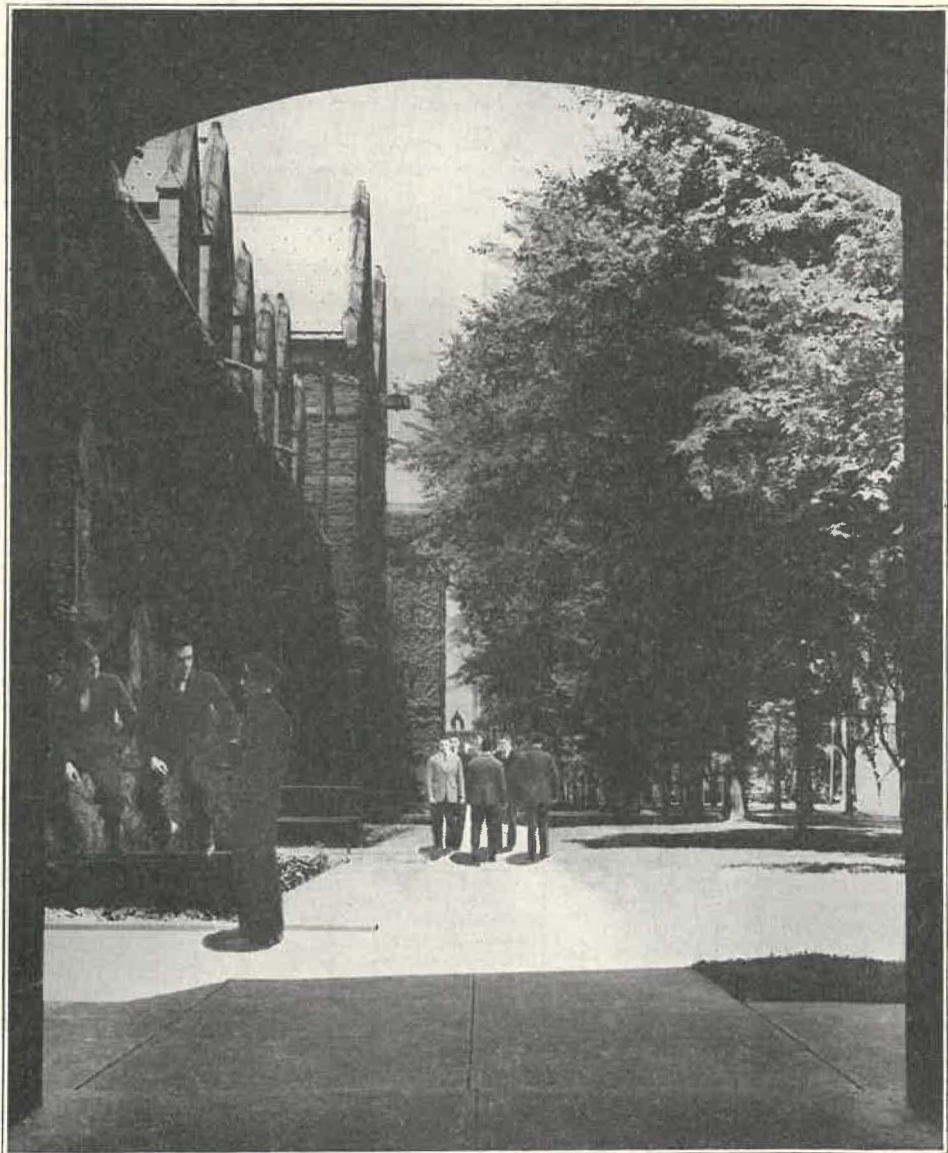
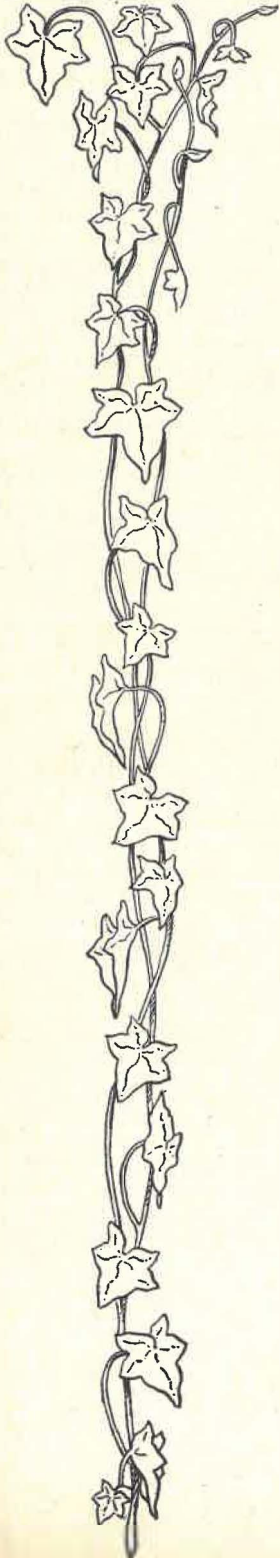


Educational Number

May 8, 1940



The Living Church



BETWEEN CLASSES AT A CHURCH COLLEGE

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(See Map on Pages 16 and 17).

Vol. CII, No. 16

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CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published and to condense or abridge letters at his discretion. Letters must ordinarily not exceed five hundred words in length. Rejected letters will not be acknowledged or returned unless return postage is sent.

Negro Missionary District

TO THE EDITOR: I have read your editorial on The Church and The Negro with interest. I would be interested to know who announced that all the bishops in the province of Sewanee were in favor of a Negro missionary district except Bishop Penick. This announcement certainly did not come from me nor from the provincial commission.

The bishops in this province who first disagreed with this plan were Bishops Penick, Thomas, Gravatt, Carpenter, and Almon Abbott. The other bishops were in agreement with the recommendation of the commission. Since this matter has been under discussion, Bishop Abbott has agreed to cooperate with any sizable majority.

The bishops in the province who have written me in favor of the plan are Bishops Green, Wing, Juhan, Mikell, Darst, Gribbin, Maxon, Dandridge, and Clingman; and to this list may be added the name of the Bishop of Georgia. I do not know where the Bishop-elect of Louisiana stands on this question.

I think it is just as well to have the record straight. I do not like the implication that we announced that all the bishops of the province were in favor of it except Bishop Penick, when that was not the case.

(Rt. Rev.) M. S. BARNWELL, Bishop of Georgia.

Savannah, Ga.

Correction

TO THE EDITOR: In the article on the statistics of the Church School, [L. C. April 17, 1940] it may be that you will want to call attention to the incorrect heading of the bottom chart. The title should read Marriages and Business Cycles, instead of Comparison of Church School Children With Birth Rate. The dotted lines indicate the Marriages in the United States and the solid lines the fluctuations of the business cycles.

These were intended to show that the decline in births is due to the decline in marriages and these in turn depend upon economic conditions. The only exception was during the World War when business conditions were good, but the boys were on the other side and so there were few marriages. Marriages picked up just as soon as they returned.

I hope that no one will get the impression that we should sit back now and do nothing, but let nature take its course. There must be thousands of unchurched children in our cities and countryside.

(Rev.) J. WESLEY TWELVES.

Philadelphia.

War Work in Paris

TO THE EDITOR: We are writing to friends at home, all of whom know of this Church and its work for our countrymen and others abroad, to acquaint them with our special war service.

Early in September, our cathedral Aux-

iliary was the first English-speaking organization here to issue a public call for the organization of war work.

This group now numbers 125, meets Tuesdays and Fridays, has made hundreds of thousands of surgical dressings, has knitted and purchased quantities of socks, passe-montagnes, gloves, and pajamas for men at the front, has distributed blankets, winter clothes, and useful Christmas gifts and layettes to a section of the 450,000 evacuated from their homes near the frontiers to other parts of France, has distributed books, victrola records, and games to the British and is actively helping in Finnish relief. Our junior guild (Mrs. Beekman, president) has joined the Auxiliary in the work.

Members of this parish have given more than 20 ambulances to those who are fighting for everything civilization holds dear.

We write with the hope that you and your friends may feel like sending us a check in support of this humanitarian work which is growing more important daily. It will be deeply appreciated and may be mailed to J. Ridgely Carter, parish treasurer, American Pro-Cathedral Church of the Holy Trinity, 23, Avenue George V., Paris, France.

As this Church is an American corporation, gifts to its work may be noted in income tax reports.

(Very Rev.) FREDERICK W. BEEKMAN, Paris.

Catholic and Protestant

TO THE EDITOR: In reply to the Rev. Allen Jacobs, the following two quotations occur in the Coronation Service.

During the administration of the Oath the Archbishop asks the King, "Will you to the utmost of your power maintain in the United Kingdom the Protestant Reformed Religion established by law? . . ."

At the "Investiture per Annulum et Baculum" the Archbishop puts the King's Ring on the fourth finger of his Majesty's right hand saying, "Receive this Ring, the ensign of kingly dignity, and of defence of the Catholic Faith. . . ."

(Rev.) J. DEWOLF PERRY JR. Provincetown, Mass.

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Sursum Corda

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

Whitsunday

BISHOP RHINELANDER once said of that long series of young prophets called to do post-ordination training at the College of Preachers, that in their sermons they reminded him of those Ephesians who assured St. Paul, "We have not so much as heard whether there be any Holy Ghost." The whole new Testament bears witness to the centrality in early Christianity of the economy of the Holy Spirit, but modern Christians have almost entirely forgotten Him.

Is that the case with me?

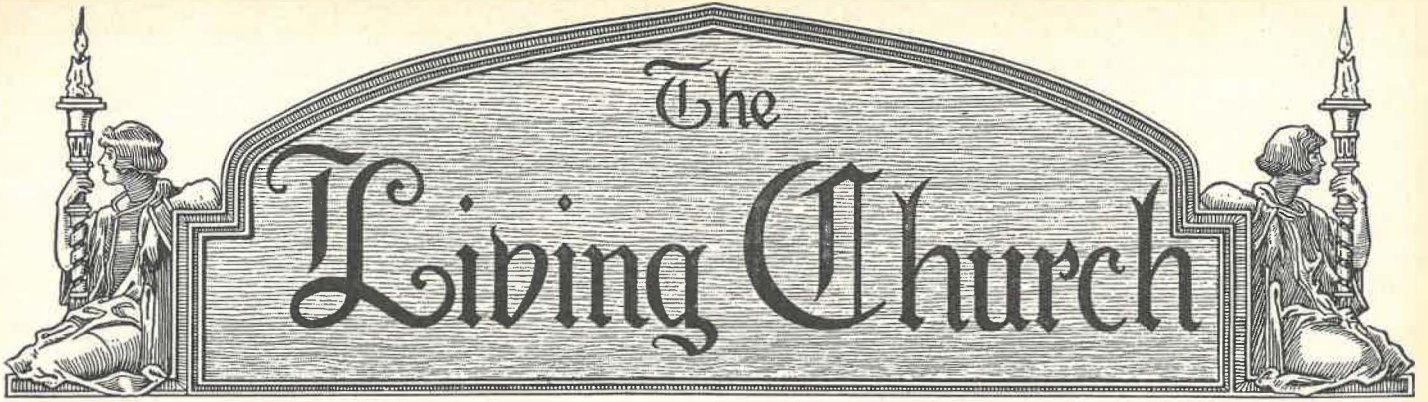
The Holy Ghost is God working creatively. He is the Lord. He is the Giver of Life. He is the God to whom I am to give my little self, that He shall use me in such fashion as He may desire, as an instrument for the fulfilment of the divine idea. Perhaps the reason why it is so easy for me to forget God the Holy Ghost is that I find it hard to free myself from the grip of that absurd supposition basic to most contemporary thinking, permeating education, that the burden of creativeness is a human burden; that we must do things, must promote righteousness, must salvage society or else no good can come. This conceited notion, to an astonishing extent, has permeated even Christian thought. The Kingdom of God, what is it? Something that we are to bring into being by our brains, our endeavor, our sacrifices; something that does not now exist and that never will exist unless we make it, make it according to the pattern devised by man's defective vision and with his own impeded power? The Christian religion teaches no such nonsense.

The Kingdom of God already exists in its perfection, exists in Heaven, exists in the mind of deity. We are to pray that it may come, as in heaven so in earth, but even that earthly coming is not a thing of our devising. We are not competent for such a task. It is God alone who can perform it, God the Holy Ghost. We are not asked to do the impossible. All that we need do, can do, is to make oblation of ourselves to Him, become the creatures of His direction, the instruments of His purpose.

We meet God, all of God, in Jesus Christ. We know of God the Father only what God the Son reveals. And to them who respond to that revelation is given in especial measure, God the Holy Ghost—from the Father through the Son. He it is, the Holy Ghost, creative God, who takes possession of surrendered Christian lives and does with them whatsoever is the divine desire. No longer are we atomistic individuals, impotent; we are taken up into the stream of divine creativity, one with that mystical Body in which, through which, is done the will of God.

Do I know this; or am I still going madly on in an attempt to do good of myself? Is the Holy Ghost in very truth my God? Do I permit Him to give life

(Continued on page 29)



VOL. CII

MILWAUKEE, WIS., MAY 8, 1940

No. 16

EDITORIALS AND COMMENTS

Education — Religious or Pagan

LET there be no mistake about it—there are only two kinds of education. There is religious education and there is pagan education.

For what is education? It is not the completion of a prescribed series of lessons, nor the obtaining of a university degree. These things are the by-products of education. The main product is the building of character and culture—the way in which an individual develops his own personality in relation to the world in which he lives.

But education, if it is to accomplish this purpose, must have some aim and direction. It must have a highest good toward which it tends to shape the minds of those who learn, through the medium of the minds of those who teach. That goal can be either a spiritual or a material one. In this lies the difference between pagan and religious education.

An editorial in a recent issue of the Jesuit weekly, *America*, comments upon an article published in a London Roman Catholic periodical, entitled *The Future of Christianity in Great Britain*, by Fr. Woodlock, S.J. Fr. Woodlock gives figures indicating the widespread indifference to religion in England among all classes of the population. In the county of London, he points out, only about 5% have any attachment to any place of worship.

“Figures disclosed since conscription began show the fact often noted in the United States that while only a small percentage of men have any affiliation with a religious organization, a still smaller percentage of those who claim connection with a religious denomination have any real knowledge of religion. In the World War only about 8% of the English troops and 20% of the Scottish admitted membership in some Church.”

Commenting on these things the Anglican Bishop of St. Albans recently wrote to the *London Times*:

“It is a grim fact as you, Sir, remind us that ‘in a country professedly Christian and a country which at the present moment is staking its all in defense of Christian principles, there is a system of national education which allows the citizens of the future to have a purely heathen bringing up.’ These are strong words but they are true and need saying.”

If those facts are true in England, where the established

Church has still a good deal to say about education, how much more true they are in the United States, where the subject of religion is taboo in most of the public schools! How can we expect to build a Christian civilization with a school system from which God is excluded?

Our secular system of education in this country is one of the bitter fruits of the sad disunity that characterizes American Christianity. With some 250 Churches, sects, and denominations, all claiming to be Christian, and many of them jealously denying the right of the others to that name, it has been impossible to agree upon even the elements of religious teaching, and therefore the state has had perforce to eliminate religion entirely from the public school curriculum.

The appalling result of the pagan educational system of our country is to be found in the wide measure of spiritual indifference and ignorance about the most elementary religious matters that characterizes our day. We protest vigorously against the elimination of God from the teachings of the totalitarian states, but seldom is a voice raised against the equally complete elimination of God from our own public school system, which is well nigh totalitarian in the demands that it makes upon the time of our children.

EDUCATION is a matter of primary importance for the Church. In the words of the Oxford Conference Report:

“The Church is concerned that every child and adult shall receive the fullest education consistent with his capacities and that no discrimination in educational opportunity be made on the basis of race or social status. But she must make plain that no education is adequate without the living encounter with God and the response of personal faith. For any education worthy of the name truth is supreme, and there must be freedom to seek and to teach it. . . . She [the Church] must protest against a state monopoly of education and claim liberty to carry on her work through such means as youth organizations and institutions for training Christian leadership.”

Again, the Oxford Report states:

“It is the Church’s aim to educate free persons under law to Christ. Freedom, in her view, is not a natural gift. The freedom which she seeks is both liberty from the deceit of evil passions within the heart, and the strength of character to

preserve liberty of conscience under external pressure. It is her conviction that personality attains this freedom and completeness only in obedience to God."

This concept that the freedom and completeness of human personality is only to be fully achieved in obedience to God is essentially what differentiates religious from pagan education. It is not a mechanical thing to be expressed in formulas and rigid patterns, but an attitude of mind and heart that sees in the world the gradual unfolding of the purpose of God.

THIS attitude of mind cannot be inculcated by the addition to the curriculum of a formal course in religion, for religion is not a department of life. It is the pattern that determines the shaping of life. Or, to use another figure, it is the environment in which life is lived, the air that is breathed by the soul. Thus the study of history becomes the story of the development of God's plan in the life of man; science becomes the record of the way in which God creates and expands His universe; literature becomes the record of man's response to God's inspiration, and so on through the whole range of the divisions into which for convenience we have divided the sum of learning that is our inheritance from the past.

The Church school exists to train young people in this environment and to impart to them a culture which is the fruit of the Christian attitude toward life. The world of tomorrow is going to require strong arms, clear heads, and stout hearts. Out of the chaos that characterizes our day there must come a new civilization. Whether or not that civilization is to be a Christian one depends in large measure upon the attitude toward life that our children are learning today—in short, upon the character of their education. Is it religious or pagan?

The Episcopal Church is the fostering mother of some of the finest secondary schools in America. Some of these, it is true, are to all intents and purposes schools only for the children of the rich; but there are many of them—more than is commonly realized—that are open to the children of those of moderate means. There is a wide variety in the nature of these schools and in the closeness of their affiliation with the Church, but all of them have this in common—that they make an earnest effort to impart to their students not simply a body of information but a way of life that is distinctively Christian.

It has been said that a school system without God is the surest means of creating a nation without God. The Church, through its colleges and secondary schools, stands ready to give to those of its children who will take advantage of it an education which is fuller and more complete than any secular education, because it includes that most important element which is the right relation of the individual to his God. For that reason they deserve the whole-hearted support of our Church people.

Dean DeWolfe

THE LIVING CHURCH extends hearty congratulations not only to Dr. James P. DeWolfe for his election as dean of the Cathedral of St. John the Divine but to the Cathedral and diocese of New York for obtaining as its dean one of the ablest clergymen in the Episcopal Church. Dr. DeWolfe is a sound Churchman, a devoted pastor, an able preacher, and a consecrated priest of God. He will bring to the Church in the nation's largest city a breath of the clear air of the Texas prairie and the voice of one who speaks from a wealth of experience in various phases of pastoral and parochial work.

A great Cathedral calls for a great dean. Freed from the details of parochial administration, the dean of the Cathedral of St. John the Divine can exercise a unique ministry not only

to the Cathedral congregation but to the entire city and diocese of New York. Our best wishes go with Dean DeWolfe as he undertakes this important work for Christ.

National Council Changes

THE retirement of Dr. John W. Wood as executive secretary of the Department of Foreign Missions will bring to a close a term of service to the Church that is almost without parallel. For 40 years Dr. Wood has devoted his energies and ability to the work of the Church Missions House, and there is no one who can approach his intimate knowledge of the entire mission field of the Episcopal Church. Liberia, Japan, China, Mexico, and Brazil are far more familiar to him than are Brooklyn, the Bronx, and Westchester to most New Yorkers.

In short, it is difficult to conceive of the foreign missionary work of the Episcopal Church apart from the devoted service of Dr. Wood as the guiding and directing genius. Nevertheless, the Church's mission cannot be dependent on one individual, and Dr. Wood has amply earned the retirement to which he is so justly entitled. May he have many years to enjoy the rest and leisure that may be his when he is no longer chained down by the multitude of details that must inevitably pass "across the secretary's desk." Should he and Mrs. Wood decide to spend some of that leisure in carefree travel, they may be sure of finding a warm welcome from friends in almost any part of the world to which they may turn their steps.

Dr. James Thayer Addison, who has accepted election as first vice-president of the National Council and in that capacity will have the oversight of the missionary work of the Church, enters upon his duties with the good wishes of the entire Church. Dr. Addison is a genuine scholar and one of the greatest living authorities on the subject of missions. This subject he has been teaching and preaching for nearly a quarter of a century; he will now have an opportunity to put his precepts into operation in the most practical way. May his administration be a successful and fruitful one.

Another change recorded at the recent National Council meeting is the retirement of the Rev. Dr. Robert W. Patton as director of the American Church Institute. In the annals of the Church the name of Dr. Patton will ever hold a bright place, not only because of his splendid work in directing the Negro educational agencies of the Church but for his vision and untiring efforts which made possible the great **Nationwide Campaign of 1919**. Moreover, not only do Churchmen admire Bob Patton but they love him as well, for his is one of those warm generous natures that brings out the best in everyone with whom he comes into contact.

To Dr. Cyril E. Bentley, who will succeed Dr. Patton as director of the Institute, we extend our best wishes. May he carry on and expand the fine work of his predecessor.

Not only in the staff but also in the membership of the National Council there are important changes. The Council will miss the wise judgment of Mr. William G. Mather of Cleveland, whose retirement is necessitated by his business responsibilities. To succeed him and the late Judge Coles, there have been elected Mr. Dean Vincent of Portland, Oregon, and Dr. Kenneth C. M. Sills, president of Bowdoin College, Brunswick, Maine. Thus the Council continues to maintain its high standard of membership, and we are glad to extend our best wishes to the new members.

"The old order changeth, yielding place to new; and God fulfills Himself in many ways." May the splendid work begun by the faithful servants of an earlier day be ably carried forward by these new leaders in the Church.

Why Church Schools?

By the Rt. Rev. Fred Ingley, D.D.

Bishop of Colorado

WHY Church schools? I can think of four good reasons: (1) Because an education that leaves out religion regards man as merely mind and body, whereas heart and soul also need to be nourished. If we neglect the heart and soul of man we leave him open to the ravages of secularism and atheism.

(2) Because secular education which enlarges our sources of knowledge and opens up new avenues of power is impotent to motivate the use of either.

(3) Because while we are spending more money than ever on secular education, statistics indicate that we are producing more young criminals than ever.

(4) Because it is becoming increasingly evident that education without religion may be more harmful than utter ignorance.

Within the past few months a remarkable series of pronouncements has been forthcoming from various sources, all of them emphasize the importance of religious training for our youth. From the White House Conference held in January came the statement that religion is one of the fundamental assets and necessities of a democracy.

The chamber of commerce of the state of New York last year appointed a commission to study the educational systems of that great state. Its personnel included railway executives,

publishers, teachers, and leading attorneys. Following months of careful investigation they set forth their findings and among them are found these pungent pronouncements:

"We are convinced that the great lack in our homes and in our national life is the lack of true, simple religion.

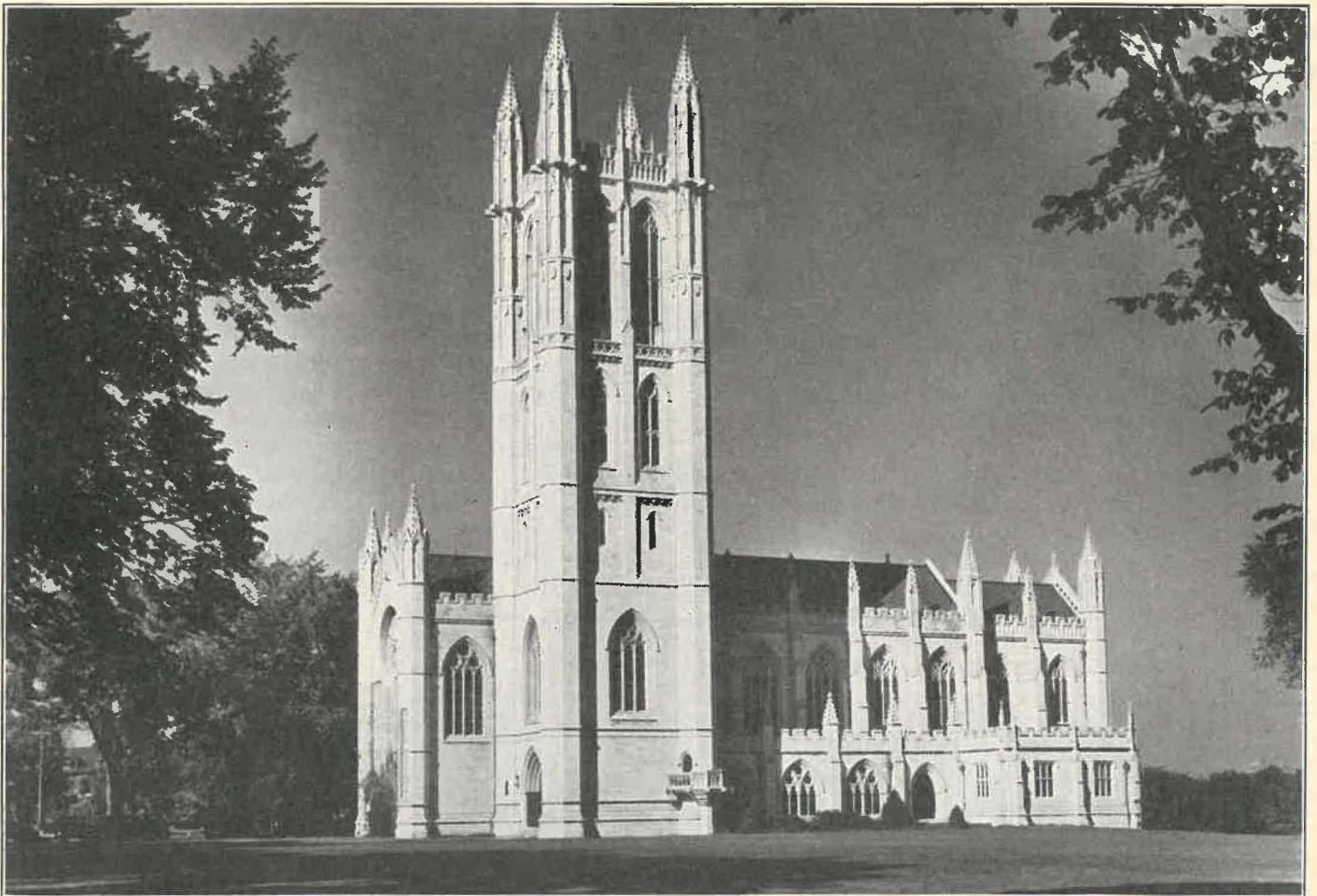
"If this nation does not maintain its religious foundation its whole structure will fail.

"In spite of the fact that at first we hesitated to include religion in our educational program we have finally and unanimously decided to give religion first place in importance."

From Pittsburgh, Pennsylvania comes word that the high schools of that city will henceforth grant credits toward graduation to pupils who present evidence of having satisfactorily passed courses in religious education.

The totalitarian states are giving their best trained leaders to youth. No skill is left unused by these irreligious agencies to capture the mind and allegiance, not only of their own young people but the young people of our land and to convert them to alien doctrines, both anti-Christian and atheistic. Only Church schools can provide the necessary antidote.

We call this an age of scientific progress and assert that science has made the modern world a neighborhood. Yet today's advancing ideas are not those of neighborliness, goodness or brotherhood. They are intolerance, hatred and force. Many



TYPICAL OF THE PLACE OF RELIGION IN EDUCATION IS THE BEAUTIFUL CHAPEL OF TRINITY COLLEGE, HARTFORD, CONN.

thoughtful persons, therefore, are wondering whether our civilization is not tottering on the edge of a precipice.

By now we perceive that progress in mechanical efficiency bears no relation to moral advancement. An age that produces airplanes, submarines, and the radio must insist that these inventions be used for good and not for evil, else they will accomplish our own destruction. Only a revitalization of the precepts of the Christian religion can save us.

We believe that each child of man is a child of God; that each soul has immortal value. Christ's supreme revelation

insists on the sacredness of human personality without regard to race or class or color. The Christian knows that his deepest loyalty belongs to Jesus Christ and we, His disciples, are here to build His kingdom of love, joy and peace on this earth. Only Christian education can make this nation a Christian nation.

Never was the need greater for well equipped Church schools to impart to our children Christian nurture and inculcate Christian ideals, that they, our choicest possession may increase in wisdom and stature and in favor with God and man.

The Church School Aims for Citizenship

By Marguerite Wickenden

Principal of Brownell Hall, Omaha, Nebr.

THE Episcopal Church in the United States since early times has believed it essential to promote education. At present there are about 75 schools under the auspices of the Church. Some of the schools are governed entirely by a board of trustees of Episcopalians, whereas others include members of all denominations. Even though these schools may have changed their programs somewhat since their origin, they are sponsored by the Church and in character are distinctly of the Church.

There is usually a difference between a Church school and a school owned by a private corporation, in that the development of character is based upon religious principles proved sound in contemporary civilization. In the United States, democracy and Christianity are closely allied and since education is the modern requirement for a strong democracy, so much the more is education a part of Christianity. In reviewing progressive methods in education we find much material for the development of personality and the adjustment of the individual to his social group. If these methods are compared to the teachings of the Church, it will be found that they are essentially the same. Many new books have appeared on how to develop a pleasing personality, but little reference is made to Christ's teachings as the source of these books.

In every class in every school or college it is understood that certain principles are essential to inspiration and good teaching. Some of these, named at random, are harmony, truth, trust, sacrifice, discernment, humility, and the joy of living. To prove that such exist in any class room might be difficult without inquiring deeper into the inspiration that guides the group. Church schools have an unusual educational opportunity since their purpose has been long established and the teachers as well as the students have dependable guidance.

The courses of study can be looked upon as existing for the acquiring of knowledge, the learning of discrimination, and the securing of vicarious experiences. Although the curriculum is fairly well standardized by the requirements of institutions of higher learning, through the organization of small classes and the importance of the training of the individual many new ideas in education may be presented, and it often happens that students with but little intellectual curiosity learn to enjoy studies which previously have borne the stigma of "intellectual." To the three R's have been added the development of spiritual enjoyment through the arts, such as the fine arts, (painting, drawing, ceramics, crafts), music (voice, violin, piano), dramatic art, and sports. The enjoyment of these courses may be permanent after the technique of mathematics, foreign language study, and economics is forgotten. These

courses stand by the individual as a satisfying interest. The ability to present ideas in pictures is a boon to the business man as well as to the home maker and the recognition of a distinguished masterpiece always gives soul satisfaction. A song learned in an eighth grade group may come back as a word of cheer many years later. Appreciation of the classical music studied at school, when heard over the air or in the concert hall is sufficiently stimulating to make education seem worthwhile.

Because the Church schools have aimed to give the highest type of education at the lowest rate, their maintenance has been a problem. Unlike the privately owned schools, their tuition charges have been insufficient and it has been necessary to seek endowment and gifts in order not to sacrifice the quality of the educational offering. It has taken faith and courage on the part of the founders and the heads to remain optimistic in the face of many discouraging situations.

Among the patrons of Church schools one finds many professional groups represented, such as physicians, lawyers, educators. There are also those who wish to give their children advantages which they themselves could not have. The students are enthusiastic about finer things and form a strong student body because to them education in a Church school is a privilege. There exists the sentiment in the group that the public school group is not different but not as fortunate. Social groups are made up of both the private school and the public school pupils, working and playing together; and some go from one group into another without having any feeling of social discrimination. It is an ideal situation—most democratic.

Everywhere schools recognize the necessity of vocational training of some kind and all students are encouraged to think of assuming the responsibility of their livelihood at some time. At present the experience of the Depression is sufficiently in evidence to make all young people want to do something useful. Through the sympathy, understanding, and counsel of the staff the pupils receive insight into many vocations, so as to be ready "to learn to labor truly and to earn mine own living" if necessary.

The Episcopal Church is making a great contribution to the educational system of the United States of which Church members may well be proud. Theirs is the opportunity to benefit by what the school can offer them. It would be a wise thing to keep the schools in existence by providing them with enrolment. It would be well to examine the curriculum of the schools and their social offerings, to appreciate thoroughly this one more avenue that the Church offers for finding satisfaction and a purpose in life.

Whitsunday—The Birthday of a People

By the Rev. Clifford L. Stanley, Th.D.

THE third race." It would be interesting to inquire how many readers of this article have ever encountered the foregoing expression. Yet this term, "the third race," was a favorite self-designation of the earliest Christian company. The fact that many of us have never heard it shows how completely a valuable possession may disappear.

What can these words mean and what are the first and second races which preceded the "third race"? The first race, according to this scheme of reckoning, is the common run of humanity. The second race is made up of the Chosen People, the house of Israel. The Jew felt that the difference between himself and the rest of men was so ultimate and profound as to constitute them two races, two kinds of humanity. The Christian group in turn felt that the difference between itself and the Jew was even more profound than that between the Jew and other men. Nevertheless they acknowledged the gulf between Jew and Gentile. The only thing to do was to leave the two races known to the old classification and add a third race.

Pentecost represents the birth of this new race, which came into being with the impartation of the Holy Spirit.

The noteworthy element in the story of Pentecost is the outpouring of the Holy Spirit. What can this mean? We may perhaps win an inkling if we return to our three "races."

The essence of Gentilism (the first race) is that it confuses the divine and the human. The virtue of this is that all life is caught up into the realm of the sacred. Man considers that in all his works he does the divine will. His nation, for example, is the work of heaven and it is under the protection of the gods. Thus the divine energies are in him and he is within the portals of the holy. This is very beautiful, but in a world of sin and death an identification of divine and human means that the divine is drawn into man's sins and death and conversely that man comes to worship himself.

It becomes necessary to draw a clear line between God and man. This is the work of the Jew—the second race. The insight of the Jew can be stated in a sentence: "Hear, O Israel, the Lord thy God is one." This means, first, that God alone is worthy of the name divine. The other gods, if they exist at all, are less than divine. Second, God cuts Himself off from those who acknowledge the other gods. This seems to make Him peculiarly merciful on those who do acknowledge His name. But God declares that their faithfulness is due to His mercy and not to their worthiness. So God proceeds to protect His oneness from His own followers. He first casts off the kingdom of Israel. Then Judah is cast away. The process culminates when Jeremiah says that man's case is hopeless until God inaugurates a new form of relationship (covenant). The easy confidence of the Pagan that he shares the divine life is replaced by the indictment of the Jew, which finds no man worthy to stand in God's presence. Meanwhile God Himself retreats from the world into His solitary unitariness. Were it not for mediators all touch with Him would have been lost in later Judaism.

The Pagan identifies God and man. The Jew separates them. The Pagan secures the sacredness of all human enterprise but corrupts God and man. The Jew secures the holiness of God but separates God and man hopelessly. The problem therefore is to win both these virtues and avoid the evils.

In making the "third race" God begins with the Jewish phase: separation of God and man. God rejects all who confuse the divine and human. Since all men (even Jews) do this, God rejects them all. If one wills to become a Christian, he must accept this rejection and "deny himself." For the believer this is what it means to enter by Baptism into Christ's death. Then God raises him from the dead. This curious expression means that God is solely responsible for the new life and that it contains only His goodness. But in another sense the new man is not a completely fresh start but the old man brought again from the dead.

WHAT these more or less incomprehensible words are trying to say is this: the Christian man is as close to God as the Pagan, yet without corruption. This is true because God Himself extends the borders of His life so that they surround and interfuse all things human. The old exciting sense of the sacredness of all life returns. Every act and every moment participates in the holy. This time, however, man does not invade the divine realm but God invades the human. Through His good pleasure the life of our nation is lifted into His kingdom. The sense of divineness and significance in the intimate detail of life, the very flesh and blood of living, returns and all things are made new.

This new participation by man in the life of God is the Holy Spirit. As long as we are in this world it is necessary to say that the Holy Spirit is God alone and the He is in man as a visitor. But the strangely agitating name Holy Spirit means much more. It means also the new participation by man in God, a participation which follows after a death and which is the sheer gift of God. Those who have this gift are human and more. They live in this world and in "the world to come." They are the third race.

Perhaps the days are coming when the Christian company will again need to think of itself as a race of men, a special kind of humanity. In the earliest Christian period the Christians were a race apart because Pagan and Jew rejected them. In the next period a world grew up based chiefly on the work of St. Augustine. This was Christendom, a world that acknowledged Christianity and attempted to live by it. It was probably as nearly Christian as a world can be on this planet. If Christianity compromised in order to build that world, probably an equivalent compromise would be required of it for any other world it might make.

At all events Christianity made a world and to be a Christian and a member of that world meant one and the same thing. The Renaissance and afterward the Enlightenment changed all that. It secularized life and removed it from its religious basis. Man's reason lost its supernatural warrant and man's life became its own sufficient end. Salvation, construed as God's gift of the Spirit, was no longer the end of life. This process was centuries in coming to its terminus. A secularized man is the victim of every form of Paganism. The Nazi Paganism unashamedly goes down into the dark places of the earth and unchains the old Germanic gods. The oneness of God and the oneness of man are lost. The new Marxist Paganism also engulfs men though it is a religion with some universal elements as compared with Nazi racialism. But more near at hand is a Paganism, a world built on destructive individualism (survival of the fittest), on crass materialism

(get ahead), on raging secularism. The only difference between these devils and the others just mentioned is that the former have thrown off the mask.

For centuries Jews refused to come into the Christian synthesis and there were two races. Now the Pagan has returned and attacked both Jew and Christian. The men of the Spirit can no longer live in a world frankly Pagan, repudiating the Christ. In a day when evil spirits strut about we must recall that "We have the Spirit." We must recall our beginnings and remember that we live in this world not as children of this world but as children of "the world to come."

"What Men Live By"

By the Rt. Rev. W. Blair Roberts, D.D.

Bishop of South Dakota

NEVER have our Church schools and colleges been more needed than they are today. I say this advisedly. For though we do not live in a heathen country and age, we do live in an age which is marked by forgetfulness of, or indifference to, the spiritual values and requirements of life.

That is not an indictment of people. We are largely victims of the things we have created. We created machines to aid us in our pleasures and in our work. But instead of helping us they are managing us. We have become their slaves instead of their masters.

The purpose and end of education is to fit students for life. In this realm, as in all others, we have advanced further than any people known before us.

There is a greater fund of knowledge at our disposal and greater facilities in every way for imparting that knowledge.

Yet education, and in truth all life, has become largely one sided. In our use of the visible things we have created, and in our effort to impart the greater knowledge which is ours, we have neglected to a large extent the development of those spiritual and cultural qualities which alone give life true meaning and value.

In the realm of education, especially, we are developing and sending forth into the world high-powered, splendidly equipped human machines, but with little power to guide and direct them. That is one of our greatest modern tragedies.

In our national emphasis on religious freedom we have abolished the teaching of all religion in our public schools. No knowledge of God or of His Son, Christ, may be imparted there. In many states, no prayer to Him may be uttered there. For all practical intents and purposes He is barred in our pub-



ATHLETICS ROUNDS OUT CHURCH SCHOOL PROGRAMS
St. Katherine's School, Davenport, Iowa.

lic schools from the knowledge and life of the children whom he created.

The schools conducted under the guidance and direction of the Church seem alone able to make up for this major lack. Their purpose is not to over-emphasize the religious, but to make it a normal and natural part of the training of youth. Dr. Richard Cabot of Boston, in a book which should be more widely read, entitled, *What Men Live By*, names these four things: "Work; play, love, and worship."

It is these four fundamentals which our Church schools give to their students, thereby truly preparing them for living. To abolish those schools would mean removing a much needed leaven from our civic and national life. They are a community asset whose value cannot be measured.

As I look out on life I become each day more convinced, not only of the desirability, but of the profound necessity, of our Church schools. They should be supported and maintained at any cost. For education without God to guide and direct it is a personal tragedy and a menace to the community, the nation and the world.

WHITSUNDAY HYMN

COME, Holy Spirit, from above
With wisdom, truth, and fire of love,
Come to Thy faithful as of old
With gifts more precious far than gold,
And with Thy Pentecostal flame
Teach every tongue to praise Thy Nam'e.
Teach human hearts to hear Thee yet
As, by the lake Gennesaret,
The wondering people heard Thee speak
Through lips that blessed the pure and meek,
And twelve disciples bent the knee
To God's own Son in Galilee.

Come, bleesd Spirit, teach us how
To kneel and feel Thy presence now,
To see Thy light upon each face,
To hear Thy great wind fill this place,
And in our fellowship with Thee,
The Incarnate Son of God to see.

And now to God, the Three in One,
Be ever glory, never done,
As in creation's dawning hour,
As in the present day of power,
So in the future let there be
Praise to the glorious Trinity.

Amen.

REV. WILLIAM R. MOODY.



DORMITORY AT A CHURCH COLLEGE
The University of the South, Sewanee, Tenn.

NEWS OF THE CHURCH

Dr. Wood Retires as Missions Executive

Foreign Missions Department Head Resigns After 40 Years in Service of National Church

BY ELIZABETH MCCrackEN

NEW YORK—Retirement of Dr. John W. Wood as executive secretary of the Foreign Missions Department was announced by the Presiding Bishop at the April meeting of the National Council. Dr. Wood will retire at the end of 1940 after 40 years of continuous service at the Church Missions House.

The announcement was preceded by the election of the Rev. Dr. James Thayer Addison as first vice-president of the Council. Dr. Addison, Bishop Tucker announced, will act in an administrative capacity as first vice-president and will also direct the work of the Department of Foreign Missions.

The career of Dr. Wood, retiring secretary of the Department of Foreign Missions, is one of the most notable in the history of the Church in America. For many years he was secretary of the former Board of Missions, working in close association with Bishop Lloyd. One of his functions was that of editor of the *Spirit of Missions*, a post which he filled with great distinction. When the Board of Missions gave place to the National Council in 1919, Dr. Wood became executive secretary of the newly created Department of Missions. Later, when that department was divided, he was made executive secretary of the Department of Foreign Missions. Dr. Wood has visited all the missions of the Church.

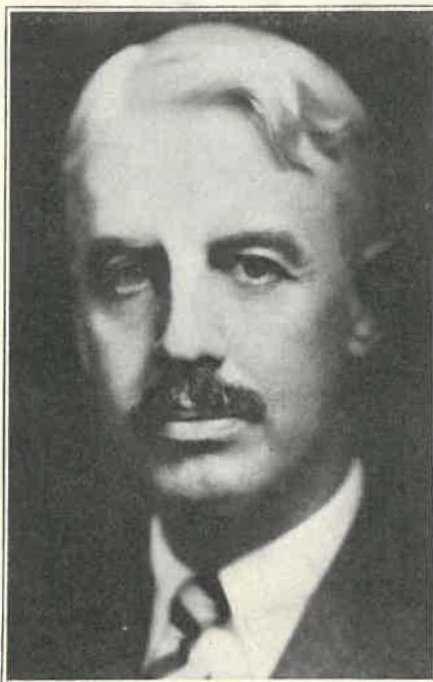
"DEBT OF GRATITUDE"

The Presiding Bishop, making the announcement of Dr. Wood's retirement, said, with deep feeling:

"There is no man living today to whom the Church owes a greater debt of gratitude than to Dr. Wood. My connection with the missionary work of the Church began when Dr. Wood's work began. No one who has not had that experience can know fully what Dr. Wood has done. You may think the Church is indifferent *now* to missions. But it is nothing compared with what Bishop Lloyd and Dr. Wood found when they entered upon their work. They performed miracles in arousing the people and expanding the work. Now, after 40 years' splendid service, Dr. Wood wishes to retire.

"A little while ago we passed a resolution about tenure of office. I hope that will never mean that when we get the right man, he is not going to be permanent. We need permanency in order to get the full benefit of the abilities of the right man, as we have had with Dr. Wood."

New Council Vice-President



REV. JAMES THAYER ADDISON, D.D.
Dr. Addison has announced his acceptance of election as first vice-president of the National Council.

Mid-West Dean Accepts Call to Albany Cathedral

ALBANY—Bishop Oldham of Albany recently announced that the Very Rev. Henry W. Roth, dean of the cathedral in Milwaukee, has accepted election as dean of the Cathedral of All Saints here effective September 1st.

Giving up his post as head of the English department at Milwaukee Country Day School to enter the ministry, Dean Roth was ordained both deacon and priest in 1928, and in the same year became curate at St. Paul's, Milwaukee. He was rector of St. Luke's, Racine, Wis., 1929 to 1934, when he was installed as dean of All Saints' Cathedral, Milwaukee.

He is a graduate of Kenyon college and of the General Theological Seminary. He is also a graduate in piano and pipe organ; a student of art; and a member of the standing committee, the bishop and executive board, the examining chaplains, and of the governing boards of Racine Academy and Kemper Hall in the diocese of Milwaukee.

He is the author of *Lux Nova*, a book on the English Reformation.

In announcing the election to the Cathedral congregation, Bishop Oldham said:

"He will bring to this task a rich and varied experience, a record of successful achievement, and qualities of personality and consecration such as eminently fit him for the leadership of this important work. We extend him a hearty welcome and look forward to his coming with confidence and high hope."

Colorful Program at Kansas City Mapped

Local Committee Draws up Plans for General Convention and Many Associated Meetings

KANSAS CITY, Mo.—A wide variety of colorful events is foreshadowed by the tentative program of General Convention, drawn up here recently by Bishop Spencer of West Missouri and members of the Kansas City General Convention committee.

At the meeting which drew up the program, besides the Bishop, were the Very Rev. Claude W. Sprouse, W. A. Cochel, and Mrs. Albert S. Deacon. It was emphasized that the plans are still in a very incomplete stage and subject to many revisions.

First discussed were some of the pre-convention meetings.

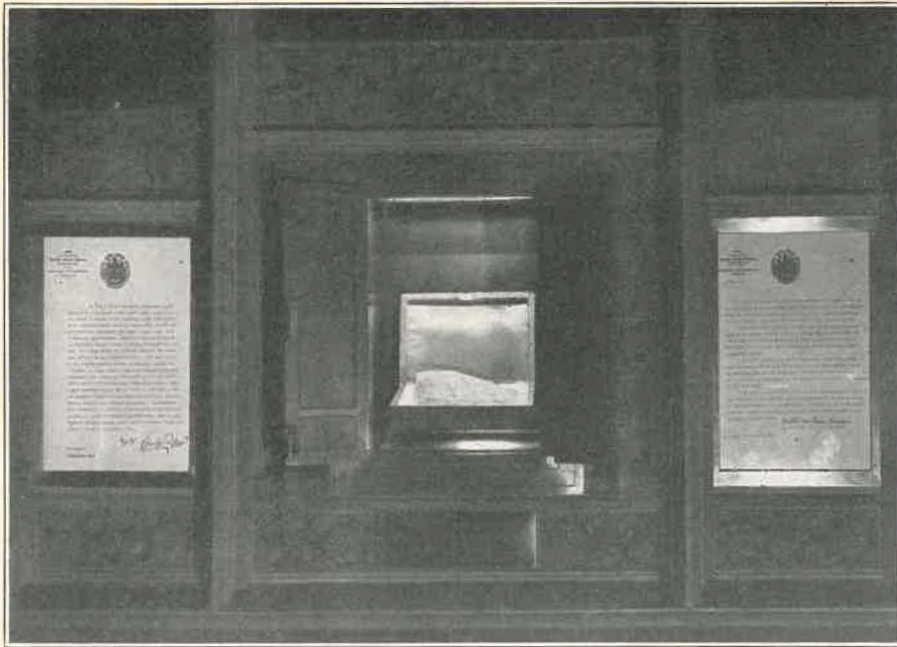
On October 5th to 8th the Daughters of the King will meet, and they have asked that their meetings be centered at the Cathedral.

The National Council will meet October 7th and 8th. These meetings probably will be held at the Muehlebach Hotel, where the Presiding Bishop will be staying.

The House of Bishops and National Council dinner will be held on the evening of Tuesday, October 8th.

There then followed the setting up of a tentative schedule of sessions and services in which the members of Convention officially participate. The following Program was outlined:

WEDNESDAY, OCTOBER 9TH	
7:30 A.M.	Corporate Communion of Bishops and Deputies.
11:00	Opening Service, Auditorium Arena.
2:15 P.M.	Opening Session of Woman's Auxiliary, Auditorium Arena.
3:00	Opening Session of House of Bishops, The Little Theater.
	Opening Session of House of Deputies, Music Hall.
8:30	Opening Reception at the William Rockhill Nelson Gallery of Art and the Atkins Museum.
THURSDAY, OCTOBER 10TH	
7:30 A.M.	Holy Communion in the Various Churches.
8:00	Corporate Communion and Presentation of the United Thank Offering of the Women of the Church, Auditorium Arena.
9:30	Devotional Service, Cathedral.
10:00	Sessions of the House of Bishops and House of Deputies.
NOON	Church Army Outdoor Service.
2:30 P.M.	Session of the two Houses.
8:30	Missionary Mass Meeting and Announcement of the United Thank Offering, Auditorium Arena.
FRIDAY, OCTOBER 11TH	
7:30 A.M.	Holy Communion in the Various Churches.
11:00	Joint Session of the two Houses and Woman's Auxiliary, Music Hall.
NOON	Church Army Outdoor Service.
2:30 P.M.	Joint Session of the Two Houses and



FRAGMENT FROM HOLY SEPULCHRE IN NEW JERSEY CATHEDRAL

A stone believed to be a fragment of the rock which was rolled away from our Lord's tomb on the first Easter was recently presented by retired Bishop Mathews to Trinity Cathedral, Trenton, N. J. Its setting in the south transept, designed by Samuel Mountford and executed by Cunningham and Hacker, is shown above.

the Woman's Auxiliary. (Possibly Have the Primate of Canada Address the Convention).
8:00 Mass Meeting of the Youth of the Church, Music Hall.

SATURDAY, OCTOBER 12TH

7:30 A.M. Holy Communion in the Various Churches.
9:00 to 10:30 Session of the Youth of the Church, Edison Hall.
9:30 Devotional Service, Cathedral.
9:30 Session of Woman's Auxiliary, Auditorium Arena.
10:00 Sessions of the House of Bishops and House of Deputies.
NOON Church Army Outdoor Service.
Afternoon Youth Recreational Program.
7:00 P.M. Banquet and Program, Youth of the Church, Hotel Continental.

SUNDAY, OCTOBER 13TH

7:30 A.M. Holy Communion in Various Churches.
7:30 Corporate Communion, Youth of the Church, Cathedral.
11:00 Service for Youth of the Church, Music Hall.
11:00 Services in Various Churches.
11:00 Primate of Canada, Preacher at Cathedral (Suggestion).
8:00 P.M. Mass Meeting by National Council, Music Hall.

MONDAY, OCTOBER 14TH

7:30 A.M. Holy Communion in Various Churches.
9:30 Devotional Services, Cathedral.
9:30 Session of Woman's Auxiliary.
10:00 Sessions of House of Bishops and House of Deputies.
NOON Church Army Outdoor Service.
2:00 P.M. Session of Woman's Auxiliary.
2:30 Session of House of Bishops and House of Deputies.
6:30 Seminary Dinners (10).
8:30 Possibly a Laymen's League Meeting at Cathedral.

TUESDAY, OCTOBER 15TH

7:30 A.M. Holy Communion at the Various Churches.
8:00 Corporate Communion of the Episcopal Pacifist Fellowship.
9:30 Devotional Service, Cathedral.
10:00 Sessions of House of Bishops and House of Deputies.
10:30 Sessions of Woman's Auxiliary.
NOON Church Army Service.
2:00 P.M. Session of Woman's Auxiliary.
2:30 Sessions of House of Bishops and House of Deputies.

6:00 LIVING CHURCH Dinner.
8:00 Mass Meeting of American Church Institute for Negroes, Music Hall.

WEDNESDAY, OCTOBER 16TH

7:30 A.M. Holy Communion at the Various Churches.
9:30 Devotional Service, Cathedral.
10:00 Sessions of House of Bishops and House of Deputies.
10:30 Session of Woman's Auxiliary.
NOON Church Army Service.
2:00 P.M. Session of Woman's Auxiliary.
2:30 Sessions of House of Bishops and House of Deputies.
6:30 Provincial Dinners (8).

THURSDAY, OCTOBER 17TH

7:30 A.M. Holy Communion at Various Churches.
9:30 Devotional Service, Cathedral.
10:00 Sessions of House of Bishops and House of Deputies.
10:30 Session of Woman's Auxiliary.
NOON Church Army Service.
2:00 P.M. Session of Woman's Auxiliary.
2:30 Sessions of House of Bishops and House of Deputies.
8:00 Mass Meeting of National Council, Music Hall.

FRIDAY, OCTOBER 18TH

7:30 A.M. Holy Communion at Various Churches.

Primate to Give Opening Address

KANSAS CITY, MO.—Bishop Tucker of Virginia, Presiding Bishop of the Church, will deliver the opening address of the General Convention, October 9th, in the Kansas City municipal auditorium, according to announcement by W. A. Choche, chairman of the Convention committee.

9:30 Devotional Service, Cathedral.
10:00 Sessions of House of Bishops and House of Deputies.
10:30 Session of Woman's Auxiliary.
NOON Church Army Service.
2:00 P.M. Session of Woman's Auxiliary.
2:30 Sessions of House of Bishops and House of Deputies.
8:00 Philharmonic Orchestra, Music Hall.

SATURDAY, OCTOBER 19TH

7:30 A.M. Holy Communion at Various Churches.
9:30 Devotional Service, Cathedral.
9:30 Session of Woman's Auxiliary.

10:00 Sessions of House of Bishops and House of Deputies.
NOON Church Army Service.
Afternoon Free. [It was suggested that this time might be used by the Major Entertainment Committee. Entertainment and recreation to be arranged on both Saturday afternoons.]

SUNDAY, OCTOBER 20TH

7:30 A.M. Holy Communion at Various Churches.
11:00 Services in Various Churches.
8:00 P.M. Mass Meeting of National Council, Music Hall.

MONDAY, OCTOBER 21ST

7:30 A.M. Holy Communion at Various Churches.
9:30 Devotional Service, Cathedral.
10:00 Sessions of House of Bishops and House of Deputies.
NOON Church Army Service.
2:30 P.M. Sessions of House of Bishops and House of Deputies.

TUESDAY, OCTOBER 22D

7:30 A.M. Holy Communion at Various Churches.
9:30 Devotional Service, Cathedral.
10:00 Sessions of House of Bishops and House of Deputies.
NOON Church Army Service.
Evening

WEDNESDAY, OCTOBER 23D

7:30 A.M. Holy Communion at Various Churches.
9:30 Devotional Service, Cathedral.
10:00 Sessions of House of Bishops and House of Deputies.
NOON Church Army Service.
Afternoon Further Sessions of Both Houses to Be Determined by Time of Adjournment.

Other action taken by the committee provided:

"With regard to tickets for the Philharmonic concert, members of the Convention will be given complimentary tickets, and additional tickets without charge, provided it is for a member of the family. Others buy tickets at regular prices."

Set Up Facilities to List Conscientious Objectors

NEW YORK—The National Council at its April meeting took a second step in setting up facilities for the registration of conscientious objectors in case of war, by adopting a statement to be distributed through the Church, and a blank to be filled in by those desiring registry. Registration will be under the charge of the executive secretary of the Department of Christian Social Relations, and applicants must be baptized, or confirmed, members of the Episcopal Church.

"Both by official resolution and by statement in Pastoral Letters," says the Council's statement, "our Church has recognized the right of freedom of conscience for those who, though willing to risk their lives in non-combatant service, are unwilling, for conscience sake, to take human life in war. The National Council has set up a register under the care of the executive secretary of the Department of Christian Social Relations, wherein all those who supply evidence of being baptized or confirmed members of the Protestant Episcopal Church, may record their convictions as conscientious objectors.

"It should be clearly understood by anyone registering as a conscientious objector, that the mere registration of this fact carries with it no assurance that he will not be subject for conscription for military service or some form of non-combatant military service."

Campaign Launched to End Chicago Debt

G. W. Overton Leads Drive to Rid Diocese of Million Dollar Debt as Layman's Association Head

CHICAGO—Reorganization of the Laymen's Association and the launching of an intensive drive to liquidate the diocesan debt of over \$1,000,000 has been announced with the appointment of George W. Overton, Chicago printing executive, as head of the money-raising campaign.

The campaign has as an objective the raising of \$100,000 annually from voluntary gifts by churchmen of the diocese. It seeks to do this through enrolling 1,000 members in the Laymen's Association at an average subscription of \$100 annually.

A group of 125 prominent laymen are associated with Mr. Overton in the campaign and a central office has been established to handle the detail organization work.

Over 100 canvassers have been enlisted to make systematic calls on Church families as the campaign gets under way.

MODERN METHODS USED

A statement from Mr. Overton announcing the debt-liquidation effort stressed the fact that the Laymen's Association is the development of a modern method of financing that will produce for the diocese a regular income to be used in its debt reduction program. It aims to replace periodic drives for this purpose. Mr. Overton said:

"We cannot hope to solve today's financial problems by using yesterday's methods. This is as true in the Church as in business and other institutions. The Episcopal Church in the diocese of Chicago has incurred a substantial indebtedness. As of December 1, 1939, it amounted to \$1,050,537.61. This debt was accumulated over a period of years and is the result of several circumstances, including depreciated values of real estate holdings and restricted income during the last 10 years.

"The Church finds itself in the same predicament that has befallen thousands of businesses and institutions during the past 10 years. Many of these, due to circumstances beyond their control, found themselves overloaded with debts that had to be liquidated. The Church differs from such business institutions in that it is a non-profit producing organization. It must depend now, as always, upon the generosity of the laity for the income it receives."

Conference Discusses Catholic Life

WASHINGTON—A conference on the Catholic Life was held in St. Paul's Church here on April 18th, one of a series of conferences by and for the Catholic clergy of Washington and nearby cities.

A service of solemn evensong and benediction was held, followed by a sermon by the Rev. R. F. Palmer, Canadian Superior of the Order of St. John the Evangelist.

Suffragan is Consecrated

During Brazil's Anniversary

NEW YORK—Cable advices from Porto Alegre, Brazil, informed the Presiding Bishop that the consecration of the Rt. Rev. Athalicio T. Pithan, D.D., as Suffragan Bishop of Southern Brazil, took place as scheduled, April 21st, thus adding to the membership of the House of Bishops the first native of Brazil ever to attain the episcopate.

The elaborate ceremonies attending the consecration were the climax of the celebration of the 50th anniversary of the founding of the Brazilian Episcopal Church. During the preceding week the 42d council of the district met, as well as the Woman's Auxiliary.

Bishop Thomas of Southern Brazil was consecrator, assisted by Bishop Blankingship of Cuba, and Bishop Salinas of Mexico, who was also the consecration preacher.

Airplane Trip Takes Bishop From Canal Zone to Church on South American Continent

ANCON, C. Z.—A flight of 400 miles recently carried Bishop Beal of the Panama Canal Zone to the South American continent and the city of Barranquilla, Colombia, in the eastern part of his jurisdiction.

A native Presbyterian congregation has a self-supporting church which they lend to Bishop Beal when he comes to provide services for the American and British community. The American consul and his wife are Episcopal Church people.

Returning by steamer the Bishop was able to stop at the ancient city of Cartagena where the superintendent of the big modern wharves lent his home for a service attended by men of the U. S. Navy and men from the local oil companies. The Bishop said:

"The trip was well worth while for the sake of keeping in touch with these little groups in a foreign land, bringing them the Church, and strengthening the hope that some time the responsibility for shepherding them may be taken up."

Celebrates 40 Years in Priesthood

WASHINGTON—The Rev. Dr. Z. B. Phillips, rector of the Church of the Epiphany and chaplain of the U. S. Senate, celebrated his 40th anniversary as a priest of the Church on May 1st.

Bishop's Health Enables Him to Attend Convention

OJAI VALLEY, CALIF.—The health of Bishop Kirchoffer of Indianapolis has improved, and he expects to attend the convention of his diocese on May 16th and 17th in Evansville, Ind.

The Bishop was confined to a hospital here in November.

Bishop Maxon of Tennessee will be the convention preacher. Bishop Hobson of Southern Ohio will also address the convention.

Promotion Tenure is Limited by Council

Members of Department, Including Its Head, Are Put on Three-Year Basis After Keen Debate

By ELIZABETH McCracken

NEW YORK—After a keen debate, the National Council passed a resolution limiting the tenure of officers of the Department of Promotion, including the executive secretary, to three years, subject to renewal.

The resolution was presented by Bishop Hobson of Southern Ohio, chairman of the Department, at the Council's April meeting.

Explaining that Joseph E. Boyle, the executive secretary, had insisted that no exceptions be made of any office of the department, Bishop Hobson went on to make a speech which created considerable stir among National Council members and the unusually large company of visitors present. He said:

"The Church is greatly retarded by people who are too old or are ineffectual. I wish that the House of Bishops would adopt a rule setting a retiring age and thus be an example to other people in the Church's service.

"The failure of any officer in the Department of Promotion means more than with any other department of the National Council. Unless we can maintain a standard of production and be free to make changes in officers, we cannot have the freshness that is so necessary. If those who have done well over a period of years cannot keep their freshness, there should be a change. It sounds hard, but it is not, if definite standards are to be maintained."

OTHER DEPARTMENTS

Bishop Stewart of Chicago arose to ask:

"Is that true in other departments? Are they all going to have this three-year plan? It seems discriminatory for the National Council to pass such a resolution affecting one department and not the others."

Bishop Hobson replied:

"It would be good everywhere, but we do not in the Department of Promotion presume to speak for any but the Department of Promotion. Freshness here is of peculiar importance."

Bishop Stewart stood his ground, declaring:

"I raise the question because if this rule is wholesome for one department, it is wholesome for all. Why peck first at one, then at another?"

Bishop Hobson said that the Department of Promotion had no right to speak for other departments, but that it knew that the rule would be good for its work. Bishop Stewart still held to his point, saying:

"I hesitate to agree that freshness is more important in any one place of work in the life of the Church than another. *Anyone* may get stale, and the exact date of that condition cannot be determined in advance;

it may be three years, or it may be three months. Bishops are as much in danger of the malady as anyone else. It is no more likely in publicity work than anywhere else. Human beings all have the same relation to freshness and staleness. Bishop Hobson is making a distinction that is artificial. Affirmative action here will make us take similar action in other departments."

Bishop Hobson still insisted that he did not see why. He reiterated his wish that the House of Bishops would establish a retiring age. Bishop Stewart had an answer ready for this:

"But you do not suggest that any particular *diocese* adopt such a rule *now*, do you? The trouble with this resolution of yours is that it seems to be directed toward individuals."

Bishop Stevens of Los Angeles arose to say:

"I feel strongly the force of the Bishop of Chicago's arguments. Another point is that the other departments would be embarrassed if this resolution were passed for one department."

"LIFETIME" CHARGE AIRED

Bishop Hobson presented another side of the question, saying:

"People have said for years that people come to the Church Missions House, expecting to stay for life, and that they *do* stay long after their usefulness is over. It would encourage the Church if *one* department provided against this."

Dean Sprouse of Western Missouri said that no ground would be lost if action on the resolution should be postponed until the October meeting of the National Council. Miss Eva D. Corey of Massachusetts mentioned that, in the common-

Postpone Rural Appointment

NEW YORK—The National Council at its April meeting again deferred the appointment of an Assistant Secretary for Rural Work in the Department of Domestic Missions. The Council also postponed consideration of the appointment of an assistant secretary for Negro Work, in the same department, the appointee to be a Negro. A suggestion from Bishop Stewart of Chicago that a Negro be made a member of the Board of Trustees of the American Church Institute for Negroes when next a vacancy occurs will be conveyed to the Institute by the Presiding Bishop.

wealth of Massachusetts, all appointments are for three years only, subject to renewal. Robert Hallowell Gardiner of Maine suggested that it would be difficult for a new Presiding Bishop to come in and find officers leaving because of the three-year plan.

Dean Roberts of Colorado then moved an amendment to the resolution, providing that it be referred to the other departments, to report at the October meeting. This amendment was lost.

Finally, the resolution was carried, with an amendment to the effect that the other departments be informed of this action and report their views as to its advisability for their officers to the October meeting.

All Parts of Church Must Work Together

Presiding Bishop Emphasizes Unity of Parish, Diocesan, and General Missionary Efforts

NEW YORK—Parish, diocesan, and general missionary work must advance together, the Presiding Bishop told the National Council in his address to the opening session of the National Council here, April 23d. "The Holy Spirit was given to each individual, but was given so all could work together as a corporate body," he added.

Bishop Tucker opened his address with a tribute to the Church Army. He said:

"I want to give my tribute to the Church Army. It does missionary work that the National Council cannot do. I hope everyone may have the privilege of being here on Thursday, when we adjourn, for the Commissioning we shall have at noon prayers in the chapel. Eleven Church Army cadets will receive their commissions."

He then made his report, as follows:

"Since our last meeting, I have talked with many about our advance plan, if we can call it that, I want to say now that it is not a concealed scheme to get more money. A greater spirit of devotion will lead to greater support.

"I believe that diocesan missionary work is generic. Unless the diocesan missionary work is good, the general missionary work is not good. Parish missionary work must be good also, if the diocesan missionary work is to be good. It all ties in together.

"As I understand it, the Holy Spirit was given to each individual, but was given so they could work together as a corporate body. Only when individuals on whom the Holy Spirit has fallen work together can God's work be done. Individual piety cannot do it. Christian people must all work together in the parish, first of all. Our fault

May 12th Set as Date for First

Men's Thank Offering in Diocese

BOSTON—The Men's Thank Offering, the first in the diocese of Massachusetts, will be presented in the parishes on May 12th unless another day is designated by individual rectors.

The machinery is simple: a letter from Bishop Sherrill, with an envelope appended, is being distributed through the parish clergy, the area chairmen, and parish representatives of the Men's Division of the Church Service League. The total amount of the offering, with mention only of the number participating in each parish, will be forwarded to the bishop of the diocese.

Bishop Sherrill of Massachusetts, in making it clear that the gifts are to be special ones over and above any other pledges to the Church, mentioned that it is not hard in these days to find reasons for which to be thankful in this country. He pointed out also that no quota is set, no pressure is being used, and the opportunity is presented with the hope that the result may be a material aid to the missionary cause of the Church.

and weakness is that we have not made our parishes examples of Christian corporate life and work. Every plan for advance must first make each parish an effectual unit, made up of men and women on whom the Holy Spirit has fallen.

"ONE CHURCH"

"But the parish is a small whole. The diocese is the larger whole. Even the diocese must not look upon itself as an end in itself. To go further: the Episcopal Church must not forget that it is only part of the Church Universal. Great harm and weakness have come because Christians have forgotten that the Church should be *One* Holy Catholic Church.

"I have no inspiration yet as to a name for this advance movement I have in mind. It will not be a new machine, I can say that. We don't need any new machinery in this Church. Our back yards are full of machinery, no longer used. Some of it is out of repair and most of it is rusty. We might look it over and polish and oil some of it. Certainly we don't need any more. Perhaps we can get more use out of a little of what we have in the back yards.

"I hesitate to quote the Old Testament, so many new interpretations have been put upon its familiar verses. But I am thinking of that verse about our swords being bathed in heaven. I believe it is in Isaiah, 'My sword shall be bathed in heaven.' [Isaiah, 34, v. 5] Some people here may not like any reference to swords at all. But I like that verse. Even if our swords are to be beaten into ploughshares, they must first be bathed in heaven. Only with swords—or ploughshares, if you like that word better—bathed in heaven can we be effective. Human efforts and capacities bathed in heaven are our only effectual weapons—or ploughshares."

DR. SHEERIN SPEAKS

The Rev. Charles W. Sheerin, Second Vice-President, followed the Presiding

Two New Council Members

NEW YORK—Two new members were elected to the National Council to fill vacancies. Dr. Kenneth C. M. Sills, President of Bowdoin College, was chosen to take the place of William G. Mather of Ohio, who resigned. Mr. Dean Vincent, President of the Portland Trust and Savings Bank, Portland, Oregon, was elected in place of the Hon. Blaine Coles, who recently died. Mr. Vincent is treasurer of the diocese of Oregon. Dr. Sills has been deputy to four meetings of the General Convention. Both have accepted election to the National Council.

Bishop. Dr. Sheerin referred to the fact that he was celebrating the second anniversary of his coming to the National Council. He said:

"Two years ago you elected me to the office of Second Vice-President. I want to pay a tribute to the Presiding Bishop. We call him the 'genial boss' here at the Church Missions House. And I want to pay a tribute to Mr. Boyle. He knows publicity and promotion and he is a Christian gentleman.

"The work we are doing in my department is that of a service agency. It cannot be as scientific as some other activities. We can judge only by results whether what we do is good or not. We aim to help every parish to be stronger. We count on all of you to help us in that great work."

Priest Dies Suddenly in Chicago Hospital

**The Rev. Dr. A. Parker Curtiss Dies
After Being Stricken on Train;
Served Church and Community**

SHEBOYGAN, Wis.—The Rev. Dr. A. Parker Curtiss, 78, builder of congregations, father of the Boy Scout movement in Wisconsin, rector emeritus of Grace Episcopal Church, and for 48 years a priest, died at the Presbyterian Hospital in Chicago on April 28th as the result of coronary thrombosis.

Fr. Curtiss, who had been spending the winter in California, was traveling from Los Angeles to Kohler, Wis., to conduct the funeral services for Walter J. Kohler on April 24th. He was stricken aboard the train and taken to the hospital on his arrival in Chicago. Funeral services for Mr. Kohler were then conducted by Bishop Sturtevant of Fond du Lac, assisted by the Rev. William Elwell.

LEADER IN CATHOLIC MOVEMENT

Fr. Curtiss was a leader in the Catholic Movement in the Church, and a contributor to the *Holy Cross Magazine*. One of his articles was an autobiography *An Old Man's Love Story*, an account of his religious life. He was also the author of a series of Christmas mystery plays depicting the Nativity, and another play, *The Martyrdom of St. Pancras*.

Fr. Curtiss was born in Westmoreland, Oneida county, N. Y., on January 2, 1862. His ancestors on both sides of his family had come from England to America early in the 17th century. His family were Congregationalists in faith but as a result of reading a copy of the Prayer Book, he became interested in the Episcopal Church and was confirmed in St. Mark's Church, Clark Mills, N. Y. when he was 18 years of age.

He attended the Western Seminary in Chicago. A month after his graduation in 1892 he was ordained deacon; in the same year he was ordained to the priesthood by Bishop Grafton.

From 1892 until 1896 he was vicar of St. Agnes' Church, Algoma, Wis.; 1896 until 1898, curate of St. Elizabeth's Church, Philadelphia; 1898 until 1899, curate of St. Saviour's Church, Luton, England; 1899 until 1907, rector of St. Peter's Church, Ripon, Wis.; 1907 until 1909, the Church of the Holy Apostles, Oneida, Wis.; and 1909 until 1910, vicar of the Church of the Precious Blood, Gardner, Wis.

ORGANIZED SCOUTS

In December, 1909, Fr. Curtiss became rector of Grace Church in this city and remained until October, 1915. During this first rectorate he organized the first Boy Scout troop—nine boys of the parish who were the charter members of the first troop in Wisconsin—and later built the Robert Blow parish hall.

The Scout movement grew rapidly and



REV. A. PARKER CURTISS

after a number of years began to spread to various parishes of different faiths throughout the community.

Fr. Curtiss became warden of the collegiate department of Nashotah House; the department was moved to Racine college where he remained until 1918. The following year he was vicar of St. Mark's Church at Oconto and from 1919 to 1923 he was chaplain at St. Mary's Convent at Peekskill, N. Y.

It was on May 3, 1923, that Fr. Curtiss returned to Sheboygan and here he remained until his retirement in 1938.

At the time of his retirement, Fr. Curtiss made a generous thank offering to the parish with the request that it be used for the paneling of the chancel.

RECEIVED CHURCH HONORS

Fr. Curtiss was the recipient of many Church honors. In March, 1925, he was made historiographer for the diocese of Fond du Lac, being appointed by Bishop Weller. In September, 1931, he represented the Fond du Lac diocese as a deputy to General Convention.

In October, 1932, he observed the 40th anniversary of his ordination into the priesthood in connection with the 85th anniversary of Grace Episcopal Church. On that occasion he was awarded the degree of Doctor of Divinity from Nashotah House.

On May 12, 1936, he was elected to the board of trustees of the Fond du Lac diocese at its 62nd annual session. He also has held the position of president of the Federation of Catholic Priests of the diocese of Fond du Lac.

ORDER OF MERIT

One of the outstanding honors in Fr. Curtiss' life was the award of merit conferred upon him by the Order of the Sangreal, honor society of the Church for "distinguished service to God and humanity through the Church."

Funeral services were held at Grace Church here on May 1st. Fr. Curtiss is survived by two sisters, Mrs. John Steele, Sandwich, Ill., and Mrs. Hersey Goodwin, Kirkland, N. Y.

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Sewanee's Campaign Attains \$500,000 Goal

Alumni Help to Make University of
South Financially Secure; Aim at
Building Up Endowment

SEWANEE, TENN.—The campaign for a sustaining fund for the university of the South has come to a successful conclusion. The total of all subscriptions to the fund is \$503,685. Since the goal was \$500,000, the sum has been raised with a comfortable margin.

In February, 1939, a campaign was launched to secure for the University of the South, popularly known as Sewanee, a fund of \$500,000 payable \$100,000 a year over a period of five years.

The organization for the campaign, with few exceptions, was composed of alumni. The general chairman was an alumnus; chairmen in the cities and towns throughout America were alumni, and the workers or solicitors were, for the most part, alumni.

The campaign was conducted in 75 communities by committees under the leadership of local chairmen. Attractive literature was prepared and mailed to thousands of prospective contributors. For over a year the solicitors have been at work.

The purpose of the sustaining fund is to insure financial security for the University of the South. The immediate objective of the campaign was the complete elimination of any deficit in annual operation and the paying off of the floating indebtedness. With the success of the campaign the University will operate every year within its income, and will liquidate its floating debt.

BUILT BY INDIVIDUALS

The sustaining fund has been secured through individual subscriptions, the contributions of individual men and women. The next step on Sewanee's program for financial strength and permanence is dependable and regular annual support from the Church. The goal is \$25,000 a year from the dioceses which own Sewanee.

To date eight dioceses have stated their willingness and desire to contribute \$12,000 annually, a total of \$60,000 over a period of five years. The expected favorable action of the remaining dioceses should bring the total to \$25,000 annually, beginning next year.

The third step for Sewanee will be to increase endowment to a sufficient amount in the near future to provide adequate income for the university, after the sustaining fund subscriptions run their course.

In the past year and one-half Sewanee has received a number of gifts; for special purposes, a total of \$40,000; for general endowment, a total of \$25,000; and for the University's Emerald-Hodgson Hospital, a total of \$46,000 has been given.

The General Education Board of New York last October voted a grant of \$25,000 for science equipment and apparatus for Sewanee on condition that the goal of the sustaining fund of \$500,000 be realized. This grant is now assured.

Ban Quaker Publications

PHILADELPHIA (RNS)—The American Friends Service Committee (Quaker) announced recently that its publications, together with those of the Fellowship of Reconciliation, an organization of religious pacifists, have been banned from Canada.

50,000 Copies of "Forth" Circulated, Council Told

NEW YORK—Joseph E. Boyle, executive secretary of the Department of Promotion, announced to the National Council at its final session on April 25th that *Forth* had reached a circulation of 50,000 copies. Mr. Boyle said further that the clip-sheet was being sent every month to the editors of 2,000 newspapers.

Mats to be used for illustrations also were sent. Small printed pamphlets, containing missionary material for use in addresses were going regularly to the clergy.

Another interesting development mentioned by Mr. Boyle was a volunteer news service, by which accounts of special events are sent by persons who are attending for another reason. For instance, Bishop Stewart of Chicago sent in an account of the consecration of Bishop Brinker of Nebraska in which he took part.

The Council was told also of the new use to which the room above the sacristy at the Church Missions House is being put. The room has been made sound-proof and facilities for recordings and for sending them out have been installed. Already 300 electrical radio transcriptions have been sent out.

Discuss General Convention Plans at Meeting of Woman's Auxiliary

TOPEKA, KANS.—Plans for General Convention were presented by the Very Rev. Claude W. Sprouse, dean of Grace and Holy Trinity Cathedral, Kansas City, Mo., when he addressed the Woman's Auxiliary at its recent meeting in conjunction with the convention of the diocese of Kansas.

Mrs. Hal Lebrecht and Mrs. Ralph Lowry, both of West Missouri, and Bishop Kemmerer of Duluth were other speakers.

Mrs. C. A. Gafney was elected president. Delegates to the triennial convention are Mrs. C. A. Gafney, Mrs. Carl W. Nau, Mrs. E. W. Emery, Mrs. George Falter, Mrs. Robert Foulston, and Mrs. Floyd Fisher.

Welcome Worker Among Chinese

SAN FRANCISCO—Arriving here on April 25th, Miss Gertrude Selzer of the American Church Mission, Wusih, China, was welcomed by a delegation of the Daughters of the King, whose Self-Denial Fund makes Miss Selzer's work in China possible.

Bishop Roberts of Shanghai appointed Miss Selzer a China delegate to the triennial meeting of the Woman's Auxiliary in Kansas City. She will also be one of the featured speakers at the Convention of the Daughters of the King which will be held immediately preceding General Convention.

Episcopal Church Schools

FROM the earliest days of American Church history the Anglican Church has taken a keen interest in the education of its children and young people. Scarcely had the little colony of Jamestown, Virginia, been founded in 1607 than it undertook to establish a school to be named "Henrico College," as Dr. Clifton H. Brewer says in the first chapter of his *History of Religious Education in the Episcopal Church*: "We cannot exactly credit it with being the first college actually operated in what is now the United States of America; it is fair, however, to say that it was the first college enterprise in the colonies." The Indian massacre of 1622 occurred before the college was actually in operation, and on the college land alone 17 workers were slain.

In 1690 through the efforts of the Rev. James Blair, commissary of the Bishop of London in Virginia, a new interest was aroused in education and the following year the Virginia Assembly voted approval of the project to establish a college. In 1693 this project flowered in the opening of William and Mary College, of which Dr. Blair was the first president. One of the objects of this institution, as shown in the college charter, was to furnish Virginia with a "seminary of ministers of the Gospel," and an early college statute, referring to the divinity school, contains the warning: "Let no block head or lazy fellow in his studies be elected"—an injunction that might well be incorporated in college standards today!

Another early college for the foundation of which the Anglican Church was largely responsible is Columbia, originally King's College, established in 1754. Yale, while founded under Congregational auspices, early had a strong Anglican influence through the conversion of its rector, Dr. Cutler, and subsequently through the presence of Dean Berkeley, the noted English philosopher-clergyman. The University of Pennsylvania was established in 1740 under strong Church influence, with Dr. William Smith at its head.

The accompanying map shows the colleges, theological seminaries, secondary schools, and certain special schools listed in the 1940 *Living Church Annual* as affiliated with the Episcopal Church. The degree of Church affiliation of these schools varies widely, and no hard and fast line can be drawn. Some of them are official Church institutions, sponsored by the diocese or province in which they are located. Others are maintained by Religious Orders or other Church organizations. Still others are private schools whose connection with the Episcopal Church is to be found only in the chapel where the Prayer Book is regularly used or through the designation of the Bishop as an ex-officio member of the board. All of them, however, claim some connection with the Episcopal Church and are deserving of the sympathetic interest of Church people. The map also shows a few schools which, while not listed in the Annual, advertise in Church publications, because they are interested in serving Episcopal Church families.

On the other hand, many of the older

colleges and universities which have had their origin in the Episcopal Church are no longer listed as Church affiliated even though, like Columbia or West Point, they may officially retain a chaplaincy of the Episcopal Church.

Of the colleges there remain only four or five that are definitely affiliated with the Episcopal Church. Hobart College, Geneva, N. Y., established as Geneva College in 1822, describes as its object "to provide a thoroughly modern education in the arts and sciences, both as the introduction to graduate or professional schools and as an efficient preparation for business and the duties of citizenship." Its president, Dr. William Alfred Eddy, is a prominent layman of the Episcopal Church. William Smith College, Geneva, N. Y., is a women's college affiliated with Hobart. It was established in 1906 and its degrees are conferred by Hobart College.

Kenyon College, Gambier, Ohio, incorporated in 1824, was founded by Bishop Philander Chase, and continues its close connection with the Episcopal Church.

Trinity College, Hartford, Conn., was founded in 1823 by a group of loyal Church people under the name of Washington College. It has now grown to a college giving instruction in liberal arts and sciences, with particular attention to preparation for graduate and professional school.

The University of the South, Sewanee, Tenn., is under the charge of a board of trustees comprising the bishops and clerical and lay trustees from the dioceses of the province of Sewanee, Bishop Mikell of Atlanta is its chancellor. In addition to the College of Arts and Sciences it maintains a theological school and a secondary school, the Sewanee Military Academy.

Bard College (formerly St. Stephen's, Annandale-on-Hudson, N. Y.) is a college of liberal arts and sciences, historically associated with the Episcopal Church and incorporated within the educational system of Columbia University. Bishop Manning of New York is chairman of its board of trustees.

Of theological seminaries, the Church has rather a large number. General Theological Seminary, in New York City, was established by General Convention in 1817 and is the official seminary of the Church. Other theological schools are Berkeley Divinity School, New Haven, Conn.; Bexley Hall, affiliated with Kenyon College, Gambier, Ohio; Bishop Payne Divinity School for the training of Colored priests, Petersburg, Va.; Church Divinity School of the Pacific, Berkeley, Calif.; DeLancey Divinity School, Buffalo, N. Y.; Divinity School of Philadelphia; DuBose Training School, Monteagle, Tenn.; Episcopal Theological School, Cambridge, Mass.; Nashotah House, Nashotah, Wis.; Seabury-Western Theological Seminary, Evanston, Ill.; Theological School of the University of the South, Sewanee, Tenn.; and the Theological Seminary in Virginia, Alexandria, Va.

Of secondary schools more than 150 are listed. Many of these are maintained by Religious Orders, as Kent School for Boys,

(Continued on page 26)

Key to Map on Next Page

1 to 127a—Secondary Schools.

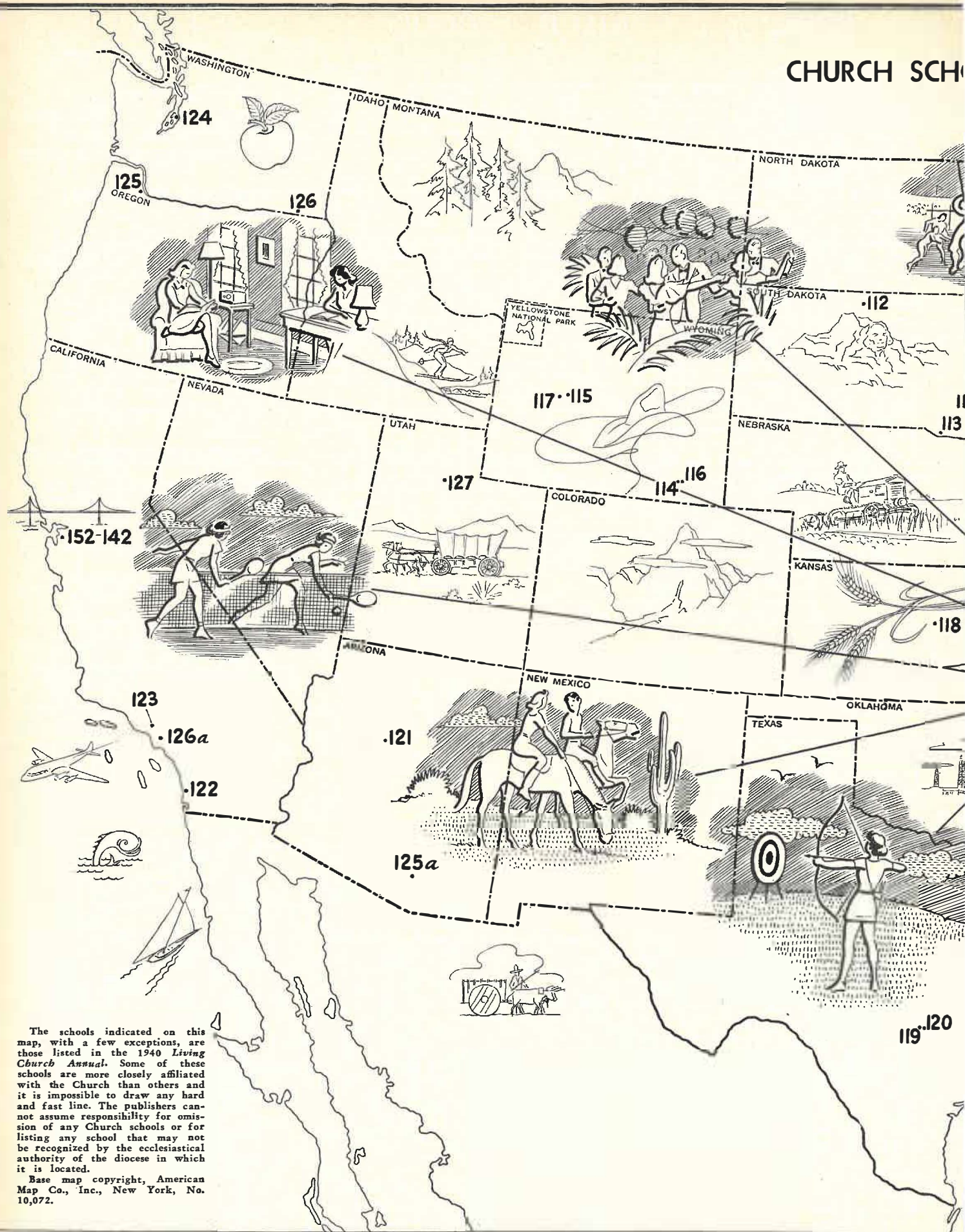
128 to 137a—Colleges and Universities.

138 to 149—Theological Seminaries.

150 to 153—Training Schools for Deaconesses.

SECONDARY SCHOOLS

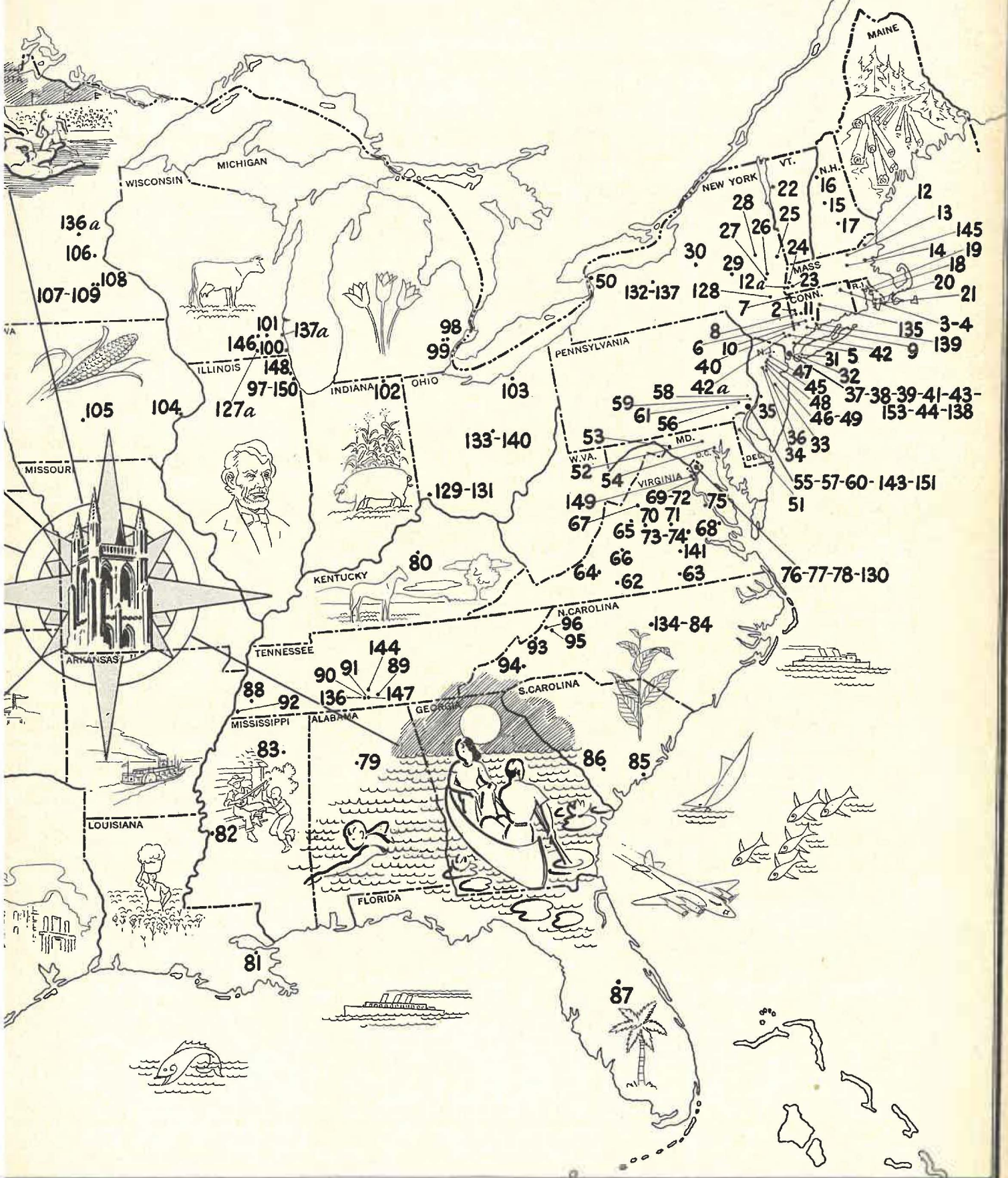
- 1 Choate School, Wallingford, Conn.—boys.
- 2 Kent School, Kent, Conn.—boys.
- 3 Pomfret School, Pomfret, Conn.—boys.
- 4 Rectory School, Pomfret, Conn.—boys.
- 5 Rosemary Hall, Greenwich, Conn.—girls.
- 6 St. Margaret's School, Waterbury, Conn.—coeducational.
- 7 Salisbury School, Salisbury, Conn.—boys.
- 8 South Kent School, South Kent, Conn.—boys.
- 9 Woodbridge Country Day School, Ansonia, Conn.—coeducational.
- 10 Wooster School, Danbury, Conn.—boys.
- 11 Wykeham Rise, Washington, Conn.—girls.
- 12 Brooks School, North Andover, Mass.—boys.
- 12a St. Edmund's School, Stockbridge, Mass.—boys.
- 13 Groton School, Groton, Mass.—boys.
- 14 St. Mark's School, Southborough, Mass.—boys.
- 15 Holderness School, Plymouth, N. H.—boys.
- 16 St. Mary's-in-the-Mountains, Littleton, N. H.—girls.
- 17 St. Paul's School, Concord, N. H.—boys.
- 18 St. Andrew's School, West Barrington, R. I.—boys.
- 19 St. Dunstan's School, Providence, R. I.—boys.
- 20 St. George's School, Middletown, R. I.—boys.
- 21 St. Michael's School, Newport, R. I.—boys.
- 22 Bishop Hopkins Hall, Burlington, Vt.—girls.
- 23 Ascension Farm School, South Lee, Mass.—boys.
- 24 Lenox School, Lenox, Mass.—boys.
- 25 Hoosac School, Hoosick, N. Y.—boys.
- 26 Mary Warren Free Institute, Troy, N. Y.—girls.
- 27 St. Agnes' School, Albany, N. Y.—girls.
- 28 St. Faith's School, Saratoga Springs, N. Y.—girls.
- 29 Susan Fenimore Cooper Foundation and the St. Christina School, Cooperstown, N. Y.—coeducational.
- 30 Manlius School, Manlius, N. Y.—boys.
- 31 Cathedral School of St. Mary, Garden City, N. Y.—girls.
- 32 St. Paul's School, Garden City, N. Y.—boys.
- 33 Freehold Military School, Freehold, N. J.—boys.
- 34 St. Bernard's School, Gladstone, N. J.—boys.
- 35 St. Mary's Hall, Burlington, N. J.—girls.
- 36 Somers Hill School, Far Hills, N. J.—boys.
- 37 Ascension Day School, West New Brighton, S. I., N. Y.—coeducational.
- 38 Cathedral Choir School, New York City—boys.
- 39 Grace Church School, New York City—boys.
- 40 Malcolm Gordon School, Garrison on Hudson, N. Y.—boys.
- 41 St. Agatha School, New York City—girls.
- 42 St. Peter's School, Peekskill, N. Y.—boys.
- 42a St. Mary's School, Peekskill, N. Y.—girls.
- 43 St. Thomas Choir School, New York City—boys.
- 44 Trinity School, New York City—boys.
- 45 Morristown School, Morristown, N. J.—boys.
- 46 St. Anna's Home Training School, Ralston, N. J.—girls.
- 47 St. John's School, Mountain Lakes, N. J.—girls.
- 48 St. John Baptist School, Mendham, N. J.—girls.
- 49 St. Marguerite's Home School, Ralston, N. J.—girls.
- 50 DeVeaux School, Niagara Falls, N. Y.—boys.
- 51 St. Andrew's School, Middletown, Del.—boys.
- 52 Hannah More Academy, Reistertown, Md.—girls.
- 53 St. James' School, St. James, Md.—boys.



The schools indicated on this map, with a few exceptions, are those listed in the 1940 *Living Church Annual*. Some of these schools are more closely affiliated with the Church than others and it is impossible to draw any hard and fast line. The publishers cannot assume responsibility for omission of any Church schools or for listing any school that may not be recognized by the ecclesiastical authority of the diocese in which it is located.

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MAP OF THE UNITED STATES



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- 54 St. Paul's School for Boys, Baltimore, Md.—boys.
- 55 Burd School, Philadelphia, Pa.—girls.
- 56 Church Farm School, Glen Loch, Pa.—boys.
- 57 Episcopal Academy, Philadelphia, Pa.—boys.
- 58 House of the Holy Child, Springhouse, Pa.—coeducational.
- 59 Meadowbrook School, Meadowbrook, Pa.—boys.
- 60 St. Peter's Choir School, Philadelphia, Pa.—boys.
- 61 Valley Forge Military Academy, Wayne, Pa.—boys.
- 62 Chatham Hall, Chatham, Va.—girls.
- 63 St. Paul Normal and Industrial School, Lawrenceville, Va.—Colored.
- 64 St. Phoebe's Hall, Callaway, Va.—coeducational.
- 65 Stuart Hall, Staunton, Va.—girls.
- 66 Virginia Episcopal School, Lynchburg, Va.—boys.
- 67 Blue Ridge Industrial School, Bris, Va.—coeducational.
- 68 Christchurch School, Christchurch, Va.—boys.
- 69 Episcopal High School in Virginia, Alexandria, Va.—boys.
- 70 St. Anne's School, Charlottesville, Va.—girls.
- 71 Oakland Plantation School, Beaver Dam, Va.—girls.
- 72 St. Agnes' School, Alexandria, Va.—girls.
- 73 St. Catherine's School, Richmond, Va.—girls.
- 74 St. Christopher's School, Richmond, Va.—boys.
- 75 St. Margaret's School, Tappahannock, Va.—girls.
- 76 Beauvoir, the National Cathedral Elementary School, Washington, D. C.—coeducational.
- 77 National Cathedral School, Washington, D. C.—girls.
- 78 St. Alban's, National Cathedral School, Washington, D. C.—boys.
- 79 St. Mark's Normal and Industrial School, Birmingham, Ala.—Colored.
- 80 Margaret Hall School, Versailles, Ky.—coeducational.
- 81 Gaudet Normal and Industrial School, New Orleans, La.—Colored.
- 82 All Saints' Episcopal College, Vicksburg, Miss.—girls.
- 83 Okolona Industrial School, Okolona, Miss.—Colored.
- 84 St. Mary's School and Junior College, Raleigh, N. C.—girls.
- 85 Porter Military Academy, Charleston, S. C.—boys.
- 86 Voorhees Normal and Industrial School, Denmark, S. C.—Colored.
- 87 Cathedral School for Girls, Orlando, Fla.—girls.
- 88 Gailor Industrial School, Mason, Tenn.—Colored.
- 89 St. Andrew's School, St. Andrews, Tenn.—boys.
- 90 St. Mary's School for Mountain Girls, Sewanee, Tenn.—girls.
- 91 Sewanee Military Academy, Sewanee, Tenn.—boys.
- 92 St. Mary's School, Memphis, Tenn.—girls.
- 93 Appalachian School, Penland, N. C.—coeducational.
- 94 Christ School, Arden, N. C.—boys.
- 95 Patterson School, Legerwood, N. C.—boys.
- 96 Valle Crucis School, Valle Crucis, N. C.—girls.
- 97 St. Anne's School for Girls, Chicago, Ill.—coeducational.
- 98 Cranbrook School, Bloomfield Hills, Mich.—boys.
- 99 Kingswood School, Bloomfield Hills, Mich.—girls.
- 100 Kemper Hall, Kenosha, Wis.—girls.
- 101 St. John's Military Academy, Delafield, Wis.—boys.
- 102 Howe School, Howe, Ind.—boys.
- 103 Bethany Home School, Glendale, Ohio—girls.
- 104 St. Katherine's School, Davenport, Ia.—girls.
- 105 St. Monica's School, Des Moines, Ia.—girls.
- 106 Breck School, St. Paul, Minn.—boys.
- 107 St. James' School, Faribault, Minn.—boys.
- 108 St. Mary's School, Faribault, Minn.—girls.
- 109 Shattuck School, Faribault, Minn.—boys.
- 110 Brownell Hall, Omaha, Nebr.—girls.
- 111 All Saints' School, Sioux Falls, S. D.—girls.
- 112 St. Elizabeth's School, Wakpala, S. D.—Indian coeducational.
- 113 St. Mary's School, Springfield, S. D.—Indian girls.
- 114 Jane Invinson Memorial Hall, Laramie, Wyo.—girls.
- 115 St. Michael's Mission School, Ethete, Wyo.—Indian coeducational.
- 116 Sherwood Hall, Laramie, Wyo.—boys.
- 117 Shoshone Mission School, Wind River, Wyo.—girls.
- 118 St. John's School, Salina, Kans.—boys.
- 119 The Ruth Coit School, San Antonio, Tex.—girls.
- 120 St. Philip's Junior College and Vocational Institute, San Antonio, Tex.—Colored.
- 121 Prescott Preparatory School, Prescott, Ariz.—boys.
- 122 Bishop's School, La Jolla, Calif.—girls.
- 123 Harvard School, North Hollywood, Calif.—boys.
- 124 Children's Educational Foundation, Mercer Island, Wash.—coeducational.
- 125 St. Helen's Hall and Junior College, Portland, Ore.—girls.
- 125a Tucson Tutoring School, Tucson, Ariz.—coeducational.
- 126 St. Paul's School for Girls, Walla Walla, Wash.—girls.
- 126a Girls' Collegiate School, Claremont, Calif.—girls.
- 127 Rowland Hall, Salt Lake City, Utah—girls.
- 127a St. Anne's School and Camp, Lake Geneva, Wis.—girls.

COLLEGES AND UNIVERSITIES

- 128 Bard College, Annandale-on-Hudson, N. Y.
- 129 Cincinnati Summer School in Social Work, Cincinnati, Ohio.
- 130 College of Preachers, Washington, D. C.
- 131 Graduate School of Applied Religion, Cincinnati, Ohio.
- 132 Hobart College, Geneva, N. Y.
- 133 Kenyon College, Gambier, Ohio.
- 134 St. Augustine's College, Raleigh, N. C.
- 135 Trinity College, Hartford, Conn.
- 136 University of the South, Sewanee, Tenn.
- 136a Carleton College, Northfield, Minn.
- 137 William Smith College, Geneva, N. Y.
- 137a Milwaukee Downer College, Milwaukee, Wis.

THEOLOGICAL SEMINARIES

- 138 The General Theological Seminary of the Protestant Episcopal Church in the United States, New York City.
- 139 Berkeley Divinity School, New Haven, Conn.
- 140 Bexley Hall, Gambier, Ohio.
- 141 Bishop Payne Divinity School, Petersburg, Va.
- 142 Church Divinity School of the Pacific, Berkeley, Calif.
- 143 Divinity School of the Protestant Episcopal Church in Philadelphia, Philadelphia, Pa.
- 144 DuBose Memorial Church Training School, Monteagle, Tenn.
- 145 Episcopal Theological School, Cambridge, Mass.
- 146 Nashotah House, Nashotah, Wis.
- 147 School of Theology of the University of the South, Sewanee, Tenn.
- 148 Seabury-Western Theological Seminary, Evanston, Ill.
- 149 Virginia Theological Seminary, Alexandria, Va.

DEACONESS SCHOOLS

- 150 Chicago Church Training School, Chicago, Ill.
- 151 Department of Women, the Divinity School in Philadelphia, Philadelphia, Pa.
- 152 School for Christian Service and Deaconess Training School of the Pacific, Berkeley, Calif.
- 153 New York Training School for Deaconesses, New York City.

SECONDARY SCHOOLS

OUTSIDE THE UNITED STATES

- Christ Church Parochial School, Colon, R. P. coeducational.
- New World School, Mauati, P. R.—coeducational.
- Iolani School, Honolulu, Hawaii—boys.
- St. Andrew's Priory School, Honolulu, Hawaii—girls.
- Brent School, Bagueio, Mt. Prov. P. I.—Americans and Europeans.
- Moro Settlement School, Zamboanga, P. I.
- Sagada Mission High School, Sagada, Mt. Prov., P. I.
- St. Stephen's School, Manila, P. I.—Chinese girls.

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What the Church Schools are Doing

Bishop Davis to Speak

NIAGARA FALLS, N. Y.—On the 50th anniversary of his graduation from DeVeaux School, Bishop Davis of Western New York will be the principal speaker at the combined Founder's Day and Commencement Day exercises to be held here soon.

Another recent announcement concerned the annual examinations for the Samuel DeVeaux scholarships which will be held at the school on May 23d. These scholarships will be awarded only to boys whose fathers are no longer living.

The scholarships provide the holder with tuition, room, board, and laundry.

Visit Blind

STAUNTON, VA.—Saturday visits to the Virginia School for the Deaf and Blind are among the opportunities for service offered to girls at Stuart Hall. Many girls visit the school, reading to the blind and entertaining the deaf.

Every girl at Stuart Hall may also volunteer to lead the short daily vesper service certain evenings of the week, a task so eagerly sought that the applicants far outnumber the services.

Any girl whose religious zeal is coupled with a good voice and the ability to read music may join either of the school choirs, which sing alternately at Sunday vespers in Emmanuel Church and jointly contribute to the double sextette which sings at week-day vespers.

Students Get Medals

SARATOGA SPRINGS, N. Y.—Educational problems seem to solve themselves at St. Faith's School. More than half of the students, it was announced recently, have received medals for good work.

The school is limited to 50 students, and for this reason the classes are small. The personal supervision of friendly teachers enables students to master their difficulties.

Vocational conferences are an important part of school activities, as are the Young People's Fellowship meetings, Church services, tours, and sports.

Year-Round Athletics

WALLINGFORD, CONN.—Athletic activities at Choate School here are now independent of season or weather.

In memory of Mahlon Thatcher III, a series of five playing fields and a perfect track have been given by his father and mother. But since during part of the year the use of these fields was cut off by mud or cold, friends of the school built six years ago the winter exercise building.

This building provides showers and dressing rooms, a glass-roofed cage for baseball, ground hockey, and other games, a cinder-track, a high straight-away for pole vaulting, hurdles and jumps, two added basketball floors, tennis courts, shooting gallery, fencing room, bowling alleys and playroom, with ping pong, billiards, and deck tennis, and seventeen squash courts.

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The Rev. Sherman E. Johnson, Ph.D., Instructor in New Testament Languages and Literature. Church Music.
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Must Decide Early

ARDEN, N. C.—The importance of a student's deciding early in his high school career on the college he wishes to attend or the college studies he may pursue was pointed out in a recent pamphlet published by Christ School here.

Only in this way can a student take as many subjects as possible to fit himself for entrance to that particular college or course, the pamphlet stated.

Christ School is a member of the Southern Association of Colleges and Secondary Schools.

Build and Sail Boats

CHRISTCHURCH, VA.—The building and sailing of boats and the study of navigation provide year-round recreation for the Mariner's club at Christchurch School.

The school owns a fleet of 18-foot Marconi-rigged sloops, built by the boys under the supervision of a competent carpenter. The boys are entrusted with the care and reconditioning of these boats and from time to time with the construction of new boats, both sail and power. Instruction is given in sailing and racing, and in the rigging and care of boats.

A regular schedule of races is run during the spring, and water carnivals are held during the last month of the session, at which time the boys compete in sailing, swimming, and rowing. River activities are carefully supervised, and all boys are taught to swim. During the winter months the club studies navigation, seamanship, and boat-building.

Sunshine Capital

TUCSON, ARIZ.—The Tucson Tutoring School is located in Tucson, the Sunshine Capital of the United States. According to statistics of the weather bureau, Tucson lies in the only region which has more than 84% of the possible sunshine, and 336 days of 100% sunshine-days a year—no days without sunshine.

The sun, the bracing altitude of 2,400 feet, and the dry, pure air have made southern Arizona famous. Riding, hiking, tennis, basketball, and camping are important parts of school curriculum in a country such as this.

Washington Excursions

ALEXANDRIA, VA.—The location of St. Agnes' School, within 15 minutes of Washington, makes excursions to the capital convenient.

It is the policy of the headmistress to see that all girls are made familiar with the points of historic interest. The classes in civics and history attend sessions of the Supreme Court, the Senate, and the House of Representatives.

Trips are taken to some of the caverns of Virginia, to Monticello, the home of Thomas Jefferson, and to the University of Virginia at Charlottesville.

Attend Conference

ALBANY, N. Y.—This spring 22 students attended the Columbia Scholastic Press Conference in New York where one of the seniors, Thomasine Wadelton of

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Gailor Industrial School and also Camp Demby are supported by the Episcopal Church through the Diocese of Tennessee and the American Church Institute for Negroes.

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Rector

Bronxville, N. Y., took part in a panel discussion on the problems of the private school magazine.

Other recent activities of the students included entering the current affairs contest sponsored by *Time*; attending lectures and musical events in Albany; giving a recital at the Albany Institute of History and Art; and winning all varsity basketball games.

Ever Since 1837

BURLINGTON, N. J.—In 1837 when St. Mary's Hall was opened here, Bishop Doane announced that the education of young women would be placed on the same footing as that accorded to young men, and "that in all departments the chief reference will always be to the practical purposes of life."

It is still one of the aims of St. Mary's Hall to prepare a girl for living in the world of today, whether it be by thorough preparation for college or by development of talent in art, music, or drama.

The school also offers a secretarial course in its upper school department.

Had Finnish Architect

BLOOMFIELD HILLS, MICH.—Eliel Saarinen, famous Finnish architect, is the designer of the buildings on the campus of Cranbrook School here. Mr. Saarinen has also for several years been president of the Cranbrook Academy of Art.

These buildings include three dormitories; a dining hall; an infirmary; a gymnasium; a combination gymnasium and auditorium; an academic building in which classrooms, laboratories, study rooms, chapel, library, and offices are housed; a craft shop; a music building; residences for faculty members; and various service buildings.

It was founded in 1926 and was first opened to students in September, 1927. Like the other five Cranbrook institutions, it is the benefaction of Mr. and Mrs. George G. Booth and the Cranbrook Foundation.

Three Refugees

VERSAILLES, KY.—Three German refugees have become part of Margaret Hall School here during the past year.

The Frank Gavin Memorial Scholarship, established by the Sisters and faculty in 1939 for the benefit of a refugee child, was awarded to Luise Geng, of Munich, Germany, who was able to arrive in January, 1940, after much delay.

Dr. Ludwig Unterholzner of the University of Erlangen, and his wife joined the staff in September.

Dr. Unterholzner, who was a member of the examining board of music teachers at Hanover, has been teaching piano and violin and a course on the history of music. Mrs. Unterholzner has been assisting in the physical education department and in the lower school.

Advantages of Chicago

KENOSHA, WIS.—The proximity of Chicago and Milwaukee makes it possible for classes from Kemper Hall to attend operas, plays, concerts, and lectures of educational value, and to join in expeditions to the Chicago Art Institute, the Field Museum, the Rosenwald Museum

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of Science and Industry, the Shedd Aquarium, and the Adler Planetarium. The students are also encouraged to take advantage of the programs sponsored by the Kenosha Historical and Art Museum, the Schubert Club, and the Forum.

The Vienna Boys' Choir; Ennio Bolognini, 'cellist; Kayla Mitzel, violinist; Alec Templeton, pianist; and Marjorie Hillis, author, have appeared on programs in recent years.

One College Year Offered

FARIBAULT, MINN.—For girls who are younger than the average coed, or need a transitional year away from home before entering college, or wish a year of college work before entering a chosen profession, Saint Mary's Hall here offers a year of college work accredited and supervised by the University of Minnesota.

The college students share fully in the life of the school, but have their own class organization, traditions, chapel caps, sitting room.

Junior high school and high school courses are also offered at Saint Mary's Hall.

Graduate School

CINCINNATI—Preparations are being made during the spring term to open the 18th session of the Cincinnati Summer School in Social Work, now the summer session of the Graduate School of Applied Religion.

Thirty men will take the course which begins June 17th and closes August 17th. This is the largest number of students enrolled for the summer session during 18 years.

The largest class in the history of the school will be graduated at the fourth Commencement exercises of the School here at Gates House on May 30th, 10 students will receive certificates and credits for their courses in pastoral training. The work completed by the students includes seminar courses, practical field work, and parish experience.

Fascinating Country

PRESCOTT, ARIZ.—Grand Canyon, Boulder Dam, the Indian reservations, and rich archeological finds make the country around the Prescott Preparatory School for Boys a source of endless interest to boys and their parents.

Prescott lies in low mountains about 5,000 feet above sea level. It is pine country with sandy soil that does not hold the moisture.

The dry, cool air, warmed by almost daily sunshine makes the climate similar to that of the Swiss Alpine country. Occasional snowfalls make possible winter sports.

Hold Vocational Conference

NORTHFIELD, MINN.—Twenty-five prominent leaders in business and the professions participated in the 11th annual vocational conference held at Carleton college here on April 10th, while over 800 students received first-hand knowledge of the various fields they plan to enter after graduation.

A roundtable discussion on the ministry was led by the Rev. Monroe Bailie of Red Wing. Vernon Johnson, Carleton junior

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from St. Paul, was in charge of the round-table.

An all-day event, the Carleton vocational conference attempts each year to bridge the gap between college and jobs. Students attended panel discussions and lunched and conferred with visiting leaders. Former Governor Philip La Follette of Wisconsin gave the convocation address.

Win Scholarships

OMAHA, NEBR.—At the convention of the diocese of Nebraska held in this city on April 3d and 4th, Miss Marguerite Wickenden, principal of Brownell Hall here, reported that graduates of the Hall had this year been awarded scholarships at Radcliffe, Smith, and Scripps colleges.

Miss Wickenden added that students of five states had entered competition for the scholarship to Smith college.

BSA Convention

HOWE, IND.—The annual convention of the Brotherhood of St. Andrew will this year be held from August 26th to September 1st at Howe School here.

Another highlight of the coming season will be the presentation of a Bible to each graduate at Commencement. At the altar each Senior is presented with a Bible by Bishop Gray of Northern Indiana, president of the board of trustees.

On March 31st, Bishop Gray made a visitation and confirmed a class of 13.

Renovations Planned

ST. JAMES, MD.—Further renovation of the boys' dormitories and activity rooms at St. James' School here is planned for the summer months.

Improvements during the past year included beautifying the grounds and school golf course, renovating boys' dormitories, improving and refurnishing boys' recreation rooms, resurfacing tennis courts, and purchasing a new water pumping system.

Mark 60th Year

MENDHAM, N. J.—Alumnae of St. John Baptist School here will celebrate the 60th anniversary of the school in June.

In conjunction with the anniversary, alumnae are planning an anniversary fund which may be applied toward the cost of building a chapel, gymnasium, and library.

The school is of moderate size, having 45 to 50 boarding pupils, from 11 to 19 years of age.

First Called Washington

HARTFORD, CONN.—It is not generally known that the name suggested for Trinity college in the act of incorporation of 1823 was a name dear to American military and civil history—Washington.

The Rt. Rev. Thomas Church Brownell, with two of the clergymen and three laymen, was appointed in December, 1822, to draw up a memorial to be circulated in the diocese for signatures, praying "the General Assembly to grant an act of incorporation for a college, with power to confer the usual literary honors, to be placed in either of the cities of Hartford, Middletown, or New Haven, according to the discretion of the trustees."

That nothing might be done to imperil their petition, those who presented it

St. Bernard's School

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A Church Boarding School for boys of limited financial resources who wish a liberal secondary school education under the influence of the Church, and who are willing to contribute toward their own expenses by manual work in the various departments of the school life.

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A BOARDING SCHOOL for the forty boys of the Choir of the Cathedral of Saint John the Divine. The boys receive careful musical training and sing daily at the services in the Cathedral. The classes in the School are small with the result that boys have individual attention, and very high standards are maintained. The School has its own building and playgrounds in the close. Fee—\$300.00 per annum. Boys admitted 9 to 11. Voice test and scholastic examination. For Catalogue and Information address
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strategically allowed the name of Washington to be inserted in the proposed act of incorporation, rather than the name of the first Bishop of the diocese.

The charter was granted in 1823. In 1845 the trustees decided that, since there were other colleges bearing the name of Washington, the name of the corporation should be changed to The Trustees of Trinity College.

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This is how the neighbors of the Appalachian School here would describe its location.

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Transfer Library

BERKELEY, CALIF.—The problem of transferring nearly 9,000 volumes from the old to the new library at the Church Divinity School of the Pacific was solved recently when a living chain of students passed the books from hand to hand. The removal was accomplished in a few hours.

The new James Otis Lincoln library was put in use on February 26th. Mrs. James Otis Lincoln has provided for a garden between the library and Gibbs Hall in memory of her husband.

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PETERSBURG, VA.—The Bishop Payne Divinity School here is the only institution of the Church devoted exclusively to the education of Negroes for the Sacred Ministry.

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ordained to the ministry south of Maryland.

But a perplexity arose to the education of these young Colored men. The Theological Seminary in Virginia was for white men, and Negroes were not admitted. Attention then naturally turned to St. Stephen's Normal and Industrial School in Petersburg. This school dated back to 1873 when the Rev. Giles B. Cook had taken charge of the Colored congregation and parish school and developed the school into a normal school for the training of Negro school teachers.

Therefore a theological department was added in 1878 and the Rev. Thomas Spencer, a scholarly Englishman, became its only professor. The Theological Seminary in Virginia gave \$500 annually for the payment of his salary. The theological department of St. Stephen's Normal and Industrial School may be called therefore an extension school of the seminary in Virginia, as the latter still gives an annual donation to the Bishop Payne Divinity School.

To Hold Festival

DAVENPORT, IA.—The spring festival, Vignettes of the Queen's Garden, with the crowning of the queen as its climax, will be held at St. Katharine's School here on the afternoon of June 1st. The festival will depict the changing seasons.

Another important future event is the Horse Show which will be presented on May 31st by the girls of the school.

The new course, Understanding Religion, prepared by the Board of Religious Education of the Church, has been used this year in the senior class. Reading, as a basic factor in the acquisition of knowledge in many fields, has also been receiving special attention. Students handicapped by lack of speed and comprehension have made amazing gains through use of the Metronoscope and other individual exercises.

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since 1931 several students have been graduated with the bachelor's degree who never attended any other school in their lives.

Starting in the first grade one young woman spent 17 years on the campus, receiving her degree of Bachelor of Arts in 1934, and graduating from the Bishop Tuttle School in 1936. It is quite probable that such an experience could have happened at few if any other schools in the country.

The school year just ended was the 72d in the history of the college, the oldest of the schools operated under the auspices of the Church for Negroes in the South, and the only one of the educational institutions under the American Church Institute for Negroes maintaining a full four year college course.

Each Must Speak

NEWPORT, R. I.—To develop platform poise and speaking confidence, St. Michael's School here has adopted the system of requiring each boy to speak for two minutes on a prepared subject. The program takes place every morning after chapel.

Tuition has been considerably reduced through the policy of having the boys take care of their own rooms, work on the school grounds, and take turns in caring for the dining and class rooms.

Seek Self-Support

LEGERWOOD, N. C.—An effort to increase its self-support is being made by Patterson School here since the National Council has withdrawn its appropriation in accord with reductions in mission expenditures.

Bishop Gribbin of Western North Carolina was notified on January 1st of this year that the appropriation would be withdrawn "not because of any doubt in the minds of the National Council as to the value of the work, but because the Council has been compelled to order drastic reductions in the budget."

School and Camp

SALINA, KANS.—School work is optional though fully accredited at the summer school and camp to be operated in the Colorado Rockies again this year by St. John's Military School here.

The eight week term will be conducted from June 30th to August 24th, and will be open to any boy of good character who is between eight and 18 years of age. Bishop Spencer of West Missouri is rector of the school.

Support Missionary

NASHOTAH, WIS.—Supported by the student missionary society of Nashotah House, a graduate of the seminary will be sent to the district of Wyoming as a missionary during the summer.

A final meeting to launch the new scheme was held at the House on April 18th. More than \$400 was pledged to support the missionary during the summer months, and when the House reassembles in the fall a further campaign will be held to obtain funds to carry the work through the winter.

The first missionary representative of the House to go out under this scheme is John F. McLaughlin of the class of 1940. The House will support him for two

years, and at the end of that period a man from the class of 1942 will be sent.

Student Club Headquarters

BERKELEY, CALIF.—Headquarters for the Church student club of the University of California and meeting place for distinguished visitors to the city is Saint Margaret's House here.

During the past year the House has been visited by members of the National Council, by bishops and clergy, and by noted educators and leaders. Over 3,000 persons have attended meetings of outside groups at Saint Margaret's House.

The principal purpose of the House, however, is to serve as headquarters for the School for Christian Service of the Province of the Pacific. In this connection, eight young women are enrolled in the Church training course at the House. On May 8th three of the students will receive the degree of Arts in Religion.

Episcopal Church Schools

Continued from page 15

run by the Order of the Holy Cross; St. John the Baptist School, Mendham, N. J., by the Community of St. John the Baptist; Margaret Hall School, Versailles, Ky., and St. Anne's School, Chicago, maintained by the Order of St. Anne; and the three schools under the auspices of the Community of St. Mary—St. Mary's, Peekskill, N. Y., Kemper Hall, Kenosha, Wis., and St. Katharine's, Davenport, Ia.

The Virginia dioceses and some others have splendid systems of diocesan schools, both for boys and for girls. Maryland and Pennsylvania also have a number of diocesan schools.

The Episcopal Church is particularly rich in the number of fine private schools affiliated with the Church. These are to be found in many parts of the country but particularly in New England, New York, Pennsylvania, and some sections of the south and middle west. There are also a considerable number of military schools affiliated with the Church.

The schools for special under-privileged groups in America are among the glories of the Episcopal Church. St. Andrew's and St. Mary's Schools for children of the Tennessee mountains are among these, as are the fine Indian schools maintained in South Dakota, Wyoming, Alaska, and other parts of the country where there is need for them.

The splendid Negro schools, maintained under the auspices of the American Church Institute for Negroes, a cooperating agency of the National Council, deserve special mention. They are among the finest of the Negro schools and are exercising a strong influence for good citizenship among the colored people.

Finally, a word must be said about the parochial schools of our Church. These are not shown on the map and there are not many of them in our communion, but in several places where they have been established they are doing excellent work.

The Episcopal Church may well be proud of its colleges and secondary schools. They deserve to be better known and better supported by our Church people.

Japanese Diocese Attains Self-Support

Bishop Tucker Informs National Council That Missionary Societies Have Been Relieved of Burden

NEW YORK—The diocese of Osaka, Japan, recently announced its arrival at self-support, the Presiding Bishop stated during the meeting of the National Council here beginning April 23d. The Presiding Bishop had been so informed by Bishop Naide of Osaka, who was consecrated to that office immediately following the earthquake of 1923, one of the first two native Japanese to attain the episcopate. Bishop Naide explained:

"At the last diocesan conference of this diocese of Osaka, a scheme was put forward and approved for putting the diocese on a self-supporting basis. This is being done through the organization of voluntary contributions over and above all other Church dues and offerings, amounting roughly to one sen a day per head.

"By this scheme already something over 4,000 yen a year has been promised, and with this extra money we have been able to cover practically all our commitments. This means that we are now at last in a position to relieve the missionary societies of the burden of further financial support, and to stand on our own feet.

"The diocesan conference, at its meeting, rose to its feet and passed an unanimous and enthusiastic vote of thanks to the missionary societies for their most generous and sacrificial help during the past many years, and especially during the 18 years since the creation of this diocese.

"This diocese is the first diocese in the Nippon Sei Ko Kwai (Holy Catholic Church in Japan) to become self-supporting, and we hope that our example may be a stimulus to similar effort in the other dioceses.

"Although our diocese has now been able to become independent of your financial help," Bishop Naide concluded, "we beg of you to continue your prayers for us in these days, and to rest assured of our heartfelt thanks for all your help in the Lord."

Episcopal Pacifist Fellowship Gains in Membership as War Spreads

NEW YORK—Steady membership gains in the Episcopal Pacifist Fellowship were reported by Mrs. Henry Hill Pierce, member of the National Council and secretary of the Fellowship, at the first annual diocesan luncheon here recently.

Bishop Lawrence of Western Massachusetts, national chairman of the Fellowship, warned the group not to become discouraged because of the spread of the war into new countries. He stated:

"We must do our best to offset the defeatist attitude that Europe is a whirlpool and eventually we'll get sucked in. Get rid of your ideas of the inevitability of war. The cause is not lost until the last of us give up."

At a meeting of the executive council of the Fellowship, plans were discussed for the immediate registration of all conscientious objectors.

Triennial Program Surveyed by Board

Woman's Auxiliary Leaders Hear
Plans for October Meeting; 18
Months Spent Arranging Program

NEW YORK—In presenting the program of the Woman's Auxiliary triennial meeting to the national executive board of the Auxiliary at its meeting April 19th to 22d here, the program committee chairman, Miss Mary Louise Pardee of New Haven, observed that it represented some 18 months' work and embodied suggestions received from women all over the country.

Witnesses to the Power of God will be the theme of the Triennial, with the verse from the Acts of the Apostles, "Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses. . . ."

Four chief addresses will be, first, the keynote speech by Dr. William A. Eddy, president of Hobart college, on The Power of God and the Need of the World.

The Presiding Bishop will speak of The State of Our Church in the World Today; Mrs. James R. Cain of Columbia, S. C., Power in the Unified Parish; Mrs. Howard F. Bigelow of Kalamazoo, Mich., Witnessing in the Christian Family.

Each of these will be followed by discussion for which the delegates will meet in smaller groups. Twelve discussion leaders have been elected by the executive board from its membership: Mmes. Paul Barbour, Charles P. Deems, John E. Flockhart, Charles E. Griffith, John E. Hill, Henry J. MacMillan, Walter Mitchell, Clinton S. Quin, Kenneth C. M. Sills, Fred W. Thomas, and H. E. Woodward; and Miss Mary Louise Pardee.

DISCUSS UNIFIED PARISH PROGRAM

Sections for discussion of the unified parish program take a different form. Instead of 12, there will be three, led by three of the Auxiliary staff, Miss Edna B. Beardsley, Miss Margaret I. Marston and Mrs. Derrill D. Taber, one each on the city parish, town parish, and rural community. These sections are scheduled near the close of the meeting and are intended to show how the ideas developed in the Triennial may be applied to and integrated in the unified parish program.

Among other addresses will be four under the general title, Witnessing for the World Christian Community, by representatives of four national organizations with which the Auxiliary co-operates: Foreign Missions Conference, Miss Florence Tyler; Council of Women for Home Missions, Miss Edith Lowry; National Peace Conference, Dr. Walter Van Kirk; and the provisional committee of the World Council of Churches, the Rev. Dr. Henry S. Leiper.

Many other events are scheduled for the 10 day period of the Triennial, October 9th to 19th. Besides the great corporate Communion and mass meeting in connec-



NEW FIELD WORKER

Mrs. Fannie P. Gross, shown above, recently accepted appointment as a field worker on the staff of the Woman's Auxiliary. Mrs. Gross's duties will be especially concerned with the Church's work among Colored people.

tion with the United Thank Offering, there will be four missionary luncheons at each of which a different subject will be presented: Church training centers for women workers; relationships with Oriental countries; the domestic mission field; Latin America. At tea time, all missionaries present either at the Triennial or at General Convention will be introduced.

At the board meeting Mrs. Clinton S. Quin of Houston, chairman of the board's United Thank Offering committee, outlined a tentative draft of the United Thank Offering budget to be presented by the board to the Triennial.

Figures of course cannot be exact until the amount of the Offering is known, but among items suggested are missionary salaries (always the largest single item); additions to the pension fund; three new field secretaries, one each year of the 1941-43 triennium; new missionaries; training; allowances, that is, money for missionaries' travel, outfit, medical expense and so on; repairs and equipment; and, something new, not included in recent years, new buildings in places where their maintenance and operation can be assured.

If the size of the Offering warrants, it is hoped that something may be set aside for rehabilitation in China.

With most of its time given to plans for the Triennial, the board also transacted the usual necessary business, made some appropriations for scholarships for present and prospective Church workers, both for summer schools and for next winter as the school year starts before the next board meeting in October, appropriated some money for equipment items to aid missionaries in their work, appointed a committee, Mrs. Norman B. Livermore of Ross, Calif., chairman, to prepare the leaflet for use on the quiet day for prayer next November 11th, and sent greetings to the women's section of the Methodist Church Conference then meeting in Atlantic City.

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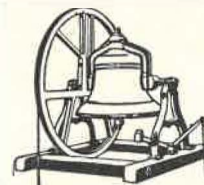
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San Francisco Churches Observe Sunday of Unity

SAN FRANCISCO—Sunday, April 21st, was Unity Sunday in the churches of this diocese and the Presbyterian churches in the same area.

In San Francisco at the Cathedral there was a united service in the afternoon when Bishop Porter of Sacramento and the Rev. Dr. Baird, president of the Presbyterian Seminary were the speakers. Calvary choir joined with the Cathedral choir in the music and sang the offertory anthem.

The united service in Oakland was held in the evening at the First Presbyterian Church, Dean Malloch of Fresno being the speaker and six clergy of the two communions taking part. In Palo Alto, San Jose, and other places as well as in many of the Churches in the bay region, pulpits were exchanged.

On April 22d, 59 clergy of the two Churches, almost equally divided in numbers, met for a fellowship dinner. Six brief addresses were presented.

The two days marked a step forward in the understanding and interest of the clergy and people of the two Churches.

Bishop Addresses Churchwoman's Club

PHILADELPHIA—Bishop Taitt of Pennsylvania was the speaker at the recent annual service of the Churchwoman's Club of the diocese of Pennsylvania in St. James' Church. His subject was Christian Fellowship.

NECROLOGY

✠ *May they rest
in peace.* ✠

JOHN NEHER LEWIS, PRIEST

WATERBURY, CONN.—The Rev. Dr. John Neher Lewis died on April 18th. For almost 40 years he was the rector of St. John's Church here.

Born in Annandale, N. Y., in 1869, he received the degree of Bachelor of Arts from Williams College in 1889, and the degree of Doctor of Divinity in 1917. He was graduated from Berkeley Divinity School in 1892. In the same year he was consecrated deacon, and in 1893, priest, by Bishop Williams. He was married in 1894 to Mary Newell Stone.

From 1892 until 1894 he was assistant at St. George's Church, New York; from 1894 until 1897, rector of Grace Church, Honesdale, Pa.; from 1897 until 1900, dean of Christ Cathedral, Lexington, Ky.

Dr. Lewis was elected a member of the executive council of the diocese of Connecticut in 1924 and was reelected seven times. In 1897, 1916, 1919, 1922, 1925, 1928, and 1937, he was a deputy to General Convention.

LLOYD DEXTER RHODES, PRIEST

PAWTUXET, R. I.—The Burial Office for the Rev. Lloyd Dexter Rhodes was said on April 12th in Trinity Church here by the Rev. John Hamilton Robinette, rector, and the Rev. Harold Redvers Carter, rector of St. Thomas' Church, Providence.

Fr. Rhodes died on January 24th of bronchial pneumonia. The funeral was held on January 29th in St. Paul's Church, Middlesex, England. Then the body was cremated and the ashes sent to the United States for burial.

Born in Pawtuxet in 1889, Fr. Rhodes was educated in the public schools of Cranston, R. I., and graduated from Nashotah House in 1912. He was ordained deacon in 1912 by Bishop Webb, and priest in 1913 by Bishop Weller.

In 1912 he became deacon in charge of St. John's Church, Burlington, Wis. Later he was vicar of St. John's Church, New London, Wis., and rector of St. Andrew's Church, Yardley, Pa. He was curate at St. Augustine's Chapel, Trinity parish, New York; in 1917 he became priest in charge.

In 1928 he resigned the charge of St. Augustine's Chapel and moved to England where he officiated in various parishes and religious communities. For the past several years he made his home in Ruislip and assisted at St. Paul's Church.

Fr. Rhodes is survived by his sister, Mrs. H. E. Nickerson of Pawtuxet.

RICHARD ROWLEY, PRIEST

BARABOO, WIS.—The Rev. Dr. Richard Rowley, retired priest, died on April 17th here.

Dr. Rowley was born in Burslem Stoke on Trent, Staffordshire, England, in 1872. At the age of five he studied with the vicar

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of his parish church and was a chorister in Westminster Abbey.

He received the degree of Bachelor of Arts from King's college, London, and followed this with an additional course at Burgh college, Lincolnshire, England, in order to prepare himself for work in the mission field.

Receiving a call from the Bishop of Newfoundland, he came to this country and spent two years as a missionary in Labrador. His next charge was in the diocese of Milwaukee under Bishop Nicholson, and it was at this time that he married Cornelia Stanley Porter of Baraboo.

At the end of three years in this diocese he was called to the diocese of Chicago where he served for the remainder of his active ministry covering more than 20 years. After his retirement in 1921, he was elected rector emeritus of All Saints' Church, Chicago; this distinction was his until his death.

Following his retirement, Dr. Rowley took residence in the city of Baraboo. He was a member of the Masonic Lodge, having joined while yet in England.

He was buried from Trinity Church here, with the Rev. George F. Schiffmayer officiating at the Requiem. He is survived by his wife, Mrs. Cornelia Porter Rowley.

THOMAS EDWARD GALLAGHER

HOLLYWOOD, CALIF.—Thomas Edward Gallagher, editor of the *Parish News* at St. Mary of the Angels Church here, died on April 22d. On April 24th the funeral was held at St. Mary's Church.

RALPH M. EVANS JR.

GAMBIER, OHIO—Ralph M. Evans jr., a candidate in his middle year of study at Bexley Hall, died recently. A son of Mr. and Mrs. Ralph Evans of Shaker Heights, he had been ill for some time following an emergency appendectomy.

Mr. Evans was a graduate of Cleveland Heights High School and attended the Ohio State University and Fenn College

in Cleveland before entering the seminary.

The funeral was held at Trinity Cathedral, Cleveland, and conducted by Bishop Tucker of Ohio, assisted by Dean Charles E. Byrer of Bexley Seminary and Dean Chester B. Emerson of Trinity Cathedral. The student-body attended as guard of honor and pall bearers.

ELIZA W. THACKERA

JACKSONVILLE, FLA.—The death of Eliza W. Thackera here on March 29th at the age of 95 years brought to a close the earthly life of a great pioneer in the Church's work among Navajo Indians.

In 1895 she left the service of the government Indian school at Fort Defiance, Ariz. Encouraged by the late Rt. Rev. Dr. John Mills Kendrick, then Bishop of Arizona, and by the Woman's Auxiliary of Westchester County, New York, Miss Thackera began the work which grew into the Hospital of the Good Shepherd, now the Mission of the Good Shepherd at Fort Defiance. Supported by the United Thank Offering, she worked at Fort Defiance nearly 25 years until 1919 when she retired.

Sursum Corda

Continued from page 2

and meaning to my otherwise dead works? Do I perceive that He alone can impart significance to my otherwise futile existence? Does He illuminate an otherwise certain darkness? Does He set apart for divine use the otherwise vain and nugatory creature that I am? Does He guide me into truth and lead me into peace?

Unlike the Ephesians, I have indeed heard that there is a Holy Ghost. I proclaim my belief in Him each time I say the Creed of Christendom. But have I let Him take possession of me? Have I made surrender, with knowledge that unless I do so mine is a wasted life? Am I really a Christian? How may I be one? Only by God the Holy Ghost.

COMING EVENTS

MAY

- 7-8. Convention of Central New York, Utica; of North Carolina, Charlotte; of Quincy, Kewanee; West Virginia, Fairmont.
- 8. Convention of New Hampshire, Nashua.
- 8-9. Convention of Washington, Washington, D. C.
- 12. Convention of Iowa, Des Moines.
- 14. Convention of Newark, Newark; of Rochester, Canandaigua, N. Y.; of Southern Virginia, Hopewell.
- 14-15. Convention of Delaware, Dover; of New York, New York City.
- 14-16. Convention of Lexington, Maysville, Ky.
- 15. Convention of Eau Claire, Eau Claire; of Maine, Augusta; of Virginia, Orange; of Western Massachusetts, Worcester.
- 16-17. Convention of Indianapolis, Evansville, Ind.
- 19-21. Convention of Milwaukee, Milwaukee; Montana, Havre.
- 20-21. Convention of Western New York, Buffalo.
- 21. Convention of Connecticut; of Erie, Ridgeway, Pa.; of Fond du Lac, Fond du Lac; of Harrisburg, Harrisburg; of Long Island, Garden City; of Rhode Island, Providence.
- 21-22. Convention of Minnesota, Faribault; of Southern Ohio, Cincinnati; of Southwestern Virginia, Lexington.
- 25-31. Social Work Conference, Grand Rapids, Mich.

CHURCH CALENDAR

MAY

- 12. Whitsunday. (Pentecost.)
- 13. Whitsun Monday.
- 14. Whitsun Tuesday.
- 15, 17, 18. Ember Days.
- 19. Trinity Sunday.
- 26. First Sunday after Trinity.
- 31. (Friday.)

ACKNOWLEDGMENTS

[Checks for any benevolent purpose should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 744 North Fourth street, Milwaukee, Wis., with notation as to the fund for which they are intended. Such remittances are deposited accordingly, are never mixed with private funds of the publishers, and are distributed weekly for the various purposes as acknowledged. The accounts are audited annually by a certified accountant.]

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MAY

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Sunday Mass, 7:30, 9:30, and 11 A.M.
Evensong and Benediction, 7:30 P.M.
Daily Mass, 7 A.M. Second Mass, Thurs., 9:30 A.M.
Holy Hour, Fri. 8 P.M. Confession, Sat. 7:30 P.M.

MASSACHUSETTS

Church of the Advent, Boston

Mt. Vernon and Brimmer Sts.

REV. WHITNEY HALE, D.D., Rector

Sunday: Low Masses, 7:30, 8:30, 9:30; Matins 10:30; Sung Mass 11:00 A.M.; Evensong with address at 6:00 P.M.
Weekday Mass, 7:45; Evensong 6:00 P.M.
Second Mass, Thurs. & Saints' days, 9:30.
Confessions, Friday, 5-6; Saturdays 5-6.

NEW YORK

St. Paul's Cathedral Buffalo, N. Y.

VERY REV. AUSTIN PARDUE, Dean

Sundays: 8, 9:30, 11 A.M., and 5 P.M.
Weekdays: 8 A.M., 12:05 noon.
Wednesdays: 11 A.M., Holy Communion.

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

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Sundays: 8 and 9, Holy Communion; 10, Morning Prayer; 11, Holy Communion and Sermon; 4, Evening Prayer and Sermon.
Weekdays: 7:30, Holy Communion (7:30 and 10 on Saints' Days); 9, Morning Prayer; 5, Evening Prayer.
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Sunday Services
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11:00 A.M., Morning Service and Sermon.
4:00 P.M., Evensong; Special Music.
Weekday Services
Holy Communion at 10:30 A.M. on Thursdays and Saints' Days.
The church is open daily for prayer.

Church of the Incarnation, New York

Madison avenue and 35th street

REV. JOHN GASS, D.D., Rector

Sundays: 8, 10, and 11 A.M.
Wednesdays and Holy Days: Holy Communion, 10 A.M.
Fridays: Holy Communion, 12:15 P.M.

St. James' Church, New York

Madison avenue at 71st street

THE REV. H. W. B. DONEGAN, Rector

Sunday Services
8:00 A.M., Holy Communion
9:30 A.M., Children's Service and Church School
11:00 A.M., Morning Service and Sermon
8:00 P.M., Choral Evensong and Sermon
Holy Communion
8:00 A.M., Wednesdays
12:00 M., Thursdays and Saints' Days

New York—Continued

Church of St. Mary the Virgin, New York

46th street between Sixth and Seventh avenues

REV. GREIG TABER, Rector

Sunday Masses: 7:30, 9, and 11 A.M.
Evensong: with Address and Benediction, 8 P.M.
Weekday Masses: 7 and 8 A.M.
Confessions: Thursdays, 4:30 to 5:30 P.M.; Saturdays, 3 to 5 and 8 to 9 P.M.

Church of the Resurrection, New York

74th Street, East of Park Avenue

THE REV. GORDON WADHAMS, Rector

Sunday Masses: 8, 9:30, and 11 A.M. Evensong, Sermon and Benediction, 8 P.M.
Weekday Masses: 7:30 A.M. (Fri., 10; Wed., 12 Noon).
Confessions: Saturday 4 to 5, 7 to 8 P.M.

St. Thomas' Church, New York

Fifth avenue and West 53d street

REV. ROELIF H. BROOKS, S.T.D., Rector

Sunday Services: 8 and 11 A.M. and 4 P.M.
Daily Services: 8:30 A.M., Holy Communion; 12:10 P.M., Noonday Service (except Saturdays).

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Sundays: 8, 9, 11 A.M., and 3:30 P.M.
Weekdays: 8, 12 (except Saturdays), 3 P.M.

PENNSYLVANIA

St. Mark's Church, Philadelphia

Locust street between 16th and 17th streets

REV. FRANK L. VERNON, D.D., Rector

Sunday: Low Mass, 8 and 9 A.M.; High Mass and Sermon, 11 A.M.; Evensong and Devotions, 4 P.M.
Daily Masses: 7 and 7:45 A.M.; also Thursdays and Saints' Days, 9:30 A.M.
Confessions: Saturdays, 4 to 5 and 8 to 9 P.M.

WISCONSIN

All Saints' Cathedral, Milwaukee

E. Juneau avenue and N. Marshall street

VERY REV. HENRY W. ROTH, Dean

Sunday Masses: 7:30, 9:30 (Low Mass): 11 (Sung Mass and Sermon).
Weekday Mass: 7 A.M.
Confessions: Saturdays, 4:15-5, 7:15-8.
Evensong: 5:30 daily

CLERICAL CHANGES

APPOINTMENTS ACCEPTED

BLAGE, REV. ARLAND C., formerly at St. Andrew's Church, Lawton, Okla.; is temporarily in charge of St. Thomas' Church, Malverne, L. I., N. Y.

COLWELL, REV. HOLLIS W., formerly rector of St. Stephen's Church, Beverly, N. J.; to be rector of the Church of the Ascension, Troy, N. Y. (A.), effective June 1st.

HARRIS, REV. CHARLES U., JR., of the diocese of North Carolina is temporarily in charge of Trinity Church, Roslyn, L. I., N. Y.

MACDONELL, REV. STANLEY A., formerly rector of St. Paul's Church, Fort Fairfield, Me.; is in charge of Central Maine Missions with address at Brownville Junction, Maine.

MORREL, REV. GEORGE W., JR., formerly in charge of Holy Cross Church, Harrisburg, Houston, Tex.; is in charge of St. Paul's Chapel, Artesia, and assistant in St. Andrew's parish, Roswell, Address, Artesia, N. Mex.

NEW ADDRESS

BARTER, REV. GEORGE C., formerly 210 Riverway, Boston, Mass.; Box 116, Baguio, Philippine Islands.

RESIGNATION

TANNER, REV. T. DEWITT, as rector of St. Paul's parish, Bellingham, Wash. (Ol.), effective August 1st.

ORDINATIONS

PRIESTS

CALIFORNIA—The Rev. JAMES P. TROTTER was advanced to the priesthood by Bishop Block, Coadjutor of the diocese, in All Souls' Church, Berkeley, April 1st. The ordinand was presented by the Rev. P. M. Casady, and is vicar of missions at Walnut Creek and at Brentwood, with address at St. Paul's Mission, Walnut Creek, Calif. The Rev. Henry B. Thomas preached the sermon.

OHIO—The Rev. RALPH W. REAMSNYDER was advanced to the priesthood March 18th at Grace Church, Toledo, by Bishop Tucker of Ohio. He was presented by the Rev. Theodore L. Rynder, and the Rev. Benedict Williams preached the sermon. The Rev. Mr. Reamsnyder is rector of Grace Church, Toledo, Ohio.

MASSACHUSETTS—The Rev. GEORGE A. HEALD, tutor and fellow at the General Theological Seminary, was ordained to the priesthood by Bishop Sherrill of Massachusetts in Christ Church, Cambridge, on April 25th. The Rev. Dr. C. Leslie Glenn presented the ordinand and also preached the sermon.

DEACONS

SOUTH FLORIDA—ROBERT BAXTER was ordained to the diaconate by Bishop Strider of West Virginia, acting for Bishop Wing of South Florida, in Immanuel Chapel of Virginia Seminary, Alexandria, Va., April 29th. The candidate was presented by the Rev. Dr. A. C. Zabriskie, and will work in the district of Spokane. The Rev. Albert T. Mollegen preached the sermon.

WEST VIRGINIA—GEORGE H. T. CLIFF was ordained deacon by Bishop Strider of West Virginia in Immanuel Chapel of Virginia Seminary, Alexandria, Va., April 29th. The candidate was presented by the Rev. Temple G. Wheeler, and will be in charge of St. Paul's, Sistersville, and of Grace Church, St. Mary's, after June 1st. Address, Sistersville, W. Va. The Rev. Albert T. Mollegen preached the sermon.

Church Becomes Parish

MENANDS, N. Y.—St. Margaret's Church, situated in a growing section between Albany and Troy, has acquired the status of an independent parish and elected as rector the Rev. Charles D. Snowden, who has been in charge for five months.

Mr. Snowden now relinquishes charge of St. Alban's Mission, Albany, where he is succeeded by the Rev. J. J. Paulsen, rector at Elmsmere.

Son of Bishop of Dornakal Tells of Work of Anglican Missionaries

PHILADELPHIA—Henry Azariah, son of Bishop Azariah of Dornakal, Southern India, and a graduate student in agricultural science at Cornell university, addressed a special meeting of the foreign committee of the Woman's Auxiliary of Pennsylvania on April 30th here.

Mr. Azariah described the work of the Anglican Church in Dornakal, where the

Rev. and Mrs. George Van B. Shriver are missionaries.

Diocesan Paper Sent Without Charge

WARREN, PA.—Through the efforts of Sherman F. Smith of Trinity Memorial Church in this city sufficient advertising for the *Erie Churchman*, the diocesan paper, has been secured so that it is being sent to every family free in the diocese of Erie.

Windows Dedicated to Educators

KNOXVILLE, ILL.—Two windows were dedicated at St. Mary's Church here recently in memory of the late Nancy Meneely Hitchcock, first vice-president of St. Mary's School, and the late Rev. Charles Wesley Leffingwell, school founder. Bishop White of Springfield delivered the sermon and eulogy; Bishop Essex of Quincy pontificated.

Dr. Leffingwell was for a number of years editor of THE LIVING CHURCH.



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SHRINE MONT—See adv. in display section.

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HOUSEMOTHER Wanted for Children's Cottage. Box S-1450, THE LIVING CHURCH, Milwaukee, Wis.

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CHOIRMASTER-ORGANIST desires change. Wide experience training fine choirs—boys' or mixed. Thorough background associations with famous Church musicians. Highest references. Box H-1456, THE LIVING CHURCH, Milwaukee, Wis.

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