

# The Living Church

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



*Church School  
Number*

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## LETTERS

### Independence's Independent Parish

**TO THE EDITOR:** I wish to correct an error in your account of the convention of the diocese of West Missouri [L. C., May 29th].

Trinity Church, Independence, Mo., was restored to its former status of a fully self-supporting parish, not to "part-parish status" (whatever that may be), as reported by your correspondent.

Trinity was organized in 1844 and is thus among the very oldest parishes in the diocese. Like many another congregation it has had its ups and downs, but now rejoices to take its rightful place as a parish once again.

(Rev.) WILLIAM B. GARNETT.

Independence, Mo.

### Editor's Comment:

Congratulations to Fr. Garnett, to the Trumans, and to the other independent parishioners of Independence.

### Mother of Learning

**TO THE EDITOR:** Regarding the article "Mother of Learning" [L. C., May 8th] there should have been included a statement of acknowledgment to Mr. Paul Landis and his essay on teaching the humanities, of which the former was largely paraphrase and quotation. I do not claim to be original, but only to use the best sources.

(Rev.) DARWIN KIRBY, JR.

Schenectady, N. Y.

### Commemorative Mass Custom

**TO THE EDITOR:** On Whitsunday, we had the commemorative Mass service instead of the regular one.

As we wended our way through the service, it struck me as being very beautiful and I am thinking that it would be a fine thing to keep as a custom the using of this Mass on each successive Whitsunday as a commemoration of those who labored to bring the service into the speech of the people.

HENRY K. EDGERTON.

Shullsburg, Wis.

## The Living Church

Established 1878

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

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EIGHTH SUNDAY AFTER TRINITY

## GENERAL

## EPISCOPATE

## Bishop Reinheimer Resigns

Bishop Reinheimer, in a letter to all the clergymen of the diocese of Rochester, announced that he had presented his resignation as the Bishop of the diocese to the Presiding Bishop. This action was taken on the advice of a committee of physicians because of the existence of a cardiac weakness of such extent that complete and permanent relief from episcopal responsibility was absolutely necessary. Since April 28th the ecclesiastical authority of the diocese has resided in the standing committee, of which Dr. George E. Norton is president. Bishop Reinheimer's resignation will be acted upon by the House of Bishops meeting in San Francisco in September, and he has asked that it take effect on November 2d, the tenth anniversary of his accession as Bishop of Rochester.

If the resignation is accepted Dr. Norton will call a special convention of the diocese to elect a new Bishop, giving 60 days advance notice.

## Bishop Brinker Convalescing

Bishop Brinker of Nebraska, is convalescing at the Bishop Clarkson Memorial Hospital, Omaha, Neb., after a major operation on July 18th. His condition is good and his recovery rapid according to his doctors.

The Bishop will not return to his diocesan duties until September 1st.

## Two Elections Scheduled

The diocese of Chicago will hold a convention on September 21st to elect a suffragan bishop [See L. C., May 22d]. The convention will meet in St. James' Church, Chicago.

October 25th is the date set for the election of a coadjutor for the diocese of New York, which will be held at the Cathedral of St. John the Divine.

## Bishop Viall Sails for U. S.

Bishop Viall, Suffragan of Tokyo, sailed for New York from Yokohama on July 21st on the S. S. *Lishold*.

With him were six clergymen of the Japanese Church who will do graduate work in American seminaries and one student, T. Makihara, who will enter

## COSTS OF INSTITUTING NEW MINIMUM PENSION SCALES

Plan	Clergy: \$1,200 a year Widows: 600 a year	\$1,500 a year 750 a year	\$1,800 a year 900 a year
A	\$8,759,686 initial reserve with 11% assessment in perpetuity	\$15,383,278 initial reserve with 11.7% assessment in perpetuity	\$21,846,492 initial reserve with 12.5% assessment in perpetuity
B	No initial reserve, but 12.3% assessment in perpetuity	No initial reserve, but 13.95% assessment in perpetuity	No initial reserve, but 15.7% assessment in perpetuity
C	No initial reserve, but 12.7% assessment for 50 years and 11% thereafter	No initial reserve, but 14.7% assessment for 50 years and 11.7% thereafter	No initial reserve, but 16.8% assessment for 50 years and 12.5% thereafter
D	No initial reserve, but 13.3% assessment for 30 years and 11% thereafter	No initial reserve, but 15.7% assessment for 30 years and 11.7% thereafter	No initial reserve, but 18.2% assessment for 30 years and 12.5% thereafter

NOTE: Minimums would be adjusted downward in cases (1) late ordination, (2) salaries under the minimum clergy pensions, (3) unpaid assessments.

¶ Recognizing the need of an increased minimum pension for the clergy and their widows, the Joint Committee to Consider Appealing for a Fund to Supplement Clergy Pensions has in its report to the Presiding Bishop considered four different methods of arriving at three different minimum pension levels, as shown in the tabulation above. The

committee did not indicate which of the 12 options it considered best. The report, the full text of which will be published next week, proposes that a standing Joint Commission of General Convention be established to consider the whole question of clergy support, with immediate consideration of the principle of a minimum salary scale.

St. Paul's school, Concord, N. M. The six are the first to pass a national Church screening for graduate study in the U.S. One of them is the Rev. Kinichi Yashiro of Kobe, son of Japan's Presiding Bishop. He will enter General Theological Seminary.

Hartman of Harrisburg, Stewart A. Cushman of Chicago, F. O. Schoedinger of Southern Ohio, Norman A. Lilly of Western Michigan, Chester F. Millhouse of Albany, W. A. Cochel of West Missouri, Philip H. Stafford of Massachusetts, Clifford P. Morehouse of New York, Allen B. McGowan of New Jersey, Charles R. Dixon of Pittsburgh, Milton F. Williams of Louisiana, L. Stuart Wing of Los Angeles.

## CONVENTION

## Program and Budget

## Committee Appointments

Six clerical and twelve lay deputies to General Convention have been appointed to serve on the Joint Committee on Program and Budget.

The clergymen appointed are the Ven. Messrs. Donald Wonders, D.D., of Ohio and Norman L. Foote of Montana, and the Rev. Messrs. Harry Lee Doll, D.D., of Maryland, Ralph D. Read of Connecticut, Jones S. Hamilton of Mississippi, and Roger W. Blanchard of Missouri. Lay deputies designated are Messrs. John I.



It is the task of the Committee to consider and report to General Convention on the report and program of the National Council. The Council's program [L. C., May 8th] includes a proposed \$1,900,000 increase over the 1949 budget for each of the years in the next triennium.

Bishop Block of California is convener of the Committee. Other bishops on the Committee are Bishops Gesner, Coadjutor of South Dakota, Barton of Eastern Oregon, Dandridge of Tennessee, Barry, Coadjutor of Albany, and Wright of East Carolina.



PARAMOUNT CHIEF MAHARERU: *The promise was not kept.*

## SOUTH AFRICA

### Infant Mortality: 50%

By ELIZABETH McCracken

The Rev. Michael Scott, an English priest of the diocese of Johannesburg, South Africa, who visited the United States 1947-1948 [L. C., February 8, 1948] is again in New York in behalf of the Hereros, a Christian tribe of South West Africa. Fr. Scott hopes to obtain further action from the United Nations. Paramount Chief of the Hereros, Frederick Mahareru, asked Fr. Scott to make this second journey; his people raised the necessary money, poor though they are. Their desire for action is strong and deep.

When Fr. Scott came in the autumn of 1947 he brought with him a petition from the Hereros, asking that South West Africa not be incorporated in the Union of South Africa, but brought under the trusteeship system of the United Nations, as other mandated territories have been, and are being brought. The Hereros desire to have their lands restored to them and the tribe reunited. Fr. Scott mentioned that the tribe is now divided into twelve scattered groups: four under Paramount Chief Frederick Mahareru in exile in Bechuanaland, a British protectorate; eight in native reserves in South West Africa, over which the Union of South Africa was given a mandate by the League of Nations. Much of their land was taken away from them by Germany, under Bismarck. They have now been driven off much of what was left.

"The Hereros leaders declare that the tribe was promised by the governor of the

Cape [said Fr. Scott] that, if they supported the Allies against the Germans in the first World War, their lands would be restored to them. Not only has this promise not been kept, but most of the Hereros are living in reserves, in shacks made of sackcloth and tin cans, with no sanitation. The pass-laws between one reserve and another are similar to those in the England of Edward III [1312-1377] and Richard II. [1367-1400]. The four groups in Bechuanaland are prosperous, comparatively speaking; but the condition of the groups in the reserves is tragic. Infant mortality, according to reliable statistics, is five hundred to the thousand. South Africa's head tuberculosis office says that South Africa holds the world's record for tuberculosis deaths among its non-European industrial workers. The Hereros living on the hills outside Johannesburg, the wealthiest city in Africa, go in to work in factories or into the wealthy suburbs to cook and wash and sweep and sew for the white people and to nurse their children. They return at night, to their miserable quarters."

Fr. Scott said that the tribal and family life of these helpless people is decaying. Yet, there are still enough of them who remember hearing their fathers tell of a better and happier way of life: a farming life, on their own lands. They are Christians. Even in the worst days of injustice to them on the part of white people, they never turned against the missionaries, or harmed the missions.

#### NO REPRESENTATION

The Union of South Africa wishes to incorporate the Hereros in their state. This, Fr. Scott said, would mean that they would be permanently under the Union's oppressive segregation laws and pass (from one place to another) laws, and would lose all prospect of again coming together as a tribe and having their own lands returned. In the National Assembly of 153 members, the Africans have only three representatives, all of whom must be white. This amounts to no representation at all, in actual fact.

A detailed and documented statement of these conditions and needs was included in the petition brought by Fr. Scott in 1947 to the United Nations. Asked whether anything of value had come out of the presentation of that petition, Fr. Scott said warmly:

"There is no doubt about the good results. The United Nations received the petition, which was from the Christian chiefs. It is on file and copies of it may be secured from the United Nations. [*The petition is listed as A.C. 4, 95 and 96.*] It was distributed as a United Nations document, and was referred to in debate in the General Assembly of 1947. There was a great deal of information in the petition. Other evidence submitted was used by the Trusteeship Council. [*See U.N. documents TPV 45 and T 46.*] The Trusteeship Council asked the government

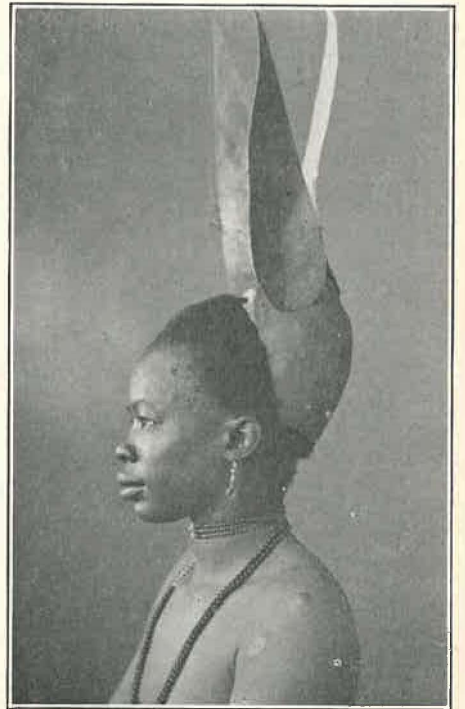
of the Union of South Africa 50 questions relating to the report on the administration of South West Africa for the preceding year. [1946]. The replies revealed not only some of the economic and social conditions of the African people in the mandated territory but also the extent to which the South West African people were being deprived of their lands, and the nature of the segregation and pass laws.

"Following the discussion in the Trusteeship Council there was a great deal of resentment in South Africa; and the government has refused to send any more reports of South West Africa. I understand that the government maintains that sending such reports is merely a 'courtesy matter,' not an obligation."

Nothing was done to improve the conditions in South West Africa. After over a year and a half had passed, Fr. Scott, in response to the urgent requests of the paramount chief and the four groups with him in Bechuanaland, again made a long journey in their interests and the interests of their brethren in the reserves. Fr. Scott went first to Paris, where the General Assembly was meeting. He then proceeded to England, where he gained the attention of Church and other people, and explained to them the plight of the Hereros, and asked for cooperation.

As a consultant for the International League for the Rights of Man at the Human Rights Commission, Fr. Scott is spending many hours at Lake Success, conferring with various interested persons while he waits for the question of South West Africa to come up on the agenda of the Trusteeship Council.

"I hope that it will be possible [said Fr.



HERERO GIRL: *Her headdress denotes the tribe's former worship of fire.*

Scott] to persuade either the Trusteeship Council or the Fourth Committee to hear a verbal submission, either by myself or by the paramount chief. The U.N., in Paris last year, passed a resolution 43 to 1 against the Union of South Africa, and asked that the Union agree to submit a trusteeship agreement for the territory in question. The South Africa Government ignored this request, which was repeated three times. They are actually introducing a measure in the South African Assembly, to 'integrate' the territory in the Union. Surely this must be regarded by many Christian people, in all parts of the world, as a violation of a sacred trust and as an act of rebellion against a moral principle."

REBUFF FROM PRIME MINISTER

Christian people in England did so regard it. So did the Christian leaders in South Africa. Asked about this, Fr. Scott said:

"A deputation of all the Christian bodies in South Africa, except the Dutch Reformed Church, representing the Christian Council of South Africa, was appointed to seek an interview with the Prime Minister of South Africa, Dr. Malan. The Christian Council includes members of the Church of the Province of South Africa, the Methodist Church, the Presbyterian, the Congregational Union, and the Baptist Union of South Africa. The Roman Catholics are not members; but the Roman Catholic Bishop of Cape Town sent a letter to his clergy, when the deputation was appointed, lauding its purpose. Each representative of the deputation carried with him a formal resolution to present.

"What happened? The Prime Minister, Dr. Malan, refused to receive the deputation. When the Acting-President and the Secretary of the Christian Council, who were associated with the deputation, tried to get a personal interview, they were rebuffed.

"The Prime Minister said, through his Private Secretary, that as far as the reference to the alleged demands of Scripture and Christianity [*in the resolutions*] is concerned, he disagreed with the interpretation in terms of political theory and practice, and found himself unable to agree that such interpretation ever could be the monopoly of any particular person or Church or group of Churches."

Fr. Scott referred here to the fact that for three years, since 1946, the U.N. has been considering this matter of South West Africa with the government of the Union of South Africa. He cited the several occasions when, through the Assembly or the Trusteeship Council, the U.N. has put itself on public record as opposing the annexation of South West Africa.

The latest action is a cable from the government of the Union of South Africa, stating that the Union regards South West Africa as part of the government's set-up; and that it has no intention of making the area into a trustee-

ship territory. It again declared that the Union would no longer send any information to the United Nations about South West Africa, this having been done before on a 'voluntary basis.' The United Nations will not let the matter drop. If necessary, it will go before the General Assembly. As a last resort, it will come before the Court of International Justice.

"The stand taken in the Union of South Africa is that they are not proposing to 'annex' but to 'integrate' South West Africa. They want the control of the Hereros and their lands. Under a trusteeship, they would not have this. But the struggle to release the Paramount Chief and the four groups with him, from their exile in Bechuanaland, and to reunite them with the eight other groups, living in reserves, will not be given up until the Hereros are together again, and in possession of their lands. They were promised this, by the Government of the Union of South Africa; and that promise must be kept. The United Nations is doing its best. The Christian Churches can help, and they are helping.

"Dr. Malan regards the question [said Fr. Scott] as a problem in 'political theory.' I think it quite clear that it is a question of Christian obligation."

FINANCE

Payments Up to Date

Dioceses and districts are up to date on their payments, it is revealed in a statement of amounts received up to July 1st, for the expectations of the general Church.

According to the statement, released by Russell E. Dill, treasurer for National Council, the amount due on expectations to July 1st is \$1,111,542.34 and the amount paid to July 1st is \$1,245,437.63.

FEDERAL AID

Bishop Gilbert Deplores Attack on Mrs. Roosevelt

In a statement issued July 26th, Bishop Gilbert of New York indicated his disapproval of the public statement made by Francis Cardinal Spellman to Mrs. Franklin D. Roosevelt, and revealed his desire to associate himself in the sentiments expressed by Mrs. Roosevelt.

Bishop Gilbert in his statement said:

"I feel that it is my duty to join the large number who will deplore the bitter and unjust attack made upon Mrs. Roosevelt because of her comments on Federal aid to education. It is not for me to seek to defend Mrs. Roosevelt against the unworthy charges made against her. She is recognized the world over as the dauntless champion of human rights and justice and fair dealing among men and nations.

"I have read her columns on the con-

troversy that has been aroused by the determined effort to secure Federal funds for the support of parochial schools. I have read with care the text of the Barden bill now pending before Congress. I have also read the intolerant address delivered at Fordham University [*in which Cardinal Spellman accused Representative Graham A. Barden of 'bigotry'*].

"As one who would uphold the constitutional provisions and the traditions upon which our freedom is based, who believes that the welfare of the Church as well as the State depends upon their complete separation, I desire to associate myself with Mrs. Roosevelt in the sentiments she has expressed, which will be shared, I am confident, by multitudes of loyal and fair-minded citizens throughout the country."

NEWFOUNDLAND

From Canterbury to Canada

The Archbishop of Canterbury has officially relinquished jurisdiction over the diocese of Newfoundland, which has now become a part of the Church of England in Canada.

The actual change of jurisdiction will take place next September, when the Newfoundland diocese will be proclaimed the 28th in the Canadian Church. Newfoundland became Canada's tenth province on March 31st.

[RNS]

ORTHODOX

School for Deaconesses

The Home Mission of the Orthodox Church in Greece announced it will open a school for deaconesses in Athens. The school is believed to be the first of its kind ever set up in any of the Greek Orthodox countries. It is expected to begin operation within a year.

According to Dr. V. Vellas, professor of theology in the University of Athens, and head of the Home Mission, "a great need exists in the Greek Orthodox Church for deaconesses, who proved very helpful in the first Christian centuries, and who will again be an arm of service."

He said the deaconesses will assist in pastoral work, Sunday schools, social work, and hospitals.

[RNS.]

JERUSALEM CYCLE OF PRAYER

August

12. New Jersey, USA: Wallace John Gardner; Alfred Lothian Banyard, Suff.
13. New Mexico, USA: James Moss Stoney.
14. New Westminster, Canada: Francis Heathcote.
15. New York: Charles C. C. Kendall Gilbert; Horace W. B. Donegan, Suff.
16. Niagara, Canada: Lewes Wilmot Bovell Broughall.
17. The Niger, Africa: Cecil John Patterson; Alphonso Chukwuma Onyeabo, Asst.
18. North Africa: George Frederick Bingley Morris.

## Why Church Schools?

**N**ORMALLY we devote the leading editorial of our semi-annual Church School number to answering the question, "Why Church Schools?" This time, however, we are going to ask it instead of answering it. We are selecting this subject as the theme of our seventh annual Church School Essay contest.

The contest is open to all students in Church-related primary or secondary schools except employees of the Morehouse-Gorham Company and members of their families. The winners will be announced in the April, 1950 Church School Number of *THE LIVING CHURCH*, at which time we shall publish the answers to the question which are most cogent and best expressed in the opinion of the judges.

As usual, we want the students to feel free to take any particular aspect of the subject that they feel they can handle within the limits of 1,000 words or less. "Why I Attend St. Mary's," for example; or "What St. Paul's Did for John Jones." The influence of one deeply Christian teacher or headmaster would be another excellent subject.

There is a difficulty to this theme: it may tempt the student to write an emotional and uncritical paean of praise for Church schools, his own school, or his teacher. We are confident, however, that the best essays will be intelligent, thoughtful studies of the pros and cons of the subject.

One interesting subdivision of the subject would be to consider the question: If I must choose between a Church primary school, a Church secondary school, or a Church college, which is the most important?

A student would be well within the limits of the subject if he chose to favor non-Church schools; but we must warn him that the judges are likely to be unsympathetic to his point of view. With this fact in mind, we shall try to choose a lay judge who is a public school educator. We should be happy to have nominations from readers for this judgeship.

Essays submitted in the contest must be mailed not later than midnight, February 20, 1950. Each essay must be accompanied by a signed statement from a teacher that he (or she) has read the essay and believes it to be the original work of the student submitting it.

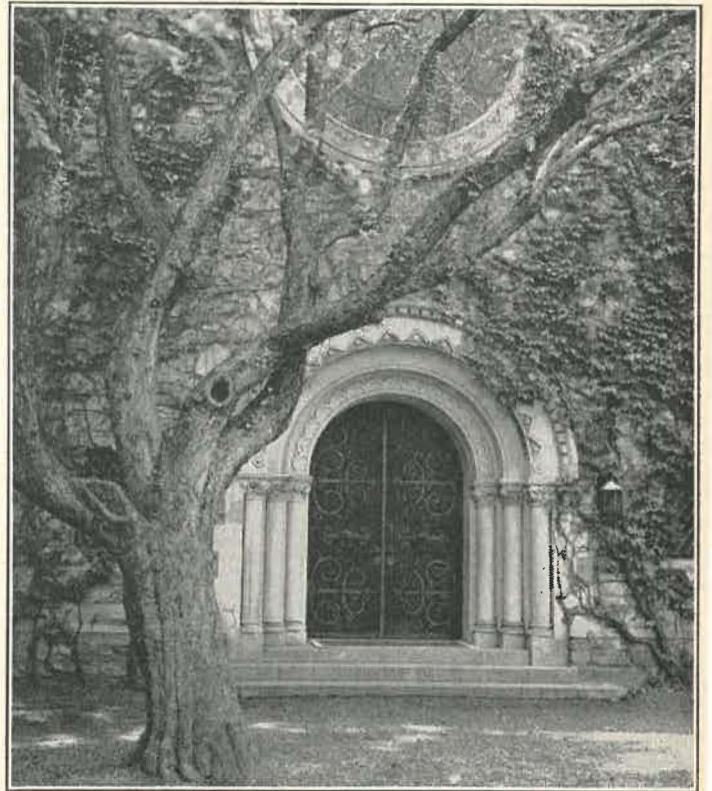
This past year, we provided bronze medals for schools which conducted an intramural contest on the year's theme. Results were so satisfactory that we shall repeat this practice next year. In addition, we shall provide a gold medal of the same design for the winner of first prize in the national contest, and silver medals for second and third prizes. These are in addition to the cash awards of \$100 for first prize; \$50 for second prize; and \$25 for third prize. The

medal is of circular form with a wreath around the border; a cross-crosslet (like the crosses in the blue field on the Church flag) occupies the center, with a quill and open book superimposed.

We hope that all the schools will conduct intramural contests and send in the best one, or two, or three essays to the national contest. Honorable mention will be given to runners-up who, in the opinion of the judges, merit it, but we are discontinuing the \$1.00 awards that we gave in former years. For one thing, so many of the recipients kept their checks as souvenirs that we ran into difficulty with our book-keeping!

Students in schools where an intramural contest is conducted must submit their essays through that contest. However, students in schools where there is no intramural contest may submit their essays direct, with the required teacher certification. Our object is to keep the number of essays to be judged within bounds and yet to provide each school and each student with a fair opportunity to win.

Why Church schools? In this issue, articles, pictures, and an annotated list with brief statements by the schools themselves provide the main outlines of an answer. The schools deserve the support of all Church people, and they need that support. Almost all the schools are facing the necessity of plant modern-



*Pomfret School, Pomfret, Conn.*

ization and expansion. Many of them are squeezed between the high cost of living and the fact that automobiles, television sets, and other material needs have a very high priority in American family budgets. We hope that those among our readers who have no children of school age but recognize the importance of Christianity in education will see here an opportunity to make an important contribution to the welfare of the Church.

The conventional picture of the Church secondary school as a place for putting a high polish on the overprivileged is not a true picture of any of them, and is completely beside the mark for a large proportion. Every school provides scholarships to the limit of its ability for worthy students who cannot afford its fees; and there is a sizable group that exists to serve people of ordinary or less-than-ordinary means. Like public education, Christian education is for all ranks of society; and like public education, it can thrive only when it is recognized as worthy of the support of the entire Church community — not just those who are using the schools' facilities at a particular moment.

### *Bishop Gilbert's Rebuke*

**M**OST Churchmen were glad that Bishop Gilbert of New York spoke up in defense of Mrs. Roosevelt and were glad of his implied rebuke of Cardinal Spellman, who had denounced her as anti-Catholic because of her support of the Barden bill for Federal aid to public schools. The Cardinal, for whom we have high respect as a Christian leader, lowered both himself and the honor of his Church in thus descending to the level of name-calling, and succeeded only in convicting himself of the charge of bigotry which he tried to fasten on others.

The practical effect of Cardinal Spellman's attack has been to make religion a dividing factor in American politics to an extent that has not been true since the unhappy whispering campaign against Alfred E. Smith when he was a candidate for the presidency — when, incidentally, Mrs. Roosevelt vigorously supported Mr. Smith. And the result of the Cardinal's attack has been to block not only the Barden bill but also the school health bill in Congress, because of the opposition of a bloc of Congressmen who apparently take their leadership from the Roman Catholic hierarchy rather than from the majority of their constituents.

Americans may legitimately have differences of opinion about both of these bills, and we are not prepared to take sides in that controversy. But we agree wholeheartedly with Bishop Gilbert in deploring the nature of the attack made against Mrs. Roosevelt and in believing that "the welfare of the Church as well as the State depends upon their complete separation." We are sorry that, by what the Bishop refers to as "the intolerant address delivered at Fordham

University," the Cardinal has brought the divisive issue of ecclesiastical affiliations and sympathies into the forefront of American politics. If that tendency is to continue, it will threaten the very basis of our national strength, which depends upon the goodwill of citizens of every race and creed.

We think Cardinal Spellman owes an apology, not only to Mrs. Roosevelt but to the American public. But we doubt that it will be forthcoming.

### *Half-Way Mark*

**O**UR General Convention Fund is growing daily and has already arrived at the half-way mark — \$1,919.00, to be exact, toward the goal of \$3,750. As the members of THE LIVING CHURCH FAMILY know, this fund is spent on an object of immediate and practical benefit to the whole Church. It makes possible the assignment of full-time reporters to the coverage of the House of Bishops, the House of Deputies, and the Woman's Auxiliary. It pays for photographs and cuts to tell the Convention story in pictures as well as words. It pays for the enlargement of five issues into special General Convention numbers which provide an unparalleled record of the great debates and great decisions which will shape the life of the Church during the next three years.

Beyond price are the contributions of individuals and business firms to THE LIVING CHURCH FAMILY at Convention time. The correspondents, devoting their entire waking hours to their work; the office staff, the engravers, the typesetters and printers, accomplishing the impossible as a part of the day's work — perhaps as many as 100 individuals will give far more to the work than anyone would have a right to expect, in order to create an intelligible, accurate, and complete record of Convention action and deliver it to the FAMILY promptly.

It is to provide this loyal group of co-workers with the tools to do their job that we ask every member of THE LIVING CHURCH FAMILY whose circumstances permit to contribute according to his means to our General Convention Fund. While we are confident that the Fund will go over the top, we do request those who are going to contribute to do so as soon as possible, so that we may put our plans into effect.

Donations may be made payable to the Church Literature Foundation, a non-profit corporation, and sent to the Foundation at 744 North Fourth Street, Milwaukee 3, Wis., with notation: "For LIVING CHURCH General Convention Fund."

### *Correction*

ST. GEORGE'S CHURCH is in St. Louis Park, Minnesota. In our July 24th issue we published a photograph of the chancel of this quonset church, with a monolithic concrete altar and a huge wooden hanging cross, and erroneously placed the Church in St. Louis, Mo. We sincerely regret the error.

# The Teaching

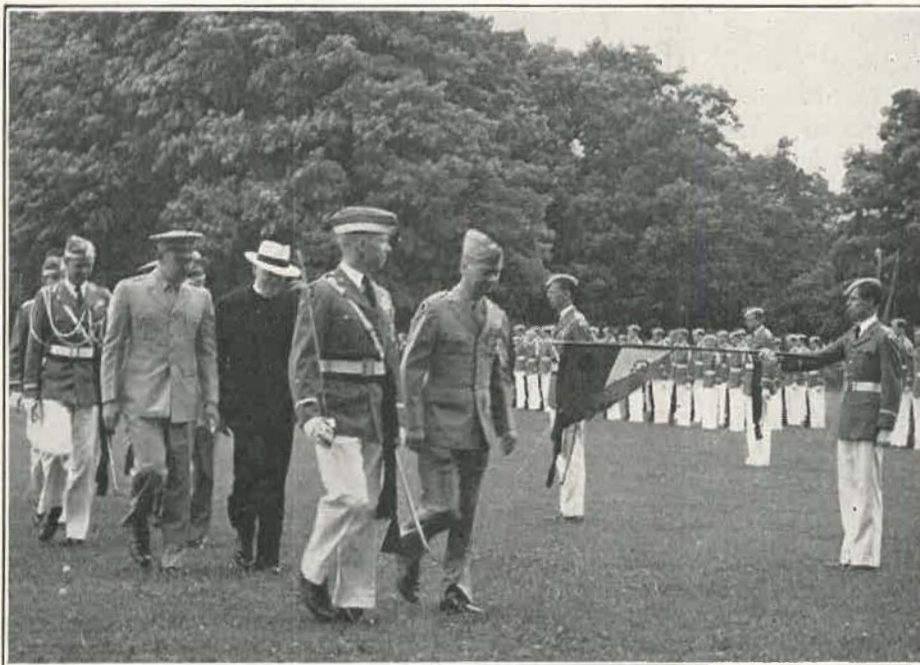
*A Pictorial Survey of I*



*"WHATSOEVER THINGS ARE PURE, WHATSOEVER THINGS ARE LOVELY . . .": There are ten schools dedicated to the Blessed Virgin but this beautiful statue is at St. John Baptist School, Mendham, N. J.*



*WAR SHRINE: Bishop Keeler presides at the lighting of a perpetual flame to honor Shattuck's war dead.*



*EPISCOPAL REVIEW: Bishop Conkling visits Northwestern Military Academy, Lake Geneva, Wis., one of the goodly array of Church military schools.*



*ALTAR GUILD: Students arrange altar flowers at All Saints', Vicksburg, Miss. Servers' guilds, missionary societies, and other Church activities are characteristic features of Church school life.*

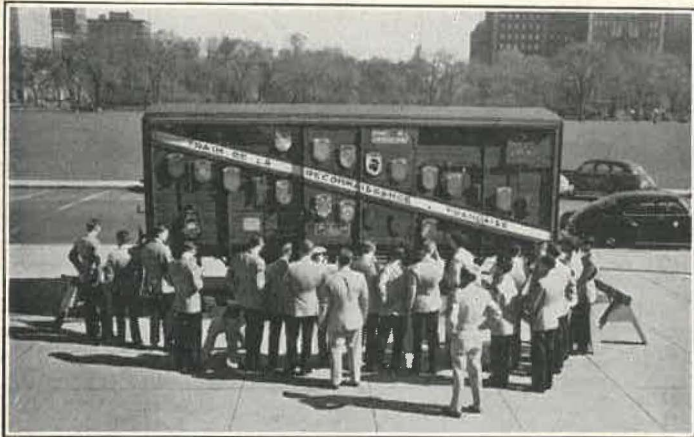


*CHRISTMAS CAROLLERS: Students at Brownell Hall, Omaha, begin the traditional celebration of the Nativity.*

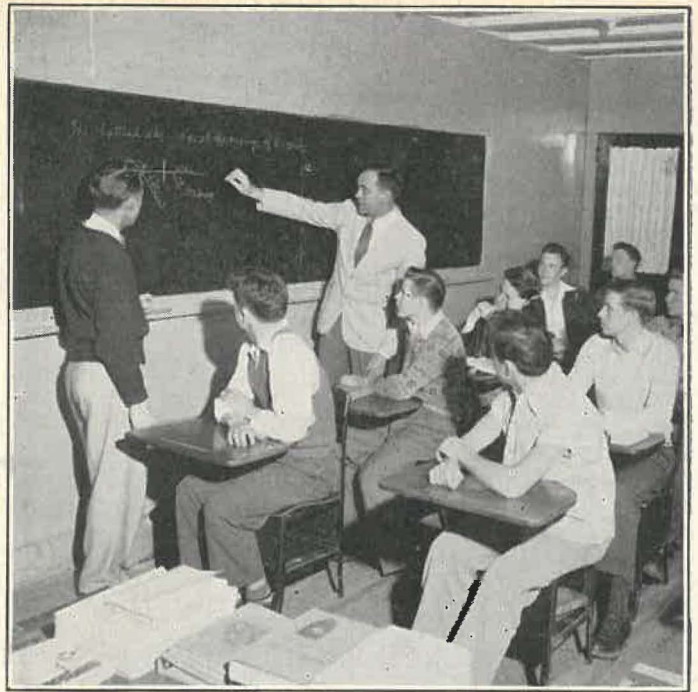


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**CABINETMAKING:** *At Okolona School.*



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- VIII The Lord Jesus Reveals God
- IX How God Prepared for the Coming of Jesus



*Illustrated*

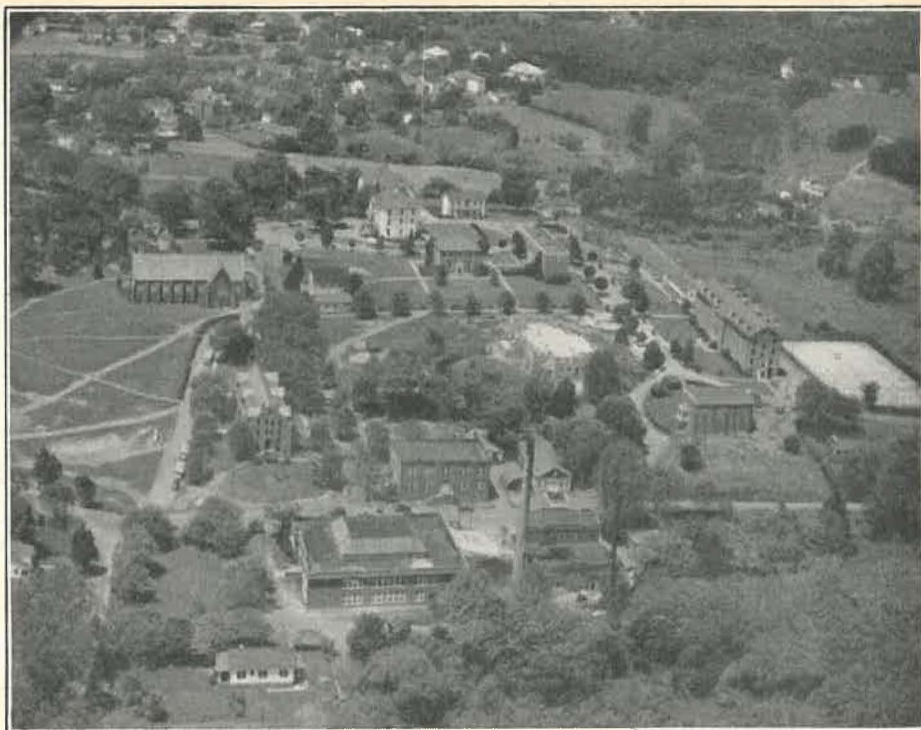
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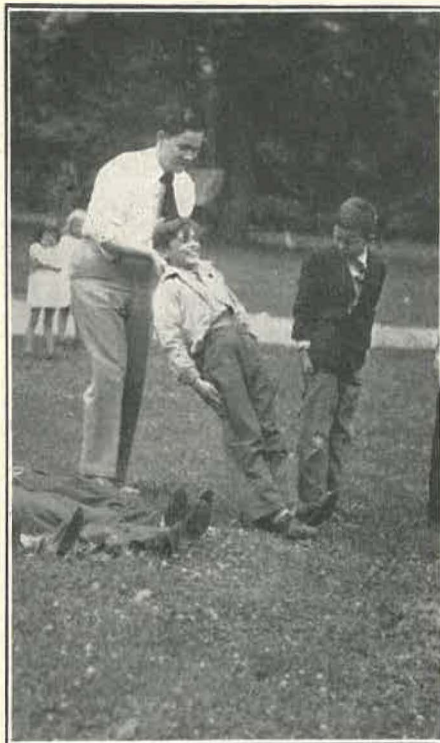
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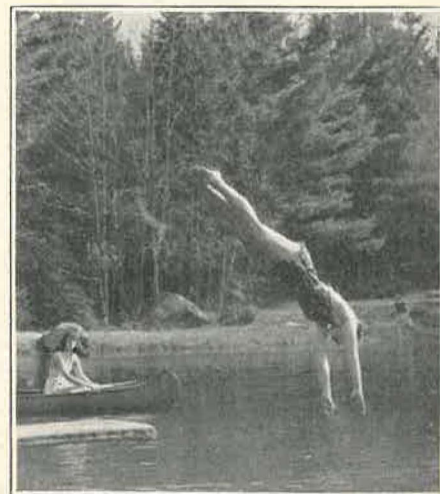


*Brodnax Studio.*

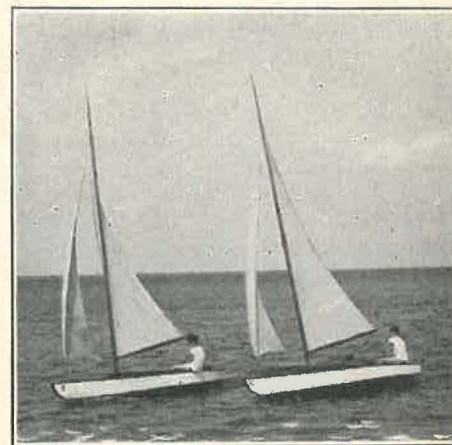
**OPPORTUNITY FOR SOUTHERN NEGROES:** *St. Paul's Polytechnic, Lawrenceville, Va., is one of eight institutions supported by the American Church Institute for Negroes, providing high school and college training in many vocational fields as well as cultural courses.*



**PICKING THEM UP STIFF:** *A moment of play at Blue Ridge School, St. George, Va. Carrying out the old principle of sound minds in sound bodies, the Church schools offer extensive athletic and recreational programs including all the standard sports and some special skills. There are about 60 boys' schools, 40 girls' schools, and 25 coeducational schools, all engaged in the magnificent enterprise of developing minds and bodies into fit habitations for mature Christian souls. [See list beginning on page 23.]*



**SWIMMING:** *St. Mary's-in-the-mountains, Littleton, N. H.*

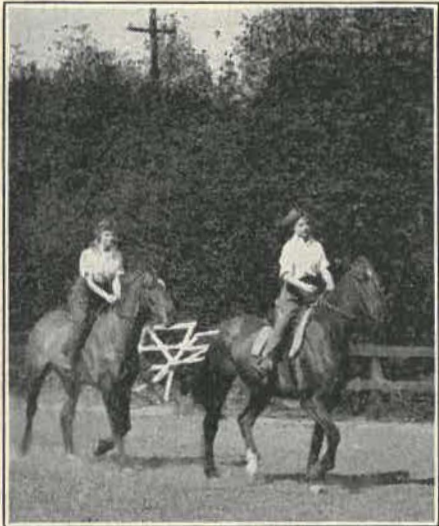


*Dementi Studio.*

**SAILING:** *Christchurch School, Va.*



**BASEBALL:** It's a hit at Howe School, Howe, Ind. The game was a feature of Mother's Day weekend, and the cadets won against Angola by a close score: 4 to 3.

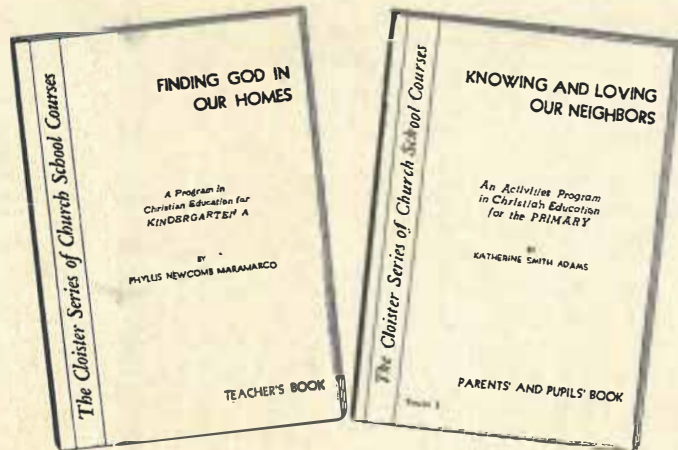


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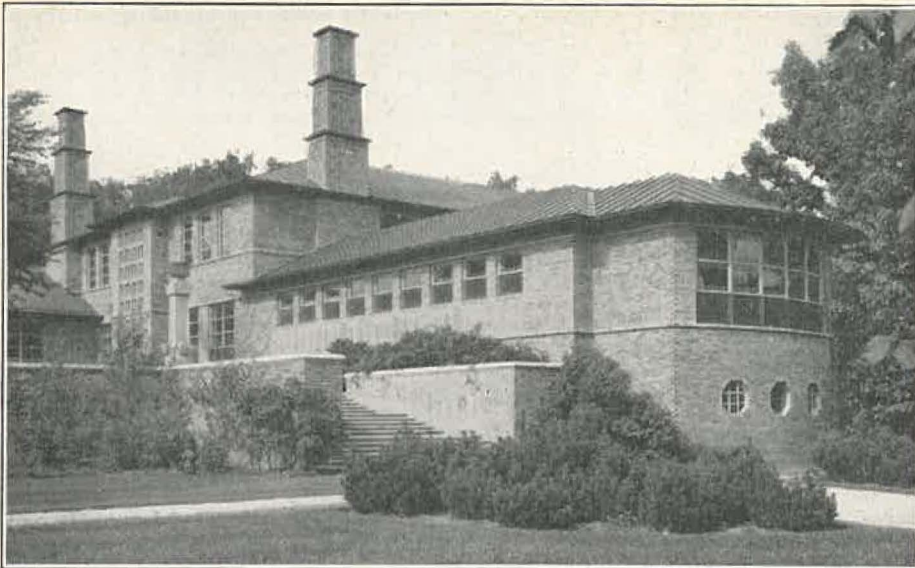
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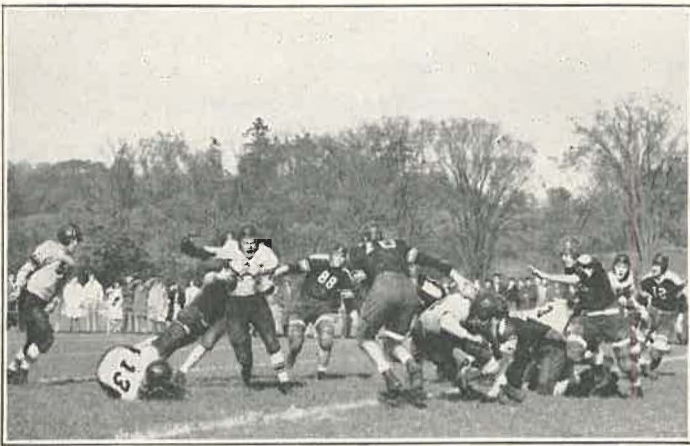
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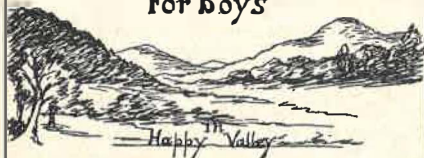
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The Church School Editor  
**THE LIVING CHURCH**  
744 North Fourth St.  
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# A Teaching Church

## Buckles Down to its Educational Task

By the Rev. Reuel L. Howe, STD

Professor of Pastoral Theology  
*Virginia Theological Seminary*

CHRISTIAN education, far from being an incidental or optional part of the Church's responsibility, is sacramentally imperative. The imperative is rooted in Baptism, one of the sacraments "generally necessary for salvation." Since training in Christian living is promised by the Church in every administration of Baptism, then Christian education shares with Baptism the importance implied in the phrase "generally necessary for salvation." Education must have top priority in the Church's program.

This conviction has grown stronger as the newly created Department of Christian Education, authorized by General Convention in 1946 has proceeded in its examination of the Church's educational needs. The early study of the problems produced not only the aforementioned conviction about the importance of Christian education but also a new group within the Department — the Editorial Board.

This Board was authorized by the National Council for the purpose of producing materials for the new curriculum. It now has some 25 members who are as representative of the Church as it is possible for a board to be. Under the leadership of the Rev. Vesper O. Ward, the editor-in-chief, they have worked hard and harmoniously for a year and a half in spite of widely differing points of view.

One of the first tasks of the Board was to work out an educational philosophy.

The result of this effort was presented to the Church in the fall of 1948 in a long report entitled: "The Church Looks Ahead to the New Curriculum: Specifications." Out of the many exciting but painstaking discussions there emerged unanimously held convictions about the educational needs of the Church.

First among these was the conviction that the task was to produce more than Church school materials. To be sure, adequate materials for our schools are sorely needed and the responsibility to produce them has been fully accepted by the Department as primary. It became clear to the members of the Editorial Board, however, that a broader interpretation of the Department's responsibility would guarantee not only more adequate Church school materials but a more comprehensive and effective program of Christian education for the whole Church. The conception of education that possessed the Board was the Prayer Book one — that the teaching task of the Church embraced the whole man from before the cradle to the grave, that it should be relevant in that it was concerned with the major human experiences of birth, growth, maturity, marriage, parenthood, sickness and distress, and death, and that it should be concerned with a Christian interpretation of the totality of life. In other words, there should be a comprehensive and integrated program of Christian education for the Church in the context of which Church schools and Church school materials will

find their full meaning and expression. No longer can we entrust the full educational responsibility of the Church to the Church school alone.

A major concern of the Board is for the relevance of Christian teaching. Too often religious education has been thought of as being concerned with the teaching of religious practices such as prayer, grace before and after meals, going to Church and the employment of other religious practices and symbols. Important as these are they do not represent the only concerns of Christian training. Religious observance and Christian living can and do contradict each other. Mrs. J., for instance, always attended every service of worship in her parish church, but her manner of life was of a kind that ruined the lives of her husband and three children. Furthermore, she was unable to recognize that she had any responsibility for the distress of her family. The Board rejects any and every conception of Christianity that tends to reduce it to the dimensions of a cult, and takes a firm stand on the conviction that the Christian way, truth, and life are meant to purify, illumine, and transform the whole created order. Christian education, therefore, is the most comprehensive kind of education. There is no other kind of education that it does not seek to inform.

There are a number of areas that call for emphasis in any well-rounded program of Christian education. One of them is the "homes in which our people

dwelling." The beginnings of Christian education take place in the home. Here the foundations are laid on which later education in the Church School and the Church will be built. Through the centuries the Church has intuitively perceived that which psychological research now clearly reveals: that the impressions made and lessons taught in the early years of the individual's life are important—almost all-important. But the Church has failed to apply its intuitions in this regard. It has been too easy to assume that formal Christian instruction would insure adequate nurture and incorporation into Christian relationships.

#### HOME IS FIRST SCHOOL

In contrast to this the Editorial Board has come to recognize that the home can be the first school of Christian education, and that parents, particularly if they are trained, may carry out the Church's teaching function in their respective homes. Baptism is the basis of this conception because in it parents and sponsors are entrusted with the nurture of the child in the Christian family.

Materials are now being produced that will help both clergy and parents initiate and carry on the pre-school, in-the-home, process of Christian education preparing children for the formal instruction that will take place in the Church school and Church. These materials and guides are based on the principle that the relationship between parent and child may be expressive of the relationship between God and His children, and, as such, be redemptive in nature. This means that parents, through the grace of God, are enabled to love their children at all times even when they are not very lovable, to accept them and give them support in the difficult and sometimes tortuous process of growing up, to give them real experiences of forbearance and forgiveness, to enter with them happily and meaningfully in all of the adventures of living, and to help them to see the deeper meanings behind the simple happenings of daily life. In so far as parents do these things they are providing their children with a relationship the experience of which will prepare them for the infinitely greater relationship with the Eternal Father. When these children come finally to meet Him in personal encounter they will more nearly recognize and respond to Him. Furthermore, their experience of this kind of family life will prepare them for life in the family of God, the Church. They will have been prepared by a pre-Church experience of the fellowship of the Holy Spirit.

And in the context of this kind of family life they can be taught the meaning of all that the promises in Baptism require: The creed, bringing to belief the indispensable sense of the sacredness of the "I" in relation to the Eternal

"Thou" without which faith is difficult. The Lord's Prayer with an understanding of the relationship implicit in all prayer. The Ten Commandments with the recognition that Christian behaviour is not self-induced goodness that breeds pride but a "grateful penitence" in response to the love of God in Christ. And among the "other things that a Christian ought to know and believe" a growing sense of the sacramental in outward things (a kiss, a gift, etc.). All these express inner and spiritual meanings and values.

#### CURRICULUM DESIGNED TO CLOSE GAP

Not only is the home important in itself as a teaching agency but later on its role in relation to the Church school is equally important. A large gap has existed in the past between the two. All too often the teachers have been ignorant of the home, and the parents have known little and cared less of the Church school's program, purpose, and philosophy. The new curriculum is designed to close this gap between the two by providing means for coöperation between the home and the school. The Board has determined that parallel materials, one for the home as well as one for school, will be prepared so that parents may not only assist in the teaching of their children but may also participate in their learning. Periodic conferences between parents and teachers are also planned in order that they may more adequately know and understand the child and therefore more effectively train him.

Basic to this coöperation between home and school is the new curriculum which is to guide the teaching that they will do. The preparation of a curriculum as conceived by the Editorial Board is a tremendous undertaking. A number of preliminary steps are involved, several of which are nearing completion. Early



in its study the Board realized that it would be necessary to have an accepted statement of the Church's teaching which would provide the content of the curriculum. In order to secure such a statement representative scholars in the Church were invited to prepare a manual of instruction, entitled *The Church's Teaching*, which is now being published in five separate books on the Bible, history, doctrine, worship, and Christian living and the Church at work. Each book as it has been prepared has been submitted for criticism to scholars, parish clergymen, and laymen. For the first time the Church will have a comprehensive statement of belief and practice that promises to be widely acceptable. To

these volumes the writers of the curriculum materials will turn for their information and guidance.

#### MANUAL TO BE ADAPTED TO AGES

Because *The Church's Teaching* is prepared on an adult level it will be necessary, of course, for its content to be adapted to the various age-level understandings of children. As an aid in this process the Editorial Board is working on a careful restudy of the age-level characteristics, capacities, and religious readiness of children the purpose of which is to make sure that the courses will not be over the heads of the children and that they will be developed mentally as well as educationally sound. To this study also will the writers of the courses turn for guidance in age-level relevance. Skilled and talented writers and illustrators are being invited to prepare the courses of the New Curriculum.

Never before has the Church had so many trained people working at the same time out of their varied and highly specialized skill on so many different aspects of the Church's teaching task!

The Editorial Board is solidly behind the editors in the present plan for the curriculum, although modifications may be made as the plans develop.

The new curriculum begins, as has already been described, with materials for the preparation of parents and god-parents for Baptism and the training of the child during the time that he is kept close to the home. It will provide an attractive course for both nursery and kindergarten schools. The first six grades will be supplied with good, well-illustrated readers. The 7th and 8th and 9th grades will have 16 selective units aimed at the religious problems and readiness of the junior high school child. The 10th, 11th, and 12th grades will have a further set of 16 selective courses which will not only deal with the real problems of religious faith and practice as understood by senior high school pupils, but will bridge the gap from the religion of childhood to the religion of mature men and women.

Another area of great concern to the Editorial Board is that of adult education. In the past year three courses have been produced, designed for all adults—older adolescents, college students, young adults, and parents. These courses were put out as the "Family Study Plan." The first course was on "Successful Marriage and the Christian Family," the second, "The Prayer Book Speaks in Our Uncertain Age," and the third, "The Principles of Christian Stewardship." These productions are only the beginning of the plans conceived by the Board for meeting the needs in the area of adult education. The aim of the Board in this area as in all of its educational objectives is to bring to bear upon every aspect of the human situation the relevance of the



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truth of God as we have it in Jesus Christ.

The Editorial Board as it has studied the problem of Christian education in our time has come to the conclusion that any plan of education should in order to be truly effective include provision for the adequate training of clergy both in the seminaries and later as active parish priests.

#### SPOTTY PREPARATION

Preparation for leadership in Christian Education provided by our seminaries is spotty and inadequate so that too many graduates face their Church schools in an anxious state of ignorance. And where there is a course in education it may exist as an unrelated course in techniques, and not correlated with the faith and practice that is presented in the other courses. The responsibility for this condition does not rest altogether upon the seminaries.

In the first place, they do not have the funds to provide full time teachers of religious education and the course if any is turned over to some member of the faculty who has another major responsibility. In the second place, competent teachers in the field are not available. It is the hope of the Department of Christian Education that it can grant financial assistance to both seminaries and young priests interested in education so that men may prepare themselves for leadership in the field and seminaries may be able to place them on their faculties. By this means the day may come when the graduates of seminaries will face their parishes with educational knowledge, skill, and confidence.

The other aspect of clergy training is "In-Service-Training." The clergy are charged with the teaching function of the Church. For the most part they will have to receive and supervise the use of the New Curriculum when it comes out. It is important that some of the thinking that has gone into the formulation of the curriculum be shared with them in order that their use of it may be effective. For this reason the National Department has planned a large-scale educational training program for them.

A small number of five-day diocesan workshops are being held in which bishops and clergy work with members of the 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 and where to find useful visual materials. They learn how to plan youth programs based on an understanding of the needs of young people. And they study the setting up of a total parish program of education.

Another method of clergy training now used is special clergy summer conferences. Two have been held thus far. These were for diocesan department

leaders in which the same procedures were followed except that the special job of diocesan leadership was stressed.

A third method of clergy training will begin in October. The College of Preachers has placed all of its resources at the disposal of the National Department. Sixteen five-day workshops will be held there between October, 1949, and June, 1950. The Department will supply the faculty which will work with Canon Wedel. These workshops will be somewhat similar to those described above.

In conclusion it should be made clear that the primary responsibility of the

Editorial Board is the production of the new Church school materials. This task, however, is not regarded as an isolated project. It is being done in the context of a much larger concept of Christian education. The Church school is but a part of the Church's total educational responsibility and its function must fit in with the over-all and comprehensive plan of teaching which includes as its object all men from the cradle to the grave. The whole Church must be marshalled and trained to teach the Gospel of Christ to all men in answer to their total and specific needs.

## The Man With the Wrench

By the Rev. Leslie Skerry-Olsen

Rector, St. John's Church, Elkhart, Ind.

**I**N 1859 the French artist Jean Millet painted a picture that is certainly out of date today. His picture, called "The Angelus," showed a man and a woman pausing in their work in the field to say their prayers as the Angelus bell rings. The farmer leans on the long handle of his fork, with his head bowed in prayer.

That man could very well represent the man of 100 years ago. Mankind of that day could be called the Man with the Hoe. His tools were simple. He spent a good deal of his time in thoughts of why he lived and of how he should live. Man of that time was interested in philosophy, in how man lived and thought. There was a tie up between man's work and his religion. There were spots of leisure in which to do some real thinking. Millet's farmer well typifies that age — a man pausing in his work to consider God's plan for him and to offer himself to God.

If the man of that day could be characterized as the Man with the Hoe, man of today could be generalized as the Man with the Wrench.

This is the day of the mechanic. And, the mechanic of today could not be painted. He would have to be photographed with a motion picture camera. For the man of today is not only a man

with a wrench, but an active man with a busy wrench. Man of today could only be pictured as a man at an assembly line, constantly tightening one kind of bolt on one kind of machine.

This is not the day of the philosopher, or the mystic, or the poet, or the writer. This is the day of the man who does things with his hands. We won the war because our mechanics made weapons faster than the enemies' mechanics. In this postwar period we are surrounded by a constantly increasing mass of mechanical devices. Even the executive sitting at his desk has come more and more to look like the man with the wrench. The executive dictates his letters to a machine, calls his aides by pushing a battery of buttons, and speaks to his workers over a public address system. In the home is the steady beat of the motors of the man with the wrench. Have you listened to your home recently? Do so, and you will hear the buzz of the vacuum cleaner over the noise of the radio or the phonograph. Turn those off and your refrigerator motor comes on, then the stoker or oil burner kicks on, then the furnace blower comes on, the telephone rings, the door bell chimes. In the kitchen the mix master whirs to the accompaniment of the automatic dish washer. And when you finally go to bed and reach that blissful state of sleep in which you find peace from motors, you are jarred awake by an alarm clock.

It is indeed the day of the man with the wrench. He has penetrated almost every area of our lives. He has even taken over the system of education.

Not so many years ago the schools and universities used to have a general type of education. We used to give a lib-



eral arts education even in the lower grades. Man was treated as a whole. We taught the young how to think, how to understand music and painting. We taught reading and writing and arithmetic but they were taught as general courses.

In with it all, there was the basic idea that God lived and ruled and that He helped His people. Back of it all was the philosophy that man was a child of God, that he was here to develop and that he had a purpose in life. Education was to teach and discipline so as to draw out the natural powers in the service of God and man.

#### THING MAKERS, THING USERS

The man with the wrench has changed the meaning of education. The change is plainly seen in our great universities. No longer is the emphasis on drawing out the natural powers of a young person and putting them to work in the service of God and man. No, now the universities have their emphasis on training men to work with their hands. Reading over a list of the courses offered, one comes to the conclusion that a university is primarily interested in turning out graduates who can fit into the present pattern of living, asking no questions; graduates who are "machine tenders, thing makers, thing users"; graduates who are "leaders of machine tenders, thing makers, thing users," in the words of Bernard Iddings Bell. The modern university has become largely a training school for glorified plumbers.

What has been said of higher education can also be said of lower education. The great emphasis has swung over to the education of the hands. The student is not drawn out but pushed in, pushed into the pattern of the man with the wrench. Because our universities have produced mechanized graduates, many of the public school teachers conceive of the universe, if they even think of the universe, as a mechanical one. Some teachers have no real concept of God or man or the universe or the purpose for which man lives. Such teachers can only educate the hands and the mechanical brain.

It has been said for years that "Education of all people is the only true path to world peace." Education can be a great power for a peace among people and classes and nations. But not the kind of education that is being given today.

#### ERA OF FRANKENSTEIN

Modern education, if long continued, will produce nothing but knowledge. Wisdom and honor and responsibility will all be forgotten. Modern education can produce only mechanized know-how. Modern education produces atomic

power but neglects training people to use it for anything else but destruction.

Man is a unit. We have no right to educate his hands and his brain without educating his soul. If the education of a man's soul is ignored and his hands and mind are trained, then there is produced a shrewd mind and clever hands. If those shrewd minds and clever hands are not controlled by well developed souls, then there is produced a race of Frankenstein monsters.

To ignore the education of the soul is to produce cruelty, stupidity, misery.

The average graduate of our schools goes out into life as a man who has learned how to make a living but not how to live. As a consequence he is often a bumbling, unhappy, frustrated person. If he can go to enough parties, get drunk enough, often enough, work overly hard, never be silent, never think, he gets by. Let ill health, or unemployment, or a death or war come near him, and his "bubble gum" life breaks, and he finds himself covered with the messy stickiness.

This average graduate of our schools may realize what he lacks and run to religion. In such cases, says Dr. Bell, he is "crudely inexperienced in his attempt to get at what he needs, babyish in his groping toward the universal source of strength. His idea of prayer is apt to be magical; he thinks of meditation as having an argument with himself. His worship is superficial, sentimental, chock full of pride; silence is a terrible monster to be escaped from at any cost. Sometimes he becomes blasphemous, sometimes skeptical and indifferent. The tragic thing is that he goes from youth into maturity unarmed against his own weakness."

#### EDUCATION OF THE SOUL

With only very rare exceptions do our schools or universities educate the soul.

Where then is such education to be found? The mother of all education is the Church. It is to the historic Church and her schools that we must turn for the training of our souls. One of the great reasons for the Church's existence is that

She shall teach the things of the soul. Christ Himself gave strict orders to the first Churchmen, "Go ye into all the world to teach. . . ."

What is God like? What does He expect of us? What is man's relationship to Him? These questions the Church answers.

What is Man? Why are we living? How can we get in touch with God? How can we receive His strength and guidance? These questions the Church answers.

The Church not only answers questions, She also leads man into peace, and happiness, and usefulness. She gives man the strength to stand when his world collapses at his feet. She helps man to

love and laugh and to look up at the stars.

The Church cannot kindle the fire of life in man's heart unless the man is close to the Church. A man's soul is not trained merely because his wife works in a guild. A woman cannot be educated spiritually because her husband is a vestryman. A child does not learn of God because his parents are Baptized and confirmed.

There are none so blind as those who will not see. There are a lot of such blind people in the world today. Somehow it is your duty and mine to open their eyes. Somehow we must help them to see the joy, peace, and strength that come only from God through His Church.

There are even those who are already in the Church who stay so far away from the fire of the Church that they are never warmed. These who have fallen away need to be brought back to the center of Church life.

If education is to produce peace, then it must be the training and disciplining of not only the hands and the mind, but also of the soul.

The Church is the great teacher of the things of the soul.

If you are outside the Church, "Come in!"

If you are in the Church, "Come closer!"

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# ANNOTATED LIST OF CHURCH SCHOOLS

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. The annotations were furnished by the schools themselves in reply to a request from THE LIVING CHURCH.

## PRIMARY & SECONDARY BOYS

### Province of New England

#### Connecticut

\*Choate School, Wallingford.

\*Kent School, Kent.

Pomfret School, Pomfret, is a small New England school, the purpose of which is to develop in boys the qualities of spiritual strength, self-reliance, intelligence, and understanding. It offers a mature curriculum, a unique shop program, and good training in the arts, in athletics, and in citizenship.

\*Rectory School, Pomfret.

\*Salisbury School, Salisbury.

South Kent School, South Kent, is an Episcopal Church school covering the last five years of college preparatory work. Its chief objective is to develop in the boys an understanding of their duty and obligation as members of the Christian family.

Watkinson School, Hartford, is a fully accredited, college preparatory boarding and day school for boys, grades six through twelve. The school aims to give the very best in education at minimum cost. This is done by means of a slight endowment and simplicity of living. There is an excellent faculty of nine for ninety students.

Wooster School, Danbury: Wooster's purpose is to make men out of boys. A man, as we understand it, is one who realizes his potentialities for human wisdom, accepts his full responsibility as a member of society, and recognizes his limitations before God. The school's cardinal principles of religion, intellectual excellence, simplicity, and hard work are the primary tools used in the building of such manhood.

#### Massachusetts

Brooks School, North Andover, is a small six year college preparatory boarding school founded by Dr. Endicott Peabody and his associates in 1927. It is a chapel centered school believing that education has to do with a whole human personality in all its aspects.

Groton School, Groton, is a Church boarding school with 196 boys and 31 teachers. It seeks to maintain a high scholastic standard and above all to cultivate through the Christian faith a sense of personal obligation and of social consciousness for the community and the world.

\*Lenox School, Lenox.

\*St. Mark's School, Southborough.

#### New Hampshire

Holderness School, Plymouth, emphasizes in daily life the value of cooperative living and sense of responsibility within a group not too large for all to know each other. Also stressed is the importance of background of knowledge and ability to discriminate between prejudice and scientific conclusion. Religious emphasis is on practice leading to healthy family living.

St. Paul's School, Concord, is a school where boys may obtain an education which will fit them for college or for business. Thorough moral and religious instruction, opportunities in art and music, and training in various kinds of athletics are offered.

#### Rhode Island

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

St. Dunstan's School, Providence, was founded in 1929. It is attended by 150 boys between the ages of 6 and 15. The school is affiliated with Grace and St. Martin's Churches of Providence where the boys of the school are boy choristers. A school of this type allows for a sound academic, Christian,

and musical education without the expense being too great upon the affiliated churches.

\*St. George's, Middletown.

\*St. Michael's School, Newport.

### Province of New York and New Jersey

#### New Jersey

\*Freehold Military School, Freehold.

\*Morristown School, Morristown.

\*St. Bernard's School, Gladstone.

#### New York

\*Cathedral Choir School, Cathedral Heights.

Darrow School, New Lebanon, is a boarding school for the four high school years, accommodating 80 boys, with a faculty of 13 and a staff of 12. Emphasis is on thorough preparation for college, close supervision of studies, athletics, and activities, and the development of good citizenship.

Deveaux School, Niagara Falls. The principal effort of the school has always been on academic studies but this has been re-enforced by religious instruction and daily worship in chapel. Good habits and discipline have been furthered by the use of the military system, which also affords an excellent type of student government. Athletics are supervised by masters.

\*Grace Church School, New York City.

\*Hoosac School, Hoosick.

\*Malcolm Gordon School, Garrison-on-Hudson.

Manilus School, Manilus, founded in 1869 as St. John's Academy, is fully accredited and graduates attend leading colleges and universities. Manilus, a unit of the ROTC, is designated as an Honor School by the War Department. It is famous for skiing and other sports. Nearly a score of clubs attract the non-athlete. Bishop Peabody is the chairman of trustees.

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

St. Peter's School, Peekskill, is attended by boys from 14 states and 4 foreign countries. Special attention is given to music. An outstanding glee club goes on tour March 15th. Eleven of this year's 13 graduates have already been accepted by colleges. Three out of four boys taking NROTC examinations passed.

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

#### District of Columbia

St. Alban's School, the National Cathedral School for Boys, Mount Saint Alban, is primarily a country day school with boarding facilities. The staff includes 30 full time instructors for a limited enrollment of 350 boys. The Rev. Canon Charles Martin has succeeded the Rev. Canon Albert Hawley Lucas who resigned July 1st after 20 years as headmaster.

#### Maryland

\*St. James' School, St. James.

St. Paul's School for Boys, Baltimore, founded in 1849, for over a century has attained significant success in its endeavors to meet the needs of its students for principles of sound scholarship and Christian living. It is accredited by the Middle States Association of Colleges and Secondary Schools. Enrollment is limited to 60 boarders (grades 6 to 12) and 180 day students (grades 3 to 12).

#### Pennsylvania

Ascension Academy, Pittsburgh, meets the needs of the community for a low-priced school in a congested public school area where religious teaching is prohibited. Its second purpose is to provide

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a choir school for boys. The school is in its third year of existence and eventually will include all elementary grades. Girls attend through the first grade.

- \*Church Farm School, Glen Loch.
- \*Episcopal Academy, Merion and Overbrook.
- \*Meadowbrook School, Meadowbrook.

Mercersburg Academy, Mercersburg, provides superior educational opportunities for 460 boys, most or all of whom enter college upon graduation. The emphasis at Mercersburg is upon the traditional college entrance courses plus remedial reading. Extra-curricular activities absorb the boys' interests in radio, stamps, photography, and the many other subjects which fascinate boys.

- \*St. Peter's Choir School, Philadelphia.
- \*Valley Forge Military Academy, Wayne.

**Virginia**

- \*Blue Ridge School, St. George, Greene County.

Christchurch School, Christchurch, with a student body of 75 and a faculty of 9, offers a high degree of skilled personal instruction, both in college preparatory subjects and in development of Christian character. It is organized in six forms, beginning with seventh grade work. Located on the broad Rappahannock River, its extra-curricular activities include salt-water sailing, fishing, and hunting, as well as athletics.

Episcopal High School, Alexandria, was established in 1839. It is a Church school attended by boys between the ages of 14 and 20. In its curriculum the classical tradition is emphasized, and except for parental dispensation, Latin or Greek is required of all pupils.

St. Christopher's School, Richmond, stresses simplicity and thoroughness in general education and college preparation. It seeks in both academic work and school life constantly to provide an education which is increasingly Christian in purpose, in philosophy, in technique, and in atmosphere.

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

Virginia Episcopal School, Lynchburg, offers a sound preparation for college in the atmosphere of a Church school. Its high scholastic standards, its comprehensive athletic program, and its chapel and courses in religious instruction all combine to broaden and mature boys as they approach college age. During the present summer the erection of an additional gymnasium and the complete modernization of dormitories and kitchen will greatly add to the school's life.

**Province of Sewanee**

**North Carolina**

Christ School, Arden, plans to celebrate its semi-centennial by publication of a booklet showing its growth from a tiny mission for community children to its present status of an independent college preparatory school for boys. Daily chapel services and a program of self-help have been continuous features of school life since 1900.

Patterson School, Legerwood, has maintained a capacity enrolment of 64 boys throughout the past school year. Besides the regular activities of the school, a large new gymnasium is being constructed largely by the work of the boys. The Junior basketball team brought back the county championship trophy in competition with schools of ten times the number of pupils, though they had only the sub-floor of the gym to practice on. Scholastic and character building standards are not sacrificed but rather raised through interest in athletics.

**South Carolina**

- \*Porter Military Academy, Charleston.

**Tennessee**

- \*St. Andrew's School, St. Andrews.
- \*Sewanee Military Academy, Sewanee.

**Province of the Midwest**

**Indiana**

Howe Military School, Howe, is a self-help school for boys under the direction of the Order of the Holy Cross. Its classes which include eighth grade through high school are college preparatory. It is a member of the Southern Association of Schools and Colleges. Tuition is adjustable, if necessary, to fit parents' financial resources.



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## Michigan

\*Cranbrook School, Bloomfield Hills.

## Wisconsin

\*St. John's Military Academy, Delafield.

Northwestern Military and Naval Academy, Lake Geneva, is located on the most beautiful lake in southern Wisconsin. A military college preparatory school, it continues to offer secondary education of high caliber with the intimacy and family life that grows naturally in a small school. Teacher-pupil load is one to ten, and the Academy has only the best to offer in terms of academic tone and equipment. Guidance and testing service highlight the entire program.

## Province of the Northwest

### Minnesota

\*Breck School, St. Paul.

St. James' Military School, Faribault, enrolls boys in grades two through eight, between the ages of seven and fourteen. The enrolment is limited to 60 boys so that they receive individualized instruction throughout the year. The complete program is centered around the needs, interests, and abilities of grade school boys.

Shattuck School, Faribault, is a 92 year old school of the diocese of Minnesota, which continues to devote itself exclusively to the building of spiritual, mental, and physical stamina into the characters of teen-age boys by the use of the Church's sacraments, exacting academic standards, and a well-rounded physical and social program.

## Province of the Southwest

### Kansas

St. John's Military School, Salina, was the first private school to join the Civil Air Patrol. This program provides high school cadets training in preflight aeronautics, Link Trainer operation, and the use of Air Force training film and other aids. The private license is granted to cadets who elect to take flight time at a local airport. During the last term cadets came from 14 states, Alaska, Java, and Guatemala.

### Missouri

Taylor School, Clayton, a private school for boys in suburban St. Louis, offers instruction from the third through the twelfth grades. Emphasis in the early grades is on preparation for the Eastern boarding schools and in the upper six forms on preparation for college. Girls are permitted to attend the summer school.

### Texas

Cathedral School for Boys, Dallas, is a boarding and day school of college preparatory standards located on the beautiful campus of St. Matthew's Cathedral. There are sacred studies and daily chapel services under the direction of a priest. Most modern testing devices are used by a well trained faculty. Athletics include all major sports.

## Province of the Pacific

### California

\*Harvard School, North Hollywood.

## GIRLS

## Province of New England

### Connecticut

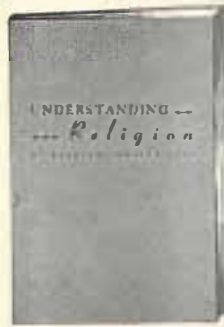
Rosemary Hall, Greenwich, is best known for vigorous intellectual training which prepares girls for all colleges. The school stands for the development of sportsmanship and physical fitness, and for leadership training through a long established and workable system of self-government. The school chaplain is an Episcopalian, but girls of all Churches are welcomed.

St. Margaret's School, Waterbury, welcomes students from all the states and beyond the states. In beautiful surroundings and friendly atmosphere, it inspires sincerity of purpose and simplicity of living. Each student is encouraged to know her responsibilities to herself and to others. St. Margaret's prepares students thoroughly for college and for living.

### Massachusetts

St. Anne's School, Arlington Heights, under the care of the Sisters of St. Anne, is a boarding school

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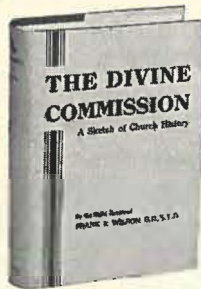
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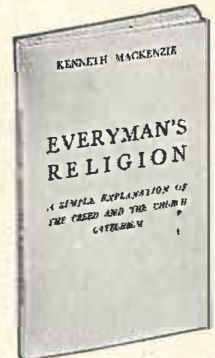


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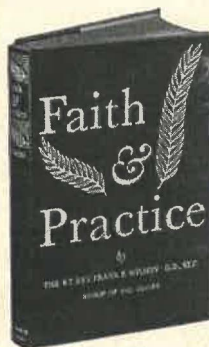
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## Renunciation

The Prayer Book (page 283) has something to say of renunciation, but only as relating to sin and its attributes. But Mother Church, over the generations, has said and taught a lot about renunciation ("the giving up implicitly") of things that are NOT sins, things that come upon us naturally—we who seek to follow Jesus—things which Jesus knows we yearn for, and yet which He seemingly will not permit us to enjoy or even have. How many times have we seen fine fellows and girls, or conscientious older men and women, have to tear out of their lives the simple basic happinesses, all through some family situation NOT of their making; or pass up the vocation their very fibre cries out for, because it doesn't seem God's plan for them; or to have to take on work or burdens

that are almost hateful to even contemplate, simply because Our Lord seemingly has planned that way for them. It can take a hundred different forms. The main thing is, what do we do with these conditions when they come upon us? Do we rail at our fate? Do we rail at Our Lord? Do we grow bitter? Mother Church teaches differently. She tells us that God will give a special grace to all who so suffer, if we will take the thing we must renounce, get it out and in the open, look it squarely in the face, and then ask Our Lord to take that very thing we crave, and make it the very source and power for helping other souls to have, perhaps, the very thing denied us, but certainly to be the well-spring that will lead us to bring joy to others, and in so doing, peace and contentment to ourselves.

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## New Hampshire

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## Vermont

\*Rock Point School, Burlington.

## Province of New York and New Jersey

### New Jersey

**St. John Baptist School**, Mendham, was founded in 1880. It educates girls in both general and college preparatory courses. It includes the 7th and 8th grades and the four high school years, and is fully accredited. A full course of doctrine, taught by the chaplain and the Sisters of St. John Baptist, is required through six years. The campus covers 30 acres of land.

**St. John's School**, Mountain Lakes, founded in 1909 provides thorough training, beginning with kindergarten and continuing through the grades of the elementary, junior-high, and secondary schools.

**St. Mary's Hall**, Burlington, was founded in 1837. While holding to the traditional basic principles of sound education, it has never been afraid of new developments. Capacity enrolment: 80 boarding, 45 day students, from first through twelfth grades. Its graduates are accepted by all well known colleges. School life includes dances, lectures, concerts, exhibitions, theaters in neighboring cities.

### New York

\*Cathedral School of St. Mary, Garden City, L. I.  
\*Mary Warren Free Institute, Troy.

**St. Agnes' School**, Albany, is delightfully situated in 40 acres of rolling country in Albany's best residential section. It has college preparatory and general courses and an extensive sports program, also music, art, and dramatics. Albany offers many cultural advantages which are enjoyed by the girls who live at the school.

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

**St. Mary's School**, Mount St. Gabriel, Peekskill, established by the Sisters of St. Mary in 1868, continues to offer college preparatory and general academic courses. Opportunity for extra-curricular activities is offered through various clubs. A certain degree of student government develops self-reliance.

## Province of Washington

### District of Columbia

\*National Cathedral School, Mount St. Alban.

### Maryland

**Hannah More Academy**, Reisterstown, is the Maryland diocesan school for girls, founded in 1832. College preparatory and general academic courses are offered, as well as music and art. The school is fully accredited. Sports are carefully supervised and there is a registered nurse in residence. Riding is a special feature. Field trips, concerts, and plays are attended in Baltimore.

### Pennsylvania

**Ascension Academy**, Pittsburgh. See Boys.

\*Burd School for Girls, Philadelphia.

**Ellis College School**, Newtown Square, is an endowed, non-profit country boarding school for girls near Philadelphia and Bryn Mawr on a 810 acre campus. Strong emphasis on individual guidance, good study habits, and character. Accredited preparation is for all colleges. Courses are offered in art, music, home making and commercial subjects. Moderate inclusive tuition. Summer school is at Camp Tonawanda.

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\*St. Agnes' School, Alexandria.

\*St. Anne's School, Charlottesville.

St. Catherine's School, Richmond, a member of Church schools in the diocese of Virginia, located in a residential suburb, covers kindergarten through class seven. The academic emphasis is on college preparation, though some take a more general course. Approximately 145 boarders live in a modern brick dormitory on the 15 acre campus. There are also day students. Resident fee \$1,180 per year. Music, art, riding, sport, cultural activities are available.

St. Margaret's School, Tappahannock, is one of the girls' schools in the system of Church Schools in the diocese of Virginia. It is located on the bank of the Rappahannock River. The purpose is the development of the finest type of Christian womanhood through seeking to maintain a high standard of scholarship and high ideals of character.

Stuart Hall, Staunton, established in 1843, is owned by three dioceses. Grades are nine through twelve. Courses are college preparatory and general. Excellent advantages in music and art are offered. On the six acre campus are a modern academic building, a well equipped gymnasium, and a tiled swimming pool. Out of door sports last all year round.

## Province of Sewanee

### Kentucky

Margaret Hall School, Versailles, is a college preparatory boarding school of the Church, directed by the Order of St. Helena. The school is organized on a self-help basis, with a sliding scale tuition fee. Christian doctrine is required in all 12 grades. The program includes all sports, art, and music.

### Mississippi

All Saints' Episcopal Junior College, Vicksburg National Military Park, Vicksburg, is a small high and junior college for girls with emphasis on the home, the Church, and the school. Special departments offer opportunities for study of music and art. The main objective is to train for Christian citizenship. There is daily chapel and classes in use and appreciation of the Bible.

### North Carolina

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

### Tennessee

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

St. Mary's School, Sewanee, is located two and one half miles from the University of the South. It offers individual attention to each student. The enrolment is limited to 50. The atmosphere is that of a large family and not of an institution. The school is fully accredited.

## Province of the Midwest

### Michigan

Kingswood School, Cranbrook, Bloomfield Hills, is a boarding and day school for girls situated in Bloomfield Hills, 12 miles from Detroit. The grounds of 50 acres, including Cranbrook Lake, make possible varied opportunities for outdoor sports. In addition to preparing girls for college, Kingswood offers unusual opportunities in art, handiwork, music, and dramatics.

### Wisconsin

Kemper Hall, Kenosha, founded in 1870, has established a reputation for sound preparation for college or for continued study in music, art, and other fields, and for purposeful Christian living. Stimulating student-faculty leadership, coöperation, and responsibility in the conduct of student affairs are integral factors in the program.

### Iowa

St. Katharine's School, Davenport, in its 65th year, offers the stability of fine tradition combined with a progressive approach to the education of girls. With limited enrolment classes are small and emphasis is placed on maximum individual development. A rich offering in cultural activities and a broad athletic program provide a well-rounded experience.

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

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# CLASSIFIED

## AGENTS WANTED

**CHRISTMAS CARDS**—Make Biggest Profits with Robinson finest assortments. Also unexcelled Religious Scripture-Text Cards, Plastics, Birthday, Everyday and Gift Wrapping assortments, gift Stationery items. Outstanding Personals, Samples on approval. Robinson Card, Dept. 111, Clinton, Mass.

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**SPECIAL ANNIVERSARY CATALOG** of religious publications mailed free upon your request. Write today! Baker Book House, Dept. LC, Grand Rapids 6, Mich.

## CAUTION

**JOHNSON**—Caution is recommended in dealing with a person giving the name of Andrew Johnson, who claims to be a member of St. James' Church, Cleveland, Ohio. He is not a member of this parish. His wife is not the organist in this Church. He has no children identified with any of our activity. Clergy are advised to discount any such claim. He has appeared in two or more places in Kansas. Further information may be obtained from the Rev. Vivan A. Peterson, Rector, St. James' Parish, Cleveland, Ohio.

## CHURCH ENVELOPES

**CHURCH** and Church School weekly collection envelopes—duplex, single and triplex. Write for prices and samples. MacCalla & Company, 3644 Market St., Philadelphia 4, Pa.

## CHURCH FURNISHINGS

**ANTIQUE SANCTUARY-LAMPS.** Robert Robbins, 1755 Broadway, New York City.

## EDUCATIONAL

**BOYS' CHURCH CHOIR SCHOOL.** Experienced musician wishes to start a choir school to be run on family lines. England or abroad. Financial outlay required. Particulars: Mr. J. A. Keyes, A.R.C.O., Harecroft, Gosforth, Cumberland, England.

## LIBRARIES

**MARGARET PEABODY** Lending Library of Church literature by mail. Return postage the only expense. Address: Lending Library, Convent of the Holy Nativity, Fond du Lac, Wis.

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**PURE IRISH LINENS,** pre-war qualities, D.M.C. imported embroidery thread, patterns, transfers, for all Altar and vestment needs. Also cassock cloth, books, etc. Samples free. Mary Fawcett Co., Box 146, Plainfield, N. J.

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**RATES** (A) Minimum price for first insertion, \$1.50; each succeeding insertion, \$1.00. (B) All solid copy classifications: 10 cts. a word for 1 insertion; 9 cts. a word an insertion for 3 to 12 consecutive insertions; 8 cts. a word an insertion for 13 to 25 consecutive insertions; and 7 cts. a word an insertion for 26 or more consecutive insertions. (C) Keyed advertisements same rates as unkeyed advertisements, plus 25 cts. service charge for the first insertion and 10 cts. service charge for each succeeding insertion. (D) Church Services, 65 cts. a count line (approximately 12 lines to the inch); special contract rates available on application to advertising manager. (E) Copy for advertisements must be received by The Living Church at 744 North Fourth St., Milwaukee 3, Wis. 12 days before publication date.

## Province of the Northwest

### Minnesota

\*St. Mary's Hall, Faribault.

### Nebraska

Brownell Hall, Omaha, under the auspices of the Church has been dedicated for almost a century to the purpose of educating girls in a tradition of gracious, purposeful living. A distinguished faculty heads its educational program. Fully accredited, Brownell prepares its graduates for entrance into the nation's finest colleges and universities. Its philosophy: a God-centered life is a happy life.

### South Dakota

All Saints School, Sioux Falls, was founded in 1884 by William Hobart Hare, first bishop of the Church in the missionary district of South Dakota. The ideal of offering girls an education combining the highest standards in academic work, with a growth of Christian character "from glory to glory" (the school motto) has continued through the years.

St. Mary's School, Springfield, is a mission school for Indian girls which aims to build sound churchmanship in its students and to provide a cultural background for girls from the reservations. Most graduates go on to higher education.

### Wyoming

Jane Ivinson Memorial Hall, Laramie, by arrangement with the University of Wyoming sends its students to the University high school for their academic work.

## Province of the Southwest

### Texas

St. Mary's Hall, San Antonio, stresses training in Christian character and leadership with emphasis on academic achievement and college preparation. It is affiliated with the Southern Association of Secondary Schools and colleges and the Texas State Department of Education. Standardized tests of the Educational Records Bureau are used annually to test each student's progress against national norms. Each year all graduates enter colleges of recognized standards.

Taylor School, Clayton. See Boys' Schools.

## Province of the Pacific

### California

The Bishop's School, La Jolla, aims to provide a Christian education for girls from the seventh through the twelfth grades in a beautiful setting overlooking the Pacific ocean. It maintains a high academic standard and offers a varied sports program as well as the cultural advantages of nearby San Diego.

\*Girls' Collegiate School of Claremont, Claremont.

Girls' Collegiate School, Claremont, has thorough college preparation as its objective, believing that this course of studies, with a background of spiritual life and social responsibility, provides preparation for whatever may follow. The enrolment is limited, and the small number makes possible understanding relations between pupils and teachers in work and play.

\*Palmer School for Girls, Walnut Creek.

### Hawaii

St. Andrew's Priory, Queen Emma Square, Honolulu, is the diocesan girls' school. Under the supervision of the Sisters of the Transfiguration, it provides thorough instruction in grades two through twelve. The school is accredited by the Northwest Association. College preparatory and business courses are offered. Daily chapel and religious education form part of the required curriculum.

### Oregon

St. Helen's Hall (with Hood School) Portland, is the oldest continuously operated Church school on the Pacific coast. Founded in 1869, it has been operated with elementary and high school departments for 80 years, and with a preschool for 40 years. Trustee members are elected in diocesan convention or by Bishop's appointment. The preschool and Hood School (elementary) are now coed. Resident facilities are offered from the sixth grade for girls only.

### Utah

\*Rowland Hall, Salt Lake City, Utah.

## Washington

\*Annie Wright Seminary, Tacoma.

St. Paul's School for Girls, Walla Walla, is 77 years old. Currently it is engaged in an extensive building program, providing a new school room unit, and remodelling to provide extension of boarding enrolment to a maximum of 70.

## COEDUCATIONAL

## Province of New England

### Connecticut

\*The Abbie Loveland Tuller School, Fairfield.

\*The Abbie Loveland Tuller School, Washington.

Merricourt School, Berlin, is an Episcopal country boarding school, kindergarten through elementary grades. Tuition is \$1,350 (12 months, \$1,650). Scholarships are available above grade four. The school offers modern buildings, pre-prep program, spacious playing fields, gymnasium, and summer camp. It is located in a beautiful New England village midway between New York and Boston.

### Massachusetts

\*The Abbie Loveland Tuller School, Barnstable.

### Rhode Island

\*The Abbie Loveland Tuller School, Providence.

## Province of New York and New Jersey

### New Jersey

St. John's School, Mountain Lakes. See Girls' Schools.

### New York

\*Ascension Day School, Staten Island.

\*Grace Church School, New York City.

\*Greer School, Hope Farm, Dutchess Co.

St. Luke's School, New York City, provides a pleasant atmosphere for the child hemmed in by city streets. Staff members are carefully selected on the basis of professional training, understanding of children, and proficiency in teaching the grades assigned to them. Tuitions are moderate and children receive a good hot lunch at no additional cost.

## Province of Washington

### Pennsylvania

\*Ascension Academy, Pittsburgh.

### District of Columbia

Beauvoir, the National Cathedral Elementary School, Washington, is one of the three schools

# CLASSIFIED

## POSITIONS OFFERED

**ORGANIST-CHOIRMASTER** position opening September 1st in midwest parish. New 3-manual organ. Churchman preferred. Reply Box C-320, The Living Church, Milwaukee 3, Wis.

## POSITIONS WANTED

**CHURCHWOMAN:** Experienced in administration and management. Aged 52 years. Desires position as matron in Home For Aged. Capable arranging food & diets and in purchasing. Ten years experience. Can furnish exceptional Church references. Reply Box L-318, The Living Church, Milwaukee 3, Wis.

**ORGANIST AND CHOIRMASTER** wishes to change positions. Sound Churchman. Mixed or Boy Choir. Young man, single, good Liturgical background. Available September 1st or sooner. Correspondence invited. Reply Box C-313, The Living Church, Milwaukee 3, Wis.

**ORGANIST-CHOIRMASTER, B.A., M.M.us.,** experienced, desires permanent teaching-playing-directing position with Church Private School or College. Churchman. Reply Box G-319, The Living Church, Milwaukee 3, Wis.

**HOUSEMOTHER,** School or Settlement, vicinity New York or South. Widow, college graduate. Reply Box 223, Brigantine, N. J.



# GO TO CHURCH THIS SUMMER

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



## LOS ANGELES, CALIF.

**ST. MATTHIAS** Rev. S. L. McLane  
W. Washington at Normandie  
Sun Masses: Low 7:30, 9:15, Sung 11; Mon & Sat 8; Tues, Wed, Fri 7; Thurs 9:15; C Sat 4:30 & 7:30

## SAN FRANCISCO, CALIF.

**ADVENT OF CHRIST THE KING**  
Rev. Weston H. Gillett 261 Fell St. nr. Gough  
Sun Masses 8, 9:30, 11 (High & Ser); 9 MP; Daily 7:30 ex Sat; Fri, Sat & HD 9:30; 9 MP; 5:30 Ev; C Sat 4:30 & 7:30 & by appt; 1st Fri HH 8

**ST. FRANCIS'** San Fernando Way  
Rev. Edward M. Pennell, Jr., Rev. Frank W. Robert  
Sun 8, 9:30 & 11, HC Wed 7:30, HD & Thurs 9:15

## DENVER, COLO.

**ST. ANDREW'S** 2015 Glenorm Place  
Rev. Gordon L. Graser, v;  
Rev. Alvert E. Stephens, Jr., Ass't  
Sun Masses 8 & 11; Daily: 7:30 ex Mon 10, & Thurs 7; 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

## WASHINGTON, D. C.

**ASCENSION AND ST. AGNES** Rev. A. J. duBois, r;  
Rev. E. Jacobs, c 1215 Massachusetts Ave., N.W.  
Sun Masses: 7:30, 9:30 (Sung Mass with Ser), 11; Daily Masses: 7; C Sat 4-5 & 7:30-8:30

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

**ST. PAUL'S** K St. near 24th N.W.  
Sun Masses: 7:30, 9:30, 11:15 Sol. Sol Ev & B 8; Daily: Low Mass 7, ex Sat, Thurs & Sat 12; C Sat 5 & 7 and by appt

## 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

**OUR SAVIOUR** Rev. William R. Wetherell  
530 W. Fullerton Pkwy. (Convenient to the Loop)  
Sun Masses: 8 & 10; Confessions Sat 4-5, 8-9

## 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

## EVANSTON, ILL.

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

## QUINCY, ILL.

**CATHEDRAL OF SAINT JOHN**  
Very Rev. Edward J. Bubb, dean  
Sun 8, 10:45; Daily 11:45; Thurs 8:30

## WAUKEGAN, ILL.

**CHRIST CHURCH** Grand at Utica St.  
Rev. O. R. Littleford, r; Rev. David I. Horning;  
Rev. Walter K. Morley, Associates  
Sun: 8, 9, 11; Wed 7, 9:30; HD 9:30

## BALTIMORE, MD.

**GRACE AND ST. PETER'S** Rev. Rex Wilkes  
Park and Monument Street  
Sun Eu 8 & 11; Daily 7:30; Tues Healing Mission 10:15; C Sat 12:30-1:30, 4-5

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

## SALISBURY, MD.

**ST. PETER'S** Very Rev. Nelson M. Gage, r  
July: Masses 8 & 11; August: Low Mass 11; HD 11

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

## CHEBOYGAN, MICH.

**ST. JAMES'** Rev. George W. DeGraff, r  
S. Huron & Locust Sts.  
Sun 8, 9:30 & 11; Daily, as announced

## DETROIT, MICH.

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

## ST. LOUIS, MO.

**HOLY COMMUNION** 7401 Delmar Blvd.  
Rev. W. W. S. Hohenschield, r  
Sun 8, 11

## GRAND ISLAND, NEBR.

**ST. STEPHEN'S** Rev. William E. Craig, Ph.D.  
U. S. 30 at Cedar  
Sun 8:30 HC, 10 Morning Service; Thurs 10 HC

## RIDGEWOOD, (NEWARK) N. J.

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

## SEA GIRT, N. J.

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

## SOUTH ORANGE, N. J.

**ST. ANDREW'S** Rev. H. Ross Greer, r  
571 Centre Street  
Sun 8 HC, 11 Morning Service

## ADIRONDACKS

Rev. John Quincy Martin, r  
**ST. JAMES** AuSable Forks, N. Y.  
Sun 8 HC, 11 HC or MP & Ser; HD 8 HC

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

## 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  
Sun Masses: 9 & 10, MP 9:45; 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



ST. PETER'S CHURCH  
SALISBURY, MD.

## NEW YORK CITY

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

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

**GRACE CHURCH** Rev. Louis W. Pitt, D.D., r  
10th & Broadway  
Sun: 9 HC, 11; Tues-Thurs 12:30 Prayers; Thurs & HD 11:45 HC

**HEAVENLY REST** 5th Ave. at 90th St.  
Rev. Henry Darlington, D.D., r; Rev. Gilbert Darlington, D.D., Rev. Richard Coombs, Rev. Robert E. Terwilliger, Ph.D.  
Sun HC 8, 10, MP & Ser 11, 4; Thurs & HD 11 HC

**INTERCESSION CHAPEL** Rev. Joseph S. Minnis, D.D.  
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 Street, East of Times Square  
Sun Masses 7, 9, 11 (High); Daily: 7, 8; C Thurs 4:30 to 5:30; Sat 2 to 3, 4 to 5, 7:30 to 8:30

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

**TRANSFIGURATION** Rev. Randolph Roy, D.D.  
Little Church Around the Corner, 1 E. 29th St.  
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11

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

## SCHENECTADY N. Y.

**ST. GEORGE'S** 30 N. Ferry Street  
Rev. Darwin Kirby, Jr., Rev. David E. Richards  
Sun 8, 9, 11 H Eu, (9 Family Eu & Communion Breakfast), 9 School of Religion, 11 Nursery

## CINCINNATI, OHIO

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

## TULSA, OKLA.

**TRINITY** 501 S. Cincinnati Ave.  
Rev. E. H. Eckel, S.T.D., r; Rev. C. Clyde Hoggard, Ass't.; Rev. Victor Hoag, D.D., Assoc. r  
Sun HC 7, 8, Ch S 9:30, Service & Ser 11

## GETTYSBURG, PA.

**PRINCE OF PEACE** Rev. Willis R. Doyle, v  
Baltimore & High Streets  
Sun 8 & 10:45; HD 7:30

## PHILADELPHIA, PA.

**ST. MARK'S** Locust St. between 16th and 17th Sts.  
Rev. William H. Dunphy, Ph.D., r; Rev. Philip T. Fifer, Th.B.  
Sun Holy Eu 8, Mat 10:30, Cho Eu & Address 11, EP 4; Daily: Mat 7:30, Holy Eu 7:45, Wed 7, Thurs & HD 9:30; Lit Fri 7:40, EP & Int 5:30; C Sat 4-5

## 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

## HOUSTON, TEXAS

**CHRIST CHURCH CATHEDRAL** Texas & Fannin St.  
Very Rev. Hamilton H. Kellogg, S.T.D., Dean;  
Rev. Wm. B. L. Hutcheson, Rev. Harold O. Martin, associates  
Sun HC 7:30, 9:30, Service & Ser 11; Daily: HC 7, Chapel

## MADISON, WIS.

**ST. ANDREW'S** 1833 Regent Street  
Rev. Edward Potter Sabin, r; Rev. Gilbert Doane, c  
Summer months: Sun 8, 10:45 HC, Weekdays as announced; C by appt

## MILWAUKEE, WIS.

**CHRIST CHURCH** Canon Marshall M. Day, D.D.  
5655 N. Lake Drive  
Sun HC 7:30, 9, 11 1st & 3d S

operated under the auspices of the Cathedral Foundation. Boys and girls from three to nine are prepared at Beauvoir to enter the other schools at the fourth grade level. Emphasis is placed on supervision of the children's health and on the development of a sense of values.

### Virginia

**Blue Ridge School**, is the Church's answer to a growing need for a Christian boarding school, primarily for boys and girls of limited means and those from disrupted homes. It offers a wholesome environment on a 500 acre farm in the beautiful Blue Ridge mountains 23 miles from Charlottesville.

\***John Moncure High School**, Millers Tavern. (Colored).

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

**St. Paul's Polytechnic Institute**, Lawrenceville. (Colored). See Colleges.

## Province of Sewanee

### Louisiana

\***Gaudet Normal and Industrial School**, New Orleans. (Colored).

### Mississippi

\***Okolona College**, Okolona. See Colleges.

### North Carolina

**Appalachian School**, Penland, is the junior school of the diocese of Western North Carolina taking boys and girls ages six through twelve for the first six grammar grades. Our courses are co-ordinated to fit into standard as well as Church schools. Self reliance in care of person, house, and grounds, as much as lies within the grasp of the child, is taught.

### South Carolina

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

### Tennessee

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

## Province of the Midwest

### Illinois

**St. Edmund's Parochial School**, Chicago, is the first Episcopal school in the diocese of Chicago, and has had an enrolment of 60 boys and girls in grades from kindergarten through grade five during its first year of operation. The sixth grade is to be added this fall, while the seventh and eighth grades will be added in the succeeding years. Sound educational foundation is emphasized. Religion constitutes an important part of the school's culture. The school is sponsored by St. Edmund's Church.

## West of the Mississippi

### Oregon

\***Hood School**, Portland. See St. Helen's Hall.

### South Dakota

\***St. Elizabeth's School**, Wakpala.

### Texas

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

\***St. Stephen's Episcopal School**, Austin.

### Wyoming

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

### Oklahoma

**Casady School**, Oklahoma City, from a remodeled barn and 35 boys and girls in 1947, Casady School has grown to three buildings, a chapel now under construction and 100 day students. Casady School in the classical tradition emphasizes scholarship in the humanities in preparation for Christian leadership in the college and community. Regular chapel, supervised study, and daily team athletics enlarge the insight, sharpen the eyesight, and develop coordination.

## COLLEGES

**All Saints' Episcopal Junior College**, Vicksburg National Military Park, Vicksburg, Miss. See Girls' Schools.

\***Bard College**, Annandale-on-Hudson, N. Y.

**Canterbury College**, Danville, Ind., is the newest educational venture of the Church. It is a co-educational liberal arts college, offering not only the highest in academic training, but also moral and religious training for the education of the whole person, for the making of a life as well as a living.

\***Carleton College**, Northfield, Minn.

\***Hobart College**, Geneva, N. Y.

\***Kenyon College**, Gambier, O.

\***Milwaukee-Downer College**, Milwaukee, Wis.

**Okolona College**, Okolona, Miss., was founded in 1902, and has grown from a one-shack experiment. In 1920 the school became affiliated with the diocese of Mississippi and the American Church Institute for Negroes. Okolona offers standard high school, junior college, and complete trade courses for young men and women.

**St. Augustine's College**, Raleigh, is one of the seven institutions operated under the auspices of the American Church Institute for Negroes, the Home Department, National Council. It is a full four-year Liberal Arts College with emphasis on pre-medical courses, music, teacher-training, social sciences, and preparation for professional social work, health and physical education, and business. The major emphasis is upon Christian education. The environment is one of beauty and culture.

\***St. Philip's Junior College**, San Antonio, Texas.

**St. Paul's Polytechnic Institute**, Lawrenceville, Va., has grown from a half acre of land, less than a dozen boarding students, and one teacher, to 1,600 acres of valuable land, nearly 1,700 students, and a well-trained faculty of 90 persons.

\***Trinity College**, Hartford, Conn.

**University of the South**, Sewanee, Tenn. Of the University, Theodore Roosevelt said, "I do not know of any institution of the same size in any part of the country which has done more for the cause of good citizenship than Sewanee has done. As an American I am proud of it; as a citizen I am grateful to it. It is entitled 'the University of the South' but . . . it is a university of all America and its welfare should be dear to all Americans. . . ."

## SCHOOLS OF NURSING

**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.

**The Hospital of St. Barnabas School of Nursing**, Newark, N. J., was organized in 1895. In addition to caring for adults the hospital has developed a large service for crippled children and plastic surgery cases. Among the recreational activities are tennis and swimming. Scholarships are available for qualified applicants who need them.

## CHURCH TRAINING SCHOOLS

**Chicago Church Training School**, Chicago, Ill. Department of Women, The Divinity School in Philadelphia, Philadelphia, Pa.

**New York Training School for Deaconesses and Other Church Workers**, New York City.

**St. Margaret's House**, Berkeley, Calif.

**Windham House**, New York City.

## THEOLOGICAL SEMINARIES

**Berkeley Divinity School**, New Haven, Conn.

**Bexley Hall**, (Kenyon College), Gambier, Ohio

**Bishop Payne Divinity School**, Petersburg, Va.

**Church Divinity School of the Pacific**, Berkeley, Calif.

**Divinity School of the Protestant Episcopal Church in Philadelphia**, Philadelphia.

**Episcopal Theological School**, Cambridge, Mass.

**General Theological Seminary**, New York City.

**Nashotah House**, Nashotah, Wis.

**School of Theology of the University of the South**, Sewanee, Tenn. See Colleges.

## CHANGES

### Appointments Accepted

The Rev. Maynard G. Argeaux, formerly rector of St. Andrew's Church, Ashland, Wis., will become associate rector of Trinity Church, Miami, Fla., on September 1st. Address: 464 N. E. Sixteenth St., Miami 36.

The Rev. Sydney J. Browne, formerly rector of the Church of the Good Shepherd, Athens, Ohio; chaplain of Ohio University; and director of Hocking Valley Mission in the diocese of Southern Ohio is now rector of All Saints' Church, Attleboro, Mass.

The Rev. Albert A. Chambers, rector of St. Peter's Church, Auburn, N. Y., and retiring chairman of the department of promotion of the diocese of Central New York, has accepted a call to become rector of the Church of the Resurrection, New York, on October 15th.

The Rev. George W. Davison, formerly priest in charge of St. Columba's Mission, Paauilo, Hawaii, is now headmaster of the Hawaii Episcopal Academy, Kamuela, and priest in charge of St. James' Mission, Kamuela, Hawaii.

The Rev. Robert C. Kell, formerly rector of Anacostia Parish, Washington, will become rector of Grace Church, Haddonfield, N. J., on September 1st. Address: 19 King's Highway, East.

The Rev. Dr. Raymond Lang, formerly rector of St. Christopher's Church, Cheyenne, Wyo., will become priest in charge of Christ Church, Middletown, Conn., on August 14th. Address: 24 Silver St.

The Rev. Bruce W. LeFebre, who was recently ordained deacon, is now serving as an assistant at St. Luke's Church, Atlanta. Address: 1375 Mar-kan Court, N. E.

The Rev. John Quincy Martin, formerly rector of St. James' Church, Au Sable Forks, N. Y., and St. Paul's Church, Keeseville, will become rector of Christ Church, Red Hook, N. Y., All Saints' Church, Upper Red Hook, and the Church of St. John the Evangelist, Barrytown, on September 1st. Address: Christ Church Rectory, Red Hook, N. Y.

The Rev. William F. Maxwell, Jr., formerly tutor at Seabury-Western Seminary, Evanston, Ill., is now vicar of St. Luke's Church, Stephenville, Texas.

The Rev. Paul B. Miller, who was recently ordained deacon, is now in charge of St. Matthew's Church, Liverpool, N. Y.

The Rev. Louis W. Pitt, Jr., formerly curate of Grace Church, Manchester, N. H., is now rector of St. Mark's Church, Foxborough, Mass. Address: 11 Church St.

The Rev. Wilbur R. Schutze, formerly assistant minister of St. Luke's Church, Ypsilanti, Mich., will become rector of St. John's Church, Alma, Mich., on September 1st. Address: 414 Wright Ave.

The Rev. Pearson Hill Sloan, formerly rector of Emmanuel Church, Bel Air, Md., will become rector of St. Michael's Church, Savannah, Ga., on August 28th.

The Rev. Fred C. Wild, formerly rector of St. Paul's Church, Marinette, Wis., is now priest in charge of St. Elizabeth's Church, Holdrege, Nebr., and St. Paul's Church, Arapahoe. Address: 502 Sixth Ave., Holdrege, Nebr.

### Changes of Address

Chaplain (Lieut. Comdr.) Cyril Best, formerly addressed at the U. S. Naval Academy at Annapolis, should now be addressed at the Naval Communication Station, 3801 Nebraska Ave., N.W., Washington, D. C.

The Rev. Mark T. Carpenter, who is serving All Saints' Church, Fort Lauderdale, Fla., has had a change in box number from Box 1535 to Box 1197, Fort Lauderdale, Fla.

### Corrections

The Rev. David W. Barre, retired priest of the diocese of Southern Ohio, should still be addressed at Box 4056, Station H, Columbus 8, Ohio, and not at Box 582, Granville, Ohio.

The Very Rev. Dr. Henry Knox Sherrill, Presiding Bishop, should be addressed during the summer at 281 Fourth Ave., New York 10, although he will spend some time at Roxford, Mass.

# Register Now For Eucharistic Congresses

## THE AMERICAN CHURCH UNION

### Schedule of Congresses and Services of Witness

**Washington**—September 11 (Sunday)—Church of the Ascension and St. Agnes Church, Service of Witness at 10 A.M.

**Jamestown**—September 12 (Monday)—Robert Hunt Shrine. Holy Eucharist at 10:30 A.M., Celebrant: The Lord Bishop of London.

**Williamsburg**—September 12 (Monday)—Bruton Parish Church. Evensong at 5 P.M., Preacher: The Lord Bishop of London.

**New York**—September 15 (Thursday)—Cathedral of St. John the Divine. Solemn Eucharist at 11 A.M., Preacher: The Lord Bishop of London. Afternoon Meeting: Mr. Spencer Ervin, Pres. of the A.C.U. presiding. Paper by The Lord Bishop of Oxford and addresses by the Bishop of Puerto Rico, The Lord Bishop of Barbados and Mr. Richardson Wright.

**Cleveland**—September 16 (Friday)—Emmanuel Church Solemn Eucharist at 11 A.M., Preacher: The Lord Bishop of Bath and Wells. Luncheon Meeting at 1 P.M., at Emmanuel Parish Hall; Introduction of distinguished guests and address by the Bishop of Derry and Raphoe.

**Chicago**—September 17 (Saturday)—St. Luke's Church, Evanston, Ill. Solemn Eucharist at 11 A.M., Preacher: The Lord Bishop of London. Afternoon Meeting: Paper by The Lord Bishop of Oxford and introduction of distinguished guests.

**Fond du Lac**—September 18 (Sunday)—St. Paul's Cathedral. Solemn Eucharist at 11 A.M., Preacher: The Lord Bishop of London. Afternoon Meeting: Paper by the Primus of Scotland and address by the Bishop of Puerto Rico.

**Milwaukee**—September 18 (Sunday)—All Saints' Cathedral. Solemn Eucharist at 11 A.M., Preacher: The Lord Bishop of Oxford. 8 P.M. Service of Witness St. James Church, Speaker: The Lord Bishop of Bath and Wells.

**Dallas**—September 19 (Monday)—Diocesan Dinner at Baker Hotel in honor of The Lord Bishop of London.

**Dallas**—September 20 (Tuesday)—A.M. meeting with clergy of the Diocese; luncheon in honor of The Lord Bishop of London by civic leaders of Dallas. P.M. Diocesan Auxiliary Tea in honor of Bishop and Mrs. Wand.

**Los Angeles**—September 21 (Wednesday)—The Lord Bishop of London addressing clergy meeting of the Diocese of Los Angeles.

**San Francisco**—September 22 (Thursday)—Grace Cathedral 10:30 A.M. Solemn Eucharist. Preacher: The Lord Bishop of London. Afternoon program with papers and addresses by the Primus of Scotland, The Lord Bishop of Bath and Wells and the Bishop of Derry and Raphoe.

**Seattle**—September 23 (Friday)—St. Mark's Cathedral. 11 A.M. Sung Eucharist according to 1549 Rite. Preacher: The Primus of Scotland. Afternoon meeting with addresses by visiting Bishops and Clergy. Evening mass meeting. Address by The Lord Bishop of London.

### Application for Registration

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**Please register me as a member of the ACU Congress to be held at**

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1215 Massachusetts Ave., N.W.  
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**NEW YORK—The Reverend Charles T. Bridgeman, 347 Madison Ave., Room 1303, New York 17, N. Y.**

**CLEVELAND—The Reverend Canon Vivan Peterson, 5607 Whittier Ave., Cleveland 3, Ohio.**

**CHICAGO—The Reverend Edward T. Taggard, St. Luke's Church, Evanston, Illinois.**

**FOND DU LAC—The Reverend Frederick D. Butler, Box 21, Ripon, Wisconsin.**

**SAN FRANCISCO—The Reverend Frank W. Robert, St. Francis' Church, Ocean Ave. and San Fernando Way, San Francisco, Calif.**

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