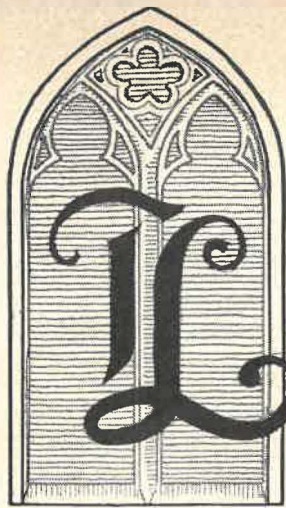
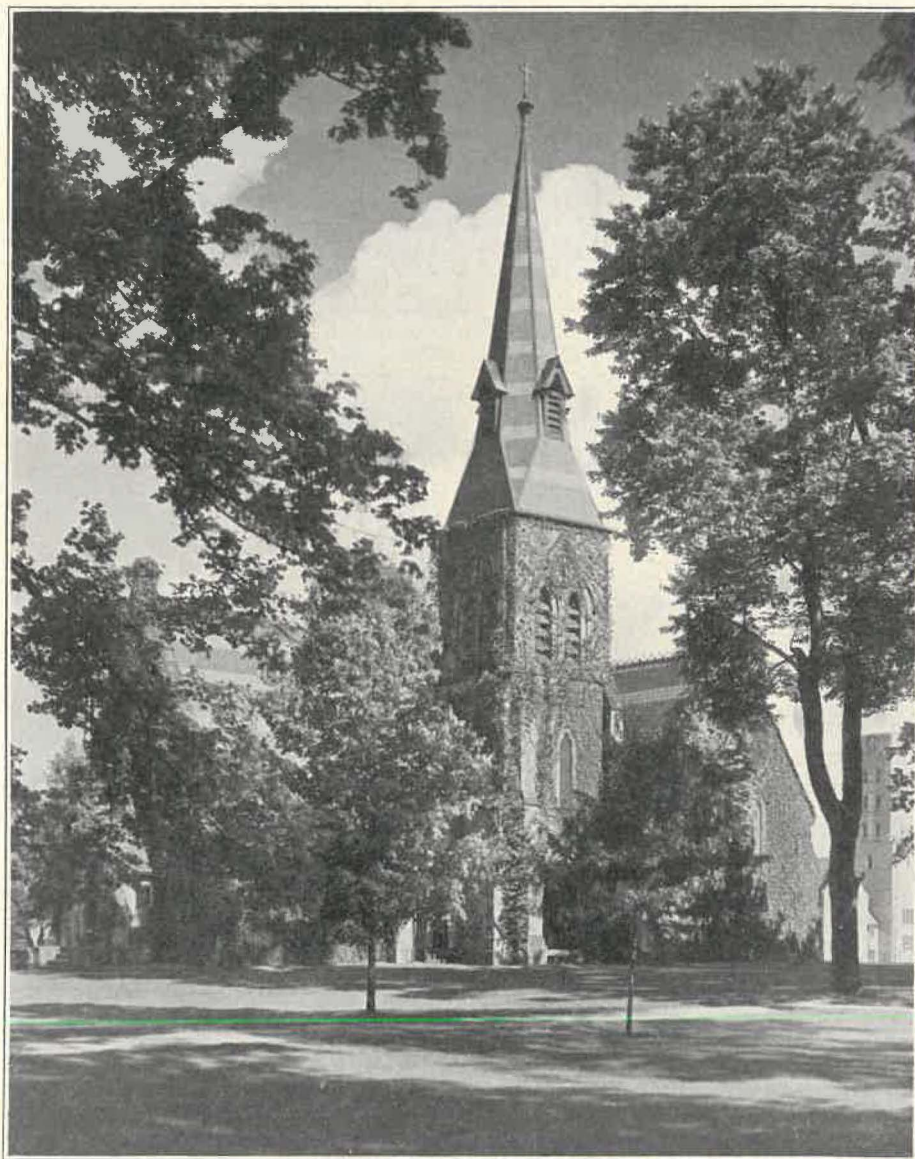
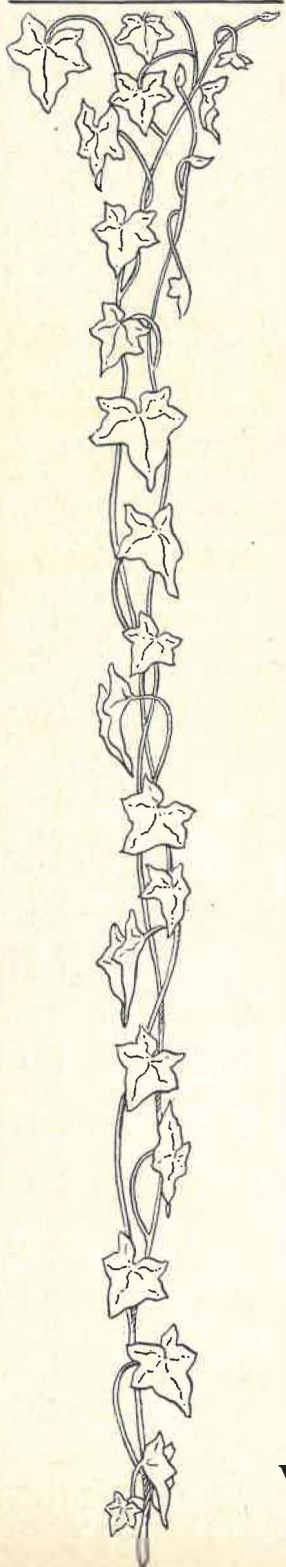


Church School Number

May 14, 1941



The Living Church



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Armenian Refugees

TO THE EDITOR: We have received from the Rev. Canon C. T. Bridgeman, the sum of \$25 as a gift from one of your readers in aid of poor Armenian refugees in Lebanon and Syria.

We are deeply touched and are thankful to the unknown gentleman for this, his most Christian and brotherly act of charity, extended across the oceans to men, women, and children deprived of their homes for the second time and brought to ruin and distress. We ask the blessings of God, our most merciful Father, for the kind soul whose name He knows assuredly, and we pray that war and strife may soon come to an end, and all nations and peoples may live in brotherly love and concord.

✠ MESROB NISHANIAN,
Armenian Patriarch of Jerusalem.
Jerusalem.

Benediction

TO THE EDITOR: It is with interest that I have been reading the pro's and con's for Benediction in *THE LIVING CHURCH* because at one time, not so long ago, I had to fight this issue out with myself and, I believe, with the aid of God's Holy Spirit. I had considered myself a "practising Catholic" for some time; but for the life of me, I couldn't feel that Benediction was "meet and right" somehow. It seemed to me that in their great desire to show honor to our Blessed Lord, Catholics were unwittingly dishonoring Him by unnecessarily handling the Holy Host; and I didn't see why we Catholics couldn't be satisfied with worshipping Him at the Mass and in the tabernacles of our churches without this extra act of devotion.

I was advised to attend this service with the view in mind that it was most helpful to thousands of souls in stimulating and increasing devotion and, above all else, that they were worshipping and honoring our Lord in this way (for whether we like it or not, the Roman communion comprises a very large part of God's Holy Catholic Church).

The point I wish to make clear is this—How can any service be harmful, whether prescribed by the Prayer Book or not, if it increases our devotion and honor to our Blessed Lord?

KATHARINE R. DAVIS.
Spring House, Pa.

Theological Education Number

TO THE EDITOR: Your articles dealing with theological education in the April 23d issue of *THE LIVING CHURCH* were read with a great deal of interest by the students of the Divinity School in Philadelphia. The material is comprehensive and should focus more interest on the importance of these schools where the future clergymen and leaders of the Church are being trained.

To be perfectly frank, however, we feel somewhat chagrined to note that practically nothing about our school was included, either in the articles or in the editorial. Perhaps students of other seminaries feel the same way about their schools. Of course, we are bound to realize that it was not the intention of *THE LIVING CHURCH* to discuss at any great length the program or history of each seminary. Yet, we of the Divinity School in Philadelphia, view the course and program here as being unique and distinctive in many ways, and so deserving mention in an article treating of theological education in this day and age.

First, it seems pertinent to mention that this is the only seminary in the United States that provides, and requires for a degree,

guided experience in understanding acute human problems. This comes under what is termed clinical training. More than one-fourth of the course is designed to acquaint the student with fields of medicine, psychiatry, and social service. In clinical training the student gains in his seminary years some of that clear insight into human life and its problems which has ordinarily been left to him to work out by himself in the early years of his ministry. This training is not a haphazard attempt to bring students into contact with the branches of science mentioned, but is planned and so organized that they are enabled to attend seminars conducted by prominent men in each field—whether in medicine, psychiatry, or social service—and relate the knowledge so gained to actual cases. Naturally, religion is an element that receives special consideration in all fields.

It should not be inferred, however, that the usual theological education is pushed into the background. A strenuous course, covering the whole range of theology, Church history, the Bible, and such subjects, aims at giving every student preparing for the priesthood an education that is on par with the best.

Add to this the devotional element in a theological education, and the result, we believe, is surely the most modern and practical training that a young man who aspires to serve God and His Church can receive.

OTTO B. BERG,
(For the Student Association of the
Divinity School in Philadelphia.)

Editor's Comment:

We certainly had no intention of neglecting the Philadelphia Divinity School in our Theological Education Number, and are glad to publish this letter telling of some of the unique aspects of the training given at this institution.



HIKERS: At a Church school for boys—St. Andrew's, Stockbridge, Mass. (See "Educational").

The Living Church

GENERAL

WORLD COUNCIL

Toronto Will Begin Where Oxford, Edinburgh, Madras Left Off

Plans are nearly completed for the meeting of American and Canadian Church leaders at Toronto June 3d to 5th, in the first full-scale international-interdenominational conference since the opening of the war in September, 1939. It is hoped that at least a few representatives of the Latin-American countries may be present to share in conference on problems affecting the religious life of the Western Hemisphere.

"We believe that the time has come," said the report of the Edinburgh Conference on Faith and Order in 1937, "when in our various countries there should be held regional conferences similar to those held at Oxford and Edinburgh." The "North American Ecumenical Conference" at Toronto will be the first such regional gathering and will be a step in the formation of the World Council of Churches, the initial meeting of which was indefinitely postponed by the outbreak of war.

TWO HUNDRED DELEGATES

Two historic Anglican colleges, Trinity and Wycliffe, units of the University of Toronto, will be hosts to the conference, and the delegates will be housed in their student residences. There will be 200 dele-

gates officially representing their Churches—75 from Canada and 125 from the United States. In addition, there will be some 50 ex officio and fraternal delegates, some of

Church of Canada, and John Foster Dulles, prominent New York lawyer, will present the evening subject, The Ecumenical Mission of the Church Today.

EPISCOPAL LAYMAN TO SPEAK

Thursday morning will be devoted to intensive work on the part of the discussion groups. At luncheon, Charles P. Taft, newly-appointed administrator of the Federal Security Agency in Washington and a noted layman of the Episcopal Church, will discuss The Practical Promise of the Ecumenical Movement. At the general session that afternoon Dr. John R. Mott, chairman of the International Missionary Council, will speak on The Price We Must Pay for the Ecumenical Ideal.

Bishop Oldham of Albany, chairman of the delegation representing the American Episcopal Church, will be the preacher at the service of ecumenical worship at the Yorkminster Baptist Church, with which the conference will be concluded on Thursday evening. Other delegates representing the Episcopal Church will be Bishop Beal of the Canal Zone, the Rev. Drs. Howard C. Robbins and Norman B. Nash, Clifford P. Morehouse, and Mmes. Henry Hill Pierce, Edwin A. Stebbins, and Harper Sibley. It is not proposed that the Toronto conference shall attempt to rethink the problems dealt with in the great worldwide gatherings of recent years—Oxford, Edinburgh, and Madras—but rather that



CHARLES P. TAFT: Will address Toronto ecumenical conference.

them representing Church-affiliated organizations such as the YMCA, YWCA, and the Student Christian Movement.

Sessions will begin with a worship service in Wycliffe College Tuesday afternoon, June 3d, followed by three addresses on The Ecumenical Outlook in the Americas. Dr. Samuel McCrae Cavert, general secretary of the Federal Council of Churches, will speak for the United States; Dr. Claris E. Silcox, Canadian author and editor, for Canada; and an unannounced speaker for Latin America. In the evening Dr. John A. Mackay, president of the Presbyterian Theological Seminary, Princeton, N. J., will speak on The Adequacy of the Church Today.

Wednesday morning will begin with a worship service in the chapel of Trinity College, followed by a general session and discussion groups. Methodist Bishop Ivan Lee Holt of Dallas, Tex., will speak on The Ecumenical Message of the Church Today; and in the afternoon the Lieutenant-Governor of Ontario will hold a reception for members and their wives. Dr. Gordon A. Sisco, general secretary of the United

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

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it should start where those left off. It is the purpose of the Toronto conference to ask: "What has been done, is being done, and might further be done to realize the ecumenical ideals outlined by the chosen representatives of more than 130 communions throughout the world in the ecumenical movement?"

Resolutions or findings are not contemplated; but a new impetus and inspiration in ecumenical endeavor is anticipated, according to Dr. Henry Smith Leiper, the American executive of the conference.

EPISCOPATE

Bishop of Haiti to be in Charge of the Dominican Republic

The Presiding Bishop has announced the appointment of Bishop Carson of Haiti to act as Bishop Tucker's substitute in charge of the missionary district of the Dominican Republic.

The last General Convention erected a new missionary district of the Dominican Republic, separating it from Haiti, with the provision that "no additional bishop be elected and that the present or other Episcopal supervision be indefinitely continued under the direction of the Presiding Bishop, in accordance with the provisions of Canon 14, Section 6."

In accordance with the Canons, Bishop Tucker has made a formal appointment and forwarded to Bishop Carson the legal document covering it.

Order Taken for Consecration of Bishop-elect Loring

The Presiding Bishop has taken order for the ordination and consecration of the Rev. Oliver L. Loring, Bishop-elect of the diocese of Maine; and the service will be held in St. Luke's Cathedral, Portland, Maine, at 10 A.M., on Tuesday, May 13th.

Bishop Tucker will be the consecrator, and Bishop Perry of Rhode Island and Bishop Van Dyck of Vermont, co-consecrators.

Bishop Sherrill of Massachusetts will preach the consecration sermon, and the Bishop-elect will be presented by Bishop Dallas of New Hampshire, and Bishop Heron, Suffragan of Massachusetts.

Attending presbyters will be the Rev. Richard T. Loring of Baltimore, the Bishop-elect's brother, and the Rev. S. Whitney Hale of Boston. The Rev. John H. Fitzgerald of Brooklyn will act as registrar.

NATIONAL COUNCIL

"Material Support of Conscientious Objectors is Not Within Our Scope"

Several months ago the convention of the diocese of Missouri asked the National Council to study the problem created for conscientious objectors by the failure of the government to provide for their support in work camps. The Department of Christian Social Relations considered the request carefully, and reported on it to the National Council at its April meeting.

After hearing the report, the Council issued the following statement:

"The National Council is deeply concerned about the moral and spiritual welfare of all those being called into the service of their country. This includes those who, through religious convictions, are led to take the position of conscientious objectors. It, however, does not believe that their material support is within the scope of the National Council."

Community House for Defense

Workers Among Appropriations

Three special appropriations were made by the National Council at its April meeting to further domestic missionary enterprises presenting special opportunities at this time. The first was for \$2,500 to be



BISHOP BLOCK: Council aided his Chinese mission project.

added to \$3,500 already raised by the diocese of Indianapolis for a community house at Charlestown, Ind.

Charlestown, it was explained, was a few months ago a quiet and conservative town of about 950. Almost overnight, several large powder plants and a bag-loading factory were erected; and the population, still increasing has passed 25,000. This result of the national defense program has created opportunities too great and pressing to be handled by the diocese unaided; and the National Council is supplying aid in the amount of \$2,500.

CALIFORNIA CHINESE MISSION

At Oakland, Calif., Bishop Block of California is purchasing a new lot and will erect new buildings for the True Sunshine Chinese Mission. The National Council is contributing \$5,000 to aid the project.

St. Paul's Japanese Mission in the White River Valley in Western Washington has been using an inadequate building. The Council now has contributed \$5,000 toward the cost of a building project which will cost \$12,000. The rest of the money will

be raised locally; much of it is already in hand.

CHURCH MISSIONS HOUSE

Repairs to the 49-year-old Church Missions House have also become urgently necessary, Dr. Lewis B. Franklin reported to the National Council. He said that some of the original paint remains on the walls and that certain plumbing, both water and gas mains, had reached the point where replacement was necessary. He explained that the fourth floor of the building is being remodeled and that improvements are being made "by degrees" to avoid incurring a heavy expense all at one time.

\$9,000 for World Relief

The Presiding Bishop's Fund for World Relief received and disbursed nearly \$9,000 during the first three months of this year, the Rev. Almon R. Pepper, executive secretary of the Department of Christian Social Relations, informed the National Council at its April meeting.

Grants from the fund have been made to the Church Committee for China Relief, the American Committee for Christian Refugees, the Central Bureau for the Relief of Evangelical Churches in Europe, the Emergency Fund of the American Bible Society, the American Friends Service Committee, the Bishops of Shanghai and Anking, and in small amounts, to a number of other agencies.

WOMAN'S AUXILIARY

Guidebook for Treasurers

A guidebook for treasurers is being distributed by the national Woman's Auxiliary, with definitions of terms commonly used in Church finances, brief explanations of financial procedures, hints about book-keeping, explanation of the national funds of the Auxiliary, and suggestions about the budget and tithing.

The booklet is the result of a conference of Auxiliary treasurers held in Kansas City during the 1940 triennial meeting. The conference discovered a wide diversity in terms in use throughout the Auxiliary, with resulting misunderstandings, and requested that the national office prepare an outline of financial procedure which would clarify methods and bring more uniformity in methods. *When You're Treasurer* is an effort to state financial procedures in the simplest and clearest language.

Fifth Province Conference

The Woman's Auxiliary of the province of the Midwest is holding a conference for diocesan and parish leaders at the De-Koven Foundation, Racine, Wis., May 13th to 16th.

Department chairmen will lead conferences concerning the work sponsored by their departments; and Dr. Clarke Kuebler of Northwestern University and the Rev. John B. Hubbard will lead discussion groups. Bishop Gray of Northern Indiana will conduct daily quiet hours. Miss Margaret Goodwin of the diocese of Milwaukee, president of the Provincial Woman's Auxiliary, will preside over the meetings.

PENSION FUND

New Member of Executive Committee

Bishop Davis of Western New York, president of the Church Pension Fund, has announced that Allen Wardwell has been elected to the executive committee of the board of trustees of the Fund, to fill the vacancy created by the resignation of William Fellowes Morgan. Mr. Wardwell, a vestryman of St. George's Church, New York, has long been a member of the board of trustees. He is a partner in the law firm of Davis, Polk, Wardwell, Gardiner & Reed.

Mr. Morgan, who resigned last December as president of the Church Pension Fund after serving in that capacity for a period of ten years, will continue as a member of the board of trustees. He and retired Bishop Lawrence of Massachusetts are the only surviving members of the original Joint Commission on the Support of the Clergy appointed by General Convention in 1910 to study the pension problem of the Church. As a result of the Commission's study the Church Pension Fund was founded.

Mr. Morgan's resignation as president of the Church Properties Fire Insurance Corporation also has been accepted. The office of president remains vacant for the present. The fire insurance company is a subsidiary of the Church Pension Fund, insuring properties of the Episcopal Church. J. P. Morgan is chairman of the Board of Directors.

INTERCHURCH

Japanese and Americans Discuss Shinto Worship, Union of Churches

"We came together in conference that we might at least understand each other." This was the comment of one of the delegates after the six-day conference of Japanese and American Christians, which met late last month in Southern California.

"There are tensions between Japanese and American Christians with regard to Church matters, some of these tensions arising from misunderstanding," the delegate said. "We preferred not to deal with them at long range, and run the risk of their becoming aggravated."

That the grievances did not become aggravated and that understanding did result was quite evident at the conclusion of the meeting. The Japanese delegates had exploded many of the rumors that have come out of Japan. The American delegates, on the other hand, showed interest in the ways in which American mission groups and missionaries can still be of service in helping to Christianize the thickly-populated island empire.

EPISCOPAL DELEGATES

Among the 17 American Christian leaders at the conference was Bishop Stevens of Los Angeles, in whose diocese the meeting was held. The only other Episcopalian present was Mrs. Augustus Trowbridge, who is active in the Woman's Coöperating

Commission of the Federal Council, the National Committee of Churchwomen, and the Foreign Missions Council. Leading the Japanese delegation of nine was Dr. Yoshimune Abe, Bishop of the Methodist Church in Japan. The Rev. Shiroshi Tada, who was to have been the leader, died on the eve of sailing from Japan.

The group met in the famous Riverside Inn, an old hostelry that had been built by early Spanish missionaries. Absorbed in their work, the delegates left their meeting place only occasionally for drives among the orange groves or visits to friends in and around Riverside. Corporate worship was also an important part of each meeting and did much to unify the men in spirit.

SHINTO WORSHIP

Bishop Abe, who, with the Rev. M. Kozaki, has been influential in uniting 28 Japanese Protestant Churches into the new Church of Christ in Japan and is now the chairman of its executive committee, was chosen to explain the attitude of Japanese Christians toward the ceremonies held at Japanese State Shinto shrines. He pointed out, first of all, the difference between patriotic shrines supported by the State and religious Shinto shrines. Christians take part in patriotic ceremonies at the State shrines, but not in religious ceremonies at the Shinto shrines. Bishop Abe stated that the imperial constitution guarantees religious liberty and that the government has not interfered and has no intention of interfering with the doctrine of the Churches. The American group was inclined to the view that the question of appropriate Christian conduct of Japanese in the matter of shrines was one for the Japanese Christians to determine.

UNION OF CHURCHES

The Japanese delegates emphasized the statement that the union of Churches into the Church of Christ in Japan had not come as the result of religious laws passed by the government, but through the voluntary decision of Japanese Christians themselves. The only large Christian Churches not now embraced within the one Protestant Church now include the Roman Catholic and Greek Orthodox communions and the Nippon Seikokwai, which is in communion with the American Episcopal Church. The new Church has unanimously adopted the Old and New Testaments and the Apostles' Creed as its standard of faith.

Although the Japanese delegates could not make a definite statement on the status of foreign missionaries who desire to work in Japan, they expressed the opinion that this would be quite possible, provided the missionaries worked under the direction of the new Church. In expressing the gratitude of the deputation for the aid the American Churches have given to the Japanese, Bishop Abe stated, "We cannot fail to register our sincere hope that even though financial relations no longer obtain between us, we earnestly crave your continued coöperation through missionaries sent by you to work within the framework of the Japanese Church."

The conference ended on a somewhat prophetic note, as the delegates expressed the conviction that "if the problems which

harass the world could be faced in conference by the leaders of the nations in the spirit of Christ, there is no obstacle that could not be overcome."

Dr. Walter W. Van Kirk, religious news commentator, expressed the following opinion at the close of the conference: "I'm glad that I have lived to see the day when leaders of the Church of Christ in lands where the temper of war rises to fever pitch, can meet together, not to blame each other, but jointly to seek forgiveness for the sins and wrongdoings of their respective countries. . . . If the missionary movement had done nothing more than to make possible this week's conference at Riverside, Calif., it would be worth all of the expenditure of time and money and sweat and toil that Christians of the United States have invested in the pilgrimage of the disciples of Christ from our own country to the cherry blossom lands on the outer rim of the Pacific Ocean."

The conference, which was first proposed by the Japanese, was arranged by the Foreign Missions Conference of North America and the Federal Council of Churches.

SOCIAL ACTION

Priest Appointed to Commission for Settlement of Labor Disputes

Governor Murray D. Van Wagoner of Michigan recently appointed the Rev. Rolland Fairbanks, of St. James' Church, Grosse Ile, Mich., as a member of a special commission to seek settlement of a labor dispute between the Excello Corporation of Detroit, tool and die makers, and the UAW-CIO.

Mr. Fairbanks was the second clergyman within the week to be appointed by the governor to serve in a labor dispute. During the recent strike at the Ford Motor Company, Bishop Creighton of Michigan also played an important part in bringing a serious strike to a peaceful settlement.

YOUTH WORK

Red Shields to Identify Young People Coöperating With Movement

Young people who are associated with any phase of the Church's united Youth program will soon be wearing a badge identifying them with the movement, according to the Rev. Frederick H. Arterton, secretary for youth in the National Council's Division of Youth.

The first buttons are now ready. To be eligible to wear them, young people do not have to belong to any parish organizations; but they must participate in some part of the united program, the Whitsunday Corporate Communion, the Rule of Life, or other program activity.

The button is a red shield, the shield to symbolize Faith, the color to remind young people of the Whitsunday Corporate Communion, first project of the united program. There is also available a silver cross bearing the letters UMCY—United Movement of the Church's Youth.



CHURCH
YOUTH
BADGE

ORPHANED MISSIONS

Somehow the Helping Hands Continue to Help

Although the brotherhood of man may seem to have been reduced by the war to a Cain and Abel level, there is another, less known, infinitely more warming side to the picture. It's another side, as different as day is to night. For the fact is, summed up, the foreign missions of Europe's Churches continue to function. This means French missions as well as Dutch, Belgian, Norwegian, Danish, and German missions—a total of 168.

With their homelands blacked out or vanquished, and their supplies cut off, these foreign missions in Africa, India, and Asia staffed by about 3,500 missionaries are very much like helping hands amputated even as they were stretched out. But somehow the helping hands continue to help, largely, but not entirely, because of American assistance.

In outline, the picture is as follows:

On April 9th of last year, Scandinavian missionaries in the African Congo, in India and China listened to radios that told their fate. No more mail from Norway and Denmark, no more freight, no more money. On May 10th, German guns began blowing holes in the hopes of Belgian and Dutch missionaries in far-off, exasperated places of the earth. In June, it was the turn of French men and women and their charges in Togoland, Tahiti, Madagascar. Then, through the long, horrible summer that followed, with its wave of "fifth column" fears, German missionaries—long since cut off by armies and navies—were sent one after the other into prison camps in the Netherlands Indies and in Africa.

Something of what April 9th meant can be told by mission workers in the province of Assam. There are 62 Scandinavian missionaries and about 25,000 Christians there, and the lepers waited patiently for a promised colony to take care of them. After the news of April 9th the lepers went back to begging along the jungle trails.

This is the dark part of the story. But there was still much reason to hope. News came that the Bremen Mission in Togoland was still functioning. All except one of the missionaries had been interned as enemy aliens; but the German mission was carrying on, supported with Scottish money and directed by an American. Other missions also began to assist each other and cooperate wherever possible.

FINANCIAL AID

"God is the answer," the missionaries continued to say, and soon had proof of the fact that He was still living in man. In July, with the German Army feeding off them, the people of Holland contributed more money to the support of their missions than they had contributed the previous July when they had no conquering warriors to feed. The money can't get out of the country until the Germans leave, but it is there waiting for that day.

The record of financial support from England and the United States is as fol-

lows: Since September, 1939, American Churches have sent to the European missions that are "temporarily orphaned"—as the missionary saying goes—a total of \$493,000; the British Churches have sent more than \$30,000, and other countries have sent \$89,000. For the most part, this aid has been given without discrimination of creed or nationality.

ENGLAND

2,659 Churches Have Been Bombed

Nazi bombs, dropped over the British Isles since the start of the war, have to date damaged 2,659 churches of all denominations, according to a recent survey.

Of these, 714 have been either destroyed or very seriously damaged, including some of the most famous landmarks in the country. The cathedrals at Llandaff and at Coventry are now crumbling piles of stone; while St. Paul's in London has been severely damaged, although the main fabric of the structure has not been destroyed.

City Temple, in London, the chief Non-conformist church in Great Britain, was razed to the ground in a recent raid. Westminster Abbey, Westminster Cathedral, and the deanery at Canterbury Cathedral have all been scarred by Nazi bombs. In addition to these, 108 vicarages, 304 church halls, 236 church schools, and 36 convents have been wrecked.

JAPAN

Kindergarten Teachers' Training School Closes its Doors

After more than 40 years of service to the Church in Japan, Aoba Jo Gakuin, Kindergarten Teachers' Training School, has closed its doors. The property as it stands has been sold to the Sendai YMCA. This unexpected action became necessary when the Nippon Seikokwai and other Churches in Japan were forbidden by law from receiving financial help from foreign countries.

Aoba Jo Gakuin was built with funds from the United Thank Offering of American Woman's Auxiliary and has been supported almost entirely by the American Church. Most of the students have been on full scholarship and since the building will accommodate only 20 students, the school could never be self-supporting.

The final graduation exercises were held in March. Bishop Sasaki of Mid-Japan presented diplomas to seven graduates and gave certificates to the 11 first-year students. The Holy Communion Service on graduation day was a Thanksgiving Service for the long life of the school.

Five of the first-year students have been transferred to schools in Tokyo and Kyoto where they will continue their kindergarten training. Miss Margaret Hester, connected with the school since September, 1939, left immediately for America. Miss Helen Boyle, principal, took up new work in the Philippines about the first of May.

Several days before the graduation exercises, the city's education department in-

a special ceremony expressed its appreciation for the contribution which Aoba Jo Gakuin and the Aoba Kindergarten had made to the educational life of the city.

GERMANY

An Unexpected Consequence of the War

One unexpected consequence of the present war in Europe has been the development of more friendly relations between the various Christian groups. This has been especially true in Germany, a country where Christianity still bears the marks of the religious boundaries established centuries ago by the ruling counts and princes.

Last year the Nazi government inadvertently aided the cause of Christianity in the Fatherland, bringing together Christians of different faiths in a way which could not but lead to better understanding, especially between Roman Catholics and Protestants. The frontier population, which has for many years been chiefly Roman Catholic, was last year evacuated to the Protestant interior of Germany; and for many months it was necessary for people of unlike religious convictions to live under the same roofs. The number of evacuees were many—at least 250 priests with their entire congregations.

Before long there was much polite and well-meant discussion between hosts and guests of religious misunderstandings and false conceptions. The Catholic people from the Saar were surprised to find a deeply religious spirit in the Protestant families; and the Protestants, in most cases, changed their scornful attitude toward Catholic priests. Many Protestant ministers attended Mass for the first time; and a large number of Protestant students attended Catholic youth lectures on the Mass.

The longing of many of the Saar people for their own priests and services, the letters and long journeys to and fro between the priest and his people were found amazing by many Protestants. At the same time the genuine human touch of most of the priests compelled the admiration even of people unattached to any Church. Two younger priests during this period sacrificed their lives in the service of their scattered flocks.

DEVOTION OF PRIESTS

The undivided devotion of priests, who made untiring journeys, on foot, by bicycle, by train and bus, to give regular services to their enormous parishes silenced many prejudices against celibacy because its advantages in times of stress were seen so clearly. On the other hand, many Catholic priests recognized the advantages of a minister's family as something not to be minimized and saw what a capable and willing minister's wife could do in a growing congregation.

With the war danger over, the Roman Catholic evacuees have since returned to their frontier homes; but they and their Protestant friends will be much more capable of presenting a united Christian front, if the need arises.

The War and the Mission Field

By the Rev. Edmund L. Souder

IF ONE were to ask the average run of Church members about the probable effect of the war on the activities in the mission field, the answer would be likely to concern itself with finances. The feeling would be expressed that the ruinous cost of modern warfare—present costs to the British alone are reported to be \$52,000,000 a day—and the accompanying burden of taxation are going to react unfavorably on gifts to missions.

This seems a reasonable conjecture even though there may be some Christians who will curtail their pledges for the Church's world mission before they cut down their expenses for cosmetics, cigarettes, and cinemas! On the other hand, the very seriousness of the world's plight may lead some to a reappraisal of comparative values, such as will lead them to feel the need, in a chaotic world, of proclaiming the more zealously the gospel of peace and human brotherhood.

At any rate, it is encouraging to find that the English Methodists, after a year of unprecedented death and destruction, with taxes far beyond anything we in America as yet know, have maintained their missionary income (£300,000) of the preceding year. Even in the bombed and evacuated London area, with many of their homes and churches destroyed, they have realized only one-fifth of the anticipated drop in missionary giving. That is a record for us to honor and remember!

CRIPPLING EFFECT OF WAR

In spite of such reports, however, the financial situation, due to the war, is, in some mission fields, already a serious matter. As in the first World War devoted German missionaries in China and elsewhere, cut off from home funds, were in great straits, so it is today for the "orphaned" missions of Belgium, Holland, Germany, France, Norway, etc. The need for us to raise \$300,000 to aid the missions of the Mother Church of England is an evidence of the crippling effect of the war on mission work overseas. Those of us who were privileged to serve in foreign fields during the recent depression know what human problems are raised in the young daughter Churches of the Orient when funds from the home Church are discontinued or greatly reduced. The missionary not only sees open doors of evangelistic opportunity closed, but also finds native workers, many of them personal friends, suffering privation due to cuts in their meager salaries.

The effect of the war on the mission field, goes deeper, however, than finances, serious though such matters may become. Today, in the East and West, the world is beset with a philosophy of nationalism, which tears humanity apart and exalts loyalty to the State above the worship of the "one God and Father of us all." This paganism, demanding supreme allegiance, greatly mul-

tiplies the difficulty of proclaiming a Gospel which declares that "there is neither Jew nor Greek, bond nor free" in Christ, who Himself declared, "One is your Father—and all ye are brethren."

GROWING DEMANDS OF THE STATE

Christians everywhere, the USA not excluded, are in danger of this growing demand of the State, obsessed by a war psychosis, for "total" obedience from its citizens, even to the subjection of con-

¶ *This is the third in the series of articles on Religion in War-Time, which will appear in THE LIVING CHURCH. The first, The War and God's Judgment, by Vida D. Scudder, appeared in the issue of April 16th; the second, by the Rev. Albert Rhett Stuart, in the issue of May 7th. The Rev. Edmund L. Souder is the rector of the Church of St. Michael and All Angels in Cincinnati.*

science; but the problem is most acute in those lands where the totalitarian Gospel has progressed further, as in Germany, Italy, and Japan. In Japan under the Shinto cultus of a "divine" Emperor, a problem is posed for the native Christians not unlike that of the early disciples, tortured because they would not throw incense before the image of Caesar. Already, as we know, this Japanese zeal, not according to knowledge, has led to the compulsory retirement of nearly all missionaries from Japan and the cutting off of the little native Church from the needed financial and spiritual help of the Church of the West.

To be sure, Christians may see in every opportunity a difficulty, or, if they will, in every difficulty an opportunity. In the face

of this divisive, anti-Christian nationalism, the power of God, whether in Japan or elsewhere, may enable a disciplined and cross-bearing Church to radiate more brightly the Light of Christ. But we do need to reckon with this world-wide exaltation of the State, nurtured by the primitive hatreds of war, as likely to present in our day a formidable opposition to the magnificent internationalism of the Catholic (*i.e.*, universal) Gospel.

LOSS OF MORAL PRESTIGE

The most serious hindrance to the Church's work in the mission field, caused by the war, is, I am convinced, due to the tragic failure of the "Christian" West to manifest the Faith professed by tens of millions of its citizenry. The moral prestige of the White man has struck a new low in the Orient as, for the second time in one generation, the nations of the world euphemistically called "Christian" are at one another's throats, using the scientific marvels of their "civilization" in the mass slaughter of communities.

A Negro clergyman, sharing in a Church convention where Jim Crow discriminations would not allow the Colored delegates to eat with their White brethren, remarked that "the White man is good on the theory of Christianity, but he's a hell of a demonstrator!" Given opportunity for frank expression, the naturally courteous Chinese and Japanese, Indian and Malayan, would be very likely to say, "Amen, brother!" Having nearly wrecked our social order in one barren attempt to save democracy (or was it the profit system?), we are now busily engaged in finishing the job. Our idealism in all this is not nearly so apparent to the non-Christian world as it is to many of us.

To be sure, thank God, the conspicuous helpfulness of many missionaries and native Christians in such unhappy situations as that in war-torn China or caste-ridden India has served to reveal the compassionate Christ; and a surprising number of non-Christians seem thus able to find the Saviour of the world despite the hideous denial of Christian faith and life in "Christian" lands. But there is little question that the greatest single obstacle to Christian faith among thoughtful men and women in the mission field is, I believe, not any fanatical belief in "gods that cannot save," but rather the disgraceful spectacle of millions of Christ's followers engaged in fratricidal strife.

One of China's most influential leaders is Dr. Hu Shih, the father of the Chinese renaissance movement and at present the Chinese Ambassador to Washington. Some years ago, after a lecture of his at Central China College in Wuchang, where I was teaching, I broached the subject, over the tea-table, of the values of religious faith. Dr. Shih, who, were he a Christian, could

Future Articles

In the series on Religion in War-Time

The War and the European Churches, by the Rev. Henry Smith Leiper.

The War and the Ecumenical Movement, by the Rev. Floyd W. Tomkins.

The War and Christian Sociology, by the Rev. Joseph F. Fletcher.

The War and Sin, by the Rev. Bernard Iddings Bell.

The War and the Individual Christian, by the Rt. Rev. Wallace E. Conkling, Bishop of Chicago.

Extra copies of issues of THE LIVING CHURCH containing articles in this series may be obtained, while they last, at 10 cts. each. For classes and discussion groups, in quantities of 50 or more, the price is 5 cts. a copy.

exercise a powerful witness for Christ, turned to me and said, "I was a student in New York during the days of the World War; and I heard the way people talked about the Germans. I thought, 'Well, if that is Christianity, I want none of it!'" To this day Christ is hidden from that brilliant intellectual because American Christians, under stress of war, did not reflect their Master's spirit.

SAVING DEMOCRACY

Today we are at it again, with many of the same slogans used 25 years ago. One need have no sympathy whatsoever with the Axis leaders, or their brutal philosophy, to venture a guess that most of the people of non-Christian lands are thoroughly cynical about our lofty pretensions. For instance, we are being urged to war by the side of Britain in order to save democracy.

But listen to Mahatma Ghandi, a modern saint, who, nevertheless, will not call himself a Christian. He wrote recently to the British Viceroy in India of his fellow-countrymen who "felt a conscientious objection to helping a war to which they were never invited and which they regard, as far as they are concerned, as one for saving imperialism, of which India is the greatest victim." Censorship prevents most Americans from learning that arrests in India for opposition to the war are up in the hundreds.

Is this the saving democracy for 350,000,000 people?

As for the Chinese, of course, they are glad for loans we make them; but their belief in the disinterestedness of our motives is lessened by the fact that thousands of them have been killed or wounded with the help of implements of war, provided to

the Japanese, for a consideration, by American industrialists.

At the moment, we seem determined to go to war rather than permit Japan to lay greedy hands on the Dutch East Indies. We must protect their wealth from the aggressors! But the Oriental has suffered from various aggressors and has a shrewd suspicion that the Dutch were never invited to the East Indies nor the French to Indo-China (for democracy there consult the natives). The large British and American investments in oil, rubber, and tin in the East Indies may be a factor in what we are taught to call "defense," but to the Oriental they look like a clash of gigantic imperialistic interests. It is such things that greatly embarrass the Western Christian in revealing Christ to the non-Christian world. What price capitalism!

The Rebuilding of the Walls

By Edith M. Almedingen

ALITTLE while ago I happened to be in a train. A woman shared my carriage. Presently she told me about her beloved home "somewhere in England" being bombed right down to the ground. At the end of the long journey, she stood up and silenced all my inadequate sympathy with the shyly spoken words, "Well, we shall rebuild it lovelier than it had been. You remember Nehemiah and the walls of Jerusalem? I told the story to my children the night we spent in the shelter when the walls were tumbling down, and my daughter, aged six, said very solemnly, 'The King will give us lots of wood and stone to build a new house, Mummy. I think Jimmy and I will write him a nice letter about it.'"

You will remember the story. Nehemiah

The broken walls of England's churches and homes—and the broken hearts of her people—will be rebuilt, says an Englishwoman well known to members of THE LIVING CHURCH FAMILY, in the same consecrated spirit that led Nehemiah to rebuild Jerusalem. Miss Almedingen, author of "From Rome to Canterbury" returns to our columns after an absence of several years.

was a Jew, cup-bearer to King Artaxerxes. Once, when serving wine at the royal table, Nehemiah looked so sad that the King asked him the reason.

Nehemiah answered, "Why should not

my countenance be sad, when the city, the place of my fathers' sepulchers, lieth waste, and the gates thereof are consumed with fire?"

Then he begged the King to let him go to Jerusalem "that I may build it." Artaxerxes gave him leave to do so, and provided him with letters to various officials in Judaea. Artaxerxes even sent "captains of the army and horsemen" to accompany Nehemiah, and he reached Jerusalem safely.

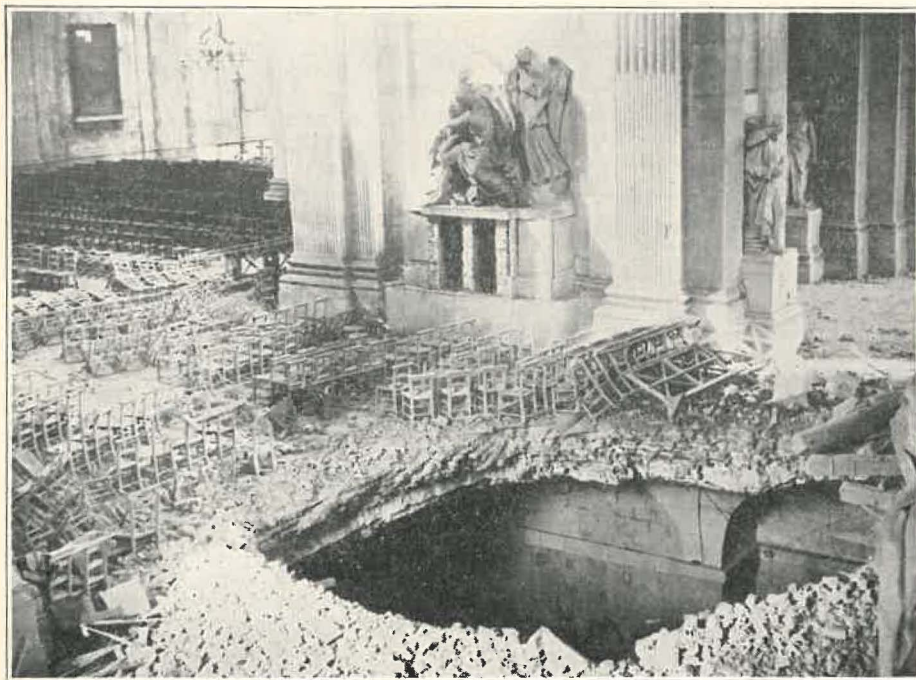
Here the story should be told in his incomparable words:

"... I arose in the night, I and some few men with me; neither told I any man what my God had put in my heart to do at Jerusalem; neither was there any beast with me, save the beast I rode upon. And I went out by night... and viewed the walls of Jerusalem, which were broken down, and the gates thereof were consumed with fire."

Having seen all the desolation, Nehemiah got the priests and the people together and spoke: "Ye see the distress that we are in, how Jerusalem lieth waste, and the gates thereof are burned with fire; come, and let us build up the wall of Jerusalem, that we be no more a reproach. Then I told them of the hand of my God which was good upon me. And they said, 'Let us rise up and build.' So they strengthened their hands for this good work" and set to it, whole of heart and resolve, and in due time, the walls of Jerusalem were healed of all their wounds, and stood high and beautiful, an enduring tribute to one man's singleness of purpose, faith, and courage.

Those broken walls of Jerusalem and the little London girl determined to write to His Majesty about their shattered home—the little girl, so truly Nehemiah's sister in spirit.

A week ago I spent some three hours at a very desolate spot, skirting round one crater after another, observing one gaunt, charred shell of a building after another, remarking the all but tumbled down walls, a hospital, a school, a row of shops, an uneven line of private houses, another



ST. PAUL'S CATHEDRAL, LONDON: After a Nazi bomb had crashed through the floor of the transept and exploded in the crypt, the famous building was so badly damaged that it was closed to the public. [L. M. May].

Acme.

school; and my young cicerone said to me, "Yes, quite ghastly, isn't it? But broken walls shall be rebuilt some day. Can't you just shut your eyes and imagine England in 20 years' time, beautiful, orderly, innocent of any slumminess, with children from the dock areas grown into men and women with the knowledge of and love for green trees and open fields? Yes, we shall build again. . . ."

Of course, broken walls will rise again, cleansed from all their past blemishes. But I rather wanted to link Nehemiah's story not only to the broken and wounded walls of England's cities, but also to something else—so sadly broken in this our day—the broken walls of human hearts. There is nearly always some such wall, and the one cardinal truth to be remembered today, is all such broken walls are just like those at Jerusalem—namely, they never stand beyond repair. "The hand of my God was good upon me," said Nehemiah, and the same Hand is ready to heal all the fissures and ravages, everything tumbled down and shattered, no matter what it be.

The job is not easy. Nor was Nehemiah's, nor was that London mother's who could remember the Old Testament story in the midst of terror. Just think of Nehemiah's own venture. He was not sure of the King's reaction to his sudden and admittedly bold request. He was not sure if the people who remained in Jerusalem could really be roused to undertake the great work. But Nehemiah placed his hope elsewhere; neither Artaxerxes nor the citizens of Jerusalem could give him the assurance he needed and obtained from his God, whose Hand was good upon him.

And it is the same in England today. Dare we hope to rebuild alone? And it is always the same with the broken walls of human lives. How often do we not hear it said, "So-and-so is really past praying for. He is absolutely beyond the pale. Anything done for him is just another nail driven in his coffin." Uncharitable, unworthy, and absolutely futile words.

Those broken walls of human lives (and how many of them there are in this year of 1941!) lie there, perhaps unnoticed by anyone. But God does see them. And He will most generously supply both timber and mortar, even as it was He who moved Artaxerxes' heart to furnish Nehemiah with letters to the keepers of royal forests in Judaea, where good solid timber was duly given for the rebuilding of walls and gates of God's city on earth.

Yet Nehemiah was the first to ask the King. And we must also ask—and in all sincerity. What use is it asking, getting, and misusing the gift? Again, what could be worse than getting God's help for the rebuilding of one broken wall, while we go on pulling fresh bricks out of another? Some people are apt to do it. They imagine that one wall repaired means that another can be broken down with impunity. There is no wastage with Him, nor will He help us against ourselves. He gives the timber for the rebuilding; ours must be the effort to cut, plane, polish the timber. Ours must be the task to put it firmly and properly to cover all fissures.

Nehemiah's venture was one of gigantic trust. The little London girl also trusted. You will remember that every time our



SEMINARY CHAPEL: *The next dozen pages of this issue are given over to presentation of the educational institutions of the Episcopal Church, with special emphasis upon the Church secondary schools. The chapel of the Philadelphia Divinity School is reproduced above as a reminder that the seminaries are the pinnacle of the Church's educational scheme. The men educated in them will be, by and large, the leaders in all the Church's schools, parishes, missions, and dioceses in years to come.*

Lord happened to heal anyone, He would dismiss them with the words "Go in peace, thy faith hath made thee whole." So faith must be there to believe that He means us to complete the rebuilding, that He wants our wholehearted coöperation, that He must have us genuinely eager to do away with all untidy crumbling ruins in our lives, that He yearns to see their structure as fair and as perfect as were the walls of Jerusalem by the time Nehemiah and his enthusiastic band of helpers had finished their work.

He said to him, and He says to all: "If ye turn unto Me, and keep My commandments, and do them, though there were some of you cast out unto the uttermost part of the heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen to set My Name there."

That is the crux of the whole matter—the turning "Him-ward," which must be

genuine, active, and love-born. He will never refuse either timber or mortar of His grace to shore up the crumbling masonry of our lives. According to a modern English poet, we can hear, when we come to the end of the venture and the walls of the Jerusalem unbuilt by hands are etched against this dimming sky, them we can hear the all-forgiving words:

"If ever wrath kindled Me, I have forgotten, for truly My Name is but Love."

AMERICAN CHURCH UNION CYCLE OF PRAYER

May

18. Christ, Salina, Kans.
19. St. Timothy's, Philadelphia.
20. St. Uriel's, Sea Girt, N. J.
21. St. George's, Helmetta, N. J.
22. St. Peter's, Weston, Mass.
23. Holy Trinity Hungarian, South Bend, Ind.
24. St. Saviour's, Maspeth, Long Island, N. Y.

About Church Schools

CHURCH parents who send their children away to school should ordinarily send them to Church schools.

With this general proposition few Churchmen will take issue. The boy or girl who goes away to school is largely removed from the influence of his home and parish during his most impressionable time of life. If he is to be brought up as a Churchman it is essential that the school to which he goes shall be one through which the influence of the Church is brought to bear in every department of life. Therefore, the Church parent who has the religious welfare of his child in mind, will normally send him to a Church school.

But what is a Church school? It is not easy to answer that question or to say whether or not a given school meets the requirements. Ideally, a Church school is one in which the Catholic Faith "as this Church hath received the same" permeates every department of Church life—the natural sciences as well as the social sciences, the extra-curricular activities as well as the formal courses, the athletic field as well as the chapel services. In such a school there will doubtless be specific courses in "religion," but the important thing is that every subject is taught in its proper relationship to a philosophy and a life in which the Christian religion is the strong foundation.

But there are certain external criteria by which schools claiming to be Church schools may be classified, and it is important that parents who wish to send their children to a Church school should be able to tell what is a Church school and what is not. It is the purpose of this as of the previous Church school numbers of *THE LIVING CHURCH* to give Church people some insight into the schools and colleges conducted under the auspices of the Episcopal Church, and to urge our people to send their sons and daughters to such schools.

More and more we have been puzzled about what schools to include and what not to include in our listing. We have appealed in vain to the Department of Christian Education for a list of Church schools. Some years ago the Department informed us that it had no list of such schools and apparently no standards for determining what a Church school is. This, we confess, seems to us quite odd. Apparently any school that tells the national authorities that it belongs to the Episcopal Church is accepted without question at its own valuation.

Indeed, we have found our authorities utterly loath even to consider examining into the nature of such schools, apparently on the ground that to do so might mortally offend some school authorities, or possibly some bishop who had benevolently given to a school the honor of his patronage. If this is the case we believe that the attitude is an unworthy one on the part of the official agency of the Church charged with the duty of guiding and supervising its religious education and we hope that a more aggressive and constructive policy will be adopted by the Department.

The schools themselves, we believe, would welcome the setting up of standards of Christian education and a constructive effort to bring all Church schools up to such standards. Indeed, the schools have themselves made noteworthy efforts in this direction. At the request of a large conference of headmasters, headmistresses, and others held in 1938, under the

presidency of the headmaster of St. Mark's School, Southboro, Mass., the Presiding Bishop two years ago appointed a Committee on Church Secondary Education under the able chairmanship of the Rev. Walden Pell II, headmaster of St. Andrew's School, Middletown, Delaware. This committee drew up a memorandum containing some 200 questions under 11 classifications that schools might use for a self-survey of their practices in regard to religious education. The questions were very specific and searching. Few schools could have answered all of them satisfactorily; but all schools might have used them as an effective means of determining their own status as a Church school affiliated with the American Episcopal Church. We do not know to what extent this self-survey was used but we believe that it is still available and it represents a genuine forward step in the evaluation of the schools under Episcopal Church auspices.

At the 1940 General Convention the editor of *THE LIVING CHURCH* introduced the following resolution:

"Resolved, The House of Bishops concurring, That the National Council be and it hereby is requested to formulate adequate religious standards for colleges and secondary schools claiming affiliation with this Church, and to certify in its annual report or otherwise a list of the schools fulfilling those requirements and entitled to recognition as colleges and schools affiliated with this Church."

The committee on Christian education, to which this resolution was referred, reported that: "It finds itself unable to approve the establishment of what would be in effect an accrediting agency but is in sympathy with the underlying purpose of the resolution." The committee therefore offered a substitute resolution calling for appointment of a committee of not less than seven persons, three from the House of Bishops, and four from the House of Deputies, having expert knowledge of the subject, "to formulate and report to the next General Convention such a program of religious education for Church schools and colleges as in its judgment ought to be included in the curricula of those institutions claiming affiliation with this Church." This resolution, amended in the House of Bishops to make the executive secretary of the Department of Christian Education an *ex officio* member, was passed by both Houses of General Convention and the joint committee has been duly appointed with Bishop Reinheimer of Rochester as its convener.* Some highly competent religious educators have agreed to serve on this committee or under its auspices and we feel that its appointment is a hopeful sign, although to the best of our knowledge and belief the committee has not yet been convened.

Consequently, neither this committee nor the Department of Christian Education is as yet of any help to a Church paper anxious to know what schools to recommend to its constituents, as good schools run by Church people, where boys and girls may have the advantage of a sound Christian education under Church auspices.

*Other members are Bishops Carpenter of Alabama and Tucker of Ohio, the Rev. Drs. George Davidson of Los Angeles and Henry B. Washburn of Massachusetts, and Messrs. Walter Hullahen of Delaware, William Alfred Eddy of Rochester, and (ex officio), the Rev. Dr. Daniel A. McGregor, executive secretary of the Department of Christian Education.

THE resulting uncertainty has in the past hurt the whole cause of Christian education. Many so-called Church schools have turned out on closer scrutiny to be mighty poor from the point of view of general pedagogy. Others have seemed to be Church schools when their representatives were talking with Church parents and non-sectarian or merely private schools when talking with non-Church parents. Still others have had neither heads nor chaplains competent in religious education or have had faculty members who were indifferent and sometimes openly hostile to religion.

We have learned of "Church schools" without either priest or altar, in some cases with no liturgical worship, and with no instruction in the spiritual life. We know of one "Church school" for girls where the only religious instruction in a certain grade is given by a Unitarian layman, who neither understands nor sympathizes with the teaching of the Episcopal Church. We have found another where there is no opportunity for receiving Holy Communion during the whole school year, and still another where the headmistress does not believe in Confirmation. These are extreme cases; but they show the need of careful investigation of schools claiming affiliation with the Episcopal Church rather than blind acceptance of their claims on the basis of self-evaluation.

We hasten to add that most of the schools claiming affiliation with the Episcopal Church are all that they ought to be. It is a few inadequate ones that have made discerning Church people rather skeptical, and it is therefore of the utmost importance that there should be some reliable guide as to what is and what is not a Church school affiliated with the Episcopal Church.

We still believe that it is highly desirable that the Department of Christian Education should prepare a list of accredited Church schools. Educational organizations take great care to see that schools are properly accredited from an educational standpoint. Should not the Church take at least as much care to see to it that schools under its auspices are up to adequate religious standards?

Since such an official list is not yet forthcoming, THE LIVING CHURCH has done its best to supply as adequate a list of Church schools as possible. The editor is not an educational expert and we do not have the facilities for making such a survey that an official agency of the Church would have. We may have inadvertently omitted some really fine Church schools, or listed some that do not quite come up to par. Nevertheless, we believe that we have at least succeeded in giving information on which Churchmen can base their own judgments.

WE HAVE sent all schools listed in *The Living Church Annual* a questionnaire in regard to their Church status and the kind of religious education and Church worship that they present to their students. Most of the schools approached have cooperated wholeheartedly in sending us the information requested, and it is tabulated in the list in this issue. Our experience goes to show that schools seeking patronage from Episcopal Church parents are not nearly so touchy or resentful of examination as some people would have us believe. Indeed, they are most anxious to have investigation made so that it may be quite clear which schools are and which are not entitled to be considered as Church schools. We earnestly hope that the new Joint Committee or some other official agency of the Church will soon do officially and adequately what we have tried to do unofficially and admittedly inadequately, so that Church parents may know quite definitely



"Are you sure you aren't making a mistake? Groton may change with Dr. Peabody gone."—Helen Hokinson in the "New Yorker."

what schools are entitled to the patronage of those who want their children brought up in the Faith of the Church.

Of course the Church officially should do more than simply evaluate our schools. It should help, encourage, and support them with expert assistance. The schools need that help. Most heads will welcome it, if offered through people who are no mere theorists, but who know from experience how a school is operated and what its problems really are. Nevertheless, some estimate is necessary, not only for the guidance and protection of Church parents and their children but in the best interests of the schools themselves.

The Episcopal Church has a right to be very proud of her primary and secondary schools. She has more and better ones than almost any religious body in this country, and some of them rank as the outstanding schools of the nation. Her colleges too, though few in number, are of a high calibre and are worthy of greater recognition by the Church that sponsors them.

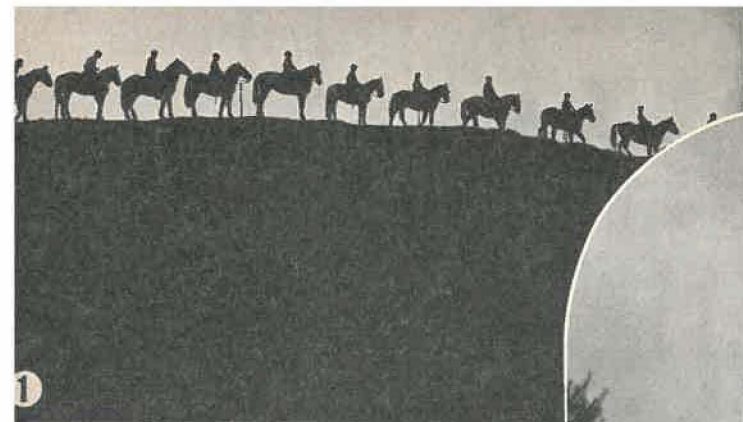
Church parents who send their children away to school should ordinarily send them to Church schools. The map and the list in this issue will, we hope, be found a reliable guide to most of the principal schools under the auspices of the Episcopal Church. The advertisements of many of them give further information and all will be glad to supply catalogs on request.

We commend these schools to our readers, confident that among them can be found suitable ones to fit the needs and means of most Church families.

Through the Editor's Window

THE oldest living ex-messenger of the Western Union Telegraph Co., according to *Stepping Stones*, house organ of that firm, is probably the Rev. Samuel B. McGlohon, retired priest of Savannah, Ga. He was a messenger in Chattanooga, Tenn., about 70 years ago, leaving his job at the age of 15 to work his way through the University of the South at Sewanee, Tenn.

"WHAT men first expect of religion is not to make them happy but to tell them the truth."—*Jacques Maritain.*



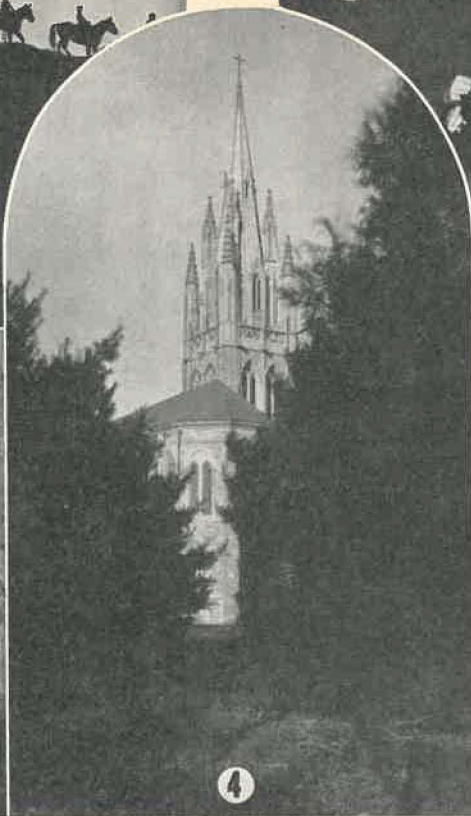
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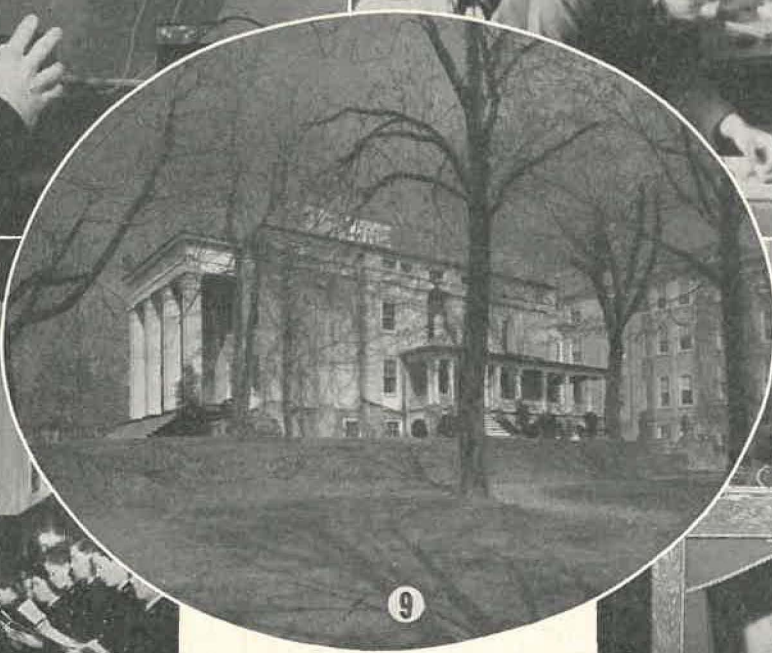
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The variety of activities carried on in the Church's schools is suggested by these pictures: (1) Horseback riding, Breck School; (2) training a boy choir; (3) rebuilding automobiles, St. Paul Normal and Industrial School; (4) chapel, Mercersburg Academy; (5) Bible-cutouts, Tuller School; (6) physics lab, Carleton College; (7) biology class, Voorhees Normal and Industrial School; (8) Morning Prayer, Harvard School; (9) campus, Stuart Hall; and (10) marionette show conducted by lower school students.

Episcopal Church Schools

THE schools, colleges, and seminaries listed below all have more or less claim to affiliation with the Episcopal Church. In an effort to give our readers as accurate a picture of the Church connection of these schools as possible, questionnaires were sent to all of the primary and secondary schools, and the information thus obtained is summarized for each school that returned its questionnaire.

In the absence of any official specifications for Church schools, we have adopted the following general criteria for our listing, and we believe that all of the schools listed below fit into one or more of these classifications:

(a) Schools owned and operated, or officially sponsored, by provinces, dioceses, or parishes of the Episcopal Church.

(b) Schools maintained by religious orders or other recognized societies or organizations of the Episcopal Church.

(c) Schools having a clergyman or active communicant of the Episcopal Church as head.

(d) Schools having a clergyman of the Episcopal Church as chaplain.

(e) Schools having definite courses of instruction in the Faith as taught in the Episcopal Church, or preparing students for confirmation.

(f) Schools in which the Episcopal Church is officially and prominently represented in the board of trustees, or in which there is an exceptionally strong Episcopal Church influence.

Key: Chapel services are indicated as (c) compulsory or (v) voluntary. Other abbreviations are self-explanatory.

Further information can be obtained from the catalogs of the several schools, or by correspondence with their heads or chaplains.

Primary and Secondary

1. Choate School (1896), Wallingford, Conn. Rev. George C. St. John, headmaster; boys, aged 12 to 18; (coll. prep.); priv., non-sectarian, though headmaster is a priest; chaplain, headmaster; services, 5 a wk. (c), H. C. twice a mo.; Bible study required.
2. Kent School (1906), Kent, Conn. Rev. F. H. Sill, OHC, headmaster; boys, grades 8-12 (coll. prep.); relig. order, owned by Order of the Holy Cross, monastic foundation within the Episc. Ch.; chaplain, Fr. Sill, assisted by members of order; services, daily (both v & c); H. C. daily; courses in religion (one for each grade): catechism, Life of Christ, Christian biog. & Ch. hist., Creed & Christian apologetic, Christian faith & practice (a course for each grade).
3. Pomfret School, Pomfret, Conn.—boys.
4. Rectory School, Pomfret, Conn.—boys.
5. Rosemary Hall, Greenwich, Conn.—girls.
6. St. Margaret's School (1865), 565 Chase Parkway, Waterbury, Conn. Miss Alberta C. Edell, principal; girls, aged 4-19 (coll. prep.); priv., dioc., Bp. of Conn. is head of bd. of tr.; rector, Rev. Francis O. Ayres; services, daily (c). History of Religion is offered during 4 yrs. of h.s. course.
7. Salisbury School, Salisbury, Conn.—boys.
8. South Kent School (1923), South Kent, Conn. Samuel S. Bartlett, headmaster; boys, grades 8-12 (coll. prep.); priv.; chaplain, Rev. Alonzo Wood; services, daily (v &

- c); H. C. daily. "Sacred studies," one period a week.
9. Woodbridge Country Day School, Ansonia, Conn.—coed.
10. Wooster School (1926), Danbury, Conn. Rev. A. C. Coburn, headmaster; boys, ages 12-19 (coll. prep.); priv., headmaster a priest of Episc. Ch.; chaplain, the headmaster; services daily (c), H. C. weekly. Courses in religion: Prayer Book, Bible, Life of Christ, Ethical problems.
- 10a. Avon Old Farms School (1927), Avon, Conn. Rev. W. Brooke Stabler, rector; boys, grades 7-12 (coll. prep.); priv., no organic Church relationship; chaplain-elect, Rev. Arthur Beane; services several times a week (both v & c); H. C. weekly; courses in religion required for each grade.
11. Wykeham Rise (1902), Washington, Conn. Miss Elsie Lanier, headmistress; girls, grades 7-12 (coll. prep.); priv.; chaplain, Rev. Floyd Tomkins; services, daily (c); H. C. weekly in Lent (girls attend church in town on Sundays); Bible study for all classes once weekly.
12. Brooks School (1927), North Andover, Mass. Frank D. Ashburn, headmaster; boys, grades 7-12 (coll. prep.); priv.; no legal connection with Episcopal Church, though there is a "friendly relationship"; no chaplain; services, daily (c); courses in religion for grades 9-12.
- 12a. St. Edmund's School (1940), Stockbridge, Mass. Rev. H. Boardman Jones, headmaster; boys, grades 6-12 (C.E.E.B. prep.); priv.; "self-help"; Bp. of Mass. is visitor; chaplain, the headmaster; services, 3 daily H. C. (v) other 2 (c); H. C. Sunday (c); courses in religion: Ways & Teaching of Ch., The Creeds, Life of Christ.
13. Groton School (1884), Groton, Mass. Rev. John Crocker, headmaster; boys, aged 11-19 (coll. prep.); priv.; "Episcopal Church school"; chaplain, Rev. John S. Kroemer; services, daily (c); H. C. 1st Sunday of each month; sacred studies throughout 6-year course, OT history, Life of Christ, principles of Christianity.
14. St. Mark's School (1865), Southborough, Mass. Francis Parkman, headmaster; boys, grades 7-12 (coll. prep.); priv.; Bp. of Mass. is visitor & tr.; all trustees must be confirmed Episcopalians; chaplain, Rev. George D. Hardman; services, daily; H. C. weekly; courses in religion for every student every year.
15. Holderness School (1879), Plymouth, N. H. Rev. A. Weld, rector; boys, grades 8-12 (coll. prep.); dioc., Bp. of N. H. *ex officio* pres. of tr.—school reports to dioc. conv.; services, daily (c); H. C. Sunday (c); a course in sacred studies for each form, including OT, NT, Ch. hist., Christian ethics.
16. St. Mary's-in-the-Mountains, Littleton, N. H.—girls.
17. St. Paul's School (1855), Concord, N. H. Rev. Norman B. Nash, rector; boys, grades 7-12 (coll. prep.); priv., not under official Ch. jurisdiction, but clerical masters (4) and rector are priests of Episc. Ch. and trustees are Episcopalians; chaplain, the rector, assisted by 4 clerical masters; services, daily (c), twice on Sundays (c); H. C. daily; courses in religion: 2-hr. course required in each grade, covering OT, NT, Ch. hist., life of Christ, ethics, and doctrine.
18. St. Andrew's School (1893), Barrington, R. I. Rev. Irving Andrew Evans, rector & headmaster; boys, grades 3-12 (vocational & coll. prep.); priv.; Bp. of R. I. is chmn. of bd. of tr.; chaplain, the rector; services, daily (c); H. C. monthly at parish ch.; courses in religion: OT, life of Christ, life & letters of St. Paul, Ch. hist., personal religion.

19. St. Dunstan's School (1929), 88 Benefit St., Providence, R. I. Roy W. Howard, headmaster; bcys, grades 1-9; parochial (2 parishes), furnishing choirs for Grace & St. Martin's Ch's, Providence; chaplains, the rectors; services 4 a wk. (c); H. C. at parish ch's; courses in religion: OT, Prayer Book, life of Christ, catechism, "The Living Church."
- 19a. Abbie Loveland Tuller School (1925), 219 Butler Ave., Providence, R. I. (with camp at Barnstable, Mass.). Abbie Loveland Tuller, TCG, Mether Superior; boys, aged 1½ to 10; girls, aged 1½ to 24; (nursery, elementary, & secondary); relig. order; owned by Order of Teachers of the Children of God; services, 2 daily (v); H. C. daily; courses in religion approx. 40 minutes daily for all grades.
20. St. George's School (1896), Middletown (P. O. Newport), R. I. J. V. Merrick III, headmaster; boys, ages 13-18 (coll. prep.); priv., objects of school being "promotion of religion and morality in conformity with the doctrines of the Protestant Episcopal Church"; Bp. of R. I. is *ex officio* pres. of school; chaplain, Rev. H. Martin P. Davidson; services, daily (both v & c); H. C. Sundays, holy days, other days; courses in religion required for all grades: OT, Prayer Book, life of Christ, Ch. hist., NT, Christian faith and life.
21. St. Michael's School, Newport, R. I.—boys.
22. Bishop Hopkins Hall (1928), Rock Point, Burlington, Vt. Doris K. Wright, director; underprivileged girls, jr. & sr. high; diocesan, supported by diocese of Vermont; chaplain, Bishop Van Dyck; services, daily (c); H. C. daily on weekdays; no courses in religion.
23. Ascension Farm School, South Lee, Mass.—boys.
24. Lenox School (1926), Lenox, Mass. Rev. G. G. Monks, headmaster; boys, grades 8-12 (coll. prep.); provincial, founded by New England province of Episc. Ch., with self-perpetuating bd. of tr., all Episcopalians; chaplain, the headmaster; services daily (c); H. C. weekly; courses in religion two periods each week, compulsory for all boys, all grades.
25. Hoosac School (1889), Hoosick, N. Y. Rev. James L. Whitcomb, rector-headmaster; boys, grades 7-12 (coll. prep.); priv.; rector must be priest of Episc. Ch.; chaplain, the rector; services, daily (v); H. C. daily; courses in religion: Ch. hist., Bible, God, and understanding religion—courses supplied from national Ch. headquarters.
26. Mary Warren Free Institute (1838), 136-142 8th st., Troy, N. Y. Rev. Clarence W. Jones, principal; day school for girls, grades 1-8; priv., choir school for girls who sing in the Church of the Holy Cross; chaplain, the principal; services, daily; H. C. saints' days & Thursdays in Lent (besides reg. parish services); courses in religion: catechism, Bible, Prayer Book, Ch. hist., Ch. symbolism.
27. St. Agnes' School, Albany, N. Y.—girls.
28. St. Faith's School (1890), Saratoga Springs, N. Y. Rev. F. A. Sisco, rector & principal; girls, ages 8-18 (coll. prep., music, business); provincial, authorized by synod of Province II; chaplain, the rector; services, 2 daily, (c); H. C. weekly & Holy days; courses in religion: Ch. hist., life of Christ.
29. Susan Fenimore Cooper Foundation and the St. Christina School, Cooperstown, N. Y.—coeducational.
30. The Manlius School (1869), Manlius, N. Y. Brig. Gen. A. L. Singleton, superintendent; boys, grades 7-13 (coll. prep.); military (ROTC); priv.; Bishop of CNY is member bd. of tr.; chaplain, Rev. Nelson B. Gildersleeve; services, weekly (c); H. C. monthly.

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EDUCATIONAL

31. Cathedral School of St. Mary (1883), Garden City, N. Y.
Marion B. Reid, principal; boys to 4th grade; girls, nursery to coll. prep.; priv., dioc., part of foundation of cathedral, dioc. of L. I.; chaplain, Rev. William S. Hudson; services, daily (c); H. C. 1 or 2 a year in school chapel (c); every Sunday at cathedral (v); courses in religion for every grade once a week.
32. St. Paul's School (1877), Garden City, N. Y.
Walter R. Marsh, headmaster; boys, grades 4-12 (coll. prep.); dioc.; chaplain, Rev. William S. Hudson; services, daily (c); H. C., 1st Sunday of month; weekly informal religious instruction by chaplain.
33. Freehold Military School (1901). Freehold, N. J.
Maj. C. M. Duncan, principal & commandant; boys, grades 1-9; priv., dioc., indirectly, considered a Ch. school thru influence of principal, who is an active Churchman; no chaplain; services, daily (c); H. C. at parish ch. only; religious instruction, Sunday school only.
34. St. Bernard's School (1900), Gladstone, N. J.
H. D. Nicholls, headmaster; boys, grades 6-12 (coll. prep.); dioc., Bp. of N. J. & 2 clergymen members of bd. of tr.; 2 lay members of bd. nominated by dioc. conv.; chaplain, Rev. T. A. Conover, rector; services daily (c); H. C. 1st Sun. of mo. & holy days; courses in religion: Christian Nurture in grammar school; Bible, Prayer Book, Christian way of life, Christian ethics & humanics in h.s.
35. St. Mary's Hall (1837), Burlington, N. J.
Florence Lukens Newbold, headmistress; girls, grades 1-12 (coll. prep.); dioc.; chaplain, Rev. John Talbot Ward; services, daily (c); H. C. weekly; courses in religion: Creed, life of Christ, Prayer Book, St. Paul's journeys, OT as literature one period required of every student.
36. Somerset Hills School (1924), Far Hills, N. J.
Rev. James H. S. Fair, director; boys, grades 1-9; priv., no official Ch. connection but director is priest and Bishop makes regular visit; services, daily (c); H. C. 2 a mo.; courses in religion; much individual work, some years regular courses, some years instruction in chapel.
37. Ascension Day School (1932), 215 Manor Rd., West New Brighton, S. I., N. Y.
Rev. Theodore Patton, headmaster; coed., kindergarten-grade 8; "the Episcopal School of Staten Island"; chaplain, the headmaster; services, daily (c); H. C. weekly; courses in religion: Church, Prayer Book, H. C., life of Christ, OT stories. (School operates a branch for nursery ages in St. Anne's parish, Great Kills, S. I.)
38. Cathedral Choir School (1901), Cathedral Close, Cathedral Heights, New York City.
Rev. James Green; boys, grades 5-9; dioc., choir school of N. Y. cathedral; chaplain: services, daily (c); H. C. (v); sacred studies offered.
39. Grace Church School, New York City—boys.
40. Malcolm Gordon School, Garrison on Hudson, N. Y.—boys.
42. St. Peter's School, Peekskill, N. Y.—boys.
41. St. Mary's School (1868), Mount Saint Gabriel, Peekskill, N. Y.
Sr. Mary Regina, CSM., sister superior; girls, grades 7-12 (coll. prep.); relig. order; under the Community of St. Mary; chaplain, Rev. George F. Collard; services, daily (c); H. C. daily; courses in religion: Catechism, Prophets, St. Paul, Ch. hist., personal religion.
43. St. Thomas Choir School, New York—boys.
44. Trinity School (1709), 139 W. 91st St., New York City.
M. Edward Dann, headmaster; boys, grades 1-12 (coll. prep.); priv., Ch. school for the diocese of New York; chaplain, Rev. Robert J. Gibson; services, daily (c); H. C. 3 yearly; courses in religion: hist. of Bible, earlier days of Christianity, Church in America, development of the ideal of God.
45. Morristown School, Morristown, N. J.—boys.
46. St. Anna's School (1913), Ralston, Morris County, N. J.
Sr. Margaret Raphael, sister in charge; problem girls, grades 7-12; relig. order, under Auspices of Sisters of St. John Baptist of Episc. Ch.; chaplain, Rev. Felix Cirlot; services H. C. daily (v); H. C. Sunday (c); courses in religion: 4 Bible classes weekly, reg. individual spiritual teaching.
47. St. John's School (1909), Mountain Lakes, N. J.
Theresa L. Wilson, headmistress; boys in primary dept.; girls, ages 5-19 (coll. prep.); priv., non-sectarian, though 2/3 of students are Episc. and "Episcopal Church Calendar, prayers, and ideology dominate"; no chaplain; services, weekly (c); no H. C.; courses in religion: OT Heroes, Life of Christ, Life of St. Paul, Parables, OT Lit., Comparative Religions.
48. St. John Baptist School (1880), Mendham, N. J.
The Sister Superior; girls, aged 11-19 (coll. prep.); relig. order, Sisters of St. John Baptist, under supervision of Bp. of Newark; chaplain, Rev. Felix L. Cirlot; services, 5 weekly (both v & c), H. C. 1 weekday & Sunday; courses in religion: OT, NT, Catechism, 2 yrs of Ch. hist.
49. St. Marguerite's Home School, Ralston, N. J.—girls.
50. DeVeaux School (1852), Lewiston Rd., Niagara Falls, N. Y.
George L. Barton, jr., headmaster; boys, grades 6-12 (coll. prep.), semi-military; dioc., trustees elected by convention of WNY; Bp. is pres. of bd. tr.; acting chaplain, Rev. W. H. G. Lewis; services, daily (c); H. C. weekly; sacred studies part of curriculum—1 hr. a week for each student.
51. St. Andrew's School (1929), Middletown, Del.
Rev. Walden Pell II, headmaster; boys, grades 8-12 (coll. prep.); priv., dioc.; board of control is Episc. Ch. Foundation Inc.; chaplain, Rev. Lynny Wilson jr.; services daily (c); H. C. at least 2 weekly; sacred studies twice a week for all forms.
52. Hannah More Academy (1832), Reisters-town, Md.
Laura Fowler, principal; girls, grades 7-12 (coll. prep. & gen. course) dioc., "Maryland diocesan school for girls"; chaplain, Rev. David C. Trimble; services, 2 daily (c); H. C. at least 2 monthly; courses in religion offered.
53. St. James' School, St. James, Md.—boys.
54. St. Paul's School for Boys (1849), 2101 Rogers Ave., Mt. Washington, Baltimore, Md.
George S. Hamilton, headmaster; boys, grades 4-12 (coll. prep.); priv., connected with Ch. thru Old St. Paul's Ch., Baltimore; chaplain, Rev. Arthur B. Kinsolving; services, 1 weekly (c); H. C. 1 monthly; courses in religion: graded Sunday school.

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55. Mercersburg Academy, Mercersburg, Pa.—boys.
56. Church Farm School, Glen Loch, Pa.—boys.
57. Episcopal Academy (1785), Overbrook, Pa. Greville Haslam, headmaster; boys, kindergarten-grade 12 (coll. prep.); priv., founded by the Ch. & "recognized as a diocesan institution"; chaplain, Rev. Charles Martin; services, daily; H. C. 4 yearly; sacred studies taken by every boy in every grade.
58. House of the Holy Child, Springhouse, Pa.—coed.
59. Meadowbrook School, Meadowbrook, Pa.—boys.
60. St. Peter's Choir School (1834), 319 Lombard St., Philadelphia. Harold W. Gilbert, headmaster; boys, grades 4-9; parochial, supported & conducted by St. Peter's Ch., Philadelphia; chaplain, Rev. Frederick W. Blatz, rector of St. Peter's; courses in religion: Bible, hist. and appreciation of Prayer Book.
61. Valley Forge Military Academy, Wayne, Pa.—boys.
62. Chatham Hall (1894), Chatham, Va. Rev. Edmund J. Lee, D.D., rector; girls, grades 9-12 (coll. prep.); priv.; majority of self-perpetuating bd. of tr. must be Episcopalians, as must head of school; Bp. of S. Va. a member of bd. *ex officio*; chaplain, Rev. Edmund J. Lee; services 5 days a week (c); H. C. weekly; courses in religion: full dept. of relig. education, 3 courses.
63. St. Paul Normal and Industrial School (1888), Lawrenceville, Va. Rev. J. Alvin Russell, D.D., principal; coeducational, kindergarten-2d year normal (Colored); priv., unit of Amer. Ch. Inst. for Negroes; chaplain (rector), Rev. Alvin Russell; services, daily (c); H. C. monthly & on special occasions; courses in religion: ethics course for normal students, Bible study for senior high school, Sunday school teachers' course for normal seniors.
64. St. Phoebe's Hall (Phoebe Needles Memorial School) (1907), St. Peter's-in-the-Mountains, Callaway, Va. Miss Mary Louise Wood, principal; coed, elementary; dioc., controlled by exec. bd. of dioc. of Sw. Va.; chaplain, Rev. Henry Johnston jr.; services, daily, (c); no H. C.; courses in religion: Bible stories for younger children, OT and NT study for older ones.
65. Stuart Hall (1843), Staunton, Va. Miss Ophelia S. T. Carr, principal; girls, grades 4-12 (coll. prep. & general course p.g.); dioc., owned by the 3 dioceses in the state of Virginia; chaplain, Rev. J. Lewis Gibbs; services, 5 weekly (c); H. C. each Sunday; courses in religion: life of Christ, beginnings of Christianity, literature of OT, applied Christianity, Parables of Christ. (Continued on page 18)

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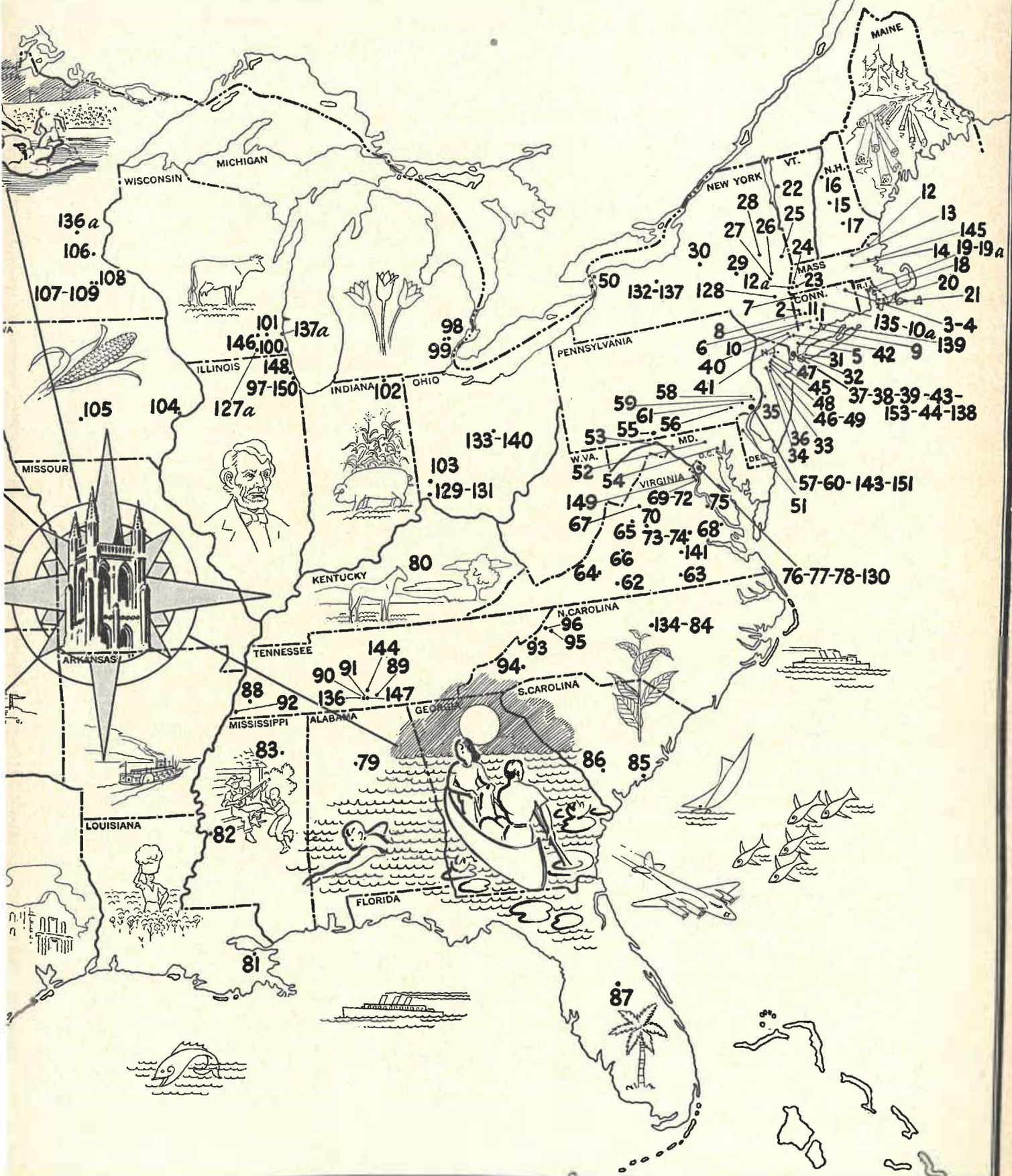
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66. Virginia Episcopal School, Lynchburg, Va.—boys.
67. Blue Ridge Industrial School, Bris, Va.—coed.
68. Christchurch School (1921), Christchurch, Va.
W. D. Smith jr., headmaster; boys, grades 7-12; priv., dioc., operated by diocese of Va.; chaplain, Rev. Dr. W. D. Smith; services, daily (c); H. C. monthly; courses in religion: headmaster teaches Bible to several age groups, all pupils being in at least 2 classes weekly.
69. Episcopal High School in Virginia, Alexandria, Va.—boys.
70. St. Anne's School, Charlottesville, Va.—girls.
72. St. Agnes' School, Alexandria, Va.—girls.
73. St. Catherine's School, Richmond, Va.
Mrs. J. R. Brackett, head of the school; girls, kindergarten-grade 12 (coll. prep. & gen. course); dioc., owned & conducted by dioc. of Va.; chaplain, Rev. Giles B. Palmer; services, daily (c exc. Sat.); H. C. at parish church monthly (c), weekly (v); courses in religion: for each child religious education twice a week.
74. St. Christopher's School (1911), Westhampton, Richmond, Va.
Rev. John Page Williams, headmaster; boys, aged 4½ to 20 (primer to college); priv., dioc., "part of Church schools in dioc. of Va.," chaplain, the headmaster; services, daily; H. C. boarders attend parish church; courses in religion in every grade, based on Bible, theology, ethics, & Ch. hist.
75. St. Margaret's School (1920), Tappahannock, Va.
Edith Latané, headmistress; girls, grades 9-12 (coll. prep.) dioc., under bd. elected by council of dioc. of Va.; chaplain, Rev. William G. Pendleton, D.D.; services, 2 daily (c); H. C. at nearby church monthly; courses in religion required of every student 2 periods a week, covering OT, NT, life of Christ, Ch. hist., Prayer Book.
76. Beauvoir, the National Cathedral Elementary School, Washington, D. C.—coed.
77. National Cathedral School (1900), Washington, D. C.
Mabel B. Turner, principal; girls, grades 4-12 & p. g.; priv., under control of Protestant Episcopal Foundation of D. C.; chaplain, canon chancellor of Washington Cathedral; services, reg. (c); H. C. in cathedral; courses in religion: Prayer Book & Ch. services; life of Christ; First Century Ch., OT, advanced studies in religion, and Bib. lit.
78. St. Alban's School (National Cathedral School for Boys) (1907), Washington, D. C.
Rev. A. H. Lucas, headmaster; boys, grades 4-12; priv., dioc., part of Protestant Episcopal Cathedral Foundation; chaplain, Rev. James Henderson; services, daily (c); H. C. Sunday; courses in religion throught all grades.

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THE ECONOMIC BASES OF PEACE. By Ernest Minor Patterson. Whittlesey House. \$2.50.

In a review of Meade's *The Economic Basis of Peace*, Professor Patterson said: "With public attention focused upon war, it is not to be expected that a sober discussion of the economic basis of a durable peace will be widely read. Yet there is nothing more important, even in time of war, than to consider the nature of the peace that will follow."

The same observation can be made of Dr. Patterson's book, which is a stimulating discussion of the situation. He appreciates that we are living in an era of changing economic order and that sweeping adjustments must be made. While propagandists and enthusiasts may strongly advocate and urge some particular approach, this volume suggests that we shall probably use all of a number of procedures, each of them having both advantages and disadvantages. Emphasis is placed on the desirability of using the several approaches of economic nationalism, autarchy, internationalism, intranationalism, regionalism, and a world economy. The discussion is unique in its avoidance of advocating any one procedure as a cure-all for what is essentially an exceedingly complex situation.

Much has been written, as the professor points out, on the economic and military consequences of war. This is an attempt to discuss the bases of peace—both military and economic peace.

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surrounded by a set of parishioners whose only thought is to carp and criticize. He has more money troubles than should fall to the lot of any human being. All this the Rev. Gordon Brecque bears patiently, supported through life and on his death-bed by his vision of the Heavenly City. Mr. Hutchinson has drawn a touching and pathetic portrait—and yet something is somehow lacking. Does a genuine spiritual ideal make its possessor unable to understand the world about him and render him impotent to cope with it? Gordon Brecque is an "ineffectual angel"—but are true angels ever ineffectual? E.E.

The Prayer Book in French

LIVRE DES PRIERES PUBLIQUES (Selon l'Usage l'Eglise Episcopale d'Haiti). Published by the Idlewild Press for the Bishop of Haiti, 1941. \$2.00.

At last the French Prayer Book, so long needed for the missionary jurisdiction of Haiti and other French-speaking parishes of the Episcopal Church, has been published. It has been worth while taking plenty of time to prepare it. Not only are the type, the presswork, and the binding of a quality which puts our usual Prayer Books in English to shame (the Idlewild Press is to be congratulated on producing a truly beautiful volume), but more important, the translation and editing are beyond praise.

It is not easy to render into another tongue a book so distinctly English as our Prayer Book. It would be foolish to say that here it has been perfectly done. Cranmer's prose has in some places defied an adequate translation. But it has been done far better than anyone had a right to expect; and we may excuse a few rhythmic flaws by the necessity, under which the translators worked, of rendering accurately the sense as it is in English and so avoiding criticism for possible changes of doctrinal emphasis. One wishes that paraphrase had been more allowable, and the way of putting things more inherently Gallic; but to make a new book of public devotions is one thing, and to translate such a book is quite another, and the last alone was in the terms of reference from the House of Bishops. The difficulties have been overcome with surprising effectiveness, for which the credit is due to years of collaboration between Bishop Carson of Haiti and Père Georges Benedict, dean of the cathedral in Port au Prince.

The volume contains all of our Prayer Book which seems necessary for common use. Morning Prayer, Evening Prayer, the Litany, the Penitential Office, the Holy Communion, Baptism, the Instructions, Confirmation, Marriage, Churching, Visitation, and Communion of the Sick, the Burial Offices, the Psalter, the Ordinal, the Dedication and Institution offices, the Family Prayers, and the Extra Prayers are all included. The Preface, the Calendar, and the Tables for Easter are, happily, omitted, as are the Thirty-nine Articles.

Bound up with the Prayer Book is a "supplement" or book of private admonitions and devotions which have proved useful in the Haitian jurisdiction. These in-

clude certain Counsels for the Faithful About When and How to Receive the Sacrament; a Self-Examen of Conscience (admirably devised); a Form of Confession before a Priest; a Preparation for Holy Communion; Acts of Faith, Hope, Charity, Penitence, Consecration and Humility; a Promise of Amendment of Life, Devotions Before and After Mass; the Angelus and *Chants des Saluts*; the whole concluding with a lovely and restrained Litany for Evening. These latter portions of the volume, it is made plain, have not authorization in the sense the Prayer Book itself possesses, but are set forth as recommendations by the Bishop himself.

One notes that the vexed question as to whether the proper pronoun to use in addressing Deity is the affectionate *Tu* or the formal *Vous* has been decided in favor of the former. This follows the general custom in English usage of using "Thou." Roman Catholics use *Vous* in their French devotional books, but the more "familiar" form in Spanish and Portuguese. The matter, we are informed, was weighed carefully and decided the way it was, because the Episcopal Church of Haiti has always used *Tu* and to change the form would have upset the devotions of a people most of whom have learned their prayers not by the eye but by the ear.

Bishop Carson is to be congratulated on having brought this project, his hope-child of over a decade, to such a satisfactory conclusion. BERNARD IDDINGS BELL.

Moslem Orthodox Theology

ABU'L-HASAN 'ALI IBN ISMA'LL AL-ASHARI'S AL-IBANAH 'AN USUL AD-DIYANAH (THE ELUCIDATION OF ISLAM'S FOUNDATION). A Translation with Introduction and Notes. By Walter C. Klein. American Oriental Society. Pp. 143. \$2.00.

Moslem Orthodox theology owes its formulation to three men—Ahmad Ibn Hanbal, who led the literalist opposition to the allegorizing Mutazilites of the ninth century, al-Ashari (A.D. 873-935), who showed that even literalist traditionalism could be supported by rational argument, and two centuries later al-Ghazzali, who brought it into contact with the devotion of the mystics.

Al-Ashari's *Foundation of the Faith*, here translated, stands in a historical position comparable to that of Irenaeus' *Adversus Haereses*. In form it is a manual of replies to the Mutazilites and other heretics. Tradition and reason show that God's attributes are literal (e.g. he has a face, etc., although we must not compare it to a human face); his word, revealed in the Koran, is uncreated, and his predestination, once admitted, must be acknowledged as complete.

In his translation, Dr. Klein of the Philadelphia Divinity School has performed a useful service to scholars and has made generally available an important source for an area of religious thought for which in English we have had to depend mainly on secondary works. His introduction deals clearly with the historical and theological background. EDWARD ROCHIE HARDY JR.

OLYMPIA

Cathedral Taken Over by Mortgagee After 15-Year Struggle

After a terrible financial struggle, lasting more than 15 years, St. Mark's Cathedral, one of the most conspicuous landmarks of Seattle, has been surrendered to the mortgagee and closed. After its building fund had been very generously pledged in a great campaign in 1925, St. Mark's was offered to the Bishop as a cathedral

Walter Williams, who, as custodian, represents St. Louis bankers, who foreclosed on the property last May 18." The writer tenderly added: "Then with a heavy heart [the dean] walked into the deep gloom of the sanctuary and extinguished the sanctuary lamp, which had been burning constantly night and day for eleven years. Tomorrow morning the altar will be stripped. There will be no service of de-consecration, however, because St. Mark's was never consecrated, canon law forbidding the consecration of churches unless free from debt."



Seattle "Post-Intelligencer."

CLOSING OF ST. MARK'S CATHEDRAL: *The keys to the cathedral of the diocese of Olympia were surrendered to its mortgagees at a meeting attended by officials of the cathedral and a representative of the mortgagees. The Very Rev. Dr. J. D. McLauchlan, dean of the cathedral, is pictured in the center of the group.*

and accepted as such, remaining, however, in the ownership of the parish.

A long delay in drawing plans and in commencing the building operations, together with other circumstances, caused payments on pledges considerably to dwindle. After operations had begun, it was seen that the structure could not be completed at that time. Only a part of the heavy and expensive central "crossing" was possible, left gauntly unfinished. Some of the originally influential building committee gradually declined further responsibility, especially after the late depression created further troubles. A heavy mortgage had to be raised, of which \$266,316 is declared unpaid at the present time.

It was understood that the mortgagees would be willing to consider a substantial reduction to cancel the debt, and several attempts were made to raise sufficient funds to take advantage of their offer, but on April 30th the Very Rev. Dr. John D. McLauchlan, dean, reported at a business meeting at the cathedral that he and the finance committee were unable to raise the money. The building had already been offered at public auction and bought by the mortgagees, and at the meeting the dean surrendered the keys of the great church.

A writer in the *Seattle Post-Intelligencer* thus describes the final scene:

"The Very Rev. John D. McLauchlan, dean of St. Mark's Cathedral, last night turned over the keys of the church to W.

The great building, though unfinished, but sufficiently paneled and furnished, has served many fine purposes, both diocesan and parochial, during the years of its existence, and its loss will be greatly felt by the diocese of Olympia, which has been otherwise progressing of late in many ways. Its communicants have increased from 7,059 in 1925 to 10,756 in 1940, and Bishop Huston was able to report to the last diocesan convention: "For the last few years we have increased our giving to the Church's Program by about \$500 a year."

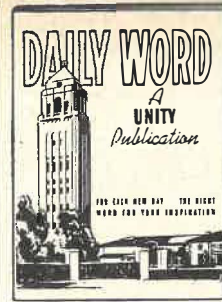
But St. Mark's Cathedral has been a heavy weight on the heart of the diocese, the more so as for several years the parish could contribute next to nothing to the diocese and general church.

Considerable sympathy has been expressed for Dean McLauchlan, but his financial difficulty is seen from figures in the diocesan journal. In 1925 the income of his parish was reported as nearly \$30,000. Last year, 1940, it was recorded as less than \$14,000.

In regard to the future of the cathedral, and parish, it is felt that future decisions rest with the dean.

GREEK CHURCH HELPS

Offers of help to the cathedral parish came quickly after the surrender of the building. On the following Sunday, the local Greek church offered its hospitality to the congregation for a celebration of the Holy



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Communion. Later in the morning, church school and Morning Prayer were conducted in the Little Theatre at the Century Club.

At the service, attended by a large congregation and full choir, the dean officiated and preached. He blamed Churchpeople for not attending the cathedral and not supporting it financially.

Bishops Huston of Olympia and Rowe of Alaska also spoke at the service, urging faith and prayer in this critical time.

It was announced that on the following Sunday, May 11th, the services would be held at the same times in the same places, pending a permanent decision.

NEW YORK

Descendant of Bishop Seabury Heads Anniversary Committee

Judge Samuel Seabury, great-great-grandson of Bishop Seabury, first bishop of the Church in America, is the chairman of a Citizens' Committee of more than 200 leading New Yorkers which will celebrate four important anniversaries in Bishop Manning's career, all falling in 1941. The celebration will take the form of a dinner, to be held at the Biltmore Hotel on May 21st.

The four anniversaries of the Bishop are the 50th anniversary of his ordination to the priesthood, the 20th anniversary of his consecration, his 75th birthday, and the 20th anniversary of his presidency of the Episcopal City Mission Society. The occa-

sion will also commemorate the 110th anniversary of the City Mission Society itself, founded in 1831.

THOMAS E. DEWEY TO PRESIDE

District Attorney Thomas E. Dewey will preside at the dinner. Among the speakers will be the Presiding Bishop, former Governor Alfred E. Smith, Judge Joseph M. Proskauer, Mrs. Ernest R. Albee, and Thomas S. McLane. In addition to these, there will be still others on the dais, who will make brief speeches. Bishop Gilbert, Suffragan of New York, is chairman of a diocesan clergy committee which is cooperating with the Citizens' Committee. Ministers of other communions also have their cooperating committees. The dinner will be unique in the history of the diocese and the city.

Judge Seabury, speaking of the proposed celebration, said:

"No one in New York has more greatly enriched the life of our community than Bishop Manning. I feel deeply honored to be the chairman of this movement to pay him tribute, and I know that all public-spirited citizens welcome this opportunity to express appreciation of his leadership and his contribution to civic welfare. It is fitting, too, at this time, to consider the 110 years of splendid service rendered by the New York Protestant Episcopal City Mission Society, of which Bishop Manning is president."

The City Mission Society of New York was founded originally to provide free pews for the poor of New York, in an

era when pews were not only rented but also were regarded as the personal property of the holders. In numerous instances these rentals were held for life and were then, by bequest, made over to the heirs of the holders. The City Mission Society did a notable work in those early days in securing free pews for those who could not afford to rent them.

One outcome was the gradual freeing of the pews in most of the churches, with the rule, still in active force today, in churches where pews are rented, that no pew and no seat in any pew will be reserved after the beginning of any service. Since 1831, the City Mission Society has extended its work in many directions. Its shelters for women and children, its work for boys and girls, its spiritual ministrations in 31 institutions through chaplains and lay workers, and its other services reach more than 100,000 men, women and children every year.

SACRAMENTO

"They Wait Like Roman Soldiers at the Foot of the Cross"

"The attitude of those outside the Church today (particularly persons in the totalitarian States) is that of the Roman soldiers sitting at the foot of the Cross. They are waiting to see Christ die," said Bishop Remington of Eastern Oregon at the convention of the diocese of Sacra-

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mento. Addressing the delegates in Trinity Church, Nevada City, Calif., the Bishop added, "But if we, who bear His sign follow the Cross, it will triumph as it did once before. . . ."

"The leaders of the totalitarian States are strong because they make demands of their followers, while we make requests. They challenge; we wait. . . . The Church must learn to preach with more authority and cease soft pedaling the Gospel of Jesus Christ."

ASSESSMENT CHARGES

Among the resolutions passed by the convention was one dividing the diocese into three convocations instead of the former two. The convention also ratified the recommendation of the executive council for a new basis of assessment charges for the diocese. Under the new ruling the assessment will be made on the basis of \$1.00 per communicant per year, plus a graduated tax on the average expenses of the parish or mission for the preceding three years. The same method was accepted for quota payments, using, however, a basis of five cts. per Sunday per communicant as the least basis of payment.

The two parishes having the greatest number of confirmations during the year were awarded plaques illustrated with symbols of the Church. The cathedral parish presented 53 candidates for confirmation, and St. Luke's, Woodland, 48. This is the second consecutive year that St. Luke's at Woodland has received the award.

During the main session on April 23d, the Ven. Rex A. Barron was formally instituted archdeacon of the diocese.

ELECTIONS

Standing committee: Clerical, W. C. Pearson, A. W. Farlander, H. C. Ray, R. A. Barron; lay, R. M. Barrett, C. F. Hatch, C. I. Dennis, E. K. Kraft. Executive Council: Clerical, J. T. MacGovern, H. T. Pateman; lay, Joseph Leonardi, William Hamilton.

Delegates to provincial synod: Clerical, H. C. Ray, A. W. Farlander, R. A. Barron, C. N. Tamblin; lay, G. Delamere, Casebolt Dakin, W. E. Finch, Joseph Leonardi. Alternates: Clerical, C. T. Leachman, W. C. Pearson, H. T. Pateman, W. M. Gage; lay, Jerome Churchill, Peter Boes, Jack Crothers, Frank Vines.

SOUTH FLORIDA

Enlisting Each Congregation in Fuller Service

A larger number of laymen than ever before attended the diocesan convention of South Florida, which was held this year in St. Luke's parish, Fort Myers, Fla., from April 22d to 24th. The movement Forward in Service was stressed throughout the convention, in the hope that each congregation would enlist in fuller service than it had planned.

Bishop Wing of South Florida pointed out in his address that the rapid increase of population in the diocese would offer boundless opportunities for expansion. In order to assist new congregations to purchase land and erect churches, the convention created a diocesan building fund, making \$5,000 available and providing that

\$1,000 be included in the annual budget for this purpose.

The convention refused to adopt a proposed canon on clergy placement, but provided for a new committee to study the subject and report to the next convention.

Among other business was the admission of St. Thomas', Eustis, as a parish. The principal speaker at the diocesan dinner was the Rev. Thorne Sparkman, whose theme was also Forward in Service.

The annual meeting of the diocesan Woman's Auxiliary was held in connection with the convention. Commendation was given the work done by the Cathedral School for Girls, Orlando, and aid to this diocesan institution was made a major project for the year.

ELECTIONS

Standing committee: Clerical, M. J. Bram, W. F. Moses, W. K. Chidester; lay, H. W. Caldwell, T. W. Bethea. Executive board: Clerical, W. L. Hargrave, M. J. Bram, J. H. Soper; lay, L. S. Nichols, D. B. Weller.

Delegates to provincial synod: Clerical, J. M. Taylor, H. F. Bache, J. E. Culmer, J. H. Soper, Gladstone Rogers, A. D. Milstead; lay, Edward Simpson, W. N. Tylander, M. C. Nace, J. B. Tanner, W. G. Simkins, H. H. Norman. Alternates: Clerical, S. M. Hcpson, R. I. Brown, W. F. Moses, Q. E. Primo, R. S. Carleton, R. W. Eastman; lay, J. A. Sperry, J. W. Passmore, A. E. Booth, R. S. Carnes, B. I. Powell, Russell Danial.

Delegates to provincial synod of the Woman's Auxiliary: Mrs. John Fisher, Mrs. Morgan Price, Miss Mildred Gibbons, Mrs. T. G. Price, Mrs. Roscoe Anthony. Alternates: Mrs. Sim Dodd, Mrs. G. E. Krug, Mrs. Gladstone Rogers, Mrs. Raymond Balis, Mrs. W. L. Bowen.

KANSAS

"We Have Climbed Olympus and Found No Gods There"

"We are a pathetic people," said Bishop Fenner of Kansas, addressing the convention of his diocese meeting April 27th and 28th in St. Andrew's Church, Emporia. Paraphrasing Bliss Perry's thought, the Bishop added, "The first World War and the economic depression 'took it out' of our generation. Our capacity for emotional and moral reaction to events is well nigh exhausted.

"With the din of a crashing world in my ears," he said, "I must confess to only a mild interest in the Malvern manifesto; nor am I greatly interested in any manifesto, Communist or otherwise, that is concerned solely with the 'economic man.' I am not even eager that Britain shall state her war aims."

"SUBVERTING" RELIGION

"I recognize as quickly and I hate economic injustices and inequalities as vehemently as any man. In accepting the Incarnation as the basis of Christian belief, I accept also all its social implications. I must not allow my religion, however, to be subverted by any scheme, regardless of how beautiful a Christian aura it may have about it, that aims ultimately to bring about the dictatorship of the proletariat."

Our capitalism, Bishop Fenner said, has been predatory; our nationalism, strident and jingoistic; our economic and religious liberalism, tepid and rationalistic. Science

MARRIAGE

From now on, as the days grow deeper in problems, and as we again face those same conditions as existed in the years of 1915-1918, which we hoped never to see again, there will arise in greater volume the question of marriages—some deliberate, some hastened, but most of them pell-mell. What will The Church do about them? Just bless the decent ones and let them go at that, or will She still keep Her standards high, and teach Holy Matrimony as a Sacrament, and not let it slip by into physical license?

Many priests may well, right now, build up their libraries a bit with those books which will teach Candidates for Matrimony what true marriage is—its privileges, its disciplines, its responsibilities, and that it is and should be maintained as a holy thing.

We have an unusually fine lot of teaching books on the subject of Matrimony, the relation of Sex to Marriage, and suitable pamphlets at a low price which can be put into the hands of young men and women contemplating Marriage. If our Church insists upon proper instruction for Marriage during these trying times, Her contribution to the joy and peace of human lives and homes in the days to come will be immeasurable. We seek earnestly to help others to have those same blessings so richly bestowed upon us. Happy homes don't happen. Happiness doesn't happen. It comes only from God and through living God's way.

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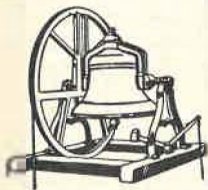
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DIOCESAN

coupled with humanism have been trusted as our spiritual guide; functional and utilitarian education promised both ethical morality and economic security.

"At last, though, we have climbed Olympus and found no gods there," he said. "This now, is our greatest and most urgent task—making religion fundamental in our world."

ELECTIONS

At the business sessions of the convention, all diocesan officers were reelected.

Delegates to provincial synod: Clerical, J. W. Day, S. A. McPhetres, W. P. Barnds, H. T. Shay, C. R. Davies, E. M. Mize; lay, Messrs. Haggart, Berry, Lindsey, Price, Stone, and McDowell.

COLORADO

"A New Order is Evidently Struggling to be Born"

The relation of the Presiding Bishop's Forward in Service plan to the "new order that is evidently struggling to be born" was pointed out by Bishop Ingley of Colorado in his address to the convention of the diocese meeting from April 27th to 29th at Grace Church, Colorado Springs.

"Our strength," said the Bishop, "must be used to liberate that new order. The self-complacency of yesterday is gone, for the modern world faces a critical social crisis. Men who formerly were dull and listless now respond to the new and virile challenges that sweep across the horizon. . . . Because these are days of challenge and adventure, it is incumbent on us all to accept the summons of our Presiding Bishop.

"There are a few naive souls who think the main difficulty with the world consists of the fact that three harsh and cruel dictators roam about seeking whom they may devour. I do not believe it! Let judgment begin with ourselves."

Bishop Ingley has appointed as his diocesan commission on Forward in Service, the Rev. James Carman, the Rev. Alexander M. Lukens, and the Rev. John S. Foster, the heads of the three rural deaneries.

BALANCED BUDGET

For the first time since 1926, the diocese closed the year with a balanced budget. Confirmations reached the record total of 914. Epiphany mission, Denver, was admitted to the diocese as a parish. A new church is now being built for the new parish.

Principal action at the business meeting was the adoption of a revised scale of assessments dividing parishes into 11 groups for apportionment instead of four, in order to better equalize quotas. Discussion then resulted in a resolution to inaugurate a study and program to raise the minimum per capita quota toward further equalization and more adequate funds for diocesan missions.

Guest speakers included the Rev. Dr. Charles W. Sheerin, vice-president of the National Council; the Rev. C. S. Powers, vicar of Crockham Hill, Kent, England, who is on leave in America because of ill

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DIOCESAN

health; Deaconess Gertrude Stewart, who has spent 35 years in Chinese mission fields; and Miss Patty Savage, head of the Woman's Auxiliary of the northern deanery.

ELECTIONS

Standing committee: Clerical, H. S. Kennedy, T. J. Haldemand, Neil Stanley; lay, P. M. Cooke, D. K. Wolfe jr., Winston Howard.

Delegates to synod: Clerical, P. S. Roberts, James Carman, W. O. Richards, W. L. Baker, C. R. Ericson, Jay McCullough; lay, Gerould Sabin, M. Lindsey, Joseph McGinnis, W. E. Quarles, W. Hutchison, Clarence Long.

Diocesan president of Woman's Auxiliary: Mrs. Clarence Moore, reelected for her 10th term.

INDIANAPOLIS

Community House for Builders of the World's Largest Powder Plant

The Church's work among defense workers at Charlestown; an address on Forward in Service by the Rev. Dr. Arthur B. Kinsolving, II, rector of Calvary Church, Pittsburgh; and a description of women's work in the same program by Mrs. Robert G. Happ of Northern Indiana were among the highlights of the Indianapolis annual convention.

Since January, Miss Caroline Gillespie, working under Bishop Kirchhoffer and the department of missions, has inaugurated the Church's program of service on behalf of the thousands of people who have come to Charlestown to build the largest powder plant in the world.

At the joint meeting of the convention and the House of Churchwomen, plans for the future of this project were presented; and later the diocese appropriated the necessary funds to build a church and community house in Charlestown. A recent message from the National Council brought the cheering news that \$2,500 has been given for this purpose.

ELECTIONS

Treasurer: W. A. Jamieson, replacing H. W. Buttolph, who resigned on account of ill health, after more than 30 years of service. Secretary: The Rev. William Burrows.

Diocesan council: Clerical, William Burrows, J. G. Moore, E. A. Powell, R. F. Thornton; lay, C. W. Blake, Overton Sacksteder, H. W. Buttolph, G. B. Schley.

Provincial synod: Clerical, J. M. Nelson, G. S. Southworth, E. A. Powell, R. F. Thornton; lay, Overton Sacksteder, R. H. Sherwood, Dwight O'Ferrall, W. O. Jenkins, Supplementary deputies to synod: Clerical, C. R. Moodey, J. W. Yoder, Thomas Mabley, A. E. Cole; lay, F. G. Clark, J. Boi, W. L. Tebbs, Joseph Frisbie.

PITTSBURGH

Dr. Shero Celebrates 50th Anniversary of Ordination

The Rev. Dr. William F. Shero, rector of Christ Church, Greensburg, Pa., celebrated the 50th anniversary of his ordination to the priesthood on April 27th. It was also the 25th anniversary of his rectorship of Christ Church.

Dr. Shero has been president of the standing committee of the diocese since 1934 and has been a deputy to every General Convention since 1925. A number of



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TWENTY-FIVE PAYMENT LIFE	16.84	18.16	21.74	27.37	37.40	45.63
THIRTY PAYMENT LIFE	15.31	16.53	19.89	25.42	35.79	44.45
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TWENTY-FIVE YR. ENDOWMENT	29.70	29.90	30.69	32.93	39.73	46.77
THIRTY YEAR ENDOWMENT	23.93	24.18	25.21	28.18	36.57	44.70
ENDOWMENT AT 60	15.89	17.72	25.21	41.18	90.48	188.56
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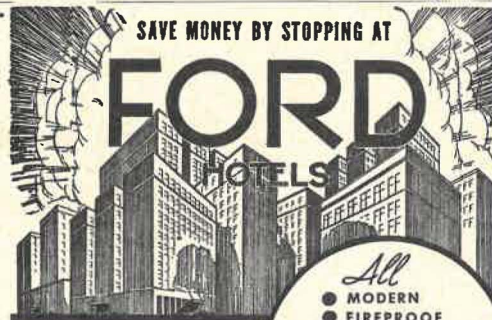
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Daily: Mass, 7 A.M.

Holy Hour and Intercessions: Friday, 8 P.M.

Confessions: Saturdays, 4:30 to 5:30 and 7:30 to 8:30 P.M.

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12:05 P.M. Noonday Service.

Sundays: 8:00, 9:30, 11:00 A.M.

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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.

Organ recital, Saturday at 4:30

St. Bartholomew's Church, New York

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REV. GEO. PAULL T. SARGENT, D.D. Rector

Sunday Services

8:00 A.M., Holy Communion.

9:30 and 11 A.M., Church School.

11:00 A.M., Morning Service and Sermon.

4:00 P.M., Evensong. Special Music.

Holy Communion at 10:30 A.M. on Thursdays and Saints' Days. The church is open daily for prayer

St. James' Church, New York

Madison avenue at 71st street

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

8 A.M., Holy Communion.

9:15 A.M., Church School.

11:00 A.M., Morning Service and Sermon.

8 P.M., Choral Evensong and Sermon.

Holy Communion, Wednesday 8 A.M. and Thursday, 12 noon.

St. Thomas' Church, New York

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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 Saturday).

Thursdays: 11 A.M., Holy Communion.

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Weekdays: 8, 12 (except Saturdays), 3 P.M.

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

Sunday: Low Mass, 8 and 9 A.M.; Matins, 10:30 A.M.; High Mass, 11 A.M.; Evensong, 4 P.M.

Daily: Masses, 7 and 7:45. Also Thursdays and

Saints' Days, 9:30 A.M.

Confessions: Saturdays, 4 to 5 and 8 to 9 P.M.

DIOCESAN

years of his priesthood were spent in the educational field, as chaplain of DeVeau College, headmaster of Yeates School, and warden of Racine College.

Bishop Mann of Pittsburgh preached the anniversary sermon; and the clergy of the diocese visited Christ Church the following day to honor Dr. Shero. An inscribed silver plate was then presented to him.

OKLAHOMA

Rapid Striding Toward Solvency

In a unique campaign with no publicity or fanfare, the parish of 140 communicants at Ardmore, Okla., cleaned up an indebtedness of \$12,000 in three months' time, thus leaving a total indebtedness of \$6,600 and virtually banishing one of the worst debt problems of Oklahoma. When the Rev. George A. Quarterman, rector, came to the church in 1931, the total parish debt amounted to \$32,000.

PHILIPPINES

Friends, Government Officials

Honor Convicted Superintendent

In spite of the unfortunate accident which last fall resulted in the conviction (since appealed) of the superintendent of St. Luke's Training School and its head nurse [L. C. Jan. 1st] the hospital has had a record number of applications from persons desiring to enter training. Of 370 applications received, only 30 have been accepted; of this number probably five will be dropped during the probationary period to bring the class down to the number which can be accommodated.

Both Miss Lillian J. Weiser, the superintendent, and Miss Arsenia Riganon, the head nurse, were convicted of "homicide through simple negligence" in connection with the death of a baby in the children's ward a year ago. Trying to recover a fallen toy, the baby had caught his head between the bars of his crib. The student nurse who was in charge had left the room for only a few minutes.

The judicial decision came as a surprise to those who knew the notable record of St. Luke's, five times winner of an annual prize for being a model hospital. Sympathy has been expressed throughout the Islands for the hospital and for Miss Weiser, who

has been superintendent of nurses and director of the training school for 18 years.

Recently Miss Weiser celebrated the 25th anniversary of her service to the hospital. Hundreds of friends, including prominent government officials, attended the anniversary reception given in her honor; and members of the hospital staff and other friends presented her with an automobile. A telegram of congratulation came also from Bishop Binsted of the Philippines, who was at the time making confirmation visitations in the Mountain province.

CHICAGO

A Series of Intercessions Through Prayer-Partnerships

A program of prayer-partnerships, which will link all parishes and missions of the diocese together through a series of intercessions for each other, has been put in effect in the diocese of Chicago as a direct and unique expression of the movement Forward in Service.

The program was announced by Bishop Conkling of Chicago in a letter to all the clergy, in which he stressed the value of the plan as a corporate venture in faith designed to strengthen the spiritual life of the entire diocese.

The plan is as follows: Each week two stations—parishes or missions—will be designated as prayer-partners of each other and of the whole diocese. During that week all persons in the diocese will be asked to offer prayers for those two stations, and the members of the two congregations that are "partners" will pray, both privately and publicly, for one another.

A different group of two or more churches will be linked together in this manner each week so that within a little more than a year the searchlight of joint intercession will have singled out and dwelt upon every priest and congregation of the diocese.

The two stations so linked as prayer-partners will be urged to cultivate personal acquaintances between members during the whole year. Vestries will meet vestries, guilds will meet guilds, etc., in friendly fellowship.

PERSONAL PARTNERSHIPS

All through the year, the prayer-partners will offer intercessions for each other; but more than this, persons in one parish will be urged to make personal prayer-partnerships with persons in the other and to agree to offer prayers for each other at specific times.

In order that small groups from the various congregations designated as partners may meet together in prayer if they desire, the Bishop has designated two chapels for this purpose. One is the Chapel of the Transfiguration at the downtown Loop headquarters of the diocesan Woman's Auxiliary. The other is the Bishop's Chapel at diocesan headquarters.

The program has been described as one "which will put the dynamic of prayer to work" and perform a function which is vital, imperative, and essential in this time of crisis.

CHURCH CALENDAR

May

18. Fifth (Rogation) Sunday after Easter.

19, 20, 21. Rogation Days.

22. Ascension Day. (Thursday.)

25. Sunday after Ascension.

31. (Saturday.)

ACKNOWLEDGMENTS

British War Relief

Marion, S. C., Advent Service League \$2.00

China Relief Fund

E. W. M. \$5.00

Presiding Bishop's Fund

Mary R. Johnson \$5.00

CLASSIFIED

ANNOUNCEMENTS

Caution

ARMITAGE—Caution is advised in dealing with Mrs. HELEN M. ARMITAGE, a woman of perhaps 35 years of age, light hair, slenderly built, about 5' 5" tall, and of pleasing personality. She has spent considerable time at various churches, missions, YWCA's, and such places. It is advised that, should she approach any of the clergy or churches, they communicate first with the Rev. J. K. M. LEE, rector, St. Paul's Church, Newport News, Va., before cashing checks or otherwise endorsing Mrs. Armitage.

Died

BOTTING, REV. ROBERT MAKEPEACE, died on March 25th after a long illness. May he rest in peace!

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CHANGES

Appointments Accepted

BERGER, REV. CHARLES EDWARD, formerly rector of Ascension parish, Westminster, Md., will be the associate rector of St. Anne's Church, Annapolis, Md., effective July 1st. Address: 77 Franklin Street, Annapolis, Md.

BUTLER, REV. FREDERICK DUNTON, formerly rector of Grace Church, Madison, Wis., will be the rector of St. Peter's Church, Ripon, Wis., effective June 30th.

COLE, REV. C. ALFRED, of St. Stephen's, Oxford, N. C., is now the rector of St. Martin's Church, Charlotte, N. C. Address: 1500 East Seventh Street, Charlotte, N. C.

GARCIA, REV. MARK MILLS, formerly vicar of St. Titus' Mission, Philadelphia, is now the vicar of Holy Trinity mission, Lansdale, Pa. Address: 405 North Broad Street, Lansdale, Pa.

GOODWIN, REV. CHARLES, formerly curate of Trinity Church, Torrington, Conn., is now the vicar of St. Paul's Church, Waterville, Conn.

SNELL, REV. ROBERT J., formerly minister in charge of St. Matthew's, Pampa, Tex., St. Peter's, Borger, and St. James', Dalhart, will be the rector of St. Mary's Church, Big Spring, Tex., and missions at Midland and Odessa, effective May 15th. Address: 505 Runnels Street, Big Spring, Tex.

Military Service

LUISA, REV. LOUIS S., who has been stationed with the 26th Infantry at Fort Devens, Mass., has been transferred to the 18th.

PATRICK, REV. WILLIAM E., rector of St. Paul's Church, Bakersfield, Calif., for the last 16 years, has resigned his parish because of the uncertain length of his service with the 144th Field Artillery, now stationed at Fort Lewis, Wash.

PETERSON, REV. JOHN CLEMENT ROUSSEAU, formerly assistant at Grace and St. Peter's Church, Baltimore, is now on leave of absence while serving as chaplain with the 112th Infantry, 28th Division, Indiantown Gap Military Reservation, Pa.

Ordinations

PRIESTS

MICHIGAN—The Rev. ROBERT C. MORRIS was ordained to the priesthood by Bishop Taitt of Pennsylvania on April 2d at Christ Church, Philadelphia. Bishop Taitt was acting for Bishop Creighton of Michigan. He was presented by the Rev. E. Felix Kloman; Bishop Taitt preached the sermon. The Rev. Mr. Morris will be chaplain of Christ Church Hospital, Philadelphia; assistant supervisor of clinical training at the Philadelphia Divinity School; and director of the Pennsylvania Hospital Unit of the Council of Clinical Training for Theological Students.

DEACONS

ARKANSAS—DAVID S. CRUMLEY, a former minister of the Reformed Episcopal Church, was ordained to the diaconate by Bishop Mitchell of Arkansas at Trinity Church, Searcy, Ark., on May 1st. He was presented by the Rev. Dr. W. P. Witsell; the sermon was preached by the Rev. Cotesworth P. Lewis. The Rev. Mr. Crumley will be the minister in charge of Trinity, Searcy, where he has been working for the past year as a lay reader.

COMING EVENTS

MAY

- 19-20. Convention of Western New York, Lockport.
20. Convention of Connecticut; of Erie, Smethport, Pa.; of Fond du Lac, Green Bay, Wis.; of Rhode Island, Providence.
- 20-21. Convention of Duluth, Moorhead, Minn.; of Harrisburg, Williamsport, Pa.; of Southern Ohio, Columbus; of Southwestern Virginia, Bristol.
21. Convention of Eau Claire, Eau Claire, Wis.; of Western Massachusetts, Springfield.
- 23-24. Convention of Minnesota, Minneapolis.
27. Convention of Long Island, Garden City, New York.
- 27-28. Convocation of Western Nebraska, Hastings.

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POSITIONS OFFERED

PRIEST to take services 8 and 11 A.M. only during July and August in return for use of rectory in New York City. Box D-1534, THE LIVING CHURCH, Milwaukee, Wis.

LOCUM TENENS wanted for August. Use of rectory, light, hot water, telephone provided. Rector, Grace Church, Hastings-on-Hudson, New York.

POSITIONS WANTED

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PRIEST wishes change. Reverent altar services and helpful preaching. Wife musically capable—pipe organ and choir. Fair salary and good rectory desired. Bishop recommends. B-1533, THE LIVING CHURCH, Milwaukee, Wis.

CHURCHWOMAN with varied experience interested in Church secretarial position. Box B-1535, THE LIVING CHURCH, Milwaukee, Wis.

BOY SOPRANO CHOIR. Choirmaster of boys' school who trains new soprano section yearly, at liberty 10 weeks in summer. Will prepare boys and choirmaster for church wishing to install boy choir. Box F-1536, THE LIVING CHURCH, Milwaukee, Wis.

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PRIEST, young, married, desires supply work for Sundays in September while on vacation. Box W-1537, THE LIVING CHURCH, Milwaukee, Wis.

Advance Information on New Educational Materials for the Fall

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READY

June 9

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THE FELLOWSHIP of the CHURCH

By Alice Parmelee

June 16

A work book for the course *Privileges of the Christian Sacraments* by Dr. Chalmers in the Pastoral Series. The material is based on the second half of the Offices of Instruction, covering the Sacraments, importance of the ministry, the Creed, and Christian fellowship. The set questions for each lesson as set out in the Chalmers course are printed at the end of the work book for the convenience of the pupil. . . . Price, 70 cts.

THE CHURCHMAN and the KINGDOM

By Lala C. and Leon C. Palmer

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June 23

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