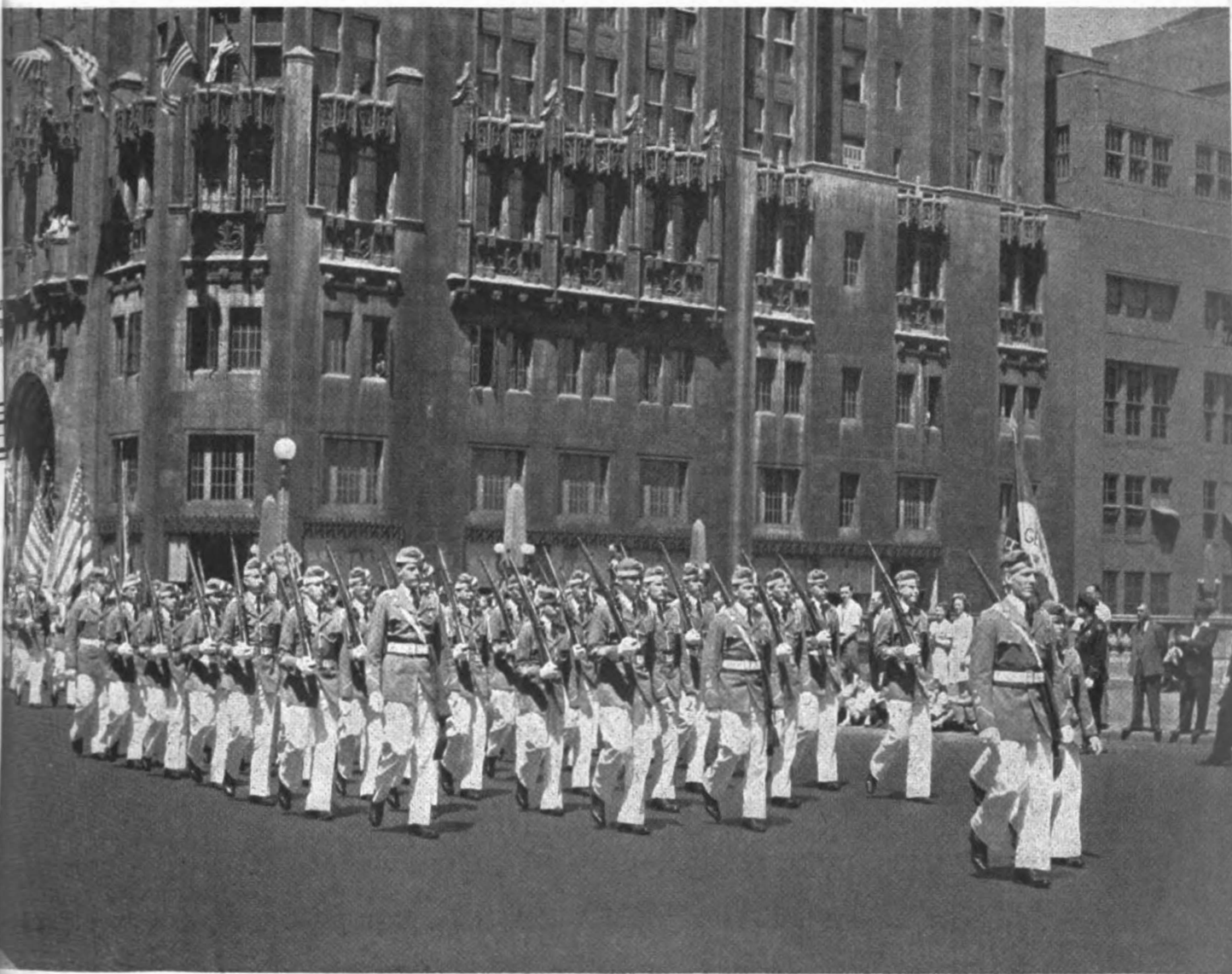


The Living Church

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



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V-E Day

Rejoicing, Reconsecration, Work

Pages 3, 7, and 19

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For Victory in Europe

THINE, O Lord, is the greatness and the power and the glory and the victory and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all.

I will mention the loving kindnesses of the Lord and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to the multitude of his mercies and according to the multitude of his loving kindnesses. For he said, Surely they are my people, children that will not lie: so he was their Saviour. In all their affliction he was afflicted, and the angel of his presence saved them: in his love and pity he redeemed them; and he bare them, and carried them all the days of old. We give thee hearty thanks, O Lord, that thou hast brought us into the world in these great times, when we may see the working out of salvation by thy mighty arm.

O LORD, giver of all victory; pour out thy Holy Spirit upon us, especially upon those who must make the plans and decisions for the rebuilding of Europe. As thou hast been with thy people in affliction, leave us not blind with pride nor stifled with indifference in the day of victory. Teach us to love our enemies, but show us the way between love and the condoning of evil. Accept the sacrifice of ourselves for thy service and fill up the imperfections of our minds and wills with the abundant merits of thy blessed Son, our only Mediator and Advocate.

O GOD of Hosts, whose power no creature is able to resist, prosper the armies and navies of the United Nations, as they press forward to final victory. Grant us true repentance, and take away the offenses of thy people that with clean hands and pure hearts we may go forward in thy name. Save us from hatred, cruelty, and malice. Endue our leaders with courage and wisdom. Strengthen and protect our defenders by land, by sea, and by air, and suffer no dishonor to stain our arms. Safeguard and multiply the ministries of mercy: succor the wounded, receive the dying, comfort the bereaved. Bless those who labor in field and factory, in office and home, for our country's welfare. Make a speedy end of tyrannies in the earth, and deliver the desolate and oppressed of all nations. Hasten the advent of a righteous peace, and with great might establish thy kingdom; through thy Son our Saviour, Jesus Christ, the King of kings and Lord of lords.

AND I saw a new heaven and a new earth: for the first heaven and the first earth are passed away: and the sea is no more. And I saw the holy city, the new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. And I heard a great voice out of the throne saying, Behold the tabernacle of God is with men, and he shall dwell with them, and they shall be his people, and God himself shall be with them and be their God. And he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning nor crying nor pain any more: the first things are passed away. And he that sitteth on the throne said, Behold, I make all things new.

YE MEN of Israel, why stand ye looking up into heaven? said the angels. Let us go forward in the fear of God, redeemed by Christ, sanctified by the Holy Ghost, till the earth shall be filled with the glory of God.



"Treaty of Lancaster"

In 1762 the Governor of Pennsylvania arranged a treaty with the Indians at Lancaster to effect the release of missionaries held prisoners. The Fund sent representatives "with an order for five hundred pounds" to be paid the Indians upon return of the prisoners. The Treaty of Lancaster is symbolic of the services rendered clergymen for more than two centuries by the Presbyterian Ministers' Fund.

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"Electing" God

TO THE EDITOR: Your comment on my letter which you so kindly published [L.C., March 25th] in turn calls for comment.

I cannot for a moment countenance the statement that we "elect God." God is! That is fundamental. We can and do just as truly say, the Catholic Faith is!, the Kingdom of God is! That we do not see moral perfection in this present world cannot possibly mean that God is dethroned, or can be dethroned. God is! And Christ is King! We did not and cannot in any way elect Him in any manner comparable with the election of a president.

Mr. Rockefeller's position is stated when in the new Church of the Living God the only essential "for admission into the Kingdom of God or His Church" would be "a life, not a creed." And this new Church Mr. Rockefeller sees "literally establishing the Kingdom of God on earth." Now this is a case of electing a god of our own making. It is this rejection of any authority so that Baptism is no longer to be required as a condition of membership that urged me to quote Dr. Barry and Dr. Delaney.

For every individual to be the arbiter of the Truth into which Jesus Christ promised to lead His disciples would make for anarchy. If we accept the "Voice of Experience" of the radio, or in the field of science because they undertake to teach a truth, are we to say the Church has no authority or Faith to teach? The clergy had been faulted for not teaching. There may be some justice in such allegation; but along side of it must be the fact that people have through 1900 years rejected the teaching of the King whose laws we are bound to obey. We can elect not to obey God, but we cannot elect God. We can elect not to obey the King, but Jesus reigns. In Jesus' first sermon He said, "The time is fulfilled, and the kingdom of God is at hand." The Kingdom is!

Many of us would be grateful if the editor would explain what the "new methods" are to which he refers.

God elects. God elected the Chosen People of Israel for a purpose. Jesus Christ elected certain men; they did not elect Him. "Ye have not chosen me but I have chosen you and ordained you," Christ said to His apostles. "O Almighty God who hast knit together thine elect in one communion and fellowship," so runs the prayer for All Saints. "O Almighty God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the head corner stone" is another fact stated in another Collect.

We need the Athanasian Creed with its emphasis, This is the Catholic Faith. We may accept it, we may reject it, but we do not and we cannot elect God; any more than an infant brought to Baptism can have any part in God's election. In that act he becomes a member of Christ, the child of God. It is true such child may later reject the Truth, and may deny God, but that does not mean that such a person has had any part in an election. Such a person may elect not to accept God but God remains God. It is in that sense that I meant that we cannot vote to bring in the Kingdom of God.

(Rev.) HERBERT HAWKINS.

White River Junction, Vt.

Editor's Comment:

We made no reference to "new" methods, but rather would recommend Jesus' method when He addressed the disciples of St. John the Baptist: "Go

and tell John the things which ye hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have good tidings preached unto them." God indeed "is," and His Church indeed has an authoritative revelation about His nature and will. Nevertheless, His disciples are committed to persuasion and example, rather than coercion, to promote the acceptance of Him by men as their King. In this sense, God has given men the choice of "electing" Him or refusing to do so.

Women and the Ministry

TO THE EDITOR: It is with keen interest and great pleasure that I read THE LIVING CHURCH forwarded me by an American friend. Having read a correspondent's reply to your comments on "Women and the Ministry" [L.C., December 3d] which I regretably missed, I feel I would like to state my views on this rather complicated subject.

As you have already stated, the fact that women are not admitted to the priesthood, is not evidence of social inferiority. Woman has proven herself to be equal with man in almost every field of modern life, so it is not of man being physically or intellectually superior—these capabilities are in no wise an "open sesame" to ordination.

If Christ had made His first appearance on earth in our time, assuredly His doctrine would not differ one whit. His teaching is not for one specific generation, but for all time, until His coming again. Who are we to think we can improve upon this teaching? Time does not exist with Him. God knew what was ahead of the world when He sent His Son upon this earth. He foresaw all our present day events, as if they were already happening, and if He had deemed it necessary, would have made provision for any such eventualities. But no, Our Lord ordained only the Apostles, and made no indication as to future acceptance of women into the priesthood. Because in our generation, the emancipation of woman is very much in the foreground, this does not qualify us to use our judgment, instead of obeying His will. It is such things as these which undermine and weaken the Christian Faith.

In the recent discussions in England, on the South India Scheme, the great point of apostolic succession was raised, and in my

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Established 1878

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

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own parish, the idea of women ministers was strongly vetoed. We are all members of the Priesthood of the Laity, and there are so many ways in which women can help to further the Militant Church of Christ. St. Paul tells us to learn, in whatsoever state we are therewith to be content. Let us therefore be content, for are we not all one in Christ?

By way of a postscript, might I add that surely, to be a saint of God should be the great desire of each one of us. It is not given to us all to be priests, teachers, physicians, etc., but we can all aspire to sanctity. We all know of the saints who ran the spiritual race, by long hours of prayer, harsh means to conquer temptation, humiliation and poverty, which were all sweetened by the ever-growing sense of the mystical union with God in Christ. But some there are who have no memorial: we meet them in all walks of life, the great sufferer bearing pain without a murmur, the soldier, sailor, airman, or a Civil defense worker, the humble unknown priest, and the people who seemingly have lost all yet still possess the gift of giving. It is these people, and others like them, who, by just doing the work which God has willed them, are saints in truth, and who lighten the whole world, and are true followers and priests of God. And it is a chance given to us all at all times.

(Mrs.) ENID HARRISON.

Bristol, England.

Assyrian War Contribution

TO THE EDITOR: I know that THE LIVING CHURCH and many of its readers, have long been interested in the fate of the Church of the East and of the Assyrian nation, but few are aware of the fact that this small nation has already played a part in this war second to none.

The small Assyrian army of a few thousand, under British command and led by Assyrian officers, has taken an active part ever since the outbreak of the war. In 1941, luring the Axis fomented uprising in Iraq, they fought with great distinction against overwhelming odds, and saved the situation in one of the most critical events of the war. At the time Rommel's army was poised at the gates of Alexandria, and the German air force, was operating almost unchallenged in the Iraq sky. The importance of Iraq, both strategically and as an oil supply for the allied war machine in the Mediterranean area, cannot be overestimated.

The Assyrian troops have also been and are being used all over the Middle East. Three battalions have already distinguished

themselves in fighting against the German troops in Dalmatia. I am sure those of your readers who followed the gallant part which the Assyrians played in the last war, and the tragic fate to which they were later abandoned by the Allies, will be interested to know what will be done for them at the end of this war.

Will they again be left in a refugee state and abandoned to the mercy of those against whom they have been used; or else dispersed in such a way that they lose their identity as a people, which they have been from the dawn of history? If so, the most ancient church in Christendom, speaking the language of Christ, the Aramaic, and the author of one of the world's richest civilizations and culture, will disappear with them.

I cannot help believing that all those who value the principles of freedom and justice, will be no less anxious than I am to witness such a tragedy, and will join me in the prayer, that one of the outcomes of this war may be to bring peace and justice to a people that has appreciated the agony of the cross in its fullness.

ESHAI MAR SHIMUN,
Catholicos Patriarch of the East.
Chicago.

Hospital Ministering

TO THE EDITOR: When patients are admitted to Walter Reed General Hospital, they are asked what communion they belong to, and are listed as "Ep" if they specify that they are Episcopalians. Those who simply say they are Protestants are listed as "P," and I have difficulty finding them for the special ministrations of the Church. It will help me if rectors or relatives will send me the names of Churchmen who are patients here.

(Rev.) DONALD C. STUART,
Chaplain, USA.

Washington 12.

Dr. Cirlot's Book

TO THE EDITOR: In the Preface to Dr. Felix Cirlot's magnificent new work, *Christ and Divorce*, the author gives credit to the Order of the Holy Cross for financial assistance which helped to make the printing of the book possible. We were glad to cooperate because we knew Dr. Cirlot's position on the Sacrament of Holy Matrimony and his expert scholarship. We felt that his contribution would be important and that it should be given the widest publicity.

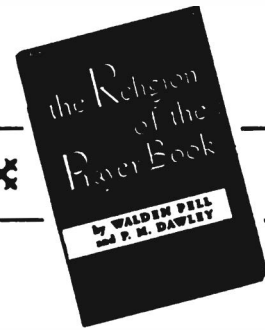
So far as its main thesis is concerned our anticipation has been more than justified. The new book should make a tremendous impact and help all of us in the Church to be more completely loyal to the teaching of our dear Lord and Master.

We are surprised, however, on reading the volume, to find statements of the utmost gravity in the Preface and elsewhere which are on subjects other than marriage and with which the Order, to put it mildly, has not expressed any agreement. Particularly we refer to the sentence on page viii of the Preface: "The unconquerable resources at His disposal would have been as unknown to His Human Mind as was the Hypostatic Union itself."

While recognizing the graciousness of Dr. Cirlot's words about the Order, we want to disclaim any responsibility for such passages as that quoted above, from a book which (with those exceptions) we consider to be exceptionally sound, brilliant, useful and cogent.

(Rev.) ALAN WHITTEMORE,
Superior, OHC.
West Park, N. Y.

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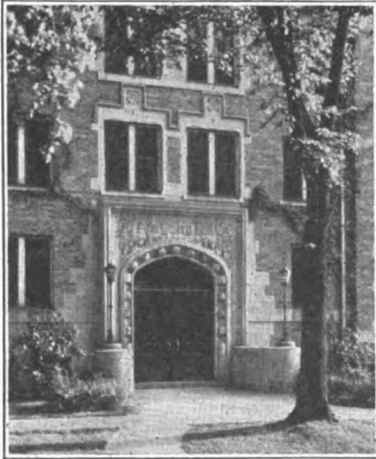
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The Question Box



CANON MARSHALL M. DAY, EDITOR

• *Is it proper and correct that a priest of the Church should have placed on the altar a chalice and paten and another vessel for the Communion service, placing in this vessel the wine to be used in case the Consecrated Element in the chalice be spent, and pouring the unconsecrated wine into the Consecrated Wine to complete the communication without the wine being consecrated?*

I wonder if the questioner has not witnessed a survival of the old custom of using a flagon to supplement the chalice at a large Communion. In such cases the contents of the flagon are as truly consecrated as the contents of the chalice. Such a vessel is certainly included in the side-rubric (e) on page 80 of the Prayer Book, though the difficulty of purifying a flagon has largely caused its use to disappear in favor of the more convenient practice of having several chalices.

The practice of mingling consecrated with unconsecrated wine to extend the Consecration has some ancient precedent, but is not the usage of our Church. The Prayer Book specifically provides for a second consecration as the method of providing additional Elements.

• *Can you tell me on what authority some priests remain standing during the General Confession and the Prayer of Humble Access in the service of Holy Communion? The rubric in each case is quite specific, particularly in the latter.*

Those priests, and bishops, who stand at this time, do so in obedience to the universal tradition that the celebrant should not kneel at any time during the sacrificial action. In the language of the law-courts they regard any direction by a national Church to kneel at this time as unconstitutional.

Those who follow the rubric do so because they do not believe that this argument has sufficient force to form a basis of action. They consider that Catholic obedience requires the ordinary priest and layman to follow the authority immediately set over him, leaving the correction of variations from general Catholic tradition to the higher authorities for settlement.

Such variations are inevitable for us, who live in a Church which came very near to losing its Catholic traditions, and is endeavoring, with different degrees of intensity, and different estimates of value, to restore them.

• *Is it not the duty of the parish priest to see that his new communicants make their Communion sometime within a year after Confirmation? Would they not start*

out with a greater sense of respect for this Sacrament if they had a corporate First Communion service?

I agree with our questioner on both points.

• *Do you not think that our Church would command more respect from the general public if she lived up to her standards, set so many years ago?*

If the question really means the general public, I am convinced that the answer is: Yes. If it has in mind the upper middle class, to which alone so many persons think the Episcopal Church is sent, then I should say: No, they would condemn you as "narrow," or even "fanatical." I know of at least one large city in which anyone of this class who goes to Church once a week is condemned as a "religious fanatic."

• *I have tried to make my confession to my rector, but cannot get him either to hear it or to confer informally with me on the questions that would be involved in a confession. Would it be disloyal for me to go to another priest for these ministrations?*

Any baptized Christian has the right to go to any priest for confession. There is no disloyalty or criticism of the parish priest involved, unless you bring it in by unnecessarily explaining why you have chosen another confessor. The confessor has no right to ask it.

• *A bishop of our Church objects to the use of the Benedictus Qui Venit after the Sanctus for two reasons: (1) That it breaks the continuity of thought and feeling culminating in the Prayer of Consecration. (2) That he fails to find any ancient authority for its use. Have you an answer to these two objections?*

(1) There does not seem to me any such interruption. There seems, indeed, to be a natural transition from "Glory be to Thee, O Lord Most High" in the Sanctus to "All Glory be to Thee" in the Canon. But this continuity of thought is equally well preserved by the final phrase of the Benedictus, "Hosanna in the Highest."

(2) Benedictus Qui Venit forms part of the Sanctus in all liturgies (except the Egyptian), from the 4th century till 1552. It is referred to in the "Acts of Perpetua" (Africa 202-3), though it is not found in the "Apostolic Tradition" (Hippolytus 220-230). In the "Apostolic Constitutions" (c. 375) it is found, not as part of the Sanctus, but just before the Communion of the People.

SUNDAY AFTER ASCENSION DAY

GENERAL

V-E DAY

Rejoicing, Reconsecration, Work

V-E Day was greeted throughout the United States with a quiet joyousness and thankfulness to Almighty God, much akin to that expressed by President Harry S. Truman in his proclamation to the nation on Tuesday morning, May 8th, at 8 A.M., CWT. Church leaders particularly emphasized the need for renewed consecration to the task of building a stable world organization.

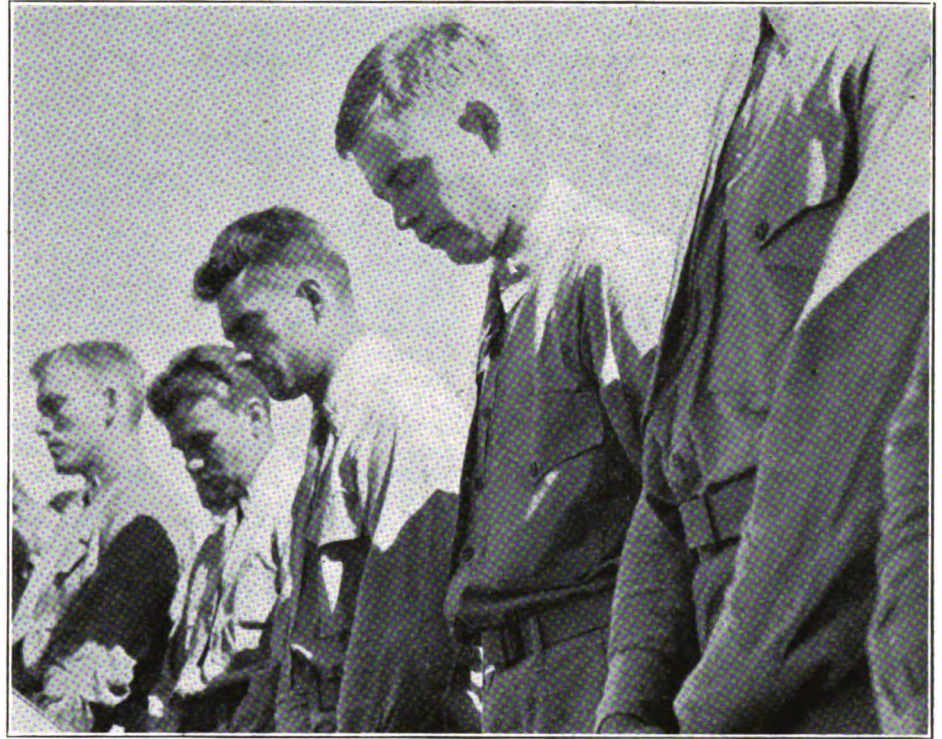
Bishop Manning of New York emphasizing the part of America in establishing peace, stated: "We give fervent thanks to Almighty God that the war in Europe is ended with complete victory for the right. We pray that this may be followed soon by decisive victory in the Pacific and that as a nation we may be given faith and courage to do our part without faltering for the ending of war and for the establishment and maintenance of peace for the sake of all mankind."

"Thanksgiving and consecration properly characterize this day," said Bishop Oldham of Albany in a V-E Day message. "We humbly thank God for victory and that the terrible sacrifice of blood and treasure shall not be in vain. We must consecrate ourselves to building such world organization as will prevent its repetition. Having won the war, we must now win the peace."

Bishop Quin of Texas expressed the sentiment of the entire nation in emphasizing the battles yet to be fought: "V-E Day is a sombre day in Houston. We are, of course, grateful for this event but ever mindful of our war with Japan. We give thanks to God for this victory but beseech Him earnestly on behalf of the right until war ceases."

"Our first reaction to the news from Europe," wrote Bishop Hart of Pennsylvania, "must be one of sincere thankfulness to Almighty God. We should make absolutely clear to the world our determination to work for a politically integrated world community regardless of how we may differ as to the means to be used in accomplishing this result. Now is the time for the United Nations to go forward in collaborating for peace."

Bishop Conkling of Chicago warned against a merely sentimental charity toward an unrepentant foe: "As the news of victory thrills us with increasing joy, we must not fail as a Church to witness our sense of the solemn responsibility now upon us as victors. With the Archbishop of York, we counsel against a blind charity and ask for wisdom, as victors, in



SOLDIERS AT PRAYER: "Grant that we may never forget what we owe to them, and that we may ever cherish their names in devout affection and honor"—(Service for V-E Day).

dealing with an apparently unrepentant enemy."

The gratitude of the nation to its armed forces was expressed by Bishop Stevens of Los Angeles in his V-E Day message: "With united hearts we give thanks for this consummation of our hopes. Our thanks are directed first toward God but in thanking Him we give praise to those who from the human viewpoint have made victory possible, the millions of men and women who gave life, health, and strength."

The Church services of the week, culminating in the Day of Prayer on Sunday, May 13th proclaimed by the President, will be reported in a later issue. The main secular observance of the event, in response to the President's plea, was "Work!"

Services at War Plants

Among the earliest observances of victory in Europe were the ceremonies conducted at four plants of the Cleaver-Brooks Co. in Milwaukee by Canon Marshall M. Day, rector of Christ Church, Whitefish Bay, on May 7th.

Arrangements had been made in ad-

vance by the president of the plants to have Canon Day lead the war workers in giving thanks for victory as soon as the good news was announced.

Workers joined in reciting the Lord's Prayer and in singing "God bless America." Canon Day used the Service of thanksgiving for victory prepared by the Anglican Society and published in THE LIVING CHURCH.

"Break for the nearest church rather than the nearest bar," advised the Canon. "Turn to God first and be thankful to the millions of our fighting men who have made this victory possible. Many have given their lives so that we might be safe. And don't forget to be grateful to the millions who still have a hard battle to fight against the Japanese."

"Nothing would please the Japs more than to know that one day of our war production had been lost in the celebration of the victory over Germany. Let us give thanks, then, and pray with our hands at our jobs."

After the services, the workers went back to their jobs. Among the products turned out by the firm are various dehydrated food machinery, amphibious trailers, and machinery for purifying water.

V-E Day Offering

The Presiding Bishop has asked all the bishops of the Church, in the general observance of V-E Day, to remember especially the Churches of Greece, Yugoslavia, Holland, Norway and the other liberated countries. He reminds them of the special form of service which has been prepared, and of the V-E Day electrical transcription which is in the possession of broadcasting stations in many parts of the country.

Bishop Tucker calls attention to the European Churches, including those in Germany, which "will be faced with staggering tasks of renewing their life and work. Dispersed congregations must be brought together, theological institutions and the production of Christian literature must be revived, and there will be great need for Christian youth programs, home missions and Christian social services.

"The Church of England," Bishop Tucker stated, "plans to use V-E Day and the following Sunday as occasions for a thank offering to help the sister Churches in Europe and the same program is being sponsored by the American Committee of the World Council of Churches. Your parishes may wish to have similar opportunity brought to their attention."

In suggesting the V-E Day thank offering to the people of the Church of England, the Archbishop of Canterbury said, "It seems particularly appropriate that on that day, Church collections should be made on behalf of Christian churches in liberated Europe, in token of our sympathy and fellowship with those whose heroic witness of the Christian faith has brought upon them such suffering and persecution and on whose vital influence in the days of reconstruction so much will depend."

NATIONAL COUNCIL

Rev. William Crittenden Appointed Youth Director

The Rev. William K. Crittenden, student pastor and assistant professor of Religion at Lafayette College, Easton, Pa., will join National Council on September 1st. He will succeed the Rev. Frederick H. Arterton as executive of the Council's National Youth Work. Fr. Arterton, who is returning to parish work after six years at Church headquarters, will become rector of All Saints' Church, Belmont, Mass.

Born in 1908, Mr. Crittenden is a graduate of Lafayette College and the Episcopal Theological School. Between college and seminary he had several years experience in public relations and personnel work with the Bell Telephone system, acting also as training supervisor.

After his ordination to the ministry he served for two years as curate at St. Paul's Church, Brookline, Mass. For two and a half years he was vicar of Grace Church, Dalton, Mass., and St. Luke's Church, Lanesboro, Mass. He became a member of the faculty of Bucksteep Manor, diocesan leadership training center,

and continued teaching for five summers. For four years he was rector of St. John's Church, North Adams, Mass. In the diocese of Western Massachusetts, he served as chairman of the Department of Youth, and as a member of the Department of Christian Education in addition to other committee work.

When the Crittendens were in Western Massachusetts, Mrs. Crittenden was educational secretary of the diocesan Woman's Auxiliary. She had previous experience as a teacher, both in secondary schools and in college.

Christian Education Division Holds Special Meeting

The Division of Christian Education of the National Council held a special two-day meeting at the Church Missions House, New York, on April 24th and 25th, to consider the resolution sent to the National Council from the meeting of the House of Bishops in Birmingham.

The following members of the Division were present: Bishop Dun of Washington, chairman; Bishop Carpenter of Alabama, the Rev. John E. Hines, the Rev. Robert A. Magill, and Dr. Adelaide T. Case.

As invited consultants, there were also present: Bishop Whittemore of Western Michigan, and Bishop Haines of Iowa, the Rev. John B. Hubbard, the Rev. Robert U. Smith, the Rev. Charles C. Martin, the Rev. Matthew Warren, Miss Deborah Vaill, Miss Helen Washburn, Miss Margaret Teague, and Miss Maude Cutler.

Very frank consideration was given to the widespread dissatisfaction with the work of Christian education in the Church, and to the prevalent criticism of the Division. Among the topics stressed in the discussion were: the need for clear guidance regarding the goals and scope of Christian education for children and adult Church members; the need for greater emphasis on content and definite instruction; the demand for more specific guidance regarding the best available curriculum material; the lack of material suitable for small church schools with relatively untrained teachers; the importance of more effective adult education if mature Churchpeople are to be equipped to transmit Christian inheritance in the Church to the young; growing opportunities for weekday and vacation school instruction; and the insufficiency of the present staff and budget of the Division to do the work rightly asked of it by the Church.

DEFINITE GUIDANCE

The opinion was strongly expressed that the Church's weakness in the task of Christian education can only be met fundamentally by a profound renewal of its total spiritual vitality in the face of the increasing secularization of general education and of society, and that no provision of printed materials can be effective if parents and teachers are not devoted and informed Christians. At the same time it was agreed that this fact should not be the excuse for a defeatist or vague policy. Every effort should be made to offer clergy and lay people definite guidance regarding the aims and content of Christian educa-

tion, and to put into their hands the best possible teaching aids.

It was agreed that as a first step, a serious attempt should be made to prepare a syllabus which shall state clearly the knowledge and experience which should be the personal possession, after specific periods in their development, such as Confirmation or completion of high school, and suggest the progressive steps, year by year, by which the goal might be reached. It was also agreed that after this syllabus has been prepared, the next step should be to indicate definitely what existing curricular materials are best fitted to implement this plan of education in schools of different types. Then if the need for better materials for particular ages or subjects is evident, the Division should seek to secure the preparation of such materials.

Emphasis was placed on the importance of carrying forward the work already begun of securing teaching aids for small Church schools. And the conviction was strongly expressed that the Division staff should be strengthened and increasingly set free to bring the maximum help to the field.

FINANCE

Giving to Churches Reported Below 1928 Level

Only 1.1% of church family income goes into the collection basket on Sundays.

This figure was offered in Cleveland at sessions of the United Stewardship Council, representing 25 different communions.

Statistics presented at the conference showed national income at its highest point in history but contributions to church activities were reported below the level of 1928 or 1929.

Data presented revealed church giving had increased from \$299,416,781 to \$411,868,327 in the past 10 years. At the same time it was shown the national income had gone up from 48 to 148 billions.

Merger of the United Stewardship Council and the United Church Canvass into a Department of Stewardship of the Federal Council of Churches is being referred to the 25 communions represented in the Stewardship Council.

According to officials of the Stewardship Council, if the various communions concur in the proposal for union, as is expected, the executive committee will ask the Federal Council to create a Department of Stewardship at its headquarters in New York. It is hoped to effect the merger by January, 1946.

The United Church Canvass, now in its fourth year, has already approved the proposal. An interfaith body, the Church Canvass will continue as a cooperative activity of Protestants, Catholics, and Jews, but will be represented in the new department of the Federal Council by a Protestant division.

At the present time, the United Church Canvass is composed of 16 non-Roman communions, the Federal Council, the Church Committee on Overseas Relief and Reconstruction, and the Synagogue Council of America.

Lexington Calls Special Convention

The diocese of Lexington has called a special convention for the purpose of either electing a bishop or deciding to ask reunion with the diocese of Kentucky. June 26th is the date set for the convention.

Two Years to Learn of Election

Another letter from Bishop Binsted, written at St. Luke's Hospital, Manila, has reached the National Council. The Bishop commented on the fact that not until receipt of a letter dated March 23, 1945, did he know officially that he had been elected Bishop of the Philippines at the General Convention of 1943.

Albany Convention Elects

Fr. F. L. Barry Coadjutor

The Rev. Frederick L. Barry, rector of St. Luke's Church, Evanston, Ill., was elected bishop coadjutor of the diocese of Albany at the annual convention held May 1st and 2d in All Saints' Cathedral, Albany, N. Y. Fr. Barry, who was elected on the second ballot, has announced that he will accept the election.

Dr. Barry came to St. Luke's December 1, 1940, from St. John's Church, Bridgeport, Conn. During his rectorship the entire indebtedness of \$100,000 has been liquidated and the church was consecrated on Whitsunday, 1944, by Bishop Conkling of Chicago. The young people's work of the parish has also been completely reorganized on the basis of a parish Communion service at 8:30.

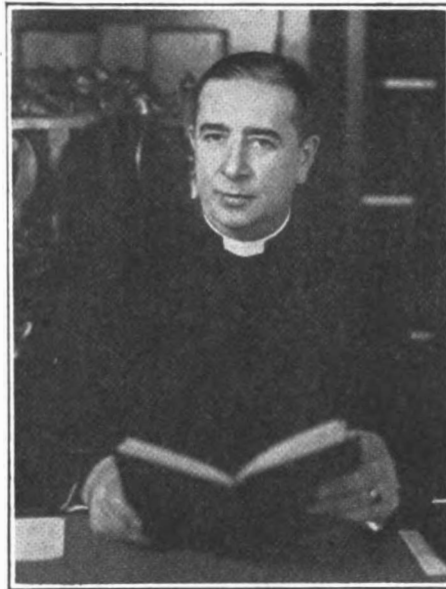
Bishop Oldham read his annual address at the opening session and emphasized the high office of a bishop, supporting what he termed the Church's prime requisites, piety and learning, by quotation of the Prayer Book.

The Rev. Frederic S. Fleming, rector of Trinity Church, New York, preached the sermon at the convention service on Tuesday evening, when a chorus composed of four choirs, St. Paul's, St. Peter's, and the Cathedral, Albany, and St. George's, Schenectady sang Evensong. The great procession of choirs and clergy was impressive, and Dr. Fleming's sermon was a timely message on the need of thorough Christian education and the practice of our Faith.

The standing committee personnel remains the same, as the Rev. I. G. Rouillard and R. A. Douglas, whose terms expired, were reelected.

Bishop Oldham's appointments to the diocesan council were: Rev. Messrs. John Jass, and W. D. Orr and Mr. Alfred W. Jale. He also confirmed the choice of rural deans, as follows: Albany, the Rev. George A. Taylor; Troy, the Rev. Arthur W. Abraham; Mohawk, the Rev. H. P. Saulfuss; Ogdensburg, the Rev. E. B. Mounsey; Susquehanna, the Rev. Louis Van Ess.

Bishop Oldham announced that the Hon. Thomas E. Dewey, governor of New York, will serve as honorary chairman of the diocesan committee on Reconstruction



FR. BARRY: Elected by Albany.

tion and Advance to aid in raising the \$5,000,000 fund voted by General Convention. The chairman of the committee will be Edward H. Pattison. Other members appointed are the Rev. Messrs. George F. Bambach, Irving G. Rouillard, George A. Taylor; Messrs. Reuben Clark, James M. Donelly, Bertrand H. Snell.

Consecration of Bishop Gesner

A freak snow storm on the day preceding, developing into an all night down-pour and a raw, cloudy morning did not dampen the enthusiasm or diminish attendance at the consecration of the Rev. Conrad Herbert Gesner as Bishop Coadjutor of South Dakota, which took place in St. John's Church, St. Paul, at 10:30 A.M., May 2d.

Because of limited seating capacity, admission was by ticket only, but long before the service began all of the 1,000 seats were taken with many waiting on the outside hoping for standing room.

At 10:25 the procession, a block long, threaded its way from the crypt of the church, out of a side entrance to the chapel at the left of the flower and palm-banked chancel, around the corner into the front entrance of the ivy-covered church, and down the center aisle to take

their places in the chancel and front part of nave.

Behind the crucifer were the three choirs of the parish of which Bishop Gesner had been rector since November, 1933; wardens and vestrymen; lay members of the standing committee of Minnesota and council of advice and chancellor of South Dakota. Another crucifer followed by more than 100 clergymen, white, Indian, Negro, Japanese, and a Rumanian Orthodox, from Minnesota, Wisconsin, North and South Dakota, and Spokane, Wash.

Behind the third crucifer came the master of ceremonies, the Rev. Philip F. McNairy, St. Paul, and visiting bishops—Bishop Rhea of Idaho, Bishop Haines of Iowa, and Bishop Johnson, retired, of Colorado—the registrar, the Rev. Dr. John H. Fitzgerald; and officiating bishops.

A fourth crucifer preceded the attending presbyters—the Rev. Joseph N. Barnett, Minnesota, and the Rev. Standish MacIntosh, South Dakota; the presenting bishops—Bishop McElwain, retired, of Minnesota, and Bishop Atwill of North Dakota; Bishop Keeler of Minnesota and Bishop Roberts of South Dakota, consecrators; the Rev. Glenn F. Lewis, St. Paul, chaplain, and the Presiding Bishop.

During the 15 minute procession, two hymns were sung, "Ancient of days," and "O, Sion, haste." It was noted that the Minnesota clergy had come from the most remote parts of the state, even the Canadian border; that there were five deans present—three from Minnesota, Dean Hoag of Eau Claire, and Dean Barnhart of North Dakota. Dean Stark of South Dakota was prevented from coming by illness, as was also Bishop Daniels of Montana, and the Rev. Vine Deloria of South Dakota.

It was also observed that the Bishop-coadjutor-elect was unusually quiet, serious, and meditative, while the faces of the rest of the bishops, especially those of the Sixth Province with whom Bishop Gesner will be associated, beamed with pleasure and satisfaction.

The Epistle was read by Bishop Kemerer, Suffragan of Minnesota; the Gospel by Bishop Ivins of Milwaukee; the Litany by Bishop Cross of Spokane, who was also consecrated in St. John's Church.

Evidences of ordination were read by the Rev. Dr. Addison E. Knickerbocker, Minneapolis, senior active presbyter in Minnesota; and consents of the standing

Balloting for Bishop Coadjutor of Albany

	First		Second	
	Clerical	Lay	Clerical	Lay
Rev. Frederick L. Barry	46	37	54	46
Rt. Rev. Walter H. Gray	29	33	27	28
Rev. Harold P. Kaulfuss	3	2	0	1
Chaplain Charles E. Kennedy	2	2	1	1
Very Rev. A. C. Lichtenberger	4	2	2	1
Rev. George A. Taylor	1	1	1	0
Votes cast	88	78	85	77
Majority	45	40	43	39
Defective	3	1		

committees by John W. Thompson, senior warden of St. John's parish.

SERMON

In general, in his sermon, Bishop Keeler dealt with the evangelistic effort of the Church and her leaders, and with problems and challenges to be found in South Dakota.

Regarding the former, he warned against "exaggerated and exalted claims of the power and dignity of the clergy and the authority claimed for the Church, rather than placing the primary emphasis on evangelism as set forth in the New Testament where there is much about highways and byways; about lost sheep, lost coins, and lost sons, and the importance of seeking for these.

"Before we can feed and sustain the souls of men with sacramental grace we must attract them, in Gospel language, *compel* them to come in," he said, "and the only effort that will catch the interest of the indifferent is a true evangelism—the art of living the Christian life in such a fashion as to compel the attention of other persons to the end that lives are changed, conversions wrought, and souls brought in the reach of God's sustaining grace."

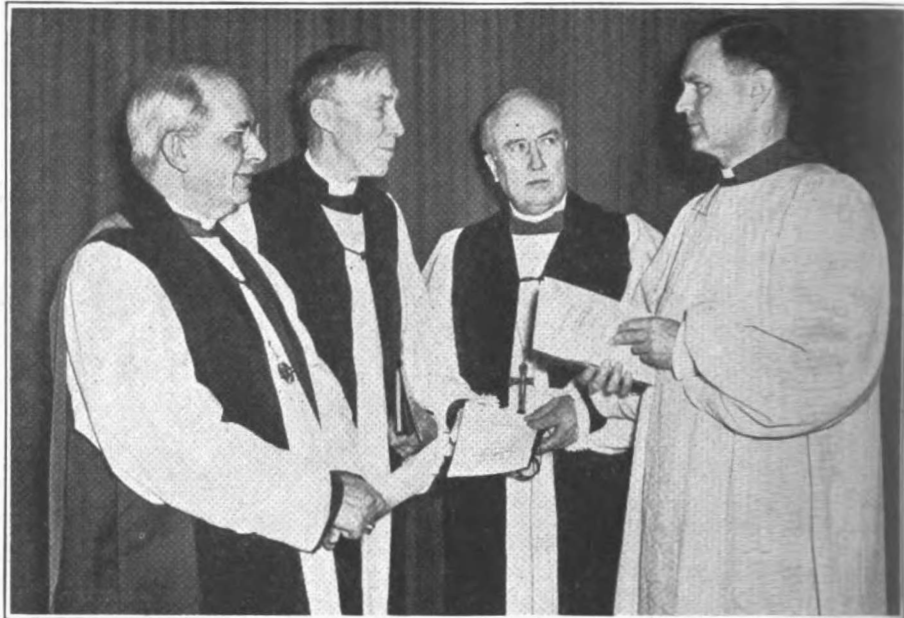
He called attention to the forceful and inspiring verbs in St. John I—seeking, finding, witnessing, believing, serving, loving—saying:

"That is the way the Church progresses. Look for your opportunities, study afresh your technique of approach, then be up and at it, and remember that since your mission is divine, God goes with you. The 'two by two' of the Gospel method may well be God and you. 'And lo, I am with you always even unto the end of the world.'"

As another opportunity and challenge of prime importance in South Dakota, Bishop Keeler mentioned the Indian field, saying: "Before God the white man has much for which to answer in his treatment of the red man and the black man. From South Dakota comes the Macedonian call: 'Continue your help to us.'"

He pointed out that in no area of the Church's missionary work is there a greater response than to continued support of our Indian work in South Dakota. "The Indian Churchmen are generously doing their share," he said. "The Niobrara convocation, numbering 5,146 Indian communicants, gave \$4,842 to the Church's program in 1944 while the white communicants, numbering 4,738 gave \$7,356. In percentage to their numerical strength and their limited opportunities, the devotion of our Indian communicants in South Dakota is a thrilling affirmative to the question often asked, 'Do missions pay?'"

Then addressing his final remarks to Bishop Gesner, he said, "To you, my brother, Conrad, called to larger and difficult and often solitary tasks, let me offer you the loving greeting and the brotherly sympathy of those whose office you are soon to share. Those of us who have known you best have felt you destined to this high office. You are soon to stand in a notable episcopal succession—Hare, Johnson, Biller, Burleson, Reming-



CONSECRATION OF BISHOP GESNER: *The new Coadjutor of South Dakota is congratulated by (left to right) Bishop Ivens of Milwaukee, the Presiding Bishop and Bishop Keeler of Minnesota.*

ton, and Roberts. To name them is to remember with gratitude their apostolic inheritance and missionary zeal. Your ministry as the beloved rector of a great parish has been characterized by missionary motive and purpose. Your bishops, your brother clergy, and the laymen whom you have led, have always noted it with sincere appreciation. Never lose it, for South Dakota has urgent need for just that motive.

"Go, then, Conrad, to the large task that now awaits you. Your clergy and your people, as they are henceforth to be—the Indian and the white man—greet you, one and all today, and with undivided love and loyalty will prove to you how warm is the place in their hearts to which they welcome you."

"May God in giving you their love, give you no less their prayers, and so the strength and courage and vision that you will always need. So will He who has given you so abundantly of His manifold grace always find in you the enduring qualities of a faithful steward."

The simple, solemn and very beautiful service came to a glorious climax with "I heard a sound of voices" and "Onward Christian soldiers," and as the recession came to an end the sun broke through the clouds, spreading a rosy glow throughout the church as it shone through the stained glass windows.

GIFTS

Bishop Gesner's episcopal vestments were given him by the chancel guild of St. John's parish. The ring was a gift of the bishops and clergy of Minnesota. His Niobrara Cross was given by the clergy of South Dakota, and an elderly parishioner gave the tiffany made chain, the gold for which had been mined by her father at Pikes Peak. Prayer Book, Bible, and Agenda were given by clerical and lay friends. Bishop Gesner was also the recipient of many personal and household

gifts including a chest of sterling silver flat ware, wrist watch, etc.

On Tuesday evening, preceding the consecration, Bishop Gesner was guest of honor at a dinner at which Bishop Keeler presided and spoke for the diocese of Minnesota. Bishop Tucker represented the General Church, Dr. Lewis B. Franklin and Robert Jordan, the National Council; Bishop Atwill, the province of the Northwest; the Rev. Philip McNair, the clergy of Minnesota; John W. Thompson and Benjamin G. Griggs present and former senior wardens, the parish of St. John the Evangelist.

Rev. Alfred L. Banyard
Elected Suffragan of New Jersey

The Rev. Alfred L. Banyard, archdeacon of the diocese of New Jersey, was elected Suffragan of New Jersey on the first ballot at the diocesan convention on May 8th. The question of election of a suffragan had been submitted to a committee to determine whether a suffragan or a coadjutor would best meet the needs of the diocese, after a special election called on June 9, 1944, had failed to elect a suffragan. Archdeacon Banyard had received the largest number of votes, but the necessary majority was not attained.

Dr. Aldrich Consecrated
Coadjutor of Michigan

The people of the diocese of Michigan have a new Bishop Coadjutor. The Rev. Dr. Donald Bradshaw Aldrich, formerly rector of the Church of the Ascension, New York City, and recently released from duty as a chaplain in the United States Navy, was consecrated in St. Paul Cathedral, Detroit, May 4th, becoming the second Bishop Coadjutor of Michigan in the history of the 113-year old diocese. Upon the retirement of Bishop Creighton

present Bishop, he will become seventh Bishop of the diocese.

For the first time in 66 years, representatives of the Church in the diocese of Michigan witnessed a ceremony in which a new Bishop was consecrated in Michigan to work within the diocese. Other consecration services have been held in this diocese at which men have been elevated to the episcopate to serve elsewhere, the most recent having been the consecration of the Rt. Rev. Dr. Warren L. Rogers, dean of St. Paul's Cathedral, Detroit, in 1925, as Bishop Coadjutor of Ohio. But not since 1879, when the Rt. Rev. Samuel Smith Harris, second Bishop of Michigan, was consecrated in old St. Paul's Church, Detroit, have the people of the diocese had the joy of watching the elevation to the episcopate of the man they had chosen to be their leader.

Dr. Aldrich was elected Bishop Coadjutor of Michigan at a special convention of the diocese held in St. Paul's Cathedral last May. At that time he was on leave from his parish, serving as a chaplain in the Navy, and felt that he could not accept the election. Later in the year, however, Dr. Aldrich reconsidered his decision, and, before the annual convention of the diocese was held in January, had determined to accept the election as Bishop Coadjutor of Michigan.

The consecration service was attended by hundreds of Churchpeople and special guests, including the Presiding Bishop, who acted as consecrator. Assisting the Presiding Bishop as co-consecrators were Bishop Creighton (who also preached the consecration sermon) and Bishop Gilbert, Suffragan of New York.

Dr. Aldrich was presented for consecration by Bishop Washburn of Newark, and Bishop Page of Northern Michigan. He was attended by the Very Rev. Dr. Kirk B. O'Ferrall, dean of the Cathedral, and the Rev. Otis G. Jackson, rector of St. Paul's Church, Flint.

Other clergy who had parts in the service were the Rev. Dr. Henry Lewis of St. Andrew's, Ann Arbor, who read the Litanies; Bishop Littell of Honolulu, who read the Epistle; and Bishop Sterrett of Bethlehem, who read the Gospel.

The evidences of election of Dr. Aldrich were read by the Rev. Ernest E. Piper, rector of St. Matthias' Church, Detroit, president of the standing committee, and the evidences of ordination by John C. Spaulding, chancellor of the diocese of Michigan, the only layman to have an official part in the consecration ceremony.

The consents of the Bishops of the Church to Dr. Aldrich's election as Bishop Coadjutor of Michigan were read by Bishop Whittemore of Western Michigan. The consents of the standing committees of the Church were read by the Rev. James G. Widdifield, rector of St. Paul's Memorial Church, Detroit, secretary of the standing committee.

The master of ceremonies for the occasion was the Rev. Francis B. Creamer, rector of Christ Church parish, Detroit, and the assistant master of ceremonies was the Rev. Frederick W. Dorst, curate of St. Paul's Cathedral.

The Rev. Dr. John H. Fitzgerald was

present to perform his official duties as registrar of the General Convention of the Church.

Other Bishops who attended the ceremony were Bishop Kirchhoffer of Indianapolis; Bishop Larned, Suffragan of Long Island; and Bishop Randall, Suffragan of Chicago.

The procession presented many interesting features, including representatives from diocesan boards and organizations, ministers from other communions, representatives of the Army and Navy, Eastern Orthodox clergy, diocesan lay readers and Deaconess Olive M. Robinson, visiting clergy from other dioceses, and the 100 clergy of the diocese, in addition to the participants and visiting bishops. In attendance at the service were also representatives of the British Empire, the city and the state, and the labor unions.

Admission to the service was by card only. After making provision for the visiting bishops and other dignitaries, and special groups, the committee in charge of the service prorated the remaining admission cards among the 120 parishes and missions of the diocese on a basis of communicant strength.

The standing committee of the diocese, the Rev. Messrs. Ernest E. Piper, James G. Widdifield, Francis B. Creamer, and Dr. Henry Lewis, and Messrs. William T. Barbour, John C. Spaulding, and John R. Watkins, together with Dean O'Ferrall and the Rev. Gordon Matthews, executive secretary of the diocese, formed a special committee to make all arrangements.

In his sermon, Bishop Creighton urged upon the newly-elected Bishop Coadjutor a comprehensive ministry, not limited to "the already converted, the privileged, those of our way of thinking, those who hold our conception of Churchmanship, who think politically as we think, who are of our denomination."

"Leadership in the Church of God is

emulation of our Divine Leader in appreciation, in sympathy and in love even of those who would injure us and by contempt seek to vitiate our ministry and endeavor," said Bishop Creighton.

In a personal word to the new Bishop Coadjutor, Bishop Creighton said, "You have been attracted to this diocese as offering unprecedented opportunities for service because of its social, industrial, and racial tensions. These, you are convinced, may be resolved in the spirit of Christ."

"You are coming to a diocese which has a great tradition in the creation of a social conscience and social responsibility," Bishop Creighton reminded Dr. Aldrich.

Referring to his chaplaincy, Bishop Creighton said that "more than most of us here, you know the hopes, the aspirations, the fears and the needs of men and women now in our country's service who will come home to take their places in civilian life."

This same theme was emphasized again by Bishop Aldrich himself at the luncheon held at the Book-Cadillac Hotel after the service. He spoke of the tremendous opportunity which the Church will have after the war, when the men and women now in service will be returning to their homes. Most of them, he said, in their deepest hour of need turn instinctively to God, and he is convinced that the Church must not only rediscover God, but be able to interpret Him to the thousands who will be ready as never before to accept Him.

The luncheon, at which John R. Watkins was toastmaster, was attended by the family of Bishop Aldrich, the participants in the service, and about 300 invited guests. Waldo C. Granse of St. Joseph's Church presented greetings from the laymen. The Rev. Ernest E. Piper presented greetings from the clergy. The new Bishop Coadjutor, after his address, pronounced the Benediction.



Detroit Times

CONSECRATION OF BISHOP ALDRICH: "Give heed unto reading, exhortation, and doctrine. Think upon the things contained in this book."

JAPAN

T. Kagawa Broadcasts

A recent issue of *Newsweek* carried a story that Toyohiko Kagawa, Japanese Christian leader, who has often visited in this country, is now broadcasting anti-American propaganda over the Japanese government radio.

Taken to task by some of its readers for thus branding the notable leader, *Newsweek* justifies its stand with the following statement:

"Information concerning Kagawa's war-time activities is contained in the files of the State Department and the Federal Communications Commission.

"After the Japanese conquest of the Philippines, Kagawa turned up attempting to enlist hostile Christian Filipinos in the Jap cause. Later, in a Christmas broadcast (1943) to American prisoners of war, he spoke bitterly against the Allies and their bombing of Japanese, in areas where Christian missionaries had formerly baptized the Sons of Heaven. He has since been heard speaking in strong support of the Japanese war effort. There is no way of determining, of course, whether his statements since his return to Japan have been voluntary or not.

"Here is a quotation from his August 7, 1944, broadcast, as recorded by FCC:

"I traveled in many cities in America which proclaimed to plead for a real civilization that can never come to doubt the concepts of love and coöperation. Today I see America as a white grave. I cannot believe that the Almighty God of all the earth will permit the success of their inordinate ambitions for world domination which forged the spirit of racial superiority, but at the same time talks of freedom and liberty, using these words while waging this unjust war on the Oriental race. Ah, woe to America for so degrading the name of Christ by this butchery."

YUGOSLAVIA

Charges Religious Freedom

Being Denied by Tito

Freedom of religion is being denied under the existing Tito-Subasich government in Yugoslavia, according to a memorandum submitted to the steering committee of the United Nations' Conference. The statement was presented by Lewis C. Christopher, representative of the Serbian Eastern Orthodox diocese for the United States and Canada, and of the Serb National Federation and the American Serbian Cultural Association of America.

"Religious freedom," Mr. Christopher asserted, "cannot be guaranteed through a single-party organization that controls the terms under which religious freedom is to be enjoyed." He condemned the Partisan-Communist rulership for allegedly permitting Bulgarians to expel Serbian Orthodox bishops and clergy along with 120,000 Serbs.

"Through such pacts and combinations,



Acme.
ENTHRONEMENT OF THE ARCHBISHOP OF CANTERBURY: Dr. Fisher's accession to the see of St. Augustine was celebrated with impressive ceremonies.

religious freedom becomes a sham and the Serbian Orthodox Church again becomes a victim of collaborators of Nazism," Mr. Christopher said.

He declared that "religious institutions, to a certain extent, remain undisturbed at present," but charged that "church weddings, as well as civic marriages, must be performed in the presence of the *odbor* (Soviet) committees.

The Serbian memorandum recommended the forming of an inter-Allied commission to decide the composition of the interim government and temporary parliament, to supervise free elections under the provisions of the Atlantic Charter, and to place Gen. Draza Mihailovich under the Allied command.

POLAND

Primate Released From Captivity, Arrives in France

August Cardinal Hlond, Roman Catholic Primate of Poland, has arrived in Paris by plane after having been released from German captivity by the American 9th Army at Wiedenbrueck, near Paderborn, Germany. On hand to greet the 63-

year-old prelate were Col. Anthony J. Drexel Biddle, former United States Ambassador to Poland, and General Svally, head of the Polish Military Mission in France.

The Cardinal plans to stay at the Polish Embassy for a short time before going to Rome for an audience with Pope Pius XII. He stated he had been under surveillance at the convent of the Sisters of Charity at Wiedenbrueck, and while allowed to move freely inside the buildings was not permitted outside. He had previously been interned in a Benedictine monastery in Haute Savoie Province.

Appointed by Pope Pius as guardian of all Poles abroad, Cardinal Hlond escaped from Poland in 1939 after the German invasion, and took refuge in the Vatican, where he issued lengthy reports on Nazi anti-religious persecution in Poland. When Italy declared war in May, 1940, he moved to France, where he was ordered taken into custody by the Germans a few months after the Allied landings in North Africa during 1943.

Prior to his internment in the Haute Savoie monastery, it was rumored that attempts were being made to arrange the Cardinal's escape to England via Spain. The attempts were unsuccessful.

ARMED FORCES

Bishop Sherrill Named Chairman of General Commission

Bishop Sherrill of Massachusetts was named chairman of the General Commission on Army and Navy Chaplains at its annual election of officers on May 3d.

Bishop Sherrill, now in Europe visiting battlefronts for conference with chaplains and others, has been vice-chairman of the Commission. As chairman he succeeds the Rev. Dr. William Barrow Pugh of Philadelphia, stated clerk of the Presbyterian Church in the USA.

The General Commission is the central clearing house for all non-Roman chaplaincies. It provides one body for the government to deal with in selecting men to be chaplains, instead of dealing with all the various communions. The government does not accept a non-Roman candidate for appointment as chaplain in either Army or Navy until he has the approval and recommendation of the Commission, and the Commission in turn, does not approve the candidate until he has been endorsed by the proper authority in his own communion.

At the meeting recently, the Commission pledged its support to the new Army Chief of Chaplains, Col. Luther B. Miller, also an Episcopalian, and commended the work of Brig. Gen. William R. Arnold, retiring Chief of Chaplains.

Reports 1,200 More Chaplains Needed

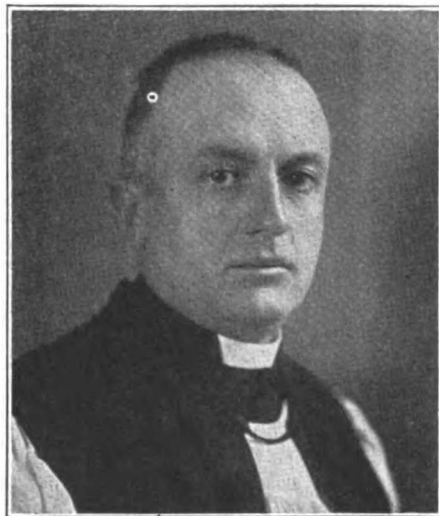
Although more than 11,000 chaplains are now serving in the armed forces, present requirements call for some 700 new Army chaplains to be appointed by July 1st, and about 500 additional chaplains in the Navy, Bishop Edwin F. Lee, director of the General Commission on Army and Navy Chaplains, revealed in his quarterly report.

Bishop Lee said that experience in war theaters dictates the policy of seeking young men for chaplain work since, he pointed out, "men under 40 were better able to withstand the severe physical strain of combat duty."

"Reports indicate that a number of chaplains broke under this experience, not from lack of courage, but because of over-exertion attempting to advance with the troops and also to minister to those in distress late into the night," he said. "We have, therefore, in the ministry faced battle-fatigue," a comparatively new term in pastoral phraseology."

1,000 Servicemen Reported Interested in Ministry

Names of 1,000 men in the armed forces who have shown a definite interest in becoming Christian ministers after the war have been submitted by 590 chaplains to the General Commission on Army and Navy Chaplains, it was reported by Bishop



BISHOP SHERRILL: *New Chairman of General Commission.*

Edwin F. Lee, director of the interdenominational agency.

Beginning last February, the Commission has sent out questionnaires to more than 8,000 non-Roman chaplains, asking for the names of servicemen who were interested in the ministry.

"The highest rank of any man recommended was a major," Bishop Lee said. "Good numbers of first and second lieutenants and naval ensigns were recommended, but the great majority were sergeants and corporals. Only a few of them are men who already had a vocation before entering the service and now wish to become clergymen."

The Commission agreed to appoint a committee to work with Bishop Lee in further studying the task of obtaining recruits for the ministry from the armed forces.

It was also reported by Bishop Lee that chaplains and troops in every military camp in this country will be visited before the end of the summer.

In regard to overseas visitation, he said that missions to bases in China, India-Burma, and other areas have been approved by the joint chiefs of staff.

Want Letters from Rector

"My rector has written to me only a couple of times during my two years of service," writes a Churchman GI from the Southwest Pacific. "You know of course that griping is the favorite indoor sport among servicemen," he continues, "so I will make this gripe to you, hoping that you may pass it on to rectors and folks back home."

"I was a faithful attendant at all church services and activities and assisted my rector in every way I could. So I am sure that what is happening to me is probably the fate of many of my fellow parishioners in the service. I feel that he and probably many like him are failing in their duty to us. Just because we are in the service and away from home, we don't

want to lose touch with our home parishes. In fact, we need their interest and a sense of belonging now more than ever before. I hope that you will try to stir them up to an awakening to this essential part of their duty, which I think is terribly important.

"After the war we in the service want to return to the sheltering arms of the parish churches that have guided us from our beginning to the present time. Certainly we don't want that care to stop just when we need it most and we don't want to lose that comforting sense of belonging to something as great and wonderful as Mother Church. Just as letters from loved ones at home reiterate their love, so do letters from rectors, as representatives of the parish, reiterate the Church's love for us.

PHILIPPINES

Report Baguio Mission Destroyed

Bishop Binsted of the Philippines has been able to get in touch with several of the people who escaped from Baguio and finally arrived in Manila. They report, according to a letter from the Bishop to the Overseas Department, that all mission buildings in Baguio, including the Brent School and Easter School and the Church of the Resurrection and the rectory have been destroyed.

According to these reports, the Bishop said, "the whole city has been laid waste and even the beautiful pine trees, for which Baguio was famous, have been destroyed."

Bishop Binsted talked recently with a friend who had flown in an Army plane over Zamboanga. He reported that the Brent Hospital has been destroyed. It had been known that the Moro Settlement School buildings were in ruins. There is no information so far about the Church, but Bishop Binsted fears it has suffered the same fate, adding "If so, it means that all our buildings in Zamboanga have been completely wiped out."

CHINA

Hankow Laymen Killed, Church Buildings Bombed

Bishop Gilman of Hankow, writing from Hsichow in free China, has received letters from Hankow, reporting the death of two of the Chinese laymen named Wu and Yen, who have been carrying on Church work in Hankow. They and their families have been killed in recent bombings. Mr. Yen was one who did particularly fine work among the refugees who were sheltered in the buildings of St. Hilda's School, Wuchang, in the early days of the war.

The Bishop also reports that the same bombings had hit St. John's Church, the bishop's house, and the mission residence where women missionaries formerly lived. He does not say whether these buildings were only damaged or entirely destroyed.

Toward Christian Race Relations

Breaking Down the Barriers

By Sally Meyers, St. Helen's Hall

THE QUESTION of race and race relationships is one of the most vital questions of this modern world. There is no agreement as to what race is, how races originated, or what the destiny of the present races of mankind will be.

Hatred and discrimination have developed between the white, yellow, and black races because of differences in color. Every race feels it is superior to others. This, of course, is not true. All men are equal. There's no getting away from this fact—simply because a man is a different color than we are does not mean he is not so good or intelligent. The Negro, for instance, is not inferior to us. It is only through our own thinking that he has become so. We want him to remain inferior and so we do everything in our power to see that this is done. In some places Negroes are not allowed at all, in others they must use a different door from "whites," and in some stores and hotels Negroes must always go to the back of elevators. The Negro has not had as many chances for proper schooling, but that again, in most cases, is our fault. We do not want them equal and so they are not given their rights. Gradually hate spreads. This seems to be especially so during war times. For this reason, we must start *now* to break down these barriers and work toward a brotherhood of all peoples—everywhere.

The Church must and will play a very important part in the plan for increasing goodwill and promoting human welfare.

First of all, however, there must be a conversion of our own minds. Nothing will contribute more to the improvement of racial relations than the influence of individual men and women through a spirit of friendliness, goodwill, and fair-mindedness. The relations between races are determined not by the actions of governments alone, but by the personal contacts of multitudes of individuals. Friendship is the key to that mutual understanding between races toward which we aim.

The conversion of our own minds is merely the starting point. There must also be a right spirit with knowledge and thought. Things cannot go right if violence is done to the facts. If the goodwill which now exists is to have an opportunity to assert itself, then we must rid ourselves of errors, misconceptions, and vagueness.

Plans and arrangements must be based on things as they are and not as they are supposed to be. Laborious and patient study of the facts and the discipline of thought are an essential part of our Christian task, if we are to banish error and falsehood from men's minds and bring within their reach the truth that alone can make them free.

We must not allow ourselves to become so absorbed in great projects or general

interests as to lose the human touch. Christians may help to infuse the right spirit; the spirit which seeks truth is not afraid of facts, harbors no prejudices, condones no injustice, and sets the common good above all sectional and selfish interests.

The plan for bringing representatives of different races together for considering the problems involved in their mutual relations has been developed. This, too, will be a valuable way to help arrive at understanding and goodwill. Only when two sides sit down together to study the same body of facts does it become possible to arrive at a common mind.

Formation of the right public opinion on racial questions through education and the press is another important factor. The power of the press to guide and restrain or to mislead and inflame is enormous. The dangerous nature of such power, if it is abused, can create misunderstanding and friction between peoples. We must guard this power of the press so that it leads to no suppressing or falsifying of the truth. The press, above all, must be without bias, fear, or favor.

In so far as education is concerned, it must form in the minds of all students the right habits and implanting of true ideals which should be the fundamental work of the school. This can be done through the curriculum, especially in the teaching of geography and history in such a way as to create a conception of unity of mankind and the dependence of peoples on one another.

Above all, however, is the great contribution that can be made through the Christian Gospel. Understanding the character and purposes of God gives us all the feeling of wanting to establish right relations between all men.

The Church can do many things to help develop a feeling of goodwill. It can hold forums and discussions on the subject, have musical programs; mixed choirs or concerts including other races; movies, and plays can be used to teach the brotherhood of man; and lastly the members can show their interest and express their convictions by writing to their congressmen and senators on matters that affect race relationship. Even the Sunday school and young people's meetings can contribute and help; after all it is these boys and girls that will be the men and women of tomorrow, and surely if they have the right ideas, a feeling of goodwill and friendliness, our future world should be one of brotherhood of all men.

As long as there are men who believe in the Incarnation, there will be found those who esteem it their joy and privilege to spend their lives in ministering to others, regardless of differences of nationality and race. Perhaps our very hopes rests in the hands of those who believe every person has a right to live, breathe, and act as a human being.

We cannot forget that "God hath made of one blood all nations of men for to dwell on all the face of the earth" (Acts 17: 26).

Sally Meyers

First Prize

Sally Meyers, winner of the first prize in *THE LIVING CHURCH* essays contest, according to her autobiography was born on an ordinary day, October 4, 1926—an ordinary baby. There were no earthquakes, floods, or trumpets to herald her entrance into the world and she thinks that is probably the reason she is interested in just about the same things every high school girl is—swimming, riding, skiing, dancing, and writing letters to that boy in the service.

Her freshman year in high school was spent in Beaverton, Ore., and from there she entered St. Helen's Hall, Portland, where she will graduate this June. She hopes to enter Stanford University next fall, where she expects to take English, history, dramatics, and art courses. After graduation from college she would like to "do something in the line of social work to help race relations."

A communicant of Trinity Church, Portland, and a member of the high



school Young People's Fellowship group, she is the daughter of Mrs. Frank Dickson, Portland.

Sally is president of the senior class, business manager of the *Delphic*, the school year book; she has a lead in the school play and is one of the princesses in the May Court—all signal honors at St. Helen's.



Sallie Bird Vandever

Second Prize

there. In September, 1942, she entered the freshman class at Margaret Hall School, where she is now a junior. She has been a member of the Dramatic Club and the Guild of St. John the Divine since her entrance. This year she edited *Newsletter*, the official publication of the Guild. In her sophomore year at Margaret Hall she won second prize in a literary contest for an essay entitled "Fear." She took a prominent place in the 1945 annual conference week, representing her group, which had for its study topic, "Spain and the War."

The late Bishop Abbott of Lexington confirmed Sallie Bird in December, 1944.

Interested in writing and in current social and political problems, she hopes to go to college after graduation in 1946.

Sallie Bird Vandever, second prize winner, was born in Perry County, Ky., on September 15, 1928. Her father is a physician, practicing in Sellersburg, Ind.

Sallie Bird went to school in Sellersburg and finished the eighth grade

world-wide recognition the fact that all men are brothers and equal before God.

This country seems to be in the grip of these subversive groups. For example, in Michigan, Spanish children were not allowed to attend Protestant Bible school because the parents of the American children didn't want their children associating with the inferior children of Spanish blood. They would have their children learn of the Christian teaching, not among first or second generation immigrants, but among the fourth or fifth generation. No attempt was made to teach the children or help them; they were pushed down and held there by "Christians."

In Boston and Chicago mobs of teen-aged boys who seem to lack Christian teaching have desecrated Jewish cemeteries, and Jews have been beaten by mobs. In Cleveland a synagogue was set afire. In other cities rabbis have been stoned. In San Francisco's famed Chinatown, Chinese are forced to live under unsanitary, crowded conditions; and because of the feeling of inferiority forced on them by white "Americans," the youth bury themselves deeply beneath dirt and dark. They feel they are unworthy to live among white people. Because of the way they are treated, they feel they are a race apart, different from and inferior to the white race. Since the war they have slowly trickled out into war jobs and found they have been accepted more than before. It would look very bad if the united forces of China and the United States fought against the Japanese, but we refused jobs to Chinese Americans.

I have a friend who came from New York and whose brother dated an Italian girl. The girl was very pretty and extremely intelligent, and studied hard. My friend said, "I admire her really—she speaks better English than I do, and she tries so hard to get ahead. But after all she is Italian and you know what *they* are like. We all just hope and pray he'll

The Church and Race Relations

By Sallie Bird Vandever, Margaret Hall School

THE WORLD today is faced with a very grave problem, that of racial, national, and religious discrimination. The working out of this problem and the way it is handled can be one of the most important factors in the future of the world. As long as there continues to be persecution of the weak by the strong, there will be wars. If one strong power persecutes and holds down a weaker one, the weaker will rebel against it. As long as one group is persecuted, no man can ever feel safe; for everyone is a member of some minority.

For every man to live in safety and peace with his neighbor is one of the ideals of the Christian religion; it is what we are fighting for today. When I say "we" I am referring to Negroes, Jews, Chinese, Japanese, Americans, Indians, and Spaniards, all fighting, giving their arms, eyes, legs, and lives to achieve this ideal. It is the Christian Church's job, as one of the most powerful organizations in the world, to see that a just peace with equality for all is attained, and to make Christ's teaching of brotherly love a reality.

SUBVERSIVE GROUPS

For the past few years the Christian name has been dragged through the mud of anti-racial propaganda by such groups as "The Christian Front," "The Christian Crusader," and many others of the same type. From men preaching in the name of Christianity, from pulpits in Christian churches, has come this blasphemy. It has been allowed to spread out of the indifference of most people and by the agree-

ment of others. Indifference to such propaganda is perhaps even worse than agreement with it. Agreement at least shows some thought. Indifference is laziness and selfishness. When we refuse to do anything about the persecutions, we are refusing to love our neighbors and refusing to care for our brothers. We are being indifferent to the will of God and are, as Christians, going against the very teaching of our religion. It is our Christian duty to fight hatred, to protect the weak, and to remember and bring to

Evelyn Wong

Third Prize

Evelyn Wong, third prize winner, is a 16 year old sophomore at St. Andrew's Priory, Honolulu, where she has been a student since 1941. She was born in Honolulu and is an American of Chinese extraction.

Evelyn takes an active part in many school activities: she is the business manager of the school paper, a member of the junior auxiliary and the Girl Reserves. Among her hobbies is coin-collecting. She enjoys all phases of housekeeping, but especially sewing. She is said to be a good cook, too.



drop her; certainly he couldn't marry her." When I pressed further I found the general opinion was that if he married her, the results would be: (1) her whole family would move in with them and expect him to support them; (2) his friends would never accept her; (3) the only thing for her to do if she wanted to "get anywhere at all" would be to drop her family entirely. So, carefully, "Christian" people go about destroying family groups.

The Negro in the South sits in "Jim Crow seats." In the North he fights for his life and property in Detroit and Harlem race riots.

This is the result of deep-rooted prejudice. It springs from the fear that someone may be better than we are. We are afraid that if we give the other fellow a chance, we may lose ours. There is something in our human nature that causes us to take great pleasure in knowing we can hold someone down, someone that will give us a feeling of superiority. And so we refuse to admit that these people we hold down are equals.

The Racial Problem

By Evelyn Wong, St. Andrew's Priory

THIS war has brought us closer to all the people on the face of the globe. Our loved ones have gone to all battlefronts to fight for the freedom of our neighbors. Everyone wants freedom and democracy, but do we strive for them among ourselves? For example, let us consider racial prejudice. Has anything been done to stop it from spreading?

Racial prejudice has been in existence for many years. During the last few years it has gone from bad to worse. We meet people who think they are superior to another race. This idea circulates among many and what do we have but racial prejudice!

People, because of ignorance and jealousy, have put wrong impressions into the minds of others. This is happening now right in our very own country. The racial problems of the Negroes, Mexicans, Jews, Japanese and other races have spread immensely.

These races are like other races though there might be a difference in color, creed, language, and customs. Some members of these races are intelligent and want to obtain a higher position in the world, but where do they stand? Though this is a free country, those who think they are superior stand in their way. Many of them are very talented and are noted for their achievements.

Take the Negroes, for example; there are many who won't associate with them. They think that the Negroes are an inferior race, but the facts are that they are just like other people. It is really heart-breaking to see a Negro man or woman sitting alone in a bus. Other passengers catch the same bus, but that seat is the last one to be taken. Some churches, hotels, and restaurants do not permit Negroes to enter them. Even if Negroes are allowed in these places, they are put away in a corner.

We like also to have someone on whom to blame our own faults,—the faults we won't admit are ours, and so we use these minorities we have made as scapegoats.

This is what we can and must do to get rid of discrimination. The Church has the opportunity to train the very young in Sunday schools. With competent teachers these children could be taught to know and understand people of other countries and they would feel not alienation, but comradeship. The same thing can be done in Church schools, by discussions and study in classes, and by explanations of the reasons for prejudices and what must be done about it. From the pulpits must come sermons, point blank sermons with no soft talk. The people must be told they are wrong *and* what to do about it.

Books must be written, laws must be made and enforced against discrimination; and this is part of the churches' job. It means work, it will mean scorn for those who try to do it and we probably will see very little improvement in our generation; but it can come someday, and we must work for that "someday."

The Japanese people, though some are holders of American citizenship, are banned from certain places because of racial prejudice. How do you suppose the Japanese boys who volunteered for the army and fought in Italy feel about it?

The Jews all over the world are being severely persecuted! The grudge which some hold against the Mexicans and Filipinos has been spreading also. Can it be our imagination, wrong impressions or jealousy?

Aren't we all supposed to be members of one family? God is our Creator and we

are His children. God, being our Heavenly Father, loves each and everyone of us equally. "This is my commandment, That ye love one another, as I have loved you." While Christ was on earth He washed the feet of the Apostles to set an example for us, that we should be servants of all people.

To abolish racial prejudice and discrimination is a great and important task. God will help us through our prayers. We need His protection and guidance in the tasks we undertake in this important movement. We should pray for those against whom we have a grudge; stand firm in our principles; avoid rumors and fallacies.

INTERRACIAL ORGANIZATIONS

All cities, towns, and countries should get together and form interracial organizations to study the origins and backgrounds of each race. Mixed racial gatherings are a means of building up a social morale. The government should give them full support and cooperation. These organizations would help each community to solve their individual racial problems.

The Church has organized clubs and social gatherings for all races. It has a ministry composed of many races to further the teachings of Christ so that we may know God's will and cherish it. Sometimes sermons are helpful in the present situation concerning the racial problems.

All educational institutions should have ample information for developing and teaching their pupils in a mutual interracial understanding. Knowledge can also be increased through radios, movies, newspapers, and other means of communication.

These are some of my own personal ideas concerning the racial problems. In these ways I hope that all peoples will get together to formulate a solution to abolish prejudice and discrimination, which will lead to unity and peace.

Lenore Schwabe

Special Prize

(See Editorial Page)

Lenore Schwabe, author of the prize-winning poem, *Black Hands*, is a second year student at St. Katherine's School, Davenport, Iowa. Ranking high in her class, she has artistic and literary talent, which has found expression in her frequent contributions to the school newspaper, of whose staff she is a member.

She has done outstanding work in speech and dramatics at St. Katherine's, and has had poems in the last three national anthologies of high school poetry. She is the daughter of Mr. and Mrs. Clarence A. Schwabe of St. Louis, Mo.

Black Hands is an outgrowth of the essay contest, in which upper school



students of St. Katherine's participated. This spontaneous "extra-curricular" activity of a tenth grade girl is significant of the spirit with which Church school pupils may approach the race relations problem as they assume their responsibilities in the world.

Church School Opinion on Race Relations

By the Rev. Bernard Iddings Bell, D.D., Pd.D.

IT HAS been interesting to read the papers submitted by pupils in Church-affiliated secondary schools for THE LIVING CHURCH prize competition. The subject set was "Christianity and Race Relations." The acting editor has asked me to make a few remarks about these papers, and I am glad to do it. These are only my own reactions; I have had no opportunity for consultation of the other two judges, Bishop Penick and Judge Delany.

1. The papers are all literate, the spelling accurate, the grammar as it should be; but few of them show the ease in writing which one might expect from picked pupils in schools which aim at giving exceptional training to unusually competent pupils. Only a half-dozen of them can be considered A-grade work from a literary point of view. This lack is particularly noticeable in some of the essays submitted from the more famous of the Church schools. It is interesting that all three prize-winners come from schools not widely self-celebrated.

2. Nor, it must be confessed, do many of the essays indicate more than a superficial study of race relationship. Most of them say only obvious things about the subject; and in some instances they exhibit an incorrectness of fact that is distressing. The subject is so vital to the world future, so full of dangers to our own national stability, so closely related to religion, that one would expect full and careful consideration of what is involved to be given in the instruction, in religion and citizenship, in Church secondary schools, especially of those who (like most of our contestants) are in the last year of residence before graduation. That expectation is not fulfilled in many of these papers. There are brilliant exceptions to this gently reproving generalization; some schools are plainly on the job; but if these essays are to be trusted (as evidence); such schools are not common.

Now for a few particular comments:

3. Most of the writers make the assumption that America is a Christian country and imply that all we need to do is to urge everyone to live up to the teachings of our religion, whose sanctions for behavior Americans generally both understand and at least profess to accept. This would seem to indicate that perhaps Church secondary schools are not doing quite the fair thing by their students, in that they are persuading these boys and girls that Christianity is more widely diffused in America than the facts reveal. It is certain that less than one-half of our countrymen and countrywomen know what are the tenets of Christianity, philosophical or moral. This ignorance is one of the major causes of many kinds of evil in contemporary American life, race prejudice among them. Ours is a pagan nation and behaves as such. This patent fact is as yet apparently unsuspected by most of these young people. When they get out into the world and discover what is what, they are in for such disillusionment as may

endanger their continued loyalty to a Church which did not care to help them face an unpleasant but real lack of Christian influence. Why not tell them the truth about it now? However, one can not be too hard on Church school authorities about this; the general leadership of our communion is equally over-cheerful.

4. With few exceptions "the race problem" is to the contestants only a white-black problem. While it is true that prejudice of the white man against the Negro and of the Negro against the white man is our most immediate problem, still it is disconcerting to find so generally overlooked the racial scorns that divide the white man from the yellow and brown peoples of Asia and Melanesia. Can it be that these pupils are being taught about world-affairs by those who have small realization of what constitutes a main problem in the relationship of the Orient with Europe-America?

5. It is perhaps natural that the authors of the essays write, almost without exception, as though solution of race problems were entirely a matter of the white man ceasing from condescension or worse toward those of other races. It has not occurred to them that the Chinese and the Japanese may equally look on the white man as "of lesser breeds without the Law," or even that black people sometimes regard white people as the inferior. It might help if white people could visit such a country as Haiti and experience black-white prejudices from the underside of the pile. Racial prejudice is not wholly a white man's defect. It is a naive conceit to assume that if only the white man will be "tolerant," the race problem will be solved.

6. Despite the fact that these pupils are in Church-sponsored schools and therefore presumably taught about world-wide missions, there is not a hint in any of the papers that race tensions influence and complicate the Christian missionary enterprise; there is no suggestion of a necessity to overcome racial prejudice as a prerequisite for the success of that enterprise. I confess that this omission surprised me not a little.

7. A few contestants, only a few, considered the Jewish problem. Those who did, envisaged it chiefly as a problem of contending religions. This it almost never is. A very small number of Jews, in America at least, are affiliated or practicing Jews religiously, a percent even smaller than that of Gentiles who are active Christians. To continue to regard the Gentile-Jewish strains as due to religious differences is almost wholly to misunderstand them. If they were due to that, anti-Semitism and its counter-prejudice, anti-Gentilism, would be much easier to combat than, alas, they are. Someone might well explain this phase of the race problem to those in our Church schools, lest they go out into the world with notions as unfair to Gentile Christians as they are to religious Jews.

8. There are not more than a half-

dozen of the papers which show realization that *the Episcopal Church itself* is guilty of race prejudice to such an extent that it is difficult for that Church to combat race prejudice in the body politic, and this especially in respect to Negro-white inter-relationships. This would have come out more clearly if any of the contestants had been a Negro. Of course there was none such, for the simple reason that, with only two exceptions that I know of, our Church schools never admit Negro pupils. Negroes probably would not have failed to point out a considerable discrepancy between Episcopal Church profession and Episcopal Church practice in interracial matters.

A Negro contestant might conceivably have been as pathetically frank as are two of the essayists who happen to be American Indians. I wish their papers might have been a little better academically, so that the readers of this magazine could have read and pondered their testimony. Here is one sample: "Since I came to this school," writes an Indian of 17, "I have learned about Christian race relations. When we go to the Episcopal church in town, we must sit on one side of the church while the white people sit on the other. When we receive Holy Communion, we must wait till the white people receive first; then we may go up." And another Indian writes, "In this school there is no race prejudice. A Negro girl once came here; we had no objection; we accepted her as a Christian. But in the town church we Indians are not permitted to sit with the white people. As an Indian girl, I have seen race prejudice." These instances of discrimination against Indians may be as exceptional as they are deplorable; but they are more often than not the rule in the Church's treatment of her Negro children.

9. The writers attack racial prejudice as unfortunate, inimical to social welfare, disruptive of peace and national unity, not kind, too bad; but only one of them seems to realize that the nasty thing is a manifestation of *sin*, or that *grace* is needed to overcome it. Most of them are content to think, in a neo-liberal way, that if one calls attention to racial prejudice and reasons with people about it, racial prejudice will disappear. Someday they will learn that merely to know what the good life is, does not insure the living of the good life.

10. In general I may say that a few of these papers strike me as really good; the rest are only so-so, and this in spite of evident potential ability in the writers. That their essays are not better is probably no fault of theirs. Possibly a skimming of the surface is the best that teenage American boys and girls can do, but I doubt it. English pupils of equal age, as I well know, do a better job at this sort of thing. I think our lads and lasses are natively as competent as their cousins overseas. The fault, dear fellow-citizens, may be not in our youngsters but in our schools that they (and we) are superficial.

The Church's Schools

THIS was a girls' year in the Church School Essay Contest. The first three prizes all went to girls, and a special prize of a \$25 war bond was awarded by the publishers of *THE LIVING CHURCH* to another girl for an unusually fine poem on the contest theme, which is published in this issue with the three best essays. Among the other prizes and honorable mention, the girls also led with 26 as opposed to seven winners among the boys.

Last year, boys won two of the first three prizes. Just now, of course, the boys are concentrating on preparation for the military life that awaits most of them when they reach the age of 18; if trigonometry or physics had been the basis of the contest, the boys would have made a more impressive showing! God grant that by next year the arts of peace will once more be central in the educational curriculum.

The 100-odd schools of the Episcopal Church are one of the Church's richest possessions. No other religious body in the United States—one might almost say in the world—has anything to compare with them. Roman Catholics and Lutherans have their mighty array of primary schools and high schools keyed to the intellectual level of the average boy and girl, and we wish heartily that our Church had such a school system of its own. Yet we, in our Church schools, have something equally precious: a group of excellently equipped and staffed institutions expressly designed for the *above-average* boy and girl. In the Church's schools, every pupil receives individual attention from teachers who look upon their profession as a vocation. The bright pupil must compete with other bright pupils, instead of "getting by" without effort. Friendships are formed between pupil and pupil, and between teacher and pupil, on the basis of a common interest in things of enduring value.

What we have said so far might apply with equal force to any private school. And there are not a few who think that private schools are essentially undemocratic, that the child of higher intelligence and culture should be kept in public school

Winners in the "Living Church" Essay Contest

First Prize, \$100 War Bond, **Sally Meyers**, St. Helen's Hall, Portland, Ore.

Second Prize, \$50 War Bond, **Sallie Bird Vandeventer**, Margaret Hall School, Versailles, Ky.

Third Prize, \$25 War Bond, **Evelyn Wong**, St. Andrew's Priory, Honolulu, T. H.

Winners of \$1.00 War Stamps: **Gloria Amiotte**, St. Mary's School, Springfield, S. D.; **Patricia Brown**, St. Mary's Hall, Burlington, N. J.; **E. Douglas Clinch**, St. Bernard's School, Gladstone, N. J.; **Lois Cloud**, St. Helen's Hall, Portland, Ore.; **Gertrude Crampton**, St. Katherine's School, Davenport, Iowa; **Laura Alice Dodd**, Kemper Hall, Kenosha, Wis.; **Edward Gray Elmslie**, St. Mark's School, Southborough, Mass.; **Gladys S. H. Fong**, St. Andrew's Priory, Honolulu, T. H.; **Alma Ruth Gorey**, St. Anne's School, Arlington Heights, Mass.; **Sally Jackson**, Margaret Hall School, Versailles, Ky.; **Charlotte Kastenberg**, St. Anne's School, Arlington Heights, Mass.; **Horatio B. Lewis**, South Kent School, South Kent, Conn.; **J. Elliott Lindsley**, St. Bernard's School, Gladstone, N. J.; **Margaret MacDermid**, St. Mary's Hall, Burlington, N. J.; **Edith McNeil**, Kemper Hall, Kenosha, Wis.; **Mary Lou Mitchell**, St. Katherine's School, Davenport, Iowa; **Richard Norris jr.**, St. Alban's School, Washington, D. C.; **Nora Okada**, St. Andrew's Priory, Honolulu, T. H.; **Dean Palmer**, St. Mary's Hall, Burlington, N. J.; **Patricia Pearson**, St. Helen's Hall, Portland, Ore.; **Marcene Peterson**, St. Mary's School, Springfield, S. D.; **Joyce Taylor**, St. Helen's Hall, Portland, Ore.; **Marian Townsend**, St. Mary's School, Peckskill, N. Y.; **Katherine Patricia Van Horn**, St. Mary's Hall, Burlington, N. J.; **Nancy Webb**, Kemper Hall, Kenosha, Wis.

Honorable Mention

June Anderson, St. Helen's Hall, Portland, Ore.; **Mary Reading Belleville**, St. Mary's Hall, Burlington, N. J.; **Joan Cook**, St. Katherine's School, Davenport, Iowa; **Michael D. Henderson**, the Rectory School, Pomfret, Conn.; **George C. Lodge**, Groton School, Groton, Mass.; **Patricia Stone**, St. Helen's Hall, Portland, Ore.; **Camilla Ryall**, Kemper Hall, Kenosha, Wis.; **Barbara Warner**, St. Mary's Hall, Burlington, N. J.

The Collect

Whitsunday (1st Communion)

May 20th

"THE INDWELLING of the Holy Spirit." At Confirmation the soul is strengthened with the Holy Ghost, and prayer is made for daily increase of the manifold gifts of grace. Today's Collect brings a reminder of the indwelling of the Holy Spirit and it would be well for us to ask ourselves how effective this has been in us. Not, of course, how well the Holy Spirit has done His work but how fully we have co-operated with Him, how completely we have allowed Him to guide us. We are obligated to make full use of God's helps, not expecting them to work like magic, but rather to put them to work and strive with His aid to perfect ourselves. The needed strength comes to us from the Holy Comforter, the needed enlightenment to use that power rightly is His gift. We have the indwelling of the Holy Ghost but must see that we do not neglect to accept and use His presence and help.

so that he may "rub elbows with average Americans." We are not among those who believe that democracy is strengthened by a leveling down to averages. On the contrary, we feel that the contribution of the private school to the development of cultured men and women is an important factor in the well-being of our democratic society. If snobbishness and cliquishness is developed, it is not by the private school as such, but by the wrong spirit in the private school; and that spirit is not, we are firmly convinced, characteristic of the Church's schools.

For there is a difference between Church schools and other private schools. Though the degrees and kinds of Church connection are almost as various as the schools themselves, they all by their Christian profession are dedicated to that Jewish carpenter whom we worship as both Lord and Saviour. They all, as their contributions to the subject of Christian race relations show, realize that all mankind is a brotherhood under a common Father. Dr. Bell, in his comments on the essay contest, objects to the fact that the students do not seem to realize how far the world, and the Church itself, is from carrying out the teachings of Christianity on this subject. We rather agree that students at the secondary school level should



Somewhere in the Pacific.

DEAR FAMILY: Our Commander in Chief is dead. A moment of stunned silence came to the group of Marines who were standing about, packs on their backs, awaiting the order to load into trucks waiting to take them to their camp area. All eyes turned to the Colors, slowly lowered to half-mast. There was a murmur of conversation. No one knew just what to say. Then the order came, and the Marines climbed into the trucks. The trucks rolled away, to take the men to their camp to continue their tasks. The war must go on.

So it must have been among servicemen all over the world. The Marines and Army troops on Okinawa and the soldiers in Germany had unfinished business with the enemy. They continued that business toward the victorious end, already in sight. But the Commander in Chief had finished his part in the task. He had received orders to a higher echelon; and, like a good soldier, he had obeyed promptly and without question.

There is nothing I can add to the thousands of tributes that have been paid to Franklin D. Roosevelt by every editorial writer in the Allied world. History will record him as a great President, one of the greatest. He led this nation through its worst depression and its mightiest war. He laid the groundwork for the peace to follow. But like Moses, who led his people to the mountain overlooking the Promised Land, he was not permitted to share

their entrance into that land. Another has inherited his office and will have the task of leading the American people as they enter into the new world. May God guide him and give him strength to do so wisely.

One of our clergy, the Rev. Robert L. Stevenson of Iolani School, Honolulu, has written an appropriate tribute to our departed President which I should like to quote, and make my own:

"The news has flashed around the world
And silenced roar of tanks and guns and planes—
The President is dead.
The nation and the world of freedom-loving men
Are joined in deepest mourning at his loss.
No man can take his place,
He was too great.

"Bewildered, saddened by the sudden shock,
O Sons of Liberty
Gird up your loins
And turn your tearful hearts toward heaven.
There God will give you help and strength
To face the days which lie ahead,
To bring about the better world
Your leader gave his life to win."

The President is dead. His memory is engraved in the hearts of the American people. And the best monument that they could erect to him would be the kind of America for which he lived and died—a land dedicated to the Four Freedoms, not only for ourselves but for all mankind.

CLIFFORD P. MOREHOUSE.

be taught not only what the Christian ethic is, but that it is not very widely observed even within the Church. One essay in particular—that of Sallie Bird Vandeventer of Margaret Hall School—sounds a note of realism which is all too rare in the essays as a whole. But it is interesting and significant that the equality of all men in the sight of God is taken for granted by the students in the Church's schools.

Another characteristic of the Church's schools is their emphasis on the life of prayer and worship. Good food is to be had anywhere (even if it doesn't include the choice cuts of meat we used to enjoy before the meat shortage); exercise for body and mind are integral to the curriculum of every kind of school; but food and exercise for the soul are the great contribution of the Church school to the development of well-rounded men and women.

In addition to the prize-winning papers, and Dr. Bell's stimulating comments upon them, this issue contains news and pictures of many of the schools. Perhaps the most important feature of the issue is the complete list of the schools which appear in *THE LIVING CHURCH ANNUAL*, together with some others newly established or less directly connected with the Episcopal Church. Besides the schools of general character, there are some of special emphasis or purpose, such as the American Church Institute Schools, the schools of nursing, etc. The information given in the list is all current, obtained by means of a questionnaire. Some schools have failed to return the questionnaire; we have included the names of these schools, but have been unable to put in other information because changes are so frequent these days that only the most recent information is reliable.

We hope that parents and rectors will find the list useful in making their selection of schools for the boys and girls under

their care. And we shall be glad to receive comments and suggestions from all readers on two subjects: The theme of the essay contest for next year; and ways to make our semi-annual educational issues more useful to the Church, its schools, and its parents and children.

Thanks are due to Bishop Penick of North Carolina, Dr. Bell, and Judge Herbert T. Delaney of New York, for their contribution of time and thought to the judging of the essays. The decision was so close between the three winners that the judges had to vote a second time between first and second; and third was only one point behind on a scale of thirty!

Two Down and One to Go

TWO DOWN, and one to go. That seems to sum up the meaning of the events of the past earth-shattering week. The death of Hitler and the fall of Berlin were only incidents of passing interest as the fighting in Europe whirled toward its close.

With spontaneous unanimity, the American people paused to give thanks to God for the deliverance of Europe and turned immediately to the finishing of the grim business in the Orient. No riotous or long-drawn-out celebrations appeal to the millions whose friends and relatives are locked in struggle with a powerful and crafty enemy in the Pacific.

The British, as this is written, appear to be having a more lively celebration of V-E Day. If any American objects, one might point out to him that the British get one day more rejoicing for every two years more that they have been at war. Or that the end of the European war means the end of V-bombs and the widespread destruction of British homes. The European war, which was fought over the skies of England

almost as much as anywhere else, was a much heavier burden for the English nation than for the American.

This Sunday is "Expectation Sunday." The words of the angels on Ascension Day still echo in our ears: "Ye men of Israel, why stand ye looking up into heaven?" Like the little apostolic band of two thousand years ago, we must return to our earthly business; but, like theirs, our earthly business is first and foremost that which God empowers us to do by the gift of His Holy Spirit—the building of the new Jerusalem, the establishment of God's Kingdom on earth.

Fr. Piper

FOR THE better part of three years, readers of THE LIVING CHURCH have been regularly following a course of meditations based on the proper Collects, Epistles, and Gospels of the Book of Common Prayer and appearing weekly on the editorial page. They were prepared by the Rev. Laurence F. Piper, rector of the Church of Our Saviour, Milford, N. H. It is now our sad duty to announce that the author of the series has died, as recently reported in our news columns. May the Lord God grant him eternal rest and may light perpetual shine upon him.

Fr. Piper, who was preëminently a pastor and teacher, prepared these meditations originally for delivery in his own parish at the early Sunday services in order to provide his people with instruction and to help them direct their intention. When we began publishing the series in THE LIVING CHURCH, other clergy used them for this purpose and many laypeople followed them regularly. Thus his pastoral and

teaching ministry reached out to many thousands of Church-people all over the nation.

When God called him home, he had completed the series on the Collects through St. Barnabas' Day and had preliminary drafts of most of the rest of the Church year. With the assistance of Mrs. Piper, we shall try to carry forward the series to completion as a memorial to a devoted priest who in his days pleased God.

Unprofitable Servants

STATISTICS are wonderful things. Like everything of human origin, however, they are imperfect, and at best they have meaning only as a summary of a large variety of factors. Unless one knows the factors behind the statistics, they are meaningless.

An excellent example of this is the sizable increases in ordinations reported in THE LIVING CHURCH ANNUAL for 1942, 1943, and 1944. One would think that these figures showed a great increase in vocations to the sacred ministry. What they largely represented, however, was a tendency of the bishops to ordain men earlier in seminary life on account of the uncertain temper of selective service boards. With the 1945 ANNUAL the trend has caught up with itself, and decreases are noted in ordinations both to the diaconate and to the priesthood.

So when a layman writes in another Church magazine that the dioceses which he deems to be Anglo-Catholic in the province of the Midwest have fallen behind the other dioceses of the province in the statistics as shown in the 1937 ANNUAL and the 1945 ANNUAL, the logical thing to do is to look for the factors behind the figures. And the first interesting factor is that from 1935 (1937 ANNUAL figures) to 1940 (1942 ANNUAL figures) the six dioceses which the author considers Anglo-Catholic had a higher rate of communicant increase than the others. Then came Pearl Harbor, and the call for more chaplains in the army and navy. The dioceses which the author disapproves of now have 38 of their 389 clergy in the armed forces, whereas the dioceses the author approves of (even though he detects Anglo-Catholic tendencies in some of them) have 27 of their 409 clergy in the armed forces. The percentages work out to Anglo-Catholic, 9.8%; other, 6.6%. The chaplains from the six dioceses are probably helping to swell the statistics of the seven by their ministrations to men from those areas who are now in military service!

The fact of the matter is, we believe, that any kind of Churchmanship has something so much better to offer the unchurched 50% of America than the decent (or not-so-decent) godlessness it now holds that Church growth is dependent chiefly upon the resources of men, money, and missionary enthusiasm which are at hand. If in any diocese the "outs" concentrate their efforts on factional strife, they can drag the Church down. If, in any parish, priest or people make a great to-do over non-essentials of ritual or vestments, they too can drag the Church down. We have a Book of Common Prayer, a Constitution and body of canons, and a democratic Church structure which ought to provide a sufficient basis for working together and constitutional means for settling disputed issues. If we adhere loyally to these and are in love and charity with our brethren, the sky is the limit for statistical growth. No diocese in the Church can claim that it has done all the missionary work it should. When all is said and done, we must all confess that we have been unprofitable servants.

BLACK HANDS

Black hands—worn hands,
Straining on a rope;
Hands without future—hands without hope;
Hands marred by chains,
And hands scarred by years;
Hands wet with travail;
Hands wet with tears;

Black hands—hard hands,
Creased and cracked and torn;
Hands that are bearing—hands that have borne;
Hands that are clenched
Beneath a pressing weight,
Holding their burden—
Intolerance and hate;

Black hands—work hands,
Doing endless toil;
Hands made of blisters—hands of the soil;
Hands that have sorrow,
But, come what may,
Black hands have power
When lifted up to pray.

LENORE SCHWABE.

Annotated List of Church Schools

Asterisk (*) indicates no reply to questionnaire.

PRIMARY AND SECONDARY

BOYS

(Province of New England)

Connecticut

Choate School, Wallingford, Conn.; 1896; head, Rev. Dr. George C. St. John; chaplain, Rev. Loring Emery; pupils, 480; faculty, 55; boarding; age 11-18; grades 7-12; \$1600; 25 scholarships, \$500 up to \$1000; special emphasis, individual placement in all classes and close association of boys and masters; college preparatory; accredited, N. E. Coll. Ent. Cert. Bd.

Kent School, Kent, Conn.; 1906; head, Rev. W. S. Chalmers, OHC; chaplain, same; pupils, 306; faculty, 23; boarding; age 12-18; grades 8-12; tuition, 0-\$1500 according to parents' ability to pay (average fee \$900); college preparatory; special emphasis, simplicity of life, self-reliance, directness of purpose; accredited, N. E. Coll. Ent. Cert. Bd.

Pomfret School, Pomfret, Conn.; 1894; head, Dexter K. Strong; chaplain, Rev. G. Hurst Barrow; pupils, 130; faculty, 16; boarding; ages 12-18; grades 8-12; \$1550 with scholarships available; college preparatory; accredited, N. E. Coll. Ent. Cert. Bd.

***Rectory School**, Pomfret, Conn.

***Salisbury School**, Salisbury, Conn.

South Kent School, South Kent, Conn.; 1923; head, Samuel S. Bartlett; chaplain, Rev. Alonzo L. Wood; pupils, 120; faculty, 12; boarding; ages 12-18; grades 8-12; tuition, 0-\$1500 depending upon parents' ability to pay; special emphasis, self-help and simple life; college preparatory; accredited, N. E. Coll. Ent. Cert. Bd. and the Conn. State Bd. of Ed.

Watkinson School, Hartford, Conn.; 1857; head, Rev. Nicholas M. Feringa; pupils, 60; faculty, 4; boarding; ages 10-18; grades 5-12; \$30 per month, and a higher tuition will be charged to those who can afford more but only as room permits; college preparatory. The school is reopening this year after having been entirely reorganized. It has an endowment which will be used to give the advantages of a fine boarding school education to boys whose people are in moderate circumstances. This year no one is accepted over the first year of high school. During the next three years the faculty and school will be enlarged annually until the complete high school course is given.

Wooster School, Danbury, Conn.; 1926; head, Rev. John D. Verdery; chaplain, same; pupils, 75; faculty, 9; boarding; ages 11-18; grades 7-12; sliding scale tuition system, 0-\$1200; college preparatory, special emphasis, self-help, individual attention; accredited, N. E. Coll. Ent. Cert. Bd.

Massachusetts

***Brooks School**, North Andover, Mass.

***Groton School**, Groton, Mass.

***Lenox School**, Lenox, Mass.

St. Mark's School, Southborough, Mass.; 1865; head, Rev. William Brewster; chaplain, Rev. Michael Martin; pupils, 185; faculty, 28; boarding; ages 12-18; grades 7-12; \$1500; college preparatory; special emphasis, thorough secondary education and sound training in the fields necessary for admission to the colleges and scientific schools of the country; accredited, N. E. Coll. Ent. Cert. Bd.

New Hampshire

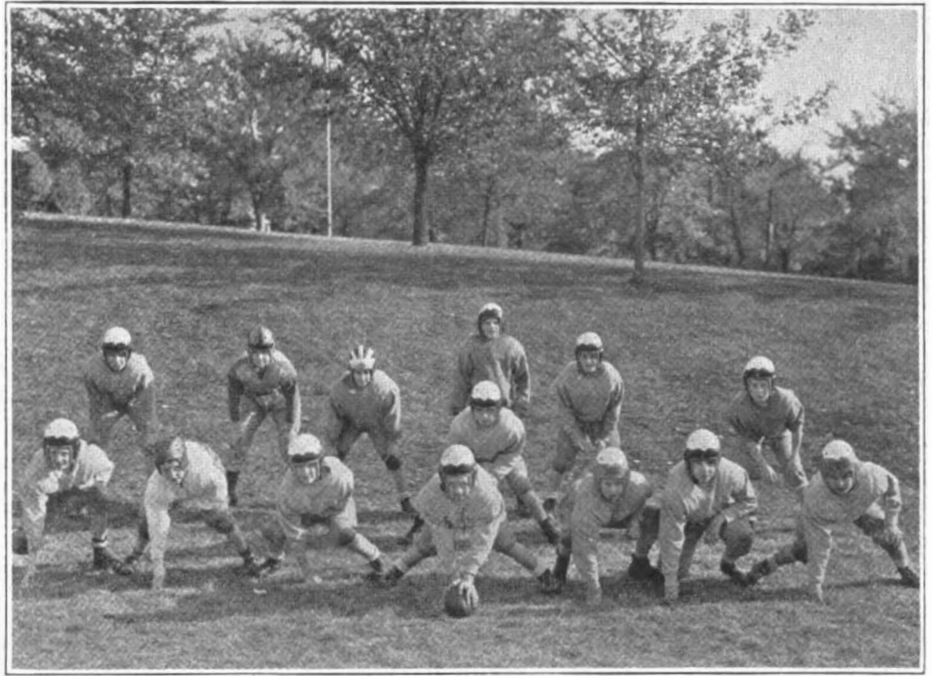
Holderness School for Boys, Plymouth, N. H.; 1879; head, Rev. Edric Amory Weld; pupils, 70; faculty, 11; boarding; age 12-18; grades 8-12; \$1100; college preparatory; special emphasis, college preparatory and pre-induction; accredited, N. E. Assn. Coll. and Sec. Schls.

St. Paul's School, Concord, N. H.; 1855; head, Rev. Norman B. Nash; 4 clergy on staff; pupils, 450; faculty, 49; boarding; age 11-18; grades 7-12; \$1400; college preparatory; special emphasis, classics, history, science, modern language course. Trustees members of P. E. Church.

Rhode Island

St. Andrew's School, Barrington, R. I.; 1893; head, Rev. Irving Andrew Evans; chaplain, same; pupils, 100; faculty, 17; boarding and day; age 8-18; grades 3-12; tuition, \$300 for day pupils; and according to ability to pay up to capacity of school for boarders; college preparatory, general, and vocational; special emphasis, a 12-month program with only a two weeks' vacation at home. Summer school and camp operated by school. Accredited, R. I. Dept. of Educ.

St. Dunstan's School, Providence, R. I.; 1929; head, Roy W. Howard; chaplains, Rev. Clarence Horner and Rev. John V. Butler jr.; pupils, 140; faculty, 10; day; age 5-15; grades, pre-primary-9; tuition, grades 1, \$150; 2 & 3, \$200; 4, 5, 6, \$250;



BRECK SCHOOL: *One of the football teams (the 12-year-old group).*

8 & 9, \$300; regular academic work for grades 1-9; special emphasis, academic, music, and character development. School provides choristers for Grace and St. Martin's Churches. Accredited, State of R. I. and City of Providence.

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

***St. Michael's School**, Newport, R. I.

(Province of New York and New Jersey)

New Jersey

Freehold Military School, Freehold, N. J.; 1901; head, Maj. Charles M. Duncan; chaplain, Rev. B. M. Garlick; pupils, 62; faculty, 5; boarding; age 5-14; grades 1-9; \$850-\$1100 with a \$50 variation for every two grades. On May 15, 1945, an increase of \$100 to the regular rates will become effective; special emphasis, fundamentals; accreditor, N. J. State Bd.

***Morristown School**, Morristown, N. J.

St. Bernard's School, Gladstone, N. J.; 1900; head, H. D. Nicholls; chaplain, Rev. Robert L. Clayton; pupils, 88; faculty, 10; boarding; age 10-18; grades 5-12; course, general, classical, scientific; \$500 plus \$50 in work by every boy; accredited, N. J. Dept. of Educ.

New York

***Cathedral Choir School**, Cathedral Heights, New York City.

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

DeVaux School, Niagara Falls, N. Y.; 1852; head, Rev. William S. Hudson; chaplain, same; pupils, 115; faculty, 10; boarding with a limited number of day pupils accepted; age 11-18; grades 7-12; price range, upper school: day, \$500; boarders, \$1000; lower school: day, \$475; boarders, \$950; college preparatory; special emphasis, arts and science; accredited, N. Y. State Regents; Middle States Assn.

***Grace Church School**, New York City.

Hoosick School, Hoosick, N. Y.; 1889; head, Rev. Meredith B. Wood; pupils, 40; faculty, 8; boarding and day; age 10-18; grades 5-12; college preparatory although modifications are made for non-college boys; \$900; special emphasis, the Church year and festivals, family life, individual attention; accredited, N. Y. State Regents.

***Malcolm Gordon School**, Garrison-on-Hudson, N. Y.

The Manlius School, Manlius, N. Y.; 1869; head, Lt. Col. D. P. McCarthy; chaplain, Rev. Nelson Gildersleeve; pupils, 360; faculty, 26; boarding; age 13-18; grades 8-12; \$1250; general and college preparatory; special emphasis, high academic standing, military training in unit of Reserve Officers' Training Corps, winter sports and all athletics; accredited, N. Y. State Regents; Middle Atlantic

States Assn.; Assn. of Military Colleges and Schools of U. S.

St. Paul's School, Garden City, N. Y.; 1877; head, Walter R. Marsh; chaplain, Rev. Canon Francis Hayes; pupils, 175; faculty, 15; day and boarding; age 10-19; grades 5-12; college preparatory; tuition, day, \$350-550; boarding, \$1000-\$1200; special emphasis, small classes, strictly college preparation, athletics required of everyone; accredited, Middle Atlantic States Assn.; N. Y. State Regents.

St. Peter's School, Peekskill, N. Y.; 1938; head, Rev. Frank C. Leeming; chaplain, Rev. Flint Kellogg; pupils, 72; faculty, 7; boarding; age 10-18; grades 5-12; \$800-\$1200; college preparatory; special emphasis, self-help.

St. Thomas Choir School, 123 W. 55th St., New York City; 1919; head, Rev. James O. Carson jr.; chaplain, Rev. Roeliff H. Brooks; pupils, 40; faculty, 6; boarding; age 9-14; grades 5-9; uniform fee of \$100; regular courses leading to graduation in Forms II or III, S.E.B. examinations used. Courses in linguistics, Oriental history, Spanish; special emphasis, music. Member of Secondary Education Board; examinations for entrance graded by Educational Records Bureau.

Trinity School, New York City; 1709; head, Matthew E. Dann; pupils, 325; faculty, 28; day and boarding; age 6-18; grades 1-12; \$275-\$440, and \$920 for high school boarders; lower school and college preparatory; accredited, N. Y. State Regents; Assn. Schools and Colleges Middlestates and Md.

(Province of Washington)

Delaware

St. Andrew's School, Middletown, Del.; 1929; head, Rev. Walden Pell; chaplain, Rev. George W. Culleney; pupils, 130; faculty, 16; boarding; age 12-18; \$300-\$1100; operated by Episcopal Church School Foundation, Inc.; college preparatory; accredited, Middle States Assn.

District of Columbia

St. Alban's, Washington, D. C.; 1907; head, Canon Albert Hawley Lucas; chaplain, Rev. Canon James Henderson; pupils, 300; faculty, 30; day and boarding; age 9-18; grades 4-12; \$550 (day), \$1000 (boarding); college preparatory; located within the Close of Washington Cathedral; accredited, Middle States Assn.

Maryland

St. James School, Lydia P.O., Md.; 1842; head, Vernon B. Kellett; chaplain, Rev. Walter B. McKinley; pupils, 100; faculty, 13; day and boarding; age 9-17; \$925 plus incidental \$75; college preparatory; special emphasis, character, Christian living, scholarship, athletics, extra-curricular activities; accredited, to all colleges.

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Christchurch, Va.

St. Paul's School for Boys, Baltimore; 1849; head,
S. Atherton Middleton; chaplain, Rev. Harry
Lee Doll; pupils, 220; faculty, 16; day and board-
ing; age 8-18; grades, day—3-12, boarding—6-12;
college preparatory; price range, boarding \$630,
day: \$254 3-5, \$270 6-7, \$285 8-12; under auspices
of Old St. Paul's Church; special emphasis, choir,
athletics for all age-groups; accredited, admission
to college upon certification.

Pennsylvania

*Church Farm School, Glen Loch, Pa.
Episcopal Academy, Overbrook, Philadelphia; 1875;
head, Greville Haslam; chaplain, Rev. A. L.
Lyon-Vaiden; pupils, 525; faculty, 47; day; age
4-18; grades, pre-primary-12; college preparatory
\$180-\$480; accredited, Middle States Assn.
*Meadowbrook School, Meadowbrook, Pa.
Mercersburg Academy, Mercersburg, Pa.; 1865;
head, Charles S. Tippetts; chaplain, Rev. James
W. Moyer; pupils, 400; faculty, 38; boarding;
age 12-18; grades 7-12; \$1000-\$1200; church con-



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Instruction; Middle States Assn.

St. Peter's Choir School, Philadelphia; 1834; head,
Harold W. Gilbert; chaplain, Rev. Frederick
W. Blatz; pupils, 50; faculty 7; age 8-15; grades
4-9; day; \$100 a year; special emphasis, choir
training.

*Valley Forge Military Academy, Wayne, Pa.

Virginia

Christchurch School, Christchurch, Va.; 1921;
head, Rev. S. Janney Hutton; chaplain, Rev.
David H. Lewis jr.; pupils, 53; faculty, 6; board-
ing; age 12-18; grades 7-12; \$750. One of the
7 schools of the diocese of Virginia; college pre-
paratory; special emphasis, outdoor activities, espe-
cially sailing and other water sports; accredited,
Va. State Bd. of Educ.; Southern Assn. of Col-
lege and Sec. Schools.

*Episcopal High School, Alexandria, Va.

St. Christopher's School, Richmond, Va.; 1901;
head, Rev. John Page Williams; pupils, 34;
faculty, 25; day and boarding; ages, day—5-8;
boarding—11-18; grades, kindergarten-12; price
range, day—primary-5th, \$115-\$185; 6th-12th
\$300-\$325; boarding: full-time \$775, five-day \$655.
Boarding students who are sons of clergy in the
diocese of Va., \$475. Sons of other clergy 25%
reduction; college preparatory; one of the Church
schools in the diocese of Va.; accredited, So. Assn.
Coll. and Sec. Schls.

St. Stephen's Episcopal School for Boys, Alexan-
dria, Va.; 1944; head, Rev. Edward E. Tate
chaplain, same; pupils, 110; faculty, 14; day, age
7-15; grades 3-9; high school preparatory; \$225-
\$350; special emphasis, fundamentals such as math
and languages plus sacred studies, and character
training; Church Schools, Inc., diocese of Va.

Virginia Episcopal School, Lynchburg, Va.; 1916;
head, Dr. George L. Barton jr.; chaplain, Rev.
Marshall M. Milton; pupils, 91; faculty, 11; day
and boarding; age 12-18; grades 8-12; \$800; col-
lege preparatory; accredited, Va. State and S.
Assn.

(Province of Sewanee)

North Carolina

Christ School, Arden, N. C.; 1900; head, Dar-
win Page Harris; chaplain, Rev. Gale D. Webb;
pupils, 130; faculty, 11; boarding; age 12-18;
grades 7-12; \$500; college preparatory; special
emphasis, self-help; accredited, So. Assn. of Col-
lege and Sec. Schls.

Patterson School, Legerwood, N. C.; 1910; head,
George F. Wiese; chaplain, Rev. Boston Laker

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St. Paul





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South Carolina

Porter Military Academy, Charleston, S. C.; 1867; head, Col. P. M. Thrasher; chaplain, Very Rev. S. R. Wragg; pupils, 325; faculty, 20; day and boarding; age 10-18; grades 4-12; boarding \$795 with no extras, day \$225; college preparatory; accredited, So. Assn.

Tennessee

St. Andrew's School, St. Andrews, Tenn.; 1905; head, Rev. William R. D. Turkington, OHC; chaplain, Br. Dominic, OHC; pupils, 80; faculty, 7; age 12-18; grades 7-12; boarding; 0-\$500, a self-help school with sliding tuition scale; general and college preparatory; accredited, So. Assn. of Coll. and Sec. Schls.

*Sewanee Military Academy, Sewanee, Tenn.

(Province of the Midwest)

Indiana

Culver Military Academy, Culver, Ind.; 1894; head, Col. W. E. Gregory; chaplain, Rev. Har- ding Sexton; pupils, 630; faculty, 80; boarding; age 13-18; grades 9-12; \$1200; college preparatory; accredited, North Cen. Assn. of Coll. and Sec. Schls.; Indiana University.

Howe Military School, Howe, Ind.; 1884; head, Col. Burrett B. Bouton; chaplain, Rev. Robert J. Murphy; pupils, 280; faculty, 30; boarding; age 10-18; grades 5-12; college preparatory; \$900-\$1000; North Cen. Assn.



WATKINSON SCHOOL: *Airplane view of buildings and grounds.*

Michigan

Cranbrook School, Bloomfield Hills, Mich.; 1926; head, Rev. W. Brooke Stabler; faculty, 32; pupils, 300; day and boarding; age 11-20; grades 7-12 and P.G.; \$1275 boarding, \$555 day; college preparatory; special emphasis, arts and crafts, sciences, music, and dramatics; accredited, Univ. of Mich. and all leading colleges.

Wisconsin

Northwestern Military and Naval Academy, Lake Geneva, Wis.; 1888; head, Rev. James Howard Jacobson; chaplain, same; pupils, 160; faculty, 18; boarding; age 13-18; grades 9-12; \$1500; college preparatory; special emphasis, military training under direct supervision of War Dept. Has Honor School rating. Also have a summer naval training camp for 8 weeks beginning July 2d for boys 11-18; accredited, North Cen. Assn. of Coll. and Sec. Schls.

St. John's Military Academy, Delafield, Wis.; 1884; head, Gen. Ray F. Farrand; chaplain, Rev. M. O. Gruber; pupils, 460; faculty, 41; boarding; age 12-18; grades 8-12; \$1150; college preparatory; special emphasis, engineering and science; accredited, North Central Assn.

(Province of the Northwest)

Minnesota

Breck School, St. Paul, Minn.; 1866; head, Chester H. DesRochers; chaplain, Rev. Harry Nelson; pupils, 340; faculty, 45; day and boarding; age 6-18; grades 1-12; price range \$220 to \$800; college preparatory; special emphasis, Christian education and physical education; accredited, Univ. of Minn.



ST. JOHN'S, SALINA: *Out in front.*

St. James' Military School, Faribault, Minn.; 1901; head, Marvin W. Horstman; chaplain, Rev. David Horning; pupils, 45; faculty, 6; boarding; age 7-15; grades 2-8; \$825 with \$100 deposit for books, uniforms, and incidentals; general academic subjects; reading, phonetics, and spelling are especially stressed in the lower grades with reading specialist on the campus for all reading problems. All new text books.

(Province of the Southwest)

Kansas

St. John's Military School, Salina, Kans.; 1887; head, Rev. R. L. Clem; chaplain, Rev. R. K.

CRANBROOK SCHOOL

Rev. W. Brooke Stabler, Headmaster

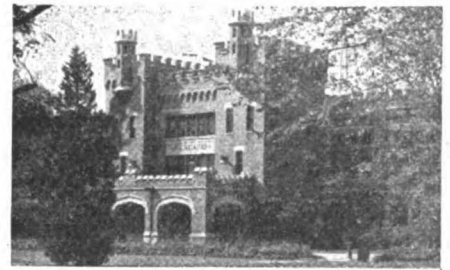
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St. Luke's School, Austin, Texas; 1941; head, Walter W. Littell; visiting chaplains, Rev. Charles A. Summers and Rev. Joseph Harte; pupils, 11; faculty, 3; day and boarding; age 11-18; grades 7-11; day \$200, boarding \$585; college preparatory; special emphasis, outdoor activities, self-help.

(Province of the Pacific)

Arizona

Prescott Preparatory School, Prescott, Ariz.; 1939; head, Donald E. Wilson; pupils, 40; faculty, 5; day and boarding; age 10-15; grades 6-9; day \$300, boarding \$1200; high school preparatory but will add a grade a year until courses are offered for grades 7-12; special emphasis, small classes, individual attention, riding.

California

*Harvard School, North Hollywood, Calif.

GIRLS

(Province of New England)

Connecticut

Rosemary Hall, Greenwich, Conn.; 1890; heads, Mrs. R. R. Evers and Mrs. H. H. Jessup; chaplain, Rev. John H. Chapman; pupils, 162; faculty, 21; day and boarding; age 10-18; grades 7-12; boarders \$1450, 5-day boarders \$1300 in 7-9, day \$450-\$600; college preparatory. Episcopalian service in chapel.

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

Massachusetts

St. Anne's School, Arlington Heights, Mass.; 1928; head, the Rev. Mother, OSA; chaplain, Rev. Fr. Eckman, SSJE; pupils, 85; faculty, 8; boarding; age 5-18; grades, kindergarten-12; \$500; academic course stressed but a few business courses are offered; accredited, N. E. Assn. of Coll. and Sec. Schls.

St. Mary's-in-the-Mountains, Seven Springs, Littleton, N. H.; 1886; head, Mary Harley Jenks; pupils, 40; faculty, 10; boarding; age 13-19; grades 9-12; \$1000; college preparatory; special emphasis, preparation for major colleges, music and art, skiing; college entrance examination board examinations used exclusively.

Vermont

Rock Point School for Girls, Burlington, Vt.; head, Doris K. Wright; chaplain, Rev. John Mockridge; pupils, 52; faculty, 10; boarding; age 11-18; grades 6-12; tuition varies according to the individual family's ability to pay; college preparatory and nurses' entrance training requirements; special emphasis, character building and training of special talents the girls may display.



SHATTUCK: A cadet reads the gospel at the Christmas service.

(Province of New York and New Jersey)

New Jersey

*St. Anna's School, Ralston, N. J.

St. John the Baptist School, Mendham, N. J.; 1880; head, Sister Agnes Genevieve; chaplain, Rev. Edward Noble; pupils, 47; faculty, 10; boarding age 12-19; grades 7-12; \$900; accredited, State of N. J.; Middle States Assn.

St. John's School, Mountain Lakes, N. J., 1909; head, Theresa L. Wilson; pupils, 89; faculty, 17; day; age 5-19; grades, kindergarten-12; college preparatory; \$180-\$375; special emphasis, character building; accredited, State of N. J.

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

St. Mary's Hall, Burlington, N. J.; 1837; head, Florence L. Newbold; chaplain, Rev. Wilbur E. Hogg jr.; pupils, 111; faculty, 17; day and boarding; age 6-18; grades 1-12; boarding, \$1200; day, lower school, \$150; junior high, \$250; upper, \$300; college preparatory, general, music, and art; special emphasis, high academic standing, wholesome personality, Christian character; accredited, Mid. States Assn. of Sec. Schls.; Sec. Educ. Bd.; State of N. J.

New York

Cathedral School of St. Mary, Garden City, N. Y.; 1877; head, Marijn Reid Marsh; chaplain, Rev. Canon Francis W. Hayes; pupils, 227; faculty, 31; day and boarding; age 3-18; grades, nursery-12; \$1300 boarding; day, \$125-\$200 nursery-4, \$350, 5-8; \$450 9-12; college preparatory and general courses; special emphasis, academic and religious education; accredited, N. Y. State Regents; Mid. Atlantic States Assn. of Sec. Schls. and Coll.

*Mary Warren School, Troy, N. Y.



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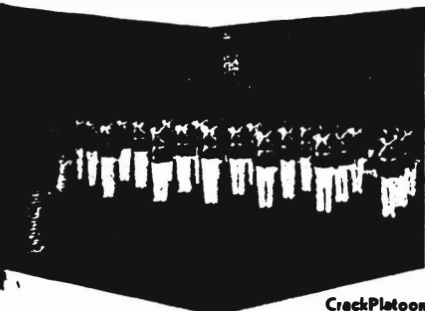
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MERCERSBURG: The main hall.

St. Agnes School, Albany, N. Y.; 1870; head, Blanche Pittman; pupils, 222; faculty, 32; day and boarding; age 5-18; grades, day kindergarten-12, boarding, 7-12; \$1200 for boarders; college preparatory and general; special emphasis, art, music, sports; accredited, Mid. States Assn.

St. Faith's School, Saratoga Springs, N. Y.; 1890; head, Rev. Leonard W. Steele; chaplain, same; pupils, 47; faculty, 8; boarding, age 8-18; grades, 3-12; general and college preparatory; \$673; special emphasis, basic subjects; accredited, Univ. of State of N. Y.

St. Mary's School, Peekskill, N. Y.; 1868; head, Sister Mary Regina, CSM; chaplain, Rev. George F. Collard; pupils, 80; faculty, 20-24; boarding; age 12-19; grades 7-12; \$1200 with sliding scale based on tuition plan; college preparatory; accredited, Mid. States Assn.

(Province of Washington)

District of Columbia

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

Maryland

Hannah Moore Academy, Reisterstown, Md.; 1832; head, Janet Ward; chaplain, Rev. C. Sturges Ball; pupils, 99; faculty, 23; age 11-19; grades 7-12; day and boarding; boarding \$1000 with special rate for those needing assistance at \$750; day, \$250; college preparatory; accredited, Mid. States Assn. of Coll. and Sec. Schs.

Virginia

*Chatham Hall, Chatham, Va.

*St. Anne's School, Charlottesville, Va.

St. Catherine's School, Richmond, Va.; 1890; head, Louisa Bacot Brackett; chaplain, Rev. Giles B. Palmer; pupils, 476; faculty, 80; day and boarding; age 4-19; grades, kindergarten-12; boarding, \$975; day, grades 1-3, \$100; 4-6, \$200; 7-9, \$250; 10-12, \$300; college preparatory and general; special emphasis, preparation for college; accredited, So. Assn. of Coll. and Sec. Schs.; Va. State Bd. of Educ.

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

Stuart Hall, Staunton, Va.; 1843; head, Mrs. William T. Hodges; chaplain, Rev. Lewis Gibbs; pupils, 148; faculty, 20; boarding and day; age 13-19; grades 8-12; \$1000 boarding, \$200 day; college preparatory, general course permitting a girl to specialize in music, art, dramatics or home economics; special emphasis, college preparation in an atmosphere of the finest southern traditions; accredited, So. Assn. of Coll. and Sec. Schs.; Va. State Bd. of Educ.

(Province of Sewanee)

Kentucky

Margaret Hall School, Versailles, Ky.; 1898; head, Rev. Mother Rachael, OSA; chaplain, Rev. Felix Cirlot; pupils, 70; faculty, 14; day and boarding; age 6-18; grades 1-12; \$750 boarding, \$60-\$160 day; college preparatory, academic courses, music; special emphasis, Christian education, self-help, democratic student government; accredited, So. Assn. of Coll. and Sec. Schs.

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North Carolina

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Tennessee

St. Mary's Episcopal School, Memphis, Tenn.; 1873; principal, Helen A. Loomis; chaplain, Rev. Harold B. Hoag; pupils, 160; faculty, 15; day and boarding; kindergarten-12; \$950 boarding; college preparatory; special emphasis, English; accredited, So. Assn. of Coll. and Sec. Schls.

*St. Mary's School for Girls, Sewanee, Tenn.

(Province of the Midwest)

Michigan

*Kingswood School, Cranbrook, Bloomfield Hills, Mich.

Wisconsin

St. Anne's School, Lake Geneva, Wis.; 1929; head, Rev. Sister Magdalen; boarding; age 6-14; \$1000.

Kemper Hall, Kenosha, Wis.; 1870; head, Mother Mary Ambrose; chaplain, Rev. Parker C. Webb; pupils, 125; faculty, 23; boarding and day; age 12-18; grades 6-12; \$1025; college preparatory and general courses; special emphasis, thorough college preparation and training for purposeful living; accredited, University of Wisconsin.



MARGARET HALL: Harvesting goldfish to sell at the guild carnival.

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(Province of the Northwest)

Iowa

St. Katherine's School, Davenport, Iowa; 1884; head, Ophelia S. T. Carr; chaplain, Rev. Alfred Lee Jones; pupils, 75; faculty, 21; day and boarding; age 12-18 (variable); grades 7-12; boarding \$800; day \$200; owned by the diocese of Iowa, operated under lay head; college preparatory with courses for non-college girls; emphasis on Christian living and character development; accredited, Iowa Comm. on Sec. Schools and Coll. Relations. *St. Monica's School, Des Moines, Iowa.

Minnesota

St. Mary's Hall, Faribault, Minn.; 1866; head, Margaret Robertson; chaplain, Rev. Osborne R. Littleford; pupils, 88; faculty, 19; boarding; age



ST. MARY'S, SAN ANTONIO: Group in the swimming pool.

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Nebraska

Brownell Hall, Omaha, Nebr.; 1863; head, Miss Dorothy Calvert Beck; chaplain, Rev. William T. Reid; pupils, 136; faculty, 20; day and boarding; grades, nursery-12; age 3 1/2-18; tuition—nursery, \$100; 1-3, \$150; 4-6, \$200; 7 & 8, \$250; 9-12, \$300; board and room, \$675 extra; primarily college preparatory—all graduates in last 10 years have gone to college; art, music, physical education, speech and dramatics are a definite part of the regular course; simple, wholesome, home life; careful attention to the individual; high academic achievement; accredited, North Central Assn.

South Dakota

*All Saints' School for Girls, Sioux Falls, S. D. St. Mary's School (Indian Girls), Springfield, S. D.; 1873; head, Miss G. Bernice Holland; chaplain, Rev. Standish MacIntosh; pupils, 50; faculty, 6; boarding; age 5-high school; grades, kindergarten-12; \$50; mission school supported partially by the National Council; standard grade and high school courses, college preparatory; emphasis, Christian education; accredited, State of So. Dakota.

Wyoming

Jane Iwinson Memorial Hall, Laramie, Wyo.; 1921; head, Josephine W. Whitehead; pupils, 26; faculty, 4; boarding; age 12-18; grades 7-12; \$525 per annum; college preparatory; emphasis on religious education. Girls attend University High School for academic classes. Accredited to North Central Assn. Shoshone Indian Mission School, Wind River, Wyo.; 1889; head, Gwen Roberts; chaplain, Rev. John Roberts; pupils, 25; boarding; age 6-15; grades, primary to 8th.

(Province of the Southwest)

Texas

Saint Mary's Hall, 117 East French Place, San Antonio 1, Tex.; 1879; head, Miss Katherine Lee; chaplain, Rev. Samuel O. Capers; pupils, 275; faculty, 28; day and boarding; age 6-18; grades 1-12; boarding, \$850; tuition, primary, \$140; forms 3 and 4, \$170; forms 5 and 6, \$200; forms 7 and 8, \$260; forms 9 and 10, \$315; forms 11 and 12, \$325; college preparatory; special emphasis on character building, training for citizenship, good sportsmanship. Accredited, State Dept. of Educ.; So. Assn. of Coll. and Sec. Schs. Bishop of diocese serves as pres. of board.

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Catalogue

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CRANBROOK: *The headmaster serves refreshments between halves.*

(Province of the Pacific)

California

Bishop's School, La Jolla, Calif.; 1909; head, Caroline S. Cummins; chaplain, Rev. Bruce V. Reddish; pupils, 150; faculty, 22; day and boarding; age 12-18; grades 7-12; \$1200 boarding; \$300 intermediate day; \$400 high school; college preparatory and general courses; accredited, U. of Calif.

The Girls' Collegiate School of Claremont, 1102 Amherst Ave., Claremont, Calif.; parent school, 1892; present, 1934; heads, Miss Muriel Sait, Miss Mary A. Edwards; pupils, 55-60; faculty, 12; day and boarding; age 11-19; grades 7-12; day, 7-9, \$250; 10-12, \$300; boarding, 7-9, \$1,150; 10-12, \$1,250. Non-denominational, about one-half the pupils are Episcopalians; college preparatory with emphasis on music, drama, art. Accredited, U. of Calif.

Palmer School for Girls, Oak Road, Walnut Creek, Calif.; 1943; head, Elizabeth Hollis Palmer; chaplain, Rev. James P. Trotter; pupils, 36; faculty, 6; day and boarding; age 5½-13; grades 1-8; \$100 per month boarding; \$30 per month, day; regular elementary school work, with emphasis on basic subjects.

Honolulu

St. Andrew's Priory, Emma Square, Honolulu, T. H.; 1868; head, Sister Helen Veronica; chaplain, Rev. Kenneth A. Bray; pupils, 410; faculty, 18; day; age 7-18; grades 2-12; \$10 per month, 2-8; \$12 per month, 9-12. Connected with St. Andrew's Cathedral; general high school courses, business courses, and college preparatory, with emphasis on Christian education (45 minutes daily for each scholar in addition to chapel attendance); accredited, U. of Hawaii and Northwestern Assn.

Oregon

St. Helen's Hall, 1855 S.W. 13th Ave., Portland 1, Ore.; 1869; head, Mrs. Gertrude Houk Fariss; chaplain, Rev. L. C. Wolcott; pupils, 300; faculty, 33; day and boarding school; age 2-Jr. Coll.; grades, nursery-Jr. Coll.; \$30 per month to \$950 per year; nursery school, \$30 per month full day, \$30 quarter half day; elementary school, \$150 per yr.; Jr. and Sr. High, \$218 per yr.; Jr. Coll., day, \$180; Jr. Coll. boarders, \$850; High Schl boarders, \$950 per year. All prices exclusive of fees; college preparatory; emphasis on adjustment of student to present world and preparation for post-war world. Accredited, Northwest Assn. of Sec. and Higher Schls.

Utah

Rowland Hall, 205 First Ave., Salt Lake City 3, Utah; 1880; head, Mrs. Fanny B. Jones; rector, Bishop Moulton of Utah; pupils, 165; faculty, 24; boarding and day; age 2-18; grades, nursery-12; nursery school, \$15 per month; kindergarten, primary, 3d, 4th, 5th grades, \$100 per year; 6th and 7th, \$150 per yr.; 8th, 9th, 10th, \$200 per yr.; 11th and 12th, \$250; board, room, and tuition for all grades, \$650; college preparatory and general courses, with emphasis on art and music; accredited, Northwest Assn. of Sec. and Higher Schls.

Washington

Annie Wright Seminary, 827 N. Tacoma Ave., Tacoma 3, Wash.; 1884; Ruth Jenkins; chaplain, Rev. Arthur W. Bell; pupils, 265; faculty, 35; day and boarding; age 4-18 (day school); 8-18 (boarding); grades, kindergarten-12; boarding, 1-4, \$1000; 5-8, \$1100; 9-12, \$1200; day, kinder-

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St. Paul's School for Girls, Walla Walla, Wash.; 1872; head, Miss Hedwig Zorb; chaplain, Rev. Arthur A. Vall-Spinosa; pupils, 54; faculty, 12; boarding; age 12-18; grades 7-12; \$700; college preparatory and general, with emphasis on college preparation, and preparation for citizenship by responsible student government and individual responsibility; accredited, Northwest Assn. of Sec. Schls. Graduates admitted to all colleges.

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Woodbridge Country Day School, Ansonia, Conn.; 1933; head, Rev. George A. Barrow, Ph.D.; chaplain, same; pupils, 20; faculty, 5; day and boarding; age 5-15; grade, nursery-8th; day, \$300; boarding, \$600; general courses.

(Province of New York and New Jersey)

New York

Ascension Day School, 215 Manor Rd., Staten Island, N. Y.; 1932; head, Rev. Raymond G. Rogers; rector, same; pupils, 26; faculty, 2; day; age 4½-9; grades, kindergarten-4th; \$100-\$135; school is parochial, a parish organization; directors of school are members of the vestry of the Church of the Ascension.

*Greer School, Hope Farm, Dutchess County, N. Y.

(Province of Washington)

District of Columbia

*Beauvoir, The National Cathedral Elementary School, Mount St. Alban, Washington, D. C.

Virginia

Blue Ridge School, Bris, Greene County, Va.; 1910; head Rev. George P. Mayo; chaplain, same; pupils, 200; faculty, 12; day and boarding; age 7-20; grades, primary-12; \$20 per month; general courses with stress on vocational work and doing well necessary duties of everyday life; accredited, Va. Bd. of Educ.

*John Moncure High School, Miller's Tavern, Va., (Colored).

*St. Agnes' School, Alexandria, Va.

St. Paul's Polytechnic Institute, Lawrenceville, Va.; 1888; head, Rev. J. Alvin Russell; chaplain, same; pupils, 1087; faculty, 65; day and boarding; age 13-23; grades, elementary through 4 years college; \$305; teacher training, business administration, secretarial science, home economics, with special emphasis on industrial and vocational training. Accredited, Va. State Bd. of Educ.

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Louisiana

*Gaudet Normal and Industrial School, New Orleans, La. (Colored.)

Mississippi

*Okolona Industrial School, Okolona, Miss.

North Carolina

Appalachian School, Penland, N. C.; 1913; head, Rev. P. W. Lambert jr.; chaplain, same; pupils, 30; faculty, 4; day and boarding; age 6-12; grades 1-7; \$40 per month; diocesan school of Western North Carolina.

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Texas

St. Philip's Junior College and Vocational Institute, 2120 Dakota St., San Antonio, Tex. (Colored); head, Miss A. Bowden; chaplain, Rev. H. B. Morris; \$81; pre-professional, liberal arts, vocational, and terminal. Accredited, Texas State Dept. of Educ.; Assn. of Texas Colleges; Assn. of Junior Colleges.

Washington

*Children's Educational Foundation, Box 188, Mercer Island, Wash.

Alaska

*St. John's School, Allakaket, Alaska (Indian and Eskimo); mission day school.

*St. Mark's School, Nenana, Alaska (Indian); mission day school.

Panama Canal Zone

Christ Church Academy, 3d and Herrer Ave., Colon, R. P.; 1893; grades, 1-6; Chaplain, Rev. G. F. Packard.

Puerto Rico

*New World School, P. O. Box 1617, Manati, P. R.

COLLEGES

All Saints' College, Vicksburg, Miss. (See primary and secondary.)

*Bard College, Annandale-on-Hudson, N. Y.

*Carleton College, Northfield, Minn.

*College of Preachers, Washington, D. C.

*Hobart and William Smith Colleges, Geneva, N. Y.

*Kenyon College, Gambier, Ohio.

*Milwaukee-Downer, Milwaukee, Wis.

St. Augustine's College, Raleigh, N. C.; 1867; head, Rev. Edgar H. Goold; chaplain, same; pupils, 225; faculty, 20; day and boarding; boarding, about \$300 per year; grants B.A. and B.S. degrees to coeducational negro youth. Accredited, So. Assn. of Coll. and Sec. Schls.

St. Helen's Hall and Junior College, Portland, Ore. (See primary and secondary.)

St. Mary's School and Junior College, Raleigh, N. C.

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St. Barnabas Hospital School of Nursing, 920 S. 7th St., Minneapolis, Minn.; 1894; head, Miss Helen E. Platt; chaplain, Rev. Frederick D. Tyner; pupils, 116; faculty, 4; age 18-30; price range, \$200, including textbooks and uniforms and health service. Membership in U. S. Cadet Nurse Corps covers cost of course. Three year course offers affiliation with the U. of Minn. for sciences. Optional affiliation for 3 months, psychiatric nursing at St. Peter's State Hospital. Candidates must have graduated in the upper third of high school class in an academic program or present college work with a "C" level or above. Accredited, Minnesota State Board of Nurse Examiners.

St. Luke's Hospital School of Nursing, Kansas City, Mo.; 1903; head, Virginia H. Harrison; chaplain, Rev. Charles R. Tyner; pupils, 124; faculty, 8; age 17-30; general nursing course,

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St. Luke's Hospital School of Nursing, 421 W. 113th St., New York 25, N. Y.; 1888; head, Miss Helene Olandt; chaplain, Rev. Otis R. Rice; pupils, 320; faculty, 88; boarding; age 18-30; tuition approximately \$250; basic nursing course; applicants should have had an academic or college preparatory course. Accredited, National League of Nursing Education; State Dept. of the University of the State of New York.

Norton Memorial Infirmary School of Nursing, 231 West Oak St., Louisville 3, Ky.; 1885; head, Arden E. Hardgrove; chaplain, Rev. Ralph Bonacker; pupils, 110; faculty, 12; age, over 18; tuition free to those joining U. S. Cadet Nurse Corps; others \$150 upon admission; theoretical courses at Nazareth College, all others at hospital; standard 3 year course. Accredited, Kentucky State Board of Nurses Examiners.

St. Barnabas Hospital School of Nursing, 685 High St., Newark, N. J.; 1895; head, Miss Eva Cadady; chaplain, Rev. A. Doughty; pupils, 140; faculty, 10; age 17½-35; general nursing course. Accredited, N. J. Board of Nurses Examiners.

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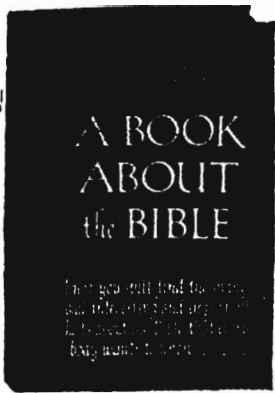
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SECONDARY SCHOOLS

Chaplains to Meet at Shattuck

Invitations have been sent to the chaplains of all the Church secondary schools in the country to attend a meeting at Shattuck School, Faribault, Minn., on June 19th, 20th, and 21st. The Rev. Joseph M. McKee, chaplain at Shattuck, will be host, assisted by the Very Rev. Osborne Littleford, chaplain at St. Mary's Hall and the Rev. David Horning, chaplain at St. James' School.

In his letter of invitation, Fr. McKee stressed that this was not to be a conference but rather a meeting at which the chaplains would share experiences, methods, and ideas. The purpose is primarily to determine how the Church secondary school can best serve the program of the National Church and how the Church can be made aware of the work the schools are doing.

Christ School, Arden, N. C., Plans New Gymnasium

A new gymnasium is among the buildings being planned by Christ School, Arden, N. C. In harmony with the administrative building, dormitories, dining hall, infirmary, and chapel which were built in recent years, the plan is to replace the old gym and the one remaining frame dormitory with structures of native sandstone, quarried on the school property. It is also planned to provide another building for better apartments for some of the staff.

Richard Fayssoux, athletic director for many years and also head of the alumni association, has accepted responsibility for starting the campaign to raise funds for the new gymnasium, which will cost about \$40,000. Mr. Fayssoux feels that the building should be dedicated as a living memorial to Christ School boys who served the country in its time of need.

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viously enrolled boys was St. Agnes School for Girls in Alexandria, where boys were admitted through the fourth grade.

The response to the opening of the school was overwhelming, and, without a single line of advertising, St. Stephen's opened on September 14, 1944, with an enrollment of 100 students in grades from 3 through 8 and a substantial waiting list in the lower grades. The school is located on the former estate of Frank Michelbach in Alexandria, where there is a sizable property of five acres and a house of 14 rooms which was easily adapted for school purposes. The faculty consists of eight full-time teachers and four part-time, the distribution at present being four men and eight women. In addition to a fine curriculum along standard educational lines, the school offers a regular organized athletic program, a growing scope of extra-curricular activities, and courses in sacred studies for each grade. Chapel services are held regularly by the headmaster, and outside speakers are listed on the weekly programs. An excellent PTA has been organized, and is at present giving admirable support to the school in all phases of its development, particularly in regard to the athletic program and the school library. St. Stephen's has received wide publicity since its founding, and will enter its second year in September with a good record of achievement, and rich promise for the future.

St. Mary's Girls Care For Second Baby

Girls of the Home Management House at St. Mary's School, Springfield, S. D., last fall took upon themselves the added responsibility of caring for a second baby at the home.

Little Sandra, the first baby, came last summer when an Indian woman asked the school to take care of her baby while she went to a sanitarium for a year. Then in October, the government doctor in Wagner asked the school to take Linda who had been abandoned by her parents. After consulting the seniors about their desire to assume the added responsibility, Miss G. Bernice Holland, superintendent, also accepted Linda although the school had intended to have only one baby in the Home Management House.

Since school began last fall, the Home has had to turn away seven small children who either had no parents or were half orphans. Generally in the case of the latter, the mother needed somewhere to place her child while she went out to work.

"This is a reflection of the great need for an orphanage among the Sioux people," Miss Holland writes. "In their former culture, camp groups shared and shared alike and orphan children were taken into some family without question. It is impossible for Indian people to do this any longer without jeopardizing the children of their own family. Oftentimes the family is unable to take care of its own members it should. Since the White man has imposed his civilization upon the Indian, he has not provided any substitute for the communal care of children. In this respect

"When Ye Pray"

Our heading is simply the title of one of the grandest little prayer and worship manuals that has been produced in The Church for quite some years. It is the work of Father Palmer, Superior of the Society of St. John The Evangelist in Canada (The Cowley Fathers). Those who have followed the other work of Father Palmer have been conscious of his rare spiritual perception and the equally rare ability to make it plain and simple and lovely for common folks like you and us. This little manual is really a sort of Companion to the Prayer Book, to help us to use our Prayer Books better. It includes forms for Morning and Night Prayers, that exquisite Night Litany found in all Cowley Manuals, helps for Meditation, little personal suggestions toward a more perfect spiritual experience,—good, sound advice to Communicants, and then—something entirely new—suggestions for Isolated Church-folk. We like that, for there must be just hundreds and hundreds of good Episcopalians so situated in these abnormal days as to be denied the comfort and consolation of the Church of their chosen religion.

Its arrangement of The Mass is interpolated with helps and suggestions that can only tend to enrich one's worship of God and Our Lord at The Holy Eucharist. You know, we derive an almost childish pleasure in finding for and offering to our friends in The Church such little gems of devotional help as "When Ye Pray," especially when EVERYONE who reads this can afford it for themselves and for those friends who might not otherwise hear of it. Its cost is 35 cents *postpaid*, but

if you'll do as we suggest and buy *four copies*, we'll send all four *postpaid* for \$1.25 and give you the joy of sending them to people who you feel would be benefited by them, being sure that you keep a copy in order that *you*, especially, may get the same benefits. We all need all such that we can get, and if we're honest with ourselves, we'll admit it.

And we're so happy to tell you of the splendid growth of our business, not only in the more and more impressive woodwork our artisans are producing, but also in the brassware and the silverware sections which we so thankfully have been able to keep going full tilt all through the war, and our section of Church Art, in which are found pieces that "New York" has never even laid eye upon as yet! (Pardonable chuckle at this point!)

But above all these encouragements, our real joy comes from those dozens and dozens of letters from people who turn to us, as kindred souls, seeking help and guidance in a proper memorial expression for some loved one passed on, as well as requests for other means of Grace that can come from printed book or colorful art. And from these letters, more often than not, come choice touches of friendship and fellowship, which more and more convince us that this so-called business of ours here is really nothing more nor less than a very unique and *quite unofficial* part of The Episcopal Church itself, set up to reach and touch The Church and Her people in those phases of their physical and spiritual need to which we definitely seem to have been called.

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EDUCATIONAL

the Church has failed to carry out Christ's admonition, 'Suffer little children to come unto Me and forbid them not. For such is the kingdom of heaven.'"

St. Mary's School fulfills many of the recommendations of the Senate Investigating Committee of Indians. This committee recommends that Indian children be given elementary and secondary education which will prepare them for universities and colleges and that they be prepared to take their places in American society. It also commends the policies of Church workers. Ninety-five per cent of St. Mary's students go on to higher education and they do not return to the reservation to make their permanent homes.

Margaret Hall Observes Holy Week

A special point is made at Margaret Hall School, Versailles, Ky., to see that the children are allowed to observe the ancient ceremonial of Holy Week. Beginning with Palm Sunday, there is the blessing of the Palms and procession before the Mass. On Wednesday, Thursday, and Fridays nights Tenebræ is observed. Two members of the altar guild serve as acolytes and put out the candles one by one as the service progresses.

On Maundy Thursday there is Mass and procession to the altar of Repose. Sisters, students, and faculty members take turns in keeping watch, the Sisters and faculty taking the night watches. In the morning there is the Mass of the Resurrection sanctified with veneration of the Cross. On Easter Even the Paschal Candle is blessed and the first Vespers of Easter are sung. The purple veils are taken out and the whole chapel is transformed in the course of the service, as the Alleluias are sung. The first Mass of Easter is said on Easter morning.

Margaret Hall girls have unusual ways of raising money for missions and other good causes. Behind the gymnasium is a peanut-shaped pool which is inhabited by goldfish. These fish have been bought and sold for many years at the annual carnival given by the Guild of St. John the Divine, at which each school organization is allowed a concession. Sold for 10 cents each at the carnival, the goldfish at the end of the school year usually find their way back to the community pool, where they live until right before Lent when they are again taken out of their native habitat and acquire a new owner.

Dr. Arthur Kinsolving's History of School

The Rev. Dr. Arthur B. Kinsolving, rector emeritus of St. Paul's Church Baltimore, is just completing *A Short History of the Boys' School of St. Paul's Parish, Baltimore*. This parochial boarding and day school was founded during the rectorship of the Rev. Dr. William E. Wyatt in 1849. The rector of St. Paul's is *ex-officio* chairman of the board of trustees.

Copyright 1906, the beginning of Dr. Kinsolving's

The Living Church

ing's rectorship, there was a school of 25 boys housed in two buildings in downtown Baltimore. For some years it had been mainly used to furnish singing boys for St. Paul's choir. As the new rector had been both a student and a teacher at the Episcopal High School near Alexandria, Va., he at once set about developing the possibilities of this Church school.

Through many disappointments and successes, there is now a school of 250 boys, boarders and day scholars, on a 30-acre campus at Mt. Washington, four miles from the center of Baltimore, under Atherton Middleton as headmaster, and a corps of able and experienced teachers. With a moderate tuition and a scholarship system the school reaches a number of boys who otherwise would have no such advantages. Through recent years, and especially during the headmastership of George S. Hamilton, St. Paul's Boys' School achieved such a position as to have a long waiting list each session.

SEMINARIES

Rev. Norman Pittenger to Deliver Bohlen Lectures

The Rev. W. Norman Pittenger will deliver the Bohlen Lectures in St. Andrew's Collegiate Chapel of the Philadelphia Divinity School, on the general theme "The Church Which Is His Body." The general public is invited to attend the four lectures scheduled for May 15th, "Notes of the Church"; May 17th, "Its Unity"; May 22d, "Its Holiness"; and May 24th, "Its Catholicity."

A recognized scholar, Fr. Pittenger has been fellow and tutor at General Theological Seminary, from which he graduated, since 1936. Besides teaching at General, where he gives courses in dogmatic theology and apologetics, he also teaches under the Columbia University Extension Department.

He is vice-chairman of the Church Congress, chaplain of the Guild of Scholars, a member of the Study Commission of the World Council of Churches; a member of the Presiding Bishop's Commission on the Intellectual Life of the Church; a member of the Second Province Commission on College Work; American editor of *Theology* and contributing editor to *American Journal of the Philosophy of Religion*.

He is the author of *The Approach to Christianity, Christ and Christian Faith* (a Religious Book Club selection), *As His Follower, Christian Faith and Worship*, and *The Christian Way in a Modern World* (also a Religious Book Club selection). He also collaborated with Dr. Bernard Iddings Bell in *The Life of the Lord Jesus Christ*. He is the author of many articles in religious journals.

Administrative Committee to Direct Philadelphia Divinity School

At a meeting of the board of trustees of the Philadelphia Divinity School, held on May 3d, an administrative committee

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The author is a clergyman who has had 40 years of pastoral experience and 10 years of counselling experience in his own Clinic of Personal Adjustment. Every statement he makes is grounded in work that has brought about remarkable results in Flint and Detroit.

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EDUCATIONAL

was appointed to direct the work of the school from the time when the Very Rev. Dr. Allen Evans, dean, resigns in June until his successor is elected. Bishop Hart of Pennsylvania is the chairman and the executive secretary is the Rev. Vincent Fowler Pottle. The other members of the committee are the Rev. James M. Collins and Dr. Thomas S. Gates.

The school will open, as usual, in the autumn, with a complete faculty and every advantage will be given the students adequately to prepare themselves for the ministry of the Church.

Summer Terms at C.D.S.P.

Two five-week summer terms will be given by the Church Divinity School of the Pacific in cooperation with the Pacific School of Religion and the Berkeley Baptist Divinity School, beginning on June 18th and July 23d. A full curriculum will be offered by the combined faculties, including Dean Henry H. Shires, Prof. Randolph C. Miller, and Prof. Pierson Parker. Among visiting lecturers will be the Rev. Ralph Sockman. The courses will be open to clergy desiring "refresher" courses.

COLLEGES

St. Augustine's College

St. Augustine's College, Raleigh, N. C., has continued to make steady progress in spite of the severe difficulties growing out of the war situation. Scores of young men have left the college to join the armed forces, and many others have been

prevented from entering college. Nonetheless the total enrolment of St. Augustine's for the 1944-1945 school year exceeded that of the previous year by approximately 30%.

NEW COURSES

This success in maintaining a representative enrolment is explained partly by the fact that a department of secretarial and business training and a greatly expanded offering in music, including courses which qualify graduates as teachers of music in public schools, have been added in the past three years. Next September the college will begin to qualify suitable students for the North Carolina teachers' certificate in Bible. The education laws of this state permit instruction in Bible in the public schools of those communities which desire such instruction. A basic curriculum in religious education, built around the courses in Bible which have been given for many years at the college will greatly increase its usefulness to the state and the Church.

Graduates and former students of the college are making a noteworthy contribution to the nation through the armed forces. About 185 of them are in uniform. They are scattered throughout the world, on all the fighting fronts, and in practically every branch of the service. Thirty of them are commissioned officers, ranking from second lieutenant to lieutenant-colonel. One, a captain in the Air Corps, was recently awarded the Distinguished Flying Cross. Another has served with distinction as division and area chaplain in the South Pacific. At least eight St. Augustine graduates are army chaplains.

DIOCESAN

VERMONT

Faith to the Rescue

"Secular education today does not know where it is going and is therefore worthless," Bishop Loring of Maine told 55 Church school teachers and clergy from southern Vermont at an institute held April 24th at St. Mark's Church, Springfield.

The Bishop said that leading educators themselves, such as President Hutchins of Chicago, and President Conant of Harvard, were frank to acknowledge the bewilderment and lack of direction of modern education. "Education doesn't know of faith and is looking to the Church to give it," Bishop Loring went on. "Hitler sounded like certainty, and a Germany hungry for something definite took their chances on him. People here are tired of confusion, too, and if the Church doesn't give them the true answer straight from the shoulder, false leaders will give them theirs and are doing so," he said.

The answer of the Church should be the unqualified setting forth of the Catholic doctrines of the Incarnation, the Atonement, and the Apostolic Church. "Many today are saying, 'What a man believes does not matter; why cannot we

just unite on the basis of good will and decency?' The author of this statement is the devil," said the Bishop. He asked the listeners to repeat together, "Right belief can bring right action."

Regretting the lack of conviction on the part of members of his own Church, Bishop Loring quoted 100 Episcopal priests serving as chaplains with the armed forces as saying, "The crass ignorance of Episcopalians is just as bad as any others that we can see. We need above all else to know the faith and seek to make it known as the only hopeful solution to a chaotic world," he concluded.

Two other addresses preceded that of the Bishop. The Rev. Herbert Hawkins of White River Junction spoke on the Ten Commandments. Although they are the Law of God, they are subject to interpretation by that higher Law of God, the words of Jesus in the New Testament. The Commandment, Honor thy father and thy mother, is to be observed in the light of, "He that loveth father or mother more than me is not worthy of me." Failure to realize this almost cost him his vocation to the priesthood, Fr. Hawkins said.

Taking issue with the editor of THE LIVING CHURCH, who was reported to have said, "The Kingdom of Heaven is a

republic and we must elect God," Fr. Hawkins replied, "No, the Kingdom of Heaven is not a democracy because God is both King and Lawmaker." "Ye have not chosen me but I have chosen you."

The Rev. Truman Heminway, rector of Woodstock, speaking on the Lord's Prayer, said that when we say the word "our" in Our Father, we should think of someone beside ourselves definitely by name, such as a soldier at the front, or, and especially this, someone that we particularly dislike, as a means of realizing the God-given Brotherhood of Man despite all man-made separations.

Bishop Van Dyck of Vermont led the group in intercessions for the San Francisco Conference and the needs of our suffering world. A quiz on the faith, discussions, and a review of helpful books for parents and teachers given by the Rev. Edward Williams of Bellows Falls were other features of the conference. The Rev. John F. Moore, rector of St. Mark's, was the chairman of the planning committee of the institute, which consisted also of Fr. Hawkins and Fr. Williams. A delicious chicken dinner was made possible by the labors of Mrs. J. M. Slack and her committee of local Churchwomen.

The institute was the first of its kind to be held in southern Vermont for many years and its success augurs the holding of others in the near future.

MILWAUKEE

St. David's Mission Consecrated 16 Months After Organization

Organization, admission into union with the diocese, and consecration of its church edifice, all this within a space of 16 months, is the unusual record of St. David's Mission on Little Muskego Lake, in an outlying suburb of Milwaukee. The congregation was formed November 14, 1943, admitted into the diocese on May 5, 1944, and its church consecrated entirely free of debt by the Bishop of Milwaukee on April 29, 1945.

The "new church" is a remodeled WPA shack. Edward Jensen, a Milwaukee jeweler, donated the land and building in his real estate subdivision of Jewelcrest. Men from a dozen different church bodies have helped in the process of making the building habitable and usable.

The Rev. Harold E. Wagner of West Allis helped in the formation of the congregation and is its vicar.

HONOLULU

Visit of Miss Charlotte Tompkins

At the request of Bishop Kennedy of Honolulu, Miss Charlotte C. Tompkins is now visiting the Hawaiian Islands.

Miss Tompkins is field worker in the Division of Christian Education of the National Council, and Bishop Kennedy wishes her to spend a month or six weeks in the Islands in general Christian educational work, mostly with teachers and leaders of Church schools. Miss Tompkins expects to devote much of her time

May 13, 1945

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to leadership training, and to help in raising the standards of the Church schools throughout the Islands.

Bishop Kennedy has timed Miss Tompkins' visit so that she may attend the district youth conference, at which she will give a course in leadership training.

PENNSYLVANIA

161st Annual Convention

Hears Request for Suffragan

The 161st annual convention of the diocese of Pennsylvania met in Philadelphia on April 30th and May 1st. The opening session on Monday evening was held in Christ Church, marking the 250th anniversary of the founding of the parish. The session on Tuesday was held in the Church of the Holy Trinity, Philadelphia.

Bishop Hart presided, and in his annual address requested the convention to take action for the election of a suffragan bishop. He also expressed concern over the caliber of candidates for Holy Orders, and stressed the responsibility of the laymen to encourage the sons of Church families to consider the ministry. Emphasis was placed upon the duty of vestries to give more serious consideration to recommendation of candidates.

Two women addressed the convention: Mrs. Francis R. Packard, president of the Women's Auxiliary of the diocese, told of its accomplishments and aims; Mrs. Blair

Lee, chairman of hostesses at the St. Stephen's Servicemen Center, described the extensive work of the club on behalf of men and women in the armed forces.

An invitation was extended to the General Convention to meet in Philadelphia in 1946; and the Bishop was requested to call a special diocesan convention for the election of a suffragan bishop, late in June, if possible.

ELECTIONS: Standing committee, Rev. Messrs. N. B. Groton, Franklin Joiner, J. M. Niblo, C. E. Snowden, S. R. West; Messrs. W. P. Barba, W. H. DuBarry, S. Ervin, S. F. Huston, W. W. Montgomery jr. Executive council, Rev. Messrs. F. W. Blatz, T. L. Gosling, J. E. Hill, W. N. Parker, C. E. Tuke; Messrs. E. B. Clay, E. O. Coates, G. M. Dallas, P. H. Granger, F. A. Lewis.

NEW YORK

Consecration of Church of the Crucifixion, Negro Parish

By ELIZABETH McCracken

One of the most beautiful services held in many years in New York City was that of the consecration of the Church of the Crucifixion, at Convent Avenue and 149th Street, on May 3d, the Feast of the Finding of the Holy Cross. This parish, made up of Negro Anglo-Catholics, was organized 29 years ago. The church building was bought and the work begun by the Rev. Jedediah Edmead, who was rector from 1916 to 1933, when he became rector emeritus, which office he held until his death

in 1941. The present rector, the Rev. Dr. Egerton E. Hall, took charge of the parish in 1936. In the course of the years, the church building has been transformed into one of the most notable Anglo-Catholic places of worship in the country, with a steadily increasing membership. The people themselves have worked unremittingly to pay off the debt, and rejoiced greatly when this task was completed and their church could be consecrated.

Bishop Campbell, retired Bishop of Liberia, acted for Bishop Manning. Bishop DeWolfe of Long Island was the preacher. In the procession were many of the clergy of the diocese of New York and neighboring dioceses. Among these was the Rev. Robert H. Tabb, rector of the Church of the Crucifixion, Philadelphia, a prominent Negro parish of that diocese. The choir, of boys and men, girls and women, sang the music with untoggettable beauty, under the direction of the minister of music, Edward Margetson. The choir, as well as the acolytes and the candle-bearers, wore scarlet cassocks. The two bishops wore mitres and copes.

The ceremonies were the ancient forms for the consecration of a church. The officiating bishop knocked on the closed door, from outside, saying: "Lift up your head, O ye gates, and be ye lift up ye everlasting doors and the King of Glory shall come in." The deacon within responded: "Who is the King of Glory?" Thus, until the bishop says the final

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words: "Open, open, open." The door was then opened, from the inside, and the keys of the church presented to the bishop. The Litany was sung, the officiant being Fr. Benedict, curate of the church. Then followed the memorable series of processions to the altars and shrines of the church and the blessing of each one by Bishop Campbell, in this order: the high altar, the shrine of Christ the King, the lady altar, the children's altar, and the Victory shrine. The procession then moved to other places in the church, blessing them: the pulpit, the lectern, the font, the entrance to the choir, the altar rail, the confessionals, and the ambry in which is kept the holy oil. Appropriate prayers and lovely singing marked each benediction. A beautiful Calvary, life-size, given in memory of the first rector, Fr. Edmead, was blessed by Bishop DeWolfe.

The instrument of donation and endowment was formally presented to Bishop Campbell by the wardens of the church, and the customary document, declaring the place consecrated and set apart, prepared and signed and sealed by Bishop Manning, was read by Bishop Campbell. A Solemn High Mass, memorably sung, was celebrated. The rector, Dr. Hall, was the celebrant; Fr. Benedict, the curate, deacon; and the Rev. Vern L. Adams, OHC, subdeacon.

SERMON

Bishop DeWolfe, the special preacher of the occasion, held the attention of even the youngest children present, by his simple and eloquent sermon. He said in part: "We might think, to hear some persons talk, that we did not need Christ's Body, whether it be the Church or the Food of

His Altar. The Incarnation means Christ's Body. Some persons speak of Baptism and the Holy Communion, whereby we become parts of Christ's Body, as though we could do anything with these Sacraments, at any time—use them or not, just as we might fancy. That is not what the Incarnation means. . . .

THE UNSEEN IN THE SEEN

"This service is a great witness to the Catholic Faith. I wish that there might be many such, throughout the world. . . . Matter is here consecrated. We see things made holy, things which we shall touch. Matter is important because of what it holds: the unseen in the seen, the spiritual in the material, the eternal in the temporal. . . .

"We would have fewer people running away from the Church to strange

CHURCH SERVICES



GO TO CHURCH! That slogan, sounded round the world, might well put an end to the world's chaos. The rectors of leading churches listed here urge you to put the slogan to work in your own personal world. Use it on your friends. Whether as a traveler in a strange city, as a local resident, you are always welcome to come into these leading churches for the services or for quiet moments of prayer. And you are urged to bring with you your friends. Accept the cordial invitation!

CHICAGO—Rt. Rev. Wallace E. Conkling, D.D., Bishop; Rt. Rev. Edwin J. Randall, D.D., Suffragan Bishop
 Church of the Atonement, 5749 Kenmore Avenue, Chicago 40
 Rev. James Murchison Duncan, rector; Rev. Edward Jacobo
 Sun.: 8, 9:30 & 11 a.m. H.C.; Daily: 7 a.m. H.C.

LOS ANGELES—Rt. Rev. W. Bertrand Stevens, D.D., Bishop; Rt. Rev. Robert Burton Gooden, D.D., Suffragan Bishop
 St. Mary of the Angels, Hollywood's Little Church Around the Corner, 4516 Finley Ave.
 Rev. Neal Dodd, D.D.
 Sunday Masses: 8, 9:30 & 11

LOUISIANA—Rt. Rev. John Long Jackson, D.D., Bishop
 St. George's Church, 4660 St. Charles Ave., New Orleans
 Rev. Alfred S. Christy, B.D.
 Sun.: 7:30, 9:30, 11; Fri. & Saints' Days: 10

MAINE—Rt. Rev. Oliver Leland Loring, Bishop
 Cathedral Church of St. Luke, Portland
 Sun.: 8, 9:30, 10, 11 & 5; Weekdays: 7:30 & 5

MICHIGAN—Rt. Rev. Frank W. Creighton, D.D., Bishop
 Church of the Incarnation, 10331 Dexter Blvd., Detroit
 Rev. Clark L. Attridge
 Sunday Masses: Wed., 10:30; Fri., 7; Sunday Masses: 7, 9 & 11

MISSOURI—Rt. Rev. William Scarlett, D.D., Bishop
 Church of Holy Communion, 7401 Delmar Blvd., St. Louis
 Rev. W. W. S. Hohenschild
 Sun.: 8, 9:30 and 11 a.m. Wed.: H.C. 10:30 a.m. Services announced.

NEW YORK—Rt. Rev. William T. Manning, D.D., Bishop; Rt. Rev. Charles K. Gilbert, D.D., Suffragan Bishop
 Cathedral of St. John the Divine, New York
 Sun.: 8, 9, 11 Holy Communion, 10 Morning Prayer; 4, Evening Prayer; 11 and 4, Sermons; Weekdays: 7:30, 8 (also 9:15 Holy Days & 10 Wed.), Holy Communion; 9 Morning Prayer; 5 Evening Prayer (Sung); Open daily 7 a.m. to 6 p.m.

Church of the Ascension, Fifth Ave. & 10th St., New York
 Rev. Roscoe Thornton Foust, Rector
 Sun.: 8, 11; Daily: 8 Communion; 5:30 Vespers. Church is open 24 hours a day.

Church of Heavenly Rest, 5th Ave. at 90th St., New York
 Rev. Henry Darlington, D.D., Rector; Rev. Herbert J. Glover; Rev. George E. Nichols
 Sun.: 8, 10 (H.C.), 11 M.P. & S., 9:30 Ch. S.; 4 E.P. Weekdays: Thurs. & Saints' Days, 11 H.C.; Prayers daily 12-12:10

Chapel of the Intercession, 155th St. and Broadway, New York
 Rev. Joseph S. Minnis, Vicar
 Sun.: 8, 9:30, 11 & 8; Weekdays: 7, 9, 10, 5 p.m.

St. Bartholomew's Church, Park Ave. & 51st St., New York 22
 Rev. Geo. Paull T. Sargent, D.D., Rector
 Sun.: 8, Holy Communion; 9:30 & 11 Church School; 11 Morning Service & Sermon; 4 p.m., Evensong, Special Music. Weekdays: 8 Holy Communion also 10:30 on Thurs. & Saints' Days. The Church is open daily for prayer

St. James Church, Madison Ave. at 71st St., New York
 Rev. H. W. B. Donegan, D.D., Rector
 Sun.: 8 Holy Communion; 9:30 Ch. School; 11 Morning Service & Sermon; 4:30 p.m. Victory Service. Weekdays: Holy Communion Wed., 7:45 a.m. and Thurs., 12 m.

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

St. Thomas' Church, 5th Ave. & 53rd St., New York
 Rev. Roeliff H. Brooks, S.T.D., Rector
 Sun.: 8, 11 a.m., and 4 p.m. Daily Services: 8:30 Holy Communion; 12:10, Noonday Services; Thurs.: 11 Holy Communion

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

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

Chapel of the General Theological Seminary, Chelsea Square, 9th Ave. & 20th St., New York
 Daily: Morning Prayer & Holy Communion 7 a.m.; Choral Evensong, Monday to Saturday, 6 p.m.

PENNSYLVANIA—Rt. Rev. Oliver James Hart, D.D., Bishop
 St. Mark's Church, Locust St., between 16th & 17th Sts., Philadelphia
 Rev. William H. Duphy, Ph.D., Rector; Rev. Philip T. Fifer, Th.B., Asst. Rector
 Sun.: Holy Eucharist, 8 & 9 a.m.; Matins, 10:30 a.m.; Sung Eucharist & Sermon, 11 a.m.; Evensong & Instruction, 4 p.m.
 Daily: Matins, 7:30 a.m.; Eucharist 7:45 a.m.; Evensong, 5:30 p.m. Also daily, except Saturday, 7 a.m. & Thursday and Saints' Days, 9:30 a.m. Confessions: Saturdays 12 to 1 and 4 to 5 p.m.

RHODE ISLAND—Rt. Rev. James DeWolf Perry, D.D., Bishop; Rt. Rev. Granville Gaylord Bennett, D.D., Suffragan Bishop
 Trinity Church, Newport
 Rev. L. L. Scaife, S.T.D., on leave USNR; Rev. Wm. M. Bradner, minister in charge; Rev. L. Dudley Rapp, associate minister
 Sun.: 8, 11 a.m., 7:30 p.m.; Church School Meeting at 9:30 a.m.; Wed.: 11 Special Prayers for the Armed Forces; Holy Days: 7:30 & 11

SPRINGFIELD—Rt. Rev. John Chanler White, D.D., Bishop
 St. Paul's Pro-Cathedral Springfield
 Very Rev. F. William Orrick, Dean
 Sunday: Mass, 7:30, 9:00, and 10:45 a.m. Daily: 7:30 a.m.

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

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

WESTERN NEW YORK—Rt. Rev. Cameron J. Davis, D.D., Bishop
 St. Paul's Cathedral, Shelton Square, Buffalo, N. Y.
 Very Rev. Edward R. Welles, M.A., Dean; Rev. C. A. Jessup, D.D.; Rev. Robert E. Merry, Canon
 Sun.: 8, 9:30, 11, Daily: 12, Tues.: 7:30, Wed.: 11

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ANNOUNCEMENTS

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DIOCESAN

faiths, or no faiths, if they knew that the Sacraments are an extension, a continuation, of the Incarnation. God so brings us into union with Him whose Church is the Body of which He is Head. But He dwells not alone in the whole Church; He comes into each heart. The Universal Church is made up of all members of the Church Militant, here on earth, and the Church Expectant, in Heaven. At the altar, we all meet: that is the Communion of Saints."

The ceremonies began at 9:30 A.M., and lasted until 1:15 P.M. Yet not even the smallest of the little choir boys showed the slightest restlessness. The children and older boys and girls had been excused from school to attend the service. They all followed it with intense interest and with a devotion so accustomed, as well as so genuine, such as one seldom sees in a

company of several hundred children, their ages ranging from six to 16 years. It was evident that every incident of the ceremonies had been explained to them carefully in advance, so eagerly and exactly did they follow all that took place, joining in accurately at all the correct moments. It need not be said that the men and women took their full parts.

After the service, luncheon was served in the undercroft of the church, to all the guests, including the two bishops, the clergy, and others. In the social conversation of the luncheon hour, several priests and lay people who had attended services at the Church of St. Alban the Martyr, Holborn, London, declared that this service was more like that of St. Alban's than any other which they had ever attended.

CHANGES

Appointments Accepted

Davis, Rev. Howard E., formerly curate of Calvary Church, Germantown, Philadelphia, became rector of St. Luke's, Sea Cliff, Long Island, N. Y., on April 23d. Address: 253 Glen Ave., Sea Cliff.

Fischer, Rev. Albert F., Jr., rector of St. Matthias' Church, Philadelphia, will become rector of St. Mark's Church, Frankford, on June 1st.

Sturges, Rev. Philemon Fowler, Jr., formerly rector of St. Andrew's Church, Wellesley, Mass., has accepted a call to become rector of St. Martin's-in-the-Fields, Chestnut Hills, Philadelphia.

Tucker, Rev. A. Campbell, formerly rector of Grace Church, Stanardsville, Va., became rector of St. John's Church, Halifax, Va., on May 1st.

Ordinations

Priests

Wyoming—Bessette, Rev. Theodore Alfred, was ordained priest April 26th in St. James' Church, Kemmerer, Wyo., by Bishop Ziegler of Wyoming. He was presented by the Ven. John F. McLaughlin and the Ven. Dudley B. McNeil preached the sermon. The Rev. Mr. Bessette is vicar of St. James' Church, Kemmerer.

Military Service

The Army and Navy Commission lists the following recent Army promotions: Captain to major, Chaplain Matthew H. Imrie of New York and Chaplain Joseph G. Moore of Evansville, Ind.; first lieutenant to captain, Chaplain John H. Edwards of New Haven, Conn.; Chaplain Edward G. Harris of New York, and Chaplain Edmund L. Malone Jr. of Bay City, Texas.

Change of Address

Gowen, Rev. Herbert H., after nearly 60 years in the ministry and 49 of these in the diocese of Olympia, has retired to a suburb of Victoria, British Columbia. His address is now RMD, Mill Bay, Vancouver Island, B. C., Canada.

CHURCH CALENDAR

May

13. Sunday after Ascension Day.
20. Whitsunday (Pentecost).
21. Whitsun Monday.
22. Whitsun Tuesday.
23. Ember Day. (Wednesday.)
25. Ember Day. (Friday.)
26. Ember Day. (Saturday.)
27. Trinity Sunday.
31. (Thursday.)

CLASSIFIED

POSITIONS OFFERED

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POSITIONS WANTED

COMPETENT Parish and Rector's Secretary desires position in New York City or Southern California in Parish or Diocesan Work. Experience also in Educational and Administrative work. Highest references. Reply Box A-2940, The Living Church, Milwaukee 3, Wis.

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WANTED TO EXCHANGE rectories with post in or near Chicago for month of August. No money involved. At least two services a Sunday. Pleasant rectory well furnished. Will consider parish or two point mission. Reply Rev. Raymond S. Ottensmeyer, 5518 W. Eighth St., Duluth, Minn.

RECTOR of city church would like supply position or near Atlantic Coast for August, or part August and early September, with or without post of rectory. Reply Box M-2953, The Living Church, Milwaukee 3, Wis.

SOPRANO SOLOIST, Emerson College student, desires engagements, Boston vicinity, church weddings, choral, etc. Arline Scott, 98 Cedar St., Roxbury 19, Mass.

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