

The Living Church

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



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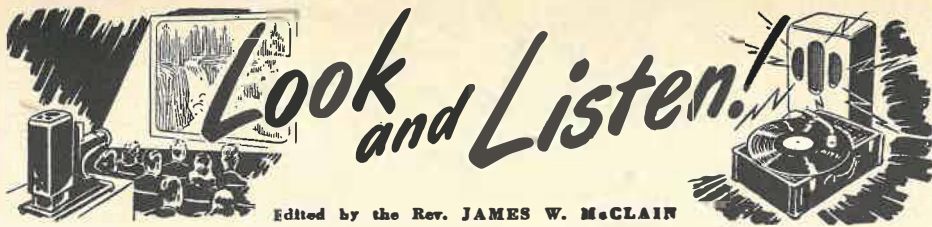
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Edited by the Rev. JAMES W. McCLAIN

Audio-Visual Aids in the Rural Mission

THE town-country mission can use audio-visual aids to great advantage. In the first place, they are more novel, and the very newness of the method will appeal to the participants. Rural children, unaccustomed to the more sophisticated methods of urban schools, are thrilled by an occasional filmstrip showing. Then, too, the small town offers fewer outside interests, and tends to engender a stronger community spirit and larger family participation in movie-nights and lantern-slide lectures.

For many small missions, the purchase of a \$500 movie projector is out of the question. Sometimes these can be rented. But even then, the cost of renting films, ranging as it does from \$3 to \$6 per 10 minute reel, is too high for the modest mission budget.

For this reason, we recommend strongly against the purchase of a 16 mm projector in the average small rural mission. Much more practical would be the purchase of a slide and filmstrip projector, or an overhead lantern-slide projector. The advantage of the former is that more materials for projection are available in 2 x 2 slides and filmstrips than in the 3 1/4 x 4 lantern slides. The advantage of the latter rests in the fact that the pupils can make their own lantern slides, using the specially prepared glass and coloring materials described in the issue of March 30th.

If you decide in favor of the Overhead Projector, you may purchase, at very little extra cost, an adapter for 2 x 2 slides. These 2 x 2 slides, in natural color, cost 50¢ each. Morehouse-Gorham will send you a catalogue of thousands of famous sacred masterpieces available in this form. If you plan to use the projector for home-made lantern slides, or for Church school projects in creative learning, write Keystone View Company, Meadville, Pa., for details.

If, however, your budget will only allow the purchase of a small slide and filmstrip projector, you will still want to send for the Morehouse-Gorham catalogue of 2 x 2 slides. The review-section below will give some idea of what is available in filmstrips. In addition to those listed, you may procure Coronet Filmstrips, which are reproductions of the excellent picture-series in Coronet Magazine, useful in social studies, vocational guidance, etc. The Society For Visual Education, 100 E. Ohio, Chi-

ago, has a catalogue of hundreds of filmstrips, and recently, Cathedral Films has been producing filmstrips of very fine quality from their religious movies. These may be secured through Church-Craft Pictures, St. Louis. Some good filmstrips are available from Young America Films, 18 E. 41st St., New York, and in case your church is interested in the atom bomb you can get a fine strip for study from Visual Sciences, Suffern, N. Y.

AUDIO MATERIALS

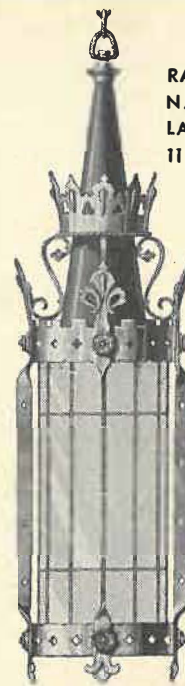
Audio materials for the rural mission are also available. Recordings, requiring only the standard phonograph, will add novelty to your teaching program, and are excellent means of illustrating your lecture or instruction. Hymns on records are useful in choir rehearsal, to give the small choir (if you must have one) something to "shoot at." Several good albums of recorded prayers are available. Columbia's "History of Music" series is extremely valuable in teaching appreciation for sacred music (especially Volume I, which contains some beautifully done plainsong). The children will especially enjoy Frederic March's album of *The Selfish Giant*, recorded by Decca, and carrying some pretty solid theological teaching of its own. John Nesbitt's album of the *Story of the Juggler of our Lady*, Ronald Colman's reading of *A Christmas Carol*, both recorded by Decca, and the new Capitol Record Album called *Rusty In Orchestraville* have enormous appeal for children and are excellent teaching vehicles. For your rural "social" you might find it useful to get the new Capitol Album of *Square Dances*, eight sides, with a good square-dance instruction book. One mission priest studied the manual secretly and overcame in one evening the results of six months of in-

CHURCH CALENDAR

May

11. Fifth (Rogation) Sunday after Easter.
12. Rogation Monday.
13. Rogation Tuesday.
14. Rogation Wednesday.
15. Ascension Day.
18. Sunday after Ascension.
25. Whitsunday (Pentecost).
26. Whitsun Monday.
27. Whitsun Tuesday.
28. Ember Day.
29. Ember Day.
31. Ember Day (Saturday).

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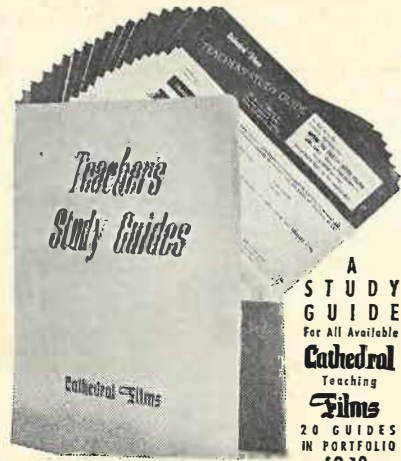
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| 5. A Voice in the Wilderness. | 15. Thy Will Be Done. |
| 6. The Calling of Matthew. | 16. Go Forth. |
| 7. Man of Faith. | 17. For All People. |
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| 10. Who is My Neighbor. | 20. Festival of Spring. |

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REVIEWS OF FILMSTRIPS

Guardian Films, 128 E. Tenth Street, St. Paul, Minn. These filmstrips are Roman Catholic products of a very high standard. We reviewed ten of the strips and found them excellent. They are similar to comic-strips, drawings rather than photographs, and they hold the attention of the youngsters much better than other types of filmstrips because, I suppose, the medium of communication is familiar. Two types of these filmstrips are available. Several dozen present the lives of the saints. The attempt here is to show that the saints were real men and women, with failings and discouragements and stumblings, who recognized the vocation to which all Christians are called, and who, by God's grace, did something about it. These filmstrips sell for \$2 each, and contain an average of 30 pictures per strip. Of the ones we previewed, we list the best:

St. Peter Claver, the apostle to the slaves; *St. Martin, Lad of Lima*, patron of inter-racial brotherhood; *St. Camillus*, the Red Cross saint; *Fr. Richard*, congressman-priest.

The other type of filmstrip available from Guardian is the cartoon strip, designed for small children, each strip teaching a particular virtue: *Buster Bear*, teaches courtesy and repentance; *Mr. Bear And The Hollow Log*, teaches self-control; *Never Say Die*, a brave frog teaches the value of courage; *Bell For The Cat*, grandfather mouse teaches the mice the wisdom of asking "will it work?"

Many other similar filmstrips are available. They are fine for young audiences. If you are interested write to Miss Catherine Fahey, 128 E. Tenth St., St. Paul, Minn., for details.

The Living Church

Established 1878

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

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LETTERS

Edinburgh Consecration

TO THE EDITOR: In connection with the participation of Bishop Matthew of Vilna in the consecration of the Bishop of Edinburgh on January 22d, the Rev. Robert Whitaker, who was among the clergy present, has sent some further details of what occurred. Bishop Matthew has been serving the Polish Orthodox in Scotland for some time and has enjoyed the hospitality of St. Mary's Cathedral, Edinburgh. Being in the city, he was invited to be present, along with other visiting bishops but was not expected to take part in the imposition of hands. Apparently urged by one of the other bishops he joined the circle of consecrators, who found a place for him, and took part in this action. Afterwards he attached his signature to the deed of consecration and the Scottish Episcopal authorities sent in his name for the record in *Crockford's Clerical Directory* as one of the consecrators. Bishop Matthew's superior, Bishop Savva, later wrote to the Bishop of Edinburgh expressing his pleasure that the Orthodox Church could be represented on this occasion.

NOT A CONSECRATOR

However, in response to an inquiry from Canon J. A. Douglas as to the significance of this act Bishop Savva wrote as follows (letter of March 7, 1947): "Bishop Matthew has asked me to explain that his only intention was to give a blessing, as he very well understands he could not be a co-consecrator."

My understanding of Orthodox theology is that an Orthodox bishop is not considered to have the power to perform Episcopal acts outside of the normal functioning of the Church, and therefore cannot join in consecration in Churches not in communion with his own. This differs from the common Latin view that a bishop can perform episcopal acts validly, although irregularly, as long as the proper matter form and intention are present.

(Rev. Dr.) E. R. HARDY, JR.
New Haven, Conn.

Departments

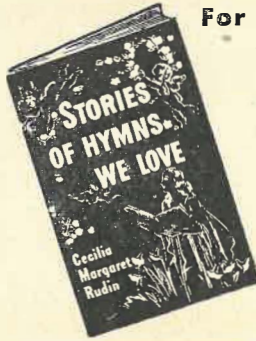
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LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and is served by leading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

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LETTERS

Catholic or Protestant?

TO THE EDITOR: As a sincere reader of *THE LIVING CHURCH*, I have noticed since the recent tempest over Presbyterianism—that ancient foe of the Catholic Church in England—writings on the part of some of our supposedly spiritual leaders on matters pertaining to the faith which would make any Catholic sit up in amazement. Disguised under such headings as Liberal, Christian Unity, this or that school of thought, and what have you, occur statements which, it would seem to me, might the more readily be recognized under the heading of heresy.

Being just an ignorant, trusting Catholic whose faith is not founded on the opinions of any man, I am merely annoyed by these persons—but have you thought what havoc such writings may work on the faith of the less grounded brethren?

Then there are those who undoubtedly mean well, but whose statements if taken literally are simply ridiculous. One recently proclaimed that we are both Catholic and Protestant. Moreover, to prove it we have but to dress the priest up, put candles on the altar, and go through some kind of motions. Thus we are Catholic. At other times we could dispose of all ceremony, including the priest and altar, no doubt, and so be Protestant. What utter nonsense! That "faith" once and for all time delivered unto the keeping of the Holy Church is the Catholic faith, and there isn't anything Protestant about it. She is its custodian and guardian—not its manipulator. Protestantism is a denial of Catholic truth; it is a denial of the very presence of Christ in His Holy Body on earth—the Church. How, then, can one be both a Catholic and a Protestant? How can one speak as if the Faith were so trivial a matter—merely outward form rather than unchanging substance.

I strongly suggest that these young intellectual modernist liberal thinkers, or whatever they call themselves, desist before they get themselves all tangled up in their own thinking. Faith is not merely a matter of the intellect. Such writings cast a smoke screen over the path of faith of the brethren. If they are of the Church then should they bend their efforts in the promulgation of the faith of the Church. Therein will they find God's revealed truth which is as modern, fresh, and new as this morning's sunrise.

G. P. TODD.

Cincinnati, Ohio

Definition

TO THE EDITOR: Recently it occurred to me that it might be helpful to have a succinct definition of the Christian religion. So I produced this: *A Process for Fashioning Humans into the Image of Christ.* (10 words)

Perhaps you would like to publish this and invite your readers to submit their ideas in an equal number of words. From many minds expressing what the Christian religion means to them, it may be that we shall get something that will be helpful to us all.

FRANK V. BURTON.

Philadelphia, Pa.

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FIFTH SUNDAY AFTER EASTER, ROGATION SUNDAY

GENERAL

EPISCOPATE

**Fr. Bayne to be Consecrated
June 11th in Seattle**

The Presiding Bishop has taken order for the consecration of the Rev. Stephen Fielding Bayne, Jr., Bishop-elect of the diocese of Olympia. The consecration will take place at 10 AM, St. Barnabas' Day, June 11th, at St. Mark's Cathedral, Seattle, Wash.

Bishop Sherrill will be consecrator, with Bishops Huston, retired of Olympia, and Gray, Coadjutor of Connecticut, as co-consecrators. Fr. Bayne will be presented by Bishops Block of California and Lewis of Nevada, and Bishop Quin of Texas will preach the consecration sermon. The Rev. John V. Butler, Jr., of Providence, R. I., and the Rev. John P. Craine of Washington, D. C., will be the attending presbyters. Bishop Stevens of Los Angeles will be the litanist and the Rev. Dr. Frederick A. Schilling of Olympia will be the deputy registrar.

Installation of Bishop Gilbert

By ELIZABETH MCCrackEN

More than 6,000 men, women, and children assembled in the Cathedral of St. John the Divine, New York City, on the afternoon of Saturday, April 26th, for the installation of Bishop Gilbert as the 11th Bishop of New York. The Order of Service, modelled on historic Anglican examples, was of great beauty and impressiveness. Exactly at 2:30 PM, the first procession, consisting of the choir, the civic and religious dignitaries, the visiting bishops in their order, Bishop Manning, and the Presiding Bishop entered the cathedral and proceeded to their places in the choir, presbytery, and sanctuary. At the same time, the diocesan officers and the clergy, 300 in number, entered from the crypt and proceeded up to the center of the great nave. They consisted of the clergy of other dioceses, the clergy of the diocese of New York, the officers of the diocese, the trustees of the cathedral, the three canons, the members of the standing



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CHIEF PASTOR: Bishop Gilbert blesses the people and the city.

committee, the chancellor, and the president of the standing committee, in that order.

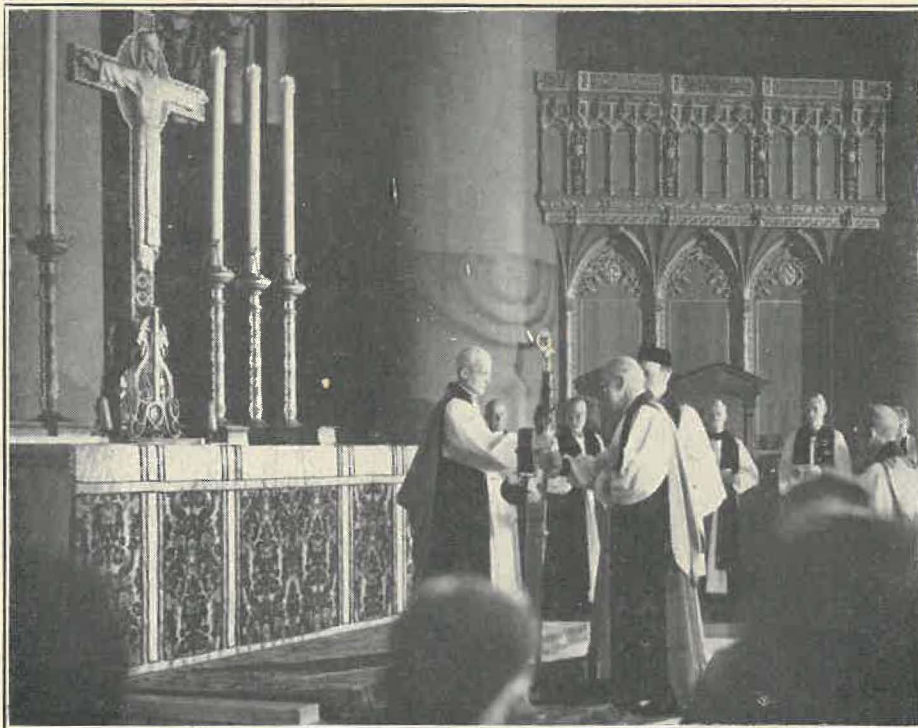
On reaching the crossing, this second procession stopped and turned to the west to await the entry of Bishop Gilbert. When all were in position, the president of the standing committee, the Rev. Dr. Horace W. B. Donegan, said:

"Good people, we are gathered together to induct, invest, and install our well-beloved Father in God, Charles Kendall Gilbert, into the Bishopric of this diocese of New York. In order that it may be known by all men that we do act according to the Canons and Laws of this Church, we require the Chancellor of the diocese that he read the Instrument of Ratification of the election of this Right Reverend Father to the See of New York."

The Chancellor, G. Forrest Butterworth, then read the Instrument of Ratification of the election issued and signed by the Presiding Bishop. Then, the President of the Standing Committee said:

"Let the Bishop of New York be informed that a representative body of his clergy and laity await his pleasure in this weighty matter of his induction, investiture, and installation."

Bishop Gilbert, who was outside the cathedral, then approached and knocked three times on the northernmost of the great bronze doors. During the few



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INVESTITURE: Bishop Manning hands Bishop Gilbert the pastoral staff, symbol of diocesan jurisdiction.

moments while the people waited for that knocking, there was absolute silence in the cathedral. As the door was opened, there was a fanfare of trumpet sounds. After this, Bishop Gilbert, standing just inside the great bronze doors, said:

"I, Charles Kendall, by Divine permission Bishop of New York, elected and confirmed, petition to be inducted and invested into the real, actual, and corporeal possession of the Bishopric of New York and to be installed in the Chair of this Cathedral Church of St. John the Divine accustomed and used to be assigned by right to the Bishop of this diocese, and to do and despatch all other things which may be necessary or convenient to this end."

The members of the standing committee and the trustees of the cathedral replied in unison:

"We are willing that you be so inducted, invested, and installed."

The great procession then moved toward the East, during the singing of three hymns. The Presiding Bishop, awaiting them, standing in the midst of the choir, now sat in a chair there placed, while the members of the standing committee presented Bishop Gilbert to him to be inducted. Bishop Gilbert knelt before the Presiding Bishop, who said:

"In the Name of God. Amen. By the authority of Him and with the consent of your fellow bishops, we Henry Knox, by Divine Providence Presiding Bishop of the Church in this land, rightly and lawfully proceeding, do induct and admit you, Right Reverend Father in God, Charles Kendall, to all the rights, honors, privileges, dignities, and prerogatives of the Bishopric of New York, acknowledging you Right Reverend Father in God in your own person as Bishop of the said See of New York in which may our Lord Jesus Christ preserve you from this time now and evermore."

After the Blessing of the new Bishop of New York and appropriate prayers said by the Presiding Bishop, Bishop Gilbert was conducted to the sanctuary and invested by Bishop Manning. Taking from the High Altar the pastoral staff, which has rested there since Bishop Manning's retirement on December 31, 1946, Bishop Manning gave it to Bishop Gilbert, saying:

"I, William Thomas, Bishop in the Church of God and your immediate predecessor in this See, acting on behalf of the clergy and laity of this Diocese of New York, do receive and acknowledge you Right Reverend Father in God, Charles Kendall, by Divine permission Bishop of New York, as chief pastor and ordinary of this diocese and do invest you with the real, actual, and corporeal possession of the Bishopric of New York, first requiring of you the oath customary to be taken in this behalf."

The Rev. Dr. Edward N. West, canon sacrist of the Cathedral, then took from the High Altar the great Dutch *Staten Bijbel*, printed in 1686 and presented to the Cathedral by Queen Wilhelmina of the Netherlands in token of "New Amsterdam," which New York once was and was then called. Bishop Gilbert placed his right hand upon it and said:

"I, Charles Kendall, by Divine permission Bishop of New York, do swear that I will observe and to the utmost defend the rights, privileges, liberties, and customs of this Church and this diocese, not lording it over God's heritage, but striving in all things to be shepherd to the flock of Christ."

Preceded by the Rev. Albert W. Hind, chaplain to the Bishop of New York, who carried the pastoral staff, Bishop Gilbert was led by the three canons of the cathedral, the Rev. Dr. Thomas A. Sparks, canon pastor; the Rev. James Green, canon precenter; and the Rev. Edward N. West, canon sacrist, to the cathedra, or Bishop's Chair, and placed therein.

The senior clerical member of the board of trustees of the cathedral, the Rev. Dr. E. Clowes Chorley, then said:

"So now is this Right Reverend Father in God and faithful pastor really and lawfully installed in the cathedra appertaining to the Bishopric of the See of New York. What then remains but to thank God upon the occasion and to petition the Divine Majesty. That his servant may be happy in the execution of his pastoral office and bishopric. That he may labor by word and doctrine and good example to set forth the glory of God and conscientiously to govern the Church. That he may proceed in this work with piety and godliness. That he, together with the people committed to his charge, may at last attain eternal life; through Jesus Christ our Lord."

After another fanfare of trumpets, *Te Deum* was sung, during which Bishop Gilbert was conducted to the pulpit. After the sermon, he was conducted to the High Altar, whence he offered prayers and pronounced the Benediction, holding the pastoral staff. The procession then proceeded to the West and outside to the steps of the cathedral, where they paused, while Bishop Gilbert, standing on the topmost step, blessed the people and the City of New York. The congregation meanwhile waited in the cathedral, in order not to add to the throng gathered in front of the building.

Bishop Gilbert's sermon, preached with evident deep feeling, moved everyone present. He said in part:

"I assume that all that has been said and done here today is intended, primarily, to emphasize and make clear the sacred responsibilities pertaining to the office that has been entrusted to me. To the fulfil-

ment of those responsibilities, I can only prayerfully pledge all that I have to give, conscious of my inadequacy and recognizing, of course, my dependence upon that support and guidance which only God can give. . . .

"We shall need to recognize that ours is a common responsibility. I need not say to you that unless you and I, clergy and people together, are willing and ready to join our prayers and pool our energies, and work together in mutual confidence and good will, we cannot hope to meet the exacting requirements of the task God is now laying upon us. It is against that task that we must now measure our faith and loyalty. It is that task that stands as the test of our devotion, our allegiance to our God, and to the Church which we profess to serve. . . .

"PLEGDED TO FIGHT"

"Certainly, at such a time and in such a world, as followers of Christ, we dare not think of our Church only in terms of what we get out of it for ourselves, much as we may value the sacred privileges that are ours in its Sacraments and its worship and its fellowship. This is no time to make our Church a sort of 'hide-out' for our frightened souls. We are pledged to fight under His banner and God is calling us today to the colors. There is a warfare to be waged that spells compelling responsibilities for all us. . . .

"I am mindful, of course, that, at best, my tenure of office will be brief; but I shall be thankful if, in the critical years immediately before us, you will let me work with you, if you will work with me, for the strengthening and upbuilding of our diocese, so that thereby we may do our part to make our Church strong for that service God now demands of it."

After the service, there was a reception in Ogilvie House [as the deanery is now to be called], to which several hundred guests were especially invited. In the receiving line with Bishop Gilbert were his daughter-in-law, Mrs. D. Frederic Huntington Gilbert, Bishop Manning, and the Presiding Bishop.

Diocesan Leaders Unite to Ask Election of Dr. Donegan

An influential group of clergy and laity representing all major schools of thought have united in a statement supporting the Rev. Dr. Horace W. B. Donegan for election as suffragan bishop of New York. The convention meets next Tuesday, May 13th.

Dr. Donegan, who is rector of St. James' Church, New York, had previously requested that his name be withdrawn from consideration. He was prevailed upon to reverse his decision at the urging of more than a score of leading Churchmen of the diocese, who announced the fact in a signed statement.

Heading the list of signers was the Rev. Dr. Louis W. Pitt, who had previously withdrawn his own name from consideration in the interest of diocesan



BISHOPS OF PROVINCE II: *Bishops (standing) Banyard, Barry, Ludlow, Peabody; (seated) Reinheimer, Oldham (president), and Gardiner.*

harmony. Other signers were: The Rev. Messrs. Gerald Barry, C. T. Bridgeman, Roelif H. Brooks, Frank L. Carruthers, Francis Coffin, Frederic S. Fleming, Roscoe T. Foust, Bernard A. Hemsley, Leslie Lang, Leicester C. Lewis, Arthur V. Litchfield, Lynde E. May, Jr., Hugh D. McCandless, Joseph S. Minnis, Worcester Perkins, J. H. Randolph Ray, Raymond G. Rogers, G. P. T. Sargent, Samuel M. Shoemaker, Grieg Taber, Alan Tongue; and Messrs. Edward Finch, Charles Houston, and Charles Proffitt.

CONFERENCES

Bishops of Second Province Meet in Geneva, N. Y.

By the Rev. NORMAN A. REMMEL

Gratified with the results, the House of Bishops of the Second Province, meeting in council, adjourned a two-day session held at Hobart and William Smith Colleges. This was the first meeting of the upper House of the Province, beyond the meetings at the synod, since the inception of the Provincial system.

The administration of the new marriage canon, reorganization of the province, the use of public funds for aid of non-public schools, and the state of the Church in the Province constituted the agenda for the two-day meeting.

Bishop Oldham of Albany, president of the Province, presided at the sessions.

In addition to Bishop Oldham, Bishops Reinheimer of Rochester, Peabody of Central New York, Barry, Coadjutor of Albany, Gardner of New Jersey, Banyard, Suffragan of New Jersey, and Ludlow, Suffragan of Newark were present for the entire meeting.

In a prepared statement, the Bishops charged the Church with being introverted: "The Bishops of the Second Province of the Protestant Episcopal Church, meeting in council, found the threat to Christian living presented by increasing secularization in all walks of life and resolved to recall the Church to its primary duty of winning men to devotion to Jesus Christ and to the service of men and away from a devitalizing preoccupation of its own organization." This they felt was true not only of meetings of the synod, but was also true of diocesan conventions and even of the General Convention of the Church.

A corps of tree surgeons were busily at work on the campus and provided Bishop Reinheimer with an adequate illustration as to the objective of the Bishops. He said, "The Church is due for a pruning of legislative and organizational life."

With a determination to activate their findings, the Bishops gave as the theme for the next meeting of the synod, "Evangelism for our own day." The meeting of the second province is scheduled for the 21st and 22d of October in Syracuse, N. Y. Plans were made to call in experts in the field of secular sociology

and psychology for advice and consultation. As yet, no announcement was made who these specialists would be.

The Bishops wholeheartedly endorsed the more skillful employment of audio-visual aids and publicity as helps in this whole program of Evangelism.

PLAN REGULAR MEETINGS

This was the first time that the House of Bishops of the Second Province had ever met in council since the formation of the Province. By unanimous consent, they voted to meet regularly once or twice a year. Bishop Oldham has one more year to serve as president of the Province. Bishop Banyard was elected secretary. The House of Bishops looks forward to the next meeting on April 18th, 19th, 20th, 1948. They anticipate the presence of the Bishop of New York, the Bishop of Long Island, and the Bishop of Newark. To this meeting in 1948 will come the new members of the Provincial House: the new Bishop of Western New York and the Suffragan Bishop of New York, both yet unelected.

Bishop Reinheimer, chairman of a committee on the reorganization of the Second Province, presented the preliminary draft which was approved. The plan calls for an executive council consisting of three bishops, three priests, three laymen, and three laywomen. The laywomen are to be nominated by the Women's Auxiliary of the Province. The other members are to be nominated by a committee consisting of one representative from each diocese and elected by the synod. The new plan calls for a meeting of the executive council at least once a year.

A great deal of time was spent discussing the new marriage canon with particular reference to its application in the various dioceses. No formal statement was made other than the discussion along the lines of whether the new canon was to be considered "pastorally or legalistically."

The Bishops studied carefully the current legislation now before state legislatures and Congress and issued a formal statement as a guide to the laity in the province:

"The Bishops of the Episcopal Church in the Province of New York and New Jersey meeting at Hobart College, Geneva, New York, endorsed the recent statement of the Presiding Bishop and National Council of the Episcopal Church with reference to the use of public funds applied to the aid of non-public education, and urged upon the clergy and laity of the two States that they make this position known to their representatives in Congress . . ."

Bishop Reinheimer, president of the board of trustees of Hobart and Wil-

liam Smith Colleges, took advantage of the presence of the Bishops to enlist their counsel and advice in the choice of a new president for the colleges. Approximately half of the student body at the Colleges come from the jurisdictions of the Bishops of the Second Province.

Conferences were also held with the acting president, Dr. Walter Durfee, and members of the faculty.

Bishops Davis of Western New York, Washburn of Newark, Gilbert of New York, DeWolfe of Long Island, Voegeli of Haiti, Gooden of the Panama Canal Zone, and Boynton of Puerto Rico were unable to be present.

VISITORS

Bishop of London to Preach At Trinity, New York, May 11th

The Lord Bishop of London, the Rt. Rev. Dr. John William Charles Wand, who is coming to America at the invitation of the Rev. Dr. Frederic S. Fleming, rector of Trinity Parish, to take part in the celebration of the 250th anniversary of the founding of that parish, arrives at New York on the *Queen Elizabeth*, May 7th.

The Bishop's first appearance in Trinity Parish will be on Sunday morning, May 11th, when he will preach in the Chapel of the Intercession. On Monday, May 12th, he will be the guest of the New York Clericus at luncheon, and will speak. He will be the preacher at the festival service on the Feast of the Ascension, May 15th, in Trinity Church. On Sunday morning, May 18th, that service will be repeated, the Bishop again being the preacher. Later in the day he will preach in St. Thomas's Church. On the morning of June 8th, he will be the preacher at the Church of the Heavenly Rest; and on the afternoon of that day, at St. James's Church. On Wednesday, May 28th, he will be present at the Commencement exercises of the General Theological Seminary, and, on the same day, will go to St. Ann's Church, Brooklyn. On June 2d, he will attend the President's dinner at Columbia University, and be present at the Commencement exercises on June 3d.

Appointments outside New York include the following: on June 3rd, after the Columbia Commencement, he will go to Chicago, where he will be the guest of Bishop Conkling. June 9th and 10th will be spent in Albany as the guest of Bishop Oldham. While in Albany he will be present at the celebration of the 75th anniversary of St. Agnes's School. On Whitsunday, he will preach in St. Paul's Cathedral, Buffalo. On Monday evening, May 26th, a banquet and reception will be held in honor of Dr. Wand, at the Hotel Statler, Buffalo.

He will make a brief address, which will be broadcast. While in Buffalo, the Bishop will be the guest of the Very Edward R. Welles, dean of St. Paul's Cathedral. Before filling his final engagements in New York, the Bishop will go to Toronto, on May 31st. He will sail for England on June 11th.

WORLD COUNCIL

Dr. Cockburn Describes Role Of Churches in Relief

An impressive picture of the part played by Christian Churches in European relief work was given by the Rev. Dr. James Hutchison Cockburn, director of the Department of Reconstruction and Interchurch Aid of the World Council of Churches, in an interview in New York, April 28th. On the previous day he had preached at an ecumenical service in the Cathedral of St. John the Divine.

The interview began with a question as to the general success of Church world relief. Were the necessary funds coming in well? Dr. Cockburn replied:

"Very well indeed. So many are helping, and they are so far apart in terms of geography. They are all working in an ecumenical spirit. I think people see that without the help of Church World Relief the whole thing would have been in confusion, and neither so large nor so general. Europe's needs cannot be met denominationally. And there has been need for more un-earmarked gifts. Some denominations, of which the Protestant Episcopal Church is one, are giving Church World Service a very large proportion of their funds *without* earmarking. But some others earmark the great proportion of their gifts for their own denominations in Europe, of course, clearing with Church World Service. But Churches and causes in Europe and sudden emergencies, which cannot be met without a considerable supply of un-earmarked funds, make us especially grateful for funds that we may apply at our discretion. I believe you say 'undesignated funds' in America, where we say 'un-earmarked.' But no doubt you have the same need of such funds."

AID FROM OTHER COUNTRIES

Asked to what extent England and Scotland were able to contribute, Dr. Cockburn said:

"England is not able to give so much, in proportion, because of the difficulty of sending money out of the country. The exchange is a difficulty; in so many instances foreign exchange is not possible, because of the state of Europe. But we have had £1,000,000 [\$4,000,000] from Great Britain as a whole. Of that we have £600,000 in hand [\$2,400,000]. The Government allows food to be sent out, if those who send it give up their points. Many make this sacrifice, eating scantily themselves that they may send to starving

Europe. Many hundreds of tons of rationed foods are now going over, in spite of Britain's being short of food."

Dr. Cockburn spoke warmly of the generosity of Switzerland and Sweden and of Canada, saying, "They are giving very generously indeed."

Speaking of other aspects of the work of Church World Relief, Dr. Cockburn said:

"The Department of Reconstruction and Inter-Church Aid recently set up a scheme for the cure of tuberculous pastors, of whom there are many in Europe, owing to the privations they suffered during the war, and since. We have recently bought a small hotel, with about sixty bedrooms, to which Churches in Europe are to be allowed to send over a period of years pastors who are tired and who need rest for 3 or 6 weeks in a sunny place. That hotel is in Locarno, on the slopes of the Alps."

EVANGELISM

Dr. Cockburn had heard of the plans being made now by the National Council for a great campaign of evangelism in America. Mentioning this, he said:

"At Geneva, we are planning a long-time strategy, and plans are being made which will enable the Churches to preach the Gospel to unevangelized multitudes. Next year, when the World Council of Churches meets in Amsterdam, a Department of Evangelism will be set up, to meet this vital part of the mission of the Churches.

"We are engaged in long-range planning also for youth work, and also for church-building. In that connection, we are considering how best churches can site their buildings, placing them where needed. For it often happens that, through shift of population, buildings rightly sited at one time are no longer in the best places for ministering to the people."

Dr. Cockburn spoke of the bursaries (scholarships) given to students, making it possible for them to study in other countries. Then, he spoke with great earnestness about what is at stake in these endeavors of Church World Service, saying:

"The pattern of civilization is at stake. Whether in Europe it will be more, or less, after a Christian pattern, or some other pattern not Christian in any real sense, is the question that must occupy our minds. Already in Europe, Christianity is no longer the main pattern of thought, and much ground will have to be covered. The main factor in the recovery will be the Christian Churches, and therefore they must be helped to renew their vitality and their courage and their vision."

FOUNDATIONS OF HOPE

The next question was as to whether there were any signs of hope. Dr. Cockburn replied with enthusiasm:

"There are four firm grounds of hope: First, the Churches are shaken awake.

Second, they are working together as they have never done before. Third, there is more opportunity for preaching the Gospel in Europe today than the Churches have ever known. Fourth, the World Council of Churches, with its various departments, and organizations in every country, is both giving and receiving. This makes for a more powerful witness to Christian truth in a disrupted world."

A question about the condition of the children in Europe brought a sad reply:

"The children are having a bad time. Tuberculosis has largely increased, owing to lack of food. The Lutherans gave half a million dollars. Several American Churches have joined in child welfare schemes, and we have opened food centers, with meals for children, without discrimination, in fifteen of the most needy centers in various countries. Malnutrition, with its serious consequences, is the great problem."

Dr. Cockburn spoke of the need of medical supplies, especially in Eastern Europe. There is a great shortage of the necessary drugs.

AMERICA

The last question was about America. How did its spirit strike him? Dr. Cockburn replied:

"For my own part, what I have seen here has added to my admiration of American understanding: what America is doing for Europe, and the spirit of it. We shall need your help for a longer time than America realizes. America *could* do more! But we are most grateful for what *has been* done. I never cease to be surprised at the great generosity of the American people. Yet, one of my main reasons for coming over now was to enlist *more* help, and for a longer period. I feel sure that the American people will respond still more generously. I should like to assure the American people that we take the utmost care of everything given: money, food, clothing—everything. Careful distribution is made and accurate records kept. They are giving so much, and we believe they will give still more to suffering Europe."

SOCIAL RELATIONS

Diocese of Pennsylvania Makes Survey

There has recently been published a 30 page survey of the needs of the diocese of Pennsylvania in the field of Christian social relations. The work was done by the Rev. Almon R. Pepper and the Rev. Arnold Purdie, in coöperation with a special committee of clergy and laity headed by Bishop Remington, Suffragan of Pennsylvania.

The report suggests that with the increasing complexities of present day life, the present program in social relations should be greatly enlarged. Such an extension of the work would be in line with what is taking place in other dioceses,

notably New York, Long Island, Washington, Massachusetts, and Michigan. However, the enlarging of the work would involve a considerable increase in the budget beyond what is now provided, which, in the opinion of some of the clergy of the diocese, may make necessary a postponement of this revised program until the local business and economic situation takes on greater clarity.

FEDERAL COUNCIL

New Department Instituted

As a recognition of the increasing importance of economic life to human welfare and religious and social progress, the Federal Council has expanded the Industrial Relations Division of the Department of Christian Social Relations into a full department of the Federal Council. It will be known as the Department of the Church and Economic Life.

This new department will assume and carry on "all the functions, responsibilities, program and staff" of the old Industrial Division, including the Committee on the Church and Coöperatives. The new status of the entire program will give this department greater scope and opportunity to lead the churches in a major advance in this area of work.

The recent National Study Conference on the Church and Economic Life held at Pittsburgh under the auspices of the Federal Council has stirred the Church world. The new Department of the Church and Economic Life will seek to follow up this wide new interest. Plans are under consideration for a series of regional "little Pittsburgh Conferences" sponsored by state and local councils of churches with the coöperation of the Federal Council. There will also be a series of one day institutes for the training of laymen and ministers in methods of education and action in the field of economic life.

The Department will also carry on the previous activities of the Industrial Division, including Labor Sunday Messages and public statements on specific economic problems; information to the churches on labor and social legislation; the publication of pamphlets and literature in the field of the Church and economic problems and the religious significance of these problems; coöperation with Roman Catholic and Jewish groups; investigation of industrial problems, including conflict situations and also studies of constructive union-management coöperation; techniques for Churchmen in economic education and action; conferences on specific economic problems such as consumers' coöperatives, labor management relations, and other features of the former work of the Division.

The members of the new Department

have not yet been selected by the Executive Committee of the Federal Council, but the Executive Secretary will be the Rev. Cameron P. Hall, who has been associated for the past year with the Rev. James Myers in the administration of the Industrial Relations Division. Mr. Myers becomes the executive secretary emeritus of the new department.

SEMINARIES

Dom Gregory Dix Lectures At Seabury-Western

Dom Gregory Dix, OSB, monk of Nashdom Abbey, England, temporarily stationed at the Benedictine priory, Three Rivers, Mich., delivered two series of lectures at Seabury-Western seminary. The series were begun on April 16th and concluded on April 24th.

In the introductory lecture, Dom Gregory elaborated on the cultural setting of Christianity out of which the apostolic ministry evolved. He described the ultimate conflict which arose when Christianity, a fundamentally Jewish religion, was brought into a Hellenistic world.

The second lecture of this series brought out the relation of this problem to the ministry. Since the Christian ministry grew up as a Jewish institution, its transference to a Hellenistic world forced an adaptation to the social and political framework then existing. Dom Gregory concluded that to the Christian Church the apostolic succession was a fact before it was a doctrine.

In the first lecture of the second series, "A study of the Liturgy," the Eucharist was discussed. Looking back into the second century, Dom Gregory pointed out that there was no set form of the Eucharistic prayer. For the early Christians, the Eucharist was something done, not said. Then, as now, liturgy is the offering of life to God, not setting religion aside as a department of life. The whole of human life is offered in the Eucharist under the forms of bread and wine.

"The Liturgy of Initiation" was the topic of the second lecture in this series, in which the speaker traced the history of Baptism and Confirmation. Originally, the two sacraments were administered together, but since their separation in the Western Church, they have undergone startling changes. While both are still believed to convey the Holy Spirit, the emphasis now placed on Baptism is that of initiation.

In addition to his public lectures, Dom Gregory conducted two sessions of a seminar on details of the development of polity. He will return to Seabury-Western on June 11th to deliver the Alumni Day address.

Archbishop Owen

A Tribute by a Priest

HE LEFT his modest house as usual and went to his office. Apparently in good health and certainly in good spirits, he had come through a round of Holy Week and Easter work that would have worn out many a younger man. About midday he was seized with severe pain and was taken to a hospital. His wife got to him before he lost consciousness. He died peacefully at 3 o'clock.

For him it was not "sudden" death: his daily life over long years made that impossible. That his passing was quick, unexpected, was for him a blessing: he would so soon feel at home in Paradise.

But within an hour, and increasingly as the news spread, there began to be evidenced a sense of shock, of bewildered loss: not such as conventionally follows the death of a great dignitary; not formal, not polite, but something of a deeper sort. It may quite literally and reverently be said that "the whole city was moved." The Roman Catholic Cardinal Archbishop was quick with a public statement ("He was a great Christian gentleman"), and at once went to comfort the sorrowing wife and family.

Statesmen, religious leaders, men in high places followed with words that obviously came from deep within them. When his body was taken to his cathedral church to lie in state, two priests and two laymen watched in turns. More of them volunteered than were needed. The provincial Premier got out of a sick bed to stand at the bier with a member of his cabinet.

A retired priest has among his precious memories an incident of his own early ministry. More than 50 years ago a young man came to see him to ask for his help and guidance as to preparing for the ministry. The priest suggested that the youth should seek counsel from someone older and more experienced. "No," was the reply. "I came to you partly because you are not much older than I, and I think while all is fresh in your own life, you can best give me what I need." It is not very surprising that that youth went on from strength to strength until, at 58, he became Primate of the Canadian Church; and it is characteristic of him that through the years that followed he never forgot that first contact, referring to it again and again.

Another vivid recollection is in the same priest's mind.

Soon after the choice as Primate, the two had a long talk, strolling through the Canadian woods, about the great tasks ahead. And the Archbishop said: "I think what I want most of all is to help to bring about greater unity in the Canadian Church." It is the testimony

of those who know that Church best, that solid accomplishment in this direction is an outstanding feature of Archbishop Owen's Primacy. The Canadian Church is more at unity in itself—quite definitely and deeply more—and no man doubts that the complete simplicity and sincerity of the Primate's personality and his brave, firm leadership are the human causes of the change.

These words are no "eulogy." They had to get themselves written as an at-

tempt to convey to others an impression of a rare life—lived in great places, in high position; lived adequately, measuring up always—but having all through it a quality of otherness, the more deeply felt because never asserted. Thus among the simplest he was unaffectedly and delightedly at home, and by them deeply loved. Thus, too, among men of substance and power there was a sort of automatic response to a leadership they recognized and followed gladly.

For years his loss will be a real one to many thousands. Just as surely the depth of his humility will for long be an inspiration to the Church he led with such ability, distinction and courage.

And The Glory. Amen.

By the Rev. ROLAND F. PALMER, SSJE

DERWYN TREVOR OWEN, the late Primate of the Church in Canada, was obviously a man with a secret source of strength and peace. He had salt in himself. This was very evident to anyone who observed him either in private interview, or presiding at a meeting. As Bishop of Toronto he had the care of one of the largest dioceses of the Anglican Communion. To this was added the work of Primate. In many ways he created this office, for he was the first Primate to be elected by an electoral college of the whole Church.

He had few precedents on which to go. He had to create wise precedents for future Primates. In spite of these heavy burdens of responsibility and routine work he was always calm. He never gave the impression of being under pressure. It would be hard to imagine him giving way to excitement or panic.

Some of us who had been permitted to see a little beneath the surface came to know something of the source of that poise and calm. It was a certain obsession by the glory of God.

As a boy he had come under the influence of the great Evangelist Moody. There was a glory about Moody that he was sure must be a reflection of the glory of God. After his time preparing for the Sacred Ministry at Trinity College, Toronto, he went to England. There he tried his vocation to the Religious Life with the Community of the Resurrection of which Gore was the founder and Superior. There was a glory about Gore. Again it was evidently a reflection of the glory of God.

Yet Moody was a strong Evangelical, and Gore a strong Catholic.

Gore was within the historic framework of the Church; Moody was outside. They appeared as champions of rival systems of Christianity. But when Derwyn Owen returned to Canada, he saw that his call was to seek for the reconciliation of the religion of Moody and the religion of Gore, the evangelical and charismatic, with the Catholic and sacramental. With joy he realized that the Anglican Communion is the only one in Christendom that has made a serious attempt to do this. To this devotion he dedicated his life and ministry.

So Derwyn Owen was never a party man, nor was he ever fully approved by those who were party men. He could see so clearly the glory of God reflected in the true evangelicals. He saw the same glory reflected in those whose religion was centered in the sacraments. He had a passion for preventing clashes between the two, lest the reflection of the glory be dimmed.

He had a passion for peace among Churchmen. So they called him a Trimmer, facing both ways. They called him a "safe" man. But actually his position was the most dangerous one. He spent much time in No Man's land where you suffer from snipers on both sides. He could in time of stress take refuge in neither set of trenches. God calls the peacemaker His son. But those he tries to reconcile call him by less lovely names.

The Canadian Church has lost a humble Christian man and, because of that, a wise leader. He was always a man of prayer. He will still pray for his beloved Canada, and for the peace and unity of the Church, where he now enters in more and more into that glory of God to which he was dedicated.

My Favorite Christian

Prize-Winning Essays in the "Living Church" Contest



FIRST PRIZE: CYNTHIA ALICE MCEVOY, the daughter of Fr. and Mrs. Richard E. McEvoy. A senior at Margaret Hall School, she is editor of the student paper.



SECOND PRIZE: JANE GAVIN, the youngest of the children of the late Fr. Frank Gavin. She is president of the missionary guild at Margaret Hall School.



THIRD PRIZE: MARY ANN GARLAND, a senior at St. Mary's School, Sewanee, Tenn. She is also an artist, and won first prize at the Sewanee exhibit this year.

Martha

By Cynthia Alice McEvoy

THE woman tossed fitfully in her bed. There was a tight, numb feeling in her chest. She wanted to get up and kiss her baby good-night. She wanted her husband near to tell her that it had all been a nightmare. But she had no husband. She had no child. They had been laughing together and a moment later they both were gone. The woman was all alone now, and black night engulfed her. She began to say the words of St. Theresa of Avila which she had learned from her mother, "Let nothing disturb thee, nothing affright thee." Through the dark shadows of the room she saw a bright light. It surrounded a beautiful child who was approaching her saying, "All things are passing. God never changeth. Patient endurance attaineth to all things. Who God possesseth in nothing is wanting. Alone God sufficeth." The vision of the child put force behind the once-meaningless words. Perhaps the child was never really there, but the woman preferred to consider the occurrence a small miracle, for it changed the course of her whole life. A twentieth century miracle? Why not? There is no reason why the age of miracles should be considered past. As long as we believe in a loving God who would perform the greatest miracle

of all, the Incarnation of Christ, we can see that He will do anything for those who believe in Him and love Him. The fact that Christ was the Son of God and knew His loving Father made it possible for Him to be perfect and to live on earth in complete accord with God's will. The woman's understanding of God matured very quickly on that night twenty years ago and she surrendered herself to Him.

The woman's name was Martha, nothing more. Her last name, long and difficult to pronounce, has long since been lost among official documents. Martha was neither young nor attractive. She was very short and round, and she always wore a knitted cap, topped off by a flippant little tassel. Her calico apron and full skirts suggested those of a European peasant woman, and even in summer her huge feet were encased in heavy boots. Around her neck hung a tarnished St. Christopher medal.

At six o'clock every morning the milkman would stop to water his horse and to chat with Martha. At six o'clock every evening a newsboy, whistling a merry tune, waved good-night to her. Most of the day she was engaged in a man-sized job. For twenty years she was the cleaning woman at a little

church in the heart of a busy metropolis. Like that other Martha, who lived two thousand years ago, she was a hard worker and she kept the church spotlessly clean. She loved flowers and created an island of green splendor in the churchyard, amid the world of stone and concrete. The yard was also a haven for birds and stray animals. When people occasionally found these pets objectionable, Martha soothed them gently by pointing out that they, too, were God's creatures.

Everyone in the neighborhood knew Martha, and she always had a twinkling smile for passers-by. She aroused much curiosity, however, because she never mentioned anything about her early life. Children clustered around her to hear her wonderful stories. When she spoke about Jesus and saints it did not sound a bit like Sunday School. She gave them bits of candy to munch, or apples from the voluminous pocket in her apron. If a child was hurt while playing nearby, Martha was there first to bandage his skinned knee or to sooth his bumped head with her gentle, care-worn hand.

One day, while Martha was sweeping the sidewalk, a taxi screamed around the corner. It swooped down upon a tiny black-eyed Italian girl who was playing in the street. Martha must have jumped almost between the wheels of the swerving car to catch up the child and take her in safety to the curb. In doing this she twisted her ankle severely and some of the people took her home.

pale and trembling. Mother sent me up to see if I could do anything for Martha while she was in bed. Tremulously I mounted the steep stairway that led upward through the gloomy tenement house. My nervousness on entering the bare room of this almost legendary figure was soon dispelled by Martha's tranquil smile. She explained that she felt much better and that she had been so shocked by the incident because she had seen a tragic accident once that happened in almost the same manner. I talked to her for some time and I noted every detail of her room. The only ornaments were a Cross and a picture of a young man holding a little girl. I restrained my curiosity concerning the picture, although I am sure that Martha observed my fixed stare. I went back every day after that; but soon I became conscious that, instead of helping Martha, as was intended, she was helping me. Her language was very simple, and some people might consider her words platitudinous. I felt calm and rested when I listened to her. She told me about all the people who were sick and hungry and who

needed help, and gently admonished me not to be wasteful. She showed me a letter from a Chinese missionary. He told her about his work and then thanked her for her great contribution to his struggling mission. I looked around in surprise and then asked rather pointedly why she lived in a tenement and worked as a cleaning woman. She, answered that it was God's will.

And then one day she noticed that my eyes were again riveted on the picture and the cross. Martha began to unfold the tragic story of a day twenty years ago. That day I learned a new prayer, and I recognized in Martha a life of courage, faith, and devotion to God that it is hard for the modern mind to fathom.

Soon she was back at her work and people had more to gossip about than ever. Some thought that she was insane. Others admired her courage. Still others declared that she was hiding some terrible fault by her reticence. But there was one Italian woman who understood Martha. She explained, "Martha is a saint." And I know that she is right.

My Father

By Jane Gavin

THE whole household was excited and happy. Its father had just returned from a trip abroad. I remember how someone had hustled my sister and me into the process of being washed and dressed. We were worked up because we didn't see why we should have to be dressed up to see our own father. All I can remember after that is that we ended up by eating ice cream and cake in the bedroom while Daddy and Mother ate oysters in another corner of the room. That's how he was—kind of exciting and unconventional. As usual he had brought with him presents for all of us from abroad. We never knew what to expect—perhaps a piece of jewelry, a bread board, manicure set, or a sweater! After that, to console our pleas, he told us some fascinating stories of pink elephants and purple cows. We took it all in, and ate it up.

I can remember just pieces of things that happened in my childhood concerning Daddy. I do remember very distinctly that he had been especially sick for a few weeks. We all begged him to slow down and take care of himself. He kept on doing things for people and going around to different places to preach and lecture, because in his generosity he did not wish to disappoint anyone. The strain on him really became too much. Our worries finally came to a head. Daddy was in an oxygen tent unable to talk. It was a 50-50 chance that God would choose to take him or not. God took Daddy, who smiled unto his dying

breath. Something good and wonderful had gone out of the lives of all who knew him. We as his family were heart broken and astonished. We had not thought that his self-sacrifice would have been one of the main factors influencing his death. The saddest and most beautiful thing I have ever seen was Daddy's funeral. People whom none of the family had ever seen or heard of crowded to the church. I had never realized before how many friends he had had and how much he had meant to so many.

Primarily my father was a priest. He was devout, honest, and loyal and loved God and Church with steadfast faith. Many people came to him for advice and spiritual help. He was in great demand for retreats. When you asked him for advice he would give it to you straight, and it helped. He had a way of putting a fresh slant on his sermons which made them interesting. He would use slang and sort of put color into what he said.

When talking to you, he would put his whole attention upon you and made you feel as if you were the most important person living. He had an infinite love for people, which he started as a boy when he made friends with the street car conductor, the milk man, the mail man, the garbage man, etc. He saw the joy in living and made you feel it too. He sparkled!

But to me, he was a father, and a wonderful one. He was kind, and un-

derstanding, and loving. He taught us, his children, and gave us an example that we will never forget. He had a way with the young as well as the people of his own age.

I remember the different people who used to come to our house. One man especially sticks in my mind. He was a Romanian priest and had a long, grey, fluffy beard. Daddy was sitting there, perfectly at home with this man who could speak nothing but Romanian. He whispered to me (in English of course) to curtsy which I did. Being about five years old, I was surprised! I walked away thinking what funny people my father knew.

Romanian was not the only language Daddy could speak. One time I went to the fish market with him to buy lobster. I found out then that he could also speak Italian. Later I discovered that he spoke fourteen languages and wrote eight. He was modest about this accomplishment, which was almost like a hobby to him.

I have been told that he could have made his living as a cartoonist, if he had wanted to. He could have also been a professional pianist, or a linguist. He taught ecclesiastical history among many other things in the General Seminary. He could make his pupils want to study for him and they actually got more done because of this. He was extremely intelligent; some have named him a genius.

To me my father has always been my ideal Christian. To me a true Christian should love his fellow men, and also God in an active way. Self sacrifice is also another trait which I believe a Christian should have. Kindness, generosity, and unselfishness are three other important Christian traits. I think that my father lived up to all of these. He gave of himself freely to all. We could not live on without him after his death, but now realize that Frank Gavin, a "true Christian" will never die for us, for his memory and spirit live on.

"Whosoever will lose his life for My sake, the same shall find it."



MARGARET HALL SCHOOL: Scene from a school play.

St. Columba of Iona

By Mary Ann Garland

ON a warm June night in the year 521 AD, a saint was dying. Moonlight silvered the whole island of Iona, making the dark shadows bottomless pools of mystery, and the light places shimmer with fairy-like beauty. A thousand flowering plants gave up their fragrance to the moonlit air. Against the walls of the great church of rock and reeds, the moonlight lay gleaming and sparkling whitely, and the salty sea breeze which came over from Scotland snuggled and nudged against those white walls.

From this church Christianity had been given to the whole nation of northern Picts, who inhabited Northumbria. They were the same nation who in 407 had come, savage and painted, out of Scotland, storming over Hadrian's walls to slaughter and plunder the Christian Britons, who were left helpless by the withdrawal of the Roman legions. Now they had been changed, and no longer painted their naked bodies with bright clay patterns; no longer did they hold savage Druid rites in the moonlight. Except for occasional skirmishes with the nearby country of Mercia, they were no longer warlike. Having been taught the principles of Christ, they knew the word of God. From Iona, the tiny rocky Gibraltar in the Irish Sea, had come missionaries, sent by Columba to save them.

Within the white church two men knelt at the altar, one whose work was done, and one whose work was yet to begin. St. Columba, now making his last peace with God, was left to reflect upon his life, for he knew that death was near at hand. The younger priest prepared himself to take the responsibilities of the older:

"God, let me be to Thee but a part of what this man who kneels beside me was in his lifetime. Give me the grace to be the Christian that he is. He converted the heathen, followed the word of God, and his influence has made many men the better. Was it not he who prevented war between Ireland, his mother country, and Scotland, the country of his famed kinsman, Aidan, successor of Conal who gave the saint the island of Iona? By his word at the Council of Burmeat did he prevent war. The two monasteries of Dair-magh in Leister, and Dair Calgach, on the banks of the blue Lough Toyle, did he erect. He was able to convert the king of the Picts, and then the whole nation. Let me have his strength, his gentleness, for was he not named Columbkil, the dove, for his gentle and loving ways, and his pure heart? Let me be but a part of the Christian that he is; let me have but a part of his wisdom."

Yet, even as he finished his prayer Baithen knew in his heart that it was

not good, and that it would not please God. Thus prayed Baithen, the young priest, who was to succeed the dying saint. He knew that St. Columba was dying. He had that very day ascended the hill overlooking the monastery of Iona where already the long shadows of late afternoon had stretched their cool length. He had raised his sensitive, almost transparent hands in a final gesture of blessing over the monastery. He had built this monastery, and now he was leaving it. There had been tears in the eyes of some of the brothers, but a glance at the calm brown eyes of the saint had dispelled them. Surely, if ever the eyes of a man showed preparedness to meet his God, then did the eyes of Columbkil, the Irish saint.

The dying man returned to his cell, where he worked on his translation of the Psalter. The thin figure in the plain grey habit seated at the sweet-smelling cedar desk was the same as ever; the words that arched and curled damply in the wake of his pen looked the same, yet Baithen sensed a difference. The hand of the saint seemed to say mutely, as it traced the words: "This is the last time that this hand will ever write the word of God. This is the last time this thin hand of mine will ever do the work of God. My hand soon will return to the dust from which it was fashioned."

After a while the saint turned to Baithen, who stood a little distance apart with his own thoughts, and spoke to him in a soft voice, full of resignation, with little regret. St. Columba had just come to the Thirty-fourth Verse: "They that seek the Lord—here I must stop. What follows let Baithen write."

In his own heart, Baithen felt a shiver almost akin to fear. Who was he to succeed so great a man?

And now they were in the quiet church together. To Baithen, like a searching light, there came a sudden question, and with it a realization. It was such a simple question that in his elaborate studies he had all but forgotten its answer. Here beside him was a Christian who had tried his utmost to be like Christ, who had failed and had kept on trying. Here also, was himself, about to begin his true work, but was he a Christian? A terrible thing to have to ask oneself. What actually was a Christian? There in the peaceful gloom, relieved only by the sputtering yellow light he pondered his question—that terrible, apparently easy question. He looked at the silent figure kneeling before the altar, and then at the black crucifix above. Black and dark was the wood of that cross, and yet, yet it was light, and almost seemed to have a circle of the same pure light which lay about

the moon, in that June sky. Black was the night about the world, and bright was the light about the moon in that blackness. Bright also, in that dark church was the face of the dying saint. There stored in that brain, which was to die, was the knowledge of God and of man.

"Father," spoke Baithen, "I am unworthy. Who am I to disturb you, when you make your last peace with God. I have a question which I must ask you. Answer it; and I shall not disturb you again."

"All that I know, and that I have learned from life, its bitterness and its joy, which the bitterness has carved room for shall be yours. I am old. I have forgotten much, yet also, as I have forgotten details, so have I retained greater truths, which lie behind the smallness and triviality of the details. Ask, and as far as I am able, I shall answer, for when death is near, so also is truth."

Baithen trembled, for he felt that he would offend the great saint with so simple a question, which even a savage Pict child could answer. "What is a Christian?" he asked.

"That above all questions is difficult, yet for its very difficulty, must it be answered simply. Before you can understand what it is to be a Christian you must understand what it is to love God and man. To love with an all-embracing love, which realizes that the lowest and the highest are but parts of yourself and all mankind; they are equal in the sight of God, as parts of the whole. Your love for them should be equal, as His is.

"To be a Christian is to love Christ with a love as spontaneous as is the love of a tree for the soil in which it sinks its roots. It must be as free. To give this love, so that the soul may gain from it; that is to be a Christian. Help the unfortunate, for what are they but a part of you, and a part of God. Follow the teachings of Christ, even as the servant who loves his master obeys him in every way.

"The bonds of this love can bind us closer to happiness, and godliness than can all acts of piety, which do not sprout from within, but are forced from without. Therefore, I can only say that a Christian is one who loves Christ, and through his love comes obedience, which, being bound by the chains of love can neither betray nor disobey."

Then in his heart Baithen cried out to God, "What this man has said; so is he. He has described himself unknowingly. As much as it is possible for a man to know another, so do I know and love Columba. He has opened his heart to me, and in it I have found Christ. Incline my heart to love God, and man, as Christ did."

In his heart Baithen knew that this was a good prayer.

"Life is Too Short to be Wasted"

By the Rev. Kenneth Walter Cameron, Ph. D.

Assistant Professor, Trinity College, Hartford, Conn.

YES, Babbitt the new Zenith High School isn't half bad. Of course, the public school system never has any trouble getting what it wants. To ask is to have. It can erect skyscrapers at will. Taxpayers complain a little, but not much, when the bill is presented. But they never complain when the school system revolutionizes its methods, lowers its standards, goes in for so-called progressive fads, and stresses the least important courses. Novelty is always attractive. People habitually toss bouquets at public training centers. You see, the schools have eliminated everything that can give offense—especially courses in *ideas*, and whatever might build for a Christian philosophy of life or lay a foundation for ethical behavior. Yes, they get their new buildings, all right. But high-quality private schools and colleges, especially our Church schools, have a harder time, though they stand for the best."

"But, Seabury, aren't you a little cynical? I'm an Episcopalian, too, and I don't see why you are so upset about public education. Why at Buncombe Municipal University, and even at the Jumble Experiment Station, where I sent Sam last year, you can take a three-months' elective in religion—I think they call it 'comparative Religion'—in the senior year. A fellow can get 'culture' in old Buncombe, if he wants that sort of thing. Sam says ten or twelve boys choose the course every year. It's taught by Professor Sneezit of the extension service. But see here, Seeb, the times have changed. The people of the city and state can't be wrong. There are 10,000 enrolled at Buncombe, and they're practical folks. By the way, did you hear over the radio that 7,500 were enrolled in the Curriculum of Practical Maneuvering, and that Buncombe Hall couldn't begin to take care of them? Those three new skyscrapers were certainly needed to provide for the overflow—even if Senator Blowhard suggested taxing Church property to help pay for them. You've got to think in a big way in these times. Besides, this is a democracy. The majority rules in a democracy, doesn't it?"

"Yes, Babb, we're a democracy, in theory at least, but I'm not so sure about our practical achievements. Ask anyone on the street to give you a definition of 'democracy' and you'll get the surprise of your life. People won't mention Plato, the drafters of Magna Charta, the Hebrew prophets, or Thomas Jefferson—all of whom were influential in shaping

our whole notion of freedom. And they won't show much interest in the great Jewish-Christian cultural tradition, which for centuries has supplied the spiritual power for the British and American experiments. This country, you know, was established by devout and thinking people—men and women of high purpose. Many of them were Churchmen, and they knew the value of religious principles. I want my John to fill his mind with the best things. I want him to know how to live deeply and richly. He'll have no trouble making a living. I think his prior concern is to have a reason for living. Fortunately for us both, he feels the same way. Told me two weeks ago that he had cancelled his application to Buncombe and had been accepted by Trinity College in Hartford, Bishop John Williams' school. Did you ever hear of the place?"

"Yes, it was President Ogilby's school, too, wasn't it? He talked once in our parish house about the Church and education. That was years before his death. He was then working hard to build a new chapel and a new dormitory. Told us about the boys who were studying for the ministry. He once worked with Bishop Brent in the Philippines and could tell a lot of stories about the Igorots. We had him to dinner when he was here."

"Well, John will enter Trinity in September. The new president sent him a warm welcome, outlining the advantages of starting in the fall. 'Christmas term,' I think they call it. Before that, the local Trinity alumni committee had him to dinner, I suppose to look him over. Day before yesterday I went up to Hartford to get a first-hand view. Beautiful campus, a marvellous chapel and traditions—the kind you find only in old-granite, well established New England schools. Life there is very informal. They keep the classes small. Teachers call their students by their first names. There isn't a stuffed shirt on the faculty, and half that body is in its thirties. Did you know that Trinity is 125 years old this term? I was told that after a vacation period, classes always begin on a Tuesday, never on Monday. (Bishop Brownell didn't want his men travelling on the Lord's day!) By the way, that 'old fighter' had a bout with the Yale Congregationalists back in 1823. Yale had tried to block his efforts to establish a college of liberal arts, where Episcopalians and men of other faiths might have their religious convictions respected. It didn't want competition, but the Bish-

op won the fight to start his college."

"I suppose you were impressed by the *standards* of the place. You're always talking about them."

"As a matter of fact, I was. I listened to student conversation all along the walks. Ideas were in the air. I think I heard at least six languages spoken during the course of the afternoon. One group of the faculty speak only in Latin when they meet! Then I was impressed by the fact that the Church is functioning. They have an energetic, full-time chaplain; several priest-teachers, and courses in the Humanities, in which religion is mentioned with respect. The Greek Class was memorizing the Lord's Prayer in Greek. Shades of old Professor Hart! I also spent an enjoyable hour watching Dan Jessee's first-string players do tricks with a pigskin in the larger practice field. I had the feeling that I was in a new world, once I started up Bernon Street."

"What impressed you most?"

"Why this paragraph from a recent faculty report, which seems to sum up the whole Trinity emphasis: 'The seed of good ideas is sown here by converse with the great minds of the ages. The student carries away with him a sense of proportion, a feeling that life is so short that he has time only for first-rate things. Slowly he finds shaping within him a philosophy of life which will have a profound effect upon him all his days. He knows that he will rarely be lonely because he has learned how to read, how to enjoy ideas. Freed from the fallacy that only the new is good, he learns the value of tradition—that it gives a criterion for distinguishing the ephemeral from the permanent, opinion from knowledge. The ideas of literature give him a faith by giving him a clue as to how spiritual things can move and shape material things.' That's the sort of thing I want for John. Life is too short to be wasted. When Harvard and other big schools began to go in for a hodge-podge of new electives, Trinity held firmly to the old, tested curriculum of the humanities. Now when Cambridge and New Haven are swinging back to the conservative pattern, Trinity has every reason to be proud of herself."

"Seeb, do you suppose my Sam could get into Trinity, if he wanted to? Buncombe has its faults, you know. It's a rather dull place, for all its new buildings."

"There's no red tape involved. Why not have Sam write the president? Re-

member, of course, that all schools are crowded and that Trinity is turning away hundreds for lack of adequate dormitories and because she needs to expand her library facilities. Her building program moves more slowly than Buncombe's, because she has to depend upon loyal alumni and friends who are convinced that only the 'better things' can save democracy. She puts quality of instruction above gadgets. She has, on an average, one instructor for every ten students."

"What are her plans?"

"She's now asking the Church to help her construct a large wing as an extension to the Bishop Williams' Memorial Library. She needs a new dormitory to stand beside those dedicated to the memory of Bishops Jarvis and Seabury. She wants to do everything possible to equip her 900 men for responsible citizenship. Did you know that nearly 700 of our priests and a score or two of bishops have been educated at Trinity? Did you know that all its presidents have been Churchmen? Did you know that there are nearly 70 men on the campus either enrolled in the pre-divinity course or planning to transfer to it in the near future? And did you know that the Berkeley Divinity School, in New Haven, is Trinity's child?"

"Seeb, you surely are on fire about the place. You talk like an alumnus."

"I feel that way. Trinity stands for Christian values, and there aren't many such schools left. Don't tell my wife, but last night I sent the new president a check for \$250 to help him in his drive for new buildings, and I've persuaded our senior warden to do the same. I'll save that much from John's tuition during the next four years. I wish I knew of a Pierpont Morgan or some other benefactor of good causes who would give a whole building as a contribution to Christian and democratic learning. What an opportunity! But, say, Babb, why don't you send a check?"



Dementi Studio.

CHRISTCHURCH SCHOOL: *Sailboating in the Rappahanock River.*

EVERYDAY RELIGION

The Faith That is in Us

By the Rev. Bonnell Spencer, O.H.C.



EVERY act of justifying and sanctifying faith is the effect of efficacious grace. The distinction between efficacious grace and sufficient grace has been too long neglected amongst us. Even Fr. Harton, in his otherwise excellent book on *"The Elements of the Spiritual Life,"* seems to me to slur over it. The sad truth is, I fear, that Pelagius was an Englishman and all Anglicans have been more or less pelagian ever since.

Sufficient grace is the strength which God gives us so that we may resist temptation. It is, as its name implies, sufficient for the purpose. "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." But this grace which God always makes available to us may be disregarded or rejected. We are all painfully aware how often we do reject it and, relying on our own strength, fall into sin. We have no one to blame but ourselves. God has done His part in providing the grace. The guilt of our sins is all our own.

"BOTH TO WILL AND TO DO"

The effect of sufficient grace, however, is negative. It does not produce positive acts of virtue. It keeps us in a state of grace, so that we are receptive to the inspiration of the Holy Spirit. Positive acts of virtue, among them, of course, acts of faith, are the results of efficacious grace. St. Paul gives us the classical definition of this in Philippians 2:13: "For it is God which worketh in you *both to will* and to do of His good pleasure." Through efficacious grace God not only gives us the power to perform a certain act. He also moves the will to accept the grace. The will is moved, of course, in terms of its own principle; it is moved freely. All theologians seem to be agreed that we cannot resolve the paradox of how God can freely move the will. Yet we cannot deny either element in the paradox without falling into error.

The good that we do must be wholly the work of God in us. The Prayer Book collects are emphatic on this point. The collect for the Second Sunday in Lent begins, "Almighty God, who sees that we have no power of ourselves to help ourselves"; the collect for the First Sunday after Trinity reminds us that "through the weakness of our mortal nature we can do no good thing without God";

and Fourth Trinity insists that without God "nothing is strong, nothing is holy." Finally, the collect for the Sunday next before Advent is a prayer specifically for efficacious grace as distinguished from sufficient grace: "Stir up, we beseech Thee, O Lord, the wills of Thy faithful people; that they, plenteously bringing forth the fruit of good works, may by Thee be plenteously rewarded."

RECOGNITION OF DEPENDENCE

This recognition of our dependence on God for the grace to will as well as to do His pleasure is the only basis of true humility. It faces squarely our utter need for God. It leaves no room for self-dependence and self-congratulation. "What hast thou," asks St. Paul, "that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?" But if the act of will by which we accept the grace with which to perform an act of virtue were the result of our own unaided effort, we should have something we had not received. We could say to God, "You gave the power to perform it, but I by myself alone, contributed the acceptance of the power." We should then have a ground for glorying before God. The faith that is in us would be in part our own unaided achievement.

By its very nature, it cannot be. For the faith that is in us, in the last analysis, is not knowledge about God, but knowing God. No man can know the Father "save the Son, and he to whomsoever the Son will reveal Him." We participate in the Christian revelation by our union with Christ. "Hereby know we that we dwell in Him and He in us, because He hath given us of His Spirit." Thus the divine Self-knowledge of the Blessed Trinity is expressed in us and through us. The Holy Spirit in our hearts enables us to receive the revelation that the Son gives of the Father. Such is the virtue of faith. It is not sight. It has more of the element of darkness than of light, for growth in faith is a progressive realization of the inadequacy of human concepts to express the majestic holiness and infinite love of God. Faith leads us into the dark night of the soul where the soul is purged of all dependence on creatures that it may be prepared to experience the glory of the Creator. Thus faith leads to contemplation and contemplation to the vision of God in love.

The Church's Schools

NOT MANY years ago, Church-affiliated schools were inclined to be rather apologetic about their religious connection. Indeed, during the early part of the century, many schools either lost their Church connection or went out of business, while others became so completely secularized that they were virtually indistinguishable from public schools except that they catered to a special class.

In recent years, the trend has been all the other way. As great political movements have shown themselves to be false religions, the American people have come to understand more fully that their way of life must be based on true religion if it is to stand. Public education, which had been almost completely divorced from religion, is now openly seeking for a way to return to its religious base without incurring the evils of a direct tie-up between Church and State; and Church private schools, in which religion stands at the center of school life and penetrates the teaching of every subject, are triumphantly vindicated. Such schools are able to produce well-integrated Christian men and women who, in Matthew Arnold's phrase, "see life steadily and see it whole."

It is not, and cannot be, entirely true that Christian character is the key to successful living according to the standards of the secular world. Yet it is true that Christian character is the key to a quality of life which is in the deepest sense successful; and to this quality of life the world must accord a grudging admiration. Further, in times of crisis like the present, the world turns for succor to men and women who have the sureness and calmness that comes from knowing God and trying to live in accordance with His will.

It is this, rather than social tone or scholastic excellence, which makes the Church schools a unified group, contributing something to the nation's educational scene which no other kind of school can give. It is this, rather than any narrow or institutional consideration, which should make the clergy and parents anxious to send boys and girls to Church schools, where they can be guided into the well-rounded Christian manhood and womanhood which our civilization so greatly needs.

Accordingly, each May and August, as a service to those who have a part in the guidance of young people, *THE LIVING CHURCH* publishes a complete list of the Church primary and secondary schools, colleges, training schools, and theological seminaries. The list is classified according to provinces and states, and information is supplied on all the schools which have answered a factual questionnaire. The list includes all the schools affiliated with the Episcopal Church as well as a few others without formal Church affiliation which have a special interest in the Church.

The line of affiliation is not always easy to draw, and it not frequently happens that the religious emphasis is stronger in a school, such as those conducted by the religious orders, which is less under official Church control than another school in which the religious emphasis is weaker.

The choice of a school cannot be made from our list alone. It must be the result of consultation with school authorities and others, and will depend on factors which cannot be measured objectively. But we can safely assert that the list includes at least one school which could be of inestimable benefit to a young person you know.

It is in the field of secondary schools that the Episcopal Church leads. The Church colleges are much fewer in number, although their quality is high. Most of the colleges are in the midst of large endowment campaigns. If they are to maintain and improve their facilities, the people of the Episcopal Church must respond generously to their appeals.

In this issue, for the first time, we include what we believe is a complete list of Church schools of nursing, all of which are of course affiliated with Church hospitals. There are 29 such schools, training young women for a profession of honor and self-sacrifice. The nursing profession springs directly from Christianity; it is a ministry of Christ to which we hope many will be called.

THIS is the fourth year of *THE LIVING CHURCH* ESSAY CONTEST. Unlike last year, girls have made a clean sweep of the first three prizes, and for the first time two girls from one school have won two of the first three places.

The judges were Bishop Whittemore of Western Michigan, the Rev. John Higgins of Minneapolis, and Mr. E. C. Cumings, president of Canterbury, the Church's new college in Danville, Indiana. The thanks of the entire *LIVING CHURCH* FAMILY are due to these three busy men, who devoted a whole day to reading the essays and choosing the winners. Bishop Whittemore's brief article sums up the impressions of the judges. They were agreeably surprised at the high quality of the essays. On the whole, the young people seemed to have a better grasp of the significance of the Christian religion than a comparable group of older Churchpeople would!

As Bishop Whittemore observes, one striking testimony to the Church schools is provided by the choice of a favorite teacher as the subject of many of the essays, although it happens that none of the first three prizewinners was of this group.

Each year, the number of schools represented in the contest grows. We hope next year to be able to

provide an intramural prize — perhaps a medal — to assist the faculty in arousing interest among the students. Some schools (among them Margaret Hall, which took first and second places this year) find that the contest can be effectively worked into the curriculum of English or Religion courses.

We customarily announce the subject of next year's essay contest in our August educational issue. If an earlier date is desired by some schools, we should be glad to meet it; and we welcome suggestions from pupils, teachers, and other readers, as to next year's subject.

The essays, like the other features of the issues — the lists, the pictures, the educational announcements, the articles — are primarily designed to help the readers of *THE LIVING CHURCH* know what the schools are doing and to assist them in choosing suitable schools for their young people. We welcome suggestions as to ways in making this service more effective. Information on any particular school may

be had on request from Church School Editor, *THE LIVING CHURCH*, 744 North Fourth Street, Milwaukee 3, Wis.

Secretary Marshall's Report

THE radio addresses by Secretary Marshall and John Foster Dulles on their return from the Moscow conference marked, in our opinion, a forward step in our bi-partisan foreign policy. It is true that the results of the conference were disappointing, and that peace treaties with Austria and Germany seem as distant as they were before the foreign ministers began their fruitless discussions. But one feels that the firm stand taken by Mr. Marshall has cleared the air, and that in the new atmosphere future progress may be possible.

And we liked the way in which both of these leaders made their reports to the American public. Both speeches were free from diplomatic cant, and

The Living Church Essay Contest

By the Rt. Rev. Lewis Bliss Whittemore

Bishop of Western Michigan

I HAVE three distinct impressions after reading the essays in *THE LIVING CHURCH* contest and I feel sure that they are shared by the other judges, the Rev. John Higgins and President Cumings of Canterbury College.

First, these essays in many cases reveal a maturity of religious insight which is astonishing. It is plain that young people are capable of much stronger "meat" than we are in the habit of giving them. We have "played down" to them long enough.

Second, from the number of cases in which the favorite Christian character

is a teacher, one has a fresh view of the enormous influence which a good teacher exercises on the minds, hearts, imaginations and characters of her pupils. In these days when so much is being written about the hard lot of the teacher, it is refreshing and illuminating to see how vital the teaching function is and how much of its reward lies in "fruit of good living" which it inspires. May the sense of teaching as a vocation never be lost!

Third, and this is along the same line, the judges were deeply touched by the sincerity of those who chose as their

favorite Christian character their father or mother or one of their grandparents. So much has been said about the failure of the home that this revelation of the ancient power of father and mother to mould the character and aspirations of their children was refreshing indeed.

I had felt that it would be rather boring to read all these essays. Having read them, I feel ashamed of my lack of faith in our young people. God still works through Christian teachers and in Christian homes, and our young people can still dream dreams of those things which are clean and noble and of good report!

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 Barbara Ching, St. Andrew's Priory, Honolulu, T. H.
 Cynthia Rose Chung, St. Andrew's Priory, Honolulu, T. H.
 Vine Deloria, St. James' School, Faribault, Minn.
 Marcie Elizabeth Goldman, Kemper Hall, Kenosha, Wis.
 Sophie Goggles, St. Michael's Mission, Ethete, Wyo.
 Miriam Hoerner, St. Katharine's School, Davenport, Iowa
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Judith Lee, St. Andrew's Priory, Honolulu, T. H.
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 Merle Grace Thunder, St. Michael's Mission, Ethete, Wyo.
 Mary Elizabeth Torrey, St. John Baptist School, Mendham, New Jersey
 Mary Townsend, St. John Baptist School, Mendham, N. J.

from the flowery verbiage that often conceals vital differences under an avalanche of polite phrases. At the same time there was no appeal to prejudice, no setting forth of "unchangeable" positions that would make future compromise impossible. Indeed both Mr. Marshall and Mr. Dulles indicated that compromises must and will be made, but that these cannot be one-sided and that some of them, at least, will have to be made by the Russians. And it will have to be soon because in the plain words of the Secretary of State, "while the doctors argue the patient is sinking."

There is one positive result of the Moscow conference. Russia now knows that there is a point beyond which the Soviet Union cannot go in its policy of aggression through infiltration, corruption, and the setting up of puppet governments. Moscow might have been another Munich, with appeasement of a totalitarian imperialism as its keynote. Instead it was a demonstration of the fact that America is not willing to buy peace at any price, and that the Russian price at present is too high. And the support of Mr. Dulles, and his independent report to the American people, made it clear that this is an all-American determination.

At the same time, Mr. Marshall carefully refrained from taking an intransigent attitude. We are ready to make concessions, and to work out the basis

of a lasting peace. But it must be by a process of international collective bargaining, not by demands on one side and acquiescence on the other.

Meanwhile the program of aid to Greece and Turkey will be put into effect, and a similar program may be undertaken in other parts of the world. This is a radically new departure in American world policy. It commits us to an interest in international relations in Europe and Asia, and throughout the world. It marks the end of American isolationism. It is a recognition that the world has become too small for a nation to live to itself; and also an acknowledgment that America's new position as the strongest nation in the world involves more far-reaching responsibilities than ever before. Greece and Turkey are, in a way, the current symbols of that responsibility, which we cannot escape even if we would. The test for America and for the world will come in the way we handle that responsibility. Shall we use it merely to maintain the status quo, and thus set the stage for a new world war? Or shall we use it to bring order out of the chaos of the contemporary world, through peaceful change and the gradual encouragement of justice and democracy? The next few years, perhaps the next eighteen months, will tell. We are today setting a pattern that will determine the future of the world for generations, perhaps centuries, to come.

Religion in Art

By DR. WALTER L. NATHAN

The Youthful David

ANDREA del Castagno grew up in a small village near Florence, Italy. He was orphaned at an early age and went through severe hardships which made him bitter and irascible. He was long remembered for his violent temper, although the old story of his murder of a fellow artist has since been completely disproved.

After studies in other cities Castagno settled in Florence, but despite several large commissions he remained poor. In his art we sense something of the hard and impetuous character of the man. He seems purposely to neglect grace and elegance in favor of a vigorous, almost rugged strength.

Castagno's "David" is not the young dreamer who played the harp before King Saul, but the valiant shepherd lad who had slain a lion and a bear when they took sheep from his flock. He is the born leader, fearless in danger, undaunted by disparaging opposition. His lithe body is bursting with energies right up to his fingertips and the wildly curling hair.

There is a martial spirit in Castagno's painting. The strong blue of the sky (in the original), the yellow and red of David's windblown garment, the green trees behind grey rocks have the morning freshness of rebellious youth. The whole composition is eminently fitted to its purpose as decoration for a shield — one of the very few examples of its kind to have come down to us.

And yet David is more than just an heroic warrior. His face does not show any trace of conceit. Instead there is a deep seriousness, a consciousness of higher motives. The shepherd and his sling have become instruments in the hands of God, and he who defied the Lord lies dead.



National
Gallery
of Art,
Washington,
D. C.

Scholars Are Human*

By the Rev. Canon Bernard Iddings Bell, Ph.D., S.T.D.

Consultant on Education to the Bishop of Chicago

FOR thirty-five years my work for God has been almost wholly among those who are more than usual in scholarly achievement; critics and historians and research scientists and jurists and educators and physicians and artists and men of affairs. Not all of them have dwelt in universities, for intelligence is not exclusively cabined on collegiate quadrangles; but mostly I have dealt with men and women in academic halls. These, the quick-witted and informed, have certain trials to go through which are peculiar to them, difficulties to overcome which less gifted people rarely meet with; but their distinctive problems are as nothing compared with the problems which they share with the less acutely perceptive. The thing that matters most about a scholarly man is that he remains a man. The thing that matters most about a scholarly woman is that she remains a woman. Life's usual burdens bear down on the scholar as on other people, exhausting, discouraging. What are the pressures felt more crushingly by every man, felt the more as one is gifted with intelligence, trained in scientific method and the careful use of reason? There are three of them.

BURDENS

The first comes from man's realized inability adequately to grasp the meaning of the universe and of himself within it. It is a mark of the maturely intelligent that he is only too cognizant that what he knows, however great a scholar he may be, is inconsiderable when compared with what he does not discern and cannot fathom. Of a few facts and of a few relationships between facts, he can become fairly certain; but what may be the final purport of those facts, of all facts, of himself as he laboriously chisels away at the more manifest edges of reality? About that he knows, and is aware that he knows, nothing to boast about. There is in every scholar, because he is a human being, a longing to lay hold on something at least of the *why*; but it is a longing coupled with an increasing realization that, by scientific method and by reason, all that can be done is to scratch the surface of the *what*. The intelligent man who relies solely upon empirical techniques and rational deduction becomes necessarily, and most uncomfortably, agnostic. He can hardly deny that there must be a *why* to things, a *why* which involves the *what* and

which makes the *what* matter, but this *why* seems forever beyond his ken. Here is tragedy indeed; it is no fun to be agnostic, to confess that, of what lies beneath and beyond the obvious, one must remain ignorant. All men experience the pressure of man's cognitive incapacity; the more intelligent they are, the more unendurable this pressure is sure at last to become.

The second of life's major pressures is the pressure of aloneness. Every man seeks to love, to give himself utterly to some being like himself who will as utterly receive, accept, welcome; but everyone becomes aware, after some measure of experience, how impossible an adequate loving is. One may, indeed, without much difficulty find love in terms of the body, in terms of the biological urge; but love so limited does not release one from aloneness. One asks more of a beloved than that he or she be a means toward spasmodic nervous release. The love men long to give is of the whole being; bodily love is nothing much, indeed it becomes enslavement and a bore unless it is the sacramental expression of a spiritual unity. Spiritual love is hard to come at, difficult to maintain. After a while the intelligent man begins to despair of it. The best of mundane affections fails to release from a dreadful individuality. The relationships of lover and mistress, of husband and wife, of parent and child, are beautiful and to be valued; but, as Francis Thompson once put it, "just as eyes grow sudden fair, with dawning answers there, their angel plucks them from me by the hair." What shall one do with one's intolerable aloneness?

The third of life's pressures arises from a realization of man's moral incompetence, his incredible folly, his weakness of will. It would be simple if all that is necessary to insure a living of the good life were the spreading of a clear idea of what the good life is. Alas, it is not so. Down the ages human beings have kept on doing things that they knew were rationally indefensible and have left undone what informed common sense bade them do. So it is today and so, apparently, it will be in the future. Till the end of human history man will be ruinously moved, despite his knowing better, by avarice, conceit, love of power, pride, vainglory, and hypocrisy. The children, not ignorantly but wantonly, will destroy what the fathers painfully have built and in their turn will erect what their descendants will demolish. The more intelligent a man is, the more completely he is aware that

*Fr. Bell's sermon, delivered in Rockefeller Memorial Chapel at the University of Chicago, was ordered printed for local circulation by the university.

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there is in him and in his brethren, that there will be in his progeny, this which makes life on earth, despite the various trappings worn in successive generations, come to the same bad end; and he knows that man's ruinous defect is not due to mere ignorance. More and more we learn to master nature, but ourselves we do not, cannot master. Even the learned observer of all this has himself his part to play in the constant tragedy of history; he, too (and he knows it), is, potentially and often overtly, a brute, a coward, a lecher, a liar, and a fool. "Who shall deliver me," cries Paul, "from the body of this death?"

These, then, are the three intolerable pressures: the pressure of the discovered inadequacy of the human mind, the pressure of the hopeless quest to love, and the pressure of that streak of moral cowardice to which is given the name of sin.

It is obvious that the man of intelligence ought to know these pressures for what they are, seek some way in which he may bear them without being destroyed by them or at best narcotized by them into a dulled insensibility; but it is far too characteristic of the contemporary scholar or would-be scholar that for the most part he is unwilling to face up to life's essential pressures. It is no disparagement of scholarship to say this. It indicates no lack of affection for scholars, no want of respect for their attainments, to recognize that the learned man of this moment, with brilliant exceptions, seems anxious not to look at these human deficiencies which he shares with others. Of course they overtake him in the end; but he thrusts them out of his conscious mind as long as he can, as much as he can. I am persuaded that the modern university tends to encourage him in this avoiding of unwelcome necessities. The university of today esteems lightly, indeed hardly notices, those within it whose business it is to remind their fellow-scholars, the students, the academic public generally, of what these fundamental problems of human beings are and what they imply. Its major honor is not given in our time to philosophers and teachers of religion. Religion, indeed, is scarcely considered as within the ambit of the modern university except for pedantic and special-

ized research or for ministerial training, while philosophy increasingly is classed with religion as speculation which, though amusing to some people, is certainly not central and probably not germane at all to the attainment of mature proficiency. In consequence, far too many scholars and aspirants to scholarship attempt, for want of competent and accepted guidance, to deal with the fundamental human problems simply by denying that those problems matter very much.

PEDANTIC OVERCONCENTRATION

The scholar is likely to try to hide away from the first pressure, that which comes from man's inability to arrive at meaning, in a pedantic overconcentration on some bit of specialization. The older he grows, however, the more he discovers that, even within that tiny segment of knowledge which he calls "his field," he remains woefully ignorant, ignorant of relationships and integrations, ignorant of what it is all about. At last aware of this, he is tempted to say that nothing has meaning, which logically implies that his investigations and himself the investigator have no meaning. Is the scholar happy in this conclusion? I trow not, for by it he acknowledges that he is less than a man, without significance, utterly moved about by circumstance. Before most scholars will admit that they are of such a low order of being, they revolt—and there they are, back with the rest of us, feeling the pressure of mental incapacity, needing deliverance.

The scholar frequently attempts to avoid the second pressure, to escape aloneness, by vigorous denial of the primary importance of romance. He settles down into a domesticity in which his children and his wife, or perhaps his mistress, are anything but central to thought and action. He becomes a tired and tiresome lover, an apathetic husband, an indifferent father. He is over immersed in technical labors with books or in laboratories not, as he fondly supposes, because of devotion to the tireless pursuit of truth but rather as one who seeks an anodyne for self-inflicted loneliness. After a while he realizes that he, who now is getting on, no longer young, no longer even middle-aged, has not learned what it means to love, to give and give. He has not learned from human loving the way to love of the more than human. For all his degrees and medals and honors, his monographs and dissertations and high acclaim by his fellows, he is a forlorn and aging man—wistful like other men.

As for the third great pressure, that of human sin, it has become fashionable to deny its existence altogether. The scholar is too likely to shut out those aspects of human conduct that may disturb a calm serenity. Man from his

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vantage point seems not a creature ruined by weakness of will; man seems only a little ignorant. How simple is the cure, he persuaded himself, for all the ills that society is heir to! If all men would only become as scientific, as logical, as dispassionately sagacious as scholars are, earth would be Paradise. How strange that he should think this! Is there in the academic world no wilful pride, no base deceit, no conspiracy, no prostitution of high purpose to low device, no compromise with honor? Is a university a veritable Eden? He knows very well that there is sin among scholars, but better not notice it. There is sin in his own heart, but it is more convenient to deny it. It is easier to insist that there is no sin anywhere, only unenlightenment. And then he is rudely awakened to discover that the wickedness of man — not man's ignorance but man's sinfulness — has taken the product of his scholarly research and used it for diabolic mass murder. It simply will not do to cry *Crescat scientia* and assume that thereby *Vita excolatur*. And so the scholar comes out of his ivory tower, knows himself a victim of sin like other men, knows also (and this is bitter) that by long ignoring of sin he has become less competent to deal with sin than those who have kept right on grappling with it.

It is true of all these pressures that only he can experience them without disaster who is willing to reach out beyond observation, beyond rationality, to apprehension of what neither can reveal. Deliverance lies in the arts and in religion.

The artist denies the validity neither of science nor of reason. He respects them both within their proper sphere, but he knows their limitations. He knows how inevitably one comes to an impasse if all he has to rely on is what they can reveal. He goes on beyond them intuitively, mystically, trustfully, searching for that which is at once too vast and too elusive for comprehension but which may perhaps be apprehended, touched at one point and for an instant only. The artist takes the apprehended meaning and seeks symbolically to embody it in sound or form or color or words. It is these apprehensions which make a work of art significant. The symphony, the poem, the painting, the dance — they have value not in terms of what which can be analyzed but in terms of that which by act of faith has been laid hold on and in the symbol

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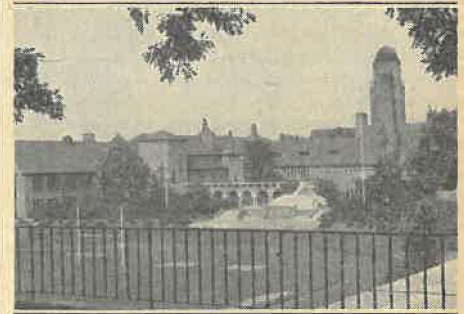
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passed along to beneficiaries. We, too, know what the artist has had revealed to him, and, because we share his understanding, we are the more content to hope, to live, to labor.

RELIGION IS ART

Religion is an art, the most ancient of arts, the most general, the most revealing. The religionist denies the validity of neither science nor reason and uses them as best a man can; but because he is an artist, he knows their limitations. In religion they who by science and reason cannot discover meaning made adventure of faith into that which lies beyond science, beyond reason. Here and there, now and then, a little they touch God who is the meaning, or are touched by Him.

In these contacts comes release from the pressures. Those who have known union with Him who makes sense are able with serenity and trust to concern themselves with a universe of matter-energy, still unable to digest the why of it but sure that, since it is of God's arranging, it is not to be feared. The first pressure is alleviated. They have apprehended what no man can comprehend. Again they touch God in extra-scientific, superrational fashion and find One who is willing to take their love, their self-giving, accept it utterly; and when they have thus been accepted by reality, they return to their hampered human loving with a tolerant understanding of their own limitations and the limitations of others. The second pressure is rendered endurable. Again, they apprehend Him who is perfection of Goodness and are thereafter enabled to look about them unshaken by man's fearsome sin, by their own abhorred sin, knowing well that even blundering fools, once they are humble enough to confess their need, can grow toward righteousness. The third pressure still exists, but now it can be borne. As they find themselves released from the crushing weight of their mental inability, their self-marred loving, their sin, they approach to peace and joy. Religion is a means of escape from incapacity, as all the arts are means of escape from incapacity, escape not from realities but escape into reality, into that reality which scientific method alone can never discover nor reason alone demonstrate.

Is all this beneath the interest and concern of men of learning? Not of those whose intelligence is high, those ready to follow logic to its honorable but unrevealing end. For them as for all other men there can be small venture into meaning unless they set forth upon the path of faith and adoration. The scholar can be delivered from his limitations, but only when he has knowledge of what those limitations are and humility enough to admit them. God bring us to this wisdom!



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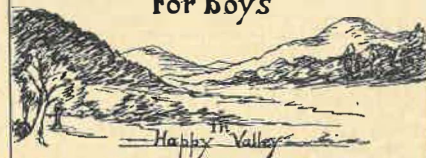
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* indicates no reply to questionnaire.

PRIMARY AND SECONDARY

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(Province of New England)

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- *Choate School, Wallingford, Conn.
- *Kent School, Kent, Conn.
- *Pomfret School, Pomfret, Conn.
- *Rectory School, Pomfret, Conn.
- *Salisbury School, Salisbury, Conn.
- *South Kent School, South Kent, Conn.

Watkinson School, Hartford, Conn.; 1859; head, Rev. Nicholas M. Feringa; chaplain, the Rev. Charles Geerts; pupils, 100; faculty, 8; boarding and day; grades 5-12; tuition, \$300 to \$800; college preparatory.

- *Wooster School, Danbury, Conn.

Massachusetts

- *Brooks School, North Andover, Mass.
- *Groton School, Groton, Mass.
- Lenox School, Lenox, Mass.; 1926; head, Rev. Robert L. Curry; chaplain, the Rev. Edward J. Day; pupils, 105; faculty, 10; day and boarding; ages 13-18; grades 8-12; tuition, \$1050; college preparatory; special emphasis, developing Christian character through close contact with masters and through the self-help system; accredited, N. E. Coll. Ent. Cert. Bd.
- *St. Mark's School, Southborough, Mass.

New Hampshire

- Holderness School for Boys, Plymouth, N. H.; 1879; head, the Rev. Edric A. Weld; chaplain, same; pupils, 78; faculty, 12; boarding; ages 12-19; grades 8-12; tuition, \$1300 boarding, \$500 day; college preparatory; special emphasis, individual instruction.
- St. Paul's School, Concord, N. H.; 1856; head, Henry C. Kitteredge; chaplain, the Rev. Charles T. Webb; pupils, 445; faculty, 59; boarding; ages 12-8; grades 7-12; tuition, \$1600; college preparatory; special emphasis, sacred studies is required in all years, public affairs is offered in last two years; accredited, N. E. Assoc. of Coll. and Sec. Schls.

Rhode Island

- St. Andrew's School, W. Barrington, R. I.; 1893; head, the Rev. Irving Andrew Evans; chaplain, same; pupils, 103; faculty, 20; boarding; ages 8-18; grades 3-12; tuition, according to ability; academic and vocational; special emphasis, self-help program to keep costs low; accredited, State Dept. of Ed.
- St. Dunstan's School, Providence, R. I.; 1929; head, Roy W. Howard; chaplain, the Rev. Clarence H. Horner and the Rev. John V. Butler, Jr.; pupils, 140; faculty, 10; day; ages 5-15; grades 1-9, regular academic; accredited, City of Providence and State of R. I.
- *St. George's, Middletown, R. I.
- *St. Michael's, Newport, R. I.

(Province of New York and New Jersey)

New Jersey

- *Freehold Military School, Freehold, N. J.
- *Morristown School, Morristown, N. J.
- *St. Bernard's School, Gladstone, N. J.

New York

- *Cathedral Choir School, Cathedral Heights, New York City.
- Darrow School, New Lebanon, N. Y.; 1932; head, C. Lambert Heyniger; chaplain, Rev. Malcolm W. Eckel; pupils, 80; faculty, 12; boarding; ages 18-21; grades 9-12; tuition, \$1400; college prepara-



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tory; special emphasis, small classes, careful supervision; accredited, N. Y. State Bd. of Ed., N. Y. St. Bd. of Regents.

DeVeaux School, Niagara Falls, N. Y.; 1852; head, the Rev. Wm. S. Hudson; chaplain, same; pupils, 100; faculty, 10; day and boarding; ages 12-18; grades 7-12; tuition, day: upper school \$550, lower \$525, boarding: upper \$1200, lower \$1150; academic courses in preparation for college; special emphasis, scholastic; accredited, Univ. of St. of N. Y., M. S. Assn.

*Grace Church School, New York City

Hoosac School, Hoosick, N. Y.; 1889; head, Rev. Meredith B. Wood; pupils, 55; faculty, 8; boarding; ages 10-18; grades 5-12; tuition, \$1000; college preparatory; accredited, N. Y. Regents.

*Malcolm Gordon School, Garrison-on-Hudson, New York.

The Manlius School, Manlius, N. Y.; 1869; head, Maj. Gen. Ray W. Barker; chaplain, the Rev. Nelson B. Gildersleeve; pupils, 360; faculty, 35; boarding, military; grades 7-12; tuition, \$1500 approx.; college preparatory; special emphasis, science, math., soc. science, English, with view to West Point and AA college, military training; accredited, N. Y. St. Bd. of Regents.

*St. Paul's School, Garden City, N. Y.

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

*St. Thomas Choir School, New York City.

Trinity School, New York City; 1769; head, Matthew E. Dann; chaplain, the Rev. Leonel Mitchell; pupils, 325; faculty, 26; day; ages 6-19; grades 1-12; tuition, grades 3-5 \$400, grades 6-8 \$450, grades 9-12 \$475; lower school and college preparatory; accredited, M. S. Assn.

(Province of Washington)

Delaware

*St. Andrew's School, Middletown, Del.

District of Columbia

St. Alban's School, Washington, D. C.; 1907; head, the Rev. Albert H. Lucas; chaplain, the Rev. James Henderson; pupils, 325; faculty, 33; mostly a day school; ages 9-18; grades 4-12; tuition, day \$600, boarding \$1100 exclusive of incidentals, luncheon included in the day price; college preparatory, regular seasonal sports program; accredited, M. S. Assn.

Maryland

*St. James' School, Lydia, Md.

*St. Paul's School, Baltimore, Md.

Pennsylvania

*Church Farm School, Glen Loch, Pa.

*Episcopal Academy, Philadelphia, Pa.

*Meadowbrook School, Meadowbrook, Pa.

*Mercersburg Academy, Mercersburg, Pa.

*St. Peter's Choir School, Philadelphia, Pa.

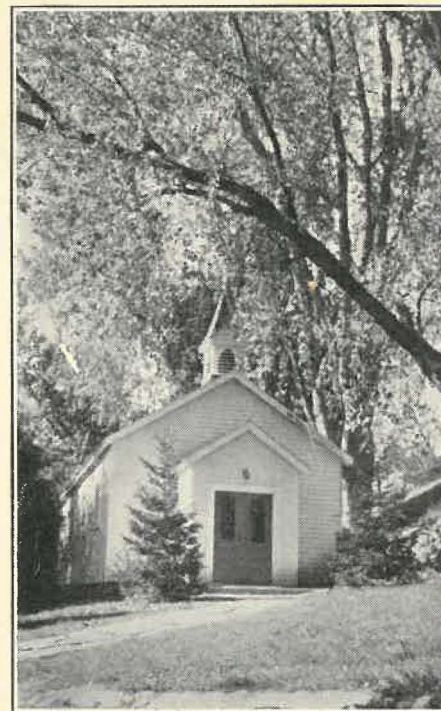
*Valley Forge Military Academy, Wayne, Pa.

Virginia

*Christchurch School, Christchurch, Va.

*Episcopal High School in Virginia, Alexandria, Virginia.

St. Christopher's School, Richmond, Va.; 1911; head, the Rev. John Page Williams; pupils, 415; faculty, 28; day and boarding; ages 5-20; grades



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

Virginia Episcopal School, Lynchburg, Va.; 1916; head, George L. Barton, Jr.; pupils, 120; faculty, 11; boarding; ages 12-19; grades 8-12; tuition, \$900; college preparatory; special emphasis, sound preparation for college; accredited, Va. St. and So. Assn.

(Province of Sewanee)

North Carolina

*Christ School, Arden, N. C.

Patterson School, Legerwood, N. C.; 1910; head, Mr. George F. Wiese; chaplain, the Rev. Boston M. Lackey; pupils, 60; faculty, 7; boarding; ages 11-18; grades 7-12; tuition, \$400; standard junior and senior high school plus agriculture, industrial arts, Bible, and typing; special emphasis, agriculture; accredited, N. C. St. Dept. of Ed.

South Carolina

Porter Military Academy, Charleston, S. C.; 1867; head, Paul M. Thrasher; chaplain, the Rev. William W. Lumpkin; pupils, 300; faculty, 15; boarding, day students admitted; ages 10-19; grades 4-12; tuition, boarding \$895 covers board, room, tuition, books, laundry, and all fees, \$250 for day boys; college preparatory; special emphasis, development of character; accredited, So. Assn. of Sec. Schls. and Coll.

Tennessee

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

Sewanee Military Academy, Sewanee, Tenn., 1857; head, George R. Allin; chaplain, the Rev. Ellis M. Bearden; pupils, 230; faculty, 20; boarding; ages 13-19; grades 8-12; tuition, approx. \$1095; one of 35 "honor schools" selected by the Secretary of War throughout the nation which are permitted to make direct appointments to West Point; special emphasis, high academic standards in college preparatory work; accredited, So. Assn. of Coll. and Sec. Schls. Assn. of Mil. Coll. and Schls. of U. S.

(Province of the Midwest)

Indiana

Howe Military School, Howe, Ind.; 1884; head, Col. Burrett B. Bouton; chaplain, the Rev. Dr. Robert J. Murphy; pupils, 285; faculty, 30; boarding; ages 10-18; grades 5-12; tuition, \$1100 for junior school and \$1200 for high school; college preparatory; special emphasis, on group activities, all outdoor sports; accredited, N. Central Assn.

Michigan

Cranbrook School, Bloomfield Hills, Mich.; 1926; head, the Rev. W. Brooke Stabler; chaplain, the Rev. Walter H. Young; pupils, 298; faculty, 36; boarding and day; ages 11-18; grades 7-12; tuition, boarding \$1450; day \$650; college preparatory, with unusual opportunities in the arts and crafts; accredited, University of Mich., and other well-known colleges throughout the country.

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Northwestern Military and Naval Academy, Lake Geneva, Wis.; 1888; head, the Rev. James Howard Jacobson; chaplain, same; pupils, 150; faculty, 16; boarding; ages 14-18; grade 9-12; tuition, \$1500 all inclusive; college preparatory; accredited, N. Central Assn. of Coll. and Sec. Schls.

*St. John's Military Academy, Lake Geneva, Wis.

(Province of the Northwest)

Minnesota

*Breck School, St. Paul, Minn.

St. James Military School, Faribault, Minn.; 1901; head, Marvin W. Horstman; chaplain, the Rev. Roy F. Schippling; pupils, 50; faculty, 7; boarding; ages 8-14; grades 3-8; tuition \$935; academic work follows the Minnesota State course of study and cadets trained thoroughly for the leading secondary schools throughout the country; special emphasis, reading, spelling, phonetics stressed in all grades, expert reading teachers for lower grades, home atmosphere throughout the school, small classes and individual attention in all subjects, athletics including riflery and riding.

*Shattuck School, Faribault, Minn.



KENYON COLLEGE: *Entrance of Rosse Hall.*

(Province of the Southwest)

Kansas

St. John's Military School, Salina, Kans.; 1887; head, the Rev. (Col.) R. L. Clem; chaplain, same; pupils, 120; faculty, 13; boarding; ages 9-18; grades 4-12; tuition, \$800-\$900; college preparatory; accredited, N. Central Assn. of Sec. Schls. and Coll., Kans. St. Bd. of Ed., Class A.

Texas

Cathedral School for Boys, Dallas, Texas; 1946; head, Bishop Mason of Dallas; chaplain, the Rev. Alfred L. Alley; pupils, 105; faculty, 12; day and boarding; ages 6-17; grades 1-12; tuition, grades 7-12 \$300, grades 2-6 \$225, grade 1 \$190, boarding for all students (includes room, board, tuition, laundry) \$1000; complete primary, junior high school and high school courses; special emphasis, college preparatory; accredited, Texas St. Dept. of Ed.

(Province of the Pacific)

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California

*Harvard School, North Hollywood, Calif.



ANNIE WRIGHT: *Kindergartners inspect a hen and chicks.*

GIRLS

(Province of New England)

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*St. Margaret's School, Waterbury, Conn.

Massachusetts

St. Anne's School, Arlington Heights, Mass.; head, the Reverend Mother, OSA; chaplain, Fr. Earle J. Maddux, SSJE; pupils, 90; faculty, 9; boarding; ages 5-19; grades 1-12; tuition, \$600 with a sliding scale in cases of necessity, where it is possible; academic and general courses in grades 7-12; ordinary grade school work from 1-6; accredited, N. E. Assn. of Coll. and Sec. Schls.

New Hampshire

St. Mary's-in-the-Mountains, Littleton, N. H.; 1886; head, Mary Harley Jenks; pupils, 50; faculty, 11; boarding; ages 13-19; grades 9-12; college preparatory for major colleges; special emphasis, rounded life, strong art and music departments, strong sports program emphasizing skiing in winter, horseback riding, tennis and other outdoor games in spring and fall, all day mountain climbs; accredited, N. E. Assn. of Coll. and Sec. Schls.

Vermont

*Rock Point School, Burlington, Vt.

(Province of New York and New Jersey)

New Jersey

St. John Baptist School, Mendham, N. J.; 1880; head, Sister Mary Barbara, CSJB; chaplain, the Rev. Edward R. Noble; pupils, 40-50; faculty, 8; boarding and day; ages 10-18; grades 7-12; tuition, boarding \$1,000, day \$200-\$300; college preparatory and general; special emphasis, French; small classes so that all receive individual attention; accredited, St. of N. J., M. S. Assn. of Coll. and Sec. Schls.

St. John's School, Mountain Lakes, N. J.; 1909; head, Mrs. Henry B. Wilson; pupils, 95; faculty, 20; day; ages 5-19; grades, kindergarten-12; tuition, \$125-\$375; general and college preparatory, nearly all students go to college; special emphasis, individual, character; accredited, St. of N. J.

*St. Marguerite's Home School, Ralston, N. J. Temporarily closed.

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

New York

Cathedral School of St. Mary, Garden City, L. I., N. Y.; 1877; head, Marion Reid Marsh; chaplain, the Rev. Edward Maxwell; pupils, 250; faculty, 35; day and boarding (boarding accepted above 4th grade); ages 3-19; grades, nursery-12; tuition, day: nursery \$150, kindergarten \$175, grades 1-2 \$200, grades 3-4 \$250, grades 5-8 \$400, grades 9-12 \$500, boarding \$1500; college preparatory and general (no vocational); special emphasis, music, art, dramatics, sports; accredited, N. Y. Regents, M. S. Assn. of Sec. Schls. and Coll.

Mary Warren Free Institute, Troy, N. Y.; 1840; head, the Rev. Sumner Brown; chaplain, same; pupils, 40; faculty, 7; day; ages 6-16; grades 1-8; no tuition; comparable to public school; special emphasis, choir work.

*St. Agnes' School, Albany, N. Y.

St. Faith's School, Saratoga Springs, N. Y.; 1890; head, the Rev. Leonard W. Steele; chaplain, same; pupils, 46; faculty, 9; boarding; ages 8-18; grades 4-12; tuition, \$673; elementary, junior high, senior high, general, college preparatory; special emphasis, basic subjects; accredited, Univ. of St. of N. Y.

St. Mary's School, Peekskill, N. Y.; 1868; head, Sister Mary Regina, CSM; chaplain, the Rev. George F. Collard; pupils, 95; faculty, 21; chiefly boarding; ages 12-19; grades 8-12; tuition, \$1200, sliding scale of fees, application for reductions and scholarships are made by special tuition grant forms adopted by Headmistresses Assoc. of the East. The scholarships are usually granted to daughters of the alumnae and clergy; college preparatory and general; special emphasis, the Kent Plan, by which each girl is assigned to duties about the house, and thus learns to participate in the practical duties of a household. There is a systematic course of religious instruction in the program of studies; accredited, Headmistresses of the East, M. S. Assn. of Sec. Schls. and Coll.

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St. Catherine's School, Westhampton, Richmond, Va.; 1890; head, Louisa deB. Bacot Brackett; chaplain, the Rev. Reno Harp; pupils, 525; faculty, 62; day and boarding; ages 5-18; grades kindergarten-12; tuition, day: kindergarten \$150; grades 1-2 \$200, grades 3-5 \$250; grades 6-8 \$300; grades 9-12 \$375, boarding \$1150; college preparatory, general course, music, art; accredited, St. Bd. of Ed., S. Assn. of Coll. and Sec. Schls.

*St. Margaret's School, Tappahannock, Va.

*Stuart Hall, Staunton, Va.

(Province of Sewanee)

Kentucky

*Margaret Hall School, Versailles, Ky.

Mississippi

*All Saint's Episcopal College, Vicksburg, Miss.

North Carolina

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

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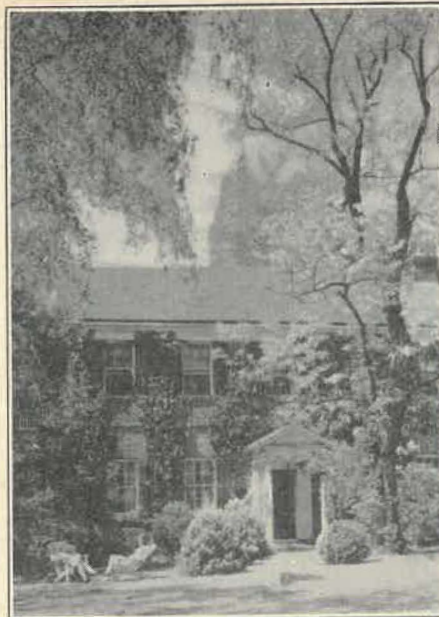
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(Province of the Northwest)

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

Minnesota

St. Mary's Hall, Faribault, Minn.; 1866; head, Miss Phyllis M. Newman; chaplain, the Rev. David I. Horning; pupils, 89; faculty, 20; boarding; ages 13-18; grades 9-12; tuition and board \$1025; college preparatory and general; special emphasis, college preparatory and preparation for college board examinations; accredited, N. Central Assn. of Coll. and Sec. Schs.

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Wyoming

Jane Ivanson Memorial Hall, Laramie, Wyo.; 1921; head, Josephine W. Whitehead; pupils, 30; faculty, 4; boarding; ages 12-18; grades 7-12; tuition, \$552.75; reg. high school; special emphasis, religious education, individual attention; accredited, University High, attended by our girls for academic classes, is accredited by N. Central Assn.

(Province of the Southwest)

Texas

St. Mary's Hall, San Antonio, Texas; 1879; head, Gretchen Tonks; chaplain, the Rev. Samuel Capers; pupils, about 320; faculty, about 40; day and boarding; ages 6-18; grades 1-12; tuition, day: forms 1-2 \$200, forms 3-4 \$200; forms 5-6 \$250, form 7 \$300, form 8 \$300, forms 9-12 \$350, boarding \$900; college preparatory; special emphasis, academic training, spiritual values; accredited, Southern Assn. and St. Dept. of Ed.

(Province of the Pacific)

California

The Bishop's School, La Jolla, Calif.; 1909; head, Caroline S. Cummins; chaplain, the Rev. Hugh E. Montgomery; pupils, 125; faculty 22; day and boarding; ages 11-18; grades 7-12; tuition, day \$350-\$450, boarding \$1475; general and college preparatory; accredited, Univ. of Calif.
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Palmer School for Girls, Walnut Creek, Calif.; 1943; head, Elizabeth Hollis Palmer; chaplain, the Rev. David W. C. Graham; pupils, 32; faculty, 8; day and boarding; ages 6-13; grades 1-8; tuition, day \$450, boarding \$1035; academic; special emphasis, fundamentals, thoroughness, home training, social background; accredited, local high school, Univ. of Calif.

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grades 1-3 \$225, grades 4-6 \$250, grades 7-8 \$300, high school day students \$350, boarding \$1150, including regular fees and textbooks.

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St. Paul's School for Girls, Walla Walla, Wash.; 1872; head, Miss Hedwig Zorb; chaplain, the Rev. William A. Gilbert; pupils, 54; faculty, 8; boarding; ages 12-18; grades 7-12; tuition, \$850; special emphasis, college preparatory; accredited, St. of Wash., and Northwest Assn. of Sec. and higher Schools.

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- Canterbury College, Danville, Ind.; 1946; head, Edgar C. Cumings; chaplain, the Rev. Leonard C. Wolcott; pupils, 304; faculty, 27; ages 17-25; tuition, \$300 per yr.; liberal arts, coeducational; special emphasis, Christian education; accredited, St. of Ind. Dept. of Ed.
- *Hobart and William Smith Colleges, Geneva, New York.
- *Kenyon College, Gambier, Ohio.
- St. Augustine's College, Raleigh, N. C. (Colored); 1867; head, the Rev. Edgar H. Goold; chaplain, same; pupils, 404; faculty, 25; day and boarding; tuition, boarding \$385, day \$150; B.A. and B.S.;

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**The Presiding Bishop's Fund for World Relief
Heads the Agenda these Days.**

Those who are now starving and homeless and naked cannot wait.

But there need be no relaxing of *fundamental* efforts to deal with the ever-present and long-range problems created by men's forgetfulness of God. The Church's seminaries are the staff-schools for that campaign.

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Ascensiontide

This Day Jesus ascended into Heaven! But then, all He ever did was in the ascendant. The only descent on His part is spoken of in The Creed—His gracious descent among the departed spirits, that they, too, might know of His Redemption, accept Him, and be saved.

And so, Jesus' life upon earth ended on a note of ascension. That's as it should be, for the spiritual life must ever be an ascending life, up and away from things sordid and sinful, and of the flesh fleshly. Right here we get into trouble with hundreds of limited Christians who argue that if we start living more deeply spiritual lives, it will cost us many of the fleshly, lusty, and rather enjoyable physical pleasures and privileges, which God apparently ordained, but then disciplined away from us, in that tight, restrained plane of living called the spiritual. Let's answer those hundreds right here. God DID ordain many glorious physical privileges and

pleasures in this life. Sin crept in and messed up His plans, or, rather, WE did. WE distorted, abused, abased them, and then, when He seeks to reclaim us, we have not the faith to realize that He has a plan for each of us. For some, that plan includes physical privileges. For others, they are ruled out. Why? We don't know, but we DO know that in His marvelous love for us, His plan for us is best. We believe, too, that we commit a sin when we buck His will and plan for us—a sin grievous enough to be brought to the confessional.

It takes real stuff to lead an ascending life, but, then, it takes stuff to be a Christian. When will we Episcopalians learn that living a Christian life is NOT just attending a lot of lovely services? It is more basic than that. If you really believe in Our Lord, and that His plan for us is best, then bring great joy to your parish priest by seeking his help in planning your continuance in the ascending life to your soul's good.

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DIOCESAN

INDIANAPOLIS

First W. A. Training School

The first diocesan training school in the 64 years of the existence of the Woman's Auxiliary in the diocese of Indianapolis was held at Canterbury College, Danville, Ind., April 8th to 10th, under the sponsorship of Bishop Kirchhoffer of Indianapolis, and the diocesan house of Churchwomen. All members of the diocesan board took an active part in executing the plans that were made.

The president and the program chairman from each of the 29 parishes and missions in the diocese were invited to attend the three day conference. In addition, Churchwomen were welcome as visitors for part time sessions.

The purpose of the school was to train leaders and potential leaders in the wide fields of spiritual life and women's work in the Church; and to teach methods and techniques of program building, so that balanced programs of relationship, study, service, and fellowship might become effective through parish life. Thirty-seven delegates attended for the entire time, and a total of 65 women were present.

"The training school was a forward and constructive move in the women's work in the diocese," Bishop Kirchhoffer stated. "The entire community should benefit from leadership training which emphasizes Christian principles in the daily lives of our people."

KENTUCKY

119th Convention Meets

Bishop Clingman addressed the 119th annual convention of the diocese of Kentucky in its opening service April 15th, in the Church of the Redeemer, Louisville, Ky., urging closer unity, even federation of all Christian Churches in America.

After the opening service, the convention organized for business, and by a unanimous vote of the lay and clerical delegates, the convention resolved to pay the Bishop's expenses to the 1948 Lambeth Conference in England.

On Wednesday elections were held and reports given. One main report to the convention was the new wing under construction at the Norton Memorial Infirmary for psychiatric treatment. Details of the plan in the report made said this clinic was one of four in this country.

Plans are underway to purchase a suitable site for a permanent diocesan conference center. The delegates also voted to raise \$7,000 as its minimum

share of the Presiding Bishop's Fund for World Relief.

ELECTIONS: Standing Committee: the Rev. Robert C. Board, the Rev. Wm. H. Langley, Jr., and the Very Rev. N. E. Wicker. Executive Council: the Rev. C. Arch Hopper, the Rev. Robert C. Clingman, Messers. Stanley D. Petter and G. Edgar Straeffer, Sr.

MILWAUKEE

Fund Raising Campaign For Episcopal City Mission

A campaign to raise \$57,000 for the operating and capital needs of the new Episcopal City Mission of Milwaukee was launched at a meeting held at All Saints' Cathedral, Milwaukee, on April 22d. Bishop Ivins presided and 75 clergy and laymen from the county of Milwaukee were present.

Under the leadership of the Rev. R. B. Gutmann, director, who came to the diocese just two years ago, the City Mission has grown from nothing to a thriving Church social agency.

Located in the building formerly occupied by St. Stephen's Church, it is situated in one of the blighted areas of Milwaukee. The most important function of the mission is to provide recreational facilities for neighborhood youngsters through an extensive program of activities in after school hours, in the evenings, and all Saturday. In connection with a game room, and clubs to which 450 children and teen-agers belong, the city mission staff provides help and care for those who have personal problems and are in need of counsel and assistance. While thus engaged in serving the needs of the community around

it, the mission also reaches into hospitals and institutions where its clergy visit the sick, poor, and shut-ins.

An unusual feature of the campaign, as developed by John Brown, chairman, is an every member canvass of the Milwaukee county parishes for annual sustaining memberships and immediate capital needs. Capital gifts in larger amounts will be solicited by a special committee headed by Philip Robinson, insurance executive.

Although Milwaukee county Church-people look upon the city mission as their personal responsibility, contributions from any source are welcomed to assist in achieving the \$57,000 objective.

SALINA

Annual Convocation Held

Unanimous desire for the employment of a full time director of religious education for the district of Salina was expressed in its convocation held April 13th and 14th at Grace Church, Hutchinson, Kans. The proposed director of religious education would assist in parishes and missions as well as within the three children's institutions of the district.

A report was also made by the committee on Christian social relations which expressed the need for a second Church institution similar to the St. Francis Boys' Home at Ellsworth, Kans. Kansas was cited as having approximately 78,000 "exceptional" children not atune to the program of the typical public school.

The Very Rev. Fred Litchman, newly elected dean of Christ Cathedral, was named as chairman of the council of advice.



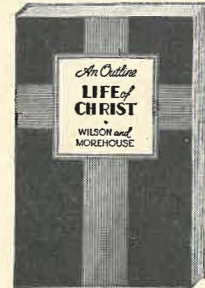
CITY MISSION CHILDREN: "Happy days are here. . ."

AN

Outline

LIFE OF CHRIST

By Frank E. Wilson and Clifford P. Morehouse

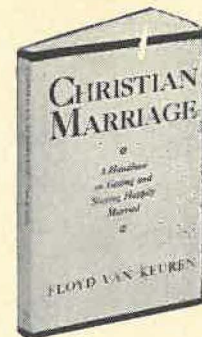


The late Frank E. Wilson, Bishop of Eau Claire, at his death, left behind an uncompleted manuscript on the life of Christ. Clifford P. Morehouse has completed this manuscript for publication. Contents: The Pagan World; The Jewish World; The Gospel Sources; The Nativity and Childhood; The Sermon on the Mount; The Passion and Crucifixion; The Resurrection and Ascension, etc. Price, 60 cents

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Based on a somewhat similar problem of Phillips Brooks, the author wrote a paper two years previous to the death of Wendell Willkie, stating that without technical counsel disaster awaited the voice and health alike of America's "apostle of One World."

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BOOKS

REV. H. B. VINNEDGE, Editor

On Ephesians and Colossians

EPHESIANS-COLOSSIANS: *A Dogmatic and Devotional Commentary.* By Bede Frost. London: A. R. Mowbray; New York: Morehouse-Gorham, 1946. Pp. 164. \$2.95.

We must regretfully confess that though this work is dogmatic and has some devotional materials in it, it fails to meet the primary requirement of a commentary, that of interpreting the meaning of the work under consideration. Fr. Frost's preliminary brushing away of the problems of criticism suggests that he does not take them seriously. His irritated attack on the primacy of the gospels (pp. 7-8) fails to allow for the fact that even for St. Paul the words of the Lord are normative for Christian behavior; he betrays no knowledge of C. H. Dodd's fundamental work on *The Apostolic Preaching*. On p. 14 he disavows the use of Greek, but on p. 23 he uses it incorrectly. "Non-Catholic commentators" do not in fact ordinarily treat the term "faith" "as if it had the same meaning in the New Testament as in pagan literature" (p. 44). And in the New Testament it hardly leads to baptism "and the reception of the other sacraments" (p. 120). If Fr. Frost can modernize "Jew" as "Catholic" and "circumcision" as "baptism" in Romans ii: 17-29 (p. 126, n. 2), why cannot "some Protestants" do the same with Colossians ii: 16 (p. 74)? For a consciously "Catholic" (or indeed Christian) commentator to say "we become what we worship, whether it be the God of heaven . . ." (p. 152) is indeed surprising.

ROBERT M. GRANT.

Fr. Andrew's Last Poems

THE WAYS OF GOD. By Father Andrew, SDC. London: A. R. Mowbray; New York: Morehouse-Gorham Co. Pp. 95. 85 cents.

This slender, paper-covered volume contains three divisions: The Ways Of God, Revealed in the Incarnation; Interpreted Through People And Things; Taught Through Spiritual Experience. There is simplicity and charm in them all, for they express the childlike beauty of great faith.

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The quiet dwellings, as I passed along,

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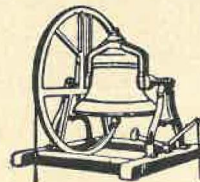
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BOOKS

And in my heart a silent peace I found,
And in my soul a song.

With quiet greeting quiet forms passed
by:

In tender tones of twilight mystery
Tall, lace-like trees stood etched against
the sky.

My mind knew deep, unutterable rest,
As I passed onward, comforted and blest,
Bearing my soul's Beloved in my breast.

High hung the late moon in the morn-
ing sky;

Some stars attendant lingered in her
train;

And, dim and dear, far off, ineffably,
The whispering dawn was coming back
again —

Such utter loveliness was almost pain.

Friend, ask you where this city may be
found,

This mystic beauty and this hallowed
ground?

To him who tells, the wonder came to
pass

One dawn in London going home from
Mass.

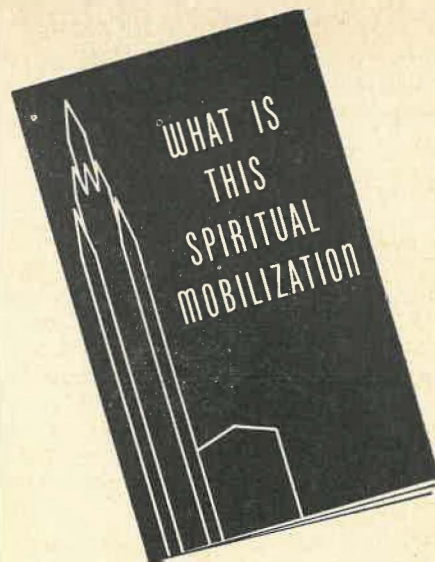
This is the last volume of Father
Andrew's poems. It was finished short-
ly before his death on March 31, 1946.

PORTIA MARTIN.

In Brief

Some time the whole question of
Dwight L. Moody's influence upon re-
ligion in America must be investigated
and written up. Among the institutions
which are a part of his lengthening shad-
ow is the Moody Memorial Church in
Chicago. Its pastor is, by his position, an
individual of importance in the religious
life of the city. From the pen of E. Schuy-
ler English has come a biography of its
present pastor: *H. A. Ironside: Or-
dained of the Lord* (Grand Rapids:
Zondervan, 1946. Pp. 276. \$2.50). It is
a sympathetic but factual study of Dr.
Ironside's versatile ministry, which
traces his story from the background of
a devout Christian home marked by
great poverty and great faith. The story
is well and interestingly told of this
man's growth in spiritual stature and in
wide usefulness. Many pictures, repre-
senting various periods in Dr. Ironside's
life, add to the interest. H.B.V.

Concentration Camp Here (by Harry
Albus. Grand Rapids: Zondervan Pub-
lishing House, 1947. Pp. 82. \$1) is an
account of the life of Martin Niemöller.
Written for the middle or early 'teen
age reader, it presents a rapid survey of
the famous pastor's life, and shows the
background in earlier years which made
him the hero unafraid of what might be
done to him in his time of witness and
testing.



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WANTED: Housemother and Nurse combination. Prefer someone to provide a home-like atmosphere for small boys, practical nursing knowledge necessary. Episcopal school for boys. Cash salary plus full maintenance. Details upon application. Reply Box J-3225, The Living Church, Milwaukee 3, Wis.

WANTED: Teacher, B.S. Degree and experience. Episcopal Church School for boys. Classes in sixth, seventh, and eighth grades. Midwest. Details upon application. Position must be filled soon. Reply Box J-3227, The Living Church, Milwaukee 3, Wis.

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WANTED—Housemother with some knowledge of practical nursing to take charge of infirmary in children's home. Church institution. Pleasant accommodations. Delightful surroundings. Full maintenance and salary. Details on application. Write Bethany Home, Glendale, Ohio

ASSISTANT, Calvary, Rochester, Minnesota, young Deacon or Priest preferably single. Address Senior Warden.

CURATE for all Saints, Dorchester, Boston. Young, Single, Catholic, September 1. Write the Rev. A. W. P. Wylie, Rector, 240 Ashmont St., Dorchester 24, Mass.

WANTED: Teacher-Chaplain combination for upper grade in an Episcopal School for boys. Cash salary plus full maintenance. Details upon application. Reply Box J-3226, The Living Church, Milwaukee 3, Wis.

ASSISTANT for St. Mark's, Casper, Wyoming. Single, Prayer Book Churchman. At once. Write The Rev. Marcus B. Hitchcock, Rector.

WANTED: Housemother for care of children, ages 8 to 12 after school hours. Church Boarding School for Girls. Reply Box M-3224, The Living Church, Milwaukee 3, Wis.

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RECTOR of large Parish, in the Middle West, desires supply work, in New York City, during August. No children, but use of Rectory or apartment required. Reply Box P-3222, The Living Church, Milwaukee 3, Wis.

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ORGANIST-CHOIRMASTER of long experience wants position in South—Coast preferred.—Testimonials, References, Trial or Substitute. Reply Box S-3219, The Living Church, Milwaukee 3, Wis.

TEACHER A.B. Experience, Church School. English, Social Science. Anglo-Catholic School, Southeast. Reply Box M-3217, The Living Church, Milwaukee 3, Wis.

CHURCHMAN desires position teaching elementary or secondary Mathematics or History. Reply Box S-3221, The Living Church, Milwaukee 3, Wis.

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CHANGES

Appointments Accepted

The Rev. Frank N. Butler, formerly vicar of Thankful Memorial Church, Chattanooga, Tenn., is now rector of St. Paul's, Batesville, Ark., and may be addressed there.

The Rev. Wm. C. Downer, formerly temporarily attached to the Chicago City Mission Staff, is now assistant of the Church of the Ascension, Chicago, Ill. Address: 19 W. Maple St., Chicago 10, Ill.

The Rev. Standish MacIntoch, superintending presbyter of four Episcopal Indian Missions in South Dakota, is now also priest in charge of Christ Church, Chamberlain, S. D., and may be addressed there.

The Rev. Charles L. Parker, formerly a chaplain in the Navy, is now priest in charge of St. Andrew's, Norwich, Conn., and St. James, Poquettuck, Conn. Address: St. James Rectory, RFD 6, Norwich, Conn.

The Rev. Thomas R. Thrasher, formerly rector of the Church of the Advent, Indianapolis, Ind., will become rector of the Church of the Ascension, Montgomery, Ala., June 15th, and may be addressed there.

The Rev. Thomas J. Williams, formerly priest in charge of St. Augustine's Chapel, Trinity Parish, N. Y., and assistant priest of St. Paul's, Brooklyn, N. Y., will become rector of the Church of the Holy Comforter, Poughkeepsie, N. Y., June 1st. Address: 18 Davies Place, Poughkeepsie, N. Y.

Resignations

The Rev. Alexander R. Mitchell, formerly rector of St. James', Greenville, S. C., has now retired.

Changes of Address

The Rt Rev. S. Arthur Huston formerly ad-

NOTICES

THE ANGLICAN SOCIETY

THE ANGLICAN SOCIETY (American Branch) promotes love for and loyalty to the Prayer Book and the principles it enshrines. Members pay \$2.00 a year as dues and receive the News Sheet of the Society, three or four times a year, as well as all leaflets published by the Society, and the magazine published by the English Society. For particulars and applications for membership, address the Secretary or the Chairman of the Extension Committee. Officers: Hon. President, The Rt. Rev. Dr. G. Ashton Oldham, Bishop of Albany; President, The Very Rev. Edward R. Welles, Dean of Buffalo; Vice president, The Rev. Dr. J. Wilson Sutton, Rector of St. Stephen's Church, New York; Secretary, The Rev. Canon Charles E. Hill, Twin Oaks, Williamstown, Massachusetts; Treasurer, Mr. H. D. W. Lackmann, Livingston, Columbia Co. New York; Chairman Extension Committee, The Rev. R. F. Cobb, The Rectory, Smethport, Pa.

SUMMER CONFERENCE

THE TWENTY-SECOND ANNUAL SESSION of the Provincial Summer Conference of Christian Education among Colored Church Workers will be held at St. Paul's Polytechnic Institute during the week of July 27. The theme of the Conference will be Practical Evangelism. Total costs for the session will be Eleven Dollars. Kindly write to Dr. J. Alvin Russell, Lawrenceville, Virginia, for particulars.

RATES: (A) Minimum price for first insertion, \$1.50; each succeeding insertion, \$1.00. (B) All solid copy classifications: 8 cts. a word for one insertion; 7 cts. a word an insertion for 3 to 12 consecutive insertions; 6 cts. a word an insertion for 13 to 25 consecutive insertions; and 5 cts. a word an insertion for 26 or more consecutive insertions. (C) Keyed advertisements same rates as unkeyed advertisements, plus 25 cts. service charge for the first insertion and 10 cts. service charge for each succeeding insertion. (D) Church Services, 35 cts. a count line (approximately 12 lines to the inch); special contract rates available on application to advertising manager. (E) Copy for advertisements must be received by The Living Church at 744 North Fourth St., Milwaukee 3, Wis., 12 days before publication date.

CHANGES

dressed at 1305 E. Prospect St., Seattle, Wash., should now be addressed at RFD, Winslow, Wash.

The Ven. Ricardo D. Barrios formerly addressed at Municipio 12 Jesus de Monte, Havana, Cuba, should now be addressed at Calle 12 Esq. A La Sierra, Marianao, Havana, Cuba.

The Rev. Robert B. Gooden, Jr. formerly addressed at 1101 S. Dodson Ave., San Pedro, Calif., should now be addressed at 2673 Averill St., in that city.

The Rev. Louis W. Johnson formerly addressed at 1608 Walnut St., Chester, Pa., should now be addressed at 1905 W. 4th St., in that city.

The Rev. Charles F. Langlands formerly addressed at 17 Mabbette St., Kissimmee, Fla., should now be addressed at 215 Orlando Ave., in that city.

The Rev. John K. Mount, Jr., formerly addressed at 512 Old Orchard Rd., Baltimore, Md., should now be addressed at Severn Parish Rectory, Crownsville, Md.

The Rev. W. L. Shannon formerly addressed at 2401 College Ave., Fort Worth, Texas, should now be addressed at Box 503 in that city.

The Rev. E. M. Weller formerly addressed at 112 Elmer Ave., Schenectady, N. Y., should now be addressed at 32 Washington Ave., in that city.

Ordinations

Priests

Montana: The Rev. William Davidson was ordained to the priesthood by Bishop Daniels of Montana in St. John's Church, Townsend, Montana on April 25th. He was presented by the Rev. William T. Reeves, Jr., who also preached the sermon. Fr. Davidson is to be priest in charge of St. John's, Townsend; Trinity, Marinisdale;

Grace Church, White Sulpher Springs, Montana, and may be addressed at St. John's Rectory, Townsend.

North Carolina: The Rev. Clarence Edward Hobgood was ordained to the priesthood in the Church of the Good Shepherd, Raleigh, N. C., on April 24th by Bishop Penick of North Carolina. He was presented by the Rev. J. M. Dick and the Rev. Ray Holder preached the sermon. Mr. Hobgood is to be assistant at the Church of the Good Shepherd, Raleigh, N. C., and may be addressed there.

Deacons

Easton: John Freeman Ricketson was ordained to the diaconate in St. Mark's Church, Aiken, Md., on April 8th by Bishop McClelland of Easton. He was presented by the Rev. J. Warren Albinson and the sermon was preached by the Rev. J. Randolph Field. Mr. Ricketson will continue as curate in the parish. Address: 133 High St., Port Deposit, Md.

Long Island: Hubert Stanley Wood, Jr. was ordained to the diaconate in the Cathedral of the Incarnation, Garden City, L. I., N. Y., by Bishop DeWolfe of Long Island on April 19th. He was presented by the Very Rev. Hubert Stanley Wood and the sermon was preached by the Rev. W. Norman Pittenger. Mr. Wood will complete his course at the General Theological Seminary and may be addressed there.

Lay Workers

Dr. Henry P. Brown, Jr., professor of surgery at the University of Pennsylvania and chief surgeon at both Pennsylvania and Presbyterian Hospitals, Philadelphia, will go to Kunming, China, to serve as medical missionary in the Yunkwei district.

Capt. William S. Paddock, CA, formerly of 571 Beahan Road, Rochester 11, N. Y. may now be addressed at The National Town and Country Church Institute, Box 356, Parkville, Mo.

COMING EVENTS

May

12. Convention of the diocese of Southern Ohio, Dayton.
13. Conventions of the dioceses of Bethlehem, Reading, Pa.; Delaware, Greenville; Fond du Lac, Fond du Lac, Wis.; Iowa, Des Moines; Lexington, Covington, Ky.; Newark, Newark, N. J.; New Hampshire, Charles town; New York, New York City; Ohio, Cleveland; Rochester, Rochester, N. Y.; Southern Virginia, Hampton; West Virginia, Parkersburg, W. Va.; Western North Carolina. Convocation of the district of Montana, Havre.
14. Convention of the diocese of East Carolina, Beaufort, N. C.
19. Conventions of the dioceses of Western New York, Niagara Falls; West Missouri, Springfield, Mo.
20. Conventions of the dioceses of Connecticut, Hartford; Long Island, Garden City, L. I., N. Y.; Minnesota, Minneapolis; Northern Michigan, Iron Mountain, Mich.; Rhode Island, Providence; Southwestern Virginia, Lynchburg, Va.
21. Conventions of the dioceses of Maine, Portland; Virginia, Charlottesville; Western Massachusetts, Springfield, Mass.



CHURCH SERVICES



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

ST. ANDREW'S Rev. Gordon L. Graser
Main at Highgate
Sun 8 Low Mass, 9:45 M.P., 10 Sung Mass, 9:30 Ch S; Daily: Mass 7 ex Thurs 9:30, C. Sat 7:30

CHICAGO, ILL.

ATONEMENT Rev. James Murchison Duncan, r
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. Others posted

CINCINNATI, OHIO

ST. MICHAEL AND ALL ANGELS Rev. Benjamin
3612 Reading Rd., Avondale R. Priest, r
Sun Mass: 8, & 10:45 (High)

DETROIT, MICH.

INCARNATION Rev. Clark L. Attridge, D.D.
10331 Dexter Blvd. Rev. Wm. O. Homer, B.D.
Masses: Sun 7, 9, & 11 (High)

HOLLYWOOD, CALIF.

ST. MARY OF THE ANGELS Rev. Neal Dodd, D.D.
4510 Finley Avenue
Sun Masses: 8, 9:30 & 11

MADISON, WIS.

ST. ANDREW'S Rev. Edward Potter Sabin, r
Sun 8 & 10:45 HC; Weekdays HC 7:15 (Wed 9:30). Summer: Sun 7:30 & 10 HC

NEW ORLEANS, LA.

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

NEW YORK CITY

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

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

NEW YORK CITY Cont.

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Rev. Henry Darlington, D.D., r; Rev. Herbert J. Glover, v; Rev. George E. Nichols, c
Sun 8, (HC) HMP & Ser, 9:30 Ch S; 11 Ch S; 4 EP; Thurs & HD 11 HC; Tues 11 Service of Divine Healing

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

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

ST. THOMAS' Rev. Roelif H. Brooks, S.T.D. r
5th Ave. & 53rd St.
Sun 8, 11, 4. Daily: 8:30 HC; Thurs 11 HC, Daily ex Sat 12:10

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; Daily: 8, 12 ex Sat 3

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
Daily: MP & HC 7; Cho Evensong Mon to Sat 6

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

NEWARK, N. J.

CHRIST Congress near Ferry St.
Ven. W. O. Leslie, Jr., Rev. Harold King
Sun 8:30 & 10 Holy Eu; Wed 9:30

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th & 17th Sts.
Rev. William H. Dunphy, Ph.D., r; Rev. Phillip T. Fifer, Th.B. Sun. Holy Eu 8,9; Mat 10:30; Sol High Eu & Ser 11; Ev & Address 4; Daily: Holy Eu 7 (ex Sat) 7:45; Thurs & HD 9:30; Mat 7:30; Ev 5:30; Fri lit 12:30; C Sat 12-1, 4-5

PITTSBURGH, PA.

CALVARY Shady & Walnut Aves.
Rev. Lauriston L. Scaife, S.T.D., r; Rev. Samuel N. Baxter, Jr., Rev. A. Dixon Rollit
Sun 8, 9:30, 11 & 8; HC: 8 daily, Fri 7:30 & 10:30; HD 10:30

ST. LOUIS, MO.

TRINITY Rev. John A. Richardson
N. Euclid at Washington
Masses: 1st Sun 9 & 11; Other Sun 7:30 & 11; Wed 9:30; Thur 10

SAN FRANCISCO, CALIF.

ST. FRANCIS San Fernando Way
Rev. Edward M. Pennell, Jr.
Sun 8, 9:30, & 11; Thurs 10:30 HC; HD 9:15 HC

SPRINGFIELD, ILL.

ST. PAUL'S PRO-CATHEDRAL
Very Rev. F. William Orrick, r & dean
Sun Masses: 8 & 11. Daily 7:30

WASHINGTON, D. C.

ST. AGNES' Rev. A. J. Dubois, S. T. B.
46 Que. Street, N.W.
Sun Masses 7:30, Low; 9:30, Sung with Instr, 11 Sung with Ser; Daily 7; C: Sat 7:30 & by appt

EPIPHANY 1317 G St., N.W.
Rev. Charles W. Sheerin, D.D.; Rev. F. Richard Williams, Th.B.; Rev. Francis Yarnall, Litt.D.
Sun 8 HC, 11 MP, 6 YPF, 8 EP; 1st Sun, HC 11, 8; Thurs 11, 12 HC; HD, HC 12

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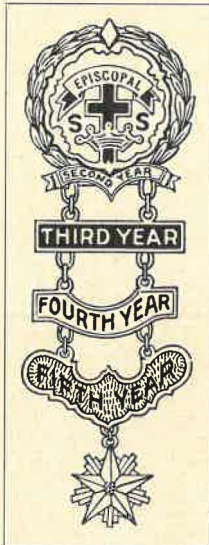
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