

The Living Church

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



Church School Index Number

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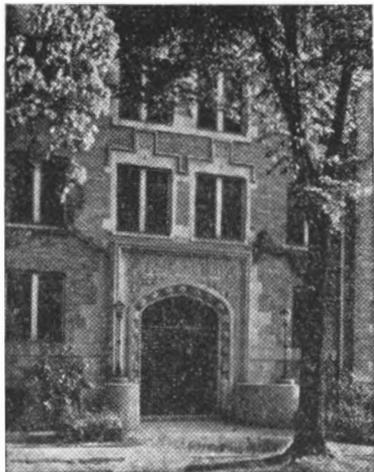
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Parents, Teachers, and God*

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

"SERVE where you are." For parents and teachers that means to serve in terms of children. But serve *what* in terms of those children? If one serves a lesser end as ultimate, one is more than likely to do harm rather than good. Serve children as though they were ends in themselves, and you make them selfish, anti-social, absurd. Serve your town as though it were an end in itself, and you make it the seat of a stifling provincialism. To serve the Church as an end in itself is the surest way to kill off religion and encourage bigotry. To serve one's country as an end in itself, is to set alight or keep ablaze the consuming fire of war. Even to serve all mankind as an end in itself, which is what the democratic liberalism of the 19th century set out to do in individualist terms and what in this and every other land the demagogues now would persuade us to try to do in collectivist terms, is merely to inflame man's devastating self-conceit. The only service which does more good than harm is a service rendered to the Absolute Reality. Except in terms of service to God, humanitarianism is a corroding sentimentality, patriotism a mad folly, the Church an intrusion and a bore. Except in terms of service to God, to boost one's town is to proclaim one's self a Main Street absurdity. Except in terms of service to God, it might have been as well if our children had never been born.

Children must come to know the purpose for their being, their place in the infinite order of things, know it so compellingly that they will try with mighty effort to fulfill the same. To impart that knowledge and inspire that effort is the end and aim of a sound education. Leave it undone, and home and school have failed.

But if ever these children of ours are to be taught how to make of life the great, happy, and successful thing which God intends, then first it is required that parents and teachers must themselves have a clear notion about what it means to fill a truly human niche in God's manifold plan, must know how life can be made worth the living. I am afraid that most of us, our-

*From an address delivered by Dr. Bell at the banquet of the Parents and Teachers Convention of Indiana, held at Indianapolis, Wednesday evening, April 22, 1942.

selves untaught in these things, are like blind guides as we try to lead our boys and girls. I fear that, though we may be ever so clever, ever so proficient in pedagogical methodology, ever so technically skilled, ever so "well-trained," ever so suave and well-mannered, ever so informed about this and that, and ever so patriotic, most of us parents and teachers are uneducated people.

Well, if we are not competent to educate, we parents and teachers, then we had better start without delay to do some honest-to-goodness thinking about the meaning of human life. If we do that, then possibly we may make a next generation not quite so ready as their fathers and mothers have been to ruin the world by a vicious nationalism masquerading as true patriotism; not quite so given to evaluation of means as more important than ends; not quite so willing to surrender to mass movements and become cogs in a social mechanism; not quite so bewildered or unstable or unhappy as our own befuddled generation. Serve the children by showing them what God intends them to become and do! That is our job, bigger than any productive job, any political job, any war job. The future of Society, not to speak of the happiness of the boys and girls, depends upon our doing that job, at

(Continued on page 31)

The Living Church

744 N. Fourth St., Milwaukee, Wis.
Established 1878

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

CLIFFORD P. MOREHOUSE.....Editor
PETER DAY.....Managing Editor
REV. JOHN W. NORRIS...Church Music Editor
ELIZABETH MCCrackEN.....Literary Editor
LEON McCAULEY.....Business Manager
R. E. MACINTYRE...New York Representative

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ROGATION SUNDAY

GENERAL

NATIONAL COUNCIL

"Include British Missions!"

By ELIZABETH McCracken

The April National Council meeting, held April 28th-30th, was marked by quiet discussions rather than by the lively debates which characterized the February meeting. There were, however, a few "sallies and sorties." One of the discussions had to do with aid to British Missions and the method of raising the money needed. Dr. Lewis B. Franklin, treasurer of the National Council, presenting the total budget for 1943, set the figure at \$2,210,000. Bishop Hobson of Southern Ohio at once took the floor to say:

"I should like to amend the resolution accepting the Budget by adding 'including British Missions' after the total figure. We have been saying to the Church: 'Include British Missions! Include British Missions!' To include it, we must amend the total figure, making it \$2,410,000, or \$200,000 more. I so move."

Bishop Creighton of Michigan commented: "I should like to know the number of dioceses which do include it in their pledges or expectancies, and the number of those which make a special of it."

Dr. Franklin replied that this was a difficult thing to tell, accurately. Some dioceses did include it, and then, receiving special gifts designated for British Missions, over-paid their declared expectancy for British Missions. Others were not able to come up to the figure that would represent their share.

REDUCTION REGRETTED

The opinion was expressed by several Council members that, since the American Church had given British Missions \$300,000 in 1941, it seemed too bad that the figure should be so much less for 1942, when it would just about reach \$200,000, and for 1943, when that was all that would be even expected. The Presiding Bishop said:

"I think \$200,000 is the most that we can hope to raise as a permanent amount. It is harder now to interest people in British Missions than it was last year. There was not the same situation as in 1940, when Bishop Hudson was here, speaking. Experience has shown, too, that any matter which has to be presented as a special appeal year by year gets diminishing returns because there is diminishing interest. If we put this in the budget, we shall be more sure of results."

"The Church of England has taken a larger share in the evangelizing of the

National Council Summary

At its April meeting, the National Council:

¶ Adopted a budget of \$2,500,000, which included aid to British Missions as part of the regular budget.

¶ Voted for war work \$100,000 to work in industrial areas.

¶ Initiated an Enrolment for Christian Victory and Peace as part of a "spiritual offensive."

¶ Voted to become, through the Department of Promotion, a member of the Religious Film Association.

¶ Agreed to promote a United Church Canvass, aimed at coordinating annual financial campaigns of all religious bodies, Christian and Jewish.

world than the United States. But we have done more and more since the war, when the Church of England has had to do less than before, financially. The Church of England has shown a fine spirit in the way in which they have used our contribution, and that should inspire our people to do their utmost regularly for British Missions. The Churchpeople of England, so far from lessening their giving because of our gift, have actually increased their giving. Our contribution has stimulated them in that fine way.

OPPORTUNITIES IN CHINA

"Looking to the future, we shall have to take a larger part than in the past in evangelization. China is wide open and offers a great opportunity. The Church of

England can't take on large new areas there, though they may be able to maintain their present Chinese work. To add new work in present conditions would hardly be possible for them.

"As Bishop Hobson says, British Missions should be included permanently in our budget. Some of the money for the Church of England is for new work that they will want to do after the war. The situation will be more pressing after the war than during the war."

Replying to further objections to the decreased amount, Bishop Hobson said:

"We must be realistic. This year, we cannot get \$300,000. We told Bishop Hudson in 1940 that we might not be able to contribute \$300,000 permanently. The Church of England will understand. We are at war now ourselves, and the Red Cross, the Army and Navy Commission, and other necessary organizations are asking for large sums of money, which we must try to give as a people."

CHANGE OF CONTROL

Bishop Lawrence of Western Massachusetts brought out another point: "This amendment offered by Bishop Hobson means a whole change in our policy. It was right and good to give to British Missions in their great need. We did it when we were not at war and resources were more ample. But if we put \$200,000 into our budget, with the Church of England spending it and controlling it, it will be a new policy with what are trust funds, entrusted to us by our own Church. Usually when we allocate money we keep some control, as we must, our funds being trust funds."

The Presiding Bishop cleared up the matter by explaining: "We shall keep control of the work we do and are responsible for. We are not handing over control to the Church of England but to the Church of China, or whatever other autonomous Church we may help with contributions. More and more, in the future, we shall be dealing with independent Churches, not regarding any of them as our agents, as before. Our policy is mare and away from control from headquarters in our missionary work. We leave more and more to the judgment of the bishop of the district."

COMPLICATED PROBLEMS

Bishop Lawrence still maintained that a question of such importance should not be settled "in a few minutes." Bishop Hobson agreed that there were all kinds of complicated matters to be adjusted, but said that the Joint Committee on Cooperation with the Church of England could handle them, especially since the members of that

Departments

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committee were "more familiar with the problem than the rest of the National Council."

Bishop Quin of Texas asked how the proposed \$200,000 would be shared by the dioceses, if in the budget.

Dr. Franklin said: "In my judgment, such an item as British Missions could not have just the same place as our own work. Some dioceses are more interested than others and have actually cut their own work in order to help British Missions."

The Rev. Dr. Frederic S. Fleming of New York advanced another idea, saying: "We shall establish a precedent of taking into our budget a sister Church. We should make such giving a special, voluntary thing, not a fixed item in our budget. I move that this matter be referred to the Finance Department."

Bishop Lawrence remarked that other departments were involved beside the Finance Department, such as the Department of Promotion, the Committee on Strategy and Policy, and others.

Bishop Peabody of Central New York arose here to make a speech, saying: "Shouldn't this be discussed further by the whole National Council before referring it anywhere? The drawback to our own missionary enterprise is that it is standing still. It is hard to arouse the Church to the same old things. Nothing has been added for so long. The world situation is due to isolation in secular affairs. We can amend this in missionary work.

We are doing something international when we help British Missions as a regular part of our procedure. What we should be considering now is how to proceed along lines of our strength, not along lines of our weakness. We have been looking for an opportunity of extending our work *and* doing it in a way that will arouse our people. Here it is: British Missions, as part of our budget."

No other Council members appeared disposed to discuss the question further just then, and the motion of Dr. Fleming to refer it back to the Finance Department was carried.

INCREASED BUDGET

On the last day, April 30th, the budget for 1943 was again presented by Dr. Franklin, in the total amount of \$2,500,000. Of this, \$200,000 was definitely allocated to British Missions, \$100,000 to work in industrial areas affected by the war, and \$10,000 to the Committee for Industrial Defense Areas of the National Council.

The Presiding Bishop opened the discussion on this larger budget, saying:

"The biggest question before us is British Missions. Our budget is practically the same amount as we raised in 1941, when we met our budget and got that additional \$300,000 for British Missions."

The question was then put and was carried with only one dissenting vote, that of Bishop Quin of Texas. The Presiding

Bishop asked Bishop Quin why he voted against the budget, and the reply was: "I question the wisdom of increasing our regular asking."

Bishop Tucker said again that there was no increase: "Some dioceses will put British Missions in their budgets, and some will raise the money by special appeal. The same thing will be done about the other two extra items."

Bishop Quin shook his head, and said that he was fearful: "It will take a lot of explaining. There will be collections for British Missions *and* for the defense areas. We didn't raise \$300,000 for British Missions in 1941. The budget is not really the same as to what is asked, though the figure of money to be raised is."

Bishop Hobson took the floor to say: "The Department of Promotion feels strongly that the budget should hold before the Church some definite advance. Times are hard, but that is just the time to go forward with the most important thing in the world. There is only a *little* advance, but enough to make us stretch up. We owe something to the one-third of our people who played the game in 1941 and helped all they could to raise that money for British Missions; who did what we asked. I should hate to have the idea get around that we are standing still when we are actually going forward. We must be *clear*. If we are to be as *vague* as Bishop Quin wants us to be, we shall slip back."

Bishop Quin merely smiled at this thrust, and no one else spoke. The budget stands at \$2,500,000 for 1943.

ENROLMENT FOR CHRISTIAN VICTORY AND PEACE

(Name of Parish)

enrolls in the following spiritual offensive toward

CHRISTIAN VICTORY and CHRISTIAN PEACE

- We will form a group of parish leaders to study and deal with problems growing out of the war.
- We will seek to bring parish efforts into touch with war and defense activities in our community and will open our parish house to assist the Red Cross organization and war relief agencies.
- We will plan a program for a continuing ministry to those who have gone into the armed forces from this parish and to those serving in such forces in this community.
- We will carry on an increased pastoral work demanded by these war days, using laymen and women to do regular, systematic calling on those unattached to any church, on families with men in the armed forces, on new individuals and families in defense work in this parish area.
- We will seek to improve the worship in this parish church by working for increased attendance, encouraging better congregational singing and general participation in our services.
- We will strive to present the Gospel in the light of the crisis of today and do our best to strengthen the support of the Church's work in parish, diocese, nation, and world.
- We will call every member to a greater stewardship of time, ability, and money, so the Church may take the fullest possible advantage of the opportunities growing out of the war.
- We will seek to keep our people true to Christian principles free from bitterness, hatred and revenge.
- We will pray that God's purpose may be realized through a Christian victory and in a peace filled with Christian spirit and purpose.

Presiding Bishop

Rector

Set forth by the Presiding Bishop and National Council.

Dr. Addison At Council

The Rev. Dr. James Thayer Addison, whose serious illness has caused concern to the whole Church, has so far recovered his health that he is now able to walk around the block, the Presiding Bishop told the National Council at the April meeting. Shortly after this announcement Dr. Addison did so walk, from his home in Gramercy Park, and was greeted with applause by the Council. He sat through part of two sessions, on different days. Dr. Addison will not be able to take his full work for some time yet. The Rev. Dr. Artley B. Parson is substituting for him.

Enrolment For Christian Victory and Peace

By ELIZABETH McCracken

Another interesting discussion at the April meeting of the National Council was aroused by the presentation of a report of one of the subcommittees of the Department of Promotion. Bishop Keeler, Coadjutor of Minnesota, read the report, which had to do with the enrolment of all parishes in a "spiritual offensive" toward Christian victory and Christian peace. Copies of the form of enrolment were distributed. Rather to the surprise of some Council members, the document proved to be of great interest, even to its terminology.

The Rev. Dr. Frederic S. Fleming of New York began the discussion by rec-

ommending the substitution of the word "principles" for "attitudes," in the 8th section. This was carried.

THEOLOGY

Then Dr. Fleming objected to the phrase "building a peace" in the 9th section, saying: "We do not 'build' peace. With God's help, we may 'return to' peace."

Bishop Hobson of Southern Ohio countered: "Let's not go into minor theological details."

Dr. Fleming returned: "It is *not* minor, but basic."

Bishop Hobson held to his opinion, saying: "I don't agree. We *do* 'build' peace."

Bishop Tucker interposed mildly: "We are *used* by God to help *Him* build peace."

Dr. Fleming expanded his initial statement a little saying: "Christ left His peace with the Church; but the Church does not always *receive* it."

It was agreed that the word "building" should be omitted. Dr. Fleming then brought up still another question: "Should we lift the Red Cross above all other agencies? [in the 2d section]. It is glorious, but so are other agencies."

Bishop Keeler explained that the Red Cross was mentioned as an *example* of the organizations to be assisted by the parish. Bishop Tucker reminded the Council that the Red Cross is a permanent agency, which goes on always, everywhere, *not* just in time of war. However, section 2 was amended to include other war relief agencies.

CARRYING THE PLAN OUT

A few other changes in wording were suggested and accepted. The discussion then turned to the practical problem of how parishes were to carry out this enrolment plan. Bishop Peabody of Central New York made a speech to this point, saying:

"No one has yet suggested in this discussion how this plan is to be carried out. If it is only printed attractively on a card, any rector will hang it up in the back of his church. People are not going to act on reading it, or just seeing it there. In a large number of cases, it will simply be a plaster put on the outside of the parish program and won't accomplish a thing.

"The parish priest is busy with normal activities and not any too well prepared for those in this present crisis. If rectors are to use this plan, it must be made very simple. I was a rector not long ago; I remember what I could do and what I couldn't do. Things have to be in terms of what rectors *want* to do and *can* do. Ask them first to study this plan, and write in to us which of the nine things here listed they can get done. Then, the plan will be of real use."

Bishop Keeler struck a melancholy note: "No matter *what* you do, some rectors will *not* follow your plans. And you can't *make* them."

Bishop Hobson observed here that the Department of Promotion thought that this plan would be used through Forward in Service. He went on to say: "This enrolment plan brings the program down to the problems of *today*. It is the only way to get realistic action."

Bishop Lawrence of Western Massachusetts suggested that rectors might use the plan effectually if they followed the procedure of the Youth Division:

ONE THING AT A TIME

"Mightn't it be a good idea for the Presiding Bishop to ask the clergy to do *one* thing of these nine, and then another, with their people. There might be a system of signing, such as we have in the Youth Division. First, have one step taken; then another. You get action of an effectual kind, that way."

Bishop Dandridge, Coadjutor of Tennessee, thought the enrolment idea superfluous. He said: "I think the result of this would be just *another* set of resolutions. We have got enough of those already. The result of this new set will be confusion worse confounded."

The matter was then put to vote, and the resolution to have the Enrolment Plan sent out as from the Presiding Bishop and National Council was passed.

United Church Canvass

By ELIZABETH McCracken

The National Council at its April meeting, April 28th-30th, approved a plan for a United Church Canvass in which most of the large Christian bodies and most of the Jewish congregations will take part, and voted full coöperation. Joseph E. Boyle,

Executive Secretary of the Department of Promotion, gave the history of the Council's relationship to the plan, saying:

"We began a year ago to have consultations with our own Church leaders about what effect the war would have on Church finances. The replies to our questions were startling, to the general effect that the parishes which did not adjust their finances to the times would have rude awakenings. 'Consolidated effort' was the new note sounded, and it is the key-note of the proposed new endeavors. Unified effort is needed.

"As a result of those consultations, in our own Church, we conferred with other communions. Further conferences resulted in the determination to make a united effort, through existing religious organizations. Interesting facts came out of these consultations. At least 50% of the other communions have their promotional campaigns in the spring. But they all agreed to a fall date, in common with our practice. We relinquish no control; and we use and pay for only what we want of the common promotional material. The Methodists, the Baptists, the Congregationalists, and the Reformed Lutheran churches already are pledged to the United Church Canvass. Approaches are being made to the National Roman Catholic Association and to the Association of Jewish Rabbis. There will be *no* pooling of funds.

"The plan is practical, Newton, Mass., has done it [L. C., December 24, 1941].

A UNITED CHURCH CANVASS

THE NEED: America is engaged in another great war. The government is enlisting the manpower and machine power of the nation. But without the spiritual foundation which God alone can provide, there can be no ultimate, righteous peace. Hence the churches must demonstrate and correlate the spiritual forces of America for effective service during this period of crisis. Men and women and youth must be called to a realization of their religious inheritance and responsibilities.

To this end, it is proposed that churches of all faiths, Christian and Jewish, be urged to join in a nationwide summons to their people during the periods from November 15 to December 6, 1942; or from February 21 to March 14, 1943. In cases where a local church coöperating in a community-wide canvass adheres to a fiscal year which does not close near the time of the canvass, temporary adjustments will be recommended.

OBJECTIVES: During one or the other of these periods, it is proposed:

1. That the importance of our religious institutions be brought forcefully to the attention of every community.
2. That individuals be called to participate more actively in the work of religious institutions.
3. That a united community-wide approach, adjusted to local conditions, be taken to insure adequate financial support for the churches.

LOCAL PLAN: Community-wide committees would be responsible for carrying out the united canvass in individual cities and towns, using existing agencies wherever possible.

PROMOTIONAL MATERIALS: The joint promotional group of national coöperating bodies will prepare a certain amount of promotional materials but each communion is expected to service its own churches with its own materials as in the past.

CLEARING DATES: Plans are under way to clear the general dates for the United Church Canvass (November 15th to December 6th) with the proper authorities of war and other nationwide and community-wide appeals so as to give the churches the right-of-way.

COOPERATING BODIES: All of the major non-Roman Catholic communions already have expressed a willingness to coöperate on the United Church Canvass. Approaches are being made to the Roman Catholic and Jewish bodies looking toward their coöperation.

A United Church Canvass will insure all the churches larger interest and support.

Twenty-eight churches in that town co-operated, including ours, but not the Roman Catholic. There were 51 new pledges each from every one of the 28 churches."

Bishop Quin of Texas asked, "Can the date of the Community Chest Campaign and the date of this campaign be adjusted? What if both take the same date?"

Bishop Hobson of Southern Ohio replied: "If all the cooperating churches take the same date, the Community Chest will take another. If you, as Bishop of Texas, asked for this consideration just for the Protestant Episcopal Church, you might not get it; but if all the communions in Texas asked for it, it would be granted."

Bishop Hobson then read the outline of the plan. Active cooperation in it was unanimously voted. The dates are to be November 15th to December 6th, 1942; or February 21st to March 14th, 1943.

Work in Industrial Defense Areas

Bishop Creighton of Michigan, chairman of the Committee on Work in Industrial Defense Areas, of the National Council, reported on the fine progress being made. He then asked that the Rev. Almon R. Pepper, executive secretary of the Department of Christian Social Relations, under which that committee functions, and the Rev. Clifford L. Samuelson, assistant secretary of the Department of Domestic Missions, be heard.

Their reports showed that the committee is already aiding financially parishes in whose limits great war industries are now located, in the dioceses of Northern Indiana, East Carolina, Olympia, and Oklahoma. Help is also being given to the budget of the Christian Commission on Camp and Defense Committees, which is a joint agency of the Home Missions Council and the Federal Council of Churches. Up to December 31, 1941, the committee had made grants of \$3,700 out of the \$10,000 appropriated to it for this purpose when the committee was appointed. More funds will be required for grants, and \$10,000 was added to the 1943 budget for this use.

PERMANENT CHANGES

Fr. Samuelson brought out the important fact that many of the new communities growing up in industrial defense areas are not temporary. In many instances, the incoming families will remain, adding to the opportunity of the local parish. In Vancouver, Wash., in the diocese of Olympia, for instance, a new parish house and community hall for St. Luke's Church is being built, with the aid of the committee, to meet present and future needs. Fr. Samuelson said that rectors were eagerly requesting cooperation and offering it.

It is the rule of the committee that the Bishop of the diocese of any area helped must approve of the help offered. Also, there is close cooperation with the Army and Navy Commission as to the subsequent use of the buildings erected, when not actually parish houses and other Church buildings. In some cases, buildings may be used later by the Army or Navy as camps, training stations, or air fields. Both practical and financial details being involved, close cooperation is necessary.

Fifty Years Cashier At "281"

Frank A. Zubrod was honored by the National Council at its April meeting. A resolution of appreciation of his 50 years of service as cashier at "281" was read to Mr. Zubrod by the Presiding Bishop, in the presence of the National Council and many guests. Mr. Zubrod replied by saying: "Thank you for all the nice things you have said about me."

Men's Corporate Gift

The Rev. Kenneth D. Martin of Milwaukee, at the final session of the April National Council meeting, asked a question which brought forth a reply of special interest. Fr. Martin inquired:

"What is the present status of the Men's Corporate Gift?"

Bishop Tucker answered, "It is not at a standstill: that much I can say. The war intervened, with many appeals. We thought that we would divert the Men's Corporate Gift to the Army and Navy Commission; but that was considered unwise, because it was not wide enough. The great difficulty is that there is no organization of men to promote the gift, as the Woman's Auxiliary promotes the United Thank Offering.

"We have got the Brotherhood of St. Andrew, the Laymen's League, and the various Church Clubs to cooperate; but not enough yet to justify employing anyone with that \$1,200 voted for that purpose. We have not neglected the matter, but conditions have not been, and are not, good. We didn't want to interfere with gifts to war purposes, nor to fail in raising the Men's Corporate Gift by considering all the other calls for money. It was easy for General Convention to vote that we have a Men's Corporate Gift, but it is not so easy to do it."

Dr. Fleming of New York remarked: "The trouble is that there is no spiritual impetus back of the Men's Corporate Gift."

No one took up this challenge, and the Presiding Bishop had the last word, in

which he made an interesting announcement: "Harvey Firestone will act as chairman of the Men's Corporate Gift if certain conditions are met. He thinks that we should not launch it without the support of men whose influence and help will make it a success. I sort of feel badly myself about the delay, but I can't help it."

Religious Film Association

The National Council, at the April meeting, voted to become a constituent member of the Religious Film Association. The Council voted further to underwrite that Association in the maximum amount of \$250 a year for three years, the sum to come from the existing appropriations to the Department of Promotion, and provided also that Joseph E. Boyle is to represent the National Council on the board of directors of the association.

Bishop Hobson of Southern Ohio, chairman of the Department of Promotion, stated that the Religious Film Association was of recent formation, that its membership contained 16 major non-Roman communions each of which will make its own motion pictures, film strips, and slides available to all the other constituent members.

EPISCOPATE

Rev. Dr. John M. Walker Elected Bishop of Atlanta, Ga.

The Rev. Dr. John Moore Walker, rector of St. Luke's Church, Atlanta, Ga., and president of the standing committee, was elected Bishop of the diocese of Atlanta on the 12th ballot at the 35th annual diocesan council, held in St. Peter's Church, Rome, Ga., April 29th and 30th. He succeeds the late Bishop H. J. Mikell who died Feb. 20th, 1942.

Dr. Walker is a native of Macon, Ga., and has served as rector of St. Peter's Church, Charlotte, N. C., St. Paul's Church, Albany, Ga., and as a missionary in charge of several rural churches in the diocese of Georgia. He is a graduate of the University of the South.

The Rev. Theodore S. Will, D.D., rector, All Saints', Atlanta, and the Rev. David Cady Wright jr., Emmanuel Church, Athens, Ga., withdrew their names and urged their friends to vote for Dr. Walker when the ninth ballot showed him to be in the lead.

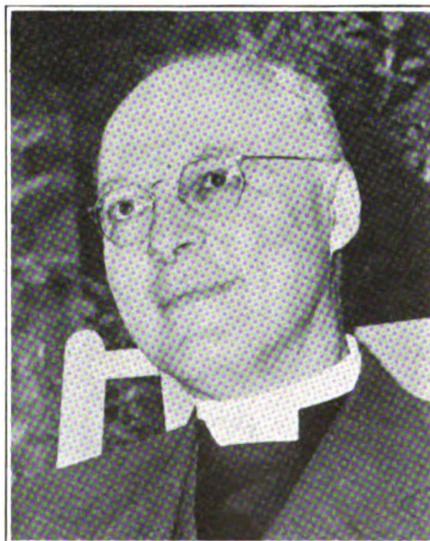
The final vote was between Dean Elwood L. Haines of Christ Church Cathedral, Louisville, Ky., and Dr. John Moore Walker, Atlanta, the other two having dropped out after the ninth ballot and thrown their support to Dr. Walker.

Vote on the 12th ballot was 19 clerical and 14-2/3 lay votes for Dr. Walker; 8 clerical and 9-1/3 lay votes for Dean Haines.

Upon motion of Dr. Will, the election was made unanimous by a rising vote.

Bishop Jahan of Florida, presided at the 35th annual meeting of the diocesan council.

Dr. Walker, the Rev. David Cady Wright jr., the Rev. J. D. C. Wilson,



DR. WALKER: Elected Bishop of Atlanta on May 6th. Atlanta Journal Photo.

LaGrange, and Dr. Will all took part in the opening Communion service.

Roland Hayes, world famous Colored tenor, sang "Were you there when they crucified my Lord?" as an offertory anthem.

Bishop DeWolfe of Long Island

Dr. James Pernette DeWolfe became fourth Bishop of Long Island May 1st, St. Philip and St. James' Day, his consecration taking place in the Cathedral of the Incarnation, Garden City, L. I., in the presence of a congregation that taxed the capacity of the Cathedral, which seats 900, and an overflow congregation which heard the service by means of amplifiers placed on the cathedral grounds.

Chief Consecrator was the Most Rev. Henry St. George Tucker, Presiding Bishop, with Bishops Manning of New York and Stires, retired Bishop of Long Island, as co-consecrators. The preacher was Bishop Moore of Dallas.

Dr. DeWolfe was presented by Bishops Quin of Texas and Spencer of West Missouri. Bishop Gardner of New Jersey read the Litany, Bishop Washburn of Newark, the Epistle, and Bishop Larned, Suffragan of Long Island, the Gospel. Consents of the Bishops were read by Bishop Lawrence of Western Massachusetts.

SMOOTH ORGANIZATION

There were many comments upon the organization of the service, which moved smoothly and swiftly, in its beautiful setting, so that, following exactly the prescribed form, it ended earlier than most consecrations.

The long procession formed in the cathedral house and passed through the grounds to the cathedral itself. Nearly all the clergy of the diocese of Long Island were in the procession, with lay members of the board of trustees of the Cathedral of St. John the Divine, lay members of the Cathedral of the Incarnation, diocesan officers, postulants and candidates for Holy Orders of the diocese, representatives of the Federal Council of Churches, visiting clergy from other dioceses, bishops of the Eastern Orthodox Church, and fourteen bishops of the Episcopal Church.

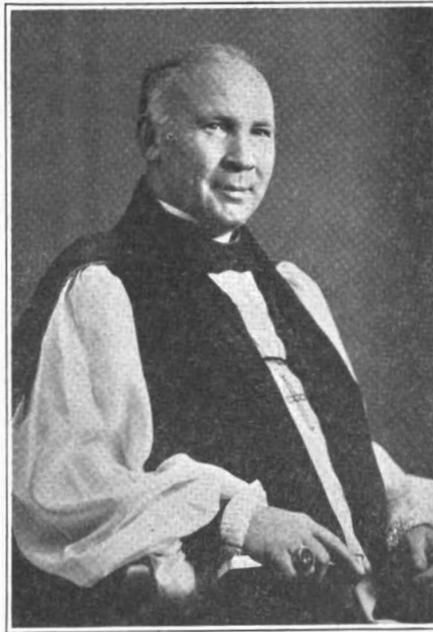
After the consecration, Bishop DeWolfe gave his blessing individually to a large part of the congregation.

A luncheon in the cathedral parish house followed the service, with Jackson A. Dykman, Chancellor of the diocese of Long Island as toastmaster. Short speeches were made by the visiting bishops, and by Bishop DeWolfe.

Estimates by police officers on duty placed the congregation at the service as 1,000, and 800 attended the luncheon.

Wartime conditions were recalled to the congregation when, after the Processional Hymns, choir and congregation joined in the National Anthem.

Gifts to the new bishop included his vestments, from the Cathedral of the Incarnation congregation; pectoral cross from clergy of the diocese of Long Island; episcopal ring from the Church of the Holy Nativity, Bronx, New York City. The Rev. L. B. Larsen, rector of Holy Nativity



BISHOP RHEA: Consecrated Bishop of Idaho, April 29. Sigler Photo.

said that when Dr. DeWolfe was elected, he was preaching a mission in Holy Nativity, which was "filled with the power of the Holy Spirit." Dean DeWolfe declined any honorarium, and when the congregation heard of his election, they determined to make him a gift at his consecration. That gift took the form of the episcopal ring which the Bishop will wear throughout his life.

Bishops in the procession, in addition to those previously mentioned, included Bishops Oldham of Albany, Sterrett of Bethlehem, Budlong of Connecticut, Creighton of Michigan (formerly Suffragan of Long Island), and Coley, retiring Bishop of Central New York.

The Bishop-elect was attended by the Rev. Francis B. Shaner of Sioux City, Iowa, and the Rev. George W. Barnes, Redlands, California.

Bishop Rhea Consecrated At St. Michael's, Boise

In the presence of 10 bishops and a congregation that overflowed St. Michael's cathedral in Boise, the Very Rev. Frank A. Rhea, dean of the cathedral since 1928, was consecrated April 29th as bishop of the missionary district of Idaho. The consecration was the first in the state's history.

Bishop Rhea is the successor to the late Bishop Bartlett, killed in an automobile accident last December, and is the seventh bishop of the district.

Bishop Moulton of Utah, the president of the eighth province, was consecrator. Co-consecrators were Bishop Cross of Spokane; and Bishop Jenkins of Nevada.

BISHOP STEVENS

"The things of the spirit cannot be neglected while we go about the important job of winning a war," Bishop Stevens of Los Angeles declared in his sermon. "It may be said there are aspects of church life that can be dispensed with for the dura-

tion," he continued. "Petty little parties, benefit bridges, endless arguments in vestry meetings over a gas bill—these and other things can go, and they never will be missed. But the church life goes on. . . . Men are chosen bishops because of the need of leadership in a perplexed generation. . . . The bishop today is being set apart not merely for the administrative duties in an ecclesiastical group, but for an awesome responsibility in Christian leadership to a generation 'tossed to and fro and carried about with every wind of doctrine' by the sleight of men and cunning craftiness' . . . Changes are occurring. They are destroying the old order and are threatening the pattern of Christian morality. Totalitarian philosophy makes nations quite ready to destroy not only traditions and conventions of national life, but also Christianity itself. . . .

"There is a desire to think of victory as a cessation of effort and sacrifice, a return to the golden days of the early twenties. We can give no such assurance. Victory must be not merely an end to earthly foes, not an end to the inconveniences and the need of sacrifice, but a victory over selfishness and conceit, over injustice, hatred and suspicion."

Addressing the bishop-elect directly, Bishop Stevens said:

"You have gifts that will supplement those of your distinguished and able predecessor and that will enable you to use both his contributions and your own to the great good of this area. You will go on in your calm, effective way, bringing additional strength to the organization, and poise, certainty, hope, and faith to your people who already know you so well, and love you as a man of God. And we cease not to pray for you and to desire that you be filled with the knowledge of the will of God with all wisdom and spiritual understanding."

Participating in the service in addition to the consecrators and the preacher, were Bishop Fox, retired bishop of Montana; Bishop Remington of Eastern Oregon; Bishop Ziegler of Wyoming; Bishop Huston of Olympia; Bishop Dagwell of Oregon; Bishop Daniels of Montana.

Attending presbyters were the Very Rev. Charles E. McAllister, dean of the cathedral of St. John the Evangelist, Spokane, Wash., and the Rev. Mortimer Chester, coast guard chaplain and formerly rector at Pocatello.

GIFTS

People of Idaho presented to the new bishop of Idaho a ring that was given to Bishop J. B. Funsten, third bishop of Idaho, on his tenth anniversary. The pectoral cross was given by a group of friends. It is made of Idaho gold and set with native Idaho white topaz. The bishop's book of services is a gift from the district clergy. Robes were presented by St. Michael's congregation.

The cathedral chapter entertained bishops and clergy at a luncheon following the consecration. In the evening there was a reception in Bishop Tuttle House, the parish hall named for Bishop Tuttle, first missionary bishop of the area, and former presiding bishop.

ARMED FORCES

Statistics

Facts and figures just released by the Army and Navy Commission show that the Church's ministry to the nation's armed forces is well under way, with every prospect of continued rapid growth.

The Commission states that according to a recent reckoning the Episcopal chaplains on duty are 138 in the Army, 29 in the Navy. The Episcopal quota is 148 for the Army, 37 for the Navy. On the waiting list are 57 endorsed candidates ready for service in the Army, 22 in the Navy. As the Army and Navy are steadily drawing on this list, "the Episcopal quota is probably already filled, and as most of the other Communions are not meeting their quotas, still more of our men will be called. Applications, therefore, are in order."

The Commission tells of distribution of 75 altars and linens supplied to chaplains, 39 Communion sets with linens; 19 large Fair Linens to fit chapel altars, and five chaplains completely equipped by various diocesan Altar Guilds.

In the month of March the Commission paid 75 pension premiums, amounting to \$1,294.70, and in April discretionary funds were supplied to 95 chaplains and 31 rectors in war communities.

Distribution of literature continues. The Prayer Book for Soldiers and Sailors is being reprinted, the first two editions, totalling 85,000 copies, having been exhausted. In addition, 20,000 Holy Communion folders have been sent to chaplains, and 3,600 copies of the Offices of Instruction, 18,335 Wayside Hymnals, 22,000 Forward—day by day, and nearly 10,000 other pieces of literature.

Over 3,000 War Crosses have been sent out, and over 2,000 identification cards.

PACIFISTS

Parish Influences Vestry Vote To Retain Rector

Refusal to accept the resignation of the Rev. Wolcott Cutler, rector of St. John's Church, Charlestown, Mass., was voted May 4th by the vestry of the parish.

Previously on April 13th the vestry had accepted the resignation of the Rev. Mr. Cutler, who had announced his refusal to register under the selective service act in the 44-65 age group because his conscience would not permit him to do so.

Because of the general feeling that the vestry had acted too rapidly and that too many of the parishioners were ignorant of the matter, and the uncertainty of whether or not Mr. Cutler would be confined to a Federal prison for an indeterminate period, an open parish meeting was called, attended by 110 parishioners. A brief expression of opinion from virtually every person present as to the stand the parish should take was heard at that time.

Guided in considerable measure by the sentiments expressed by the majority at

the open meeting, the vestry voted not to accept the resignation.

No action has been taken as yet by the Federal Bureau of Investigation, except for an interview with Mr. Cutler. It is thought that they will keep in touch with Mr. Cutler, but will postpone any actual court appearance until local interest in the matter has died down.

JAPANESE AMERICANS

Deaconess Margaret Peppers Hopes to Follow Evacuees

Twenty-three years ago, Deaconess Margaret Peppers started her missionary career as the only White woman among the 897 Igorots of Tekukan, Northern Luzon. And today she was seeking Federal permission to be the only White woman to accompany the Puget Sound Japanese-Americans when they are evacuated to inland settlements.

In her 13 years among the Japanese-Americans of Northwestern Washington, she has taught them "Everything from how to thread a needle to how to say their prayers."

And last week, this gray-haired godmother to 105 children of all races, assisted Japanese doctors and nurses in inoculating the White River Japanese against typhus, preliminary to gathering them into an assembly center for evacuation inland. She was the only White person assisting with the work.

"When they are all settled," she told interviewers, "and we hope the people in our church (St. Peter's, Seattle, and St. Paul's, Kent) will be in the same settlement, I hope I'll be with them. If not, I'll go"—added the Deaconess—"wherever I am needed most."

There are many empty market stalls at the famous Pike Street Public Market, and for the first time in many months "For Rent" signs are seen in windows—for many Japanese have been moved from certain sections of the city to the assembly center at Puyallup, Wash.

There are so many human interest stories that cannot be told and those that really should be told. There is the dentist and his wife who were leaving their furniture in their rented home—just as they were leaving he said, "This has been our home. We have been happy here. Let us pray for those who will be living here and who will be sharing our home while we are away."

Another man and his wife, after receiving permission, were able to rent a house in Pullman, Wash., sent their grown children along with those going to school to live there, but they themselves chose to go to the assembly center where they "might be of help to the rest of our people."

Two of the University of Washington students, a brother and sister, were sent to Moscow, Idaho, and were well cared for by an Episcopal clergyman there. However, it seems that Idaho doesn't want any Japanese there and Jimmy and Marion were put into "protective custody" along with

six other students also from this state. So arrangements were again made to get them to a college town, and now they are safely in Pullman, Wash. And in a letter to Miss Marion Barclay, student worker at the U. of W., Marion Mizuki wrote that, "We don't know what we'd have done without the Episcopal Church and Canterbury Club. . . . In spite of everything life is just wonderful and I hope you find it so too."

During their First Sunday in the Puyallup Assembly Center, Seattle's Japanese Churchmen had family Sunday services under the direction of two Japanese lay readers.

Because the temporary reception center was barely completed when the advance cadres were moved in there were no chapel facilities.

When they, too, are evacuated shortly, the Rev. Daisuke Kitagawa and a retired priest, the Rev. G. Shoji, plan to resume their pastoral duties among their people, assisted, probably, by the Rev. Archibald W. Sidders, rector of Christ Church, Puyallup, diocesan headquarters announced.

Bishop Reifsnider Preaches To Japanese Mission

Taking for his text a portion of the Epistle for the 2d Sunday after Easter. "But if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow his steps," and the portion of the Gospel for the 3d Sunday after Easter, "A little while, and ye shall not see me; and again a little while, and ye shall see me," and from Exodus, "Speak to the children of Israel, that they go forward!" Bishop Reifsnider, in charge of non-diocesan Japanese work, preached a sermon of deep comfort to nearly a hundred members of St. Peter's Japanese Mission on April 26th.

He assured the congregation that this is an occasion for rejoicing, in the fine test given to them by God to prove themselves worthy Christians—a chance to testify to the power of the Gospel, as against the hatreds of man.

Bishop Reifsnider said he knew just what they were facing—for he himself had given his life to the work in Japan—he was married there, and his children born there—and, through no fault of his own, he was forced to give up his home, his work, and all that he had built up. In conclusion he said, "May God have you in His keeping and bless you—and bring you back in safety to your 'promised land'—your former homes."

It was interesting to watch the faces of the different age groups—the very young excited and eager to start on this great adventure—the young marrieds carefully wiping away an occasional tear—the older ones frankly weeping here and there.

At the same service Bishop Huston gave his message of farewell and encouragement.

ENGLAND

Shelter Children Unhurt

By CLIFFORD P. MOREHOUSE

London, May 5th — by Cable

Retaliatory German blitzes over Exeter in the latest raids struck close to THE LIVING CHURCH Nursery Shelter at Barton Place, Exeter, England. I visited the shelter between attacks and heard from the superintendent, Miss H. M. Halstead, that the children had behaved splendidly in the raid, even when a near miss shattered some 80 panes of glass in doors and windows. Most of them were taken from the heart of London to escape such experiences, many of them suffering from the shock inescapable during such raids, but London and its horrors have long since been forgotten in the fresh air and peaceful surroundings of Barton Place. Special milk rations have brought roses to the cheeks of the former undernourished youngsters from the bombed city areas.

The children are gloriously well and happy. Miss Halstead ably manages the Shelter with the help of six others on the nursery staff, two maids, a cook, and a gardener. A good deal of rain after a hard and cold winter has meant that the garden has thrived and plenty of fresh vegetables are available.

In spite of increased demands on our finances, THE LIVING CHURCH FAMILY will want to carry on its generous support of this deserving project.

Bishop Perry, official representative of the Presiding Bishop at the enthronement of the Archbishop of Canterbury, has left for America. During his brief stay in England he preached at Winchester Cathedral and Westminster Abbey, and conferred with the Archbishops of Canterbury and York, and Lord Lang of Lambeth.

Consultations with Anthony Eden, and the Rt. Hon. Brendan Bracken, Minister of Information, and other leaders of Church and State were part of Bishop Perry's schedule. As official representative of the Episcopal Church in America, his visit was tremendously appreciated and decidedly worth-while. A consultation with mission secretaries on the problems involved in American aid to British missions was also one of Bishop Perry's duties.

Dr. William Adams Brown, representing the president of the Federal Council of Churches of Christ in America, expects to return to the United States during the first week in May.

Bishop Heaslett Remains in Japan

It may not be generally known that one of the British Bishops is remaining in Japan, the Rt. Rev. Samuel Heaslett, formerly Presiding Bishop of the Japanese Church. After taking part in the consecration of three Japanese Bishops last July, including his own successor as Bishop of South Tokyo, Bishop Heaslett settled down for the duration, or at least, he said, until all Church of England missionaries have left Japan. Twenty-three are still there, besides the Bishops; five clergy, one layman

and 17 women, including Miss Mary Cornwall Legh, formerly of the leper mission at Kusatsu, now elderly and in failing health, and the Misses Mary Nettleton and Kathleen Shepherd, whose names became familiar as workers at Kusatsu after Miss Cornwall Legh retired.

At present no word can be sent to or received from any of these. The latest reported from England was a cable received by the S.P.G. at the end of February

through the Red Cross, naming four women in Tokyo and adding, "all well, women in own homes, much kindness."

Paul Rusch Hopes For Evacuation

Paul Rusch continues to be safe and well and hopes for evacuation from Japan, according to a telegram dated April 17th, received by Courtenay Barber, Chicago, from Cordell Hull.

Rogation in War-Time

By the Rev. Wilford O. Cross

THE word Rogation suggests processions. It is a reminder of the long colorful procession of choir and clergy sallying forth from the walls of a village church to bless the newly plowed and seeded fields. White-robed choir and priest in silken cope chant psalms in the mild air of May, and the newly warmed earth is sanctified by word and sign for the harvests of August. The quaint old rogation customs are ever fresh in memory also. There was the beating of small boy's heads against parish boundary stones lest they should be forgetful of the confines of their feudal world. There was laughter and bucolic merriment and simple joy in this medieval rite of invoking the creative fertility.

Really, of course, the word "rogation" comes from the Latin verb "to ask," and literally the Rogation days are "the praying days," and could be used for other things besides praying over seed new in the ground. The Rogationtide Gospel and that appointed for Rogation Sunday are chosen with this in mind. "Whatsoever ye shall ask the Father in my name, He will give it you." "If a son ask bread of any of you that is a father will he give him a stone?" Nevertheless, the long use of the Church binds Rogationtide to the thought of asking blessing upon seeded fields.

Blessed indeed are those who can pray over what they sow. The peasant world of the middle ages could pray over their sowing with a light and merry heart. One can always ask God's blessing upon the seeding of bread. Bread is elemental and innocent and of the will of God. The very seeding of it is another way of saying: "Give us this day our daily bread."

But in the fields of life we sow seed that we cannot pray over. We are reaping now that harvest of blood and tears that our indifference to God and His way for us scattered in the soil of the last three decades. Unblessed seed of greed and hate, carelessly flung forth, has come now to red flower and later will come to poisonous fruit. We sowed our carelessness and indifference to the collective security of nations. We scattered the virulent seed of economic im-

perialism, of race hatred and disdain. Others scattered to the winds of history more terrible growth, the dragon's teeth of the destruction that is upon us. Still, we are not absolved from the tares we scattered. We could not have asked God's blessing upon much that we put in the ground of international destiny. "If blood be the price of admiralty," said Mr. Kipling, "Lord God, we have paid in full." Blood, we know, is the price of economic imperialism, and we are paying in full.

There is ground in this present day too upon which seed falls and grows and shoots up to become for weal or woe the bread of our children. War does bring forth heroism and sacrifice and develops within us a sense of community. But war also seeds its own future. It engenders and spreads hate and chokes out the growth of brotherliness. We can sow now, if we are not watchful, seeds of hate that will grow up into the red and black flowers of the next war. Casualties, defeats, humiliations, hardships, and privations will steel our heart toward our enemy. The traditional American benevolence and tolerance will turn into an acrid mood of recrimination and vengeance and punitive lust. We will forget the Man upon the Cross who could pray for those who spitefully used Him. There is always the danger that another peace may be made in the mood of "hang the Kaiser," and a foundation of hatred and injustice, and have and have-not, will be the beginnings of but another war in but another 25 years. What we sow now determines the fate of a generation now being born.

Sin is a lethal thing. Hate is not only of the heart, it grows into the steel of bombs and bayonets. Greed is not only a petty affair of accumulation, it bears fruit in dreadful international catastrophe. The fields of the earth are now plowed by violence for the sowing of hate. But upon this sowing we cannot ask the blessing of God. The Rogationtide procession will not come chanting forth to pray for such seeding. The procession of Rogation days comes only to bless the good things of God's will. We can pray over the sowing of bread, and of peace, and of brotherhood.

The Church's Schools

TWICE a year, THE LIVING CHURCH produces a Church school issue, designed to assist readers in making use of the excellent educational opportunities the Church provides to its children.

And the opportunities, it must be emphasized, are unequalled by any other communion or by any secular organization. There are 130-odd Episcopal Church secondary schools—more, in terms of membership than any other communion can boast. Among them is a sizable proportion of the really top-ranking schools in the country—schools which are known the world over.

It is impossible exactly to define a Church school. Some of them are actually owned and operated by dioceses or other Church organizations. Others are Church schools because of the character of the headmaster. Others maintain a Church connection which appears in the curriculum, in the person of the chaplain, and in "tone," although there is no official tie-up with the Church. The list upon which the LIVING CHURCH list is based is that which appears in THE LIVING CHURCH ANNUAL. To it are added some schools which, though they have no technical Church connection, are nevertheless interested in the Church and particularly interested in offering their facilities to Churchpeople.

The primary purpose of formal education, of course, is an intellectual one. *If* a boy or girl is sufficiently hardheaded to withstand the influence of a pagan or secular environment, and sufficiently well versed at home in religion, he might not need the acceptance of the Church, teaching in the religious life, and spiritual influence, which mark the Church school. Sound educational standards are the one essential requirement of a school. Actually, however, most of us can live a fuller religious life when supported by religious influences. The same is true—perhaps more universally so—of our children, who are even readier than adults to be influenced, for good or ill, by the tone of their environment.

Perhaps this matter of "tone" or indefinable spiritual influence is even more important than the formal courses in religious subjects. Religion cannot be taught solely as a branch of knowledge. In the best Church schools, a religious outlook on nature informs the courses in natural science; a religious view of man lends meaning and unity to the "social subjects"; literature, languages, and even "skill" subjects are all taught by men and women to whom it is natural to think about God and to pray to Him.

In the good Church school, the accursed denominationalism which shatters American community religious life is not in evidence. It is taken for granted that all will join regularly in worship of God in a community which is visible as well as spiritual. This community life is contradicted, it is true, by the experience which awaits the students when they return home. That is one reason why the courses on theology, ethics, etc., are of particular importance. If people could live their religion unreflectively—as, for example, they drive automobiles without worrying about the machinery under the hood—they might not need technical instruction in religion. But in the religiously disunited world of today, everybody must, to a degree, be his own spiritual mechanic. There has probably never been a time when it was so important for the laity to be well versed in theology; they must forever be repairing a breakdown either

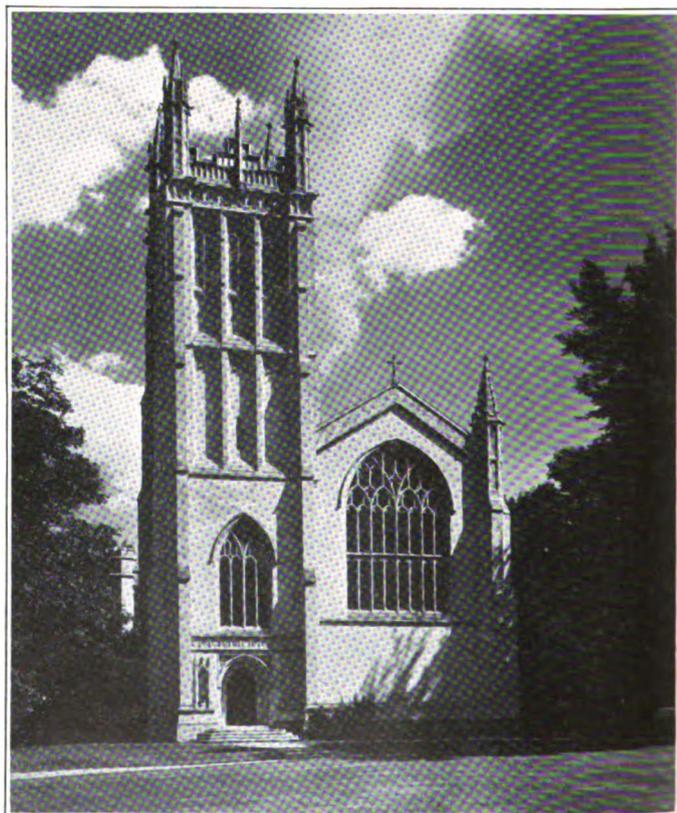
in their own religious apparatus or in somebody else's. The wideawake Church school is equipped to meet this need. The public school, by its very nature, is unable to do so. And the "released-time-for-religion" program, valuable though it is, cannot supply either the community of religious purpose or the "tone" of devotion to spiritual ends.

There is no sure-fire system for making saints. Church schools play their part—an important part—in providing children and young people with the environment and knowledge appropriate to Christian character. But it is only a part. The influence of the home is equally important. And besides that, there is that stubborn matter of the freedom of the will. Whatever we do to our children, we cannot with certainty predict what the effect will be. And no wise parent is too sorry about that!

What we can do is (1) try to make our home life that showing forth of the kingdom of God which the Church tells us it should be; (2) try to see that our children's schooling reinforces home life, and even corrects it where it is inadequate. A good Church school has a wonderful part to play in the development of human souls.

The schools listed here are those which, in one way or another, are trying to play that part. They do so in varying degrees. Some of them, of course, are special schools designed to meet particular needs. Some have better religious standards than others; some have better educational standards than others.

Those particularly interested in bringing their facilities to the attention of THE LIVING CHURCH FAMILY have sent



Chapel at Groton School, Groton, Mass.

INSIDE AMERICA

BY ELLIS E. JENSEN, Ph.D.

Stereotyping Our Fellowmen

IT IS odd how our minds form mental pictures of people of other groups and nationalities. When we think of a Britisher, we see John Bull. A German has a mustache, a bald head, and an old-fashioned pipe in his mouth. A Frenchman has a scare-crow appearance.

These stereotypes come to us in many ways: from cartoons, movies, individuals we have met, training in the home, and so on. But we should guard against the idea that all people of a particular cultural or nationality group look alike. For when we get into this habit, we also assume that they think and act alike. And when we come to this idea, we begin to judge a whole group by its worst people and are on our way to becoming bigoted and mean-hearted toward our fellowmen.

The Germans, the English, the Italians, the Jews, the French, and the Negroes are all such large groups that no single physical type characterizes the whole group. And no type of conduct or thinking characterizes the whole group either. There are enormous numbers of good and kindly and upright people in every one of these groups. They should not be judged by the worst people who happen to have been born into their group, but should be respected for what they are.

information, much of which is presented in condensed form in the alphabetical list beginning on page 13. The particular relation of the Church to the school, the religious services provided, and other relevant information, is supplemented this year by a statement of the school's accrediting agency, the number of pupils, and the number of faculty members. Unfortunately, we were not financially able to provide space this year for all the information sent.

A valuable feature of this year's material is the fact that the alphabetical list is followed by several others which make important information readily available. There is a geographical list for these days when transportation is a real problem; a list by boys' schools, girls' schools, and coeducational schools; a list by age, grade, and price range. Special schools are separately noted, and military schools form yet another classification.

In August, we plan to present another educational issue. There is still time for members of THE LIVING CHURCH FAMILY to send us suggestions as to matters they would like to have emphasized in that issue, to assist them in choosing and recommending Church schools. Both Church school authorities and the editorial staff will welcome new ideas for increasing the effectiveness of our coöperative enterprise.

The Witness on Long Island

PURPOSELY we have refrained from commenting on an editorial in the *Witness* of April 9th until after Bishop DeWolfe's consecration, which took place on May 1st. The editorial was sharply critical of the episcopal election in Long Island and it seemed to us to be an evidence of extremely bad taste for the *Witness* to be casting aspersions on the motives of the De Wolfe supporters in that election just at the time when the Churchmen of Long Island were happily engaged in preparations for the consecration ceremonies. And we do mean "happily" because we have reliable reasons for believing that the diocese of Long Island with remarkable

unanimity is pleased with the outcome of the election even if the *Witness* is not.

The leading editorial in the *Witness* of April 9th flies into a tantrum of denunciation over a pre-election sheet which was circulated among delegates to the diocesan convention. This document stated the case for Bishop De Wolfe's election and offered suggestions as to methods of procedure. It was written by one man whose zeal may have outrun his discretion but whose convictions were shared by a large number of clergy and laity. We have read the document several times. We do not commend some parts of it but we can find nothing of sufficient moment to justify the *Witness* in rushing into a lather of hysterical excitement over it.

However, that is not the really important point of the editorial. This abhorrent document is used merely as a spring-board for a malicious assault on the Anglo-Catholics in the Church. They are denounced as a fifth column animated by some sinister motive of wrecking the Church of their allegiance. To quote:

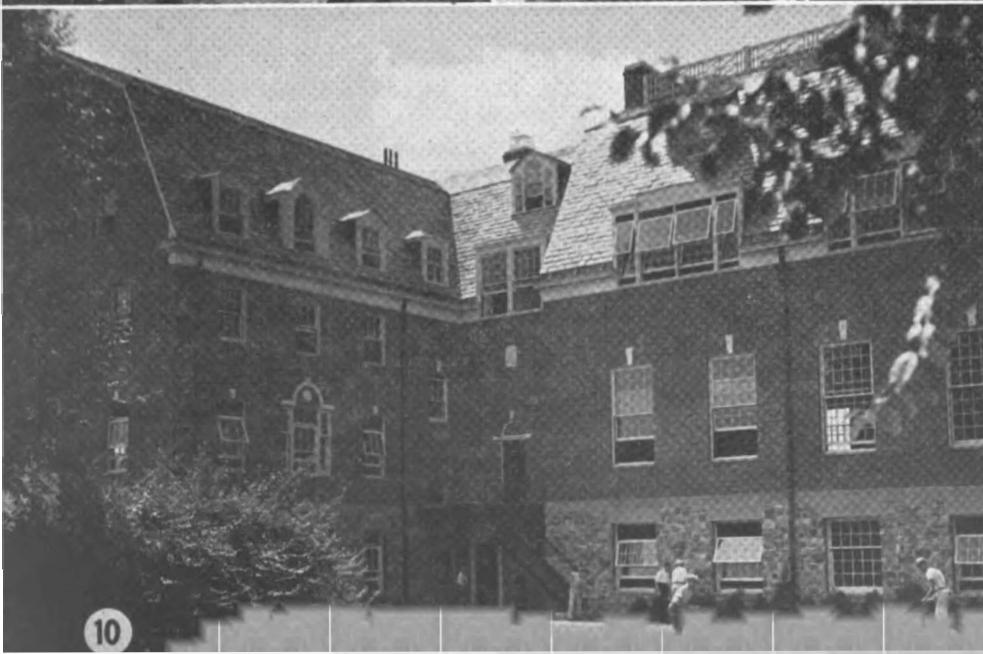
"They have repeatedly ganged up upon dioceses, missionary districts, parishes, seminaries, and individuals; they have repeatedly silenced men who spoke out for the Church's teaching and principles; they have driven sound men from their posts; they have undone and destroyed what other men have given their best years to build up; and all this in the name of a nobler loyalty to the Church! When will Episcopalians wake up?"

Well—well! Thus does the *Witness* sound a new low in religious journalism. Some 25 years ago when the *Witness* was launched on its career, its editorial policy was carefully formulated by its sponsors. It was to be a strictly non-partisan paper, publishing contributions from all stripes of Churchmen and allowing its contributors full freedom of expression over their own signatures. That policy was conscientiously followed until last November when the paper was taken over by a new editorial board made up chiefly of Liberal Evangelicals. Members of this board meet once a week to discuss the contents of succeeding issues. One of the rules of these meetings is that unsigned editorials, since they represent the considered policy of the paper itself, must always receive a majority vote of the board.

The editorial from which we have quoted is an unsigned one, marking it as an official pronouncement of the *Witness* aimed at promoting strident dissention within the Church. On the next page of this same issue is another editorial, also unsigned, which stoutly castigates the *Saturday Evening Post* for creating disunity among Americans by printing an article critical of the Jews. So—on one page it is all wrong to stimulate disunity but on the preceding page it is all right to do exactly the same thing. Even an editorial board cannot be consistent when it has deliberately surrendered to its prejudices.

The statements quoted above cannot be answered any more than one can answer other kinds of spiteful rumors. They discredit themselves in the reading. Such spurious generalizations are the stock-in-trade of the rabble-rouser. They hint at ghastly skeletons without designating any of the closets where the bones are to be found. We might debate facts and issues. But no one can undertake an intelligent discussion of screaming invective.

Some Liberal Evangelicals have taken over the *Witness* and have produced an editorial on Anglo-Catholics. We submit that the editorial is neither liberal in thought nor evangelical in spirit. And the Anglo-Catholics are not particularly upset over it.



1. Student choir at St. John Baptist School, Mendham, N. J.
 2. Holy Communion at St. John's, Salina, Kans.
 3. Commencement, St. Augustine's College, Raleigh, N. C.
 4. Physics laboratory, Carleton College, Northfield, Minn.
 5. Raising the flag, Patterson School, Legwood, N. C.
 6. Canoeing at Kingswood School, Cranbrook, Mich.
 7. Blessing the new fire, Margaret Hall School, Versailles, Ky.
 8. Chapel, St. Andrew's School, Tenn.
 9. "Jump turn" at Holderness School, Plymouth, N. H.
 10. Self-help is stressed at Kent School, Kent, Conn.

Church School Index

HERE are listed all the Episcopal Church schools in the United States, as reported to THE LIVING CHURCH ANNUAL, with the addition of some schools which, though non-sectarian, have a particular emphasis on the Episcopal Church.

The first list, an alphabetical one,* contains special information about those schools which are interested in offering their facilities to readers of THE LIVING CHURCH. The numbers at the beginning refer to their location on the map which forms the center spread of this issue. The second, listing the schools geographically by provinces, is also a key to the map arranged in numerical order.

For the further convenience of readers who wish to refer to the schools by the type of service they offer, additional lists are furnished: (1) by type of school—for boys, for girls, or coeducational, subdivided by boarding and day, boarding only, military (in the case of boys' schools), and special; (2) by grade and age groups; and (3) by price. Additional information about the schools on these three lists may be found under the name of the school on the alphabetical list.

CHURCH SCHOOLS, LISTED ALPHABETICALLY

27. St. Agnes' School (1870), Albany, N. Y. Miss Blanche Pittman, princ.; enr. 220, fac. 32; accred. N.Y. Regents, Midd. States Assoc.; girls' country day, boarding, 5-18, kindg.-12th gr., \$1,050-\$1,200; priv., dioc., Bishop presides over Bd. of Gov.; daily compulsory ch. services; H.C. at Cathedral; relig. subjects 1 hr. weekly for each class.
72. St. Agnes' School, Alexandria, Va.
78. St. Alban's School, Washington, D. C.
82. All Saints' Episcopal College, Vicksburg, Miss.
111. All Saints' School, Sioux Falls, S. D.
18. St. Andrew's School, Barrington, R. I.
51. St. Andrew's School, Middletown, Del.
89. St. Andrew's School, St. Andrews, Tenn.
46. St. Anna's School, Ralston, Morris County, N. J.
70. St. Anne's School, Charlottesville, Va.
97. St. Anne's School for Girls (1929), 1125 N. LaSalle St., Chicago, Ill.; summer camp, Lake Shore Drive, Lake Geneva, Wis. Sister Mary Magdalene, O.S.A., director; kindergarten, 1st-7th gr.; girls' day and boarding; boys accepted in lower grades; 1st three months of year have been spent in Florida; priv., administered by Sisters of St. Anne.
- 127a. St. Anne's School and Camp, Lake Geneva, Wis. (See above.)
93. Appalachian School (1913), Penland, N. C. Rev. P. W. Lambert jr., rector; enr. 30, fac. 3; coed. boarding and day; 4-12, 1-7th gr. \$7 per wk.; dioc., rector holds daily compulsory chapel services; H.C. 3 times weekly; relig. subjects taught 1 hr. weekly; operates 12 mos. of year for benefit of grade school children who need a home-school.
37. Ascension Day School, West New Brighton, S. I., N. Y.
23. Ascension Farm School, South Lee, Mass.
- 10a. Avon Old Farms School, Avon, Conn.
76. Beauvoir, the National Cathedral Elementary School, Washington, D. C.
34. St. Bernard's School (1900), Gladstone, N. J. H. D. Nicholls, headmaster; enr. 78, fac. 10; accredited by N. J. Dept. of Educ.; boys' boarding school, 11-18, 6th-12th gr.; under \$500; priv., priest and layman of dioc. on Bd. of Trustees; Rev. T. A. Conover, rector; daily compulsory chapel services; H.C. monthly; sacred subjects 1 or 2 hrs. week; high school seniors take prominent part in services.
103. Bethany Home School, Glendale, Ohio
122. Bishop's School, La Jolla, Calif.
67. Blue Ridge School, Bris, Va.
106. Breck School for Boys, St. Paul, Minn. Chester Des Rochers, headmaster; enr. 249, fac. 35; boys' day and boarding, coll. prep.; 6-18, 1st-12th grade; tuition \$200-\$680 (see adv. for details); priv., under direction of Church; Rev. H. E. Nelson, chaplain, daily compulsory chapel service. Relig. subjects taught twice weekly.
12. Brooks School, North Andover, Mass.

110. Brownell Hall, Omaha, Nebr.
- 56a. Burd School for Girls, Philadelphia, Pa.
38. Cathedral Choir School (1901), Cathedral Heights, New York City. Rev. James Green, headmaster; enr. 40, fac. 8; boys' boarding, 5th-9th gr.; \$300; organized to supply material for choir of Cathedral of St. John the Divine; applicants under 11 yrs.; must pass satisfactory voice test; boarding school work
87. Cathedral School for Girls, Orlando, Fla.
31. Cathedral School of St. Mary, Garden City, N. Y.
73. St. Catherine's School (1890), Richmond, Va. Mrs. Louisa deB. Bacot Brackett, headmistress; enr. 442, fac. 90; accred. State of Va.; girls' country day boarding school, 4-19, kindg.-12th grade; \$525-\$1,000; owned and operated by the diocese of Va.; Rev. Giles B. Palmer, chaplain; compulsory daily chapel services; H.C. special days; sacred subjects taught 2 hrs. week; vesper services each evening in school chapel, students often taking services themselves.
62. Chatham Hall (1894), Chatham, Va. Rev. Edmund J. Lee, rector; enr. 162, fac. 21; accred. to So. Assoc. of Coll. and Sec. Schools; girls' boarding school; 14-18, 9th-12th gr.; \$1,200; priv.; head of school and majority of trustees are Episcopalians; Rev. Edmund J. Lee, chaplain; 7 times weekly chapel service attended by all students; H.C. weekly; sacred subjects.
124. Children's Educational Foundation, Mercer Island, Wash.
56. Church Farm School, Glen Loch, Pa.
1. Choate School, Wallingford, Conn.
68. Christchurch School (1920), Christchurch, Va. Dr. George L. Barton, headmaster; enr. 52, fac. 7; accredited to So. States Assoc.; boys' boarding and day school; 13-19, 8th-12th gr.; \$750; dioc.; one of 5 schools known as "Church Schools" in dioc. of Va.; chaplain to be elected; daily compulsory chapel service; H.C.; sacred subjects; offers advantage of careful attention which the small, well-planned school can provide; sailing and boatwork a special attraction.
94. Christ School, Arden, N. C.
74. St. Christopher's School, Richmond, Va.
29. Susan Fenimore Cooper Foundation and the St. Christina School, Cooperstown, N. Y.
98. Cranbrook School (1926), Lone Tree Road, Bloomfield Hills, Mich. Dr. R. D. Lindquist, director; enr. 245, fac. 30; accred. all leading colleges and universities; boys' boarding and day school, 12-20, 7th-12th gr., postgrad.; \$555 day, \$1,275 boarding; priv., affiliated with dioc. of Mich.; Bishop is member of Adv. Council of school; Rev. Robert DeWitt, chaplain; bi-weekly compulsory chapel; H. C. monthly; sacred subjects taught 5 hrs. week; democratic living emphasized by student participation in school management.
- 101a. Culver Military Academy (1894), Culver, Ind. Col. W. E. Gregory, supt.; enr. 630, fac. 80, accred. all leading colleges, universities, West Point, Annapolis; boys' boarding, 13-18, 8th-12th grade, 2 yrs. jr. coll.; tuition \$1,200, uniforms and books extra; managed and directed by Culver Educational Foundation; non sectarian; Hardigg Sexton, chaplain; twice weekly compulsory chapel; relig. subjects compulsory 1 hr. week, 4th form.
50. DeVaux School (1852), Niagara Falls, N. Y. Headmaster to be announced later; enr. 72, fac. 9, accred. N.Y. State Regents and Middle States Assoc.; boys' boarding and day school, 6th-12th grade, \$800-\$850; priv., dioc., controlled by Conv. of diocese of West. N. Y.; Rev. W. H. G. Lewis, acting chaplain; compulsory daily chapel service; H.C. weekly; courses in relig. for each grade, 1 hr. week.
19. St. Dunstan's School, Providence, R. I.
- 12a. St. Edmund's School (1940), Stockbridge, Mass. Rev. H. Boardman Jones, headmaster; enr. 17, fac. 4; boys' boarding and day school, 11-17,

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ship of the Bishop of West. Mass.; Rev. H.
Boardman Jones, chaplain; daily compulsory
chapel service; H.C. daily; relig. subjects 2 hrs.
week; specializing in individual guidance, ath-
letics, and relig. training.

112. St. Elizabeth's School, Wakpala, S. D.

57. Episcopal Academy, Overbrook, Pa.

69. Episcopal High School in Virginia, Alexandria,
Va.

28. St. Faith's School (1890), Saratoga Spa, N. Y.
Rev. F. A. Sisco, rector and principal; enr. 55.
fac. 10, accred. N.Y. State Regents; girls' coll.
prep., boarding and day school, 8-18, 3d-12th
grade, \$525-\$700; priv., approved by the synod
of the province; Rev. F. A. Sisco, chaplain;
twice daily compulsory chapel; H.C. weekly;
relig. subjects twice weekly; maintain altar guild
and young people's fellowship.

33. Freehold Military School, Freehold, N. J.

88. Gailor Industrial School, Mason, Tenn.

81. Gaudet Normal & Industrial School, New
Orleans, La.

20. St. George's School (1896), Middletown, New-
port County, R. I.

J. W. Merrick, headmaster; enr. 134, fac. 19;
boys' boarding and day school, 13-18, 8th-12th
grade; \$500 or under, day, \$1,250-\$1,400, board-
ing; priv., under auspices of R.I. diocese. Bishop
is pres. of Board of Trustees; Rev. H. Martin
P. Davidson, chaplain; daily compulsory chapel
service; H.C. Sundays and Feast Days; relig.
subjects taught 1 or 2 hrs. week.

126a. Girls' Collegiate School, Claremont, Calif.

40. Malcolm Gordon School, Garrison on Hudson,
N. Y.

39. Grace Church School, New York City.

13. Groton School (1883), Groton, Mass.

Rev. John Crocker, headmaster; enr. 192; fac.
29; coll. prep.; boys boarding; 13-18, 9th-14th
grade; tuition \$1,250-\$1,400; priv.; Bishop is
member of Bd.; Rev. John Kromer, chaplain;
compulsory daily chapel; H.C. Sundays, Holy
Days; sacred studies throughout 6 yr. course to
help boys coordinate various studies and activ-
ities according to Christian view of life; mission-
ary society run by students, active in local wel-
fare work and in local parish.

80. Margaret Hall School (1898), Versailles, Ky.
Rev. Mother Rachel, O.S.A., principal; enr. 56,
fac. 12; accred. Southern Assoc. Coll. and Sec.
Schools; girls' boarding and day school; \$700
boarding, \$90-\$160, day; priv. incorporated as a
work of the O.S.A. which is incorporated as of
the Anglican communion; Rev. Irving Spencer,
chaplain; at least twice daily chapel service; H.C.
daily; sacred subjects 2 hrs. week; voluntary
student organization does reg. sacristy duty,
carries out projects for missions, social service, etc.

123. Harvard School, North Hollywood, Calif.

125. St. Helen's Hall and Junior College (1869
high school, 1932 junior Coll.), Portland, Ore.
Waldine Lucia, Sister CSJB, Sister Superior; enr.
306, fac. 29; accred. to all coll. and by North-
west Assoc. of Sec. and Higher Educ.; boys in
lower grades, girls' boarding and day school; pre-
school-junior coll.; \$130-\$198, day; \$600-\$835,
boarding; priv., dioc., administered by the Sis-
ters of St. John the Baptist; Bishop of Oregon
is pres. Bd. of Trustees; Rev. Arthur A. Vall-
Spinosa, chaplain; daily compulsory chapel ser-
vice; H.C. daily, exc. Sat.; sacred subjects 2 hrs.
week; jr. coll. affiliated with Good Samaritan
Hosp. nurses' tr. school; high school offers gen.
and coll. prep.

15. Holderness School, Plymouth, N. H.

Rev. Edric A. Weld, rector; enr. 68, fac. 12;
accred. New Eng. Coll. Entr. Certificate Bd.;
boys' boarding and day school, 12-19, 8th-12th



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Milton Warren of Flint, Mich., chats
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grade, \$1,000; dioc., Bishop is ex officio pres. of trustees; Rev. Edric A. Weld, chaplain, daily compulsory chapel service; sacred subjects 1 or 2 hrs. weekly.

25. Hoosack School (1889), Hoosick, N. Y.
Rev. Meredith B. Wood, headmaster; enr. 37, fac. 6; accredited to N. Y. State Regents; boys' boarding and day school; 10-18, 5th-12th gr.; \$850 all inclusive; priv., thoroughly Episc. in character, Rev. M. B. Wood, chaplain; daily expected chapel service; H.C. daily; sacred subjects once a week; self-help; real aim to teach boys to use hands as well as head.
58. House of the Holy Child, Springhouse, Pa.
102. Howe Military School (1884), Howe, Ind.
Burrett B. Bouton, supt.; enr. 240; fac. 30; accred. North Central Assoc.; boys', boarding, \$850-\$950; priv., dioc.; Rev. Robert J. Murphy, chaplain; Daily compulsory chapel service; H.C. daily; 1 yr. relig. studies req.
114. Jane Ivanson Memorial Hall, Laramie, Wyo.
107. St. James' School, Faribault, Minn.
53. St. James School (1842), Washington County, Md.
James B. Drake, headmaster; enr. 80, fac. 12; accred. all universities and colleges by Middle States Assoc.; boys' boarding and day school, 11-19, 7th-12th grade; \$1,025; priv., dioc., under Bd. of Trustees elected by conv. of dioc. of Md.; Very Rev. Walter B. McKinley, chaplain; daily, expected chapel attendance; H.C. weekly; sacred studies 1 hr. weekly in all forms.
48. St. John Baptist School (1880), Mendham, N. J.
Sister Elisa Monica, Sister Superior; enr. 47, fac. 19, accred. State of N.J., Middle States Assoc.; girls' boarding and country day school; 10-18, 7th-12th grade; \$1,050-\$1,200; priv., relig. order, under the Bishop of dioc. as visitor; Rev. Edward R. Noble, chaplain; chapel services 5 times weekly, voluntary and compulsory; H.C. 1 time weekly; sacred subjects 2 hours week.
101. St. John's Military Academy, Delafield, Wis.
Roy F. Farrand, president; enr. 378, fac. 32; accred. N. Central Assoc.; boys' boarding and day school, 11-up; 7th-12th grade; \$990, uniforms, \$200; priv., non sectarian, chapel services, Episcopal; Rev. M. O. Gruber, chaplain; compulsory chapel services 7 times week; H.C. daily.
118. St. John's Military School (1887), Salina, Kans.
Rev. R. L. Clem, supt.; enr. 65, fac. 8; accred. Kansas class A schools and North Central Assoc.; boys' boarding; 8-19, 3d-12th grade, \$700 jr. school, \$750 high school; priv. dioc. majority of trustees churchmen, Bishop of Salina, pres.; Rev. L. V. Klose, chaplain; compulsory chapel services at least once daily, H.C. 3 times a week; sacred subjects taught daily.
47. St. John's School, Mountain Lakes, N. J.
15a. The Johnsons, Franconia, N. H.
Sarah C. Johnson, M.D., F.A.P.A., and Hiram L. Johnson, M.D.; Boys and girls in educational difficulties received. Limited number, selected cases; 10 to 14 yrs.; \$200 a month and up; tutoring, music, supervision of behavior, health, and diet by psychiatric and general physician and resident registered nurse.
104. St. Katherine's School (1884), Davenport, Iowa
Sister Noel, Sister Superior, C.S.M.; enr. 103, fac. 25; accred. by State Univ. of Iowa and colleges admitting on certificate; girls' boarding and day school, 8-18, 3d-12th grade; \$600-\$700, boarding; \$125-\$200, day school; dioc. owned, operated by Sisters of St. Mary; Very Rev. R. F. Philbrook, Rev. C. H. Young, chaplains; daily compulsory chapel service; H.C. daily; sacred subjects 2 hrs. week; work of the reading laboratory has been of great value to students in remedying disabilities.
100. Kemper Hall (1870), Kenosha, Wis.
Sister Mary Ambrose, Mother Superior; enr. 95, fac. 22; accred. to University of Wis.; girls' boarding and day school, 10-18; \$700-\$1,000; priv. operated by religious order; Bishop of Milwaukee pres. Bd. of Trustees; Rev. Leonard Wolcott, chaplain; daily compulsory chapel service; H.C. daily; sacred subjects 2 hrs. week; annual retreat for students, "mission" for entire school, missionary society conducted by students.
2. Kent School (1906), Kent, Conn.
Rev. W. S. Chalmers, O.H.C. headmaster; enr. 306, fac. 28; accred. New Eng. Coll. Entr. Certif. Bd.; boys' boarding, 13-19, 8th-12th grade; tuition dep. on ability to pay; relig. order, owned by Order of Holy Cross, monastic foundation within Epis. Ch.; chaplain, Fr. Chalmers; compulsory daily chapel; H.C. daily; courses in relig. 1 hr. week.
99. Kingswood School, Cranbrook (1930), Bloomfield Hills, Mich.
Margaret A. Augur, headmistress; enr. 158, fac. 8 part-time, 15 full time; accredited U. of Mich.; girls' boarding and country day school; 7th-12th grade, 1 yr. postgrad.; \$1,500; priv., affiliated with dioc. of Mich.; weekly services held in assembly by Rev. William Hamm, Christ Church, Bloomfield Hills; sacred subjects; available scholarships depending on school record, aptitude tests, economic need.
24. Lenox School, Lenox, Mass.
121. St. Luke's School, Webberville Rd., Austin, Tex.
30. The Manlius School, Manlius, N. Y.
75. St. Margaret's School (1920), Tappahannock, Va.
Edith Lané, headmistress; enr. 93, fac. 11; accred. colleges accepting students by certificate; girls' boarding and day school, 12-20, 9th-12th grade; \$525-\$1,000; priv., dioc., under board elected by dioc. council of Va.; Rev. Dr. William G. Pendleton, chaplain; compulsory chapel serv-

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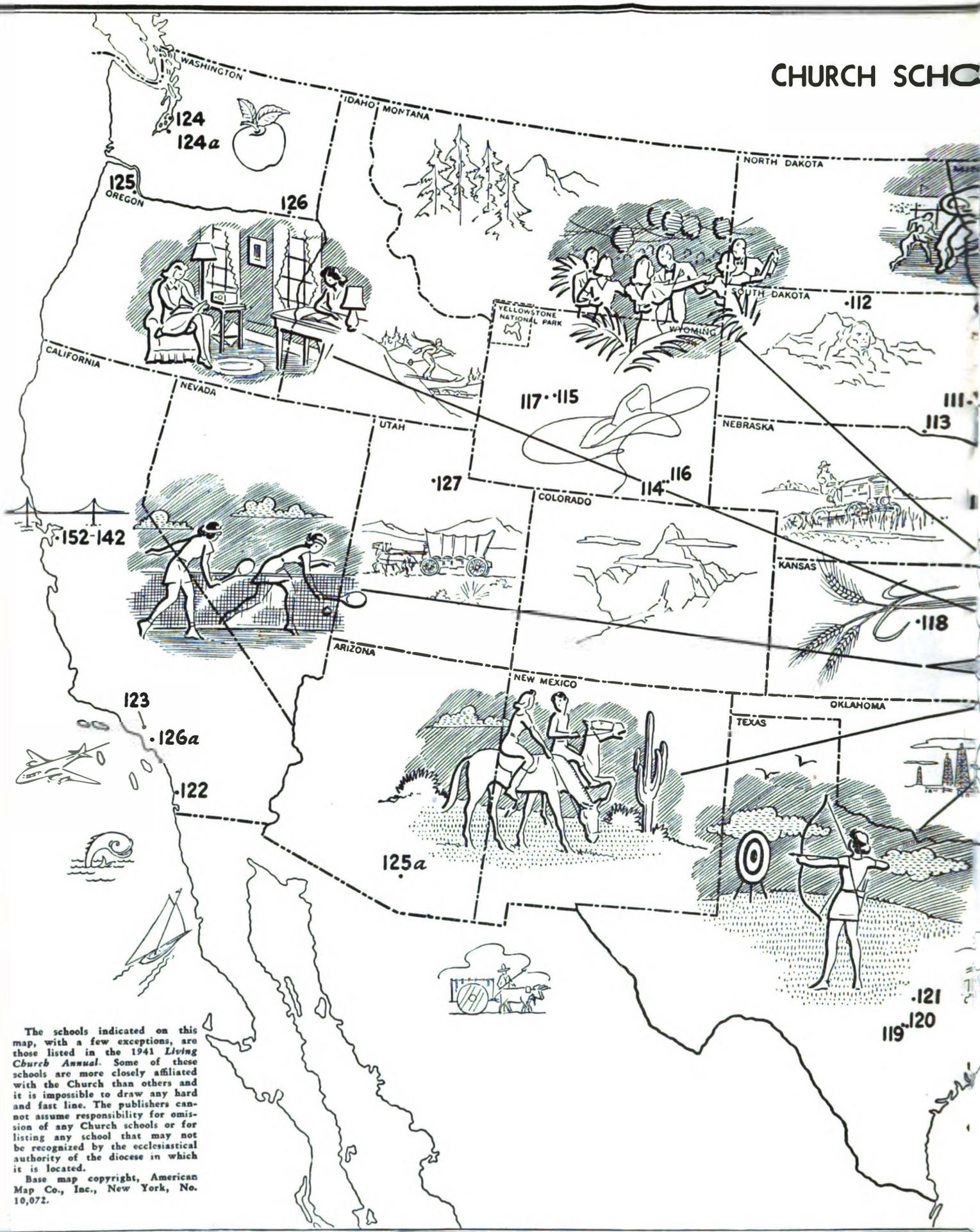
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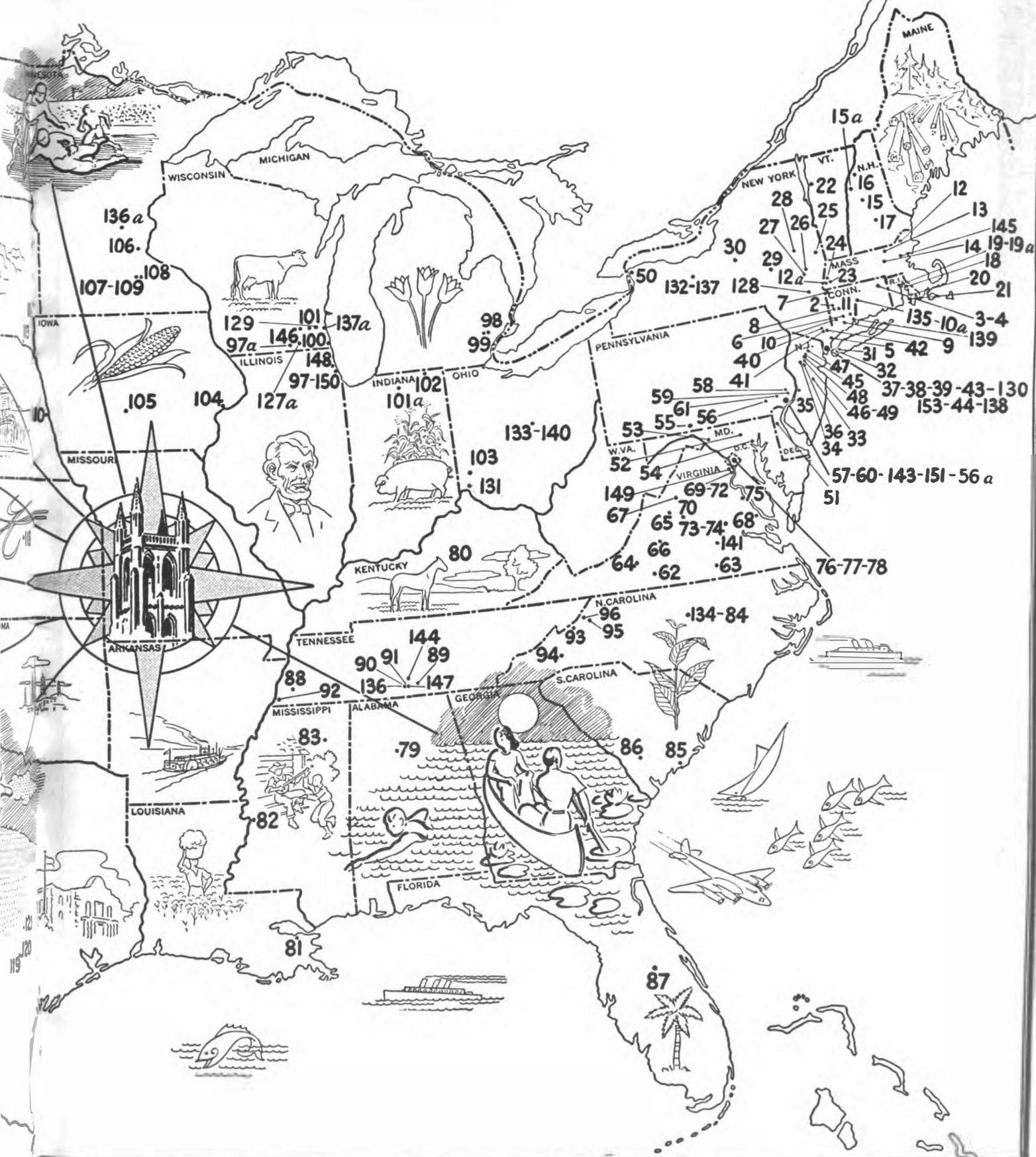
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The schools indicated on this map, with a few exceptions, are those listed in the 1941 *Living Church Annual*. Some of these schools are more closely affiliated with the Church than others and it is impossible to draw any hard and fast line. The publishers cannot assume responsibility for omission of any Church schools or for listing any school that may not be recognized by the ecclesiastical authority of the diocese in which it is located.

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SCHOOL MAP OF THE UNITED STATES



BOYS

(Please see page 32, outside back cover, for advertisements of Military Schools)

The Mercersburg Academy

One of America's great boys' schools — nearly 10,000 boys from every state and 30 nations prepared for higher education since 1893.

Essential aims are development of Christian character, thorough scholarship, vigorous health—basic values whether a boy continues his education or enters his nation's service. Effective study habits acquired under teachers mindful of each boy's individual needs and abilities. 689 graduates now in 126 colleges.

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The PRECENTOR, Cathedral Choir School,
Cathedral Heights, New York City

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For catalog, address:

The Headmaster, St. Peter's School, Peekskill, N.Y.

ices 11 times week; H.C. monthly; sacred subjects 2 hrs. week.

6. St. Margaret's School, Waterbury, Conn.
49. St. Marguerite's Home School, Ralston, N. J.
79. St. Mark's Normal and Industrial School, Birmingham, Ala.
14. St. Mark's School, Southborough, Mass.
35. St. Mary's Hall (1837), Burlington, N. J. Florence Lukens Newbold, headmistress; enr. 105, fac. 19; accred. Middle States Assoc.; girls' boarding and day school; \$1,000; priv., Bishop of dioc. is pres. of Bd. of Trustees; Rev. John Talbot Ward, chaplain; compulsory daily chapel service; H.C. weekly; relig. subjects 1 hr. week.
108. St. Mary's Hall, Faribault, Minn.
119. St. Mary's Hall, San Antonio, Tex.
16. St. Mary's-in-the-Mountains, Littleton, N. H.
92. St. Mary's School, Memphis, Tenn.
41. St. Mary's School (1868), Mount Saint Gabriel, Peekskill, N. Y. Sister Mary Regina, Sister Superior; enr. 70, fac. 20; accred. Middle States Assoc.; Girls' boarding and day school, 12-18, 7th-12th grade; \$1,200 (with sliding scale) priv., conducted by Sisterhood of St. Mary; Rev. George F. Collard, chaplain; daily compulsory chapel service; H.C. daily; sacred subjects 1 hr. week.
113. St. Mary's School, Springfield, S. D.
84. St. Mary's School and Junior College, Raleigh, N. C.
90. St. Mary's School for Girls, Sewanee, Tenn.
59. Meadowbrook School, Meadowbrook, Pa.
55. Mercersburg Academy (1836), Mercersburg, Pa. Charles S. Tippetts, headmaster; enr. 360; fac. 45; accred. all colleges and associations; boys' boarding and day school; 12-21, 8th-12th grade; \$1,200, with a number of scholarships; priv. Rev. Robert B. Baldrige, chaplain; daily compulsory chapel service; relig. subjects 1 hr. week; special program of defense courses, map reading, map making, chemical warfare, radio, aeroplane spotting, navigation, etc.
115. St. Michael's Mission School, Ethete, Wyo.
21. St. Michael's School, Newport, R. I.
105. St. Monica's School, Des Moines, Iowa
52. Hannah More Academy, Reisterstown, Md.
45. Morrystown School, Morrystown, N. J.
77. National Cathedral School, Washington, D. C.
- 97a. Northwestern Military and Naval Academy (1888), Lake Geneva, Wis. Col. R. P. Davidson, supt.; enr. 130; fac. 15; accred. North Central Assoc.; boys' boarding school, 13-20, 7th-12th grade; \$1,400 "all inclusive"; priv.; compulsory daily chapel service; Bible class 1 hr. week.
83. Okolona Industrial School (1902), Okolona, Miss. Rev. Richard T. Middleton, principal; enr. 147; fac. 18; coed.; negro boarding and day school with jr. coll. facilities, 9th-14th grade; under \$500; priv., dioc., American Church Inst.; Rev. Richard T. Middleton, chaplain; daily and Sunday compulsory chapel service; H.C. monthly; sacred subjects 1 hr. week.
95. Patterson School (1910), Legerwood, N. C. George F. Wiese, supt.; enr. 28; fac. 6; boys' boarding school; 6th-12th grade; \$360; priv.; dioc.; owned and operated by the diocese of West. N. C.; Rev. Boston M. Lackey, chaplain; daily compulsory chapel service; H.C. weekly; relig. subjects 4 hrs. weekly; emphasis on relig. training and character develop.; "self-help" plan.
63. St. Paul's Polytechnic Institute, Laurenceville, Va.
17. St. Paul's School (1855), Concord, N. H. Rev. Dr. Norman B. Nash, rector; enr. 444; fac. 56; accred. N. E. College Entrance Certif. Bd.; N. E. Assoc. Coll. and Sec. Schools; boys' boarding; 12-18, 7th-12th gr.; \$1,400; Dr. Nash is graduate of Episc. Theol. School; chapel services compulsory; largest of Church boarding schools.
32. St. Paul's School (1877), Garden City, Long Island, N. Y. Walter R. Marsh, headmaster; enr. 135; fac. 14; accred. Middle Atl. States Assoc.; N. Y. State Board of Regents; boys' boarding and day school; 8-20, 4th-12th grade; day school \$350-\$550, boarding \$900-\$1,100; priv., dioc.; Rev. William S. Hudson, chaplain; daily compulsory chapel service; H.C. monthly; sacred subjects in jr. school, 1 hr. week.
54. St. Paul's School for Boys, Baltimore, Md.
126. St. Paul's School for Girls, Walla Walla, Wash.
60. St. Peter's Choir School, Philadelphia, Pa.
42. Saint Peter's (1938), East Main Street, Peekskill, N. Y. Rev. Frank C. Leeming, headmaster; enr. 34; fac. 6; accred. N. Y. State Board of Regents; boys' boarding and day school, 12-17, 7th-12th; \$700-\$900; Rev. Frank C. Leeming, Rev. Donald S. Labigan, chaplains; twice daily compulsory chapel service; H.C. daily; sacred subjects 2 hrs. weekly; boys serve at Mass; religion holds first place in curriculum.
120. St. Philip's Junior College and Vocational Institute, San Antonio, Texas
64. Phoebe Needles Memorial, Callaway, Va.
3. Pomfret School, Pomfret, Conn.
85. Porter Military Academy, Charleston, S. C.
4. Rectory School, Pomfret, Conn.
22. Rock Point School for Girls, Burlington, Vt.
5. Rosemary Hall, Greenwich, Conn.
127. Rowland Hall (1880), 205 First Avenue, Salt Lake City, Utah Mrs. Fanny B. Jones, acting principal; enr. 110, fac. 20; accredited Northwestern Assoc.; girls' boarding and day school, 2½-19, nursery school-12th grade; \$90-\$200, day school, \$650, boarding; dioc.; Rt. Rev. A. W. Moulton, chaplain, with assistants; daily compulsory chapel service; H.C. weekly; relig. subjects 2½ hrs. week.

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Faculty 29

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7. Salisbury School, Salisbury, Conn.
91. Swanee Military Academy, Swanee, Tenn.
109. Shattuck School, Fairbault, Minn.
116. Shertwood Hall, Laramie, Wyo. (now closed)
117. Shoshone Mission School, Wind River, Wyo.
36. Somerset Hills (1924), Far Hills, N. J.
Rev. James H. S. Fair, director; enr. 92, fac. 17; boys' boarding and day school; 5-15, 1st-9th grade; boarding \$800-\$1,250, day, \$300-\$475; priv., headmaster is priest; daily compulsory chapel service; H.C. bi-weekly; sacred subjects, specializes in remedial reading; special work being started in physical training by age groups for physical fitness.

8. South Kent School, South Kent, Conn.
65. Stuart Hall (1843), Staunton, Va.
Miss Ophelia S. T. Carr, principal; enr. 131, fac. 34; accred. Southern Association of Coll. and Sec. Schools; girls' boarding and day school; 4th-12th grade with post graduate and secretarial training; \$700-\$1,000; dioc. owned by 3 dioceses of Virginia; Rev. J. Lewis Gibbs, chaplain; compulsory chapel service 6 times weekly; sacred subjects in upper school 2 hrs. week, lower school, attend Sunday School; uninterrupted, consecutive courses of instruction in relig. education.

43. St. Thomas Choir School, New York City
44. Trinity School, New York City
125a. Tucson Tutoring School, Tucson, Ariz.
19a. Abbie Loveland Tuller School, Providence, R. I.
96. Valle Crucis School (1895—reorganized 1934), Valle Crucis, N. C.
Mrs. Emily Toll Hopkins, head; enr. 13, fac. 7; accred. State of N. C.; girls' boarding and day school, 12-18, 8th-12th grade; \$500; dioc. owned and directed by the dioc. of West. N. C.; Rev. Wilbur C. Leach, chaplain; daily compulsory chapel services; H.C. bi-weekly; relig. subjects taught for high school credit; Church seen here in its proper relation to a small community of neighbors.

61. Valley Forge Military Academy, Wayne, Pa.
66. Virginia Episcopal School, Lynchburg, Va.
86. Voorhees Normal and Industrial School (1897), Denmark, S. C.
J. E. Blanton, principal; enr. 778, fac. 34; accredited Southern Assoc. and Jr. Coll. by S.C.; Negro coed., boarding and day school; 6-14, Jr. coll. 18-22, high school, 12-18; \$155 high school boarder, \$170 jr. coll. boarder; dioc., operated by two dioceses of S. C.; Rev. S. C. Usher, chaplain; compulsory chapel service at least weekly; H. C. monthly; relig. subjects 1 hr. week high school, 2 hrs. week jr. coll.

26. Mary Warren Free Institute, Troy, N. Y.
9. Woodbridge Country Day School, Ansonia, Conn.
10. Wooster School, Danbury, Conn.
124a. Annie Wright Seminary (1884), Tacoma, Wash.
Miss Ruth Jenkins, headmistress; enr. 157, fac. 32; accred. Univ. of Washington, Assoc. of Independent Schools of Washington; girls' boarding and day school; 4-19, kinderg.-12th grade; day school, \$125-\$300; boarding, \$800-\$1,000; priv. Bishop of Olympia is pres. Bd. of Trustees; Rev. Arthur Bell, chaplain; twice daily compulsory chapel services; H.C. Holy Days and when Bishop is at Seminary; relig. subjects 1 hr. week.

11. Wykeham Rise, Washington, Conn.

Secondary Schools Outside the United States
St. Andrew's Priory School, Honolulu, Hawaii
Brent School, Baguio, Mt. Prov., P. I.
Christ Church Parochial School, Colon, R. P.
Iolani School, Honolulu, Hawaii
Moro Settlement School, Zamboanga, P. I.
New World School, Manati, P. R.
Sagrada Mission High School, Sagada, Mt. Prov., P. I.
St. Stephen's School, Manila, P. I.

Colleges and Universities

134. St. Augustine's College (1868), Raleigh, N. C. (Negro)
Rev. Edgar H. Goold, president; enr. 229, fac. 32; accred. by N. C. State Dept. of Public Instruction and So. Assoc. of Coll. and Prep. Schools; coed.; \$80, day; \$275, boarding; associated with American Church Institute for Negroes; Bishop of dioc. is pres. of Bd. of Trustees; bachelor degrees; morning and evening compulsory chapel; sacred subjects.
128. Bard College, Annandale-on-Hudson, N. Y.
136a. Carleton College (1866), Northfield, Minn.
Dr. Donald J. Cowling, president; enr. 828, fac. 79; accredited by all accrediting agencies; coed.; \$350 tuition; average college bill \$860; priv. Bishop and Coadjutor of Minn. are Trustees; Rev. Victor E. Pinkham, chaplain; vol., Episc. chapel service, compulsory school chapel; sacred subjects, based on that of best private schools.
129. Carroll College (1846), Waukesha, Wis.
Gerrit T. Vander Lugt, president; fac. 51; coed; boarding and day; \$500; bachelors', masters', doctors' degrees; Rev. Ralph S. Nanz, chaplains; Nashotah students spend 4 yrs. preparatory here.
130. Columbia University, New York City
131. Graduate School of Applied Religion, Cincinnati, Ohio
132. Hobart College, Geneva, N. Y.
133. Kenyon College, Gambier, Ohio
137a. Milwaukee Downer College (1851), Milwaukee, Wis.
Miss Lucia R. Briggs, president; enr. 506, fac. 52; accred. North Cent. Assoc. and Assoc. of Amer. Univ.; girls' day and boarding; \$230, day; \$700, boarding; bachelors' degrees; priv. daily chapel services, non-sectarian; relig. subjects.

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137. William Smith College, Geneva, N. Y.
135. Trinity College, Hartford, Conn.
136. University of the South, Sewanee, Tenn.

Theological Seminaries

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

Deaconess Schools

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

GEOGRAPHICAL LIST AND MAP KEY Province 1 — New England

1. Choate School, Wallingford, Conn.
2. Kent School, Kent, Conn.
3. Pomfret School, Pomfret, Conn.
4. Rectory School, Pomfret, Conn.
5. Rosemary Hall, Greenwich, Conn.
6. St. Margaret's School, Waterbury, Conn.
7. Salisbury School, Salisbury, Conn.
8. South Kent School, South Kent, Conn.
9. Woodbridge Country Day School, Ansonia, Conn.
10. Wooster School, Danbury, Conn.
- 10a. Avon Old Farms School, Avon, Conn.
11. Wykeham Rise, Washington, Conn.
12. Brooks School, North Andover, Mass.
- 12a. St. Edmund's School, Stockbridge, Mass.
13. Groton School, Groton, Mass.
14. St. Mark's School, Southborough, Mass.
15. Holderness School, Plymouth, N. H.
- 15a. The Johnsons, Franconia, N. H.
16. St. Mary's-in-the-Mountains, Littleton, N. H.
17. St. Paul's School, Concord, N. H.
18. St. Andrew's School, Barrington, R. I.
19. St. Dunstan's School, Providence, R. I.
- 19a. Abbie Loveland Tuller School, Providence, R. I.
20. St. George's School, Middletown, R. I.
21. St. Michael's School, Newport, R. I.
22. Rock Point School for Girls, Burlington, Vt.
23. Ascension Farm School, South Lee, Mass.
24. Lenox School, Lenox, Mass.

Province 2 — New York and New Jersey

25. Hoosac School, Hoosick, N. Y.
26. Mary Warren Free Institute, Troy, N. Y.
27. St. Agnes' School, Albany, N. Y.
28. St. Faith's School, Saratoga Spa, N. Y.
29. Susan Fenimore Cooper Foundation and the St. Christina School, Cooperstown, N. Y.
30. The Manlius School, Manlius, N. Y.
31. Cathedral School of St. Mary, Garden City, N. Y.
32. St. Paul's School, Garden City, N. Y.
33. Freehold Military School, Freehold, N. J.
34. St. Bernard's School, Gladstone, N. J.
35. St. Mary's Hall, Burlington, N. J.
36. Somerset Hills School, Far Hills, N. J.
37. Ascension Day School, West New Brighton, S. I., N. Y.
38. Cathedral Choir School, Cathedral Heights, New York City
39. Grace Church School, New York City
40. Malcolm Gordon School, Garrison on Hudson, N. Y.
41. St. Mary's School, Peekskill, N. Y.
42. St. Peter's School, Peekskill, N. Y.
43. St. Thomas Choir School, New York City
44. Trinity School, New York City
45. Morristown School, Morristown, N. J.
46. St. Anna's School, Ralston, Morris County, N. J.
47. St. John's School, Mountain Lakes, N. J.
48. St. John Baptist School, Mendham, N. J.
49. St. Marguerite's Home School, Ralston, N. J.
50. DeVeaux School, Niagara Falls, N. Y.

Province 3 — Washington

51. St. Andrew's School, Middletown, Del.
52. Hannah More Academy, Reisterstown, Md.
53. St. James' School, Washington County, Md.
54. St. Paul's School for Boys, Baltimore, Md.
55. Mercersburg Academy, Mercersburg, Pa.
56. Church Farm School, Glen Loch, Pa.
- 56a. Burd School for Girls, Philadelphia, Pa.
57. Episcopal Academy, Overbrook, Pa.
58. House of the Holy Child, Springhouse, Pa.
59. Meadowbrook School, Meadowbrook, Pa.
60. St. Peter's Choir School, Philadelphia, Pa.
61. Valley Forge Military Academy, Wayne, Pa.
62. Chatham Hall, Chatham, Va.
63. St. Paul's Polytechnic Institute, Laurenceville, Va.
64. Phoebe Needles Memorial, Callaway, Va.
65. Stuart Hall, Staunton, Va.
66. Virginia Episcopal School, Lynchburg, Va.
67. Blue Ridge School, Bris, Va.

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68. Christchurch School, Christchurch, Va.
69. Episcopal High School in Virginia, Alexandria, Va.
70. St. Anne's School, Charlottesville, Va.
72. St. Agnes' School, Alexandria, Va.
73. St. Catherine's School, Richmond, Va.
74. St. Christopher's School, Richmond, Va.
75. St. Margaret's School, Tappahannock, Va.
76. Beauvoir, the National Cathedral Elementary School, Washington, D. C.
77. National Cathedral School, Washington, D. C.
78. St. Alban's School, Washington, D. C.

Province 4 — Sewanee

79. St. Mark's Normal and Industrial School, Birmingham, Ala.
80. Margaret Hall School, Versailles, Ky.
81. Gaudet Normal & Industrial School, New Orleans, La.
82. All Saints' Episcopal College, Vicksburg, Miss.
83. Okolona Industrial School, Okolona, Miss.
84. St. Mary's School and Junior College, Raleigh, N. C.
85. Porter Military Academy, Charleston, S. C.
86. Voorhees Normal and Industrial School, Denmark, S. C.
87. Cathedral School for Girls, Orlando, Fla.
88. Gailor Industrial School, Mason, Tenn.
89. St. Andrew's School, St. Andrews, Tenn.
90. St. Mary's School for Girls, Sewanee, Tenn.
91. Sewanee Military Academy, Sewanee, Tenn.
92. St. Mary's School, Memphis, Tenn.
93. Appalachian School, Penland, N. C.
94. Christ School, Arden, N. C.
95. Paterson School, Legerwood, N. C.
96. Valle Crucis School, Valle Crucis, N. C.

Province 5 — Midwest

97. St. Anne's School for Girls, Chicago, Ill.; and St. Anne's School and Camp, (127a) Lake Geneva, Wis.
- 97a. Northwestern Military and Naval Academy, Lake Geneva, Wis.
98. Cranbrook School, Bloomfield Hills, Mich.
99. Kingswood School, Bloomfield Hills, Mich.
100. Kemper Hall, Kenosha, Wis.
101. St. John's Military Academy, Delafield, Wis.
- 101a. Culver Military Academy, Culver, Indiana
102. Howe Military School, Howe, Ind.
103. Bethany Home School, Glendale, Ohio

Province 6 — Northwest

104. St. Katharine's School, Davenport, Iowa
105. St. Monica's School, Des Moines, Iowa
106. Breck School for Boys, St. Paul, Minn.
107. St. James' School, Faribault, Minn.
108. St. Mary's Hall, Faribault, Minn.
109. Shattuck School, Faribault, Minn.
110. Brownell Hall, Omaha, Neb.
111. All Saints' School, Sioux Falls, S. D.
112. St. Elizabeth's School, Wakpala, S. D.
113. St. Mary's School, Springfield, S. D.
114. Jane Iverson Memorial Hall, Laramie, Wyo.
115. St. Michael's Mission School, Ethete, Wyo.
116. Sherwood Hall, Laramie, Wyo. (now closed)
117. Shoshone Mission School, Wind River, Wyo.

Province 7 — Southwest

118. St. John's Military School, Salina, Kans.
119. St. Mary's Hall, San Antonio, Tex.
120. St. Philip's Junior College and Vocational Institute, San Antonio, Tex.
121. St. Luke's School, Webberville Rd., Austin, Tex.

Province 8 — Pacific

122. Bishop's School, La Jolla, Calif.
123. Harvard School, North Hollywood, Calif.
124. Children's Educational Foundation, Mercer Island, Wash.
- 124a. Annie Wright Seminary, Tacoma, Wash.
125. St. Helen's Hall and Junior College, Portland, Ore.
- 125a. Tucson Tutoring School, Tucson, Ariz.
126. St. Paul's School for Girls, Walla Walla, Wash.
- 126a. Girls' Collegiate School, Claremont, Calif.
127. Rowland Hall, Salt Lake City, Utah

Colleges and Universities

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

Theological Seminaries

138. The General Theological Seminary, New York City
139. Berkeley Divinity School, New Haven, Conn.
140. Bexley Hall, Gambier, Ohio
141. Bishop Payne Divinity School, Petersburg, Va.
142. Church Divinity School of the Pacific, Berkeley, Calif.
143. Divinity School of the Protestant Episcopal Church in Philadelphia, Philadelphia, Pa.
144. DuBose Memorial Church Training School, Monteagle, Tenn.
145. Episcopal Theological School, Cambridge, Mass.
146. Nashotah House, Nashotah, Wis.

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- 2—Kent School, Kent, Conn.; 95—Patterson School, Legerwood, N. C.; 13—Groton School, Groton, Mass.

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- 101a—Culver Military Academy, Culver, Ind.; 102—Howe Military School, Howe, Ind.; 101—St. John's Military Academy, Delafield, Wis.; 118—St. John's Military School, Salina, Kans.; 97a—Northwestern Military and Naval Academy, Lake Geneva, Wis.

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- 38—Cathedral Choir School, Cathedral Heights, New York City.

Girls' Schools

Boarding and Day

- 27—St. Agnes' School, Albany, N. Y.; 97—St. Anne's School for Girls, Chicago, Ill.; 23—St. Anne's School and Camp, Lake Geneva, Wis.; 28—St. Faith's School, Saratoga Spa, N. Y.; 80—Margaret Hall School, Versailles, Ky.; 125—St. Helen's Hall and Junior College, Portland, Ore.; 48—St. John Baptist School, Mendham, N. J.; 104—St. Katharine's School, Davenport, Iowa; 100—Kemper Hall, Kenosha, Wis.; 99—Kingswood School, Bloomfield Hills, Mich.; 75—St. Margaret's School, Tappahannock, Va.; 35—St. Mary's Hall, Burlington, N. J.; 41—St. Mary's School, Peekskill, N. Y.; 127—Rowland Hall, Salt Lake City, Utah; 65—Stuart Hall, Staunton, Va.; 96—Valle Crucis School, Valle Crucis, N. C.; 124a—Annie Wright Seminary, Tacoma, Wash.; 62—Chatham Hall, Chatham, Va.; 73—St. Catherine's School, Richmond, Va.

Co-educational

Boarding Only

- 15a.—The Johnsons, Franconia, N. H.

Boarding and Day

- 93.—Appalachian School, Penland, N. C.; 83—Okolona Industrial School, Okolona, Miss.; 86—Voorhees Normal and Industrial School, Denmark, S. C.

GRADES AND AGES

Boys' Schools

- 1st-9th gr.: 36. Somerset Hills School, Far Hills, N. J. (5-15 yrs.).
- 1st-12th gr.: 106. Breck School for Boys, St. Paul, Minn. (6-18 yrs.).
- 2nd-12th gr.: 102. Howe Military School, Howe, Ind. (8-18 yrs.).
- 3rd-12th gr.: 118. St. John's Military School, Salina, Kans. (8-19 yrs.).
- 4th-12th gr.: 32. St. Paul's School, Garden City, N. Y. (8-20 yrs.).
- 5th-9th gr.: 38. Cathedral Choir School, Cathedral Heights, New York City.
- 5th-12th gr.: 25. Hoosac School, Hoosick, N. Y. (10-18 yrs.).
- 6th-12 gr.: 34. St. Bernard's School, Gladstone, N. J. (11-18 yrs.); 50. DeVaux School, Niagara Falls, N. Y. (11-17 yrs.); 12a. St. Edmund's School, Stockbridge, Mass. (11-17 yrs.); 95. Patterson School, Legerwood, N. C.
- 7th-12th gr.: 53. St. James' School, Washington County, Md. (11-19 yrs.); 101. St. John's Military Academy, Delafield, Wis. (11-up); 97a. Northwestern Military and Naval Academy, Lake Geneva, Wis. (13-20 yrs.); 42. Saint Peter's School, Peekskill, N. Y. (12-17 yrs.); 98. Cranbrook School, Bloomfield Hills, Mich. (12-20 yrs.).
- 8th-12th gr.: 101a. Culver Military Academy, Culver, Ind. (13-18 yrs.); 20. St. George's School, Middletown, R. I. (13-18 yrs.); 15. Holderness School, Plymouth, N. H. (12-19 yrs.); 2. Kent School, Kent, Conn. (13-19 yrs.); 55. Mercersburg Academy, Mercersburg, Pa. (12-21 yrs.); 68. Christchurch School, Christchurch, Va. (13-19 yrs.).
- 9th-14th gr.: 13. Groton School, Groton, Mass. (13-18 yr.).

Girls' Schools

- Kindg.-12th gr.: 27. St. Agnes' School, Albany, N. Y. (5-18 yrs.); 124a. Annie Wright Seminary, Tacoma, Wash. (4-19 yrs.); 127. Rowland Hall, Salt Lake City, Utah (2½-19 yrs.); 73. St. Catherine's School, Richmond, Va. (4-19 yrs.).
- Kindg.-7th gr.: 97. St. Anne's School for Girls, Chicago, Ill. (6-15 yrs.).
- Kindg.-14th gr.: 125. St. Helen's Hall and Junior College, Portland, Ore. (2-22 yrs.).
- 3rd-12th gr.: 28. St. Faith's School, Saratoga Spa, N. Y. (8-18 yrs.); 80. Margaret Hall School, Versailles, Ky. (8-18 yrs.); 104. St. Katharine's School, Davenport, Iowa (8-18 yrs.); 100. Kemper Hall, Kenosha, Wis. (10-18 yrs.).
- 4th-12th gr.: 35. St. Mary's Hall, Burlington, N. J. (4-18 yrs.); 65. Stuart Hall, Staunton, Va. (8-20 yrs.).
- 7th-12th gr.: 41. St. Mary's School, Peekskill, N. Y. (12-18 yrs.); 48. St. John Baptist School, Mendham, N. J. (10-18 yrs.); 99. Kingswood School, Bloomfield Hills, Mich. (12-20 yrs.).
- 8th-12th gr.: 96. Valle Crucis School, Valle Crucis, N. C. (12-18 yrs.).
- 9-12th gr.: 75. St. Margaret's School, Tappahannock, Va. (12-20 yrs.); 62. Chatham Hall, Chatham, Va. (14-18 yrs.).

Co-educational

- 1st-7th gr.: 93. Appalachian School, Penland, N. C. (4-12 yrs.); 15a. The Johnsons, Franconia, N. H. (10-14 yrs.).
- 9th-14th gr.: 83. Okolona Industrial School, Okolona, Miss.
- 1st-14th gr.: 86. Voorhees N. & I. School, Denmark, S. C. (6-22 yrs.).

TUITION CHARGES

Boys' Schools

- Tuition Variable: 2. Kent School, Kent, Conn. Under \$500; 38. Cathedral Choir School, Cathedral Heights, New York City (\$300); 95. Patterson School, Legerwood, N. C. (\$360); 34. St. Bernard's School, Gladstone, N. J. (\$450).
- \$500-\$1000: 106. Breck School for Boys, St. Paul, Minn. (\$200-\$680); 50. DeVaux School, Niagara Falls, N. Y. (\$800-\$850); 12a. St. Edmund's School, Stockbridge, Mass. (\$750-\$900); 102. Howe Military School, Howe, Ind. (\$850-\$950); 101. St. John's Military Academy, Delafield, Wis. (\$990); 118. St. John's Military School, Salina, Kans. (\$700-\$750); 42. Saint Peter's School, Peekskill, N. Y. (\$700-\$900); 68. Christchurch School, Christchurch, Va. (\$750); 25. Hoosac School, Hoosick, N. Y. (\$850).
- \$1000-\$1400: 32. St. Paul's School, Garden City, N. Y. (\$900-\$1100); 36. Somerset Hills School, Far Hills, N. J. (800-\$1250); 20. St. George's School, Middletown, R. I. (\$1250-\$1400); 15. Holderness School, Plymouth, N. H. (\$1000); 53. St. James' School, Washington County, Md. (\$1025); 55. Mercersburg Academy, Mercersburg, Pa. (\$1200); 97a. Northwestern Military and Naval Academy, Lake Geneva, Wis. (\$1400); Cranbrook School, Bloomfield Hills, Mich. (\$1275); 101a. Culver Military Academy, Culver, Ind. (\$1200).

Girls' Schools

- \$500-\$1000: 96. Valle Crucis School, Valle Crucis, N. C. (\$500); 75. St. Margaret's School, Tappahannock, Va. (\$525-\$1000); 97. St. Anne's School for Girls, Chicago, Ill. (\$500); 28. St. Faith's School, Saratoga Spa, N. Y. (\$525-\$700); 80. Margaret Hall School, Versailles, Ky. (\$700); 104. St. Katharine's School, Davenport, Iowa (\$600-\$700); 100. Kemper Hall, Kenosha, Wis. (\$700-\$1000); 65. Stuart Hall, Staunton, Va. (\$700-\$1000); 127. Rowland Hall, Salt Lake City, Utah (\$650); 125. St. Helen's Hall and Junior College, Portland, Ore. (\$600-\$835); 124a. Annie Wright Seminary, Tacoma, Wash. (\$800-\$1000); 73. St. Catherine's School, Richmond, Va. (\$525-\$1000).
- \$1000-\$1500: 35. St. Mary's Hall, Burlington, N. J. (\$1000); 27. St. Agnes' School, Albany, N. Y. (\$1050-\$1200); 48. St. John Baptist School, Mendham, N. J. (\$1050-\$1200); 41. St. Mary's School, Peekskill, N. Y. (\$1200); 99. Kingswood School, Bloomfield Hills, Mich. (\$1500); 62. Chatham Hall, Chatham, Va. (\$1200).

Coeducational

- Under \$500: 93. Appalachian School, Penland, N. C.; 83. Okolona Industrial School, Okolona, Miss.; 86. Voorhees Normal and Industrial School, Denmark, S. C. (\$170).

CHURCH CALENDAR

May

10. Fifth (Rogation) Sunday after Easter.
- 11, 12, 13. Rogation Days.
14. Ascension Day. (Thursday.)
17. Sunday after Ascension.
24. Whitsunday. (Pentecost.)
25. Whitsun Monday.
26. Whitsun Tuesday.
- 27, 29, 30. Ember Days.
31. Trinity Sunday.

For Children of Pre-School Age

A LANTERN TO OUR CHILDREN

By Margaret K. Bigler

It is recognized today that the pre-school department is a definite part of every Church School. More and more our leaders in Christian Education are devoting energy and thought toward helping parents develop the spiritual up-bringing of children of this particular age.



A Lantern to Our Children by Margaret K. Bigler has been designed as a guide to parents. The material includes a set of leaflets for the parent, one for each month of the four-year pre-school period. *The Leader's Guide* is a book, not for the parent, but written for the parish leader under whose direction the pre-school department is governed. *A Leader's Record Book* is provided in order that a systematic record may be retained of the children and the dates the monthly leaflets are sent or delivered.

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The Monthly Leaflets for the parents contain brief statements on some vital subject, prayers, and other directions.

The plan calls either for mailing or personal delivery of a leaflet once a month to the parents. Contact with the home is thereby maintained for four years before the child enters the Church School.



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THE LEADER'S GUIDE

This guide has been completely re-written and offers more help to the leader in the direction of the work. Pre-School education is reviewed and details of the pre-school department of the Church are given. Such questions as the type of person to lead the work, the methods to be followed, when and how to make calls, distribution of the leaflets, grading of the material, and a number of others are covered in the book. Also the development of the nursery class and the organization of study groups are reviewed. Valuable suggestions are offered the leader on these two points.



Leaflet, Year 3, Month 7

THE LEADER'S RECORD BOOK

The record book permits the leader to keep a complete and compact record of all calls made, literature distributed, and data about the child's birthday, date of Baptism, and other necessary information.

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because of the special coverage we are giving war-time conditions in Britain (see cable story in this issue on page 9) and the special interviews we will have with high government officials in Britain.

Clifford P. Morehouse, editor of **THE LIVING CHURCH**, is in England. At the invitation of the British Ministry of Information, he attended the enthronement of the Archbishop of Canterbury and will later attend that of York. His first brief cabled report appeared last week. A more detailed one, for our next issue, is rushing to us by clipper mail.

Mr. Morehouse will do his best, in a six to eight-week stay in England, to cover the situation in that war-torn country as it has never been covered before for a Church publication. Every word he rushes home to **THE LIVING CHURCH**, either by cable or by clipper mail, will be important to our readers.

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SOUTH FLORIDA

**Presiding Bishop Speaks
 At Convention**

Glad observance of its semi-centennial was made by the 20th diocesan convention of South Florida, held in Orlando, April 21st-23d, the early missionary district having been set apart in 1892. The presence and help of the Presiding Bishop, Bishop Juhan, and Bishop Gray of Northern Indiana were deeply appreciated.

Bishop Tucker prefaced his sermon in the opening service of the convention by comment upon the rapid development of this field during its 50 years—that it takes rank among the stronger dioceses and should be an inspiration to the Church; that it has had a wonderful past and can apply the lessons of those years to present needs and to the future. Bishop Tucker also addressed the Woman's Auxiliary and the large group assembled for the annual laymen's dinner.

Bishop Juhan brought hearty greetings from the mother-diocese and spoke of the semi-centennial as a time for rededication to further service for Christ and His Church.

Bishop Gray gave brief extracts from his father's diary, depicting some of the difficulties encountered amid early pioneer conditions of this missionary district.

Bishop Wing's address stated that South Florida had been part of the diocese of Florida from the organization of that diocese in 1838 until set apart as a missionary district in 1892, then had continued as such until becoming a diocese in 1922. He added that "the Church in South Florida was greatly blessed in having had Bishop Gray as the first Bishop of the missionary district and Bishop Mann as the first Bishop of the diocese. Both were admirably adapted and equipped for the special parts God

gave them in the development of the work of the Church, Bishop Gray indefatigable in efforts to extend the Church in his vast and unknown field; Bishop Mann consolidating ground gained and later raising the diocesan endowment fund of \$100,000.

Standing committee was reelected. Provincial synod: Rev. Messrs. J. Mitchell Taylor, M. E. Johnson, G. Rogers, Wm. F. Moses, J. E. Culmer, T. Teisen. Messrs: O. Nace, J. Sperry, C. H. Martin, W. E. Tylander, B. Sargent, C. M. Gray.

MINNESOTA

Headlining the Church

Headlining the Church was the subject of a diocesan conference on publicity and promotion, held in St. Mark's Cathedral, Minneapolis, April 20th, and sponsored by Minnesota's department of publicity of which the Rev. John S. Higgins is chairman, Miss Gwendolyn G. Thomas, director. The sessions opened at 10:00 A.M., luncheon was served at 12:30, and the conference concluded at 3:30 P.M.

One hundred and fifty invitations were issued to the clergy, members of the executive board of the diocesan Woman's Auxiliary, heads of the four Church schools and three institutions, and presidents or press chairmen of parish auxiliary groups.

One hundred and ten attended the conference—30 clergy, five laymen, representatives of all but one of the schools and of all institutions. These represented 35 parishes, 19 in the Twin Cities, and 16 places outside.

Subjects presented were services rendered by the department of publicity, cooperation with the secular press, radio opportunities for the Church, preparation of newspaper stories, and printed and mimeographed material, including parish papers.

Speakers were the director of publicity, assistant city editor and society editor of



PUBLICITY CONFERENCE: (Left to right) William Ingells, layout expert; the Rev. Carl F. Zietlow, religious news reporter; the Rev. John S. Higgins, diocesan publicity chairman, and Rollie Johnson, radio commentator, told Churchpeople of Minnesota how to get Church news printed.

Sifford

Minneapolis' largest newspaper, head of the Religious News Reporter, radio program, prominent sports commentator from WCCO radio station, and a lay-out expert from a printing company.

Considerable time was given to questions and discussion, actual newspaper stories were written by those attending that session, and an extensive exhibit of diocesan and parish publicity material, newspaper clippings, pictures, news stories, printed, and mimeographed material was studied.

In concluding her address, Miss Thomas, director of publicity said: "Experts should be on *tap*, not on *top*. I am certainly on *tap* but I am too much on *top*. What we want is an expert on *tap* in every parish and mission of this diocese."

Rollie Johnson, radio commentator, said: "Why does the Church need publicity? The Church will need publicity as long as the world needs Christ. Never has that need been as great as it is now. The Church can draw man closer to Christ. Therefore the Church needs to publicize itself."

This is the first conference of the kind to be held in the Church, and at luncheon Bishop Stephen E. Keeler read a congratulatory message from the Presiding Bishop and Joseph E. Boyle, director of the national department of promotion.

MASSACHUSETTS

Day of Offerings

Thousands of boys and girls attended services in nine centres of the diocese of Massachusetts on May 3d when the contents of the Lenten mite boxes were dedicated to use in the mission field. Known as the Day of Offerings, the annual occasion is one of the most appealing of the year, for each church school is headed by its own choir in vestments of varying type and color and there is a fervor of youthful devotion and enthusiasm as the program, prepared by the diocesan Department of Religious Education, is carried through to the Pledge to the Cross at the end.

The full roster of services was: Trinity Church, Boston; St. Paul's, Brockton; Ascension, Fall River; St. Anne's, Lowell; St. Stephen's, Lynn; Grace, New Bedford; Grace, Newton; Grace, North Attleborough; and Christ Church, Waltham.

Mission work in the Philippines was the center of interest in five of the services for a pageant on that theme, written by Byron T. Butler, a layman of Grace Church, Lawrence, was presented in Brockton, Lowell, North Attleborough, and Waltham, and in New Bedford a moving picture in colors, recently taken in the Philippines by one of our missionaries, was shown. Missionary addresses were given in the other centers by the Rev. Arthur F. Roebuck in Trinity; the Rev. J. DeWolf Perry jr., in Newton; the Rev. Sumner J. Brown, Fall River; and the Rev. Allen W. Clark, Lynn.

There is a story behind the Philippine "movie." The diocesan educational authorities invested in a motion picture machine which, with the accompanying reels of film, was first sent to China in a missionary's charge and then, for the second venture,

to the Philippine Islands. There, something new was tried by clever heads and hands and a real missionary tale was produced, showing the missionaries in action, with the Filipinos, child and adults, collaborating in that novelty for motion picture amateurs, a tale with a plot and a purpose. Captions were received this autumn from the Far East; the Rev. Edward G. Mullen of Manila, home on furlough, furnished the introduction, and then the reels of motion pictures, complete with projector and screen have been available at a modest charge for innumerable showings. The motion picture camera with 12 rolls of film is now with Bishop Bentley in Alaska.

SOUTH CAROLINA

Women Win Representation

After considerable discussion, the 152d annual convention of the diocese of South Carolina amended the canons of the diocese to permit the women of the Church to nominate to the convention two women to serve on the executive council of the diocese.

The convention met in the Church of the Holy Communion in Charleston, S. C., where Bishop Barnwell of Georgia delivered an address.

Standing Committee: The Rev. Messrs. F. W. Ambler, A. R. Stuart, W. S. Poyner, W. Way, H. Thomas; Messrs. R. W. Sharkey, W. M. Manning, C. P. Summerall, E. W. Duvall, J. D. Lee.

Executive Council: The Rev. Messrs. A. R. Stuart, W. Way, W. S. Poyner, T. S. Tisdale; Messrs. W. M. Manning, B. A. Moore, R. W. Sharkey, W. Cluverius. Delegates to provincial synod: The Rev. Messrs. S. Guerry, H. Thomas, W. Moultrie Moore jr., A. W. Skardon, A. R. Stuart, W. S. Poyner; Messrs. S. R. Lucas, T. Legare, P. M. Thrasher, H. S. Schoolfield jr., C. F. Middleton, T. P. Stoney.

Trustees of the church home and orphanage: The Rev. Messrs. C. M. Hobart, H. D. Bull, W. S. Poyner; Messrs. W. M. Manning, S. McDowell, Mrs. R. B. Rhett, Miss F. Duvall.

Trustees of the diocese: General C. P. Summerall, B. A. Moore.

WESTERN NEBRASKA

Bishop Beecher Stresses Personal Evangelism in Convocation Address

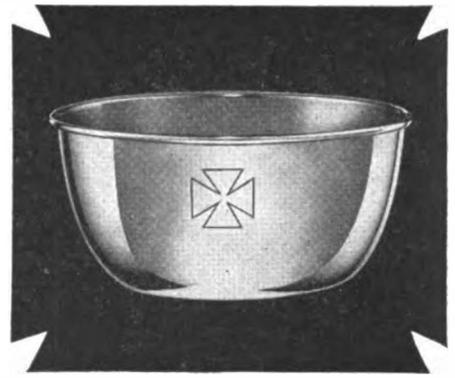
The missionary district of Western Nebraska met at Grace Church, Chadron, for the 52d annual convocation on April 28th and 29th. Bishop Beecher in his opening address emphasized the need of personal evangelism if the Church is to go forward in service and the opportunities presented to all to interpret the Christian religion to a war-torn world.

Highlighting the program was the Very Rev. Eric Montizambert, dean of St. Matthew's Cathedral, Laramie, Wyo., who delivered the convocation sermon and acted as chaplain.

Eighteen parishes and missions were represented; St. George's Japanese mission, North Platte, was admitted as an organized mission of the diocese.

The Rev. James N. MacKenzie was elected secretary.

Mrs. Howard Yost of Grand Island presided over the sessions of the Woman's



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This book attempts to answer these and other urgent problems of the church's part in our national life today. The nine contributors, members of the University of Chicago Divinity School, are: Edwin Ewart Aubrey, William Clayton Bower, Ernest Cadman Colwell, Charles W. Gilkey, Charles T. Holman, John Knox, John T. McNeill, Wilhelm Pauck, and Henry Nelson Wieman. \$1.50

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Edited by John Knox

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Auxiliary. Mrs. R. E. Stiffler of Denver, Colo., spoke on Today's Youth; the Rev. E. C. Rorke addressed the convocation on the subject The World We Seek, and Lt. James R. Rash jr., post chaplain at Fort Robinson spoke briefly on the service that parishes could render to men in the armed forces.

MICHIGAN

Woman's Auxiliary in Action

The Woman's Auxiliary in Michigan, tired of being treated like an "Old-fashioned Missionary Society" by church-people who fail to grasp the full implication of the Auxiliary's activities, have begun a campaign to educate their fellow-men. The opening gun was a "Clergy Day" meeting at the Church of the Messiah, April 27th. A special invitation had been sent to all clergy in the metropolitan Detroit area to be present, and a score of clergymen availed themselves of this opportunity to see the Woman's Auxiliary in action. These clergymen had an opportunity to introduce themselves to the more than 200 women who attended, and while all of them did not remain for the entire program, Mrs. Maurice S. Marr, the president of the Michigan branch, is pretty sure that most of those who were present got a better idea of the work of the Auxiliary than they had previously had.

The meeting opened with a celebration of the Holy Communion, the Rev. Wm. R. Wood, rector of the host parish, officiat-

ing. Addresses were made by Mrs. C. Granville Sharpe of St. Paul's Cathedral, on the Nursery School department of the Church School, and by the Rev. Henry A. McNulty of Soochow, China, who spent the latter part of April in Michigan in speaking engagements.

At the business meeting and program which followed luncheon, Mrs. Frederick Olert, wife of the pastor of the First Presbyterian Church, Detroit, and a well-known speaker in her own right, made an address on The Family and the Church.

CALIFORNIA

Dedication of Pulpit in Honor Of Bishop Parsons

Dedication of a massive carved stone pulpit for Grace Cathedral, San Francisco, in honor of Bishop Parsons, was held, April 19th, at the four o'clock service in the Cathedral. Individuals from all over the diocese, including many local people, contributed for this tribute to Bishop Parsons, who retired a year ago after having served the diocese of California as Bishop Co-adjutor and Bishop for 21 years.

Clergy and people from all over the diocese attended the service. The Lesson was read by the retired dean of the Cathedral, the Very Rev. J. Wilmer Gresham. The Rev. Dr. Mark Rifembark, president of the standing committee, and rector of Trinity Church, San José, delivered the dedicatory address, and the dedication was made by Bishop Block of California.

At the same service a pew, given by members of the diocesan Woman's Auxiliary in memory of Mrs. Edward Lambe Parsons, was also dedicated.

QUINCY

Convention Records Disapproval of Joint Ordination

"The committee therefore recommends that the synod . . . record its disapproval of the proposed agreement on joint ordination by a vote of the delegates until a more complete program for organic unity, including the faith, Christian morals, and Holy Orders be submitted for consideration and then take official action only after a careful reevaluation of its proposals upon the basis of accepted Catholic teaching."

With these closing words of a committee report submitted to the 65th annual synod of the diocese of Quincy, meeting April 28th and 29th in Christ Church, Moline, Ill., the delegates unanimously agreed and the present committee was reappointed for another year.

Another notable event was the address of Bishop Whittemore of Western Michigan at Evensong on the first day of the synod.

"The temptation of the times," he said in part, "is not to despair of physical victory but rather to doubt the final triumph of good. . . . We should therefore renew our faith in the purpose of God for mankind, to determine to go along the path of Christian discipline with the clergy setting the pace, worship God every Sunday

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in church, revive family worship, think about the shape of things to come on the basis of the implications of the kingdom of God for man."

Bishop Essex of Quincy, in his charge to the synod, stressed the importance of the duty people have to give contentment and peace to the world. "We are waging this war," he said, "to preserve the best gifts of civilization. To accomplish this best we must first have peace in our own hearts." He reported the largest amount of collections of assessments and apportionments in 21 years of diocesan history, an increase in confirmation numbers, and a healthy spiritual tone throughout the diocese.

A new canon on church debt bringing the subject within the bounds set by the General Convention was adopted as well as a new canon on aided parishes.

Approximately 300 persons joined in a banquet on the opening night of the synod at which Bishop and Mrs. Longley of Iowa and other clergy from Davenport, Iowa, were special guests. Bishop Whittemore spoke briefly at the dinner. He also addressed the Auxiliary on the next afternoon.

Standing Committee: Rev. Frs. C. A. G. Heiligstedt, J. K. Putt, C. F. Savage; Messrs. J. Keith Hunter, H. C. Griffin, A. Seiffert.

Delegates and alternates to the provincial synod: Rev. Frs. J. Taylor, V. Weaver, H. Ewan, W. Hanner, C. Abele, J. K. Putt, R. Baker, P. L. Shutt; Messrs. B. E. Wrigley, A. Logan, J. K. Hunter, W. Rapine, J. C. Paddock, P. C. Agee, H. C. Griffin, C. C. Carter.

The Bishop reappointed the present board of examining chaplains.

NEW YORK

"Our Town"

"Our Town" is the name given to the Lower East Side of Manhattan by a group of ministers who have been meeting together monthly for over a year. A significant milestone in this growing community and neighborhood fellowship was the meeting at Calvary Church, May 1st, when 132 representatives of 20 different church staffs met for lunch. There were brief talks by the Rev. Robert Dolliver, minister of the John Street Methodist Church; Miss Stewart, social worker at Grace Church; Mr. Jesse Brown, Boys' Work director of Grace Chapel; Miss Alma Hesselink, secretary at the Marble Collegiate Church; and Mr. John Tiedeman, sexton and for 50 years a member of the staff of St. George's Church. The Rev. Elmore M. McKee, clerk of the East Side Ministers' Fellowship and rector of St. George's Church, presided.

GEORGIA

Bishop Barnwell Addresses Convention on War

"We believe that our way is the way of justice and truth and we hope that when the war is ended, we shall have a peace which is the truth of righteousness. We believe that we are in the right, but only God can give the final answer, and I think we have every reason to expect that out of this struggle in which so many men are

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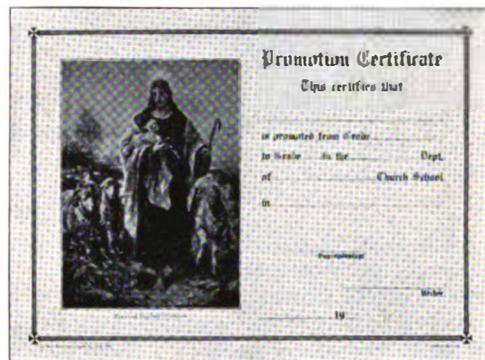
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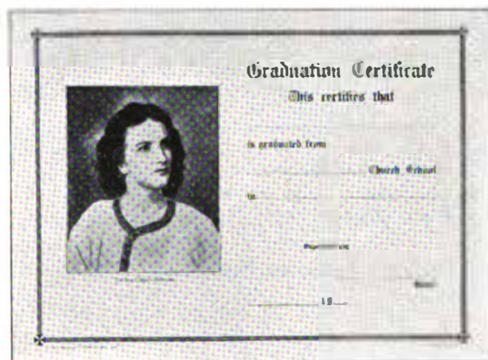
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laying down their lives for their own particular concept, a peace of righteousness and of justice will come." Such was the beginning of Bishop Barnwell's address at the official opening of the 120th annual convention of the diocese of Georgia and the 50th annual meeting of the Woman's Auxiliary of the diocese, St. Paul's Church, Augusta, Ga., April 21st-23d.

Adopted by the convention was a resolution which prohibits parishes, missions, and congregations from borrowing more than 150% of their annual current income without the consent of the Bishop and standing committee.

The Rev. John A. Wright, rector of Christ Church, Raleigh, N. C., addressed the convention at the annual dinner.

Executive council: Rev. Messrs. W. H. Brady, E. M. Claytor; J. M. B. Hoxsey; deputies to synod of Sewanee, Rev. Messrs. L. A. Bedford, H. S. Cobey; H. M. Mueller, H. T. Egger, J. E. Rowell, H. West; Messrs. J. A. Setze, V. Hancock, H. B. Holmes, H. Aiken, W. Nelson, J. P. Gibbs.

COLORADO

Bishop Johnson Honored At Convention

Guest of honor at the 56th annual convention of the diocese of Colorado, Denver, April 26th-28th, was Bishop Johnson of Colorado, retired, who is celebrating this year a three-fold anniversary—the 75th year of his age, his 50th year as a priest, and his 25th year as a bishop.

Announcement was made of a plan to make permanent the diocesan paper, which has been published on a trial basis for the last two years.

Church Pension Fund committee reelected; Church architecture and allied arts reelected; examining chaplains reelected; rural deans reelected; standing committee, Rev. Harry Watts; board of trustees, Rev. J. W. McCullough; deputies to provincial synod: Rev. Messrs. P. Roberts, H. Kennedy, J. W. F. Carman, C. F. Brooks, C. V. Young, G. H. Prendergast; Messrs. J. Peabody, L. C. Martin, J. C. Stephens, C. Dobbins, H. E. Bellamy, W. J. Morris.

Bishop Johnson addressed the annual meeting of the Women's Auxiliary, which met in the parish hall of St. John's.

CONNECTICUT

United Nations Service

Flags of the 26 nations represented in the United Nations Service held in Christ Church Cathedral, Hartford, Conn., Sunday, April 28th at 8 P.M. were carried in procession and massed for the salute that opened the service.

The guest preacher was the Rev. Dr. John S. Bunnell, minister of the Fifth Avenue Presbyterian Church and moderator of the Presbytery of New York. Lieut. E. Bruce Banks, chaplain of the 79th Regular Coast Artillery, and the Rev. Dr. David McKeith jr., pastor of the Asylum Hill Congregational Church also assisted in the service. The Very Rev. Arthur F. McKenny, dean of the Cathedral, spoke a word of welcome to the visitors.

The Cathedral choir was supplemented by the choir of the All Saints' Orthodox Church of Hartford which sang a number of Russian liturgical selections.

ATLANTA

Business of Diocese Conducted While Ballots Are Counted

While ballots were being counted in the election of the Bishop [see General], reports of the regular committees and election of diocesan officers were taking place at the convention of Atlanta, held in St. Peter's Church, Rome, Ga., April 29th and 30th.

Bishop Juhan preached at the opening service of the council and the Woman's Auxiliary convention. He paid a beautiful tribute to the late Bishop H. J. Mikell.

Officers of the diocese re-elected; standing committee, re-elected; delegates to provincial synod, Rev. Messrs. H. G. Walker, J. L. Duncan, L. W. Blackwelder, C. Holding, W. E. Couch, A. St. John Matthews; Messrs. A. E. Foster, D. E. Atkins, S. Y. Tupper, F. E. Bone, T. F. Lockwood, J. C. Long; alternates, Rev. D. Hobart, J. Vander Herst, S. Bryan, R. Stickney, C. B. Daugherty, W. Ingram.



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SEMINARIES

Nashotah's Centennial

A recent statement by the Very Rev. E. J. M. Nutter, dean of Nashotah House, Nashotah, Wis., announces the names of the speakers who will participate in the Centennial program of this century-old Episcopal seminary, located in the Wisconsin woods about 30 miles west of Milwaukee.

The Commencement sermon will be preached by the Very Rev. Dr. William S. Nes, one of the leading Churchmen of the South and dean of Christ Church Cathedral, New Orleans, La. In connection with this sermon, the Nashotah House choir will sing Solemn Evensong. This event will occur outdoors, before the cloisters, in a natural cathedral setting of trees and sky, at 5 P.M., Wednesday, May 20th.

The annual alumni banquet will be held that evening at 7:00 o'clock, at St. John's School, Delafield. Two prominent lay members of the Church will address this gathering. The Hon. Lewis C. Bernays, British Consul-general at Chicago, will be present as deputy for Lord Halifax, the British ambassador, on whom next day the degree of doctor of laws will be conferred *honoris causa*. Mr. Bernays is a vestryman of St. James' Church, Chicago.

The principal speaker at the banquet will be Dr. Marcus Selden Goldman, professor of English at the University of Illinois. Dr. Goldman, aside from his interests in scholarship and writing in the field of literary history and criticism, has long been prominent in the field of adult religious education.

The Commencement proper will be in connection with a High Mass at 11:00 o'clock the morning of May 21st. Dean Nutter of Nashotah House will be the celebrant. Earlier in the day Bishop Ivins of Milwaukee, the president of Nashotah House's trustees, will celebrate a requiem for departed alumni and will lead in a pilgrimage to the grave of Dr. James Lloyd Breck, who founded Nashotah House.

COLLEGES

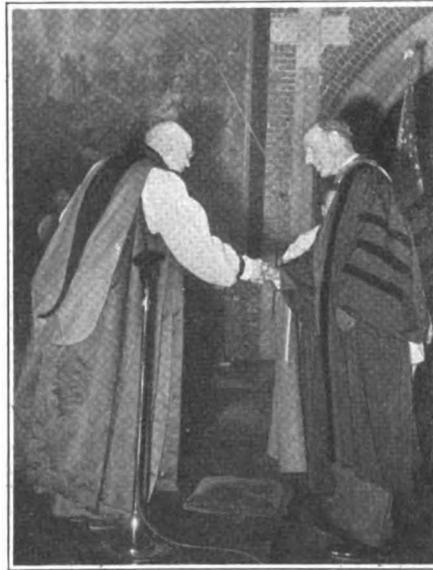
Three New Appointees For College Work

Three new appointments are announced by the Rev. Dr. Alden D. Kelley of the National Council's division of College Work.

The Very Rev. Roscoe Foust, dean of the Pro-Cathedral of the Nativity, Bethlehem, Pa., becomes a member of the national commission on College Work, representing the 3d province, to succeed the Rev. William Laird who is leaving to enter the army as chaplain with a medical unit.

Miss Julia Gehan of Tallahassee, Fla., will be part-time associate secretary for college work in the 4th Province, beginning September 1st.

The Rev. Thomas V. Barrett, chaplain for Episcopalian students at Kenyon Col-



DEGREE AWARDED TO LORD HALIFAX: *Bishop Capers of West Texas, acting chancellor of the University of the South, greets the British Ambassador at a convocation, April 9th, at which Lord Halifax made an address and was awarded the degree of Doctor of Civil Law. He was cited as "able statesman and public servant, . . . Christian layman in the Church of God, and a man the very essence of whose being, in the words of England's Prime Minister, is 'courage and fidelity, for whether as a soldier with his regiment in the last war or as the ruler of the four hundred millions in India, he never swerved from the path of duty as he saw it shining out before him.'"*

Frank Gunter Photo for Nashville Banner.

lege, Gambier, Ohio, will be part-time associate secretary for college work in the 5th province.

There are now six provincial associate secretaries in the field. The others are: first province, Helen Trumbull; sixth province, the Rev. Leonard E. Nelson; seventh province, the Rev. Roscoe Harris; eighth province, Margaret Williams.

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CHANGES

Appointments Accepted

ANNA, Rev. WILLIAM P. jr., formerly rector of St. Andrew's, Scottsbluff, Neb., is to be rector of St. Alban's, Syracuse, Neb. 526 Fellows Avenue, Syracuse, Neb.

EGERTON, Rev. NORMAN, now in charge of St. Peter's Church, Bennington, Vt., and canonically connected with the Canadian Church, will become rector of St. John the Divine, Hasbrouck Heights, N. J., effective about May 15th.

GOUGH, Rev. P. DOUGLAS, formerly rector of St. Luke's, Kearney, Neb., is to be chaplain of Bellevue Hospital, New York City. Address: 301 East 21st Street, New York.

JOHNSON, Rev. HARCOURT, rector of St. Paul's Church, Winter Haven, Fla., will become rector of the Church of the Holy Communion, Paterson, N. J., effective May 10th.

PAIGE, Rev. EMMETT P., rector of St. John's parish, Poultney, Vt., will become rector of St. Peter's parish, Springfield, Mass., effective June 1st.

WHITMEYER, Very Rev. GEORGE L., dean of St. Mark's Pro-Cathedral, Hastings, Neb., is to be priest in charge of Trinity mission, De Ridder, La.

Military Service

GRAHAM, Rev. DAVID, rector of St. Paul's Church, Bellingham, Wash., is on leave of absence from his parish and is serving as a chaplain in the Army.

Resignations

FENN, Rev. Dr. PERCY T., has resigned St. Paul's Church, Berlin, Md., after holding the rectorship for 13 years, because of serious heart trouble that makes rest and quiet imperative. Dr. and Mrs. Fenn will continue to live in Berlin.

New Addresses

HILL, Lt. Col. W. B. (ret.) is now living at 119 East Rosewood Avenue, San Antonio, Tex.

Ordinations

PRIESTS

NEVADA—The Rev. JOHN NELSON BROCKMANN was ordained to the priesthood April 25th at Coventry Cross Chapel, Smith, Nev., by Bishop Jenkins of Nevada. He was presented by the Rev. Canon Louis Douglas Gottschall; the Rev. A. H. MacDonnell preached the sermon. The Rev. Mr. Brockmann is vicar of St. Alban's Chapel, Smith, Nev., Celeville, Calif., and St. Phillips-in-the-Desert, Hawthorne, Nev. Address: Box 467, Yerington, Nev.

PANAMA CANAL ZONE—The Rev. LEMUEL BARNETT SHIRLEY was ordained to the priesthood

COMING EVENTS

May

10. Convention of Iowa, Council Bluffs.
12. Convention of Bethlehem, Scranton, Pa.; of Southern Virginia, Suffolk, Va.; of Upper South Carolina, Columbia; of Fond du Lac, Fond du Lac, Wis.
- 12-13. Convention of New York, New York City.
13. Convention of West Virginia, Charleston.
- 13-14. Convention of East Carolina, Kinston, N. C.
- 14-15. Convention of Lexington, Covington, Ky.
18. Convention of Western New York, Buffalo, N. Y.
19. Convention of Long Island, Garden City; of Erie, Erie, Pa.; of Harrisburg, Harrisburg, Pa.; of Central New York, Utica; of Rhode Island; of Connecticut, Hartford.
- 19-20. Convention of Southern Ohio, Dayton; of Southwestern Virginia, Wytheville, Va.
20. Convention of Eau Claire, Eau Claire, Wis.; of Maine, Portland; of Western Massachusetts, Amherst, Mass.
- 21-22. Convention of North Carolina, Chapel Hill, of Minnesota, St. Paul.
- 25-26. Convention of Northern Michigan, Negaunee.
- 26-27. Convention of Delaware, Wilmington.
27. Convention of Maryland, Baltimore; of Virginia, Alexandria.

at St. Paul's Church, Panama, April 25th by Bishop Beal of the Panama Canal Zone. He was presented by the Ven. A. F. Nightengale, who also preached the sermon. The Rev. Mr. Shirley will be priest in charge of St. Christopher's Mission, Rio Abajo, R. P. Address: Box 3435 Ancon, C. Z.

SOUTHWESTERN VIRGINIA—The Rev. GEORGE RONALD MACCLINTOCK was ordained to the priesthood by Bishop Phillips of Southwestern Virginia at St. Stephen's Church, near Forest, Va., on April 29th. The Rev. Robert A. Magill presented him; the Rev. John S. Wellford preached the sermon. The Rev. Mr. MacClintock, since his ordination to the diaconate on July 13, 1941, has had charge of the Churches at Altavista, Evington, and St. Stephen's.

DEACONS

CENTRAL NEW YORK—STANLEY PAUL GAZEK and GEORGE LYON PRATT were ordained to the diaconate on April 23d at St. George's Church, Utica, N. Y., by Bishop Coley of Central New York. The Rev. William J. Barnett presented the Rev. Mr. Gazek; the Rev. C. Bertram Runnalls presented the Rev. Mr. Pratt. The Rev. Harold E. Sawyer preached the sermon. The Rev. Mr. Gazek and the Rev. Mr. Pratt will receive appointments in the diocese upon completion of their seminary work this year.

LOS ANGELES—ROBERT MILTON CRANE, HARRY BERNARD LAMER JR., and JOHN MARVIN YORK JR. were ordained to the diaconate April 18th in the Cathedral of St. John the Divine, New York City by Bishop Campbell of Liberia (retired), acting for the Bishop of Los Angeles. The Rev. Mr. Crane was presented by the Rev. Felix L. Cirlot. The Rev. Mr. York was presented by the Rev. John O. Bruce. The Rev. Mr. Lamer was presented by the Rev. J. L. Williams. The Rev. S. Taggart Steele jr. preached the sermon.

OKLAHOMA—WALTER EDGAR FRIEMAN was ordained to the diaconate April 18th in the Cathedral of St. John the Divine, New York City, by Bishop Campbell of Liberia (retired), acting for the Bishop of Oklahoma. He was presented by the Rev. Otis R. Rice. The Rev. S. Taggart Steele jr. preached the sermon.

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Parents, Teachers, and God

(Continued from page 2)

once and reasonably well. But if we grown-up people are thus to serve, we ourselves must first understand. We must stop being driven around by ballyhoo and crowd compulsions of Church or State, stop echoing superficial slogans, stop pursuing only this and that, stop just going places.

We must know where to go, what to do, and why. When we know it, maybe we can teach it.

Human beings in their attempt to make life successful, great, worthwhile, in their effort so to grow with the passing years that joy develops rather than begins to perish when youth is gone, do as a matter of fact pursue for chief objective one of five various ends. They try to make life meaningful in terms of property, or of pleasure, or of power, or of pure thought, or of an artistic creativity which causes each to lay down his life, gaily fling it away, in service of beauty and of love. Only pursuit of the last-named objective makes it possible for individuals to become and remain happy, or for Society to avoid fratricidal self-destruction. To know that is not only to have heeded religion; it is to show evidence of some knowledge of human behavior as revealed in history.

To serve where we are, as parents and as teachers, means to impart that fifth pursuit as central in the thinking and living of our children. But only if we ourselves live creatively can we persuade our children so to live. Our fathers and mothers and our school-teachers for the most part failed to persuade our generation how to live as men and women are meant to live, as men

and women must live or perish miserably. They let our generation come to its maturity incompetent to lay hold on life and find it good. God grant that we who are the victims of a secularist, opportunist pseudo-education may do a better job than

they did, now that the future rests in our parental, pedagogic hands. The sins and stupidities of our fathers, we are paying for, in blood and tears. Shall our children be compelled to pay in blood and tears for our incompetence?

DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."

Frederick Charles Ransier, Priest

The Rev. Frederick Charles Ransier, priest-in-charge of Christ Church, Guilford, diocese of Central New York, died at the Chenango Memorial Hospital, Norwich, N. Y., April 22d at the age of 70 years.

Entering the ministry late in life, after a successful career in the business world, he was ordained deacon on July 18, 1923, and advanced to the priesthood on June 17th, 1925 by Bishop Fiske.

Always interested in the rural church, Mr. Ransier devoted 16 years of his ministry as missionary in the rural field comprising Grace Church, Copenhagen, St. John's Church, Champion, St. Paul's Church, Antwerp, and St. Andrew's Church, Evans Mills, and refused to take a vacation during all this period.

Having reached the retirement age in 1939 he resigned his extensive field and assumed the lighter task of priest-in-charge of the rural parish of Christ Church, Guilford.

The burial service was held at Christ Church, April 25th, at which Bishop Coley officiated at a requiem celebration of the Holy Communion. He was assisted by the

Rev. Lloyd S. Charters, rector of Emmanuel Church, Norwich, and dean of the district; the Rev. Philip C. Pearson, Chenango County missionary, and the Rev. Dr. A. A. Bresee.

Interment was in the family lot at Manlius, N. Y., where Bishop Coley conducted the committal service and gave the final benediction, assisted by the Rev. Charles D. Newkirk.

Leonard M. Nelson

One of Grace Church Parish's most devoted Churchmen, Leonard M. Nelson, 62, died in Madison, Wis., on April 13, 1942, and was buried from Grace Church on April 16, 1942, Bishop Ivins officiating at the Burial Office, the Rev. E. M. Ringland celebrating the Requiem, and the Rev. John O. Patterson officiating at the interment.

Mr. Nelson was a lifelong member of Grace Church Parish, a member of its choir for half a century, vestryman for over 35 years, and long time junior warden and senior warden.

He is survived by his widow and his son, the Rev. Leonard E. Nelson, who is rector of St. Paul's, Brookings, S. D.



GO TO CHURCH



DELAWARE—Rt. Rev. Arthur R. McKinstry, D.D., Bishop

Delaware Seashore Churches—209

Rev. Nelson Waite Rightmyer
St. Peter's, Lewes, 8 and 11 A.M.
All Saints', Rehoboth Beach, 9:30 A.M.

MAINE—Rt. Rev. Oliver Leland Loring, Bishop

Cathedral Church of St. Luke, Portland, Me.—773

Holy Communion
Sunday: 8:00 and 10 A.M.
Weekdays: Daily 7:00 A.M.

St. Margaret's Church, Belfast, Maine—75

Rev. James Leslie Hayes, S.T.M.
Sundays: 8, 9:30, 10:45 A.M.
Tourists especially welcomed.

NEW YORK—Rt. Rev. William T. Manning, D.D., LL.D., D.C.L., Bishop; Rt. Rev. Charles K. Gilbert, D.D., S.T.D., Suffragan Bishop

The Cathedral of St. John the Divine, New York City
Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; 11 and 4, Sermons
Weekdays: 7:30, 8:30, 9:15 (also 10 Wednesdays and Holy Days), Holy Communion; 9, Morning Prayer; 5, Evening Prayer.

Church of the Ascension, Fifth Ave. & 10th St., New York City—1,233

Rev. Donald B. Aldrich, D.D.
Sundays: 8 and 11 A.M.; Daily 8 A.M. and 5:30 P.M.
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Chapel of the Intercession, 155th St. and Broadway, New York City—2173

Rev. Dr. S. T. Steele
Sunday Services: 8, 9:30, and 11 A.M.; 8 P.M.
Daily: Holy Communion 7 and 10 A.M.; Morning Prayer, 9:40 A.M.; Evening Prayer, 5:30 P.M.

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Rev. Geo. Paul T. Sargent, D.D.
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Weekdays: Holy Communion at 10:30 A.M. on Thursdays and Saints' Days
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St. James' Church, New York City—2230

Rev. Horace W. B. Donegan, D.D.
8 A.M., Holy Communion; 9:30 A.M., Church School; 11 A.M., Morning Service and Sermon; 8 P.M., Choral Evensong.
Holy Communion, Wednesdays 8 A.M. and Thursdays 12 noon

St. Mary the Virgin, 46th St. bet. 6th and 7th Aves., New York City—1243

Rev. Grieg Taber
Sunday Masses: 7, 8, 9, 10, 11 (High).

St. Thomas' Church, Fifth Avenue and 53d Street, New York—2450

Rev. Roeliff H. Brooks, S.T.D.
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

Little Church Around the Corner

Transfiguration, One East 29th Street, New York—656
Rev. Randolph Ray, D.D.
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Choral Eucharist 11—Sermon (Rector)
Vespers and Devotions 4
Lenten Noonday Service 12:10-12:40

Trinity Chapel, Trinity Parish, 25th Street West of Broadway, New York—385

J. Wilson Sutton, D.D.
Sundays: 8, 10:15, 11 A.M.; 4 P.M.
Weekdays: Mon., Tues., Thurs., Sat., 7:30 A.M.;

PENNSYLVANIA—Rt. Rev. Francis M. Taitt, S.T.D., LL.D., Litt.D.

St. Mark's Church, Locust Street Between 16th and 17th Streets, Philadelphia, Pa.—700

Rev. Frank L. Vernon, D.D.
Sunday: Low Mass, 8 and 9 A.M.; High Mass and Sermon, 11 A.M.; Evensong and Devotions, 4 P.M.
Daily: Masses, 7 and 7:45 A.M. Also Thursdays and Saints' Days, 9:30 A.M.
Confessions: Saturday, 4 to 5 and 8 to 9 P.M.

WASHINGTON—Rt. Rev. James E. Freeman, D.D., LL.D., Bishop

St. Agnes' Church, 46 Que St., N.W., Washington, D. C.—280

Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, S.S.J.E., in charge
Sunday Masses: 7, 9:30, and 11 A.M. Vespers and Benediction 7:30 P.M. Mass Daily—7 A.M. Fridays, 8 P.M. Holy Hour. Confessions, Saturdays 4:30 and 7:30 P.M.

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