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



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**General Convention  
Problems**

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LC2 A

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## LETTERS

### Unity With Presbyterians

TO THE EDITOR: "It is a curious fact," said a bishop inclined to accept the character of the negotiations being carried on with the Presbyterians, "that discussion of unity should cause such bitter fights." "It is not discussion of unity," was the answer. "Everyone favors that. It is the attempt to force unity where there is none." That is what shocks most of us, the attempt to bring about union with words and phrases which the negotiators know are understood quite differently by the two groups. It stands to reason that such a union, if it should ever be consummated, must lead eventually to a wider and deeper rift.

It is not for a layman to discuss doctrinal matters but even to a layman it is quite clear that our points of disagreement in both doctrine and Church government are too numerous and too serious to hide under any specious cloak of words. It is nonsense, for example, to say that the two communions have the same belief as to the sacraments, although individuals among the Presbyterians may believe as we do and although some of us may agree with the Presbyterian stand. Would it not be more honest for these individuals to join the communion to whose tenets they can honestly subscribe than for appointed leaders of the two Churches to pretend the tenets are the same when they are manifestly different? When presbyters join with bishops in ordination it is an admission on our part that episcopal ordination has no meaning, and the Presbyterians would have the right to feel that we had accepted their thesis that bishops, after all, are merely "superintendents." Shall we compromise with what we believe to be the truth even though our forefathers, in even more dangerous times for the Church, had the courage to stand firm? So serious are the doctrinal disagreements that the surrender on our part contemplated in "Basic Principles" would put us outside the Catholic Church and might well divorce us from the Anglican communion.

But there are many points of agreement which ought to be emphasized every day. Both communions work for the betterment of mankind morally and spiritually; both subscribe to the Apostles' Creed; both understand that religion must be dynamic, must inspire its adherents with the active virtues of charity and self-sacrifice and love of fellow men; both are striving to bring about a better world. This being so, could any time be more appropriate than the present for whole-

## The Living Church

Established 1878

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

CLIFFORD P. MOREHOUSE.....Editor  
(On leave for service with U. S. Marine Corps)  
PETER DAY.....Acting Editor  
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## "The Divine Office of The Kitchen"

This now famous and much beloved poem, which endears itself especially to housewives and mothers, is now available in another new edition, ready for hanging in the kitchen. Remember some of the words?

"Lord of the pots and pipkins,  
since I have no time to be

A saint by doing lovely things  
and vigilling with Thee,

By watching in the twilight  
dawn, and storming heaven's  
gates,

Make me a saint by getting  
meals, and washing up the  
plates!"

and

"Although I must have Mar-  
tha hands, I have a Mary  
mind.

And when I black the boots, I  
try Thy Sandals, Lord, to  
find.

I think of how they trod our  
earth, what time I scrub the  
floor.

Accept this meditation when I  
haven't time for more!"

Seven lovely stanzas! All as out  
of the heart of our thousands of  
St. Marthas who make as many  
thousands of our homes liveable.  
God love and bless 'em!

Every Christian kitchen needs  
one of these attractive cards,  
especially now,—and you know  
why. Then, those of you who  
know and love other St. Marthas,  
who may not have means, nor ever  
see this magazine, you'll just love  
buying one for them. We'll mail  
them if you wish. And you men  
for whom the St. Marthas in your  
homes so lovingly give—but also  
give up—think of them and show  
a bit of loving thoughtfulness by  
getting this kitchen prayer card  
for them. Its cost is but 25c plus  
postage. And, by the way, this  
poem is distinctly copyrighted,  
and we are the only licensed pub-  
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develop the spiritual privileges of  
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## STRICTLY BUSINESS

EDUCATIONAL issues of THE LIVING CHURCH have become an institution, and we are continually being reminded of how they serve clergy and laymen. Clergy, particularly, find them helpful as reference guides. If filed, the issues are always available when a parent calls with the problem of deciding which Church School to select for his child.

Never before, it seems to me, has the Church School had such an opportunity, for never before has it been so important what kind of education a young person receives. If it isn't the right kind, and if that young person is multiplied by millions, as is possible, he and his contemporaries will grow up in a dictatorship world without even the cultural background necessary to give incentive to objecting to such a world.

\* \* \*

HADDON CRAFTSMEN in Scranton, and Sowers Printing Co. in Lebanon, Pa., are printing most of our books now. Last week I visited the two plants and found work progressing nicely on Godolphin and Salter, *God and His People*; Parmelee, *Patriarchs, Kings and Prophets*; Jenkins, *In Journeys Often* (tentative title of Bishop Jenkins' biography of the late Bishop Rowe); Loweth, *Draw Near*; Miller and Shires, *Christianity and the Contemporary Scene*; Pell and Dawley, *The Religion of the Prayer Book*; Wilson, *The Promises of Christ*; Young, *A Commentary on the Holy Communion*; and the 1944 LIVING CHURCH ANNUAL. Considering the labor difficulties these big plants have, I think I ought to forget ours entirely. Despite those difficulties, all books will be out on schedule, which is as much as any publisher can hope for nowadays.

\* \* \*

I THINK I've discovered the prettiest girl in Westchester county, New York, and I'm doing my best to secure a picture of her for this column. Watch for it!

\* \* \*

THE FUND for five special General Convention issues of THE LIVING CHURCH has now reached \$3,318.20 contributed or pledged, and five splendid issues are therefore assured.

Acknowledgement by personal letter has, of course, been made to all contributors, though the letters had to be a week to ten days late. The stenographic-help situation in New York City, is like the labor situation all over the country, pretty difficult. We have, at times, been short three stenographers in a department of three!

*Leon McCauley*

Director of Advertising and Promotion.

## LETTERS

hearted cooperation? Just as we must have cooperation in the international sphere to prevent war and to ensure real peace, so we ought to have cooperation between the Christian churches to prevent spiritual disintegration and to restore religion to its proper place as the supreme moral and spiritual guide of the world. But this can come about only through cooperation, never through a pretense of unity where there is none. We must all look to Christian unity as an ideal toward which we strive but we must never forget that there can be no real union unless there is utter honesty in facing facts, above all that there can be no lasting union based on sacrifice of what we believe to be the truth.

WILLIAM R. CASTLE.

Washington, D. C.

### The Bombing of Rome

TO THE EDITOR: Your editorial of July 25th, "The Bombing of Rome," reflected a widely prevalent impression that acceptance of Fascist control has from the beginning been an act of choice for which the Italian people can fairly be held responsible.

This impression has influenced all British-American policy toward Italy. Its most recent manifestations include: Premier Churchill's threat to devastate Italy "from one end to the other"; President Roosevelt's warning that the war must continue "until the Italian people realize its futility"; and—louder than words—the elaborate preparations made for countering anticipated Italian resistance to our landing in Sicily. Every correspondent's report reveals the bewilderment felt by our soldiers when, apparently told to expect that they must fight their way in, they found the troops throwing down their arms and the population welcoming them with flags and flowers.

And yet the factual basis for the impression was always of the flimsiest. In no freely held national election did Mussolini or his party ever obtain a plurality, let alone a majority. The so-called Fascist revolution was a palace revolution: a conspiracy against the Italian people and their constitution, planned and executed by financial and military chiefs in defiance of the general will. Ravages without number, thousands of prison sentences, thousands of dead bear witness to the desperate and unequal struggle waged by the Italian people against their despoilers, while in the "democratic" countries governments and press were acclaiming these bandits as the saviours of order and civilization.

Now another palace revolution, having shed the Fascist trappings which had outlived their use, is battling to preserve intact the core and substance of Fascism, the denial of liberties to the people. And at last one Allied leader has found words to speak which are relevant to that people's situation. Instead of telling them that after 20 years of exploitation they must single-handed find the spiritual, material and technical resources to extricate themselves from the predicament in which our blindness helped to involve them, General Eisenhower has asked only that they give passage to our liberating armies. This makes sense. In Italy, as well as Sicily, flags and flowers are waiting for us, nor will there be wanting a chance to learn how Italians can fight for a cause they believe in. Already for many months the Allied governments have had before them the offer of a Free Italian Legion, asking nothing but the privilege of fighting in their ranks. With a minimum of encouragement, the Italian people will come to our help when and as they can. More is not asked of the people of any other occupied country. But let us have the fairness to admit that we are 20 years late in coming to their help.

C. I. CLAFLIN.

Buffalo, N. Y.

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Jackson M. Bruce, Milwaukee attorney  
Clinton Rogers Woodruff, Philadelphia attorney

Rt. Rev. Wallace E. Conkling, D.D., Bishop of Chicago

Rt. Rev. Benjamin F. P. Ivins, D.D., Bishop of Milwaukee

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Bishop Wilson is president; Bishop Ivins, vice-president; Mr. Bruce, secretary; and Herman Hake of the Morehouse-Gorham Co. is treasurer.

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## GENERAL

### CONVENTION

#### Presiding Bishop's See

Provision to separate the Presiding Bishop completely from his former jurisdiction and to plan for the transfer of his residence and offices to the District of Columbia is made in the report of the Joint Committee to Consider the Matter of a See for the Presiding Bishop. The following brief summary of the report is made available to readers of THE LIVING CHURCH by the Rev. Clyde Brown, secretary of the Commission:

"A Presiding Bishop's See has been in the mind of our Church for many long years. Because the Church has not come to a definite decision about it the possible candidates for this high office have been limited by geography and the size of the diocese.

"However, as time has passed the office of Presiding Bishop has changed and his duties have become greater and with the war and the reconstruction program for foreign missions and other programs that are anticipated after the war his duties will become still greater.

"Therefore he should be freed from all extra or diocesan duties when he is elected to this office for life with a set retirement age.

"What is the simplest way to accomplish this?"

#### THREE STEPS

"The Joint Committee to Consider the Matter of a See for the Presiding Bishop has suggested three simple steps to accomplish this:

"1. As soon as any bishop is elected Presiding Bishop he shall resign his jurisdiction.

"2. A Presiding Bishop's House, with offices, shall be erected in the District of Columbia.

"3. At his retirement he shall receive a retirement allowance equal to half his salary as Presiding Bishop, minus whatever the Pension Fund allowance might be.

"The Presiding Bishop now has by resolution of the General Convention and co-operation of the National Cathedral a seat in the Cathedral of Washington commensurate with his office.

"The Presiding Bishop is now honorary chairman of the Cathedral Chapter.

"The National Cathedral is not now owned or governed by the diocese of Washington but by a chapter or board whose membership is more or less national. There



#### Dr. Ogilby Drowns

The Rev. Dr. Remsen Brinckerhoff Ogilby, president of Trinity College, Hartford, drowned on Saturday, August 7th, in the surf at Weekapaug, R. I., when he went to the rescue of Mary F. O'Connor, a servant at his home. Funeral services were held in Trinity College Chapel on Tuesday, August 10th. Dr. Ogilby was 62 years old.

Two services were held, one for Dr. Ogilby's family and friends, and the other later in the day for the faculty and student body of the college. Both services were conducted by the Rev. Henry M. Ogilby, Dr. Ogilby's younger brother, and the Rev. Raymond Cunningham, an alumnus of the college.

Dr. Ogilby's body was cremated and the ashes were deposited in Trinity Chapel.

is also an advisory council that is national and inter-denominational.

"The Cathedral has been built and is supported by contributions from people all over the world.

"The College of Preachers has been serving the whole Church and is supported by endowments.

"So the Presiding Bishop would come into a set-up which has always had a national aspect without adding to his duties in taking care of it.

"Now about the residence in the District of Columbia or on the Cathedral Close near his seat. There are several reasons why that should be, especially now and in the next few years. The Presiding



¶ This emblem, showing Bishop Philander Chase who brought the Church to Ohio on horseback, has been chosen to represent the Cleveland General Convention. During the period preceding the Convention it will be used in THE LIVING CHURCH to indicate news items, articles, and editorials on General Convention matters.

Bishop has been commissioning his ambassadors or missionaries to all parts of the world and as soon as the war is over he will be sending forth many more. The world is looking toward Washington as the center of the greatest Christian democracy of all time. They will look more and more for the Christian ambassadors of Christ to come from that center too. Even now our Presiding Bishop is finding it necessary to confer with the representatives of many foreign countries and the State Department in regard to our present mission fields. How much more in the future will this be necessary as new fields are being opened as new victories are being won by the Allies.

"Another reason is that Washington is conveniently located between the north and the south and trains reach out in all directions toward the west. And after the war Washington will probably be the hub of one of the greatest commercial airlines of all times. Washington also has trains running every hour to New York so that it would be convenient for the Presiding Bishop to attend National Council meetings and other meetings by train or air.

"There is nothing in the constitution or canons of the Church that requires our Presiding Bishop to have territorial jurisdiction so why burden him with any? He has sufficient real jurisdiction as it is:

"He is the president of the National Council, including the Domestic and Foreign Missionary Society, and as such directs the general missionary work of the Church at home and abroad. (Canon 61.)

"He has oversight of all the domestic missionary districts of the Church, and in case of a vacancy in any one of these districts is in charge of the same, and may appoint some bishop as his deputy to exercise his jurisdiction therein until an election can be made. (Canon 15, Sec. VI.)

"All missionary bishops must report annually to him. (Canon 20, Sec. III.)

"He has the oversight of all the American Churches in Europe and foreign lands not within the jurisdiction of any bishop of this Church. (Canon 57, IV-VII.)

"He also has many other duties and jurisdictions provided by canons.

"Now in regard to his retirement.

"When the Church requires its Presiding Bishop to resign from his diocese he no longer has a diocese to return to after his retirement as Presiding Bishop which time is set by canon the nearest General Convention after his 68th birthday. So the same provision is suggested for our Presiding Bishop as is in practice with our missionaries.

"This set-up is the simplest and easiest as it only needs a few canons to be passed

to accomplish it. Then it would be possible for the General Convention to elect any bishop in the whole Church as Presiding Bishop."

**Committee on Candidates  
For Bishopric of Washington**

Following the action of the special diocesan convention held July 29th, the standing committee of the diocese of Washington has named a committee of 21, 11 clergymen and 10 laymen, to recommend candidates for Bishop of Washington, to succeed the late Bishop Freeman.

Justice Owen J. Roberts of the United States Supreme Court was named as chairman and convener of the committee. Other lay members are: Henry P. Blair, Dr. H. M. Bowen, William R. Castle, Joseph H. B. Evans, Col. Garland Fay, Richard H. Lansdale, Mrs. William Partridge, Thomas E. Robertson, and Charles F. Wilson.

Clerical members are: Rev. Messrs. Joseph E. Elliott, Armand T. Eyley, Reno S. Harp, Edward B. Harris, Robert F. Henry, Robert L. Jones, R. W. Lewis, A. A. McCallum, H. H. D. Sterrett, James Valliant, and Peyton R. Williams.

This committee may increase its membership if it so desires.

Owing to the uncertainty of the future relationship between the diocese of Washington and the cathedral, the diocesan convention decided that the committee will not make its report to the convention until after the adjournment of the General Convention, which meets in Cleveland, October 2d.

**RADIO**

**Episcopal Church of the Air**

Special interest will attach to the broadcast of the Episcopal Church of the Air on Sunday, August 15th, over the Columbia network because of the participation of a choir of Waves from the U. S. Naval Training School (W. R.), the Bronx, New York City. The address will be delivered by the Rev. Newell D. Lindner, chaplain, USNR, who before entering the Navy was rector of St. Mark's Church, Islip, Long Island, N. Y. The entire broadcast will be a salute to the Waves and the address will suggest the religious aspects of their service at this time. The Waves will render the hymns and contribute interesting musical features.

The broadcast will originate in Station WABC, New York City, and will continue from 10 to 10:30 A.M. Eastern War Time.

**ARMED FORCES**

**Chaplains**

Among chaplains in the August 1st class graduating from the Naval Chaplain School, Williamsburg, Va., were the following Episcopalians: Raymond Philip Black, Rockville, Md.; Daniel Knittle Davis, Holdenville, Okla.; Malcolm William Eckel, New Lebanon, N. Y.; God-

frey Wilson James Hartzel, Elizabeth, N. J.; Edward McNair, Del Mar, Calif.; Albert Rhett Stuart, Charleston, S. C.; George Fabian Tittmann, Arlington, Va.

Chaplain Black, former rector of Prince George's parish, Rockville, Md., has been assigned to duty at the Philadelphia naval hospital. Chaplain Hartzel, former curate at St. John's Church, Elizabeth, N. J., is stationed at a naval shore activity on the west coast.

Chaplain McNair, former rector of St. Peter's Church, DelMar, Calif., will serve with a naval construction battalion. Chaplain Stuart, formerly rector of St. Michael's Church, Charleston, S. C., is stationed at the naval training station at Norfolk, Va.

**Chaplain Receives Doctorate**

Chaplain Harry Lee Viriden, a lieutenant colonel in the office of the chief of chaplains in Washington, has been awarded the degree of doctor of divinity by Seabury-Western Theological Seminary.

Presentation was made on commencement day. Chaplain Viriden also preached the commencement sermon.

**RACE RELATIONS**

**Atlanta Conference Sketches  
Broad Social Program**

Southern religious leaders took a prominent and dynamic part in the historic conference on Southern racial and social problems which met in Atlanta, Ga.

In one of the most positive meetings ever held in the South, 31 men and women of both races and of several major communions drafted a program of Southern economic and social rehabilitation, based upon cooperation between Whites and Negroes and to be implemented through a Southern regional council uniting progressive individuals and organizations as well as public and private agencies.

In a ringing "new declaration of American principles," the group called upon President Roosevelt to appoint a national committee on race and regional development constituted of representatives of all races and of public and private groups.

"In the name and spirit of America's Christianity," the declaration said in part, "we search for the new faith of fellowship. In the name of humanity, we propose to substitute the measures of the good society for the old biological struggle for physical survival. In the name and spirit of all these and the living reality of a complex world, we dedicate ourselves to the task of doing the most and the best that can be done here and now. . . ."

"Recognizing that the problems of the folk and of race constitute a more difficult problem than that of physical planning, by the same token we urge all the more the obligation to apply to this great area of our democracy, the best the sciences, the social sciences, the humanities, and religion can do in the realistic working out of next steps."

Numerous religious leaders served on the various committees which, in their

respective fields, emphasized the different phases of the all-inclusive program to establish functioning democracy in the South. Chairman of the committee on social welfare and health was Mrs. Henry H. Havens, Florida Churchwoman and leader in Episcopalian inter-racial activities.

**REGIONAL COUNCIL**

Steps were taken to set up a Southern Regional Council to take the lead in a sweeping program of social and economic reconstruction of the South. The group which convened in Atlanta was a continuation committee of White and Negro leaders who previously met in Richmond after an earlier conference of Negroes in Durham, N. C., and of Whites in Atlanta. Each group, in its own conference, elected committeemen who will serve as representatives on the new Southern Council whose temporary co-chairmen will be Professor Howard W. Odum of the University of North Carolina, and Dr. Charles S. Johnson, Negro sociologist and member of the Fisk University faculty.

Committees have drawn up specific programs for the extension of civil liberties and the franchise in the South, for the betterment of education, of health, and nutrition, for the reorganization of Southern agriculture, for the problems of demobilization faced by returning soldiers in the coming post-war period, and for the development of better work opportunities for Negroes and other underprivileged elements in the South.

The group made no specific statement on recent race riots and disturbances in Harlem, Detroit, Beaumont, Texas, and Chester, Pa. Instead, it emphasized the role that interracial councils can play in fostering good will.

**SECONDARY SCHOOLS**

**New England Church School  
Scholarships**

The 10 New England schools which last year provided partial scholarships for boys from moderate income families living south of the Mason-Dixon line or west of the Alleghenies have again offered these opportunities for the year 1944-1945.

The scholarships are to be offered to boys of sound health, good academic quality, and general promise. The amount of the scholarship will depend on the candidate's financial situation as revealed by a confidential questionnaire. A joint committee will determine the amounts of the scholarships and will allocate the students to the schools, although candidates may express their preferences and the committee will take these into consideration. Each school will have the final decision on its acceptance of a student.

Schools participating in the plan are: Choate, Groton, Holderness, Kent, Lenox, St. George's, St. Mark's, St. Paul's, Salisbury, South Kent, and Wooster.

Details concerning entrance examinations, academic records, recommendations, interviews, and school charges may be received by getting in touch with the Rev. Norman B. Nash, St. Paul's School, Concord, N. H.

# Theology and the Social Order

Report of the Joint Commission on Reconstruction |

## Part I



THIS Joint Commission was appointed by last General Convention with the instruction to "keep themselves informed on the work and study of the Archbishop of York and his associates, looking towards the preservation and promotion of Christian essentials in the social and economic life when peace has come." This injunction was somewhat obscure. As there was no opportunity after adjournment to secure a clear interpretation of the intention of convention, this Commission has agreed to regard itself as an informal and preliminary Committee on Social Reconstruction, and as such to report to General Convention.

We propose that General Convention set up a permanent Commission on Social Reconstruction, which in cooperation with the Commission on a Just and Durable Peace of the Federal Council of the Churches of Christ in America shall study, and keep the Church informed regarding, the necessary conditions of a stable world. We also suggest that such a Commission be financed by General Convention. And to this end we submit the following resolution:

Resolved, the House of Deputies concurring, that a Joint Commission on Social Reconstruction, composed of five bishops, five presbyters, and five laymen, be appointed by General Convention, to study, in cooperation with the Commission on a Just and Durable Peace of the Federal Council of the Churches of Christ in America, the conditions of a stable peace, and to keep the Church informed regarding such discussions: and for the expenses of such Commission the sum of \$2,500 is hereby appropriated for the triennium.

### A STATEMENT OF PRINCIPLES

#### I. Religious Convictions

We believe that . . .

This world exists by the Will of God, Creator and Ruler of all things, Sovereign Lord of men and nations, to Whom the loyalty both of men and nations is due;

God's Will is active in history: in this present world His purpose for men is being worked out;

God's Will was revealed concretely in Christ: "The Word was made flesh and dwelt among us, and we beheld His glory";

The goal of His purpose for this world is the creation, development, and enrichment of human persons and their relationship with one another, and with Himself;

As the object of God's concern, man is invested with infinite dignity and promise, and eternal destiny, which must be reckoned with here and now: and with freedom, which may be abused;

In God man finds his dignity and significance: in God he finds the ground of equality and of his right to equality of opportunity: in God the rights of man as a person are "anchored to the structure of the universe";

This applies to all men without excep-

tion and without regard to distinctions of race and color or condition: human progress is measured, and human institutions judged, by the extent to which the universal sacredness of human personality is recognized and enriched, and human fellowship furthered;

In God all men are brothers, regardless of the accidents of antecedents: members one of another, responsible each for all;

God wills community among men and nations and peoples, an ever widening fellowship of ever richer personalities: His Will summons us today to build a community of nations;

God's Will for man transcends human history and is not limited to human history, yet seeks increasing fulfillment in history;

This Will works through us and summons us to enlist all we are, all we have, in its service: it also works in spite of us;

Man finds his true purpose in seeking and serving the Will of God for this world, the universal goal of the Kingdom of God on this earth: in pursuing his selfish and partial ends man invites disaster: such disaster is judgment on man's failure to serve the true ends of life and reveals the estrangement between man and God: man desperately needs the grace of God.

#### II. International

In the light of this Faith we seek a *more unified world*, possessing a world framework within which the nations may find security and freedom, and within which in peace the nations set themselves to cooperate for production and distribution.

The bitter experience of the past quarter of a century has underscored the basic Christian principle of the unity, and mutual responsibility, of all mankind in God. "We are members one of another; if one member suffers all the members suffer with it." "God hath made of one blood all nations of men for to dwell on the face of the whole earth." Practically we believe the idea that the balancing of power with power would create a harmony of economic and political powers, has broken down; "the freedom of the nations is today dependent on achieving a supra-national unity in which each nation actively participates and which has the power to protect it against insecurity and conquest";<sup>1</sup> this will not be achieved by *laissez faire* but by ending the present international anarchy through the creation of an international authority based on law, and provided with power to enforce that law. We need to arm

<sup>1</sup>Dr. Paul Tillich, *War Aims*.

### CHURCH CALENDAR

#### August

- 15. Eighth Sunday after Trinity.
- 22. Ninth Sunday after Trinity.
- 24. S. Bartholomew. (Tuesday.)
- 29. Tenth Sunday after Trinity.
- 31. (Tuesday.)

ourselves now with the moral purpose to fashion such a united world beyond the day of battle.

A. We would therefore advocate the following propositions:

(1) The coming peace must provide an *over-all arrangement* for international collaboration in dealing with those common world problems which are capable of no purely national or regional solution: *within such world framework* purely regional affairs can be left to regional groups.

(2) Such collaboration should include the supervision and control of all military establishments and the creation of international police power sufficient to create an effective system of collective security, yet with machinery flexible enough to allow for the adjustment of equitable changes and claims. The world has now become one: whatever happens anywhere in the long run happens to all: the world must therefore be organized accordingly.

(3) Such collaboration must be able to deal with the broad world problems of finance and economics, the regulation of tariffs with an eye to the interests of the community of nations as a whole, the establishment of free access to raw materials and equal access to world markets for manufactured articles, the protection of the rights and interests of inhabitants of backward areas and the improvement of their standards of living and culture. These are world problems and must be approached accordingly. The world is economically one and can no longer be left wholly to the haphazard competition of conflicting national interests.

(4) The nucleus of such international authority is already in existence in the United Nations, born out of sheer necessity. We urge that now, while the fire of war is still hot, and interests and aims more easily welded, there be created a Central Council of the United Nations, "as an organ for cooperative action" in prosecuting the war and in preparing for and organizing the peace. The United Nations must remain a permanent body, ultimately reaching out towards universality by the inclusion of neutral and enemy states.

(5) Any chance to create a stable world will depend primarily on the willingness of the United States to renounce isolation and to play its full part and assume its full responsibility and exercise leadership in such an international authority.

[The report next turns to the special responsibilities of the Church to assist in creating international order. It then discusses racial problems in the light of Christian teaching. It concludes with a discussion of economic problems, denouncing the "reversal of values" of the present economic order and calling for the elimination of unemployment and want. The rest of the report will appear in next week's issue of THE LIVING CHURCH.]

# The Importance of Church Boarding Schools

By Rev. John Crocker

Headmaster, Groton School

**T**HE CONCEPTION of Christian education and the part which Church boarding schools should play in relation to it is a matter of such significance that the words which come to my mind as I begin this brief article are these, "Sir, thou hast nothing to draw with and the well is deep." I must make clear, then, that I express here simply my personal views with the hope that others with longer experience and more gifted pens will deal with the subject more adequately. I must further make clear that although I trust that almost everything will be equally true of Church boarding schools for girls my own experience has unfortunately been limited to schools for boys.

The test of the value of any educational institution can only be one. What is its real service to the nation? In the thought of Christianity the welfare of the nation is not in access of power but in forwarding the highest development of its individual citizens. If education makes men both intelligent and faithful followers of Christian standards, it is the kind we want and need.

Now the very genius of all private schools in general and of Church schools in particular is that they can only fulfil their function of really serving the nation if they remain independent of political control. A better name for the private school is the independent school. This is in no way to disparage the great public school system which will always carry the main educational load in terms of numbers. But the very health of the public school demands that there be independent schools which can have full freedom to pursue special methods, to seek to achieve special standards in certain spheres, and above all to be free to teach without apology or compromise the full-orbed Christian Gospel which unavoidable circumstances make impossible in the public school system. The vital importance of having some schools entirely free of all state interference has been made dramatically clear in modern Europe. Too much power is always a danger and when the state begins to have unrestricted control of the educational system, when no independent witness is available for purposes of criticism, the temptation to make the individual entirely instrumental to political convenience becomes overwhelming. The independent schools, then, are of supreme importance in the educational strategy of the country. Where some schools are free to teach the truth whatever it may be, the same freedom is more certain to be preserved in the public school system.

## DANGER OF INDEPENDENCE

But independence has its own handicap and also its own dangers. Because independent schools have no state support, they must depend for their maintenance on tuitions supplemented (in some cases) by endowment. And as everyone knows, the

danger is that independent schools will draw their constituency from the privileged groups alone.

Far too few people, however, realize that all boarding schools have scholarships and that between one-fourth and one-third of the boys in many schools are receiving some scholarship assistance. For many years it had been taken for granted that universities and colleges welcome scholarship applicants from qualified candidates, but it has not been understood that the same is true of boarding schools. It is my belief that there are no boarding schools which are not eager to accept boys whose parents have limited means by granting scholarship assistance if such boys have exceptional qualities of character and general promise.

The test of any school's value is, as I have said, to be judged by its service to the nation. What special contribution can Church boarding schools make in the general strategy of national education? I have already spoken of the importance of their independence. They are enabled by it to do at least three things.

## PHYSICAL TRAINING FACILITIES

First, there are exceptional facilities for physical training. Because boarding schools have complete control of the life of boys nine months in the year, they can make sure that not merely the athletes but all boys receive careful supervision as to their physical development. There are opportunities in each season of the year for a boy to grow in strength and physical coordination and to learn the discipline of team play. Soccer and football in the autumn; ice hockey, basketball, handball, and the like in the winter; baseball, row-

ing, and track in the spring provide an interesting and varied program in which every boy participates unless he is physically incapacitated.

Furthermore, many schools have physical directors who watch the progress of each boy's physical fitness and provide corrective exercises for those who are deficient in posture or who are physically retarded.

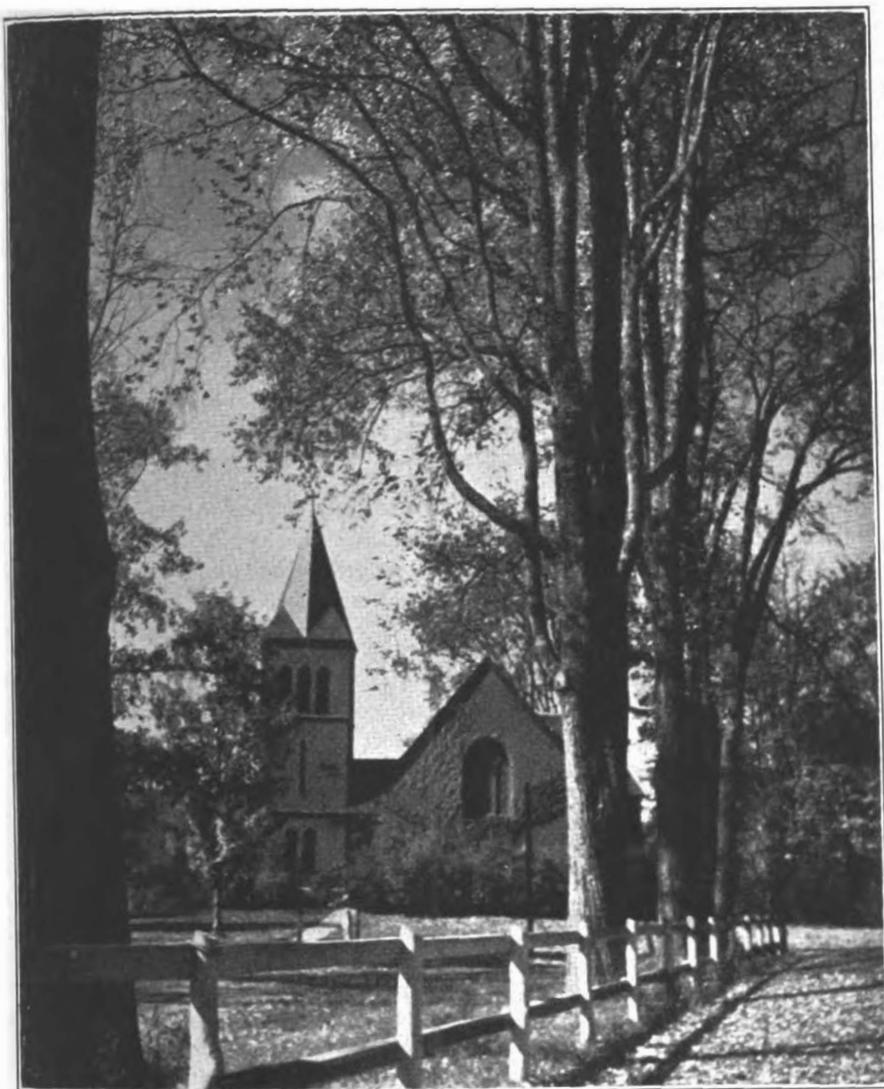
In wartime boarding schools have had an excellent opportunity to see that the boys in their charge became strong and hardy. No doubt young Americans living in rural districts or those who engage in various forms of manual labor get this automatically, but there are many living in cities or suburban communities who otherwise would have no such physical foundations laid.

## INTELLECTUAL TRAINING

Secondly, boarding schools have the chance to provide a high standard of intellectual training. The military services have affirmed the supreme importance of a thorough training in the fundamental subjects. Unless a man can express himself clearly, accurately, and succinctly he will be handicapped in writing a dispatch or in getting across a message upon which the lives of many may depend. Unless a man has learned the basic principles of mathematics his training in various services will obviously be handicapped. Further, men need more than a shallow background in the history and literature of this country and of the cultural roots from which our ideals spring in order to know against what and for what we are fighting not only in the war but afterwards in the peace. Beside all this there are the intangible results of a liberal education which give



HOSPITAL OF ST. BARNABAS: In Church schools of nursing the religious aspect of nursing is important.



HOLDERNESS SCHOOL: *The Chapel of the Holy Cross has an important part in the development of "men of faith."*

a man the mental training and adaptability to meet new and unforeseen problems.

One reason why independent boarding schools have on the whole achieved a high intellectual standard is because they have been able to keep the size of classes within bounds. The average size of a class is about 15 and accordingly each boy recites frequently, can participate in every class discussion, and inevitably is more likely to have his interest awakened than if the numbers were larger.

Another reason is that normally the tenure of a teacher in a good independent school is not of brief duration. If he is effective, he has the assurance of a long time appointment. The school's independence insures the fact that promotion and increases in salary will be based on merit alone.

#### RELIGIOUS EDUCATION

So far what I have written applies to all independent boarding schools but it is in the sphere of religious education that the Church boarding school has its particular opportunity and responsibility. The educational orthodoxy of contemporary America as expressed by the most influential philosopher of education, John Dewey, holds that the main source of evil in society is due to ignorance. Natural sci-

ence, says he, has outstripped social science. Once the knowledge of society has been brought into line with the advances in natural science and technology, evil conditions can be largely reduced if not eliminated. It is this cultural lag which breeds injustice, unemployment, and war.

And it was with the hope that this cultural lag might be eliminated that there has taken place in this country an unprecedented growth of schools and colleges since 1900. If knowledge could only be made universal enough we could make a new America and eventually a new world. Great good has been accomplished but the fundamental tenet of John Dewey has been exploded. Knowledge is important but by itself it will not strike at the heart of evil for not ignorance alone but selfishness as well is forever hounding the path of man. If knowledge could eradicate selfishness, then school teachers and college professors would be saints.

The trouble with a purely mental education is that brains means power, and power is a temptation which is irresistible unless it is tamed by the Gospel. No man is more tempted to put himself in the place of God than the intellectual. The cleverer he is the more ingeniously he can fabricate reasons for doing what he wants, the more skillful he becomes in justifying convenient

perversity, the more prone he will be to be infatuated by the worship of himself.

Only God who created the mind can control it for good purposes. Only a Christian education can combine intellectual proficiency with humility of heart and unselfishness of character.

The Church boarding school is free to train its students in the Christian Faith by seeking in every way to encourage the disciplines of prayer, sacrament, and obedience. Worship and instruction go hand in hand. Courses are given in the regular school curriculum on the Bible, Prayer Book, Church History, Christian Ethics and Doctrine.

Can it be held that our Church boarding schools succeed in making Christianity a practical and real thing to boys? Is there created in them a love for our Lord and for the Church as His mystical body? Do boys learn what the sacramental life is and do they begin to build their lives on it? Finally, have these schools succeeded in creating a deep sense of responsibility to serve the commonweal?

It is impossible to answer these questions decisively. One can only state one's own convictions.

I know at first hand men whose ideal of service has been kindled and confirmed by the influence of their school. This has been true in some cases where loyalty to the Church as an institution has not carried through. There can be no question of the fact that the massive influence of certain headmasters of the older generations whose lives were moulded by their allegiance to our Lord is now operative in many lives. And not a few have been built up into explicit Churchmanship and have become practicing Christians through influences that their school days brought to bear upon them.

As a student chaplain at Princeton for 10 years I was able to watch the religious situation in a university with intimacy. The Church has a very incidental place in the life of most colleges. Only boys with strong religious foundations will keep close to the Church during their college days.

I found, of course, that the students to be counted on were those from devout homes. Some of these came also from Church boarding schools, but I knew boys as well whose home religious influence was small and whose real attachment to the Church had been created at their school. In these cases the school had made of boys better Churchmen than their parents. It is my conviction, then, that however much room there may be for improvement, the contribution of these schools has been real, to say the last.

As one looks ahead at the gigantic trials that lie before us not merely during the war but after it; as one sees how much character and brains will be required to create a just social order at home and a world community of nations, one is driven to pray that a group of men of sufficient capacity will be raised up to fulfill the requirements of the time. Surely men who depend upon their own resources will be inadequately prepared for the strain. Men of faith alone can be counted on to face any adversity without being discouraged, any success without being corrupted. The Church boarding schools aspire to a share in the making of such men.

## The Schools Carry On

**E**ACH time we begin to make plans for an educational issue, which is twice a year, we are struck by the wealth of the Episcopal Church in educational facilities. It takes two issues a year, plus many other articles and news items between, to give THE LIVING CHURCH FAMILY an adequate view of the resources available. Fr. Crocker's article in this issue gives some insight into the depth and quality of those resources; the extent of them is shown by the geographical list of Church schools beginning on page 12.

For our May Educational Number this year we featured news about the various ways in which the Church schools are meeting the special needs of the nation in wartime. For our August Educational Directory Number we are concentrating on the other side of the question: we are presenting the way in which the Church schools are carrying on their primary task of educating the boys and girls of the Church.

Many changes have been dictated by the pressure of war conditions. A few schools have closed. Others have decided to make changes in curriculum and age groupings. In order to provide absolutely reliable information about the present curriculum, price, faculty, etc., we have sent questionnaires to all the schools, and a second copy to those who did not reply to the first, asking that this information be given as of the 1943-44 school year. All the replies are given here. We did not fill out with information from reference books in order to make sure that the information we did give was accurate and up to date.

The degree and kind of Church connection varies widely. Schools conducted by religious orders are almost always characterized by a strongly religious atmosphere. Curiously enough, their formal connection with the Church may be slight. There are other schools which have no formal connection with the Church whatever, but yet have a clerical headmaster and a definite Churchly tone. In a few cases, the Church relation is incipient rather than actual: authorities of a particular school are becoming interested in the Church and Churchpeople, but there is no chaplain nor are there Prayer Book services. Such a school is likely to cooperate with the local churches in unofficial ways.

### Today's Gospel

*Eighth Sunday after Trinity*

**“E**VERY good tree bringeth forth good fruit.” These words from today's Gospel are not only a warning to *be* good (our duty toward God), but to *do* good (our duty toward our neighbor). A good tree requires good stock to begin with: at Baptism the best is grafted upon the wild root of our human nature. A good tree requires proper nourishment: in the Holy Communion we receive life giving food. A good tree requires pruning: in repentance and absolution the wrong-growing and sap-sucking shoots of evil are cut away. So the Church helps us to be good trees. But that is not enough: good *fruit* must be brought to perfection or the tree fails of its purpose. Leaving figures of speech, the Gospel warns us to make the best use of God's gifts and apply His helps to the soul. We must set ourselves to be and do all God expects of us.

Many of the schools, of course, are definitely connected with the Church as diocesan institutions over which the Bishop exercises effective control, and many more have Church control via the board of trustees.

Church schools in general have high academic standards. The accrediting agency, where known to us, is given in the list after the word, "Accredited." If no agency is given, we suggest that parents ask the school authorities directly for this information.

Over a hundred superbly equipped and ably staffed Church schools stand ready to fulfill their part in the education of your children. The strong financial basis on which most of them operate shows how highly they have been regarded by Churchpeople through the years. In these schools, education is not merely a dosing of facts and skills, but a threefold development of body, mind, and soul into the maturity of Christian ladies and gentlemen. Churchpeople may well congratulate themselves on the facilities at their disposal; but the important thing to do is to make use of them.

### *Social Reconstruction*

**B**ECAUSE of exigencies of space we are publishing in this issue only the first portion of the report of the Commission on Social Reconstruction. The rest of the report will appear next week, with an editorial commenting upon it.

As a preliminary observation on this superb report, we should like to underline the importance of its beginning with the theological questions of the relationships between God, man, and society. American Protestantism, even when it attains to what might be called the "inspired commonsense" of Delaware, tends to base its group social thinking on the dubious grounds of secular humanism. Our Commission, building on the solid rock of Christian dogma, is erecting a house which is not in quite as much danger of being swept away by the winds of Utopianism or the waters of reaction.

### *The Primate's See*

**T**HE Joint Committee on the Presiding Bishop's See, as the summarized report in this issue shows, is ably carrying forward the work of previous General Conventions. It is now ready to propose the three following steps:

1. As soon as any bishop is elected Presiding Bishop he shall resign his jurisdiction.
2. A Presiding Bishop's House, with offices, shall be erected in the District of Columbia.
3. At his retirement he shall receive a retirement allowance equal to half his salary as Presiding Bishop, minus whatever the Pension Fund allowance might be.

The whole Church will agree that these three steps are essential to the development of the Presiding Bishopric. Yet many Churchpeople will feel that some additional steps are necessary. It was this conviction on the part of the diocese of Washington which resulted in the postponement of the election of a new diocesan.

This further step, we feel, should be taken: the Presiding Bishop should have the title of Bishop of Washington.

There are several reasons for the desirability of this step.



Washington, D. C.

**D**EAR FAMILY: After a considerable amount of debate, the convention of the diocese of Washington wisely decided to postpone its election of a bishop until after General Convention. With a vacancy in the Washington episcopate and a new Presiding Bishop to elect, this is the time for the General Convention to settle the question of the relationship between the Presiding Bishop and the Washington Cathedral and diocese.

Already the Presiding Bishop has been given an official seat in the Washington Cathedral, and thus the national character of that Cathedral, the only one chartered by special Act of Congress, is given partial recognition. I do not know just what further step will be proposed, but I should like to see the Presiding Bishop made *ex officio* Bishop (or Archbishop) of Washington, so that he would have a status comparable to that of other primates of the Anglican communion. Washington has very generously offered to cooperate with the general Church in making that possible, and their offer should be accepted.

But the diocese of Washington also deserves a full-time diocesan bishop, and should not be deprived of its right to elect him. He should not be a suffragan bishop, but a full-fledged diocesan. Perhaps, to avoid a conflict in titles, he might be styled "Bishop of St. Albans," since the Cathedral is on Mount St. Alban. However, titles are a secondary matter; the important thing is to give the Presiding Bishop a dignified ecclesiastical home, and at the same time to protect Washington's right to its own diocesan bishop.

\* \* \*

Speaking of the Presiding Bishopric, I am left cold by the argument that General Convention cannot elect a new Presiding Bishop this year, because Bishop Tucker's term does not expire until January 1, 1944, and there is therefore no vacancy. That was exactly what the Convention had in mind when it provided that the Presiding Bishop should serve until January 1st of the year following the next General Convention after he had reached the retiring age of 68. To be such a strict constructionist as to insist that he retire on January 1, 1944, but not permit his suc-

cessor to be chosen until 1946, is a *reductio ad absurdum*, and would hamper the work of the Church at a critical time.

I am also unimpressed with the proposal that the canons be changed to permit Bishop Tucker to continue in office. We are a democratic Church, with a government of laws, not of men. No one has a greater admiration for Bishop Tucker than I have, indeed, I seriously doubt whether any bishop can be found to head the Church as effectively as he is doing. But if we start changing laws to fit special cases the laws will soon lose their effectiveness and become inoperative. That is always a danger anyway in canon law, which has no police force to back it up. Let's respect our own laws, and abide by them. We may not find a new Presiding Bishop who is the equal of Bishop Tucker, but if we can't find a good primate among our Fathers in God we are in a pretty bad way, and scarcely deserve to be called an Episcopal Church.

\* \* \*

We ought to have a full-time bishop for our Army and Navy chaplains. No priests anywhere are doing a better job than those who have given up their parishes to minister to the men in the armed forces. They are a grand lot, and they are entitled to every bit of help we can give them. Yet just when they most need close contact with a wise and understanding bishop, they are cut off from effective contact with their own diocesan bishop, and have no one to take his place.

I understand the general committee on Protestant chaplains, with the Federal Council of Churches, is planning to meet the same problem among their men by the appointment of one or more travelling secretaries. That's all well and good, but it doesn't meet the needs of our chaplains at all. So far as material needs are concerned, they are very well looked after by our Army and Navy Commission, which has the whole-hearted support of the Church at home. And no doubt the secretaries will be welcome visitors, too. But a Federal Council secretary, or even one from our own Church, can no more take the place of a bishop than a YMCA secretary can take the place of one's father. The chaplains need a Father in God—one who knows their special needs and problems, one who can give them godly counsel, one who can represent them to the Army, the Navy, and the Church at home. Above all, they need someone to help them live the life of a priest of God in an environment almost wholly worldly and secular. That is the primary problem of every chaplain, the problem of his own interior life. And in the wisdom of the Catholic Church, it is the duty and high privilege of the bishop to guide the interior life of his priests. CLIFFORD P. MOREHOUSE.

First may be stated the fact that the convention of the diocese has, by its decision not to elect at the present time, shown itself willing to receive a proposal along these lines from General Convention. While there is some loss to the diocese in the fact that the whole Church participates equally in the election of its bishop, there is also the honor of becoming the primatial diocese of the Church.

Second is the fact that no Anglican Church anywhere in the world has a Primate without territorial jurisdiction. Indeed, the Lambeth Conference as at present constituted consists only of bishops having territorial jurisdiction. The Roman Catholics and the Orthodox have some purely titular bishoprics, but this is foreign to Anglican ways of thinking.

Third is the fact that a bishop, active and in good health, but without a flock, is something of a contradiction in terms. He is a pastor without sheep. Of course, it may be argued that the Presiding Bishop does have pastoral duties with respect to missionaries and the churches in Europe; however, we feel that these are not an adequate substitute for a diocese. That many others feel the same way is evidenced by the fact that hitherto the Presiding Bishop has been expected to maintain

his connection with his old diocese. To do this, as has been pointed out many times, leads to many difficulties. It seems to us that the proper solution of the dilemma would be to have a definite primatial diocese, and to pass on its second reading the constitutional provision providing for an auxiliary bishop to carry the administrative burdens of this diocese.

Washington is apparently willing to entertain such a proposal. All are agreed that the city of Washington is the proper spot for the Presiding Bishop—one of the important reasons being the fact that the name of our national capital "belongs" in the Presiding Bishop's title. Cannot General Convention provide for this change by passing the necessary legislation, contingent upon its acceptance by the diocese?

### Sacramento Confirmations

**B**ISHOP PORTER of Sacramento has called our attention to an error made in supplying information for the 1942 LIVING CHURCH ANNUAL. Confirmations during the year were listed as only 2, when in fact there were 262. We are happy to record the correction.

# BOYS

## CATHEDRAL CHOIR SCHOOL NEW YORK

A boarding school for the forty boys of the Choir of the Cathedral of St. John the Divine. The boys receive careful musical training and sing daily at the services 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—\$350 per annum. Boys admitted 9 to 11. Voice test and scholastic examination.

For catalog and information address

The Rev. James Green,  
Canon Precentor

CATHEDRAL CHOIR SCHOOL  
Cathedral Heights, New York City

## CRANBROOK SCHOOL

Beautiful, modern preparatory school for boys in grades seven through twelve. Excellent preparation for all colleges. Graduates in more than 60 universities. Broad program of athletics. Unusual opportunities in arts, crafts, music, science. Single rooms for all resident students in modern, fire-resisting dormitories. Ninety-acre campus. Affiliated with Kingwood School Cranbrook for Girls; Brookside School Cranbrook for Younger Children; Cranbrook Academy of Art, Cranbrook Institute of Science, and Christ Church Cranbrook. Also Summer Session. Near Detroit. Six hours by train from Chicago. Over night from New York. For catalog address the Registrar:

### Cranbrook School

Box L  
Bloomfield Hills Michigan

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Church Boarding and Day School for Boys. Preparation for College and Life. Campus of Thirty Acres. Special reduction to sons of clergymen. For catalog, address: The Rev. John Page Williams, Box 20, St. Christopher's School, Richmond 21, Va.

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Rev. Frank L. Looming, Headmaster

When Writing to Schools Please Mention  
THE LIVING CHURCH

# Annotated List of Church Schools

## PRIMARY AND SECONDARY BOYS

(Province of New England)

### Connecticut

Avon School, Avon, Conn.; 1927; head, Rev. W. Brooke Stabler; chaplain, Rev. Arthur Beane; pupils, 130; faculty, 15; boarding, age 12-18; grades 7-12; \$1450; scholarships awarded individually on sliding scale. Services are from Episcopal Prayer Book; college prep.; special courses for boys not going to college. Special emphases, community service, advisor system, student government. Accredited, N.E. Coll. Adm. Bd.; N.E. Assoc. Coll. & Sec. Schls.

Choate School, Wallingford, Conn.; 1896; head, Rev. Dr. George C. St. John; chaplain, Rev. F. T. Clelland; pupils, 400; faculty, 50; boarding; age 11-18; grades 7-12; \$1500 basic tuition; competitive scholarships. Special emphases, college prep., war-training courses, practical mechanics, languages, individual placement in fast, slow, honors sections, close association with masters in daily living under cottage plan. Accredited, N. E. Coll. Ent. Cert. Bd.

\*Kent School, Kent, Conn.

\*Pomfret School, Pomfret, Conn.

Rectory School, Pomfret, Conn.; 1920; head, John Brittain Bigelow; chaplain, Rev. John Rees Jones; pupils, 59; faculty, 22; boarding and day; age 5-15; grades 1-8; day, \$400; boarding, \$800-\$1400. Special emphasis, remedial reading department. Accredited, Sec. Ed. Bd. and Ed. Records Bureau.

\*Salisbury School, Salisbury, Conn.

South Kent School, South Kent, Conn.; 1923; head, Samuel S. Bartlett; chaplain, Rev. Alonzo Wood; pupils, approximately 115; faculty, 10; boys' boarding; age 12-18; grades 9-12; \$0-\$1500. College prep. Accredited, N.E. Coll. Ent. Certif. Bd.

Woolster School, Danbury, Conn.; 1926; head, Rev. John D. Verdery; pupils, 65; faculty, 9; boarding; age 10-18; grades 6-12; \$0-\$1200; college prep. Special emphases, scholastic excellence, self-help, religious training. Accredited N. E. Coll. Ent. Certif. Bd.

### Massachusetts

\*Ascension Farm School, South Lee, Mass.

\*Brooks School, North Andover, Mass.

\*Groton School, Groton, Mass.

Lenox School, Lenox, Mass.; 1926; head, Rev. G. Gardner Monks; pupils, 65; faculty, 8; boarding; age 12-18; grades 8-12; \$950, less in some cases; college prep.; self-help. Accredited, N. E. Coll. Ent. Certif. Bd.

St. Mark's School, Southborough, Mass.; 1865; head, Rev. William Brewster; chaplain, Rev. George Hardman; pupils, 182; faculty, 30; boarding; age 12-18; grades 7-12; \$1500; scholarship available to Church boys on competitive basis. Bishop Sherrill of Massachusetts, chairman of Bd. of Trustees. Liberal arts, special emphasis on train-

\*Failed to return questionnaire. Information on schools so indicated may be obtained directly from the school.

ing of Christian disciples. Accredited, Mass. Dept. of Educ., N.E. Coll. Ent. Bd.

\*St. Edmund's School, Stockbridge, Mass.

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Holderness School, Plymouth, N. H.; 1879; head, Rev. Edric A. Weld; pupils, 75; faculty, 10; boarding; age 12-19; grades 8-12; \$1000; diocesan school; college prep. Special emphases, Army pre-induction courses, history, music, craftshop.

St. Paul's School, Concord, N. H.; 1855; head, Rev. Norman B. Nash; pupils, 430; faculty, 54; boarding; age 12-18; grades 7-12; \$1400; college prep. Accredited, N.E. Coll. Ent. Certif. Bd.

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St. Dunstan's School, 88 Benefit Street, Providence, R. I.; 1929; head, Roy W. Howard; chaplains, Rev. Clarence H. Horner, Rev. John V. Butler, jr.; pupils, 120; faculty, 10; day; age 5-15; grades 1-9; \$100, pre-primary; \$120, 1st; \$150, 2d, 3d; \$200, 4th, 5th, 6th; \$250, 7th, 8th, 9th. Special emphases, music. Boys are members of city church choirs.

St. George's School, Middletown, R. I.; 1896; head, Willet L. Eccles, Ph.D.; chaplain, Rev. H. M. P. Davidson; pupils, 110; faculty, 18; age 13-18; grades 8-12; day, \$580; boarding, \$1480; college prep. Special emphases, close attention to development of good study habits, St. George's plan for special work with exceptional boys. Accredited, N. E. Assoc. Coll. & Sec. Schls.

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\*Darrow School, New Lebanon, N. Y.

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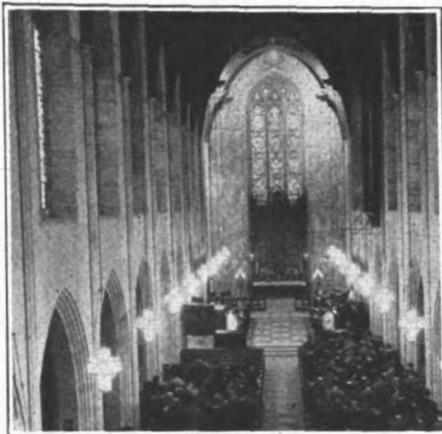
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\*Church Farm School, Glen Loch, Pa.

Episcopal Academy, Overbrook, Philadelphia 31, Pa.; 1785; head, Greville Haslam; chaplain, Rev. William H. Jefferys jr.; pupils, 500; faculty, 42; day; age 5-18; grades 1-12; pre-school, \$160; F, E, D forms, \$225; C, \$260; B, \$330; A, \$350; forms I and II, \$410; III-VI, \$460; college prep. Accredited, State Dept. of Public Instruction, Middle States Assoc.

\*Meadowbrook School, Meadowbrook, Pa.

Mercersburg Academy, Mercersburg, Pa.; 1836; head, Charles S. Tippetts; chaplain, Rev. James M. Moyer; pupils, 360; faculty, 40; boarding and day; age 12-19; grades, 7-12; \$1200; \$350, day students; scholarships available; affiliated with Reformed Church; college prep. Accredited, Middle States Assoc. Sec. Schls. & Coll.

\*St. Peter's Choir School, 319 Lombard Street, Philadelphia, Pa.

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(Province of Sewanee)

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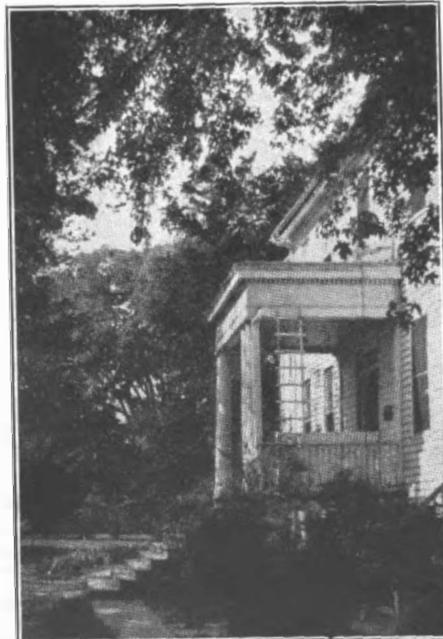
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(Province of Sewanee)

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RECTOR desires parish. Sound Churchmanship, worthy education and preacher, interested in Church School, Young People's and Pastoral work—single, good health. Would consider Locum Tenens. Reply Box H-1796, The Living Church, Milwaukee 3, Wis.

PRIEST, single, early forties, would like to be rector of a parish of lower paid working people; either a single community or factory district. Reply Box R-1795, The Living Church, Milwaukee 3, Wis.

Because of the uncertainties of wartime transportation, many periodicals will frequently be late arriving at destination. If your LIVING CHURCH does not reach you on time occasionally, please understand we are doing our best. The delay is caused by conditions arising after your copy has left Milwaukee.

**RATES:**

(A) Altar Bread, Anniversaries, Appeals, Births, Boarding, Deaths, Church Furnishings, Linens and Vestments, Marriages, Meetings, Memorials, Personals, Positions Offered, Radio Broadcasts, Resolutions, Special Services, and all other solid copy classifications, excepting only Positions Wanted: 6 cts. a word for one insertion; 5 cts. a word an insertion for 3 to 12 consecutive insertions; and 4 cts. a word an insertion for 13 or more consecutive insertions. (B) Keyed advertisements, same rates as unkeyed advertisements, plus 25 cts. service charge on first insertion. (C) Positions wanted advertisements, 1 insertion, 4 cts. a word; 3 to 12 insertions, 3 cts. a word an insertion; and 13 or more insertions, 2 cts. a word an insertion. (D) Church Services, 25 cts. a count line (10 lines to the inch). (E) Minimum price for any insertion is \$1.00. (F) Copy for advertisements must be received by The Living Church at 744 North Fourth Street, Milwaukee 3, Wis., 12 days before publication date of issue it is designed for.

**CLASSIFIED**

**ANNOUNCEMENT**

**Died**

GOODEN—Mrs. Hannah Burton Gooden, beloved mother of the Rt. Rev. Dr. Robert B. Gooden, Suffragan Bishop of Los Angeles, Arthur H. Gooden of Alhambra, Calif., Mrs. H. R. Ricketts of Madera, Calif., and Mrs. M. F. Perkins of Washington, D. C., died on August 1st, at Alhambra, Calif. Interment at Santa Barbara, Calif.

**ALTAR BREAD AND INCENSE**

ALTAR BREAD AND INCENSE made at St. Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price and samples on application.

ALTAR BREADS—Orders promptly filled, Saint Mary's Convent, Kenosha, Wis.

**BOARDING**

ST. ANDREW'S CONVALESCENT HOSPITAL, 237 East 17th Street, New York City. Sisters of St. John Baptist. For women recovering from an acute illness or for rest. Private rooms \$10 to \$15.

**BOOKS**

FOR SALE—Two brand new Anglican Missals just published by the Frank Gavin Liturgical Foundation, one red, one blue, \$25.00 each. Reply Box H-1788, The Living Church, Milwaukee 3, Wis.

**CHURCH FURNISHINGS**

FOLDING CHAIRS. Brand-new steel folding chairs. Full upholstered seat and form-fitting back. Rubber feet. Send for sample. Redington Co., Dept. 77, Scranton, Pa.

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

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When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

**THE LIVING CHURCH**

# DEATHS

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

## Samuel H. Rainey, Priest

The Rev. Samuel H. Rainey, priest in charge of St. Paul's Church, Orange, Tex., died suddenly at his home July 25th while preparing to conduct the Sunday services. He was canonically connected with the diocese of Arkansas.

Bishop Quin, assisted by the Rev. C. G. Marmion of Port Arthur and the Rev. G. F. Cameron of Beaumont, conducted the funeral at St. Paul's Church on July 26th. Interment was at Calvert, Tex., on July 27th, with Bishop Quin officiating.

Mr. Rainey is survived by his widow, two children, Mrs. George V. Harris and Capt. Richard H. Rainey, USA, and two grandchildren.

Before coming to Orange in 1941, Mr. Rainey had been rector of St. John's Church, Marlin, Tex., St. Mary's Church, El Dorado, Ark., and St. Paul's Church, Fayetteville, Ark.

He was born in Central Falls, R. I., May 6, 1886, the son of Thomas and Minnie Hood Rainey, and ordained priest by Bishop Darlington in 1914.

## Hulbert A. Woolfall, Priest

The Rev. Dr. Hulbert A. Woolfall, who had recently been under treatment at a sanitarium in Rockville, Md., took his life on the sanitarium grounds, August 5th.

Dr. Woolfall had been ill for two years, with increasing mental disturbances. He was 42 year old and unmarried.

On the advice of physicians he resigned last September from St. Peter's Church, St. Louis, Mo., where he had been rector since 1932. Previously he had served as rector of St. Mark's Church, Washington.

Son of an English-born father, Hartley Woolfall, whose wife, the late Lila G. A. Woolfall, was formerly an associate editor of the *Ladies' Home Journal*, Hulbert A. Woolfall was born in Yonkers, N. Y., November 7, 1902. He graduated from Rutgers and from the Virginia Theological Seminary with the degree of Bachelor of Arts. Ordained deacon in 1926 and priest in 1927 by Bishop Freeman, he served at St. Philip's Church, Laurel, Md., before going to St. Mark's, Washington, in 1928. In each of his three churches his ministry was marked by growing congregations and extensive community service.

Westminster College awarded him the degree of Doctor of Divinity in 1938.

Dr. Dexter Bullard, psychiatrist, who treated Dr. Woolfall, described his patient as a man who was never able to reconcile his so-called worldly traits with the simple humility he felt the ministry demanded.

Dr. Woolfall is survived by a twin brother, Mortimer; two other brothers, Capt. Frederick Woolfall USA, and Graham; and two sisters.

## Hannah Burton Gooden

Mrs. Hannah Burton Gooden, mother of the Suffragan Bishop of Los Angeles, died on August 1st at Alhambra, Calif. She was born in Swannington, Leicestershire, England, on August 9, 1848 and was the eighth and last surviving of the twelve children of Henry Burton and his wife, Frances Earp.

Before the Civil War she lived in Wisconsin but later returned to England. In 1872 she married James Gooden of Manchester, England. They lived for a few years in Port Elizabeth, South Africa, but later settled in California. Brought up as a Wesleyan Methodist she was confirmed when past 40 years of age. She was devoted to the Church and had a faith which never wavered.

The funeral was at the Church of Our Saviour, San Gabriel, with the Rev. Dr. Atwill in charge assisted by the rector, the Rev. F. L. Gibson, the Rev. P. G. M. Austin, and the Rev. Charles Bailey. Interment was at Santa Barbara with Bishop Stevens officiating.

She is survived by four children: The Rt. Rev. Dr. Robert B. Gooden, Suffragan Bishop of Los Angeles; Arthur H. Gooden of Alhambra, Calif.; Mrs. H. R. Ricketts of Madera, Calif.; and Mrs. M. F. Perkins of Washington, D. C.; and by ten grandchildren and nine great grandchildren.



## GO TO CHURCH THIS SUMMER



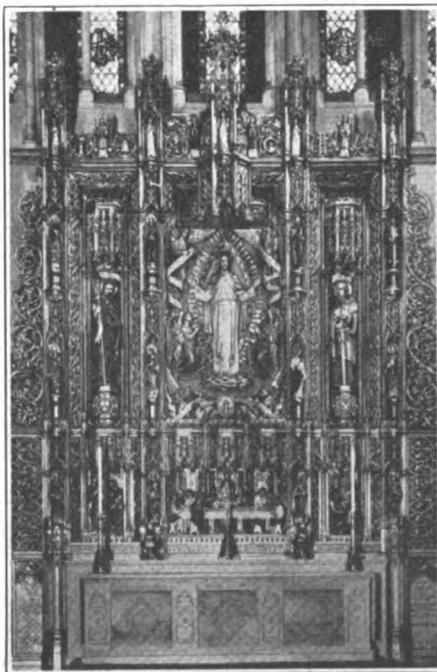
### "GO TO CHURCH IN SUMMER"

**THIS** is the slogan of the rectors of the great churches listed here—many of the largest and most important in our nation. "Go to Church in summer," they say, "just as you do in winter. Go to Church every week in the year!" And this summer particularly their advice will be heeded. The national emergency is restricting travel.

They urge you, then, to not fail in your church attendance. And if you are fortunate enough to be able to visit away from your home city, they remind you that in every one of these great churches the visitor is always welcome!

**ALBANY**—Rt. Rev. George Ashton Oldham, D.D., Bishop  
St. George's Church, N. Ferry St., Schenectady, N. Y.  
Rev. George F. Bambach, Rector; Rev. Oscar C. Taylor, Asst.  
Sun.: 8, 11, 7:30; Daily: 9:30 & 5 P.M.; Tues., Thurs., Holy Days: 10 A.M.

**CALIFORNIA**—Rt. Rev. Karl Morgan Block, D.D., Bishop  
Grace Cathedral, San Francisco  
Very Rev. Thomas H. Wright, D.D.; Rev. John P. Craine; Rev. Allen C. Pendergraft  
Sun.: 8, 11, 4; H.C. daily at 8 A.M. & Wed. at 10:30 A.M.; War Shrine Service Thurs. 8 P.M.



ST. JAMES' CHURCH, NEW YORK CITY

**CENTRAL NEW YORK**—Rt. Rev. Malcolm Endicott Peabody, D.D., Bishop  
Grace Church, Church & Davis Sts., Elmira, N. Y.  
Rev. Frederick Henstridge, Rector  
Sun.: 8 & 11; Wed. & Holy Days: 9:30 A.M.  
Other services as announced. Church open daily.

**Grace Church, Genesee & Elizabeth Sts., Utica, N. Y.**  
Rev. Harold E. Sawyer, Rector; Rev. E.B. Pugh  
Sun.: 8, 11, 4:30; Tues. & Thurs. 10 H.C.; Fri. 7:30 H.C.

**CHICAGO**—Rt. Rev. Wallace Edmonds Conkling, D.D., Bishop  
Church of the Redeemer, Blackstone Ave. at 56th, Chicago  
Rev. Edward S. White, Rev. Elmer J. Templeton  
Sun.: 8 & 11 A.M.; Mon. & Fri. 9; other week days 7 A.M.

**St. Paul's Church, 50th & Dorchester Ave., Hyde Park, Chicago**  
Rev. H. Neville Tinker; Rev. Pierce Butler  
Sun.: 8 & 11; Wed. and Saints Days: 10

**COLORADO**—Rt. Rev. Fred Ingle, D.D., Bishop  
St. John's Cathedral, 14th & Clarkson, Denver  
Very Rev. Paul Roberts, D.D., Dean; Rev. Harry Watts, B.D., Canon  
Sun.: 7:30, 8:30, 9:30, 11 A.M.; 4:30 P.M. Weekdays: Wed. 7:15 A.M., Thurs. 10:30 A.M., Holy Days 10:30 A.M.

**CONNECTICUT**—Rt. Rev. Frederick Grandy Budlong, D.D., Bishop; Rt. Rev. Walter Henry Gray, D.D., Suffragan Bishop  
Christ Church Cathedral, Main & Church Sts., Hartford  
Very Rev. A. F. McKenny, Rev. S. W. Wallace, Rev. E. J. Cook, Rev. J. P. Coleman  
Sun.: 8, 9:30, 10:05, 11 A.M., 8 P.M.; Weekdays: Mon., Fri., Sat. 8; Wed. 7; Tues. & Thurs. 9  
(Continued on next page)



# GO TO CHURCH THIS SUMMER



(Continued from preceding page)

## CONNECTICUT—Cont.

St. James Church, Danbury, Conn.  
Rev. Richard Millard  
Sun.: 8 and 11 A.M.

DELAWARE—Rt. Rev. Arthur R. McKinstry, D.D., Bishop

St. Peter's Church, Lewes  
Rev. Nelson Waite Rightmyer  
Sun.: 9:30 A.M.  
All Saints', Rehoboth Beach, 8, 11, and 8 P.M.

IOWA—Rt. Rev. Harry Sherman Longley, D.D., Bishop

St. Paul's Church, 9th & High Sts., Des Moines  
Rev. John S. Cole, Priest-in-Charge  
Sun.: 8 and 10:45 A.M.

LONG ISLAND—Rt. Rev. James P. DeWolfe, D.D., Bishop; Rt. Rev. John Insley Blair Larned, D.D., Suffragan Bishop

All Saints' Church, 7th Ave. corner 7th St., Brooklyn  
Rev. Nelson F. Parke  
Sun.: 8 and 11 A.M.

LOS ANGELES—Rt. Rev. W. Bertrand Stevens, D.D., Bishop; Rt. Rev. Robert Burton Gooden, D.D., Suffragan Bishop

St. Paul's Cathedral, 615 So. Figueroa St., Los Angeles  
Very Rev. F. Eric Bloy, D.D., Dean; Rev. Robert MacL. Key, Canon Precentor  
Sun.: 8, 9 & 11 A.M. & 5 P.M. Weekdays: Tues. 9 A.M., Thurs. 10 A.M.

St. Augustine by the Sea & St. Ambrose Chapel, Santa Monica, Calif.  
Rev. W. N. Pierson, Rev. D. J. Gallagher  
Sun.: 7:45, 9:30 & 11 A.M., 4:30 & 7:30 P.M.; Weekdays: Daily 9:30 A.M.; Thurs., 7:45 A.M.

St. Paul's Church, 8th and C, San Diego, Calif.  
Rev. C. Rankin Barnes, D.D., Rev. H. B. Lamer, Jr.  
Sun.: 7:30 and 11 A.M.; 7:30 P.M. Fridays & Holy Days, 10 A.M.

LOUISIANA—Rt. Rev. John Long Jackson, D.D., Bishop  
Christ Church Cathedral, St. Charles & Sixth Sts., New Orleans  
Very Rev. Wm. H. Nes, D.D., D.C.L.  
Sun.: 7:30, 9:15, 11 A.M. & 6:30 P.M. Weekdays: 7:15 A.M. & 5:45 P.M.

St. George's Church, 4600 St. Charles Ave., New Orleans  
Rev. Alfred S. Christy, B.D.  
Sun.: 7:30, 9:30, 11; Fri. & Saints' Days: 10

MAINE—Rt. Rev. Oliver Leland Loring, Bishop  
Cathedral Church of St. Luke, Portland  
Very Rev. P. M. Dawley, Ph.D.; Rev. R. W. Davis; Rev. G. M. Jones  
Sun.: 8, 9:20, 10, 11 & 5; Weekdays: 7:30 & 5

MARYLAND—Rt. Rev. Edward T. Helfenstein, D.D., Bishop; Rt. Rev. Noble C. Powell, D.D., Bishop Coadjutor

St. David's, 4700 Roland Ave. at Oakdale Rd., Baltimore 10, Md.  
Rev. R. T. Loring, Rev. A. E. Swift  
Sun.: 8, 9:30, 11 A.M. & 5 P.M.; Tues. 6:30, Wed. & Fri. 7:30; Thurs. 10

Church of St. Michael and All Angels, St. Paul & 20th Sts., Baltimore  
Rev. Don Frank Fenn, D.D.; Rev. H. G. Miller  
Sun.: 7:30, 9:30 and 11 and daily

MASSACHUSETTS—Rt. Rev. Henry Knox Sherman, D.D., Bishop; Rt. Rev. Raymond Adams Heron, D.D., Suffragan Bishop

Christ Church, Cambridge  
Rev. Gardiner M. Day, Rector  
Sun.: 8 H.C.; 10 Children's Service; 11 M.P.; 8 E.P. Weekdays: Tues. 10, Thurs. 7:30, Saints Days 7:30 & 10

MICHIGAN—Rt. Rev. Frank W. Creighton, D.D., Bishop

Church of the Incarnation, 10331 Dexter Blvd., Detroit  
Rev. Clark L. Attridge  
Weekday Masses: Wed., 10:30; Fri., 7; Sun. Masses: 7, 9, & 11

MILWAUKEE—Rt. Rev. Benjamin F. P. Ivins, D.D., Bishop

Grace Church, Capitol Square, Madison, Wis.  
Rev. J. O. Patterson, Ven. E. M. Ringland  
Sun.: 7:30, 9:30 & 11; Weekdays: 5 P.M.; Holy Days: 7:30 & 10

MINNESOTA—Rt. Rev. Frank Arthur McElwam, D.D., Bishop; Rt. Rev. Stephen E. Keeler, D.D., Bishop Coadjutor

St. John the Evangelist, Portland at Kent, St. Paul  
Rev. C. H. Gesner, Rev. A. M. Wood  
Sun.: 7:30, 9:30 & 11; Wed. & Holy Days: 9:30

NEW YORK—Rt. Rev. William T. Manning, D.D., Bishop; Rt. Rev. Charles K. Gilbert, D.D., Suffragan Bishop

Cathedral of St. John the Divine, New York  
Sun.: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; 11 and 4, Sermons; Weekdays: 7:30, 8 (also 9:15 Holy Days, & 10 Wed.), Holy Communion; 9 Morning Prayer; 5 Evening Prayer (Sung); Open daily 7 A.M. to 6 P.M.

Church of the Ascension, Fifth Ave. & 10th St., New York

Rev. Donald B. Aldrich, D.D., rector (on leave: Chaplain Corps, U. S. Navy)  
Rev. Vincent L. Bennett, associate rector in charge  
Sun.: 8, 11; Daily: 8 Communion; 5:30 Vespers, Tuesday through Friday.

Church of the Heavenly Rest, 5th Ave. at 90th St., New York  
Rev. Henry Darlington, D.D., Rector; Rev. Herbert J. Glover, Rev. George E. Nichols  
Sun.: 8, 10 (H.C.), 11, M.P. & S.; Weekdays: Thurs. & Saints Days, 11 H.C.; Prayers daily 12-12:10; Tues., 12 Intercessions for the sick.

Chapel of the Intercession, 155th St. and Broadway, New York  
Rev. Dr. S. T. Steele, Vicar (until Aug. 1)  
Sun.: 8, 9:30, 11 & 8; Weekdays: 7, 9:40, 10, 5:00 P.M.

Church of the Resurrection, 115 E. 74th St., New York  
Rev. Gordon B. Wadhams, Rev. Thomas J. Bigham, Jr., Rev. Richard A. Johnson  
Holy Eucharist: Sun. 8 & 10. Daily 7:30 (exc. Mon. & Sat., 10)

St. Bartholomew's Church, Park Ave. & 51st St., New York  
Rev. Geo. Paul T. Sargent, D.D., Rector  
Sun.: 8 Holy Communion; 11 Morning Service and Sermon. Weekdays: 8 Holy Communion; also 10:30 on Thurs. & Saints' Days. The Church is open daily for prayer.



ST. PAUL'S CATHEDRAL, LOS ANGELES

## NEW YORK—Cont.

St. James' Church, Madison Ave. at 71st St., New York

Rev. H. W. B. Donegan, D.D., Rector  
Sun.: 8 Holy Communion; 11 Morning Service and Sermon; Holy Communion Thurs. 12 M.

St. Mary the Virgin, 46th St. bet. 6th and 7th Aves., New York  
Rev. Grieg Taber  
Sun. Masses: 7, 8, 9, 10, 11 (High)

St. Philip's Church, 215 W. 133rd St., New York  
Rev. Shelton Hale Bishop, E. C. Harrison, R.O.C. King, W. H. Scott  
Sun.: 7, 9, 11 A.M.; Weekdays: 7 & 9 A.M.

St. Thomas' Church, 5th Ave. and 53rd St., New York  
Rev. Roeliff H. Brooks, S.T.D., Rector  
Sun.: 8 & 11; Daily Services: 8:30 Holy Communion; Thurs.: 11 Holy Communion

Little Church Around the Corner  
Transfiguration, One East 29th St., New York  
Rev. Randolph Ray, D.D.  
Sun.: Communion 8 and 9 (Daily 8); Choral Eucharist and Sermon, 11; Vespers, 4

Trinity Church, Broadway and Wall St., New York  
Rev. Frederic S. Fleming, D.D.  
Sun.: 8, 9, 11 & 3:30; Weekdays: 8, 12 (except Saturdays), 3

Grace Church, Port Jervis, N. Y. (Tri-States)  
Rev. Robert Gay, Rector  
Sun.: 8 & 10:30 A.M. Holy Days as announced

OHIO—Rt. Rev. Beverley Dandridge Tucker, D.D., Bishop  
Church of the Incarnation, E. 105th & Marlowe, Cleveland  
Rev. Robert B. Campbell  
Sun.: 8 & 11:00

OKLAHOMA—Rt. Rev. Thomas Casady, D.D., Bishop

Trinity Church, 501 S. Cincinnati Ave., Tulsa  
Rev. E. H. Eckel, Jr.; Rev. J. E. Crosbie; Rev. E. C. Hyde  
Sun.: 7, 8, 9:30 (exc. Aug.), & 11 A.M.; Fri. & Holy Days: 10 A.M.

PENNSYLVANIA—Rt. Rev. Oliver J. Hart, D.D., Bishop

St. Mark's Church, 1625 Locust St., Philadelphia  
Rev. Frank L. Vernon, D.D., Rector  
Sun.: Low Mass, 8 A.M.; Matins 10:30; High Mass 11; Evensong 4; Daily: 7, 9, 12:30 & 5; Confessions: Saturdays 4 to 5 & 8 to 9 P.M.

RHODE ISLAND—Rt. Rev. James DeWolf Perry, D.D., Bishop; Rt. Rev. Granville G. Bennett, D.D., Suffragan Bishop  
St. Martin's Church, Providence  
Rev. John V. Butler, Jr., Rev. Theodore H. McCrea  
Sun.: 8, 9:30 & 11 A.M.

St. Stephen's Church, Providence  
Rev. Charles Townsend, D.D., Rector  
Sun.: 7:30, 9:30 (sung), 11; Weekdays: 7:30 P.B. Holy Days also 9:30

Trinity Church, Newport  
Rev. L. L. Scaife, S.T.D., Rector; Rev. K. W. Cary, Asst. Rector  
Sun.: 8, 11 A.M., 7:30 P.M.  
Tues. & Fri., 7:30 A.M. H.C.; Wed., 11; Saints' Days: 7:30 & 11

VIRGINIA—Rt. Rev. Henry St. George Tucker, D.D., Bishop; Rt. Rev. Frederick D. Goodwin, D.D., Bishop Coadjutor; Rt. Rev. W. Roy Mason, D.D., Suffragan Bishop

Calvary Church, Front Royal, "The Little Cathedral of the Shenandoah," Royal Ave. at 2nd St. Half mile from the "Skyline Drive."  
Rev. Charles Noyes Tyndell, D.D., Rector  
Sun.: 11 A.M., Holy Days 10 A.M.

## WASHINGTON

St. Agnes' Church, 46 Que St., N. W., Washington  
Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, SSJE, in charge  
Sun. Masses: 7, 9:30, 11; Vespers and Benediction 7:30  
Mass daily: 7; Fri. 8 Holy Hour; Confessions: Sat. 4:30 and 7:30

Church of the Epiphany, Washington  
Rev. Charles W. Sheerin, D.D.; Rev. Hunter M. Lewis; Rev. Francis Yarnell, Litt.D.  
Sun.: 8 H.C.; 11 M.P.; 6 p.m. Y.P.F., 8 p.m. E.P.; 1st Sun. of month, H.C. also at 8 pm Thurs. 7:30; 11 H.C.

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### COURSE V

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