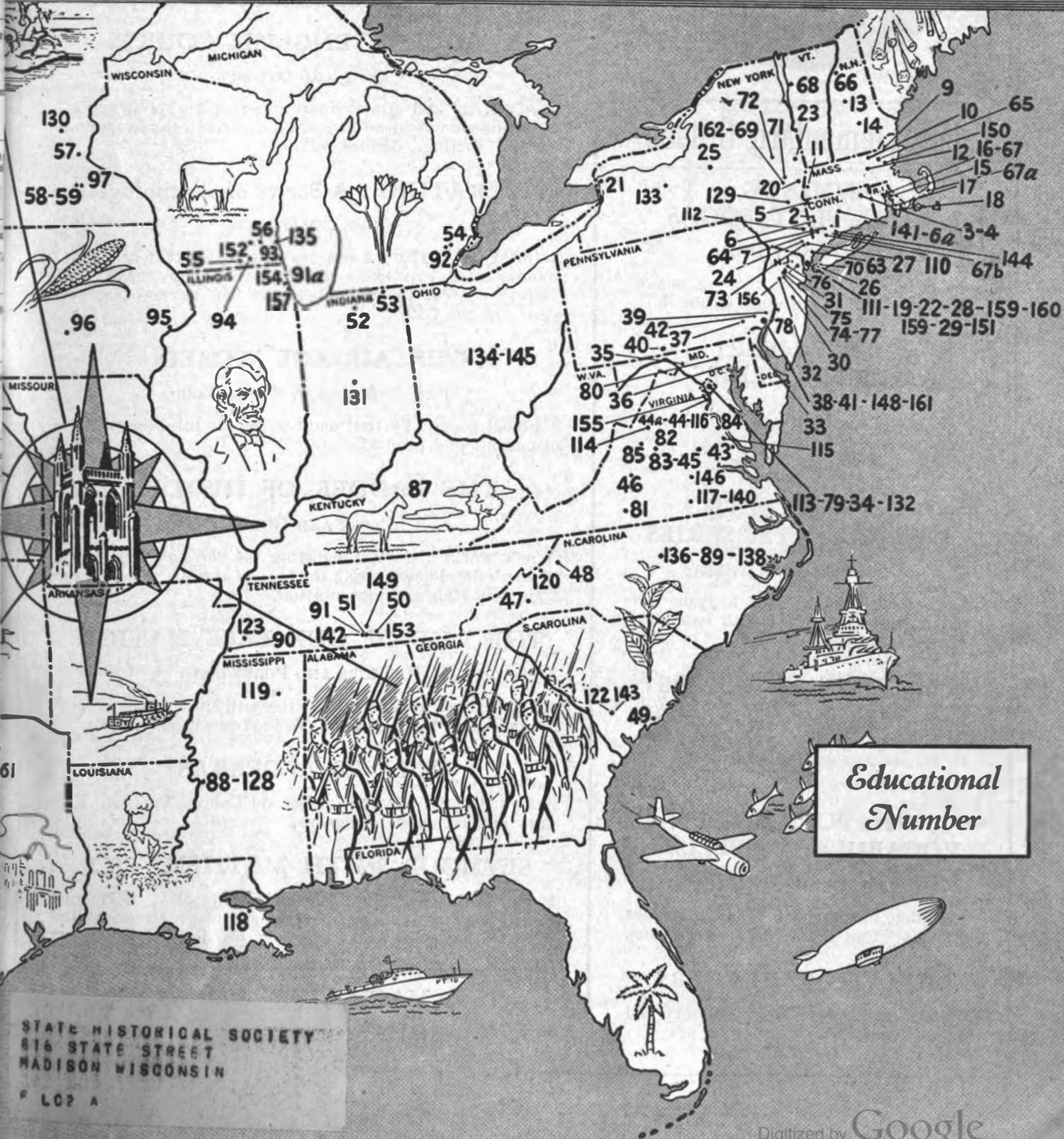


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The Church's Schools

BELOW are listed geographically, by provinces, the educational institutions in the United States having close affiliation with the Episcopal Church. The names of those carrying special announcements are set in bold face type. See those announcements for more information. The list includes a few schools which, though they have no definite Church connection, are specially interested in some unofficial way in the Episcopal Church.

In order to help you locate a particular school, the number preceding it in this list is reproduced on the map on the cover of the magazine in its appropriate location.

BOYS

Province of New England

1. Choate School, Wallingford, Conn.
2. Kent School, Kent, Conn.
3. Pomfret School, Pomfret, Conn.
4. Rectory School, Pomfret, Conn.
5. Salisbury School, Salisbury, Conn.
6. South Kent School, South Kent, Conn.
- 6a. Watkinson School, Hartford, Conn.
7. Wooster School, Danbury, Conn.
9. Brooks School, North Andover, Mass.
10. Groton School, Groton, Mass.
11. Lenox School, Lenox, Mass.
12. St. Mark's School, Southborough, Mass.
13. Holderness School, Plymouth, N. H.
14. St. Paul's School, Concord, N. H.
15. St. Andrew's School, West Barrington, R. I.
16. St. Dunstan's School, Providence, R. I.
17. St. George's School, Middletown, R. I.
18. St. Michael's School, Newport, R. I.

Province of New York and New Jersey

19. Cathedral Choir School, Cathedral Heights, New York City
20. Darrow School, New Lebanon, N. Y.
21. DeVeaux School, Niagara Falls, N. Y.
22. Grace Church School, New York City
23. Hoosac School, Hoosick, N. Y.
24. Malcolm Gordon School, Garrison-on-Hudson, N. Y.
25. Manlius School, Manlius, N. Y.
26. St. Paul's School, Garden City, N. Y.
27. St. Peter's School, Peekskill, N. Y.
28. St. Thomas Choir School, New York City
29. Trinity School, New York City
30. Freehold Military School, Freehold, N. J.
31. Morristown School, Morristown, N. J.
32. St. Bernard's School, Gladstone, N. J.

Province of Washington

33. St. Andrew's School, Middletown, Del.
34. St. Alban's School, Washington, D. C.
35. St. James' School, Lydia, Md.
36. St. Paul's School, Baltimore, Md.
37. Church Farm School, Glen Loch, Pa.
38. Episcopal Academy, Philadelphia
39. Meadowbrook School, Meadowbrook, Pa.
40. Mercersburg Academy, Mercersburg, Pa.
41. St. Peter's Choir School, Philadelphia
42. Valley Forge Military Academy, Wayne, Pa.
43. Christchurch School, Christchurch, Va.
44. Episcopal High School, Alexandria, Va.
- 44a. St. Stephen's Episcopal School for Boys, Alexandria, Va.
45. St. Christopher's School, Richmond, Va.
46. Virginia Episcopal School, Lynchburg, Va.

Province of Sewanee

47. Christ School, Arden, N. C.
48. Patterson School, Legerwood, N. C.
49. Porter Military Academy, Charleston, S. C.
50. St. Andrew's School, St. Andrews, Tenn.
51. Sewanee Military Academy, Sewanee, Tenn.

Province of the Midwest

52. Culver Military Academy, Culver, Ind.
53. Howe Military School, Howe, Ind.
54. Cranbrook School, Bloomfield Hills, Mich.
55. Northwestern Military and Naval Academy, Lake Geneva, Wis.
56. St. John's Military Academy, Delafield, Wis.

Province of the Northwest

57. Breck School, St. Paul, Minn.
58. St. James' School, Faribault, Minn.
59. Shattuck School, Faribault, Minn.

Province of the Southwest

60. St. John's Military School, Salina, Kans.
61. Cathedral School for Boys, Dallas, Tex.

Province of the Pacific

62. Harvard School, North Hollywood, Calif.
- 62a. Iolani School, Honolulu, Hawaii
(Not represented on map.)

GIRLS

Province of New England

63. Rosemary Hall, Greenwich, Conn.
64. St. Margaret's School, Waterbury, Conn.
65. St. Anne's School, Arlington Heights, Mass.
66. St. Mary's-in-the-Mountains, Littleton, N. H.
- 67.-67b. See Coeducational.
68. Rock Point School, Burlington, Vt.

Province of New York and New Jersey

69. St. Agnes' School, Albany, N. Y.
70. Cathedral School of St. Mary, Garden City, N. Y.
71. Mary Warren School, Troy, N. Y.
72. St. Faith's School, Saratoga Springs, N. Y.
73. St. Mary's School, Peekskill, N. Y.
74. St. Anna's School, Ralston, N. J.
75. St. John the Baptist School, Mendham, N. J.
76. St. John's School, Mountain Lakes, N. J.
77. St. Marguerite's Home School, Ralston, N. J.
78. St. Mary's Hall, Burlington, N. J.

Province of Washington

79. National Cathedral School, Mount St. Alban, Washington, D. C.
80. Hannah More Academy, Reisterstown, Md.
81. Chatham Hall, Chatham, Va.
82. St. Anne's School, Charlottesville, Va.
83. St. Catherine's School, Richmond, Va.
84. St. Margaret's School, Tappahannock, Va.
85. Stuart Hall, Staunton, Va.

Province of Sewanee

87. Margaret Hall School, Versailles, Ky.
88. All Saints' Episcopal College, Vicksburg, Miss.
89. St. Mary's School and Junior College, Raleigh, N. C.
90. St. Mary's Episcopal School, Memphis, Tenn.
91. St. Mary's School for Girls, Sewanee, Tenn.

Province of the Midwest

- 91a. Ferry Hall, Lake Forest, Ill.
92. Kingswood School, Cranbrook, Bloomfield Hills, Mich.
93. Kemper Hall, Kenosha, Wis.
94. St. Anne's School, Lake Geneva, Wis.

Province of the Northwest

95. St. Katherine's School, Davenport, Iowa
96. St. Monica's School, Des Moines, Iowa
97. St. Mary's Hall, Faribault, Minn.
98. Brownell Hall, Omaha, Neb.
99. All Saints' School for Girls, Sioux Falls, S. D.
100. St. Mary's School, Springfield, S. D.
101. Jane Ivison Memorial Hall, Laramie, Wyo.
102. Shoshone Indian Mission School, Wind River, Wyo.

Province of the Southwest

103. St. Mary's Hall, San Antonio, Tex.

Province of the Pacific

104. Bishop's School, La Jolla, Calif.
105. Girls' Collegiate School, Claremont, Calif.
- 105a. Palmer School for Girls, Walnut Creek, Calif.
106. See Coeducational.
107. Rowland Hall, Salt Lake City, Utah
108. Annie Wright Seminary, Tacoma, Wash.
109. St. Paul's School for Girls, Walla Walla, Wash.

COEDUCATIONAL

67. Abbie Loveland Tuller School, Providence, R. I.
- 67a. Abbie Loveland Tuller School, Barnstable, Mass.
- 67b. Abbie Loveland Tuller School, Washington and Fairfield, Conn.
106. St. Helen's Hall, Portland, Ore.
110. Woodbridge Country Day School, Ansonia, Conn.

(Continued on next page)

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111. Ascension Day School, New Brighton, Staten Island, N. Y.
112. Greer School, Dutchess County, N. Y.
113. Beauvoir, National Cathedral Elementary School, Mount St. Alban, Washington, D. C.
114. Blue Ridge School, Bris, Green County, Va.
115. John Moncure High School, Miller's Tavern, Va.
116. St. Agnes' School, Alexandria, Va.
117. St. Paul's Polytechnic Institute, Lawrenceville, Va.
118. Gaudet Normal & Industrial School, New Orleans, La.
119. Okolona Industrial School, Okolona, Miss.
120. Appalachian School, Penland, N. C.
122. Voorhees Normal & Industrial School, Denmark, S. C.
123. Gailor Industrial School, Mason, Tenn.
124. St. Elizabeth's School, Waskpala, S. D.
125. St. Michael's Mission School, Ethete, Wyo.
126. St. Philip's School, San Antonio, Tex.
127. Children's Educational Foundation, Mercer Island, Wash.

COLLEGES

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

THEOLOGICAL SEMINARIES

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

SCHOOLS OF NURSING

156. Hospital of St. Barnabas, Newark, N. J.
162. Child's Hospital School, Albany, N. Y.
163. Good Samaritan Hospital, Portland, Ore.

CHURCH TRAINING SCHOOLS

157. Chicago Church Training School, Chicago
158. St. Margaret's House, Berkeley, Calif.
159. New York Training School for Deaconesses and Other Church Workers, New York City
160. Windham House, New York City
161. Department of Women, the Divinity School in Philadelphia, Philadelphia

CHURCH CALENDAR

August

4. Seventh Sunday after Trinity.
6. Transfiguration.
11. Eighth Sunday after Trinity.
13. Ninth Sunday after Trinity.
24. St. Bartholomew.
25. Tenth Sunday after Trinity.
31. (Saturday.)

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GENERAL SECRETARY

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Tubercular Clergy

TO THE EDITOR: From the income of the Nettie May McCracken Trust Fund, St. Luke's Sanatorium (formerly St. Luke's Home) of Phoenix, Ariz., is able to offer free care for a year to two Episcopal clergymen suffering from tuberculosis. Treatment constitutes rest, artificial collapse, pneumothorax, and chest surgery as recommended by the medical staff. For details of admission apply to the Superintendent, St. Luke's Sanatorium, 501 N. 18th St., Phoenix, Ariz.

(Rt. Rev.) **ARTHUR B. KINSOLVING II**,
Missionary Bishop of Arizona.

Church Pension Fund

TO THE EDITOR: May not the letter of the Rev. John M. Nelson in your July 14th issue bearing on the increase in the Church Pension Fund assessment rate be unduly alarming? The increase will mean a \$45 a year (\$3.75 a month) additional assessment from a parish paying its rector \$1,800 a year, and \$80 a year (\$6.67 a month) from a parish paying its rector \$3,200 a year.

This additional charge, the equivalent of 2½% of salary, true enough, will tend like any of the other parish expenses to suppress increases in clergy salaries. It should not be overlooked, nevertheless, that this increase is directly reflected in pension protection for the clergyman.

The suggestion is made that a capital fund be raised in lieu of the increase. This approach would be impractical, risky, and inequitable. At present salary levels a capital fund of \$15,000,000 would be needed. As salaries go up, as they are doing and have been doing for some time, the necessary figure would be higher. Future pensions could not be promised in the sense they are now promised, for it could not be known whether the capital fund were sufficient in size. The value of pension promises (actuarial reserve liability) varies with salaries, and assessment income varies with salaries. Thus the necessary balance adjusts itself.

Finally, the principle that each generation shall bear the cost of future pensions

for its active clergy is fundamental. For the present generation to bear a burden (*viz.* \$15,000,000) that belongs to future generations, and when distributed over future generations is relatively painless, would be inequitable. It is unlike the \$8,000,000 initial reserve subscribed when the Fund started. This was to make up for the failure of the Church to take action in the *past*. It was not relief to the future generations.

The additional 2½% assessment now is as necessary as the beginning 7½% assessment in 1917. Fortunately it comes at a time of increasing salaries and Church income, as true also in 1917.

ROBERT WORTHINGTON,
Executive Vice-President, CPF.
New York City.

Attending the Roman Mass

TO THE EDITOR: I am aroused, indignant, yes angry, at Mr. Milham's letter [L.C. June 16th] denouncing your attendance at a Roman Mass. In the Army I had the misfortune to be assigned as a chaplain's assistant. At first I was pleased and proud, feeling that I would be in a branch that would be thinking constructively and serving a real need. But I can assure you that nothing could have turned me from Protestantism more definitely than those months. I served with several different men and the experience with all was the same. At last it became necessary to ask for a release from the branch.

It was then that I began attending Mass as celebrated by the Roman Catholic chaplain (no Episcopalian being available) and I can truthfully say that I have never felt "nearer to the heart of God" than during some of those services.

Attendance at Roman Mass is not condonation of the Roman Catholic Church's ethical and political practices any more than attendance at a Southern Baptist church would indicate a belief in complete immersion and Prohibition. And if counting attendance at Roman Catholic Mass "is harmful to the welfare of and contrary to the teachings of our Church," what can be said for one who suggests participating in a Congregational service? I worked under a Congregational chaplain for nearly a year and never did find out what he believed.

KENNETH W. ROBERTS,
Los Angeles, Calif.

Handbook for Hymnal

TO THE EDITOR: Apropos of the coming handbook on the Hymnal [L.C., June 30th], I wonder just what it will find to say about 393, "Faith of our fathers," and whether it will tell us how the third stanza originally read.

I sometimes stand almost aghast at the smug complacency with which a congregation of Protestant Episcopalians lustily sings, "Our fathers, chained in prisons dark," blissfully unconscious of the historical fact that *their* spiritual ancestors, Anglicans, were the ones who *did* the chaining referred to.

(Rev.) **JAMES R. SHARP**,
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THIS WEEK

We have just been advised that we shall shortly receive the reports of 19 Commissions of General Convention in one batch. Seven of the 19 have already been published in *The Living Church*, counting the report on **Church Debt** (p. 7) and that on **Faith and Order** (p. 10) in this issue. We can state definitely also that the **Committee on the Presiding Bishop's See** is going to recommend acceptance of the offer of Arlington County by the Diocese of Virginia.

A number of alternative sees have been suggested by various correspondents from time to time. Several have been looked upon with some favor by the Committee. However, the only diocese that could be prevailed upon to relinquish a spot of land for the Presiding Bishop was Virginia. It is Arlington or nothing, as far as action this year is concerned.

Twelve reports are left over, some of them very important ones. It will not be possible for us to publish the full text of all of them; but either next week or the week after, we expect to be able to provide our readers with the highlights of the reports of the Commissions on: American Churches in Europe; Federal Council of Churches; Forward Movement; General Theological Seminary; Historical Magazine; Historical Society; Hymnal; Liturgical Commission; Music; Russian Academy in Paris; Theological Education; not to mention the Presiding Bishop's See, the main recommendation of which is given above.

Our General Convention Fund is growing at a heart-warming rate. The hundreds of contributions received to date add up to \$2,133.23, most of it in small amounts. Largest check so far was for \$300; smallest, \$1.00. A bishop's widow, living on a meager pension, sends \$5.00; a college student whose health prevents his taking a summer job sends \$2.00; such selfless generosity is humbling to the soul—and at the same time fills one with pride at the wonderful group of people who take *The Living Church*.

The Fund is not quite half-way to its goal of \$4,500. But with the evidence of the gifts and letters received so far, we are confident that the rest of *The Living Church Family* will put it over the top. Your gift, whether it be a dollar or a thousand or only a prayer for success, will help immensely. (Checks may be made out to *The Church Literature Foundation, Inc.*, and sent to *The Living Church Office*, 744 North Fourth Street, Milwaukee 3, Wis., with notation: "For *Living Church General Convention Fund*.")

PETER DAY.



Talks With Teachers

VERY REV. VICTOR HOAG, EDITOR



How Can You Be Trained?

A TEACHER in the parish school asked me one day, "Would you consider me a trained teacher?" The sermon that week had been on religious education, and in it I had stated that we would never accomplish our task until we have more trained teachers.

In the ensuing conversation, the following points came out: A trained teacher is one who has *studied* both modern methods and some child psychology, not merely one who handles children successfully by sheer instinct. A trained teacher knows her materials, not vaguely, but well. She is informed on the content of the Christian religion, and the Church's inheritance. She is a responsible person, always careful not to misrepresent the Church's true position, but taking pains to be sure she presents the Faith, not just her own guess.

Three areas of training are essential, and these interweave and support each other.

KNOW YOUR SUBJECT

First, *content*. Teachers must know as much as possible about the thing they represent, the Christian religion. With the youngest children this is less important, since the pupils know very little, and the simplest knowledge of an adult will suffice. But in a few years the increasing quantity of the children's information and experience will quickly put to shame any poorly equipped teacher.

As a character in *The Grapes of Wrath* says, "A preacher's got to know!" So must the teacher. Even with the youngest, accurate knowledge is safer than a meager grasp of the material. All teachers know that they must know far more than they use. It is not just the day's lesson that is in hand, but anything which may be asked.

This does not mean that we know everything. Children respect us if we say, "I'll look that up." (Better, they enter into joyous experience if the teacher can propose, "Where could we find that out?" and then inspire the child to bring back the answer next week.)

The content of the Faith is everything that is a matter of fact in the historic deposit. It includes everything in the Bible, Prayer Book, and official documents of the Church. It includes traditions, history, and practices. Such matters are studied thoroughly by candi-

dates for the ministry for three intensive years, and the best clergy never stop studying. Lay teachers need not know as much when they start out, but they can keep on studying, a little every year, and the amount of knowledge they can acquire over the years is surprising.

TECHNIQUES

Second, *methods*. Without training, teachers would conduct their class just about as they remember their own childhood. Yet the main points of accepted modern methods may be learned quickly, and further experience and study will improve one. In particular three arts of teaching might be studied in text books: the art of *drill* (including review, memorizing, and organizing); the art of *story telling*; and the art of securing *response*. The last is the key to much of the modern way, and takes many forms: the socialized recitation, with directed conversation; the project, with all its possibilities for creative group activity; and original expression, such as the composition of definitions, prayers, hymns, verse, or even radio script.

All this has been learned by the trained teacher, at least in its rudiments, under some guidance, or by private reading.

KNOW YOUR CHILDREN

Third, *experience* and attitude. If you have taught one year you will do better next year, and year after year. Some authorities recommend that a teacher teach the same grade, using the same textbook for at least three years, thereby becoming an expert on that material. Such a plan also causes the teacher to deal with a different group of children each year, and thereby to become thoroughly acquainted with the characteristics and abilities of that age. She becomes a specialist, say, in third grade materials and third grade children.

Other leaders allow teachers to remain with the same group, taking them through several grades. The gain here is in becoming the permanent friend of this special group, in seeing them through an important span of years, and thus being their personal spiritual pastor. In either method the teacher learns through experience, and is trained by real practice.

But the really trained teacher is the one who knows that he can never know enough nor do it well enough, and who is resolved to keep in *training* all his life. To such, the ministry of teaching is an open road.

SEVENTH SUNDAY AFTER TRINITY

GENERAL

RADIO

Fr. Higgins to Preach On Church of Air August 4th

The Rev. John S. Higgins, rector of Gethsemane Church, Minneapolis, Minn., will speak over the "Church of the Air" August 4th. Fr. Higgins' topic will be "You Can Take It With You." The choir of Gethsemane Church will provide the music for the service.

This is the 15th anniversary of the "Church of the Air" and Churchmen should be honored that Fr. Higgins has been asked to preach on this occasion. The program will be heard over the Columbia Broadcasting System at 8:30 A.M., CST.

INTERCHURCH

Commission Report Reviews Growth of Ecumenical Movements

The Joint Commission on the World Conference on Faith and Order, in its report published on page 10, is presenting to the General Convention and the Church in general a brief summary not only of its promotion of the World Conference on Faith and Order, for which it was originally appointed, but also of the whole development of worldwide co-operation of the Churches which is resulting in the establishment of the World Council of Churches.

Looking toward the eventual organization of the Council as an effective ecumenical movement which may combine the efforts of the member Churches without compromising their differences of doctrine and polity, the Commission is asking for a continuation of its work toward that end.

R&A FUND

Chapel's Anniversary Service Includes Gift to Fund

When Bishop Manning of New York recently visited St. Jude's Chapel of St. Michael's Parish, New York City, the vicar, the Rev. Floarda Howard, on behalf of the congregation presented him with a check for \$500 for the Reconstruction and Advance Fund. The presentation was part of the celebration of



ST. JUDE'S CHAPEL: \$500 to the R&A Fund was part of the members' celebration of its 25th anniversary. Its consecration was Bishop Manning's first official act as Bishop of New York.

the 25th anniversary of the consecration of the chapel. It represented a greater contribution to the fund than that of many larger congregations, either white or colored, throughout the Church.

The consecration in 1921 is regarded as the first official act of Bishop Manning

as Bishop of New York. On the 25th anniversary the Bishop confirmed a class of 30. In reviewing his interest in Negro members of the Church, Bishop Manning in his address to the class recalled that the first persons he baptized, as a priest in Tennessee, were Negroes.

THIRD PROVINCE

Dinner to be Given at Convention

The Province of the Midwest will sponsor a dinner in Philadelphia on September 16th, during General Convention. The place the dinner is to be held will be announced later by the General Convention Committee. Bishop Ivins of Milwaukee will be the toastmaster and the Rev. Dr. F. J. Bloodgood will be one of the speakers. Fr. Bloodgood will speak on "The Christian Problem in Palestine."

Deputies and delegates to the Convention from the 13 dioceses of the Province will be notified by the Rev. Herbert L. Miller, secretary of the synod of the province. Others desiring tickets for the dinner may send checks to Fr. Miller at 104 N. State St., Champaign, Ill., by August 15th. The charge is \$3 per plate.

FINANCE

Commission on Church Debt Asks That It Be Discharged

The Joint Commission on Church Debt, which was organized in 1940, has submitted its report and asks that it be discharged. During the six years of its operation, the indebtedness of the Church has been reduced by \$30,000,000. Upon the advice of the Commission, many dioceses have adopted canons which make it impossible for a parish or mission to incur debt without the advice and consent of the bishop and standing committee of the diocese to which the parish or mission belongs. The text of the report follows.

The Joint Commission on Church Debt submits the following report and, on its acceptance, asks that the Commission be discharged.

In 1940 when this Commission was appointed the indebtedness of the Church amounted to approximately \$35,000,000. Interest requirements at that time made

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

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impossible the advancement of the missionary cause in any notable manner. All of this had been called to the attention of the Church as a whole by the Committee on Church Debt of the Province of Washington.

In consequence, that committee could persuade the General Convention of 1940 to adopt what is now known as Section 3 of Canon 6 which reads as follows:

"No vestry, trustee, or other body authorized by civil or canon law to hold, manage, or administer real property for any parish, mission, congregation or institution shall encumber or alienate the same or any part thereof (save for the refinancing of an existing loan) without the written consent of the bishop and standing committee of the diocese, or the bishop and council of advice of the missionary district, of which the parish, mission, congregation or institution is a part, except under such regulations as may be prescribed by canons of the diocese or missionary district."

This canon applies only to the creation of debt secured by mortgage. Your Commission has therefore moved to encourage dioceses to adopt canons which limit the creation of debt which is not so secured, and many dioceses have done so. A list of them is appended to this report.

While this was being done the conscience of the Church was aroused, and the economic conditions of the country underwent a change. The result is that the debt of today probably does not exceed five millions.

Coincident with this, missionary giving has sharply increased, and payments of apportionments have been made on schedule. The whole picture has altered and, while it was doing so, such a stage was being set as would make possible the launching of the appeal for the Reconstruction and Advance Fund with a reasonable hope for success.

This Commission recognizes with gratitude that the work of arousing the conscience of the Church was begun in time for it to take advantage of changing conditions. It is also grateful for such checks against debt creation as have been provided. It sees clearly that there now rests upon the bishops and standing committees a weighty responsibility to see that the experience of the past generation is not repeated by the present. On their vigilance and wisdom will depend the preservation of the capacity of the Church to support and enlarge the missionary enterprise. On them will depend the success or failure of the labors of this Commission.

To assist them in their task we recommend as follows:

(1) That those dioceses which have not as yet adopted a canon limiting the creation of a debt that is not secured by mortgage should as soon as possible do so.

(2) That all dioceses which have adopted such canons proceed to advise banks, trust companies, title companies, and local courts of the existence and terms of their canons as well as those of Canon 6, Section 3, which is quoted above.

(3) That inasmuch as the principle of regular amortization has now come to be much more generally recognized in the Church, the bishops and standing com-

mittees before giving consent to debt creation should insist on a plan of amortization that calls for quarterly rather than annual payments.

(4) That diocesan and parochial authorities consult with the American Church Building Fund Commission before making commitments for building. That Commission not only offers loans in aid of construction but also invaluable experience in connection with building plans, procedures, costs, and financing. Dioceses and parishes which take advantage of its experience are more apt to plan their construction wisely and to escape unnecessary debt.

In conclusion we heartily second the application which we understand that Commission expects to make to this Convention for an increase in its capital to enable it to achieve still wider usefulness.

VEDDER VAN DYCK,
JOHN W. GUMMERE,
J. KEITH M. LEE.



REV. CURTIS W. V. JUNKER

ARMED FORCES

Chaplain to be Youth Director

The Rev. Curtis W. V. Junker, a chaplain in the Navy since 1944, will become director of Religious Education and Youth Work in the Diocese of Dallas, September 1st. Before entering the Navy, he was assistant secretary of the Youth Division of the National Council.

After leaving the Chaplains' School, Fr. Junker went to the Fleet Chaplain's Office, Pearl Harbor. In January, 1945, he became ship's chaplain of the USS *Eldorado* and staff chaplain to the commander of the amphibious forces in the Pacific. The *Eldorado* was the flagship in charge of the Iwo Jima and the Okinawa operations. The memorial service for the late President was broadcast from this ship. During Fr. Junker's six months in the Philippines, Bishop Binsted came aboard for one of the first large confirmations on a warship.

During July and August Fr. Junker is in attendance at the Planning Confer-

ence of the World Youth Conference in Geneva, Switzerland, and also the ISS Conference at Girton College, Oxford University.

SOCIAL ACTION

Churchman to Assist in Juvenile Delinquency Conference

William W. Naramore, Jr., formerly a colonel in the Army, has been named by Attorney General Tom Clark to assist with the planning and organization of the National Conference on the Prevention and Control of Juvenile Delinquency to be held in Washington, D. C., in October.

Mr. Naramore, an attorney, was youth and college worker in the Diocese of New York before the war. Prior to this, he was the national secretary of the Brotherhood of St. Andrew. He is assuming his new duties immediately.



APPOINTED TO NATIONAL POST: Mr. Naramore (left) with Atty. Gen. Clark.

AUSTRALIA

Kelham Fathers Will Establish Theological Institution

The Rt. Rev. B. P. Robin, Bishop of Adelaide, has invited the priests of the Society of the Sacred Mission (Kelham Fathers) to establish a house of the society in Australia. The purpose of the house will be for the strengthening of the religious life and for the training of men for the priesthood. The Bishop's invitation has been accepted and Fr. Bedale, SSM, the superior, and Fr. Oddie, SSM, who is to have charge of their work in Australia, should arrive in that country by the end of July. The superior will return to England after surveying the position of the Church in Australia and formulating the plans for the work, but two more priests of the society will arrive as soon as passage can be secured and it is hoped that their work can be begun early in 1947. The theological college they establish will not belong to any diocese, but will be an independent Church of England college for men from all parts of Australia.

YUGOSLAVIA

Bishop of Hereford Visits Belgrade

The Rt. Rev. Richard Godfrey Parsons, Bishop of Hereford, flew to Belgrade in May as the representative of the Archbishop of Canterbury to renew the friendly contact between the Church of England and the Serbian Orthodox Church of Yugoslavia.

The Bishop was met by Bishop Iriney of Novi Sad and other representatives of the Orthodox Church and by two representatives of the Serbian provincial government. A great throng, filling the church, churchyard, and crossroads, appeared on Sunday morning for the Liturgy, at the end of which the Metropolitan Josif made a warm speech of welcome, looking forward to the reunion of the Churches and particularly stressing the close bonds uniting the Orthodox and Anglican Communions.

After the Liturgy it was with real difficulty that the Bishop was taken through the crowds back to the Patriarchate, the entrance of which was only about one hundred yards from the church. The crowd pressed round to kiss his hand, and even to touch him in friendliness. Those who were not near enough to hand him bouquets threw them over the heads of the people. The crowds recalled the large numbers of faithful who came to greet the Archbishop of York in Moscow in 1943, when he went there on a similar mission of good will.

August 4, 1946

NEW ZEALAND

Bishop of Wellington Resigns

The Rt. Rev. H. S. Barbe Holland has resigned the See of Wellington, New Zealand, to become the dean of Norwich Cathedral, Norwich, England. His resignation will become effective August 31st. Bishop Holland has felt the strain of his untiring pastoral duties during the past few years and this appointment as dean will give him the opportunity to concentrate on aspects of Church work that have always appealed to him.

Bishop of Waiapu Resigns

The Rt. Rev. George Craig Cruickshank, Bishop of Waiapu, New Zealand, has resigned because of ill health. He was consecrated on February 2, 1945,

as the eighth Bishop of Waiapu, succeeding the Rt. Rev. G. V. Gerard, who resigned to continue to serve with the New Zealand forces overseas. Pending the election of a new bishop, the Most Rev. Campbell West West-Watson, Primate and Archbishop of New Zealand, has appointed the Ven. J. B. Brocklehurst as his commissary.

PHILIPPINES

Bishop Celebrates Independence Of the New Republic

In observance of the birth of the new nation, Bishop Wilner, Suffragan of the Philippines, has sent a message from Manila. The message reads: "Greetings to all from your newest and most distant foreign mission, the Philippine Republic."

INTERCESSIONS FOR GENERAL CONVENTION

Based on the "Cycle of Prayer" Set Forth by the Bishop of Long Island

August 4. VII Trinity.

For the closer coöperation of the Churches composing the Anglican Communion.

ALMIGHTY and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified: receive our supplications and prayers which we offer before thee for all estates of men in thy holy Church (especially); that every member of the same in his vocation and ministry may truly and godly serve thee; through Jesus Christ our Lord. *Amen.*

August 5. Monday.

For the missions operated by the Anglican Communion in all parts of the world, especially those supported by the Episcopal Church.

ALMIGHTY and most merciful God, grant, we beseech thee, that by the indwelling of thy Holy Spirit, our missions may be enlightened and strengthened for thy service; through Jesus Christ our Lord. *Amen.*

August 6. The Transfiguration of Christ.

That the spirit of vocation may characterize the life of all Christian men and women.

Prayer as on August 4.

August 7. Wednesday.

For the conversion of America to Jesus Christ as Lord and King.

GRANT, we beseech thee, merciful God, that thy Church, being gathered together in unity by thy Holy Spirit, may manifest thy power among all peoples, to the glory of thy name; through Jesus Christ our Lord. *Amen.*

August 8. Thursday.

For the widespread use of the 1940 Hymnal.

WE PRAY thee, O Lord, that, like as thy Son Jesus Christ came to send fire upon earth, and desired that it should be kindled exceedingly: so the same fire of thy Holy Spirit may inflame the hearts of us thy people; through the same Jesus Christ our Lord. *Amen.*

August 9. Friday.

That the spirit of self-denial may mark the Church's life in Christ.

O GOD, who didst teach the hearts of thy faithful people, by sending to them the light of thy Holy Spirit; grant General Convention by the same Spirit to have a right judgment in all things, and to rejoice in his holy comfort; through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. *Amen.*

August 10. Saturday.

For God's blessing upon the next Lambeth Conference.

Prayer as on August 7.

August 11. VIII Trinity.

Thanksgiving for the United Thank Offering.

O GOD, whose mercies cannot be numbered, whose goodness passeth man's understanding; we render humble and hearty thanks to thy most gracious majesty for the gifts that thou hast bestowed upon us; through Jesus Christ our Lord. *Amen.*

Toward a World Council of Churches

Report of the Joint Commission on the World Conference on Faith and Order

THE General Convention of 1943 instructed the Joint Commission to cooperate on behalf of this Church in the work of the World Conference on Faith and Order. This responsibility has become practically a dual task: cooperation in the continuing studies on questions of faith and order, and participation in the developing plans of the World Council of Churches. It will help to make clear why the latter task falls within the Commission's term of reference if we briefly review the origin and development of these plans, which are now embodied in the Provisional Committee at Geneva have become the focus of worldwide Christian interest and hope.

The proposal for a World Council of Churches came from the Conferences of Life and Work and of Faith and Order, held at Oxford and at Edinburgh in 1937. The two conferences appointed jointly a committee to perfect the plan, to submit it to the Churches, and upon their approval to arrange for the first meeting. In May, 1938, at the meeting in Utrecht which was called to draft a constitution for the World Council, this committee with its alternates was authorized to act as a Provisional Committee for the World Council until that body should be formally constituted by the first meeting of its Assembly. Archbishop Temple, chairman of the Faith and Order Continuation Committee, was elected chairman of the Provisional Committee, on which our Church was represented by Bishop Stewart (succeeded by Bishop Oldham) and Mr. Charles P. Taft of the Diocese of Southern Ohio. The committee established its office in Geneva, with Dr. W. A. Visser 't Hooft as its general secretary. From this office the invitations were sent out to the Churches which had taken part at Oxford and Edinburgh, with the result of immediate favorable response from so many of these Churches, including our own, that the plan for a World Council of Churches seemed assured.

ACTIVITIES DURING THE WAR

Definite plans for holding the first Assembly were quickly upset by the outbreak of war. Yet the existence of the Provisional Committee's office in Geneva made it possible for the Churches to maintain contact through the years of the war and to cooperate effectively in ministries of mercy—care for refugees, chaplaincy service for prisoners of war, and distribution of hundreds of thousands of copies of the Holy Scriptures in

response to the increasing appeals not only from prisoners of war camps but also from the Churches of occupied countries. These works are still going on, and in addition the Provisional Committee has set up a Department of Reconstruction and Inter-Church Aid which by the end of 1945 had sent more than \$4,000,000 from Churches in America, England, and Sweden to help the Churches in devastated countries.

FIRST POST-WAR MEETING

The Provisional Committee met in Geneva February 21-23, 1946, its first meeting since before the war. Our Church was represented by the Rev. Floyd W. Tomkins and Mr. Charles P. Taft, and there was a full and representative attendance from Churches in all countries, including the German Evangelical Church. The Archbishop of Canterbury, Dr. Fisher, took the place of the late Archbishop Temple and was chosen one of the five joint chairmen of the committee. The date of the first meeting of the Assembly was tentatively set as August 24 to September 4, 1948. A special approach will be made to the Russian Orthodox Church to which it had not been possible previously to transmit the invitation. To date 91 Churches in 31 countries have accepted the invitation, including nine Churches of the Anglican Communion. The committee approved the work already undertaken, authorized its expansion along lines of material relief as well as reestablishment of Church activities, and planned new lines of cooperation in work for youth, in consultation on international affairs, and in closer relations with the International Missionary Council.

American support of this expanding work was at first carried on through a Joint Committee of the American sections of Faith and Order and of Life and Work, in which your Commission was directly represented. As responsibilities increased, however, it was decided that they ought to be carried by a committee directly representing the 26 American Churches that have accepted the World Council invitation. Accordingly, in 1945 there was set up the American Committee for the World Council of Churches. On this committee our Church is represented by the Presiding Bishop, Bishop Gardner of New Jersey, Mrs. Henry Hill Pierce of New York, and Mrs. Edwin Allen Stebbins of Rochester, with Bishop Stevens of Los Angeles, the Rev. C. A. Simpson of New York, Col. J. A. D. Luman of Long

Island, and Mr. Samuel Thorne of New York as alternates, and the Rev. F. W. Tomkins, *ex-officio*, as secretary for Faith and Order.

A MAJOR RESPONSIBILITY

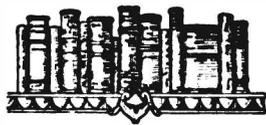
It will thus be seen that cooperation in the work of the World Council of Churches has become a major part of your Commission's responsibility, both in the international work of the Provisional Committee and nationally through the American Committee, although on the latter our Church is now represented through the direct appointment of representatives by the Presiding Bishop. When the time comes for the first meeting of the World Council's Assembly and our Church's representatives to that body are duly appointed, transfer of responsibility will take place in that field also. But meanwhile the responsibility for our Church's part in directing and supporting the work of the Provisional Committee of the World Council of Churches remains with your Joint Commission. Accordingly, we ask General Convention in reappointing the Joint Commission, to make this clear by giving it specific responsibility for cooperating with the Provisional Committee of the World Council of Churches, as well as with the Continuation Committee of the World Conference on Faith and Order.

THE CONTINUATION COMMITTEE

Turning now to the work of the Faith and Order Continuation Committee, at the meeting of its executive committee at Geneva on February 20, 1946, steps were taken toward the active resumption of studies on "The Church," "Ways of Worship," and "Intercommunion." The loss suffered in the death of its chairman, Archbishop Temple, was deeply felt; but the committee was thankful that two of its members who had narrowly escaped death in a bomb explosion a year previously in London—the Rev. Dr. Hodgson, general secretary of the committee, and the Rev. Dr. Flew, chairman of the theological commission on "The Church"—were fully recovered and present at the meeting.

Reports were heard of studies that have been going on in Holland, Germany, and France during the war. In America, the theological committee on "The Church" published its report the previous summer under the title "The Nature of the Church." On this theological committee our Church is represented by the Rev. Drs. B. S. Easton, L. C. Lewis, and R. K. Yerkes. The

next meeting of the Continuation Committee will be held in August, 1947. Our representatives on this committee are Bishop Dun, Bishop Manning, Bishop Oldham, Bishop Parsons, Bishop Perry, Mrs. E. A. Stebbins, and the Rev. F. W. Tomkins.



BOOKS



REV. HEWITT B. VINNEDGE, PH.D., EDITOR

RESIGNATION OF BISHOP MANNING

This Commission has to report with great regret the decision of Bishop Manning that, as he is tendering his resignation as Bishop of New York, he feels it right to ask that he shall not be re-appointed a member of the Commission. It is fitting that we should record the service which Bishop Manning has rendered to the Faith and Order Movement. It was he who presented the original resolution of the House of Clerical and Lay Deputies proposing the appointment of a committee "to take under advisement the promotion by this Church of a Conference following the general method of the World Missionary Conference, to be participated in by representatives of all Christian bodies throughout the world which accept our Lord Jesus Christ as God and Saviour, for the consideration of questions pertaining to the Faith and Order of the Church of Christ." He has been a member of the Joint Commission since its first appointment on October 19, 1910, and from the beginning served as chairman of its executive committee. He was a delegate to the first World Conference at Lausanne in 1927, and since 1929 he has been president of the Joint Commission. We shall greatly miss his wise leadership.

RECOMMENDATIONS

Your Commission recommends adoption of the following resolutions:

1. *Resolved*, the House of concurring, that the Joint Commission on Faith and Order be continued, and be directed to cooperate on behalf of this Church with the Continuation Committee of the Second World Conference on Faith and Order at Edinburgh, 1937, and with the Provisional Committee of the World Council of Churches.
2. *Resolved*, the House of concurring, that the sum of \$1,750 per annum for the years 1947, 1948, and 1949 be included in the Budget of General Convention for the work of the Joint Commission on Faith and Order and of the Continuation Committee.
3. *Resolved*, the House of concurring, that the Presiding Bishop, in consultation with the Joint Commission on Faith and Order, be authorized to appoint representatives of this Church to the first Assembly of the World Council of Churches.
4. *Resolved*, the House of concurring, that an appropriation of \$5,000 per annum for the years 1947, 1948, and 1949 be included in the budget of the National Council for the World Council of Churches.

"Evil" in Theology

THE DEVIL AND GOD. By William Robinson. Nashville: Abingdon-Cokesbury, 1946. Pp. 125. \$1.

The value of this much needed study is in inverse proportion to its size and price. One who definitely knows theology has "tried to forsake the professorial chair for the fireside" (p. 6) and has succeeded in the attempt. The advantage of his professorial training is accurate thinking, which unfortunately does not always accompany plain speaking. The result of his fireside style is that one who is baffled by life's problems, and perplexed by books and sermons which serve only to shuffle them, may find here suggestions toward their solution which are easily intelligible and strictly historical and orthodox. By clearing away the weeds Dr. Robinson has revealed a very fine garden.

DITHEISM AND ABSOLUTISM

The author comes to grips alike with the pragmatic ditheism which subtly troubles many who try to face the problem of evil, and with the morally terrifying but religiously repellent concepts of whimsical absolutism, of which Islam is not the only representative. He faces the various escape philosophies which would avoid or ignore or belittle evil, or blithely assume its ultimate, natural deterioration and disappearance.

"Christianity," says Dr. Robinson (p. 86), "rather than offering us a clear-cut, intellectual solution of the problem of evil, is concerned with getting us to face evil squarely and gives us a faith by which we may overcome it." Philosophy may well be concerned with speculation as to the origin of evil; religion has to do with meeting it. While in both the Old and the New Testaments are references to the possible origin of evil, the stress of both books is upon the redemptive power of God to save men from being eternally slain by it.

Although the origin of evil is established as of secondary importance to the fact, Dr. Robinson does not dodge the question. Rather he clarifies historic orthodoxy upon the subject. Rejecting the crude imagery which has sprung up about the Devil, he pictures a created (therefore not self-existent) spiritual being who followed wholly the pride which besets us all and let it rule his entire activity. He does not share the modern popular premise that created beings must necessarily be material, a form of materialism which infests many post-reformational theologies. Nor does he

share the optimism of Marie Corelli that even the Devil may be saved. This originator of evil and all his minions must be destroyed.

The argument of the book is well illustrated by the suggested emendation of the third stanza of "Rise up, O men of God," which would be more nearly orthodox if it read (p. 98),

Rise up, O men of God,
The Church for you doth wait;
Her strength shall make your spirit
strong,
Her service make you great.

The slip of the use of *henotheism* for *monolatry* on page 25 is probably accidental.

ROYDEN KEITH YERKES.

The Indian Problem

THE MAHATMA AND THE WORLD. By Krishnalal Shridharani. New York: Duell, Sloan & Pearce, 1946. Pp. 247. \$3.50.

If India is a country of incredible contrasts, no less is Gandhi a man of amazing personality. Shridharani ably portrays the Mahatma in bold outline, and at the same time manages to limn in a vivid Indian background with its extremes of wealth and poverty, culture and illiteracy, modernization and backwardness, aspirations and lethargy.

To understand Gandhi is to have gone far toward a comprehension of India itself. His is one of the most unique personalities in the modern world, and more than any other man he typifies the soil from which he sprang.

Besides being attractive in format and engagingly written, this book will help any reader to acquire a better perspective of the world-vexing Indian problem.

W.M.S.

In Brief

The definitive "biography" of a great honor society has at last been written (*The History of Phi Beta Kappa*, by Oscar M. Voorhees. New York: Crown Publishers, 1946. Pp. 372. \$4). The book will prove interesting to all members of the society, to those who have a special concern with the origins of learned societies and fraternities, and to all who find entertainment and instruction in the story of undergraduate life throughout the period of the American Republic. This history, written by the permanent secretary of the united chapters of Phi Beta Kappa, is an authoritative piece of work. H.B.V.

The Church's Schools

TWICE a year, *THE LIVING CHURCH* devotes an issue to the work of the Church's schools — one in May, and one in August. In the August educational number, it has been our custom for several years to publish a map showing the diversity and extent of the educational system of the Episcopal Church. Numbered from 1 to 162, with occasional interpolations and a few gaps, the schools (like most private schools) tend to concentrate on the eastern seaboard, although some of the best are in other sections of the country.

The great majority are secondary schools, most of them with a rather substantial tuition fee and a high degree of social acceptability. However, almost all provide scholarships for deserving students who cannot afford the full price. Indeed, one group of well known schools advertises the availability of such scholarships in each of our educational numbers. And it is not as commonly known as it ought to be that a good number of the schools are administered expressly for the benefit of young people whose families are financially unable to provide them with educational advantages. Schools with a tuition fee of \$400 a year, such as Patterson School, Legerwood, N. C., hardly charge more than the cost of maintaining a child at home. The tuition fees of the choir schools, such as that of the Cathedral of St. John the Divine, New York, amount to rather less than a child's living expenses.

Generalizations are impossible about the Church schools. Some of them have a very tenuous connection with the Church; some are under the direct control of diocesan conventions. Some of the former have a stronger religious tone and emphasis than some of the latter. We believe that in the Church schools, as elsewhere in the educational field, there is a very strong trend toward the return of religion as the dominant factor in life — intellectually, spiritually, and socially. As a group they have high scholastic standards and preserve the tradition of the manly gentleman and the cultivated lady in a civilization which too often confuses good manners with snobbery. At their best they provide the priceless privilege of life in a community centered in God and empowered by His sacramental gifts. If many of the schools have "soft-pedaled" religion in the past, the fault lies with parents who have indicated their impatience with undue religious emphasis; and, as we observed above, the trend is toward a genuine revival of religion in education.

With this issue, we record the appearance of a new secondary school — the Cathedral School for

Boys, Dallas, Texas, which will open this fall, combining the resources of St. Luke's School, Austin, Texas, and the Terrill School of Dallas. We wish Bishop Mason and his co-workers every success as they launch their new school.

Our educational map also includes colleges, as well as seminaries, Church training schools for women workers, and a few schools of nursing.

Only a few of the 16 colleges provide a full college course leading to the degree of bachelor of arts; the majority are junior colleges operated primarily as secondary schools. However, the Church is rejoicing in the addition of a new college — Canterbury, in Danville, Ind. — and in many signs of renewed life and spiritual vigor in the older ones. Hobart and William Smith, under the brilliant leadership of John Milton Potter, has broadened its financial base and courageously undertaken a requirement of religious credit (distinct from scholastic credit) for graduation. Kenyon is moving forward with plans for an ambitious development program. Sewanee, Trinity, and the Church's only Negro College, St. Augustine's, are maintaining or excelling past records. The spacious shadow of Episcopal Church influence falls on several other colleges, some of which are indicated on the map.

Only three schools of nursing are shown on the map. Those included have indicated their desire to be on our educational map; there are more than 20 others, maintained in connection with Church hospitals, and we understand that virtually all agree that Episcopalian girls are much in demand as nurses. While the instruction offered is strictly of a professional kind, it certainly belongs in the educational picture of the Episcopal Church, and in our next educational number we shall try to cover this part of the picture more adequately.

The five Church training schools listed are providing the Church with a service it does not fully appreciate. Trained women workers — there are too few, and they are too poorly paid — are of great importance in the life of the Church. Even the armed forces found that they could not get along without Wacs and Waves. Skilled religious education secretaries, social workers, college workers, evangelists, missionary teachers, and administrators and administrative assistants take up five pages of small type in *THE LIVING CHURCH ANNUAL*; the Church training schools supply some of the best of these.

Indeed, if the Episcopal Church is ever to develop a parochial school system of any size or significance, the Church training schools must be supported and

expanded, for they will undoubtedly be the main source of both teachers and administrators.

At the peak of the Church's educational system are the 12 theological seminaries — the main source of more than 6,000 clergy. To provide a reasonable rate of growth, the Church must have about 200 new clergymen a year, and their training must be as rigorous and specialized as a lawyer's or a doctor's. Although the seminaries are subjected to constant and searching criticism, it must be conceded that no other Church has a more adequate system for broad and thorough training in divine and human knowledge.

The primary purpose of our educational issues is to acquaint the readers of THE LIVING CHURCH with the educational facilities at their command. The map, the key and school list on page 3, the news items and pictures, and the educational announcements are published for this purpose. We welcome suggestions from the schools and from readers as to ways to improve our educational numbers; and we urge the clergy and laity to make full use of the wonderful educational resources of their Church.

"My Favorite Christian"

THE Church School Essay Contest, now about to enter on its fourth year, is to the editorial staff one of the most enjoyable and interesting features of our educational numbers. The prize-winning essays which we have published have seemed to us well worth the attention of our readers as magazine articles, and a number of those which won \$1.00 prizes would have been published if we could have found the space.

The subjects of the three previous contests have been Christianity and the Peace; Toward Christian Race Relations; and "If I Were a Missionary." This year, after considering a few such massive subjects

as atomic energy, relations with Russia, and religion in education, we have settled upon a subject which we think will capture the imagination of both teachers and students: *"My Favorite Christian."*

Your favorite Christian may be any person — real, fictional, or ideal — who has the quality of life that springs from a vital relationship to Christ. He (or she) may be:

- A recognized saint.
- A historical figure.
- A public character.
- A type of person.
- A friend or acquaintance.
- A literary figure.
- Or someone else.

The only person who must be ruled out is Christ Himself, since otherwise all the essays would have to be about Him.

Prizes in the fourth annual contest, for which the deadline is March 14, 1947, will be: First prize, \$100; second prize, \$50; and third prize, \$25. In addition, the 25 next best will receive \$1.00 each. The contest is open to all students in Church-related primary or secondary schools except employees of the Morehouse-Gorham Company and members of their families, and the other terms of the contest are the same as last year.

The winners will be announced in the May 11, 1947, educational number of THE LIVING CHURCH.

No Deal

THE *Christian Century* apparently doesn't have a very high view of the moral integrity of Episcopalians, and particularly of bishops and deputies to our General Convention. For in the first editorial in its issue of July 17th, the editor of that periodical blandly observes, referring to the proposed plan of



PATTERSON SCHOOL: *Palmyra Hall and the campus.*

THE CHURCH'S NEWEST SCHOOL: *On the grounds of St. Matthew's Cathedral, Dallas, Texas, the entrance to the dormitory of the Cathedral School for Boys stands ready to welcome the first classes this fall.*



INSTITUT DE THEOLOGIE ORTHODOXE
 de PARIS
Institut en France en tant qu'Établissement d'Enseignement
 Supérieur Libéré
 ДИПЛОМЪ.



ПРАВОСЛАВНЫЙ
 БОГОСЛОВСКИЙ ИНСТИТУТЪ ВЪ ПАРИЖѢ.
Институтъ въ Парижѣ въ качествѣ
 Высшаго Божескаго Учебнаго Завѣданія
 ДИПЛОМЪ.

In high appreciation of the unflinching Christian support provided by Clifford Morehouse on behalf of St. Sergius Theological Academy in Paris, so particularly valuable and timely in the present exceptionally difficult period, the Council of the Academy on the 5th of Mai 1940 has resolved to bestow upon Clifford Morehouse the title of "Friend-Benefactor of the Orthodox Theological Institute in Paris" in witness whereof the present diploma is awarded.

Paris, 31 December.
 1940.

Rector: Metropolitan Pologos.

Dean: Professor Sergius Bulgakov

Secretary: E. Kisselersky

union with the Presbyterians: "It is rumored that the issue is already settled by a pre-convention deal. In this alleged compact, the advocates of a 'more liberal' divorce canon are expected to combine with opponents of merger to defeat the union, in return for which the anti-union element will permit a loosening of the divorce canon."

This is one of the most shocking charges we have ever read in a Christian periodical. It is no less shocking because of being hedged with the phrase "it is rumored" and the word "alleged." Who is circulating the rumor? The *Christian Century*. Who is making the allegation? The *Christian Century*.

Whatever one's views may be on the proposed basis of union, or on the marriage legislation, those views are essentially matters of conscience. A person who makes a "deal" in matters of conscience is guilty of an unethical and immoral act. Who are the unnamed members of General Convention that the *Christian Century* is accusing of such an act? We call upon the editor of the *Christian Century* either to name them or to withdraw the allegation and

apologize for the circulation of the rumor to which he has given currency.

Two "Family" Awards

WE REPRODUCE herewith a certificate recently received by the Editor, declaring him to be a "Friend-Benefactor" of the Russian Theological Seminary in Paris. We understand that this is one of only two such certificates awarded to American laymen, the other one having been given to our European associate editor, Paul Anderson.

We wish to share this award with the members of THE LIVING CHURCH FAMILY, because it rightfully belongs to all of them, not just to the Editor. For it is given in recognition of the prayers and generous financial support of our readers for that great seminary, which kept the torch of Russian Orthodox theological learning alight during the years of the Soviet persecution of the Church, from 1917 to 1940. It will be noted that the certificate is dated in the latter year, in the fateful month of May, when the

Nazis took Paris and forced France to her knees. It was of course impossible for the seminary authorities to transmit the certificate, or even notification of its award, to the United States at that time. But the certificate was suitably illuminated (it is entirely hand-drawn) and signed, and preserved in the seminary archives until it could be delivered.

We are proud indeed of this award, which we accept in the name of THE LIVING CHURCH FAMILY. We have written the Metropolitan Eulogios that we regard it as an honor to all of our readers.

The Russian Seminary in Paris has survived the vicissitudes of war, occupation, and liberation. It is now officially recognized by the Russian Orthodox Church as a center for the training of clergy for the *Diaspora* — the Russian Orthodox parishes and communities outside Russia. And it continues to merit the help of our prayers and our financial contributions, as it is a center also for Anglican-Orthodox friendship and for the ecumenical relationships within the World Council of Churches.

The Editor has also received notice from the British Ambassador that he has been awarded the King's Medal, "for service in the cause of freedom." This award was doubtless made in recognition of the maintenance by THE LIVING CHURCH of the Nursery Shelter at Exeter during the war. Thus it is also a "Family" award, and as such we gladly share it with our readers.

Grim Harvest

THE nation is shocked by the cold-blooded lynching of four Negroes in Georgia. At one stroke the gradually improving record in regard to lynching — four in 1942, three in 1943, two in 1944, and one in 1945 — has been blotted out. It is a backward step that should cause shame not to Georgians alone but to all Americans.

During the past few months we have seen mounting signs of racial intolerance. In two states, Mississippi and Georgia, successful political campaigns have been built on the basis of race hatred. It is not surprising that in one of these states the seed of hatred sown in inflammatory political speeches has yielded a harvest of brutal murder. "As ye sow, so shall ye reap." The truth of the words is clearly shown in the Georgia lynching — a lynching in which there is not even an indication that three of the victims had any share in the guilt ascribed to one of them.

We hope the Federal and state governments will move swiftly to identify and apprehend the criminals responsible for this kidnapping and murder, for it is nothing less. And we hope the incident will cause some pangs of conscience to those who indulge in loose and inflammatory talk about racial minorities, or who vote for candidates who run for public office on a platform of hatred and intolerance.

A History of Religion

BY HERBERT H. GOWEN

A comprehensive volume in which the author vividly elaborates his thesis of the contributions of ancient faiths, crude and often bloody religions to the advance of religion and to the fuller ideas of God, man and life. "Encyclopedic in its wealth of facts, it is yet written in a charming style and is a book which one can read with pleasure as well as study with profit."—*St. Andrew's Cross* \$4.50

Members of Christ

BY SPENCER H. ELLIOTT

The general reader as well as Church School teachers and their pupils will find in this book a lucid and simple explanation of the faith of an Episcopalian. Contents: At the Font, What to Believe, Learning to Pray, What to Pray For, Right and Wrong, How to Repent, Sacramental Power, The Ideal of the Church.

\$1.40

His Body the Church

BY W. NORMAN PITTENGER

A valuable addition to the ecumenical movement is this redefinition of the Anglo-Catholic position relative to churches and the Church, "Catholic faith and practice here are set forth in a fashion both aggressive and academically adroit . . . Fr. Pittenger has read seemingly everything in present-day theology, philosophy, and Biblical criticism."—*The Living Church* \$2.50

Prayer and the Service of God

BY DANIEL T. JENKINS

In this thoughtful discussion of what prayer really is and does the author clarifies many of the questions which present themselves to those who find it difficult to pray in these times. The book is small enough for your pocket or purse and contains about 150 pages. *The Southern Churchman* recommends Dr. Jenkins' book as "the finest brief volume on prayer in many a year." \$1.50

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schedules of major sports. Compre-
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Dallas, Texas

College Preparatory
Lower School, Grades 1-6
Boarding and Day

On the Grounds of St.
Matthew's Cathedral

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S.T.D., Headmaster

For information address

Mr. John D. Kirby, Assistant
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the result that boys have individual attention, and very high
standards are maintained. The School has its own building
and playgrounds in the close. Fee—\$350.00 per annum. Boys
admitted 9 to 11. Voice test and scholastic examination.
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The CANON PRECENTOR, Cathedral Choir School
Cathedral Heights, New York City

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30 Acre Campus Reasonable Rates

FOR CATALOGUE

The Rev. John Page Williams, Box 20
St. Christopher's School, Richmond 21, Va.

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EDUCATIONAL

PRIMARY

St. James' to Have Chaplain

St. James' School, Faribault, Minn., an elementary school for boys, will have a resident chaplain with the beginning of the fall term. Interest in the Church has been very high among the students, and a class comprising 20% of the student body was presented to Bishop Kemmerer, Suffragan of Minnesota, recently. The Rev. Roy Schippling, formerly a chaplain in a private Canadian school, will be the chaplain. Until a chapel is built, the acolytes' guild is converting a class room into a chapel for the services.

SECONDARY

New Boys' School in Dallas Absorbs Terrill and St. Luke's

The Cathedral School for Boys, on the grounds of St. Matthew's Cathedral, Dallas, Texas, will open September 17th. Founded by Bishop Mason, Coadjutor of Dallas, the Cathedral School seeks to provide the Southwest with a Church school patterned along the lines of the best schools of the East. A full program has been developed to enable boys to pursue their schooling from the first grade to college under the influence of the Church. In addition to the day school, a boarding department will give boys from other cities an opportunity to attend a Church school.

Bishop Mason, who was founder and headmaster of the Ascension School in New York City, is headmaster of the new school. The assistant headmaster is John D. Kirby, formerly co-owner and associate headmaster of the Terrill School of Dallas. The Cathedral School will occupy the buildings which were used by the Terrill School. St. Luke's School, Austin, Texas, has also trans-

ferred its assets to the Cathedral School, and its former headmaster, Walter W. Littell, has joined the faculty of the new school. The Rev. Vern Swartsfager is the chaplain.

Blue Ridge School Expands

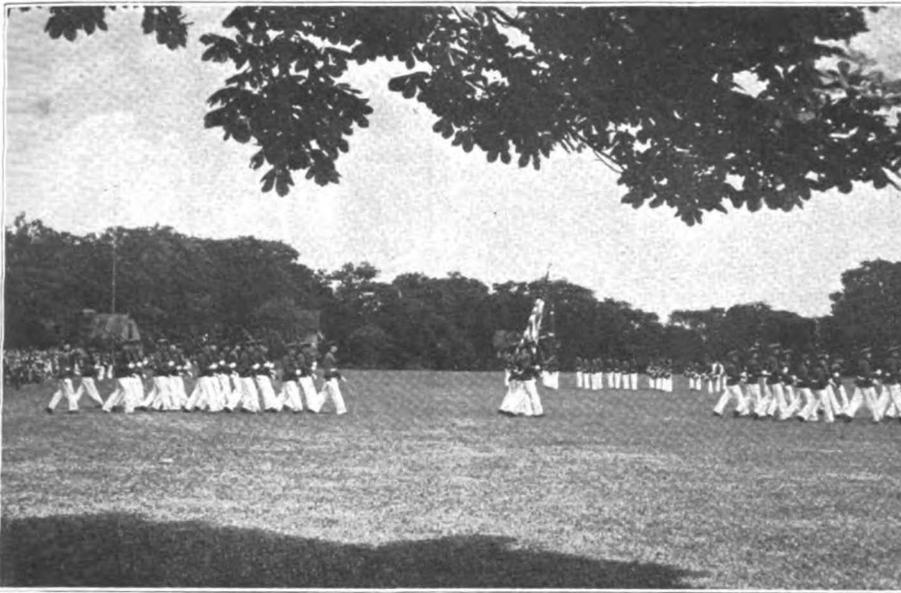
With an enlarged faculty and a permanent chaplain, the Rev. Dennis Whittle, the Blue Ridge School, Bris, Greene County, Va., is now prepared to care for 100 pupils. The school was founded originally to give schooling to boys and girls from the mountain areas of the Blue Ridge. Its aim, with a monthly charge at present of \$30 for board and tuition, has always been to give these children a chance to fit themselves for living. Through work in the classroom and on the farm, in the cannery, the shop, and the playground, the school tries to make its students coöperative and responsible citizens and builders of the kingdom of God.

PAR Made at Howe

A grade consistent with his Potential Achievement Rate is the goal of every student at Howe Military School, Howe, Ind. The PAR for each student is carefully worked out by the faculty and the student, and a grade is then assigned which all agree he is capable of making. When the student applies for admission to the school he is given a brief mental ability test and a record of his academic work and work habits is obtained from the school which he last attended. During the orientation program when he first arrives, further tests are given him, which add to the information which is needed to evaluate and guide the student. The student is then assigned to classes at his level and, after a period of observation, his teachers submit grades they think he can make in



BLUE RIDGE SCHOOL CHAPEL: A magnificent building in the center of the campus is the symbol of the school's primary purpose—teaching the Way of Life.



FOUNDERS DAY REVIEW: Cadets of De Veaux School, Niagara Falls, N. Y., pass in dress parade before the trustees and guests of the school, June 22, 1946.

the various subjects. The student then submits the grades he thinks he can make and after a careful evaluation the headmaster determines the PAR to be set up for each student. If the boy feels that his PAR is too high, he may ask to have it lowered, but this rarely happens. More often the boys try to exceed their PAR in order to have it raised.

This system is the result of observing the frustration an average or poor student feels in trying to keep up with the honor group. With the present plan, these students are made to feel a sense of achievement when they attain their PAR's and the superior boy is not allowed to fall behind for fear of not attaining his. Great care is always exercised to make certain that the PAR of each individual student is within his reach with the proper application. When this is done he is challenged to work up to his ability and to try for higher goals.

Seminary Aids Europeans

During the past year more than 1,200 lbs. of clothing have been sent to Europe from the Annie Wright Seminary, Tacoma, Wash. The first shipment was sent in response to an appeal from Mrs. Ruth Bryan Owen Rohde, who told of a French girls' school which was badly in need of clothing. In addition to the clothes, many other useful articles—thread, combs, handkerchiefs, etc.—were put into the boxes. Because of the many letters of thanks which have been received, a correspondence has sprung up between the two schools.

Another shipment was sent to a man in Holland, who wrote to say that he and his wife and child were badly in need and that clothes could not be bought except on the "black market" and at excessive

prices. A box of Delftware has been received and will be opened when the fall term of the seminary opens.

Money Raised for R&A Fund At St. Mary's Hall, Burlington

The United Nations Festival, held at St. Mary's Hall, Burlington, N. J., in May, served to stimulate the interest of the students in the foreign countries which have been devastated by the war. The purpose of the festival was to earn money for the Reconstruction and Advance Fund, and more than \$700 was raised for that reason. The amount was far beyond the quota of the school and far exceeded what had been expected. More satisfying to the school than the money was the good will created between students and staff while they were working on the projects for three months before the festival took place. Despite the weather, nearly 300 dinners were served to members of the community and parents of students.

Stuart Hall at 102

Stuart Hall, Staunton, Va., which celebrated its centennial in 1944, has an enrolment of 150 girls. The Lower School has been discontinued and every facility is now directed toward the development of students in the four college preparatory years. There is, however, a course offered for the girl who does not expect to go to college.

Stuart Hall was founded by the members of Trinity Parish in 1844 and named the Virginia Female Institute. In 1907 the present name was adopted in honor of Mrs. J. E. B. Stuart, widow of the Confederate cavalry officer, who was

Christchurch
SCHOOL for BOYS

Intermediate School:
Seventh to Ninth Grades
Upper School: Full College
Entrance Requirements

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For information, write
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Holderness is proud to be among schools sharing the effort to meet the vital need of America today, of giving boys from 12 to 18 a thorough grounding in the fundamentals of a liberal education, together with sufficient mathematics and science to increase their usefulness in the armed services; and an emphasis on the study of history to provide an intelligent background for the building of the post-war world. Our group of 75 gives opportunity for close fellowship between instructors and boys under conditions that promote growth and responsibility.

Detailed information will gladly be sent by the Rector, Rev. Edric A. Weld.

HOWE

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College Preparatory and General Courses. Ratio of Masters to Boys is one to seven. Experienced men instruct, coach, and live with the boys in an environment conducive to mutual understanding and Christian living. Also Lower School grades 5-8.

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For Information Address:
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— FOUNDED 1842 —

EDUCATIONAL

principal of the school for 20 years. In 1919 the school became the property of the three dioceses in Virginia, and at the present time the three bishops in Virginia



THE ART CLUB: *Stuart Hall, Staunton, Va.*

are members of the board of trustees. Most of the students are Episcopalians, but girls of other communions are welcomed. The chapel services, however, are those of the Church.

General Appointed to Board

Gen. Jonathan M. Wainwright has been elected to the board of trustees of Manlius School, Manlius, N. Y. General Wainwright's appointment to the governing board of the military school was announced by Bishop Peabody, chairman of the board of trustees and Bishop of Central New York, on July 13th. General Wainwright's son, Capt. Jonathan M. Wainwright III, attended the school.

Girls' School Doubles Quota

Out in the mid-Pacific, girls of St. Andrew's Priory School in Honolulu talked over the Reconstruction and Advance Fund and decided that they would set for themselves a goal of \$1,600. They have worked, sacrificed, invented unusual ways of raising money, and the latest report shows that they now have \$3,606.10 for the Fund.

Contributions Received by Episcopal High School

Contributions totaling \$343,000 have been received by the Episcopal High School, Alexandria, Va., during the past year, according to a report by the school fund committee, of which the Most Rev. Henry St. George Tucker is chairman. The gifts came from 930 persons



ST. JOHN'S MILITARY SCHOOL (EPISCOPAL)

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St. John's Military School
Dept. L Salina, Kansas

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Mt. Washington, Baltimore, Md.
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Established 1849

Matriculation session 1946-47,
60 boarders; 185 day boys.
Boarding department—Grades 6 to 12
Day department—Grades 3 to 12

S. Atherton Middleton, Headmaster
Rev. Harry Lee Doll, Rector of St. Paul's,
Baltimore, chaplain and president of trustees.

in this country and abroad. The largest contribution was \$25,000 and the smallest, \$1. The donors were alumni, parents of students, and Churchmen in general.

The money was received under a three-year plan to enlarge the school building and faculty and to improve

The May educational number of THE LIVING CHURCH contained a leading editorial submitted anonymously by a student in an unnamed Church School. The "Versailles, Ky.," postmark identified the school as Margaret Hall School for girls. It later became known that the editorial was written by Cynthia McEvoy, daughter of the rector of St. Mark's - in - the - Bouwerie, New York. Cynthia was also one of the 25 \$1.00 prizewinners in the 1946 essay contest on the subject of missions.

The way the news came to Margaret Hall School is described in a letter from a teacher at the school to a friend:

"That same day THE LIVING CHURCH arrived . . . and Sister Rachel [the superior] looked quick and found that our three had won only the conventional dollar consolation prizes, so she thought there wasn't much interesting in the issue (this she described to us in the dining room at dinner).

"But she read the editorial; and it said that it was an unsolicited and anonymous contribution from a student in a Church school—which school, they thought, they could guess, from internal evidence and the postmark!

"So she read on, and it said they had sisters—and then it said they had self-help (seems there are only two such here)—and then it said they had studied the atomic bomb and China: at which point Sister Rachel went out and gathered people around her, and finally a senior appeared, and said, "I mailed that for Cynthia." Cynthia is the daughter of the rector of St. Mark's in the Bouwerie, and was singing the heroine in the opera, with several qualms. This helped her morale a lot.

"So Sister Rachel let all the girls off their black marks as a celebration, and you should have heard them howl."

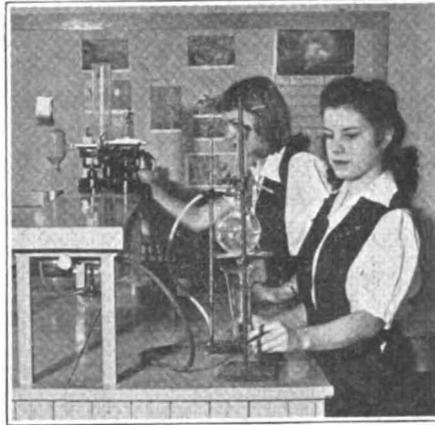
housing facilities for both students and teachers. The goal of the plan is \$1,360,000.

Shattuck Honored

The Rev. Donald Henning, rector at Shattuck School, Faribault, Minn., has been notified by the War Department that Shattuck has again been designated as an honor school. This is the 39th time that the school has received this honor, which was instituted in 1904.

"Up and Atom" is Popular

The discovery of the atomic bomb has greatly stimulated the interest in the science department at St. Katharine's School, Davenport, Iowa. Visitors are



Sunderbruch.

ST. KATHERINE'S SCHOOL, DAVENPORT, IOWA: *New trends in science are followed with interest.*

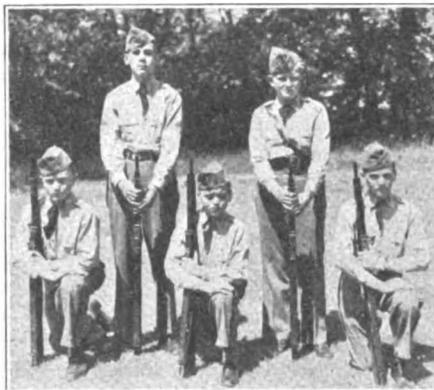
often invited to attend the sessions in the laboratory, which is filled with timely exhibits. Many experiments are carried on with great interest and the Science Club, called the "Up and Atom," is a valuable adjunct to the department.

COLLEGES

Canterbury College Board Formed

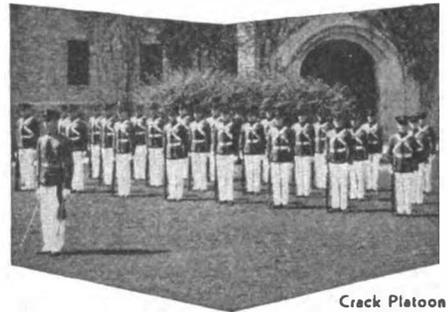
Officials from the two dioceses in Indiana have selected the name of Canterbury College, formerly Central Normal College, for the school which the Church recently acquired. The college is in Danville, Ind., and will begin its career as a Church institution on September 20th, with the opening of the fall term.

The new board of trustees, of which ten members are clergymen and laymen from the two Indiana dioceses, held its first meeting on July 8th. Members from the Diocese of Indianapolis include:



ST. JAMES' SCHOOL, FARIBAULT, MINN.: *Marksmanship and manual of arms interest boys of all ages.*

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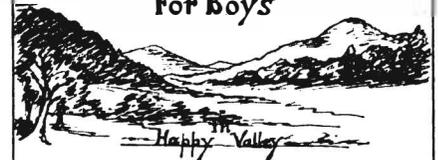
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Catalog & View Book

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A College Preparatory Boarding School for Boys. Tuition—\$500-\$800 according to financial ability. Tuition for those gaining Watkinson Scholarships—\$300. Scholarships awarded on basis of financial need and boy's ability.

Rev. Nicholas M. Feringa
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The Full Stature of Manhood

In a beautiful and healthful location in the foothills of the Blue Ridge Mountains, boys receive here a sound preparation for college in the wholesome atmosphere of a Church School. The fee of \$900 covers all school expenses.

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Small Classes — Individual Attention
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Thorough preparation for leading secondary schools
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Marvin W. Horstman, Headmaster

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Church Schools Make Good Churchmen

EDUCATIONAL

Bishop Kirchoffer, the Rev. E. Ainger Powell, Alexander M. Bracken, Donald W. Alexander, and Lyman B. Whitaker: from the Diocese of Northern Indiana: Bishop Mallett, the Rev. Don H. Copeland, Dr. Kenneth Kintner, Donald Smith, and I. W. Baldwin. Two members of the past board of trustees will remain in order to represent the local community: John A. Kendall and Glenn Hovermale. It is expected that the new board of trustees may soon be enlarged to include additional members from various parts of the country.

Canterbury Club Forms Plans

The first summer meeting of the Canterbury Club of Hobart College was held on July 4th. Bishop Mann, retired Bishop of Pittsburgh, Bishop Peabody of Central New York, and the Rev. A. R. Ver Duin spoke to the students at a picnic held at the chaplain's house. Plans for the future were discussed, and hope was expressed that the club might work in close coöperation with other colleges in the interests of the Church.

Commencement at Kenyon

Thirty-five men received degrees in course at the annual commencement at Kenyon College, Gambier, Ohio. None of the graduating class had had an uninterrupted college career and about 90% had served in the armed forces. Ten men also received doctor's degrees, *honoris causa*: Gen. C. E. LeMay, Gen. Herbert Perrin, Gen. Frank Allen, Charles Burchfield, P. G. Hoffman, Dr. A. J. Carlson, the Rev. L. M. Hirshon, the Rev. D. V. Carey, R. B. Brown, and Dr. T. Z. Koo, advisor to the Chinese delegation at the San Francisco Conference. Bishop Tucker of Ohio



ST. JOHN'S SCHOOL, SALINA, KANS.: Faculty and students enjoy a respectful fellowship.

— EDUCATIONAL —

gave the commencement address, in which he stressed the value of higher education in relation to society.

The weekend festivities included a victory assembly at which General Le-



Hager-Schuller.

BACCALAUREATE PREACHER: Dr. T. Z. Koo addresses the commencement congregation of Kenyon College.

May made the address, and reunions of many classes.

SEMINARIES

Diocese of Easton Admitted To "Sewanee Family"

Bishop McClelland of Easton has announced that that diocese has been accepted as a member of the combination of dioceses that owns the University of the South, Sewanee, Tenn. Dr. Alexander Guerry, vice-chancellor of the university, informed the Bishop that a resolution adopted by a recent convention of the Diocese of Easton, seeking membership in the confederation, had been favorably received. Dr. Guerry said, "We are happy to welcome the Diocese of Easton into the Sewanee family, especially at a time when this institution stands on the eve of its greatest opportunity."

Easton is the northernmost diocese in the Sewanee confederation, and the 23d to be admitted to the group.

CDSP Inaugurates New Program

The Church Divinity School of the Pacific, with many veterans in attendance, has inaugurated several unique programs during the past year. A seminar was held for veterans and faculty, in which the ex-servicemen informed the faculty of their experiences and their needs in seminary life. Returned chaplains and students together worked out an evaluation of religion in the Army and the effect on civilian religious life,

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EDUCATIONAL

and made suggestions to the faculty for the seminary program in the future. A grant for week-day religious education is being used in the field to strengthen the relations of homes, churches, and schools, and groundwork has been laid for a program of training for overseas missions.

The school has recently been accredited by the American Association of Theological Schools. In addition to the regular faculty members, lecturers include: Bishop Parsons, retired Bishop of California, the Rev. H. M. Shires, the Rev. G. W. Morrel, the Rev. Arthur Farlander, and Mrs. Mary B. Harris.

Dr. Bell Resigns

The Rev. Dr. B. I. Bell, consultant on education to the Bishop of Chicago, has found that his work is so heavy that he has been obliged to decline a reappointment as lecturer in preaching and education at the Seabury-Western Theological Seminary, Evanston, Ill.

VETERANS

Conference Held at College of Preachers

A conference was held recently at the College of Preachers for veterans from the Third Province who had signified that they were interested in studying for the priesthood. The men who were asked to attend were those who had been recommended by their rectors as being suitable. Twenty-one men attended.

Bishop Dun of Washington spoke on "The Call to the Ministry." Other speakers included: the Rev. Stephen Bayne, the Rev. Canon G. J. Cleveland, the Rev. Early Poindexter, the Rev. Packard Okie, the Rev. R. O. Kevin, Jr., the Rev. J. C. Kolb, and the Rev. Canon T. O. Wedel. The various aspects of the ministry and an over-all picture of the problems and difficulties



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CHURCH SCHOOLS

Denver Parishes Combine in Religious Education Program

After several months of careful planning, and with the full approval of their vestries, three Denver parishes—the Church of the Ascension, St. Mark's Church, and St. Thomas' Church—announce a United Program of Christian



FOOD FOR EUROPE: *Bishop Larned, Suffragan of Long Island and Bishop in charge of the European Convocation (left) accepts the gift of food boxes gathered and packed by the Canterbury Club of Hobart and William Smith Colleges, Geneva, N. Y., from William N. Penfield, club president (right) and the Rev. Dr. David R. Covell, college chaplain. The boxes were destined for orphans at Newcastle-on-Tyne, England.*

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the three Church schools during the school year; and to instruct, train, and guide the teaching staffs of the three Church schools at bi-weekly meetings during the school year.

Adults, and particularly parents, will be invited to attend adult classes in each parish, studying the same subjects on an adult level under the guidance of the rector, and meeting simultaneously with the Church school.

DIOCESAN

SOUTHWESTERN VA.

Rector of Boys' Home Resigns

The Rev. Edward R. Rogers has resigned as rector of Boys' Home, Covington, Va., effective September 1st. Dr. Rogers said that this action was taken at the advice of his physician and because Mrs. Rogers' health has been impaired for some time. The trustees accepted the resignation with great regret. Plans were inaugurated for a dinner at the home in October, at which time the trustees and other friends will show their appreciation for the work Dr. and Mrs. Rogers have done at the home during the past 29 years.

Before coming to Boys' Home, Dr. Rogers was on the faculty of the University of Virginia and headmaster and owner of the Jefferson School for Boys, Charlottesville, Va. In addition to his position as rector of the home, Dr. Rogers has been rector of St. Luke's Church, Hot Springs, Va., and will continue in that capacity. He and Mrs. Rogers will take up residence in the rectory there.

The home has recently received a bequest of \$10,000 for the establishment or maintenance of a dental clinic for the resident children. The trustees were also informed that the indebtedness, which amounted to \$119,300 when Dr. Rogers came, has been liquidated. Plans for the erection of an administration building were approved and it was decided to call it "Rogers Hall," in honor of the present rector and his brother.

NEW YORK

Memorial Services for General Mihailovich at Serbian Cathedral

Memorial services for General Draja Mihailovich were held in the Serbian Cathedral of St. Sava, New York City, July 21st. Great crowds attended the services and the grounds between the cathedral and the parish house were filled by those who could not find a place inside. The Serbian people have never wavered in their loyalty to Gen-

eral Mihailovich. There were also many American and English people present, who shared with the Serbian people in believing that General Mihailovich was always loyal to the Allied cause.

The Very Rev. Dr. Doushan J. Shoukletovich, dean of the cathedral, officiated. The Rev. Canon E. N. West, representing Bishop Manning of New York, also took part in the service. The Office of the Dead was said, with the choir of St. Sava singing the music for the ancient office. Dean Shoukletovich preached in both Serbian and English. He said, in part:

"In his life, Draja Mihailovich has symbolized victory in war for the Allied Forces. Today, in death, he symbolizes our defeat in peace. The stain of betrayal of a loyal ally in war cannot easily, if ever, be erased from the conscience of those who are responsible for the death of a gallant warrior and his devoted Chetniks. This hero was not only denied the rites of Mother Church, but his grave is hidden away. His faithful Chetniks, executed with him, also shared

(Continued on page 26)



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Church of England Seeks Special Funds



\$3,000,000 for training of ex-service men for ordination—according to a joint appeal to the English Church by the Archbishops of Canterbury and York. A news item reports that they speak of this program as the paramount need of the Church.

Our Seminaries are not asking for special appeals; perhaps they ought to. Certain it is that increased interest on the part of the whole Church, wider responsibility, and more general support are essential if we are effectively to meet the needs of our own Church.

Berkeley Divinity School, New Haven, Conn.; Bezey Hall, Gambier, Ohio; Bishop Payne Divinity School, Petersburg, Virginia; Church Divinity School of the Pacific, Berkeley, Calif.; Divinity School of the Protestant Episcopal Church in Philadelphia; Episcopal Theological School, Cambridge, Mass.; The General Theological Seminary, New York City; Nashotah House, Nashotah, Wis.; School of Theology of the University of the South, Sewanee, Tenn.; Seabury-Western Theological Seminary, Evanston, Ill.; Virginia Theological Seminary, Alexandria, Virginia.

That Presbyterian Union Business

We Varians are a rather quiet lot, not given to controversy. We are peace-minded and about the only time we are ruffled is when someone starts trying to take away from us things we've struggled for, things we have earned, and things that have been PROMISED to us as being ours when we complied with certain conditions.

We entered the Episcopal Church under certain definite conditions as set forth in the Prayer Book. The definition of those conditions is clear, even to simple minded laymen like ourselves. We accepted all that the Book of Common Prayer stated and implied—as we did Holy Scripture. Now we find those of our own Church perfectly willing to scrap much of what our Church and its Prayer Book has proclaimed for centuries, simply in order to effect a so-called union with ONLY A PART of the Presbyterian Church. The entire plan as set up by that group in our Church, the group which really hatched the whole scheme,—is so unthinkable, impracticable and utterly void of any wholesome foundation, that we wonder if there is not within the Presbyterian Church an element which recognizes the virtual failure of Protestantism, and within the Episcopal Church an element which fears Anglo-Catholicism because their Protestantism has been inadequate. With this double negative approach, we wonder if these good people have not forgotten that two times nothing still equals nothing. Certainly two times nothing never equals ONE.

If this scheme goes through, those Episcopalians who now criticize the ex-

istence of three distinct parties in our Church, will wake up to find that they have something like SIX parties after the so-called consolidation. There will be the earnest and devout "Anglo-Catholics," the "Liberal Evangelicals," the grand old "Low Church" people, the "Episcopalized Presbyterians," the Presbyterianized Episcopalians," and a lot of floppers in between who won't know where they want to belong, or what to do about it. No one will be able to go into any church and know how decently and consistently to worship according to any familiar pattern. Just figure what a mess will surely result, and when it is done, we still will NOT have effected union with the entire Presbyterian Church at all—just some sections.

But all this is nothing as compared with what we are now about to tell you. A certain prominent Bishop of our Church who is a pronounced proponent of the union scheme, made in a meeting the statement, that, should the union with the Presbyterians be effected, we must remember that THE CHURCH THUS FORMED WOULD NO LONGER BE A PART OF THE ANGLICAN COMMUNION.

That's all we shall have to say on this subject before it comes to vote at General Convention. You all didn't realize that some morning we'd wake up and find we weren't Episcopalians, we weren't Anglicans, we weren't Presbyterians. Before God, what would we be? Answer that for yourselves, and then do something about it.

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this cruelty. Why? Because Yugoslavia has been delivered into the hands of someone who has desecrated everything that has been sacred to the Serbs."

Dean Shoukletovich then delivered a message to the congregation from Bishop Dionisije, head of the Serbian Orthodox Church in America.

"Were a statue to be erected in memory of Draga Mihailovich, its inscription should read: 'First Ally to fight Naziism; who helped to save Moscow by delaying Hitler's time-table and saved Britain's Suez Canal by disrupting the enemy. Betrayed by the Allies; killed by Communist Tito.'"

A picture of General Mihailovich was displayed while the service was being held. It was placed above a votive candle stand in the choir, in a place of special honor. Dean Shoukletovich conducted the service from the choir, before this shrine. The shrine blazed with candles offered by members of the congregation for General Mihailovich.

After the service, Dean Shoukletovich, assisted by Canon West, distributed to the people the blessed bread and cooked wheat given to mourners after a funeral of the Serbian Orthodox rite.

At the Cathedral of St. John the Divine, at the 11 o'clock celebration of the Holy Eucharist on July 21st, prayers were offered "for the soul of an Orthodox soldier who died without the ministrations of his Church." Canon West announced to the congregation that Bishop Manning had requested that such prayers be said at that time.

Cathedral to Be Improved With Carvings and Moving of Shrine

Bishop Manning of New York has announced that during the present summer certain important additions and improvements will be made at the Cathedral of St. John the Divine. The foremost of these will be carvings from the designs of John Angell. At the west front, directly above the great bronze doors, will be carved the "Majesta," figure of the reigning Christ seated upon a rainbow. The carving will permit more light to shine through the smaller rose window, which is directly back of the "Majesta." Immediately below will be carved an Agnus Dei. In the arch-volt an angel will be carved.

A desired improvement will be the removal of the shrine of the Golden Book from its present location north of All Souls' Bay to a position just east of the bay. The shrine will thus form a screen between All Souls' Bay and the Missionary Bay.

The front row of stalls on the north and south sides of the choir will be made movable, in order that a better view of the sanctuary and the high altar may be

had from the nave and crossing. These stalls will be removed, but can be replaced at any time when they are needed.

A second covered bridge, leading from the cathedral into Old Synod House, will be constructed. This bridge will lead directly from the crossing into the Exhibit Hall. Hitherto, the only way into that hall from the cathedral has been through the south ambulatory, over the covered bridge into the choir room, and along the passage from which the vesting rooms of the clergy open.

**Canon Hood Preaching
In Cathedral of St. John**

The Rev. Canon Archibald Hood, principal of Pusey House, Oxford University, is preaching in the Cathedral of St. John the Divine on the four Sundays in August. During the months of July and August, when the summer school of Columbia University is in session, there is a large number of students in attendance at both the morning and afternoon services. The special preacher for July was Bishop Pardue of Pittsburgh.

CHICAGO

Catholic Club Elects Officers

At the annual meeting of the Catholic Club of Chicago, which was held at the Church of the Ascension, Clifford L. Terry, of St. Luke's, Evanston, was elected president for the sixth consecutive year. Victor D. Cronk, vice-president, George Harris, secretary, and William J. Rivers, treasurer, also were reelected. The Rev. W. B. Stoskopf, the Rev. D. R. MacLaury, T. F. Finigin, Otto Stellenberg, William Rudow, and W. B. Southern were named to the executive committee.

The date for the first meeting in the fall was announced as September 30th at St. Luke's, Evanston. Bishop Conkling will preach and the Rev. Dr. Bernard Iddings Bell will speak at the dinner on "The Private Devotional Life of a Catholic Layman."

CONNECTICUT

**Bishop Budlong Announces
Election of Cathedral Dean**

Bishop Budlong of Connecticut has announced that the chapter of Christ Church Cathedral, Hartford, has elected the Rev. Louis Melbourne Hirshson as dean of the cathedral to succeed the late Dean Arthur F. McKenny.

A graduate of Harvard, Mr. Hirshson was ordained to the diaconate and to the priesthood by Bishop Rogers of

Ohio. He served as assistant at Grace Church, Sandusky, Ohio, from 1923 to 1927 and as rector of St. Paul's Church, Maumee, Ohio, from 1926 to 1935. Since 1935 he has been rector of St. Stephen's Parish in Sewickley, Pa.

HONOLULU

Dr. Staley Retires

One of the outstanding personalities of the Church in Hawaii left her home in Honolulu last month to live in the quiet of Shingle Memorial Hospital on the Island of Molokai. She was Dr. Mil-

dred E. Staley, daughter of the first Anglican Bishop of Honolulu.

GODDAUGHTER OF QUEEN EMMA

Dr. Staley was born in Honolulu. Her godmother was Queen Emma of Hawaii. She was educated in England and spent her life in service throughout the world as a physician.

In recent years she has lived in a cottage on Emma Square in the grounds of St. Andrew's Cathedral in Honolulu, and was a friend to hundreds of servicemen during the war. Now 83, she is possessed of an alert and keen mind and made the trip to Molokai by airplane.

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However many religious adjectives may be used by communists to deceive impractical idealists and humanitarians, communism is anti-God and anti-American.

Root Freedom must be restored and vouchsafed in America so that the lamps of Freedom can gradually be rekindled over the earth. Our freedom cannot be taken for granted. It is worth fighting for. American citizens have a right to expect leadership in the Crusade for Freedom from their churches and ministers. Such leadership needs to be mobilized for effectiveness. This twelve-year-old organization invites inquiries and participation, in your own way and in your own area of influence.

We do not fight for any single freedom—speech, press, pulpit, enterprise, or assembly. We crusade for Freedom in the spiritual, first-cause sense. For recognition of man as a child of God, man as master (not slave) of the state, for the democratic process, for constitutional government, for return to the American way of doing things and for development of a Christian "climate" of Freedom in which all freedoms can live as they justify themselves and deserve preservation. May we send you our monthly bulletin?

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NAME
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DEATHS

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

Elliott Darr Marston, Priest

The Rev. Elliott Darr Marston died of poliomyelitis on July 17th in University Hospital, Minneapolis, Minn. He was 39 years old. A Requiem for members of the family and the clergy was celebrated in St. Matthew's Church, Minneapolis, on July 20th. The Rev. Walter W. B. Schroeder was the celebrant and Bishop Keeler of Minnesota pronounced the absolution and benediction. A memorial service was held in the Cathedral Church of St. Mark on July 21st by Bishop Keeler and members of the diocesan clergy.

At the last diocesan convention, Fr. Marston was elected a deputy to the forthcoming General Convention. He was very prominent in the Church life of the diocese, a member of the Bishop and Council, the summer conference faculty, and chairman of the board of examining chaplains. Fr. Marston's last parishes were St. Matthew's, Minneapolis; St. John's, Hassan; and Holy Trinity, Fridley. Before assuming charge of these three parishes, Fr. Marston had helped two missions in the diocese become independent parishes. The family requested that no flowers be sent, but that the money for them go toward memorials to fulfil Fr. Marston's plans for the three small churches.

Fr. Marston is survived by his wife, three children, his parents, a brother, and a sister.

William Hammond Milton, Priest

The Rev. William Hammond Milton, D.D., rector emeritus of St. James' Church, Wilmington, N. C., died at his home in Baltimore, Md., June 26th.

Dr. Milton was born in Berryville, Va., in 1868. He was graduated from the Virginia Military Institute and served as an instructor there. He received his degree from the Virginia Theological Seminary in 1892 and was ordained deacon the same year. The following year he was ordained priest by Bishop Randolph of Virginia. Before going to St. James' he was rector of parishes in the Dioceses of Southwestern Virginia and Maryland. In 1909 he became rector of St. James' and was there until the time of his retirement in 1936.

Dr. Milton was secretary of the Field Department of the National Council from 1919 to 1931, and served as a deputy to General Convention three times. He was the author of several books, including *The Cure of Souls* and *Ventures of the Soul*.

The burial service was held in St. James' Church, Wilmington. It was

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

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POSITIONS OFFERED

WANTED: Priest, morning service August 18th and 25th, Southbury. C. J. Harriman, Woodbury, Conn.

WANTED teacher for Kindergarten in Church School, should be able to play the piano. Reply Box J-3106, The Living Church, Milwaukee 3, Wis.

WANTED Housemother in cottage for girls. Must be a cheerful, energetic woman who likes girls. Reply Box J-3107, The Living Church, Milwaukee 3, Wis.

RATES: (A) All solid copy classifications, 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) Church Services, 35 cts. a count line (approximately 12 lines to the inch); special contract rates available on application to advertising manager. (D) Minimum price for any insertion is \$1.00. (E) Copy for advertisements must be received by The Living Church at 744 North Fourth St., Milwaukee 3, Wis., 12 days before publication date of issue it is designed for.

DEATHS

conducted by Bishop Darst, retired Bishop of East Carolina, Bishop Wright of East Carolina, and the Rev. Mortimer Glover, rector.

He is survived by his wife, one son, William, Jr., and two daughters, Mrs. John M. T. Finney and Mrs. Robert C. deRossett.

George D. Gardner

George D. Gardner, brother of Bishop Gardner of New Jersey, died at San Jose, Calif., on July 10th.

Mr. Gardner was born in Buffalo on September 5, 1880. Surviving him are his widow, Mrs. Martha Gardner, Bishop Gardner, and the Misses Gertrude and Anna Gardner.

The funeral service was held on July 13th at San Jose, with Bishop Gardner and Bishop Sanford, retired Bishop of San Joaquin, officiating. Interment was in Oak Hill Memorial Park.

CHANGES

Appointments Accepted

The Rev. J. Edwin Charles, at present assistant of St. Andrew's Church, Fort Worth, Tex., will become rector of the Church of the Good Shepherd, Norwood, O., September 1st. Address: 3812 Floral Ave., Norwood 12, Ohio.

The Rev. John B. Coburn, formerly a chaplain in the Navy, will become rector of Grace Church, Amherst, Mass., September 1st. Address: 14 Boltwood Ave., Amherst, Mass.

The Very Rev. James T. Golder, dean of Christ Cathedral, Salina, Kans., is now priest in charge of St. Anne's Church, McPherson, Kans. This is in addition to his work at the cathedral. Address: Christ Cathedral, Salina, Kans.

The Rev. Charles Fred Parks, formerly vicar of Trinity Mission, Thermopolis, Wyo., is now vicar of St. John's Mission, Wilmington, Calif. Address: 23549 Meribel Ave., Avalon Village, Wilmington, Calif.

The Rev. Paul T. Shultz, Jr., rector of Emmanuel Church, West Roxbury, Mass., will become rector of the Church of the Atonement, Westfield, Mass., September 16th. Address: 13 Pleasant St., Westfield, Mass.

The Rev. Robert F. Thomas, rector of St. John's Church, Huntingdon, Pa., will become rector of Christ Church, Point Pleasant, W. Va., September 1st. Address: Point Pleasant, W. Va.

The Rev. Peter C. van der Hiel, rector of St. James' Church, Downingtown, Pa., will become rector of St. Paul's Church, Chester, Pa., October 1st. Address: 13th and Potter Sts., Chester, Pa.

The Rev. Thomas J. Williams, rector of St. Helen's Church, Wadena, Minn., will become rector of St. Paul's Church, Carlinville, Ill., September 1st. Address: Carlinville, Ill.

Military Service

Separations

The Rev. Frederick J. Haskin, formerly a chaplain in the Army, reverted to inactive status on May 10th. Fr. Haskin is spending the summer in La Jolla, Calif., assisting at St. James-by-the-Sea, La Jolla; St. Andrew's Church, La Mesa; and Trinity Church, Ocean Beach. He will enter Seabury-Western Seminary at the Michaelmas term for a year of graduate study.

Resignations

The Rev. Paul L. Clark has resigned as rector of Grace Church, Cedar Rapids, Iowa, effective September 1st.

The Rev. W. Friend Day, formerly priest in charge of Fort Benton Field, Great Falls, Mont.,

CLASSIFIED

POSITIONS OFFERED

WANTED: Priest to supply four Sundays in August at St. Paul's Church, Elk Rapids, Mich. \$10 a Sunday for one service. Cottage on Elk Lake is reserved for supply for month of August at cost of \$115. Reply: The Rev. Louis Basso Jr., Grace Church, Traverse City, Mich.

ORGANIST-CHOIRMASTER, capable of training children and adult choirs. Accompanist to commercial musical organization and teaching opportunities will augment Church salary. Reply: The Rev. Louis Basso Jr., Grace Episcopal Church, Traverse City, Mich.

HOUSEMOTHER—For Boys Institution. State age and Qualifications, Salary and Maintenance. Reply Box L-3052, The Living Church, Milwaukee 3, Wis.

WANTED—Churchwoman, who desires a good home in New England, rather than large remuneration, to help with general work—in home of retired clergyman and wife. Reply Box P-3113, The Living Church, Milwaukee 3, Wis.

POSITIONS WANTED

PRIEST, 35 Single, Prayer book catholic would like parish preferably in city with social service, but will consider anything with right sphere of work. Excellent references and not afraid of hard work. Available October 1st. Reply Box M-3115, The Living Church, Milwaukee 3, Wis.

ENGLISH ORGANIST, Choirmaster, Cathedral trained, England and Continent. Would like position in America. Desires either first-rate choir or possibilities for such development. Write Mr. Allan Morrow, c/o The Rev. Joseph L. Brown, 108 West French Place, San Antonio, Texas.

RECTOR (pensioned) and wife will be glad to care for any summer home during the winter. Reply Box M-3110, The Living Church, Milwaukee 3, Wis.

PHYSICALLY HANDICAPPED retired Army Chaplain, single, for permanent but limited duties in financially poor, devotionally rich Catholic parish. No remuneration asked. Reply Box K-3114, The Living Church, Milwaukee 3, Wis.

ORGANIST-CHOIRMASTER, Mus. M., available Oct. first or sooner. New York City area. Mixed or boy choir, well acquainted with liturgy. Reply Box R-3111, The Living Church, Milwaukee 3, Wis.

RETIRING FROM ACTIVE parish work this year. Would like to settle where the services of an extra priest are needed, and a small home can be rented. Preference for East or West side of Hudson River, but not restrictive. Reply Box R-3109, The Living Church, Milwaukee 3, Wis.

RETREATS

RETREATS, St. Martin's House, Bernardsville, N. J. Groups, limit 30; own direction or boards in conferences. Address Acting Warden.

CLERGY RETREAT, September 3-6, Adelynrood, South Byfield, Mass., under the auspices of the Brotherhood of the Way of the Cross. Conductor, Rev. Charles W. F. Smith. Cost, \$6.10. For reservation or further information write to Rev. Sherrill B. Smith, Superior, F.V.C., Swansea, Mass.

WANTED

MISSION FIELD would be glad to use discarded professional crosses, Communion vessels, cruets, paten, chalice, ciboria, etc. Parishes having such equipment or any of it, write the Rev. F. Nugent Cox, P.O. Box 218, Tarboro, N. C.

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THE LIVING CHURCH

CHANGES

retired August 1st. Address: 906 High St., Bel-
lingham, Wash.

The Rev. Frederick W. Goodman, formerly priest
in charge of St. Paul's, Port Townsend, Wash.,
is retiring September 1st and will become an
honorary canon of St. Mark's Cathedral, Seattle,
Wash.

Changes of Address

The Rev. Robert L. Zell is to be addressed at
1603 Tibbitts Ave., Troy, N. Y.

Ordinations

Priests

Missouri: The Rev. Arthur B. Geeson and the
Rev. Paul F. Heberger were ordained to the
priesthood by Bishop Mitchell of Arkansas, for
the Bishop of Missouri, on June 28th at Christ
Church Cathedral, St. Louis. They were presented
by the Rev. B. T. Hastings and the sermon was
preached by the Very Rev. S. E. Sweet. Mr. Geeson
is rector of St. Paul's Church, Canton, Mo., St.
Louis, and vicar of Christ Church, Afton. Ad-
dress: 6518 Michigan Ave., St. Louis, 11. Mr.
Heberger is rector of St. Peter's Church, Smyrna,
Del.

South Florida: The Rev. Nathaniel Ragland
Davidson, Jr., was ordained priest by Bishop Lout-
tit, Suffragan of South Florida, on June 29th in
St. Philip's Church, Coral Gables. He was pre-
sented by the Rev. Christopher Sparling who
also preached the sermon. Fr. Davidson will be
curate of St. Philip's Church, Coral Gables.

The Rev. James McKeown was ordained priest
by Bishop Louttit, Suffragan of South Florida,
on June 12th in St. Paul's Church, New Smyrna
Beach. He was presented by the Rev. W. S.
Walthall and the Very Rev. M. E. Johnson
preached the sermon. Fr. McKeown will be priest
in charge of missions associated with St. Mary's
Church, Blowing Rock, N. C.

Deacons

Haiti: Etienne Victor Gilles, Jr., and Raoul
Emmanuel Najac were ordained to the diaconate
by Bishop Voegeli of Haiti on June 16th in the
Cathedral of the Holy Trinity, Port-au-Prince.

Each was presented by his father, the Rev. E. V.
Gilles and the Very Rev. E. O. Najac. Dean
Najac also preached the sermon. Mr. Gilles has
been assigned to work in the Aux Cayes area
and Mr. Najac will assist at the cathedral while
pursuing further studies.

Los Angeles: James Herman Jordan, Jr., was
ordained to the diaconate by Bishop Stevens of
Los Angeles on July 1st at All Saints' Church,
Riverside, Calif. He was presented by the Rev.
Henry C. Smith and the Rev. Douglas Stuart
preached the sermon. Mr. Jordan will be vicar
of St. Luke's Mission, Fontana, Calif. Address:
Fontana, Calif.

Western Massachusetts: Hanford Langdon King,
Jr., was ordained to the diaconate on July 7th by
Bishop Lawrence of Western Massachusetts in All
Saint's Church, Worcester. He was presented by
the Rev. R. G. Preston and the sermon was
preached by the Rev. T. T. Butler. Mr. King will
study at Union Theological Seminary, New York
City, and may be addressed there.

Kenneth Rupert Robinson was ordained to the
diaconate on June 29th by Bishop Lawrence of
Western Massachusetts in St. David's Church,
Agawam. He was presented by the Rev. Jack
Malpas and the Rev. F. H. Arterton preached the
sermon. Mr. Robinson will be assistant at St.
Peter's Church, Albany, N. Y., and may be
addressed there.

William Atwell Spurrier was ordained to the
diaconate by Bishop Lawrence of Western Massa-
chusetts on June 30th in Grace Church, Amherst.
He was presented by the Rev. J. McL. Trotter and
the Rev. R. N. Rodenmayer preached the sermon.
Mr. Spurrier will teach at Wesleyan University,
Middletown, Conn.

Depositions

The Rev. Jack Haldane Courage, priest, on
July 8, 1946, was deposed from the ministry by
Bishop Peabody of Central New York, in the
presence of the Rev. L. S. Charters and the Rev.
P. S. Olver. The action was in accordance with
the provisions of Canon 59, Section 1, and for
causes which do not affect his moral character.

The Rev. Raymond Martin Welkart, priest, on
July 5, 1946, in St. Paul's Cathedral, Detroit,

Mich., was deposed from the ministry by Bishop
Creighton of Michigan, in the presence of the
Rev. Gordon Matthews and the Rev. R. U. Smith.
The action was taken in accordance with the
provisions of Canon 59, Section 1, and at his own
request in writing that he be deposed from the
ministry of this Church.

Marriages

The Rev. Gordon Rhodes Olston and Miss Mary
Anne Popp were married on July 20th in the
Chapel of St. Mary the Virgin, Nashotah House,
Nashotah, Wis. Bishop Mallett of Northern In-
diana performed the ceremony and the Rev. Don
H. Copeland, rector of St. James' Church, South
Bend, Ind., read the Nuptial Mass. Mr. Olston
will be curate at St. James' Church, South Bend,
after September 1st.

The Rev. Frederick Haskin and Miss Louisa
Boyd Gile were married on April 5th at St.
James-by-the-Sea, La Jolla, Calif. The Nuptial
Mass was celebrated by the Rev. Donald Glaze-
brook, rector. Fr. and Mrs. Haskin may be ad-
dressed at 7717 Ludington Pl., La Jolla, Calif.

Religious Orders

R. Elliott Brock, son of the Rev. R. E. Brock
has entered the Brotherhood of St. Joseph. His
name is now Brother Dunstan Raphael, O.S.J.
Brother Dunstan Raphael has been assigned as
organist at the Church of the Ascension, Stat-
ton Island. Address: St. Michael's Church, 217 High
St., Brooklyn, N. Y.

Layworkers

Miss Marcella D. Martin is now a case worker
on the staff of the Church Mission of Help,
Memphis, Tenn. She was formerly with the Ameri-
can Red Cross in Columbia, S. C.

Corrections

The Rev. deSaussure Parker Moore was incor-
rectly listed [L.C. July 7] as accepting the rec-
torship of St. John's Church, Savannah, Ga. Mr.
Moore is assistant at St. John's; the Rev. Ernest
Risley is the rector of the parish.



GO TO CHURCH THIS SUMMER

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



ALBANY, GA.

ST. PAUL'S Rev. G. R. Madson, r
N. Jefferson & Flint Ave. (U. S. 19)
Sun 7:30, 9:45, 11; Wed HC 10

ALBANY, N. Y.

CATHEDRAL OF ALL SAINTS Swan & Elk Sts.
Very Rev. Howard S. Kennedy, dean; Rev. G. Hurst
Barrow, canon
Sun 7:30, 9, 11 & 4; Weekdays: Mat 7:15, HC
7:30, EP 5:15; Thurs & HD 10, HC

GRACE CHURCH Rev. L. N. Gavitt
498 Clinton Avenue
Sun Masses: 7:30, 10:45; Daily: 7.
Confessions: Sat 5-5:30, 8-9

ALEXANDRIA, VA.

CHRIST CHURCH Cameron & Columbus Sts.
Rev. B. B. Comer Lile, r; Rev. O. V. T. Chamber-
lain, Ass't
Services: 8 & 11

ASTORIA, L. I., N. Y.

REDEEMER Rev. Baxter Norris, r
Crescent St. & 30th Road
Sun 8, 10; Wed 10; HD 8
Confessions: By appt

ATLANTA, GA.

OUR SAVIOUR Rev. Roy Pettway, r
1068 N. Highland Ave., N.E.
Sun Mass: 7:30, 9:30, 11
Confessions: Sat 4-5

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS
Rev. Don Frank Fenn, D.D., r; Rev. Herbert L.
Linley, B.A., c; Rev. Robert St. A. Knox, B.D., c
Sun 7:30, 9:30, 11; Mon, Wed, Sat, 10; Tues &
Fri 7; Thurs & HD 7 & 10

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Edward R. Welles, M.A., dean; Rev.
R. E. Merry; Rev. H. H. Wiesbauer, canons
Sun 8, 9:30, 11. Daily: 12. Tues 7:30; Wed 11

ST. ANDREW'S Rev. Gordon L. Graser
Main at Highgate
Sun Low Mass 8, Sung Mass 10
Confessions: Sat 7:30

CHARLESTON, W. VA.

ST. MATTHEW'S Rev. Ben W. Tinsley
"Where a stranger doesn't feel strange"
1316 Bridge Rd.
Sun 8 HC, 11 MP; Thurs 10 HC & Group Study

CHICAGO, ILL.

ANTONEMENT Rev. James Murchison Duncon, r;
John E. G. Griffiths, Ass't.
5749 Kenmore Avenue
Sun 8, 9:30 & 11 HC; Daily: 7 HC

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

CINCINNATI, OHIO

ST. MICHAEL & ALL ANGELS Rev. Benjamin
3612 Reading Rd., Avondale R. Priest, r
Sun Sung Mass 9:30, only during July & Aug.

DAVENPORT, IOWA

TRINITY CATHEDRAL
Very Rev. Rowland F. Philbrook, D.D., dean; Rev.
Vernon L. Shattuck Jones, ass't
Sun 8, 9:30; Thurs 7 & 10

DECATUR, ILL.

ST. JOHN'S Eldorado at Church Street
Rev. E. M. Ringland; Rev. J. S. Neal
Sun 7:30, 10:30; Daily: 7:30, Mon, Wed, Fri, 10
Tues & Thurs 6:30

DENVER, COLO.

ST. MARK'S Rev. Walter Williams, r
Lincoln St. & E. 12th Avenue
Sun 7, 8, 9:30, 11; HC: Wed 10, Thurs & HD 7

DETROIT, MICH.

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

EAST MAUCH CHUNK, PA.

ST. JOHN'S Rev. John Kenneth Watkins, r
Third and Centre Streets
Sun 7:30 (except August) & 9:30; HD 9

EAU CLAIRE, WIS.

CHRIST CHURCH CATHEDRAL
Very Rev. Victor Hoag, D.D., dean
Sun 8 & 11. Daily: HC 7:30, Fri 10

(Continued on next page)

KEY—Light face type denotes AM black face,
PM; appt, appointment; B, Benediction; Cho,
Choral; Ch S, Church School; c, curate; EP,
Evening Prayer; Eu, Eucharist; HC, Holy Com-
munion; HD, Holy Days; Instr, Instructions;
Int, Intercessions; Lit, Litany; Mat, Matins;
MP, Morning Prayer; r, rector; Ser, Sermon;
V, Vespers; v, vicar.

GO TO CHURCH THIS SUMMER

(Continued from preceding page)



ELMIRA, N. Y.

EMMANUEL Rev. George L. Gurney, r
Pennsylvania Ave. at Mt. Zoar St.
Sun HC 8, Cho Eu 11; Daily (except Mon) HC
7:30; Confessions: Sat 4-5, 7:30-8

FREEHOLD, N. J.

ST. PETER'S (Est. 1702)
Rev. Bernard McK. Garlick
Sun Masses: 7:30, 10; Daily: 7:30 (except Wed), 9
Confessions: Sat 7:30, 8

FRONT ROYAL, VA.

CALVARY CHURCH Royal Ave. at 2nd St.
Rev. Charles Noyes Tyndell, D.D., S.T.D.
The Little Cathedral of the Shenandoah
Sun 8, 11

HOLLYWOOD, CALIF.

ST. MARY OF THE ANGELS Rev. Neal Dodd, D.D.
4510 Finley Avenue
Hollywood's Little Church Around the Corner
Sun Masses: 8, 9:30 & 11

MASSAPEQUA, L. I., N. Y.

GRACE Rev. Edward J. Bubb, r
Merrick Rd. & Cedar Shore Dr.
Sun 8 Eu, 11 MP & Eu; Thurs & HD 9:30 Eu
Grace (Chapel) Sun MP & Eu 9:15

MEDFORD, OREGON

ST. MARK'S Rev. George Turney
5th & Oakdale
Sun 8, 10, 11; Fri & HD 11

MILTON, ORE.

ST. JAMES' Rev. H. Gordon Neal
Vine Street
Sun HC 9; MP & Ser 11; Wed HC 9

NEW ORLEANS, LA.

ST. GEORGE'S Rev. Alfred S. Christy, B.D.
4600 St. Charles Avenue
Sun 7:30, 9:30, 11; Fri & HD 10

NEWPORT, R. I.

ST. JOHN THE EVANGELIST 59 Washington St.
Rev. Thomas Lee Brown, r
Masses: Sun 7:30, 11; Daily: 7:30 (except Thurs
10) B 1st Fri 8; Confessions: Sat 4-5

NEW YORK CITY

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

ASCENSION Rev. Roscoe Thornton Faust, r
Fifth Avenue & 10th Street
Sun 8, 11, 4:30, 8; Daily: 8 HC; 5:30 V (Tues
thru Fri) This church is open all day & all night.

ST. BARTHOLOMEW'S Park Ave. & 51st St.
Rev. Geo. Paull T. Sargent, D.D., r
Sun 8 HC; 11 Morning Service & Ser; 4 Evensong.
Special Music
Weekdays: HC Wed 8; Thurs & HD 10:30
The Church is open daily for prayer

ST. CLEMENT'S 423 West 46th St.
Sun. Masses: 8 & 9:30; Daily: 8. Fri 9
Confessions: Sat 8-9

HEAVENLY REST 5th Ave. at 90th St.
Rev. Henry Darlington, D.D., r; Rev. Herbert J.
Glover; Rev. George E. Nichols
Sun 8, 10 (HC), 11 MP & Ser, 9:30 Ch S; 4 EP;
Thurs & HD, 11 HC; Prayers daily 12-12:10

HOLY TRINITY Rev. James A. Paul, v
316 E. 88th St.
Sun HC 8, Morning Service & Ser 11
Weekdays: Thurs HC 11; Mon-Fri MP 9:30

INTERCESSION CHAPEL Rev. Joseph S. Minnis, v
155th & Broadway
Sun 8, 9:30, 11 & 8; Weekdays: 7, 9, 10, 5

ST. JAMES' Rev. H. W. B. Donegan, D.D., r
Madison Ave. at 71st St.
Sun 8 HC; 9:30 Ch S; 11 Morning Service & Ser;
4 Evening Service & Ser. Weekdays: HC Wed
7:45 & Thurs 12

ST. MARY THE VIRGIN Rev. Grieg Taber
46th St. between 6th & 7th Aves.
Sun Masses: 7, 9, 11 (High); Daily 7, 8. Open
6:30-6:30

ST. THOMAS' Rev. Roeliff H. Brooks, S.T.D., r
5th Ave. & 53rd St.
Sun 8, 11. Daily: 8:30 HC; Thurs 11 HC

NEW YORK CITY—Cont.

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

TRINITY Rev. Frederic S. Fleming, D.D.
Broadway & Wall St.
Sun 8, 9, 11 & 3:30; Weekdays: 8, 12 (except
Sat), 3

OCEAN CITY, MD.

ST. PAUL'S BY THE SEA Rev. William Dewees, r
3rd St. & Baltimore Avenue
Sun HC 8, Ch S 9:30; Service & Ser 11; Daily: HC
8; Wed & Fri HC, Special Int 10
Clergy on their vacation invited to celebrate. Vest-
ments furnished.
Confessions: Sat 7-8 & by appt

OMAHA, NEBR.

TRINITY CATHEDRAL 18th & Capitol Ave.
Rt. Rev. Howard R. Brinker; Very Rev. Chilton
Powell
Sun HC 8, 11, 1st Sun Cho Eu 9:30, Other Sundays
MP 9:30; Wed HC 11:30; Thurs 7:15; HD 10

PATERSON, N. J.

HOLY COMMUNION Rev. Harcourt Johnson
Sun. Masses 7:30, 9:30
Confessions: Sat 8-9

PETOSKEY, MICH.

EMMANUEL Rev. Arthur G-T Courteau, r
East Mitchell at Waukazoo
Lay Readers: Messrs. Dean C. Burns, M.D.; Heber
R. Curtis; G. G. Germaine; Owen S. White
Sun 8 (except 1st Sun); Ch S 9:30; MP 11 (HC
1st Sun)

PHILADELPHIA, PA.

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

PITTSBURGH, PA.

CALVARY Shady & Walnut Aves.
Rev. Lauriston L. Scaife, S.T.D., r; Rev. Philip M.
Brown; Rev. Francis M. Osborne; Rev. A. Dixon
Rollit; Rev. Thaddeus A. Cheatham, D.D.
Sun 8, 9:30, 11 & 8; HC: 8 daily; Fri 7:30
& 10, HD 10

PORTLAND, MAINE

ST. MARY THE VIRGIN Falmouth Foreside
Rev. Canon Charles E. Whipple, r
Sun 8, 10:30; HD 9



TRINITY CATHEDRAL
OMAHA, NEBR.

PROVINCETOWN, MASS.

ST. MARY OF THE HARBOR
Rev. William L. Bailey
Sun 8:30, 9:30, 11; Fri 9:30; HD 8:30

RICHMOND, VA.

HOLY COMFORTER Rev. Frank E. Pulley
2100 Grove Avenue
Sun 8, 11, 8

RIDGEWOOD, (NEWARK) N. J.

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

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, r
Sun 8, 9:30 & 11; Wed HC 10:30
Other services announced

TRINITY Rev. Richard E. Benson, r
616 N. Euclid
Masses: Sun 7:30 & 11; 1st Sun 9 only

SAN DIEGO, CALIF.

ST. PAUL'S Eighth at C
Rev. C. Rankin Barnes, D.D., r; Rev. Harold B.
Robinson, ass't
Sun 7:30, 9:30, 11 & 7:30; Fri & HD, HC 10

SCHENECTADY, N. Y.

ST. GEORGE'S Rev. George F. Bambach, r
30 N. Ferry St.
Sun 8, 11, 7:30; Daily: MP 9, EP 5; HC, HD, Tues,
Thurs, 10

SCRANTON, PA.

ST. LUKE'S Rev. Richard K. White
232 Wyoming Avenue
Sun 8 HC; MP & Ser 10:45; Thurs HC 10

SHEBOYGAN, WIS.

GRACE Rev. William Elwell
N. 7th Street & Ontario Avenue
Sun Masses: 7:30 & 10; Daily: 7; Thurs 9
Confessions: Sat 5-6

SIERRA MADRE, CALIF.

ASCENSION The Little Church in the Mountains
Sun 8, 9:30 & 11 (High); Tues & HD 8; Thurs 10;
Summer Sched (July, Aug, Sept) Sun Masses: 8,
9:30; Confessions: Sat 11-12, 5-6

SPOKANE, WASH.

HOLY TRINITY Dean near Elm
Sun Masses: 8, 10:30; Thurs 10, Wed 7, other
days 9
Confessions: Sat 4-5, 7:30-8:30

SPRINGFIELD, ILL.

ST. PAUL'S PRO-CATHEDRAL
Very Rev. F. William Orrick, r & dean; Rev.
Gregory A. E. Rowley, ass't
Sun Masses: 7:30, 9 & 11. Daily: 7:30

TULSA, OKLA.

TRINITY 501 S. Cincinnati Ave.
Rev. E. H. Eckel, r
Sun HC 7, 8; Ch S (exc Aug) 9:30; Service & Ser
11

ST. LUKE'S CHAPEL Rev. J. E. Crosbie, v
Yale Ave. at 9th
Sun HC 8, Ch S 9:30, Service & Ser 11

VENTNOR CITY (ATLANTIC CITY), N. J.
EPIPHANY Rev. Charles E. McCoy, r
Atlantic & Avalyn Aves.
Sun 8, 10, 11; Weekdays 8, exc Wed 10:30
The Church is always open

WASHINGTON, D. C.

ST. AGNES' 46 Que St., N.W.
Rev. A. J. Dubois
Sun Masses 7, Low; 9:30, Sung with Instr; 11;
Low. Confessions: 7:30 & by appt

EPIPHANY G St. West of 13 N.W.
Rev. Charles W. Sheerin, D.D.; Rev. Hunter M.
Lewis, B.D.; Rev. Francis Yarnall, Litt.D.; Rev. F.
Richard Williams, Th.B.
Sun 8 HC; 11 MP; 6 YPF; 8 EP; 1st Sun of
month, HC also at 8; Thurs 11 & 12 HC

ST. JOHN'S Rev. C. Leslie Glenn
Dr. Glenn will preach at 11 & 8 all summer.
Sun HC 8; Tues & Thurs 12; Wed & Fri 7:30

