, Patriarch of Moscow, agreed that some non-Roman Churches—especially the Anglican—follow canons and rites similar to those of Orthodoxy, which establish a basis for understanding between them.

(It was not announced whether the Russian Church or the Orthodox Churches affiliated with the Moscow Patriarchate would send representatives or observers to the First Assembly of the World Council of Churches in Amsterdam, Holland, next month.)

The Orthodox leaders decided not to approach the Roman Catholic Church, which they said was incompatible and hostile.

They agreed to establish a closer union among Orthodox Churches and named Patriarch Alexei to assume the leading role in this movement. Representatives of the Orthodox Churches of Romania and Bulgaria lent enthusiastic support to Alexei's nomination. The Moscow Pa-

triarch was acclaimed by them as a leading force among Orthodox Churches.

The Pan-Orthodox Conference was held during celebrations marking the 500th anniversary of the independence of the Russian Orthodox Church. Patriarchs, exarchs, and lesser prelates from Yugoslavia, Romania, Bulgaria, Turkey, Lebanon, Albania, Poland, Czechoslovakia, Austria, Holland, China, and the United States attended the anniversary celebrations, which were concluded with a two-hour liturgy in Troitsky (Trinity) Cathedral at Zagorsk, a village 45 miles from Moscow.

Before returning to their own countries, the prelates attended a memorial service at the grave of Patriarch Tikhon, who died in 1925, and is buried in Donskoy Cemetery. Patriarch Tikhon was imprisoned by the Soviet authorities in the early 1920's for opposing the Communist regime.

POLAND

Orthodox Reestablish Relations with Russian Church

Full relations have been reestablished between the Russian Orthodox Church and the Orthodox Church in Poland, it was announced in Moscow by the Holy Synod of the Russian Church, which said the Polish Church has been given complete autonomy.

The announcement came after a delegation of Polish Orthodox leaders, headed by Archbishop Timoteus of Bialystok and Belsk, had called upon Patriarch Alexei of Moscow.

Resumption of relations between the two Churches heals a breach of 30 years' standing. The Polish Church has been under the jurisdiction of the Ecumenical Patriarchate of Istanbul since 1924.

Affected by the reconciliation are about 300,000 Orthodox in Poland, remnants of more than 3,000,000 who were dispersed as the results of territorial changes during the war. About half of the Polish Orthodox communicants live in the Bialystok region and the remainder are located in Warsaw and the new western territories.

INDEPENDENCE IN 1918

Up till 1918, the Russian Orthodox Church held canonical authority over the Polish Orthodox Church, but after Poland regained its independence, the Polish Orthodox decided to proclaim themselves autonomous. However, partly because of the chaotic condition of the Russian Church resulting from the Communist revolution in Russia, the Polish Church did not apply to Moscow for canonical sanction for its action, but pe-

tioned the Ecumenical Patriarch of Istanbul for authority.

The Constantinople Patriarchate recognized the autonomy of the Polish Church, but the Moscow Patriarchate never accepted the Ecumenical Patriarch's rights in the matter, and persisted in claiming jurisdiction over all Orthodox in Poland.

It is expected that Archbishop Timoteus will be named head of the Polish Church. He was placed in temporary charge during May when 74-year-old Metropolitan Dionisius was ousted as leader of the Church by the Polish government on charges of having collaborated with the Germans during the Nazi occupation. [RNS]

LIBERIA

Christianity Versus Paganism

By BROTHER SYDNEY, OHC

A service of witness was recently held in St. Mary's Church, Bolahun, where the Order of the Holy Cross has its central mission in the hinterland of this republic. Attending the service were government officials, pagan and Mohammedan chiefs with their retinues, as well as the several hundred Christians of this area.

Recently there has been a good deal of trouble from the practice of "bad medicine" in the western province, which involves the killing of a human victim and the using of certain parts of the body as charms. Provincial Commissioner Collins decided to make a determined effort to stamp out this evil practice, and called all the chiefs and big men of this section to the headquarters at Kolahun, which is about two hours' walk from Bolahun. After a two weeks' trial, nine men, some of them chiefs, were deported.

P. C. Collins, himself a Churchman, wrote to the prior, Fr. Parsell, OHC, asking that a service be arranged in the Bolahun Church so that thanks for the effective trial might be rendered to God publicly, and that guidance in dealing with this matter in the future might be sought before the Christian altar. The commissioner and other Christian officials attended the early Mass for their communions and also assisted at High Mass.

Some time after the High Mass, the Christians and catechumens, plus the visiting Mohammedans and pagans, re-congregated for the service of Christian witness. The service was conducted entirely in Bandi, the main local language of this area. Fr. Parsell preached a forceful sermon, giving thanks for the commissioner's strong stand, and exhorting the chiefs and their peoples to come and follow the Christian way. The ser-

mon was delivered in English and translated into Bandi and Gisi. The force of the whole service was tremendous, which was well exhibited by the enthusiastic singing and by the manifest devotion displayed in the crowded church.

After the service, the chiefs made a tour of the schools. The main point of this was to impress upon them the importance of sending girls to the school under the Sisters of the Holy Name. One of the retarding factors in this part of the country is the small attention paid to female education, and it is a hard tradition to break. However, the chiefs were much impressed by what they saw, and some have already promised to send girls from their towns.

MEXICO

Christ Church, Mexico, D.F., Celebrates 50th Anniversary

Exactly 50 years before the 50th anniversary service at Christ Church, Mexico, D. F., the Anglo-American parish of the Episcopal Church, on Whitsunday, May 16th, the Rt. Rev. J. Mills Kendrick, Bishop of New Mexico and Arizona, dedicated the church. On Whitsunday, 1948, Bishop Stoney of New Mexico, Bishop Kendrick's successor, delivered the anniversary sermon at Christ Church.

The Archbishop of the West Indies was represented by the Ven. G. Rodwell Hulse, Archdeacon of Belize, who took part in the service, and intoned the dedicatory collects. Lessons were read by the

British Ambassador to Mexico and the Consul General of the United States. Bishop Salinas y Velasco of Mexico pronounced the blessing. The rector of the parish is the Rev. George C. Wyatt.

ENGLAND

Bishops Wood and Allison Consecrated in St. Alban's Abbey

On the Feast of St. Mark, April 25th, the Ven. C. T. T. Wood, Archdeacon of St. Alban's, was consecrated Suffragan Bishop of Bedford, and the Rev. O. C. Allison was consecrated Assistant Bishop in the Sudan. Both consecrations were performed by the Archbishop of Canterbury in St. Alban's Abbey.

The consecration was an historic one for the abbey, for only two other bishops have been consecrated there during its history. Rigaud Asser was consecrated Bishop of Winchester by Stephen of London in 1320, and Arthur Blomfield in 1882 was made Suffragan Bishop of Colchester by Archbishop Campbell of Canterbury.

One of the predecessors in title of the new Bishop of Bedford was John Hodgkin, consecrated according to the Latin Rite in 1537—one of those through whom the Apostolic Succession was transmitted to Matthew Parker.

COMING EVENTS

August

- 8. Lambeth Conference Ends.
- 22. First Assembly of the World Council of Churches, Amsterdam, Holland, begins.



CHRIST CHURCH, GOLDEN JUBILEE: *The Anglo-American parish in Mexico, D.F., celebrated its 50th anniversary on Whitsunday, May 16th. Among those present were Bishop Salinas y Velasco of Mexico, Bishop Stoney of New Mexico and Southwest Texas, and British and American diplomatic personnel.*

Old Catholics in Germany

By the Rev. Paul H. Vogel

Priest in charge, Offenbach-on-Main, Germany

SEVERAL times I have been asked by American friends to write an article for THE LIVING CHURCH and to tell THE LIVING CHURCH FAMILY something about the German Old Catholic Church. But I dared not write because I came back only at the end of October. I had spent the seven years in the service of the Austrian Old Catholic Church, where I was vicar of the congregation in Linz. Because means of communication between Germany and Austria were difficult since 1944, and then interrupted in 1946, we did not hear much from each other. And when the writing of letters was allowed again, many letters did not reach the addressee. So I was almost completely ignorant of what had happened in the German Old Catholic Church.

When I came back I found the whole situation more precarious and difficult than I had imagined. On my journey back I saw many bombed towns, an under-nourished and pale-looking population, a people with little hope but with a strong desire to live and to work for better conditions of life and a better future. Now after seven months, having talked with many of my friends and having seen many congregations, I am able to try to give a true picture of how things are in the German Old Catholic Church.

BOMBED AND DESTROYED CHURCHES

Before the war German Old Catholics did not have churches of their own in all congregations; in many places they had to share Protestant churches; in some other places they had buildings for their sole use. Of the churches belonging to them, fourteen are destroyed totally, two were damaged but could be restored. In the whole district of the Rhine Valley all churches are destroyed, or so heavily damaged that they cannot be used for a long time. In that district the church in Heidelberg is the only one which was not damaged at all. Only five churches remained untouched, besides the churches in South Baden.

These are very bad statistics. Some congregations were successful in getting emergency rooms which were adapted for holy services. For instance, the congregation in Bonn was able to adapt rooms in the students' house, the congregation in Munich built an emergency room in the destroyed church — the former English church bought in 1929. In Mannheim the congregation erected a chapel in the former large sacristy. The vicar of Wiesbaden holds services in

three combined rooms of his flat. I do the same in two large rooms of a friend of mine, with whom my family and I stayed for many months until we got rooms of our own. To other congregations hospitality is given in Protestant churches. The congregation in Frankfurt got a wooden church from the Episcopal Church through Church World Relief, which was dedicated on April 25th [L. C., June 13th]. Chaplain James H. Terry showed himself a good friend of invaluable assistance, helping to overcome many difficulties.

HARD WORKING CLERGY

In the British zone there are 26 parishes and places of worship as before the war, in the American zone there are now 22 in Hesse (formerly seven), 45 in Bavaria (formerly 15), and nine in Baden (formerly seven). In the French zone there are 39 (formerly 36), and in the Russian zone, 18 (formerly 4). In the area now occupied by the Poles about 15 parishes and places of worship have gone — lost completely.

In comparison to the increase in the places of worship, there is only a small increase in the number of clergy. That means that every priest, especially in Hesse and Bavaria, has to hold at least two services every Sunday in different and distant places: a very difficult task, because traffic is restricted on Sundays. There is also to do a lot of visiting because many people have been evacuated and are coming back without giving their new addresses.

Because of the evacuation of children and mothers from the towns into safer places, Church life in general, religious instruction of children, activities of the women's associations, suffered very much. Work among the youth had also been hindered by the Nazis before the war. In the last months of the war in some parishes, it was impossible to hold services because of the continual air raids. After the armistice, the scattered congregations had to be brought together again, and children had to get accustomed again to come regularly to religious instruction and to divine worship. Youth organization had to be built up, and the activities of the women's associations had to be resumed. A lot of work has to be done by the clergy because many of the laity are depressed and have their own sorrows so that they are not much interested in other things. "Comfort ye my people," visiting, encouraging, and strengthening: all that must be done by the clergy.

After the expulsion of the Germans from Czechoslovakia and the eastern part of Germany, now occupied by the Poles, many Old Catholics flooded into Germany, especially into Bavaria and Hesse. Formerly they had well established parishes with 2,000 to 4,000 members with their own churches and vicarages. Now they are scattered and are located in villages and little places where Old Catholicism is completely unknown and where they have to live among a population which is not of their faith. Bavaria is an almost completely Roman Catholic country, where Old Catholicism has always been in a difficult position and is not loved by the peasants, who are staunch supporters of the Roman Catholic Church. In Hesse the situation is different. There are definite Protestant and definite Roman Catholic villages. Many of the Old Catholics are so distant from the nearest parish — up to 60 miles — that they can be reached only after a long journey with many changes at railway stations, and with many walks for hours.

Only half of the Old Catholic refugees could be found until now. Research is going on and every day new refugees are detected. Most of them do not know where to address themselves. Our priests do what they can to reach them all and to provide services for them. Many new places of worship were erected in Bavaria. There was, for instance, in Kaufbeuren no Old Catholic at all before 1945. Now there is a congregation of 500 with two mission-stations under the care of the former vicar-general of Czechoslovakia. In the north of Hesse a new parish of 500 refugees has been erected with six places of worship. Work is going on. I have built up one station for refugees; another one is intended. In most of these places there is a strong Church life and activity of those members who had been active in their home parishes before. Besides the religious needs, there are also many other sorrows and needs the refugees have. With the generous help of the Church World Relief we do our best to meet the most urgent necessities.

CHURCH PAPERS

Up to 1941 there was a weekly *Alt-Katholisches Volksblatt*, which, like other religious papers, was suppressed because of "necessities of war," as we were told at that time. After the breakdown the rector of Frankfurt founded a monthly *Willibrordbote*, and in the French zone the rector of Singen founded

the *Alt-Katholischer Gemeindebote*. Both of them have had their difficulties (shortage of paper, etc.), but now they have 12 pages every month. It is most important to have these papers as a link between the congregations and as a means of religious instruction for the youth and the refugees.

INTERNATIONAL RELATIONS

We are much obliged to Episcopal chaplains who got into contact with us and showed keenest interest in our activities. In more than one place joint services were held. In Mannheim the rector of Waldhof held services for the American community, acting as locum tenens for the Episcopal chaplain. At present there are only two Episcopal chaplains in the American Zone, besides Berlin. But we are in closest touch with them and they are very helpful, assisting us in every way they can. The Society of St. Willibrord, which exists to foster and deepen mutual understanding between the Old Catholic and Anglican Churches, has considerably more members than in 1939. A little *Quarterly* is printed for them, giving information on what is happening in the Anglican Communion and about its teaching and practices.

THE NEEDS

I do not want to speak about our food situation, which is very much relieved through Church World Relief, to which the Episcopal Church is contributing so generously, but only about what we are in need of to hold worthy services to praise our Lord. The main service Old Catholics are accustomed to is the celebration of the Holy Eucharist on Sundays and Red Letter Days. Through bombing we had formidable losses of Eucharistic vestments and other things necessary for the holy service. These losses are the more serious because now we have so many new places of worship. Our priests have to take with them heavy suit cases and to carry them for hours. Some vestments have been given to us by our Old Catholic brethren in Switzerland, but they cannot meet all our needs.

The Old Catholic Church is neither "high or low"; she stands for a true Catholicism. She adheres to the principle of evangelical truth and Apostolic order. She is happy to be in communion with the world-wide Anglican Communion. It is comforting for her to experience that she does not stand alone in all her sorrows and troubles. This article will be a token of gratitude to all the members of the Episcopal Church who stretched out their hands of help and friendship and so generously gave the means so that the Episcopal Church was able to help us. We pray to Almighty God that He may bless all those who care for us and those who work for the great goal "that all may be one."

Including the Portuguese

By the Most Rev. John A. F. Gregg, D.D.

Archbishop of Armagh and Primate of All Ireland

IN THE latter half of the nineteenth century, there arose a movement toward reform among Roman Catholics in both Spain and Portugal. It was not an extensive movement, but it was of appreciable dimensions, and it resulted in the abandonment of the Roman Church by certain priests and members of the laity. A substantial number of these sought to organize themselves on lines similar to those represented in the Book of Common Prayer of the Church of England, but though they were able to provide themselves with an organization, they could not without external aid secure continuity.

Their plight became known both in U.S.A. and in Great Britain, and in due course Bishop Riley from the former and Archbishop Plunket of Dublin sought to respond to their earnest appeals for recognition and moral support. The matter came before the Lambeth Conference of 1878, and we find a reference to it in these terms: "That your committee, having carefully considered a memorial addressed to the archbishops and bishops of the Church of England by four priests and certain other members of the Spanish and Portuguese Reformed Episcopal Church, praying for the consecration of a bishop, cannot but express their hearty sympathy with the memorialists in the difficulties of their position, and, having heard a statement on the subject of the proposed extension of the episcopate to Mexico by the American Church, they venture to suggest that, when a bishop shall have been consecrated by the American Church for Mexico, he might be induced to visit Spain and Portugal, and render such assistance at this stage of the movement as may seem to him practicable and advisable."

The position does not seem to have developed much further by the time the Lambeth Conference of 1888 met, for we find the report of a committee of that conference referring to the "groups of brave and earnest men of the Latin races driven to associate themselves in separate congregations in Italy, France, Spain, and Portugal." The hope is expressed that "in time they may be enabled to adopt such sound forms of doctrine and discipline and to secure such Catholic organization as will permit us to give them a fuller recognition." The whole conference adopted this cautious expression of sympathy *nemine contradicente*, but followed it with the further words: "That, without desiring to interfere with the rights of bishops of the Catholic Church to interpose in cases of

extreme necessity, we deprecate any action that does not regard primitive and established principles of jurisdiction and the interests of the whole Anglican communion."

Six years later Archbishop Plunket of Dublin with the Bishops of Down and of Clogher consecrated as Bishop of the Cabrera Spanish Reformed Church the Rev. J. Cabrera, a priest in Roman orders. For a number of years Bishop Cabrera, as well as ruling his own Church, did episcopal acts in the sister Lusitanian Church, both Churches accepting guidance from, and (when occasion called for it on the Bishop's death) the discharge of episcopal duties by visiting members of a committee of three representatives of the Irish episcopate. The arrangement with the Irish bishops holds good to the present day, no successor to Bishop Cabrera having yet been consecrated.

The various congregations in each local Church are represented in a synod, that in Spain being entirely independent of that in Portugal, for the discharge of Church business generally. The Archbishop of Armagh visited the Portuguese Church in 1947 and ordained three deacons and confirmed 230 candidates, having previously visited both Churches in 1924, 1928, and 1935. The position of the Spanish Reformed Church is both anxious and trying, existing political conditions rendering numerical advance virtually impossible. Information concerning the affairs of the two Churches can be obtained from the secretary of the Spanish and Portuguese Church Aid Society, (Canon F. Bate, D.D.), 45 Chancery Lane, London, and interest in the work of the Reformed Churches on the part of American Churchmen especially of those having to do with Spanish and Portuguese speaking congregations in America, would be welcomed by the ministers of the Churches. Both Churches use carefully framed Liturgies, having close affinities with the English and Irish Prayer Books, but enriched with materials from the Mozarabic Rite in the case of the Spanish book, and from the Braga Liturgy in the case of the Portuguese.

As must inevitably be the case, the development, not to say the maintenance of the work in both countries is hampered by narrow means. But if one may judge from the services in Lisbon and Oporto attended in 1947 and previous years, the genuine interest and warmth of devotion manifested by the worshippers testifies to a vitality of religious faith, which, under God, holds out good promise for the future.

The Church's Right to Prophecy

By the Rev. William G. Peck, S.T.D.

IN quite recent years there has appeared, in some quarters of the English Church, a tendency to argue the Church's duty to speak concerning the fact that social order can be properly based only upon the Church's establishment by the State. This seems to me an alarming doctrine. It makes the Church's prophetic responsibility depend upon what the secular government happens to think about the Church. It would deprive the American Church of any clear duty in the matter. But an even more serious and fundamental objection is that it exhibits a profound misunderstanding of the nature of the Church and of its relation to State and community.

I suppose few Americans feel the problem of establishment exactly as the average English Churchman feels it. But it may interest my readers if I try to indicate a line of thought upon this subject, which, while coming from an Englishman, places the foundations of State establishment in a doctrine of the Church which is as valid in America as it is in England or anywhere else.

FUNCTIONS OF THE STATE

In the first place I must recall the conception stated by William Temple in his volume, *Christianity and the State*, from which it follows that to identify State and community involves serious confusion of thought. The State is an organ or instrument of the community with specific functions, and is properly no more than this. This view is now held, as far as I know, by those Anglicans who base their social doctrine upon Catholic theology. Community is the prior, natural factor, arising from sub-conscious, sub-volitional levels in man. It is given in human nature. The State, too, arises from human necessity, but is achieved upon the conscious and volitional levels. It is an instrument of the community and its scope is limited.

It is only when the community has lost sight of its natural purposes, and is, therefore, in danger of disruption, that it looks to the State for the performance of those social and economic functions which should be spontaneously and directly performed by men. And this, as we all know, is the dangerous contemporary drift, in reaction from the destructive individualism of the past century. But however omni-competent the State may seem to become, this itself is a sign of disease. It indicates a deep-seated contradiction of natural reality, and the enormous concentration of power which it entails will inevitably produce catastrophe in due course.

Now, the Church does not arise through the State, and thus reach the community. It arises through the community, and thus may eventually affect the State. The beginning of the Church may almost be said to have been seen in the Holy Family: and the family, indeed, is always the primary unit of the community. It remained a movement within the community, to the disappointment of some who expected our Lord to seize the State and to work through it immediately. It was only a later vision that saw the kings of the earth bringing their honor and glory into it. The first result was that the State as represented by Pilate, Caiaphas, and Herod rejected Christ, and, having corrupted the community, secured His crucifixion. Thus in its origin, and throughout its heroic, formative years, the Church remained a movement within the community, winning its way therein, but either ignored or persecuted by the State. And few will deny that what happened under Constantine was upon the whole, a misfortune.

The official recognition of the Church by the State can be honestly accepted by the Church only if it clearly means that the State understands the Church's nature. And the Church is community-redeemed. It is the divine restatement of the essential human situation. It is the person and the community restored to God, as Sovereign and Lord, and, therefore, sets forth the true personal-social nature of man. Moreover, this necessarily involves that the State, accepting and establishing the Church, accepts and establishes this conception of the person and the society, and therefore, regards itself as instrumental, upon its own level, in securing at least the possibility of a Christian order.

State-establishment, therefore, can never be the foundation of the Church, even humanly speaking. What must lie beneath it is the acceptance of the Church by the community, as revealing the true purposes of the community. And whether the Church be "established" or not by the State, whether it consists of a large majority or a small minority of citizens, since it is the Body of Christ, showing forth the creative word in His redemptive and restorative activity, it is the essence of the community redeemed; and by its nature it is bound to proclaim the truth of the community, no matter how sharply this may contrast with the existing social condition.

It is a shallow and confused notion that the sacramental Church, because it is sacramental, ceases to be prophetic. It is the sacramental house of life, and this places upon it a more inclusive and more

authoritative burden of prophecy. And no action of any earthly State can have the slightest effect upon the Church's right and duty thus to speak of social order: a right and duty implied in the depths of its being.

Because the community lies nearer than the State to the roots of that created order which man's sin has disfigured, the redemptive act must be concerned primarily with the community and only secondarily with the State. The conversion of the personal-social reality, the community, must come before the rectification of the employment of its instrument, of which the State is one. State "establishment" can be no more than the political recognition of the fact that the community has already virtually pledged itself to the Christian end, and that, by the power of God, the Church is already established in the heart, which is the purpose of the people. Establishment thus places a vastly greater responsibility upon the State toward the Church, than it places upon the Church toward the State.

Yet there is this to be remembered. The social and economic forces, which have weakened the hold of the English Church upon the English people, are those same forces which have broken the English community and transformed it into the secular mass. It is this secular mass, inordinately sensitive to the menace of insecurity, which has produced the mass State. This is a contention which I have often made in this journal, and I make it with emphasis. And it can be urged that the English Church is still the main repository of all that remains of the English community. It may, therefore, be said that upon the English Church there now falls a special divine-historical commission in England to resist the destructive secularism in its cultural, economic, and political effects. Thus it is possibly true that establishment represents a truth not yet entirely dead in England.

Yet if the State, backed by a great majority of citizens, should eventually dis-establish the Church; or if the Church believing that its situation as established has become quite unreal, should seek its own dis-establishment, the Church's right to prophecy would remain secure, as it does in America, or in China. For the Church is not the servant of kings or cabinets. It exists to further the policies neither of a Royalist nor of a Socialist State, nor of any other kind of State.

It is the body of Christ, and the only enduring foundation of the corporate life of man.

The National Radio Program

A BOOKLET sent out from the National Council to vestrymen describes the new national radio program of the Episcopal Church. As we have previously reported, it will consist of "great scenes from great plays" selected "to emphasize and dramatize" great Christian teachings. The illustrious membership of the Episcopal Actors' Guild, including Walter Hampden (who will be permanent host), Basil Rathbone, and many another famous actor, is coöperating in the program, which will be concluded in each area with an announcement from a local clergyman along these general lines:

"I am the Rev. John Williams of Trinity Church on West Elm Street in Springfield. Speaking for all the members of my parish, may I welcome you as a listener to the program you have just heard. *And* may I extend to you a very friendly welcome to be with us at our 11 o'clock service next Sunday. If you can join us at Trinity Church next Sunday at 11 o'clock, won't you please give me the opportunity of meeting *you personally.*"

A booklet entitled *Finding Your Way*, telling "what the Episcopal Church is, what it stands for, and how it offers a faith by which to live in these difficult times," will be offered over the air to those who write in for it. The National Council will send the books out and forward the names of those ordering to the nearest Episcopal Church to provide the opportunity for a local follow-up.

The program will be heard on Friday night from 8 to 8:30, over approximately 500 stations of the Mutual Broadcasting System, beginning October 1st. The day and hour were selected after extensive study to find a time when radios are in use but not concentrated entirely on programs of overwhelming popularity.

Funds are in hand to continue the program for only 13 weeks. If it is to remain on the air after that time, vestries must decide *now* to include in their parish budgets a sum equal to 3% of each parish's total budget.

On the whole, the program seems to be well planned and well worked out, and the objective of ten to twelve million listeners, while an optimistic one, is undoubtedly within the realm of possibility. The means of getting the Church's message across to this vast audience are three:

- (1) The Christian theme illustrated by the dramatic scene chosen.
- (2) The booklet, *Finding Your Way*.
- (3) The invitation to church from the local rector.

Of these, the third *should* be the most important. We emphasize "*should*" because everything depends

on the way in which the local church welcomes the visitor, teaches him, and proves the saving power of Christianity in its own life.

A letter in this week's issue criticizes the content of the proposed program, urging a more direct approach to the preaching of the Gospel over the air. We think that our correspondent fails to give due weight to the fact that the scenes from great plays will be chosen because of their religious implications; but he may well be correct in his assumption that, over the long run, the plays will spend much more time on secular themes.

YET, the example our correspondent uses to illustrate the winning power of the preaching of the gospel does not lend too much force to his argument. For one thing, in his speech at Athens, St. Paul did dip into Greek poetry and Stoic philosophy; for another, the technique of standing up in the marketplace and preaching Christ was a crashing non-success, even when St. Paul did it. He apparently did not succeed in founding a church at Athens and went on to Corinth considerably depressed about his chances of converting the Greeks.

Where St. Paul was successful in his preaching was in the synagogues, where people were already assembled for serious religious purposes. Similarly, the place where modern Christian preaching will be successful is the parish church. The new radio program should be expected not to convert people, but to bring them to the place where they can be converted.

We ourselves should like to see a religious program



RADIO HOUR PREPARATION: *Walter Hampden (Cyrano de Bergerac), permanent host, and Ann Seymour (Roxane) discuss details with Earl McGill, director of the program. Mr. McGill, who is the permanent director of the program, is president of the Radio Actors' Guild.*

hewing more closely to Christian themes, not necessarily as a substitute for the one prepared by the National Council, but perhaps as a supplement to it. There is a large field of "public relations" to be opened up, to correct people's misconceptions about what Christianity is and what the Church is for, and to get across to smug secularists the fact that their spiritual health is not what it ought to be. Yet it would be sanguine in the extreme to expect such a program to reach a fraction of the audience which the National Council's program is designed to reach, although it might touch its smaller number of listeners more powerfully.

Such great subjects as those proposed by the Rev. Herschel Gordon Miller in his letter would certainly be entirely fitting on a Church radio program. But here we would enter a warning:

Let us be careful not to let our preference for something that we sincerely believe is better stand in the way of our support of what we consider "second best." The surest way for a body such as the National Council to go around in a spiral descending to futility is to elaborate plans, discard them and make new plans, get criticisms of these and make still other plans, and wind up doing nothing at all — or doing it several years too late. We must take it for granted that most of the possibilities we have thought of have also been considered by those in charge of planning the program. Even if their choice was not the one we would have made, we shall profit most from the work they have done as our servants by accepting it substantially as it is, and aiming such criticisms as we have toward *future* revision.

THE LIVING CHURCH does not necessarily look upon the "Great Scenes from Great Plays" program as a "second-best." Our only real reason for doubting its value is based, not on any weakness of the program, but upon the weakness of the parish churches upon which the whole evangelistic effort depends.

What if twenty or thirty percent of the congregation at St. Vitus-in-the-Vale consists of inquirers drawn by the invitation on the radio program? What happens next? What will they see and experience that will make them come a second time? Will they be presented with the whole gospel so that they really learn what the Christian religion is and what it involves? Or will they drift casually into the Church and become inoculated with that weak form of Christianity which makes them immune to the real thing?

As vestries decide whether to spend 3% of their budgets on this superb means of making the Church known, we hope that they will also, with the rector and all the other members of the parish, spend considerable time on planning a follow-up designed to exhibit the true nature of life in the mystical body of Christ, with all it means for the individual who is incorporated into that body: death unto sin, a new birth unto righteousness, and power and strength to have victory and to triumph against the devil, the world, and the flesh.

When John Doe answers the rector's radio invitation and comes to church, will he meet there people who show evident signs of possessing eternal life? Each of us must scrutinize both his parish and himself as an individual Christian to provide the answer to this question.

On Time for Church

A correspondent writes: "Would it be possible for you to print a short editorial on the subject: *Being on Time for Church?*" It certainly would; and here it is.

It is common courtesy for members of the congregation to arrive before the beginning of services. Moreover, everyone requires a moment or two of private prayer and recollection to enter into the spirit of worship, and this should be done before the service begins. If it is a celebration of the Holy Communion, it is even more important for the worshipper to arrive in time for this personal preparation.

It is also common courtesy for the clergy to begin services on time — and at the time announced on the bulletin board and in newspaper listings. We have frequently, when travelling, turned out for a celebration of the Holy Communion at 7:30 or 8 o'clock, only to find that "everybody knows that in the summer our service is at 9 o'clock." Even when the service is held at the approximate time announced, it is not unusual in some churches for the priest to begin the service five or ten minutes late; a practice that is irritating at best, and that sometimes upsets the whole schedule of a traveller, a business man, or a busy housewife.

Let's make it a rule to be on time for Church services, whether we are responsible for conducting them, or are worshippers. It is common courtesy to God and to our neighbors.

IF MUSIC FAIL

LACKING the breath the flute is dumb
 And fails of music. Let us bring
 Our emptiness to use: O come,
 Thou Breath Divine, and make us sing:

That nothingness may find a voice,
 That fullness brim the emptiness
 With music and the flute rejoice,
 Pliant in receptiveness.

O Thou great Breath that fills all time,
 Narrow Thyself to our simple flute,
 Be Thou the cadences sublime,
 Thou Immanence, Thou Absolute.

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MINNESOTA

**Rev. Mr. Morris Appointed
 Dean of St. Mark's**

The Rev. Frederick M. Morris, rector of Trinity Church, Newton Centre, Mass., has announced his resignation to become dean of the Cathedral Church of St. Mark, Minneapolis, Minn.

The dean-elect was born in 1906 in Los Angeles, Calif., the son of the Rev. Dr. Gouverneur Morris and Ruth (Myers). He is a graduate of Hobart College, Geneva, N. Y., and of the Virginia Theological Seminary, Alexandria, Va. His first charge was among the Arapahoe Indians at Ethete, Wyo., and since then he has served parishes in Silver Spring, Md., and Salem, Mass.

The Rev. Mr. Morris has been active in affairs of the diocese of Massachusetts, serving as a member of the cathedral chapter, the board of examining chaplains, and the field department. He has also been instructor in homiletics at the Episcopal Theological School, Cambridge, Mass.

Since February, 1948, when the Very Rev. Charles Deems retired, Bishop Kemerer, retired Suffragan of Minnesota, has been serving as dean of the Minneapolis Cathedral.



THE REV. MR. MORRIS: Dean-elect of the Minneapolis Cathedral.

government, as an administrator, and as a writer. Scenes and aspects of his life are depicted. Although Dr. Hayden and Bishop Brent followed different professions, they had many common interests, chief among them the common goal of serving mankind.

**Rev. Mr. Musselman to Write
 for Roman Catholic Labor Paper**

The Rev. G. Paul Musselman, director of Christian social relations in the diocese of Michigan, has accepted the invitation of *The Wage Earner*, official Roman Catholic labor paper in the archdiocese of Detroit, to be a guest columnist in the paper.

The Rev. Mr. Musselman's column, to be entitled "Don't Fence Me In," will appear in the weekly in free and uncensored form. *The Wage Earner* is generally considered as the public vehicle of the Association of Catholic Trade Unionists.

NEW YORK

**Fr. Bratt Appointed Archdeacon
 of the Diocese of New York**

Bishop Gilbert of New York recently nominated the Rev. George Frederick Bratt as archdeacon of the diocese of New York. The nomination was at once confirmed by the board of managers of the diocesan Missionary and Church Extension Society, which has the general care of the missions and aided parishes of the diocese.

Fr. Bratt's new work will be to promote the interests of the aided parishes and missions, and also to seek new locations where the Church should be extended.

MICHIGAN

Memorial Window

A stained glass window in memory of the late Joseph Ralston Hayden, a professor at the University of Michigan and for many years a vestryman of St. Andrew's Church, Ann Arbor, was dedicated in St. Andrew's on June 20th by the Rev. Dr. Henry Lewis, rector of the parish. The window, the gift of Dr. Hayden's widow, Elizabeth Olivia Hall Hayden, was designed and made by the Willett Stained Glass Company of Philadelphia.

The central figure is that of Bishop Brent of the Philippine Islands. The window shows the work of the Bishop in the Philippines among the Igorots and the Moros. There is also a scene from the World Conference on Faith and Order held at Lausanne in 1927, over which the Bishop presided.

The figure of Bishop Brent was chosen because of Dr. Hayden's close association with the Philippine Islands. Dr. Hayden, the James Orrin Murfin, Professor of Political Science at the University of Michigan, was exchange professor at the University of the Philippines, and later Vice-Governor and Secretary of Public Instruction. The window shows Dr. Hayden as a teacher of

Damnation by "Progress"

IDEAS HAVE CONSEQUENCES. By Richard M. Weaver. University of Chicago Press, 1948. Pp. 190. \$2.50.

This is another book about the dissolution of European-American civilization, more profound than most of those on that subject which we have seen in the past few years: at once more brutal and more gay. Mr. Weaver, who is one of the faculty in the new college at the University of Chicago, is not content to point out our various fields of disintegration — economic, political, esthetic — but goes on to trace them back, with relentless logic, to the mistake in human thinking that stems from William of Occam in the 14th century. That "there is ground for belief that modern man has become a moral idiot" is the result of a nominalist philosophy which tends "to banish the reality which is perceived by the intellect and to posit as reality only that which is perceived by the senses."

Man became to a dangerous degree only analytical. "It is not the mysterious fact of the world's existence which interests the new man but explanations of how the world works," and "man, created in the divine image, the protagonist of a great battle in which his soul was at stake, has been replaced by man the wealth-seeking and . . . consuming animal. . . . His life is practice without theory. As problems crowd upon him he deepens confusion by meeting them with *ad hoc* policies . . . He struggles with the paradox that total immersion in matter unfits him to deal with the problems of matter. . . . Institutions of learning have contributed to the decline by losing interest in *Homo sapiens* to develop *Homo faber*."

This has resulted in most of what is commonly regarded as modern progress turning out to be modern degeneration. Contemporary man can rarely think except instrumentally; he has no values against which to weigh what he does or what he makes or how he makes it. "He imagines that an industrious acquisition of particulars will render him a man of knowledge. With what pathetic trust does he recite his facts!" This thesis once stated, Mr. Weaver proceeds to make out a case for it, with great brilliancy, and with much persuasiveness except for still complacent believers that we are progressing rather than so deteriorated as to be in danger of cultural collapse.

Soon Mr. Weaver is looking into all sorts of contemporary matters: the political mistake that democracy is based on equalitarianism ("Distinction and Hierarchy"); the cult of the specialist

Vacations and Jesus

It is disillusioning to see Christians each summer deliberately passing up their regular religious observances, because of the heat, their NEED OF RECREATION, because of "being away" (as if there were no churches "away"), because of week-end trips away from home, and so on. It is disturbing when CHRISTIANS do this, for their influence upon non-Christians will be nothing short of blighting, and the effect upon themselves DISASTROUS.

The religion of Jesus is something from which no vacations are permissible OR SAFE, for it is the basic force of our lives and one dares not trifle with basic forces. But let's look at it from Jesus' viewpoint. Without Jesus and what He brought, we'd never have known of vacations, and we'd be simply animals, "wolves," unspeakables, be we men or women. Well then—

Did Jesus take "two weeks" vacation each year in his ministry of re-

deeming us? All of His ministry was in a hot climate, but did He ever forsake His regular worship in God's House? Did He ever say, "The heck with The Church this week, I'm going on a fishing trip?" We're sure that if He had gone on a week-end trip WHERE THERE WAS NO CHURCH, He'd have gone to church some week-day morning on His return. Do we? We've no doubt Jesus loved recreation for "He was in favor with God and man" and enjoyed all that decent men enjoy, but He had our millions of souls to save and He couldn't forget the cost of our "corridor" home to God.

It must have been hellishly hot and unspeakably agonizing on that Cross on that Good Friday. There was no vacation from that, and He took none. And yet, we Christians will continue to sneak off every summer and invariably let Jesus down. Now, you can't let Him down without its effect upon YOU. Are you looking Him in the eye this summer, so far?

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BOOKS

The Prophet of Paradox

PARADOX IN CHESTERTON. By Hugh Kenner. New York: Sheed & Ward, 1947. Pp. 156.

If you like Chesterton, you will welcome anything about him—especially in praise of him. If you want an analysis of paradox and its forms, here it is. If you are satisfied—as some of us are—just to read Chesterton himself, then that is reward enough.

You will find this book like a doctoral dissertation with abundant proof of Chestertonian paradox. The idea of slain divinity, that God dies, that "death is the doom of man, but death is the bride of Christ" is the ultimate paradox in all his writing.

Too much do we take our authors by book reviews and critical reflections. But to read Chesterton himself is to meet a major prophet, a rough-and-ready fighter for the Faith, an apostle of true religion who was always "making abstract things plain and solid and concrete"—always "getting men, not merely to admit the truth, but to see, smell, handle, hear, and devour the truth." And paradox was his shining sword of moral wisdom which flashed out and struck at the confusion of today.

DARWIN KIRBY, JR.

("Fragmentation and Obsession"); the decline of music from Bach to jazz, together with a similar deterioration in painting ("Egotism in work and art"); the sentimental falsifications of life made current coin by press, radio and cinema ("The Great Stereopticon"); the juicy softness of fibre in our world, more particularly in America ("The Spoiled Child Psychology"); the necessity of private property as distinct from finance—property ("The Last Metaphysical Right"); the nadir of language as at once a result and a cause of exploitation ("The Power of the Word"); the impossibility of fair-play without reverence for mystery ("Piety and Justice"). All these, Mr. Weaver insists, stem from man's increasing devotion to the false notion that reality lies in particulars rather than in universals.

The book is an effective apologetic for Realism and, although theological matters are never specifically dealt with, for the Christian religion. It ought not to be missed by seriously disturbed observers of the present demonic merry-go-round.

It is a serious piece of work, but never stuffy. The evidence is analysed with humor and presented with refreshing raciness. Here are a few examples:

"Jazz has been compared to an indecent story syncopated and counterpointed."

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"Respecters of private property are obligated to oppose much that is done today in the name of private enterprise, for corporate organization and monopoly are the very means by which property is casting away its privateness."

"The man of culture finds the whole past relevant; the bourgeois and the barbarian find relevant only what has some pressing connection with their appetites."

The book is full of innumerable bits like these; but Mr. Weaver is more than brilliant; he is profound. Better buy and read without delay.

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CHURCH CALENDAR

August

1. 10th Sunday after Trinity
6. Transfiguration of Christ
8. 11th Sunday after Trinity
15. 12th Sunday after Trinity
22. 13th Sunday after Trinity
24. St. Bartholomew

CHANGES

Appointments Accepted

The Rev. Richard C. Allen, formerly priest in charge of St. Paul's, Clinton; St. Stephen's, Alva; and St. John's Woodward, Okla., will become priest in charge of St. Luke's, Chickasha, and All Saints', Duncan, Okla., September 1st. Address: 922 Minnesota, Chickasha, Okla.

The Rev. John A. Atkins, vicar of St. Stephen's, Westboro, Mass., will do supply work and serve as locum tenens of various parishes in the diocese of Western Massachusetts, September 15th. Address: 606 Summer Ave., Springfield 8, Mass.

The Rev. Theodore Porter Ball, vicar of St. Matthias', Athens, Texas, will become rector of St. Paul's, Savannah, Ga., September 12th. Address: 302 E. 34th St., Savannah, Ga.

The Rev. William J. Barnett, Jr., formerly chaplain of the New York State Training School for Boys, Orange Co., N. Y., is now assistant at St. Paul's, Flatbush, Brooklyn, N. Y. Address: 157, St. Paul's Pl., Flatbush, Brooklyn, N. Y.

The Rev. Herbert M. Barrall, formerly curate at St. John's, Waterbury, Conn., is now rector of St. John's, Cambridge, Ohio. Address: 1021 Steubenville Ave., Cambridge, Ohio.

The Rev. W. Bright-Davies, formerly rector of St. Augustine's, Galveston, Texas, is now rector of St. Patrick's, West Palm Beach, and priest in charge of St. John's, Lake Worth, Fla. Address: St. Patrick's Church, West Palm Beach, Fla.

The Rev. Robert M. Collins, formerly priest in charge of Emmanuel, Olathe, Kans., is now curate

of St. John's, Brownwood, and vicar of St. Matthew's, Comanche, Texas. Address: 913 Booker St., Brownwood, Texas.

The Rev. Lloyd George Comley, formerly vicar of St. James', Payette, and St. Luke's, Weiser, Ida., is now rector of St. Mary's, Lake Luzerne, and priest in charge of St. Christopher's, North Creek, and St. Barbara's, Tahawus, N. Y. Address: Box 77, Lake Luzerne, N. Y.

The Rev. William R. Cook, formerly a tutor at Seabury-Western Theological Seminary, Evanston, Ill., is now rector of the Church of the Good Shepherd, Hemet, Calif. Address: 123 E. Kimball Ave., Hemet, Calif.

The Rev. Dale W. Cosand, vicar of St. Stephen's, Spencer, Iowa, will become associate at the Church of the Holy Comforter, Kenilworth, Ill., September 1st. Address: Kenilworth Ave. at Warwick Rd., Kenilworth, Ill.

The Rev. John Ellis Daley, formerly rector of Grace Church, Baldwinville, N. Y., is now rector of the Church of the Good Shepherd, Belmont, Calif., and may be addressed there.

The Rev. Ernest Davies, formerly rector of the church at Port Maria, Jamaica, B.W.I., is now on the staff of St. Martin's, New York City. Address: St. Martin's Church, Lenox Ave., at 122d St., New York, N. Y.

The Rev. Donald L. Davis, formerly rector of St. Paul's, Fort Fairfield, Maine, is now curate of All Saints', Dorchester, Boston, Mass. Address: 5 Lombard St., Boston 24, Mass.

The Rev. Raymond W. Davis, assistant at St. Paul's, Morristown, N. J., will become rector of Truro Parish, Fairfax, and the Church of the Good Shepherd, Burke, Va., September 1st. Address: Fairfax, Va.

The Rev. J. Alan di Pretoro, formerly rector of St. Mary's, Lake Luzerne, N. Y., and priest in charge of St. Christopher's, North Creek, and St. Barbara's, Tahawus, N. Y., is now the Ogdensburg Deanery missionary of the diocese of Albany, rector of St. Peter's, Brushton, N. Y., and priest in charge of St. Thomas', Lawrenceville, St. Paul's, Fort Covington, and St. John's-by-the-Lake, Merrill, N. Y. Address: St. Peter's Rectory, Brushton, N. Y.

The Rev. Gerald G. Gilmore, formerly a student at the Virginia Theological Seminary, Alexandria, Va., is now assistant at St. John's, Lafayette Sq., Washington, D. C., and may be addressed there.

The Rev. Alfonso A. Gómez Camberos, formerly priest in charge of the missions in Hidalgo, Mexico, is now priest in charge of the Latin American work in San Antonio, Texas. Address: 408 E. Mulberry Ave., San Antonio, Texas.

The Rev. Lee Graham, formerly a student at the Virginia Theological Seminary, Alexandria, Va., is now deacon in charge of St. Andrew's, Panama City, Fla. Address: Rt. 1, Box 928, Panama City, Fla.

The Rev. Reginald C. Groff, formerly curate of Grace Church, Lockport, N. Y., is now rector of St. Paul's, Mayville, N. Y., and chaplain of the Chapel of the Good Shepherd, Chautauqua, N. Y. Address: 16 N. Erie St., Mayville, N. Y.

The Rev. J. Norman Hall, formerly a student at Berkeley Divinity School, New Haven, Conn., is now deacon in charge of St. Paul's, Peabody, Mass. Address: 16 Washington St., Peabody, Mass.

The Rev. William L. Hargrave, rector of the Church of the Holy Comforter, Miami, Fla., will become rector of the Church of the Holy Communion, Charleston, S. C., September 1st. Address: Church of the Holy Communion, Ashley Ave., at Cannon St., Charleston, S. C.

The Rev. Adolph William Kahl, formerly vicar of Mt. Calvary Mission, Camp Hill, Pa., is now rector of the parish. Address: The Rectory, Camp Hill, Pa.

The Rev. Charles H. Kaulfuss, formerly a student at Berkeley Divinity School, New Haven, Conn., is now assistant at St. Andrew's, Albany, N. Y. Address: Madison Ave. and Main, Albany, N. Y.

The Rev. Norman L. Kellett, rector of St. John's, Gloucester, Mass., will become rector of Holy Trinity, Southbridge, Mass., September 1st. Address: 446 Hamilton St., Southbridge, Mass.

The Rev. David Loegler, formerly a student at Bexley Hall, Gambier, Ohio, is now chaplain of the diocese of Ohio. Address: 20862 Byron Rd., Shaker Heights 22, Ohio.

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POSITION DESIRED as Superintendent of Home by college woman experienced in this work. Reply Box M-155, The Living Church, Milwaukee 3, Wis.

PRIEST, married, Prayer Book Churchman, desires parish. Salary \$3600 and rectory. Reply Box W-150, The Living Church, Milwaukee 3, Wis.

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CLERGY RETREAT, Adelynrood, So. Byfield, Mass., Sept. 7-10, auspices Brotherhood of the Way of the Cross. Conductor, Rev. H. Martin P. Davidson, O.G.S., Chaplain of St. George's School, Newport. Charges \$11.10. Apply to Rev. Sherrill B. Smith, Superior, F.V.C., Swansea, Mass.

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ST. PAUL'S Keeseville, N. Y.
Sun 11 HC & Ser; HD 9:30 HC

ALBANY, N. Y.

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Clinton Ave at Robin St.
Sun Masses: 7:30, 10:45; Daily: 7; 1st Fri
HH 7:45; Confessions: Sat 5-5:30, 8-9

BALTIMORE, MD.

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Sun 7:30, 9, 11 HC Others posted

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7, C Sat 7:30-8:30 & by appt

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HC 7

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& B 1st Fri 8:15; C: Sat 4:30-5:30, 7:30-8:30 &
by appt

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HIBBING, MINN.

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Sun 8, 9:30, 10:30; Daily: HC 7:30, Wed & Sat 10

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& 10, MP 9, EP 5:30, Sat 5, Int 12; C Sat 4-5
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Thurs 4:30-5:30, Sat 2-3, 4-5, 7:30-8:30

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EP 4; Daily: Mat 7:30; Holy Eu 7:45; Wed 7; Thurs
& HD 9:30; Lit Fri 7:40; EP & Int 5:30 daily;
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Daily: HC 7:30, ex Fri 9:30

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Wed, Fri 7:30

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The Living Church

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



London Letter — I

Editorial

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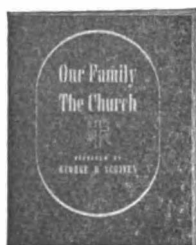
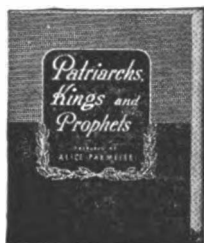
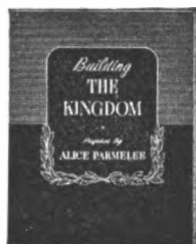
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Cadets and their dates enjoy a dance in the school gymnasium.

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LETTERS

(Contributions to this column should not exceed 500 words and must be signed with the actual name of the writer.)

Thanks from the Patriarch

TO THE EDITOR: The check for the sum of \$152.50 for Assyrian Relief has been received. I am taking this opportunity to express through the columns of your paper my deepest gratitude for the response made by the readers of **THE LIVING CHURCH** to the appeal you published in behalf of the destitute Assyrians in the Middle East, and especially those facing starvation on the Khabor in Syria.

A similar appeal was sent out by me to the many parishes of the Episcopal Church all over the United States, and I am deeply grateful to all those who have responded thereto. Although the Patriarchal Council is still very far from the realization of the sum urgently needed to save the lives of these faithful Christian people, yet the letters of sympathy and good will accompanying many of these contributions have been so warm, that I have been very deeply touched by the Christian spirit of those who have responded to the appeal.

May the Grace of our Lord and God, Jesus Christ, be with us all. Amen.

✠ ESHAÏ SHIMUN,

Catholicos Patriarch of the East.
Chicago, Ill.

"Missionary Giving"

TO THE EDITOR: I have just finished reading the editorial, "Missionary Giving" [L. C., July 18th], and it is my considered opinion that we are permitting our generosity to run amuck, while our own house is sadly in need of rehabilitation—particularly our missionary field.

I, too, am quite disturbed over the National Council's selling our own Church as a relief agency, and I believe that is just what it is, irrespective of your editorial. Since 1940 the people of the United States have poured billions of dollars into all parts of the world, permitting our own fields to remain unplowed.

We as a people are constantly importuned from every direction to give, give, give for Europe, Asia, and the seven seas. It is time we start repairing our own equipment. It is sadly in need of attention. The Church seems to follow the pattern of the federal government with the constant giving to causes beyond its own borders.

Certainly Churchmen are disgusted, and they will refuse to hand out to every agency appealing in the name of Christianity.

Let's have some charity at home.

I do agree with you, however, in that the Church needs positive missionary statesmanship at the top. It is sadly lacking in that requisite. The Church in times past has revealed that laypeople will respond if the leaders display that zeal. Our present missionary leadership is either a tragic failure or not alert to the demands.

H. C. KELLOGG.

Jenkintown, Pa.

Editor's comment:

Yes, let's have some charity at home.

Copies for Australia

TO THE EDITOR: Because of the embargo on American goods in this country (to preserve our dollar reserve), it is impossible to subscribe to American magazines. I wonder, therefore, if you have a reader who would send me his or her used copy of **THE LIVING CHURCH**.

Perhaps, too, you might be able to put me in touch with some one who would exchange letters, so as to obtain mutual information about our respective Churches. I am interested in all spheres of religious activity within the Anglican Communion, and those Churches in communion with it. More particularly, I should like to know more about the Religious Communities for men and women in the USA.

Perhaps I should state that I am studying for the priesthood, and I expect to go to the missionary district of Carpentaria in the north of Australia when I am ordained.

DONALD S. SMITH.

St. Francis' Theological College
Baroona Rd.
Milton, Queensland, Australia

The Chicago Issue

TO THE EDITOR: I am sorry that in your number of May 30th, devoted to the diocese of Chicago, the Rev. Dr. Evans thought fit, in his well-merited eulogy of the Rev. Canon Gibson, to administer a passing slap to the profession of social work. He wrote:

"Under social work canons, David Gibson is very unscientific. He never serves a case, only persons, who are never reduced to a number in a business machine or card file. He preserves the self-respect of those he aids."

It will be news to many social workers that there is anything unscientific about endeavoring to preserve self-respect. It will be not only news to them, but to doctors and nurses, that they are not serving persons when they care for the cases—often difficult and trying—that come their way. And it will be news to the millions enrolled in our national system of social security that they "are reduced to" numbers, because numbers are used to protect them from confusion with others of similar name.

C. I. CLAFLIN,

Member, American Association of
Social Workers.

Buffalo, N. Y.

A Layman on the Chaplaincy

TO THE EDITOR: I wish to go on record as being in thorough agreement with the sentiments expressed in your published correspondence pertaining to the conditions of the Episcopal chaplaincy in the armed forces.

I was in the Army for a comparatively short period, but in that time I saw how untenable was the Episcopal serviceman's position in relation to the practice of his Faith.

T. A. CURTIS.

Dunlap, Kans.

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ELEVENTH SUNDAY AFTER TRINITY

GENERAL

FEDERAL COUNCIL

Charles Taft Urges Congress to Avoid Partisanship

Charles P. Taft, president of the Federal Council of Churches, has appealed to the current special session of Congress to lay aside considerations of party strategy and political expediency which might "color unduly" judgments on questions involving national policy.

Mr. Taft said he expected the special session would be asked to deal with civil rights, housing, minimum wages, the high cost of living, and other problems. He urged "Church members and the members of Congress to study and act promptly on these basic issues of social policy on the basis of human welfare and the moral health of the nation."

Expressing hope that such problems would not be exploited for partisan purposes, he warned that the times are too grave "to permit us to treat any of these issues narrowly."

Taft declared that the issues facing Congress "have a bearing on the moral, physical, and social welfare of human beings, on the soundness of our national life and on America's position and influence in the world. Therefore," he said, "our Churchpeople have a deep concern with them as Christians and as citizens."

The Federal Council has taken action on many of the questions to be brought

before the special Congressional session, Taft pointed out. "It has commended the report of the President's Committee on Civil Rights to our people," he said, "as 'a document worthy of study' and 'as a notable contribution to our progress toward a working democracy,' while noting that there may be honest differences of opinion upon several of the recommendations concerning specific procedures.

"In the interest of human welfare and justice the Council has called for action on housing, the minimum wage, inflation, non-discrimination in employment and aid to public education."

Taft asserted that the Council seldom took a position with regard to technical details of legislation and "certainly does not consider lobbying as one of its principal activities."

However, he added, "I consider it my duty as president of the Federal Council of Churches to urge our Church members and the members of Congress to study and act promptly" on these basic problems. [RNS]

INTERCHURCH

Canterbury Opens Enrolment to Polish Catholic Students

Young people of college age of the Polish National Catholic Church were offered the opportunity to attend Canterbury College in a letter recently sent by the Rev. Douglas R. Mac Laury, president of Canterbury College, to all the bishops of the Polish National Catholic Church.

Fr. MacLaury said that if enough Polish-American students applied for admission that he would make an immediate appointment from among the displaced faculties in Europe now resident in England, to teach such courses desirable to an understanding of Polish culture and religion, such as Polish literature, Polish history, and the Polish language.

Since the Anglican Church and the Polish National Catholic Church are in communion with each other, the daily celebration of the Holy Eucharist, matins, and vespers also would provide for the religious life of Polish-American students.

RELIEF

\$152,000 Allocated

Among the July allocations of payments to Church World Service through the Presiding Bishop's Fund for World Relief, were the third quarterly payment of \$10,000 to the American Bible Society's emergency fund; \$15,000 for Old Catholic Churches in Europe and \$15,000 to Eastern Orthodox Churches in Europe; and, for medical relief at Upi in the southern Philippines, \$5,000 which will be used in connection with the dispensary of St. Francis' Mission and its outstations. Also, \$102,000 was sent undesignated, for relief and reconstruction in Europe and Asia.

LAMBETH

Cripps Calls for Militant Church

Sir Stafford Cripps, Chancellor of the Exchequer, has urged the Anglican Church to strike out militantly against "every evil thing that exists in our world and national society."

In an address to the bishops attending the Lambeth Conference, Sir Stafford declared:

"We have to realize that preaching to small congregations of the converted or the repetition of archaic prayers, the language of which is little understood by the less-educated, or the singing of hymns whose

The Living Church

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

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

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words are often strangely inappropriate to our present circumstances, is not going to win over those who never attend church and who are absorbed in their own very practical and immediate needs and concerned primarily with their own material difficulties and frustrations.

"My hope, therefore, is that the Church of Christ Militant here on earth will . . . lead its forces to attack every evil thing that exists in our world and national society, not fearing the consequences but bold in the conviction of its own power for good."

The Presiding Bishop told the conference that "indifference is our main difficulty."

"We are not taking positive stands, positive convictions," he said, "because we are not preaching fearlessly what we know is meant by the teaching and life of our Lord," [RNS]

ORGANIZATIONS

Mrs. Stephen Mahon Elected President of GFS

Mrs. Stephen K. Mahon of Toledo, Ohio, was elected president of the Girls' Friendly Society, USA, by delegates from 45 dioceses at the week-long National Council, recently concluded at Estes Park, Colo. Mrs. Mahon, member of the National Woman's Auxiliary Board, has been active in church and community programs in Toledo and the diocese of Ohio, and has served on the National GFS Board in numerous capacities.

Greetings were cabled to the retiring president, Mrs. Malcolm Peabody, who is in London with her husband, the Bishop of Central New York, who is attending the Lambeth Conference.

Formal presentation of the Friendly Trailer and its equipment to the Home Missions Department of the National Council of the Church for use in rural work was the feature of the GFS National Council program. The Rev. Clifford Samuelson came from the Town and Country Institute in Parkville, Mo., where the trailer is now stationed, to accept this gift of the Girls' Friendly Society to the Church.

CONFERENCES

Christian Youth Conference to be Held in Grand Rapids, Mich.

Episcopal Church members will have a share in the Third Quadrennial Christian Youth Conference of North America to be held August 31st to September 5th at Grand Rapids, Mich. The sponsoring agency, the United Christian Youth Movement, in which the United Movement of the Church's Youth

(UMCY) holds membership, expects to bring together 5,000 young people to witness for Christ and to discuss the problems of inter-Church cooperation. There will be group discussions, church services, Bible study, pageants, recreation, and separate meetings of different Church groups.

John Booty of Detroit, recently elected chairman of the National Youth Commission, is serving on the planning committee of the conference. One member of the NYC from each province has been appointed to serve on a general committee, of which Robert Taylor of Brockton, Mass., is chairman. The work of this committee will be to assist in developing a program for Episcopal Church participation in the conference and to provide information about the conference to the various provincial youth organizations.

Each afternoon of the conference there will be a meeting of Episcopal Church delegates with Mr. Booty as general chairman. These sessions will present the facts about inter-Church youth work, techniques involved, and

areas of cooperation. The Canadian Anglicans have been asked to take part in certain of the sessions. There will be a daily celebration of the Holy Eucharist, using alternately the service from the Canadian and the American Prayer Books.

WHO MAY ATTEND

Any young person between the ages of 16 to 25 is eligible to attend as an Episcopal Church delegate, provided the endorsement of the bishop of the diocese or the diocesan youth leader is secured. The Episcopal Church has accepted a quota of 100 delegates and ten leaders. Expenses must be borne by the diocese or the individual delegates. Endorsed delegates must register in two places: with the Division of Youth of the National Council, on forms provided upon request (sent to 281 Fourth Ave., New York 10, N.Y.), and the Christian Youth Conference of North America, 203 North Wabash Ave., Chicago 1, Ill. Circular telling of fees and expenses is obtainable by request to either of the above addresses.

Where Christian Education Has a Chance

By the Rev. John Heuss, D.D.

Director, Department of Christian Education, National Council

THERE is more interest today in private school education than ever before in the history of this country. There are many reasons for this, but one of the most important is the fact that in many areas of the country the quality of public education has declined. From early times the Episcopal Church has recognized the need for private schools on the junior and high school level, and today is beginning to see their need for the younger children too. The very fact that our Church has long taken such a lead in establishing private schools, which are widely recognized for their excellence, for older boys and girls, is an eloquent testimony to the ability of the Church in full-time education, and a witness to the regard in which it holds the place of private educational institutions.

PAROCHIAL SYSTEM

The National Church has always been keenly aware of the importance of these private schools, but it feels today that there is need for even closer association with them. I believe that we are entering a period when there will be increased growth of primary and intermediate

schools under parish leadership and wider popular interest in the day and boarding school. Therefore, I believe that the national Department of Christian Education must be closely associated with all of these schools, and be of assistance to them in every practical way.

To this end, the first Conference of Parish Schools will be held at the College of Preachers in January of next year. To this group will be brought those leaders who have pioneered in the establishment of these schools in order that the problems involved may be more closely understood and guidance made available for others who are considering the establishment of such schools.

It would be my hope that it will be possible for the National Department to form some kind of association with the already existing boys' and girls' school groups, and that similar conferences be held with them.

Meanwhile, as the new school year approaches, the National Department sends its greetings to all of our private Church schools, and wishes them all good fortune in their important work of developing truly Christian men and women.

ENGLAND

Dr. Temple's Letters to Pope Recently Published in London

Two letters from the Most Rev. William Temple, late Archbishop of Canterbury, to Pope Pius XII have recently been made public by the Rev. Canon J. A. Douglas, and printed in the *Church Times* of London. The letters are both addressed to the Apostolic Delegate in London, with the request that they be forwarded to the Pope.

One of Dr. Temple's chief objectives was the reunion of Christendom, and these letters were written partly out of sympathy for the Pope's position during the war, partly as a first step toward an eventual meeting of Anglican and Roman theologians to prepare a statement concerning the Natural Law, as providing an indispensable basis for the life of the nations. Unfortunately, the Archbishop's sudden death curtailed any further proceedings.

In the covering letter to the *Church Times*, Canon Douglas said:

"In view of the session of the Lambeth Conference, of the nearness of the Amsterdam Conference, and of the state of the world, I venture to beg the hospitality of your columns for the publication of two letters written by Archbishop Temple to His Grace, Archbishop Godfrey of Cius, in the latter's capacity as Apostolic Delegate in England of His Holiness, the Pope . . .

"In composing them, Dr. Temple had been fully mindful of the indefinable but intensely influential function which the occupant of the see of Canterbury exercises not only in England and throughout the Anglican Communion, but throughout non-Roman Christendom, and he had taken stock of the possible misunderstandings and criticisms which might follow from the fact that in formally requesting Archbishop Godfrey . . . to convey the messages contained in them to His Holiness, he was doing what none of his predecessors since the breach between Rome and Canterbury had done . . .

"He was inspired by eager hope, first that the action which he was taking would open the way for official and effective co-operation between Roman and non-Roman Christians in all matters that do not involve the dogmatic antinomies and historical conflicts which divide Christendom, and upon which he himself, as upholding the central Anglican tradition, was no more prepared either personally or officially to countenance compromise or to make concession . . . than His Holiness the Pope, himself . . .

"The first letter which he gave me to transmit to the Apostolic Delegate was written while the Germans were still in control of Rome. It ran as follows:

"My dear Archbishop: I have read with great sorrow the accounts of the

press which seem to indicate that His Holiness the Pope is being subjected to grievous restrictions upon his freedom of action and utterance by those who pose as his protectors. I should like, if it were possible, to express to His Holiness my profound sympathy and that of multitude of Englishmen who are not of his obedience. If you think fit and have opportunity to inform His Holiness of this expression of sympathy, I should feel deeply obliged.

WILLIAM CANTUAR:

"Being in practical retreat and in convalescence on Good Friday, 1944, having just completed the Devotion of the Three Hours as a worshipper in a country church, [Dr. Temple] wrote this further letter to the Apostolic Delegate, and . . . some days later, after the fullest consideration, he entrusted me with the supreme privilege of delivering it officially to [the Apostolic Delegate]:

"My dear Lord Archbishop: On this day, when all Christians are united at the foot of the Cross in adoration, penitence, and thankfulness, I should like, if it be possible, to send through you a message to His Holiness, the Pope, of deep sympathy with the painful and sorrowful position in which he and the city of Rome are placed by the occurrences and developments of the war.

"May God in His great mercy grant an early restoration of peace on a foundation of justice, and may the whole fellowship of Christ's disciples be so guided by the Holy Spirit that we may together declare the Christian principles for the ordering of human life and recall our suffering world to that obedience to God's will in which alone can be found deliverance from the evils which afflict mankind.

WILLIAM CANTUAR:

"It was not until some weeks after Dr. Temple's sudden death in October, 1944, that the Apostolic Delegate was able to inform me that both letters had reached the Vatican and that the messages in them, having been received by His Holiness, no bar existed to their immediate publication. In view, however, of the vacancy of the see of Canterbury and of all the circumstances, I hesitated to do what may have been my incumbent duty and decided to delay their publication. Accordingly, I alone am to blame for their having been withheld until now from the general knowledge.

"Though dead, he yet speaketh.' In begging you to accord me space for this letter, I am convinced that I do my duty to Dr. Temple, to the Church of God, and to mankind."

COMING EVENTS

August

- 8. Lambeth Conference Ends.
- 22. First Assembly of the World Council of Churches, Amsterdam, Holland, begins.
- 24. Consecration of the Rev. Russell Sturgis Hubbard, Suffragan Bishop-elect of Michigan, St. Saviour's Church, Bar Harbor, Maine.

VERMONT

Immanuel Church Celebrates 150th Anniversary

On July 28, 1798, seventeen persons met with Dr. Samuel Cutler, drew up articles of association which each signed, and Immanuel Church, Bellows Falls, Vt., became an actuality. The 150th anniversary of this important event was celebrated on Sunday, August 1st, with special services arranged by the present rector, the Rev. George P. Huntington.

The church, organized by Dr. Cutler and his friends showed steady growth, and in 1817, a gothic church building was erected on the hill overlooking the town of Bellows Falls.

A Solemn Festival Eucharist was celebrated on August 1st by Fr. Huntington, assisted by the Rev. Frs. John G. Currier, rector emeritus of the parish, deacon, and Edward T. H. Williams, a former rector, as sub-deacon. The sermon was preached by Bishop Van Dyck of Vermont.

Solemn Evensong was sung at 7:30 Sunday evening. The sermon on this occasion was preached by the Very Rev. Dr. William H. Nes, dean of Nashotah House, Nashotah, Wis. A number of the clergy of the diocese were present for this service and joined in the solemn procession.

MILWAUKEE

Jubilee of Cathedral Acolytes

The Guild of St. Lawrence, the acolytes' guild, of All Saints' Cathedral, Milwaukee, Wis., celebrated its golden jubilee on Sunday, June 20th. The day was marked by a Solemn High Mass in the presence of Bishop Ivens of Milwaukee. The Very Rev. Malcolm deP. Maynard, dean of the cathedral, was the celebrant, assisted by the Rev. Arthur Gard, deacon, and the Rev. Canon E. H. Creviston, sub-deacon. The Rev. Louis Mattheus, who was Bishop's chaplain, and Fr. Gard are both former members of the guild. The Rev. J. Howard Jacobson preached the sermon at the Mass.

There were 20 former acolytes at the celebration, which was followed by a dinner at which the Bishop presided and gave a greeting.

The anniversary observance concluded in the evening with the annual diocesan acolytes' festival. Solemn Evensong was sung by the Rev. Canon Reynold McKeown, assisted by the Rev. Canon Marshall M. Day and the Rev. Thomas Madden. The Rev. V. P. Stewart preached at the service.

London Letter—I

LONDON, JULY 23, 1948.

THIS is written from London in the midst of the Lambeth Conference, but it might as well be written at any other time or place, so far as reporting the deliberations of the conference are concerned. For the bishops at Lambeth are really pledged to secrecy, and that not only for the duration of the conference but afterwards as well. They are strictly enjoined not to say anything about the findings until ten days after the close of the conference, when the resolutions are to be published; and they are prohibited from publishing any details of discussions until ten years from now. The latter prohibition, it seems to me, is a most unwise and undemocratic one, bound to lead to all sorts of rumors, speculations, and "leaks" which can hardly fail to do more harm than good.

Before I came over here, Richardson Wright suggested that the editors of the Church press might well reserve a table at an outdoor cafe across the Thames from Lambeth, and watch the chimneys of the palace for smoke that might indicate the disposition of the South India union plan. The suggestion is not a bad one; it is in fact about as good an arrangement as one could make under the circumstances.

I have been here over a week, and have talked with innumerable bishops — American, English, and Colonial. But the only things I could report would be the social events and a few sidelights. And that is all any of us ordinary Churchfolk will ever get, if the bishops persevere in their totalitarian policy of silence and secrecy. One naturally wonders how well such a policy will be received by the American Church public, and whether the bishops will actually be able to maintain it until ten years hence, when the next Lambeth Conference should be held.

Another Lambeth policy that is rather disturbing is the premium that is put upon unanimity. The bishops have been given to understand that minority reports, while not actually forbidden, are frowned upon, and that they should strive at all costs to present a united front to the world. While this would doubtless be desirable, if there were really unanimity of thought, it is well known that there is great diversity on such questions as Christian unity, marriage, and other important matters. Again it is difficult to understand what good purpose could be served by concealing honest differences of opinion behind a facade of apparent agreement.

But there is no doubt that the bishops are hard at work, and that their discussions, particularly in committee, are fruitful. They are on the job all day every day, and often into the evenings. There is no apparent tendency for bishops to "cut" the sessions in

order to play golf or keep personal social engagements. And the discussions, we understand, are kept on a high level with an earnest endeavor to understand each other's views. The American bishops are taking a full and active part in the discussions and in the formulation of reports, and the English bishops appear to have the highest regard for what the Americans say and do. Some of our bishops, indeed, have made a very favorable impression not only upon their episcopal brethren over here but on the English Church public. If this Lambeth Conference does nothing else, it should result in better understanding and closer relationships among the various Churches of the Anglican Communion.

The two opening services, which are the only full-scale public events of Lambeth to date, were well conducted and impressive. The first of these, held at Canterbury Cathedral, was a notable demonstration of the world-wide character of the Anglican Communion, which has spread from England to all parts of the world but which retains its communion and fellowship with the ancient see of Canterbury, founded by St. Augustine 1,400 years ago. The presence of Eastern Orthodox, Old Catholic, and Scandinavian bishops also bore testimony to the wider fellowship between the Anglican Churches and other Catholic communions outside the Roman dominion.

The opening Eucharist at St. Paul's Cathedral was even more impressive. It was a happy thought to have the Presiding Bishops of the Chinese and Japanese Churches assist the Archbishop of Canterbury in the celebration, thus demonstrating the international and interracial nature of modern Anglicanism. Our own Presiding Bishop preached the sermon on this occasion, and it was well received.

During the first week of Lambeth, the Anglo-Catholic Congress was also in session. This drew ardent and reverent throngs, both at the daily festival Eucharists and at the sessions. Many English Churchpeople have told me that the congress provided a timely and valuable opportunity for the clergy and laypeople of the Church of England to demonstrate anew their loyalty to the Catholic Faith, and to bear witness to it before the nation. They welcomed the participation of American bishops and priests in this colorful demonstration.

Church life in England generally, it seems to the American observer, is rather dull. Congregations are usually small, though I am told they are better in village and country churches than in London. There is a much greater variety of ritual and custom than in American churches, the "Low" ones being plainer and the "High" ones more elaborate than in our own Church. Perhaps that is because the English Prayer

Book, which Parliament refused to allow the Church to revise, is less in tune with the actual spiritual life of the Church, and is therefore modified in practice more than American Churchmen would generally think proper.

London itself is a bit dull, though it is beginning to recover its pre-war aspect and the theatres and night clubs appear to be doing a big business. There are many tourists of various nationalities, mostly drawn here by the Olympic games. The war-time air raid shelters have mostly been demolished (though there is an uneasy feeling that perhaps the authorities were a bit hasty in doing away with them). The rubble has been cleared away and life is more normal than during the war, though food and clothing are still strictly rationed and the city looks rather down at the heels.

Many of the customs which arose during the war are continued; for instance, theatres still begin their performances at 7 o'clock, a custom begun to enable patrons to get home before dark in the days of the blackout. ("Double summer time" means that it is light at this time of year until nearly 10 o'clock.) There is enough to eat, but the food is monotonous, and meat and eggs are very scarce. Americans can purchase almost anything to send home, since the British need the dollars, but most luxury items are still denied to the English.

BUT England is still England, and it holds a peculiar fascination for the American visitor. There are a good many Americans here just now; not only the bishops (whom one runs across everywhere) but the members of Olympic teams, the Air Force men down from the reopened bases to which B-29's have been sent, business men, and thousands of ordinary tourists. All of them — and their dollars — are most welcome, and our British hosts are really trying to make us feel at home.

Next week I shall try to write about some of the incidental events connected with the Lambeth Conference, and perhaps tell you a story or two — like that of the Virginia lady, now living in London, who telephoned a certain bishop to say that she was his Aunt Ella and wanted him to come to dinner, only discovering too late that she had been connected with a native African bishop of the same name who was registered at the same hotel!

Meanwhile, a word to the bishops: We all hope the outcome of your deliberations will be important enough to justify the secrecy attending them, and will not simply be an anti-climax. And we also hope and pray that from this Lambeth Conference may come a strengthening and deepening of the Catholic Faith which is the rock upon which the Anglican Communion is built, and apart from which it has no value or claim upon the loyalty of its members.

CLIFFORD P. MOREHOUSE.

The 1949 Essay Contest

IT is our custom to devote a major share of our editorial space in Church school numbers to comments on the role of the school in the life of the Church. This subject is, however, covered so excellently by Dr. Heuss in his brief statement and by Canon Monks in his penetrating article, in this issue, that — rather than take space from other features of the issue — we are letting these writers speak for us. The map and list of schools, with annotations by the schools themselves, with the illustrations and the educational advertisements, provide an unparalleled factual survey of the Church's extensive educational plant.

Highlighting the importance of a sound Church school system is the article by the Rev. James A. Pike on the serious inroads of secularism into the public schools, as evidenced by the recent Supreme Court decision.

One editorial feature of our summer educational issue which cannot be passed on to others, however, is our announcement of the annual Essay Contest subject. Since 1949 will be the 400th anniversary of the Book of Common Prayer, the choice of subject is obvious — The Prayer Book.

The subject is a large one. It can be approached historically, or personally, or in any one of a number of other ways. One particular section of the Prayer Book might be discussed. It is used as a guide to public worship, a treasury of personal prayer, as an authority for doctrine. The problem confronting the essayists, we think, will be a tendency to ramble — to try to cover too large a field. We would rather have a good essay about one prayer in the Prayer Book, or about one of the men who made the Prayer Book, than a series of generalities about the book as a whole.

Eligible for participation are 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 prizes will be as follows: First prize, \$100.00; second prize, \$50.00; and third prize, \$25.00. In addition, the 25 next best will receive \$1.00 each. The deadline for mailing essays will be February 21, 1949. The other terms and conditions of the contest will be announced in the official rules, to be published in September. In general, they will be the same as last year.

The winners will be announced in the April 24, 1949, educational number of THE LIVING CHURCH. If we like the winning essays well enough, we shall publish them in that issue. The essays of past years have seemed to us well worth publishing as worthwhile pieces of writing — which, of course, is just what one should expect of students in Church schools.

The Church and Its Schools

By the Rev. G. Gardner Monks

Canon of the Cathedral of SS. Peter and Paul, Washington, D. C.

¶ *Devotion to Christian ideals of honesty, consideration, and purity; a view of teaching as an important part of the Christian ministry; and constant emphasis upon the relationship of God to man in the arts and sciences are some of the bases upon which Church schools should be run, according to Canon Monks, who was formerly headmaster of Lenox School, Lenox, Mass. In his article, Fr. Monks shows not only the bright aspect of the Church school, but also the dark, with suggestions as to how the latter may be improved.*

ASK your friends to name a dozen of the outstanding secondary schools of the country, and few lists will fail to include at least one Church school; most of them will probably name several. This is not because the Church schools are especially numerous, but because so many of them have obtained enviable success. The Episcopal Church through its history has been responsible for many outstanding educational institutions. Numerous clergy have felt that their ministry could be discharged even more fully in the life of a school than in the life of a parish. Laymen have been convinced that at home, not less than in the mission field, the task of providing a truly Christian education for boys and girls was one of the most important before the Church, nor have they hesitated to back their beliefs with their deeds.

But the history of the Episcopal Church in the educational field also has its dark side. At both the college and the secondary level, too many institutions have been lost to the Church through lack of adequate support on the part of its membership. Even more often, institutions have not been lost but have suffered a progressive dilution of the peculiarly Christian emphasis which was the excuse for their establishment in the first place.

Episcopal schools have, generally speaking, been good schools, and as good schools, they have been supported and attended not simply by Church families, but by those of other religious affiliations and even of no religious affiliation. Up to a point, this is a tendency to be welcomed as it supplies a freshness of atmosphere and guards against ingrowing. Just as in the foreign missionary field, the influence of Christian schools on non-Christians is an important part of their value, so at home a school is thus fulfilling its missionary function, and carrying its Christian influence into areas where it might not otherwise reach. But

this tendency is not without danger. Church schools, like all private schools, must rely on voluntary selection and support from their patrons, or they will cease to be. Seldom do Church-provided subsidies assist in meeting the expenses of the operation. So those paying the piper tend to call the tune.

Thus, often imperceptibly, those emphases and practices which distinguish a Church school from a good secular school assume decreasing importance in the eyes of their patrons as a whole. Without conscious desire to abandon the fort, such features could easily become so soft-pedalled that a school, while still thoroughly good, finally managed to lose much of its distinctively Christian quality. Often, to be sure, the old catalog statements are continued as a sentimental tribute to a more virile past, and sacred studies classes, chapel services, and the like are still present, though with decreasing vitality and significance.

This gloomy analysis is not an accurate description of all Church schools, though it does accurately describe some of the symptoms of a disease that has already made heavy inroads. Still there are those holding the banner high; many others would gladly once again hoist the banner higher if they felt that this move would be supported by those on whom they have to rely. Here the laity of the Church can greatly assist, not simply with their support, but with their insistence that our Church schools live up to their high calling, and be more than just good schools.

The causes that led to the establishment of our Church schools over the past century are not less urgent today. The need for a distinctly Christian education to supplement and to leaven the secular public education is if anything greater than ever. The underlying assumptions of Church schools are not dated. They are that man's highest allegiance is to God, that children can be nurtured in this faith, and that recognition of this allegiance opens a better rounded and more fully wholesome life that can be secured in any other way. Christian marriage includes within itself all the standards and requirements of civil marriage, and then goes beyond in areas where civil marriage does not touch. Not dissimilarly does Christian education presume to include all that is good in secular education, and then go beyond it to values, standards, and requirements of which the latter cannot take official cognizance.

Many public school systems and indi-

vidual teachers, in the face of tremendous odds, have been able to secure results which are of the finest. But public education is too often ineffectual. The recent Supreme Court decision is but one more straw in the wind to suggest that public schools are greatly limited in their ability to further religious education. Good released-time programs will doubtless still operate, and the churches, through their Sunday sessions, will continue to make their influence felt. Necessary and valuable as these programs are, the difficulties involved in the way of time available, expense involved, adequate teaching materials, sufficiently trained teachers, and the like in practice impose severe limitations. It is fundamentally a full time undertaking.

Thus the existence and flourishing of Church schools, both boarding and day, seem even more important than before. Inevitably, they must be but a small portion of the whole picture, but as a symbol and as an example, they can continue to have a leavening influence on the whole out of all proportion to numbers. But if this leavening influence is to operate, the salt must not lose its savor, and the Church school must really supply something distinctive to add to what a good secular school provides.

This distinctive quality will presumably find expression along three lines. First of all, there will be services of worship. Of course, simply having a service, or adding to the time required for it, or multiplying the number of such services will not necessarily guarantee their value. But unless there is reasonable time given to this activity, one can be sure it will be futile. This service is not primarily a substitute for the school assembly, a place for announcements, or even primarily for instruction. It is an act of corporate worship. The school at worship, rather than the school at a lecture, at graduation, in examinations, or on the athletic field should be symbolic of the fundamental activity of the Church school. The entire membership of the school find their own outlooks made more parallel as all look toward their common Master. From this worship comes a sense of unity one with another, and also an awareness of being organic parts of God's greater whole. In addition, the school will provide numerous voluntary services appealing to various types and temperaments, giving wide opportunity for the strengthening and refreshing of the soul.

A second element in all Church schools will be that of religious instruction. The

widespread religious illiteracy of the day is a common place. Even with children of loyal Church families, the schools find that there is very little in the way of background knowledge that can be taken for granted. To supply this, especially in the face of the insistent demands of various subjects in the curriculum, will not be easy, but the Church school will feel that whatever else may have to suffer, this at least will not. Many schools are frankly weak in this, though the job can be and sometimes is as well done as with other subjects. As in other departments of school life, improvement comes where conviction of the necessity of improvement leads the way. Minimum requirements must surely include reasonable familiarity with the work and worship of the Church, its Bible, and especially its Master, its history and its beliefs, all related to the present situation in which Christians think and live. The acquiring of such knowledge will not mean that the school has achieved its final aim, but without a reasonable mastery, an achievement of this aim will prove, humanly speaking, impossible.

A CHRISTIAN FAMILY

Finally, the Church school is a Christian family. As does the Christian Church, it contains both saints and sinners; the more effectual and the less effectual; the more sincere and the less sincere. There will be found some English classrooms where there are studied the great literary expressions of man's outreach toward God and God's dealings with man. In other rooms, history and science yield constant glimpses of God's dealings with His creation through the dimensions of time and space. Some at least of the faculty consider their vocation as something wider than merely class room teaching, viewing it as a Christian ministry. There will be examples in the school life of concern one for another, of bearing one another's burdens, going beyond the requirements of secular neighborliness. There will be found a devotion to Christian ideals of honesty and consideration and purity, not primarily because it is a good idea, but because it is Christian. There will be opportunities to stretch out beyond one's pleasant isolation, to understand, appreciate, share in, and relieve difficulties under which other Christian brethren labor.

Admittedly this is a high ideal, perhaps nowhere fully reached. Yet it is the conscious or unconscious polestar of our Church schools, toward which many have made notable progress. In our Church schools are a devoted group of Christians who welcome the laying of such demands upon them by the Church at large, asking in return only that their hands be upheld and strengthened for the task.

Adelaide Teague Case

An Appreciation

By the Very Rev. Charles L. Taylor, Jr., Th.D.

Dean, Episcopal Theological School, Cambridge, Mass.

WROTE Adelaide Case in the summer of 1947, "There is among the students [of the Episcopal Theological School] a great and growing interest in Christian education — a reflection, perhaps, of the wide-spread concern for general education. This is a good time to harp on three things that we need: (1) improved opportunities for field work and more careful supervision; (2) more adequate courses in Christian education . . . ; (3) an effort to relate more closely the students' study of the fundamental fields of Bible, theology, and Church history to the task of teaching Christianity to both children and adults which confronts every parish minister."

In this brief statement are suggested many of her interests. She stood for *Christian* education, not religious education in general, but training in a specifically Christian way of life. But her 20 years at Teachers' College, Columbia University, gave her an established place among the leaders of the wider educational world; never did she turn her back upon all the assistances which general education can bring to Christian schools. Note also that her concerns were practical. A student learns by doing. Give him therefore a task and show him as he performs it how to grasp its possibilities. If he be a theological student, set him among children and adults, insisting that from the start of his course he relate the traditional disciplines to their needs and capacities.

As a teacher, she showed how to lead rather than to drive, to stimulate rather than to insist, to think rather than to dogmatize. Her favorite courses correctly represented her emphases: Use of the Bible in Christian Education, and Education and the Sacramental Life. She taught well because she herself was forever humbly learning. To some of her pupils at the Episcopal Theological School, 1941 to 1948, as to others of the two previous decades at Columbia, she was the teacher outstanding, to whom they returned for advice and friendship long after graduation. Her correspondence ran well above 100 letters a month, and her personal interviews consumed countless hours. Her speaking engagements were le-

gion; nevertheless she found opportunity to write four books and to collaborate in at least four others.

To her teaching she brought a wealth of experience gained from her diverse interests: the National Council, Windham House, the Childhood Educational Association, the International Council of Religious Education, the Episcopal Pacifist Fellowship, the Episcopal League for Social Action, and many others. Her true Catholicity is attested by the fact that services were held for her at St. Ignatius' Church, New York City; at the Church of the Advent, Boston; at the Concord Conference; and at the interdenominational meeting of the Student Christian Movement at Camp O-at-Ka. And to whatever organization she belonged, she gave — gave of her substance, but chiefly gave of herself.

With this all-embracing love, she combined a sturdy, adventurous faith, by which she both lived and died. It took courage for her to pull up her stakes, driven deep into the life of Columbia and New York, for half-interested theological students (at first) in Cambridge. It took faith for her to leave the services of St. Ignatius', which she loved so much, for the Episcopal Theological School. It took a forward-looking spirit to continue as if nothing had happened when the dean whose persuasion had brought her to the school was made a bishop. Always her question was not "What will become of me?" but, as she put it to one of her household on the night before she died, "What can I do for you?" And as she asked that question of men, she saw in her mind's eye the Lord whom she served through the least of these the brethren. Her God not only ruled the past, but will control the future, also. He is not to be defeated by difficulty, by disappointment, nor by death itself. His servants will not be dismayed by the roughness of their road, but will walk it without fainting until His way is known upon earth and His saving health among all nations.

An appraisal of her contribution to education and the Church rightly includes mention of this generous, forward-looking spirit, for by it her frail body accomplished so much, and by it, though dead, she lives.

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Religion and the State

By the Rev. James A. Pike, Jur.Sc.D.

Rector of Christ Church, Poughkeepsie, N. Y.

IF AN Arnold Toynbee of the next millenium, looking back on the decline of this nation (if by then such has come about), should seek a single event which would symbolize the fateful change in the inner life of our American culture, he might well select the decision of the Supreme Court in the McCollum Case* banning released-time religious instruction in public school buildings. It is not that he would regard this decision as the cause of the change; rather it is one of the effects—but an effect which is a most revealing sign of the change long under way. The decision is the outward and visible sign of an inward and spiritual disgrace—that is, fall from grace. In short, this is no longer a Christian nation. And in particular, our public schools have become officially godless. The widespread secularization of our national life, especially of our educational institutions, now has an official, definitive character.

The Supreme Court once unanimously declared this to be a Christian nation. And why not? The Mayflower Compact proclaimed as the reason for the settlement of New England "the glory of God and the advancement of the Christian faith." Public officials have always sworn to their obligations on a Bible; witnesses in court do the same. The Houses of Congress provide chaplains for public prayer at the beginning of each day's deliberations. West Point and Annapolis have compulsory chapel and pay the salaries of chaplains. Chaplains are provided at public expense for the armed forces. A representative, with the rank of ambassador, is maintained at the Vatican. And this same Court ruled last year that the state may use public funds to transport children to parochial schools.† And yet the Churches may not, at their own expense, and on an impartial basis, provide in the schools an hour a week of religious instruction for those children whose parents request it. Such a practice the Court ruled, is "the establishment of religion" as forbidden by the First Amendment to the Federal Constitution.**

In a narrow sense all this decision does is bar a particular technique of religious education and one which in many places has not been particularly effective. I think few people have felt that the re-

leased-time program taken alone, is a satisfactory defense against the increasing secularization of life. So perhaps this decision should not disturb us too much. But those who read more deeply will find in this opinion ample grounds for disturbance:

(1) Entirely apart from the supernatural claims of Christianity, the provision of this hour for religious instruction in the school building was a recognition that knowledge of religion is an element in the total education of a person. The fact is that if a child knows nothing of the Judaeo-Christian tradition he is not educated. As inadequate as an hour a week may be to develop a Christian orientation to life, yet the presence of this item in the school day had an important symbolic value. The necessity of religion to a well-rounded education was the reason why Thomas Jefferson (identified, along with James Madison, with the drafting of the Bill of Rights and relied upon by the majority opinion as urging "a wall of separation between Church and State") proposed what was in effect a "released-time program" for instruction in religion at the University of Virginia. In his proposal (which was adopted and put into effect by a Board of which Madison was a member), he said: "It was not, however, to be understood that instruction in religious opinion and duties was meant to be precluded by the public authorities, as indifferent to the interests of society. On the contrary, the relations which exist between man and his Maker, and the duties resulting from these relations, are the most interesting and important to every human being, and the most incumbent on his study and investigation. The want of instruction in the various creeds of religious faith existing among our citizens presents, therefore a chasm in a general institution of the useful sciences."*

(2) But more than this: even the "secular" subjects in the curriculum will apparently have to be taught in a truncated manner. In a class in civics or American history, how can a teacher explain the meaning of "endowment by the Creator with certain inalienable rights" and similar conceptions basic to our primary documents without a discussion of religious ideas, e.g., the Christian doctrine of man, Christian ethics, etc. In a class in European history what do you have left if you leave out the Church?

**People of the State of Illinois ex rel. McCollum v. Board of Education, Champaign County, 92 L.Ed. (Adv. Ops) 451 (March 8, 1948).*

†*Everson v. Board of Education, 330 U. S. 1.*

** Which the Court has previously ruled was made applicable to the States by the 14th Amendment.

*Quoted in Mr. Justice Reed's dissenting opinion in the McCollum case.

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If the teacher, for example, should state that Henry VIII founded the Church of England, she has stated a conclusion of ecclesiology acceptable to Roman Catholics but objectionable to Episcopalians; if she should state that under Henry and Elizabeth certain "reforms" took place in the English Church she has stated a religious position acceptable to Episcopalians (and perhaps to some others) but not to Roman Catholics! And what is architecture without the cathedral, and art without religious themes?

(3) But even assuming that the teacher could successfully maneuver through the curriculum without reference to anything godly or churchly, the most serious difficulty arises from any degree of success he may have in doing so. To the extent that it is possible educationally to present a picture of reality that is complete and coherent without God then a religion has been taught — a false one, but a religion — that is, a basic outlook on life with premises taken on faith. Under it, life is explainable in "two-dimensional," this-worldly terms, rather than in three-dimensional, eternal terms. In short, it is not possible not to teach religion in the schools, the religion of a supernatural explanation of reality or the religion of naturalism. The Supreme Court has now determined that it must be the latter.

But this is what many of our educational leaders have long wanted — and accomplished — anyway. The significant Report of the American Council on Education dealing with *The Relation of Religion to Public Education* is instructive in this regard: "Much of the literature opposing any religious teaching in the schools has implicit in it, if not explicit, a definite philosophy that is, in effect, sectarian. And in many institutions of higher education and of teacher education, a system of philosophy is taught — in the traditional indoctrinational sense of that word — which negates the religious beliefs of millions of Americans. To present such a system of philosophy with the emphatic endorsement of the instructor while at the same time contending that religion must be kept out of public education is strangely inconsistent. For a naturalistic philosophy involves religious assumptions quite as much as a supernaturalistic philosophy. To call supernaturalism a religion and naturalism a philosophy and on that basis to exclude the one and embrace the other is, we think, a form of self-deception."

Any direct remedy for the implicit teaching of the religion of naturalism in the public schools has now been foreclosed by the Supreme Court. Therefore, our Church people are faced with a serious decision as to action. These are the possibilities:

(1) Withdraw our children from the



ST. JOHN'S MILITARY SCHOOL (EPISCOPAL)

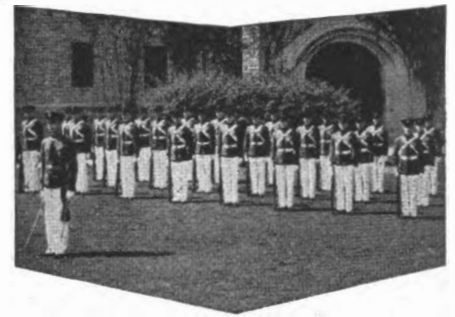
A Church School in its 62nd year of distinguished service. Competent leadership and guidance. Sound education in a Christian environment.

Grades 5 through 12
Fully accredited

Write to: The Rev. R. L. Clem,
Rector

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

ST. JOHN'S MILITARY ACADEMY



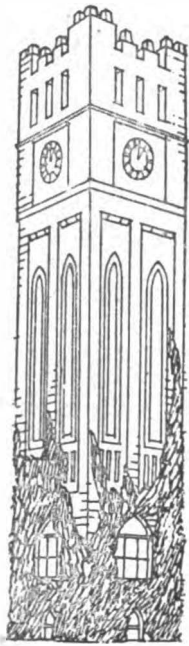
For more than 60 years St. John's has prepared young Americans for college and government academies—developing in them the spirit of Christian gentlemen. Small classes permit individual attention. All sports for all. Riding, rowing, sailing. Spacious location in Wisconsin land o' lakes. Write today for catalog.

202 DE KOVEN HALL,
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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., New York.

Subscribe to THE LIVING CHURCH
Rate: \$6.00 per year.



Shattuck School

Founded 1858

Faribault, Minnesota

A Church Military Preparatory School for Boys dedicated to the Emphasis of *Religion, Discipline, and Sound Learning*, as the bases for fruitful citizenship.

Master-student ratio 1-9, MI-ROTC, 14 sports. 640 acre campus. Golf course, trap-shoot, rifle range, toboggan slide, ski-tower, pool. Choir, Band.

Also six-weeks Summer School-Camp

Donald Henning, D. D., Rector
482 Shumway Hall

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Boarding School for Boys
Grades 8—12

College Preparatory Course

New boys accepted into
8th and 9th grades only

Application a year in advance
of time of entrance advisable

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The Mercersburg Academy

One of America's great boys' schools—nearly 10,000 boys from every state and 30 nations prepared for higher education since 1893.

Essential aims are development of Christian character, thorough scholarship, vigorous health—basic values whether a boy continues his education or enters his nation's service. Effective study habits acquired under teachers mindful of each boy's individual needs and abilities. Summer session.

Outstanding in beauty, Mercersburg's 300-acre campus and plant include science laboratories, hobby rooms, 8 spacious playing fields, and gymnasium equipped for all sports. *Catalogue.*

CHARLES S. TIPPETTS, Ph.D., Litt.D.
HEADMASTER
MERCERSBURG, PENNA.

St. Paul's School for Boys

Mt. Washington, Baltimore, Md.
A Boarding and Day School for Boys
Established 1849

Matriculation session 1948-49
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 available to those selected for the choir of St. Paul's Church.

Limited Enrollment

S. Atherton Middleton, Headmaster
Rev. Harry Lee Doll, Rector of St. Paul's,
Baltimore, Chaplain and President of Trustees

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

public schools and get to work in earnest to erect a system of parochial schools, as the Roman Catholics and Lutherans have done and are doing.

(2) Develop a family-centered system of Church school education which will really take the problem of Christian nurture seriously and which will have a fair chance of shaping the religious attitudes of our children in spite of the influence of their main week-day occupation. Dr. John Heuss' recent report is significant in this connection.

(3) Go into politics and change the kind of leadership which has brought our educational system to this pass and the kind of judiciary that will officially place this nation in the godless position which this recent decision does. Perhaps it is too much to hope for a reversal of this invidious precedent, but we can at least develop a sufficient body of militant public opinion to salvage the "dismissed-time" plan which has just been approved by the New York Court of Appeals.

One or all of these steps may be called for. But inaction of the Church in the face of this latest victory of the secularists can only mean that the salt has lost its savor.

Speaking as rector of a parish which has had a quite successful year with its dismissed-time classes (which are threatened by the reasoning of the majority opinion), I assure you I am not content to take comfort from this decision (as have some Protestant leaders) in the fact it may hamper the Roman Catholic Church in its attempts to control public schools (as, for example, in New Mexico). There is such a thing as cutting off your nose to spite your face. Much more far-seeing is the protest made recently by 27 outstanding non-Roman leaders, which takes this stand: "Coöperation, entered, into freely by the State and Church and involving no special privilege to any Church and no threat to the religious liberty of any citizen, should be permitted. As Protestants we desire to affirm this interpretation of the American doctrine of separation of Church and State, and to protest against the interpretation that has been formulated by the Supreme Court."

CHURCH CALENDAR

August

- 8. 11th Sunday after Trinity
- 15. 12th Sunday after Trinity
- 22. 13th Sunday after Trinity
- 24. St. Bartholomew
- 29. 14th Sunday after Trinity
- 31. (Tuesday)

September

- 1. (Wednesday)
- 5. 15th Sunday after Trinity
- 12. 16th Sunday after Trinity
- 15. Ember Day
- 17. Ember Day
- 18. Ember Day
- 19. 17th Sunday after Trinity
- 21. St. Matthew
- 26. 18th Sunday after Trinity
- 29. St. Michael and All Angels

Annotated Church School List

¶ 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 especially interested in some inofficial way with the Episcopal Church. (Schools which have no specific connection with the Episcopal Church are so designated.) The annotations were furnished by the schools themselves in reply to a request from THE LIVING CHURCH. An 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.
4. **Rectory School, Pomfret.** The Rectory School was founded in 1920 as a Church boarding school for boys six to 15. The three things which parents have found most outstanding about the school are its attention to the scholastic needs of the individual boy, its home-like atmosphere, and the strength of its religious life.
5. *Salisbury School, Salisbury.
6. **South Kent School, South Kent.** South Kent is an Episcopal Church school covering the last five years of college preparatory work. Its chief objective is to develop in the boys an understanding of their duty and obligation as members of the Christian family.
7. **Watkinson School, Hartford.** Watkinson School is a day and boarding college preparatory school. The years covered are from five to 12.
8. **Wooster School, Danbury.** The Woo-

ster School is definitely a Church school and definitely college preparatory, emphasizing a sound program of music for all students, with a restricted and prescribed curriculum emphasizing the liberal arts. It is a self-help school with a well rounded program of athletics and other extra-curricular activities.

Massachusetts

9. **Brooks School, North Andover.** Brooks, named for and in the native town of Phillips Brooks, is a small (170) boarding school for boys from 7th grade to college. It aims to prepare boys to lead useful and good lives in the modern world. A small number of competitively awarded scholarships is available each year.
10. **Groton School, Groton.** Groton School is a Church boarding school with 196 boys and 31 teachers. It seeks to maintain a high scholastic standard and above all to cultivate through the Christian faith a sense of personal obligation and of social consciousness for the community and the world.
11. **Lenox School, Lenox.** Lenox School was founded in 1926 by the Province of New England as a college preparatory school for boys coming from moderate income groups. Through the self-help principle, tuition is held at a low figure. Emphasis is placed on the development of Christian character, with a balance held between the worth of the individual and of the group.
12. *St. Mark's School, Southboro.

New Hampshire

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

Rhode Island

15. **St. Andrew's School, West Barrington.** St. Andrew's School provides on a year-round basis a home envi-

Northwestern Military and Naval Academy

Lake Geneva, Wisconsin

The Rev. James Howard Jacobson
Superintendent and Rector

A distinctive preparatory school for boys from 13 to 18 giving excellent academic, military and athletic training in grades 9 through 12. Completely fireproof buildings, 90 acre campus, and extensive lake shore, affording enviable year 'round environment. Accredited to all colleges using certification method of admission. Member of the North Central Association of Colleges and Secondary Schools. Summer Camp. Write for catalogue, 550 Lake Shore Rd.

The Patterson School For Boys



Episcopal School in Blue Ridge Mountains of Western North Carolina. Accredited. Grades 7 - 12. Spiritual training emphasized. Self-help plan. Tuition, \$5.00 plus duties. For information, write

George F. Wiese, Supt.
Legerwood
N. C.

COLLEGE PREPARATORY INDUSTRIAL ARTS • AGRICULTURE
TYPING FORESTRY



CANTERBURY COLLEGE, DANVILLE, IND.: A winter view of the campus.

ST. PETER'S SCHOOL

Peekskill

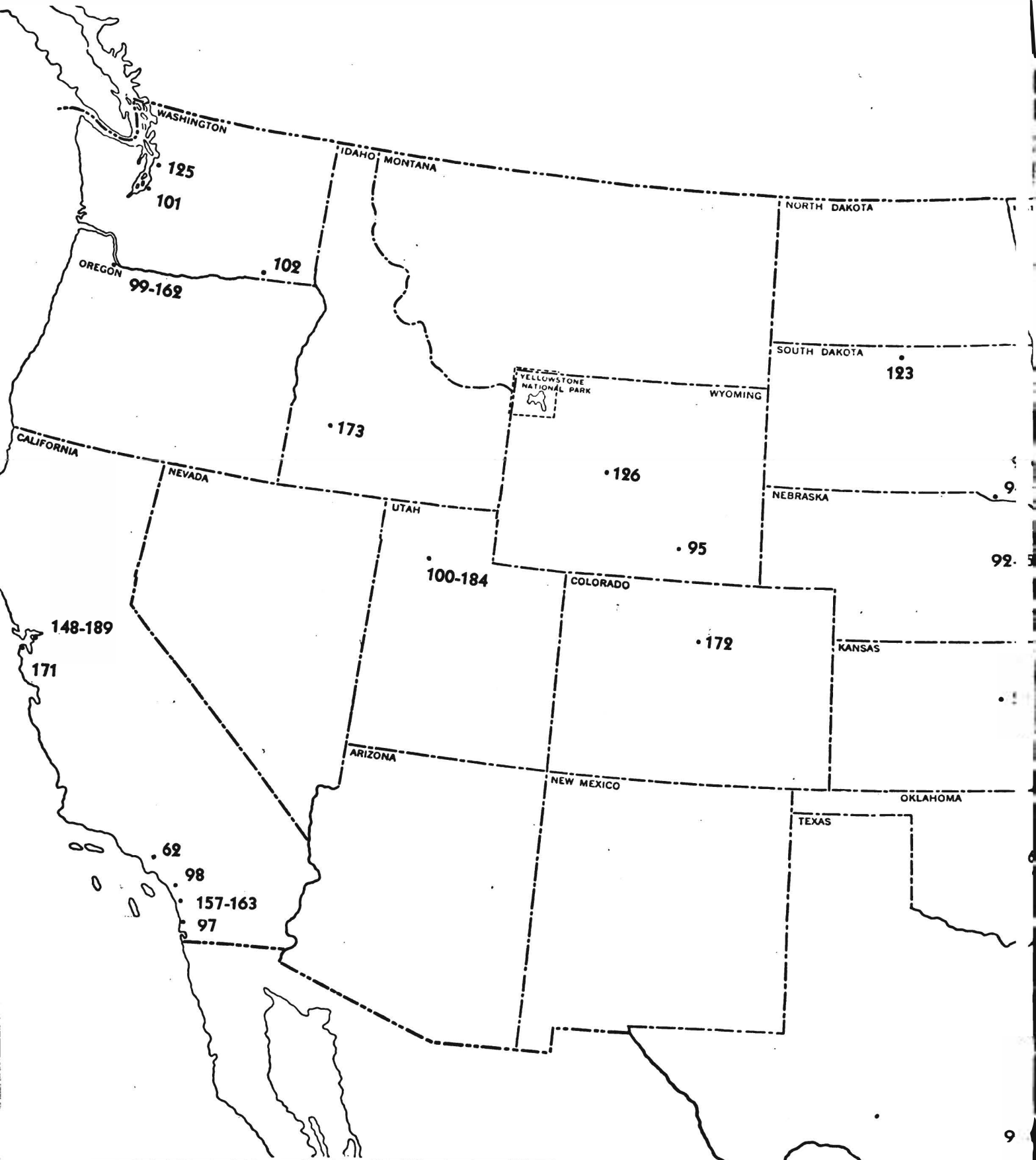
New York



College preparatory and lower school for boys, Grades VII to XII. Music, sports, social activities, and home life in addition to sound academic and religious training. Self-help plan. Country setting 40 miles from New York

Established 1938

The Rev. Frank L. Leeming,
Headmaster

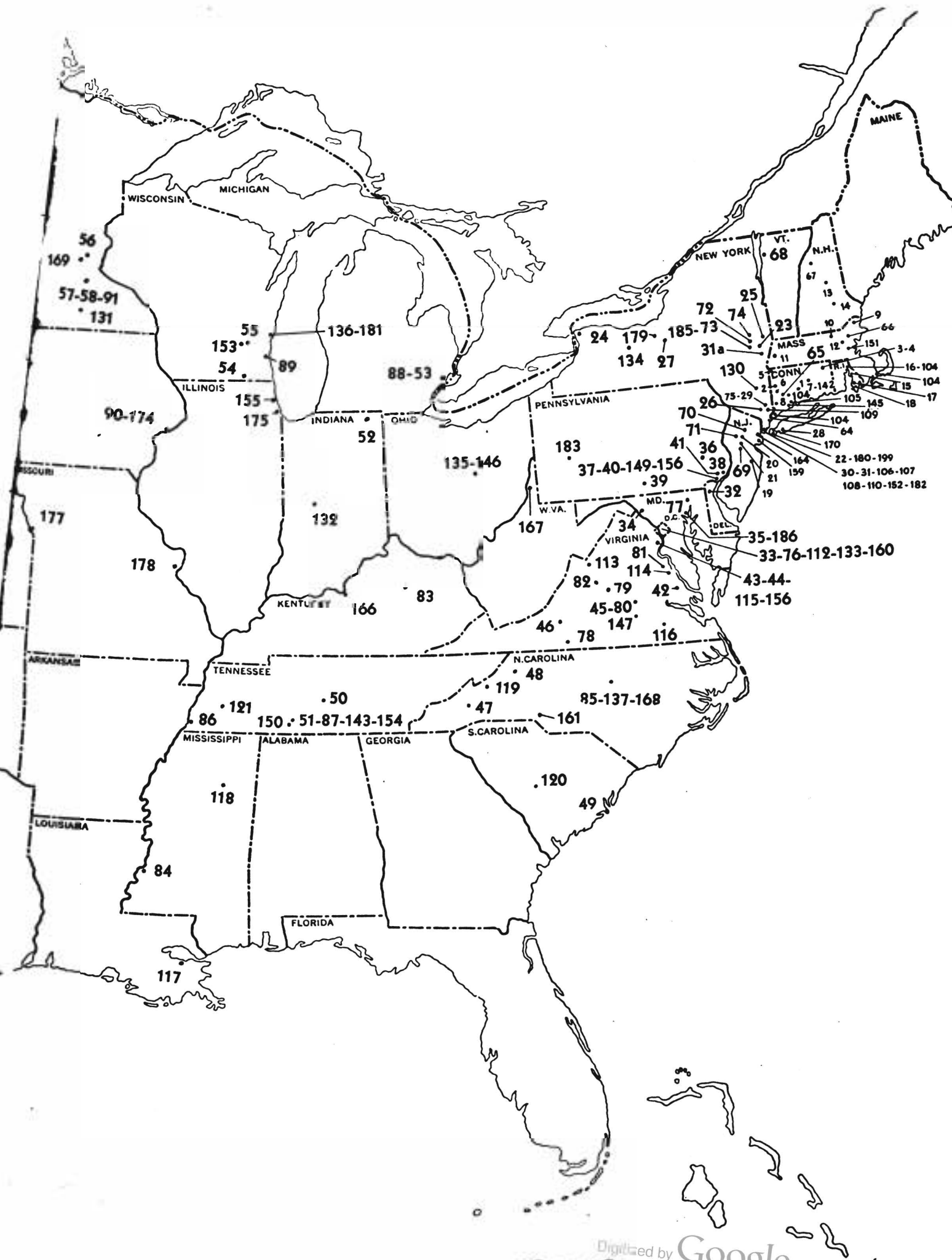


Church School Map of the United States

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The schools indicated on this map, with a few exceptions, are those listed in the 1948 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.



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POMFRET, CONNECTICUT

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 de-
velopment and spiritual growth.

Catalogue sent upon request.

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Rev. Robert H. Parkes, *Chaplain*

**THE WATKINSON
SCHOOL**

Hartford, Conn.

Established 1859

Grades 5-12

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

Rev. Nicholas M. Feringa
Headmaster

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All Saints' Episcopal

For girls. Accredited 2 yr. college, 4 yr. high school. High academic standards. Situated in historic Vicksburg National Park. Near Natches. Separate music and art departments. All sports, riding. For viewbook and bulletin, address:

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Tacoma (3), Washington
announces the opening of its
Sixty-fifth Year
September 13, 1948
Resident and Day School for Girls
Kindergarten through Class XII
The Rt. Rev. S. F. Bayne, Jr.,
President
Ruth Jenkins, *Headmistress*



CATHEDRAL SCHOOL FOR BOYS, DALLAS, TEXAS: "Here's how you do it!"

- ronment, an educational program,
and work experience for deserving
boys. Four dormitories afford living
quarters; the curriculum is planned
for grades four to 12; and a 100-
acre campus offers varied occupa-
tional opportunities in the care of
grounds, in carpentry and mechan-
ics, and in the operation of a farm,
a dining hall, and a laundry.
16. *St. Dunstan's School, Providence.
 17. St. George's School, Middletown. College preparatory school established in 1896. First-rate faculty, fine equipment, unusual health record. High ratio of number of masters to boys, small classes, attention to the individual. High academic standards. Limited to 175. Grades eight to 12 inclusive.
 18. *St. Michael's School, Newport.

**Province of New York
and New Jersey**

New Jersey

19. Freehold Military School, Freehold. Was established in 1901 by Maj. Charles M. Duncan and still under his supervision. The oldest junior military school in the USA, keyed to the needs and interests of young boys. The modified system of military training teaches self-reliance, obedience, neatness, and courtesy. Cadets are kept fit by the special health system by a resident registered nurse.
20. *Morristown School, Morristown.
21. *St. Bernard's School, Gladstone.

New York

22. *Cathedral Choir School, New York City.
23. *Darrow School, New Lebanon.
24. DeVeaux School, Niagara Falls. DeVeaux School finished its 96th year since founding, and graduated a

- class of 23 cadets. Two of its graduates, José Sarmiento, Jr., and Julio Pantin, came from Venezuela two years ago, and have succeeded in preparing themselves academically to be admitted to college. Although DeVeaux has only 100 cadets with ten teaching masters, it is now represented by its graduates in more than 40 colleges and universities.
 25. Hoosac School, Hoosick. Founded in 1889, Hoosac School has a long record of preparing boys for college and life. It has always stressed Christian education, as opposed to secular and materialistic outlooks. Famed for its music and festivals, notably the Christmas Boar's Head and Yule Log celebration. Grades four to 12, inclusive.
 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. Boys attend St. Philip's in the Highlands.
 27. *Manlius School, Manlius.
 28. *St. Paul's School, Garden City.
 29. St. Peter's School, Peekskill. Work on a new gymnasium is going on during the summer, and the building will be ready for use when school opens in September. The new chapel was completed during the past school year, and was consecrated by Bishop Gilbert of New York.
 30. *St. Thomas' Choir School, New York City.
 31. *Trinity School, New York City.
 - 31a. *Trinity-Pawling School, Pawling.
- Province of Washington
Delaware**
32. St. Andrew's School, Middletown. St. Andrew's is 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 training 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.** St. Alban's School comes within the jurisdiction of the Protestant Episcopal Cathedral Foundation. The course of study includes the fourth grade through the 12th. The school caters to day and boarding students alike.

Maryland

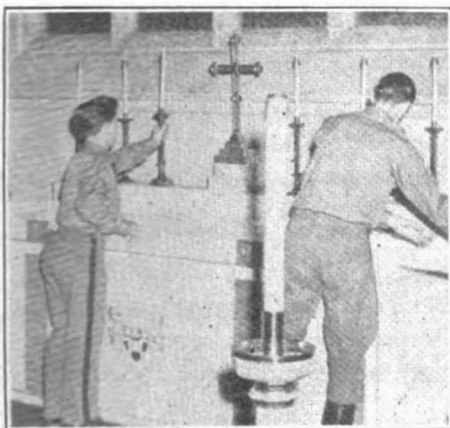
34. ***St. James' School, Lydia.**
 35. **St. Paul's School for Boys, Baltimore.** Founded under the auspices of Old St. Paul's Protestant Episcopal Church, St. Paul's School will celebrate its 100th anniversary in February, 1949. In the atmosphere provided and in the curricula taught, the aim of the school has been the development spiritually, as well as mentally and physically, of its students. At the present time, the enrolment is limited to 250 boys, of which 60 are boarding students.

Pennsylvania

36. ***Church Farm School, Glen Loch.**
 37. ***Episcopal, Philadelphia.**
 38. ***Meadowbrook School, Meadowbrook.**
 39. **Mercersburg Academy, Mercersburg.** Situated in the healthful, rural region of south-central Pennsylvania, Mercersburg's 287-acre campus provides a perfect setting for study. The academy curriculum embraces the four secondary years preparatory to college entrance. The famous carillon calls the boys to worship in a beautiful academy chapel. All sports and academic opportunities offered.
 40. ***St. Peter's Choir School, Philadelphia.**
 41. ***Valley Forge Military Academy, Wayne.**

Virginia

42. **Christchurch School, Christchurch.** Christchurch School offers an abundance of outdoor life. Located on the broad Rappahannock River, water



SHATTUCK SCHOOL, FARIBAULT, MINN.: Cadets vest the chapel altar.

BROWNELL HALL

EPISCOPAL

The First Girls School of the Northwest

Nursery School Through High School
 Accredited to all Colleges and Universities

Outstanding College Preparatory Work
Art — Drama — Music — Sports

A modern program for the modern girl, built on the proud heritage of over eighty years.

Dorothy Calvert Beck, Headmistress
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ALL SAINTS' SCHOOL

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An Episcopal boarding and day school with sixty-three years of successful service to families who desire for their daughters a sound training in school work and a wholesome life amidst cultural surroundings. College preparatory and complete high school curriculum. Residence department, ages 10-19.

Attractive campus, rich traditions, capable staff, moderate tuition.

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Principal

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A Resident and Day School for Girls
Grades Seven through Twelve

College Preparatory
 and General Courses

Art, Music, Dramatics

Twenty-Acre Campus
 Outdoor Pool

Tennis, Hockey, Basketball

40th year begins Sept. 15, 1948

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MISS CHARLOTTE U. DAY,
Directress

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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

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Principal

**THE GIRLS'
COLLEGIATE SCHOOL OF
CLAREMONT, CALIFORNIA**

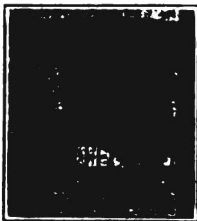
Thorough college preparation and general courses: art, music, drama. Small classes. Healthful outdoor life.

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ST. JOHN BAPTIST SCHOOL FOR GIRLS

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An Accredited Boarding and Day School for Girls

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Under the care of the Sisters of St. John Baptist (Episcopal Church)

College Preparatory and General Courses, Music and Art

Ample Grounds, Outdoor Life

Moderate tuition

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The Sister Superior
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IN ITS 65th YEAR! St. Katharine's School, controlled by the Episcopal Diocese of Iowa, offers girls a sound program of scholastic, physical, spiritual and social training. Excellent college preparatory, general courses. Grades 4-12. Limited enrollment. Sports with riding and swimming. Fine arts include speech, art, piano, voice and organ.

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sports, including sailing, are featured. Football, hunting and trapping in winter, or team play in the gymnasium, drama, music, photography. Classes limited to 15 for sound college preparation. Grades seven to 12, and postgraduate.

- 43. *Episcopal High School, Alexandria.
- 44. *St. Stephen's Episcopal School for Boys, Alexandria.
- 45. St. Christopher's School, Richmond. St. Christopher's School is one of the seven Church schools in the diocese of Virginia. It is kept financially within the reach of as many Church members as is consistent with sound education. There is constant effort to bring the school, in both curriculum and atmosphere, nearer to the ideals of a genuine Church school.
- 46. *Virginia Episcopal School, Lynchburg.

Province of Sewanee

North Carolina

- 47. *Christ School, Arden.
- 48. *Patterson School, Legerwood.

South Carolina

- 49. Porter Military Academy, Charleston. As of July 1, 1948, Maj. Robert T. Ellett, Jr., instructor and commandant for 11 years and superintendent for two years, succeeded the late Col. P. M. Thrasher as president. The academy now becomes a charitable institution under the direct supervision of a board of trustees and the Episcopal Church, and will continue its endeavors to obtain the objective of Dr. Porter: Christian education. Grades four to 12, inclusive.

Tennessee

- 50. St. Andrew's School, St. Andrews. St. Andrew's is a college preparatory school for boys, a member of the Southern Association of Schools and Colleges. Its purpose is to provide an inexpensive Church boarding school education. Boys from all



RONALD GULICK, a fifth former at Watkinson School, at work on a mural.

over the country are accepted. Tuition \$600, but adjustments made, if possible, to fit the parents' income.

- 51. Sewanee Military Academy, Sewanee. Sewanee Military Academy was founded as a part of the University of the South in 1857. Its first superintendent was Gen. Josiah Gorgas, chief of ordnance for the Confederacy, and its present superintendent is Gen. George R. Allin, former superintendent at West Point. It is one of 35 honor military schools in the nation.

Province of the Midwest

Indiana

- 52. Howe Military School, Howe. Howe Military School believes that the development of character is of first importance. Thus, recognized preparation is given in the spiritual environment of the Church school, which is all-important in attaining the proper growth of character.

78th



Year

**KEMPER
HALL**

Boarding and day school for girls beautiful Lake Shore Campus

Thorough college preparation and training for purposeful Christian living. Fine arts encouraged. Sports program. Junior school department. Under direction of the Sisters of St. Mary.

For Catalog Address:

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**Kingswood School
Cranbrook**

Boarding and country day school for girls. Grades 9 to 12. Day School grades 7 and 8. College preparatory and general courses. Unusual opportunities in arts, handicrafts, sciences. Music, dramatics, typing. 50 acre campus on lake near Detroit provides facilities for hockey, tennis, canoeing, bowling, riding and winter sports.

Bloomfield Hills, Michigan
Margaret A. Augur, Headmistress



BLUE RIDGE SCHOOL: *Students in the bleachers watch a ball game.*

Howe's "PAR" system sets up an individual academic goal for each student. Balance is achieved in all-round growth through a fine program of military training and athletics.

Michigan

53. *Cranbrook School, Bloomfield Hills.

Wisconsin

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

Province of the Northwest

Minnesota

56. Breck School, St. Paul. An accredited boys' preparatory school, grades one through 12, serving day and boarding students. Conveniently located between St. Paul and Minneapolis, the school is based on the philosophy that boys are best served by a professionally trained staff with curriculum and extra-curricular

ular activities designed to challenge and meet the needs of the individual.

57. St. James' Military School, Faribault. A modified system of military drill provides successful discipline as well as the opportunity for development of manly courtesies, physical fitness, personal responsibility, and executive ability. This discipline and training are an important means of helping our boys achieve the fullest extent of their potentialities.
58. Shattuck School, Faribault. A Church military preparatory school established in 1858 by the Rev. Dr. James Lloyd Breck, dedicated to the spiritual, mental, and physical development of 250 boys from all sections of the country and several foreign countries.

Province of the Southwest

Kansas

59. St. John's Military School, Salina. Recently completed as a gift of Salina business men and firms is the large gymnasium, which, with the chapel built in the spring of 1947, adds another important unit to the St. John's improvement program.

Oklahoma

60. *Casady Hall, Oklahoma City.

Texas

61. Cathedral School for Boys, Dallas. An affiliated college preparatory boarding and day school for boys of ability. Located on the spacious grounds of St. Matthew's Cathedral, allowing for all types of athletics and outdoor activity. Academic and religious training under competent instructors. Activities include choir, music appreciation, photography, scouting, and journalism. The cultural advantages of Dallas provide many other outlets for the students.

Province of the Pacific

California

62. *Harvard School, North Hollywood.

Saint Mary's Hall

A Resident and Day School for Girls

Primary through High School Departments

College Entrance Board requirements met

All courses fully accredited Music, Art, Dramatics

Bible Required In All Grades

Swimming, Riding, Sports

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Peekskill, New York
Established 1868

College Preparatory and General Courses Fully accredited

Music - Art - Dramatics - Sports
Extra-curricular activities
Eighth Grade through High School

Kent Plan in successful operation

Under the direction of the Sisters of St. Mary

For catalog address
The Sister Superior, C.S.M.
St. Mary's School
Peekskill, N. Y.

MARGARET HALL

Under Sisters of St. Helena
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Small country boarding and day school for girls, from primary through high school. Accredited college preparatory.

Modern building recently thoroughly renovated includes gymnasium and swimming pool. Campus of six acres with ample playground space, hockey field, and tennis court. Board and tuition, \$850.

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A New England school for girls emphasizing preparation for the leading colleges, but offering a broad general course including music, art, and dramatics. Modern fire-proof building on country estate.

Established 1865
Incorporated 1875

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Principal

Waterbury 90, Conn.

Rt. Rev. Frederick G. Budlong,
President of the Board of Trustees

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in Washington, D. C.

An Episcopal Boarding and Day School for Girls, from Grade IV to College. Strong emphasis on Dramatics, Art and Music. College preparatory and general courses. Modern fireproof buildings. Large athletic field. 58-acre campus on beautiful Cathedral grounds. Trips to historic Virginia. For information and catalog, address:

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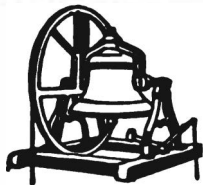
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