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LETTERS

Suggestions for Evangelism

TO THE EDITOR: May I appeal through your columns to the clergy and laity of the Church who live in communities where there is a public library, to further the Presiding Bishop's program of evangelism in one specific way: namely, to find out if their public library possesses a copy of the Authorized Version of the Holy Bible with Apocrypha, and a copy of the Book of Common Prayer (chancel edition, with large type).

If the library does not possess these basic volumes, they could be purchased inexpensively and given to the library, which would welcome them. These two books taken singly or together are a powerful force for evangelism in these days.

(Very Rev.) EDWARD R. WELLES.
Buffalo, N. Y.

Audio-Visual Number Praised

TO THE EDITOR: May I express my enthusiasm for your second Audio-Visual Number? The use and value of audio-visual aids has been measured by the Armed Forces and the schools of our land, and found to be of great help.

The education of the youth and adults of our Church may be aided by the use of audio-visual aids. As long as these materials are considered as an aid to education, and not a panacea for religious education, our feet will be on firm ground.

ALFRED H. ROUSSEAU.
Lynn, Mass.

Aid Asked

TO THE EDITOR: Could you put me in touch with some parties who would like to help in furnishing small churches? Most of these churches have not the barest necessities of equipment. I am trying to introduce a standard of Catholic worship, and there is a great need of Communion vessels, linens, vestments, frontals, and surplices.

I should be pleased if you could put me in contact with some people who would like to help to bring to devout but poor fishermen some knowledge of the outward beauty of Church worship.

(Rev.) R. S. SHEPPARD.
The Rectory, Harbour Breton
Fortune Bay, Newfoundland.

Open Communion Decried

TO THE EDITOR: The letter of the Rev. Mr. Lile [L. C., February 22d] recalls what Bishop Irving Peake Johnson wrote on the same subject:

"To say that because you have a lovely house, it is your duty to put out a sign, 'Come in to dinner,' is to wreck your lovely home and turn it into a cafeteria.

"A home must have walls and doors and windows, and each has its appropriate function. You see through the windows, the door is for entrance under reasonable restrictions, the walls are to preserve the house rather than intentionally to exclude the public.

"When we have pulled down the walls,

we shall have nothing to offer the public. Even a Rotary Club has to have some protection in order that it may not be just a restaurant.

"The Church keeps the altar as the chief symbol of its mission. The altar, not the pulpit, is the symbol of our love for God and our affection for one another. It is both Eucharist and Holy Communion.

"The seats in the Church should be free to all; the communion rail is free to those who are willing to be identified with Christ. There is a sort of parlor socialism which would open the Communion rail to all and reserve the seats for the elect. That is putting the cart before the horse.

"To sit in church involves no obligation; to receive the Sacrament of the Altar without the sacrament of the door is no kindness to the irresponsible who prefer to climb up some other way.

"To demand Confirmation before Communion is to do things decently and in order, and it excludes no one but those who refuse to put on the wedding garment.

"In short, the Church is a brotherhood with its formal rules of admission and obligation—a household with its rules of housekeeping. It is the Body of Christ with a sanctity which is all its own. In the medley of voices, the Anglican Communion has its mission. It conserves reverence; it maintains sanity; it manifests kindly courtesy; it includes every legitimate expression of religious faith and excludes none except those who refuse to come. We have no right to demand admission to the Lord's House on our own conditions."

H. J. MAINWARING.

Wollaston, Mass.

The Negro and the Seminary

TO THE EDITOR: As a prospective seminarian, I was not a little surprised to read in *THE LIVING CHURCH* that three Negro members of the faculty of the Bishop Payne Divinity School proposed "to take a poll of the seminaries of the Church to find out if one or more are willing to have Negro professors and Negro students as a normal part of their system."

The professors go on to acknowledge a possibility that no seminary will be willing!

The very idea of such a possibility seems inexcusable on the part of those who teach and those who learn the duties of a priest of the Catholic Church.

In our Church schools, children are taught the doctrine of universal brotherhood. On Lenten mite-boxes, White, Black, and Yellow children are depicted holding hands as a symbol of their relationship to one another in the Family of God . . . and yet, Negro priests recognize the possibility that White priests and prospective White priests will refuse to study side-by-side with Negro seminarians!

As a veteran of World War II who found his close associations with Negro men a most enlightening and gratifying experience, I strongly protest such a "possibility" in the Episcopal Church. If a single seminary faculty or student body



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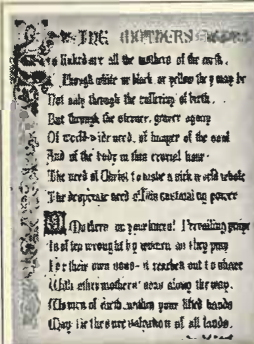
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LETTERS

should object to such a proposal, I, for one, would be ashamed.

May God grant that the seminaries, when polled, will open welcoming arms to our Negro brothers who have been called to work for the spread of the Kingdom.

GERALD H. GRAVES.

Tulsa, Okla.

Lotteries Condemned

TO THE EDITOR: In the February 22d issue of *THE LIVING CHURCH* I noticed the request made by the Bishop of Dallas to the convention of his diocese. I greatly admire the stand taken by him on the matter of the holding of "lotteries and other gambling devices to raise funds for the Church."

It seems to me that if all our leaders would stand together and forbid such practices, which are undeniably contrary to the teachings of our Lord Jesus, then those clergymen who are struggling to maintain Christian standards in their parishes in the face of derogatory criticism would have this authority to uphold them, and, moreover, our Church would win the respect of the secular law enforcement authorities who are endeavoring to cope with one of the greatest evils of the present day.

(Mrs.) T. SCOTT.

Belmont, Calif.

Appeal for Bishop Gilman

TO THE EDITOR: May I send a personal message to ask whether you might be willing to urge *THE LIVING CHURCH FAMILY* to write in a special gift for the work of Bishop Gilman in China? His recent appeal in *THE LIVING CHURCH* is pathetic, his giving 45 years' labor, then given 10% reduction in his former meager funds which were already far inadequate—this blow given when he "faced the greatest opportunity in the history of the Church in China."

Could we not mark his retirement by such gifts as would more than cover this reduction? I have sent a small gift to Mr. Franklin for this and asked him if some-

The Living Church

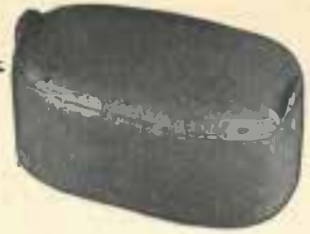
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THE LIVING CHURCH is published every week, dated Sunday, by Morehouse-Gorham Co. at 744 North Fourth Street, Milwaukee 3, Wis. Entered as second-class matter February 6, 1900, under the Act of Congress of March 3, 1879, at the post office, Milwaukee, Wis.

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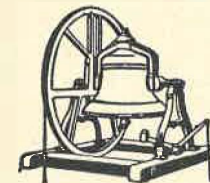
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LETTERS

thing could not be done to avert the "calamity" which Bishop Gilman sees—a most sad way to mark the close of his long and devoted service. It must be keenly hard for Bishop Gilman to face this indifference to work for Christ in which he has given most of his life in self-sacrificing service—marking his closing labors with sorrow instead of joy.

(Miss) CORINNE ROBINSON.

Orlando, Fla.

Editor's comment:

Some readers have already sent contributions to THE LIVING CHURCH RELIEF FUND for this purpose. Additional contributions may be designated for "Bishop Gilman's Fund" and sent to THE LIVING CHURCH RELIEF FUND, 744 N. Fourth St., Milwaukee 3, Wis.

The Church and the Kingdom

TO THE EDITOR: I was very much interested in the article by Fr. Cross, entitled "The Church and the Kingdom of God" [L. C., March 21st]. There is much truth in it, but it seems to me there is also some confused thinking in it. Since the Church is the Body of which Christ is the Head, it seems to me it follows that it is also the Kingdom of which He is the King. Fr. Cross seems to confuse the Church with that small part of the Church known as the Church Militant. The Church also includes the Church Triumphant and the Church Expectant. Surely the Church Triumphant is the Kingdom of God, and it therefore follows that the Church Expectant and the Church Militant are also integral parts of the one Kingdom of God and of Christ, since they are integral parts of the One Church. Finally it seems to me obvious that, while our Lord taught His disciples that His Kingdom was not of this world, He also taught them that it was and is in this world—that it is a present reality, not just an ideal for the dim and distant future.

(Rev.) CARROLL M. BATES.

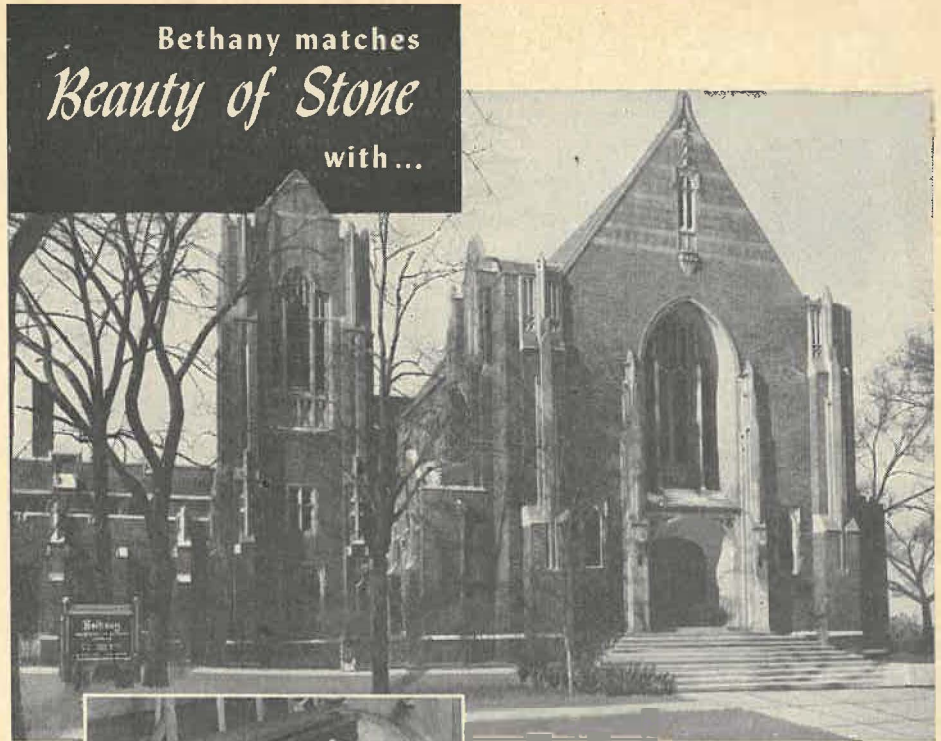
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Talks
With *Teachers*

REV. VICTOR HOAG, D.D., EDITOR



When You are Asked to Substitute

EVERY good teacher has somebody he can call on, when necessary, to take his class. This available substitute may be a person who has been enlisted through the personal arrangement of the teacher. It may be a former teacher, now unable to give all Sundays, but able to come at times of need. It may be a young person, looking forward to teaching in coming years. Often, there is some one parent of a pupil who has offered.

In any case, the alert teacher will always take the precaution, early in the year, of making a personal arrangement with this extra person, and of keeping him posted and in touch with the class. For this, the scheme of "teacher number two" has worked well, whereby the extra teacher attends nearly every Sunday, and frequently takes an agreed part in the lesson—such as the story, or the hand work. It is wonderful how much it improves the tone and achievement of a class to have two adults always present. For one thing—a simple, but subtle point—the principal teacher will not care to come unprepared knowing well that the other can detect and will disapprove bluffing, or "cold reading" from the text.

EVERY SUNDAY COUNTS

But in any case, available and prepared substitutes there must be. Some schools are lucky in having some selfless and willing person who is always present, but has no class, who can fill in any gap in the ranks. Too often the rector, or the rector's wife, is counted on for such service. Fortunately, the ideals of responsibility among our teachers are higher than formerly, and few there are, in most parishes, who will actually fail to appear, without giving notice. Sunday trips there will be, and no amount of Church loyalty seems to do away with this temptation. Last minute messages are bound to come.

The best cure for this state, is for every teacher to develop the right attitude toward continuous teaching. A bad Sunday sets you back more than one Sunday. It is not just a delay in the sequence of lessons, but, if the substitute teacher created a bad discipline and confusion, it will take part of the next lesson to fight back to where you were. Class morale is a fragile thing, created and maintained only by constant effort, alertness, and patience. So your absent Sunday,

about which your children tell of the inane or wild things which happened under the substitute, has really set you back two Sundays.

A DIFFICULT CALL

If you should be asked, on short notice or long, to take a class for a Sunday, you may well hesitate. It is not easy; it is more difficult than ordinary teaching. Children, by some mystery of the clan, will make it hard for the substitute. It is either giggles, or experimental mischief, or a waiting to see if the stranger has a mind of her own. The newcomer is on strange if not hostile territory. Therefore, the first problem of the temporary teacher is to be interesting, to be prepared to attack at once, and to be the leader for the period. It won't do to try, "Now, let's get acquainted," or, "Who can tell what you have been studying about?" Rather, dive right in with some new material which you have thought up. It need not be part of the regular course, but one single special lesson which you can give them.

Every parish has a continual responsibility in this matter, and should have an arsenal of reserve things for substitute teachers. This can well be a shelf or drawer containing special story and picture books, games, and easy hand-work, such as the ready-printed posters of Bible stories for cutting and pasting. But woe unto that parish where the regular teachers get to sneaking into this reserve bin for materials to make up for their own lack of preparation! One parish has a shelf labelled, "For substitute teachers only, in emergency. Regular teachers will be shot at sunrise if they touch any of these materials."

Nor should even such materials be given to a substitute who does not know a little of their use, or has some experience and ingenuity. In war, they did not press a machine gun into the hands of an untrained soldier and tell him to "get in there and shoot." The best attitude is to look on the whole parish teaching force as a unit—teachers, regular helpers, and the list of marginal ones who have been or may be called on. If all come to feel that each lesson counts, that teaching is important, and that every class has a right to a good lesson, every Sunday, then there will be fewer times when we have to combine classes, patch things up hastily, and get through a "terrible Sunday."

THIRD SUNDAY AFTER EASTER

GENERAL

EPISCOPATE

Consecration of Bishop Hunter

By MILDRED CAPRON

When Bishop Ziegler of Wyoming "took over" Wyoming in December, 1936, he came with the blessing of many who gave him the watchword of "Win Wyoming." And that is what he did. He never spared himself his eternal quest of winning souls for Christ. It is therefore fitting that the man who now wears his ecclesiastical mantle should also be so well-named — a Hunter; for Wyoming is a game-country, large game and small game — "wild life." And souls, too, come in that category of game. We are confident that this well-chosen man will continue the perpetual vigilance for the Kingdom so well begun by Bishop Ziegler, and will be a true hunter of souls.

April 7th was an historic day in Wyoming. Down the long roads, undeterred by mud holes of early spring, by flurries of snow, rain, and sleet, cars of laymen and clergy from all over the missionary district converged on Laramie. By plane and train, too, came many dignitaries of Church and State. In St. Matthew's Cathedral, built by Bishop Talbot, the "Cowboy Bishop," a new Bishop was to be consecrated — James Wilson Hunter — as Bishop Coadjutor of Wyoming, assuming the duties of Bishop Ziegler, whose ill health has forced him to relinquish the responsibilities of this jurisdiction.

On the evening before the Consecration, hundreds gathered at an informal reception for the Presiding Bishop. Two blanketed Indians, Arapahoes, mingled with other laymen as they also welcomed Bishop Sherrill and bishops of many neighboring states, and their own beloved Bishop Ziegler, fortunately able to be present.

Then on Wednesday, April 7th, a hushed and reverent throng filled the cathedral to overflowing when the Service of Consecration took place. A colorful procession (though rather wind-blown, for Laramie gave them a sample of its best!) of more than a hundred marched through the Church to the chancel and sanctuary to open the ceremony. Taking part in the procession in addition to the bishops and other clergy, were Gov.



Mildred Capron

HUNTER CONSECRATION: *The Bishop-elect kneels before the Presiding Bishop while the other Bishops group themselves around for the laying on of hands.*

Lester C. Hunt of Wyoming, Dr. G. D. Humphrey, president of the University of Wyoming, the cathedral vestry, and the lay members of the council of advice, which has had interim authority in the district during Bishop Ziegler's absence in California since late November.

The Epistle was read by Bishop Clark of Utah and the Gospel by Bishop Gesner of South Dakota. The Rev. Frank F. Kraft, rector of St. Thomas' Church, Rawlins, and Mr. G. R. McConnell, chancellor of the district of Wyoming, and the Bishop Barton of Eastern Oregon, read the various testimonials. The Presenting Bishops were Clingman of Kentucky and Keeler of Minnesota; and the attending presbyters were the Rev. Messrs. Wilfred B. Myll and Marcus B. Hitchcock. The Presiding Bishop was the consecrator, with Bishop Ziegler and Bishop Jones of West Texas as his co-consecrators, assisted by the seven other bishops present.

Although the solemn traditional ceremony is centuries old, it did not seem unrealistic, nor did it ignore the instability and gloom of the present-day world. Rather, the thoughtful sermon preached by Bishop Haines of Iowa, pointed the way to the only power cap-

able of guiding Churchmen through these difficult times. "Because Christ has chosen us," he assured the 44-year old Marylander, Bishop-elect, "we possess the right to ask, in His name that power be given us. A courier who travels into strange and dangerous country carries with him as his security credentials which carry the power of his native government. An American citizen on alien soil in the hour of his need has the right to summon to his aid all the power of his native government. Are not we, too, couriers of a King — citizens of heaven? Remember that *you* carry in your person the credentials of the King. Show them wherever you go. Let the disbelieving world know whose authority you bear, and by using your own right of access freely, introduce men to the unfailing source of their unlimited power."

With the solemn laying-on of hands the consecration was complete, the service of Holy Communion was resumed, and administered to the new Bishop and his family. The service was greatly enriched by the dignified and beautiful singing of the cathedral choir.

After the service, a luncheon honoring the new Bishop and his wife was held at the Wyoming Union of the university.

Dr. J. H. Holland was toastmaster, and introduced the speakers: Bishop Jones, from whose jurisdiction Bishop Hunter has come; Bishop Sherrill, Governor Hunt, Bishop Ziegler, and finally the newly consecrated Bishop. The appropriate and often amusing remarks of all speakers were received with enthusiasm. Deeply sincere tribute was paid to Bishop Ziegler for his great work in Wyoming the past eleven years.

**Fr. Hubbard Elected;
Bishop Emrich Installed**

The Rev. Russell Sturgis Hubbard, rector of St. Saviour's Church, Bar Harbor, Maine, was elected Suffragan Bishop of the diocese of Michigan at a special convention, held at St. Paul's Cathedral, Detroit, Mich., on Thursday, April 8th. Fr. Hubbard was elected on the second ballot.

The standing committee of the diocese, augmented by the addition of four other persons, was made a committee to receive nominations for Suffragan Bishop, and before the convention had issued a report to the clergy and lay delegates, indicating that it would place in nomination the names of Fr. Hubbard and also, from within the diocese of Michigan, the Rev. Messrs. Irwin C. Johnson, rector of St. John's Church, Detroit, and Gordon Matthews, executive secretary of the diocese.

A preliminary "nominating ballot" was taken at the beginning of the business session of the convention, after which a number of men withdrew their names.

Upon motion of the Rev. Mr. Johnson, the election was made unanimous. Bishop Emrich of Michigan presided at the convention.

Earlier in the day, at a service of Holy Communion in the cathedral, Bishop Emrich had been installed as the seventh Bishop of Michigan by Bishop Ivins of Milwaukee, president of the Fifth Province. Bishop Page of Northern Michigan was the celebrant and the sermon was preached by Bishop Whittmore of Western Michigan.

Other Bishops present were Bishop Kirchoffer of Indianapolis and Bishop Mallett of Northern Indiana. In the procession were also representatives of the mayor and common council of the City



Mildred Capron.

BISHOP HUNTER: *The new Coadjutor of Wyoming with the governor of the state.*

of Detroit, a number of clergy of other Communions, representatives of the National Association for the Advancement of Colored People, the AF of L, CIO, Detroit Council of Churches, numerous diocesan organizations, and others.

Bishop Emrich was presented to Bishop Ivins by the Rev. James G. Widdifield, president of the standing committee, who also, on behalf of the diocese, presented Bishop Emrich with a beautiful sterling silver crozier, given in memory of the late Rt. Rev. Herman Page, D.D., fifth Bishop of the diocese, by Mrs. Leslie H. Green. The crozier was made by the well-known ecclesiastical silversmith, artist, and craftsman, Arthur Neville Kirk, who was at one time associated with the Cranbrook Academy of Arts. It carries the seal of the diocese of Michigan.

INTERCHURCH

**Philippine Independent Bishops
Consecrated April 7th**

The Most Rev. Isabelo de los Reyes, Jr., Supreme Bishop of the Philippine Independent Church and Bishop of Manila and Quezon Cities; Msgr. Manuel N. Aguilar, Bishop of Laguna; and Msgr. Gerardo M. Bayaca, Bishop of Tarlac and Zambales, were consecrated in the Cathedral Church of St. Luke, Manila, P. I., on April 7th.

Bishop Binsted of the Philippines was

the consecrator, assisted by Bishop Kennedy of Honolulu and Bishop Wilner, Suffragan of the Philippines, as co-consecrators. The co-consecrators also acted as the Presenting Bishops, and Bishop Wilner preached the sermon.

A full account of the consecration, with pictures, will be in THE LIVING CHURCH of April 25th.

CONFERENCES

**Inter-seminary Group Meets
at Nashotah House**

By WILLIAM E. KRUEGER

A "Study of the Christian Philosophy of Education" was the theme for the second Inter-seminary Conference of the Episcopal Church. Held at Nashotah House, April 1st to 3d, seminarists from ten of the eleven seminaries assembled to view the educational problem which is confronting the Church today. For many of the 40 guests, it was their first trip to Nashotah House and it afforded an opportunity to view another seminary in action. The normal routine of the House was not changed: Matins followed by the Eucharist every morning, with Evensong and Compline at night. Each noon an intercession period was led by the dean of Nashotah, the Very Rev. Dr. William H. Nes. With addresses delivered by leaders in the Church educational field, the conference carefully considered the seriousness of the dilemma which is overshadowing the Church and the public educational system, i.e., a complete and definite recognition that American education is Godless and anti-Christian.

There was an urgency, which all the seminarists felt, for the Church to consider more profoundly than it appears to have done an interracial approach to Christian education and the impracticability of adding a few Christian patches to the garment of secular education. It was felt that Episcopalians do not yet mistrust the secular school system in the sense that the clergy do, and hence are not aware of the need of the establishment of institutions which will teach with a Christian philosophy of education.

The conference, not feeling its purpose to pass resolutions, made no proclamation of policy. However, the general attitude of the conference was that the establishment of parochial schools would be a helpful solution to the problem. Because of the fact that the public schools are permeated by non-Christian and anti-Christian attitudes in their educational program, it was observed that this was aiding in the creation of materialistic society which was resulting in the defeat of the purpose of man, and causing man to become less than human. Though the present methods of combatting the spread

Balloting for the Suffragan Bishop of Michigan

	First		Second	
	C.	L.	C.	L.
B. H. Crewe	1	4	1	3
Russell S. Hubbard	46	97	58	124
David Hunter	3	2	1	0
Irwin C. Johnson	34	77	34	70
Gordon Matthews	16	27	4	7
Total	100	207	98	204
Necessary to elect	51	104	50	103



CONFERENCE LEADERS: (left to right) Dean Nes, Fr. Simcox, Fr. Yerkes, Sister Rachel, and Fr. Taggard at the recent Nashotah Conference.

of non-Christian thought are not satisfactory, it was felt that such programs as released time, family instruction, and the Church Sunday school were to be encouraged as well as any other methods which could be employed.

Parochial education was the only answer proposed as capable of making an effective challenge to the problem. There was a recognition of the difficulties attendant to implementing such a system. The strategy was to get the schools, but the attack would be accomplished by taking full advantage of the existing schools, as well as the starting of parochial schools by parishes, one grade at a time. The latter program has been already instituted in several eastern parishes.

During the general discussion session, reports of various seminary activities were heard from conference representatives. Emmet Waits of Sewanee informed the group of his seminary's project to translate Anglican theological books into Spanish for use in the new Mexican seminary, and asked for assistance from any seminarist capable of aiding in this work. A member of the Virginia Seminary told the group that they had two former Roman clergy from Mexico studying with them before receiving Anglican orders, after which they will exercise their priesthood in the Mexican Church. Of particular interest to the group was the report heard from Evan Williams of the Church Divinity School of the Pacific, who spoke of the activities of the wayside mission conducted by the students of the seminary [L. C., March 28th].

Plans for next year's conference to be held at Bexley Hall, Gambier, Ohio, were laid, with Virginia and Seabury-Western as alternate choices.

The conference got under way at Evensong in the Chapel of St. Mary the Virgin, Nashotah, with the visiting conference delegates participating in the service. The official delegates joined the Nashotah House seminarists in procession, taking assigned places in the choir and served as lectors at the several services of Matins and Evensong throughout the conference. For the opening service Dean Nes preached the sermon. The dean called to mind the duties of the seminarists as they go out to face the crucial times of the world, likening history to the passages of a great symphony. He said:

"As there are epochs, calm and cultivated, so there are epochs that are stormy and strident. In such an age (as this) you must undertake your ministry. Conflict and confusion are about you in every region of life, even in the Church itself. You must endure the noise and conflict and you must seek to discover in it the providence of God and the way by which the ageless gospel is to be brought home to desperate and bewildered men and women. You have to tell them of God, not as 'idea,' but as 'living God.' You have to make real to them the truth of the Holy Trinity, and, as it was with St. Paul, you must focus all in the proclamation of Jesus and the Resurrection. All that lives must die and ultimate victory is only in resurrection, that is in the deed of God Himself. There must be no equivocation about the doctrine of the Resurrection. The Apostles did not go out to preach that Jesus was alive in the spiritual world; they went out to

preach that a thing had happened in His case which is unique in history. The Gospel is not corroboration of a speculation concerning immortality; rather it is, as the Father raised up Jesus, so He will raise us up in Him. You must also preach the Church and sacraments; we do not leave the newly-converted to their own devices. Through Baptism one is brought into a sacramental fellowship. We are one body, St. Paul says, because we eat one bread. Finally, you must preach Christian behavior. In order to do this you must know what it is and be yourselves examples of it."

The conference speakers were the Rev. Frs. Royden K. Yerkes, director of religious education in the diocese of Chicago; Carroll E. Simcox, Episcopal chaplain to students at the University of Wisconsin; Sister Rachel, OSH, principal of Margaret Hall School in Versailles, Ky.; and the Rev. Edward Thomas Taggard, rector of St. Luke's Church, Evanston, Ill.

Fr. Yerkes, in the keynote address, pointed out that man has knowledge and choice which reach beyond the limits of space and time and can be centered outside oneself. He stated that man has a tradition as a result of constantly increasing knowledge and of speech and writing. Defining tradition as "knowledge of community, which enlarges generation by generation," he said that it can be transmitted by generations and it can be altered. He then developed the point that education is thought of as the process of communicating the human tradition to the next generation in order that their human potentiality may be actuated and added to the tradition. "There is a word which describes that beautifully and there is a word which does not," said Dr. Yerkes. "There are two Latin words, *educio* and *educeo*. The first is in the infinitive form *educare*, which means to feed. *Educere* is the infinitive of the second which means 'to lead out.' To educate is to feed the young mind with knowledge. No one can be self-educated."

There were two ways stressed by Fr. Yerkes for the seminarists to follow. One, "We can recover to the priesthood its old function of *the teacher*. That means that you know the 'tradition.' To teach is easier for him who knows something. The presbyter in the early Church was the teacher. It was his first duty; not building; not raising money — but it was teaching. Please remember that in the parishes where you go. You are responsible for the teaching. We must give ourselves to the work of teaching and it would be good for each one to take a vow at the time of ordination." Secondly, he stated that the laymen were to be reoriented to the importance of the human soul, pointing out the danger of non-activation of potentiality by ignoring this field. Fr. Yerkes

closed his speech with the comment that "Teaching without God is preparing man to return to animality."

In dealing with the Christian philosophy of education from a college chaplain's point of view, Fr. Simcox asserted his belief that "the Church cannot adequately discharge her teaching mission within the framework of the present established school system in America and that the Church "must work toward the goal of complete recovery of her ancient place as the guardian of the total education of her children." He contended that the secularist, who controls American education, must be realistically regarded as an enemy. Developing a point made by Fr. Yerkes in the keynote address, he demonstrated that the true etymology of the term "education" reveals that it means "feeding," not "leading," and that education as a feeding process pre-supposes that the educator has something to feed in the way of truth which has been received and can be handed on. He stated that the true end of education must be derived from the true or chief end of man, and since, for the Christian, this chief end is "to know God and enjoy Him forever," it follows that all education, to be Christian, must be directed toward this end. Such established academic disciplines as history, mathematics, and science can be directed toward this end, he pointed out, for the reason that the discovery of any truth in any realm about God's universe is a discovery of a truth about God. "Theology," he said, "is not only the queen of the sciences; it is also the sum of the sciences. In one way or another each science contributes to theology by enlarging our knowledge of God. Likewise with the arts: any beauty is a beauty of God. There is a Christian esthetic . . . Every Christian



INTERSEMINARY CONFERENCE PARTICIPANTS: Shown above are students from ten of the Church's eleven seminaries.

is in his own right a critic and connoisseur of the arts. He has a standard, the divine beauty of the eternal Word, by which all works of art may fairly and objectively be judged."

Sister Rachel spoke on the "Approach to a Christian Philosophy of Education from the point of view of a Secondary School." Her central theme was "holiness" [see page 15].

Fr. Taggard's address was given at the last session of the conference. He spoke on the content of Christian education as the tradition in faith, life, work and worship. Calling attention to the true stand of Christianity, "for man and humanity," Fr. Taggard pointed out that the world will pass through an unprecedented de-Christianization with all the results of that process before Christianity will be revealed in its pure form. "People," he said "have ceased to believe that Christianity can maintain itself in a world of power politics because they think it is all lovely dreams or extracts from the Sermon on the Mount." Such was not the case he said. "It was far more tragic and more realistic. It was the story of a young man, dedicated to a new age of love and truth, righteousness and freedom, justice and forgiveness, murdered by a totalitarian State." . . . "It is the proclamation of a living God — a God who acts and 'does things' in history." Tracing the acts of our Lord, he pointed out the definite instruction the Master gave about the organization and work of the Church. "The disciples had a definite body of

teaching and the Church, set forms of devotion and the regular celebration of the Holy Eucharist. And they preached Christ." It was by this preaching, said Fr. Taggard, that "men who were weak, cowardly, vacillating, despondent became strong, confident, bold, and unafraid." Using St. Paul's illustration of the union of Christ with His Church, he pointed out why the Church is called our "Mother." "It is her function to bear children to God and to love and nourish them. She gave us our birth in Holy Baptism; she educates us in God's Holy Word; she completes our spiritual equipment by the gift of the Holy Spirit in the Laying on of Hands in Holy Confirmation; she feeds us with the Bread of Heaven in the Holy Eucharist; she draws us to seek Christ's pardon for our sins in Absolution; she blesses us in marriage, and gives Holy Orders to those who have been called to the priesthood.

"She comforts us in sickness, and gives us the oil of anointing; and at last she lays us asleep in death in sure and certain hopes. All this our Lord Jesus Christ does through His Church."

The call of Christ's Church today, said Fr. Taggard, is to free the frustrated and despairing men from their chains and give them new life which is not temporarily theirs as they have lost their way and are serving strange gods and false values.

We must show mankind what is meant by a common life built on the foundation of Christian belief in God and man.



FR. TAGGARD shown lecturing in Donaldson Hall, Nashotah House.

LAYMEN

Dr. Gates Dies

Dr. Thomas Sovereign Gates, 75, chairman of the board of trustees and former president of the University of Pennsylvania, died in his sleep on April 8th at Osterville, Mass.

Dr. Gates, who was a former partner in the investment firms of J. P. Morgan and Co. and Drexel and Co., created a sensation in the banking world when he gave up an income popularly estimated at one million dollars a year to accept the unpaid position of university president in 1930. At that time, he explained that he wanted to devote his life to public service in human relations, rather than to the accumulation of wealth.

In 1931, the year after he became president, Dr. Gates announced the "Gates

Plan" for taking commercialism out of college athletics. The plan was the most sweeping reform of college athletic administration yet proposed in an era when educators were protesting against the overemphasis on sports. Though attacked by many, the Gates Plan endured at the University of Pennsylvania, and was later copied by other eastern universities.

Dr. Gates had long been an active Churchman. Among his many activities in the Church, he was a director of the Church Society for College Work, vice-president of the Philadelphia Council of Churches, a trustee of the Philadelphia Divinity School and the Church Pension Fund, and a member of the Washington Cathedral Council. In 1946, he was general chairman of the Philadelphia committee for General Convention.

In the recent war, Dr. Gates served as district coördinator of the Defense

Contract Service of the Office of Production Management for the Philadelphia Federal Reserve District. In 1945, as the war neared its conclusion, he was one of 15 university and college heads who wrote to President Roosevelt, urging prompt decision on post-war compulsory military training.

He was born in Philadelphia, March 21, 1873, the son of Jabez Gates and Isabel (Sovereign). He received the Ph.B. degree from the University of Pennsylvania in 1893, and the LL.B. in 1896 from the same institution. In addition, he had received degrees from 15 American universities.

Dr. Gates is survived by his third wife, the former Emma Barton Brewster Wallace; a son, Thomas S., Jr.; and a daughter, Mrs. George Barrett. Dr. Gates' first wife died in 1910, and his second, in 1925.

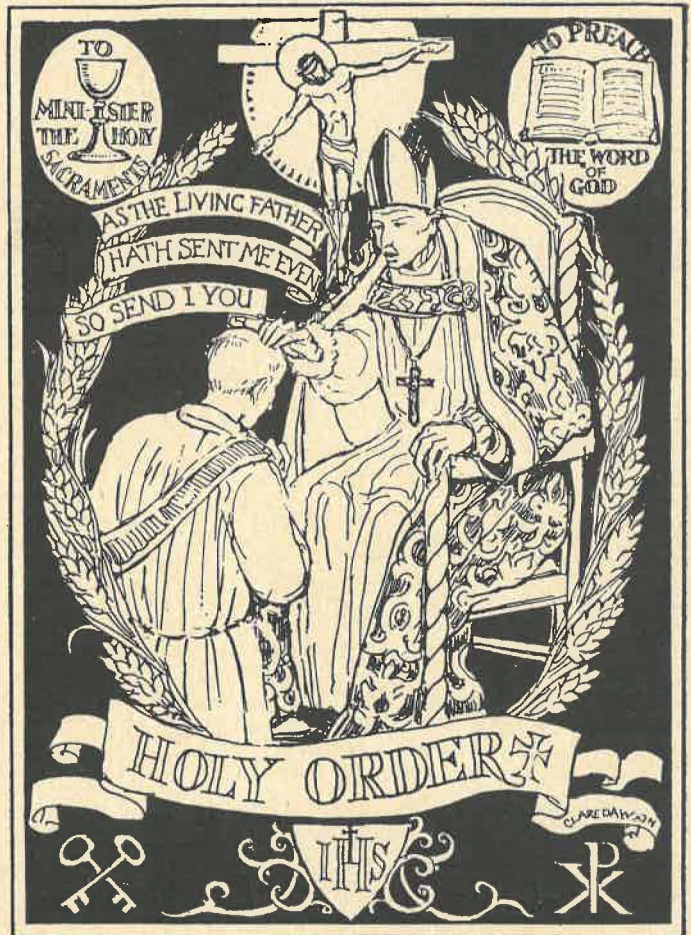
HOLY ORDER*

OUR Lord, in His office of Messiah, was in effect an apostle, *i.e.*, one who is sent. Because as Man He was sent into the world with the power and authority of God, He was able to delegate this authority to those who were to continue His redemptive work in the Church. The apostles whom He chose and ordained to act in His name handed on their power in the Sacrament of Order. "No man taketh this honour unto himself," and apart from sacramental ordination there is no true priesthood and no guarantee of a true ministry of the sacraments.

The consecration of a bishop in the Church of God confers upon him the power to consecrate, ordain, confirm, as well as to administer the five other sacraments. Ordination to the priesthood includes the power to baptize, celebrate the Holy Eucharist, anoint, absolve, bless, and preach the word of God. A deacon is empowered at ordination to assist in administering the Blessed Sacrament, to baptize in the absence of a priest, and to preach with permission of the bishop. The outward sign of ordination is the laying on of the hands of a bishop, with prayer, and a form of words signifying the intention to bestow that particular office with divine authority through the gift of the Holy Ghost.

NOTES ON THE PICTURE: We see here the bishop laying his hands on a young deacon, ordaining him to the priesthood of the Church. This is a very special sacrament, reserved for those only who shall be called to the sacred ministry. The two medallion pictures at the top corners set forth the words of direction voiced by the bishop to the candidates, but note very especially our Lord leaning down from the Cross (which had to be endured before Christian priesthood could exist), and Himself laying His own precious hand of consecration upon the candidate.

The lower symbols depict the keys of authority committed to every man when ordained to the priesthood, and the name "Jesus Christ." The wreathing surrounding this picture is of wheat; for, as the Holy Gospel in the ordination service states, "The harvest



truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that He will send forth laborers into His Harvest."

*This is the fifth of a series of seven illustrated articles on the sacraments, adapted from a set of seven cards published by Ammidon and Company and reproduced in THE LIVING CHURCH by permission of the publisher.

JAPAN

Bishop Powles' Consecration

On March 18th, Japan's Primate, the Most Rev. Michael Hinsuke Yashiro; the Rt. Rev. Light S. Mayekawa, Bishop of South Tokyo; and the Rt. Rev. Jiro Sasaki, Bishop of Kyoto, consecrated the Rev. Canon P.S.C. Powles, a Canadian missionary priest, as Assistant Bishop of the diocese of Mid-Japan. This marked an historic occasion in the Nippon Seikokwai, for it was the first time Japanese Bishops have ever consecrated a foreign national to be a member of the Japanese episcopate. Bishop Powles is the 36th Bishop of the Anglican communion appointed to work in the Japanese Province of the Church. The late Rt. Rev. Channing Moore Williams, pioneer missionary to Japan, was consecrated in 1866 as Bishop of China and Japan, later being translated to become the First Bishop of Yedo.

The service took place in the chapel of New Life Sanatorium, Obuse, Nagano prefecture. The Rt. Rev. Arthur Lea, retired Bishop of Kyushu, who returned to Japan and is resident in Kobe for special evangelistic work, preached the sermon. Bishop Powles' presenters were the Rt. Rev. Timothy Makoto Makita, Bishop of Tokyo, and the Rt. Rev. John K. Onishi, Bishop of Mid-Japan. Other Bishops present and assisting at the laying on of hands were the Rt. Rev. John C. Mann, representative of the Churches in England and Australia; the Rt. Rev. John N. Okubo, Bishop of North Kwanto; the Rt. Rev. T. S. Nakamura, Bishop of Tohoku and the Rt. Rev. Jimbei Machijima, Bishop of Kyushu.

Missionaries Assigned

Thirty-nine missionaries, representing the Church of England, the Church of Canada, the Church of Australia, and the Episcopal Church in the United States have been assigned to missionary enterprises of the Nippon Seikokwai, according to the Most Rev. Michael Hinsuke Yashiro, Presiding Bishop of the Nippon Seikokwai.

The largest contingent of fifteen are assigned to duties within the metropolitan diocese of Tokyo under the Rt. Rev. Timothy Makoto Makita; while the next largest group of seven are working under the Bishop of Mid-Japan, the Rt. Rev. John Kensuke Onishi. Six are assigned to Bishop Michael Hinsuke Yashiro's diocese of Kobe; two to the diocese of Osaka under the Rt. Rev. Peter Sadajiro Yanagihara; two to the Rt. Rev. L. Shinjiro Mayekawa, Bishop of South Tokyo; three to duties in Kyoto

diocese of which the Rt. Rev. Jiro Sasaki is Bishop; one to Kyushu diocese under the Rt. Rev. Jinbei Machijima; one to Tohoku under the Rt. Rev. Timothy Shinzo Nakamura; and two to the Bishop of North Kwanto, the Rt. Rev. John Naohiko Okubo. No missionaries are yet assigned to work in Hokkaido, where the bishopric is vacant.

INDIA

First Synod of New Church Meets

¶ News of the first Synod of the Church of South India was carried in THE LIVING CHURCH of March 28th as a release from Religious News Service. The account printed herewith is by the Rev. John P. Aaron, correspondent for THE LIVING CHURCH for India, and a graduate of Seabury-Western Theological Seminary, Evanston, Ill. Fr. Aaron is one of the priests who joined the new United Church of South India, and is the son-in-law of the late Bishop Azariah of Dornakal, one of the early advocates of the scheme.

The first meeting of the Synod of the newly formed Church of South India was held in Madura, South India, from March 6th to the 10th, inclusive. The meetings were held in the spacious hall of the American Mission college, an institution of higher education run by the Congregational Churches of America. America has spent literally millions of dollars on spacious and solid buildings. It is significant that in a way America should, through this institution, welcome the delegates to the first meeting of the Synod of the Church of South India.

There were fourteen bishops representing the fourteen dioceses of the Church of South India. Five of these are ex-Anglican bishops and two were ex-Anglicans consecrated after the inauguration of the Union. The rest represented the ex-Methodist and ex-South Indian United Churches. There were 64 presbyters and 94 lay delegates. Among the presbyters there were 2 archdeacons and 7 canons of the ex-Anglican dioceses.

After the opening devotions, the first business of the Synod was the election of the Moderator (the Presiding Bishop). The Most Rev. A. M. Hollis, ex-Anglican Bishop of Madras was elected at the second ballot, and the Rt. Rev. C. K. Jacob (Indian) ex-Anglican Bishop was elected as the deputy moderator.

Being the first meeting of its kind, much work was done beforehand by a continuation committee of the Joint Committee on Church Union, and the resolutions were brought before the Synod for debate and confirmation. Much time was spent on appointing various

committees such as Liturgy Committee, Ministerial Training Committee, Synod Board of Missions, Legal Questions Committee, Church of South India Trust Association, Finance Committee, etc.

Keen interest was evinced when the diocese of Jaffna (Ceylon) brought a resolution asking for permission to proceed with their negotiations for Union with the Anglican, Baptist, and other Churches in Ceylon. There was lively and sometimes passionate discussion over the issue of "re-commissioning" in the new Church of Ceylon. As one might remember, the whole question of Church Union in South India was held up for years over this issue. The Ceylon Unionists, Anglican and others alike, have agreed on "re-commissioning," which is neither re-ordination nor supplementary ordination. In the end, considering the peculiar position of Ceylon, the Synod agreed that negotiations be carried on, but no decisions be taken that might endanger the Union that is an accomplished fact.

Much thought was given to the Church's declaration on the evangelistic task ahead of the Church of South India. The following extract from the declaration of the synod will summarize the main thoughts:

"Since the coming of independence there is an opportunity to proclaim the Gospel as the truth of God, shining in its own light, unfettered by other associations. At a time when men are struggling to enter into the heritage of freedom we are called to make known the truth which makes them free indeed. Amidst conflicting political and social tensions it is given to us to proclaim God's word of reconciliation and to exercise its ministry. At a time when corruption and lawlessness are evident on every side the Church must proclaim that righteousness of God which is by faith in Christ. Never was the good news of God's forgiveness more relevant; never was it more necessary to reveal that Grace of God which alone can guide our feet into the way of peace. The tragic death of Mahatma Gandhi has turned men of all religions to contemplate anew the meaning of the teaching of our Lord. Christians in every part of India are regarded with respect and their word and example command attention. The Church is in a privileged position and has an opportunity of commending to men of all parties and communities its gospel of universal redemption, the redeeming love of God in Christ which is for the healing of the nations."

Being the first of its kind, the Synod was not as alive as it should be. Old sentiments and associations cannot easily be forgotten. There was a tendency for delegates from the different traditions to group together. But there was a spirit

of cordiality which was evident through the session. All the corners have not been rounded off yet. But the Church of South India is going ahead with the faith that God's presence and His will are ever with it in this new venture of faith.

ROMANIA

Patriarch Approves Constitution

Acting Patriarch Marina of the Romanian Orthodox Church recently issued a statement expressing "heartily approval" of the projected new constitution. He especially endorsed an article in the constitution which, he said, would bar foreign-supported denominations from conducting schools in Romania. The statement said:

"It is worthy of mention, that the draft constitution provides full liberty of conscience to all religions and religious communities, and in addition gives indirect support to our Christian Orthodox faith.

"Our Eastern Church was never intolerant toward other religious beliefs and never tried to impose its principles by the sword or other violent methods.

"However, Article 28 [which rules out Church-sponsored education] represents a welcome protection to our Church against those congregations and confessions, who with money sent from abroad, support an intolerable program of proselytism, as well as schools which, while they are apparently devoted to general culture, in reality plant in the minds of youth an education foreign to the free spirit of our people."

[RNS]

CHINA

Yun-Kwei Holds First Synod

By ALICE H. GREGG

On Friday morning, February 20th, our plane took off from Shanghai at seven o'clock. The day was dark and raw. Eleven hours later, I stepped off at Kunming, where the sun was shining, the ripe fields were in bloom—whole fields of gold—and the temperature was something like 70°. It was a happy ending to a disagreeable day: a day spent in something like a freight car flying through the air. Baggage is tied down in the center, and some 30 passengers sit in canvas seats along the sides. Travel was very rough, and nine-tenths of the passengers were plane sick. Kunming is 6,000 feet above sea level, and the plane is climbing all the way. The return trip takes only eight hours, and is much smoother.

The occasion for the trip was an invitation from the Rt. Rev. Quentin K. Y. Huang to attend a Conference for Workers to be held in the afternoons during the synod week. (Actually, the work on the constitution took so much time that synod was prolonged through Tuesday

of the following week.) Folk who attended General Convention in Philadelphia, or who met the Huang family in their travels, will be interested to hear something of them in their new home in Kunming.

Thirty years hence, synod at Kunming may be a much bigger affair than it was this year. But it could hardly be more moving. There was something of first century flavor about the little band—a young Chinese Bishop and eight Chinese clergy—filled with the enthusiasm of pioneers. "We plan to double our Church membership in one year," said the Bishop. "I never intend to return to the Yangtze Valley," said Paul T'ang. "I plan to give my life to the building of the Church in Yun-Kwei." (The diocese is composed of two great provinces: Yunnan and Kweichow.) Only one of the eight clergy is a native Yunnanese, the Rev. James Fu, the senior of them all. Two are Cantonese. One is from Shan-tung, refugee from Civil War. All the others, including the Bishop, are from the Yangtze Valley.

The Rt. Rev. R. O. Hall, the Bishop for fifteen years, was present throughout, and was the final court of appeal in the lively debates over the Constitution. The first constitution is a momentous affair—at least, it was in Kunming. Each clause was carefully and slowly adopted. No delegate was asleep on the job. Among the delegates from the eight parishes, by the way, were several women. It is commonplace now to have women on the vestry, and as delegates to diocesan synod and to General Synod, but we wonder if any of the dioceses had women delegates at the organization synod? Kunming begins in a new era.

Another evidence that a new diocese begins in a new day is the lack of schools. The Presbyterians have schools in Kunming, and some of the older missions, but no plans are afoot for schools when the government institutions—schools, colleges, universities—are wide open for work. "We cannot spend the Church's money on schools," said Paul T'ang, of Kweiyang. "When the students of the provincial university ask me to teach an English Bible Class there, I say to them, 'No, not here. But come to my Church.' And they do come, and I have a live Youth Christian Fellowship there." Paul is being sent by Bishop Huang to the States this fall, so that Americans may catch his enthusiasm for pioneer missionary work at first hand.

Synod and conference meetings were in the parish hall close beside St. John's Cathedral, erected to the Glory of God and in memory of the Allied soldiers who gave their lives in China, 1937-1945. For real jollity and relaxation, we repaired to the Huang's living room in their modest home back of St. John's. It is the sort of home that reminds of

Dr. T. C. Chao's encomium: "One of the best gifts of the missionary to China is the Christian home." For spiritual food, there were the daily Communions, and the daily meditations led by Bishop Hall at five o'clock.

Yunnan is far removed from the present struggle going on in the North, with the result that railway construction is forging ahead, and new patterns of industry, owned by the people, are being set. We wished that many Americans might have listened to Frank Ling, head of Yunnan Railways, as he told of the need for the railways, not only to take exports out, but—and more important—to bring in the machinery without which Yunnan cannot develop.

"If God be for Us . . ."

By Mrs. LLOYD R. CRAIGHILL

The clergy conference of the district of Anking, China, held in Wuhu from March 3d to 8th, brought together a group which has been unable to meet for the past ten years. The diocesan synod was planned to convene in Anking last fall, but had to be suddenly cancelled because of the Communist threat to the city. It was therefore all the greater cause for thanksgiving that at this time 18 of the 20 active clergy of the district, as well as eight women parish workers, could assemble.

Some of the delegates had to spend as much as ten days in travel to reach Wuhu, due to the chaotic conditions of the present time, while several arrived almost exhausted from the difficulties of the journey.

They were amply repaid for any hardships of travel, however, by the five days of the conference, planned under the inspiring leadership of the Rt. Rev. Robin Chen, Assistant Bishop of the district. Each morning he led the group in meditations on the general subject of the "Revolutionary Character of the Christian Message," showing in a series of stirring addresses how in the teachings of our Lord lies the one hope of bringing about the kind of changed order which will save the world. These meditations were followed by various subjects, presented by leaders chosen from the conference, and followed by discussion. The subjects treated were "Preparation of Church Members," "Aim of the Sunday School and How to Find and Train Teachers," "The Spiritual Life of the Parish," and "Youth Work."

In addition three specialists were invited to present subjects in their particular fields of interest. The Rev. Victor Hayward, a secretary of the National Christian Council, gave some unusually fine addresses on the "Forward Movement in the Churches in China," as well as on the whole ecumenical movement,

when his audience was deeply impressed not only by his message but by his remarkable command of the Chinese language. Miss T. C. Kuan, a professor in the Nanking Theological Seminary, gave a series of talks on the Christian home.

One of the great and intangible blessings of these days was the fellowship made possible by the group living together in the Pei Teh School for Girls, where they were given care and hospitality by the principal, Miss Faith Liu. One of the clergymen who attended had not been absent from his parish except for a few weeks in the past 18 years. They all arrived eager for help and hungry for the inspiration which such a conference could give. They realize that unknown dangers are certain to lie ahead. Three of the clergy are already refugees from Communist-held cities. It was therefore a time for deep heart-searching and an earnest reaching out for the spiritual strength not only to maintain what has been already achieved but to go forward in Christian endeavor. Again and again came the reassurance that the work of the Kingdom does not depend upon temples made with hands, nor can the might of military force quench the Spirit. The persecution of the early Christian Church never succeeded in stopping the spread of the Gospel. With such confidence that "If God be for us, who can be against us?" these leaders of the Church have returned to their various posts of duty with, we believe, new courage and deepened faith.

POLAND

Guarantee Religious Freedom to All Churches and Synagogues

For the first time in history, the Polish government has guaranteed complete and equal religious freedom to all Churches and synagogues in that country, a noted Polish Protestant layman has declared in a statement recently made public by Church World Service in New York City.

Dr. Constantin Najder, chairman of the reconstruction committee of the Polish Council of Churches, said that "all the Churches and synagogues in Poland not only enjoy religious freedom; many of the Polish Communists are Church members."

Dr. Najder is responsible for the distribution of all supplies sent to Poland by Church World Service, cooperative overseas relief and reconstruction agency for the major non-Roman Churches in America.

He recently arrived in this country to speak to Church groups throughout the country, including those in Polish-American communities. He plans to tell American Church-people how much their

aid is helping in the reconstruction of Church and community life in Poland.

American aid, coupled with the new freedom of religion, has given the Polish Churches the chance for a great future, he asserted. "Smaller groups like the Baptists and Methodists have increased their membership as much as seven-fold in the three years since the war. Many of the Churches, because of inadequate places of worship, hold three services on Sunday to take care of the crowds."

GERMANY

Federation of Churches Formed

Formation of an organization known as the Coöperative Fellowship of Christian Churches in Germany, headed by Pastor Martin Niemoeller and representing 35,000,000 Christians, was disclosed recently by Bishop J. W. Ernest Sommer of the Methodist Area of Frankfort am Main.

Bishop Sommer, who was named vice-president of the Fellowship, said the group was organized at Kassel on March 10th with the unanimous support of leaders of the Evangelical Church in Germany, and the Free Churches, including Baptists, Methodists, Evangelical United Brethren, Old Catholics and Menonites.

According to Bishop Sommer, the first action of the Fellowship was to condemn the partition of Germany as preventing "true pacification." At the same time the group called on the German people to renounce power politics.

Bishop Sommer said the primary aim of the Fellowship, which will interfere in no way with the independence of its constituents, is to promote ecumenical relations. Other purposes include "theological conversations," providing advice and mediation in case of differences among members, taking care of their interests, and representing "common interests toward others and in public."

The first pronouncement of the Fellowship, Bishop Sommer stated, was headed "A Word of Christian Churches in Germany in favor of a true peace and against the disruption of the German Republic."

It said that the lesson of history was that forcible partitions had resulted in disaster, and was signed by Pastors Niemoeller; Bishop Theophil Wurm of Wurttemberg, president of the Council of the Evangelical Church in Germany; Lutheran Bishop Otto Dibelius of Berlin; the Rev. Paul Schmidt and the Rev. Hugo Hartnack for the Baptists; Bishop Sommer for the Methodists; and the Rev. Ernest Pieper for the Evangelical United Brethren.

The pronouncement read:

"The respect for law is undermined and

all exertions to raise the moral standards of the people yield no result. Even now the moral level of our German population is sinking more and more owing to the unnatural pressure to which it is subjected. A final division of Germany would frustrate every endeavor to regain honesty and truthfulness.

"There cannot be peace as long as nations are living under circumstances which they cannot regard as just and healthy or even tolerable. No nation on earth will ever be pacified, as long as an arbitrary barrier is drawn through its midst by a dictate of foreign powers.

"The mother desires to be united with her son, the father with his daughter in the other part of their home country. A nation speaking the same language and with the same history and type of civilization requires free intercourse between its members.

"Our congregations in the western and eastern areas, singing the same hymns, subscribing to the same creeds, using the same forms of divine service, cling to a spiritual fellowship that has been such a blessing through centuries. If this fellowship is torn asunder the only result can be the bitter feeling of being forcibly kept under unnatural conditions of life.

"A real peace can only be achieved by restoring the natural conditions of life in the center of Europe. The east cannot live without the west, nor can the west without the east, not even economically. For the sake of peace and the moral rebirth of our nation we pray that the natural and historic fellowship of our people may be maintained undivided." [RNS]

PANAMA

Christ Church Now Aided Parish

Christ Church, Colon, Panama, was formally recognized as an "aided parish" of the district of the Panama Canal Zone on January 6th. It is the first mission in the district to apply for parish status since the Cathedral of St. Luke, Ancon, was recognized a few years ago.

A special service, held on January 21st, dedicated to the cause of good will among men of all nations and races, was arranged by the rector of Christ Church, the Rev. John R. Chisholm. Solemn Evensong in the presence of the Bishop was conducted in Spanish, and was the first all-Spanish service in the history of the Church. The first lesson was read by the American consul, the Hon. Robert G. Bailey, and the second, by Lic. Alexis Vila Lindo, governor of the province. Officiants at the service were the Ven. John H. Townsend and Fr. Chisholm. Other clergy participating were the Very Rev. Raymond T. Ferris, and the Rev. Lemuel B. Shirley, who attended Bishop Gooden.

A flag of the Republic of Panama was presented to the parish in recognition of the 83 years of service Christ Church has given to the community.

Christian Education in the Secondary School

By Sister Rachel, OSH

Principal of Margaret Hall School, Versailles, Ky.

I. THE WORLD

WE of the Church schools are not detached observers of a process, objectively analyzing what is presented to us. We ourselves are part of the problem. We cannot, any of us, think much about education without realizing that a good deal of "educating" today is something that is happening very rapidly and very intensely to everyone who is capable of learning. This is just as true of teachers as it is of students.

We are in the midst of a swift and terrifying world, changing and developing with a rapidity and complexity which is far beyond the ability of any one human brain to comprehend.

Moreover we are forced to play our part in all this rush whether we like it or not, whether we have thought out our directions or not, and whether we are ready or not. There are no rehearsals.

Our civilization can be compared to the time of the Renaissance when so many revolutionary ideas collided with the Mediaeval Church of Western Christendom that she could not cope with them rapidly enough and the mediaeval synthesis was destroyed.

Our grandfathers were disturbed about what happened to Genesis (and therefore the rest of the Bible and therefore the Christian religion) if Darwin could be shown to be right. So is our generation disturbed about what happens to moral theology if Freud is right, and what happens to dogmatic theology if Einstein is right. And if Marxian Communism is not the right answer to our need for a just social order, what answer has the Christian Church to make?

So far as I know the leading Christian thinkers today have not yet sorted out the truth from the falsehood in these new fields, any more than mediaeval scholars did for what was new in their day, nor incorporated new truths into a consistent whole. It would be a great help to teachers if we could have many more books like Lewis' last one on *Miracles*. Then perhaps our job could remain more on the level where it is reasonably supposed to be — interpreting, guiding, explaining, opening doors. It is very hard to interpret when you don't know what's what yourself, and it's a scary business to go opening doors when you don't know what is going to jump out at you.

Christian education, whether it wants to or not, cannot afford to turn its attention away from the dreadful threat of atomic war which hangs over us all

at this moment. As Bishop Hall has said in another connection, to bring up our youngsters in ignorance of the kind of world they live in, even if we could do it, by depriving them of their radios, magazines and even the funnies, would be like raising orchids in a hot-house and then transplanting them to zero weather.

II. THE STUDENTS

Secondary education deals with adolescents, the youngsters of our nation between the ages of fourteen and eighteen.

They are a very lovable group — generous and trusting if they are given half a chance; open-minded, curious, willing to try out a new idea; usually far less

¶ *Perhaps the best answer to "Why a Church secondary school?" is to understand the basic aims, ideas, and methods of such schools. In this essay, condensed from an address at the recent interseminary conference at Nashotah House (See page 8), an able Christian educator discusses the broad subject of education from the point of view of the Christian school.*

prejudiced than their parents; full of energy, loyal to each other, and fermenting with all sorts of projects. They are not as proud as we adults are. They are in the position of subjects, still, and are not embarrassed or hurt, usually, at being corrected.

They know they are sinners. They are still able to say "I am sorry. I was wrong." They will go to confession in droves, for instance, without pressure. All you have to do is explain the sacrament, go yourself, and make it reasonably convenient and quite private for them. They are interested in religion and especially in theological problems. They love to question and argue.

They have their weak points, too. Some of them have had very faulty training in their early years, and are beset with insecurity, emotional instability, fear of adulthood, over-dependence, and all the weaknesses that come from being pampered.

As a group most of them have had no religious training. They do not know the Bible or the Prayer Book. They are not accustomed to a family way of life which includes corporate worship or private prayer, except perhaps as an irregular phenomenon.

In elementary school they have been taught many things about the world they

live in, but most of them have been taught nothing about God.

This is doubly dangerous. They have grown up without a knowledge of that which is supremely important; and they have been given instead, by implication, the idea that such sense as is made by the world we live in, is made by itself, without reference to its origin or destiny.

Moreover they share with us in the burden of human sinfulness. Like us — just like us — they are fallen creatures of God — their wills are dulled and their minds blinded by sin, even as ours.

In our civilization, where physical maturity is achieved long before boys and girls are considered ready for marriage, adolescents are under a special strain. They are entering adulthood, often reluctantly because of the disagreeable idea they have been given of adult life and responsibility. Growth always entails risk — parting with the familiar, giving oneself to the unknown, and human nature shrinks from both. Young people of this age are often confused about themselves because their emotions are so mixed up — childish reactions and new and more grownup strivings and aspirations succeed one another bewilderingly. These are the boys and girls secondary school teachers have to deal with.

III. GOD AND HIS RESOURCES

It is a relief now to be able to turn away from the horrid spectacle I have painted of a harried teacher trying to introduce to this seething mass of unpredictable kids the somber and complex and threatening realities of the world in which we all live, and turn to the contemplation of God, the source and author of us all.

Let us think of Him first as the unexhausted and inexhaustible foundation of all being. He is not baffled by its complexities, or afraid of its threats. He knows how it all goes together.

He has a plan for us all, now. He wants to bring harmony and beauty and sense into His creation.

Most wonderful of all, He knows and sympathizes with the jam we are in, and He is able and willing to break in and help us. The Incarnation shows us a God who will not only reveal Himself to us, but empower us to do His will, and if we will have Him, give Himself to us in love. He wants to unite Himself to each soul He has created so that its actions are His action. All power is His! we have only to ask, and open our hearts to receive it.

This is the central truth of the Chris-

tian religion, which reveals the powerful God of creation as a loving Saviour.

A Christian philosophy of education must be founded upon the Incarnation. This means far more than an assent to the truth of the dogma of the Incarnation, important though that is. It means that the sum total of God's creation, disordered by our fault, shot through and through with wickedness, is God's vesture—His own body, wounded yet healing.

It is not true that things are "out of hand," "out of control." Who made the soul of man? Who designed this astonishing universe, with its enormous stores of naked power hidden in every particle of matter? Don't you think God knows what to do about Russia? What to do about race? What to do about the atomic bomb? Nobody has defeated God.

The victory on the cross was not only a victory in history—the triumph of one man over a particular death. It is characteristic of God's power that though He suffers His free creatures to inflict wounds upon Him through sin, His power to heal is forever greater than our power to tear and rend.

So we can trust Him. We can trust His wisdom, His power, and His care and love for us. The first lesson a Christian teacher must learn is distrust of self. We have no resources within ourselves that are adequate to the job of teaching others. The second lesson is absolute confidence in God, who has the resources. And this confidence must be carried out by the surrender of ourselves to God as His instruments in the work of salvation. Teaching is forming souls—Christian teaching is forming souls for their destiny.

The importance of this basic belief in God cannot be over-emphasized. If our schools were manned by really believing and obedient Christians, most of the problems of Christian education would solve themselves.

No one knows so soon as a child when an adult is afraid. And there is no teaching method so effective as example. If the adults who teach him are all afraid of the universe, the child will learn that the universe is a fearful place.

But we must not concentrate so on one side of the Truth that we forget the other—the mystery of freedom. Every human soul is created with the gift and risk of freedom. Only so can our acts be moral and valuable. God will never force His solution upon us. He waits upon us, upon our consent, step by step. He has given us minds and wills with which to serve Him. United to Him, they can serve Him.

IV. EDUCATIONAL TECHNIQUES

Von Hugel says that each soul in its religious development goes through three stages, the institutional or historical, when the soul receives and learns and

gathers up a store of ideas, associations, and symbols of the faith; the rational stage, when it sorts out into its own personal and ordered philosophy the ideas it has assimilated; and the third, or mystical stage, when it reaches up with its whole self, formed by the first two stages, to the experience of God in love and wonder.

The late Father Hoffmann, SSJE, pointed out how this classification can be applied usefully to Christian education. Adolescents entering secondary school are emerging from the institutional stage, and are beginning to enter the rational stage. Young children absorb and store up more or less uncritically the impressions they receive. If they are nourished in a Christian family they will have absorbed many facts about God and the Church, the saints and the symbols of the faith, the stories in the Bible, and phrases from the Prayer Book. They will have associations and habits fostered by the practices of a Christian home—family prayer, grace at meals, family worship at Church, giving, helping with the work of the parish. They will also have been exposed to the application of Christian teaching to the situations which arise at home. They will have learned from their parents that jobs at home are the responsibility of all; that each member of the group is expected to sacrifice his own wishes and share his possessions for the sake of the happiness of everyone. Each one will have learned that he is a member of a group whose welfare depends upon the cooperation and generosity of each one. He will have taken on his parents' attitude toward people of other races, and will have no need to bolster himself up by supposing himself superior to any other racial or economic group. He will have begun to understand the principles of give and take. Most basic of all, he will have been given an inner security by the love of his parents for each other and for him.

What about those who have almost none of these things?

They form the bulk of our "problem children." Without having some of their basic human needs met, they have no chance of achieving any kind of maturity.

Their proper training is a matter of the greatest delicacy and difficulty. It requires real sacrifice and genuine concern and love from those to whose care such children are entrusted. The teacher who can see behind the sulky, shifty expression of a defiant child and find there a frightened, hungry, undeveloped little soul, longing for happiness, longing to be accepted, longing to feel wanted, is indeed an instrument of liberation and healing.

The secondary school is especially concerned with the transition from the institutional to the rational stage. This is

sometimes a stormy passage. When it is effected in the right way, it is an enriching of an already true and valid development. We never cease to need to be fed by the group in which we live, to receive and share and participate in the historical and traditional part of human life.

But we are all a little afraid of new things, and some children balk at the new experience of questioning and risk which the rational stage entails, and prefer to keep on with their earlier and familiar uncritical acceptance of truths as they are taught by others. This is the first danger.

If it is given in to, the individual may never achieve a mature religion. He may have to fight many battles before he does achieve spiritual maturity, but they are well worth fighting.

In secondary school the foundation must be laid for facing certain specific difficulties that will rise later, especially in college. Unless a right emulsion of institutional and rational religion is maintained, the girl or boy in college will not be able to weather the impact of unbelieving teachers of sociology or economics or psychology, or almost anything. If the real problems are all evaded in secondary school, what will happen when the student meets the whole battery of criticism on a more adult level?

In teaching Christian doctrine to girls and boys, it is important to realize that they are forming their own outlook, their own faith. Faith must always be an individual thing. No one can do our believing for us. At the same time if we are to be true to our vocation as Christian teachers, we must hand on the faith "whole and undefiled." Young people understand if you say, "My job is to teach you what the Church teaches, not my personal opinions. Your job is to learn it, just as exactly as you learn algebra and Latin. Whether you believe it or not is another story. I shall never ask you, for that is your private affair. Nevertheless, it means everything to me that you should."

Faith is power. If you look back upon your school days, you will realize that the teachers to whom you owe the most were the ones who really believed what they taught, and who cared deeply about it. We have great untouched stores of power, close at hand, available, and victorious.

Important as doctrinal instruction is, nevertheless a school is not a Christian school unless every subject is presented in the light of the Christian religion. History is the history of God's dealing with His people. The study of the English Bible and the Prayer Book as literature belong in the English classes as well as the religion classes. Science is the study of God's handiwork. Languages are the expression of the instinct for communication which He has planted in each soul, so that it may share with other souls

its vision of goodness. The study of language can be a real help in learning to understand other peoples.

Current events must be taken into account, constantly. It seems better to me not to use current events as if it were a "subject" like French, but to see to it that matters of national and international importance are prayed about in chapel, and discussed in connection with the regular work in Christian doctrine, history, science, English, etc.

From time to time, it is a useful scheme to have a special study of some matter of current interest.

For instance, we made at our school a group study of the implications of Hiroshima. The chemistry class worked out for the whole school a simple explanation of how atomic power is released, and by means of diagrams and other illustrations, conveyed to us all some idea of the greatness and destructiveness of the power which is now at our disposal. The chemists ventured also an opinion: no defense against atomic bombs is possible. International control is the only possible safeguard. Without it we are running terrible risks.

Then the history classes studied the various efforts that have been made to control the methods of warfare, from an early Greek effort to outlaw the cutting down of trees in wartime to the formation of the League of Nations. They, too, came to a conclusion: anything short of world government with real powers over its members will be ineffective. Christian doctrine classes studied the historic attitude of the Church to war, and concluded that Christians must act now to prevent atomic war and achieve a world community. Finally the art class devised a large poster, summarizing the whole project.

A real place in the curriculum should be given to the creative arts. Our creative instincts are just as important a part of us as any other. Our passions, our emotions, our instincts and drives, are all part of God's design of a human being. Without them the machine does not work. Without them there is no poetry, and no heroism. Every Christian marriage, and every true religious vocation is founded on them, and uses them, rightly directed and disciplined, in fulfilling God's will.

In any creative art, whether painting or music or poetry, a child is not just producing something external, which can be marked and judged, but he is entering into an experience of beauty which has value in itself. Our capacities for enjoying beauty need to be exercised and developed.

At the end of the high school years, the girls and boys are beginning to enter the mystical stage of development, when they are ready to add to the harmony already achieved between the historical and the rational, the third element of a

deepening, personal, immediate experience of God.

Some will be tempted to shy away from the development of their personal religious experience, and to regard all that sort of thing as sentimental. The other danger is fanaticism. Father Gavin used to say of "wonky mysticism": "It begins in a mist, circles around 'I' and ends in schism." So when this third stage is dissociated from the more objective and corporate interests, it becomes fanaticism. Von Hugel insists, again and again, on the necessity of our having plenty of human interests as raw material for prayer and a counterbalance to our tendency to overdo the personal in our spiritual life. Archbishop Temple said, "It is a mistake to suppose that God is concerned only or even primarily with religion."

One obvious need of adolescents in their later high school years is guidance and training in the spiritual life and in prayer. A course which includes such subjects as grace, the virtues, temptation, sin, repentance, mortification, the sacraments, liturgical prayer, intercession, and mental prayer, meets many of their needs and finds a very real response, especially if it is based upon definite instruction in previous years in such subjects as the Life of Christ, the life and teaching of St. Paul, Church history, and the Christian creeds.

Just as important as the content of courses and the techniques of instruction is the life of the group, including of course the adults.

Corporate worship and discipline must not be presented as esoteric actions of a small group, earnestly cultivating their own interiors. Participation in the Liturgy should be taught as sharing with our Lord in those mighty acts whereby He redeemed us, in company with all other faithful souls, living and dead. The Kyrie can be recited as an act of contrition not only for our personal sins, but also for our great corporate sins. Who is responsible for wars and slums and racial intolerance if we are not?

The offertory also is our offering. When the priest offers the bread and wine to God, he is taking, so to speak, the work of our hands — our fields and factories, our whole social fabric, and lifting it and them — all who have contributed their labors to raise the wheat and grapes and make the bread and wine — all workers everywhere — offering it to God, begging Him on our behalf, to purify, not only the bread, but our whole society.

This year, if I may refer again to our own school, our traditional "Conference Week" was centered upon the general topic of the Liturgy and its relation to our personal and corporate life. During these conference weeks of ours all our ordinary curriculum is set aside for a week and the whole energy and attention

of the upper school is given to an intensive study of some topic of current interest. Whatever topic is chosen (and we have studied the Four Freedoms, the Ten Peace Points, Two Wars — the causes of World Wars I and II, China, and Japan) it is always studied in the light of the Christian faith.

In our study of "Liturgy and Life," the main course, meeting twice each day, studied the relationship of the various movements of the Mass to the life of Christ, and to our society today. Each girl studied, in addition to the main topic, two other related topics. She could choose from psychology, labor, cooperatives, minorities, national health, the United Nations, housing, liturgical art, and the music of the Mass. These side-shows were to furnish fodder for the main show — the study of the Mass itself.

At the end of conference week we always have a meeting of the whole upper school, with the lower school as guests, at which students from each class report on their findings. In the afternoon a written examination is given on the work of the week.

This year we had a special service, also, at the end of conference week, symbolizing in ceremonial borrowed from the early Church, what we had learned. The service was a corporate communion, celebrated by the leader of conference week. As each communicant entered the chapel she took a host from a bread box near the back of the chapel, and placed it in the ciborium. At the offertory three girls came forward from the congregation and presented to the celebrant the bread, the wine and the water for the consecration. This individual offering of the hosts symbolized, of course, our share, the share of the laity, in the Mass. We give ourselves with all our weaknesses and limitations; we also give ourselves as members of a society. The course on psychology had given us each a little more insight into what was offered, and so made it possible for us to participate a little more deeply with our wills in this act of oblation. The other courses had given us some understanding of what it is we offer God when we come before Him as His family — black and white and yellow hands offering the bread; hands of laborers in mines and factories and fields; Centralia and General Motors and the Dust-Bowl — offered and given to God.

At the end of the service the congregation went straight out of Church after the priest. "Let us go and do it" was what that action said.

Only one thing, in education or anything else, is really worth working for, and that is holiness. God is holy in Himself; His creatures are holy as He indwells and redeems and makes them so. He is ever longing to do just that with every soul at every moment. And He is able to if we will trust Him.

The Church's Schools

FOR many years, THE LIVING CHURCH has devoted two issues annually to the work of the Church schools. Including primary and secondary schools, colleges, theological seminaries, training schools, vocational schools, and schools of nursing, they approach 200 in number and represent a huge investment by Churchpeople in terms of time and money and prayers. They have many different types of affiliation with the Episcopal Church, and differ widely in character and function. But there is one thing that they all have in common: A living faith in Jesus Christ and His purpose to lead His children into greater knowledge of the world and greater skill in shaping it according to the divine pattern.

The list beginning on page 28, geographically arranged, provides a survey of the whole field, with a substantial body of relevant information as to size, accreditation, price, etc. As the divisions of the list indicate, the real strength of the Church's educational system lies in the secondary school field. For this reason, we are particularly happy to be able to present in this issue a study of the basic principles of Church secondary education by Sister Rachel, OSH, principal of Margaret Hall School. Her article brings out the important fact that it is not so much academic study of religion as a religious approach to every subject which builds up a strong, intelligent Christian character. This is the real reason why the private schools have a contribution to make which cannot be duplicated by public schools, with or without released-time courses in religion.

At the college level, there are a few fine institutions. Their quality is high, but their quantity is scanty, and all of them face serious difficulties in maintaining income adequate to meet the shrinkage of returns from investments. Just as we go to press, it is reported that the board of trustees of Canterbury College has decided to embark on a campaign similar to those of the other Church colleges, for increased financial support. If Churchpeople are determined to build up the Church's educational plant at the college level, it is time for them to rise up and perform a miracle for Canterbury — the miracle that did not happen to Racine College, and Jubilee College, and others.

The public school system of the United States, with all its failings and weaknesses, is one of the fundamental sources of America's greatness. Our political principles, our industrial productivity, our cultural achievements, all pre-suppose universal free education in grade school and high school. And yet, every open-minded Christian must recognize that there are two things which the public school has catastrophically failed to do during the past generation: it has

failed to provide for the superior child; and it has failed to teach a whole view of life based on the realities of human origin and human destiny. In the early days of America the public schools were essentially religious; they taught a view of man and his relation to God based upon the universally accepted concepts of Christian morals. The gradual fading away of religion from the schools—and with it the loss of Christian standards of integrity, reverence, and community responsibility — raises, as every parent of school-age children knows, serious problems which cannot be solved by meditating on the excellences of the past. This is where the private Church school comes into the picture.

It is the teaching of the great moral and spiritual values of life, together with the association of alert, intelligent, and sensitive schoolmates, that makes the Church's schools a unique means of enriching the lives of the children who will some day be leaders of their nation.

The Essay Contest

AS announced on page 20, this year a boy won the first prize in our annual essay contest among Church secondary school students. This is the first time that the boys have excelled the girls since the first year of the contest. It is interesting that the prize-winner that year (1944) was also a student at South Kent School, and the subject was "Christianity and the Peace." Our congratulations to this year's winners: Neil Peirce, Priscilla Hoyt, Mary Stewart, and Mary Young, whose fine essays are published in this issue.

This year, the judges were unable to come to a decision between the two essays which were the leading contenders for third prize; their solution, adopted in consultation with the publishers of THE LIVING CHURCH, was to award two third prizes.

Like their elders, Church school students did not see any clear or easy road to the establishment of world peace. The essayists were agreed as to the seriousness of the problem and showed an impressive agreement that relations between races within this country had a great deal of bearing on the peace of the world. The importance of prayer and the moral teachings of our Lord were emphasized by many of the students. Beyond that, there were differences and doubts as keen as those that would be expressed by their elders.

We extend the hearty thanks of THE LIVING CHURCH, the schools, and the contestants to the three judges — Bishop Sterrett of Bethlehem, the Rev. Bernard Iddings Bell, and Dr. Alexander Guerry,

vice-chancellor of the University of the South — for the time and care they spent going over the essays and judging them.

This fifth annual Living Church Essay Contest has, like the others, demonstrated the value of the contest both as a means of drawing attention to the work of the Church schools and as a teaching medium. One teacher writes, "I think it is a splendid thing to have these contests. They work up a real interest in the Church schools." Another comments: "The girls have enjoyed working on their essays, and we felt that they gained a wider knowledge and understanding of world problems and needs because of their study of this well-chosen subject." The number of schools participating has grown steadily, and it is our hope that soon every Church secondary school will be represented.

Suggestions from teachers, pupils, the clergy, and other readers are welcomed for the choice of a subject for next year's contest. We have also been considering the possibility of providing a medal to be awarded annually by each school to the winner of an intramural contest, but doubt that we could afford it without assistance from generous readers. The subject and conditions of next year's contest will be announced in our August educational number, in time to be used for curriculum planning during the winter months.

Thomas S. Gates

DR. THOMAS S. GATES, whose death we record this week, was the kind of layman that makes up the backbone of the Church. His life was a living testimonial to the superiority of moral and spiritual values over mere worldly success.

Dr. Gates might have been one of the wealthiest and most powerful men in the world of business. He gave up a Morgan partnership and a reputed million dollar income to become president of the University of Pennsylvania. Soon after that, he said sincerely, "I find this work more enjoyable, more constructive, and more alive than either the law or banking." His Church activities were many and he took a leading part in each of them, from the parish level to that of the national Church. As chairman of the local committee, he was in a sense the host to General Convention in 1946, and much of the credit for the smooth way in which arrangements were carried out was due to his interest and care.

May he rest in peace.

The Italian Election

THE date of this issue of THE LIVING CHURCH is also the date of the Italian election, upon which so much depends. Many observers say that if Italy goes Communist, it may precipitate war between the East and the West. If, on the other hand, the Com-

munists poll perhaps 40% of the vote (as many think they may), and then are barred from the government, civil war may ensue. And the Spanish civil war a decade ago showed how this could be a curtain-raiser to an international war later on.

We should, of course, be concerned about the Italian election. We hope and pray that it may result in a victory for the non-Communist forces — though the pressures from both sides are such that it can hardly be considered as a free election in the American sense. But we do not believe that the peace of the world stands or falls on what happens in Italy.

There is no inevitable drift toward war. The only thing that would make it inevitable, would be for the world generally to yield to the fatal heresy of its inevitability.

There is still much danger. But we think the hope of avoiding war is better today than it was a month ago. Perhaps the prayers of Christian people have had much to do with the improved situation.

Clergy Salaries

IN THE April issue of *Protection Points*, as we reported last week, the Church Pension Fund has made a further study of clergy salaries in the Episcopal Church.* The study last fall emphasized the distribution of the clergy according to income level. The present study attempts to relate clergy stipends to the size and the income of congregations paying them.

These studies are invaluable. They should be given most careful attention by every parish treasurer, warden, and vestryman. The present study makes it possible to check the salary of your own rector against the median of parishes of similar size, or of similar income. But if it shows that the salary of your rector is equal to or greater than the median, that is no cause for self-congratulation, because the median stipends are much too low.

Probably the two most underpaid professions in the United States are those of teachers and of ministers. The Episcopal Church may pay a somewhat higher clergy salary than the average Protestant Church, but we also expect a higher education and social standard than do most of the denominations. A priest of the Church is supposed to be a college graduate (four years) and a seminary graduate (three years); yet, as the earlier study pointed out, we pay for his services, on the average, less than a skilled manual worker receives. Perhaps the clergy need a union to insist upon more adequate salaries and better living conditions.

Many dioceses have minimum standards for the clergy, at least in missions. In New York it is, we believe, \$2400 and quarters for an unmarried priest; \$2800 and house for a married priest. This is piti-

*Copies have been mailed to the clergy and parish treasurers. Additional copies may be obtained from Church Pension Fund, 20 Exchange Place, New York 5, N. Y.

fully low, under present conditions. Yet the Pension Fund study shows that \$2800 is the median salary paid by parishes with an income from \$5,000 to \$6,000 and with communicant lists of 200 or slightly more. We suppose these might be considered the most typical parishes of the Episcopal Church, from the standpoint of size and income.

How does your own rector fare? We suggest a few questions to help in determining whether or not his salary is high enough:

(1) Is it above the median for parishes of similar size and income, as shown by the Pension Fund study?

(2) Is it high enough to permit him and his family to maintain a standard of living comparable with the average standard of the lay members of the parish?

(3) Is it high enough to permit him to educate his children properly? This should include college, in most instances.

(4) Has it been increased during the past year, enough to compensate for the increased cost of living in your community?

(5) Is the rectory in good repair, and such that the rector does not have to be ashamed to invite members of the congregation to visit there?

These are questions that should be asked searchingly by every vestry and mission board. If they cannot be answered affirmatively, the rector is not receiving an adequate salary, no matter what the stipend may be in dollars and cents.

ERP Gets Under Way

THE European Recovery Program has now been enacted into law; Paul G. Hoffman has been appointed and approved as Administrator; and the Marshall Plan is swinging into operation.

The next stage of the plan, and of our aid to Asiatic countries, is most important. These two programs can mark the turning point of the world toward recovery and coöperation, or they can become the most expensive and colossal failure in modern times. It all depends on the way in which they are administered, and the extent to which the aided nations help themselves.

The Marshall Plan is intended to help the participating countries get on their own feet and cope with their own problems. It is not intended as a gigantic relief venture, and if it degenerates into that it is bound to fail. Moreover, such a failure would make this country even more unpopular than it was in the days when our British and Continental friends were casting verbal brickbats at "Uncle Shylock." It is only the development of a strong, stable Europe that can provide a basis for world peace.

Mr. Hoffman has a tremendous task on his hands. He will need the sympathetic support and encouragement of every American citizen. We wish him well, and assure him of the prayers of countless Christian people, both here and abroad, as he enters upon his far-reaching task.

The Living Church Essay Contest

- First Prize \$100** — NEAL PEIRCE, South Kent School, South Kent, Conn.
- Second Prize, \$50** — PRISCILLA HOYT, St. Anne's School, Arlington Heights, Mass.
- Third Prize, \$25** — MARY STEWART, St. Mary's School, Peekskill, N. Y.
- Third Prize, \$25** — MARY YOUNG, St. Andrew's Priory, Honolulu, T. H.

Winners of the \$1 Awards

- | | |
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| <p>Erwin Alderman, St. Catherine's School, Richmond, Va.</p> <p>Barbara Linn Allen, St. Anne's School, Arlington Heights, Mass.</p> <p>Ann Ballinger, St. Mary's School, Peekskill, N. Y.</p> <p>Louis de Branges III, St. Andrew's School, Middletown, Del.</p> <p>Anne Brehone, St. Catherine's School, Richmond, Va.</p> <p>Mary C. Bridgeman, St. Mary's School, Peekskill, N. Y.</p> <p>Robert Brunsell, Shattuck School, Faribault, Minn.</p> <p>Virginia Driving Hawk, St. Mary's School, Springfield, S. D.</p> <p>Delia Felger, Margaret Hall, Versailles, Ky.</p> <p>Ianthe Gibbs, St. Mary's School, Peekskill, N. Y.</p> <p>Annette Hunter, St. Anne's School, Arlington Heights, Mass.</p> <p>Mary McClelland Jay, All Saints' Junior College, Vicksburg, Miss.</p> <p>Judith Lee, St. Andrew's Priory, Honolulu, T. H.</p> | <p>Helen Moncure, St. Catherine's School, Richmond, Va.</p> <p>Susan Hawley McKenzie, St. John Baptist School, Mendham, N. J.</p> <p>Ruth McKinley, St. Anne's School, Arlington Heights, Mass.</p> <p>Anne O'Hara, St. Katharine's School, Davenport, Iowa.</p> <p>Helen Riddle, St. Mary's School, Sewanee, Tenn.</p> <p>Martin Russ, South Kent School, South Kent, Conn.</p> <p>Walton Shim, Iolani School, Honolulu, T. H.</p> <p>Comella Smith, St. Mary's School, Sewanee, Tenn.</p> <p>Alice Mary Taylor, St. Anne's School, Arlington Heights, Mass.</p> <p>Pamela Taylor, St. Mary's School, Peekskill, N. Y.</p> <p>Betty Three Stars, St. Mary's School, Springfield, S. Dak.</p> <p>Irene Three Stars, St. Mary's School, Springfield, S. Dak.</p> |
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The Crisis of Our Times

III.—*Christian Grounds for Hope*

By the Hon. Francis B. Sayre

President of the Trusteeship Council of the United Nations
Representative of the United States in the Trusteeship Council

WHAT can Christ have to do with the public issues of our day? What can that solitary Man, never in contact with the world leaders of His day, who lived His simple life in a small, unimportant country twenty centuries ago almost unnoticed by contemporary historians — what can He have to do with issues of burning national and international importance in our driving twentieth century, mechanized world of today?

If we are really honest, it is not too easy to answer questions like that. What does Christ really and actually mean to today's world? How much does He matter?

If Christ means only a hauntingly beautiful memory, around whose storied life has been grouped a series of lovely Christmas poems and whose death we commemorate once a year with flowers and thoughts of after-life—if Christ is only a memory, I don't think He has really very much to do with the public issues of the day.

DIVINE UNDERSTANDING

If, however, we mean by Christ a divine leader who rose again and gives, to those of us who seek Him, the knowledge and the understanding of how we and all humanity can emancipate and sanctify our lives — a teaching so revolutionary that the people of His day killed Him; so revolutionary that still, with few exceptions, the people of our day ridicule the folly of it — then if we seriously mean to put into concrete practice the teachings of Christ, His life has everything to do with us and with the issues which confront us.

Evidently these revolutionary teachings of His had world-shaking power. Through the course of history, there has been no power comparable to them. Again and again they have upset kingdoms and changed the course of empires. Still twenty centuries after His death, His words ring across the world with resurgent power. His influence and His ideas have generated more irresistible power than any other force in history.

What are these world-shaking ideas?

Underlying everything else was Christ's unswerving and rock-founded knowledge that this world in which we live is God's world. We say it so glibly and repeat it unthinkingly in church so often that, I fear, its terrific significance fails to register upon our minds. If you really believe it to be true, have you ever

stopped to think of its tremendous consequences? From it flow four fundamentals which seem to sum up the very heart of Christianity.

First. Absolute and serene sureness that as long as we trust and follow God the future cannot harm us. God cannot be frustrated; and if this be in very truth His world, in it no evil can ultimately triumph. To put heart and courage into us, nothing could equal that faith!

Second. The impregnability of moral law. If this be God's world, it is based upon moral law; and God's inexorable moral law can be no more evaded or outwitted than His physical law. Whatever forces violate moral law contain the seeds of their own destruction and will generate counter forces which in time will overthrow them.

Third. The absolute supremacy of the power of love and goodness. Christ utterly believed, and made clear with His life, death, and resurrection, that love is more potent because of the power which it can generate than any possible array of mere physical force.

Fourth. The brotherhood of all men. If God did create the world, all men are his creatures. If God is, as Christ declared, a supremely loving God, He cares infinitely for each one of His creatures. Those causes and movements which make for human progress and human emancipation will under God's hand ultimately succeed; and those which do not will ultimately fail. Human brotherhood, sacrificial giving in the service of others, genuine international coöperation, are the only possible bases upon which an enduring human society can be built. One of the fundamental forces in this human fellowship must be the Church. It must be purified and strengthened to become a powerful, cohesive, and universalizing force for the building of God's Kingdom.

Deep down in our hearts, in this age of jet planes and atomic bombs, do we really believe such things? Can this body of revolutionary thought — ideas which are poles apart from most of the thinking of our day — can this be the answer? If it be, and if we honestly believe that what Christ said is true, how profoundly it must change everything we say and do! How profoundly it must affect our outlooks and our attitudes on all public questions as well as in our private lives!

Christianity, you see, is not merely a beautiful dream of the past. It is not a way of escape. It is an intensely practical

way of life for here and now, for men and nations. If our international structure is to be built upon sheer might rather than upon the constructive forces of brotherhood, I can see no escape from a third World War. Western civilization is fast reaching a point where it must learn the way of brotherhood or else, like every other civilization which has preceded it, go under.

It is easy enough to agree upon glittering generalities. But it is only as we fight and sacrifice for ideals in definite concrete form that we build power. If what Christ said was true, His teachings are as applicable to nations as to men. We cannot fence Christianity in as applicable to our private lives but having nothing to do with our public and national issues. If this be in very truth God's world, the inexorable moral laws of the universe must bear with exactly the same force upon nations as upon men.

Peace is today our number one problem. The question of war or a peace based upon sound principles in all probability within the next two or three decades will determine the fate of western civilization. War is an attempt to settle human destinies by the sword of man rather than by the mind of God. War ignores moral law. War is based upon material force as the supreme power in the world. Surely no one can doubt that if we would follow Christ we must find more constructive and practical methods for settling international conflicts and determining world issues than war. How?

It is obvious that the crucial problems facing humanity today are of such world-wide proportions, have such world-encircling ramifications, that they cannot possibly be solved or adequately met except by world collaboration — by the organized coöperation of all peace-loving countries. And the only world organization of today by which this can be achieved is the United Nations. There is no other. It is here, as I see it, that the United Nations links up with the mind of Christ.

HOMOGENEITY OF IDEAS

What we must come to realize is that the task of building a lasting peace depends upon infinitely more than mere goodwill, mere emotional desire, or the mere resolve to cease fighting. In the shrunken world of today, where every nation's activities and policies affect vitally — often crucially — the lives and

living standards of other peoples, perhaps on the other side of the world, the price of lasting peace must be the development of common moral and legal standards of international action. Stable peace, like stable government, presupposes homogeneity of fundamental ideas. A mere Kellogg-Briand Pact by which all nations solemnly renounce war will prove unavailing.

Such common standards do not today exist. They will gradually emerge through either of two different ways: through the imposition of fixed standards by victorious and conquering armies or else through appeal to reason brought about through the give and take of discussion, growing understanding, and ultimate agreement. If the first method is pursued, the chances are that the atomic bomb will prove the end of western civilization, and the forward march of human progress will await the development of new barbarians who possess greater ingenuity for peace than our civilization does. In that event nothing we say or do matters very much.

But Christ, we can be very sure, would choose the second way. And I have faith to believe that this is the way which will ultimately prevail. Our western civilization has in it very much that is precious. I cannot believe it is God's will that it be smashed, unless — unless. Unless we lose all sight of God, and forget our moral standards and allow spiritual values to be drowned and choked by material ones. Thus we can lose all sense of direction, and sully our civilization with evil. If against God's deep desire this should come about, our western civilization can be smashed — either by ourselves or by others. That can happen if those who believe that Christ is the answer today remain silent and lethargic in the face of the world's unparalleled need.

Surely the course which Christ would choose for us today would be through reasonable discussion and common understanding to learn, east and west, north and south, rich and poor, White and Black and Brown and Yellow, independent States and non-self-governing territories, to build up common moral and social standards and understandings. Out of these must in time emerge common legal standards, and even a core of common values accepted by mankind at large to light the way of a good life. And thus the new day, the lasting world peace, will come.

The place of the United Nations in this immense task is clear. Through it the second process is already constantly at work. The United Nations is, first and foremost, the town meeting of the world. It is the common gathering place, where men and peoples of every shade of opinion and of every differing race and culture may be heard and where the moral judgment and verdict of mankind may be crystallized. Thus, and only thus,

can conflicting standards and viewpoints be reconciled. And only through this great, salutary process of reconciliation and through the organized forces resting upon it can the lasting peace of the world be built.

In a hundred different fields today the work of the United Nations is being carried on. It is not labeled Christian work. How can it be, when the United Nations is composed of Christians, Jews, Mohammedans, Hindus, Buddhists, and people of many other faiths? But except through international collaboration the necessary foundations for a stable peace cannot be built; and the United Nations today is the only world organization in existence which makes such collaboration possible.

The implications are clear. War is obviously not God's will. But peace depends upon the building up of common moral standards and spiritual understanding throughout the world. And the United Nations is engaged in the very task of doing just that, and also in implementing the decisions resulting from such international collaboration. If we believe, as Christ believed with all His soul, that God is really at work in the world, that this in very truth is His world, then, it seems manifest, the United Nations is an instrument for the doing of His work. The supporting and strengthening of the United Nations is in this sense, as I see it, part of the building of His Kingdom. Hence, it seems clear that you and I, as Christians,

should do everything possible to support and strengthen that work.

America's course in the months immediately ahead seems clear. America's policy must be based unswervingly upon right and humanity and justice. Upon that path we must go forward, unflinchingly and unafraid. We must be deflected neither by vituperation and abuse nor by the thought of appeasement.

RELEVANCE OF CHRISTIANITY

The relevance of Christianity to the present-day crisis is unique. Its teaching of the fatherhood of God and the consequent brotherhood of man — its unyielding emphasis upon the breakdown of every racial and national and social barrier which separates man from man — gives a universality of outlook and a motivating power which can set men and women aflame and save a civilization.

We see now in a glass darkly. One cannot be over-confident. But of one thing — the most important thing — Christians have the kind of unassailable knowledge which gives unyielding courage and unconquerable strength. They know in which direction to look for guidance and strength and help.

"Thou wast their Rock, their Fortress and their Might,
Thou, Lord, their Captain in the well fought fight;
Thou in the darkness drear the one true Light."

"If God be for us, who can be against us?"

KYRIE ELEISON

HAVE we undone ourselves
in true humility
to sooth the threadbare souls
of those beyond the sea?

Have we known gnawing fast
to give what it requires
to ease their bloated pain,
their inward licking fires;
or let our marrow chill
partially to atone
the pebbled flesh,
the frozen bone?

If one should cry, "No, Lord, not I,"
then spare, Oh spare
our puny souls
that cannot see
The Suffering Christ
in all humanity.

ELIZABETH MABEL BRYAN.

Christian Action for World Peace

By Neal Peirce: *First Prize*

THE question of what I, as an individual, can do to aid world peace is one that has always interested, but perplexed me. I strongly suspect that a great majority of the young Christian people of the world have mulled over the same question. From what I have been able to gather, the solutions which they have suggested have not been practical enough for execution.

During the past few years of my life perhaps the most serious step ever taken toward preventing future wars has been made in the organization of the United Nations. Having the question of the future in mind, I have watched the organization of the United Nations with a great deal of interest.

Like millions of other young people, I had hoped that the United Nations would provide the necessary cure for all the ills of the world, and be the basis on which a long and enduring peace might be built; that it might be the basis on which we might build our lives without fear of war. To date our hope has not been realized. All we need do is read the account of the U.N. sessions to see how the old patterns of nationalism, alliances, and competitive arming are taking precedence to the necessary and vital tasks of building world peace which confront the U.N.

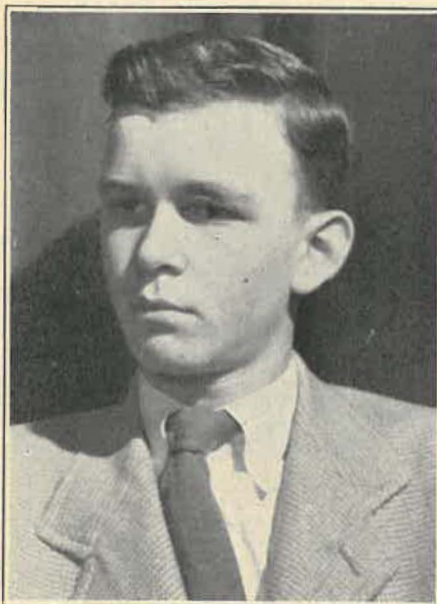
Does this mean that our plans for a profitable and happy life are likely to be shattered by an atomic war? Does it mean that Christ's hopes for brotherhood among men can only be accomplished by this frightful price to the civilization it has taken so many thousand years to perfect?

In my opinion this is not the case. I believe that men are willing and ready to take the first step toward a lasting world peace, and in the end, the long-awaited brotherhood of men on earth. I believe that the impetus for such a hope, however, must come from the young people of today; the young Christians all over the world with plans for full and rich lives who are determined not to have their hopes shattered by the stupidity and blindness of the diplomats of the world.

There is an old saying that if you want anything hard enough you will pray for it, and that if you pray for anything hard enough, you will get it. So it must be with world peace.

But at the same time, I do not believe that there is any hope of attaining world peace unless a logical, practical, and Christian program may be found on which to base it.

It is my belief that this program may be found only through world government, not to the extent of forcing all na-



NEAL PEIRCE, winner of first prize in the fifth annual Church school essay contest, is a junior at South Kent School, South Kent, Conn. He has been on the honor roll most of the time, and will be co-editor of the school paper next year. Neal is also interested in the work of the Young Republicans. (A complete list of prize winners appears on page 20.)

tions to give up their own governments and traditions, but by bringing all nations together in the same way that the thirteen small, divergent American colonies were brought together in the interest of coöperation two hundred and fifty years ago. Such a program is simple. A program for attaining it has been proposed. Its basic principles are Christian, and its ultimate result is bound to be the realization of the brotherhood of men among nations.

The United World Federalists, as the only organization pressing for limited world government at this time, are trying to get the United States government to take the initial step in asking for a United Nations conference under Article 109 of the Charter to strengthen the U.N. into a world government with limited powers to prevent war.

A great part of the support which the World Federalists receive comes from students all over the United States, who are determined to do all in their power to make the world they live in a peaceful one.

I think that it is particularly fitting that these students should take the lead in demanding a world government at this time. I am proud to be able to join them in their fight.

I am determined that by doing so I will not only be aiding my own future and the future of millions of other young Christians like me, but at the same time taking an important step toward the final realization of the ideals of our Lord.

Love, the Greatest Gift

By Priscilla Hoyt: *Second Prize*

A LONG, long time ago, before the atom bomb and radar, in a land far across the sea, three great kings were making a journey. They had travelled very far, and were tired when at last they reached their destination.

In a humble little stable a Babe lay asleep in the straw, a young girl and an old man were keeping loving watch. These great men then fell down upon their knees and worshipped the tiny Babe. They then gave unto Him gifts of gold, frankincense, and myrrh.

Yes, we all know the story of the three wise men, very well, but do we know what it symbolizes?

We, ourselves, our country, the world, are lost in a great turmoil of uncertainty, of distrust, and confusion following the years of war. If we stop to think, to consider the true meaning of the simply worded story of the three wise men, then we might find a step toward that peace we are all hoping and praying for. That peace that must be worked for. Three powerful rulers who, forgetting their troubled world, envy, greed, and the lust for power, came

simply to worship their King. If only today the rulers of men, might come to see, and learn the lesson, taught so very well, so very long ago in a little town of Bethlehem.

How long must men continue to have terror, bloodshed, and tyranny rule their lands? How long must men fight men in the useless struggle for power? When will come the promised day when all the mighty nations of the earth will come together, live together, in the brotherhood of Christ?

We, the people of America, pray for that day when "Peace on Earth, goodwill to men" shall come. Yet how can this come about, when after saying these prayers we forget them, so very quickly, with a sharp retort, or a foolish prejudice against the people we love, or our neighbors. Then with the talk of another war it is you and I who block our ears and shut our eyes to such a possibility.

War has never been a pretty thing. It's ugly and dark, and evil—very frightening for us who want this peace so desperately. Peace is prosperity, con-

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PRISCILLA HOYT, known as "Mimi," is a student at St. Anne's School, Arlington Heights, Mass., and a communicant of St. John's Church, Bowdoin St., Boston. She has been at St. Anne's for two years, and is on the editorial staff of the school magazine. She is active in all school activities, and is interested in the arts.

tentment, freedom, and the fulfillment of all our dreams. It isn't an easy thing to have, but certainly it is worth the struggle that must be made for it.

Peace must be started amongst ourselves, in our family, with our school chums, and our neighbors. Our neighbors; not only the people next door,

What We Can Do for World Peace

By Mary Stewart: *Third Prize*

THIS is a time when everything and everyone is very mixed up, and trying to get on the right track which the second war pretty much destroyed. As in most times after a war, there is a council to bring all the troubles up, so that they can be remedied. The council is called the United Nations.

It is composed of representatives from 51 nations which makes quite an assembly. And, if you will remember a passage from the Prayer Book:

"... when two or three are gathered together in Thy name Thou wilt grant their requests..."

That is the trouble. They aren't gathered together in His Name. They have representatives from 51 nations, but they fail to have one from God.

In most of the battles fought and won, the victor prayed for victory. In Shakespeare's *Henry V*, when the English won the battle of Agincourt, King Henry said: "Praised be God, and not our strength for it." Perhaps that was just Shakespeare, but he probably did say something like that.

or the ones down the street, but also the man who sells us our vegetables, and the grey-haired woman who runs the gift store on the corner; the dark-eyed friends in Italy, France, and Spain; the little, haunted-eyed girl in Germany; the crippled old man in China; the young girl in Belgium. These are the people who need our help so desperately. For these people, as well as for ourselves we must fight for this peace; for when man learns to live in peace with his neighbor, then, and only then will war be stopped.

I don't think any of us could forget the starved faces of Europe, the hopeless despair of the countries crushed down and defeated under the heavy impact of the war. The white crosses on the beach-heads of Normandy, the empty chair at the table of an American home, the children who have learned to hate when so very young, the children who have suffered most of all, who are growing up in a world full of mistrust, hunger, and restlessness.

It's our duty to see that never such terrible suffering shall come, for the burden is on everyone's shoulder. We call ourselves Christians and yet cannot even live in peace with one another. How then must nations of men find such a peace? By you, and by me. Yes, that is the answer. Very simple, isn't it? But very hard, too! Before you say that sharp retort, before that ugly thought crosses your mind, think a moment of a lonely man, taking painful steps and slow, carrying a cross, the burden of our sins, up a long hill, the long hill of Calvary, our Lord Jesus Christ.

All through the ages God has helped us win the arguments in which we were on the right side. And now, in the most important one, we fail to ask for His help.

But it's not only the assembly. If the people in the world grew to know each other better, there would be much less chance of another war. In the time of the Civil War, if the North and South understood each other better, and knew the other one's point of view, maybe there wouldn't have been any Civil War. People always say: "America is so nice — why leave it?" Maybe if we did leave it and go to other countries, the whole world would be as free and beautiful as America.

For instance, Russia: "A very stubborn nation," says everyone. Maybe so, but look at it the other way. They probably know what they're doing, and if we went over to visit and lived their life — but not with prejudices in our minds. Not as spies, but as people interested in the country as a country. The way one goes abroad to France as a graduation

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This school is a member of the system of schools in the Diocese of Virginia.

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Headmaster
Christchurch School
Christchurch, Va.

CRANBROOK SCHOOL

Rev. W. Brooke Stabler, Headmaster



One of six institutions, including Christ Church Cranbrook, comprising the Cranbrook Foundation, CRANBROOK SCHOOL is a college preparatory boarding and day school for boys, grades 7 through 12, in which citizenship, moral, spiritual, and religious training are considered of greater importance than the unusually fine college records which its graduates have made.

Located in a beautifully rolling, residential community twenty miles north of Detroit, Cranbrook enjoys both urban and country advantages. Write: THE REGISTRAR, Cranbrook School, Bloomfield Hills, Michigan.

DeVEAUX SCHOOL

Since 1852 the military church school of the Diocese of Western New York. Just over 100 boys in grades 7 through 12, with ten teaching masters, college preparatory curriculum only.

For catalog address
Rev. W. S. Hudson, Headmaster
DeVeaux School, Niagara Falls,
New York

St. Christopher's

SCHOOL FOR BOYS

One of the Church Schools in the Diocese of Va.
30 Acre Campus • Reasonable Rates
FOR CATALOGUE
The Rev. John Page Williams, Box 20
St. Christopher's School • Richmond 21, Va.

present. The way a class goes on a visit somewhere so that they can write a report on that place. But I don't know — maybe someone thought of this long ago. Maybe it's just a silly idea. But it might work.

And there is the younger generation to worry about. When the generation that is settling things now dies off, the younger generation, the teen-agers of today, must take over. Perhaps they won't know enough about it, because they showed no interest in the problems of now. There are many who do take a genuine interest, but many who just don't care. Courses on world peace should be established, and, to a certain extent, required for



MARY STEWART, who shares the third prize honors with Mary Young (see page 26), is completing her first year of high school at St. Mary's, Peekskill, N. Y. She is the daughter of Lt. Col. and Mrs. Leslie Stewart. Both her mother and grandmother are alumnae of St. Mary's. Mary is president of her class for the second time, and is a member of the student council.

graduation from high school and college. In that way, if they grew up knowing all the world problems, and how the old ones had been fixed, the new ones would be able to be handled better. The people who vote would know what they were voting for, and everyone would be more level-headed.

It's going to take a lot of hard work to establish world peace. In the first place, it's human nature to squabble, no matter how serious it is. There will always be someone who will start something, and we'll be right back where we started from. But slowly we are working toward that misty goal — world peace. Sometimes we fall back into old worries, but steadily we are climbing up. Perhaps someday — soon — we will reach the top. But always let God be with us and helping us. We'll get there much quicker.

GROTON SCHOOL

Groton, Massachusetts

A Boarding School for Boys

12 - 18 Years Old

Grades 7-12

Enrollment 196

Faculty 31

The Rev. John Crocker

Headmaster

Holderness School

Plymouth, New Hampshire

In the heart of the skiing country of New Hampshire, this boarding school for boys offers the standard college preparatory courses, with an emphasis on the study of the social sciences to provide an intelligent background for the problems of the post-war world. Our group of 75 gives opportunity for close fellowship between instructors and boys under conditions that promote growth in responsibility. Boys are admitted into each form, beginning with the ninth grade. There is a broad physical training and athletic program.

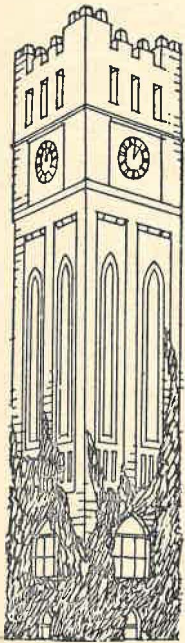
Detailed information will gladly be sent by the Rector, Rev. Edric A. Weld.

HOOSAC



An Episcopal Church School for boys in the hills between the Berkshires and the Green Mountains. College preparatory — Grades, 7-12. Junior school for younger boys — Grades, 4-6. A broad cultural education based on Christian precepts and their application in day-to-day living.

REV. MEREDITH B. WOOD
Rector and Headmaster
HOOSICK 7, NEW YORK



Shattuck School

Founded 1858

Faribault, Minnesota

A Church Military Preparatory School for Boys dedicated to the Emphasis of Religion, Discipline, and Sound Learning, as the bases for fruitful citizenship.

Master-student ratio 1-9, MI-ROTC, 14 sports. 640 acre campus. Golf course, trap-shoot, rifle range, toboggan slide, ski-tower, pool. Choir, Band.

Also six-weeks Summer School-Camp June 21 - July 31.

Donald Henning, D. D., Rector
482 Shumway Hall

HOWE MILITARY SCHOOL

» Established in 1884 under the auspices of the Episcopal Church, for the promotion of sound learning and Christian education of American youth. Thorough academic preparation, inspiring and sympathetic leadership of a faculty always ready to counsel and assist. Excellent military training in Junior and Senior R.O.T.-C. unit. Accredited college preparatory and business courses. Superb gymnasium provides space for all athletic events. Cadets participate in football, basketball, baseball, tennis, badminton, boxing, wrestling and winter sports. Firm friendships built in an environment of clean living and regular worship. Located in Northern Indiana within easy reach of Chicago, Detroit, and the South.

BURRETT B. BOUTON, M.A., Supt.
12 Academy Place, Howe, Indiana

Kent School

KENT, CONNECTICUT

Boarding School for Boys
Grades 8—12

College Preparatory Course

New boys accepted into
8th and 9th grades only

Application a year in advance
of time of entrance advisable

For catalogue, address:

The Rev. W. S. Chalmers, OGS

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Founded 1901

Country Boarding School for Boys

Grades 3 - 8

Small Classes — Individual Attention
Home Atmosphere

Thorough preparation for leading secondary schools
Athletics Including Riflery and Riding

Summer School-Camp Combination June 20 — July 30

Marvin W. Horstman, Headmaster

When you write to these schools, please mention the fact that you noted the advertisement in THE LIVING CHURCH.

Church Schools Make Good Churchmen

Pray for Peace

By Mary Young
Third Prize

THE present situation of the world, that of securing world peace, calls for the responsibility of each and every one of us to act according to the will of God. In these times of doubt and distress lies our opportunity to maintain and secure a stronger hold on our spiritual resources. We have promised to be Christ's loyal disciples, His faithful soldiers and servants to our life's end. God grant us wisdom and courage that our purposes, the purposes of men, may be ruled spiritually and not politically. In each of us our spiritual qualities must be brought forth and put to use.

Prayer is commanded by God as a



MARY YOUNG is in the sophomore class at St. Andrew's Priory, Honolulu, T. H. Since going to the priory school, Mary, who is an American citizen of Chinese ancestry, has been baptized and confirmed. She is vice-president of her class, a member of many school clubs, and an active member of the YPF at the Honolulu cathedral.

duty and a privilege. Its power is unlimited. Our Lord says, "Ask and it shall be given unto you," and again, "If ye shall ask anything in My Name I will do it." St. James writes: "by effectual fervent prayer and supplication with thanksgiving let your requests be made known unto God." Even the poet sings, "more things are wrought by prayer than this world dreams of."

Pray for the peace of the world. The power of prayer is unlimited. God, whose kingdom lies in our hearts, is pleased when we pray. Prayer should be made in the Name of Jesus Christ and joined to His merits and mediation. For learning to pray for what is right, God will



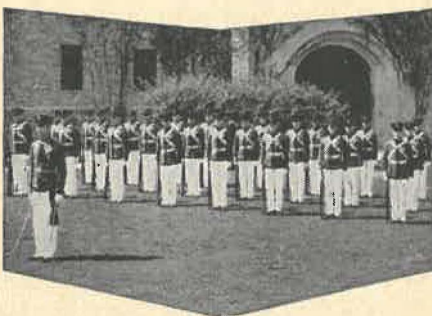
ST. JOHN'S MILITARY SCHOOL (EPISCOPAL)

A Church School in its 62nd year of distinguished service. Competent leadership and guidance. Sound education in a Christian environment.

Grades 5 through 12
Fully accredited

Write to: The Rev. R. L. Clem,
Rector
St. John's Military School
Dept. L Salina, Kansas

ST. JOHN'S MILITARY ACADEMY



For more than 60 years St. John's has prepared young Americans for college and government academies—developing in them the spirit of Christian gentlemen. Small classes permit individual attention. All sports for all. Riding, rowing, sailing. Spacious location in Wisconsin land o' lakes. Write today for catalog.

202 DE KOVEN HALL,
DELAFIELD, WISCONSIN

ST. PAUL'S SCHOOL

Garden City Long Island, N. Y.

A Church Boarding School for boys. Est. 1877. Small class plan, sound scholastic work. College preparation. Boarding dept. from 5th grade through high school. All sports and activities. Catalogue. St. Paul's School, Box L, Garden City, L. I., New York.

You need THE LIVING CHURCH!

grant our petitions. If so made, and that what we ask is in accordance with the will of God, our petitions assuredly will be granted. Our desires should bring us in union with God and make us will the will of God. His will is love and peace; our goal is peace in His world. The strife is not over; the battle is not won. Our world is not in perfect peace. Our opportunity is here and now. Our responsibility is to work, pray, and give for the spread of God's kingdom, by faith, hope, and charity. As Christ's faithful soldiers and servants, each and every one of us has a purpose in our earthly life. We can seek this purpose by prayer which is simple, earnest, fervent, regular, and sincere. Our creation came with a purpose. And as our prayers avail in Jesus Christ, who is ever the fountain-head of mercy and justice, He shall help our souls in these decisive times.

It is either prayer that will make a man leave off sinning, or sin will make him leave off prayer. No one doubts the fact that all men are sinners, some more miserable sinners than others. The most important work that a Christian man can do is to pray for his fellow men and himself. A Christian's life should center about prayer. Especially now, in this day when many parts of the world are in chaos, should prayer be applied.

Pray for God's spiritual guidance; ask the prayers of the Blessed Virgin Mary. Ask for the saints to pray for us. And ultimately, pray for the peace of the world.

Our Father, Who art in heaven; Hallowed be Thy Name *in us*; Thy kingdom come *in us*; Thy Will be done *in us* on earth as it is in heaven; Give us this day our daily bread and forgive us our trespasses as we forgive those who trespass against us; For Thine is the kingdom, and the power and the glory *in us*; for ever and ever *in us*. Amen.

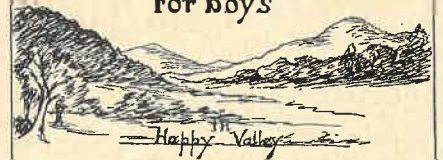
Northwestern Military and Naval Academy

Lake Geneva, Wisconsin

The Rev. James Howard Jacobson
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A distinctive preparatory school for boys from 13 to 18 giving excellent academic, military and athletic training in grades 9 through 12. Completely fireproof buildings, 90 acre campus, and extensive lake shore, affording enviable year 'round environment. Accredited to all colleges using certification method of admission. Member of the North Central Association of Colleges and Secondary Schools. Summer Camp. Write for catalogue, 550 Lake Shore Rd.

The Patterson School For Boys



Episcopal School in Blue Ridge Mountains of Western North Carolina. Accredited. Grades 7 - 12. Spiritual training emphasized. Self-help plan. Tuition, \$500 plus duties. For information, write

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PREPARATORY FORESTRY
INDUSTRIAL ARTS-AGRICULTURE

RECTORY SCHOOL

POMFRET, CONNECTICUT

A Church Boarding School for
Boys from eight to sixteen

An environment for boys which
complements the home as an
agency for their all-round devel-
opment and spiritual growth.

Catalogue sent upon request.

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Rev. Robert H. Parkes, Chaplain

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The Full Stature of Manhood

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For catalog address:

George L. Barton, Jr., Ph.D.
Headmaster
Box 408

Annotated Church School List

THE WATKINSON SCHOOL

Hartford, Conn.

Established 1859

A College Preparatory Boarding and Day School for Boys. Tuition—\$300-\$800 according to financial ability. Scholarships awarded on basis of financial need and boy's ability.

Rev. Nicholas M. Feringa
Headmaster

St. Paul's School for Boys

Mt. Washington, Baltimore, Md.
A Boarding and Day School for Boys
Established 1849

Matriculation session 1948-49
60 Boarders; 190 Day Boys
Boarding department—Grades 6 to 12
Day department—Grades 3 to 12.

Special attention given to boys with good singing voices and scholarship aid is available to those selected for the choir of St. Paul's Church.

Limited Enrollment

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Rev. Harry Lee Doll, Rector of St. Paul's,
Baltimore, Chaplain and President of Trustees

ST. PETER'S SCHOOL

PEEKSKILL, NEW YORK

boys. Music, sports, social activities, and home life in addition to sound academic and religious training Country setting 40 miles from New York

The Rev. F. L. Leeming, Headmaster

GIRLS

All Saints' Episcopal

For girls. Accredited 2 yr. college, 4 yr. high school. High academic standards. Situated in historic Vicksburg National Park. Near Natchez. Separate music and art departments. All sports, riding. For viewbook and bulletin, address:

The Rev. W. G. Christian, Rector
Box L, Vicksburg, Miss.

St. Mary's Hall

FOUNDED 1837

BURLINGTON, NEW JERSEY

A Church School of fine traditions and high standards. First through twelfth grades; college preparation; general course. Fully accredited. Outdoor sports. Careful attention to individual growth and progress.

Florence Lukens Newbold
Headmistress, Burlington, N. J.

Below are listed geographically, by provinces, the educational institutions in the United States having close affiliation with the Episcopal Church. The list includes a few schools which, though they have no definite Church connection, are specially interested in some unofficial way in the Episcopal Church.

Asterisk (*) indicates no reply to questionnaire.

PRIMARY & SECONDARY

BOYS

Province of New England

Connecticut

Choate School, Wallingford, Conn.; 1896; head, the Rev. Seymour St. John; chaplain, the Rev. Loring Lord Emory; pupils, 500; faculty, 69; boarding and day; grades, 7-12; tuition, \$1825 boarding, \$725 day; college preparatory.

Kent School, Kent, Conn.; 1906; head, Fr. W. S. Chalmers, OGS; pupils, 309; faculty, 26; boarding; grades 8-12; tuition, \$1200, but varies according to circumstances; college preparatory.

*Pomfret School, Pomfret, Conn.

*Rectory School, Pomfret, Conn.

*Salisbury School, Salisbury, Conn.

South Kent School, South Kent, Conn.; 1923; head, Samuel S. Bartlett; chaplain, the Rev. Alonzo L. Wood; pupils, 124; faculty, 12; boarding; grades 8-12; tuition, \$1500, but varies according to circumstances; college preparatory.

Watkinson School, Hartford, Conn.; 1860; head, the Rev. Nicholas M. Feringa; chaplain, the Rev. Charles Geerts; pupils, 85; faculty, 7; boarding and day; grades 5-12; tuition \$500-\$800; college preparatory.

*Wooster School, Danbury, Conn.

Massachusetts

Brooks School, North Andover, Mass.; 1927; head, Frank D. Ashburn; pupils, 165; faculty, 20; boarding; grades 7-12; tuition, \$1750; college preparatory.

Groton School, Groton, Mass.; 1883; head, the Rev. John Crocker; chaplain, the Rev. Malcolm Strachan; pupils, 192; faculty, 31; boarding; grades 7-12; tuition \$1600; college preparatory.

Lenox School, Lenox, Mass.; 1926; head, the Rev. Robert L. Curry; chaplain, the Rev. Edward J. Day; pupils, 90; faculty, 10; boarding and day; grades, 7-12; tuition, \$1050; boarding, day \$300-\$500; college preparatory; accredited, N. E. College Assn.

*St. Mark's School, Southborough, Mass.

Rhode Island

*St. Andrew's School, West Barrington, R. I.

*St. Dunstan's School, Providence, R. I.

St. George's School, Middletown, R. I.; 1896; head, Willet L. Eccles; chaplain, Fr. H. Martin P. Davidson, OGS; pupils, 180; faculty, 24; boarding and day; grades, 8-12; tuition, \$1600; college preparatory; accredited, N. E. Asso. Colleges and Sec. Schools.

Province of New York and New Jersey

New Jersey

*Freehold Military School, Freehold, N. J.

*Morristown School, Morristown, N. J.

St. Bernard's School, Gladstone, N. J.; 1900; head, the Rev. Robert L. Clayton; pupils, 68; faculty, 12; boarding; grades, 7-12; tuition, \$900; college preparatory; accredited, State of New Jersey.

St. John's School, Mountain Lakes, N. J. (See schools for girls).

New York

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

*Darrow School, New Lebanon, N. Y.

DeVeaux School, Niagara Falls, N. Y.; 1852; head, the Rev. William S. Hudson; chaplain, same; pupils, 100; faculty, 10; boarding and day; grades, 7-12; tuition, lower school boarders, \$1200, day, \$575; upper school boarders, \$1250, day, \$600; college preparatory; accredited, University of the State of New York, Middle States Asso. of Sec. Schools.

Grace Church School, New York City; 1894; head, E. Allison Grant; chaplain, the Rev. Louis W. Pitt; pupils, 112; faculty, 15; day; grades, kindergarten to 8; tuition \$300-\$450; preparation for secondary school.

*Hoosac School, Hoosick, N. Y.

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

The Manlius School, Manlius, N. Y.; 1869; head, Maj. Gen. R. W. Barker; chaplain, the Rev. William F. Judge; pupils, 338; faculty, 34; boarding; grades, 8-12; tuition, \$1425, uniform average, \$270; college preparatory; accredited, Middle States Asso. of Sec. Schools.

St. Paul's School, Garden City, L. I., N. Y.; 1877; head, the Rev. Canon Ernest Sinfield; pupils, 195; faculty, 17; boarding and day; grades, 5-12; tuition, boarding \$1200, day \$660; college preparatory; accredited, Middle States Asso. of Sec. Schools.

St. Peter's School, Peekskill, N. Y.; 1938; head, the Rev. Frank C. Leeming; pupils, 60; faculty, 7; boarding; grades, 7-12; tuition, \$800-1200, according to circumstances; college preparatory; accredited, University of the State of New York.

The Annie Wright Seminary

Tacoma (3), Washington

announces the opening of its

Sixty-fifth Year

September 13, 1948

Resident and Day School for Girls

Kindergarten through Class XII

The Rt. Rev. S. F. Bayne, Jr.,
President

Ruth Jenkins, Headmistress

St. Agnes School

A COUNTRY DAY AND BOARDING SCHOOL FOR GIRLS

Excellent College Preparatory record. Special courses arranged for girls not contemplating college.

Piano, Choral Work, Art, Needlework, Cooking, Arts and Crafts are offered. All classes are small, and individual attention is given to each pupil.

Sports fields, 45 acres in extent, offer facilities for games of all kinds.

Day pupils range from Kindergarten to College Entrance. Boarders from Grade VII to College Entrance.

MISS BLANCHE PITTMAN
Principal
Albany, N. Y.

St. Thomas Church Choir School, New York City; 1919; head, Leon D. Phillips; pupils 40; faculty, 6; boarding; grades, 5-8; tuition, \$200.

Trinity School, New York City; 1709; head, M. E. Dann; chaplain, the Rev. Leonel E. W. Mitchell; pupils, 325; faculty, 26; day; grades, 1-12; tuition, \$350-475; lower school and college preparatory; accredited, Middle States Asso. of Sec. Schools.

Province of Washington

Delaware

*St. Andrew's School, Middletown, Del.

District of Columbia

St. Alban's School, Washington, D. C.; 1907; head, the Rev. Albert H. Lucas; pupils, 340; faculty, 36; boarding and day; grades 4-12; tuition, grades, 4-7 \$625, 8-12 \$650; elementary and college preparatory; accredited, Middle States Asso. of Coll. and Sec. Schools.

Maryland

St. James' School, St. James, Washington Co., Md.; 1842; head, Vernon B. Kellett; chaplain, the Rev. Walter B. McKinley; pupils, 115; faculty, 15; boarding; grades, 7-12; tuition, \$1150, plus books and a \$75 laundry and athletic fee; college preparatory; accredited, Middle States Asso. of Coll. and Sec. Schools.

St. Paul's School for Boys, Baltimore, Md.; 1849; head, S. Atherton Middleton; chaplain, the Rev. Dr. Harry Lee Doll; pupils, 246; faculty, 20; boarding (grades 6-12) and day; grades, 3-12; tuition, grades 3-5 \$265, 6-8 \$340, 9-12 \$375; college preparatory; accredited, Middle States Asso. of Coll. and Sec. Schools.

Pennsylvania

Church Farm School, Glen Loch, Pa.; 1918; head, the Rev. Dr. Charles W. Shreiner; chaplain, same; pupils, 90; faculty, 7; boarding; grades, 5-12; tuition, \$400; college preparatory; accredited, Pennsylvania Dept. of Education.

Episcopal Academy, Overbrook, Philadelphia, Pa.; 1785; head, Greville Haslam; chaplain, the Rev. Elbert Kyle St. Claire; pupils, 575; faculty, 51; country day; grades, pre-school to 12; tuition, \$220-\$525; college preparatory; accredited, Middle States Asso. of Coll. and Sec. Schools, and others.

*Meadowbrook School, Meadowbrook, Pa.

*Mercersburg Academy, Mercersburg, Pa.

St. Peter's Choir School, Philadelphia, Pa.; 1834; head, Harold W. Gilbert; chaplain, the Rev. Dr. Allen Evans; pupils, 40; faculty, 8; parochial day; grades, 4-9; tuition, \$150; general academic.

*Valley Forge Military Academy, Wayne, Pa.

Virginia

Christchurch School, Christchurch, Va.; 1921; head, James H. Ratcliffe; chaplain, the Rev. David Lewis; pupils, 79, faculty, 10; boarding and day;

tuition, boarding \$880, day \$250; college preparatory; accredited, Southern Asso. of Schools and Colleges.

*Episcopal High School in Virginia, Alexandria, Va.

St. Christopher's School, Richmond, Va.; 1911; head, the Rev. John Page Williams; chaplain, same; pupils, 427; faculty, 30; boarding and day; grades, day, kindergarten to 12, boarding, 6-12; tuition, day, kindergarten \$150, 1-2 \$200, 3-5 \$250; 6-7 \$350, 8-12 \$375, boarding, \$925; college preparatory; accredited, Southern Asso. of Colleges and Sec. Schools.

*St. Stephen's Episcopal School for Boys, Alexandria, Va.

Virginia Episcopal School, Lynchburg, Va.; 1916; head, George L. Barton, Jr.; chaplain, the Rev. Dr. Appleton Grannis; pupils, 110; faculty, 12; boarding; grades, 8-12; tuition \$1000; college preparatory; accredited, State of Virginia, Southern Asso.

Province of Sewanee

North Carolina

Christ School, Arden, N. C.; 1900; head, David Page Harris; chaplain, John G. Dohl; pupils, 135; faculty, 11; boarding; grades, 7-12; tuition, \$750; college preparatory; accredited, Southern Asso. of Colleges and Sec. Schools.

Patterson School, Legerwood, N. C.; 1909; head, George F. Wiese; chaplain, the Rev. Boston M. Lackey; pupils, 56; faculty, 7; boarding; grades, 7-12; tuition, \$500, plus duties; college preparatory and vocational agriculture; accredited, State of North Carolina Dept. of Pub. Instruction.

South Carolina

Porter Military Academy, Charleston, N. C.; 1867; head, R. T. Ellett, Jr.; chaplain, the Rev. William W. Lumpkin; pupils, 215; faculty, 14; boarding and day; grades 4-12; tuition, boarding \$895, day \$260; accredited, Southern Asso. Sec. Schools and Colleges.

Tennessee

St. Andrew's School, St. Andrews, Tenn.; 1905; head, the Rev. W. R. D. Turkington; chaplain, the Rev. David Watts; pupils, 100; faculty, 10; boarding and day; grades, 8-12; \$600, but free if pupil is unable to pay; college preparatory; accredited, Southern Asso. of Private Schools and Colleges.

*Sewanee Military Academy, Sewanee, Tenn.

Province of the Midwest

Indiana

Howe Military School, Howe, Ind.; 1884; head, Col. Burrett B. Bouton; chaplain, the Rev. Dr. Robert J. Murphy; pupils, 285; faculty, 30; boarding; grades, 5-12; tuition, junior school \$1100, High school \$1200; college preparatory; accredited, North Central Asso.

THE GIRLS' COLLEGIATE SCHOOL OF CLAREMONT, CALIFORNIA



Thorough college preparation and general courses: art, music, drama. Small classes. Healthful outdoor life.



TENNIS RIDING SWIMMING
Muriel Sait Mary A. Edwards

ST. JOHN BAPTIST SCHOOL FOR GIRLS

Established 1880



A Boarding and Day School for Girls

In the Country near Morristown

Under the care of the Sisters of St. John Baptist (Episcopal Church)

College Preparatory and General Courses, Music and Art

Ample Grounds, Outdoor Life

Moderate tuition, with special allowances for daughters of clergy, army and navy.

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The Sister Superior Mendham, N. J.

The Bishop's School

La Jolla, California

A Resident and Day School for Girls
Grades Seven Through Twelve

Prepares for Eastern and Western Colleges

40th year begins September 15, 1948

ART — MUSIC — DRAMATICS
Riding, Swimming, Tennis, Hockey,
Basketball

The Very Rev. Francis Eric Bloy
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ST. FAITH'S SCHOOL

Saratoga Springs New York

55

Boarding and Day School for Girls. Grades IV to XII. College preparatory and general courses. Home life and extra-curricular activities in addition to sound academic and religious training.

Established 1890

The Rev. Leonard C. Steele
Principal

ST. KATHARINE'S SCHOOL DAVENPORT, IOWA

Now in its 65th year, St. Katharine's combines stability with an awareness of present-day needs of girls. They are offered a secure, purposeful life with balanced emphasis on the spiritual, academic, social and physical aspects of education.

Episcopal.

Small classes, limited enrollment, friendly counselling and understanding housemothers make life at St. Katharine's deeply satisfying.

Mrs. Thompson, head of the school, who is the mother of twin daughters, sees girls' problems both as an education and a mother. Excellent college preparatory and general courses; grades four through twelve.

Fine arts — piano, organ, voice and art.

Sports — horseback riding, swimming, tennis, hockey and others.

Write for Catalog
Box L. C.

St. Katharine's School
Davenport, Iowa

78th



Year

KEMPER HALL

Boarding and day school for girls beautiful Lake Shore Campus Thorough college preparation and training for purposeful living. Fine arts encouraged. Sports program. Junior school department. Under direction of the Sisters of St. Mary.

For Catalog Address:

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MARGARET HALL

Under Sisters of St. Helena
(Episcopal)

Small country boarding and day school for girls, from primary through high school. Accredited college preparatory.

Modern building recently thoroughly renovated includes gymnasium and swimming pool. Campus of six acres with ample playground space, hockey field, and tennis court. Board and tuition, \$850.

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The Principal

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A New England school for girls emphasizing preparation for the leading colleges, but offering a broad general course including music, art, and dramatics. Modern fire-proof building on country estate.

Established 1865
Incorporated 1875

Alberta C. Edell, A. M.,
Principal

Waterbury 90, Conn.

Rt. Rev. Frederick G. Budlong,
President of the Board of
Trustees

Michigan

Cranbrook School, Bloomfield Hills, Mich.; 1926; head, the Rev. W. Brooke Stabler; chaplain, the Rev. Walter H. Young; pupils, 305, faculty, 30; boarding and day; grades, 7-12; tuition, \$1450 boarding, \$650 day; college preparatory; accredited, National Registration Office and individual colleges.

Wisconsin

St. John's Military Academy, Delafield, Wis.; 1883; head, Brig. Gen. Roy F. Farrand; chaplain, the Rev. Merrill Otis Gruber; pupils, 430; faculty, 40; boarding and day; grades, 8-12; tuition, boarding \$1,225 plus uniforms; college preparatory; accredited, North Central Asso. of Colleges and Sec. Schools.

Province of the Northwest

Minnesota

Breck School, St. Paul, Minn.; 1866; head, C. H. DesRochers; chaplains, the Rev. Messrs. John Schmalsteig and Robert Wolsterstorff; pupils, 450; faculty, 40; boarding and day; grades, 1-12; tuition, first grade \$275, 2d \$285, 3d \$295, 4th \$305, 5-6 \$370, 7-8 \$400, 9-12 \$460; college preparatory; accredited, University of Minnesota.

St. James' Military School, Faribault, Minn.; 1901; head, M. W. Horstman; chaplain, the Rev. Marvin Nordmeier; pupils, 50; faculty, 7; boarding; grades, 2-8; tuition, \$970; elementary.

Shattuck School, Faribault, Minn.; 1858; head, the Rev. Dr. Donald Henning; chaplain, the Rev. Joseph M. McKee; pupils, 225; faculty, 30; boarding; grades, 9-12; tuition, \$1300; college preparatory; accredited, National Registration Office for Independent Schools and others.

Province of the Southwest

St. John's Military School, Salina, Kans.; 1887; head, the Rev. (Col.) R. L. Clem; chaplain, the Rev. Dr. Claude Sauerbrei; pupils, 120; faculty, 12; boarding; grades, 5-12; tuition, \$875-\$950; college preparatory; accredited, State of Kansas and others.

GIRLS

Province of New England

Connecticut

Rosemary Hall, Greenwich, Conn.; 1890; head, Mrs. Eugenia B. Jessup; chaplain, the Rev. Dr. Cedric C. Bentley; pupils, 126; faculty, 24; boarding and day; grades, 7-12; tuition, \$1800; boarding, \$500 in grades 7-8, \$600 in grades 9-12; college preparatory and general; accredited, Connecticut Board of Education.

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Massachusetts

St. Anne's School, Arlington Heights, Mass.; 1926; head, the Mother Superior, OSA; chaplain, Fr. William Eckman, SSJE; pupils, 85; faculty, 13; boarding; grades, 2-12; tuition, \$600; general and college preparatory; accredited, N. E. Asso. of Colleges and Sec. Schools.

New Hampshire

St. Mary's-in-the-Mountains, Littleton, N. H.; 1886; head, Mary Harley Jenks; pupils, 50; faculty, 11; boarding; grades 9-12; tuition, \$1400; general and college preparatory.

Vermont

*Rock Point School, Burlington, Vt.

Province of New York and New Jersey

New Jersey

St. John Baptist School, Mendham, N. J.; 1880; head, Sister Mary Barbara, CSJB; chaplain, the Rev. Edward R. Noble; pupils, 35; faculty, 5 full time, 4 Sisters, 5 part time; boarding and day; grades, 7-12; tuition, \$1000, plus \$35 fee, a few scholarships, with reductions for daughters of the clergy and Army and Navy men; general and college preparatory; accredited, State of New Jersey and Middle States Asso. of Colleges and Sec. Schools.

St. John's School, Mountain Lakes, N. J.; 1909; head, Theresa L. Wilson; pupils, 95; faculty, 20; day; grades, kindergarten to 12; tuition, \$180-\$450; general and college preparatory; accredited, State of New Jersey.

*St. Mary's Hall, Burlington, N. J.

New York

Cathedral School of St. Mary, Garden City, L. I., N. Y.; 1877; head, Marion Reid Marsh; acting chaplain, the Very Rev. Hubert Wood; pupils, 238; faculty, 26; boarding and day; grades, nursery to 12; tuition, day nursery and kindergarten \$150, 1-2 \$200, 3-4 \$250, 5-8 \$450, 9-12 \$550, boarding, \$1500; college preparatory; accredited, New York Board of Regents and Middle Atlantic States Asso.

*Mary Warren Free Institute, Troy, N. Y.

St. Agnes' School, Albany, N. Y.; 1870; head, Blanche Pittman; chaplain, the Rev. Canon G. Hurst Barrow; pupils, 250; faculty, 32; boarding and day; grades, nursery to college prep.; tuition, boarders \$1200; general and college preparatory; accredited, Middle States Asso.

St. Faith's School, Saratoga Springs, N. Y.; 1890; head, the Rev. Leonard W. Steele; chaplain, same; pupils, 48; faculty, 9; boarding and day; grades 4-12; tuition, boarding \$775, day \$250; accredited, University of the State of New York.

St. Mary's School, Peekskill, N. Y.; 1868; head, Sister Mary Regina, CSM; chaplain, the Rev. George Collard; pupils, 80; faculty, 20; boarding and day; grades, 8-12; tuition, boarding \$1350, day \$500; general and college preparatory; accredited, Middle States Asso.

Province of Washington

District of Columbia

National Cathedral School, Mount St. Alban, Washington, D. C.; 1900; head, Mabel B. Turner; pupils, 270; faculty, 45; boarding and day; grades, 4-12; tuition, boarding \$1450, day \$425-\$525; general and college preparatory; accredited, Middle States Asso. of Colleges and Sec. Schools.

Maryland

Hannah More Academy, Reisterstown, Md.; 1832; head, Janet Ward; chaplain, the Rev. Edward M. Dart; pupils, 71; boarding and day; grades, 7-12; tuition, \$1150, with limited number of places at lower rate; general and college preparatory; accredited, Middle States Asso. of College and Sec. Schools.

Pennsylvania

Burd School for Girls, Philadelphia, Pa.; 1856; head, Mrs. Sarah St.C. Dodge; pupils, 30; faculty, 8; boarding; grades, nursery to 12; tuition, varies according to student's financial status; a

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St. Agnes' School, Alexandria, Va.; 1924; head, Mrs. Helen Army Macan; chaplain, the Rev. William Macbeth; pupils, 324; faculty, 26; boarding and day; grades, kindergarten to 12; tuition, day kindergarten \$250, 1-2 \$300, 3-5 \$350, 6-7 \$400, 8-12 \$450, boarding \$1175; college preparatory; accredited, Virginia State Board of Education.

St. Anne's School, Charlottesville, Va.; 1910; head, Elizabeth B. Cochran; chaplain, the Rev. Herbert A. Donovan; pupils, 155; faculty, 21; boarding and day; grades, 5-12; tuition, boarding \$1275, day \$300-\$400; college preparatory; accredited, Southern Asso. of Colleges and Sec. Schools and Virginia Dept. of Public Instruction.

St. Catherine's School, Westhampton, Richmond, Va.; 1890; head, Susanna P. Turner; chaplain, the Rev. Reno S. Harp; pupils, 528; faculty, 60; boarding and day; grades, kindergarten to 12; college preparatory; accredited, Virginia State Board of Education and Southern Asso. of Colleges and Sec. Schools.

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

Stuart Hall, Staunton, Va.; 1843; head, Mrs. W. T. Hodges; chaplain, the Rev. Dr. J. Lewis Gibbs; pupils, 156; faculty, 17; boarding and day; grades, 9-12; tuition, boarding \$1100, day \$200; general and college preparatory; accredited, Southern Asso. of Colleges and Sec. Schools.

Province of Sewanee

Kentucky

Margaret Hall School, Versailles, Ky.; 1898; head, Sister Rachel, OSH; chaplain, the Rev. Pomeroy Hartman; pupils, 85; faculty, 15; boarding and day; grades, 1-12; tuition, boarding \$850, day \$75-\$175; general and college preparatory; accredited, Kentucky Board of Education and Southern Asso. of Colleges, and Sec. Schools.

Mississippi

All Saints' Episcopal College, Vicksburg, Miss.
(See colleges).

North Carolina

St. Mary's School and Junior College, Raleigh, N. C.; 1842; head, Richard G. Stone; chaplain, the Rev. I. Harding Hughes; pupils, 320, faculty, 28; boarding and day; grades, 11th grade to college sophomore; tuition, boarding \$950, day \$250; college preparatory and underclass college years; accredited, Southern Asso. of Colleges and Sec. Schools.

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*St. Mary's Episcopal School, Memphis, Tenn.

St. Mary's School, Sewanee, Tenn.; head, Sister Christabel, CSM; chaplain, Fr. Bonnell Spencer,

OHC; pupils, 50; faculty, 12; boarding and day; grades, 8-12; tuition, boarding \$750, day \$150, also self-help; general and college preparatory; accredited, Southern Asso. of Colleges and Sec. Schools and Mid-South Asso.

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Michigan

*Kingswood School, Cranbrook, Bloomfield Hills, Mich.

Wisconsin

Kemper Hall, Kenosha, Wis.; 1870; head, Mother Mary Ambrose, CSM; chaplain, the Rev. Parker C. Webb; pupils, 125; faculty, 30; boarding and day; grades, 4-12; tuition, boarding \$1250, day \$300; general and college preparatory; accredited, University of Wisconsin.

Province of the Northwest

Iowa

St. Katharine's School, Davenport, Iowa; 1883; head, Mrs. Harry L. Thompson; chaplain, the Very Rev. Russell K. Johnson; pupils, 79; faculty, 18; boarding and day; grades, 4-12; tuition, boarding \$1050, day \$275; general and classical; accredited, Iowa Asso. of Sec. Schools.

Minnesota

St. Mary's Hall, Faribault, Minn.; 1866; head, Phyllis M. Newman; chaplain, the Very Rev. Charles R. Allen; pupils, 90; faculty, 19; boarding; grades, 9-12; tuition, \$1025; college preparatory; accredited, North Central Asso. of Schools and Colleges.

Nebraska

*Brownell Hall, Omaha, Nebr.

South Dakota

*All Saints' School for Girls, Sioux Falls, S. Dak.

St. Mary's School, Springfield, S. Dak.; 1873; head, G. Bernice Holland; chaplain, the Rev. Robert T. Becker; pupils, 40; faculty, 6; boarding; grades, 6-12; tuition, \$50; academic; accredited, South Dakota State Dept. of Public Instruction.

Wyoming

Jane Ivinson Memorial Hall, Laramie, Wyo.; 1921; head, Josephine W. Whitehead; pupils, 26; faculty, 5; boarding; grades, 8-12; tuition \$650; general and college preparatory; girls have classes at University High School, which is accredited by North Central Asso.

Province of the Southwest

Texas

St. Mary's Hall, San Antonio, Texas; 1879; head, Gretchen Tonks; chaplain, the Rev. Samuel O. Capers; pupils, 320; faculty, 17; boarding and day; grades, 1-12; tuition, 1-4 \$250, 5-6 \$300, 7-8 \$350, 9-12 \$400, board, room, and care \$1000; col-

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The Bishop's School, La Jolla, Calif; 1909; head, Caroline S. Cummins; chaplain, the Rev. Frederick J. Stevens; pupils, 137; faculty, 17; boarding and day; grades, 7-12; tuition, boarding \$1600, day 7-8 \$350, 9-12 \$450; general and college preparatory; accredited, the University of California.

The Girls Collegiate School of Claremont, Claremont, Calif.; 1892; heads, Muriel Sait, Mary A. Edwards; pupils, 40; faculty, 12; boarding and day; grades, 7-12; tuition, boarding, 7-9 \$1400, 10-12 \$1500, day, 7-9 \$350, 10-12 \$450; college preparatory; accredited, the University of California.

Palmer School for Girls, Walnut Creek, Calif.; 1943; head, Elizabeth Palmer; pupils, 30; faculty, 7; boarding and day; grades, 1-8; tuition, boarding \$135 per month, day \$50 per month.

Hawaii

St. Andrew's Priory, Honolulu, T. H.; 1867; head, Sister Helen Veronica, C.T.; chaplain, the Rev. Kenneth A. Bray; pupils, 440; faculty, 22; day; grades, 2-12; tuition, 2-7 \$150 per year, 8-12 \$150 per year (exclusive of fees); college preparatory and business; accredited, Northwest Asso. of Sec. and Higher Schools.

Oregon

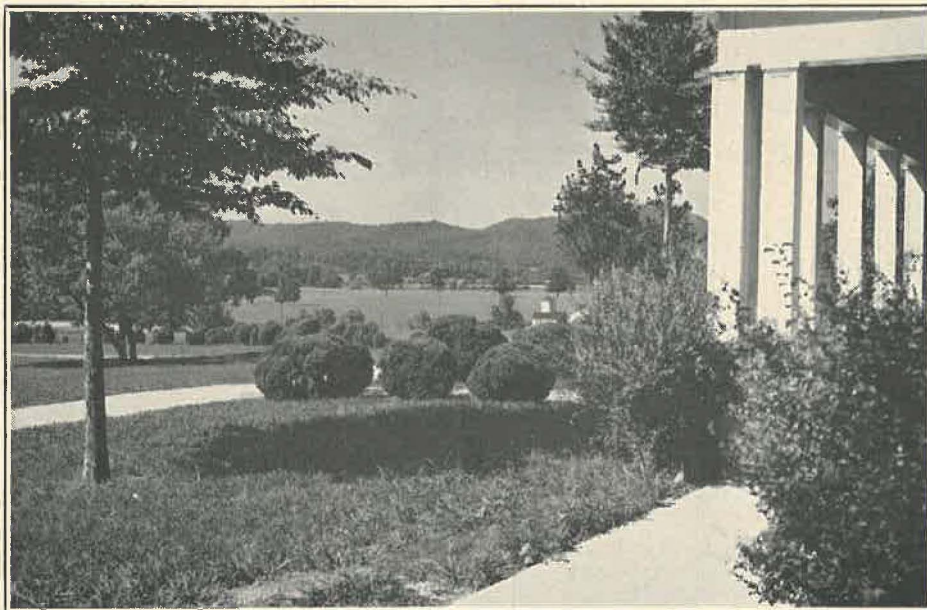
St. Helen's Hall and Hood School, Portland, Ore.; 1869; head, the Rev. A. A. Vall-Spinosa; pupils, 322; faculty, 28; day and boarding; grades, pre-school to 12; tuition, varies (write school); general; accredited, Northwest Asso. of Sec. and Higher Schools.

Utah

Rowland Hall School for Girls, Salt Lake City, Utah; 1880; head, the Rt. Rev. Stephen Cutter Clark, Bishop of Utah; acting headmistress, Mrs. Fanny B. Jones; pupils, 145; faculty, 20; boarding and day; grades, nursery to 12; tuition, boarding \$1000, day nursery \$25 per month, kindergarten to 1 \$120 per year, 2-3 \$150, 4-5 \$175, 6-7 \$225, 8-10 \$300, 11-12 \$350; college preparatory; accredited, Northwest Asso. of Sec. and Higher Schools.

Washington

The Annie Wright Seminary, Tacoma, Wash.; 1884; head, Ruth Jenkins; chaplain, the Rev. Arthur Bell; pupils, 265; boarding and day; grades, kindergarten to 12; tuition, boarding \$1200-\$1400, day \$200-\$400; college preparatory; accredited, State Board of Education.



PATTERSON SCHOOL: A view of the campus and grounds at the school for girls in Legerwood, N. C.

St. Paul's School for Girls, Walla Walla, Wash.; 1872; head, Hedwig Zorb; chaplain, the Rev. William A. Gilbert; pupils, 58; faculty, 11; boarding; grades, 7-12; tuition, \$850; college preparatory; accredited, State of Washington and Northwest Asso. of Sec. and Higher Schools.

COEDUCATIONAL

Province of New England

Connecticut

The Abbie Loveland Tuller School, Fairfield, Conn.; 1940; head, the Sister in charge, TCG; chaplain, the Rev. Homer F. Bufton; pupils, 50; faculty, 6; day; grades, nursery to 6; tuition, \$200-\$400; religious and academic; accredited, State of Connecticut.

The Abbie Loveland Tuller School, Washington, Conn.; 1942; head, the Mother Superior, TCG; chaplain, the Rev. Homer F. Bufton; pupils, 50; faculty, 18; boarding; grades, nursery to teacher training; tuition, \$1500-\$2500; religious and academic; accredited, State of Connecticut.

Massachusetts

The Abbie Loveland Tuller School, Barnstable, Mass.; 1934; head, the Sister in charge, TCG; chaplain, the Rev. Homer F. Bufton; pupils, 60; faculty, 11; boarding and day; grades, nursery to junior high school; tuition, boarding \$750-\$1500, day \$200-\$400; religious and academic; accredited, State of Massachusetts.

Rhode Island

The Abbie Loveland Tuller School, Providence, R. I.; 1927; head, the Sister in charge, TCG; chaplain, the Rev. Homer F. Bufton; pupils, 75; faculty, 8; day; grades, nursery to 7; tuition, \$200-\$400; religious and academic; accredited, State of Rhode Island.

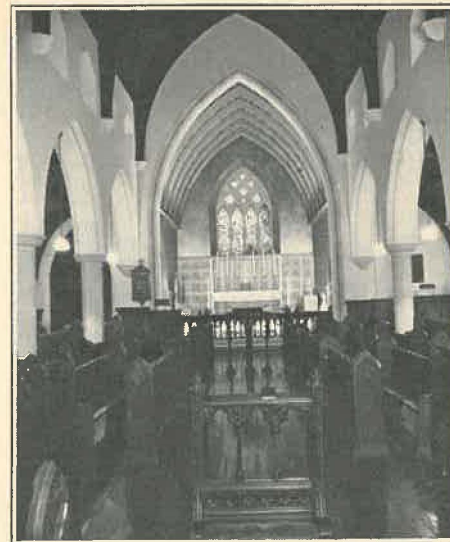
St. Michael's School, Newport, R. I.; 1938; head, the Rev. John deB. Cummings; chaplain, same; pupils, 161; faculty, 15; boarding; grades, kindergarten to 9; tuition, varies (write school); college preparatory; accredited, S.E.B.

New York

Ascension Day School, Staten Island, N. Y.; 1932; head, the Rev. Raymond G. Rogers; pupils, 36; faculty, 3; day; grades, kindergarten to 8; tuition, kindergarten \$125, grades \$160; conforms to the regulations of the Board of Education of the City of New York.

Cathedral School of St. Mary, Garden City, L. I., N. Y.; See schools for girls (boys accepted through grade 4).

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District of Columbia

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Virginia

The Blue Ridge School, St. George, Greene Co., Va.; 1910; head, the Rev. D. C. Loving; chaplain, the Rev. Dennis Whittle; pupils, 120; faculty, 12; boarding and day; grades, 1-12; tuition, children from diocese of Va. \$315 nine months, outside diocese of Va. \$375; course, general academic; accredited, Southeastern Asso. of High Schools and Colleges.

***John Moncure High School, Millers Tavern, Va.**

***St. Agnes' School, Alexandria, Va.**

***St. Paul's Polytechnic Institute, Lawrenceville, Va. (Colored)**

Province of Sewanee

Louisiana

Gaudet High School, New Orleans, La.; Felix James; chaplain, the Rev. James W. Temple; pupils, 112; faculty, 8; boarding and day; grades 9-12; tuition, \$5 per month day students; \$28 per month boarding; general academic; accredited, State Department of Education, State of Louisiana.

Mississippi

Okolona College, Okolona, Miss.; 1902; head, W. Milan Davis; chaplain, the Rev. S. W. Foster; pupils, 260; faculty, 22; boarding and day; grades, 9-14; tuition, boarding \$23.50 per month, day \$5 per month; courses in brick masonry, carpentry, beauty culture, radio and electronics, and tailoring; accredited, high school by the Southern Asso. of Colleges and Sec. Schools, college by the Dept. of Education of the State of Mississippi.

North Carolina

Appalachian School, Penland, N. C.; 1913; head, Fr. P. W. Lambert, OGS; chaplain, same; pupils, 50; faculty, 5; boarding and day; grades 1-6; tuition, by arrangement; a school of the diocese of Western North Carolina.

South Carolina

Voorhees School and Junior College, Denmark, S. C. (Colored); Denmark, S. C.; 1897; head, Earl H. McClenney; chaplain, the Rev. Matthew Jones; pupils, 375; faculty, 44; grades, 1 to junior college; tuition, \$275-\$300; college preparatory and teacher training; accredited, State of South Carolina (Class A) and Southern Asso. of Colleges and Sec. Schools (Class A).

Tennessee

***Gaffor Industrial School, Mason, Tenn. (Colored)**



KENYON COLLEGE CHAPEL

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St. Helen's Hall, Portland, Ore. See schools for girls (boys accepted through grade 8).

South Dakota

*St. Elizabeth's School, Wapakala, S. Dak.

Texas

*St. Philip's Junior College and Vocational Institute, San Antonio, Texas. (Colored)

Wyoming

St. Michael's Mission, Ethete, Wyo.; 1913; head, C. E. Wilson; pupils, 134; faculty, 6; day; grades, 1-8; this is an Indian Mission School for Arapohoe Indians.

COLLEGES

All Saints' College, Vicksburg, Miss.; 1908; head, the Rev. W. G. Christian; pupils, 89; faculty, 23; boarding and day; grades, four years high school and two years college; tuition, boarding \$900, day \$300; college preparatory and general college; accredited, Southern Asso. of Schools and Colleges and Mississippi State Accrediting Commission.

Bard College, Annandale-on-Hudson, N. Y.; 1860; head, Edward C. Fuller; chaplain, the Rev. Frederick Q. Shafer; pupils, 270; faculty, 38; tuition, resident \$1800, non-resident \$1250; liberal arts and sciences; accredited, Middle States Asso. of Schools and Colleges.

Canterbury College, Danville, Ind.; 1946; head, Edgar C. Cumings; chaplain, the Rev. James E. Savoy; pupils, 340; faculty, 25; tuition, \$300; liberal arts and sciences; accredited, Indiana State Dept. of Public Instruction.

Carleton College, Northfield, Minn.; 1866; head, Laurence M. Gould; pupils, 1090; faculty, 114; tuition, \$1200 for residents; liberal arts; accredited, Asso. of American Universities, the Carnegie Foundation for the Advancement of Teaching, and others.

Hobart College, Geneva, N. Y.; 1822; president-elect, Alan W. Brown; acting head, Walter H. Durfee; chaplain, the Rev. Dr. David R. Covell; pupils, 900; faculty, 77; boarding and day, tuition, \$500; liberal arts; accredited, Middle States Asso.

Kenyon College, Gambier, Ohio; head, Gordon Keith Chalmers; chaplain, the Rev. Robert Emmet Gribbin, Jr.; pupils, 606; faculty, 61; boarding and day; liberal arts and sciences and theology; accredited, North Central Asso., and others.

Milwaukee-Downer College, Milwaukee, Wis.; 1851; head, Lucia R. Briggs; pupils, 400; faculty, 50; boarding and day; tuition \$350; liberal arts; accredited, North Central Asso. of Colleges and Sec. Schools, and others.

Trinity College, Hartford, Conn.; 1823; head, G. Keith Funston; chaplain, the Rev. Gerald B. O'Grady, pupils, 864; faculty, 70; boarding and day; tuition, \$250 (total expenses about \$1200 per year); liberal arts; accredited, A.A.U.

Getting At It

High time, now, that we should be through with the preliminaries of our evangelistic effort in our Church this year. We've had our tons of paper (necessary, certainly). We've had conferences galore (and we're all for conferences), but lest our steam sizzle down the exhaust, as steam WILL do, let's start harnessing it, and using its POWER instead.

All our evangelism must start with the parish church as the base. It's time now for both our city and suburban Churches to get going in this desperately essential Christian effort. We spoke of diffidents last week. This week, we'll confine ourselves to the aggressives. As a preliminary move, build up a group of earnest Christian aggressives in your respective parishes, and start training them in basic essentials of ability to answer simple questions about The Church, and then start them out, ZONING your parish bounds. Find all those who are not church-ed, never stooping to prose-

lytize, and in the zone assigned to you, list those openly without Our Lord, and start working upon them. See that children in such homes are called for and taken to Church School, until the parents learn to come themselves. Grin pleasantly at them, and say that, seeing that you have called upon them, you'll expect them to return the call AT CHURCH! List their names, send your church paper to them weekly, and do not hesitate to send them offering envelopes at Christmas and Easter. Find where they come from. Pool all the information derived in a central grouping at The Church, and you'll be surprised how small the world is.

You zoning surveyors should be unafraid men and women, not at all fearful in inviting the unchurched to YOUR church. This move is basic, essential, and assumed as a thing to be accomplished. You aggressives, are you ready and willing?

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*St. Philip's Junior College, San Antonio, Texas.
St. Paul's Polytechnic Institute, Laurenceville, Va.; 1888; head, J. Alvin Russell; pupils, 1,501; faculty, 80; boarding and day; grades, 6-13; tuition, \$400-\$500; course, trade and industrial education; accredited, State of Virginia.

University of the South, Sewanee, Tenn.; chancellor, the Rt. Rev. F. A. Juhan; vice-chancellor, Alexander Guerry; chaplain, the Rev. Early W. Poindexter; pupils, 515; faculty, 45; tuition, \$1000; liberal arts and theology; accredited, A.A.U. and others.

Seabury-Western Theological Seminary, Evanston, Ill.; founded 1858; head, the Very Rev. Alden Drew Kelley.

*Virginia Theological Seminary, Alexandria, Va.

SCHOOLS OF NURSING

Bishop Johnson College of Nursing, Los Angeles, Calif.; 1897; head, Martha E. Eilers; chaplain, the Rev. Bertrand M. Hause; pupils, 77; faculty, 5; boarding; tuition, \$270-\$300; accredited, California Board of Nurse Examiners and New York State Board of Nurse Examiners.

*Hospital of the Good Samaritan School of Nursing, Los Angeles, Calif.

*St. Luke's Hospital School of Nursing, San Francisco, Calif.

St. Luke's Hospital School of Nursing, Denver, Colo.; 1893; head, Mrs. Roy R. Prangley; chaplain, the Rev. Canon Harry Watts; pupils, 150; faculty, 19; tuition, \$600; 39 month course leading to diploma in nursing and associate degree in science; accredited, Denver Junior College.

*St. Luke's Hospital School of Nursing, Boise, Idaho.

*St. Luke's Hospital School of Nursing, Davenport, Iowa.

Norton Memorial Infirmary School of Nursing, Louisville, Ky.; 1886; head, Ruby H. Painter; pupils, 95; faculty, 4; tuition, \$210; accredited, Kentucky State Board of Nurse Examiners.

*St. Luke's Hospital School of Nursing, Chicago, Ill.

*St. Luke's Hospital School of Nursing, Manila, P. I.

Church Home and Hospital School of Nursing, Baltimore, Md.; 1894; head, Jane E. Nash; chaplain, the Rev. Elmer Baker; pupils, 126; faculty, 26; tuition, \$100, plus fees; accredited, Maryland State Board of the diocese of Maryland.

St. Barnabas' Hospital School of Nursing, Minneapolis, Minn.; 1894; head, Nellie Gorgas; chaplain, the Rev. Frederick D. Tyner; pupils, 71; faculty, 4 full time, 20 part time; boarding; tuition, \$500 for three years, accredited, Minnesota State Board of Nurse Examiners.

*St. Luke's Hospital School of Nursing, Kansas City, Mo.

*St. Luke's Hospital School of Nursing, St. Louis, Mo.

Bishop Clarkson Memorial School of Nursing, Omaha, Nebr.; 1888; head, Mrs. Irma E. Henley; chaplain, the Rev. Mark D. McCallum; pupils, 71;

THEOLOGICAL SEMINARIES

Berkeley Divinity School, New Haven, Conn.; 1854; head, the Very Rev. Dr. Percy L. Urban; chaplain, same; pupils, 44; faculty, 6 full time, 6 visiting lecturers; accredited, American Asso. of Theological Schools.

Bexley Hall Divinity School of Kenyon College, Gambier, Ohio, 1824; head, the Very Rev. Corwin C. Roach.

Bishop Payne Divinity School, Petersburg, Va.; 1878; head, the Very Rev. R. A. Goodwin; chaplain, the Rev. R. A. Goodwin; pupils, 14; faculty, 7; recognized seminary of Episcopal Church.

*Church Divinity School of the Pacific, Berkeley, Calif.

*Divinity School of the Protestant Episcopal Church in Philadelphia, Philadelphia, Pa.

Episcopal Theological School, Cambridge, Mass.; 1867; head, the Very Rev. Charles L. Taylor, Jr.; pupils, 80; faculty, 9; tuition, \$150.

*General Theological Seminary, New York City.

Nashotah House, Nashotah, Wis.; 1842; head, the Very Rev. Dr. William H. Nes; pupils, seminarists 31, collegians 14; faculty, 8; grades, 4 years college (by arrangement with Carroll College, Waukesha, Wis.), 3 years seminary; tuition, college \$600, seminary \$400; accredited, North Central Asso., the University of Wisconsin, and others.

*School of Theology of the University of the South, Sewanee, Tenn.

faculty, 8; boarding, tuition, \$300 for three years; accredited, American Medical Asso., American College of Surgeons, and others.

*Christ Hospital School of Nursing, Jersey City, N. J.

Hospital of St. Barnabas School of Nursing, Newark, N. J.; 1895; head, Eva Caddy; chaplain, the Rev. A. T. Doughty; pupils, 75; faculty, 7; tuition, \$110; accredited, New Jersey Board of Nursing and others.

*The Child's Hospital School for Practical Nurses, Albany, N. Y.

St. John's Hospital School of Nursing, Brooklyn, N. Y.; 1896; head, E. Reid Caddy; chaplain, the Rev. Charles E. Gus; pupils, 90; boarding; tuition, first year \$100, second and third years \$50; accredited, New York State Board of Nursing Education.

*St. Luke's Hospital School of Nursing, New York City.

St. Luke's School of Nursing, Utica, N. Y.; 1888; head, Carl P. Wright, Jr.; chaplain, the Rev. Stanley Gasek; pupils, 21; faculty, 16; boarding; tuition, \$200 for three years; accredited, New York State Dept. of Education.

Good Samaritan Hospital School of Nursing, Charlotte, N. C.; (Colored); 1891; head, Mrs. Rosa Mai Godley; chaplain, the Rev. John W. Heritage; pupils, 50; faculty, 17; boarding; tuition, \$250 for three years; accredited, North Carolina State Board of Nurses Examiners.

St. Agnes' Hospital School of Nursing, Raleigh, N. C.; 1896; head, Charles S. Templeton; pupils, 75; accredited, North Carolina State Board of Nurses Examiners.

*Good Samaritan Hospital School of Nursing, Portland, Ore.

*Hospital of the Protestant Episcopal Church in Philadelphia School of Nursing, Philadelphia, Pa.

*St. Margaret's Memorial Hospital School of Nursing, Pittsburgh, Pa.

St. Luke's School of Nursing, Ponce, Puerto Rico; 1910; head, Melba Love; chaplain, the Rev. Frederic Haskin; pupils, 36; faculty, 7; boarding; tuition, \$75 (varies).

*St. Mark's Hospital, Salt Lake City, Utah.

*Episcopal Eye, Ear, Nose, and Throat Hospital School of Nursing, Washington, D. C.

*Reynolds Memorial Hospital School of Nursing, Glendale, W. Va.

*St. Luke's Hospital School of Nursing, Racine, Wis.

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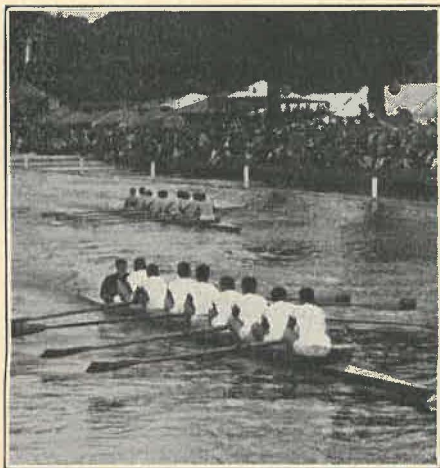
*Chicago Church Training School, Chicago, Ill.

*Department of Women, The Divinity School in Philadelphia, Philadelphia, Pa.

*New York Training School for Deaconesses and Other Church Workers, New York City.

St. Margaret's House, Berkeley, Calif.; 1909; head, Katharine A. Grammer; preparation of women for Episcopal Church work; degree granted by virtue of State of California incorporation.

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DEATHS

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

John Franklin Carter, Priest

The Rev. Dr. John Franklin Carter, 84, a retired priest for the diocese of Western Massachusetts, died at his home in Williamstown, Mass., March 30th.

Dr. Carter was born in Orange, N. J., October 21, 1864, the son of Aaron Carter and Sarah Swift (Trow). He was graduated from Yale University with the B.A. degree, attended Union Theological Seminary, New York City, and was graduated from the Episcopal Theological School, Cambridge, Mass., with the S.T.B. Williams College awarded him the D.D. degree, *honoris causa*, in 1921. Bishop Worthington of Nebraska ordained him to the diaconate in 1892, and Bishop Potter of New York, to the priesthood in 1893. He was married to Alice Schermerhorn Henry in 1893. During his ministry, Dr. Carter was associated with parishes in the dioceses of New York and Western Massachusetts, and held several positions in the latter diocese. He was the rector emeritus of St. John's Church, Williamstown, Mass.

Frank Richard Jones, Priest

The Rev. Frank Richard Jones, a retired priest of the diocese of New York, died at his home in Asbury Park, N. J., on March 30th. The Burial Office was read at Trinity Church, Asbury Park, on April 1st, by the Rev. Randall W. Conklin, assisted by the Rev. William A. Grier. Interment was at Christ Church Cemetery, Belleville, N. J.

Fr. Jones as born in New York City, April 22, 1876, the son of Richard Jones and Georgianna J. (Lawson). He attended Kenyon College, Gambier, Ohio, and was graduated from Bexley Hall, the divinity school of Kenyon College. Bishop Brooke of Oklahoma ordained him to the diaconate in 1900, and to the priesthood in 1901. He was married to Kate M. Biller in 1902. Fr. Jones was a missionary in Oklahoma from 1900 to 1904; chaplain of the Willard Parker Hospital, New York City, from 1904 to 1921; and rector of St. Mary's Church, Mott Haven, New York City, from 1921 until his retirement in 1944.

Charles Wilford Sheerin, Priest

The Rev. Dr. Charles Wilford Sheerin, rector of the Church of the Epiphany, Washington, D. C., died of a heart attack on April 4th [L. C., April 11th]. Funeral services were held at noon on Wednesday, April 7th, at the Church of the Epiphany, and members of the vestry acted as pallbearers.

Dr. Sheerin was born in Pittsburgh, Pa., August 2, 1897, the son of the Rev. James Sheerin and Mary E. (Picking).

He attended the Stone School, Boston; Columbia University (B.A., 1921); and the Virginia Theological Seminary (B.D., 1925). The University of the South awarded him the D.D. degree *honoris causa*, in 1936. Bishop Manning of New York ordained him to the diaconate in 1924, and Bishop Shipman, Suffragan of New York, acting for the Bishop of Virginia, ordained him to the priesthood in the same year.

Dr. Sheerin began his ministry as assistant at St. Thomas' Church, New York City, after which he served parishes in Virginia, Texas, and Tennessee. He became vice-president of the National Council in 1938, and continued in this capacity until 1942, when he became rector of the Church of the Epiphany.

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RETREATS

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Dr. Sheerin was a former regent of the University of the South, Sewanee, Tenn., a trustee of St. Paul's Polytechnic Institute and the Bishop Payne Divinity School. At the time of his death, he was a trustee of the Virginia Theological Seminary, president of the Episcopal Service for Youth, and many other religious and civic organizations. In addition, he was an honorary canon of the Cathedral of SS. Peter and Paul, Washington, D. C., a member of the executive council of the diocese of Washington, and chairman of the department of social relations of the diocese.

Dr. Sheerin is survived by his wife, the former Maria Ward Skelton Williams, three children, and two sisters, Mrs. Benfield Pressy and Mrs. Theodore Lay.

Edith Ballin Lightfoot

Mrs. Frederick W. Lightfoot, wife of the rector of St. Saviour's Church, Maspeth, L. I., died on March 14th after a short illness.

Mrs. Lightfoot was known and loved by a host of young and old who worked with her in the Church. She was an ac-

tive member of the diocesan altar guild, the Woman's Auxiliary, and the Youth Commission of the diocese of Long Island, as well as the Guild of St. Gertrude in New York.

At her family's parish, St. Agnes' Chapel, New York, and, after her marriage, in the dioceses of New Jersey, New York and Milwaukee, and finally in the diocese of Long Island, she was active in Church affairs and widely known for her hospitality.

The funeral took place at the Church of St. Mary the Virgin, New York. Solemn High Mass was sung by the Rev. Granville M. Williams, SSJE, superior of the Cowley Fathers. Frs. William Eckman and E. K. Banner, SSJE, served as deacon and subdeacon. The church was filled with friends of Fr. and Mrs. Lightfoot, including the rector of St. Mary's, the Rev. Grieg Taber, and a number of priests from the dioceses of New York and Long Island. The Bishop of Long Island was represented by his chaplain, the Rev. Gordon Gillett. The Mother General of the Community of St. Mary and sisters from that order and from the order of the Holy Nativity were also present.

Besides her husband, Mrs. Lightfoot is survived by her daughter, Miss Barbara Lightfoot; a sister, Miss Bessie Ballin, and many relatives.

Constance Satterlee Rhineland

Mrs. Frederick W. Rhineland, daughter of the Rt. Rev. Henry Yates Satterlee, first Bishop of the diocese of Washington, died March 24th at her apartment in the Hotel Carlisle, New York City, where she had lived since her husband's death in 1942.

Mrs. Rhineland was born in Wappinger Falls, N. Y., 72 years ago, but lived in New York City when her father, before his election as Bishop of Washington, was rector of Calvary Church. She was married to the late Mr. Rhineland in 1910. Mrs. Rhineland was a member of the board of St. Luke's Home, New York, and was honorary chairman of the New York committee of the National Cathedral Association, of which she had long been the active chairman.

She is survived by an adopted daughter, Mrs. George W. McKenzie of Brooklyn.

CHURCH SERVICES

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Key—Light face type denotes AM, black face PM; addr, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; EP, Evening Prayer; Eu Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young Peoples' Fellowship.

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