

# The Living Church

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



**Work in Progress**

*John Heuss*

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**Better Screeners Than Recruiters**

TO THE EDITOR: We are much indebted to you for high lighting the shortage of clergy in South Dakota in your March 20th issue of THE LIVING CHURCH. Certainly the statement of this need made by Bishop Roberts should have immediate response from the Church. While it is easy for all of us to get sentimental over Bishop Roberts' needs in South Dakota because of what he stands for, not only in the life of the Church, but in our own hearts as well, I am sure that he himself would admit that his problem is also the problem of all of us, at least of all of us in the Province of the Northwest.

However, has not the time come when we should face this tragic shortage of men on a national level and do something about it as a Church? At the present time when our fields become vacant the Bishop has no one to turn to in his hour of need, the result being that many of our so-called rural fields lie vacant from months to years on end, and eventually are washed out completely. Never do I feel quite so helpless and hopeless as when I reach out into the dark void and try to find a suitable man for one of our small parishes or for one of our mission fields. Were it not for the fact that in Nebraska we use "lay-vicars" there would be a pretty tragic picture of our missionary work. Not only have our lay-vicars supplied these important vacancies, but they have read for Holy Orders under the guidance of our understanding and efficient board of examining chaplains, and through use of the Wolsey Hall Course.

Has not the time come when we might have an understanding clergyman at National headquarters charged with the responsibility of keeping the Church informed as to the number of vacancies, and also as to the men who might be available to fit in? In every other department of life there is some kind of an agency or bureau to turn to when there is a vacancy. This is true, for instance, in Church schools and Church hospitals, but when it comes to a vacant field in a diocese there is no one to turn to at all. I am told that some of the other Churches have an agency that serves along these lines, and I am wondering why we, as an Episcopal Church, could not start in a modest way with perhaps one man to whom we could write, if for no other purpose than merely to cry on his shoulder!

So far as I know no Church is better equipped to screen candidates for the ministry than we are, and I doubt if any other Church has quite so many hurdles for their candidates to go over as does the Episcopal Church. Just recently I joined with many other bishops in the hope that a psychological test will be added to the application of postulants before they are accepted as candidates. All these things are most essential and I would be the last one to in any way want to let down the bars. On the other hand our recruiting is terribly weak, since it does not head up in any one person charged with that responsibility and that alone, the result being that we are much better screeners than we are recruiters. It is much easier to reject than

it is to enlist, and I have known persons who pride themselves in the number of men they have rejected for the ministry, rather than in the number they have enlisted in the service of the Lord. No wonder we are 2,000 men short in the ministry today!

(Rt. Rev.) HOWARD R. BRINKER,  
Bishop of Nebraska.

Omaha, Nebr.

**Resemblances: Vatican and Lambeth**

TO THE EDITOR: There are certain striking resemblances (not necessarily parallels) between the voting on Resolution 54 at the Lambeth Conference, 1948, and the voting on Papal Infallibility at the Vatican Council, 1869.

There were 702 members of the Vatican Council present at its opening service. Council members were sworn to secrecy, but much information leaked into print.

When Lambeth Conference opened, there were (according to Bishop Hobson, THE LIVING CHURCH, February 20th) 314 members present. These members were pledged to secrecy, but information of its proceedings has leaked into print.

The intense heat of the Roman summer told fearfully on northern bishops at the Vatican Council.

The intense heat of the London summer "made a heavy impact on even the hardest" of the bishops at the Lambeth Conference.

When Infallibility was put to the vote, against 451 in favor, 88 were opposed, 66 voted conditionally, and 101 (70 of them opposed) were out of the city. (Note the proportion of absentees opposed, and compare it with Bishop Hobson's claim as to Anglican absentees).

When Resolution 54 was put to the vote, Bishop Hobson says, "few bishops had the slightest idea . . . (it) would come to a vote that evening . . . these and other reasons resulted in the absence of 80 bishops." (Does it follow, logically, that the ratio of voting pro and con would have held among these absentees?)

**PARLIAMENTARY MAJORITY**

Bishop Hobson seems to feel that a mere parliamentary majority should suffice. But should it, in so vital an issue, with so many bishops absent and so many opposed?

Strossmayer, one of the ablest orators at the Vatican Council, felt thus about the situation there (though he spoke of a matter of faith): "I am persuaded that the perpetual and unmistakable rule of faith and tradition was and always must remain that nothing could be passed *without morally unanimous consent.*"

Should we be satisfied with less than such consent in this matter?

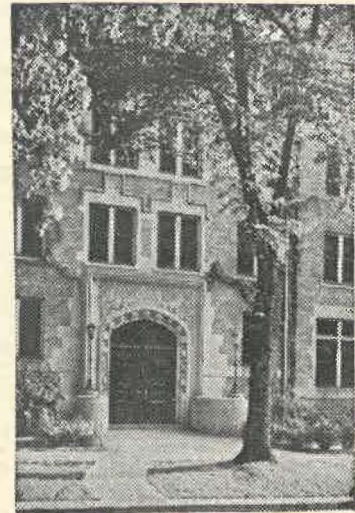
H. J. MAINWARING.

Wollaston, Mass.

**S.P.C. Non-Grants**

TO THE EDITOR: In the absence of Bishop Roberts who is taking a month's rest, I beg to draw your attention to a misstatement on p. 10 of the issue of THE LIVING CHURCH, January 23d. The paragraph to which I refer occurs under the

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## AFTER EASTER—WHAT?

We Episcopalians have finished our annual season of personal discipline—our Lent. For many it is the only real personal discipline exerted during the whole church year. For others it has meant added self-denials, in addition to those practiced all year through for Our Lord. For some, about all that was accomplished was a lot of service attending, or "sermon tasting." Some put up a real fight to lick their besetting sin. By the way, have you spotted YOURS, and are you fighting it, or just kidding it along? Some have made starts in better living that have brought new hope and re-kindled love in the hearts of their loved ones.

Well, Lent and Easter are over and gone. What are you going to do about your new discipline, your service attending (if that's your speed), bucking that not always sleeping tiger in you, and the renewal of the finenesses of your earlier years when someone loved

you because you were lovable? What are you going to do about all those heaven-inspired come-backs? Going to let them slump? Going to be ashamed of yourself again? Going to start anew the heart-break in those who have gone on loving you? But, above all that, are you going to make Lent a mockery and a little picayune forty day effort in the sight of God, whose Holy Church conceived Lent for your regeneration? Going to make Jesus' oh so recent agony on The Cross just so much wasted effort?

God in Heaven—friends, Episcopalians, sinners all of us—let's gather up the vigor that the Holy Vitamin of Lent has injected in us, and KEEP ON living out what we started this Lent and just WATCH and SEE the sunshine and joy these efforts of ours will engender all about us, but even more so IN HEAVEN.

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#### SEPARATE ACCOUNT

It is not true that S.P.G. has agreed to allocate grants to Anglicans who have left the Anglican Communion to join the C.S.I. As you are aware the Society agreed in 1947 that a separate account should be opened into which supporters of the Society were at liberty to pay any contributions which they wished to send to the Church of South India toward the support of former S.P.G. work. This separate account, although it is kept by our Finance department, is not an S.P.G. account. No contributions made to S.P.G. as such are paid into this separate account, but only those which are sent to us specifically for C.S.I. It has, however, been recognised that supporters of the Society who wish to contribute to C.S.I. would probably not be able to contribute to the separate account in addition to maintaining their contributions at the previous level.

Calculation indicates that about 10% of the Society's annual expenditure formerly went to work in South India which the Society is no longer in the position to support. Our supporters have been informed of this percentage, so that those who wish to contribute to the separate account may have some guide if they decide to earmark contributions for the separate account.

It has also been recognized that many of our supporters will not wish to contribute to the separate account, and that therefore the 10% might not commend itself to those who decide to contribute to this account. The Society has therefore agreed that supporters who decide to subscribe to the separate account should be asked to give not less than 80% of their former contributions to the general fund thus leaving a margin of 20%.

The position is fully set out on the fourth page of *Overseas News*, February, 1949. (Rev.) A. E. A. SULSTON.

Westminster, S. W. I.

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

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# BOOKS

The Rev. CARROLL E. SIMCOX, Editor

## Religion and Life

**TRIUMPHANT PERSONALITY.** By Robert Clyde Yarbrough. New York: Macmillan, 1949. Pp. 104. \$2.

Simply written, this book discusses in 13 brief chapters "some elementary truths of the Gospel for the effective personal management of life." The author, minister of Second Church, Newton, Mass., touches on materialism, adversity, fear, pain, death, perseverance, "beginning again," faith, etc. He is at his best in describing and diagnosing the superficial, materialistic character of modern life. He is least effective when he is telling what to do about it. Here he becomes involved in generalities, repetitions, and an excessive fondness for "inspirational" incidents drawn from the lives or remarks of "famous" men. Churchmen will find it rather thin fare.

NASH K. BURGER.

## How to Pray

**TEACH US TO PRAY.** By Charles Francis Whiston. Boston: Pilgrim Press, 1949. Pp. 265. \$2.50.

"A conductor of retreats and schools of prayer all over the country" tells us how to pray—alone and with others. He seeks to give us the "knowledge, understanding, discipline, and practice of truly Christian praying." Being a good theologian (he is professor of moral theology at the Church Divinity School of the Pacific), he begins and ends with God.

Theory is more or less kept in the background, and the greater emphasis is placed on practical experience. He comes

down heavily on "practice makes less imperfect." He says that by prayer a person may be set free from self and from self interests to seek God's glory and His blessings for others.

As the author (and priest-at-prayer) points out, the book is for those who do not pray (but who want to), for those who do pray (but who want to pray better), for those who pray now and then (but who want to pray more), and even for those who think that they have no need of prayer. The book is for those in and out of the Church; for the clergy and the laity alike. It is easy to read, warm, and comfortable. Everybody could do with a copy, and could read it several times with greater profit in each reading.

H. L. FOLAND.

## 1949 Quakers

**QUAKERS IN THE MODERN WORLD.** By William Wistar Comfort. New York: Macmillan, 1949. Pp. 212. \$2.50.

This book by the president emeritus of Haverford College was written with the apologetic interests of the Religious Society of Friends clearly in view. Without attempting to produce a formal history of that interesting movement, the book seeks to describe Quakerism as it exists today. At the present time only about 160,000 Friends will be found in the whole world, of which number approximately 115,000 are in the United States and Canada, but they exert a beneficent influence out of all proportion to their numerical strength.

In the fast tempo of contemporary society it may surprise some people to learn that "a modern Quaker will not be found in the liquor business . . . nor will he gamble at cards or bingo or on the stockmarket; nor will he own a movie theatre . . . he will not own or bet on racehorses . . . take no part in lotteries, raffles or . . . 'chances.'"

This reviewer has not only known a number of Friends personally, but he has been their house guest for as much as a week at a time and has attended First Day Meeting on numerous occasions. He can therefore testify to the general accuracy of this book. In a society formed of composite elements, as is the case in the United States, it is desirable that one should know his neighbor as well as possible in order to acquire the quality of sympathetic tolerance and understanding. This book is a definite contribution toward that end.

WARREN M. SMALTZ.



Trinity Church, Asheville, North Carolina  
Rev. J. W. Tuton, Rector

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NOW READY

# A Service Leaflet for The Prayer Book Anniversary

## The Service of the Holy Communion 1549

Inasmuch as the year 1949 is being observed as the 400th Anniversary of the First Book of Common Prayer in English, many parishes throughout the country are contemplating using the Service of Holy Communion from the 1549 Prayer Book, provided, of course, such use has been authorized by the Bishop of the Diocese.

Now available for congregational use is *The Service of the Holy Communion—1549*—a leaflet of 16 pages, size 5½x8½ to be used by each worshipper during the service. Not only will this provide the worshipper with the form of the 1549 service but it will be a souvenir of this great anniversary.

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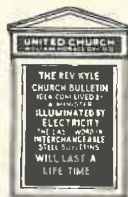
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# The Question Box

Conducted by the REV. CANON MARSHALL M. DAY

• On the Sunday within the Octave of All Saints I directed that the liturgical color should be green, since we used the propers for the Sunday and not those for the feast. A liturgically-minded layman thought the color ought to be white. Which is correct?

Since you were using the proper of the Sunday I should consider you were right to use green. In the Breviaries in my library there is no agreement on the question of the precedence of the Sunday in the Octave of All Saints. The Book of Common Prayer, while providing this feast with an octave, gives no clear rule for its observance except the daily use of the collect and preface. The Roman use calls for green on that Sunday and directs the octave to be merely commemorated. The Sarum books that I have, notably Trenholme, *The Hours of Prayer*, p. 493, give precedence to the octave, with memorial of the Sunday occurring, which would call for white. *The Prayer Book Office* (Hartzell) follows the Roman usage.

• How should a father or friend who is "giving away the bride" reply to the priest's question, "Who giveth this woman to be married to this man?"

The bride comes down the aisle on her father's right arm. When the bridegroom has met her a few steps from the entrance to the chancel, the father places himself near the couple, one pace left and to the rear of the bride. When the priest asks: "Who giveth this woman to be married to this man," the father steps forward silently and takes her right hand in his and places it in the right hand of the priest, saying nothing. There are two ways that he could do this: he can either step forward from a little in front and to the left or he can step across behind the bride and reach between her and the groom. The first method is the best and most convenient; the second one is impossible if the bride wears a train. The father then turns toward the congregation and walks back to the place in the pews that has been reserved for him. The Prayer Book provides no words for him to say, and there is a reason for this. The bridegroom's "I do" and the bride's "I do" are essential to the marriage; and the congregation, who are witnesses, should not be confused by hearing these words spoken in another voice and with another meaning almost immediately before their liturgical (and legal) use. The placing of the bride's hand in that of the priest is the way in which the Church directs the father to express his consent.

FIRST SUNDAY AFTER EASTER

## GENERAL

## EPISCOPATE

## Bishop McClelland Dies

The Rt. Rev. William McClelland, Bishop of the diocese of Easton, died April 16th at Memorial Hospital, Easton, Md. Funeral services were to have been held in Trinity Cathedral on April 19th, with burial at Old Trinity, Dorchester County, Md.

Bishop McClelland was born in Philadelphia, Pa., January 22, 1883, the only son of Alfred Lee McClelland and Marian Taylor (MacDougall) McClelland. His early education was in the Public Schools of Philadelphia and at Temple College Preparatory School. He attended Harvard University from which he was graduated in 1911, receiving the Bachelor of Arts Degree. His theological course was taken at the Philadelphia Divinity School, where he was a member of the class of 1914.

He was ordained to the diaconate June 7, 1914, and to the priesthood December 20th of the same year. He began his ministry as curate of St. Matthew's Church, Francisville, Philadelphia, where he remained until 1916. In 1915 he received the Master of Arts Degree from the University of Pennsylvania. He was rector of the Memorial Church of St. Luke the Beloved Physician, Bustleton, Philadelphia, from 1916 to 1923. In 1924 he took charge of the work of Dorchester parish, Dorchester Co., Md., in the diocese of Easton. This work included St. Stephen's Church, East New Market; St. Paul's Church, Vienna; and three other churches. This work was continued until his elevation to the episcopate.

At a special convention of the diocese of Easton held in Trinity Cathedral, Easton, January 31, 1939, he was elected Bishop of Easton and was consecrated in Christ Church, Easton, Md., on June 2, 1939.

In June, 1939, Bishop McClelland received the Honorary Degree of Doctor of Divinity from the Philadelphia Divinity School.

As one of the diocesan clergy, Bishop McClelland held a number of offices, among them being chairman of the standing committee, member of the finance committee, examining chaplain, and member of the executive council. He was deputy to General Convention in 1928,



BISHOP MCCLELLAND OF EASTON

1931, 1934, and 1937. As a member of the House of Bishops he served on the Committee on Unfinished Business and on the Joint Committee on the Status and Work of the Presiding Bishop.

In 1914 he married E. Rozelle Connelly. They had two sons, the Rev. William McClelland, Jr., and James Alfred.

## MARRIAGE

## Several State Legislatures Liberalize Divorce Laws

Bills both to strengthen and to liberalize divorce laws were introduced in many state legislatures throughout the country this year, but enactments thus far have been mostly on the liberal side, a Religious News Service survey reveals.

A state constitutional amendment permitting the granting of divorces on four grounds was ratified by the South Carolina legislature. Under its 1895 constitution, South Carolina had long been the only state in the nation in which a divorce could not be obtained for any reason. The new amendment, stipulating that divorces shall be granted for adultery, desertion, physical cruelty, and habitual drunkenness, was approved by the electorate last fall but required subsequent legislative ratification.

In Idaho, the time required for insanity as grounds in a divorce case was

reduced by the legislature from six years to three. Wyoming's legislature reduced to 60 days the time of residence required for divorce when either the husband or wife is "incurably" insane. Approved by the Maryland legislature was a bill making imprisonment for a felony grounds for absolute divorce if the accused was sentenced to at least three years.

A new law in Washington state will permit a final divorce within three months instead of at least seven. Another new Washington law, however, sets up a family court to attempt to effect reconciliations and head off divorces, especially where minor children are involved.

Adultery remains the only ground for divorce in New York state, where the legislature rejected strong pressure to broaden the grounds for divorce. The New York legislature also killed a bill proposing the establishment of a commission to study operation of the state's divorce law. Proposals for change in the New York law followed disclosures of widespread collusion in connection with divorce cases in New York county under the state's present stringent law.

Colorado's House of Representatives defeated a bill proposing to make three years' continuous separation additional grounds for divorce. Rejected by the Delaware senate was a bill to amend the state divorce law to make a decree nisi absolute in three months, instead of a year as at present. Several bills aimed at "quickie" divorces were introduced in the Nevada legislature, but none were enacted. Also proposed were measures aimed at providing efforts at conciliation before the granting of divorces. Killed in the Montana legislature was a resolution urging the enactment of a national uniform divorce law.

Proposed changes in divorce laws were still pending at this writing in many states. A bill in the Tennessee legislature would make "incurable" insanity a ground for divorce, and also would permit wives and husbands to testify against each other in divorce cases. Mental illness would be made grounds for divorce under a bill introduced in the Wisconsin legislature.

Creation of a division of domestic relations in the probate courts and appointment of a board of probate judges to try for conciliation before a divorce and reconciliation after divorce were proposed in Massachusetts. All uncontested di-

orce actions would come under the proposed new division of domestic relations.

A bill introduced in the Oregon legislature would not require remarriage for reconciled couples who wanted to make up after a divorce. The bill would provide that a judge who granted a divorce decree could set it aside on written application by both parties, providing neither party had remarried a third party in the interim.

Several bills dealing with divorce on the grounds of insanity were introduced in California. One would strike out a legal provision on proof of the confinement of the insane spouse in a state mental institution, merely providing the person must have been adjudged insane for at least three years by proper authorities in California or some other state.

A number of proposed divorce law changes were introduced in the North Carolina legislature. One proposed provision to reduce from ten to five the number of years an insane spouse must be confined to a mental institution before insanity can be used as a divorce ground was killed in committee.

Gov. Frank J. Lausche suggested the enactment of Ohio legislation increasing from six weeks to six months the waiting period before divorces can be granted. Another Ohio bill would reduce from ten to three the number of grounds upon which a divorce may be granted. [RNS]

## SOCIAL ACTION

### Idaho Laymen Take a Stand

Some untoward publicity in a national magazine touching slot machines in Idaho has its brighter side in a strong stand taken by Churchmen in official positions in the state. Governor C. A. Robins took a forthright stand in asking the recent legislature to outlaw slot machines. The request was the first item in his legislative program. The lobby was too strong for him.

Then Mayor Potter P. Howard had announced his intention to do everything he could to outlaw them in the city of Boise. He was reelected in a recent municipal election. Slot machines were voted down by a vote of two to one. Two or three other city elections have ousted the machines, too.

Governor Robins, Lt. Gov. Don S. Whitehead, and Mayor Howard are all communicants of St. Michael's Cathedral, Boise.

### Fellowship in Social Work

The Episcopal Service for Youth announces that a partial scholarship from the Charles W. Sheerin Memorial Fellowship Fund will be available for a student for the academic year 1949 to 1950. This award is for study in any accredited



**BISHOP BENTLEY:** The bishop and his wife (center) in Honolulu on their return from China, Japan, and the Philippines and were greeted there by Bishop and Mrs. Kennedy. Bishop Bentley will make a detailed report on oversea missionary activity at Seabury House at the April 26th to 28th meeting of the National Council at Seabury House. At the same meeting the Rt. Rev. Lloyd R. Craighill, missionary Bishop of Anking, will make a report on the China situation.

school of social work in the United States. The grant will be made on a competitive basis and is open to young Churchmen and Churchwomen who are college graduates. Applications may be sent at any time, but notice of actual acceptance as a student in an accredited school of social work in the United States is a requirement for final award.

The scholarship for the academic year 1949 to 1950 will be \$500. This represents income on the funds already in the memorial. Gifts are still being received and the committee hopes for a total of \$50,000 which would yield sufficient funds for a full annual fellowship.

Applications and requests for information may be addressed to the Charles W. Sheerin Memorial Fund, in care of the Episcopal Service for Youth, 118 E. 22d Street, New York 10, N. Y.

## GEN. CONVENTION

### First Official Bulletin

Exhibits will be offered at General Convention for the first time since the war. Official Bulletin Number One for the 56th General Convention said that considerable corridor space on the first two floors of Civic Auditorium, San Francisco, has been reserved for exhibits.

Exhibitors will include official departments and divisions of National Council, joint commissions of General Convention, non-profit groups connected with

the Church, and commercial business firms dealing in ecclesiastical church goods.

The bulletin also said that housing brochures giving full information on hotel accommodations have been sent to all deputies whose names had been officially submitted to the Local Chairman before April 1st. Deputies whose names were not submitted before that date will receive brochures from their diocesan headquarters. The bulletin also suggests that, since an adequate number of rooms have been reserved at the Fairmont Hotel, which is convention headquarters, and at the Mark Hopkins, it is better to write to Convention Headquarters, 1055 Taylor street, San Francisco, for a brochure than to reserve a room by letter.

## MILITARY CHAPLAINS

### Rev. L. D. Miller

#### Will Address Conference

Major Gen. Luther D. Miller, chief of Army chaplains, will be among speakers who will address the 18th annual training conference of the Military Chaplains Association in Chicago, May 10th to 13th. The Association represents 13,000 chaplains of the World Wars.

Other speakers will be J. Edgar Hoover, director of the F.B.I.; Secretary of Defense Louis W. Johnson; and Rear Admiral William N. Thomas, chief of Navy chaplains.



**ENGLAND**

**Archbishops Issue Statement on South India Finances**

There is a gap in missionary finances in South India which the Church of South India is anxious to see filled. The gap appeared when the formation of the Church made it impossible for S.P.G. to continue supporting the Indian work for which it had been responsible.

A statement presenting the policy of the Church of England on South Indian finances has been issued by Drs. Geoffrey Fisher and Cyril Garbett, Archbishops of Canterbury and York.

"We desire to give information about the financial aspect of the former Anglican work which is now within the Church of South India. In this Church of about a million people, one-half were formerly members of the Anglican Church; the others formerly were Methodists, Congregationalists, or Presbyterians. The Church of England is not in full communion with the Church of South India. The recent Lambeth Conference made certain suggestions as to what our relations might be, but they have not yet come before our convocations. The conference in one of its resolutions expressed the hope and longing that in the end there might be full communion between the Church of South India and the Churches of the Anglican Communion and indicated certain points in the constitution of the Church of South India where amendment would remove some uncertainties or anxieties.

"Many people will feel that so far as possible the contribution to the growth of the South India Church made by the former Anglican element should be maintained. Some who feel this are uncertain as to how their support may be given.

"The Church Missionary Society and the Church of England Zenana Missionary Society are able under their rules to give all the support that they formerly gave. The work for which these societies are responsible in South India can be maintained by subscriptions to their general funds, which in view of the increasing cost of living abroad need augmentation.

"The S.P.G. under its rules is unable to contribute money from its general fund to former Anglican work and missionaries in the Church of South India for which it was responsible, and all its grants for this purpose ceased at the end of 1948. Thereby the Church of South India lost something like £15,000 per annum for the payment of former S.P.G. missionaries and workers who have joined the Church of South India, and for the upkeep of certain schools and hospitals. Many of these missionaries are in great uncertainty about their future, and already some valuable educational work has had to be curtailed. The S.P.G. has, however, agreed to maintain a separate account into which S.P.G. subscribers who wish to do so can, with the society's goodwill, direct their subscriptions which

will be sent to the Church of South India, though in the interests of its other work, the costs of which are also increasing, the S.P.G. asks that not more than 20 per cent of the subscriptions to the Society should be diverted to this separate account. Contributions in support of the former Anglican work and missionaries in what were S.P.G. areas now may be sent either to the separate account of the S.P.G., Tufton Street, Westminster; or to the Missionary Council, Church House, Westminster, S. W. 1.

"It is a matter of considerable anxiety to the Church of South India that this gap should be filled. It has set up a small representative board to receive all money sent for this special purpose and to co-ordinate the needs of all the former S.P.G. work for which it is now responsible. Unless the Church of England is prepared to fill this gap and also to maintain its former supply of missionaries and workers, its influence in the growth of the new Church will be greatly weakened."

**AUSTRALIA**

**Red Book Post Mortem**

The following editorial pronouncement appears in the April 15th *Church Standard*:

"The 'Bathurst Case,' which has been known also as the 'Red Book Case,' was at long last ended, it was stated recently by the Attorney-General of New South Wales. As the result of some unspecified agreement as to costs the Bishop of Bathurst has consented to waive his right to apply for leave to appeal to the Privy Council.

"The case being no longer *sub judice*, it can now be made the subject of a review. It has involved losses on both sides. In one sense the losses are perhaps equal, because both sides must be affected by the loss of prestige and respect, which the Church of England in Australia has inevitably suffered by reason of the fact that such a case was brought before a civil court. It could not but be deeply distressing to devout Evangelicals as well as to Anglo-Catholics, that the most sacred mysteries of our faith should be made the subject of argument, and cross-examination before a secular tribunal.

**GAINS**

"In the matter of gains it seems to us that the advantage lies very definitely on the Bishop of Bathurst's side. The 'Relators' who brought the action have really gained nothing at all. It has been decided that in 19 specified churches of the diocese of Bathurst the book known as the Red Book must not be used. But, as we understand that it was withdrawn from use in those and other churches long before this decision was given, the point does not seem to have much substance in it. It has also been decided that

the ceremony of the sanctus bell must not be used, and that the Bishop of Bathurst must not make the Sign of the Cross when pronouncing the words of Absolution or Benediction. But that is all.

"On the other hand, the Bishop of Bathurst and his co-defendants have gained a pronouncement by Mr. Justice Roper that prayers for the departed not suggesting the Roman Catholic doctrine of purgatory are not unlawful in the Church of England, and from the 'Relators,' by reason of their withdrawal of the charge of heresy, an admission that the Eucharistic doctrine contained in the Red Book is not inconsistent with the doctrines of the Church of England.

**SECULAR COURTS**

"But perhaps the most important gain of all is the fact that the issue of the case has made it utterly improbable that any similar case will ever again be brought before a secular court. The Bathurst 'Relators' presumably took the action they did because they were advised that they were bound to win. But such advice could not now be given with any such assurance to any potential relators in the future. At the most they could be told that the chances of winning or losing were equal, and that it would be impossible to predict with any certainty the result of an appeal to the High Court, or to the Privy Council. It is unlikely that, in these circumstances, any relators would persist in a similar action. That is a very clear and important gain for those who believe that the Church itself should determine its own law of worship, and settle disputes which may arise concerning it.

"It is, indeed, greatly to be hoped that one outstanding result of this unhappy business will be so to reinforce the case for spiritual autonomy for the Australian Church that the new constitution, which seeks to secure it, will be unanimously adopted. Some of those who have opposed it in the past have done so in the belief that they had a better protection for the causes they had at heart in an appeal to the secular law of trusts. The Bathurst Case has surely made it impossible for such a conviction to be any longer held."

**INDIA**

**Malabar Orthodox Negotiations**

A delegation of the Orthodox Church in Greece has left Athens for India to discuss proposals for uniting the Syrian Church of Malabar with the Greek Orthodox Communion.

The delegation journeyed to India upon the invitation of Metropolitan The-

odosius of Bombay and Calcutta, leader of the Syrian Church, who visited Greece last September. He said at that time that the Indian group embraced 600,000 believers and 350 places of worship.

Church officials in Athens stated that a pre-condition for the proposed union would be that the Indian Church renounce the Monophysite heresy, the teaching that there is only one nature in Christ, His humanity having been absorbed in His divinity.

The Indian Church, they added, would also have to accept the decisions of the ecumenical councils recognized by the Orthodox Church. It was recalled in Athens that the Russian Orthodox Church has made attempts to bring the Indian Church under its jurisdiction.

## PHILIPPINES

### Mountain Climbing Bishop

The bishop had come bumping 70 miles up the mountain in his jeep. The skinny road was edged on one side by a natural wall of rock and on the other by a 1,000-foot drop to the river. But the rough ride was all part of a day's work to the missionary bishop of the Philippines, the Rt. Rev. Norman S. Binsted. He was traveling to pay a call on his mountain province.

"The road was only a few feet wider than the jeep," said the Bishop. "When we had gone as far as the jeep could take us we descended about 500 feet to the river, then crossed a foot bridge about as long as a city block, built of twigs fastened to two cables. At the far end, the trail up the mountain was almost perpendicular. After an hour's climb we arrived in the village school yard where the children put on a program of native dances until 6 PM when we stopped for vespers. After supper the young people's fellowship put on a program which terminated at midnight but was followed by a repast prepared and served by the Woman's Auxiliary. We arose from that at 1 AM and went to bed.

"Next morning at 6 AM I confirmed a class of 40, preached, and celebrated the Holy Communion.

"Much the same schedule was followed daily for two weeks with some hard mountain climbing thrown in. I am convinced that I am in pretty good physical condition after keeping to that schedule."

## CHINA

### Clergy Must Learn Trades

When two Chinese bishops met recently to talk over the condition of Churches in Communist occupied areas, they decided that each clergyman in China had

better find some avocation. They considered the step necessary to enable those priests to survive who are stationed in areas where Communists are restraining Churches from paying clergy salaries. The two bishops were Bishop Huang of Yunnan-Kweichow and Bishop Tsu, general secretary of the Holy Catholic Church in China.

"We should like to utilize this crisis for something valuable," Bishop Huang said. "Likely it may help the Church in China to become self-supporting earlier than we expected."

## POLAND

### Polish Press Asked to Stop Anti-Church Propaganda

The Roman Catholic Church in Poland is willing to do its share in eliminating Church-State tensions, but considers mutual good will impossible so long as the government-controlled press keeps up its anti-Church propaganda.

This view was expressed by *Tygodnik Powszechny*, organ of the Cracow diocese, of which Adam Cardinal Sapieha is Archbishop. It took the form of a reply to Minister of Public Administration Wladyslaw Wolski's recent declaration on how the government wants Church-State relations settled.

The newspaper's statement came after Cardinal Sapieha, Archbishop Stefan Wyszynski of Warsaw, and five other bishops, meeting in conference early this month, decided to protest "pressure tactics" of the Communist-dominated government.

According to *Tygodnik Powszechny*, a clear distinction must be drawn between issues affecting the internal affairs of the Church and "those that have to do with public law principles which can be settled only with the Apostolic See." [RNS]

## GREECE

### Gratitude for Aid to Church

Gratitude for material aid given the Orthodox Church in Greece during 1948 by American and other overseas Christian Churches was expressed by Dr. Hamilcar S. Alivisatos in a report published in *Ekklesia*, official organ of the Greek Church.

He disclosed that besides financial grants amounting to about \$12,000, churches in the United States, Canada, Great Britain, and New Zealand had sent 27 tons of food, four tons of sewing material, 122 tons of used clothing and shoes, material for priests' cassocks, 51 tons of printing paper, 12 typewriters, a movie projector, a printing machine, and two automobiles.

"The exact value of these goods," Dr.

Alivisatos declared, "cannot be calculated, but it amounts to many billion drachmas." Under present exchange rates, 13,000 drachmas are roughly equivalent to one American dollar.

"The publication of this report," Dr. Alivisatos said, "gives us one more chance of expressing the deep gratitude of the Church and of the Greek people to the donating churches, as well as every single member of them, with sincere Christian willingness, offered their mite on behalf of their suffering Greek brethren."

[RNS]

## JAPAN

### Missionary Influx

Japan now has 399 more foreign missionaries than it had in 1940, according to S.C.A.P.'s Religious and Cultural Resources Division. The division reports that Christian missionaries have been coming into Japan at the rate of 75 a month.

Of the 1,800 missionaries now in Japan, 48 are in communion with the Anglican Church. They represent the Episcopal Church of the United States, the Church of England, and the Church of England in Australia and in Canada. There are 602 other non-Roman missionaries.

In 1940 there were 936 Roman Catholics and 438 non-Romans, or a total of 1,401. More than 1,000 have arrived since the beginning of the occupation in August, 1945.

## FRANCE

### Socialist Leader Sees Anti-Clericalism Diminishing

Anti-clericalism is an "outmoded policy" in France today, according to Jules Moch, Socialist Minister of Interior, and strategical adviser for the Third Force policy.

The Third Force refers to the Socialists, the Popular Republican Movement, the Radical Socialists, and other groups represented in the coalition government. The Communists and the Reunion of the French People (the de Gaullist group), make up the First and Second Forces.

Impressed by the landslide to the center shown in recent cantonal elections, Minister Moch told an informant that "anti-clericalism has greatly diminished."

He proposed that "the schoolmaster in the village, representing the anti-clerical elements, and the parish priest, should bury the hatchet."

The Socialist Party is pushing toward this objective with all its influence, he added.

[RNS]

# The Prayer Book in the Life of Church Students

## The Prayer Book and Family Prayer

By Anne Cottrell: *First Prize*

**O**F COURSE it wasn't always there. We said our prayers long before I was aware of the Prayer Book. And when it was first part of my vocabulary that was all it was — a word. The first thing it was attached to was not that quiet time on our knees around Mother's bed — but the award of the third grade Sunday School class that was being graduated from the primary school. The books were red and were given in Church in a ceremony quite impressive on primary minds. I looked forward — without knowing quite why — to the day when I would receive mine. It would certainly be nice to own one of those red Prayer Books, I thought vaguely, not attaching it with worship more than with anything else.

Thinking back on it, that vague feeling did not linger when I once had my Prayer Book. I was eager to use it, and aside from insisting on carrying it with me in choir procession, the best opportunity to use it was in family prayers. By this time, even younger brother had become independent enough to say his prayers silently instead of repeating "God take care of Mommy and Daddy" aloud, and all five of us adopted the habit of repeating the Lord's Prayer together and, after a quiet time, a closing prayer, and then the bedtime hymn "Jesus Tender Shepherd." It was before this hymn that the Prayer Book came in. Much to the thrill of my nine year old heart I could contribute the blessing from the last page of Family Prayer, and looking a little further found:

"Lighten our darkness, we beseech thee, O Lord; and by thy great mercy defend us from all perils and dangers of this night; for the love of thy only Son, Our Saviour, Jesus Christ."

These two simple prayers were my first real contact with the Prayer Book, and their very simplicity has kept them with me since then. "Lighten our darkness" first meant that terrorizing abyss outside my bedroom door, but soon I began to feel that there was a different darkness meant. The darkness of ignorance? Possibly, but more the darkness of selfishness and thoughtlessness. Why had I come in late for supper? And why did I insist on my radio program? I felt no small amount of self-pity when someone else was allowed to whip the potatoes, and even as late as this summer I insisted on sailing *our* boat, *myself*. There is still darkness. "Lighten our darkness, O Lord, and teach us to love, and to love to give." Then, "defend us from the

perils of this night." Knowing we had entrusted our loved ones to God's care there was nothing to fear, and gradually, as we thought more of this, we thought less of any personal "perils," though heaven only knows what they may have been.

And after this comforting prayer one of us would say the benediction, still the only conclusion to my bedtime prayers: "The Lord bless us and keep us . . ." Yes, watch over those loved ones far away, and bless them, and keep this school we all love so well, and our friends, and all thy children, bless us and keep us. "The Lord make His face to shine upon us and be gracious unto us . . ." Hear our prayer: be patient when we are slow; light up our lives, shine on us in our daily work. We'll never get the Year Book in without it and Dance Club may be able to contribute something with Thy help. Shine upon us, and help us to reflect a little of that light. "The Lord lift up his countenance upon us and give us peace — this night and ever more. Amen." We have been given so much, yet we need guidance else we misuse it. Teach us to love; help us to lose the selfishness that surrounds us, and worse still, the rationalization of that selfishness; forgive us and let us rest, to wake up strengthened for a new try at life. Grant us peace. And if we have worries, we have placed them in Thy care tonight. Grant us peace.

## The Life of Thomas Cranmer

By Neal Peirce: *Second Prize*

**G**OD places every human being on earth for the accomplishment of a mission. The tasks of some are very small, while others have staggering tasks to master. God judges us by our final success in the completion of our mission.

The mission of Thomas Cranmer, Archbishop of Canterbury, and the principal author and translator of our Prayer Book, was one of the most important in the history of Christianity. Indeed, the life of Thomas Cranmer is not only one of great achievement, but one of intense struggle.

Cranmer was born in July, 1489, and at the age of 14 went to Jesus College in Cambridge, England. While at Cambridge, Cranmer made an intensive study of theology. He spent months on Luther and Erasmus, and occupied nearly three



ANNE COTTRELL, winner of first prize in the sixth annual Church school essay contest, is a senior at St. Mary's School, Peekskill, N. Y. She is president of the Dance Club, and a member of the Music Club and of the Year Book Board. She plays the violin and is active in all sports. (A complete list of the 28 prize winners appears on page 13 of this issue.)

Though I may say those "Family Prayers" alone, I know "they" are saying them with me, and we are close in the sharing of His love. I throw open the window onto the still night, and running my fingers over the leather grain of the Prayer Book that has long since replaced the red one I thank God, and I am at peace.

years on an exhaustive study of the Bible.

In 1529, after he had received his degree as a Doctor of Divinity, Thomas Cranmer made a famous suggestion in the company of some associates of Henry VIII. At the time, Henry was seeking a divorce from Katherine of Aragon, which the Pope refused to grant for political reasons. Cranmer suggested that instead of continuing vain pleas to Rome, Henry should consult the heads of the universities of Europe for a favourable decision. Henry was delighted when he heard this suggestion, but he was still more delighted when a ruling was returned to him to the effect that the Pope had no authority in the case. This, of course, was responsible for the historic break-off with Rome. It was made official when Henry appointed Cranmer Archbishop of Canterbury, against the

will of the Pope. Cranmer refused to swear allegiance to Rome.

Cranmer served as Archbishop of Canterbury for 27 years. During this time he organized, translated, and wrote much of the Prayer Book, managed the religious affairs of the king, reorganized the Church in England under Edward VI, wrote the basis for our 39 Articles of Religion, and emerged as one of the most distinguished Christians of his age.

But this is only half the story. For it was this same Thomas Cranmer who showed time and time again that he was a weak-hearted, vacillating puppet of a corrupt king. It was he who managed all the questionable operations by which Henry acquired and disposed of several wives. It was he who supervised the burning of numerous heretics who disagreed with the Church. It was he who burned as heretics any persons who regarded the Pope as the head of the Church in England. It was he who sent his wife and family to Germany when Henry declared that the clergy could not marry. It was he, who, after pioneering laws to make the scriptures open to the people, seemed perfectly willing to have them restricted once more — at Henry's request.

Indeed, the record of Thomas Cranmer while he was Archbishop of Canterbury is an immense contrast between the great Christian genius which he displayed in his reorganization of the Church, along with his work on the Prayer Book, and his insincere, weak-hearted vacillation to please King Henry.

It seems hard to believe that he could be the same man who wrote so much of

our beautiful Prayer Book. But such is the case, and the story of the life of Thomas Cranmer seems to show that through his one supreme gift — the Prayer Book — he was able to redeem all the evil of his life.

In the pages of his masterpiece we find reflected all the quiet beauty and love of our Christian faith. In his translations from the Latin, in his original compositions, and in the fine organization of the Prayer Book, we find one of the greatest religious works of all time. Nowhere else can we find a more masterful representation of the qualities of Christianity. Surely, if the Prayer Book was the mission which God intended for Thomas Cranmer, he reached his goal.

But another great task lay ahead of Thomas Cranmer. In 1553 Queen Mary, an ardent Roman Catholic, came to the throne. In time Thomas Cranmer was tried for his Protestant beliefs and sentenced to death. But even in the last few days of his life he again showed his weakness by signing a recantation, thinking that he would be pardoned. The task of proving his love for Christ and his true worth lay before him still. Only on the day of his execution did he learn that he was to die, even though he had signed the recantation.

At last, with only a few hours remaining to his life, Cranmer set aside the mantle of insincerity of action which had hampered throughout his life. He accomplished his final task by acknowledging that the fear of death had made him sign the recantation and spoke forth in a firm reaffirmation of his beliefs. The authorities hurried him away to the stake, where he was to be burned. But before the fire came near his body, Cranmer thrust his right hand, with which he had signed the recantation, into the flames, crying, "That unworthy hand!"

And what are we to learn from the remarkable story of Thomas Cranmer?



JOAN HUNG-YU TSAI did not know a word of English when she arrived in the United States two years ago. She is active in all school activities, especially music and drama, at St. Anne's, Arlington Heights, Mass., where she is in the ninth grade. Her parents are the Rev. and Mrs. Yung Ch'un Ts'ai of China. Much as Joan likes American school life she realizes China's needs and is anxious to return to her country to help.

I think that it is just this: that throughout our lives we show again and again our lack of faith, our selfishness, our weak-heartedness; but that if we can accomplish that mission in life which God puts before us, and if we can, in the end, rise above the miserable faithlessness of our lives, then it is not all in vain. For surely the life and underlying spirit of Thomas Cranmer, which live on today not only in his great achievement of the Prayer Book, but in his final triumph over weakness, were not in vain.

## A Chinese Christian and the Prayer Book

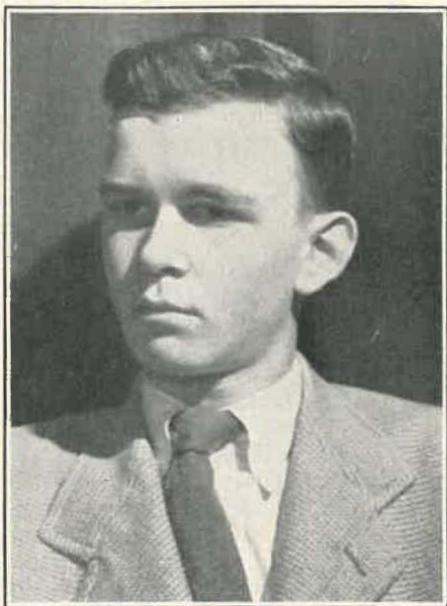
By Joan Ts'ai: *Third Prize*

I AM a Chinese girl who came from China two years ago. When I first came to this country, I could not understand a single word of English, and I did not know anything about the American ways of living. Everything was absolutely new to me.

I can still remember, very well, the first Sunday we spent in the United States. That morning, my family and I got ready for Church. I felt very nervous because I did not know the English language and I had never been in an American church before. Finally, the time came and we found ourselves inside the church. Once I was inside, I found many surprises: the grandeur of the

church; the windows, colorful yet holy; the altar in its exquisite beauty; but what surprised me most was the Book of Common Prayer. Of course I could not read the words in the book then, but to my surprise, I could follow the service. I almost felt as if I were at home.

After that Sunday service, I did not have so much fear for the path ahead of me. I found out that the service in English was the same service that I was accustomed to in China. I realized then that the Book of Common Prayer makes it possible for all churches in the world to have a uniform way of worshipping. It makes a stranger feel at home, no matter where that church is or what lan-



NEAL PEIRCE won first prize in the 1948 essay contest. He is a senior at South Kent School, South Kent, Conn. He has been on the honor-roll most of the time, and is co-editor of the school paper. Neal is also interested in the work of the Young Republicans.

guage it speaks. It certainly made me feel at home even though I did not know the language.

The Book of Common Prayer is the bond of the Church. It unites the churches together. It tells us that we are all one family in Christ and that we all go to church for one purpose: to worship God.

Suppose we did not have such a book as the Common Prayer Book. The ministers or priests of the churches would plan their own services; insert their individual words and phrases. Soon some one would forget something that should be said at the service. Even the Apostles' Creed, the General Confession, or the Holy Communion service could easily be changed. At length many valuable treasures would be permanently omitted. The people would say, "Oh well, we have gone along just as well as before. We might as well forget it." What a terrible thought! But it could come true if we did not have a standard to follow and the Book of Common Prayer is the standard.

Christianity was introduced into China about 100 years ago. It is still considered as one of the very young religions. Not many people believe in it and still more people have not even heard of it, but with the help of the Book of Common Prayer many Chinese will become followers of Christ. As the missionary goes on his way teaching and converting people to the true religion how the Book of Common Prayer will guide him through hardships, despair, and sickness to hopefulness and brightness again! Some day, I hope it will be the guide of all Chinese and that they all will rejoice in the name of the Lord.

The Chinese people are now far from peace. The condition in China is very

## Religion in Church Schools

By the Rev. E. A. DEBORDENAVE

*The Rev. E. A. deBordenave is dean of Church schools in the diocese of Virginia, the only diocese in the nation that has systematized its education. The seven schools in Virginia — three schools for boys and four for girls — are coördinating their efforts along the policy lines which Dean deBordenave sets down here.*

Every school imparts a "religion" to its pupils. The religion imparted by most schools today is the religion of "secularism" — faith in Man, plus Reason, plus Time. This is often true of Church schools in that most of the faculty and text-books unconsciously assume this secular faith as their starting point.

The Church schools in the diocese of Virginia have frankly faced these facts. They believe that the nature and function of "Church" schools is derived from the nature and function of the Church itself, which is the place where people are related to God through Christ by the Holy Spirit.

They believe that the unconscious transmittal of the secularist faith should be exposed and eliminated from Church schools. They believe that Christian education is education in every classroom from the Christian point of view. They believe that neither Man nor his history, can be understood except as related to God and His purpose, that Reason is ultimately bankrupt without Revelation, that Eternity always impinges on Time. They believe that Christian education is the only true education and therefore the only adequate one.

The Church schools in the diocese of Virginia are engaged in an effort to discover the full implications of the phrase "Christian education" as well as how to present it in the best possible way. This system of schools is composed of St. Catherine's, Richmond; St. Christopher's, Richmond; St. Margaret's, Tappahannock; St. Anne's, Charlottesville; Christchurch, Christchurch; St. Agnes', Alexandria; and St. Stephen's, Alexandria.

sad. The people are still suffering from war, hunger, and sickness. The Chinese need Christianity more than ever. The Book of Common Prayer has a very heavy job yet to do. We need many more missionaries. We need to teach the people to have the same thoughts: truthfulness, lovingness, and understanding for one another.

If anything can help our Church to

help the present condition in China, it is the Book of Common Prayer. This treasury of devotion has been handed down to us through the ages. It has gone through many storms and still always comes out victorious. I will it will help China in her present need, and in so helping her, will spread Christianity to a people greatly in need of a guiding hand.

## The Living Church Essay Contest Winners

**First Prize, \$100** — ANNE COTTRELL, St. Mary's School, Peekskill, N. Y.

**Second Prize, \$50** — NEAL PEIRCE, South Kent School, South Kent, Conn.

**Third Prize, \$25** — JOAN TS'AI, St. Anne's School, Arlington Heights, Mass.

### Winners of the \$1 Awards

Anne J. Ballinger, St. Mary's School, Peekskill, N. Y.  
Valerie Bradt, St. John Baptist School, Mendham, N. J.  
Mary Bridgeman, St. Mary's School, Peekskill, N. Y.  
Martha C. Judin, All Saints' Episcopal College, Vicksburg, Miss.  
Gef Fasick, St. Mary's School, Sewanee, Tenn.  
Delia Lee Felger, Margaret Hall School, Versailles, Ky.  
Mary Louise Holton, Cathedral School of St. Mary, Garden City, L. I., N. Y.

Connie Hanna, All Saints' Episcopal College, Vicksburg, Miss.  
Ellin Lake, St. John Baptist School, Mendham, N. J.  
Mary Bennett Little, St. Catherine's School, Richmond, Va.  
Eleanora MacDonald, St. Mary's Hall, Burlington, N. J.  
Katherine McKemie, St. Catherine's School, Richmond, Va.  
Margaret Mills, All Saints' Episcopal College, Vicksburg, Miss.

Patricia Moncure, St. Catherine's School, Richmond, Va.  
Sally Morton, St. Mary's School, Peekskill, N. Y.  
Anne O'Hara, St. Katharine's School, Davenport, Ia.  
Anne Porges, St. Mary's Hall, Burlington, N. J.  
Doris Rose Richards, St. Catherine's School, Richmond, Va.  
Nancy Richardson, St. John Baptist School, Mendham, N. J.  
Emily Stubbs, All Saints' Episcopal College, Vicksburg, Miss.  
Joanna Taub, St. Agnes School, Albany, N. Y.  
Mary Townsend, St. John Baptist School, Mendham, N. J.  
Jean Vollmer, St. Mary's School, Peekskill, N. Y.  
Christopher L. Webber, South Kent School, South Kent, Conn.  
Anna Rose Wong, St. Andrew's Priory, Honolulu, Hawaii.

## What Kind of Faith?

**T**HERE has been a great awakening among the Christian people of the United States within the past decade or so. Wise observers of the human scene say that we must not call it a revival of religion; and perhaps they are right. But, like Adam when he had sinned, the American people have at least discovered that they are naked — that the placid assumptions of our secularist culture in the period between wars were really no basis at all for dealing with the great issues of life, and that *some* kind of faith must be found to cover our spiritual nakedness.

The great central temple of American paganism has been accurately identified as the public school, that sacred repository of all that is best in American culture except God. It is still a temple too sacred for religion to enter, and when we discover that our Protestant and Catholic friends on the Continent are fighting primarily for the right to maintain the religious character of the schools in their countries, we get a little confused.

Don't we believe in the separation of Church and State? Of course we do. But somehow, we have forgotten that another vital principle of American civilization is the separation of State and School. The mere idea that the mayor, the aldermen, and similar political figures should have anything to say about the education of our children needs only to be stated to be condemned. Our system of universal free education is not operated by the State but by independent local school boards selected from the citizenry for that specific purpose. The costs of education are usually borne by the State, but control of education in this country has never been, and should never be, in the hands of the government.

Over the years the public schools have gradually adopted a policy of theological silence as a practical solution of the problem of a religiously divided culture. Needless to say, this is a radical departure from the example of the earliest public schools in America, which were not only religious but strictly denominational in their teaching. The result has been the bringing up of a generation able to read, but unable to comprehend anything more profound than the popular magazine and the daily newspaper; and withal, weirdly opinionated on religious matters without any foundation for its opinions.

There are many signs, however, that under the impact of events — the rise of Nazism with its articulate philosophy of blood and soil, and of Communism with its far more articulate philosophy of dialectical materialism — the American people have at last begun to realize that education without religion is not merely inadequate but positively dangerous;

it is the breeding ground of false ideologies, the creator of Frankenstein techniques of concentrated power without human purpose behind it.

The public schools are now looking for a way out of their godlessness. Released-time programs, which are still very much alive [L.C., April 17th] in spite of a recent Supreme Court decision condemning one type, have been welcomed by many school boards as a means of fulfilling their responsibility to provide a real education. In grade schools the dogmas of the first part of the Creed are widely accepted and taught, as a brief news item in this issue exemplifies. The Incarnation can be celebrated in carols and hymnody in school Christmas programs, although any effort by the pupils to investigate the matter seriously have to be discouraged.

**B**UT the public school is still the temple of an "Americanism" and "democracy" divorced from God. And the belief that the religion of the public school is more important than the religion of the Church is still very widespread, even within the Church itself. Many Church parents are frank in saying that they value the democratic influences of public schools more than the religious influences of Church schools. They are still trying to give their children a little religion at home, a little in released-time instruction, a little in Sunday school — covering their religious nakedness with a patch-work quilt.

In sharp contrast with the patch-work approach to the education of children, the impressive list of Church schools affiliated with the Episcopal Church proceeds on the assumption that all knowledge, all life, should be viewed as a whole, with God as the Prime Mover and final end. In the schools themselves, a few years ago, religion was not as prominent as it is today. The schools too, in the period when some were closing and others were drifting away from their ecclesiastical foundations, were infected with the prevailing malady of secularism. But when awareness of our predicament began to dawn upon us all, the Church schools were in a position to do something about it.

An interesting sidelight on the place of religion in the Church schools is provided by this year's CHURCH SCHOOL ESSAY CONTEST. The subject chosen was a strictly religious and specifically Episcopalian one — the Book of Common Prayer. But the largest number of essays in the history of the contest was submitted from a large and representative group of schools, and their quality, as may be seen from the winning essays published in this issue, was very high. Today, we speak with much less hesitation

than we did ten years ago, when we point to the Church schools as places where eternal values are primary and temporal values are assigned their proper subordinate place.

In the chastened moral climate of today, we hardly need to emphasize the value to our readers of this semi-annual Church school number, providing up-to-date information on schools affiliated with the Episcopal Church. The article by the Rev. Dr. John Heuss on the National Department of Christian Education and its plans places the schools in the setting of the overall educational picture of the Church. The main emphasis of the Department during the past two years has been the development of means of recapturing the "lost generation" of religiously illiterate adults who are today's parents. The next step will be the tackling of the needs of the children — whose primary need, of course, is religiously intelligent parents.

Parochial day schools are springing up in many parts of the country. We have made no attempt to provide a systematic list of them in this issue, but shall try to do so at some time in the future.

The Church may well be proud of its secondary schools. The quality of their instruction is at the very top of its field, and the Episcopal Church has more such schools than most other religious bodies. But if the schools are to prosper, and to continue to contribute a God-centered view of life to their students, Churchpeople must support them and make use of them. Then, with the Christian leadership provided by God-centered schools, the American way of life will be immeasurably enriched by finding its place in a plan for man's salvation which existed long before America was discovered and which will move to its majestic fruition when this planet is an empty cinder in space.

### *The Rights of the Congregation*

WE HAVE heard some talk lately about the possibility that General Convention will be asked to revise the canon on the dissolution of the pastoral relation. So far as we know, there has not been any concrete proposal offered, but the present canon is criticized because under it the vestry and the bishop, acting with the advice and consent of the standing committee, can bring about a dissolution of the pastoral relation against the wishes of the rector and a majority of the parishioners.

There is, as everyone knows, a widely publicized case in which the rector claims to have the support of his parishioners in such a controversy, and the temptation of those who sympathize with him is to try to rewrite the law to fit his particular case. We hope, however, that they will consider carefully the general considerations involved and draw their conclusion not from one case but from the effect of the law over a considerable period and in a variety of cases.

The rector of an Episcopal Church parish is one of the freest of human beings. Under normal conditions he has a life contract and he has the right to preside at the annual meetings which elect the only people who can challenge that contract. His pay cannot be reduced or withheld. The duties which he is canonically required to perform are few and easy to do in a half-hearted manner.

On the other hand, the parish also is a largely autonomous unit. If it prefers to be an exclusive club, letting the rest of the neighborhood go to hell (this is literalism, not profanity), nobody can do anything about it. The rector, of course, can bring in new people against the wishes of the rest of the congregation — if they are willing to endure the snubs and coolness that will be their lot; but if the parish and the rector are in agreement about an ingrowing policy, the bishop and other diocesan officers and agencies are helpless.

In one middle-of-the-road diocese a few years ago, a proposal was seriously discussed for empowering the bishop to intervene in such parishes to start the stagnant waters flowing. The proposal was — wisely, we think — dropped. But the fact remains that the independence of rector and parish can militate against the Church's real reason for being, which is the conversion of the world, not the comfort of its members.

It is seldom indeed that a case arises in which the dissolution of the pastoral relation by the bishop finds even a substantial minority of thinking Churchpeople outside the parish who disagree with his decision. But within the parish, there is very commonly a sizable group — perhaps even a majority of the *remaining* parishioners — who flock to the support of the rector.

Just how free should a priest be? Should it be possible for him to use the prerogatives of his office to select a parish of his personal supporters, adding new members who will join his faction and making things so uncomfortable for the other faction that they leave the parish? Or should there be some means whereby a bishop can intervene in a parish wracked by faction and remove the storm center?

Let us have a carefully and prayerfully considered answer to this question before we revise the Canons.

#### RESOLUTION

THIS end of April, now no longer cruel,  
 Comes like a wind bright with the birth of spring  
 Or like a flame with laughter as its fuel  
 In the delayed but perfect blossoming  
 Of all things longed for. From the seeds of blood  
 Sown to remission, now the tree full grown  
 Draws strength for healing, and the mingled mud  
 Placed on the wounded eyelids hard as stone  
 Adds to the gleaming equinoctial flood  
 Strange rainbow colored rivers of its own.

ROSAMOND BARTON TARPLEY.

# Work in Progress

## *A Report on the Department of Christian Education*

By the Rev. John Heuss, Jr., D.D.

Director, Department of Christian Education of the National Council

IN 1946 the General Convention at Philadelphia took the first steps to reconstitute the Department of Christian Education in the National Council. In due time the Presiding Bishop procured a director, who with a group of representative colleagues has endeavored for the past year and a half to think through the problem of the Church's need and arrive at a practical plan for educational development capable of meeting that need. That plan is now completed. It has evolved slowly out of much study and comparison of the educational work of other Christian communions and our own. It is the result of nationwide personal conferences with many groups of clergy and lay people and with many individuals. It is the result of deliberation by many committees made up of the best educational minds in our Church. It



**THE REV. WILLIAM CRITTENDEN:** *the executive secretary of the Division of Youth. Mr. Crittenden's background includes wide experience in youth work. He has served successively as curate of a large city parish, where he was in charge of work with young people, as a domestic missionary, and as the rector of a parish in an industrial community. In addition to parochial experience with youth work, Mr. Crittenden has served as head of a diocesan department of youth. For many years he has been prominent in summer conferences as a teacher and in 1947 and 1948 he attended world conferences in Oslo and Amsterdam. Immediately before coming to the National Council, he was student pastor and assistant professor of religion at Lafayette College, Easton, Pa.*

is, we believe, what the people of the Church want to have happen more than they want any other one thing. That plan will shortly be made known in detail to the Church.

But before we present this plan for the development of the Church's educational work, we are under obligation to report what the new department has been doing up to now.

### WHAT THE NEW DEPARTMENT HAS DONE

In November, 1947, the work of the new department began. Its personnel at that time consisted of five people, the director, one field worker, and three officers of the old Youth Division. The department was theoretically organized into a Children's Division, a Youth Division, and an Adult Division. Only the Youth Division had any officers and it alone had a plan of action. In addition to these divisions, there were three committees which had been appointed to begin discussion of the new curriculum. It was obvious that three kinds of action were called for to get the new department going. First, someone had to think through the educational problem of the Church and derive in consultation with others a plan to meet it. Second, the personnel of the department had to be built up. Third, work on the new curriculum had to be begun.

In February, 1948, the director presented the National Council with a long report on the Church's bad educational plight and laid before it the outline of a plan to do something about it. This report was called "The Future Development of Christian Education." It was adopted by the Council and distributed widely to the Church. We have continued to follow the outline of that first plan consistently ever since.

### WORK ON THE NEW CURRICULUM

As soon as we knew what our situation was and what we wanted to do to improve it, we began to make progress. We attacked the curriculum problem with vigor. The original three committees were merged into a new Editorial Board, which numbers some 25 members. They are as representative of the Church as it is possible for a committee to be. They have worked hard together in harmony for a year and a half under the leadership of the Rev. V. O. Ward, the editor-in-chief. What has this group accomplished? It has opened an editorial office at Seabury House where the new curriculum is



**THE REV. JOHN HEUSS:** *Father of three children, and rector of a parish which tripled in size to 1200 communicants during the 10 years of his rectorship, Dr. Heuss was drafted to head the National Council's Department of Christian Education in the fall of 1947. As a member of the National Council and a deputy to General Convention he had been familiar with educational problems on a national scale as well as on the local scale. He has studied at the Universities of Cologne, Frankfurt, and Berlin, in addition to graduating from St. Stephen's (now Bard) College and Seabury-Western. He holds Master's and Doctor's degrees in theology from Seabury-Western.*

### The National Staff for Christian Education

The pictures on these pages show the staff members of the National Council's Department of Christian Education—the men and women behind the planning and action reported by Fr. Heuss in the accompanying article. No picture was available of one staff member: Mrs. LEONA R. HARRIS, assistant secretary, whose work in the Division of Child and Home consists of counseling clergy and lay educational leaders about curriculum materials, teaching methods, etc. She also has charge of the missionary offerings—the Birthday Thank Offering and the Children's Lenten Offering, which annually bring in more money than is spent on the children by the national Church. She holds her Master's in religious education from Columbia and has had much experience in parish work.





**THE REV. VESPER O. WARD:** *Editor-in-chief for curriculum development. Like Dr. Heuss the father of a family (the Wards have two children), he was director of Christian education and promotion of the diocese of California before coming to the National Council in 1948. At the same time he was canon chancellor of Grace Cathedral, San Francisco, Calif. Previously he had served in the diocese of Minnesota and as chairman of the department of religious education of the Sixth province.*



**MISS DOROTHY SCOTT:** *An associate editor for curriculum development, she holds the academic degree of B.R.E. (Bachelor of Religious Education) from Boston University as well as her M.A. from Columbia. Parochial service in Ardmore at Christ Church, Cincinnati, and Bethlehem, Pa., included work in organizing a weekday Church school system in Bethlehem. Before joining the curriculum development project, she was a member of the advisory committee on visual education of the National Department.*

being created. It has done the difficult time-consuming task of working out the educational philosophy of the new curriculum. This work was presented to the Church in the fall of 1948 in a long report entitled "The Church Looks Ahead to the New Curriculum: Specifications." It has slowly assembled a small but able professional staff under the Rev. Mr. Ward which now numbers three members. It is bringing to completion a careful statement of the Church's teaching under five headings, Bible, History, Doctrine, Worship, and Christian Living. This will soon be published in five separate books in which the teaching of our Church will be set forth on the adult level. This is not to be confused with the proposed new Church school courses. However, this material, properly adapted to the age-level understanding of children, will constitute much of the content of the new curriculum.

In addition to these things, the Editorial Board is working on a careful re-study of the age-level religious readiness of children. This study will guarantee that the courses will not be over the heads of the children and that they will be educationally sound.

#### WHAT THE COURSES WILL BE LIKE

The editors have worked out an original structure for the new curriculum. It begins not with the traditional kindergarten course, but with preparation of parents and god-parents for Baptism. It proposes to put simple, practical materials into the hands of parents with very young children. It provides realistically for Christian home education, without which the conventional Sunday School will have limited success. It will provide an attractive kindergarten course. The courses for the first six grades will be arranged so that they can be used in a closely graded or cycle system equally well.

There will be junior and senior high school material varied enough to cover the large area of the interests of youth and also to teach the basic elements of the faith.

All the materials will appear in a format aimed to create respect for the Church and its education.

The editorial staff is now at work producing the first parent-home materials and courses for the younger children. We expect to have pilot materials ready to be used in the fall of 1950. These will be carefully tested in a widely selected group of Church schools before they appear in published form.

#### REORGANIZATION OF THE DEPARTMENT

The rest of the department was reorganized into these divisions: Children's Division (at present has one staff member), Youth Division (two staff members), Adult Division (one part-time



**MRS. DORA P. CHAPLIN:** *Author of the popular book, Religion and Children, Mrs. Chaplin and her two daughters came to the U. S. from England eight years ago. Her work as associate editor in the curriculum development project includes assisting in a preliminary research project to understand the religious needs of children, enlisting and supervising writers in the Children's Division, and creating and editing lesson materials and guides for parents and teachers. She came to the National Council from the Church of the Redeemer, Chestnut Hill, Mass.*



**MISS CHARLOTTE C. TOMPKINS:** *Department field worker, she has been active in Christian education for thirty years. Miss Tompkins came to the National Council in 1938 from the diocese of Central New York, where in addition to her diocesan work she organized the National Organization of Directors of Religious Education and served as its head for six years. Miss Tompkins also has special responsibility for the work in audio-visual education.*

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consultant), Audio-Visual Division (one staff worker). Including the members working on the new curriculum, the whole staff now numbers seven full-time members and two part-time consultants. We have a skeleton staff — and a very emaciated skeleton at that.

#### THE IMPORTANCE OF GOOD MATERIALS

This group has produced 27 pieces of educational material in the past year and a half. The whole success of educational leadership depends upon the constant production of good materials to work with. Materials are the ammunition of the educational army. At present our production is low. It can only improve if we have enough full-time people at work producing. We shall ask approval at General Convention of a departmental budget able to provide us with the necessary workers.

#### A NEW APPROACH TO ADULT EDUCATION

Since we could not possibly do the right kind of a job in every one of our so-called divisions, because of the severe limitations of staff and budget under which we have had to work, we chose to do as thorough a job as we could in one important division, the Adult Division. We had two reasons for making this choice. First, the need for good adult educational materials was a demanding one. Second, we wanted to prove to the Church that good materials could be produced by the new National Department. So in the past year we have produced two adult courses and are now at work on the third one. They are aimed at Christian Family Education. They are useful for all adults, parents, college students, young adults, and older adolescent children. They are known as the "Family Study Plan." The first course was on "Successful Marriage and the Christian Family." The second was on "The Prayer Book Speaks in our Uncertain Age," and the third will be on "The Principles of Christian Stewardship."

The first two of these courses have had a favorable reception by the Church. They have done a great deal to build confidence in the National Department. They are only a small beginning toward a good adult education program. They were produced by the hard labor and devotion of a few part-time staff members. They do go a long way to prove what could be done if we had the right organization at work full-time.

#### OUR LIMITED WORK IN VISUAL EDUCATION

We have also been at work in the field of audio-visual education. Twice since the department came into existence we have produced carefully considered slide and slide-film catalogues to inform the



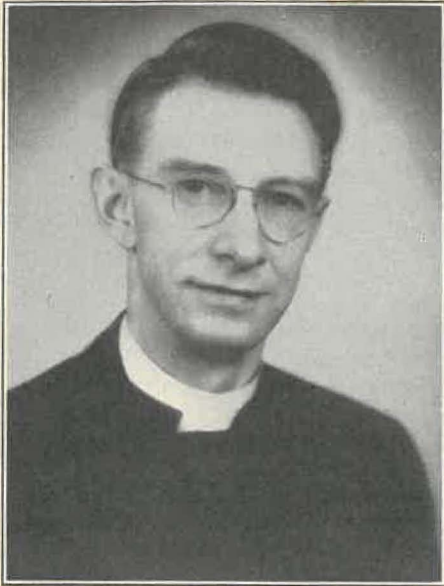
**DR. THEODORE M. SWITZ:** Long interested in films and in adult education in the Church, he is a consultant to the Department of Christian Education. Dr. Switz's early work was in scientific research (his Ph.D. in chemistry was earned at the University of London), but later he became interested in the economic and business side of chemistry, and spent a number of years in overseas sales, serving as director of the export department of Hercules, one of the large chemical companies. During the past three years, before coming to the National Council, he was vice-president of Encyclopedia Britannica Films, Inc., building up an overseas department.

parishes what is available in this important field. We have also produced several sets of teaching slides. But the Church needs and is demanding so much more help from us. We need to produce all manner of teaching slides and slide films. We need to produce good documentary 16mm. movies on each one of our mission fields. We need to be creating good religious art work for our Church school class-rooms and Christian homes. Again we can do few of these things because we do not have the funds or personnel.

This will give you a picture of the work of the new department since it began a year and a half ago. We have made definite progress. We have produced a number of useful things. We know what we can do, and we know what we ought to be doing. We stand ready to do it if we are given the tools to work with.

#### THE BIG JOB OF CLERGY TRAINING

Yet no picture of the work and plans of the department would be complete unless its program of "In-Service-Training" of clergy were not heavily emphasized. Without this practical preparation of our clergy to use our new materials no new program can succeed. We clergy



REV. REUEL L. HOWE: *A part-time consultant to the Department of Christian Education, Dr. Howe holds Bachelor's, Master's, and Doctor's degrees in theology from the Philadelphia Divinity School. He is well known for his work in developing clinical training as a part of pastoral theology, serving on the faculty of the Philadelphia and Virginia theological schools. His graduate studies have included psychology, psychiatry, sociology, and social case work. Dr. Howe was assistant at Christ Church, Germantown, Philadelphia, and St. Paul's, Albany, N. Y., and then rector of St. Stephen's, Elsmere, N. Y., before joining the staff of the Virginia Seminary.*

received practically no training for our educational job. This is the major reason why we have done such a bad job of education for many years. The picture will not improve until we know more about education. It is too late for ordained men to go back to the seminaries and learn. But it is not too late for the National Department to provide a large-scale educational training program for our priests.

We have begun it in a small way. We are prepared to expand it until it reaches every seminarian and ordained man in the Church, if we are given the money to make it possible. Our present program will reach about 500 priests between now and June, 1950. We need to step up this training until we can train one-third of the clergy every year.

Our In-Service-Training Program is being carried out in three ways. First, we are holding a small number of five-day diocesan workshops. In these the bishop and diocesan clergy work with members of our staff in every branch of religious education. They handle and arrange materials for the Church schools. They learn how to run several difficult types of projects. They learn how to teach with films. They learn where to find useful visual materials. They learn youth

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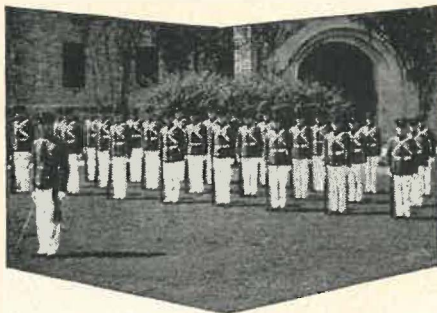
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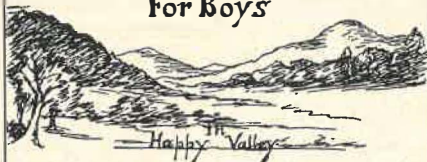
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programming. They discuss the real needs of young people. They practice a dozen adult educational procedures on each other. They learn how to set up a total parish program of education. There is as little theory and as much practice as possible.

The second method of clergy training now used is special clergy summer conferences. Two are to be held this year. These will be for diocesan department leaders. The same procedures will be followed except that the special job of diocesan leadership will be emphasized throughout.

The third method will, we believe, be the most effective of all. The College of Preachers has placed all of its resources at our disposal. Sixteen five-day workshops will be held there between October, 1949 and June, 1950. The National Department will supply the faculty to work under Canon Theodore Wedel.

All of these efforts to train the clergy have two aims in mind. First, to improve the whole general condition of education in our parishes by making the clergy better able to do their job, and second, to train a group of selected men to be ready to use the new curriculum materials experimentally, as they are available, in their parishes.

In-Service-Training is an expensive job. Industry understands how vital it is to results and spends millions of dollars on constant training programs. We in the Church will get very few results until we are able to give our key people effective on-the-job training. A large share of what we ask for the development of the department's work is for clergy training.

### WHAT ABOUT THE SEMINARIES?

Finally, we must not neglect the seminaries. Here men are being trained for their future work. Preparation for educational leadership in our seminaries is very inadequate. The seminaries have practically no funds to provide full-time teachers of religious education. Few com-

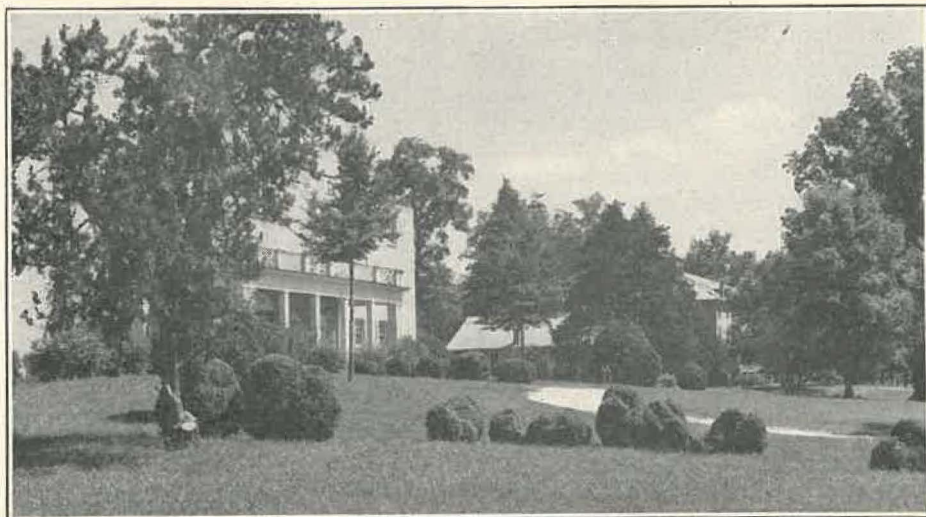
petent teachers are available today. The seminaries are unable to solve this grave problem by themselves. They need help. They need grants in aid from the Department of Christian Education for a brief period of years to help them set up better educational training. They need help in developing teachers. Scholarships for graduate work in Christian Education need to be made available by the National Department. There are good and able young priests ready to do several years of graduate work so that we shall have a supply of trained men, but they cannot finance their own education. If such scholarships are available, we shall have little trouble supplying the seminaries with good teachers in the educational field.

These have been the areas into which the new Department has moved within its brief life of 15 months. Without doubt the most important accomplishment has been the growing realization by the National Council and by the whole Church that the work of Christian Education is today the Church's biggest responsibility and field of greatest need.

### AN ADEQUATE STAFF IS THE FIRST NECESSITY

Within the first few months of the new department's existence it became clear that a proper job of educational leadership could not be done until an adequate staff was at work. From November, 1947, until June, 1948, the department had only four full-time workers. Not until April, 1949, have we had more than one full-time editor at work on the new curriculum. Now 15 months after I undertook this work, I am more convinced than ever that the life and production of the Department of Christian Education will stand or fall on its ability to have a large enough full-time staff to do the work needing to be done.

At the April meeting of the National Council the Department's plan for the future will be made known.



CAMPUS: Patterson School for Boys, Legerwood, N. C.



Milwaukee Journal.

PREPARING THE ALTAR: Before services at Kemper Hall, Kenosha, Wis.

## Annotated Church School List

Below are listed geographically, by provinces, educational institutions in the United States having close affiliation with the Episcopal Church. The list includes a few schools which although they have no definite Church connection, are specially interested in some unofficial way in the Episcopal Church.

Asterisk (\*) indicates no reply to questionnaire.

### PRIMARY & SECONDARY

#### BOYS

#### Province of New England

##### Connecticut

\*Choate School, Wallingford, Conn.

Kent School, Kent, Conn.; 1906; headmaster, Rev. W. S. Chalmers; faculty, 29; pupils, 304; boarding; age 13-18; grades 8-12; tuition 0—\$1800, varies according to circumstances; college preparatory; simplicity, self-reliance, directness of purpose through self-help.

\*Pomfret School, Pomfret, Conn.

\*Rectory School, Pomfret, Conn.

\*Salisbury School, Salisbury, Conn.

South Kent School, South Kent, Conn.; 1923; headmaster, Samuel S. Bartlett; chaplain, Rev. Alonzo L. Wood; faculty, 13; pupils, 125; boarding; age 12-18; grades 8-12; Tuition 0—\$1600, varies according to circumstances; emphasizes self-help; college preparatory; accredited Conn. State Board of Educ.

Watkinson School, Hartford, Conn.; 1859; reorganized, 1945; headmaster, Rev. Nicholas M. Feringa; faculty, 9; pupils, 93; day and boarding; ages 10-18; grades 6-12; tuition, \$300 — \$800; college preparatory; accredited, Conn. State Board of Educ.

\*Wooster School, Danbury, Conn.

##### Massachusetts

\*Brooks School, North Andover, Mass.

Groton School, Groton, Mass.; 1884; headmaster, Rev. John Crocker; chaplain, Rev. Malcolm Strahan; faculty, 31; pupils, 196; boarding; age 12-18; grades 7-12; tuition, \$1750; scholarships.

Lenox School, Lenox, Mass.; 1926; headmaster, Rev. Robert L. Curry; chaplain, the Rev. Edward

J. Day; faculty, 10; pupils, 82; day and boarding; ages 11-18; grades 7-12; tuition: \$1050 boarding, day \$300-500; college preparatory; development of Christian character.

St. Mark's School, Southborough, Mass.; 1865; headmaster, William W. Barber; send inquiries to David Lanier, director of admissions; chaplain, Rev. Harvey G. Trefry; faculty, 29; pupils, 178; boarding and day; age 12-18; grade 7-12; tuition: boarding \$1680, day, \$750; competitive scholarships; Liberal Arts, college preparatory; accredited, New England association of Colleges and Secondary Schools.

#### New Hampshire

\*Holderness School, Plymouth, N. H.

St. Paul's School, Concord, N. H.; 1856; head, Henry Crocker Kittredge; chaplain, Rev. Charles T. Webb; faculty, 59; pupils, 440; boarding; age, 12-18; grade 7-12; tuition \$1600, extras \$200; accredited, New England Association of Colleges and Secondary Schools.

#### Rhode Island

\*St. Andrew's School, West Barrington, R. I.

St. Dunstan's School, Providence, R. I.; 1929; headmaster, Roy W. Howard; chaplains, Rev. Clarence Herner, Rev. John Higgins; faculty, 12; pupils, 150; day; ages 6-15; grades 1-9, tuition, \$250-\$375; regular academic.

\*St. George's, Middletown, R. I.

\*St. Michael's School, Newport, R. I.

#### Province of New York and New Jersey

##### New Jersey

\*Freehold Military School, Freehold, N. J.

Morristown School, Morristown, N. J.; 1898; headmaster, Vallean Wilkie; faculty, 10; pupils, 120; boarding and day; grades 7-12; tuition, boarding \$1,100, day \$550; college preparatory; accredited, Middle States Association of Schools and Colleges, N. J. State Department of Education.

\*St. Bernard's School, Gladstone, N. J.

##### New York

Cathedral Choir School, Cathedral Heights, N. Y.; 1901; head, Rev. James Green; faculty, 8; pupils,

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New York



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Headmaster

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Rev. Nicholas M. Feringa  
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## GIRLS

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President  
Ruth Jenkins, Headmistress

40; boarding; ages 9-14; grades 5-9; tuition, \$350; college preparatory; music; accredited by Secondary Education Boards.

Darrow School, New Lebanon, N. Y. 1930; head, C. Lambert Heyniger; chaplain, Rev. Robert Beaty; faculty, 13; pupils, 76; boarding; age 13-20; grade 9-12; tuition \$1500; college preparatory; accredited, N. Y. Board of Regents.

DeVeaux School, Niagara Falls, N. Y.; 1852; headmaster, Rev. William Hudson; faculty, 9; pupils, 90; boarding and day; ages 12-19; grades 7-12; tuition: lower school boarders \$1200, day \$575; upper school boarders \$1250, day \$600; college preparatory; development of Christian gentlemen; accredited, University of the State of New York, Middle States Association.

\*Grace Church School, New York City.

Hoosac School, Hoosick, N. Y.; 1889; headmaster, Rev. Meredith B. Wood; faculty, 7; pupils, 35; boarding; ages 11-19; grades 7-12; tuition \$1150; college preparatory; Christian education and self-help; accredited, N. Y. State Regents.

Malcolm Gordon School, Garrison-on-Hudson, N. Y.; 1927; headmaster, Malcolm Kenneth Gordon; chaplain, Rev. Lockett Ballard; faculty, 5; pupils, 22; boarding; ages 8-13; grades 3-8; tuition, \$1600; preparatory to secondary schools; crafts, music, drama, athletics; small classes.

\*Manlius School, Manlius, N. Y.

\*St. Paul's School, Garden City, L. I.

\*St. Peter's School, Peekskill, N. Y.

\*St. Thomas Church Choir School, New York City.

\*Trinity School, New York City.

\*Trinity-Pawling School, Pawling, N. Y.

## Province of Washington

### Delaware

St. Andrew's School, Middletown, Del.; 1930; headmaster, Rev. Walden Pell, II; faculty, 17; pupils, 144; boarding; ages 13-18; grades 8-12; tuition, \$500-\$1500, according to circumstances; college preparatory; accredited, Middle Atlantic States Association.

### District of Columbia

St. Alban's School, Washington, D. C.; 1907; head, Canon A. H. Lucas; faculty, 30; pupils, 350; day and boarding; ages 9-18; grades 4-12; tuition: \$660 day; \$1250 boarding; college preparatory; accredited, Middle States Association.

### Maryland

St. James' School, St. James, Md.; 1842; headmaster, Dr. Vernon B. Killett; chaplain, Rev. John E. Owens; faculty, 17; pupils, 112; boarding; ages, 12-19; grades, 7-12; tuition, \$1,225; regular academic accredited by Middle States Association of Colleges and Secondary Schools.

St. Paul's School for Boys, Baltimore, Md.; 1849; headmaster, S. Atherton Middleton; send inquiries to H. A. Love, business manager; chaplain, Rev. Harry Lee Doll, D.D.; faculty, 20; pupils, 250; day and boarding; ages, 8-18; grades, 3-12; tuition: day \$290-\$400, boarding \$795; college preparatory; accredited by Middle States Association of Colleges and Schools.

### Pennsylvania

\*Church Farm School, Glen Loch, Pa.  
Episcopal Academy, Merion and Overbrook, Pa.; 1785; headmaster, Greville Haslam; send inquiries to Mr. Fitz-Eugene Dixon, Jr.; chaplain, Rev. Elbert St. Claire; faculty, 52; pupils, 575; day; ages 5-19; grades Kindergarten to 12; tuition, \$240-\$545, varies with grades; college preparatory; accredited, Middle States Association.

\*Meadowbrook School, Meadowbrook, Pa.  
St. Peter's Choir School, Philadelphia, Pa.; 1834; head, Harold W. Gilbert; chaplain, Rev. Allen Evans; faculty, 6; pupils, 40; day; ages 9-14; grades 4-9; tuition, \$150; regular academic.  
\*Valley Forge Military Academy, Wayne, Pa.

### Virginia

\*Christchurch School, Christchurch, Va.  
\*Episcopal High School in Virginia, Alexandria, Va.

St. Christopher's School, Richmond, Va.; 1911; head and chaplain, Rev. John Page Williams; faculty, 32; pupils, 435; day and boarding; ages 5-19 (day), 11-19 (boarding); grades kg.-12 (day), 6-12, boarding; tuition, \$175-\$400 (varies with grade); college preparatory; accredited, Southern Association and Virginia Dept. of Education.

\*St. Stephen's Episcopal School for Boys, Alexandria, Va.



CIVIL AIR PATROL: Instructor's desk during Link training operation at St. John's Military School, Salina, Kans.

Virginia Episcopal School, Lynchburg, Va.; 1916; head, George L. Barton, Jr.; chaplain, Rev. Charles F. Wulf; faculty, 11; pupils, 107; boarding, (8 day pupils); ages 12-19; grades 8-12; tuition: boarding \$1000, day \$300; college preparatory; accredited, Virginia State Board of Education and Southern Association.

## Province of Sewanee

### North Carolina

Christ School, Arden, N. C.; 1900; head, David Page Harris; chaplain, Rev. E. O. Rossmassler, O.G.S., faculty, 12; pupils, 135; boarding; ages 12-19; grades 7-12; tuition, \$750; self-help, small classes; accredited Southern Association of Colleges and Secondary Schools.

Patterson School, Legerwood, N. C.; 1909; supt., George Wiese; chaplain, Rev. Boston Lackey; faculty, 9; pupils, 65; boarding; ages 11-18; grades, 7-12; tuition, \$500 plus duties; scholarships; character building, agriculture, forestry, business and industrial arts; accredited, North Carolina State Dept. of Education.

### South Carolina

\*Porter Military Academy, Charleston, N. C.

### Tennessee

\*St. Andrew's School, St. Andrew's, Tenn.

\*Sewanee Military Academy, Sewanee, Tenn.

## Province of the Midwest

### Indiana

Howe Military School, Howe, Ind.; 1884; supt., Colonel Burrett Bouton; chaplain, Rev. Robert J. Murphy; faculty, 35; pupils, 285; boarding; ages 8-18; grades 4-12; tuition: junior school \$1100, high school \$1200; college preparatory; accredited, North Central Association.

### Michigan

\*Cranbrook School, Bloomfield Hills, Mich.

### Wisconsin

St. John's Military Academy, Delafield, Wis.; 1884; president, Brig. Gen. Roy F. Farrand; send inquiries to Major S. K. Brown, secretary of public relations; chaplain, Rev. M. O. Gruber; faculty, 45; pupils, 400; boarding; lowest age limit, 11; grades, 7-12; tuition, \$1,290.

\*Northwestern Military and Naval Academy, Lake Geneva, Wis.

## Province of the Northwest

### Minnesota

Breck School, St. Paul, Minn.; 1866; headmaster, Morison Brigham, send inquiries to Major H. H. Smith, dean of admissions; chaplain, the Rev. John Schmalsteig; faculty, 39 (and 6 part time); pupils, 444; day and boarding; ages 6-19; grades 1-12; tuition, day \$275 (first grade), \$460 (high school); 5-day boarding, \$950; 7-day boarding,

\$1067; college preparatory; accredited, Association of Minnesota Colleges.

St. James' Military School, Faribault, Minn.; 1901; head, Marvin W. Horstman; chaplain, Dean Charles R. Allen; faculty, 7; pupils, 45-50; boarding; ages 7-14; grades 2-8; tuition, \$970; personal care, personality training.

Shattuck School, Faribault, Minn.; 1858; head, Donald Henning, D.D.; chaplain, Rev. Joseph M. McKee; faculty, 25; pupils, 200; day and boarding; ages 13-18; grades 9-12; tuition, \$1425; college preparatory; development of Christian men; accredited, National Registration Office for Independent Schools.

### Province of the Southwest

#### Kansas

St. John's Military School, Salina, Kans.; 1887; head, Col. the Rev. R. L. Clem; chaplain, Rev. Claude Sauerbrei, Ph.D.; faculty, 11; pupils, 110; boarding; ages 10-18; grades 5-12; tuition, lower school \$875; upper school \$950; college preparatory; civil air patrol, pre-flight aeronautics; accredited, North Central Association of Secondary Schools and Colleges.

#### Missouri

\*The Taylor School, Clayton, Mo.

#### Texas

Cathedral School for Boys, Dallas, Tex.; head, Canon Alfred L. Alley; chaplain, Rev. Joseph S. Huske; faculty, 12; pupils, 105; day and boarding; ages 6-18; grades 1-12; tuition: grade 1, \$190; grades 2-6, \$225; grades 7-12, \$300; all boarding, \$1000; college preparatory; accredited, Texas State Dept. of Education.

### Province of the Pacific

#### California

Harvard School, North Hollywood, Calif.; 1900; head, Rt. Rev. R. B. Gooden; chaplain, Rev. John S. Gill; faculty, 26; pupils, 240; ages 11-18; grades 7-12; day and boarding; tuition \$550-\$1350; college preparatory; accredited, Univ. of Calif.

### GIRLS

### Province of New England

#### Connecticut

\*Rosemary Hall, Greenwich, Conn.

St. Margaret's School, Waterbury, Conn.; 1865; head, Ruth Chandler Shepardson; chaplain, Rev. Robert M. Hatch; faculty, 32; pupils, 275; ages 4-18, day; 12-18, boarding; grades, kg.-12, day; 7-12, boarding; tuition: day \$225-\$475, boarding, \$1600; college preparatory; accredited, Connecticut Board of Education.

#### Massachusetts

\*St. Anne's School, Arlington Heights, Mass.

#### New Hampshire

St. Mary's in the Mountain, Littleton, N. H.; 1886; principal, Miss Mary Harley Jenks; chaplain, Rev. William Weber; faculty, 11; pupils, 50; boarding; ages, 13-17; grades, 9-12; tuition, \$1,400; college preparatory.

#### Vermont

\*Rock Point School, Burlington, Vt.

### Province of New York and New Jersey

#### New Jersey

\*St. John Baptist's School, Mendham, N. J.

St. John's School, Mountain Lakes, N. J.; 1909; headmistress, Theresa L. Wilson; faculty, 21; pupils, 102; day; ages, 5-18; grades, kg. to 12; primary, coed.; secondary, girls; tuition, \$180-450; college preparatory; character and scholastic standards; accredited, State of New Jersey.

\*St. Mary's Hall, Burlington, N. J.

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Principal

### New York

Cathedral School of St. Mary, Garden City, L. I.; 1877; principal, Mrs. Walter R. Marsh; chaplain, Rev. Robert Griswold; faculty, 35; pupils, 225 day, 60 boarding; ages, 4-18 (boarders, 10-18); grades, kg. to 12; tuition: boarding \$1,500, day \$200-\$550 (varies with grade); college preparatory; music and drama; accredited, Middle Atlantic Association and N. Y. Board of Regents.

\*Mary Warren Free Institute, Troy, N. Y.

St. Agnes' School, Albany, N. Y.; 1870; principal, Miss Blanche Pittman; chaplain, Rev. G. Barrow; faculty, 32; pupils, 246; day and boarding; ages, 5-18; grades, kg. to 12; tuition: day \$200-400, boarding \$1,260; college preparatory; accredited, Middle States Association and New York Regents.

\*St. Faith's School, Saratoga Springs, N. Y.

St. Mary's School, Peekskill, N. Y.; 1868; head, Sister Mary Regina; chaplain, Rev. George Colard; faculty, 15; pupils, 80; boarding; ages, 13-18; grades, 8-12; tuition: boarding \$1350, day \$450; general and college preparatory; accredited, Middle States Association of Colleges and Secondary Schools.

### Province of Washington

#### District of Columbia

\*National Cathedral School, Mount St. Alban, Washington, D. C.

#### Maryland

Hannah More Academy, Reisterstown, Md.; 1832; headmistress, Miss Elizabeth Harvey; send inquiries to Mrs. Smith Meyerkort; chaplain, Rev. Edward Dart; faculty, 22; pupils, 85; boarding; ages, 13-18; grades, 7-12; tuition: boarding \$1150, day \$400; college preparatory; individual attention; accredited, Middle States Association of Colleges and Secondary Schools.

#### Pennsylvania

Burd School for Girls, Philadelphia, Pa.; 1856; directress, Charlotte U. Day; rector, Rev. Alfred W. Price, D.D.; staff, 7; pupils, 25; boarding; ages, 4-18; grades, kg. to 12; tuition, according to financial ability; a home for girls who attend public schools; sewing and home-making.

Ellis College School, Newton Square, Pa.; 1910; president, Arnold E. Look, Ph.D.; faculty, 17; pupils, 220; boarding; ages, 11-20; grades, 6-12; tuition: school \$1200, camp \$260, camp and tutoring \$310, senior summer school \$375; college preparatory.

#### Virginia

\*Chatham Hall, Chatham, Va.

\*St. Agnes' School, Alexandria, Va.

\*St. Anne's School, Charlottesville, Va.



FIGURE SKATING: On the rink at St. Agnes' School, Albany, N. Y.

St. Catherine's School, Richmond, Va.; 1890; headmistress, Susanna P. Turner; chaplain, Rev. Reno Harp, Jr.; faculty, 64; pupils 145, boarding, 388 day; ages, 4 $\frac{1}{2}$ -19; grades, kg. to 12; tuition, day \$175-\$400, boarding \$1180; college preparatory; religious education; accredited, Southern Assoc. of Colleges and Secondary Schools, Virginia State Board of Education.

St. Margaret's School, Tappahannock, Va.; 1920; headmistress, Miss Rebecca Brockenbrough; chaplain, Rev. E. A. deBordenave; faculty, 17; pupils, 61; day and boarding; grades, 8-12; tuition: boarding \$850, day \$200; college preparatory; Christian education; accredited, Commonwealth of Virginia.

\*Stuart Hall, Staunton, Va.

### Province of Sewanee

#### Kentucky

\*Margaret Hall School, Versailles, Ky.

#### Mississippi

All Saints Episcopal College, Vicksburg, Miss.; 1908; head and chaplain, Rev. W. G. Christian; faculty, 23; pupils, 88; day and boarding; age, 12-19; 4 years high school, 2 of college; tuition: day \$300, boarding \$900; academic and college preparatory courses; music and art; accredited by State of Mississippi Accrediting Commission and So. Association of Schools and Colleges.

#### North Carolina

\*St. Mary's School and Junior College, Raleigh, N. C.

#### Tennessee

\*St. Mary's Episcopal School, Memphis, Tenn.

St. Mary's School, Sewanee, Tenn.; 1901; Sister Superior, Sister Cristabel, C.S.M.; chaplain, Rev. Bonnell Spencer, O.H.C.; faculty, 10; pupils, 50; day and boarding; ages, 12-18; grades, 8-12; tuition, \$750; college preparatory; accredited, Southern Assoc. Colleges and Secondary Schools.

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### Province of the Midwest

#### Michigan

\*Kingswood School, Cranbrook, Bloomfield Hills, Mich.

#### Wisconsin

Kemper Hall, Kenosha, Wis.; 1870; Mother Superior, Mother Mary Ambrose; chaplain, Rev. Parker Webb; faculty, 18; pupils, 125; day and boarding; ages, 10-18; grades, 5-12; tuition: boarding \$1400, day \$300 (lower) \$350 (upper); college preparatory; fine arts, drama, sports; accredited, University of Wisconsin.

#### Iowa

St. Katharine's School, Davenport, Iowa; 1884; head, Mrs. Harry L. Thompson; chaplain, Very Rev. Russell K. Johnson; faculty, 17; pupils, 103; day and boarding; ages 9-18, 3-4; grades, 5-12, nursery; tuition: day, \$275; boarding, \$1,200; college preparatory; accredited by Iowa Committee on Secondary Schools and Colleges, and State Department of Education.

\*St. Monica's School, Des Moines, Iowa.

#### Minnesota

St. Mary's Hall, Faribault, Minn.; 1866; headmistress, Miss Phyllis M. Newman; chaplain, Very Rev. Charles R. Allen; faculty, 19; pupils, 85; boarding; ages, 14-18; grades, 9-12; tuition, \$1175; college preparatory; accredited, North Central Association of Secondary Schools and Colleges and the University of Minnesota.

#### Nebraska

\*Brownell Hall, Omaha, Nebr.

### South Dakota

All Saints School for Girls, Sioux Falls, S. D.; 1884; principal, Claudia C. Dorland; send inquiries to All Saints' School; chaplain, Very Rev. Francis J. Pryor, III; faculty, 19; pupils, 125; day and boarding; ages, 5-19; grades, nursery school to 12; tuition: boarding \$900, day \$100-\$225; college preparatory, art, home management; accredited, North Central Association.

St. Mary's School, Springfield, S. D.; 1873; headmistress, Miss G. Bernice Holland; chaplain, Rev. Robert T. Becker; faculty, 5; pupils, 50; boarding; ages, 10-18; grades, 6-12; tuition, \$60; college preparatory; acculturation of Indian girls to American society; accredited, South Dakota Dept. of Public Instruction.

### Wyoming

\*Jane Iverson Memorial Hall, Laramie, Wyo.

### Province of the Southwest

#### Texas

St. Mary's Hall, San Antonio, Texas; 1879; headmistress, Miss Gretchen Tonks; chaplain, Rev. Samuel Orr Capers; faculty, 40; pupils, 315; day and boarding; ages, 6-18; grades, 1-12; tuition: day \$250-\$400, boarding \$1300-\$1400; college preparatory; accredited, Texas State Dept. of Education and Southern Assoc. of Secondary Schools and Colleges.

### Province of the Pacific

#### California

The Bishop's School, La Jolla, Calif.; 1909; headmistress, Caroline Cummins; chaplain, Rev. Frederick J. Stevens; faculty, 23; pupils, 135; day and boarding; ages, 12-18; grades, 7-12; tuition: day \$500, boarding \$1600; general and college preparatory; accredited, University of Calif., Pacific Coast Headmistresses Assoc., Calif. Assoc. of Independent Secondary Schools.

The Girls' Collegiate School of Claremont, Calif.; 1892; co-principals, Muriel Sait and Mary A. Edwards; faculty, 12; pupils, 40; day and boarding; ages, 11-18; grades, 7-12; tuition: boarding \$1600-\$1700, day \$400-\$500; college preparatory; accredited, University of California.

Palmer School for Girls, Walnut Creek, Calif.; 1939; principal, Elizabeth Palmer; send inquiries to William Palmer; chaplain, Rev. David Graham; faculty, 8; pupils, 40; day and boarding; ages, 5½-13; grades 1-8; tuition: day \$500, boarding \$1350.

#### Hawaii

St. Andrew's Priory, Emma Square, Honolulu, T. H.; 1867; sister-in-charge, Sister Marion Beatrice; chaplain, Rev. Kenneth Bray; faculty, 22; pupils, 455; day; ages, 7-18; grades, 2-12; \$15-\$18 per month, according to grade; college preparatory; accredited, Northwestern.

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### Utah

\*Rowland Hall, Salt Lake City, Utah.

### Washington

Annie Wright Seminary, Tacoma, Wash.; 1884; headmistress, Ruth Jenkins; chaplain, Rev. Arthur Bell; faculty, 45; pupils, 265; day and boarding; ages, 4-18; grades, kg. to 12; tuition: day \$200-\$400, boarding \$1200-\$1400; college preparatory; accredited, State of Washington Board of Education.

St. Paul's School for Girls, Walla Walla, Wash.; 1872; headmistress, Miss Hedwig Zorb; chaplain, Rev. William Gilbert; faculty, 12; pupils, 65; boarding; ages, 12-18; grades, 7-12; tuition, \$850; college preparatory; Christian citizenship, student responsibility; accredited, State of Washington, Northwest Association of Secondary and Higher Schools, Pacific Northwest Assoc. of Independent Schools.

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### Province of New York and New Jersey

#### New Jersey

St. John's School, Mountain Lakes, N. J.; see Girls' Schools.

#### New York

Ascension Day School, Staten Island, N. Y.; 1932; head and chaplain, Rev. Raymond G. Rogers; faculty, 3; pupils, 45; day; ages, 5-10; grades, 1-5; tuition: \$125 (kg.) to \$160 (grades); meets standards of New York City and N. Y. Board of Regents.

Grace Church School, New York City; 1894; headmaster, E. Allison Grant; chaplain, Rev. Louis Pitt, D.D.; faculty, 20; pupils, 137; day; ages, 4½-14; grades, kg. to 8; tuition, \$300-\$450, depending upon grade; sub-preparatory.

\*Greer School, Hope Farm, Dutchess Co., N. Y.

\*St. Luke's School, Trinity Parish, New York City.

### Province of Washington

#### Pennsylvania

Ascension Academy, Pittsburgh, Pa.; 1947; head and chaplain, Rev. Wilburn C. Campbell; faculty, 10; pupils, 110; day; ages, 3-8; grades, nursery-3; tuition, \$135-\$180; religious background.

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### South Carolina

\*Voorhees School and Junior College, Denmark, S. C.

### Tennessee

\*Gailor Industrial School, Mason, Tenn. (Colored)

### Province of the Midwest

#### Illinois

St. Edmund's Parochial School, Chicago, Ill.; 1948; head, Orland H. Johnson; chaplain, Rev. Samuel J. Martin; faculty, 4; pupils, 60; day; ages, 5-10; grades, kg. to 5; tuition: \$200-\$240; seeking accreditation by State Department of Education.

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## Texas

\*St. Philip's Junior College and Vocational Institute, San Antonio, Texas, (Colored)

St. Stephen's Episcopal School, Austin, Texas; to open in 1950; headmaster and chaplain, Rev. William Brewster; faculty, 7; pupils, 60; boarding; ages, 12-18; grades, 8-12; tuition; boarding \$900 plus \$100 for expenses; liberal arts; will be accredited by State Department and Southern Association of Secondary Schools and Colleges.

## Wyoming

\*St. Michael's Mission, Ethete, Wyo.

## Oklahoma

Casady School, Oklahoma City, Okla.; 1947; headmaster, Rev. Michael Martin; faculty, 11; pupils, 100; country day school; ages 12-18; grades, 7-12; tuition, \$600; college preparatory.

## COLLEGES

All Saints' Episcopal College, Vicksburg, Miss. See Girls' Schools.

Bard College, Annandale-on-Hudson, N. Y.; 1860; president, Edward C. Fuller; faculty, 42; pupils,



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\*Hobart College, Geneva, N. Y.

Kenyon College, Gambier, Ohio; 1824; president, Gordon Keith Chalmers; send inquiries to Norris Rahming, dean of admissions; chaplain, Rev. Thomas Barrett; faculty, 68; pupils, 537; tuition, \$300 per semester; liberal arts; accredited, Association of American Universities, Ohio College Association, North Central Association.

Milwaukee-Downer College, Milwaukee, Wis.; 1851; president, Lucia R. Briggs; send inquiries to Ruth Damkoehler, registrar; faculty, 50; pupils, 350; day and boarding; tuition, \$350 plus \$550 board and room; liberal arts; accredited, North Central Ass'n of Colleges and Secondary Schools, Ass'n of American Universities, American Association of University Women.

Trinity College, Hartford, Conn.; 1823; president, G. Keith Funston; chaplain, Rev. Gerald B.

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St. Augustine's College, Raleigh, N. C.; 1867; president, Harold L. Trigg; chaplain, Rev. Lloyd Alexander; faculty, 81; pupils, 462; day and boarding; tuition, \$409-\$450; liberal arts; accredited, Southern Association of Colleges and Secondary Schools.

\*St. Philip's Junior College, San Antonio, Texas. St. Paul's Polytechnic Institute, Lawrenceville, Va.; 1888; president, J. Alvin Russell; faculty, 90; pupils, 1,500; boarding; tuition, \$500; sciences, trade, and industrial education; accredited, Virginia State Board of Education.

University of the South, Sewanee, Tenn.; 1857; chancellor, Rt. Rev. Frank Juhan; send inquiries to Charles Thomas, director of admissions; chaplain, Rev. Richard Wilmer, Ph.D.; faculty, 50; pupils, 520; boarding; ages, 16-22; tuition, \$1100; liberal arts, theology, graduate theology; accredited, American University Conference, American Association of Colleges, Southern University Conference.

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Church Home and Hospital School of Nursing, Baltimore, Md.; 1894; director, Miss Jane Nash, R.N.; chaplain, Rev. William Harris; pupils, 100; tuition, \$114; accredited, Maryland State Board of Examiners of Nurses.

St. Barnabas Hospital School of Nursing, Minneapolis, Minn.

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Christ Hospital School of Nursing, Jersey City, N. J.

Hospital of St. Barnabas School of Nursing, Newark, N. J.; 1895; director, Elizabeth Fenlason; faculty, 9; pupils, 45; tuition, \$365 for 3 years; accredited, New Jersey State Board of Nursing.

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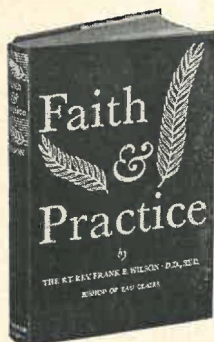
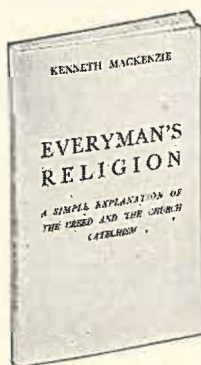
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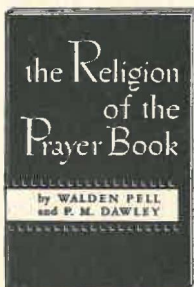
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## PARISH LIFE

### Corner Stone Opened

St. Mark's church, San Antonio, is being enlarged by the building of a vestibule and memorial tower. Construction made it necessary to open the corner stone, first laid on December 22, 1859. This was the third opening.

One of the earliest documents among the contents was a copy of the *Episcopal Register* of July 12, 1873, published in Philadelphia. In it was a plea written by the Rev. Walter R. Richardson, dean and rector of St. Mark's for about 40 years. He had made a request for \$4,000 needed to complete the building. Bishop Gregg had signed an approval of the plea. The war between the States had interrupted the work but the gifts were secured and the church was opened for service on Easter day, March 28, 1875. Though St. Mark's would seem "young" to many of the parishes in the east, in this area it is regarded as historic.

Among distinguished members in the early days were Gen. Robert E. Lee, Albert Sidney Johnston, Col. Joseph E. Johnston, Gen. John B. Hood, Gen. James Longstreet, and Gen. D. H. Vinton, whose son, Alexander H. Vinton, born in Texas, later became Bishop of Western Massachusetts.

### Methodists and Episcopalians Join for Confirmation

A joint Episcopal and Methodist confirmation service, in which bishops of both Churches officiated, was held on Palm Sunday evening in the First Methodist church, Hudson, Mass. Bishop Nash of Massachusetts confirmed the candidates presented to him by the Rev. Harry Eugene Goll, Jr., rector of St. Luke's Church. The Rev. John Wesley Lord, Methodist bishop, confirmed those presented by the Rev. Joseph A. Stevenson, minister for the First Methodist church.

Bishop Nash gave the confirmation address to both groups, each of which had received preparation from its own rector or minister. Bishop Lord preached the sermon. Vested choirs of both churches sang.

### JERUSALEM CYCLE OF PRAYER

#### April

29. East Szechwan, China: Kenneth Graham Bevan.
30. Eau Claire, U.S.A.: William W. Horsttick.

#### May

1. Edinburgh, Scotland: Kenneth Charles Harman Warner.
2. Edmonton, Canada: Walter Foster Barfoot.
3. Egypt: Geoffrey Francis Allen.
4. Ely, England: Harold Edward Wynn; Gordon John Walsh, Asst.
5. Erie, U.S.A.: Harold Everett Sawyer.

SEMINARIES

**New Professor at Church Divinity School of the Pacific**

The Rev. Frederick Augustus Schilling, Ph.D., has accepted appointment to an associate professorship in Biblical Literature at the Church Divinity School of the Pacific, Berkeley, Calif., and will take up his residence in Berkeley this summer. He succeeds the Rev. Pierson Parker, Th.D. Since 1942, Dr. Schilling has been rector of St. John's Church, Olympia, Washington, where he has prepared for the launching of a \$200,000 building project.

Before his ordination in 1938, Dr. Schilling was for six years dean of a theological seminary of another communion. In recent years, he has been president of the board of examining chaplains, deputy to General Convention, chairman of the department of social relations, member of the standing committee, and member of the diocesan council, all in the diocese of Olympia.

**Kenyon Conference**

Students from all the Episcopal theological seminaries in the country were scheduled to meet at Bexley Hall, the Divinity School of Kenyon College, Gambier, Ohio, for the annual Inter-seminary Conference, April 21st through April 23d.

These conferences are planned and operated by the seminarians to foster better understanding among theological stu-

dents and to give them an opportunity to hear leaders of the Church and to discuss intensively the broad questions which their Church faces.

The subject of this year's Interseminary Conference was to be "The Future of the Anglican Communion." The Most Rev. Philip Carrington, Archbishop of Quebec, was to present the keynote address.

The Rev. John S. Higgins, rector of St. Martin's Church, Providence, Rhode Island, author of *The Expansion of the Anglican Communion*, was to speak on "The Future of the Church as Affected by its Missionary Work."

The Very Rev. Alexander C. Zabriskie, Dean of Virginia Theological Seminary, was to talk on the "Future of the Church as Affected by Movements Toward Unity."

Another eminent theologian, the Rev. Charles D. Kean, rector of Grace Church, Kirkwood, Mo., author of *"Christianity and the Cultural Crisis"* was scheduled to talk on "The Future of Anglican Theology."

**Memorial to Bishop Stewart: Lectures in Preaching**

An annual series of lectures in preaching by foremost clergymen in the United States will be inaugurated this coming fall at Seabury-Western Theological Seminary, the Very Rev. Alden Drew Kelley, dean, announced this week.

The lectures, a memorial to the late Rt. Rev. George Craig Stewart, an

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CONFERENCE: College students of the fifth province met at the University of Illinois to discuss Christian vocations, thinking, and living. With the group are the Rev. Canon Bernard Iddings Bell, the Rev. W. Ward, (front row) and the Rev. Carroll E. Simcox, (3rd row back, right).

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alumnus of the seminary, Bishop of Chicago, and one-time lecturer at the seminary, will be the first of their kind in any Episcopal seminary in the country, Dean Kelley said.

The series will be inaugurated during the week of November 14th by the Rev. Theodore P. Ferris, rector of Trinity Church, Boston, Mass.

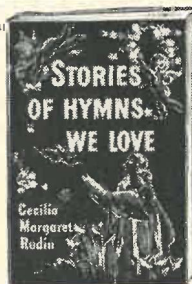
The series has been made possible through a \$15,000 memorial trust fund recently given to the Seminary. The majority of donors were lay persons who had been confirmed by Bishop Stewart and clergymen who had been ordained



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by him. A committee under chairmanship of Dr. E. Ashley Gerhard, rector of Christ Church, Winnetka, Ill., was named by the Chicago diocese to solicit funds for a memorial to the late Bishop.

The lectures will not only be presented for students at the seminary but will also be open to members of the Episcopal clergy and ministers of other religious groups.

Three to four lectures will be given each year on the content and methods of preaching.

"All who knew and admired Bishop Stewart will rejoice in this memorial, because it sets forth a happy combination of two of the chief concerns of his ministry," Dean Kelley said in announcing the project.



COLLEGES

"This Will Do"

A three-act musical comedy dubbed "an improbable history of the founding of Kenyon College," is scheduled for the college in Gambier, Ohio, on April 29th and 30th. Kenyon's chaplain, the Rev. Thomas Barrett, and Bexley professor, Clement Welsh, wrote the show. Everyone from the college president to the lisping children of G.I. students will take part. Professors and their wives, Kenyon students, and Gambier residents will be in the huge cast, chorus, and orchestra.

The show is titled *This Will Do*. The statement has been famous at Kenyon ever since it was first spoken by good Bishop Philander Chase, founder of Kenyon, when he chose the college site.

Proceeds will be for the Restoration Fund set aside for rebuilding of Old Kenyon Hall which was razed by fire on February 27th.

George Baker Fund

Awards Carleton \$50,000

Carleton College, Northfield, Minn., announces that it has been awarded \$50,000 by the George F. Baker Trust of New York City for scholarships for outstanding men students. The college thus becomes one of a group of six educational institutions throughout the United States which have been selected for the George F. Baker Scholarships. Included in the national plan, besides Carleton, are Stanford University, Calif.; Vanderbilt University, Tenn.; Davidson College, N. C.; Kenyon College, Ohio; and the University of Rochester, New York.

A unique feature of these scholarships is that the amount for each scholarship

is not a fixed sum but may vary according to the individual scholarship holder's needs, whether it be a few hundred dollars or one thousand dollars or more a year.

SECONDARY SCHOOLS

St. Katharine's, Davenport, Announces \$150,000 Project

A new building program for St. Katharine's school, Davenport, Iowa, which will involve expenditures of some \$150,000 over a period of three years has reached the blue print stage and actual work will begin the second week in June, according to Kalman Spelletich, secretary of the board of trustees for the girls' school and chairman of the building committee.

New Gym at Salina, Kans.

Among recent accomplishments at St. John's Military School, Salina, Kans., was the completion of a gymnasium which gives the school adequate, modern facilities for physical education. The building includes basketball, volleyball, and tennis courts, a four target caliber .22 firing range and armory, shower and dressing rooms, storage space for athletic equipment, and a room where the school's Link Trainer is operated. Ample bleacher space has been provided.

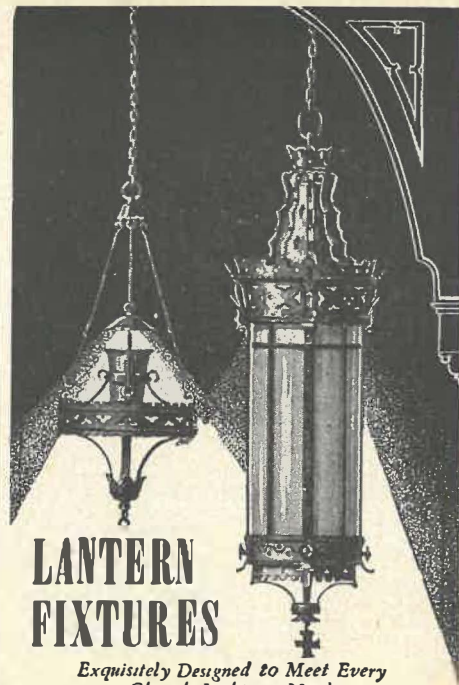
Another accomplishment was the change in the school's affiliation with Civil Air Patrol from squadron to group status.

Hoosac to Move

The Board of Trustees of Hoosac School have announced that the main activities of the school will be moved in



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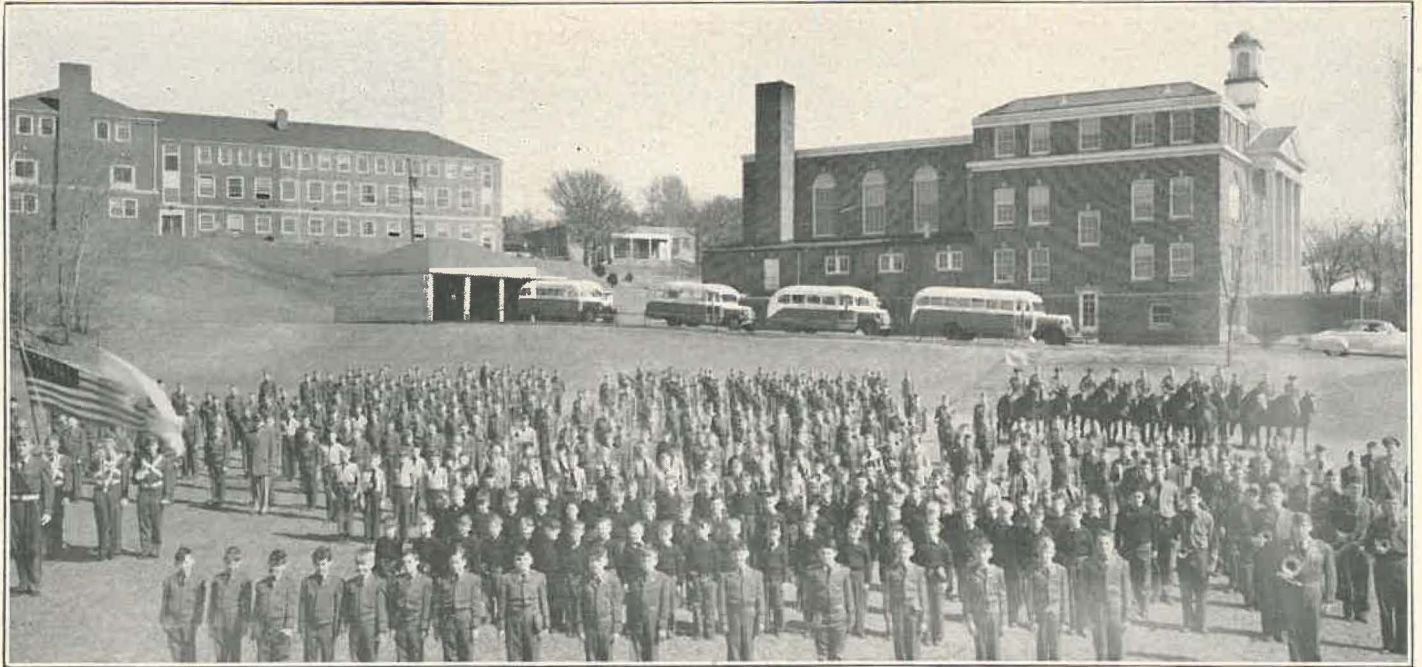
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the fall from the school's main location in the Village of Hoosick to the property of the former Tibbits estate, about one mile southwest of the village.

The Tibbits estate was the former residence of late State Senator LeGrand C. Tibbits, brother of the founder of Hoosac School, the late Rev. Edward D.

Tibbits, D.D., and was presented to the school in 1941 by the heirs of the Tibbits estate.

The trustees voted unanimously on the move at their recent meeting, held in New York City, and decided to set next year's enrolment at 35 boys until new dormitories and buildings can be erected.

This will be the first step in a long range program to develop the school and broaden its influence, according to Rev. Meredith B. Wood, rector-headmaster of the school.

It has been decided, however, to eliminate the Junior School, which for the last seven years has accommodated boys

## Announcement

The Morehouse-Gorham Co., of New York and The Cloister Press, of Louisville, Ky., announce that the Cloister Series of Church School Courses heretofore published by the Cloister Press, has now been acquired by the Morehouse-Gorham Co.

This series of Church School lessons, used widely throughout the Church, was inaugurated in 1938, and has had an increasing distribution from year to year. Complete for all grades, ample stock will be available about July 1st from the New York and Chicago Sales Divisions of Morehouse-Gorham Co.

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in the fifth and sixth grades. Next year's program includes accommodations for boys starting at the seventh grade or first form through senior year or sixth form.

**SECONDARY SCHOOLS**

**Two-Year Old Grows Up**

Plans for expansion are being formulated by two-year old Casady School of Oklahoma City, Okla. The new diocesan school, which is at present a country day school, wants to open a boarding department as soon as it can erect dormitories.

The school also intends to add the 12th grade so that its curriculum will afford students complete college preparation.

About 100 boys and girls now attend grades seven through eleven at Casady.

Hightower Memorial Chapel, designed by Cram and Ferguson, will be built complete within the year. The chapel represents a gift from Frank Hightower as a memorial to his parents.

**Cadets Send Gift to Germany**

The cadets at Shattuck School, Fairbault, Minn., have sent to Mrs. Lewis C. Beebe at Wurzburg, Germany, four sets of altar hangings which she will present on their behalf to some Old Catholic or Anglican Church.

Mrs. Beebe, the wife of Brig. Gen. Lewis C. Beebe, who was commandant at Shattuck from 1932 to 1939, and is now with the military government in Germany, is president of the American Woman's Club in Wurzburg.

**Texas to Have New Coed Boarding School**

The diocese of Texas will have a new coeducational boarding school when St. Stephen's opens in Austin in September, 1950. Boys and girls from 12 to 18 will be accepted. Headmaster of the secondary school, which will be owned, operated, and controlled by the diocese will be the Rev. William Brewster. The Rev. Mr. Brewster is formerly of Southborough, Mass.

The courses offered will be those that prepare young men and women for college. Christian living will be emphasized. Although St. Stephen's will be primarily a boarding school, a few day pupils will be accepted.

It is expected that the school will be accredited by the Southern Association of Secondary Schools and Colleges.

**Mortgage Burning**

St. Mary's School, Peekskill, N. Y., expects to burn its \$150,000 mortgage, which has been slowly paid off over a

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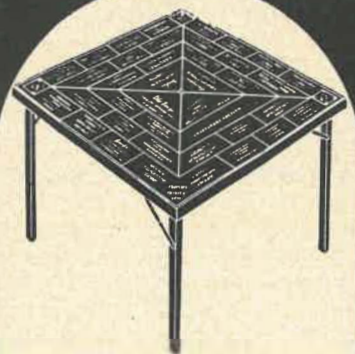
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period of 25 years, at its commencement day exercises on June 7th. Bishop Donegan, Suffragan of New York, is to preach the commencement sermon and will officiate at the burning of the mortgag.

### Watkinson, Hartford, Will Graduate First Whole Class

Watkinson School, Hartford, Conn., which was reorganized in 1945, will graduate its first complete class on June 8th. This class is composed of the charter boys who entered the third form at the time of the school's reorganization. Each graduate expects to enter Cornell University, Trinity College, the University of Connecticut, Lehigh University, or Springfield College.

The school was officially accredited by the Connecticut State Board of Education in December, 1948. At present 93 boys are enrolled. There are nine faculty members.

### PRIMARY SCHOOLS

#### St. Mary Sisters Take Charge of Day School

The Sisters of the Western Province of the Community of St. Mary, Kenosha, Wis., have accepted the invitation of the Rev. Harley G. Smith, Jr., rector of the Church of the Ascension, Sierra Madre, Calif., and his vestry, to take charge of his parish day school. Day schools have already been established in eight parishes in the diocese. Others will open next September.

The Church of the Ascension parish day school was opened in the fall of 1947 with an enrolment of approximately 30 pupils in the first four grades. Fifth and sixth grades were added in 1948, and the enrolment more than doubled. Kindergarten and seventh grade will be included in the 1949 to 1950 program, and eighth grade in 1951.

### PUBLIC SCHOOLS

#### Students Observe Minute of Silence to Think About God

Some 900 students at the Pawtucket East Senior High School, Pawtucket, R. I., stood for a minute of silence "to direct their minds and hearts to God" before starting their first class session.

The minute of silence, observed in home rooms after the usual salute to the flag, was added to the daily routine of the school on the order of James P. McGeough, principal. Mr. McGeough previously told a school assembly that he had noticed an apparent lack of interest in thinking of the Lord after the daily salute to the national colors. [RNS]

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**NEW YORK**

**Greek Government Honors Bishop Manning**

One of Greece's highest awards was presented to Bishop Manning, retired, of New York in a ceremony at the latter's residence in New York. He was decorated as Grand Commander of the Order of the Phoenix for services to his "Church, country, and all of humanity."

The award, which included gold and silver medals, a cross and a sunburst affixed to the chest, was presented by Greek Consul Gen. John Kalergis.

"In these years when moral standards are endangered," the consul said to Bishop Manning, "you have led your countrymen and your Church along the right road. We pray God to give you many more years of service to humanity, which needs many great leaders like yourself."

In reply, Bishop Manning, who will be 83 in May, said he had great admiration for the Greek people and "the part they have been and are playing in the struggle for right and freedom." He hailed the Greeks' "continuous and arduous struggle against the forces of Communism." [RNS]

**Washington Irving's Birthday**

The St. Nicholas Society of New York City, founded by Washington Irving in 1835 to preserve the Dutch traditions and names associated with the founding of the city, celebrated Irving's 166th birthday anniversary by attending a service at the Church of St. Mark's-in-the-Bouwerie, New York, on April 4th. Two hundred members were present, all wearing costumes of the period. After the service, they planted a sprig of ivy near the grave of Miss Matilda Hoffman, Irving's fiancée, who died at the age of 18. The ivy was a cutting from that growing at St. Mark's Church, Scarborough, N. Y., planted by Irving from a sprig sent him by Sir Walter Scott.

The Rev. Canon Edward N. West, of the Cathedral of St. John the Divine, was the preacher. Present were Washington Irving, III, great-great-grand-nephew of Washington Irving; and Louis du Pont Irving, a great-grand-nephew.

**NEWARK**

**"Community" Church to Enlarge**

Plans for the enlargement of the buildings of Christ Church, Short Hills, N. J., will be presented at the annual parish meeting of that Church on April 19th, by Thomas Bell, the church's ar-

chitect. Mr. James T. Gordon is general chairman; the Rev. Herbert Hannan Cooper is rector.

Christ Church is an Episcopal "community" church, ministering to almost the entire non-Roman population of Short Hills. Its Sunday School has reached an enrolment of over 900 members, and its confirmation class this year will number over 100.

**HONOLULU**

**Bishop's Secretary Foils Burglar**

A woman official of St. Andrew's Cathedral, Honolulu, cornered a youthful burglar and forced him to surrender a metal box containing \$3,060 in cash and checks which he had stolen from the Cathedral treasurer's office. Heroine of the chase is Miss Katherine Morton, secretary to Bishop Kennedy of Honolulu.

Miss Morton said that she was answering a phone call to the Bishop's office when she glanced into a mirror and saw a man crouched over the treasurer's desk. Hurriedly ending the conversation, she confronted the thief who ran, closely followed by Miss Morton. Cornering him near the diocesan house, she seized the money box. The thief fled and escaped in a car standing nearby.

She immediately notified police who inaugurated an island-wide search. Two alert sixth grade students of St. Andrew's Priory School for Girls saw the chase and Miss Morton grab the box from the robber's car. They took the getaway car's license number and turned it over to detectives. The girls were Jessica Kupau, 11, and Roberta Woffard, 13.

**OLYMPIA**

**Quake Shakes Churches**

The earthquake that shook northwestern states on April 13th rocked Trinity Church, Seattle, Wash., sufficiently to knock loose a cornice stone which crashed down and broke an outside stairway. The quake damaged chimneys of churches in Olympia, Centralia, and Chehalis, Wash. Bishops in the affected dioceses said that no relief was needed.

**WESTERN N. Y.**

**Quota Reached**


The diocese of Western New York has exceeded its quota of \$15,000 for the Presiding Bishop's Fund for World Relief. When the final returns are in from the remaining parishes and missions, it is expected that the total amount will exceed \$16,000.

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### POSITIONS OFFERED

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**ORGANIST-CHOIRMASTER.** Episcopal Church near New York City. Boy and mixed choir. Starting salary \$1000. Reply Box B-252, The Living Church, Milwaukee 3, Wis.

**WANTED:** Young Churchwoman to teach history, mathematics, or science, in Church Preparatory School for girls. Reply Box J-254, The Living Church, Milwaukee 3, Wis.

**WANTED,** assistant priest, unmarried, to serve Catholic parish in Eastern city. Living provided, with reasonable salary. Reply Box B-257, The Living Church, Milwaukee 3, Wis.

**YOUNGEST** Church Settlement House offers attractive opportunities to qualified group workers, Woman, nursery school trained, to conduct morning play school for pre-kindergarten children, about \$2800 per year; man to lead boys' activities, trained in group work, \$2800-\$3400; salaries depend on training and experience. Episcopal City Mission, 740 North 27th St., Milwaukee 8, Wis.

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## CHANGES

### Appointments Accepted

The Rev. **Samuel T. Coulter**, who formerly served the Church of England in Canada, is now in charge of Trinity Church, West Branch, Mich., St. Thomas', Omer, and St. Andrew's, Rose City.

The Rev. **James R. Murray**, formerly rector of St. John's Church, Centralia, Wash., and vicar of St. David's Mission, Shelton, is now assistant rector of St. Mark's Church, Van Nuys, Calif., and vicar of a new work planned for the western part of the San Fernando Valley, probably at Canoga Park.

The Rev. **F. J. Pitts**, formerly of the Church of England in Canada, is now in charge of St. Margaret's Church, Hazel Park, Mich., and the Church of the Holy Spirit, Detroit.

The Rev. **Frederick A. Schilling**, Ph.D., who has been rector of St. John's Church, Olympia, Wash., has accepted appointment as associate professor of Biblical literature at the Church Divinity School of the Pacific and will take up residence this summer in the new faculty house in the Thousands Oaks district of Berkeley.

The Rev. **Andrew H. Scott**, formerly rector of St. Luke's Church, Merced, Calif., is now vicar of St. Matthew's Mission, Baldwin Park, Calif. Address: 415 Maupin St., Baldwin Park, Calif.

The Rev. **Frank A. Squires**, formerly rector of All Saints' Church, Oakville, Conn., will become rector of St. Andrew's Church, Kent, Conn., on May 1st.

The Rev. **John Saxton Wolfe, Jr.**, formerly priest in charge of St. John's Church, Moultrie, Ga., will become rector of St. Andrew's Church, Fort Pierce, Fla., on May 1st.

### Resignations

The Rev. **Edward L. Freeland**, formerly rector of St. John's Church, Bisbee, Ariz., and St. Paul's Mission, Tombstone, retired from the active ministry on April 1st. Address: 100 W. Roosevelt St., Phoenix, Ariz.

The Rev. **William Porkess**, who has been rector of St. Stephen's Church, Wilkinsburg, Pa., for 30 years, has announced his resignation, effective in the near future.

### Changes of Address

The Rev. **G. Earl Daniels**, formerly residing at 30 Oxford St., Arlington 74, Mass., is now residing at 105 Watson Rd., Belmont 78, Mass., where St. James' Church, Cambridge, has recently purchased a rectory.

The Rev. **John Kuhns**, who serves Trinity Church, Fillmore, Calif., has moved from 628 to 608 Saratoga St.

The Rev. **Charles R. Palmer**, who recently resigned as rector of St. Mary's Church, Daytona Beach, Fla., because of ill health, should now be addressed at 1108 S. Riverside Dr., New Smyrna Beach, Fla.

### Ordinations

#### Priests

**Newark:** The Rev. **James Bennett Edwards, Jr.**, was ordained priest on March 25th by Bishop Washburn of Newark at All Saints' Church, Leonia, N. J. The candidate was presented by the Rev. John Reardon McGrory. The Rev. John F. Savidge preached the sermon. The Rev. Mr. Edwards will be vicar of St. Paul's Church, Montvale, N. J.

**Southern Ohio:** The Rev. **Emerson Paul Haynes** was ordained priest on April 4th by Bishop Hohson of Southern Ohio at Holy Trinity Church, Cincinnati, where the new priest will be rector. The Rev. Francis J. Moore presented the candidate. The Rev. R. K. Riebs preached the sermon. Address: 4804 Glenshade Ave., Cincinnati 27, Ohio.

**Virginia:** The Rev. **Stewart Bryan West** was ordained priest on March 27th by Bishop Mason, Suffragan Bishop of Virginia, at Grace Church, Goochland, where the Rev. Mr. West will be rector of the St. James-Norham Parish. The Rev. R. R. Brown preached the sermon.

#### Deacons

**Kentucky:** **Keith Morris Bardin** was ordained deacon on January 2d by Bishop Clingman of Kentucky at St. Andrew's Church, Louisville. The

Rev. T. Clarke Bloomfield presented the candidate. The Rev. Andrew Anderson preached the sermon. The Rev. Mr. Bardin is continuing his studies at General Theological Seminary.

**Long Island:** **Robert F. Capon** was ordained deacon on March 25th by Bishop DeWolfe of Long Island at St. James' Church, Elmhurst, N. Y. He was presented by the Rev. George W. Parsons. The Rev. Henry R. Kupsh preached the sermon. After graduation from Seabury-Western Theological Seminary, the Rev. Mr. Capon will be deacon in charge of Christ Church, Port Jefferson, N. Y.

**Northern Indiana:** **Charles Ray Boswell** and **Robert Sawyer Childs** were ordained to the diaconate on March 16th by Bishop Mallett of Northern Indiana at St. Andrew's Mission, Valparaiso.

The Rev. Mr. Boswell, who was presented by the Rev. Douglas R. MacLaury, president of Canterbury College, will be assistant at St. John's, Elkhart.

The Rev. Mr. Childs, who was presented by the Rev. Samuel H. N. Elliott, will be assistant at Trinity Church, Fort Wayne, and may be addressed at 1838 Ida Ave. The Rev. George J. Childs, the Rev. Mr. Child's father, preached the sermon.

## CLASSIFIED

### POSITIONS OFFERED

**CURATE**—Moderate churchman, to work in town of 18,000 as assistant and as priest-in-charge of rural mission. Salary \$3,000 plus Rectory, Eastern State. Reply Box J-243, The Living Church, Milwaukee 3, Wis.

### POSITIONS WANTED

**CHAPLAINCY** in college or boys' school. Episcopalian, young, single, experienced, versatile. Other responsibilities possible. References. Rev. Alexander Hamilton, 4 Union Park, Norwalk, Conn.

**POSITION** as Superintendent of institution wanted by Churchwoman with university background. Reply Box M-258, The Living Church, Milwaukee 3, Wis.

**POSITION WANTED** as Housemother with cultured Churchwoman with college background, energetic and efficient. Reply Box M-251, The Living Church, Milwaukee 3, Wis.

**PRIEST**, 32, Married, Preacher, Organizer, Pastor, Experienced with Young People, desires suburban parish, invites correspondence. Present salary \$3,000.00, travel, Rectory. Reply Box M-240, The Living Church, Milwaukee 3, Wis.

**EXPERIENCED** woman worker, skilled in church school and women's work, now employed in New England parish, desires fall opening in similar position. Best references. Reply Box G-247, The Living Church, Milwaukee 3, Wis.

**PRIEST** available for July or August, one or both. Reply Box H-246, The Living Church, Milwaukee 3, Wis.

**PRIEST**, young Prayer Book churchman desires suburban Parish. Available May Fifteenth. Reply Box O-242, The Living Church, Milwaukee 3, Wis.

**ORGANIST AND CHOIRMASTER**, Mus. Bac., Experienced, interested in Florida Parish. Reply Box R-250, The Living Church, Milwaukee 3, Wis.

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THE LIVING CHURCH

# DEATHS

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

## Harry Frederick Keller, Priest

The Rev. Harry Frederick Keller, rector of St. John's Church, Johnson City, Tenn., died April 3d, after several months of illness. The burial service was in St. John's Church on April 4th with Bishop Dandridge, Coadjutor of Tennessee, officiating. He was assisted by clergy from nearby towns. Interment was in the Johnson City Cemetery.

The Rev. Mr. Keller was born in Philadelphia in 1890, and received his Bachelor of Divinity degree from the University of the South in 1917. That year he was ordained deacon and then

priest. He served two years at Fayetteville, Tenn., then for two years in the diocese of Atlanta, returning in June, 1922 to become rector of St. John's for the remainder of his life. He had served as member of the Bishop's council, and as dean of the convocation of Knoxville.

He was married in 1930 to Mary Nell Dosser, who survives him.

## Florian C. J. Vurpillot, Priest

The Rev. Florian C. J. Vurpillot, pastor emeritus of the French Protestant Church of Washington, D. C., died March 29th of a heart ailment at his home in the capital. He had been ill only a few days. A native of France, he was born July 10, 1866.

The Rev. Vurpillot came to the United States in the nineties to teach French at the University of Philadelphia. He

was ordained to the diaconate in 1896 and became a priest in 1900. He was rector of the Church of St. Sauveur of Philadelphia from 1900 to 1913, then went to the Huguenot Church of Charleston, S. C., where he remained until he went to Washington.

A series of Lenten Lectures which he gave in French in Washington proved so popular that the French Congregation of St. John's Church, Lafayette Square was organized. The Rev. Mr. Vurpillot was pastor of the Church for five years, then retired but temporarily resumed active service during the war.

Funeral services were conducted at St. John's Church by the Rev. C. Leslie Glenn, rector, and Bishop Dun of Washington. Interment was at Rock Creek Cemetery. A widow and three children survive.



# CHURCH SERVICES

A cordial welcome is awaiting you at the churches whose hours of service are listed below alphabetically by cities. The clergy and parishioners are particularly anxious for strangers and visitors to make these churches their own when visiting in the city.



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**ST. MICHAEL AND ALL ANGELS** 20th & St. Paul  
Rev. D. F. Fenn, D.D., r  
Sun 7:30, 9:30, 11; H Eu daily

## 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; HC Daily 12; Tues 7:30, Wed 11

**ST. ANDREW'S** Main at Highgate  
Rev. John W. Talbott  
Sun Masses: 8, 9:30, 11, MP 10:45; Daily: 7 ex  
Thurs 9:30, C Sat 7:30

**ST. JOHN'S** Colonial Circle  
Rev. Walter P. Plumley, Rev. Harry W. Vere  
Visit one of America's beautiful churches.  
Sun 8 HC, 11 CH S, MP; Tues 10:30 HC

## CHICAGO, ILL.

**ATONEMENT** 5749 Kenmore Avenue  
Rev. James Murchison Duncan, r;  
Rev. Robert Leonard Miller  
Sun 8, 9:15, 11 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, 11 Low  
with hymns; Daily: 7, C Sat 7:30-8:30 & by appt

## CINCINNATI, OHIO

**ST. MICHAEL AND ALL ANGELS** 3626 Reading Rd.  
Rev. Francis Campbell Gray, r  
Sun Masses: 8 & 10:45, MP 10:30; Daily: 7 ex  
Mon & Sat 9:30; C Sat 4:30-5:30, 7-8

## DECATUR, ILL.

**ST. JOHN'S** Church & Eldorado Sts.  
Rev. E. M. Ringland, Rev. W. L. Johnson  
Sun 7 HC, 9 & 10:30 Cho Eu & Ser, 5 EP; Daily  
7:15 MP, 7:30 HC, 5 EP

## DENVER, COLO.

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

**ST. MARK'S** Rev. Walter Williams  
Cor. E. 12th Ave. & Lincoln St.  
Sun 8, 9:30, 11, 3 Sun 7:15; Ch S 10:10; HC Thurs,  
Fri & HD 7; Wed 10; C by appt. Near State Capitol

## DETROIT, MICH.

**INCARNATION** Rev. Clark L. Attridge, D.D.  
10331 Dexter Blvd.  
Masses: Sun 7, 9 & 11 (High); Wed 10:30; Fri 7

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

## EVANSTON, ILL.

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

## HOLLYWOOD-BY-THE-SEA, FLA.

**ST. JOHN'S** Rev. Harold C. Williamson  
17th Ave. at Buchanan  
Sun 7:30, 11, Ch S 9:30, YPF 6:30; HC Wed &  
HD 10

## MADISON, WIS.

**ST. ANDREW'S** 1833 Regent St.  
Rev. Edward Potter Sabin, 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 YORK CITY

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

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Rev. Geo. Paull T. Sargent, D.D., r  
Sun 8 HC; 11 Morning Service & Sermon; Week-  
days: HC Wed 8; Thursday & HD 10:30  
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lington, D.D., Rev. Richard Coombs, Rev. Robert E.  
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Sun HC 8, 10, MP & Ser 11, 4; Thurs & HD 11 HC

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Broadway and 155th Street  
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 Taber, D.D.  
46th St. between 6th and 7th Aves.  
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8,  
9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 12-1,  
4:30-5:30, 7-8; Sat 2-5, 7-9

**ST. THOMAS** Rev. Roelif H. Brooks, S.T.D., r  
5th Ave. & 53rd St.  
Sun 8 HC, 11 MP, 11 1st Sun HC, Ev 4; Daily:  
8:30 HC; Thurs & HD 11 HC

## NEW YORK CITY (Con't)

**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, 11 & 3:30; Daily: 8, 12 ex Sat 3

## PHILADELPHIA, PA.

**ST. MARK'S** Locust between 16th and 17th Sts.  
Rev. William H. Dunphy, Ph.D., r;  
Rev. Philip T. Fifer, ThB.  
Sun: Holy Eu 8 & 9; Sun S 9:45, Mat 10:30,  
Sung Eu & Ser 11, Nursery S 11; Cho Ev 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 12 to 1 & 4 to 5

## PITTSBURGH, PA.

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

## QUINCY, ILL.

**CATHEDRAL OF SAINT JOHN**  
Very Rev. Edward J. Bubb, dean  
Sun 8, 9:30 & 11, daily 11:45; Thurs 8:30

## 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  
Sun 8, 9:30, 11 Cho Eu & Ser;  
HD Low Mass 11

## SAN FRANCISCO, CALIF.

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

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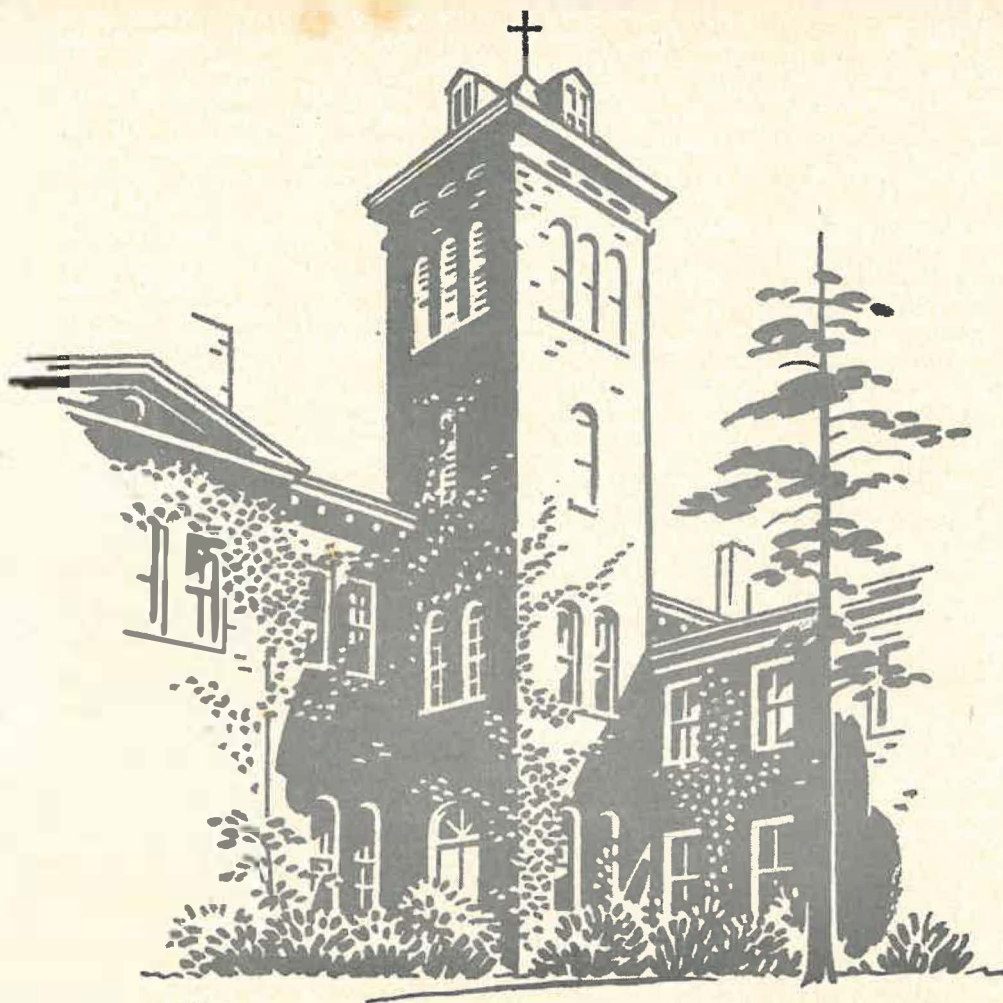
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Breakfast), 9 School of Religion, 11 Nursery

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**ASCENSION AND ST. AGNES** Rev. A. J. duBois, r;  
Rev. F. V. Wood, c 1215 Massachusetts Ave., N.W.  
Sun Masses: 7:30, 9:30, 11 with ser, MP 10:45,  
EP, Ser & B 8; Daily Masses: 7, Fri 8 EP & B;  
C Sat 4-5 & 7:30-8:30

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

**ST. PAUL'S** K St. near 24th N.W.  
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