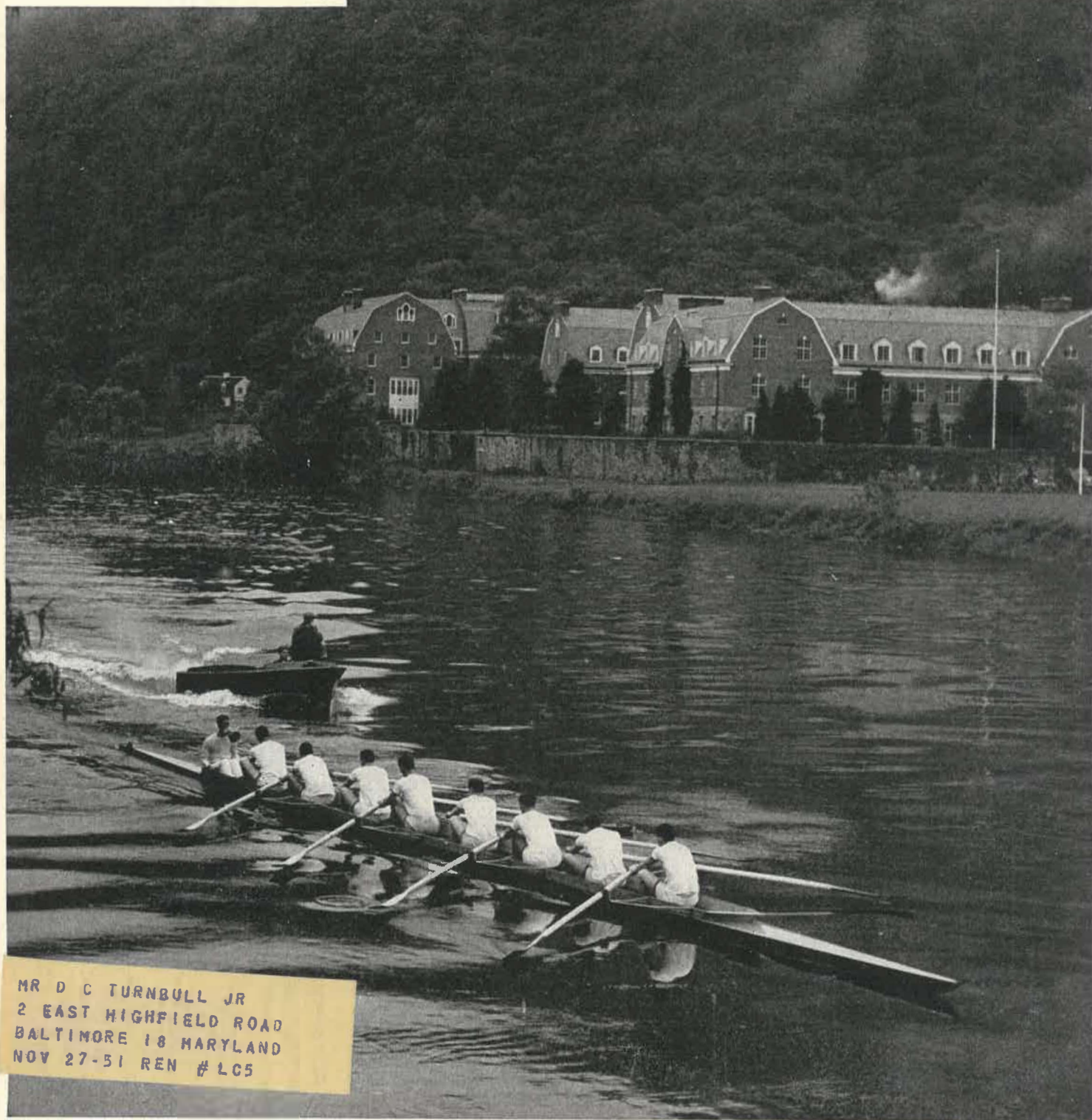


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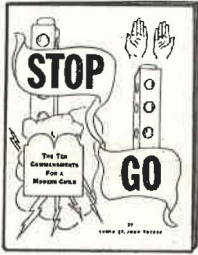
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LETTERS

Links of Marble

TO THE EDITOR: Owing to the reconstruction of the east end of St. Paul's Cathedral, the dean and chapter have some marble slabs to dispose of which formed part of the damaged reredos.

They would be glad to give these to churches overseas, and would request that churches which avail themselves of this offer make a donation to the Cathedral Restoration Fund, as they are able.

No sculptures are available as these will be retained in the Cathedral.

Applications should be sent to The Receiver, St. Paul's Cathedral, London E. C. 4, England. Transport charges to be met by recipients.

(Very Rev.) W. R. MATTHEWS,
Dean.

London.

Chinese Christianity

TO THE EDITOR: Disturbed by some of the statements in the article entitled "Metallic Ores for Bread" by the Rev. Paul B. Denlinger [L. C., June 11th] I asked Prof. John C. Bennett of Union Theological Seminary for his reaction to it. Prof. Bennett is both in the leadership of the Ecumenical Movement and also closely in touch with Christians in the Orient, having visited Japan, Siam, and India within the past year. This is his comment:

"There is just enough truth in the article to make it impossible to dismiss it. There are two kinds of adjustment to Communism that need to be distinguished. One is based on the judgment that Communism in a particular situation is the least evil political alternative. This is combined with a good deal of naivete about Communism and its real program after the early stages. This is not a judgment against which there is any theological protection. Liberals will make it. Professor Hromadka who has a stout Reformation theology makes it. The author of the article seems to assume that high doctrines of the Church are a protection but this is absurd in view of the record of the Eastern Orthodox churches in the Balkan states and now in Russia. This is a political judgment that anyone might make if there seems to be no available alternative to Communism that is better, especially if he does not know very much about Communism.

"The second kind of adjustment is the kind of religious accommodation that results in syncretism, the setting forth of a Communist Christianity as the true Christianity. There is no doubt but that there were elements in Chinese Christianity that prepared the way for this kind of adjustment. What Mr. Denlinger calls 'the Social Gospel' undoubtedly was vulnerable at this point. There has been a lack of theological discrimination here that is in form the same as the uncritical identification of Christianity with the American way of life. I think that there is a good deal of truth in Mr. Denlinger's criticism of education under Christian auspices. It was often secularized and the Christianity that it imparted turned out to be chiefly social idealism that prepared the way for the acceptance of Communism. There was a similar identification in the past with Chiang Kai Shek's New Life Movement.

"There is a position that may easily play into the hands of this shallow identification of Christianity with Communism or at least an effort to combine aspects of both of them

(cf. John MacMurray a decade or so ago). This is the conviction that God may be using Communism as a judgment upon the old order and that it may even have a constructive place in his purpose. This view has been held by Ronald Hall and some of the ablest younger men whom I know, including a few Anglicans. It is easy for this view to be used by some one else who has fewer dimensions in his thought as the same thing as the W. T. Wu type of Christian Communism. It is very different. It may have been combined with a degree of optimism about Chinese Communism which events have not justified but it was a pardonable error of political judgment.

"This article makes no distinction between errors of political judgment, especially errors of judgment about Chinese Communism and the theological errors.

"The attack on the Ecumenical Movement is false because the Ecumenical Movement has caused Christians all over the world to gain even a deeper theology concerning the Church. It has corrected the kind of liberalism that is most responsible for the second type of adjustment. It is quite true that on the point of the historic episcopate as being of the *esse* of the Church the Ecumenical Movement has not done what this author wants. I think that this is an argument for a particular theological view that is irrelevant to the main point about China."

(Rev.) GARDINER M. DAY,
Cambridge, Mass.

Lost Sheep

TO THE EDITOR: During the past year I have had correspondence with chaplains of other boarding schools of (or affiliated with) the Church, concerning the serious problem of the continued Church life of confirmed graduates as they leave our schools. A few of the chaplains tell me that they hesitate to prepare and present any more boys as long as they cannot give them assurance that the Church will continue its interest in them after graduation.

The register at this academy chapel has about 424 names of boys confirmed since 1923. Until I came in the fall of 1949, only six had been transferred to parishes. No effort had been made to transfer the other 418 boys, and as a result they were left to drift without the anchor of a "home parish." During the past year I have spent every available evening (after a long day's work) writing a prodigious amount of correspondence in an attempt to connect these 418 "lost sheep" with their home town clergy.

The result has been most discouraging, and a serious reflection upon the clergy. Only 70 have been brought back into active parish life, while 52 others are now being communicated with by the clergy and are in my "pending" file. The remaining 302 boys are still unaccounted for. While the advantage of finding them lies with the local parish and not with this chapel, I have not had the courtesy of replies — even negative ones — from 252 out of the 347 priests to whom I sent names and addresses. With few exceptions we know the addresses to be correct.

A priest in a northern suburb of Chicago returned eight cards to me, each marked "unknown." I actually know that four of those eight live there, for I have had con-

versation with them as they visited the academy on various occasions.

We might as well admit that the average Churchman has the peculiar notion that he must be visited by the parish priest before attending and transferring to a new parish (such is the case with the aforementioned men). It will take a long time to erase the idea; meanwhile there isn't much we can do about it except to go out and get them. And where our clergy have failed, our sectarian brethren are reaping the harvest.

I suspect that nothing can be accomplished by deploring our clerical lethargy in print; it has been done before, by much more eloquent men than I. Perhaps the only alternative for us school chaplains is to refer the names of all confirmands to the diocesan offices, hoping that the bishops or bishops' secretaries will be as Thompson's Hound of Heaven, badgering the clergy into vigorous pursuit of our lost sheep, and requiring reports on each case.

Meanwhile, I trust that the 252 priests who have so far ignored my correspondence will not permit resentment over this letter to further delay the courtesy of reply. In the midst of a very busy job, this "extra-curricular" and very large correspondence has not been an easy task. Continued indifference by the clergy only makes the job heavier.

(Rev.) SYDNEY H. CROFT,
Chaplain.

St. John's Military Academy
Delafield, Wis.

Roman Ad

TO THE EDITOR: May I be permitted to protest vigorously your running of a paid advertisement which presents the Roman attitude toward our Church and toward our orders. I refer to the Macmillan advertisement of the book, *Father Paul of Graymoor*, [L. C., June 10th].

I never expected to see in an Episcopal magazine (at least one of the strong Catholic position of the *LIVING CHURCH*) these words: "Here is the story of Father Paul's early training in the Episcopalian ministry, of his struggle for the reunion of Christendom, his *conversion to Catholicism* . . ." (italics mine).

Granted that you do not necessarily sponsor opinions stated in paid advertisements, can you not avoid such unexplained misrepresentations of the Catholic position of our Church by either having them deleted from the advertisement or satisfactorily amended? *THE LIVING CHURCH* cannot be so badly in need of a little extra money that it feels it must run an advertisement of a book by a Roman Catholic author in which advertisement our Episcopal ministry is spoken of as something from which one is later converted "to Catholicism." More power to *THE LIVING CHURCH* for its gallant stand for the Catholic and Apostolic faith and practice, in the past, as it is held in our Episcopal Church. Let it never be said even in its paid advertising that it is going Roman!

(Rev.) JOHN F. MOORE,
Chester, Vt.

DAY PILGRIMAGE

To Shrine of
Our Lady of Walsingham
Grace Church, Sheboygan, Wis.

Saturday, August 25
[Central Standard Time]

11:30 A. M. Solemn Mass and sermon
12:45 P. M. Luncheon, followed by
private visits to Shrine

2:30 P. M. Solemn Magnificat, Lady
Devotions and Benediction of the
Blessed Sacrament.

Chicago pilgrimage sponsored by
Catholic Club of Chicago. Busses avail-
able for pilgrims from Chicago and sur-
rounding areas at \$4.00 round trip.
Tentative plans—busses leave St. Luke's,
Evanston at 8:30 A. M., daylight time,
after Mass of Itinerary.

Luncheon at Sheboygan, \$1.25 per
person.

Pilgrims desiring to travel by bus, or
private car, from Chicago, send reserva-
tions stating mode of travel to:

Mr. Clifford L. Terry
934A
Merchandise Mart
Chicago, Ill.

Wisconsin pilgrims and others going
directly to Sheboygan, send reservations
to:

The Rev. William Elwell
Grace Church
630 Ontario Ave.
Sheboygan, Wisconsin

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BOOKS

The Rev. FRANCIS C. LIGHTBOURN, Literary Editor

From Biblicism to the Care of Bells

ENGLISH visitors to the U. S. A. are amazed at the interest the laity take in the practical affairs of the Church. If the English laity fail to show a like interest, it will not be the fault of the Church. Information Board, whose new edition of *The Churchman's Handbook* is designed to stimulate them to their responsibility (CIB, Church House, Dean's Yard, Westminster, S.W. 1. Pp. 192. Paper, 3/6).

Subtitled "Everyman's Guide to the Church of England," the book presents a comprehensive picture of the present-day functioning of the Church of England, in all of its departments, against just enough historical background to show how the Church of England "got that way."

Not only is the book comprehensive and compact, but it is exceptionally well organized and integrated—even though many hands have had a finger in it. At frequent points the appeal is made to the present generation of the laity for their cooperation and support. Moreover, the book is interesting reading. One will learn, for example, that "the Church of England as by law established" means "as by law supported" (*stabilita*), rather than "as by law set up"; that there is a difference between royal chapels and chapels royal (the Royal College of Chaplains is still another story); that the archdeacon of Canterbury installs (*sic*) not only the bishops of the southern province, but the archbishop as well; how the Church Assembly came into being and operates; how suffragan bishops are appointed, and a host of other matters—all the way from the origin of the books of the Bible to the care of Church bells.

We need a similar work covering the American Church. The trouble is, we have no "Royal Peculiar," not to mention the many other peculiarities that give to the English variety of Anglicanism its peculiar flavor, whether presented in a novel or in a handbook like this. *We* have no "Clerk of the Closet" . . . We haven't even a single, solitary Archbishop. . . .

Of Interest

COLUMBIA UNIVERSITY PRESS has recently published *Marsilius of Padua: The Defender of Peace* (Volume I: Marsilius of Padua and Medieval Political Philosophy), by Alan Gewirth (Pp. xvi, 342. \$4.75).

This is the first of two volumes, second of which, to appear shortly, "will contain a complete translation of Mar-

silius' *Defensor Pacis*, together with an introduction and notes."

The first volume, at least, is a carefully documented study, of interest to specialists and students, containing seven pages of bibliography and an index of 15 pages. For possible further review.

Under the title *Christian Knowledge of God*, J. Harry Cotton, onetime president of McCormick Theological Seminary (Presbyterian), deals with the age-old question of the relation of reason to faith (Macmillan. Pp. ix, 180. \$2.75). Worthy of the attention of theologians.

Another highly documented study, of interest to specialists is *From Joseph to Joshua*, subtitled "Biblical Traditions in the Light of Archaeology," by H. H. Rowley, FBA (Oxford Press. Pp. xii, 200. \$3.50).

The volume represents the Schweich Lectures of the British Academy, 1948. Contains appendix, a 23-page "list of works consulted," and subject, authors', and scripture indexes. Neat typography.

Alfred M. Rehwinkel's *The Flood in the Light of the Bible, Geology and Archaeology* is a reverent inquiry, fundamentalist in its viewpoint but buttressed by erudition of a sort, into the historicity, etc., of the Biblical account of the flood* (Concordia. Pp. XX, 372. \$4.75).

Presupposing the historical study of the book and building upon it, *Deuteronomy: Introduction and Commentary*, by H. Cunliffe Jones (Torch Bible Commentaries), seeks to answer the question, "What is the religious meaning of Deuteronomy for a present day religious leader?" (London: SCM. In America: Macmillan. Pp. 191. \$2). Based on Authorized Version and meant for general reader.

Roland E. Wolseley, professor of journalism, Syracuse University, is the author of *Interpreting the Church through Press and Radio*, down for further possible review (Muhlenberg Press. Pp. xv, 352. \$3.75).

An invaluable stand-by, Hastings' *Encyclopedia of Religion and Ethics*, originally published in 12 volumes, plus a volume containing index, is now available in a seven-volume edition (Scribners. \$85).

*"For the unbiased reader there cannot be any doubt that Moses and the inspired writers . . . including our Lord Himself, regarded the Deluge as a universal flood and a great historical fact. To deny this means to question the infallibility of the Bible and that of Christ Himself" (p. 95).

The Living Church

Established 1878

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

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Things to Come

AUGUST							SEPTEMBER						
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				1	2	3	4						1
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19	20	21	22	23	24	25	26	27	28	29	30	31	

August

- 11th Sunday after Trinity.
- Transfiguration.
NCC radio and television workshop, at Indianapolis (to 31st).
- 12th Sunday after Trinity.
- Faith and Order Commission, Switzerland (to 18th).
- NCC workshop on religious drama (to 27th).
- 13th Sunday after Trinity.
- St. Bartholomew's Day.
- National Canterbury Association, executive commission, at Topeka, Kans. (to 31st).
- 14th Sunday after Trinity.

September

- 15th Sunday after Trinity.
NCC International Workshop in Audio-Visual Education, at Green Lake, Wis. (to 8th).
- Laymen's Instructors Training Conference, at Seabury House (to 9th).

ACU CYCLE OF PRAYER

August

- St. Ambrose, Philadelphia, Pa.
- Monastery of St. Mary and St. John, Cambridge, Mass.
- St. Stephen's Church, Fall River, Mass.
- Emmanuel, East Syracuse, N. Y.
- St. Mary the Virgin, New York, N. Y.
- St. Luke's Church, Mechanicville, N. Y.
- 190th Field Artillery Group, North Camp Polk, La.

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

Member of the Associated Church Press.

SORTS AND CONDITIONS

ACCORDING to the list beginning on page 20 there are 201 schools affiliated with the Episcopal Church. In response to an invitation from THE LIVING CHURCH, many of them have sent in brief statements expressing their concept of the place of the school in the life of the Church or telling about some significant feature of the school's life and program. One school turned over the writing of its statement to a student, thus providing not only information but an example of its product!

THERE ARE 141 primary and secondary schools; 6 schools affiliated with the American Church Institute for Negroes; 11 colleges; 6 Church training schools; 27 schools of nursing; and 10 seminaries now open, not counting the two that are in process of being established in Kentucky and Texas.

NEWEST educational venture at the post-graduate level is the theological seminary being started in the diocese of Texas. An announcement from its president, Bishop Hines, Coadjutor of the diocese, gives further information. The seminary will open September 13th, in Austin, Tex., with enrolment of four regular and four special students expected. The students will be academically attached to the Austin Presbyterian Seminary. Courses will be given by the Rev. Gray M. Blandy, who will be dean and will teach New Testament; the Rev. Lawrence Brown, Church history; and the Rev. John Holt, Old Testament. Other courses will be taken at the Presbyterian seminary and the state university. Plans are being made for using Canterbury House at the university as the center for the seminary. Dean Blandy's address will be 2616 University Avenue, Austin.

CANTERBURY COLLEGE, Danville, Ind., which was lost to the Church during the past academic year, will not reopen as a college this fall, according to a United Press item from Danville quoting Robert Hollowell, president of the board of trustees. In its death throes last spring, a "Save Canterbury" Carnival was held, featuring the college president in red flannels, a U. S. Senator on an elephant, and coeds selling doughnuts at \$1.00 each. The buildings will probably be turned over to the local school board if it assumes the college's \$81,000 of debts.

BISHOP PARDUE'S simile of a caterpillar crawling over a beautiful rug (in his best-selling book, *He Lives*) certainly applies to the view of Church news the reader gets as he follows it week by week. The caterpillar does not see the beautiful pattern until he "dies" and becomes a butterfly able to see the rug as a whole. But men—especially L. C. readers—are smarter than caterpillars, and we call this magazine "The Living Church" because we try to find in these mundane gropings some inkling of the transcendent beauty that exists.

FOR INSTANCE—it says here that a group of Orthodox patriarchs—of Moscow, Antioch, Georgia (USSR), Rumania, and Bulgaria—have joined in an appeal for peace in accordance

with the Communist party line. Not long ago, we had a little item about a proposed Pan-Orthodox Council, approved by the Patriarchs of Constantinople, Jerusalem, Antioch, and Alexandria. It seems that at least one Christian leader is happy on both sides of the Iron Curtain—the Patriarch Alexander of Antioch. So the thread of Orthodox unity is not broken, although it does get badly stretched.

THE FIFTIETH anniversary of New York's daily vacation Church schools was celebrated with marching and waving of flags in St. Bartholomew's Church on July 24th. Children of the five boroughs acted in a pageant the theme of which was "the share children have borne of the uncertainty and suffering of the world in all ages of danger and distress," according to our New York correspondent and associate editor, Miss McCracken. The children were told that the city's daily vacation church school program now has an enrolment of 22,500 pupils in 225 schools with 300 teachers, and that more than half a million children have attended in the 50-year period. The schools are in session three hours a day, five days a week, during summer vacation. They are sponsored by the Protestant Council of the City of New York.

ECUMENICAL may not be the word for it, but a UP item says that President Truman's vacation pastor at Key West, the Rev. George McNeill Ray, a Baptist, has "switched to Mrs. Truman's faith." He has been confirmed in the Episcopal Church and will study for the priesthood.

IN AN EDITORIAL, we comment on the retirement of Horace Varian of Ammidon and Company from the field of Church supplies. Mr. Varian is such a good friend of The Living Church Family that we felt sure that many readers would want a personal statement from him to them. Here it is:

"It is truly sad that it is necessary to terminate so abruptly the gloriously happy relationship which has existed all these years between our friends in the Church and our organization here. We are sure that both you and we will be in each other's prayers many times in the days ahead, will we not? In the meantime, the reading and meditating upon the collect for the Third Sunday After Trinity will be mutually stimulating, we believe.

"Should you need us to tide you over any immediate problems or needs, please address us after July 30th, as follows: Horace L. Varian, 2206 Roslyn Avenue, Baltimore 16, Md. May God bless and keep you, both now and forevermore."

THE PROMOTIONAL FUND is building up impressively. Of the total of \$3500 needed we have received \$2760.70, leaving only \$739.30 to go. If you have not yet sent in your contribution, won't you do so as soon as possible? It is time for us to make our fall plans, and we do need to be assured that the fund will go over the top in order to plan effectively for building the circulation of THE LIVING CHURCH.

Peter Day.

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Talks
With *Teachers*

The Rev. VICTOR HOAG, D.D., Editor



Improving Your Style

EVERYWHERE in the Church people are saying that we must have better teaching.

Every sincere teacher truly wants to do better. His partial success in the past makes him certain that all is not well in his class. He knows he can do better, if only—Yes? If only what? If only he had some helps from outside—tips on teaching stunts, discipline, handwork, better equipment, improved textbooks! But on second thought he realizes that these are all around you, or within reach. There are plenty of "how" books, and magazines. And the present texts— if wisely selected—are rather good.

One day the teacher awakens to the dawning that he could do better if he wanted to. The parish isn't going to lasso him and "break" him into becoming a well-trained teacher. He can if he will. Now he is in the way of motivation, which he has so long tried to apply to his pupils. Some people motivate themselves readily. Their inner spark of enthusiasm catches, and they are off on their own. Others need some outside stimulus to get started.

The motivation of teachers to do better work is the constant concern and problem of the parish authorities. Some parishes do it, by the direct push. In a letter or bulletin a list is given of things teachers might do to improve themselves. Every item is good, useful if tried. But there is no urgency in a typed page. And if you really want to improve your style, truly yearn for better results, you will find clues to start you on every corner.

Parishes should make it easy for teachers to find many suggestions and examples of good work. Many teachers, even when gripped by a resolution to improve themselves, do not find helps at hand, and so the urge passes. All this is particularly true of the problem of getting old-style teachers to see the ways of the newer teaching by suggestions, discussion, planning, and group activities.

A tabloid, rule-of-thumb way to teach a lesson the new way is this: In your preparation, write down briefly your answers to these three questions:

(1) What great truth, doctrine, experience or reality do I want them to appreciate this Sunday? (If it isn't fairly simple and definite, or if it isn't suited to the real age and problems of your pupils, you won't get it across. It may

be a variation on an old theme—the love of God, Christ's power to heal, what sin does, why we should tell the truth. Your text will usually have this selected for you, but it may be hidden beneath the Bible story approach. Once determined, this is your "lesson," the thing you want to accomplish, if only partially, in this period.)

(2) What shall we talk about at first, to get their minds running along the line of this theme? (Plan a discussion. You begin to jot down points that come into your mind. After a while a good " opener" comes out. You write: "Why do soldiers obey their officers in battle? Cases. Let them tell. How did the disciples feel about our Lord? The storm, the feeding, other miracles. Can we trust God as well? When? Cases, etc." Here use the "story for the day" if any. Add any other anecdotes or illustrations you can recall or invent.)

(3) What shall we decide to do, to start doing, that has some relation to this idea? (Your notes may read, "Write a letter to someone who is in trouble, needs to trust God more. Decide whom. Soldier in a hospital? Where? A person who has had a recent bereavement? Note their suggestions. Form committees. Make a prayer for anybody who is tempted not to trust God.")

There is your formula. You can work it into a million variations: Decide on your truth or problem; plan and guide the opening discussion; and plan and direct some personal outcomes. You will need helps from books, teachers' meetings, magazines. You will add drills, dramatization, silent reading. But your class period will always move and be filled with real interest because it approaches children as living persons, guides their thinking into great areas, and provides some means for expression.

The best way to rid your mind of the old ways of teaching is say to yourself, over and over, "I'm not supposed to amuse them. I'm not going to tell any story unless the theme requires it. I must touch their lives, and get them to vibrate to God's life, especially as we know it through the Church."



ELEVENTH SUNDAY AFTER TRINITY

GENERAL

EPISCOPATE

A Brave Ministry

Five bishops from nearby dioceses and the clergy of the diocese of Atlanta formed an honorary escort at the funeral of Bishop Walker of Atlanta.

Officiating at the funeral held on July 18th in St. Luke's Church, Atlanta, Ga., were the rector of that parish (where Bishop Walker was rector for 11 years), the Rev. J. Milton Richardson, the Very Rev. John B. Walthour, dean of the Cathedral of St. Philip, Atlanta, and the Rev. Edgar L. Pennington, rector of St. John's, Mobile, Ala., and a life-long friend of Bishop Walker. Members of the episcopate participating were Bishops Penick of North Carolina, Carpenter of Alabama, Claiborne, Suffragan of Alabama, Dandridge of Tennessee, and Henry of Western North Carolina.

Bishop Walker was buried beside his wife in Riverside Cemetery, Macon, Ga.

Many people who came under Bishop Walker's influence felt that his life was a benediction to them. His ministry was a full one, crowded with honors and responsibilities, but his kindly pastoral ministrations are the works that promise to live on in the hearts of those he served.

He was considered a profound and eloquent preacher. Those near him say he took seriously his responsibility for the sound convictions of his audience.

The Bishop's ministry was a brave one. It was his conviction that the religion of Jesus Christ is relevant to every occasion, every time, every individual, every nation, and every race, and that it is the duty of the Christian to seek out that relevance. This conviction compelled Bishop Walker to speak out against injustices as he saw them in any field. Often, therefore, his interpretation of God's truth forced him to take the unpopular stand.

It was one of Bishop Walker's beliefs that Churchpeople should be leaders in political and social life. He was active in protesting the claim of Herman Talmadge to the governorship of Georgia in the 1947 election.

Bishop Walker was one of the sponsors of the Second World Peace Congress

last year, but in a letter to THE LIVING CHURCH said that this did not mean he countenanced Communism.

He labored tirelessly for world peace, for improvement of race relations, and for Church unity. He was chairman of the Bi-Racial Commission of General Convention and director of the Southern Regional Council. He was one of the founders of the Atlanta Chapter of the United World Federalists, and an advocate of world government through a strengthened United Nations. Recently he had been named chairman of the Atlanta Chapter of the Association for a United Church, a group seeking to unite the world's non-Roman Churches.

Through Bishop Walker's efforts, the Episcopal Hour, a radio program broadcast throughout the South and Southwest, originated. Part of his last day at his desk was used to complete details for the 1951 series, which will begin on the last Sunday in October.

The diocese of Atlanta grew under the Bishop's guidance. At the last diocesan council over which he presided, in May, he created the Diocesan Foundation, Inc., for the advancement of the Church in the diocese of Atlanta. His last appointment on the Saturday afternoon before his death was concerned with details



BISHOP WALKER: *Religion is relevant to every occasion.* . . .

of carrying out the objectives of this Foundation.

He was active to the end. He attended services on Sunday morning, July 15th, and visited the sick until a late hour Sunday night. Then he went to bed, read for a while, as was his habit, and fell asleep, a sleep from which he did not awaken.

VISITORS

Selecting Men for the Ministry

By ELIZABETH McCracken

In England a man who wants to become a candidate for Holy Orders must be interviewed by a central selection board of clergy and laity and recommended by it to his bishop before he can be accepted. Chairman of the Council which originated the selection boards, the Rt. Rev. Dr. Harold William Bradfield, Bishop of Bath and Wells is visiting the United States this summer. His explanation of the procedure of selecting candidates reveals a difference from the procedure in the American Church.*

Dr. Bradfield explained that the present work of the Council (Central Advisory Council of Training for the Ministry) grew out of a war-time necessity.

"We were able to accept very few candidates during the war years. Rightly or wrongly, we felt that it was a primary responsibility of the men to accept their liability in the armed services. Furthermore, we believed that this might, in itself, prove a valuable part of their training for the ministry.

"As a result of this conviction and procedure, there grew up a large body of 'intending' candidates throughout the world, in the army, the navy, and the air service. They were out of touch with their homes and their own bishops. Some method had to be evolved of sifting them in order to be certain of the number of

*While in England a national agency is responsible for selecting candidates for the ministry, in the American Church responsibility belongs to the diocese, although standards determined by the national Church are applied, and is divided among the bishop, examining chaplains, standing committee, and the priest and vestry of the candidate's parish.

TUNING IN (Background information for new L. C. readers): ¶ **Episcopate** (derived from episcopos, overseer) is a collective word for bishops. The commission of all bishops comes from Christ through the apostles. ¶ **A diocese** is the area governed

by a bishop. In America dioceses were originally whole states, but now many states are divided into two or more. Each diocese has an annual convention of priests and laymen who share with the bishop in formulating rules and policies.

men who might start training for the ministry on their release from the armed forces. It was to meet this need that selection boards were set up by CACTM (which itself had existed since 1912 as a purely advisory body)."

Bishop Bradfield said that in practice the selection boards proved to be such a valuable method of selecting candidates that they have been retained in the life of the Church of England. The method, he said, "has the approval of all the bishops, who themselves nominate the panel from which selectors for each board are chosen. A board consists of five members: the chairman (perhaps a suffragan bishop or an archdeacon); and four others drawn from clergy and laity."

Describing actual operation of the boards, Dr. Bradfield said: "Meetings of the selection boards are held for about 40 weeks each year. The usual place of meeting is Farnham Castle. A board meeting lasts for three days, with a balanced and ordered devotional life. Lectures on various aspects of ministerial life are given by each of the selectors. There are usually about ten candidates in all at one time. Each candidate is interviewed by each selector, independently. Only after candidates have gone do the selectors meet and compare notes, and decide what recommendations are to be made."

BISHOP MAKES FINAL DECISION

"Their recommendations are sent either to the bishop who has sponsored the candidate or to the bishop in whose diocese the candidate lives. On this basis, the bishop makes his final decision, which he conveys to the candidate. The final responsibility must always be that of the bishop, though in practice it is very rarely that a bishop finds himself unable to accept a board's recommendation. If, however, a bishop does not accept the recommendation, it is only after consultation with CACTM that he refuses. If a candidate is not recommended by a board, and the bishop is doubtful about that decision, he can always ask for another board for the case of this particular candidate."

"We have found," Dr. Bradfield said, "that this method of selection of candidates has an immense advantage over the old way. There is more certainty that the candidates selected with such care will be fit. Quite as important: it has done much to eliminate unfit candidates who formerly were accepted with very little investigation, and after a brief interview with the bishop."

Dr. Bradfield described a further step taken by CACTM. "In 1949, the



DR. BRADFIELD: *War-time necessity created a valuable method.*

Church Assembly made CACTM responsible for the expenses of each accepted candidate, at the university and the theological college. This is a complicated business, for there are many sources from which funds for this training can be obtained: state scholarships, local authorities, university scholarships, and a candidate's own resources. Even when all these are explored, there still remains a substantial balance of money to be found by the Church.

"During the past two years, the attention of the Church has been focussed upon the need of providing men for the ministry and meeting the cost of training. This is done on Trinity Sunday, that being the one day in the year when every bishop ordains men. The Church of England needs at least 600 men ordained every year to meet her needs. That is the minimum. In 1950 about 480 men were ordained."

Dr. Bradfield observed that the English method of examining before ordination also differed from the American method.

"We have," he said, "a General Ordination Examination which every candidate must take. It has been accepted by all the bishops. This means that we have one system operating throughout the whole Church. We have a strict rule that every candidate must do the prescribed work in a theological college: in the case of a university graduate, giving two years to it; in the case of a non-graduate, three years. A bishop may occasionally make an exception in the case of an older man of some distinction otherwise."

In the American Church, subjects to

be covered in examination for ordination are provided by canonical law, but the examination itself is set up by each diocese's examining chaplains.

PERPETUAL DIACONATE

Regarding the perpetual diaconate in England, Dr. Bradfield said, "There is an investigation going on at the moment with regard to the possible ordination to the diaconate of men who have retired from active business. What it amounts to is the restoration of the primitive diaconate from what is now a stepping-stone to the priesthood. It may be so restored in the Church of England. We may again have deacons serving very much as the original seven served."

Dr. Bradfield has two cathedrals: Bath Abbey and Wells Cathedral, 20 miles apart. Bath Abbey is in need of restoration, but so far only 27 pounds have been raised. Eighty thousand pounds are needed.

PUBLIC AFFAIRS

Churchpeople Active in Peace Congress

A number of bishops, priests, and laypeople participated in the American People's Congress and Exposition for Peace held recently at Chicago's Coliseum. The meetings were picketed by 85 displaced persons, many of them sponsored by the Orthodox and Episcopal churches of greater Chicago, who claimed the proceedings inside were nothing more than Communist front activities. The congress of 6600 delegates was called by the *Daily Worker* the "greatest peace effort of 1951."

A study of Peace Congress aims show that it favors:

- (1) American disarmament.
- (2) Cessation of United Nations aggressiveness.
- (3) Withdrawal of foreign troops from Korea, especially American forces.
- (4) Less emphasis on war mongering in Washington and more on social improvements and increased civil rights for minority groups.

The Congress failed to criticize Russia for anything, reserving its attack for American policies. It omitted mention of who invaded Korea.

Among those sending personal messages of support to the Congress were Bishops Moulton, retired, of Utah and Mitchell, retired, of Arizona. The Very Rev. Hewlett Johnson, Dean of Canterbury, in Moscow receiving the Stalin Peace award, also sent a message.

The Rev. Kenneth R. Forbes, execu-

TUNING IN: ¶ The ministry consists of three orders which have existed "from the apostles' time"—bishops, priests, and deacons. Almost all deacons go on to the priesthood after one year's service. Advancement from one order to the other is

by an ordination service bestowing the "charisma" (special gift of the Holy Spirit) for that order. All other titles—dean, archdeacon, archbishop, rector, curate, etc.—represent not separate orders but different jobs of those in orders.

tive chairman of the Episcopal League for Social Action, urged the delegates in a well-received speech to "work in accord with three necessities: peace, civil rights, and social change."

Among Churchpeople reported listed as sponsors by the Peace Congress besides Bishops Moulton and Mitchell are Dr. Robert H. Ellis, Portland, Ore.; Miss Elizabeth T. Frazier, Philadelphia, Pa., formerly a director of religious education; Miss Harriet Guignon of Philadelphia; the Rev. Kenneth DeP. Hughes, Cambridge, Mass.; the Rev. Joseph E. Fletcher, professor at the Episcopal Theological School, Cambridge, Mass.; Dr. John Kingsbury, Shady, N. Y., former New York commissioner of public welfare; the Rev. Clarence Parker, Chicago, Ill.; the Rev. Eliot White, New York City; Virginia Foster Duerr of Alabama.

Messages received on behalf of Churchpeople included those of the Rev. Mr. White; Dorothy Brewster, New York; Clemens J. France, Providence, R. I.; and John Kingsbury, Shady, N. Y.

Among Churchpeople listed as delegates were the Rev. Mr. Forbes; the Rev. Mr. Parker; Mr. and Mrs. Carl Braden, of the diocese of Kentucky; Winnifred Feise, New Orleans, La.; Brig. General G. A. Holdridge, retired, Kansas City and California; Miss Harriet G. Eddy, San Francisco; Dorothy Williams, Los Angeles; Miss Dorothy Haven, New Haven, Conn.; Miss Marjory Church, Salem, Ore.; Miss Elva Osborn, Coos Bay, Ore.; Dr. Cathrine Dodds, Cincinnati, Ohio; and the Rev. Peter Langendorff, Hammond, Ind.

Bishop Dagwell of Oregon is listed on the Peace Crusade's letterhead, but reports that he told them he did not want to be listed as a sponsor, though he was in complete sympathy with their desire for peace.

ARMED FORCES

A Place to Relax

Excellent coffee served in cups marked with the insignia of a famous Chicago hotel is one of the aids to relaxation provided for airmen on a temporary air strip in southern Japan by Chaplain Joseph W. Peoples, Jr.

Chaplain Peoples has divided his 16'x-23' tent into a chapel and lounge, leaving a small section for his office and living quarters, and providing the first place on the base where hard-working airmen, who are flying and maintaining cargo aircraft, could relax. On the altar in the chapel there are always flowers. And in the lounge on the opposite end of the tent are easy chairs, a phonograph, and the latest magazines and newspapers from the States.

Chaplain Peoples is formerly of St. John's Church, Chicago.

Funeral Services for Admiral Sherman Held at Washington

A 24-hour vigil was kept at Washington Cathedral at the flag-draped coffin of Admiral Forrest Sherman by an honor guard representing Navy, Army, Marines, Air Force, and Coast Guard.

Admiral Sherman was an active member of the Episcopal Church. When he was in Washington, D. C., he regularly attended services at St. Patrick's, of which he was a communicant.

The Admiral's body lay in state in the Cathedral's Bethlehem Chapel from the time it arrived by plane from Naples until the funeral on July 27th.

Funeral services were conducted in the chapel and the Admiral was buried in Arlington cemetery.

Admiral Sherman became Chief of Naval Operations in 1949. He was the youngest man ever to hold that position. His death, at 54, meant a grave loss to the whole nation.

A former Navy chaplain and close friend of the Admiral, the Very Rev. Merritt F. Williams conducted the funeral which was attended by top armed forces and government personnel. Dean Williams was serving under Admiral (then Captain) Sherman on the aircraft carrier "Wasp" when it was torpedoed

off Guadalcanal. The two were the last to leave the ship.

Another former Navy chaplain, the Rev. C. Leslie Glenn, assisted at the funeral.

Dr. Glenn, and the Very Rev. Francis B. Sayre, Jr., Dean of Washington Cathedral conducted a brief prayer service for relatives at Bethlehem chapel.

From the Cathedral, the casket joined a military procession for the trip on a gun caisson to Arlington cemetery.

A group of 90 Naval fighter planes flew over the procession in final salute, and as the body entered the cemetery a 17 gun salute was fired.

BSA

Morton Nace Undergoes Surgery

Morton O. Nace, general secretary of the Brotherhood of St. Andrew, underwent surgery at the York Hospital, York, Pa., on July 23d. According to his office he came through the operation successfully and will, upon his release from the hospital, recuperate at his home in New York. He plans to return to his duties about August 10th.

ORTHODOX

Athenagoras and Athenagoras

Archbishop Athenagoras, recently appointed successor to the late Archbishop Germanos as Exarch for Western and Central Europe, spent many years in the United States.

Coming to America in 1921, and naturalized six years later, he became Archimandrite (Athenagoras Cavadas) of the Greek Cathedral in Boston, and later Bishop of Boston and dean of Holy Cross Theological School (located first at Pomfret, Conn., then at Brookline, Mass.).

When the former Archbishop of the Greek Archdiocese of North and South America (who is also named Athenagoras) became Ecumenical Patriarch in 1948, Bishop Athenagoras (Cavadas) returned with him and was made titular Metropolitan of Philadelphia, one of the "seven churches which are in Asia" (Rev. 1:4). (He never was dean of any theological school in Philadelphia, Pa., nor held any other ecclesiastical position there [L. C., July 15th].)

He was appointed patriarchal delegate to Athens, but was shortly thereafter transferred to the Greek Church in Vienna as assistant for that area to Archbishop Germanos, whom now he has succeeded, presumably with residence in London.



Chicago Herald American

A PICKET LINE of 85 Displaced Persons. . .

TUNING IN: ¶ Chaplains for the armed forces are officers in the military establishment, paid by the government. They are accepted on a quota basis, and only with the approval of the Church to which they belong. The Episcopal Church has often

exceeded its quota. ¶ A titular bishop is one appointed to a defunct diocese. Thus he is a "bishop at large" without violating the strong tradition that ordination and consecration must be to a particular field as well as to a general status.

MUSIC

For Initiating Choral Evensong

The choir of St. Mark's School of Texas has recently completed recordings of Choral evensong.

The recordings have a running commentary aimed at being of value to choirmasters of churches wishing to inaugurate this order of service. The headmaster and choirmaster of St. Mark's believe these recordings are the first of their kind in this country. The complete recordings (four sides) are available for \$15 from the school, 10600 Preston Road, Dallas.

Ascension Day Contest

The Church of the Ascension, Fifth Avenue at Tenth Street, New York City, has announced its fifth annual competition for its Ascension Day Festival Service of 1952. Compositions for solo voice with accompaniment of organ or one instrument will be considered.

MINISTRY

As a Token

Inmates of Wallkill prison, New York, like their chaplain, the Rev. T. F. Cooper, enough to write him a letter and tell him about it.

The letter said:

"As part of the inmate population, we are writing this letter as a token of our boundless appreciation for the peace of mind and untold happiness you have given us.

"We know we are not alone in our good fortune. Your praises are voiced continually and unselfishness to duty is a matter of wide discussions: on the galleries; in the shops and yard; and in school. You are always mentioned with respect and happy smiles accompany the conversation.

"Mere words are insufficient to portray the deep gratitude to our universal Master for his generosity in supplying us with such a swell chaplain to feed our spiritual hunger with His life-giving words. Surely, your coming to us must have been an act of Providence.

"In closing, we want to assure you that we pray for you often and hope God sees fit to keep you with us indefinitely. To have a chaplain is a fortunate matter, for that chaplain to also be a trusted friend is an honor and pleasure of priceless value."

MISSIONARIES

Three Appointed

Three new missionaries have been appointed by National Council, two for Alaska and one for the Virgin Islands.

TUNING IN: † *Evensong* is another name for the Prayer Book service of Evening Prayer, also called *Vespers*. Though the service is said publicly in few churches today, many of the clergy say it privately and it is commonly used in Church

The Rev. Gordon T. Charlton, Jr., who has been associate rector of St. James Church, Houston, Texas, for the past two years will be in charge of St. Matthew's Church, Fairbanks, Alaska. He will go to his field in the late summer, accompanied by Mrs. Charlton and their two children.

The Rev. Howard T. Laycock will be in charge of St. Thomas Mission, Point Hope, Alaska, an area that has been without a resident priest since 1948. Before that year, when he was consecrated, Bishop Gordon had been stationed at Point Hope.

Mr. Laycock is a member of the Church of the Redeemer, Springfield, Pa. He was graduated from General Theological Seminary in May.

Don R. Winfield, a member of Christ Church (Oak Cliff) Dallas, Texas, will join the staff of All Saints' Church, St. Thomas, Virgin Islands. He is a graduate of the University of Texas, and was graduated in June from Seabury Western. He was to leave for the field in mid-July.

INTERCHURCH

Summer Exchange

For the first time the new ecumenical relations department of the National Council of Churches is sponsoring the regular summer interchange of clergymen between the United States and Great Britain. One Churchman is among the five American clergymen who will participate in church programs, ministerial convocations, and university and summer conferences in England. He is the Rev. W. K. Russell, rector of St. Andrew's Church, St. Louis, Mo. Originating with the Church Peace Union, the exchange has been successively sponsored by the former Federal Council of Churches and the American Council of the World Alliance for International Friendship Through the Churches.

BEQUESTS

Generous Churchman

The will of the late William G. Mather of Cleveland, Ohio, who died last April, at the age of 94, has been filed in probate court, and indicates the wide range of Mr. Mather's interests in the Church and its institutions as well as in numerous educational and philanthropic causes. Items of particular interest to Churchpeople total \$200,000.

To Trinity Cathedral, Cleveland, \$75,000; to the diocese of Ohio endowment fund, \$50,000; to the diocese of

Ohio missionary fund, \$20,000; to Grace Church, Ishpeming, Mich., \$5,000; to St. John's Church, Negaunee, Mich., \$2,500; to St. Paul's, Marquette, Mich., \$2,500; to St. John's Church, Munising, Mich., \$2,500; to the diocese of Northern Michigan for Holy Innocents Conference Center, Little Lake, Mich., \$2,500; to the Domestic and Foreign Missionary Society of the Church, \$10,000; to the diocese of Northern Michigan, \$10,000; to the Church Home, Cleveland, \$10,000; to the Brotherhood of St. Andrew, Trinity Cathedral Chapter, \$10,000.

In addition to these provisions a large part of Mr. Mather's estate goes into a trust for the duration of Mrs. Mather's life time, after which 30% of the trust is to be given to Trinity Cathedral, Cleveland, and 30% to Trinity College, his alma mater. He gave the college a chapel some years ago.

LUTHERANS

Open Communion Opposed

A warning to its pastors against "open invitations" to Communion services was issued by the United Lutheran Synod of New York.

The Synod said, "As long as there are basic differences still dividing the Church, which arise out of a genuine concern for the truth, it is a pretense to express a unity at the altar which does not in fact exist."

The synod also opposed suppers, bazaars, dances, and other Church activities run for profit.

HEALTH

Mass of Thanksgiving

His first Mass since undergoing surgery for coronary thrombosis was celebrated by the Rev. James G. Jones at Nashotah House recently. The intention of the Mass was offered in thanksgiving that Dr. Samuel A. Thompson, the physician who performed the operation, had been given the courage and foresight to cure coronary thrombosis.

Fr. Jones, whose home is in Indianapolis, was accompanied to Nashotah by his wife and daughter.

James G. Jones, Jr., who is a junior at Nashotah, served his father at the Mass.

The operation took place three months ago, after Mrs. Jones read about Dr. Thompson's work in *Time* [L. C., May 27th]. Before that Fr. Jones had suffered five coronary attacks.

schools. † *Open Communion* is widely practiced in Liberal Christianity but disapproved by Catholic Christianity. † *Mass* is a short word for Holy Communion. Because of controversies, it has come to connote the sacrificial aspect of the service.



MARS' HILL: 2000 years later, another sermon to the Athenians.

RNS

GREECE

United in a Common Purpose

The people "cut down branches of trees, and strawed them in the way" and waved huge branches of blooming oleander as the pilgrims came along on their visit to the Island of Rhodes during the recent commemoration of the 1900th anniversary of the coming of St. Paul to Greece. The Island was one of the places where St. Paul stopped on his return from his third missionary journey. (Acts 21:1).

Two-hundred and fifty Christians from all over the world and representing a score of Churches made the pilgrimage, which followed the routes taken by St. Paul in his missionary traveling in and near Greece. Bishop Scaife of Western New York represented the Episcopal Church and the Church of England in Canada. With him was his chaplain-secretary, the Rev. J. Jay Post, rector of the Church of the Good Shepherd, Buffalo, N. Y. Methodist Bishop Bromley Oxnam represented the National Council of Churches. Also among the pilgrims were the Primate of the Church of Ireland; the Bishop of Derby, England; Dr. W. A. Visser 't Hooft, general secretary of the World Council; the Anglican Bishop of Pretoria, South Africa; and the Archbishop of the Coptic Church.

Four Roman Catholic priests participated in the pilgrimage, attended services, and gave lectures. They were from France and Belgium.

There were representatives from Sweden, Norway, Finland, Iceland, Switzerland, Germany, Italy, Japan, and Scotland. Orthodox from all Churches, except those behind the Iron Curtain, were represented.

"To stand in the ruins of Philippi

(where the first Christian community in Europe was organized), Nicopolis (to which St. Paul is said to have summoned Titus — see Titus 3:12), and Corinth (where St. Paul made his longest stay and wrote his earliest extant letter, 1st Thessalonians)," said Mr. Post, was to catch the real spirit of St. Paul's visits and Epistles.

Especially memorable, says Mr. Post, was the magnificent goodwill and joyful welcome given by the Greek people. "Everyone from the King and Queen, and members of the government, down to the lowliest citizen received the travelers with open arms."

The great event in Athens was a service of solemn vespers on the Areopagus, or Mars' Hill, where St. Paul is said to have preached to the Athenians, taking as his text the inscription, "To an Unknown God" (Acts 17:22f). His Beatitude Spyridon, Archbishop of Athens and Primate of all Greece, preached. Thousands upon thousands of Athenians, including the royal family, stood in solemn quiet throughout the service.

The pilgrimage was sponsored by the Greek Orthodox Church. But, says Mr. Post, it was completely devoid of theological connotations. "The event was a clear demonstration of how religiously united a group can become in a common purpose."

On their return journey, Bishop Scaife and Mr. Post visited the Orthodox Church in Yugoslavia.

HUNGARY

Bishops Take Loyalty Oath

After refusing to do so for two years, Hungary's Roman Catholic bishops on July 21st took an oath of allegiance to the Communist people's republic, the As-

sociated Press reports. One archbishop, eight bishops, their assistants, and the superiors of four religious orders went to the parliament building in Budapest to take the oath. The archbishop was Julius Czaplak of Eger.

ENGLAND

Bishop Pardue's Mission

Bishop Pardue of Pittsburgh has conducted a week-long, city-wide preaching mission in London at the Church of St. Martin-in-the-Field. During the mission he also spoke daily over BBC.

Bishop Pardue sailed for England on June 28th and planned to be gone about five weeks. After the mission, on July 15th, he preached at historical Westminster Abbey.

JAPAN

Christianity, Once Outlawed

Japanese Orthodox gathered at their imposing cathedral in Tokyo on July 12th to commemorate the day 90 years ago when Archbishop Nicolai came to Japan to begin a ministry that was to result in the founding of the Greek Catholic Church in Japan.

The Presiding Bishop of the Nippon Seikokwai (the Holy Catholic Church in Japan), the Rt. Rev. Michael Yashiro, represented the Anglican Communion at the all-day celebration at the cathedral, along with the Bishop of Tokyo, the Rt. Rev. Timothy Makita, and Paul Rusch, of the Brotherhood of St. Andrew.

Observed the same day was the 40th anniversary of the ordination of the present head of the Orthodox Church of Japan, Archbishop Benjamin.

The Japan Orthodox Church, or Nihon Seikyo-Kai, had about 41,000 members when a count was taken in 1941, and in 1938 it was estimated that about half the members were active.

POLAND

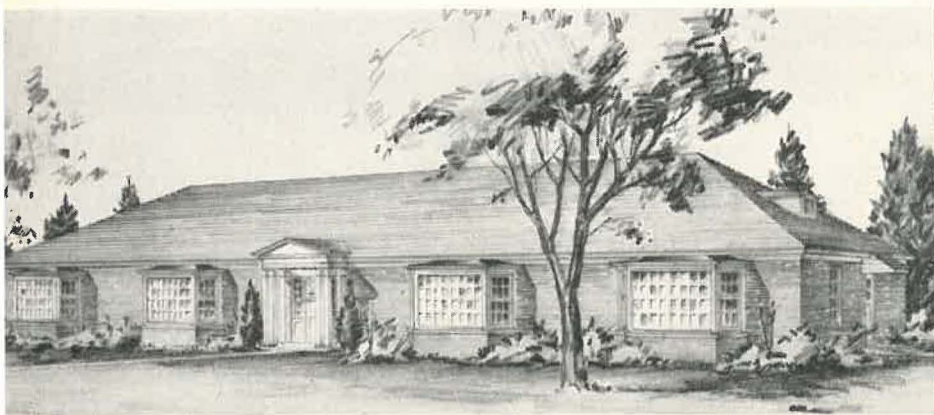
Last Free Cardinal Dies

The last free Roman Catholic cardinal behind the iron curtain, Adam Stefan Cardinal Sapieha, died on July 23d, Religious News Service reports. The Cardinal was 84 years old and had been archbishop of Cracow for 40 years. He was regarded as a foremost critic of the Communist regime, RNS says. During the Nazi occupation of Poland he won esteem for his defiance of the Germans.

TUNING IN: ¶ Best guess of the New Testament scholars is that St. Paul arrived in Greece in the year 49. His visit was the first known apostolic missionary effort in Europe, about 20 years after Christ's Resurrection. While at Corinth in 51,

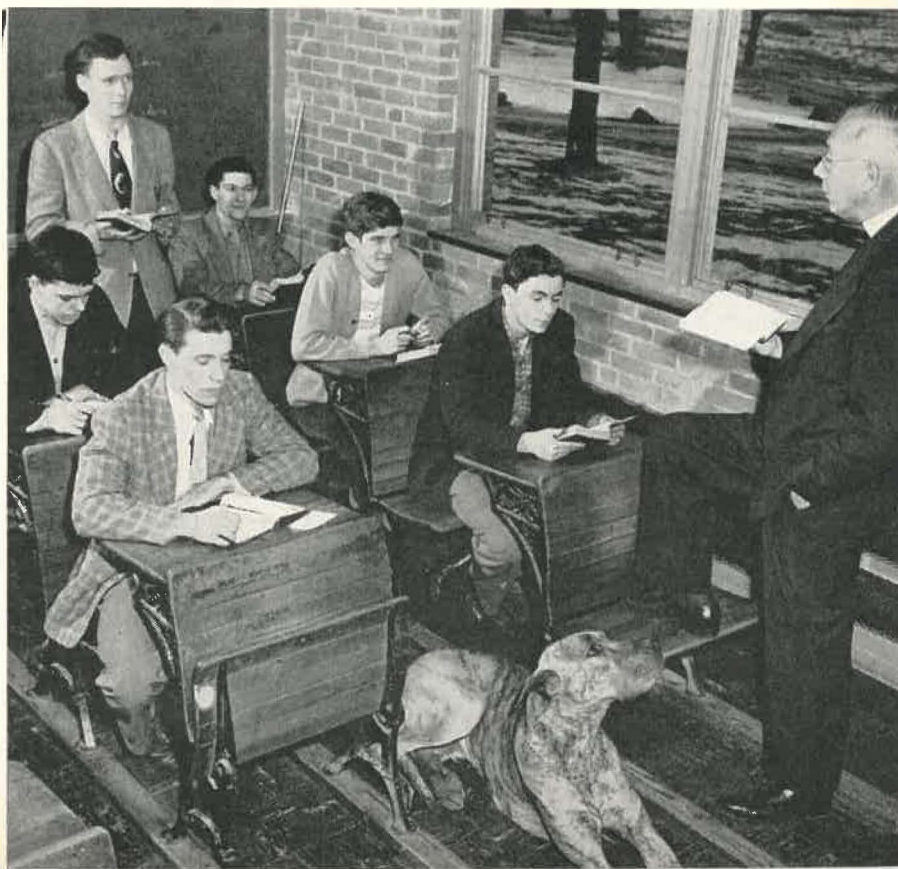
Life at a Church School

As Illustrated by a Picture Tour
of Some of the Leading Church Schools



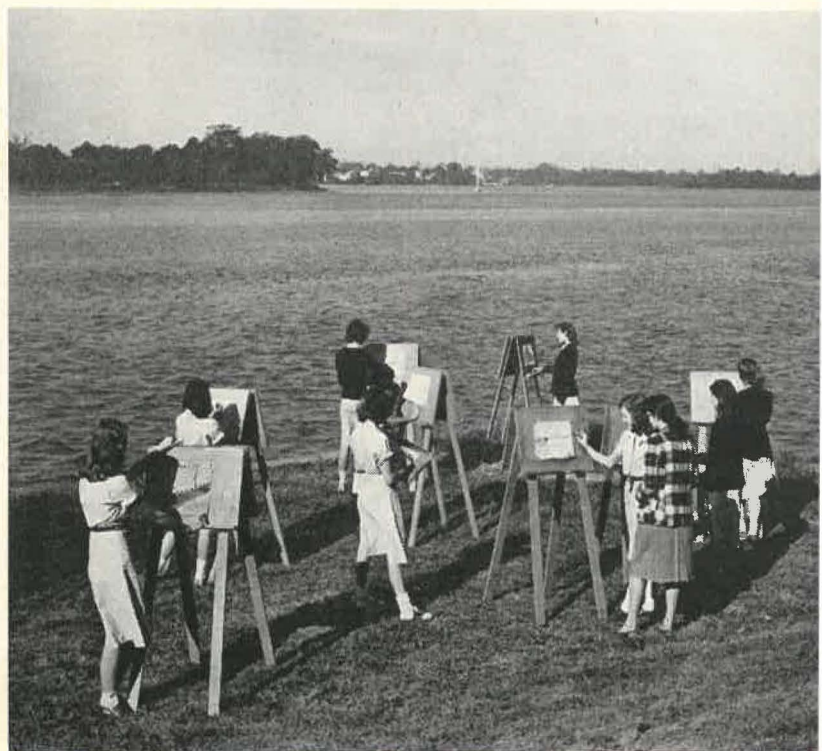
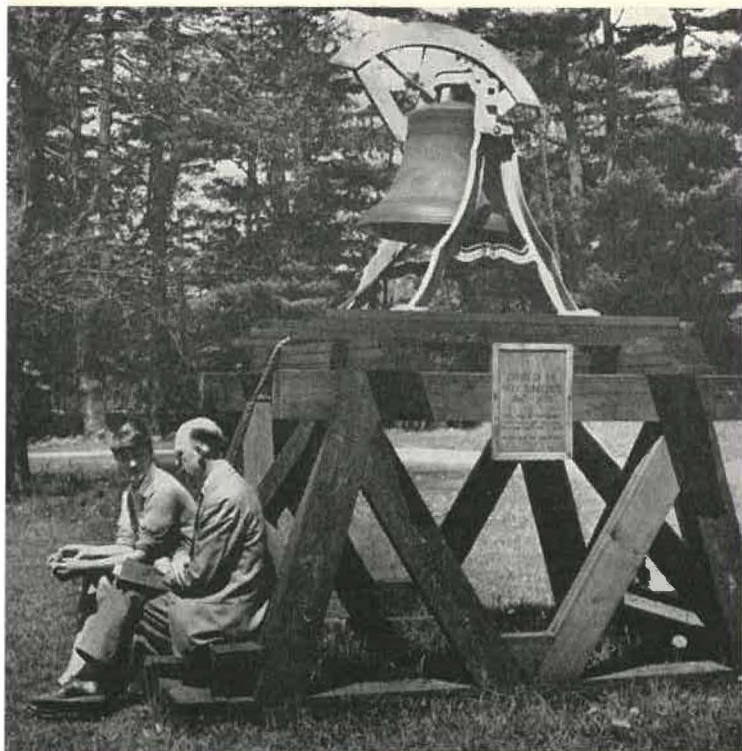
A CHURCH SCHOOL is not just a building, even though it be housed in so up-to-date a construction as Casady Hall, Okla. (upper left), nor simply the children who are taught within its walls, though it is for them that the building exists, as does St. Mark's School, Bluefields, Nicaragua, for the children filing out of church (upper right).

A CHURCH SCHOOL is rather an interplay of forces, seen and unseen, of persons and environment — a life, a veritable liturgical "movement" starting from the altar, as at De Veaux School, Niagara Falls (lower left), and radiating into classrooms, whose activity its spirit permeates, as in the class (lower right) taught by Fr. Feringa of Watkinson School. . .





... or in "physics made interesting" at Howe Military School, Howe, Ind. (upper left) ... or in the training of nurses, as at Church Home and Hospital School of Nursing in Baltimore (upper middle) ... or in such vocational work as tailoring, undertaken by the students of Okolona College, Okolona, Miss. (upper right)...



... and in informal conferences of students with teachers, like that of this student with her music instructor at Bard College (upper left) ... as well as in outdoor classes like the "sketch club" of St. Mary's Hall, Burlington, N. J. (upper right) ...

... and even into play, as at Shattuck School, Faribault, Minn. (lower left) ... basketball, as at St. Andrew's Priory School, Honolulu, (lower middle) — and many other activities ... right through ... until class after class — like this one from St. Mary's Hall, San Antonio, Tex. (lower right) — reaches its graduation day.



Leaven

for a Lumpish Society

The Impact of Church Schools as Glimpsed in a Reading of James Agee's "The Morning Watch"

By the Rev. Chad Walsh

JAMES AGEE'S *The Morning Watch** is a book William James would have liked. It is the most perceptive study of adolescent religious psychology I have ever come on. The setting is an Episcopal boys' school in the southern mountains—obviously St. Andrew's, at St. Andrews, Tenn., which is maintained by the Holy Cross fathers near Sewanee and boasts the author of the present book among its alumni.

The Episcopal — more specifically, the Anglo-Catholic — flavor of the book gives it an especial interest to anyone concerned with the role of church schools. Here is the blow-by-blow account (surely autobiographical for the most part) of the thoughts and emotions of a 12-year-old boy during the early hours of Good Friday morning. He is taking part in an hour's vigil in the school chapel; for a year he has secretly been resolved to be a saint, and has practiced all sorts of extreme austerities in an attempt to win God's particular favor. Good Friday, with its overpowering reminders — the stripped altar, the veiled monstrance — of the sacrificial death of the Son of God brings everything to a crisis. The boy must achieve true contrition and submission to God during his vigil — or despair of the quest.

Most of the book's hundred-odd pages

*Houghton Mifflin. Pp. 120. \$2.25.

TUNING IN: † *Contrition*, in theology, means a sorrow for sin that is based upon love for God; contrasted with attrition, which is sorrow for sin intermingled with selfish motives. ‡ *Ascetic* (from the Greek for athletic training) refers to exercises undertaken to strengthen the power of the spirit over

are devoted to the chapel scene, during which all the distractions described in the classical devotional manuals invade the hero's mind. He tries to think of Christ's agony, but the vision gets mixed up with memories of the time he was climbing a tree behind a girl and happened to get a revealing glimpse of her person. The "infinite regression of sin" is illustrated time after time. No sooner does he feel genuine contrition for a particular sin than he thinks, "Gosh, how humble I feel," and immediately afterward grits his teeth and tries to feel contrite for being proud of his humility.

TASTE OF AN EXPERIENCE

Mr. Agee, without any archness of style, manages to avoid drawing any pat conclusions. The reader senses that perhaps the boy, in the course of his vigil, has gained some glimmering of understanding that he cannot work his way to sainthood; that even if he eats worms as an ascetic discipline (a practice with which he has experimented) he is not assured of growth in holiness. God's mercy and forgiveness is his final hope, in a sense his only hope. The implication, never explicitly stated, is that he must be justified by faith before he dares aspire to sainthood.

As the little story ends, the boy and two companions have left the chapel and gone for a swim. Coming back, they kill

a snake, the boy giving the coup de grâce. Basking in the admiration of the others, he returns for the paddling that probably awaits him for failing to go back to his dormitory after the vigil. But subtly he is changed. He is older. Whether it is the experience of the vigil or the killing of the snake—one of those invisible frontiers of life has been crossed, and he will never again be quite the little boy of a few hours earlier.

Weaving in and out of the story are casual, persistent details of life in a school whose center is the altar. The taste of the experience is here, as perceived by a boy at the edge of adolescence. And everything is written in a flexible, almost poetic English—a style far removed from the clipped, he-man monosyllables of Hemingway and his disciples—which suggests Mr. Agee's kinship with Faulkner, Thomas Wolfe, and other southerners.

The result is a sensuous richness of texture, such descriptions as: "In the deeper distances the woods were neutral as a photograph, as they had been all winter, but nearer by, the trunks of the trees were no longer black. Some were blackish, some were brownish, some were gray and gray green and silver brown and silver green and now the forms and varieties of bark, rugged, mosaic, deeply ribbed and satin sleek, knobbed like lepers and fluted like columns of a temple, became entirely distinct."

THE DEVIL'S SPECIAL AREA

I can imagine that an atheist would joyfully seize upon *The Morning Watch* as an exposé of the morbid psychology in-

the body and the senses. The Church (Prayer Book Table of Fasts) provides Ash Wednesday, Good Friday, Lent, ordinary Fridays, and the Ember Days as times when Churchpeople are particularly called upon to undertake such exercises (but not to eat worms!).

duced by too much religion. On the surface, he would have a strong case. It is hardly wholesome, from the standpoint of either religious faith or clinical psychology, for young boys to eat worms, or to day-dream about being voluntarily crucified for the glory of God and the admiration of the other school boys.

However, I think the atheist would miss the point. The religious life is the devil's special area of activity: he knows that if he can corrupt it, he has achieved his greatest victory. The more pervasive and intensive the religious influences to which a boy is exposed, the greater his opportunity to rise far or fall far. The stakes are doubled. A school such as St. Andrew's therefore becomes a sort of spiritual hot-house, where all the problems and decisions of the Christian life are magnified to more than normal size. Or say that it becomes a laboratory. The right paths and the wrong paths are more quickly discovered because they are so dramatically presented and experienced.

The boy of the story, if I interpret it right, has some glimmering of what has gone wrong and what the right path is, by the time he returns for his encounter with the official paddle. In his hour's vigil he has learned as much about the spiritual life as the average person, in a less supercharged atmosphere, might learn in ten years. And add to all this, that from his life at the school he has learned the "taste" of Christianity and has been taught enough of its fundamentals so that he will not go astray from pure ignorance. The odds are that as he grows up, he will throw off the morbid excesses of early adolescence and retain the solid good that has been built into his heart and mind.

As I read this book I began thinking about the whole question of Church schools. I know many people (some of them, Episcopalians) who have a vague

idea that any school not supported from public funds is "undemocratic" and somehow a threat to that nebulous and ill-defined ideal, "The American Way of Life."

In my obtuseness I have never been able to understand how men like Washington and Jefferson could have been so thoroughly American and yet not have attended public schools, if Americanism and the public school system are Siamese twins. But to get down to particulars — one of the most obvious reasons for re-joining in the Church schools that we do possess, and working to establish more is this: they make it possible for at least a few of the children in the country to breathe an atmosphere in which Christianity is not an alien intruder.

Increasingly, since the notorious decision of the Supreme Court in the *McCollum Case*, a religion that one might call "humanistic secularism" has been the established faith of the public schools. Don't blame the schools for it. And actually, don't blame the Supreme Court. Both have responded, in conditioned-reflex fashion, to the popular assumption that a school can be neutral in religious matters.

Neither the Supreme Court nor the millions of people who parrot mottoes about "the wall of separation" realize that all education must be based on the assumption either that God exists or that He does not; that neither viewpoint is neutral; and that to say nothing on the subject in the schools is to make a kind of tacit atheism the real religion of education.

POWER-HOUSES OF FAITH

I am not concerned here with what can be done to remedy the situation in the public schools. In the long run, I suspect some way will be found (The Supreme Court *volente*) to teach objective courses in religion even within the hal-

lowed walls of the classroom. Equally controversial matters, such as civics and political theory, are now taught without too much uproar.

But even if this goal is achieved — and it would be a vast improvement over present conditions — it would still leave religion as one subject among many, competing with algebra, football tactics, and the techniques of social adjustment. The child would still live in a fragmentary world. His days would be largely secular; his experience of Christianity as something to taste and a cultus to practice would be confined mostly to Sunday morning.

The Church schools can be the power-houses of faith. They do not have to be delicately neutral in their presentation of Christian truth. Not only can they teach the faith; they can create an environment in which it is the atmosphere to breathe and the food to eat. In other words, ideally a school of this sort can specialize in providing leaven for a lumpish society. The graduates ought to go forth with far greater intellectual comprehension of the faith, and far more experiential knowledge of it, than the average boy or girl can hope to gain from his fragmented experiences of religion.

CHRISTIANITY AND STATISTICS

Even though the fortunate ones who can attend such a school are few in number, they can be very great in impact. Christianity has never had much relation to statistics. The 12 apostles were only 12, and one of them dropped out. St. Francis began with a handful of followers. It has always been the men and women on fire with the truth, and laughing at comparative statistics, who have turned the world upside down.

It is too much to claim that all Church school graduates go forth with torches in their hands to set the dry world on fire. But they have the opportunity to light their torches at the only flame which will burn without ceasing.

I think these things ought to be said more often and more loudly. The American Way of Life — the best in it, the part that should be defended and preserved — is a byproduct of Christianity. The things that the apostles of Americanism are struggling to save at not self-renewing. Only as new injections of Christian faith and commitment go into the bloodstream of the national life can continued vitality be assured.

It is not "undemocratic" to withdraw to St. Andrew's or another Church school and there be trained to bring into society at large the only source of life that can keep society (and its public schools) from withering into a dry decay.



"POWERHOUSES OF FAITH": Chapel at Watkinson School.

TUNING IN: ¶ The devil, as presented in the New Testament, is the leader of a group of supernatural beings dedicated to evil. There is evidence of a number of such beings both in the Bible and in practical experience. Their power against man

seems to depend on finding some weakness of faith or will to exploit. Whether they exist at all has been widely questioned, but even today many stubborn physical and mental illnesses yield to exorcism (treatment for demonic possession).

Education for Moral Toughness

FEW THINGS are more obvious in modern American life than a general indecisiveness. The public veers this way and that with every breeze. Our nation's position of leadership in world affairs is often endangered by a general national unsureness about past decisions and present policies, and the policies themselves often appear to be tentative and indecisive. Rash proposals to end the strain of the small war by plunging into a big one have a dangerous fascination, and equally attractive to many seems the idea of trying to withdraw into a continental fortress and to forget about world affairs.

Nowhere is this national lack of moral stamina more evident than among today's young people. An endless series of examples could be given—the "fixing" of amateur sports in the interests of professional gamblers; widespread teen-age dope addiction; the loyalty of fans to pitiable or despicable characters whose only merit is that they have skill in some form of entertainment; the ominous growth in meaningless crimes of violence by young people—beating up strangers, rioting on streetcars and buses, vandalism without apparent cause.

Young people have, of course, been going to the dogs from the beginning of recorded history. Jewish prophets bewailed Israel's failure to live up to its glorious past. Cicero's greatest orations were on the decline of the youth of his day, whose failures in personal and political morals were equalled only by the fanciness of their togas (the zoot-suits of ancient Rome). Christians know that young people are and always have been sinners, just like older people. But, unlike older people, enterprising young people add to the general sinful propensities of the human race a tendency to disregard not only God's law of right behavior but the code of conventional behavior which their elders have generally agreed to keep.

Yet, there is something strange about a civilization in which the kindergarten children proceed warily to school in mortal terror of predatory second-graders; a civilization in which a whole community turns out to make a holiday of teen-age viciousness as in the report of mistreatment of a Negro family in Cicero, Ill., ironically named after the old Roman orator. That strange something is the disappearance of moral toughness from the national fibre.

Moral toughness is the ability to resist doing wrong or countenancing it when the prevailing mood of the group in which one is placed is that wrong is right. It is the ability to hang on through a crisis without seeking to end it by a sudden solution that does violence to moral principles or would destroy what one is trying to save. It is the ability to condemn that

which ought to be condemned even when affection and sympathy are evoked for the person whose actions are under condemnation. It is the outward and visible sign of a personality firmly integrated and oriented toward objectives of universal scope and significance.

Communists are generally characterized by moral toughness. The pity of it is that the objectives which they believe to be right are false and wrong; and once their leadership has been fastened on a country, the struggle to restore the right and true becomes a thousand times more difficult.

The great influences which shape today's children are the home, the school, and the neighborhood. The Church's influence can only in rare circumstances be exercised directly. The average child does not spend enough time in church, or among Churchpeople, to be profoundly influenced by the acceptance or rejection, praise or blame, notoriety or insignificance, good or bad example, which shape his concept of what people are like and what his role among them is to be.

The home, of course, is all-important in shaping the child's basic character. Yet, at a very early age, the child sallies forth from the home to make his way among his contemporaries. Playmates and schoolmates, neighbors and teachers become important in the child's world and the ideas and ideals of home life have to be accommodated to their demands.

IN THIS situation, the fact that both school and neighborhood present no clear objectives of universal scope and significance, no definite world-view, means that standards of behavior tend to be improvised and tentative. The teen-age gang is but the projection of the second-grade gang who have spent many hours teaching each other that might makes right. Thoughtful educators and even the National Education Association are wrestling with this problem and seeking to find more effective ways of dealing with it. For it is quite obvious today that the conditions of present American life are not such as to produce a generation of sufficiently tough moral fibre to act wisely, resolutely, and calmly in a crisis.

This is a realm in which private education is much freer to act than public education, and in which Church schools are not only free to act but know exactly what their objectives of universal scope and significance are. It is no wonder that Church secondary education is making great strides forward today, that Church colleges are on the increase, and that Church primary schools are undergoing almost a mushroom growth.

Church schools which once were merely nominally connected with the Church are strengthening their religious program. Schools which once had no denom-

inational affiliation are adopting one. Schools which once were merely private are strengthening the non-denominational, but Christian, element of their heritage. And new schools and colleges are being established to meet a need which is recognized not only by educators but by parents on an ever-increasing scale.

A flurry of religious interest and criticism blew up recently in connection with a statement by Chief Justice Vinson in his majority opinion upholding the conviction of the 11 Communists: "Nothing is more certain in modern society than the principle that there are no absolutes." This is the principle on which citizens of Cicero, Ill., gathered to watch the fun while young men demolished the possessions of the Negro family who had dared to move into an apartment in a White neighborhood. This is the principle on which the college boys acted who accepted bribes for un-sportsmanlike conduct. It is the principle on which the general moral indecisiveness of the nation is based.

And yet there is a philosophical, a theological justification for the statement. There really are no absolutes—only God, who is the solitary and singular Absolute to Whom all else is relative and contingent. If God and God's will are left out of the picture what remains is a maze of shifting relativities in belief, in conduct, in society, and in nature. If loyalty to that absolute Person and His steadfast purpose and plan is not the first principle of a society, the society is well on the road to disintegration.

Even religion has to face and deal with the disappearance of the medieval universe in which the divine and natural order seemed to be so simple and systematic only because they had not been sufficiently investigated. For example we think it is better today that thieves are imprisoned instead of being executed. We think there is room for further growth in the ways of dealing with criminals along the lines of curing them rather than merely punishing them. And

this is only one of thousands of examples in which the simple blacks and whites of the past have shaded into an endless succession of grays today. Our barometers of right behavior, like our techniques of natural science, have become much more complicated. Being more complicated, they are more subject to abuse, especially to the abuse of succumbing to the prevailing indecency of the moment whether it be bribery, mob violence, or dope-addiction.

FOUR teen-age boys are walking down a street in the evening. Three of them decide to throw stones at the streetlight. What does the fourth one do? Does he go off to tell the police? Or threaten to tell the police if they don't stop? Or to tell their parents? Or does he tell them that he thinks they are doing wrong? Or does he say nothing? Or pretend to approve of what they are doing? Or join them in throwing stones? On one side of saying nothing lies the course for the boy with moral toughness; on the other side lies the course for the boy who lacks it. The same kind of pressures that determine his choice here are likely to determine it when much larger issues are at stake.

And the thing that determines the choice is the world view of the society in which the boy lives. If it is the divine society of which God is the Father, a society peopled by thousands who have dared to die for His will, a society animated by His steadfast love for all men, each decision will be influenced not only by the opinion of the three with whom he is at the moment but the entire moral universe of which he is a part.

This is the heritage of the Church schools. God grant that they may teach it effectively and that Church parents may value it highly enough to fill the schools to capacity and to provide them with the funds they need for their work.

The 1952 Essay Contest

SETTING the essay contest subject many months in advance of the time of writing the essays is a job that has its difficulties. Naturally, we like to have our subject be one that fits with the tone and temper of the times. But the times change so fast that subjects age rapidly.

One thing is certain, in the midst of all the changes, however; and that is, that young people have problems and will be having problems next spring. Hence we announce as the theme of the 1952 Church School Essay Contest, *Young People's Problems*.

What we have in mind in announcing this subject is two-fold: first what are the major anxieties that young people face in life? And second, what resources do they find for meeting them in the Christian religion? Perhaps, the demands of the Christian religion itself are the very things that make life a problem for some young people.

We are, as a Church magazine, interested in the



MASCOT—Daniel Baker College

kind of problems that have some relation to religion. If a young person's greatest problem is to win an invitation to the prom from the football captain of a nearby boy's school, we doubt very much that, in spite of its vital importance to the particular young person involved, such an essay would get far in the contest — unless the writer is able in retrospect to view her problem with unusual spiritual penetration. But moral problems, spiritual problems, problems of a career or of being drafted, problems of too much or too little personal wealth, psychological problems, problems of race relations and many other kinds of problems that mean something to a young person's whole outlook on life would be good subjects to choose.

As always, we emphasize the fact that an essay of 500-1000 words is usually a better essay if instead of dealing with the subject in broad and general terms the writer selects one particular subdivision of the subject. "My greatest personal problem" would be one way to narrow down the field.

Deadline for mailing the essays in the ninth annual contest will be February 25, 1952, and deadline for receiving them will be March 11, 1952. The winners will be announced in the April 20th educational number. The official regulations will be published in *THE LIVING CHURCH* this fall.

The prizes will be first, a gold medal and \$100; second, a silver medal and \$50; third, a silver medal and \$25. Schools which hold an intramural contest will be provided with a bronze medal to be awarded to the local winner selected by school authorities.

The reason for this early announcement each year is to make it possible for teachers to make plans to incorporate the essay into the curriculum. The 1952 subject might well fit into the work of a class in civics or Christian ethics. It might also be valuable as a stimulus to effort in the English department or some other department. Any amount of preparatory work may be done with the student by the teacher, either in class or individually. The only restriction along these lines is that the essay as finally written and submitted must be the unaided and uncorrected work of the student.

Ammidon and Mr. Varian

WITH deep regret we record the fact that Ammidon & Company, a Church supplies firm long familiar to *THE LIVING CHURCH FAMILY*, is going out of business. It is a victim of inflation in that rising costs and expenses have narrowed the operating margin of the firm to a point where it can no longer provide its proprietor with a living.

For a brief period there will be a sale to dispose of the company's stock of Church appointments and supplies. Those who want to place orders should act immediately, since the sale will end very soon.

Mr. Horace L. Varian, Sr., often known as "Mr.

Ammidon," has for many years been a devoted servant of the Church. Not only was his business centered in the supplying of the needs of Churchmen and parishes, but he has given generously of his "leisure time" to Church affairs on both a local and a national scale. Not the least of his services has been his series of weekly messages in *THE LIVING CHURCH* promoting deep personal religion and rich Catholic devotion. Coming into the Church from Protestantism, he has found in Anglican Catholicism that "large air" in religion which Keats and Andrew Lang record of Homer in literature — a discovery of continents and oceans and new worlds; and sometimes he has marveled at the hidebound complacency of those who were born and brought up in this vast spiritual landscape but do not seem to see it.

Although Mr. Varian is closing his business, we do not doubt that he will continue in the future as in the past to be an efficient servant of the Church. We are confident that thousands of readers join with us in prayers and best wishes for the days that lie ahead.

**LET US MAKE THREE
TABERNACLES**

(I Kings 19 and Mark 9)

WHAT did Elijah
on Horeb see?
Elijah, from under
the juniper tree?
from Kishon, red-running
with Baal-men's blood shed?
from Carmel, taunting
Baal sleepyhead?

Did Elijah on Horeb
through the earthquake see
a Child in Judah
on his mother's knee?
What could a Star mean
to a Tishbite wild?
a Logos? a Victim?
a little child?

What kind of Messiah
could Elijah see
but a scourge in the Lord's hand
immediately?
Down from Horeb,
refreshed and fell,
he went to set Jehu
on Jezebel.

(But on Hermon—on Hermon—
did Elijah see
the Logos — the Child grown —
the Victim to be,
and the Child of Mary —
blessed be He! —
said, "Before the Messiah
must Elijah be.")

ELISABETH V. FREELAND.

CHRISTIAN EDUCATION TODAY

A Plea for Qualified Women Workers

By the Rev. John Heuss

HARDLY a day goes by that some clergyman does not write, asking me to help him find a director of Christian Education. The demand far exceeds the supply, and the demand is increasing while the supply is not. This need exists, not only in Christian Education, but in every branch of women's work in the Church.

This article is a plea, therefore, to parish and college clergy to speak often to their people about the need, and to urge the most qualified women to give serious thought to a Church vocation. It is a strong plea to Church women who read this article to set forward every effort to recruit the right people for these jobs. It is a direct plea to any individual to consider this field as a life work.

Christian Education today occupies a

larger place than ever in the concern of the whole Church. The rapid expansion of the Church's national program, brought directly to clergy in great numbers through the College of Preachers Training Courses and the large field conferences sponsored by the National Council's department for both clergy and lay people, has vastly increased the demand for more trained women to work as Christian Education directors in parishes. The National Department is now able to speak directly to Church leaders within dioceses and parishes through its Mobile Field Teams. It is reasonable to assume that what is already a greatly increased demand for professionally trained women will continue to grow.

Moreover, while the national program vigorously reminds clergy and parish

leaders that Christian Education is the responsibility of the whole parish and cannot be relegated to the Sunday School department and forgotten by the rest of the fellowship, nevertheless it can be immeasurably set forward if a trained person is employed to guide and serve the total program as a *full time job*.

There is no good parish program of Christian Education that could not be made better and easier if a well-trained, mature, and able professional worker were on the job. The very concept of "total education" within the life of the parish, which is basic to the thinking of the national program, makes greater than ever the need for trained people.

REDEMPTIVE FELLOWSHIP

What is the job of a trained director of Christian Education? Today it is usually thought of as that of "guiding children's education." It is true that this is a big part of the work. But it is much larger than this. If it is true that Christian Education takes place through the total life which one leads within the fellowship of the parish and the Christian home, then obviously the real responsibility of a director of Christian Education is to take into consideration that whole life, and understand as clearly as possible how to discover, utilize, and control the educational experiences within that total life.

If Christian Education reaches its maximum point of effectiveness in the fellowship of a parish which has been led to a realistic awareness of itself as the redeeming, educating community, then the job of a director of Christian Education is to work with the cooperation of clergy and lay leaders to produce the awareness and the redemptive fellowship life. This is a far bigger, harder, more important task than "running a Sunday School."

(Continued on page 35)



ST. AGNES' STUDENTS, Albany, N. Y., learn religion in a Church secondary school. Most young people learn religion in their parish or not at all.

TUNING IN: ¶ Christian Education is a broad term covering not only the full academic curriculum offered by the schools listed in this special number but Sunday schools, study groups, books and materials for home education, summer conferences,

etc. ¶ Dr. Heuss is the director of the Church's national Department of Christian Education, which is at work developing a "cradle-to-grave" program. The actual job of teaching this program falls upon parishes, schools, and other agencies.

ANNOTATED LIST OF CHURCH SCHOOLS

Below are listed, by states, educational institutions having close affiliation with the Episcopal Church. The list includes a few schools which, although they have no official Church connection, are especially interested 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

California

*Harvard School, North Hollywood.

Connecticut

*Choate School, Wallingford.

Kent School, Kent, was founded in 1906. From the day of its founding it has been a school in which simplicity of life, self-reliance, and directness of purpose have been encouraged.

Kent is a Church school, determined to offer the finest education possible to teach boys the nature of their environment so that they can relate that environment to themselves intelligently and effectively.

*Pomfret, Pomfret.

*Rectory School, Pomfret.

*Salisbury, Salisbury.

*South Kent School, South Kent.

Watkinson School, Hartford, was reorganized in 1945 with a strong Church affiliation. Daily chapel services are maintained. It is designed to give a thorough education at a minimum cost. A small endowment and self-help make possible a very low rate of tuition. Boys have been accepted at leading colleges and universities.

Wooster School, Danbury. "Piety is obviously no substitute for intellectual excellence; not so readily do we recognize the complementary truth that intellectual excellence is no substitute for goodness. Both combined are essential to meet the needs and demands of our day. The Wooster School is persuaded, therefore, that education in the truest sense is primarily religious and moral, and secondarily academic."

Delaware

St. Andrew's School, Middletown, founded by the late Alexis Felix du Pont, provides secondary education of highest standards and at minimum cost, under the auspices of the Church. College preparation, self-help, and a variable tuition fee are features of the school, which includes 135 boys and a faculty of 19.

District of Columbia

St. Alban's School, Washington, with its location in the capital and on the close of the National Cathedral, offers unusual opportunity for Christian education and the development of a sense of responsibility to the nation and its service. Attractive buildings and adequate playing fields accommodate 325 day boys and 40 boarders in grades four to twelve.

Indiana

Howe Military School, Howe, states its objectives: (1) The development of moral and ethical conduct guided by sound Christian training. (2) The working up to capacity on the part of each student through a personal academic goal obtained by a careful analysis of his abilities. (3) The building of sound health and physical poise through military training and competitive athletics for all. (4) An acquisition of social grace as a result of speech, dramatics, and extra curricular activities. (5) An awareness of the opportunities, privileges, and responsibilities as a citizen of these great United States.

Iowa

St. Katherine's School, Davenport (See girls' schools).

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, 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 past term cadets came from eight states, Alaska, Guatemala, and Central America.

Maryland

*St. James' School, St. James.

*St. Paul's School for Boys, Baltimore.

Massachusetts

*Brooks School, North Andover.



ST. BERNARD'S SCHOOL, GLADSTONE, N. J.: *Browsing.*

Groton School, Groton, is a Church boarding school with 197 boys and 34 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.

Michigan

*Cranbrook School, Bloomfield Hills.

Minnesota

*Breck School, St. Paul.

*Shattuck School, Faribault.

*St. James' Military School, Faribault.

Missouri

The Taylor School, Clayton, a well-established school under the direction of Dr. Edgar C. Taylor, Episcopal clergyman, prepares many Saint Louis boys for college. In addition to the usual academic courses, it provides work in art, music, woodworking, and athletics. Younger boys are prepared for eastern boarding schools. Girls are admitted to the summer sessions.

Nebraska

Brownell Hall, Omaha (See Girls' Schools).

New Hampshire

*Holderness School, Plymouth.

St. Paul's, Concord, aims to prepare boys physi-

cally, intellectually, and spiritually to meet whatever problems life may hold for them. Most of the graduates go to college, several are preparing for the ministry, although most enter business.

New Jersey

*Morristown School, Morristown.

St. Bernard's School, Gladstone, is an Episcopal boarding school offering college preparatory and general courses. Located in the Somerset Hills half-mile outside of the town of Gladstone, the school is about 40 miles from New York. There are small classes, self-help program, and all athletics. Extra-curricular activities include scouting, riding, music, rifle, and camera clubs.

*St. John's School, Mountain Lakes.

New York

*Ascension Day School, West New Brighton. (Also Coeducational.)

*Cathedral Choir School, Cathedral Heights.

*Cathedral School of St. Mary, Garden City, L. I.

*Darrow School, New Lebanon.

De Veaux School, Niagara Falls, is devoted to preparing for college and for life. Its curriculum and spirit are based on the fundamental concept that leadership for our country can come only through sound academic training and devotion to a sound body and spirit.

*Grace Church School, New York City.

Hoosac School, Hoosick, is a small and friendly Christian community preparing boys for effective living under the guidance of convinced Churchmen. It seeks to develop the "whole boy" — spiritually, mentally, physically, and socially through hard work at lessons, self-help, dances, athletics, much music and liturgical worship. Boys prepare for all leading colleges.

Malcolm Gordon School, Garrison-on-Hudson, is attended by 25 boys in grades three to eight. A statement from the headmaster, Malcolm Gordon, says, "Those we have in our care are happy because they feel secure. . . . Our boys also know what we expect of them: that they be gentlemen as well as scholars, and that each play his assigned role in the life of the school."

St. Luke's School, Trinity Parish, New York City (See Coeducational Schools).

St. Paul's School, Garden City, L. I., a college preparatory boarding and day school for boys, was founded in 1877. It is the Diocesan School of the Episcopal Church in Long Island. The course of study covers grades 5 through 12; classes are small. Extra curricular activities such as football, soccer, track, basketball, baseball, tennis, and hobby clubs are required of all boys.

*St. Peter's School, Peekskill.

St. Thomas Church Choir School, New York City, trains 40 boys with good voices for the choir of St. Thomas Church. The academic work is of high standard and prepares for the leading secondary schools. The late Charles Steele provided endowment and the school building.

*Trinity School, New York City.

Trinity-Pawling School, Pawling, an accredited preparatory boarding school, is in the foothills of the Berkshires, 68 miles from New York City. The school has 160 acres and excellent facilities for its academic and athletic programs. Each boy has his own room and the enrollment is limited to 125 boys, grades 9 through 12. A friendly, homelike atmosphere prevails.

North Carolina

*Christ School, Arden.

Patterson School, Legerwood, through its program of worship, study, work, and play, continues to develop character in the boys who make up its student body and to give them a Christian philosophy of life which enables them to face life's problems with courage and confidence. While academic standards have been raised, the physical education program greatly enlarged, and school equipment improved, the greatest growth of the

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82nd



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(Mrs. Wm. T.)
Headmistress

past year has been in the spiritual life of the students.

Oregon

St. Helen's Hall, Portland (See Girls' Schools).

Pennsylvania

*Ascension Academy, Pittsburgh.
*Church Farm School, Glen Loch.

Episcopal Academy, Philadelphia, was founded by Bishop White and a number of prominent laymen, including Robert Morris and Francis Hopkinson on January 1, 1785. It is now a college preparatory country day school of 610 boys from 5 to 18 years of age, stressing college preparation, religious instruction, and sports for all.

*Meadowbrook School, Meadowbrook.

Mercersburg Academy, Mercersburg, teaches Christian manliness to boys at an impressionable age and prepares them to enter and remain in any college, university, or technical school. A further objective is to develop character and leadership so that the boys may make a creditable contribution to the world.

*St. Peter's Choir School, Philadelphia.

*Valley Forge Military Academy, Wayne.

Rhode Island

St. Andrew's School, Barrington, is located on 96 acres in a rural setting, eight miles from Providence. Its purpose is to provide educational and vocational training under Christian principles in a homelike atmosphere. Courses are both general and college preparatory, with vocational training on school maintenance projects. Tuition is based on the parents' proved income statement.

*St. Dunstan's School, Providence.

*St. George's School, Middletown.

*St. Michael's School, Newport.

South Carolina

*Porter Military Academy, Charleston.

South Dakota

*All Saints' School, Sioux Falls.

Tennessee

St. Andrew's School, St. Andrews, Tenn., under the direction of the Order of the Holy Cross, provides a Christian boarding school for boys from families of moderate means. Tuition is \$700 a year, but adjustable to what parents can pay. College preparatory and general academic courses. Accredited by Southern Association of Colleges and Secondary Schools.

*Sewanee Military Academy, Sewanee.

Texas

St. Mark's School of Texas, Dallas; founded 1933; 160 boarding and day students; three of the four main buildings new since 1950, on 25-acre campus. Class limit, 18. Faculty of 22, mostly of Eastern



A CLASS DINNER at Margaret Hall, Versailles, Ky.

training. Chaplain: Rev. John deBoer Cummings. Headmaster Robert H. Iglehart taught at Governor Dummer and Groton, headed Lancaster (Pa.) Country Day School.

Virginia

*Christchurch School, Christchurch.
*Episcopal High School, Alexandria.
*St. Christopher's School, Richmond.
*St. Stephen's School, Alexandria.

Washington

Annie Wright Seminary, Tacoma (See Girls' Schools).

Wisconsin

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

GIRLS

California

Bishop's School, La Jolla. A pupil writes: "Simplicity, sincerity, serenity are not mere words to a Bishop's School pupil, but embody the principles upon which her daily life is based. Amid beauty of ocean, sky, flowers, and architecture she learns simplicity of living and thought; she practices sincerity in speech, conduct, and work; and through the chapel attains serenity of mind and soul."

*Girls' Collegiate School of Claremont. Claremont. Palmer School for Girls, Walnut Creek. Boarding and day students. University trained faculty. Special emphasis on basic fundamentals. High educational standards. Close access to San Francisco provides opportunities for cultural activities. Recreation includes swimming, dancing, field trips, horseback riding, and scouting. This school maintains a wholesome home environment. The Fall term opens on September 16th.

Connecticut

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

District of Columbia

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

Iowa

St. Katherine's School, Davenport, has a four-fold emphasis. Academically, a girl is offered the advantages of small classes, supervised study periods, and a highly qualified teaching staff. Physically, the student's development is furthered by an individualized sports program; her well-being is watched over by a nurse and dietician. Spiritually, she develops sound habits by acquaintance with all faiths and creeds and by regular attendance at chapel services. Socially, she grows in poise and graciousness through supervised social contacts and guided daily experiences in group living and responsibilities. Coeducational, nursery to second grade.

*St. Monica's School, Des Moines.

Kentucky

Margaret Hall School, Versailles, is a college preparatory boarding and day school for girls (day school boys, grades 1 to 7) under the direction of the Sisters of Saint Helena. Christian Doctrine is taught in every grade. All sports, art, music, and dramatics are offered. A form of the Kent plan of tuition and self-help is used.

Maryland

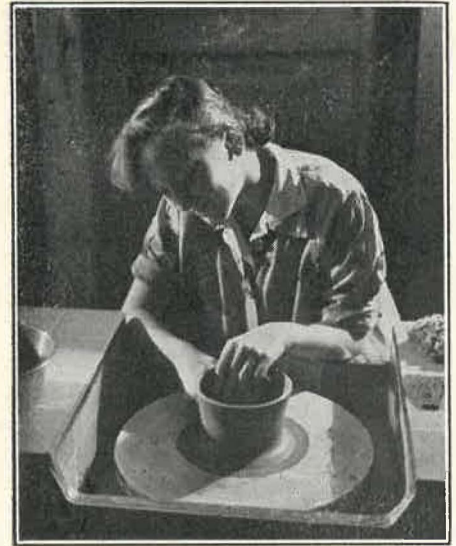
*Hannah More Academy, Reisterstown.

Massachusetts

St. Anne's Boarding School for Girls, Arlington Heights, grades 4 through 12, is conducted by the Sisters of St. Anne. Courses consist of college preparatory and general subjects. The school is a member of the New England Association of Colleges and Secondary Schools. Terms moderate.

Michigan

*Kingswood School, Cranbrook, Bloomfield Hills.



A POTTERY PROJECT at Kemper Hall, Kenosha, Wis.

Minnesota

Saint Mary's Hall, Faribault, is one of the three outstanding Episcopal schools in the city. The full program offered by the school is augmented by many social, musical, and dramatic events in which both the Saint Mary's girls and Shattuck cadets take part. Many excursions are made to Minneapolis for outstanding concerts and theater productions.

Mississippi

*All Saints' Episcopal College, Vicksburg.

Nebraska

Brownell Hall, Omaha, stands for the best and most progressive methods used to produce disciplined and eager minds, ready for college and for life. We encourage informality in classes and social activities, but we insist that the core of our work be a purposeful, intellectual program based on traditional subject-matter. Coeducational nursery to fourth grade.

New Hampshire

St. Mary's-in-the-Mountains, Littleton, is a small Episcopal boarding school in the White Mountains, preparing girls for leading colleges. 9th through 12th grades. 60 girls. Art, Music, and Dramatics. Skiing, horseback riding, mountain-climbing, and other sports. Social activities include joint Glee Club concerts with neighboring boys' schools; also house parties and dances.

New Jersey

St. John Baptist School, Mendham, for nearly 75 years has been educating girls in a small family group, with individual instruction and guidance. The school offers a general course and also a college preparatory course. Twenty-seven acres of grounds in the country provide ample room for sports. New York is easily accessible. Boys from nearby schools participate in social life. There is a complete doctrine course.

*St. John's School, Mountain Lakes.

St. Mary's Hall, Burlington, for over a century has provided sound academic training of a distinctly Christian character. To the discriminating parent, who is concerned with traditions and standards which have a deepening value and meaning in a rapidly changing world, St. Mary's makes a strong appeal. One of the school's major functions is to help its students discover the areas in which their individual responsibilities will lie and to train them to carry effectively their citizenship in any community of which they find themselves a part.

New York

Cathedral School of St. Mary, Garden City, L. I., offers extensive educational training beginning with the nursery school and continuing through the high school department. It is strongly college preparatory, but also presents many opportunities

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16 units given, including trade Religious Training

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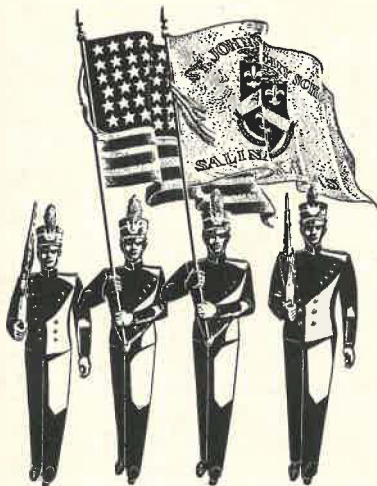
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Grades 8 - 12

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College Preparatory Tuition \$700
(Adjustable)

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A BOARDING SCHOOL for the forty boys of the Choir of the Cathedral of Saint John the Divine. The boys receive careful musical training and sing daily at the service in the Cathedral. The classes in the school are small with the result that boys have individual attention, and very high standards are maintained. The school has its own buildings and playgrounds in the close. Fee—\$450.00 per annum. Boys admitted 9 to 11. Voice test and scholastic examination. For Catalogue and information address: The CANON PRECENTOR, Cathedral Choir School Cathedral Heights, New York City

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Country setting

Boys — Grades 4 - 12
Courses — College preparatory and general
Scholarship work program

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1900

Episcopal boarding school. College preparatory and general. Located in Somerset Hills 40 miles from New York. Small classes, self-help program and all athletics. Scouting, Riding, Music, Rifle, Camera Clubs. Grades 7-12. Rate — Sliding Scale.

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Holderness School Plymouth, New Hampshire

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

Detailed information will gladly be sent by Donald C. Hagerman, Headmaster

GROTON SCHOOL

Groton, Massachusetts

A Boarding School for Boys

Age: 12 - 18
Enrollment: 197

Grades: 7 - 12
Faculty: 34

Situated in rolling New England country near the old town of Groton, 38 miles northwest of Boston. Purpose: religious, intellectual, cultural and physical education through close association between boys and faculty, but above all to cultivate, through the Christian faith, a sense of personal obligation and of social consciousness for the community and for the world.

The Rev. John Crocker
Headmaster

Harvard School

Diocesan School for Boys

52nd YEAR

Fall Term Opens
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Grades Seven through Twelve

Fully Accredited
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1. Character development in a Church boarding school
2. Small classes
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5. Excellent food
6. Fine dormitory accommodation
7. Broad Scholarship Program

Grades 6 through 12

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Headmaster
100th year begins
September 11, 1951

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*Mary Warren Free Institute, Troy.

St. Agnes School, Albany, aims at a well-rounded education — an education of the physical, intellectual, and spiritual. Religious instruction is given regularly by the school chaplain and the headmistress, and the girls attend services at the Cathedral of All Saints on Sundays. Academically St. Agnes stands high. Most of its graduates go on to college, many of them entering with scholarships.

*St. Mary's School, Peekskill.

North Carolina

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

Oregon

St. Helen's Hall, Portland, is a Christ-centered, but not a pious school for girls; boys from pre-school to 2nd grade. Founded in 1869 for the daughters of Oregon's early pioneers, it provides sound academic training in an atmosphere of distinctly Christian culture. Fun, work, and service are balanced so that the girl emerges as a whole personality.

Pennsylvania

*Ascension Academy, Pittsburgh.

South Dakota

*All Saints' School, Sioux Falls.

St. Mary's School for Indian Girls, Springfield, seeks to teach Christian living, to build strong bodies, to provide a college preparatory education, and to eradicate the idea that the Indian remain segregated. This mission school is largely dependent upon the generosity of Churchmen for its support.

Tennessee

*St. Mary's School, Sewanee.

Texas

St. Mary's Hall, San Antonio, offers sound academic training for college. All graduates enter college every year. In addition to the academic training the school offers a rich extra-curricular program, including sports, modern dance, swimming, riding, art, music, dramatics.

Training in Christian living is stressed. Bible is required throughout the school, and is taught in the high school by Episcopal clergy in San Antonio. Chapel service every day.

Utah

Rowland Hall, Salt Lake City, stresses the importance and value of strong character and disciplined intelligence, seeking to develop Christian leadership. Here spiritual values go hand in hand with the academic and physical, with the highest individual development toward a well-balanced life — the goal for each girl.

Vermont

*Rock Point School for Girls, Burlington.

Virginia

Chatham Hall, Chatham, is a college preparatory school under the auspices of the Episcopal Church and located in southern Virginia. It offers facilities for all sports including swimming and riding. Its devotional life focuses in St. Mary's Chapel. Alumnae of the school have made enviable records, particularly in the eastern women's colleges.

St. Agnes School, Alexandria, is one of the seven Church Schools in the Diocese of Virginia; for girls and little boys.

An Episcopal boarding and day school on its own 16 acre hilltop. Coeducational, kindergarten through second grade. College preparatory with emphasis on high academic standards and the responsibilities that education imposes. Full sports program. Roberta C. McBride, A.B., Smith College, M.A., Columbia University, Headmistress.

*St. Anne's Charlottesville.

St. Catherine's School, Richmond; established 1890. Member, Church Schools in the Diocese of Virginia, Inc. Day pupils, kindergarten to grade 12. 130 resident pupils, grades five to 12. Modern brick dormitories on 16-acre suburban campus. Religious instruction emphasized through classes,

services, activities. College preparation: music, dramatics, art, athletics, riding, remedial reading, professional plays and concerts in city.

St. Margaret's School, Tappahanock, with its buildings overlooking the banks of the river, lends itself to an atmosphere of beauty and informality. Through small classes in college preparatory work, through Christian influences and services, and through contacts with other girls from many states, the school endeavors to develop the "whole" person — spiritually, academically, and personally.

Stuart Hall, Staunton, is a college preparatory school, offering also a general course and unusual advantages in music and art. Besides excellent academic work, the development of the individual is emphasized in an atmosphere both friendly and gracious. A tiled indoor pool, and opportunities for all sports, are features. Bible courses, required of all, are given academic credit.

Washington

Annie Wright Seminary, Tacoma, endeavors to give in its boarding and day school for girls an understanding of cultural and spiritual values, habits of Christian citizenship, good manners, good health, as well as a body of knowledge and a maximum development of the intellect.

St. Paul's School for Girls, Walla Walla, the oldest school for girls in the Pacific Northwest, will begin its 80th year this fall. It comprises 7th and 8th grade and four years of high school, stresses a college preparatory curriculum. Situated in a college town and near a mountainous recreation area, it has at once the advantages of a cultural atmosphere and an ideal region for sports. Former students are currently at eastern and western colleges.

Wisconsin

Kemper Hall, Kenosha, has had its aims well expressed in this testimony from a recent graduate: "Kemper is not just a school and an institution. It is a way of life, a lovely life; it is a home where young girls may acquire high ideals, and where they are equipped to go out into life to achieve those ideals.

"I cannot measure, just now, the many ways in which Kemper Hall has helped me. I only know that I have become a better person because of Kemper. Our class tried to say this with our banner: (*Hinc Fortior Ibo*) that, imperfect as we are, each one of us has learned something good, and become a little stronger."

Wyoming

Jane Ivinson Memorial Hall, Laramie, has as a unique purpose the providing of educational advantages on the secondary level to girls especially

The staff includes four Sisters and three secular teachers; an athletic coach and special teachers for music and art.

*St. Mary's of the Angels, Hollywood.

*St. Matthew's Parish School, Pacific Palisades.

Connecticut

*Abbie Loveland Tuller School, Fairfield.

*Abbie Loveland Tuller School, Washington.

District of Columbia

*Beauvoir, National Cathedral Elementary School, Washington.

Illinois

St. Edmund's Parochial School, Chicago, opened in 1948 with 50 pupils from kindergarten through fifth grade and a staff of four teachers and a principal. During 1950-51 there were 122 pupils, six teachers, and a principal. The eighth grade will be included this fall and two part-time teachers will be added to the staff.

Maryland

*Immanuel School, Glencoe.

Massachusetts

*Abbie Loveland Tuller School, Barnstable.

New York

*Advent Tuller School, Church of the Advent, Westbury, L. I.

Ascension Day School, West New Brighton, S.I., was established in 1932. Although parochial, it serves four other parishes and several denominational groups. A modified English system of half-day classes insures low cost tuition and well-qualified teachers. Small classes permit individual attention and promote a high standard of learning. *Grace Church School, 88 — 4th Ave., New York City.

Greer School, Hope Farm, Dutchess County, was founded by the Rt. Rev. David Hummel Greer, D.D., in 1906, to provide a home for normal children coming from broken homes of limited income. The 200 boys and girls, ranging from 6 to 18 years of age, live in eight cottages, with a house mother or house parents. In the Greer Community the children attend a fully equipped elementary school and a four-year high school. The Chapel of the Child, library, gymnasium, athletic fields, summer camp, and farm form part of the community. A distinctive factor in preparing the children for life is a very complete vocational training program for boys and girls.



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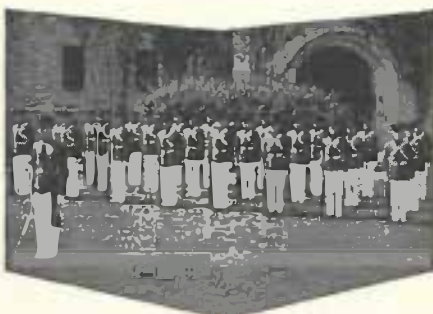
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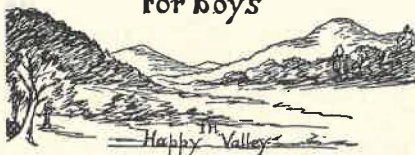
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St. Agnes' Training School for Nurses, Raleigh, N. C. (See Schools of Nursing).

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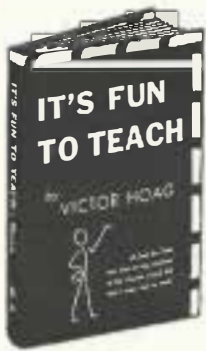
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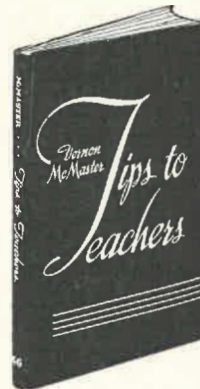
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- *Christ Hospital School of Nursing, Jersey City, N. J.
- Church Home and Hospital School of Nursing, Baltimore, Md., is interested in teaching young women the art and science of nursing. In order to prepare these students for the broad field of nursing today, it is necessary that they be taught not only the basic subject of the profession, but those subjects that will serve to give them a foundation for better spiritual and democratic citizenship.
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- *Good Samaritan Hospital School of Nursing, Charlotte, N. C.
- *Hospital of the Good Samaritan School of Nursing, San Francisco, Calif.
- *Hospital of St. Barnabas School of Nursing, Newark, N. J.
- Norton School of Nursing, Louisville, Ky., organized in 1886, offers the basic three year course in nursing. Physical and social sciences are given at Nazareth College. The hospital has excellent facilities for clinical training. Kentucky registration has reciprocity with all 48 states.
- *Reynolds Memorial Hospital School of Nursing, Glendale, W. Va.
- St. Agnes School for Nurses, Raleigh, N. C., was founded in 1896. The present school year opened with an enrollment of 70 students, 26 of whom will complete their three years' training on August 31, 1951.
- The school hopes to fill their places with a selected 30 candidates from the 400 applicants seeking admission this fall.
- The training school is rated Grade A by the North Carolina Board of Nurse Examiners, and has National Accreditation as its main objective.
- St. Luke's Hospital School of Nursing, Boise, Idaho, was established to provide an educational center supplying nurses to a community badly in need of nursing care. The aim remains that of educating more and better professional nurses. Men and women are accepted, and there are no bars of race or religion.
- St. John's Hospital School of Nursing, Brooklyn, N. Y., offers a fully accredited three year course to high school graduates. Scholarships and loan funds are available. Private rooms, moderate tuition.
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- *St. Luke's Hospital School of Nursing, Manila, P. I.
- *St. Luke's Hospital School of Nursing, New York, N. Y.
- St. Luke's School of Nursing, Ponce, Puerto Rico, connected with St. Luke's Hospital, Ponce, offers a three year basic course in nursing to Puerto Rican girls who are high school graduates, between 18 and 35. Students from the West Indies and other Spanish-speaking Latin American countries are occasionally accepted, but not students from the States.
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DIOCESAN

FLOODS—Two Churchpeople were drowned in the Kansas City, Mo., flood. They were members of St. Paul's Church, and are the only fatalities among Churchpeople reported so far from the nation's flood areas.

Many families of Churchpeople in the Kansas and Missouri flood regions have suffered serious business losses. "But they have a fine spirit," reports the Rev. Richard M. Trelease, rector of St. Paul's, "and will build back."

The most seriously damaged Church property, was St. Paul's, Manhattan, Kans., which collapsed into its basement. Estimated damage, \$30,000. The undercroft of another Kansas church, Grace, Ottawa, was flooded.

Among other towns having Episcopal churches and struck hard by the flood are Junction City, Wamego, Lawrence, Emporia and Chenute, all in the diocese of Kansas, and Hays in Salina.

Besides an offer of help from the Presiding Bishop, Bishop Fenner of Kansas received a check from Shattuck School, Faribault, Minn., to be used at his discretion for the aid of flood victims in the diocese. The Presiding Bishop also sent an offer of help to Bishop Welles of West Missouri.

No damage to churches has been reported from other disaster areas, but in all of them there are Churchpeople who have suffered damage and lost property.

Comic relief after the big wind (accompanied by floods) which hammered at Minnesota's Twin Cities on July 20th was provided by the chimes of the Church of St. John the Evangelist, St. Paul. The chimes suddenly burst into song at one AM on July 21st. Whoever tested them while the power was cut forgot to push the off button. Sleepy neighbors, who had been up most of the night before in fear of the wind, weren't amused at the moment.

Churches in the flooded area of Minnesota, most of them on high ground, were unaffected.

NEW YORK—Peter Pan and his father turned up at a special service commemorating the 50th anniversary of the choir of the Cathedral of St. John the Divine, New York City. Former choir boys participated and among them were Burgess Meredith, who once played Peter Pan, and Lanny Ross, who played his father.

HONOLULU — Soon after the architect finished drawing the plans for a new building for St. Mark's Church, Honolulu, the rector, the Rev. E. L. Souder, presented a confirmation class. Two of the members were the architect and his wife.



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SEMINARIES

GTS Sells Apartment House

General Theological Seminary has sold a piece of its property to a realty company. The property is a six-family apartment house in the Bronx.

COLLEGES

Progress at Sewanee

A \$930,000 contract for construction of two new buildings at the University of the South was signed by Dr. Boylston Green, vice chancellor of the University.

One of the new buildings, Gailor Memorial, will contain a 550-seat dining hall and dormitory space for 60. The other new building will be a dormitory for Sewanee Military Academy, and will be equipped to house 130 cadets.

Because of the urgent need to have the buildings ready by September, 1952, the board of regents authorized immediate signing of the contract. So far \$490,000 is on hand for construction, and there is authorization for borrowing \$250,000, leaving \$190,000 which must be raised within the year. It is expected that the money will come through increased efforts in the Guerry Memorial Campaign, the goal of which is to secure \$900,000 in cash and pledges, payable over five years, for buildings.

Also the dioceses of Arkansas, Mississippi, and Louisiana are currently in the midst of a campaign for Sewanee and All Saints' School for Girls at Vicksburg, Miss.

Remarkable progress at Sewanee during the past year includes completion of a new, modern, student union; addition of a modern children's wing at the Emerald-Hodgson Memorial Hospital (which serves a six-county area as well as the university); completion of a new \$140,000 nurses home; and development of a separate out-patient clinic. Construction is well under way on an addition to St. Luke's Hall, center of the School of Theology. Scheduled for completion this summer is a modern laundry and dry cleaning plant for the university.

Rutgers Gets Chaplain

Keeping stride with an awakening interest in religion at Rutgers University, the Rev. Clarence William Sickles, 30, has been called to serve as chaplain to some 400 students attending the University. Fr. Sickles, who was vicar of the Church of the Atonement, Fairlawn, N. J., will serve as vicar of Christ Church, New Brunswick, N. J., in addition to his student work. The Rev. Dr. Walter H. Stowe, president of the

Church Historical Society, is rector of the expanding Christ Church parish.

Bard Scholarship

The Rev. Alleyne C. Howell has given \$5000 to Bard College to establish the Alice Fairbairn scholarship fund. Dr. Howell, a member of the class of 1901 of Bard is visiting priest of the Church of the Heavenly Rest, New York City. In granting scholarships from the fund, preference will be given candidates for the ministry.

Professor Gets Ford Award

Charles E. Weller, assistant professor of physics at Daniel Baker College is one of the recipients of fellowships awarded by the new Ford Foundation for the Advancement of Education. The foundation has undertaken to provide fellowships for faculty members who could not otherwise obtain sabbatical leaves with full pay to do advanced work. Mr. Weller will spend his year at the University of Chicago doing work in physical research.

A Refreshing Anachronism

In a time of athletic professionalism, Iolani School, Honolulu, provides a refreshing anachronism. Its athletic activities are directed by a priest, and are distinguished by the clean, strong spirit of the teams. Proving that clean playing can be championship playing Iolani teams won 1951 interscholastic championships in football, basketball, and baseball.

The priest who has been largely responsible for all this is the Rev. Kenneth Bray. In recognition of Fr. Bray's prowess as a coach, but primarily for his ability in building strong character, a public testimonial dinner was held for him recently in Honolulu.

At the dinner, Bishop Kennedy of Honolulu, announced that Iolani's board of governors had voted unanimously to name the school's new athletic field after Fr. Bray.

Fr. Bray's greatest influence, agreed Iolani's rector, the Rev. Charles A. Parmiter, Jr., lay not in winning championships, but in sending great men out into the world.

Fr. Bray's influence in winning championships, however, was obvious. He came to Iolani in 1932. Three years later the school won its first championship.

Six hundred students, alumni, friends, and admirers attended the testimonial dinner. Unable to be present was the man who suggested the dinner, Andrew Mitsukado, sports writer.

Fr. Bray received trophies for his

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championship teams from the Iolani alumni association, a gold watch from the Iolani elementary PTA, and the Outstanding Sportsman award from the Williams Equipment Company.

St. Katharine's Accredited

St. Katharine's School, Des Moines, Iowa, was recently accredited by the North Central Association. This gives it a high rank in scholarship and extra curricular activities.

The financial status of the school is reported considerably improved, and a recent appeal to eliminate a deficit favorably met. A "Bishop Smith Scholarship Fund" of \$1000 has been set up.

St. Katharine's is a diocesan school for girls.

St. Faith's Closed

St. Faith's School, Saratoga Springs, N. Y., has been closed. A boarding and day school for girls in grades three to 12, St. Faith's was founded in 1890.

\$10,000 for Shattuck

A gift of \$10,000 has been received by Shattuck School, Faribault, Minn. Donor: the Whitehall Foundation of New York City.

PRIMARY

Parish Day School Established

A beachhead in the battle against secularism has been established in the diocese of Atlanta at Columbus, Ga.

Trinity Parish has been given the use of a spacious house and three and a half acres of land in the heart of the residential section and will open a parish day school there in September. C. F. Williams of Columbus is the donor of the house. It has already been fully equipped with modern classroom facilities. Some of the gardens which surround the house have been converted into playgrounds and furnished with all types of play equipment. Teachers have been selected and a number of registrations received.

During the first year Trinity School will have two years of kindergarten and the first four grades. According to plan, the school will add one more grade each year until there are eight.

Resurrection School Closed

The parish school of the Church of the Resurrection, 115 E. 74th St., New York City, closed on the first of June and plans not to reopen. The school was established in 1943. It included kindergarten and the first two grades.

Women Workers

(Continued from page 19)

It means at its best that a person be trained and competent to lead the parish leaders first of all, and with them to create opportunities for adult education, parent-home education, youth education, as well as children's education. It means that a director of Christian Education be trained to see the parish whole in its redemptive task, know the theology and the religion of Redemption, have a thorough and professional grasp on the principles of group dynamics in adult and youth education, as well as know the learning capacities of children and the educational techniques that can reach them.

For such a vocation the very best type of person is required. While the need is very great for trained workers, not everyone is qualified by temperament, intelligence, or personality for this exacting job. Redemption occurs through the medium of redeemed inter-personal relationships, and nobody who is incapable of redemptive relationships should think of entering this work.

In recruiting, let the clergy and others seek out the secure and the mature to encourage in this vocation. Those who have a deep religious capacity, coupled with the ability to establish quickly a warm and personal relationship with others, are the ones who should be approached to take training as directors of Christian Education.

Where are such people to be found? They are not mythical. They exist in every parish. One of the most fruitful places to look is among those women who have graduated from college and who are in the early years of their present secular vocations. Some may be in the teaching profession; if so, so much the better. Others may be engaged in personnel work, social work, business, or other professions.

The advantage of looking to such sources first is that here is where a high degree of maturity, training, and experience already exists. There is a large untapped reservoir of woman power existent in the life of the Church within this category today. It awaits only to be appreciated and confronted with the need to produce nearly all the trained women we need.

Another large reservoir exists in the colleges. Here one will not find vocational experience or the degree of maturity which exists in the first group, but here is largely the potential leadership. Most of the women who are now in training are recruited from this group. College chaplains can discover the girls who should consider the vocations of women's work. Many will give it serious consideration if it is seriously brought to their attention, and presented to them as a vocation from God.

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CHANGES

Appointments Accepted

The Rev. Stephen Reginald Hammond, formerly vicar of St. Luke's Mission, Los Angeles, is now in charge of the Church of Our Saviour, 10 Old Mill St., Mill Valley, Calif.

The Rev. Charles Hein, rector of St. Matthias' Church, Raspeburg, Baltimore, has resigned to become rector of St. Paul's Church, Smithfield, N. C.

The Rev. John M. Holt, formerly vicar of Trinity Church, Jacksonville, Tex., and All Saints', Crockett, is now vicar of Christ Church, Mexia, Tex. Address: Box 488, Mexia.

The Rev. Richard V. Jacobs, formerly associate rector of St. Gabriel's Church, Hollis, N. Y., is now rector of St. Thomas' Church, Bellerose, N. Y. Address: 6 Commonwealth Blvd., Bellerose 6, L. I., N. Y.

The Rev. John M. Lax, formerly in charge of Holy Apostles' Church, Los Angeles, is now vicar of St. Alban's Church, El Cajon, Calif. Address: Highland and Farragut Circle.

The Rev. Dr. John David Lee, formerly vicar of St. Andrew's Mission, Ben Lomond, Calif., is now rector of St. Andrew's Church, Oakland, Calif. Address: 5201 Hillen Dr.

The Rev. James P. Lincoln, formerly rector of St. John's Church, West Point, Va.; St. David's, Aylett; and Immanuel Church, King and Queen, will become executive secretary of the board of Christian education of the diocese of Virginia on September 1st. Address: 110 W. Franklin St., Richmond 20, Va.

The Rev. Harvey Markle, formerly assistant at St. John's Church, Detroit, is now rector of St. Andrew's Church, 918 Putnam Ave., Detroit.

The Rev. Arthur J. Monk, formerly curate of All Saints' Parish, Meriden, Conn., and vicar of the Church of St. John the Evangelist, Yalesville, is now rector of Trinity Church, Bristol, Conn. Address: 47 Prospect Pl.

The Rev. James W. Montgomery, formerly curate of St. Luke's Church, Evanston, Ill., is now rector of the Church of St. John the Evangelist, Flossmoor, Ill. Address: Park Dr., Flossmoor.

The Rev. Mack Miller Morris, formerly assistant at St. Mark's Church, San Antonio, Tex., is now rector of All Saints' Church, San Benito, Tex.

The Rev. H. Christopher Nichols, formerly rector of St. Mark's Church, Pleasantville, N. J., and St. Mary's Chapel, will become rector of Christ Church, 220 Main St., South Amboy, N. J., on September 1st.

The Rev. John C. Petrie, formerly rector of Christ Church, Harlan, Ky., is now in charge of the Church of the Holy Nativity, Pahokee, Fla., and St. Martin's, Clewiston. Address: Box 427, Pahokee.

The Rev. John S. Piper, formerly rector of St. Mary's Church, Middlesboro, Ky., is now vicar of St. Mark's Mission, Hazard, Ky. Address: Box 795, Hazard.

The Rev. Philip A. M. Rigg, formerly rector of Emmanuel Church, Rapidan, Va.; St. James', Louisa; and St. Paul's, Raccoon Ford, is now rector of Kingston Parish, Mathews, Va.

The Rev. Henry Russell, formerly assistant of the Warren County Missions, is now vicar at St. Peter's Church, Washington, N. J., now a mission station independent of the Warren County Mission.

The Rev. Albert E. Rust, Jr., formerly in charge of St. John's Mission, Brooksville, Fla., and St. Margaret's Mission, Inverness, is now in charge of St. Mark's Church, Haines City, Fla. Address: Box 1176, Haines City.

The Rev. Charles F. Schreiner, formerly assistant minister at the Cathedral Church of St. John, Wilmington, Del., and canon there, is now rector of St. James' Church, Newport, Del. Address: 201 E. Justis St.

The Rev. David E. Seaboldt, formerly in charge of Grace Mission, Wetmore, Kans., is now vicar of St. Peter's Church, Harrisonville, Mo. Address: Box 167, Harrisonville.

The Rev. Clarence W. Sickles, formerly vicar of the Church of the Atonement, Fairlawn, N. J., will become curate at Christ Church, New Brunswick, N. J., and chaplain to Episcopal students at Rutgers University on September 1st.

The Rev. Elwin W. Smith, formerly vicar of St. Simon's Mission, San Fernando, Calif., is now rector of St. Peter's Church, Santa Maria, Calif.

The Rev. Ralph W. Smith, Jr., formerly assist-

ant pastor of the Greenbrier Missions in West Virginia, is now rector of Christ Church, Wellsburg, W. Va. Address: Christ Church Study, 1014 Main, Wellsburg, W. Va.

The Rev. Norman Spicer, formerly director of the New York diocesan commission on college work, will become rector of All Saints' Church, Leonia, N. J., on September 1st. Address: 168 Park Ave., Leonia.

The Rev. Carleton J. Sweetser, formerly curate at Christ Church, Poughkeepsie, N. Y., is now vicar of St. Timothy's Church, Bishop, Calif. Address: Box 661, Bishop, Calif.

The Rev. E. H. Taylor has resigned his work at Trinity Church, Shepherdstown, W. Va., and its associated missions, to become rector of All Saints' Church, Baltimore and Monroe Sts., Baltimore.

The Rev. Charles E. Wilcox, formerly rector of Grace Church, Huthinson, Kans., will become rector of St. Luke's Church, Tulsa, Okla., on September 1st. Address: 541 S. Zurich St., Tulsa 12, Okla.

The Rev. Daniel Q. Williams, formerly rector of All Saints' Church in Pontiac, Warwick, R. I., is now rector of Emmanuel Church, Newport, R. I. Address: 417 Spring St.

The Rev. George B. Williams, formerly vicar of Trinity Church, Waupun, Wis., and priest in charge of St. Mary's, Oakfield, Wis., is now rector of the Church of the Epiphany, South Haven, Mich.

The Rev. Donald O. Wilson, formerly vicar of the Church of St. Simon the Cyrenian, Springfield, Mass., will become vicar of St. Matthew's Church, Wilmington, Del., on September 1st. Address: 813 N. Clayton St.

Ordinations

Deacons

Arkansas: Charles Bagnall Hoglan, Jr. was ordained deacon on July 8th by Bishop Mitchell of Arkansas at Trinity Cathedral, Little Rock, Ark. Presenter, the Very Rev. C. P. Lewis; preacher, the Bishop. To be in charge of St. Peter's Mission, Conway, Ark. Address: 925 Mitchell St.

Central New York: Smith L. Lain was ordained deacon on June 14th by Bishop Higley, Suffragan Bishop of Central New York, at Christ Church,



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CHANGES

Wellsburg, N. Y. Presenter, the Rev. L. W. Lunn; preacher, the Rev. Pitt Willand. To be director of the Owego Associated Missions, also called the Tioga mission field. Address: Owego St., Candor, N. Y.

East Carolina: Frank Mason Ross was ordained deacon on June 29th by Bishop Wright of East Carolina at St. James' Church, Wilmington, N. C. Presenter, the Rev. M. W. Glover, Sr.; preacher, the Bishop. To be temporarily in charge of St. Barnabas', Snow Hill, N. C., and St. James', Ayden, N. C. Address: c/o Mr. G. F. Warren, Snow Hill.

Georgia: Mark Edward Waldo was ordained deacon on June 24th by Bishop Barniwell of Georgia at St. John's Church, Savannah, Ga. Presenter, the Rev. Ernest Risley; preacher, the Rev. Harcourt Waller, Jr. To be vicar of St. Andrew's Mission, Douglas, and St. Matthew's, Fitzgerald. Address: Douglas, Ga.

Haiti: Saint Clair Roger Desir and Eugene Georges Renaud were ordained to the diaconate on June 17th by Bishop Voegeli of Haiti at Holy Trinity Cathedral, Port-au-Prince.

The Rev. Mr. Desir, presented by the Rev. Emmanuel Moreau, will work at Mirebalais and Hinche until he leaves for the United States for a year of graduate study. The Rev. Mr. Renaud, presented by the Rev. J. S. Louis, will be assistant at Cayes.

Harrisburg: Donald Moore Whitesel was ordained deacon on June 11th by Bishop Heistand of Harrisburg at St. Luke's Church, Altoona, Pa. Presenter, Canon D. C. Means; preacher, the Rev. R. T. Wolfgang. To be vicar of St. Mark's Church, Northumberland, Pa., and All Saints', Selinsgrove. Address: 194 Orange St., Northumberland, Pa.

Maryland: Bruce C. Causey was ordained deacon on June 8th by Bishop Powell of Maryland. Presenter, the Rev. B. J. Sims; preacher, the Rev. W. A. Clebsch. To be associate rector of the Church of the Redeemer, 5603 N. Charles St., Baltimore 10.

Michigan: Herbert Barsale was ordained deacon at All Saints' Church, Pontiac, Mich., by Bishop Hubbard, Suffragan Bishop of Michigan, on July 7th. Presenter, the Rev. F. O. Ayres; preacher, the Rev. Gibson Winter. To be assistant at All Saints' Church, W. Pike and Williams St., Pontiac.

Hayward B. Crewe was ordained deacon on June 29th by Bishop Emrich of Michigan. Presenter, the Rev. Dr. B. H. Crewe, father of the ordinand; preacher, the Rev. Dr. F. R. Meyers. To be in charge of St. Timothy's Church, Jackson, Mich.

Norman H. V. Elliott was ordained deacon on June 30th by Bishop Hubbard, Suffragan Bishop of Michigan, at St. Andrew's Church, Detroit. Presenter, Canon Gordon Matthews; preacher, the Rev. William Mead. To be in charge of St. Mark's Mission, Nenana, Alaska, which also operates as a Church school and orphanage for Eskimo children.

William T. Elliott was ordained deacon at Grace Church, Detroit, on July 7th by Bishop Emrich of Michigan. Presenter, the Rev. E. B. Mowers; preacher, the Rev. E. L. Merrow. To be in charge of St. Paul's Church, Gladwin, Mich., and Grace Church, Standish.

J. Jacob Hamel was ordained deacon at Christ Church, Cranbrook, Bloomfield Hills, Mich., on July 8th by Bishop Hubbard, Suffragan Bishop of Michigan. Preacher, the Rev. Reuel Howe. To be assistant minister at St. Luke's Church, Ypsilanti, Mich.

William S. Logan was ordained deacon at St. Joseph's Church, Detroit, on June 30th by Bishop Emrich of Michigan. Presenter, the Rev. W. C. Hamm; preacher, the Rev. Kenneth Gass. To be assistant at Christ Church, E. Jefferson St., near Hastings, Detroit.

John W. Slater and Elmer B. Usher, Jr. were ordained to the diaconate by Bishop Emrich of Michigan at St. Paul's Church, Lansing, Mich., on July 14th. The Rev. Mr. Slater will be assistant at St. John's Church, Saginaw, Mich. The Rev. Mr. Usher will be in charge of St. Paul's Church, Corunna, Mich., and St. John's, Cheaning.

Minnesota: Webster G. Barnett was ordained deacon by Bishop Keeler of Minnesota on June 22d at Grace Church, Wabasha, Minn., where his father, the Rev. Joseph Barnett, is rector. Presenter, the father of the candidate; preacher, the Ven. V. E. Johnson. To serve the Church of the

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CHANGES

Good Shepherd, Windom, Minn., and Calvary Church, St. James, Minn.

Homer C. Carrier was ordained deacon on May 29th at St. Matthew's Church, West Concord, Minn., by Bishop Keeler of Minnesota. Presenter, the Ven. D. L. Harris; preacher, the Ven. V. E. Johnson. To be in charge of St. Matthew's, West Concord, Minn.; Grace Church, Pine Island; and St. Peter's, Kasson.

North Carolina: John M. Barr and Alexander Fraser were ordained to the diaconate in the Church of the Good Shepherd, Raleigh, N. C., by Bishop Penick of North Carolina on June 19th.

The Rev. Mr. Barr, presented by the Rev. Alfred Cole and the Rev. James Dick, will be in charge of St. Mark's Church, Mecklenburg County, N. C. Address: Charlotte, RFD, N. C.

The Rev. Mr. Fraser, presented by the Rev. John Drake, will be in charge of St. Paul's and St. Peter's Churches in Salisbury, N. C. Address: 929 S. Church St. The Rev. A. R. Morgan, uncle of the Rev. Mr. Barr, was preacher.

Oregon: Several men were ordained to the diaconate on June 23d by Bishop Dagwell of Oregon at Trinity Church, Portland, Ore.:

Rene M. Bozarth, presented by the Rev. C. C. Calavan, will be vicar of St. Luke's Mission, Gresham, Ore. Address: 107 N. W. Fourteenth St.

W. Robert Ellis, presented by the Very Rev. J. L. O'Rillion, preacher at the service, will be assistant at the Church of the Good Samaritan, Corvallis, Ore., until fall, when he will resume his studies at the Church Divinity School of the Pacific, 2451 Ridge Rd., Berkeley 9, Calif.

David W. C. Gordon, presented by the Rev. G. R. Turney, will be vicar of St. Martin's Mission, Lebanon, Ore.

Robert F. Grafe, presented by the Rev. C. S. Neville, will be vicar of St. Barnabas' Mission, Portland, Ore. Address: Box 7001, Portland 19, Ore.

Herbert C. Lazenby, Jr., presented by the Rev. H. R. Gross, will be assistant at the Church of the Good Shepherd, Berkeley, Calif., until fall, when he will resume his studies at the Church Divinity School of the Pacific.

Donald B. Walster, presented by the Ven. P. H. Smith, will be assistant at one of the churches in Oakland, Calif., while completing his studies at the Church Divinity School of the Pacific.

Pennsylvania: Robert H. Owen was ordained deacon at St. James' Church, Prospect Park, Pa., by Bishop Remington, Suffragan Bishop of Pennsylvania, on May 26th. Presenter and preacher, the Rev. T. N. Mason. (Fr. Mason read a sermon which had been prepared by the Rev. Paul R. Reinhardt, who had died two weeks before the ordination.) The Rev. Mr. Owen has now transferred to the diocese of Arkansas, where he is in charge of St. Mark's Mission, Crossett, and a new group in Monticello. Address: 503 D Main St., Crossett.

F. Lee Richards was ordained deacon on June 9th by Bishop Hart of Pennsylvania at Christ Church and St. Michael's, Philadelphia. Presenter, the Rev. W. H. Aulenbach; preacher, the Very Rev. Dr. Stanley Brown-Serman. To be vicar of St. Andrew's-in-the-Field, Somerton, Philadelphia 16, Pa.

Quincy: Edwin McMaster Fisher was ordained deacon on July 11th by Bishop Essex of Quincy at the Cathedral of St. John, Quincy, Ill. Presenter, the Very Rev. E. J. Bubb; preacher, the Rev. C. F. Savage. To be in charge of St. John's Church, Preemption, Ill.; Grace Church, Osco; and Trinity Church, Geneseo. Temporary address: 1109 Fifteenth St. W., Davenport, Iowa.

Southern Ohio: Sandford C. Lindsey, Robert C. Martin, and Paul M. van Buren were ordained to the diaconate on June 6th at St. Thomas' Church, Somerville, Mass.

The Rev. Mr. Lindsey, who was presented by Bishop Burroughs, Bishop Coadjutor of Southern Ohio and preacher at the service, will be in charge of St. Andrew's Church, Washington Court House, and Trinity Church, London, Ohio.

The Rev. Mr. Martin, who was presented by the Rev. Sheldon Harbach, will be in charge of St. Luke's Church, Marietta, Ohio.

The Rev. Mr. van Buren was presented by the Rev. Whitney Hale and ordained by his grandfather, Bishop Matthews, Retired Bishop of New Jersey, acting for the Bishop of Southern Ohio. The Rev. Mr. van Buren will attend Basel Uni-

versity, Switzerland, in order to do graduate work.

The Rev. Mr. Lindsey and the Rev. Mr. Martin were ordained by Bishop Hobson.

West Missouri: Charles A. Sunderland was ordained deacon on June 11th by Bishop Welles of West Missouri at Christ Church, St. Joseph, Mo. Presenter, the Rev. J. S. Allen; preacher, Canon William Hargis. To be minister of St. John's Church, Kansas City, Mo. Address: 517 S. Kensington Ave.

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