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The Proposed Concordat . . .

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CORRESPONDENCE

Proposed Concordat

TO THE EDITOR: With great temerity as a layman, I write this and probably will be shown the errors of my way. I have read many of the letters about the proposed concordat. I suppose most of us have earnestly prayed for Church unity and really want it. But our "fathers in God" who write to you are telling us why it cannot be accomplished.

Now let us reflect—if this proposal came before the Apostles in their day, would that have been their attitude? Assuredly not. Let us all read how the Gentiles were admitted into the Church by wise statesmanship and true religion, and let the Church statesmen on both sides recognize that this is the beginning of a remarkable opportunity to make actual progress in Christian unity.

Let us remember that our Church did not show great wisdom in dealing with the Presbyterians and Methodists in the past, and also that our Lord and Master took tremendous chances in choosing men like St. Peter and St. Paul and others as leaders of the infant Church and of His Kingdom here on earth. We also must take chances and realize that even if agreed upon, unity with the Presbyterians might or would take a generation to fully complete itself and to reconcile all of the present generation.

Have we far-seeing and courageous Christian leaders on both sides to show us how to unite in Christ's religion these two great Churches? I think so.

To be conservative is to do nothing but delay, linger, and wait as we have in the past. We should either act or stop wringing our hands about the need of Church unity and see the Churches become deprived of more financial strength and further weakened by their divisions and lack of spiritual progress.

A. J. COUNTY.
South Bristol, Maine.

The Living Church

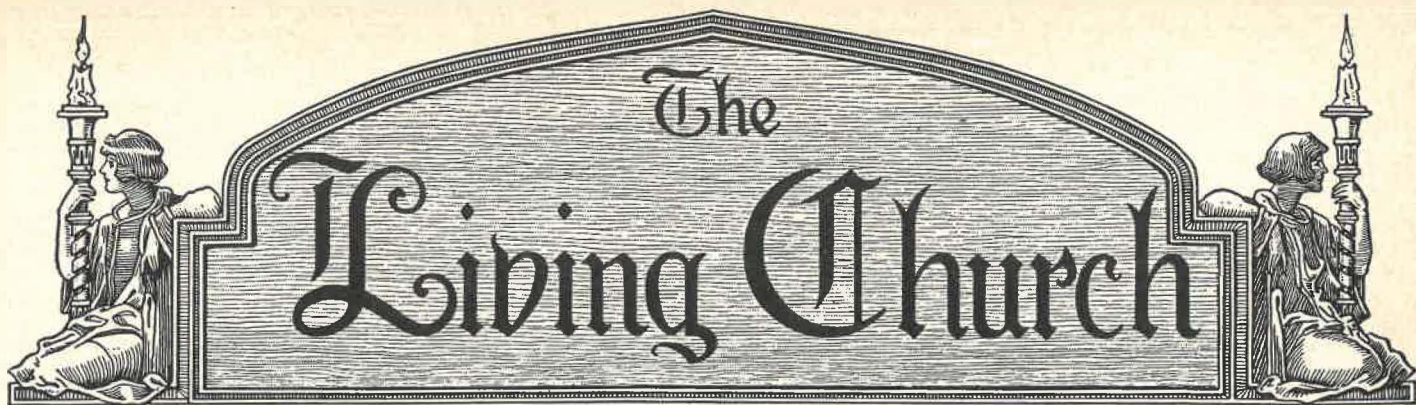
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A Record of the News, the Work, and the Thought of the Episcopal Church

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VOL. CII

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No. 28

EDITORIALS AND COMMENTS

Our Church Schools

THE Episcopal Church is rich in both the quantity and the quality of its Church schools. In this issue we are proud to publish a directory of the colleges, theological seminaries, and secondary schools affiliated with the Episcopal Church, and to call the attention of Churchmen to the splendid educational facilities that they offer.

Religion and education have traditionally gone hand in hand. For centuries the Church was solely responsible for the education of her children. In modern times this responsibility has largely been taken over by the State, and while that fact has its advantages, it also has its drawbacks. Yet while the primary responsibility for public education has been transferred to the State, the Church has not abdicated her claim to the education of her own children and has wisely provided schools throughout this country in which general education of the highest standard is available under the auspices of the Church and on the firm foundation of the Christian faith.

"The schools of the United States are secular by tradition and law," observed the Hoover report in 1933 (*Recent Social Trends in the United States*, p. 370). Perhaps this secular character of modern American education is responsible for much of the loose thinking in religious matters that is characteristic today, and the widespread subordination of religion to the position of a relatively minor department of life rather than the basic element in life itself.

This condition is being partially remedied by the development of weekday religious education and the increasing number of public schools in which the Bible is read. But the mere reading of the Bible, or even the setting apart of an hour for religious education once a week is not sufficient. Pope Pius XI expressed the aim of Christian education clearly in his encyclical on education 10 years ago:

"For the mere fact that a school gives some religious instruction (often extremely stunted, does not bring it into accord with the rights of the Church and of

the Christian family or make it a fit place for Catholic students. To be this it is necessary that all the teaching and the whole organization of the school, and its teachers, syllabus, and text books in every branch, be regulated by the Christian spirit, under the direction and maternal supervision of the Church; so that religion may be in very truth the foundation and the crown of youth's entire training; and this in every grade of school, not only in the elementary but the intermediate and the higher institutions of learning as well. To use the words of Leo XIII: 'It is necessary not only that religious instruction be given to the young at certain fixed times, but also that every other subject be permeated with Christian piety.'"

THE Episcopal Church in this country recognized early its duty and opportunity with respect to the education of the children of the Church. Many of the early bishops were as widely known as patrons of education as they were for their missionary and diocesan activities. The names of such pioneer bishops as White, Brownell, Hobart, and Chase can never be forgotten in this connection, while the foresight of Bishop George Washington Doane in extending the benefit of systematic education to young women entitles him to special recognition. It was a radical doctrine that Bishop Doane of New Jersey propounded early in the 19th century when he wrote:

"Why should the advantage of systematic instruction be confined to one of the sexes? Why should a course of education for girls be less definite, less thorough, less complete, in its relation to their place in life, than a course of education for boys? What hinders that a plan of study for our daughters be marked out on a graduated scale, pursued, persisted in, accomplished with the same accuracy, certainty, and completeness as for our sons? The course of female education is disturbed and hindered by the priority of the ornamental branches; as if the very notion of ornamental did not imply a sub-

Extra copies of this School Directory Number may be obtained, while they last, at the following rates: 1-9 copies, 10 cts. each; 10-24 copies, 9 cts. each; 25-49 copies, 8 cts. each; 50 or more copies, 7 cts. each. Address, THE LIVING CHURCH, 744 North 4th Street, Milwaukee, Wis.

stratum to be ornamented." (*The First Hundred Years of St. Mary's Hall on the Delaware*, by Helen Louise Shaw, p. 4.)

The summer is drawing to a close, and autumn will soon be here. The schools listed in this educational directory are ready and eager to welcome new students and to give them the benefits of sound education based on a firm religious foundation. These schools are to be found in all parts of the country, and they can be selected to fit almost any purse. Many of them are generous in their offers of scholarships and other aids in meeting the expense.

These schools are diverse in their characteristics and in the special facilities that they offer. Some are more closely affiliated with the Church than others, but all of them make a clear endeavor to offer a sound educational program permeated with the doctrines of the Christian faith.

These are our own schools, and we are proud of them. We commend them to the interest and support of all members of the Episcopal Church.

The Church's Marriage Law

WE present herewith the result of a recent survey designed to obtain a fair cross section of views in the Episcopal Church on the subject of the Marriage Canon.

Two major proposals have been made during the past year for the amendment of Canon 41, Of Holy Matrimony. One of these is contained in the report of the Commission on Marriage and Divorce and was published in preliminary form in *THE LIVING CHURCH* of January 24th. It should be noted, however, that this recommendation had not at that time been formally adopted by the entire commission. The other recommendation was contained in a report of a special committee appointed by the Woman's Auxiliary and published in *THE LIVING CHURCH* of April 10th.

Both of these reports recommended the strengthening of the educational requirement of the present canon, together with the modification in varying degrees of the provisions for remarriage of divorced persons, or for readmitting them to communicant status.

It is not the purpose of this editorial to discuss the merits of the various proposals but simply to record the results of our survey. As will be seen from the published figures, 49% of the clergy and a similar number of the laity voted their approval of the giving of permission for remarriage after divorce for any cause, when approved by Church authority. A considerable number who voted this alternative, however, indicated that while they would like to see one or two causes added to the canon, they felt "any cause" to be too sweeping. Continuation of the present provision for remarriage only after a divorce for adultery was favored by 32% of the clergy and 38% of the laity, while the tightening of the law by elimination of the present provision for remarriage after a divorce for adultery was favored by 19% of the clergy and 13% of the laity.

On the question of the separation of the religious ceremony from the civil ceremony, which has been advocated by some, the clergy were almost evenly divided, 49% voting for such separation and 51% against it. The laity, however, approved continuation of the present practice by almost a three to one vote, 73% voting for continuation of the present method of procedure, and 27% for separation of the religious and the civil ceremonies.

The really significant fact about this vote, it seems to us, is the indication that only about one-third of the clergy and a slightly larger percentage of the laity believe the present

SURVEY OF EPISCOPAL CHURCH OPINION ON MARRIAGE AND DIVORCE

I favor:	Clergy	%	Laity	%
Permission for remarriage after divorce for any cause, when approved by Church authority	268	49%	140	49%
Continuation of the present provision for remarriage only after a divorce for adultery	173	32%	107	38%
Elimination of the present provision for remarriage after a divorce for adultery	106	19%	37	13%
Total Replies	547	100%	284	100%
I favor:				
Separation of the religious marriage ceremony from the civil ceremony	266	49%	73	27%
Continuation of the present unification of civil and religious ceremonies	272	51%	193	73%
Total Replies	538	100%	266	100%

marriage canon to be satisfactory. Some would "liberalize" or relax the Church's law; others would strengthen or tighten its provisions.

We do not feel that the mind of Churchmen is sufficiently clarified on this subject to deal adequately with the problem which, however, will have to be considered by General Convention in Kansas City in October. We can only hope and pray that any change in the legislation that may be made will be guided by a sincere effort to follow the mind of Christ and the tradition of the Holy Catholic Church, rather than to accommodate the Church's practice to that of the world and to lower the Christian moral standard to the level of the divorce court.

Labor Sunday Message

UNEMPLOYMENT is stressed in the 1940 Labor Sunday Message, issued by the Federal Council of Churches and recommended by our Department of Christian Social Relations. This indeed is a pressing and important topic for prayerful consideration with between 9,000,000 and 10,000,000 reported as out of work. To call unemployment a "social sin," however, is of doubtful accuracy. To be sure it argues that something somewhere is seriously out of joint, but whether it is "sin" in the traditional or popular sense is an open question.

To illustrate: In the early summer, 750 members of the National Association of Building Owners and Managers coming from 70 United States cities were reported as being "hornet-mad." What concerned them was that urban property taxes are so high that they drive population to suburbs, so that city real estate and city governments face bankruptcy together. Of the gross annual income of \$7,000,000,000 derived from United States real estate, it was declared \$4,500,000,000 goes for taxes.

This situation was not "a sin" or a "scandal," as the members of the association declared, but a political, economic development attributable to many causes, not the least of which was the mounting cost of municipal government due to the increasing demands for additional municipal services. Not only are the demands for police and traffic services growing rapidly, but there is also developing at a rapid rate what may be called in popular parlance the policy of "Let George do it."

Take another illustration: unemployment due to jurisdictional strikes. It is not a question of the right of collective bargaining, which is now pretty generally conceded, but of *competitive* collective bargaining.

There will be general agreement with the message that because of "the issues of justice, of human personality, of suffering and want, and of peace or war, which are involved, unemployment is a major concern of the Church. The Church

must insist in the name of God that every man shall have an opportunity for self-respecting work."

Certainly let America "accept the challenge to discover and put into effect measures for the cure of unemployment as one of the greatest possible contributions to democracy and to enduring peace among all nations," but do not let us be misled or beguiled by shibboleths or extreme phrases or overstatements. The situation is desperate enough as it is without being complicated by emotionalism or what may easily become demagoguery.

There is no doubt in reasonable minds that economic desperation leads multitudes of well-meaning citizens into temptation. "Baffled, confused, embittered, seeing themselves in want in an age of potential plenty, not knowing where to turn, they are an easy prey for demagogues and would-be dictators. It is in such a psychology of despair that class bitterness increases," the message pertinently declares. "Scapegoats" are blamed for all the trouble, race hatreds flourish, civil liberties are curtailed or destroyed, labor's right of organization are imperiled, and the ground is prepared for violence and dictatorship, either from the right or the left."

There will be general agreement and sympathy with the demand of the Federal Council: "Let our Churches call upon their members for their most prayerful thought and sacrificial devotion to the end that we may help build a world of economic security, justice, brotherhood, and peace." But the message as a whole is rather a weak one. We wish our Department of Christian Social Relations would resume the practice of issuing its own Labor Sunday Message and utilize the opportunity to give some sound social teaching based squarely on the Catholic Faith.

The Neely Bill

AN INTERESTING question has been raised in the discussion of the Neely motion picture bill now pending in the House of Representatives in Washington. The opponents, the associated motion picture distributors, maintain that it is a "price control law." If block booking, which the bill aims to eliminate, is not a trade device to force second grade and in many instances unwanted pictures on an unwilling public, then what is it? All or none is the policy of the producers, whereas the Neely bill provides for a freedom of choice on the part of the exhibitor. One does not have to ponder long to determine which is the American plan.

This measure, which has passed the Senate, should be promptly passed by the House. If one may judge by the volume of appeals for its enactment and the language of its opponents, there is very real need for such legislation. Indeed one has only to depend on one's own judgment about the undesirability of a great number of the films exhibited. This is particularly true in the smaller communities, which are much more at the mercy of the producers than are the large centers of population.

There is one section of the pending bill, the fourth, that is especially worth while. It requires that there shall be furnished an exhibitor, before an agreement is signed, an accurate synopsis of the contents of the film. "Such synopsis shall be made a part of the lease and shall include (a) a general outline of the story and descriptions of the principal characters, and (b) a statement describing the manner of treatment of dialogs concerning and scenes depicting vice, crime, or suggestive of sexual passion. It is the purpose of this section to make available to the exhibitor sufficient information concerning the type and contents of the film and the manner of treatment of questionable

subject matter to enable him to determine whether he wishes to select the film for exhibition and later to determine whether the film is fairly described by the synopsis." Surely this is a desirable and reasonable provision and greatly needed for the protection of the public.

It is to be hoped that this highly important measure will become law. To that end all who are interested should advise their Congressional representatives of their views.

BOOKS OF THE DAY

Edited by Elizabeth McCracken

Dr. Osborn's Treatise on Christian Ethics

CHRISTIAN ETHICS. By Andrew R. Osborn. Oxford Press. Pp. 369. \$4.75.

THIS is a very expensive book, and its high price will make it difficult for it to have as wide a circulation as we might well wish for it. Dr. Osborn has written a thorough, always interesting, and often provocative study of the ethical position involved in Christian faith. He has appended a large section devoted to a careful consideration of certain contemporary ethical problems, such as the family, the state, capitalism and socialism, and war. The book is balanced and yet never mediocre.

The standards of Christian conduct are believed by Dr. Osborn to be set forth in the Scriptures, but not set forth as legal enactments. They are "principles" rather than laws, although in the Bible they must inevitably have their "legal" aspect in relation to a given time and condition. The summation of these principles is "the imitation of God," which is interpreted not as "copying" but as "entering in to a vital relationship with God . . . which enables the human soul to express in the beauty of its conduct the eternal goodness, beauty, and truth of its divine source." This means that "the divine intention is the real standard of conduct."

Such a thesis is worked out by the author through the Old Testament and New Testament material; the work of the early Church in illuminating the Scriptural teaching is presented; and we then turn (here Dr. Osborn's Protestantism—we gather that he is probably a Presbyterian—shows itself) straight to modern problems, with nothing said of the long development of the Christian moral tradition in the Church, through its doctors and teachers and masters of the Christian way.

The book would have been very greatly strengthened, indeed made almost quite thoroughly satisfactory, if this emphasis, along with a deeper recognition of the institutional, liturgical embodiment of Christianity, could have been given place.

W. NORMAN PITTENGER.

War and the Christian Faith

THE CHRISTIAN ALTERNATIVE TO WORLD CHAOS. Luman J. Shafer. Round Table Press. Pp. 208. \$2.00.

HERE is another book which contends that the war in Europe confronts the Christian Church with one of the greatest opportunities in its history. Dr. Shafer's years of missionary work in Japan enable him to look more objectively at the dogmas sweeping the United States at the present.

If the Church in America is to recognize the opportunity in Europe, then we had better explode the platitudes of superiority which says that we are different from the European powers for we do not believe in war whereas they are always warring. Actually, "one out of every 10 days in our history from the Revolutionary War to the present day has been spent in war."

To overcome this "God save America" heresy, the missionary movement must be put back into the central life of the Church; the great world Christian conferences and the work stemming from them are of great significance in a world full of selfish rivalries and antagonisms.

The book shows what Christianity has to offer the world; but *how* it is to offer it, how we get from here to world federation—that question has less light shed upon it.

ROBERT L. CLAYTON.

The Deacon's Dinner

By the Rev. William G. Peck, S.T.D.

EBENEZER JACKSON, locally known, for some quite obscure reason, as Flirter, was the verger at St. Mark's.

The church stood in the center of a grim little Lancashire town in the midst of a bleak moorland. Its tower was a landmark, visible from far distant heights; and Flirter, too, was something of a landmark in the town, though some considered him overshadowed by his wife. He was a placid man, gentle of speech, honest as daylight. His wife, Jane Emily as she was named, had the tongue of an asp and the executive vigor of Julius Caesar. Yet, in some strange fashion, his quietude was at times more effective than her noise, and there were critical, testing occasions when she was humbled before him.

In the Lancashire towns of 30 years ago, the class war was growing. Mill workers were learning to call themselves the proletariat. Even in the bible-classes which both "churches" and "chapels" held on Sunday afternoons, young men expounded various versions of the Marxian gospel, against which the mill-owning church wardens and nonconformist deacons audibly raged. Flirter stood apart from this controversy, and sympathized with the rector in the embarrassment which it caused him.

Mrs. Jackson, however, was an enlightened proletarian. She was a "red" of the deepest dye. It had not dawned upon her that in a thoroughly Marxian England there would be no more church vergers; and even if it had, she would have considered it a proof that the Communist State was verily that heaven in which the seer saw no temple. In any case, she was not a good Churchwoman, and she made it her chief reason for many absences from church services that the clergy were "against the poor."

"Them with their holiness and their dog-collars!" she would exclaim. "The poor asks for justice, and they says, 'Let us trust in God, dear brethren.' People complain of bad wages and rotten houses, and the parsons tell 'em they will all be happy in heaven." Then various remarks would follow to present Mrs. Jackson's opinions about the clergy in more emphatic terms.

The former curate of St. Mark's had dreaded her. He was a scholarly young man, given over to the study of Hebrew and Aramaic. He had never read *Das Kapital*, hated the very thought of economics and politics, and was profoundly relieved when his college at Cambridge rescued him from the tongue of Mrs. Jackson by making him a fellow and tutor.

He was succeeded at St. Mark's by a youth in deacon's orders, known to his friends as Tony Bailey. Mr. Bailey stood six feet in his socks. He played Rugby football for Yorkshire and was a heavy-weight boxer of some merit. He was also a member of the Fabian Society and therefore something of a Socialist; but as he had promised the rector that he would not advertise his sociological predilections, Mrs. Jackson was unaware of them when he paid his first visit to the verger's house.

He had come hurriedly, at noon, with a message from the rector concerning some alteration in the arrangements for a wedding. Mrs. Jackson, just about to prepare the mid-day dinner, received him and showed him into the little front room where Flirter sat smoking his pipe. He had soon delivered his message and was about to depart, when Mrs. Jackson returned, nursing evil designs.

"**T**HOU'LL stay and have a bit of dinner with us, Mr. Bailey," she said, with as great a simulation of cordiality as she could produce.

"I'm dreadfully sorry, Mrs. Jackson," he replied, "but it is impossible. You see, my landlady is expecting me for a mid-day meal, and I must not let her preparations be wasted."

Then Mrs. Jackson, having received the answer she expected and wanted, let fly.

"Thou art just like all the rest of 'em," she said. "Too proud to have thy dinner with poor folk like us. Call thyself a Christian? Thou's in the pay of the rich. Thou's a humbug, that's what thou art. I fair hates the sight of a dog collar."

Mr. Bailey, for a moment, was conscious of the sensation familiar to him when unexpectedly and violently tackled on the football field. But he was a stout lad, and rallied bravely.

"Look here," he said. "I mean, dash it all, you know, you really shouldn't say such things. They are not true. All nonsense. I'll tell you what! Sooner than have you think all that stuff, I'll chance offending my landlady, and I'll jolly well accept your invitation. How's that?"

He planted himself in a chair by the fireside, produced an enormous pipe, stuffed it with tobacco, and was soon puffing cheerfully. He observed Flirter sitting opposite, looking curiously thoughtful. Mrs. Jackson had suddenly retired.

Time passed. The hands of the little clock upon the mantelpiece crept steadily on. The two men exchanged occasional remarks, but Flirter seemed ill at ease. Of Mrs. Jackson there was no sign. At ten minutes to two, Mr. Bailey spoke out. "Look here, old chap," he said. "Do you mind telling me what time you have dinner?"

"Half past twelve, sir," said Flirter, gloomily.

"But, dash it all," said Mr. Bailey, "it is nearly two o'clock now, and I've an appointment at three. I do hope Mrs. Jackson is not putting herself to a lot of trouble for my sake."

"She is not," said Flirter, with deepening gloom.

He rose from his chair, walked heavily to the door of the room, and called aloud.

"Jane Em'ly," he cried, "thou'd best come and get it over soon as late. Mr. Bailey wants to be going."

AFTER a pause, Jane Emily appeared. Gone was her martial demeanor. She looked very worried. Her eyes avoided Mr. Bailey's, and her hands fidgeted with her apron.

"Thou tell him, Flirter," she said at length.

"No fear," said her husband. "Thou asked him, and thou tell him."

"I can't for shame, Flirter. Thou tell him," she pleaded.

"Well," Flirter began, "it's like this, Mr. Bailey. She didn't want thee to stay to dinner. She didn't reckon that thou would accept. She only asked thee so as she could have a go at parsons for being proud. And now she's in a fair fix."

"I'm afraid I don't quite see," said Mr. Bailey. "Why is she in a fix? I suppose you *are* going to have some dinner today!"

"Aye," Flirter answered. "But, you see, we've only two herrings and a bit of rice pudding; and she don't know how to make it go round for three of us."

"Then," exclaimed Mr. Bailey, "I'll show you. Cook those

(Continued on page 22)

NEWS OF THE CHURCH

House of Bishops to Meet on October 9th

New Members to Take Seats at 1940 General Convention; House to Act on Resignations

KANSAS CITY, MO.—When the House of Bishops opens its session here on October 9th, as a part of General Convention, its personnel will be quite different from that of its meeting at Cincinnati three years ago.

At that time Bishop Perry of Rhode Island was Presiding Bishop. On January 1, 1938, he was succeeded by Bishop Tucker of Virginia.

Since the Convention of 1937, 22 members of the House of Bishops have retired. This number includes five whose resignations are to be acted upon by the Kansas City Convention.

The following bishops have announced their resignation: Bishops Mosher of the Philippine Islands, whose successor will probably be elected at the Convention; Parsons of California, whose coadjutor, Bishop Block will automatically succeed him; Huntington of Anking, China, whose successor is expected to be elected at the Convention; Capers of West Texas; and Brewster of Maine.

Successors to Bishops Capers and Brewster will be elected by conventions of their own dioceses. Missionary bishops are elected by the House of Bishops, diocesan bishops by their own diocesan conventions.

Among the retirements since 1937 is that of one of the two Negro bishops in the Church, Bishop Demby, formerly Suffragan of Arkansas. The only other Negro bishop is Bishop Gardiner, Suffragan of Liberia, Africa.

Twelve members of the House have died since the 1937 Convention, the most recent being Bishop Stewart of Chicago, on May 2d, and retired Bishop Graves of Shanghai, on May 17th. There were five deaths in 1939 and five in 1938.

ATTEND FIRST CONVENTION

Twenty-two bishops will participate in the first General Convention since their consecration. Of them three will for the first time have seats in the House of Bishops: Bishop Jackson of Louisiana, consecrated on May 1st; Bishop Pithan, Suffragan of Southern Brazil, consecrated April 21st; and Bishop Brinker of Nebraska, consecrated January 25th.

Of the bishops who will attend their first General Convention, five are assigned to foreign fields: Bishops Roberts of Shanghai; Wilner, Suffragan of the Philippine Islands; Blankingship of Cuba; Burton, Suffragan of Haiti; and Pithan, Suffragan of Brazil.

Select British Women to Escort Refugee Children

NEW YORK—Hundreds of British women have been selected as trans-Atlantic escorts for British children who will be evacuated to the United States and Canada, as soon as the Senate passes the Hennings Bill amending the Neutrality Act, and the British government promises its cooperation in the evacuation project.

An announcement on August 3d by Eric H. Biddle, executive director of the United States Committee for the Care of European Children, explained the plan to have one shipboard "mother" for every 15 of the younger children. These women will travel back and forth with the refugee ships. The service will be furnished by Americans in England.

The Hennings Bill, as passed almost unanimously by the House, stipulated that the vessels must be in ballast, not under convoy, unarmed, and plainly marked with American flags. The vessels must also be assured of safe passage by the warring nations.

84 Dioceses, Districts Report Larger Offerings

NEW YORK—With nearly three months still to go, United Thank Offering reports as of mid-July revealed that among the dioceses and districts banking their contributions through the National Council treasurer, 84 showed an increase over their gifts at the same time in the past triennium; that is, mid-July of 1937. Of these, 28 have already sent in more than the total they gave to the 1935 to 1937 offering.

Notable among many increases were those of Liberia, \$31.14 in 1937, \$201.38 now (in the last report); Cuba, \$650.58 in 1937, \$901.94 now; Canal Zone, \$179.78 in 1937, \$400.84 now; Los Angeles, \$17,127.15 in 1937, \$20,476.48 now; and Connecticut, \$25,786.32 in 1937, \$30,062.30 now.

The whole offering, or as much as had been sent to Church Missions House, stood at \$650,072.59 three years ago. According to the last report the 1940 offering totaled \$756,287.27, in spite of the fact that decreases were shown by 20 dioceses and districts.

Called to Presidents' Church

WASHINGTON—St. John's, the "Presidents' Church" here, has tendered a call to the Rev. Dr. C. Leslie Glenn to succeed the Rev. Dr. Oliver Hart as rector. Dr. Hart is now rector of Trinity Church, Boston.

Dr. Glenn, who is rector of Christ Church, Cambridge, Mass., and active in national Church affairs, has not yet indicated whether he will accept.

400 New Chaplains to be Commissioned

Proposed Increase of Standing Army to Require Services of 1,000 of Nation's Clergymen

WASHINGTON—The increase of the standing Army will necessitate the commissioning of at least 400 new chaplains, a number greater than at any time since the World War, according to a recent statement released by the Rev. Dr. Rufus W. Weaver, chairman of the General Committee on Army and Navy Chaplains at Washington.

The proposed increase of the standing Army to 1,200,000 men will require the services of 1,000 chaplains. There are now serving in the regular Army 137 chaplains, 33 of whom are Roman Catholics. The Reserve Corps has 1,009 chaplains and of these 170 are Roman Catholics. The National Guard has 228 chaplains of whom 59 are Roman Catholics.

A large proportion of the chaplains in the Reserve Corps and in the National Guard will not be able to serve because of their age or their inability to pass the stringent physical examination required.

ABLE LEADERS NEEDED

To be eligible for original appointment as chaplain, a candidate must be, at the time of the preliminary examination, a male citizen between the ages of 23 and 34 years. He must be regularly ordained, duly accredited by and in good standing with a Church or organization which holds an apportionment of chaplain appointments in accordance with the needs of the service. A graduate of both four year college and three year seminary courses, he must be actively engaged in the ministry as a principal occupation in life and be credited with three years' experience therein.

A minister who is commissioned in the Officers' Reserve Corps must meet the following requirements: He must be a male citizen between the ages of 24 and 42 years, having received the degrees of Bachelor of Arts and Bachelor of Theology, or their equivalents. He, too, must have three years of successful experience in the pastorate. The regulations add the following: "A practical understanding of the principles of applied psychology and sociology is of inestimable value; musical talent and training both instrumental and vocal constitute a valuable asset."

The personal qualifications stressed are attention to duty, tact, initiative, intelligence, judgment, force, and leadership.

Ministers desiring to enter the Army and Navy as chaplains should write at once, requesting blanks, to the General Committee on Army and Navy Chaplains, Woodward Building, Washington, D. C.

5th Native Japanese Raised to Episcopate

Rev. Dr. Sadajiro Yanagihara Becomes Suffragan Bishop of Osaka in Colorful Ceremony

OSAKA, JAPAN—The Rev. Dr. Sadajiro Yanagihara, rector of St. John's Church here, was consecrated a bishop of the Nippon Seikokwai, the Church in Japan, on June 29th, St. Peter's Day. Elected Suffragan Bishop of Osaka at the diocesan convention in April, Dr. Yanagihara was the fifth native Japanese Churchman to be elevated to the episcopate.

The Most Rev. Dr. Samuel Heaslett, Presiding Bishop of the Nippon Seikokwai and Anglican Bishop of South Tokyo, was the consecrator at the three hour service attended by 1,000 of the clergy and laity of Japan. Bishop Naide of Osaka and Bishop Nichols of Kyoto were the co-consecrators.

After Morning Prayer, Bishop Nichols officiated at the first part of the Eucharist. Bishop Walsh of Hokkaido read the Epistle, and Bishop Basil of Kobe, the Gospel. Bishop Sasaki of Mid-Japan preached the sermon.

Dr. Yanagihara, vested with his rochet, was then presented to the Presiding Bishop seated on the throne near the altar. The presenters were the Bishop of Osaka and Bishop Binsted of Tohoku.

TESTIMONIALS PRESENTED

After presentation of the time-honored testimonials concerning Dr. Yanagihara's status as a deacon and priest, Bishop Matsui of Tokyo gave proof of his election and of the approval of the House of Bishops. The Presiding Bishop then received the new Bishop's promise of conformity to the Church's doctrine, discipline, and worship. The Litany was said with Bishop Mann of Kyushu officiating.

The Presiding Bishop questioned Dr. Yanagihara in regard to his promises and duties. He was then vested with his complete habit, and as he knelt, the ancient chant, *Veni, Creator Spiritus*, was sung and said over him. At this point, Dr. Yanagihara received the laying on of hands of the nine bishops.

The Presiding Bishop presented the new Bishop with a Bible and then continued the remainder of the Eucharist.

The new bishop graduated from Kyoto Imperial University and from the Episcopal Theological Seminary, Cambridge, Mass. Later he became rector of St. John's Church in Osaka, where he has built one of the largest congregations of the Church.

Three Generations Confirmed

FORT BENTON, MONT.—Included in a recent Confirmation class presented to Bishop Daniels of Montana by the Rev. W. Friend Day in St. Paul's Church here were a grandfather, aged 79, his son, aged 40, and his grandson, aged 12.



BISHOP YANAGIHARA

Groups, Individuals Coöperate in Establishment of New Church

WATERBORO, ME.—Two churches, the diocesan altar guild, and many individuals coöperated in the establishment of the new Church of St. Stephen the Martyr on the shores of Ossipee Lake. The church was consecrated on August 2d, by Bishop Brewster of Maine.

The Rev. Dr. Victor L. Dowdell of Saco was responsible for the building of the church, and land was donated for its site by Mrs. Bertha Lucas, widow of the Rev. George A. Lucas of Danvers, Mass.

Stained glass for the sacristy was given by Trinity Church of York Harbor; altar linen by the ladies of St. George's Church, Sanford, and the Diocesan Altar Society; and the chalice by Miss Marguerite Ogden. There were other gifts, and the church has made already a good start in this community.

At the consecration service the address was given by the Rev. Sheaffe Walker of Christ Church, Portsmouth, N. H. The Rev. Charles E. Whipple of Falmouth Foreside was in charge of the order of services. Twenty clergymen participated, and the Gregorian chant was rendered by choirs from Sanford and Saco.

Complete Reading List Supplied at Book Tea by Conference Faculty

SEWANEE, TENN.—A complete reading list drawn up by the faculty of the conference from bibliographies used in their classrooms was supplied to 100 persons attending a book tea on August 5th at the Sewanee summer conference.

Speakers at the tea, sponsored by the Morehouse-Gorham Co., included the following conference faculty members: the Rev. Drs. M. Bowyer Stewart and Burton Scott Easton of the General Theological Seminary; Mrs. James R. Cain, National Council member; the Very Rev. Dr. Bayard H. Jones, dean of the School of Theology, the University of the South; Mrs. Fred Ramsey, president of the Woman's Auxiliary in the Fourth province; Miss Dorothy May Fisher, former secretary for young people in the Department of Christian Education; and the Rev. Dr. Royden K. Yerkes of the School of Theology, the University of the South.

Other speakers included Miss Hilda Shaul, director of Christian education in Southern Ohio; and the Rev. Messrs. James R. Kennedy, William G. Gehri, Frank E. Walters, and Hamilton West.

Seminar to Consider Church, Family Life

Delegates From Diocesan Departments, Church Groups to Attend Meeting During Convention

KANSAS CITY, Mo.—The Church and Family Life will be the theme of the four-day seminar in Christian education, to be held here from October 15th to 18th, during General Convention.

The seminar will be open to delegates from diocesan departments of Christian education and social relations, and from Church organizations, the Girls' Friendly Society, Church Mission of Help, and similar groups, the Rev. Dr. Daniel A. McGregor, who is in charge of the program, stated.

Explaining the reason for the choice of subject, Dr. McGregor said that the approach of the Church has been largely to the individual and the tremendous power of the family as an educational unit has long been neglected.

PANEL DISCUSSION SCHEDULED

Dr. Reginald Fischer, curator of the Anthropological Museum, Santa Fe, N. M., will lecture on *The Church and the Family in Society*, and the Rev. Dr. Joseph F. Fletcher of the Graduate School of Applied Religion in Cincinnati, on the *Status of the Family in the World*. A panel discussion is also scheduled on *The American Family*, with Miss Mary Brisley of the General Theological Seminary, Dr. Fischer, Dr. Fletcher, and Miss G. Tucker of the Kansas City public school system participating.

In addition to the morning seminar periods, afternoon conferences will be held, devoted to building an educational program in the parish. Dr. McGregor will present the general subject, and five groups will discuss respectively, *Administration and Leadership Training*, led by Miss Charlotte C. Tompkins, and *Miss Evelyn Buchanan of Pittsburgh, Pa.*; *The Use of Dioramas*, Prof. Walter E. Long, Auburn, N. Y.; *Use of Visual Education*, Miss Hilda Shaul; *The Place of National Offerings in the Program*, Dr. Vernon McMaster; and *Weekday Religious Education*, Mr. Merrix.

Others who will lecture or lead discussions are Miss Margaret Leonard, young people's worker in Western Missouri; the Rev. Dr. H. Ralph Higgins; the Very Rev. Vesper O. Ward; the Rev. A. C. Lichtenberger; Miss Hilda Shaul, religious education worker in Southern Ohio; William Merrill, superintendent of schools in Des Moines, Ia.; and the Rev. A. R. Merrix.

Professor is Adelynrood Chaplain

SOUTH BYFIELD, MASS.—The Rev. Dr. Walter F. Whitman, professor of Ecclesiastical History at Nashotah House, has been the chaplain through July and early August at Adelynrood, the retreat house of the Society of the Companions of the Holy Cross. In addition to officiating in the chapel, Dr. Whitman has given lectures.

Presents Case for Salina's Continuance

Dean Vinnedge Points Out District's Advance in Recent Years Toward Diocesan Status

SALINA, KANS.—“We of Salina believe that there are many positive reasons for the continuance of our identity. If it had not been for the fostering care of the Church in this missionary district, such men as Joseph E. Boyle and James E. Whitney of '281' might now be enriching the efficiency of other religious bodies.”

This opinion was firmly expressed by the Very Rev. Dr. Hewitt B. Vinnedge, dean of Christ Cathedral in Salina, in a recent interview on the proposed merger of Salina with a neighboring diocese, a question that is expected to come before General Convention in October. Dean Vinnedge is the chairman of a committee appointed recently to work out a definite plan for the gradual development of the missionary district into a diocese. He said:

“The details of the program cannot be made available at present; in fact, the plan is not entirely completed. Nevertheless, we have reason to believe that such a goal can be reached in 12 years. None of us would deny that it would mean uphill work for many years to come, but we are willing to attempt this task, under the guidance of God. Salina has no desire to continue as a problem child of General Convention.”

WORK PRODUCTIVE

In reply to those outside the district who feel that progress in the district does not justify further large scale expenditures by the national Church, the dean pointed out that the work of the Church in Salina has

Trinity Parish Publishes Detailed Financial Report

NEW YORK—The annual report of Trinity parish has aroused more interest than usual this year because more financial details are given. The rector, the Rev. Dr. Frederic S. Fleming, explained in an accompanying statement that the reason for the publication of the figures is “to clear up a prevalent misunderstanding that the income of the parish is greater than its regular obligations.”

Last year the budget of Trinity parish was cut. This fact accounted for the apparently better financial situation of the corporation at the end of 1939 than at the end of 1938. For the first time in five years there was on December 31, 1939, an excess of income over expenditures. This amounted to \$110,695. In the five previous years, there was a deficit ranging from \$48,542 to \$145,260.

In spite of this favorable 1939 balance, the parish has been unable to respond, as in more prosperous times, to numerous appeals for charities and special funds. Other contributions have been cut. Dr. Fleming in his statement expressed deep regret that these retrenchments have been necessary.

Workers Among Colored People to Confer in Fall

KANSAS CITY, MO.—The seventh triennial conference of Church workers among Colored people will meet from October 6th to 8th in St. Augustine's Church here.

Officers of the conference will be the Rev. E. Sydnor Thomas, president; the Rev. J. Clyde Perry, vice-president; the Rev. J. R. Satterwhite, assistant secretary; A. G. Symms, treasurer; and the Rev. Tollie L. Caution, necrologist.

not thus far been unproductive. The district has given 23 men and women to the ministry and to lay work, as priests, lay missionaries, executives, and sisters.

Although the district has at present “only a shade over 2,000 communicants,” about 5,000 others have been transferred to other jurisdictions during the 37 years of the district's existence. And yet, the Church in Salina has showed a healthy growth in the past five years, he pointed out. The number of communicants doubled or tripled at the missions of Bennington, Hays, Norton, and Minneapolis, Kans.

In the two largest parishes, Hutchinson and Salina, the communicant membership has increased respectively from 180 to 260 and from 240 to 325. In the whole district the number of communicants has increased about 30% in the past five years. The former instructor at Nashotah Theological Seminary went on to say:

“Salina is faithfully paying its mission quota, and most of the individual units are doing the same. We feel that we are justified in saying that all this indicates that the Church is alive, alert, and growing in the district. This is more apparent when one realizes that during this five-year period the annual amount received from the National Council is little more than one-third of the amount received 10 years ago; that during this time we have been pitifully undermanned so far as priests are concerned; and that during one-third of this time we have been without a resident bishop.” [Bishop Spencer of West Missouri is in charge of the district.]

INDEBTEDNESS REDUCED

Dean Vinnedge added that only one parish or mission has any indebtedness, that at Salina. Even this has been reduced 35% in the last four years. Praising the work at the two Church institutions, both in the see city, the dean said:

“St. Faith's House, under the direction of a United Thank Offering worker, has brightened the lives and enriched the character of scores of underprivileged children. At St. John's School 40% of the student body was presented for Confirmation in the school year of 1938 to 1939. Last year was not so fruitful because there were so few non-Episcopalians left!”

Dean Vinnedge, who has lived in Ohio, Illinois, Wisconsin, and Nebraska during the several decades of his life, is assured that the western two-thirds of Kansas, which comprises the district of Salina, is far from economically hopeless. There is enough salt in the mines near Hutchinson to supply the world for 200,000 years; the see city ranks fourth among American cities in the flour milling industry; and the oil industry in Kansas as a whole is flourishing.

Presbyterian Church Adds to Membership

Report Shows Greatest Net Increase Since 1923; Communicant List is Largest in Church's History

PHILADELPHIA—The largest net increase in the communicant membership of the Presbyterian Church in the United States of America since 1923 and the largest total communicant membership in its history were registered during the past year, according to the annual statistics of the Church.

The figures were made public here recently by the Rev. Dr. William Barrow Pugh, stated clerk of the Presbyterian General Assembly. They cover the Church year ending March 31, 1940.

During the year the net gain in communicant membership was 43,806. The total communicant membership is now 2,021,901.

All statistics were based solely on the number of communicants remaining in full standing, rather than on the number of baptized members or on the Presbyterian population, which is estimated at 5,000,000.

Church members received during the year totaled 107,653, the largest number recorded in the past 11 years. Members received on certificate of transfer from other Churches number 57,843, the largest number in nine years.

An increase also of \$1,960,580 in contributions by the 8,775 churches was revealed in the annual statistics. The total of these contributions was \$41,862,860, a larger amount than had been reported for eight years.

Shifting of Population to be Next Mission Topic

NEW YORK—Shifting Populations is the topic announced by the National Council's Department of Christian Education for mission study for the school year 1940 and 1941. America and China are the two countries chosen for special emphasis, although some parishes will consider other fields.

The 1941 Lenten Offering material will deal with China. Material will be ready in early fall and will include two sets of stories, one for younger and one for older pupils; two outlined units of work, one for leaders of younger children and one for those working with older girls and boys; pictures showing the work of the Church in China; and a special service of worship.

School Shows Remarkable Growth

HOLLIS, N. Y.—Eight years ago St. Gabriel's Church here established a Christian day school with 20 pupils and one teacher. Today that school has 120 pupils and 10 teachers, a nurse, and two secretaries. The first Commencement exercises were held this year and eight children were graduated.

To Present Program for Church Action

Commission in Province of Midwest
to Sponsor Exhibit, Meetings at
General Convention

KANSAS CITY, Mo.—Plans for bringing before the national Church a plan of Church action which aims at strengthening the work of the laity in the parish were recently announced by Charles L. Dibble, chairman of the Church Action Commission of the department of social service in the province of the Midwest. The commission will sponsor an exhibit and two meetings at General Convention here in October.

Prof. Clark Kuebler of Northwestern University, Evanston, Ill., will be the speaker at the first meeting, scheduled for October 11th at 12:15 noon. The second meeting, on October 15th at the same hour, will take the form of a symposium on How

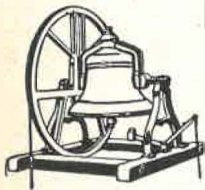
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Negotiate for Concordat Between Germany, Vatican

ROME—Negotiations for a new concordat between Germany and the Holy See have been progressing satisfactorily, according to recent reports from the Vatican.

A summary of long existing differences has been sent from the Vatican to Berlin, where it will be examined by the German government. If the Vatican's suggestions are rejected, counter proposals will be drawn up.

Vatican quarters said the Pope's report covered the status of Papal nuncios who were asked to leave The Hague and Brussels with all members of the diplomatic corps, and status of Catholics of Germany, Austria, and Czechoslovakia.

Church Action Operates. Speakers are expected to be the Rev. Messrs. Francis J. Bloodgood, M. G. Dade, F. H. Bowman, John R. Pattie, and Joseph G. Moore.

Emphasizing Christianity as the way of life in the whole social structure, the Church Action movement was launched more than a year ago under the leadership of the Rev. Walker K. Morley, diocesan director of social service in Chicago, and Mr. Dibble, who is chancellor of Western Michigan. It is, according to its promoters, not a new organization, but a movement. It is designed to quicken the pace of all parish organizations along lines of social service.

Nine parish Church Action groups are now in operation in the province of the Midwest. The General Convention exhibit of the movement will seek to demonstrate how these groups function. In charge of the exhibit will be the Rev. F. H. O. Bowman.

Endorsement of Church Action movement has come recently from two well-known Church conferences, the Rural Workers' Conference at Madison, Wis., and the Evergreen Conference.

Fire of Unknown Origin Damages School's Dining Room, Kitchen

LAWRENCEVILLE, VA.—A curl of white smoke on the roof revealed a fire of unknown origin which on August 6th almost entirely destroyed the frame building housing the dining room and kitchen of St. Paul's Normal and Industrial School for Negroes here.

Firemen had difficulty in fighting the fire because the metal roof kept the streams of water from getting to the flames. The fire burned through the top floor, which housed the gymnasium, and down into the fourth floor of guest rooms. The rest of Maurice Hall suffered water damages.

The loss, estimated at \$20,000 for the building and \$5,000 for equipment, is covered by insurance, but the situation presents an acute problem to the head of the school, the Rev. J. Alvin Russell. A new term opens on September 16th, and the student body of possibly 900 must have a place to eat. Student labor, which has erected most of the buildings of the school, will undoubtedly aid in making new provisions.

Refutes Reports of Loss in Membership

North Carolina Statistician Presents
Analysis to Show Steady Growth
in Church Communicant List

RALEIGH, N. C.—"The Episcopal Church is not decreasing in communicant membership, but is growing twice as fast as the nation's population," stated Alexander B. Andrews, chancellor of the diocese of North Carolina, as he refuted a recent article appearing in the *Churchman*, a semi-monthly Episcopal magazine.

Mr. Andrews, an attorney of Raleigh and a recognized student of Church statistics, criticized very strongly the article entitled, *Census of Religious Bodies Shows Loss of 6.7% in Membership of Protestant Episcopal Church in 10 Years*. He said:

"The article is misleading in the extreme and is not borne out by the compiled records of the Church, showing the number of communicants in each year of the decade.

"The 10 years ending January 1, 1940 (statistics not yet compiled), will show an approximate membership in continental United States of 1,447,043 communicants, which is an increase of 192,816 or 15.4%. The estimated population in the United States is 131,912,488, an increase of 9,137,442 or only 7.4%.

"The Episcopal Church during the 10 years ending 1936 added 195,473 in communicant membership, a gain of 16.65%, while during the same 10 year period the United States population increased from 116,531,963 to a census estimated population of 128,429,000, an increase of 10.2%. In other words, the gain of the Church in communicant membership was one and one-half times the proportionate gain in population."

Mr. Andrews also called attention to Bulletin No. 19 of the United States Census of Religious Bodies for 1936, which shows a 123,751 decrease in baptized Episcopal membership, the number of baptized Episcopalians standing at 1,735,335. The census notes that the baptized Episcopal members under 13 years was 20% in 1936, while the birth rate the preceding 10 years had averaged 18%; the 1926 census showed the baptized membership under 13 at 26%, when the average birth rate for the 10 years preceding was 22.8%.

This, he said, accounts for the 149,065 decrease in the number of baptized persons under 13 years of age, and unconsciously and unintentionally leads one into questioning whether the Church has gained in communicant membership.

French Cathedrals Escape Damage

VICHY, FRANCE—The Cathedrals of Chartres, Tours, and Nantes have escaped damage during military operations, according to recent reports in French newspapers.

It is also known now that the traces of shells reported on one tower of the Rheims Cathedral date from the first World War. At Chartres the stained glass had been removed soon after the war began.

NECROLOGY

✠ *May they rest
in peace.* ✠

HORACE R. FELL, PRIEST

PITTSBURGH—The Rev. Horace Requa Fell, retired priest of the diocese of New York and retired chaplain of the United States Army, died on July 27th at his home here. He was 67 years old.

Mr. Fell received the degree of Bachelor of Divinity from the General Theological Seminary in 1901. The following year he was married to Mary Elizabeth Fairbank of Brooklyn.

He served churches in the dioceses of Long Island and New York until 1919. He spent nine months in service overseas. As chaplain his later charges included Fort Randolph in the Canal Zone and Edgewood Arsenal in Maryland. Retired as a chaplain in 1929, Mr. Fell became priest in charge of the Church of the Atonement in Carnegie, Pa., in 1932. He retired five years later.

Funeral services were held on July 30th at St. Andrew's Church here. The Rev. Howard P. Pullin officiated.

He is survived by his wife; a son, Robert; a daughter, Anna; three sisters, Mrs. William F. Moore, Mrs. A. M. Jackson, and Miss Edythe A. Fell; and a brother, Thomas L. Fell.

HERBERT PAYSON

FALMOUTH FORESIDE, ME.—Herbert Payson, retired banker and prominent Churchman, died July 25th at the age of 79 years.

He was senior warden of the Church of St. Mary the Virgin here, a former member of the Greater Chapter of the Cathedral Church of St. Luke in Portland, a former trustee and treasurer of diocesan funds, trustee of the Episcopate Fund, member of the diocesan council, deputy to General Convention, and member of the board of the House of the Good Shepherd. He had contributed to many churches in the diocese.

A Requiem Eucharist was celebrated on July 27th. The Burial Office was read by the Rev. Charles E. Whipple. Bishop Brewster of Maine read the lesson and pronounced the Benediction.

Mr. Payson is survived by his wife, the former Sally C. Brown; two daughters, Mrs. Roger V. Snow and Mrs. Benjamin B. Holt; four sons, John B., Charles S., Herbert jr., and Olcott S. Payson; a brother, Edgar R. Payson; a sister, Miss Jeanette Payson; and several grandchildren.

Board Recommends Bible Reading

OKLAHOMA CITY, OKLA. (RNS)—The state board of education has passed a resolution urging that the Bible be read each day in Oklahoma schools. The action is in the form of a recommendation and final decision is left to the individual schools.

Federal Council Mission to Aim at United Church

KANSAS CITY, Mo. (RNS)—The National Christian Mission which the Federal Council of the Churches of Christ in America is sponsoring throughout the country next fall and winter will enable American Protestantism to offer a united front against "pagan totalitarianism," leaders of the Mission announced as they prepared to open the nation-wide movement on September 29th with a 9-day meeting here.

"What Protestantism should seek is not stringent organic unity, but democratic co-operation around the basic Christian aim of the good life for all," said the Rev. Mark A. Dawber of New York, a member of the Methodist Episcopal Church. He added:

"We cannot afford to fuss in our sectarianism. Too long the Church, in episcopal or congregational form, has fooled around with its creeds and institutional development, without serving the world. How else can we ascribe the seeming bankruptcy of Christian influence in trying to build a peaceful and just society?"

\$11,000 Bequeathed to Kentucky Churches, Diocesan Orphanages

LOUISVILLE, Ky.—The Church in Kentucky was remembered to the extent of \$11,000 in the will of Mr. George Wanless who died recently at his home in Louisville.

Though a life-long member of old St. Andrew's which was temporarily merged with Calvary Church, he elected to remain at Calvary when St. Andrew's moved to the east end. He bequeathed to each of these parishes the sum of \$5,000, and \$500 each to two diocesan institutions—the Protestant Orphans' Home for girls and the Orphanage of the Good Shepherd for boys, now called Woodcock Hall.

For Parish Priests Only!

This year, and the next few to follow, will be crucial ones for The Church and the Catholic Faith which She teaches. Americans who claim to be Church-folk will either have to exert their Christianity and propagate it better than in the past, or else—well—look at Europe!

Too many of us think religion is strictly personal, for home consumption only. Suppose the Saints had practised that theory? Where would you be now? We shudder frequently when we see The Faith being throttled by nominal Christians ("nominal" means "in name only") who may be long on attendance but mighty short on salesmanship (discipleship).

Here is a simple and a sample method by which your people can show their colors; by the sending, this year, of Christmas Cards of a religious nature only. It may shock some Episcopalians' friends to receive a religious card from them, but they must make a start somewhere, somehow.

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A Cross-Section

- (1) "Class dismissed" at the Cathedral School of St. Mary, Garden City, N. Y.
- (2) Painting at Kemper Hall, Kenosha, Wis.
- (3) Outdoor rest period, St. Catherine's School, Richmond, Va.
- (4) Recess, Ruth Coit School, San Antonio, Tex.
- (5) Recreation at St. Mary's Hall, Burlington, N. J.
- (6) Sewing Class, St. Katherine's School, Davenport, Ia.
- (7) The observatory, Carleton College, Northfield, Minn.
- (8) Biology laboratory, the Choate School, Wallingford, Conn.
- (9) Riding at the Hannah More Academy, Baltimore.





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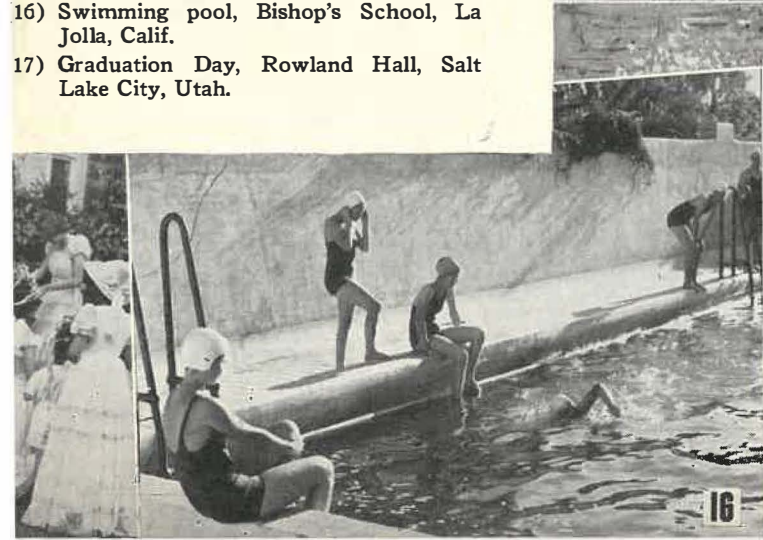
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Church Schools

- (10) Ski strategy, Holderness School, Plymouth, N. H.
- (11) Choir practice, St. Thomas' Church group, New York.
- (12) Baseball team, Somerset Hills School, Far Hills, N. J.
- (13) Discussion of current events, Rectory School, Pomfret, Conn.
- (14) Pierce Hall, Kenyon College, Gambier, Ohio.
- (15) Crowning the May queen, Cathedral School, Orlando, Fla.
- (16) Swimming pool, Bishop's School, La Jolla, Calif.
- (17) Graduation Day, Rowland Hall, Salt Lake City, Utah.



12



16



17

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Directory of Church Schools

Listed by Provinces and Dioceses

SECONDARY SCHOOLS

First Province

CONNECTICUT.—*Choate School*, The, Wallingford, Conn. (boys) Est. 1896. Grades: 7, 8, and High School. *Headmaster*, Rev. George C. St. John, LL.D.

Kent School, Kent, Conn. (boys) Private. Est. 1906. Grades: 8 to College. *Headmaster*, Rev. F. H. Sill, O.H.C.

Pomfret School, Pomfret, Conn. (boys) Private. Est. 1894. Grades 8-12. *Headmaster*, Halleck Lefferts; *Chap.*, Rev. George D. Langdon.

Rectory School, Pomfret, Conn. (boys) Private. Est. 1920. Grades: 1-8. *Headmaster*, John B. Bigelow; *Chap.*, Rev. John R. Jones.

Rosemary Hall, Greenwich, Conn. (girls) Private. Est. 1890. Grades: 8-12. *Headmistress*, Dr. Caroline Ruutz-Rees; *Chap.*, Rev. Albert J. M. Wilson.

St. Margaret's School, Chase Pkwy., Waterbury, Conn. (girls-boys) Private-Diocesan. Est. 1865. Boarding: 7, 8, and High School. Day: all grades. *Prin.*, Miss Alberta C. Edell; *Chap.*, Rev. John N. Lewis, D.D.

Salisbury School, Salisbury, Conn. (boys) Private. Est. 1901. Grades: 8-12. *Headmaster*, Emerson B. Quail; *Chap.*, Rev. John M. Mulligan.

South Kent School, South Kent, Conn. (boys) Private. Self-Help. Est. 1923. Grades: High School. *Headmaster*, Samuel S. Bartlett; *Chap.*, Rev. Alonzo L. Wood.

Woodbridge Country Day School, The, Ansonia, Conn. (boys and girls) Private. Est. 1932. Grades: 1 through High School. *Headmaster*, Rev. George K. Barrow, Ph.D.

Wooster School, Danbury, Conn. (boys) Private. Est. 1926. Grades: 7 through High School. *Headmaster and Chap.*, Rev. A. C. Coburn, Litt.D.

Wykeham Rise, Washington, Conn. (girls) Private-Boarding. Est. 1902. Grades: 7-8. Col. Prep. *Headmistress*, Miss Elsie Lanier; *Chap.*, Rev. Floyd W. Tomkins.

MASSACHUSETTS.—*Brooks School*, North Andover, Mass. (boys) Private. Est. 1927. Grades 7, 8, and High School. *Headmaster*, Frank D. Ashburn.

Groton School, Groton, Mass. (boys) Private. Est. 1883. Forms: 1-6. *Headmaster*, Rev. John Crocker.

St. Mark's School, Southborough, Mass. (boys) Private. Est. 1865. Grades: 7 through High School. *Headmaster*, Dr. Francis Parkman; *Chap.*, Rev. George D. Hardman.

NEW HAMPSHIRE.—*Holderness School*, Plymouth, N. H. (boys) Private-Diocesan. Est. 1879. Grades: 8-12. Col. Prep. *Rector*, Rev. Edric A. Weld.

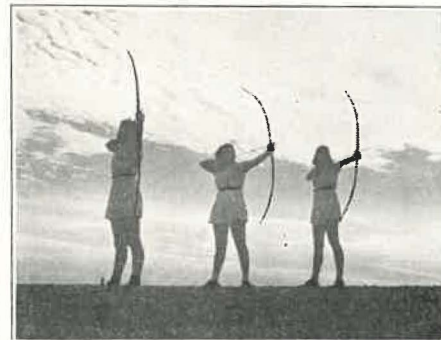
St. Mary's-in-the-Mountains, Seven Springs, Littleton, N. H. (girls) Diocesan. Est. 1886. Grades: 6-12. *Prin.*, Mrs. Clinton A. McLane; *Chap.*, Rev. Allan J. Holley.

St. Paul's School, Concord, N. H. (boys) Private. Est. 1856. Forms: 1-6. *Rector*, Rev. Norman B. Nash, S.T.D.

RHODE ISLAND.—*St. Andrew's School*, West Barrington, R. I. (boys) Private-Charitable. Est. 1896. Grades: 3 through High School. *Rector*, Rev. Irving A. Evans.

St. Dunstan's School, 88 Benefit St., Providence, R. I. (boys) Private. Est. 1929. Grades: 3-9. *Headmaster*, Roy W. Howard.

St. George's School, Middletown, R. I.



Brownell Hall, Omaha, Nebr.

(boys) Private-Boarding. Est. 1896. Grades: 8-12. *Headmaster*, J. Vaughan Merrick, 3d; *Chap.*, Rev. H. M. P. Davidson.

St. Michael's School, Newport, R. I. (boys) Private-Boarding and Day. Est. 1939. Grades: 6-10. *Headmaster*, Chauncey H. Beasley.

VERMONT.—*Bishop Hopkins Hall*, Burlington, Vt. (girls) Diocesan. Miss Doris Wright.

WESTERN MASSACHUSETTS.—*Ascension Farm School*, South Lee, Mass. (boys) Private. Est. 1912. Grades: all grades. *Supt.*, T. Lee Roberts; *Chap.*, Rev. E. R. Laine.

Lenox School, Lenox, Mass. (boys) Private-Provincial. Est. 1926. Grades 8-12. *Headmaster and Chap.*, Rev. G. Gardner Monks.

St. Edmund's School, Stockbridge, Mass. (boys) Grades: Junior and Senior High School. Col. Prep. *Headmaster*, Rev. H. Boardman Jones.

Second Province

ALBANY.—*Hoosac School*, Hoosick, N. Y. (boys) Private. Est. 1889. Grades: 7-12. *Rector and Headmaster*, Rev. James L. Whitcomb.

Mary Warren Free Institute, 142 8th St., Troy, N. Y. (girls) Private—for Choir of Church of Holy Cross. Est. 1844. Grades: 1-8. *Prin. and Chap.*, Rev. Clarence W. Jones.

St. Agnes' School, Albany, N. Y. (girls) Private-Diocesan. Est. 1884. Grades: Kindergarten-12. *Prin.*, Miss Blanche Pittman.

St. Faith's School, Seward St., Saratoga Springs, N. Y. (girls) Private. Est. 1890. Grades: 1-High School. *Prin. and Rector*, Rev. F. Allen Sisco, Ph.D.

Susan Fenimore Cooper Foundation, The, and the *St. Christina School*, Cooperstown, N. Y. (girls-boys) Diocesan. Grades: 1-12; Col. Prep. *Dir.*, Miss Louisa Haven-Lawton, M.A.

CENTRAL NEW YORK.—*Manlius School*, Manlius, N. Y. (boys) Private. Est. 1869. Grades: 8-12. *Pres.*, Guido F. Verbeck, Sc.D.; *Chap.*, Rev. J. O. Roberts.

LONG ISLAND.—*Cathedral School of St. Mary*, Garden City, N. Y. (girls) Private-Diocesan. Est. 1877. Grades: Pre-School-12. *Prin.*, Miss Marion B. Reid; *Chap.*, Rev. William S. Hudson.

St. Paul's School, Garden City, N. Y. (boys) Private-Diocesan. Est. 1877. Grades: 4 through High School. *Headmaster*, Walter R. Marsh; *Chap.*, Rev. William S. Hudson.

NEW JERSEY.—*Freehold Military School*, Lakewood Rd., Freehold, N. J. (boys) Private. Est. 1901. Grades: Pre-School-9.

Prin., Maj. Charles M. Duncan; *Chap.*, Rev. John H. Schwacke.

St. Bernard's School, Gladstone, N. J. (boys) Private. Est. 1900. Grades; 6 through High School. Col. Prep. *Headmaster*, H. D. Nicholls; *Rector*, Rev. Dr. T. A. Conover.

St. Mary's Hall-on-the-Delaware, Burlington, N. J. (girls) Diocesan. Est. 1837. Grades: 1-12. *Prin.*, Miss Florence L. Newbold; *Chap.*, Rev. John T. Ward.

Somerset Hills School, Far Hills, N. J. (boys) Private. Est. 1924. Grades: 1-12. *Dir. and Chap.*, Rev. James H. S. Fair.

NEW YORK.—*Ascension Day School*, 215 Manor Rd., West New Brighton, S. I., N. Y. (girls-boys) Parochial. Est. 1931. Grades: Kg.-8. *Headmaster*, Rev. Theodore Patton; *Rector*, Rev. C. Avery Mason.

Cathedral Choir School, Cathedral Heights, New York City. (boys) Private. Est. 1901. Grades: 5-9. *Headmaster and Rector*, Rev. Wm. D. F. Hughes.

Grace Church School, 802 Broadway, New York City, (boys) Parochial. Est. 1894. Grades: Primary-10. *Headmaster*, Frank D. Ford.

Malcolm Gordon School, Garrison on Hudson, N. Y. (boys) Private. Est. 1927. Grades: 5-10. *Headmaster*, Malcolm K. Gordon; *Chap.*, Rev. E. Clowes Chorley, D.D.

St. Agatha School, 553-559 West End Ave., New York City (girls) Private. Est. 1898. Grades: Pre-School-12. *Headmistress*, Muriel Bowden.

St. Mary's School, Mount St. Gabriel, Peekskill, N. Y. (girls) Private. Est. 1868. Grades: 7 through High. Col. Prep. Sister Superior, C.S.M.; *Chap.*, Rev. George F. Collard.

St. Peter's School, Peekskill, N. Y. (boys) Diocesan. Est. 1938. Grades: 7-12. Col. Prep. *Headmaster*, Rev. Frank C. Leeming.

St. Thomas' Choir School, 121 W. 55th St., New York City. (boys) Private. Est. 1918. Grades: 6-10. *Headmaster*, Charles M. Benham; *Chap.*, Rev. Roelif H. Brooks, D.D.

Trinity School, 139 W. 91st St., New York City. (boys) Private. Est. 1709. Grades: 12. *Rector*, M. Edward Dann.

NEWARK.—*Morristown School*, Morristown, N. J. (boys) Private. Est. 1898. Grades: 5-12. *Headmaster*, Rev. J. H. S. Fair.

St. Anna's Home Training School, Ralston, Morris Co., N. J. (girls) Private. Est. 1913. Ungraded. *Sister in Charge*, Elisabeth

Roberta, C.S.J.B.; *Chap.*, Rev. J. Marshall Wilson.

St. John's School, Tower Hill Rd., Mountain Lakes, N. J. (girls) Private. Est. 1909. Grades: 1-12. *Headmistress*, Mrs. H. B. Wilson.

St. John Baptist School, Mendham, N. J. (girls) Religious Order. Est. 1880. Grades: 7-12. Col. Prep., Post-Grad. The Sister Superior. *Chap.*, Rev. J. Marshall Wilson.

St. Marguerite's Home School, Ralston, Morris Co., N. J. (girls) Religious Order. Est. 1908. Grades: 1 through High School. The Sister in Charge; *Chap.*, Rev. J. Marshall Wilson.

PANAMA CANAL ZONE.—*Christ Church-By-the-Sea Parochial School*, 3d and Herrera Ave., Colon, R. P. (girls-boys) Private-Parochial. Est. 1893. Grades: 1-6. *Headmaster*, S. T. Bailey; *Chap.*, Ven. Edward J. Cooper.

PUERTO RICO.—*New World School*, P. O. Box 1617, Manati, P. R. (girls-boys) Est. 1921. Grades: 3-8. Rev. Julio Garrett.

WESTERN NEW YORK.—*Del'eaux School*, Niagara Falls, N. Y. (boys) Diocesan-Military. Est. 1852. Grades: 6 through High School. *Headmaster*, George L. Barton jr., Ph.D.

Third Province

DELAWARE.—*St. Andrew's School*, Middletown, Del. (boys) Private. Est. 1929. Grades: 2-6, 8-12. *Headmaster*, Rev. Walden Pell, 2d; *Chap.*, Rev. John E. Large.

MARYLAND.—*Hannah More Academy*, Reisterstown, Md. (girls) Diocesan. Est. 1832. Grades: 7 through High; Col. Prep. and General. *Prin.*, Miss Laura Fowler.

St. James' School, St. James' School, Md. (boys) Diocesan. Est. 1842. Grades: 5-12. *Headmaster*, James B. Drake; *Chap.*, Rev. Walter B. McKinley.

St. Paul's School for Boys, 2101 Rogers Ave., Mt. Washington, Baltimore, Md. Diocesan. Est. 1850. Grades: 3 through High School. *Headmaster*, George S. Hamilton; *Chap.*, Rev. Arthur B. Kinsolving, D.D.

PENNSYLVANIA.—*Burd School*, 4226 Baltimore Ave., Philadelphia, Pa. (girls) Parochial. Est. 1856. Grades: Kg.-8, High School, Vocational. *Prin.*, Margaret Tappen.

Church Farm School, Glen Loch, Pa. (boys) Diocesan. Est. 1918. Grades: 5-12. *Headmaster and Chap.*, Rev. Charles W. Shreiner, D.D.

Episcopal Academy, City Line, Overbrook, Philadelphia, Pa. (boys) Diocesan. Est. 1785. Grades: Kg.-12. *Headmaster*, Greville Haslam; *Chap.*, Rev. Charles Martin.

Meadowbrook School, Meadowbrook, Pa. (boys) Private. Est. 1919. Grades: Pre-School-8. *Headmaster and Chap.*, Rev. John W. Walker.

St. Peter's Choir School, 319 Lombard St., Philadelphia, Pa. (boys) Private. Est. 1834. *Headmaster*, Harold W. Gilbert.

Valley Forge Military Academy, Wayne, Pa. (boys) Private. Est. 1928. Grades: 7 through High School. *Supt.*, Col. Milton G. Baker.

SOUTHERN VIRGINIA.—*Chatham Hall*, Chatham, Va. (girls). Est. 1894. Grades: 9-12. Col. Prep. *Rector*, Rev. Edmund J. Lee, D.D.

St. Paul Normal and Industrial School, Lawrenceville, Va. (Colored). Affiliated with The American Church Institute for Negroes. *Prin.*, Rev. J. Alvin Russell, LL.D.

SOUTHWESTERN VIRGINIA.—*St. Phoebe's Hall* (Phoebe Needles Memorial School), St. Peter's in the Mountains, Callaway, Va. (girls-boys) Diocesan. Est. 1907. Grades: Elementary. *Prin.*, Miss Mary Louise Wood; *Chap.*, Rev. Henry D. Johnston jr.

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Stuart Hall, Staunton, Va. (girls) Joint Diocesan. Est. 1843. Grades: 5-8, High School, Col. Prep., Post Grad., Secretarial, Music, Art, Dramatic Art. *Prin.*, Miss Ophelia S. T. Carr.

Virginia Episcopal School, Lynchburg, Va. (boys) Diocesan. Est. 1916. Grades: 8 through High School, Col. Prep., Post Grad. *Rector*, Rev. Oscar deWolf Randolph, D.D.

Virginia.—Blue Ridge Industrial School, Bris, Va. (underprivileged girls-boys) Diocesan. Est. 1910. Grades: Primary through High School. *Supt. and Chap.*, Rev. George P. Mayo, D.D.

Christchurch School, Christchurch, Va. (boys) Diocesan. Est. 1921. Grades: 7-12. *Headmaster*, Wm. D. Smith jr.; *Chap.*, Rev. William D. Smith, D.D.

Episcopal High School in Virginia, Alexandria, Va. (boys) Inter-Diocesan. Est. 1839. Grades: High School. Col. Prep. *Prin.*, A. R. Hoxton.

St. Anne's School, Charlottesville, Va. (girls) Diocesan. Est. 1910. Grades: Kg. through High School. *Headmistress*, Miss Margaret L. Porter; *Chap.*, Rev. Robert F. Gibson, D.D.

St. Agnes' School, Alexandria, Va. (girls) Diocesan. Est. 1924. Grades: 5 through High School. *Prin.*, Mrs. Helen A. Macan.

St. Catherine's School, Westhampton, Richmond, Va. (girls) Private-Diocesan. Est. 1890. Grades 1-12, Col. Prep. *Headmistress*, Mrs. Jeffrey R. Brackett; *Chap.*, Rev. Giles B. Palmer.

St. Christopher's School, Richmond, Va. (boys) Diocesan. Est. 1911. Grades: 5 through High School. *Chap.*, Rev. Giles B. Palmer.

St. Margaret's School, Tappahannock, Va. (girls) Diocesan. Est. 1920. Grades: 5 through High School. *Headmistress*, Miss Edith Latane; *Chap.*, Rev. William G. Pendleton, D.D.

WASHINGTON.—*"Beauvoir."* The National Cathedral Elementary School (boys-girls), Mt. St. Alban, Washington, D. C. *Prin.*, Mrs. Elizabeth G. Taylor.

Gunston Hall, 1916 Florida Ave., Washington, D. C. (girls) Private. Grades: Junior College. Col. Prep. *Prins.*, Mary L. Gildersleeve, Mary B. Kerr, M.A.

National Cathedral School, Mount St. Alban, Washington, D. C. (girls) Private. Boarding. Est. 1900. Grades: 4 through High School. *Prin.*, Miss Mabel B. Turner.

St. Alban's (National Cathedral School for boys), Washington, D. C. Private-Diocesan. Est. 1907. Grades: 5-12. *Headmaster*, Rev. Albert H. Lucas, D.D.; *Chap.*, Rev. James Henderson.

Fourth Province

ALABAMA.—*St. Mark's Normal and Industrial School*, Birmingham, Ala. (Colored). Affiliated with The American Church Institute for Negroes. *Prin.*, W. M. Perry.



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LEXINGTON.—*Margaret Hall School*, Versailles, Ky. (girls) Private. Est. 1898. Grades: 1-12. *Prin.*, Mother Rachel, O.S.A.

LOUISIANA.—*Gaudet Normal and Industrial School*, New Orleans, La. (Colored). Affiliated with The American Church Institute for Negroes. *Acting Prin.*, William E. Clark.

MISSISSIPPI.—*All Saints' Episcopal College*, Vicksburg, Miss. (girls) Diocesan. Est. 1909. Grades: High School, 2 yrs. *Col. Rector*, Rev. W. G. Christian; *Dean*, Miss Lily Brooke Powell.

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NORTH CAROLINA.—*St. Mary's School and Junior College*, Raleigh, N. C. (girls and young women) Private-Diocesan. Est. 1842. Grades: Last 3 High School, 2 yrs. *Col. Pres.*, Mrs. Ernest Cruikshank; *Chap.*, Rev. Henry F. Kloman.

SOUTH CAROLINA.—*Porter Military Academy*, 167-199 Ashley Ave., Charleston, S. C. (boys). Est. 1867. Grades: 4-11. *Headmaster*, Col. Paul M. Thrasher; *Chap.*, Rev. William W. Lumpkin.

Voorhees Normal and Industrial School, Denmark, S. C. (Colored). Affiliated with The American Church Institute for Negroes. *Prin.*, J. E. Blanton, A.M.

SOUTH FLORIDA.—*Cathedral School for Girls*, Orlando, Fla. Diocesan. Est. 1900. Grades: Kg.-10. *Pres. of Bd.*, Rt. Rev. John D. Wing, D.D.

TENNESSEE.—*Gailor Industrial School*, Mason, Tenn. (Colored). Affiliated with The American Church Institute for Negroes. *Prin.*, George E. Loder, Ph.D.

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St. Mary's School for Mountain Girls, Sewanee, Tenn. Private-Relig. Order. Grades: 6 through High School. Sister Superior, C.S.M.

Sewanee Military Academy, Sewanee, Tenn. (boys) Private-Military. Est. 1868. Grades: High School. *Supt.*, Major-Gen. Wm. R. Smith, U.S.A., *ret'd. Chap.*, Rev. E. M. Bearden.

St. Mary's School, Memphis, Tenn. (girls) Private. Est. 1873. Grades: 1-8, High School Col. Prep. *Prin.*, Miss Helen A. Loomis.

WESTERN NORTH CAROLINA.—*Appalachian School*, Penland, N. C. (Co-Educ.) Diocesan. Est. 1913. Grades: 1-7. *Prin.*, Miss Gladys Chisholm; *Rector*, Rev. P. W. Lambert jr.

Christ School, Arden, N. C. (boys) Private-Diocesan. Self-help. Est. 1900. Forms: 1-6. *Headmaster*, David P. Harris; *Chap.*, Rev. Wallis R. Hammond.

Patterson School, Legerwood, N. C. (boys) Diocesan. Est. 1910. Grades: 6-12, Col. Prep. *Supt.*, George F. Wiese; *Chap.*, Rev. Boston M. Lackey.

Valle Crucis School, Valle Crucis N. C. (girls) Private-Secondary. Est. 1892. Grades: 8-12. *Prin.*, Mrs. Emily T. Hopkins; *Chap.*, Rev. E. D. Butt.

Fifth Province

MICHIGAN.—*Cranbrook School*, Lone Pine Rd., Bloomfield Hills, Mich. (boys) Private. Est. 1926. Grades: 7-12, 1 yr. Post Grad. *Dean*, George T. Nickerson; *Educ. Adviser*, Dr. Rudolf D. Lindquist.

Kingswood School, Cranbrook, Bloomfield Hills, Mich. (girls) Private. Est. 1931. Grades: 7-12, Post Grad. *Headmistress*, Miss Margaret A. Augur.

MILWAUKEE. — *Kemper Hall*, Kenosha, Wis. (girls) Private. Est. 1870. Grades: 4-12, Col. Prep. *Mother Superior*, Sister Mary Ambrose, C.S.M.; *Chap.*, Rev. Leonard C. Wolcott.

St. Anne's School for Girls, Lake Shore Drive, Lake Geneva, Wis. Private-Relig. Order. *Headmistress*, Sister Mary Magdalen, O.S.A.; *Chap.*, Rev. W. B. Stoskopf, D.D.

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NORTHERN INDIANA.—*Howe School*, Howe, Ind. (boys) Private-Military. Est. 1884. Grades: 3-12, Col. Prep.; Business School. *Supt.*, Burrett B. Bouton, M.A.; *Chap.*, Rev. Robert J. Murphy.

SOUTHERN OHIO.—*Bethany Home School*, Glendale, Ohio (underprivileged girls) Relig. Order. Est. 1898. Grades: Kg.-12. The Rev. Mother Superior, C.T.; *Chap.*, Rev. H. Cary-Elwes.

Sixth Province

IOWA.—*St. Katharine's School*, 10th and Tremont, Davenport, Iowa. (girls) Private-Diocesan. Est. 1884. Grades: 3-12. *Sister Superior*, Sister Ethel Mary, C.S.M.; *Chap.*, Rev. R. F. Philbrook, D.D.

St. Monica's School, 1011 Park Ave., Des Moines, Iowa. (girls) Diocesan. Est. 1914. Grades: 7-12. *Exec. Head*, Mrs. R. C. Devin; *Chap.*, Rev. E. V. Kennan.

MINNESOTA.—*Breck School (Inc.)*, 2477 Como Ave., St. Paul, Minn. (boys) Private-Diocesan. Est. 1886. Grades: 2 through High School. Col. Prep. *Headmaster*, Chester H. Des Rochers.

St. James' School, Faribault, Minn., (girls) Private. Est. 1901. Grades: 1-8. *Headmaster*, Frederick E. Jenkins.

St. Mary's School, Faribault, Minn., (girls) Private. Est. 1866. Grades: 8 through High School. Jr. Col. *Headmistress*, Miss Margaret Robertson; *Chap.*, Rev. V. Ottmer Ward.

Shattuck School, Faribault, Minn. (boys) Private. Col. Prep. Military training. ROTC. Est. 1860. Grades: 7-12. *Prin.*, H. R. Drummond, M.A.; *Rector*, Rev. Donald Henning.

MONTANA.—*Yellowstone Park School*, Gallatin Gateway, Mont. (girls) Private. Grades: Prep. and Junior College. *Pres.*, Rev. Dr. Jeffrey Jennings.

NEBRASKA.—*Brownell Hall*, Happy Hollow Blvd., Omaha, Nebr. (girls) Private. Est. 1863. Grades: 1-12. Col. Prep. *Prin.*, Miss Marguerite Wickenden.

SOUTH DAKOTA.—*All Saints School*, Sioux Falls, S. Dak. (girls) Private-Diocesan. Est. 1884. Grades: Kg. through High School. *Prin.*, Miss Evangeline Lewis.

St. Elizabeth's School, Wakpala, S. Dak. (Indian girls-boys) Diocesan. Est. 1890. Grades: 1-12. *Prin.*, Mrs. Mary MacKibbon; *Chap.*, Rev. John B. Clark.

St. Mary's School, Springfield, S. Dak. (Indian girls) Mission-Diocesan. Est. 1869. Grades: High School. *Prin.*, Miss G. Bernice Holland.

WYOMING.—*Jane Iwinson Memorial Hall*, Laramie, Wyo. (girls) Private-Diocesan. Est. 1921. Grades 7-12. *Prin.*, Miss Josephine W. Whitehead; *Chap.*, Very Rev. Eric Montizambert.

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Sherwood Hall, Laramie, Wyo. (boys) Diocesan. Semi-Military. Est. 1924. Grades: 5-12. *Headmaster*, and *Chap.*, Rev. Charles L. Street, Ph.D.

Shoshone Mission School, Wind River, Wyo. (girls) Diocesan-Boarding. Est. 1890. Grades: 1-10. *Supt.*, Mrs. Laura A. Roberts; *Chap.*, Rev. John Roberts, D.D.

Seventh Province

SALINA.—*St. John's School*, Salina, Kans. (boys) Private-Diocesan. Est. 1887. Grades: 3-12. *Supt.*, Major R. L. Clem; *Chap.*, Rev. J. F. Moore.

WEST TEXAS.—*The Ruth Coit School*, 117 E. French Pl., San Antonio, Texas (formerly St. Mary's Hall). (girls) Private-Diocesan. Est. 1879. Grades: 1 through Col. Prep. *Headmistress*, Miss Katharine Lee.

St. Philip's Junior College and Vocational Institute, 2120 Dakota St., San Antonio, Texas. (Co-Educ.) (Colored) Private. Est. 1898. Grades: 8-11. *College* 1-2. *Pres.*, Miss A. Bowden; *Chap.*, Rev. R. E. McAnern.

Eighth Province

ALASKA.—*St. John's School*, Allakaket, Alaska. (Indian and Eskimo boys-girls) Mission Day School. *Miss* Bessie C. Kay.

St. Mark's School, Nenana, Alaska. (Indian boys-girls) Mission Boarding School. *Deaconess*, A. Kathleen Thompson.

ARIZONA.—*Prescott Preparatory School*, Prescott, Ariz. (boys). *Headmaster*, Lancelot Dent.

Tucson Tutoring School, Tucson, Ariz. (boys-girls) Private. Est. 1935. Grades: Elementary-Junior College. *Prin.*, Philip Batchelder.

HONOLULU.—*Iolani School*, Honolulu, Hawaii. (boys) Private-Diocesan. Est. 1862. Grades: 1-12. *Headmaster*, Rev. Albert H. Stone.

St. Andrew's Priory School, Honolulu, Hawaii. (girls) Diocesan. Grades 1-12. The Sister Superior, C.T.; *Chap.*, Rev. K. A. Bray.

LOS ANGELES.—*Bishop's School*, La Jolla, Calif. (girls) Private-Diocesan. Est. 1909. Grades: 6-12. *Headmistress*, Miss Caroline S. Cummins; *Chap.*, Rev. George Williams.

Girls' Collegiate School, Claremont, Calif. Grades: Junior and Senior High School. Col. Prep. Also Meadowlark School for younger girls. *Muriel Sait*; *Mary A. Edwards*.

Harvard School, 3700 Coldwater Canyon Ave., North Hollywood, Calif. (boys) Private. Est. 1900. Grades: 6-12. Col. Prep. *Headmaster*, Rt. Rev. Robert B. Gooden, D.D.; *Chap.*, Rev. L. V. Wiley.

OLYMPIA.—*Children's Educational Foundation*, Box 135, Mercer Island, Wash. (boys-girls, 4-12 years old) Private-Diocesan. Est. 1931. *Supt.*, Mrs. Mary Douglas; *Chap.*, Rev. E. C. R. Pritchard.

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Sagada Mission High School, Sagada, Mt. Prov., P. I. Diocesan. *Prin.*, Hall A. Siddall.

St. Stephen's School, Manila, P. I. (girls-Chinese) Diocesan. *Prin.*, Miss Constance Bolderston.



St. Bernard's School, Gladstone, N. J.

SPOKANE.—*St. Paul's School for Girls*, Walla Walla, Wash. Private-Diocesan. Est. 1872. Grades: 1-8, High School, Col. Prep. *Prin.*, Miss Nettie M. Galbraith, M.A.

UTAH.—*Rowland Hall*, 205 First Ave., Salt Lake City, Utah. (girls) Private-Diocesan. Est. 1880. Grades: Kg.-12. Col. Prep. *Acting Prin.*, Mrs. Fanny B. Jones; *Rector*, Rt. Rev. A. W. Moulton, D.D.

CHURCH COLLEGES AND UNIVERSITIES

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Kenyon College, Gambier, Ohio. For men. Inc. 1824. *President*, Gordon K. Chalmers, Ph.D., LL.D.; *Chap.*, Rev. T. V. Barrett.

Milwaukee-Downer College, Milwaukee, Wis. For women. *President*, Miss Lucia R. Briggs, A.M., LL.D. Address, registrar.

St. Augustine's College, Raleigh, N. C. For Negroes. Inc. 1867. Affiliated with the American Church Institute for Negroes. *President*, Rev. Edgard H. Goold, M.A.

Trinity College, Hartford, Conn. For men. Est. 1823. *President*, Rev. Remsen B. Ogilby,

Information on Schools

THE LIVING CHURCH will gladly furnish information about Church schools, seminaries, colleges, and deaconess training schools. There are over 300 of them related to the Church in one way or another. All are listed in this issue and in the *Living Church Annual*. Others listed here have a special appeal to Episcopalians.

Write the Church School Editor of THE LIVING CHURCH, 744 North Fourth Street, Milwaukee, Wisconsin.



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School of Theology of the University of the South, Sewanee, Tenn. Est. 1878. *Dean*, Very Rev. Bayard H. Jones, D.D.

"Seabury-Western Theological Seminary," Evanston, Ill. *Dean*, Rt. Rev. Frank Arthur McElwain, D.D., 600 Haven St., Evanston, Ill.

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School for Christian Service and Deaconess Training School of the Pacific, Berkeley, Calif. *Dean*, Miss Ethel M. Springer, M.A., 1820 Scenic Ave., Berkeley, Calif.

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CHURCH CALENDAR

AUGUST

- 24. S. Bartholomew. (Saturday.)
- 25. Fourteenth Sunday after Trinity.
- 31. (Saturday.)

SEPTEMBER

- 1. Fifteenth Sunday after Trinity.
- 8. Sixteenth Sunday after Trinity.
- 15. Seventeenth Sunday after Trinity.
- 18, 20. Ember Days.
- 21. S. Matthew. Ember Day. (Saturday.)

- 22. Eighteenth Sunday after Trinity.
- 29. S. Michael and All Angels. Nineteenth Sunday after Trinity.
- 30. (Monday.)

AMERICAN CHURCH UNION CYCLE OF PRAYER

AUGUST

- 25. Christ, Cuba, N. Y.
- 26. St. John's, Newport, R. I.
- 27-September 2. Margaret Hall, Versailles, Ky.

SEPTEMBER

- 3. Trinity, Easton, Pa.
- 4. Church of Annunciation, Philadelphia.
- 5. Epiphany Mission, Sherwood, Tenn.
- 6. Christ, Rochdale, Mass.
- 7. St. Mark's, Milwaukee.

COMING EVENTS

AUGUST

- 26-September 1. National Convention of Brotherhood of St. Andrew, Howe School, Howe, Ind.

SEPTEMBER

- 1-6. Young People's Service League, counselor-president conference, Vade Mecum, N. C.
- 3-7. Conference at Adelynrood Retreat House, South Byfield, Mass., sponsored by New England Provincial Commission on College Work.
- 9-13. Brooks Institute, Brooks School, North Andover, Mass.
- 16-20. University of Pennsylvania Bicentennial Conference, Philadelphia.
- 24. Special convention of the diocese of Chicago to elect a bishop.

SEMINARIES

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The Deacon's Dinner

(Continued from page 6)

herrings. Take out as many of the bones as possible. Put all the fish on a plate and divide it into three lots. As for the rice pudding, well, you'll each have a little less than usual so that I can have my share. Then perhaps we can finish up with a cup of tea. But I'm jolly well not leaving this house until I've had my dinner, if I stay here all day.'

* * *

Mr. Bailey, a morsel of herring poised

upon his fork, expounded his economic philosophy.

"I do not believe in the necessity of the class war," he said, "though I am keenly aware of the need for social readjustment. I believe there is a vast potential production not yet realized. It should be produced, and distributed to the 'have-nots.' But if there is a genuine scarcity, then there should be a drastic redistribution of the available commodities."

Mrs. Jackson had a dim notion that he was referring to the herrings and the rice pudding.

To be Rector of Colored Church

BALTIMORE—The Rev. Cedric E. Mills, priest in charge of St. Mark's Church, Plainfield, N. J., has accepted appointment as rector of St. James' First African Church here, succeeding the late Rev. Dr. George F. Bragg jr.

The Rev. Odell G. Harris, warden of the Bishop Payne Divinity School, Petersburg, Va., was previously reported as having accepted the appointment, but this is not true.

Mr. Mills will assume his duties as rector in October.



CLASSIFIED



ANNOUNCEMENTS

Died

FELL, REV. HORACE R., died on July 27, 1940, at his residence, 546 North Sheridan avenue, Pittsburgh, Pa.

FINLEY, HORACE B., of Troy, N. Y., died on Saturday, August 3, 1940, in his 83d year.

Memorial

WHITE—In ever loving memory of EDWIN GEORGE WHITE, priest, who entered into Life Eternal August 23, 1937. "For all the saints, who from their labours rest, Who Thee by Faith before the world confessed, Thy name, O Jesus, be for ever blessed. Alleluia."

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IMPORTATION OF FINE LINENS for Church use is increasingly difficult owing to the war, and prices are rising. We advise purchases now for future needs. Send for our list and free samples. MARY FAWCETT Co., Box 146, Plainfield, N. J.

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POSITIONS OFFERED

UNEMPLOYED PRIESTS wanted, to put full time on subscription work for THE LIVING CHURCH and THE LAYMAN'S MAGAZINE. Our clergy salesmen make from \$25 to \$75 a week. Representatives particularly wanted in East and Far West. Write for details to Business Manager, THE LIVING CHURCH, Milwaukee, Wis.

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CHURCH WORKER, age 26, graduate of St. Faith's. One year's rural mission experience. Desires position in rural mission or city parish. Box L-1477, THE LIVING CHURCH, Milwaukee, Wis.

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RETREAT

A RETREAT for Women—St. Katharine's School, Davenport, Ia. Vespers, September 18th through Mass, September 20th. Conductor, the Rev. Harold L. Bowen. All Church women welcome. Cost \$2. Communicate with the SISTER SUPERIOR.

CLERICAL CHANGES

APPOINTMENTS ACCEPTED

BUSH, Rev. FREDERIC F., formerly assistant at the Cathedral of the Incarnation, Garden City, L. I., N. Y.; to be rector of All Saints' Church, Richmond Hill, L. I., N. Y.

CROMEY, Rev. E. WARREN, formerly assistant at St. James' Church, Elmhurst, L. I., N. Y.; is rector of the Church of the Redeemer, Astoria, L. I., N. Y.

FROST, Rev. ALBERT HARVEY, formerly rector of St. Peter's Church, Salisbury, Md. (E.); to be rector of St. John's Church, Clifton, Staten Island, N. Y. Address, 1331 Bay St., Rosebank, Staten Island, N. Y. Effective September 15th.

KIRSCH, Rev. RUSSELL O., formerly in charge of the Church of the Redeemer, Addison, N. Y. (Roch.); to be assistant at St. Peter's Church, Westchester, New York City, effective September 1st. Address, 4511 Westchester Ave.

KNEBEL, Rev. W. SPEAR, formerly rector of St. Paul's Church, Woodside, L. I., N. Y.; to be rector of Trinity Church, 19 Trinity Pl., Albany, N. Y.

PRENDERGAST, Rev. GEORGE H., formerly in charge of Epiphany Church, and priest ministering to Arizona State Teachers' College, Flagstaff, Ariz.; to be in charge of Calvary Church, Golden, Colo., and priest ministering to Colorado State School of Mines, effective September 1st. Address, P. O. Box 67, Golden, Colo.

STARK, Rev. LELAND W. F., formerly rector of Ascension Church, Stillwater, Minn.; is dean of Calvary Cathedral, Sioux Falls, S. Dak.

WELTON, Rev. DANIEL M., formerly at Calvary Church, Burnt Hills, N. Y.; to be rector of St. John's Church, Richfield Springs, N. Y. (A.), beginning September 1st.

WILLARD, Rev. C. LAWSON, JR., formerly rector

of St. James' Church, Elmhurst, L. I., N. Y.; is rector of Trinity Church, New Haven, Conn. Address, 53 Wall St.

WOLTERSTORFF, Rev. ROBERT M., deacon, is in charge of the Church of the Messiah, St. Paul, Minn. Address, 1654 Berkeley Ave.

WOOD, Rev. ALEXANDER M., formerly rector of the Church of the Holy Apostles, West Duluth, Minn. (D.); to be curate at St. John's Church, St. Paul, Minn., effective September 3d. Address, 614 Portland Ave.

SUMMER ACTIVITIES

REILLY, Rev. DR. J. E., rector of Grace Church, Hastings, N. Y.; is in charge of Christ Church, Rye, N. Y., during August.

NEW ADDRESSES

DAKIN, Rev. WALTER E., retired, formerly 1917 Snowden Ave., Memphis, Tenn.; after September 1st, 53 Arundel Pl., Clayton, Mo.

MULDER, Rev. DR. JOHN W.M., formerly 241 Desha Road; 1202 W. High St., Lexington, Ky.

RESIGNATION

CHAPIN, Rev. JOHN A., has resigned the charge of St. Mark's Church, Ashland, and the Church of the Holy Spirit, Plymouth, N. H.; to retire from active work. Address, Residence: 118 Franklin St.; Mailing address: P. O. Box 73, Lakeport, N. H.

ORDINATION

DEACON

HONOLULU—JAMES SABURO NAKAMURA was ordained deacon by Bishop Littell of Honolulu in St. Andrew's Cathedral, July 21st. He was presented by the Rev. Philip Taiji Fukao, and will be assistant at Holy Trinity Church, Honolulu. The sermon was delivered by the Rev. Canon Kenneth A. Bray.

MARRIAGE

DAVIS, Rev. WALTON W., formerly vicar of Christ Memorial Church, El Reno, Okla., and Miss Kate T. Harrison were married on August 3d at Brook Hill, Va. He will become vicar of St. Andrew's Church, Lawton, Okla., in September.

LOOK AHEAD TO YOUR FALL PROGRAM

Begin sowing the seeds which will bring results! Provide year-round educational material for your Fall Canvass by putting the new and striking official magazine of the Church—**FORTH**—The Spirit of Missions—into every home in your parish. Mailed direct each month for one year for as little as two postage stamps per family per month.

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TWENTY-FIVE YR. ENDOWMENT	29.70	29.90	30.69	32.93	39.73	46.77	10 to 65,
THIRTY YEAR ENDOWMENT	23.93	24.18	25.21	28.18	36.57	44.70	inclusive
ENDOWMENT AT 60	15.39	17.72	25.21	41.18	90.48	188.56	
ENDOWMENT AT 65	14.06	15.93	21.71	32.93	60.13	93.82	

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20 EXCHANGE PLACE

NEW YORK, N. Y.

CHURCH SERVICES

World's Fair

These churches call attention of World's Fair visitors to their Sunday and weekday services:

The Cathedral of St. John the Divine
Amsterdam avenue and 112th street
New York City

Sundays: 8 and 9, Holy Communion; 10, Morning Prayer; 11, Holy Communion and Sermon; 4, Evening Prayer and Sermon.
Weekdays: 7:30, Holy Communion (7:30 and 10 on Saints' Days); 9, Morning Prayer; 5, Evening Prayer.
Organ recital, Saturday at 4:30

St. Bartholomew's Church, New York
Park avenue and 51st street

REV. GEO. PAULL T. SARGENT, D.D., Rector
Sunday Services
8:00 A.M., Holy Communion.
11:00 A.M., Morning Service and Sermon.
Weekday Services
Holy Communion at 10:30 A.M. on Thursdays and Saints' Days.
The church is open daily for prayer.

Church of the Incarnation, New York
Madison avenue and 35th street
REV. JOHN GASS, D.D., Rector

Sundays: 8 and 11 A.M.
Holy Days: Holy Communion, 10 A.M.

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

THE REV. H. W. B. DONEGAN, D.D., Rector
Sunday Services
8 A.M., Holy Communion.
11:00 A.M., Morning Service and Sermon

St. Luke's Chapel
Trinity Parish

Hudson street below Christopher
Holy Communion
Sundays: 8, 9:30, 11 A.M.
Weekdays: 7, 8 A.M.

Church of St. Mary the Virgin, New York
46th street between Sixth and Seventh avenues
REV. GRIEG TABER, Rector

Sunday Masses: 8 and 11 (Sung Mass) A.M.
Weekdays: 7:30 (Wednesdays, 7:30 and 9:30).
Confessions: Thursdays, 4:30 to 5:30 P.M.; Saturdays, 3 to 4 and 7:30 to 8:30 P.M.

RESURRECTION 74th Street
East of Park Ave.
THE REV. GORDON WADHAMS, Rector

Sunday Masses: 8, and 9:30 A.M.; weekdays, 7:30, except Monday and Saturday, 10 A.M.

St. Thomas' Church, New York
Fifth avenue and 53d street

REV. ROELIF H. BROOKS, S.T.D., Rector
Sunday Service: 8 and 11 A.M.
Daily: 8:30 A.M., Holy Communion.
Thursdays: 11 A.M., Holy Communion.

Little Church Around the Corner

TRANSFIGURATION 1 East 29th St.,
New York

REV. RANDOLPH RAY, D.D., Rector
Communion, 8 and 9 A.M. (daily, 8 A.M.)
Choral Eucharist, Sermon, 11 A.M.

Trinity Church

Broadway and Wall street
In the City of New York

REV. FREDERIC S. FLEMING, D.D., Rector
Sundays: 8, 9, 11 A.M., and 3:30 P.M.
Weekdays: 8, 12 (except Saturdays), 3 P.M.

DISTRICT OF COLUMBIA

St. Agnes' Church, Washington
46 Que street, N. W.

REV. A. J. DUBOIS, S.T.B., Rector
Summer Schedule, June to October
Sunday Mass, 7 and 10 A.M.
Daily Mass, 7 A.M. Second Mass, Thurs., 9:30 A.M.
Holy Hour, Fri. 8 P.M. Confession, Sat. 7:30 P.M.

FLORIDA

St. Luke's Cathedral, Orlando

Very Rev. MELVILLE E. JOHNSON, Dean
Sundays: 7:30 A.M., Holy Communion; 9:30 A.M., Sunday School; 11:00 A.M., Morning Prayer (Holy Communion 1st and 3d Sun.).

MONTANA

St. Peter's Pro-Cathedral
Helena, Montana

VERY REV. CHAS. A. WILSON
Sunday Services: 8 & 11 A.M.

NEW HAMPSHIRE

Christ Church, Portsmouth

THE REV. SHEAFF WALKER, Rector
Sundays: Low Mass, 7:30 A.M.; Sung Mass, 11:00 A.M.; Evensong, 7:30 P.M.
Saturdays: Mass, 7:30 A.M.; Confession, 7:00-8:00 P.M.

PENNSYLVANIA

St. Mark's Church, Philadelphia

Locust street between 16th and 17th streets
REV. FRANK L. VERNON, D.D., Rector
Sunday: Low Mass, 8 A.M.; Matins, 10:30 A.M.; High Mass, 11 A.M.; Evensong, 4 P.M.
Daily: 7, 9, 12:30, and 5.
Confessions: Saturdays, 4 to 5 and 8 to 9 P.M.

WISCONSIN

All Saints' Cathedral, Milwaukee

E. Juneau avenue and N. Marshall street
VERY REV. HENRY W. ROTH, Dean
Sunday Masses: 7:30; 11 (Sung Mass and Sermon).
Weekday Mass: 7 A.M.
Confessions: Saturdays, 4:30-5, 7:30-8.
Evensong: 5:30 daily.

Convention Services in Greater Kansas City

The clergy of churches listed below cordially invite all persons attending the 1940 General Convention of the Episcopal Church to visit these churches for the services noted. The clergy extend a cheerful, friendly welcome to every out-of-towner.

Kansas City, Mo.

Grace and Holy Trinity Cathedral
415-25 West 13th Street
Very Rev. C. W. Sprouse, Dean
Sundays: 8 and 11 A.M.
Weekdays: 7:30 A.M.

St. Andrew's Church
Meyer Blvd. and Wornall Rd.
Rev. Dr. Earle B. Jewell, Rector
Sundays: 8, 9:30, 11 A.M.; 6:30 P.M.
Friday: 10:30, 11:15 A.M.

St. John's Church
517 Kensington Avenue
Rev. J. B. Matthews, Rector
Sundays: 7:30, 9:30, 11 A.M.

St. Mary's Church

13th and Holmes Streets
Rev. E. W. Merrill, Rector
Sundays: 7:30 and 11:00.
Weekdays: Thurs. 9:30; others as announced.

Kansas City, Kans.

St. Paul's Church
18th and Washington Blvd.
Rev. Carl W. Nau, Rector
Sundays: 7:30, 9 and 11 A.M.