

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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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 Khabur 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.

✠ ESHAI 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. CLAFIN,

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.

St. James Lessons

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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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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 coöperation. 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 coöperation. 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 outreaching 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 *McCullum 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. McCullum 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 *McCullum* 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:

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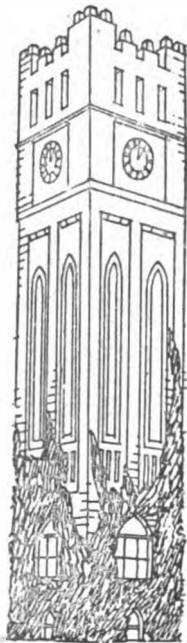
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public schools and get to work in earnest to erect a system of parochial schools, as the Roman Catholics and Lutherans have done and are doing.

(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 unofficial 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

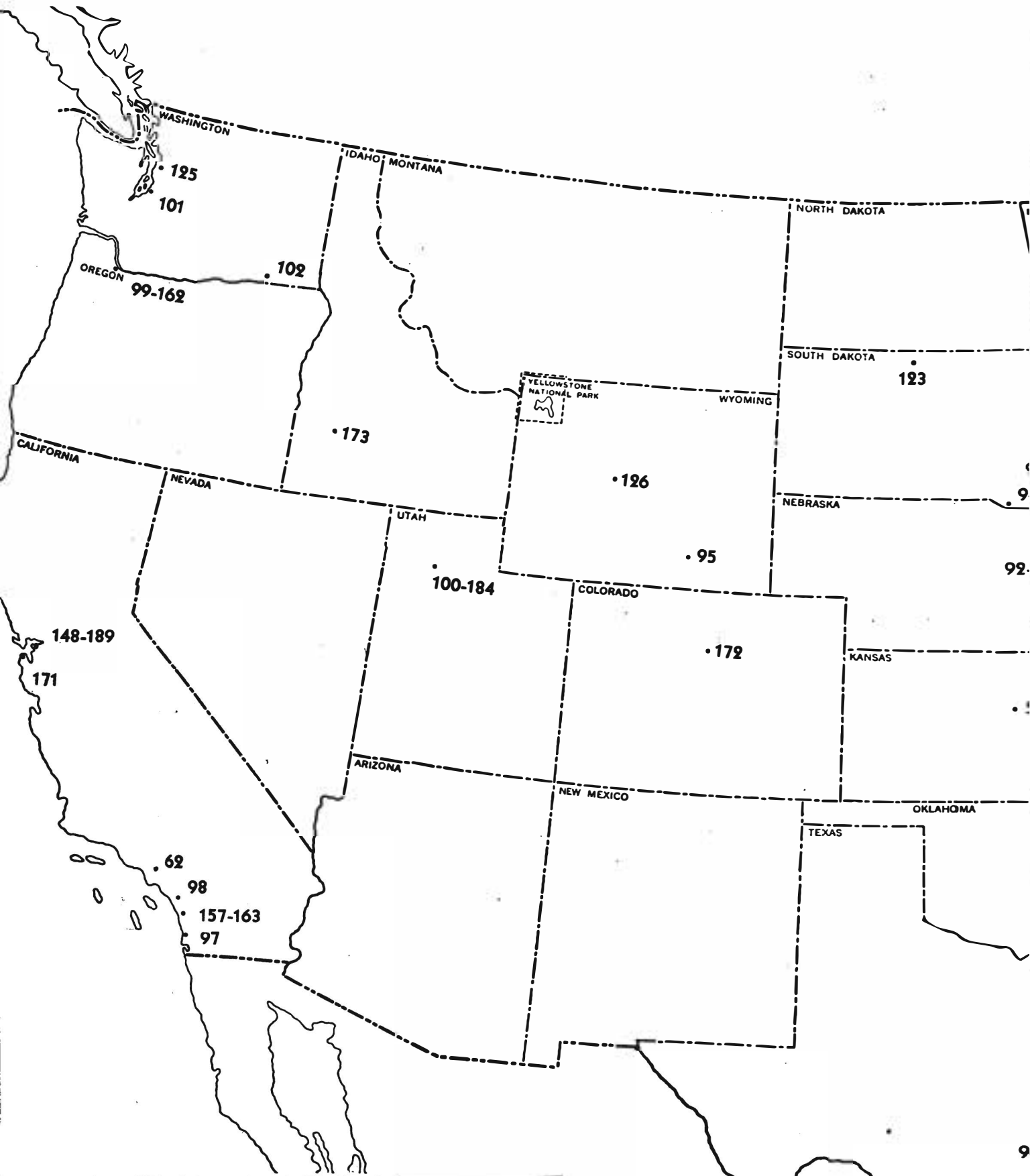
New York



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

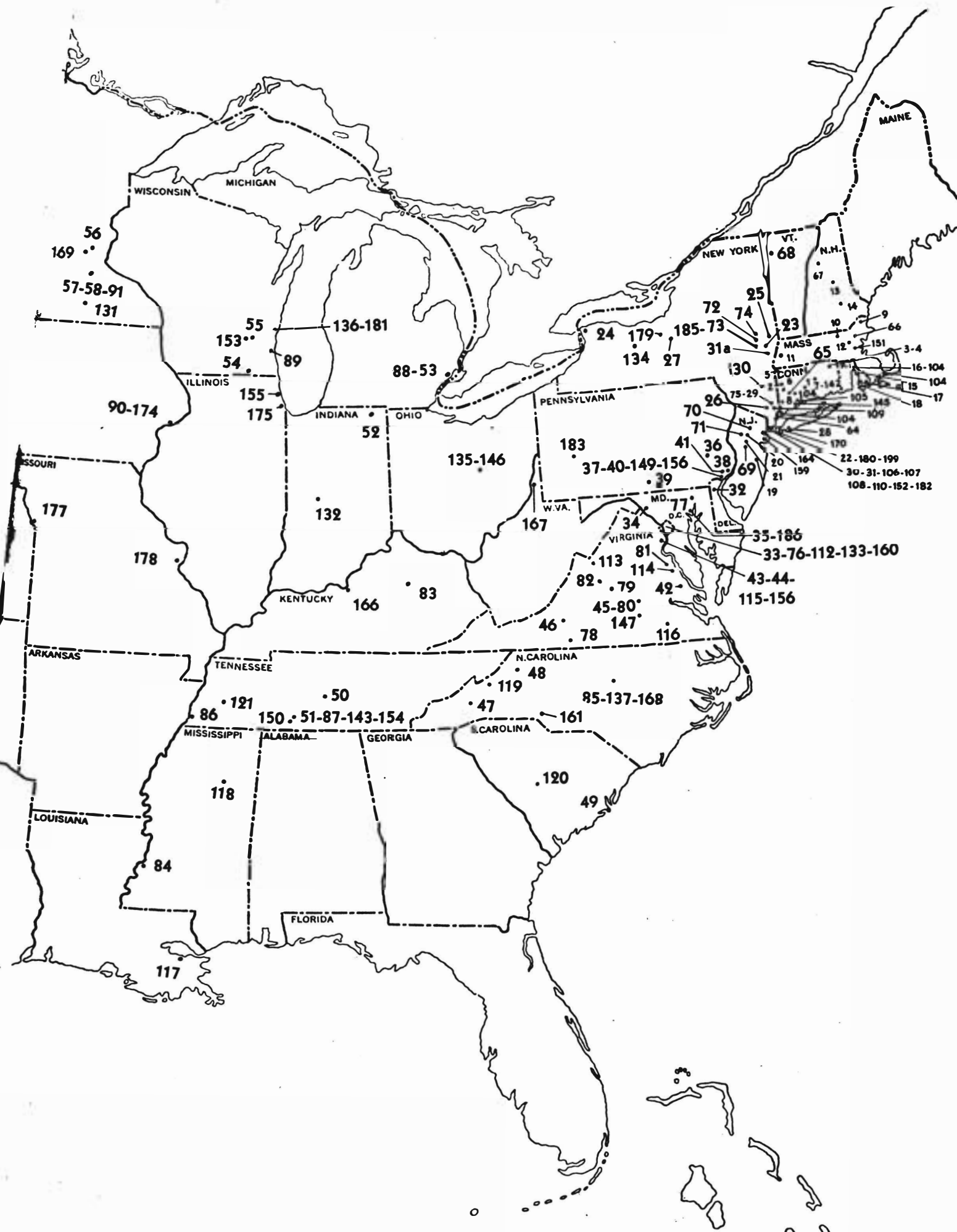


Church School Map of the United States

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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.



RECTORY SCHOOL
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.

John B. Bigelow, *Headmaster*
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

GIRLS

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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The Annie Wright Seminary

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



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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 estab-
lished in 1896. First-rate faculty,
fine equipment, unusual health rec-
ord. High ratio of number of mas-
ters 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. De-
Veaux School finished its 96th year
since founding, and graduated a

class of 23 cadets. Two of its grad-
uates, 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 rep-
resented by its graduates in more
than 40 colleges and universities.

- 25. Hoosac School, Hoosick. Founded in
1889, Hoosac School has a long rec-
ord 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 scholar-
ship and extra-curricular activities.
Individual attention. Exceptional
health record. Boys attend St. Phil-
ip'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 build-
ing will be ready for use when
school opens in September. The
new chapel was completed during
the past school year, and was con-
secrated 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

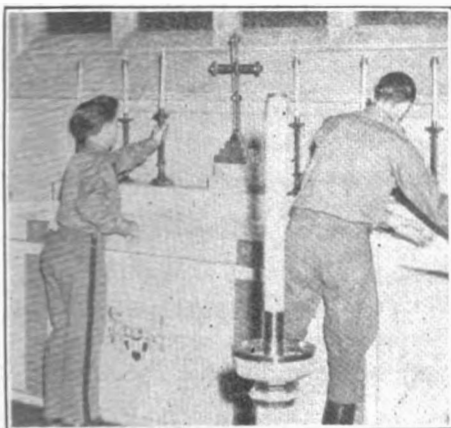
34. ***St. James' School, Lydia.**
 35. **St. Paul's School for Boys, Baltimore.** Founded under the auspices of Old St. Paul's Protestant Episcopal Church, St. Paul's School will celebrate its 100th anniversary in February, 1949. In the atmosphere provided and in the curricula taught, the aim of the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

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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.

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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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Grades Seven through Twelve

College Preparatory
 and General Courses

Art, Music, Dramatics

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 Outdoor Pool

Tennis, Hockey, Basketball

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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.

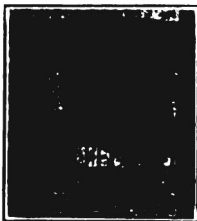
Fall Term Opens September 20th



TENNIS RIDING SWIMMING
Muriel Sait Mary A. Edwards

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Ample Grounds, Outdoor Life

Moderate tuition

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Write for Free Catalog and "Future Years!"

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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.

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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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Head Mistress
117 East French Place
San Antonio, Texas

St. Mary's School

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.

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(Episcopal)

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

Ruth Chandler Shepardson
Principal

Waterbury 90, Conn.

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

**National
Cathedral School**

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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Founded 1880 by Bishop Tuttle with funds provided in memory of Benjamin Rowland of Philadelphia. Boarding and day pupils. Accredited. Pre-school, Lower school, College Preparatory and General courses. Graduates in many eastern and western colleges. Daily chapel service with chaplain and vested choir. Four-year course in Bible. All branches of music, dancing, art, drama. Tennis, riding, weekends of winter sports. Pleasant home life. Environment of geographical and historical interest. Altitude 4500. Boarding \$1200, Day \$132-385.

THE RT. REV. STEPHEN C. CLARK, D.D.,
Rector
MRS. ELIZABETH T. CORR, *Headmistress*

St. Mary's Hall

FOUNDED
1837

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Florence Lukens Newbold
Headmistress, Burlington, N. J.

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Country boarding school for girls, grades 6-12, accredited, non-sectarian, 10 miles from Philadelphia, 310 acres. College preparatory, commercial, home economics, pre-nursing, general courses. Emphasis on health, character, citizenship. Sports, activities. Testing and guidance. Camp, summer school. Moderate inclusive tuition. Write to ARNOLD E. LOOK, PRES. NEWTOWN SQ. PA.

SAINT MARY'S IN-THE-MOUNTAINS

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An Episcopal boarding school preparing girls for leading colleges. Small classes and guidance in study methods improve academic achievement. Music and Art are prominent. Sports include skiing, mountain climbing, riding, tennis. Gymnasium affords indoor sports. The school tries to express Christian ideals in the affairs of daily life as well as in its religious services.
Mary Harley Jenks, Principal

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105th Session. Fully accredited. Effective preparation for college. General course for Non-College Girl. Music, Art, Dramatics. Modern academic building, gymnasium and tiled swimming pool. Sports.

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Marion Reid Marsh, Principal
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If . . .

the Church is important to you, it is important for you to support and make use of the Church institutions listed here.

**Church schools make
good Churchmen!**

Hawaii

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

GIRLS

Province of New England

Connecticut

64. Rosemary Hall, Greenwich. Rosemary Hall is best known for vigorous intellectual training which prepares girls for all colleges. The school stands for the development of sportsmanship and physical fitness through team games and out-of-door sports, and for training for leadership through a long established and workable system of self-government. The school chaplain is Episcopal, but girls of all Churches are welcome.

65. *St. Margaret's School, Waterbury.

Massachusetts

66. St. Anne's School, Arlington Heights. Accredited, college preparatory, and general courses. Art, music, dramatics, dancing. Church atmosphere. Home environment. Simple social life. Outdoor play. Self-help. Small groups, that each child may receive the care of a mother in God. Aim: to develop reliable, true Christian womanhood, as well as to provide a first-class education at low cost.

New Hampshire

67. *St. Mary's-in-the-Mountains, Littleton.

Vermont

68. *Rock Point School, Burlington.

Province of New York and New Jersey

New Jersey

69. St. John Baptist School, Mendham. St. John Baptist School is a small school for girls, mainly boarding, in the country near Morristown. It has

NURSING

THE CHURCH HOME AND HOSPITAL SCHOOL OF NURSING

Baltimore 31, Maryland

A three year course of nursing. Classes enter August and September. Scholarships available to well qualified high school graduates.

Apply to Director of Nursing

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HIGH SCHOOL GRADUATES ENROLLED
Write for information.

DIRECTOR OF NURSING,

HOSPITAL OF SAINT BARNABAS
AND FOR WOMEN AND CHILDREN

NEWARK 2, NEW JERSEY
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Good Samaritan Hospital School of Nursing Portland, Oregon

430-bed Church hospital offers a three-year certificate course in nursing. No tuition is charged. The total cost over the three-year period is approximately \$200.00 for essentials such as uniforms and books. Classes enter in September and March. There is a resident chaplain.

For further information write:
Director of Nursing

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EDUCATIONAL COURSES OFFERED:

Rotating Internship
Nursing Course
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Country boarding school for boys and girls, kindergarten thru Grade 7. School year or year around enrollments. Modern buildings, spacious grounds.

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Country Boarding and Day School of the Diocese of Western North Carolina for boys and girls ages six to twelve. Grammar grades one through six.

For catalogue address

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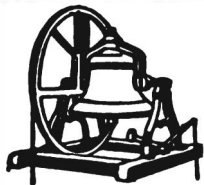
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CORRESPONDENCE INVITED with diocese interested in secretary-administrator with successful executive background. Business analyst, advertising executive, public relations, personnel management, law and general administrative experience. Successful money procurement planner. Present occupation on overseas assignment army colonel in charge of large installation engaging 5,000 officers, enlisted men and civilians. Prayer Book Churchman. Member Church societies. Wife and two children. Reply Box B-151, The Living Church, Milwaukee 3, Wis.

WANTED: Executive work in Church boarding school or Child Care Institution. M.A. in Personnel Administration and guidance. 14 points in Social work. Experience in teaching and group work. Reply Box H-159, The Living Church, Milwaukee 3, Wis.

RECTOR of Midwest parish desires parish on west coast. Age 35. Present salary, \$3,000. Reply Box O-156, The Living Church, Milwaukee 3, Wis.

PRIEST, Catholic Churchman desires parish in East. Correspondence invited. Reply Box H-161, The Living Church, Milwaukee 3, Wis.

EXPERIENCED ORGANIST — Choirmaster, Churchman, 33 years old. Full-time position desired. Boy or Mixed choir. Can assist in Parish Secretarial work. Excellent recommendations. Reply Box V-160, The Living Church, Milwaukee 3, Wis.

SECRETARY-HOUSEKEEPER. Widow, 50, cultural background. Experienced manager. Last position—Virginia estate. Supervision all household, clerical details. Gentleman's establishment preferred. Highest references. Reply Box W-162, The Living Church, Milwaukee 3, Wis.

RADIO HOUR

ANGELICAN CATHOLIC Hour — Sundays 5 P.M. Station WJMJ (Philadelphia, Dial 1540) Speaker: Rev. William H. Dunphy, Ph.D.

RELIGIOUS BOOKS PURCHASED

WRITE TODAY for new Catalog No. 391 Religious bargain books new and used. Baker Book House, Grand Rapids 6, Mich.

COLLEGES

129. *All Saints' Episcopal College, Vicksburg, Miss.
130. Bard College, Annandale-on-Hudson, N. Y.
131. *Carleton College, Northfield, Minn.
132. Canterbury College, Danville, Ind.
133. *College of Preachers, Washington, D. C.
134. Hobart and William Smith Colleges, Geneva, N. Y.
135. *Kenyon College, Gambier, Ohio.
136. Milwaukee-Downer College, Milwaukee, Wis.
137. St. Augustine's College, Raleigh, N. C.
138. *St. Helen's Hall, Portland, Ore.
139. *St. Mary's School and Junior College, Raleigh, N. C.
140. *St. Philip's School, San Antonio, Texas.
141. *St. Paul's Polytechnic Institute, Lawrenceville, Va.
142. Trinity College, Hartford, Conn.
143. University of the South, Sewanee, Tenn.
144. Voorhees School and Junior College, Denmark, S. C.

SEMINARIES

145. *Berkeley Divinity School, New Haven, Conn.
146. Bexley Hall, Gambier, Ohio.
147. *Bishop Payne Divinity School, Petersburg, Va.
148. *Church Divinity School of the Pacific, Berkeley, Calif.
149. *Philadelphia Divinity School, Philadelphia, Pa.
150. *DuBose Memorial Church Training School, Monteagle, Tenn.
151. Episcopal Theological School, Cambridge, Mass.
152. *General Theological Seminary, New York City.
153. Nashotah House, Nashotah, Wis.
154. School of Theology, University of the South, Sewanee, Tenn.
155. *Seabury-Western Theological Seminary, Evanston, Ill.
156. Virginia Theological Seminary, Alexandria, Va.

SCHOOLS OF NURSING

157. *Bishop Johnson College of Nursing, Los Angeles, Calif.
158. *Bishop Clarkson Memorial Hospital School of Nursing, Omaha, Nebr.
159. *Christ Hospital School of Nursing, Jersey City, N. J.
160. *Episcopal Eye, Ear, Nose, and Throat Hospital School of Nursing, Washington, D. C.
161. *Good Samaritan Hospital for Colored People School of Nursing, Charlotte, N. C.
162. *Good Samaritan Hospital School of Nursing, Portland, Ore.
163. *Hospital of the Good Samaritan School of Nursing, Los Angeles, Cal.

164. *Hospital of St. Barnabas for Women and Children School of Nursing, Newark, N. J.
165. *Hospital of the Protestant Episcopal Church in Philadelphia School of Nursing, Philadelphia, Pa.
166. John N. Norton Memorial Infirmary School of Nursing, Louisville, Ky.
167. *Reynolds Memorial Hospital School of Nursing, Glendale, W. Va.
168. *St. Agnes' Hospital School of Nursing, Raleigh, N. C.
169. *St. Barnabas' Hospital School of Nursing, Minneapolis, Minn.
170. *St. John's Hospital School of Nursing, Brooklyn, N. Y.
171. *St. Luke's Hospital School of Nursing, San Francisco, Calif.
172. *St. Luke's Hospital School of Nursing, Denver, Colo.
173. *St. Luke's Hospital School of Nursing, Boise, Idaho.
174. *St. Luke's Hospital School of Nursing, Davenport, Iowa.
175. *St. Luke's Hospital School of Nursing, Chicago, Ill.
176. *St. Luke's Hospital School of Nursing, Manila, P. I.
177. St. Luke's Hospital School of Nursing, Kansas City, Mo.
178. *St. Luke's Hospital School of Nursing, St. Louis, Mo.
179. *St. Luke's Hospital School of Nursing, Utica, N. Y.
180. *St. Luke's Hospital School of Nursing, Ponce, P. R.
181. *St. Luke's Hospital School of Nursing, Milwaukee, Wis.
182. *St. Luke's Hospital School of Nursing, New York City.
183. *St. Margaret's Memorial Hospital School of Nursing, Pittsburgh, Pa.
184. St. Mark's Hospital School of Nursing, Salt Lake City, Utah.
185. *The Child's Hospital School for Practical Nurses, Albany, N. Y.
186. Church Home and Hospital, Baltimore, Md.

CHURCH TRAINING SCHOOLS

187. *Department of Women, Philadelphia Divinity School, Philadelphia, Pa.
188. *New York Training School for Deaconesses, New York City. (Temporarily closed.)
189. *St. Margaret's House, Berkeley, Calif.
190. *Windham House, New York City.

CLASSIFIED

RETREATS

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.

WANTED

JEEP, 4 wheel drive, not necessarily new, asked as gift to Southern Mountain Mission Field with extensive and rough terrain. Reply Box L-163, The Living Church, Milwaukee 3, Wis.



GO TO CHURCH THIS SUMMER

The rectors of the churches listed here request you to make this your summer slogan, and invite you to attend Church services, whether you are away on vacation or at home.



ADIRONDACKS

Rev. John Quincy Martin, r
ST. JAMES AuSable Forks, N. Y.
Sun 8 HC, 9 HC or MP & Ser; HD 8
ST. PAUL'S Keeseville, N. Y.
Sun 11 HC & Ser; HD 9:30 HC

ALBANY, N. Y.

GRACE Rev. L. N. Gavitt, r
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.

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. D. F. Fenn, D.D., r; Rev. R. St. A. Knox, c
Sun 7:30, 9:30, 11 & daily; Holy Eu Mon, Wed &
Sat 10, Tues & Fri 7, Thurs 8

BUFFALO, N. Y.

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

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

ST. JOHN'S Rev. Harry W. Vere
Rev. Walter P. Plumley, r
Colonial Circle—Lafayette Ave. & Bidwell Pkwy
Visit one of America's beautiful churches.
Sun 8 HC, 11 Ch S, 11 MP; Tues 10:30 HC

CHICAGO, ILL.

ATONEMENT 5749 Kenmore Avenue
Rev. James Murchison Duncan, r;
Rev. Robert Leonard Miller; Rev. Frank Bozarth
Sun 8, 10 HC; Daily: 7 HC

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

ST. FRANCIS' The Cowley Fathers
2514 W. Thorndale Avenue
Sun Masses: 8 Low, 9:30 Sung with Instr; Daily:
7, C Sat 7:30-8:30 & by appt

DENVER, COLO.

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

ST. MARK'S Rev. Walter Williams
E. 12th Ave and Lincoln Street
Sun 8, 9:30 & 11; Wed HC 10; Thurs, Fri & HD,
HC 7

DETROIT, MICH.

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

ST. MATTHEW'S Rev. F. Rickford Meyers
2019 St. Antoine Street
Sun: 7:30 & 11, 10:40 MP; C by appt

EAU CLAIRE, WIS.

CHRIST CHURCH CATHEDRAL
Very Rev. Gordon E. Brant
Sun 8, 9:30, 11; Daily: HC 7, Wed 10

ELMIRA, N. Y.

GRACE CHURCH
Rev. Frederick Henstridge, r
Sun 8 and 11; HD 9:30

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Streets
Sun 7:30, 9, 11; Weekdays MP 6:45, HC 7. Also
Fri 7:30 (Requiem), Wed & Saints' Days 10; HH
& B 1st Fri 8:15; C: Sat 4:30-5:30, 7:30-8:30 &
by appt

GETTYSBURG, PA.

PRINCE OF PEACE Rev. W. R. Doyle
Baltimore & High Sts.
Sun 8, 10:45; Wed & HD 7:30

HIBBING, MINN.

ST. JAMES' Rev. John M. Hennessy, r
Sun 8, 9:30, 10:30; Daily: HC 7:30, Wed & Sat 10

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

HOLLYWOOD, CALIF.

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

HOUSTON, TEXAS

CHRIST CHURCH Texas & Fannin St.
Rev. Hamilton H. Kellogg, S.T.D., r; Rev. Wm. B. L. Hutcheson, Rev. Dorsey G. Smith, assoc.
Sun HC 7:30, 9:30, Service & Ser 11
Daily: HC 7, Chapel

INDIANAPOLIS, IND.

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

MADISON, WIS.

ST. ANDREW'S 1833 Regent St.
Rev. Edward Potter Sobin, r; Rev. Gilbert Doane, c
Sun 8, 10:45 HC; Weekdays, 7:15 HC (Wed 9:30)
Confessions Sat 5-6, 7:30-8

NEW HAVEN, CONN.

EPIPHANY Rev. James L. Hayes, S.T.M.
153 Forbes Avenue
Sun 9; HD 10 HC

NEW YORK CITY

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

ST. BARTHOLOMEW'S Park Ave. & 51st St.
Rev. Geo. Paul T. Sargent, D.D., r
Sun 8 HC: 11 Morning Service & Sermon; Week-
days: HC Wed 8; Thurs & HD 10:30
The Church is open daily for prayer

ST. CLEMENT'S 423 W. 46th St. near 9th Ave.
Sun Masses: 8, 9:30; Daily: 8; Fri 9
Confessions: Sat 8-9

HEAVENLY REST 5th Ave. at 90th St.
Rev. Henry Darlington, D.D., r; Rev. R. Richard P. Coombs, Rev. Robert E. Terwilliger
Sun HC 8, 10, MP & Ser 11; Thurs & HD 11 HC

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

ST. MARY THE VIRGIN Rev. Grieg Tober, D.D.
46th St. between 6th and 7th Aves.
Sun Masses 7, 9, 11 (High); Daily: 7, 8; C:
Thurs 4:30-5:30, Sat 2-3, 4-5, 7:30-8:30



CHURCH OF THE HEAVENLY REST
NEW YORK, N. Y.

NEW YORK CITY (Cont.)

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

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

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

OGDENSBURG, N. Y.

ST. JOHN'S Rev. George A. Palmer, r;
Rev. Eric W. Veal, ass't
Sun 7:30 & 10:30; Thurs & HD 7:30 & 10:30

PHILADELPHIA, PA.

ST. MARK'S Locust between 16th and 17th Sts.
Rev. William H. Dunphy, Ph.D., r; Rev. Phillip T. Fifer, Th.B.; Rev. Francis Voelcker, D.D.
Sun: Holy Eu, 8; Mat 10:30; Cho Eu & Address 11;
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;
C Sat 4 to 5

PITTSBURGH, PA.

CALVARY Shady & Walnut Aves.
Rev. William W. Lumpkin, r; Rev. Samuel N. Baxter, Jr., Rev. A. Dixon Rollit
Sun 8, 9:30, 11 & 8; HC 8 daily, Fri 7:30 & 10:30,
HD 10:30

QUINCY, ILL.

CATHEDRAL OF SAINT JOHN
Very Rev. Edward J. Bubb, dean
Sun 8:30 Holy Eu; Thurs 8:30 Holy Eu

RIDGEWOOD, (Newark) N. J.

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

SALISBURY, MD.

ST. PETER'S Rev. Nelson M. Gage, r
July: Sun Masses 8 & 11; August: Low Mass 11;
HD 7:30 & 10

SAN FRANCISCO, CALIF.

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

SCHENECTADY, N. Y.

ST. GEORGE'S Rev. Darwin Kirby, Jr., r
30 North Ferry Street
Sun 8, 11 HC; HD 10; Tues 8, Thurs 10

SEA GIRT, N. J.

ST. URIEL THE ARCHANGEL Rev. R. H. Miller
Sun 8 HC, 9:30 Sung Eu, 11 MP
Daily: HC 7:30, ex Fri 9:30

SPRINGFIELD, ILL.

ST. PAUL'S CATHEDRAL
Very Rev. F. William Orrick, r & dean
Sun Masses 8, 11; Daily 7:30; Wed 7

TULSA, OKLA.

TRINITY 501 S. Cincinnati Ave.
Rev. E. H. Eckel, S.T.D., r; Rev. Victor Hoag, D.D.,
assoc. r
Sun HC 7, 8, Ch S 9:30, Service & Ser 11

UTICA, N. Y.

GRACE
Rev. Stanley Gasek, r; Rev. Edwin K. Packard, c
Sun 8, 11, 4:30; Tues & Thurs HC 10, Fri HC 7:30

WASHINGTON, D. C.

ASCENSION & ST. AGNES Rev. A. J. duBois, r,
Rev. F. V. Wood, c 1215 Massachusetts Ave., N.W.
Sun Masses: 7:30 HC, 9:30 Sung & Ser, 10:45
MP & Ser to 11; 11:45 Low Mass to 12; Daily:
7 Low; C Sat 4-5 & 7:30-8:30

ST. JOHN'S Rev. C. Leslie Glenn
Lafayette Square
Sun 8, 9:30, 11 & 7:30; Mon, Tues, Thurs, Sat, 12,
Wed, Fri 7:30

WAUKEGAN, ILL.

CHRIST CHURCH Grand at Utica
Rev. O. R. Littleford, r; Rev. David I. Horning,
ass't, Rev. Walter Morley
Sun 8, 9:15, 11; Wed 7, 9:30; HD 9:30



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