

The Living Church

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



*Church School
Number*

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The Living Church

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

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BOOKS 12	EDUCATIONAL 26
CHURCH	ESSAYS 17
SCHOOL LIST. 4	FOREIGN 13
DEATHS 35	GENERAL 14
EDITORIAL	

Things to Come

1950 APRIL							1950 MAY						
SUN	MON	TUE	WED	THUR	FRI	SAT	SUN	MON	TUE	WED	THUR	FRI	SAT
	2	3	4	5	6	7	1	2	3	4	5	6	
8	9	10	11	12	13	14	7	8	9	10	11	12	13
15	16	17	18	19	20	21	14	15	16	17	18	19	20
22	23	24	25	26	27	28	21	22	23	24	25	26	27
29							28	29	30	31			

April

23. **Second Sunday after Easter.**
 Convention of Kansas at Topeka (to 25th).
 Convocation of Spokane at Walla Walla, Wash. (also 24th).
 Convention of Salina at Garden City (to 24th).
 Episcopal meetings at National Conference of Social Work at Atlantic City (to 28th).
 Episcopal Service for Youth meetings at Atlantic City (to 28th).
24. **Federal Council's Commission on Ministry meetings at Buck Hill Falls, Pa.**
25. **St. Mark National Council Meeting at Seabury House (to 27th).**
 Convention of South Florida at West Palm Beach.
26. **Foreign Missions Conference Meeting at Philadelphia (also 27th).**
 Convention of Massachusetts at Boston.
27. **Convention of South Carolina at Georgetown (to 28th).**
30. **Third Sunday after Easter.**
 Nationwide Corporate Communion of Youth.

May

1. **St. Philip and St. James.**
2. **Convention of Colorado at Denver (also 3d).**
 Convention of Easton at Chestertown, Md.
 Convention of Missouri at St. Louis.
 Convention of Montana at Great Falls (to 4th).
 Convention of New Jersey.
 Convention of North Carolina at Winston-Salem (also 3d).
 Convention of Quincy at Galesburg, Ill. (also 3d).
3. **Convention of Indianapolis at Indianapolis, Ind.**
 Convention of Neb. at Kearney (also 4th).
 Convention of New Hampshire at Keene.
5. **Convention of Pennsylvania at Philadelphia.**
 May Fellowship day sponsored by United Council of Church Women.

THIS WEEK

BISHOP THOMAS, retired Bishop of Brazil, with characteristic tenacity, has decided to recover from his heart attack. In our Easter issue we reported that the doctors held out little hope for him. Now, Mrs. Thomas writes the National Council, "We can say that he is really recovering. . . The doctors are pleased with his marvelous recovery, but warn him that his convalescence will take a long time." The Living Church Family rejoices in this good news about its former correspondent for Brazil, a beloved missionary bishop.

CHANGES in the episcopate are reported from Canada. The Rev. Canon S. C. Steer, principal of Emmanuel College, Saskatoon, was elected Bishop of Saskatoon on April 11th, succeeding Bishop Fuller, who died in February. The consecration of the Rev. Ivor Arthur Norris as Bishop of Brandon presumably took place as scheduled on April 16th, so that there was a good congregation on Low Sunday at St. Matthew's, Brandon, Manitoba. And Bishop Knowles of Qu'Appelle has tendered his resignation, effective April 30th, after 45 years in Holy Orders.

A BIG CHANGE in the Canadian episcopate is envisioned by a commission of the United Church of Canada, which has been engaged in reunion negotiations with the Anglican Church over a period of five years. The United Church group will propose to their General Council that it consider "the episcopate in some constitutional form . . . elected or appointed for life, in the historic succession of the episcopate." "This would not be considered as committing us to any particular

doctrine of the episcopate," the report says, according to Religious News Service. The United Church has made a declaration in favor of organic union, and is looking to the Anglican Church to respond. God grant to the Canadians a wisdom surpassing that of the Episcopal Church in the USA a decade ago when an ill-fated union proposal spread disunity through the Church.

THE FIRST Japanese civilian permitted to enter the Philippines after the war was Presiding Bishop Yashiro. "I was nervous at first," he says, "but in the end I found that nothing can interfere with our Christian fellowship. I had opportunity to visit the Japanese war prisoners, more than 150 of them, 97 sentenced to death. . . They asked me to send Christian literature to them, and to their families. . . In Hongkong I was able to see more war prisoners. Immediately after my return home I sent personal letters to more than 360 families of those war prisoners. So many letters have been coming in reply that my office has been tied up with the effort of answering them." This striking vignette of missionary service comes from a condensed version of Japan Missions, distributed by the National Council.

REMEMBER the Episcopal Church Foundation? It is now launched with an impressive board of trustees who are considering ways and means of financing eighteen million dollars worth of non-budget Church needs over the next ten years. Perhaps it's a good thing that the House of Deputies decided to approve it after all!

Peter Day.

7. **4th Sunday after Easter.**
 Church of the Air. CBS. 10:30 AM, EST.
 National Family Week (to 14th).
 Convention of Olympia at Seattle (also 8th).
8. **Convention of Washington at Bethesda, Md.**
 Conference on "the Church and War" at Detroit (to 11th).
9. **Convention of Atlanta at Marietta (also 10th).**
 Convention of Bethlehem at Hazleton, Pa.
 Convention of Central New York at Utica (also 10th).
 Convention of Delaware at Dover (also 10th).
 Convention of Fond du Lac at Fond du Lac, Wis.
 Convention of Iowa at Keokuk (also 10th).
 Convention of New York at New York city.
 Election of Suffragan.
 Convention of Newark at Newark, N. J.
 Convention of Pittsburgh.
 Convention of Rochester at Rochester, N. Y. (also 10th).
 Convention of Southern Ohio at Cincinnati (also 10th).
 Convention of Southern Virginia at Portsmouth.
 Convention of West Virginia at Huntington (also 10th).
10. **Convention of East Carolina at Elizabeth City, N. C. (also 11th).**
 Convention of Lexington at Lexington, Ky. (also 11th).
 Convention of Western North Carolina at Hickory (also 11th).
 Convention of Northern Indiana at Plymouth.
12. **Convention of Vermont at Brattleboro (also 13th).**
13. **Diocesan chairmen of laymen's work, provinces I, II, III. Seabury House.**
14. **5th (Rogation) Sunday after Easter.**
15. **Rogation Monday.**
 Convention of Albany at Lake Placid (also 16th).
 Election of Suffragan.
 Convention of Western New York at Buffalo (also 16th).
16. **Rogation Tuesday.**
 National Commission on College Work. Seabury House.
 Convention of Connecticut at Hartford.
 Convention of Long Island at Garden City (also 17th).
 Convention of Rhode Island at Providence.
 Convention of Springfield at Pekin, Ill. (also 17th).
 Convention of Western Massachusetts at Fitchburg (also 17th).
17. **Rogation Wednesday.**
 Convention of Maine at Portland.
18. **Ascension Day.**
21. **Sunday after Ascension.**
23. **Convention of Erie at Erie, Pa. (also 24th, or 26th and 27th).**
 Convention of Harrisburg at Harrisburg, Pa. (also 24th).
 Convention of Southwestern Va. at Covington (also 24th).
24. **Convention of Virginia at Richmond, Va. (also 25th).**
28. **Whitsunday.**
29. **Whitsun Monday.**
30. **Whitsun Tuesday.**
 Opening of Evergreen Conference (to September 6th).
31. **Ember Day.**

CHURCH SCHOOLS

ANNOTATED LIST



LIGHT IN A DARK AGE: Standing starkly between a bare tree and a modern structure strangely reminiscent of an ancient Roman ruin, Brownell Hall's new chapel dominates the wintry landscape in a photograph as packed with meaning as a Modigliani painting. Dedicated to St. Matthias, the chapel was consecrated on April 12th. The photograph is by the Donald Jack Studios, Omaha, Nebr.

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

Asterisk (*) indicates no reply to questionnaire.

PRIMARY & SECONDARY

BOYS

California

*Harvard School, North Hollywood.

Connecticut

*Choate School, Wallingford.

*Kent School, Kent.

Pomfret School, Pomfret; 1894; headmaster, Dexter K. Strong; faculty, 18; pupils, 149; boarding; ages, 13-18; grades, 8-12; tuition, \$1750; scholarships available; college preparatory; member N.E.A.C.S.S.

The Rectory School, Pomfret; 1920; headmaster, John B. Bigelow; chaplain, Rev. Robert H. Parkes; faculty, 17; pupils, 80; ages, 6-15 (day); grades, 1-9; tuition, \$350-\$500; ages, 6-15 (boarding); grades, 1-9; tuition, \$1250; limited scholarship aid; courses designed to fit pupil for entrance to secondary schools; accredited, Secondary

Education Board, Conn. State Board of Education.
*Salisbury School, Salisbury.

South Kent School, South Kent; 1923; headmaster, Samuel S. Bartlett; chaplain, Rev. Alonzo L. Wood; faculty, 14; pupils, 125; boarding; ages, 12-19; grades 8-12; Tuition, 0-\$1600, varies according to circumstances; emphasizes self-help; college preparatory; accredited Conn. State Board of Educ.

Watkinson School, Hartford; 1859; reorganized, 1945; headmaster, Rev. Nicholas M. Feringa; faculty, 9; pupils, 93; day and boarding; ages, 10-18; grades 6-12; tuition, \$500-\$800; college preparatory; accredited, Conn. State Board of Educ.

*Wooster School, Danbury.

Delaware

St. Andrew's School, Middletown; 1930; headmaster, Rev. Walden Pell, II; faculty, 18; pupils, 140; boarding; ages, 13-18; grades, 8-12; tuition, \$500-\$1500, according to circumstances; college preparatory; accredited, Middle Atlantic States Association.

District of Columbia

St. Albans School, Washington; 1907; headmaster, Canon Charles Martin; chaplain, Rev. Pinckney Wroth; faculty, 36; pupils, 363; ages, 9-18 (day); grades, 4-12; tuition, \$650-\$725, including lunch; ages, 13-18 (boarding); grades, 8-12; tuition, \$1400; limited amount of tuition aid available; college preparatory; accredited Middle States Assoc. of Colleges and Secondary Schools.

Indiana

Howe Military School, Howe; 1884; supt., Colonel Burrett Bouton; chaplain, Rev. Robert J. Murphy; faculty, 35; pupils, 260; boarding; ages, 8-18; grades, 4-12; tuition: junior school \$1100, high school \$1200; college preparatory; accredited, North Central Association.

Iowa

St. Katherine's School, Davenport. (see Girls' Schools).

Kansas

St. John's Military School, Salina; 1887; head, Col. the Rev. R. L. Clem; faculty, 11; pupils, 110; boarding; ages, 10-18; grades, 5-12; tuition, lower school, \$875; upper school, \$950; college preparatory; civil air patrol, pre-flight aeronautics; accredited, North Central Association of Secondary Schools and Colleges.

Maryland

*St. James' School, St. James.

*St. Paul's School for Boys, Baltimore.

Massachusetts

Brooks School, North Andover; 1927; headmaster, Frank D. Ashburn; faculty, 19; pupils, 160; boarding; ages, 12 to college; grades, 7-12; tuition, \$1750; about 25 scholarships of varying amounts; college preparatory; accredited, New England Assoc. of Colleges and Secondary Schools.

CHURCH SCHOOLS

Groton School, Groton; 1884; headmaster, Rev. John Crocker; chaplain, Rev. Malcolm Strahan; faculty, 32; pupils, 196; boarding; ages, 12-18; grades, 7-12; tuition, \$1750; scholarships; liberal arts, sciences; religion, character.

Lenox School; Lenox; 1926; headmaster, Rev. Robert L. Curry; chaplain, the Rev. Edward J. Day; faculty, 10; pupils, 80; day and boarding; ages, 11-18; grades, 7-12; tuition: \$1050 boarding, day \$300-500; college preparatory; development of Christian character.

St. Mark's School, Southborough; 1865; headmaster, William W. Barber, Jr.; send inquiries to David Lanier, director of admissions; chaplain, Rev. Harvey G. Trefry; faculty, 26; pupils, 190; boarding and day; ages, 12-18; grades, 7-12; tuition: boarding, \$1680; day, \$750; competitive scholarships; Liberal Arts, college preparatory; accredited, New England Association of Colleges and Secondary Schools.

Michigan

***Cranbrook School**, Bloomfield, Hills.

Minnesota

Breck School, St. Paul; 1886; headmaster, Morison Brigham; chaplain, Rev. John Schmalsteig; faculty, 35; pupils, 382; ages, 6-18 (day); grades, 1-12; tuition, \$320-\$510; ages, 10-18 (boarding); grades, 4-12; tuition, 5 day \$920, 7 day \$1080; scholarships available; college preparatory; accredited University of Minnesota, Assoc. of Minnesota Colleges.

Shattuck School, Faribault; 1858; head, Donald Henning, D.D.; chaplain, Rev. Sidney W. Goldsmith, Jr.; faculty, 30; pupils, 225; day and boarding; ages, 13-18; grades, 9-12; tuition, \$1425; college preparatory; development of Christian men; accredited, National Registration Office for Independent Schools.

St. James' Military School, Faribault; 1901; head, Marvin W. Horstman; chaplain, Dean Charles R. Allen; faculty, 7; pupils, 45-50; boarding; ages, 7-14; grades, 2-8; tuition, \$970; personal care, personality training.

Missouri

The Taylor School, Clayton; 1930; headmaster, Rev. Edgar C. Taylor; chaplain, Dr. Taylor; faculty, 11; pupils, 70; day school; ages, 8-18; grades, 3-12; tuition, \$350-\$750 per semester; college preparatory; accredited, National Registration Office, the Private Schools Assoc. of the Central States, Secondary Educ. Board, Washington Univ.

New Hampshire

Holderness School, Plymouth; 1879; rector, the Rev. Edric A. Weld; faculty, 12; pupils, 75; ages, 12-19; grades, 9-12; day, \$450-\$550; boarding,

\$1500; some scholarships and grants; college preparatory, with glee club, operetta, debating, art studio, skiing; accredited, N. E. Association of Colleges and Secondary Schools.

St. Paul's School, Concord; 1856; rector, Henry Crocker Kittredge; chaplain, Rev. Charles T. Webb; faculty, 59; pupils, 440; boarding; ages, 12-18; grades, 7-12; tuition, \$1600, extras, \$200; accredited, New England Association of Colleges and Secondary Schools.

New Jersey

***Freehold Military School**, Freehold.

***Morristown School**, Morristown.

St. Bernard's School, Gladstone; 1900; rector, Rev. Robert L. Clayton; faculty, 12; pupils, 75; ages, 12-18 (day); grades, 7-12; tuition, \$450; ages, 12-18 (boarding); grades, 7-12; tuition, \$950; college preparatory.

St. John's School, Mountain Lakes. (See Girls' Schools).

New York

Ascension Day School, West New Brighton. (See Coeducational Schools)

Cathedral Choir School, Cathedral Heights; 1901; head, Rev. James Green; faculty, 8; pupils, 40; boarding; ages, 9-14; grades, 5-9; tuition, \$450; college preparatory; music; accredited by Secondary Education Boards.

***Cathedral School of St. Mary**, Garden City, L. I. **Church of the Resurrection Parish School**. (See Coeducational Schools)

***Darrow School**, New Lebanon.

***DeVeaux School**, Niagara Falls.

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

Greer School, Hope Farm. (See Coeducational Schools)

***Hoosac School**, Hoosick.

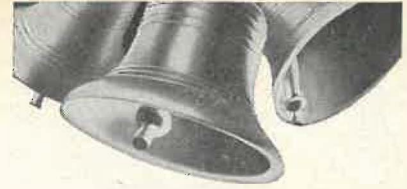
Malcolm Gordon School, Garrison-on-Hudson; 1927; headmaster, Malcolm Kenneth Gordon; chaplain, Rev. Lockett Ballard; faculty, 6; pupils, 22; boarding; ages, 8-13; grades, 3-8; tuition, \$1600; preparatory to secondary schools; crafts, music, drama, athletics; small classes.

***Manlius School**, Manlius, N. Y.

St. Luke's School, Trinity Parish, New York city. (See Coeducational Schools)

St. Paul's School, Garden City; headmaster and chaplain, Rev. Canon Ernest Sinfield; faculty, 19; pupils, 180; ages, 10-18 (day); grades, 5-12; tuition, \$450-\$550; ages, 10-18 (boarding); grades, 5-12; tuition, \$1200; small tuition grants awarded deserving students; college preparatory; accredited, Middle States Assoc. of Schools and Colleges.

St. Peter's School, Peekskill; 1938; headmaster, Rev. Frank C. Leeming; chaplain, Rev. Warren I. Densmore; faculty, 8; pupils, 54; ages, 12-18; grades, 8-12; tuition, \$500 (day); \$1000-\$1300



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*St. Thomas' Church Choir School, New York city.
Trinity School, New York city; 1709; headmaster, Dr. Matthew E. Dann; chaplain, the Rev. Leonel E. W. Mitchell; faculty, 28; pupils, 325; ages, 6-19; grades, 1-12; tuition, \$400-\$475, with scholarships available for worthy boys; for boarding see Trinity-Pawling School, Pawling, N. Y.; college preparatory; accredited, Middle States Association.

Trinity-Pawling School, Pawling; 1709; headmaster, Matthew E. Dann; chaplain, Rev. Richard Wamsley; faculty, 14; pupils, 105; boarding; ages, 14-18; grades, 9-12; tuition, \$1400; scholarships granted to worthy candidates; college preparatory; accredited, Middle States Assoc. of Colleges and Secondary Schools. (Boarding school of Trinity School, New York city.)

North Carolina

Christ School, Arden; 1900; head, David Page Harris; chaplain, Rev. E. O. Rossmassler, O.G.S.; faculty, 12; pupils, 135; boarding; ages, 12-19; grades, 7-12; tuition, \$750; self-help, small classes; accredited, Southern Association of Colleges and Secondary Schools.

Patterson School, Legerwood; 1909; supt., George Wiese; chaplain, Rev. Boston Lackey; faculty, 9;



JUST BEFORE THE BALL: *The main hallway at Northwestern Military and Naval Academy, ready for the Thanksgiving dance to begin.*

pupils, 80; boarding; ages, 11-18; grades, 6-12; tuition, \$500 plus duties; scholarships; character building, agriculture, forestry, business and industrial arts; accredited, North Carolina State Dept. of Education.

Oregon

St. Helen's Hall, Portland. (See Girls' Schools)

Pennsylvania

Ascension Academy, Pittsburgh. (See Coeducational Schools)

*Church Farm School, Glen Loch.

Episcopal Academy, Merion and Overbrook; 1785; headmaster, Greville Haslam; send inquiries to Mr. Fitz-Eugene Dixon, Jr.; chaplain, Rev. Elbert St. Claire; faculty, 55; pupils, 604; day; ages, 5-19; grades, pre-kindergarten to 12; tuition, \$250-\$575, varies with grades; college preparatory; accredited, Middle States Association.

*Meadowbrook School, Meadowbrook.

St. Peter's Choir School, Philadelphia; 1884; head, Harold W. Gilbert; chaplain, Rev. Allen Evans; faculty, 7; pupils, 45; day; ages, 9-14; grades, 4-9; tuition, \$150; regular academic.

*Mercersburg Academy, Mercersburg.

Valley Forge Military Academy, Wayne; 1928; superintendent, Major Gen. Milton G. Baker; chaplain, Col. Henry M. Prentiss; faculty, 60; pupils, 650; boarding only; ages, 12-20; grades, 7th to Jr. Coll.; tuition, \$1227; scholarships for boys musically inclined; college preparatory; accredited, Middle States Assoc.

Rhode Island

*St. Andrew's School, West Barrington.

*St. Dunstan's School, Providence.

*St. George's, Middletown.

*St. Michael's School, Newport.

South Carolina

Porter Military Academy, Charleston; 1867; president, Col. Robert T. Ellett, Jr.; chaplain, Rev. William L. Hargrave; faculty, 15; pupils, 175; ages, 9-18 (day); grades, 4-12; tuition, \$260; ages, 11-19 (boarding); grades, 5-12; tuition, \$895; college preparatory; accredited, State of South Carolina, Southern Assoc. of Colleges and Secondary Schools.

South Dakota

All Saints' School, Sioux Falls. (See Girls' Schools)

Tennessee

St. Andrew's School, St. Andrews; 1905; Prior, Rev. Bonnell Spencer, OHC; headmaster, Rev. W. R. D. Turkington, OHC; chaplain, Rev. Harvey A. Simmonds; faculty, 10; pupils, 102; boarding; ages, 12-18; grades, 8-12; tuition, \$600, adjustable to needs; directed by the Order of the

Holy Cross; college preparatory; accredited by Southern Assoc. of Colleges and Secondary Schools, Southern Assoc. of Private Schools, M.S.S. South Assoc. of Private Schools.

*Sewanee Military Academy, Sewanee.

Texas

*Cathedral School for Boys, Dallas.

St. Mark's School of Texas, Dallas; 1933 (formerly Cathedral School and Texas Country Day School); headmaster, Robert H. Iglehart, A.M.; send inquiries to C. C. Reed, registrar; chaplain, the Rev. Canon Alfred L. Alley, M.A., B.D.; faculty, 15; pupils, 150; day; ages 6-18, grades 1-12, price (all inclusive) \$575-\$780; boarding; ages 10-18, grades 5-12, price (all inclusive) \$1775-\$1980; scholarships; college preparatory; preparation for the eastern college, remedial reading, country day school plan; accredited, State Department of Education, Austin.

St. Mary's Hall, San Antonio. (See Girls' Schools)

St. Stephen's School, Austin. (See Coeducational Schools)

Virginia

Episcopal High School, Alexandria; 1839; principal, Richard P. Williams; chaplain, Rev. J. L. B. Williams; faculty, 20; pupils, 240; ages, 13-18; grades, 9-12; tuition, day, \$400; boarding, \$1200; college preparatory; accredited, Southern Assoc. of Colleges and Secondary Schools.

St. Christopher's School, Richmond; 1911; head and chaplain, Rev. John Page Williams; faculty,

— CHURCH SCHOOLS —

32; pupils, 435; day and boarding; ages, 5-9; (day), 11-19 (boarding); grades, kg.-12 (day), 6-12 boarding; tuition, \$175-\$400 (day), (varies with grade); \$925 boarding; college preparatory; accredited, Southern Association and Virginia Dept. of Education.

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

Washington

Annie Wright Seminary, Tacoma. (See Girls' Schools)

Wisconsin

*Northwestern Military and Naval Academy, Lake Geneva.

*St. John's Military Academy, Delafield.

GIRLS

California

The Bishop's School, La Jolla; 1909; headmistress, Caroline Cummins; chaplain, Rev. Frederick J. Stevens; faculty, 23; pupils, 125; day and boarding; ages, 12-18; grades 7-12 (day), 8-12 (boarding); tuition: day \$500, boarding \$1600; general and college preparatory; accredited, University of Calif., Pacific Coast Headmistresses Assoc.

The Girls' Collegiate School of Claremont; 1892; co-principals, Muriel Sait and Mary A. Edwards; faculty, 12; pupils, 45; day and boarding; ages, 11-18; grades, 7-12; tuition: boarding \$1600-\$1700, day \$400-\$500; college preparatory; accredited, University of California; member of California Assoc. of Independent Schools.

Palmer School for Girls, Walnut Creek; 1939; principal, Elizabeth Palmer; send inquiries to William Palmer; chaplain, Rev. David Graham; faculty, 8; pupils, 40; day and boarding; ages, 5½-13; grades, 1-8; tuition: day \$500, boarding \$1350.

Connecticut

*Rosemary Hall, Greenwich.

St. Margaret's School, Waterbury; 1865; head, Pauline S. Fairbanks; chaplain, Rev. Robert M. Hatch; faculty, 32; pupils, 275; ages: 4-18 day, 12-18 boarding; grades: kg.-12 day, 7-12 boarding; tuition: day \$235-\$495, boarding \$1,700; college preparatory; accredited, Connecticut Board of Education.

District of Columbia

National Cathedral School, Mount St. Alban, Washington; 1900; principal, Mabel B. Turner; faculty, 30; pupils, 265; ages, 9-19 (day); grades, 4-12; ages, 12-19 (boarding); grades, 7-12; tuition, day \$425-\$525, boarding, \$1450; college preparatory; accredited, Middle States Assoc.

Iowa

St. Katharine's School, Davenport; 1884; head, Miss Katharine Zierleyn; chaplain, Very Rev. Russell K. Johnson; faculty, 19; pupils, 122; day; ages 8-17, grades nurs.-12; boarding; ages 11-17 grades 6-12. (Coed. through 3rd grade); tuition: day \$120-\$275; boarding: \$1,200; college preparatory; accredited by Iowa Committee on Secondary Schools and Colleges, and State Department of Education; member, National Council Independent Schools.

St. Monica's School, Des Moines; Mrs. Gladys Helgeson, exec. director; chaplain, Rev. Gordon V. Smith; housemothers, 3; pupils, 17; ages, 12-18; grades, 7-12; tuition, \$85 per month; a Community Chest sponsored home where girls from broken homes learn to care for themselves and the home they live in, in addition to learning some skill for self-support. Pupils attend local high school.

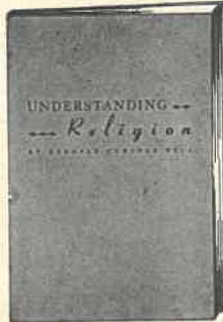
Kentucky

Margaret Hall School, Versailles; 1898; principal, Sister Rachel, OSH; chaplain, Rev. George A. A. Tocher; faculty, 16; pupils, 90; ages, 6-18; grades, 1-12 (day); 9-18 (boarding); grades, 4-12; tuition varies according to means; owned and operated by the religious order of St. Helena; accredited, Southern Education Assoc.

Maryland

Hannah More Academy, Reisterstown; 1832; headmistress, Miss Elizabeth Harvey; send inquiries to

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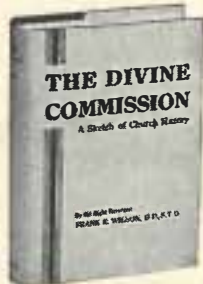
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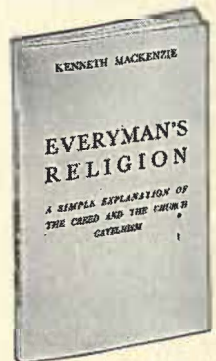
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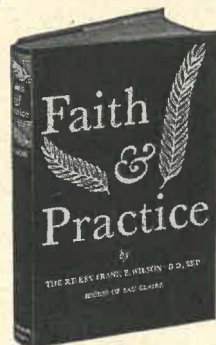
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Oregon

St. Helen's Hall, 1855 S. W. 13th, Portland; 1869; headmistress, Jane Allen Saxton; chaplain, Rev. Neville Blunt; faculty, 38; pupils, 320; ages, 2½-18 (day); grades, pre-school-12; tuition, \$180-\$400; ages, 8-18 (boarding); grades, 3-12; tuition, \$1150-1250; co-ed. through 5th grade; scholarships for tuition and grants for need; college preparatory; accredited by Northwest Assoc. of Independent Schools, National Council of Independent Schools.

Pennsylvania

Ascension Academy, Pittsburgh. (See Coeducational)

*Burd School for Girls, Philadelphia.

Ellis Country School, Newton Square; 1910; president, Arnold E. Look, Ph.D.; faculty, 20; pupils, 200; boarding; ages, 9-20; grades, 4-12; tuition: school \$1200, camp \$275, camp and tutoring \$325, senior summer school \$375; college preparatory, art, music, home economics, commercial; accredited, Middle States Association of Colleges and Secondary Schools, Pennsylvania Association of Private and Academic Schools.

South Dakota

All Saints' School for Girls, Sioux Falls; 1884; principal, Claudia C. Dorland; send inquiries to All Saints' School; chaplain, Very Rev. Francis J. Pryor, III; faculty, 19; pupils, 115; day and boarding; ages, 4-19 (boarders, 9-19); grades, nursery school to 12 (boarders, 4-12); tuition: boarding \$900, day \$100-\$225; college preparatory, art, home management; accredited, North Central Association.

St. Mary's School, Springfield; 1873; headmistress, Miss G. Bernice Holland; chaplain, Rev. Alexander McD. Wood; faculty, 5; pupils, 50; boarding; ages, 10-18; grades, 6-12; tuition, \$60; college preparatory; acculturation of Indian girls to American society; accredited, South Dakota Dept. of Public Instruction.

Tennessee

St. Mary's School, Sewanee; 1897; Sister Superior, Sister Christabel, C.S.M.; chaplain, Rev. Bonnell Spencer, O.H.C.; faculty, 14; pupils, 50; ages, 11-18 (day), grades 6-12; ages, 12-18 (boarding); grades 8-12; tuition, day \$150-\$175; boarding \$800, varies with means; college preparatory; operated by the Sisters of St. Mary; accredited by Southern Assoc. Colleges and Secondary Schools, Mid-South Assoc. of Private Schools.

Texas

St. Mary's Hall, San Antonio; 1879; headmistress, Miss Gretchen Tonks; chaplain, Rev. Samuel Orr Capers; faculty, 40; pupils, 315; day and boarding; ages, 6-18; grades, 1-12; tuition: day \$250-\$400, boarding \$1300-\$1400; college preparatory; accredited, Texas State Dept. of Education and Southern Assoc. of Secondary Schools and Colleges.

Vermont

*Rock Point School, Burlington.

Virginia

Chatham Hall, Chatham; 1894; rector, William W. Yardley; faculty, 22; pupils, 163; ages, 13-18; grades, 9-12; boarding only; tuition, \$1600; scholarship help available in limited amounts; college preparatory; accredited by Southern Assoc.

*St. Agnes' School, Alexandria.

*St. Anne's School, Charlottesville.

St. Catherine's School, Richmond; 1890; headmistress, Susanna P. Turner; chaplain, Rev. Reno Harp, Jr.; faculty, 61 pupils, 525; ages, 4½-18 (day), 9-18 (boarding); grades, kg. to 12 (day), 3-12 (boarding); tuition, day \$175-\$400, boarding \$1180; college preparatory; religious education; accredited; Southern Assoc. of Colleges and Secondary Schools, Virginia State Board of Education.

St. Margaret's School, Tappahannock.

*Stuart Hall, Staunton.

Utah

Rowland Hall, Salt Lake City; 1880; (Mrs.) Elizabeth T. Corr; chaplain, Bishop Clark; faculty, 24; pupils, 170; ages, 2½-18 day, 12-18 boarding; grades: nurs.—12 day, 7-12 boarding; price range; \$135-\$400 day, \$1200 boarding; college preparatory; accredited, Northwest Association.

Mrs. Smith Meyerkort; chaplain, Rev. Edward Dart; faculty, 23; pupils, 85; boarding; ages, 13-18; grades, 7-12; tuition: boarding \$1150, day \$400; college preparatory; individual attention; a few scholarships available; accredited, Middle States Association of Colleges and Secondary Schools.

Massachusetts

St. Anne's School, Arlington Heights; head, The Rev. Mother Superior; faculty, 11; pupils, 85; boarding; ages, 8-19; grades, 2-12; tuition, \$800, but varies according to means; operated by the Sisters of St. Anne; college preparatory; accredited by New England Association of Colleges and Secondary Schools.

Michigan

*Kingswood School, Cranbrook, Bloomfield Hills.

Minnesota

*St. Mary's Hall, Faribault.

Mississippi

*All Saints' Episcopal College, Vicksburg.

Nebraska

Brownell Hall, Omaha; 1863; headmistress, Dorothy Calvert Beck; chaplain, Rev. William P. Reid; faculty, 24; pupils, 150; ages, 4-18 (day); grades, nursery-12; ages, 10-18 (boarding); grades, 5-12; tuition, day, \$150-\$450; boarding, \$1050-\$1200; scholarships available; accredited by State of Nebraska, North Central Assoc.

New Hampshire

St. Mary's in the Mountain, Littleton; 1886; principal, Miss Mary Harley Jenks; chaplain, Rev. William Weber; faculty, 11; pupils, 60; boarding; ages, 13-18; grades, 9-12; tuition, \$1,400; college preparatory.

New Jersey

St. John Baptist School, Mendham; 1880; Sister Superior, Sister Mary Barbara, C.S.J.B.; chaplain, Rev. Edward R. Noble; faculty, 9 full time, 5 part time; pupils, 35-40; ages, 11-18; grades, 7-12; tuition, day, \$200-\$400; boarding, \$1000-\$1200; a few scholarships available; daughters of clergy are eligible for scholarship aid, if needed; operated by the Sisters of St. John the Baptist; college preparatory; accredited by the State of New Jersey, Middle States Association of Colleges and Secondary Schools.

St. John's School, Mountain Lakes; 1909; headmistress, Theresa L. Wilson; faculty, 22; pupils, 112; day; ages, 5-18; grades, kg-12; primary, co-ed.; secondary, girls; tuition, \$180-\$450; college preparatory; character and scholastic standards; accredited, State of New Jersey.

St. Mary's Hall, Burlington; 1837; headmistress, Florence Lukens Newbold; chaplain, Rev. Wilbur E. Hogg, Jr.; faculty, 18; pupils, 123; ages, 5-18 (day); grades, pre-primary-12; tuition, pre-primary, \$150; 1-6, \$225; 7, 8, \$275; 9-12, \$350; ages, 8-18 (boarding); grades, 1-12; tuition, \$1400; scholarship aid in amounts of \$200-\$400 available to limited number of students; college preparatory; accredited by Middle States Assoc.

New York

Cathedral School of St. Mary, Garden City, L. I.; 1877; principal, Mrs. Walter R. Marsh; chaplain, Rev. Robert Griswold; faculty, 35; pupils, 225; ages, 4-18 (boarders, 10-18); grades, nursery-12; tuition: boarding \$1,500, day \$200-\$550 (varies with grade); limited number of scholarships to daughters of Army, Navy, and Clergymen; college preparatory; music and drama; accredited, Middle Atlantic Association and N. Y. Board of Regents.

*Mary Warren Free Institute, Troy.

St. Agnes' School, Albany; 1870; principal, Miss Blanche Pittman; chaplain, Rev. G. Barrow; faculty, 32; pupils, 255; day and boarding; ages, 5-18; grades, kg. to 12; tuition: day \$200-400, boarding \$1,260; college preparatory; accredited, Middle States Association and New York Regents.

*St. Faith's School, Saratoga Springs.

St. Mary's School, Peekskill; 1868; head, Sister Mary Regina; chaplain, Rev. George Collard; faculty, 15; pupils, 80; ages, 13-18; grades, 8-12; tuition: boarding \$1350, day \$450; general and college preparatory; accredited, Middle States Association of Colleges and Secondary Schools.

CHURCH SCHOOLS

Washington

Annie Wright Seminary, Tacoma; 1884; headmistress, Ruth Jenkins; chaplain, Rev. Arthur Bell; faculty, 45; pupils, 290; day and boarding; ages, 4-18 (day); grades, kg. to 12 (day); ages, 8-18 (boarding); grades, 2-12 (boarding); tuition: day \$200-\$400, boarding \$1200-\$1400; college preparatory; accredited, State of Washington Board of Education, Northwest Assoc. of Secondary and Higher Schools.

*St. Paul's School for Girls, Walla Walla.

Wisconsin

Kemper Hall, Kenosha; 1870; Mother Superior, Mother Mary Ambrose; chaplain, Rev. Parker Webb; faculty, 18; pupils, 125; day and boarding; ages, 10-18; grades, 4-12; tuition: boarding \$1400, day \$300 (lower) \$350 (upper); college preparatory; fine arts, drama, sports; accedited, University of Wisconsin.

Wyoming

Jane Ivinson Memorial Hall, Laramie; 1921; principal, Josephine W. Whitehead; chaplain, Very Rev. Otis Jackson; faculty, 5; pupils, 21; boarding; ages, 13-18; grades, 7-12; tuition, \$650; special emphasis on religious studies; girls attend University High School for academic classes. Accredited by North Central Assoc.

COEDUCATIONAL

California

Ascension Parish Day School, Sierra Madre; 1947; principal, Sister Noel, C.S.M.; chaplain, Rev. Harley G. Smith, Jr.; faculty, 8; pupils, 95; ages, 4-13; grades, kg.-7; tuition, \$8.50-\$15 per month; conducted by the Sisters of St. Mary.

Connecticut

*The Abbie Loveland Tuller School, Fairfield.

*The Abbie Loveland Tuller School, Washington.

Merricourt, Berlin; 1926; headmaster and chaplain, Rev. Marsden E. Whitford; faculty, 10; pupils, 52; ages, 5-13; grades, kg.-8; tuition, day \$450; boarding \$1200-\$1350; varies according to means; accredited by Connecticut State Board of Education.

District of Columbia

Beauvoir, National Cathedral Elementary School, Washington; 1933; principal, Mrs. Elizabeth G. Taylor; faculty, 30; pupils, 216; day school; ages, 3-9; grades, nursery sch.-3; tuition, \$350-\$425;

operated under Cathedral Foundation; accrediting agency, St. Albans and the National Cathedral School.

Illinois

*St. Edmund's School, 6105 S. Michigan Ave., Chicago.

Iowa

St. Katherine's School, Davenport. (See Girls' Schools)

Massachusetts

*The Abbie Loveland Tuller School, Barnstable.

New Jersey

St. John's School, Mountain Lakes. (See Girls' Schools)

New York

Ascension Day School, Staten Island; 1932; head and chaplain, Rev. Raymond G. Rogers; faculty, 4; pupils, 55; day; ages, 5-10; grades, 1-5; tuition: \$125 (kg.) to \$160 (grades); meets standards of New York City and N. Y. Board of Regents.

Cathedral School of St. Mary, Garden City. (See Girls' Schools)

Grace Church School, New York City; 1894; headmaster, E. Allison Grant; chaplain, Rev. Louis Pitt, D.D.; faculty, 27; pupils, 160; day; ages, 4½-14; grades, kg. to 8; tuition, \$300-\$450, depending upon grade; sub-preparatory.

Greer School, Hope Farm, Dutchess County; 1906; director, A. Randle Elliott, Ph.D.; chaplain, Rev. Roeliff H. Brooks; faculty, 18; pupils, 200; ages, 6-18; grades, 1-12; tuition, 0-\$1200, based on ability to pay; general courses with special emphasis on vocational training; accredited, New York Board of Regents.

Church of the Resurrection Parish School, New York city; 1943; director, Mrs. Harry J. Myers; faculty, 5; pupils, about 30; day school; ages, 4-9; grades, nursery school-3; tuition, \$285 nursery; \$560 grades 1-3, including lunch; modern program of nursery, kindergarten, primary grades; accredited by Day Care Unit, Dept. of Health, New York City; registered with State Dept. of Education.

St. Luke's School, 487 Hudson St., New York city; 1945; headmaster and chaplain, Rev. Paul C. Weed, Jr.; faculty, 12; pupils, 110; ages, 3½-12; grades, nursery-7; tuition, \$400-\$500; sponsored by Trinity Church, N. Y.

North Carolina

Appalachian School, Penland; 1912; rector and



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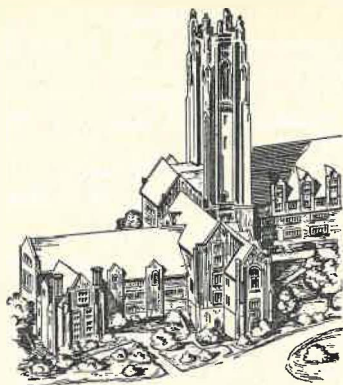
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A Personal Perspective

Lent, with its rigors, disciplines, extra services and devotions is over. So, too, is blessed Holy Week, and thrilling Easter. A fortnight has passed, we have quieted down, but we wonder if we have thought to take a perspective glance at ourselves, now that we have time for it. Let's do a bit of spiritual checking up. Did we have a good, well-disciplined Lent, and if not, wherein and why did we fail? Did our Easter Confession really touch the roots of all our sinful ailments? Do we really have the sense of being closer to Our Lord in affection and devotion because He died for love of us, or do we just take it all in our stride, accept it as something the Church talks and preaches about, but which happened too long ago to excite us now? If it were required,

how would we honestly rate ourselves (using God's measuring stick) as followers of Christ—Grade A, B, or C? If Grade C, have we had grace and concern enough to confer with our priest? When there were pressures and trying tests in our life, did we crack up, blow up, and let Our Lord DOWN, or did we quietly ask Our Lord to get into our crisis with us and stay RIGHT THERE until the pressures were past? And there is the one great decisive perspective we've got to face—do we actually, honestly, devoutly love The Lord Jesus, or is all our outward expression of religious profession merely a respectable habit, acquired over the years? We aren't fooling God about this. Are we fooling ourselves?

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chaplain, Rev. Peter W. Lambert, Jr., faculty, 5; pupils, 45; ages, 6-12; grades, 1-6; tuition, \$5 per month and up (day); \$50 per month and up (boarding); may vary with needs; country home boarding school for normal children.

Oregon

St. Helen's Hall, Portland. (See Girls' Schools)

Pennsylvania

Ascension Academy, Pittsburgh; 1947; head and chaplain, Rev. Wilburn C. Campbell; faculty, 10; pupils, 110; day; ages, 3-8; grades, nursery-3; coed through 1st grade; tuition, \$135-\$180; religious background.

Pen Ryn Episcopal School, Andalusia (in conjunction with All Saints' Episcopal School—kindergarten); 1912; headmaster, Raymond J. Saunders; chaplain, Rev. Percy J. Brown; faculty, 8; pupils, 136; ages, 4-14; grades, kg.-9; tuition, \$180-\$245; owned and run by All Saints' Episcopal Church; accredited by Pennsylvania Association of Private Academy Schools.

South Dakota

All Saints' School, Sioux Falls. (See Girls' Schools)

St. Elizabeth's Mission, Wakpala; 1875; superintendent, Conrad A. Nelson; chaplain, Rev. Sidney Bearsheart; faculty, 8; pupils, 60; ages, 6-18; grades, 1-12; tuition, \$60 per year; school for Indian children; accredited, South Dakota Dept. of Education.

Texas

St. Mary's Hall, San Antonio. (See Girls' Schools)

St. Stephen's Episcopal School, Austin; 1950; headmaster and chaplain, Rev. William Brewster; faculty, 9; pupils, 90-100; grades, 7-12; tuition, \$450 (day), \$1200 (boarding); scholarships available; operated by the diocese of Texas.

Washington

Annie Wright Seminary, Tacoma. (See Girls' Schools)

Wyoming

*St. Michael's Mission School, Ethete. (Arapahoe Indians)

ACI SCHOOLS

*Fort Valley College Center, Fort Valley, Ga.

*Gaudet Normal and Industrial School, New Orleans, La.

(Continued on page 32)



THE FOURTH "R" is religion at St. Luke's day school, Prescott, Ariz.

SECOND SUNDAY AFTER EASTER

GENERAL

EPISCOPATE

Bishop Oldham Returns

Bishop Oldham and his wife have returned from their visit to Jamaica. They are at present in Washington, D. C., and the Bishop may be addressed in that city until May 9th at 3700 Massachusetts ave. From June to September the Oldhams will be in Norfolk, Conn. Letters, says the bishop, which are sent to 68 South Swan street, Albany 6, N. Y., will always be forwarded.

WORLD RELIEF

DP Assurances

The Church's goal is to resettle 1200 displaced person units by June 30th. Since the blanket assurance was given in September, more than 600 units have been covered by individual sponsors.

Over 100 a month have been covered since the new program of pre-selections began on January 1st. Displaced families and individuals are now being assigned to the Episcopal quota by the overseas staff of CWS at the rate of 30 or 40 per week. When they are assigned, their photographs and histories are sent to National Council, and they are started on the involved process of qualifying to come to this country. The time between this first step and arrival is about three to four months.

The pre-selections contain large numbers of family units, couples, and single men. Family units are of all sizes and cultural and occupational backgrounds. More than half of them have children under three years old. Several have one or more aged persons who are their dependents and will come with them.

Couples vary in age from 20 to 60. Most of them are eligible for placement in double jobs and have applied to come that way.

Single men represent about 20% of the pre-selections. They are of all ages and backgrounds. More than half would be suitable as farm hands or unskilled laborers.

Occupations represented most heavily in the pre-selections are farm work, domestic work and that of engineers, mechanics, and locksmiths. There are some DP's, however, from almost any occupational group.

There are almost no single women



HUNGER SATISFIED: With re-settlement of DP's, security for their children.

being assigned, and there is a backlog of 40 assurances waiting to be matched with single domestics.

However, there are couples to whom a job can be offered for the wife only. The husband is offered housing and is responsible for finding his own job after arrival.

Almost all the DP's are Orthodox, with a minority Old Catholic or Evangelical.

UNITY

Europe Must Be Ready

Methods of bridging the gulf between Christian teaching and contemporary life were discussed at a meeting at the Ecumenical Institute at Bossey, near Geneva, Switzerland, attended by laymen from the United States, Switzerland and six other nations.

Among those at the sessions were educators, editors, industrialists, teachers, and directors of laymen's institutes.

They heard M. André Philip, head of the French economic delegation to the United Nations, underscore the significance of 2,000,000 unemployed in Germany and Italy.

"I am not afraid of a hydrogen bomb attack, but of the cumulative consequences for Europe of an increasing wave of misery unless action is taken in good time," M. Philip said. "When Marshall Plan aid ends, Europe must be ready,

for the issue cannot be postponed or solved piecemeal."

M. Philip asserted that it was the responsibility of the Church to arouse the Christian conscience of Europe to the need for unity. [RNS]

MINISTRY

Pro-Melish Vestry

Trinity Church, Brooklyn, held its annual parish meeting on April 10th and elected a warden and three vestrymen, all "pledged to work for the maintenance of the policies and the restoration of the ministers." The election thereby left the vestry with an 8 to 2 majority believed to be in favor of the former rector, the Rev. John Howard Melish [L. C., May 1, 1949] and his son, the Rev. William Howard Melish, who were removed last year from their offices in the church.

The new warden (who will serve for two years) is Walter Truslow. The new vestrymen (who will serve for three years) are Abraham Lawrence (first Negro to serve on the vestry), Tessim Zorach, (son of sculptor Wm. Zorach), and Allen M. Taylor. Approximately 250 of the parish's 466 members attended the election.

Because Dr. Truslow was elevated from the post of vestryman, an election to fill the vacancy on the vestry was expected to be held on April 17th.

VISITORS

The Rev. Lewis Mervyn Charles-Edwards

By ELIZABETH McCracken

The Rev. Lewis Mervyn Charles-Edwards, vicar of the Royal Parish Church of St. Martin's-in-the-Fields, London, attracted large congregations when he preached at the mid-day services in Trinity Church, New York, during the second week of Lent. Speaking of the people present, he said:

"I think your Churchpeople in America take their religion more seriously than our people, in the main, do. I have met with this seriousness in your laymen. I observed also at Trinity Church that the people were most devout. They gave evidence too of careful teaching about the worship of the Church. With us, I think there is a

return to religion on the part of our intelligentsia and our students. I think that the decline of religion in England (and I understand here too) is due to the fact that the present men and women of about 30 or 40 had no religious instruction. Their parents, affected by the First World War, had neglected that duty."

Fr. Charles-Edwards went on to speak of the work at St. Martin's-in-the-Fields in this matter of religious teaching, saying:

"We have various courses of lectures, beginning in the autumn and going on to midsummer. These lectures are for confirmation candidates and others who want to learn about the Christian Faith. All our candidates are over 18 years old. They must take training for the best part of a year. I think that presenting candidates for confirmation without full training is deplorable. I have actually heard of a candidate who was required merely to hear the rector preach three times! We prepare them very thoroughly at St. Martin's."

Fr. Charles-Edwards reflected in silence for a few moments; then said:

"I don't like to prepare young children unless their parents are regular communicants. What I am going to say now may be heretical, but I still should like to say it: I wish that we might copy the Roman Catholics and admit children to the Holy Communion at 11 or 12 years of age, and confirm them later, at 18, after instruction regularly during the intervening years. Confirmation would be a solemn ratification then, fully understood. We should have fewer lapsed communicants, I think, if we could follow this procedure.

"Young boys and girls have great capacities for worship; they apprehend the presence of Christ in the Sacrament of the Altar. To become faithful soldiers and servants of Christ they require long and constant instruction, with the expectation of receiving the gift of the Holy Spirit at Confirmation. We cannot follow this Roman Catholic procedure, of course. We can only delay Confirmation until there is some large degree of teaching and some more nearly mature age."

WELFARE WORK

St. Martin's-in-the-Fields has been noted throughout its long history for its services to the community, Fr. Charles-Edwards dwelt upon this, saying:

"We do a great deal of welfare work. Many of our people need that, and they need pastoral care as well. My welfare worker, Miss Irene Sprules, sees 20,000 persons a year. They come with various needs, many of them asking to see a priest. We work in close coöperation with the State Department of Welfare. Miss Sprules worked in the War Office before and after the war. She gave up a lucrative position to come to St. Martin's. Her work in the War Office was a good preparation for St. Martin's. The real thing is to have some one do our welfare work who

understands human nature. She joined the staff just after I came, two years ago."

Fr. Charles-Edwards told again the story, so often related in the Church press and the secular papers also, of St. Martin's-in-the-Fields during the war. The crypt of the church became a series of air-raid shelters, where 2,000 persons slept for many nights. There was a canteen, where a tremendous number of service men came for refreshments and rest in the evenings. Fr. Charles-Edwards went on to say:

"Our real problem now is getting back from war conditions. Luckily the church wasn't hit; but we had a bomb on one side. We still keep buried in the masonry the



RYS
ST. MARTIN'S: *Evangelism from bed-rock.*

cap from that bomb as a memorial. That bomb smashed all our glass, but did no serious damage to the church. Yet we must do a lot of small repairs. These are not spectacular. If I could say: 'St. Martin's is going to fall down,' we should get a tremendous amount of help. As an effect of the war, no repairs could be done anywhere. The contrast between the offices of Trinity Church [at 74 Trinity Place] and my offices at St. Martin's makes me feel like the Queen of Sheba, when she said: 'The half was not told me.'

"My office is at the top of a tall building. Besides mine, there is also that of the senior curate, called the lecturer. In this we have our interviews. That is all we have."

Fr. Charles-Edwards spoke of the enormous congregation at St. Martin's:

"The church is open all day, from early morning until dark. Vast numbers come to pray and to the services. We have an

Early Eucharist every morning; Noon Intercessions and Evensong every day. Once a week we have music. The church holds 1,600, seated. Some Sundays we have over 2,000, relaying the services to the overflow in the crypt. St. Martin's is a magnificent place for evangelism, starting from bed-rock."

Speaking of the actual communicants of the parish, Fr. Charles-Edwards said:

"We have 700 on our Electoral Roll [communicant list], of whom only 45 live in the parish. Yet there are 5,000 people who do live in the parish. St. Martin's is called the Parish Church of the British Empire, the Royal Church of St. Martin-in-the-Fields. The reason is that Kings and Queens of England have lived, and do live, within the limits of the parish, and thus are members of it. King George I was the first churchwarden of this present building, consecrated in 1726, built on the site of the original church, dating from 1544. Queen Mary attends services here, and contributes, and subscribes to our parish paper [*St. Martin's Review*]. Little Prince Charles, who was baptized in Buckingham Palace last year, is on our Cradle Roll and will get a birthday card every year. His baptism is registered at St. Martin's. The baptism of King Charles II is registered here."

The mention of King Charles II led to a question about Nell Gwynne, who was buried in the crypt in 1687; and Fr. Charles-Edwards explained how this came about, saying:

"She lived within the parish. The vicar of that time was Tenison, who afterwards became Archbishop of Canterbury. He gave the Last Sacraments to Nell Gwynne, who died a Christian death. St. Martin's has a long tradition of caring for the socially outcast."

BROADCASTING AND MISSIONS

Fr. Charles-Edwards spoke earnestly of two matters of great importance: broadcasting, and missions, saying:

"We broadcast at home and on an overseas hook-up. That overseas work we take very seriously, for we have a vast number of listeners all over the world. There are our five missions from St. Martin's: one in China, one in India, two in Africa, and a school in Jerusalem. Before giving our broadcasts, we send out details of the time, asking the people to listen and to pray with us. Letters come from all over the world, not only from the people of our five missions."

Speaking of his pleasure in meeting American bishops, Fr. Charles-Edwards said:

"I think it would be a good thing if Americans could be made bishops of English dioceses, and Englishmen made bishops of American dioceses. It would emphasize the unity of the Anglican Communion. We talk about the Ecumenical Movement. That would be one way to put it in operation."

AUSTRALIA

Abp. of Canterbury to Visit

The Archbishop of Canterbury, Dr. Fisher, accompanied by Mrs. Fisher, will visit Australia and New Zealand in the fall.

The Archbishop will arrive at Freemantle, W. A., October 16th, by the *Dominion Monarch*. He will visit the capital and provincial cities of Australia and will attend a Bishops' meeting in Sydney on November 22d, leaving for New Zealand by the *Monowai*, November 24th.

Cold Shoulder

The mayor of Brisbane, Australia, J. B. Chandler, announced that he would neither receive nor give a civic reception to the Dean of Canterbury when the Dean attended the Australian Peace Council in Melbourne [L. C., April 9th].

The New Zealand *Herald* reported that Mr. Chandler claimed it would be

"improper for him, as Lord Mayor to do anything that might, however, remotely, assist an organization which he regards as Australia's most deadly menace."

The Archbishop of Perth also said that he would not receive the Dean if he came to Perth during his visit to Australia.

ROMANIA

Metropolitan Defrocked

The Holy Synod of the Romanian Orthodox Church voted at a special session to defrock Metropolitan Vissarion Puiu, formerly head of the Bucovina See, who is now living in exile in Paris.

The Synod, which voted unanimously, condemned Metropolitan Vissarion for his present activities abroad, accusing him of being "a Vatican agent" and of having left his diocese without official authorization.

According to Church sources in Bucharest, Metropolitan Vissarion, who left Romania shortly before the end of the

war, had been contemplating joining the Roman Catholic Church.

It is understood, however, that Metropolitan Vissarion has since abandoned his plan. Meanwhile he has set up an independent Romanian Orthodox archbishopric in Paris, which is not recognized by the Holy Synod. [RNS]

JERUSALEM

Internationalizing Statute Passed

The United Nations trusteeship council has formally approved a statute internationalizing Jerusalem, the Associated Press reported last week.

Council President Roger Garreau received instructions to seek the "full cooperation" of Israel and Jordan. Actually the UN has no material power for enforcing internationalization.

A UN governor and a supreme court would administer Jerusalem and surrounding territory under the new statute.

The United States and Great Britain did not vote when the statute was passed, but there was no overt opposition.

World Council Meets at Margaret Hall



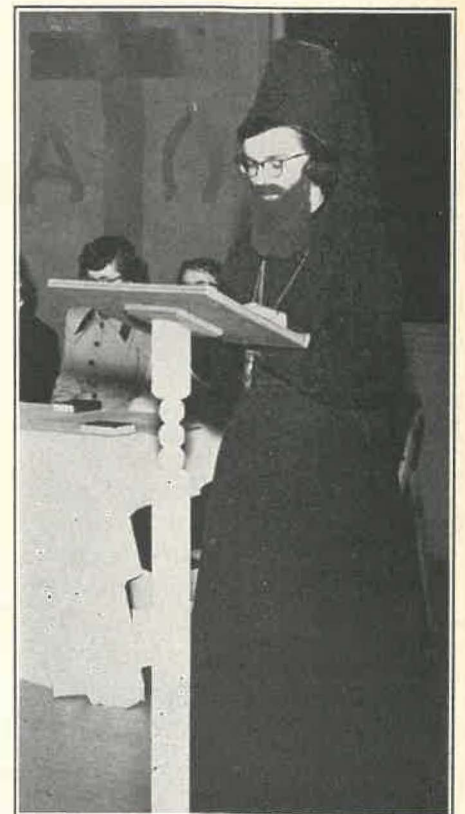
PRESIDING OFFICER: *The "Archbishop of Canterbury."*

The Amsterdam Conference of the World Council of Churches was the topic of the annual conference week held during January at Margaret Hall School, Versailles, Ky.

The Rev. Edward Lewis, rector of the Church of the Intercession, Stevens Point, Wis., led the basic course on the theme of the conference "Man's Disorder and God's Design." In between classes he moderated informal discussions.

Conference week ended with an assembly of students representing delegates to the World Council, some of them in costume. The Archbishop of Canterbury presided, wearing cassock and biretta, but perhaps the most impressive was the Eastern Orthodox delegate.

Some of the results of conference week were: the usual, inevitable, and wholesome confusion of thought and disturbance of mind as new ideas were presented; a new interest in current affairs; the beginning of an understanding of the Ecumenical Movement; its possibilities and its problems; a new vision of the great tasks of the Church and the failures of Christians in the world today; a clearer understanding of causes of the division of Christendom; and a tiny glimpse of what is "One Holy and Apostolic Church."



IMPRESSIVE DELEGATE: *Eastern Orthodox.*

Why Church Schools?

THE question, "Why Church Schools?" has in this issue been answered for LIVING CHURCH readers by seven students representative of the Church's schools throughout the nation.

Included are the three leading prize-winners in our annual Church School Essay Contest and four others whose contributions in abridged form are also of unusual interest.

Eighty-seven essays in all were submitted, representing 29 Church schools from New England to Texas, from the east coast to Hawaii. Since many of these schools had also held intramural contests, the actual number of boys and girls thus brought to think the issue through must be considerably greater.

All of the contestants are enthusiastic about Church schools—at least about the school with which they are associated. They believe that the Church's schools have a real and important place to fill in the educational program of the nation. In addition to the many pros mentioned were a few cons, but these were either objections cited for the purpose of rebuttal, or were given as possible pitfalls against which Church schools have not always been on guard, rather than as inherent defects in the system as such.

The pros cover a wide and comprehensive area, embracing just about everything from adequacy of playgrounds to appreciation of plainsong. But for special comment we should like to single out four considerations that in the minds of the students themselves seem to be basic, and that seem basic to us also, as we reflect upon the matter.

(1) *The presence and influence of religious teaching and example.* This is the argument in favor of Church schools most frequently mentioned and elaborated upon by the 87 who submitted entries. The greater knowledge of the Church and of the Bible through formal classes in religion; the inspiration of beginning the day (and in some schools of ending it also) by brief corporate prayers; the helpful chapel talks given by members of the faculty and others; the opportunity to go into the chapel at any time and pray; the informal ironing out of religious questions in lively discussion; the peacefulness and poise that come from an atmosphere permeated with religion—these things, according to their own testimony, are of inestimable value to the bulk of those who entered the contest.

Included in this category is the wholesome influence not only of faculty upon students, but of students upon one another. An instance of this is charmingly described in this number by Darlene Zephier, of

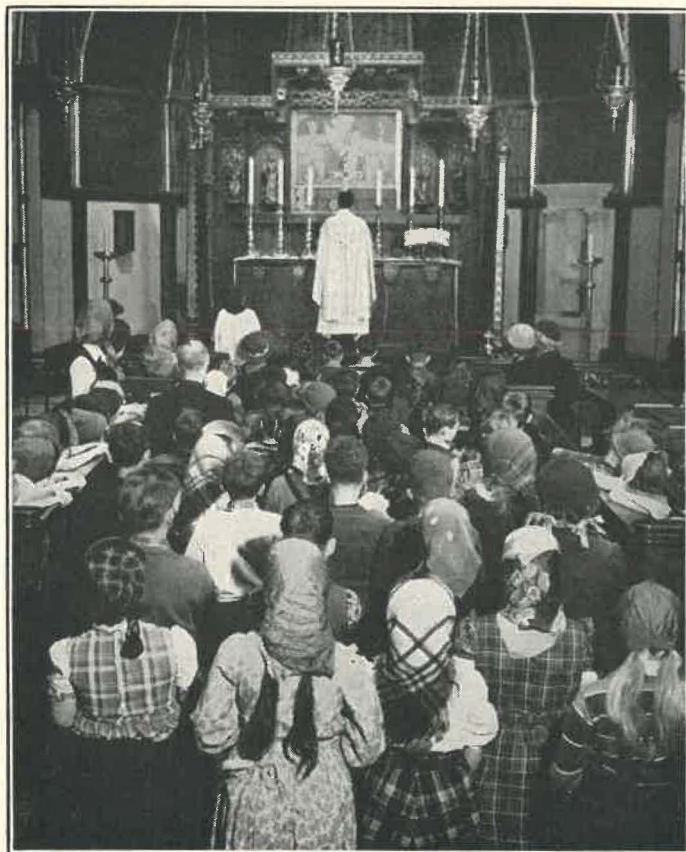
St. Mary's School, Springfield, S. Dak., under the title "I Want To Be Like You" (page 25).

(2) *The relevance of religion to life.* Even more significant in our opinion is the possibility in Church schools of integrating a genuinely religious outlook with the educational program as a whole. Christian teaching in a Church school can become the very core of the curriculum. God may be seen as that which in reality He is: the Center of all. Everything else may then be studied and evaluated in its relation to Him and His revealed will.

From the point of view of the sacramental philosophy presupposed by Christianity, this relevance of religion to every aspect of living is an element in all sound thinking upon the subject of education. Especially happy are we, therefore, to find it given varied expression by some 20 to 25% of the contestants. We cite a few examples:

"Each year [the public schools] empty into the world another large group of people nearly all having been brought up with the same idea—God is God, school is school, and there is no connection between the two.

"The Church school, in contrast to this, teaches that God



WORSHIP: "The Church school's trump card is the Mass." "Paul Parker Studio"
Pupils of St. Luke's Day School, New York.

is God, and school is school, and they are vitally connected." (Sandra Davis, St. Mary's, Sewanee.)

"So deeply does God permeate education that it is impossible to have a true appreciation of a purely literary subject, such as poetry, without the recognition of an absolute standard. Without concern for God, education can leave the student interested, but only half-convinced." (Alden Banning Ashforth, St. Paul's School, Concord, N. H.)

"This is why the Church schools are important to the future life and growth of the Church: because the students of these institutions, who are able to integrate their secular knowledge and their religious faith into a unified whole (thus creating a solidly founded faith which is not onesided), will be able to win the thinking people of the world to Christianity." (Duncan Ingles, St. Peter's School, Peekskill, N. Y.)

"The only kind of school in which we are going to find God as the center of our lives (which is His proper place) is a Church School." (Sally Scribner, Margaret Hall, Versailles, Ky.)

(3) *Higher educational standards, better qualified teachers, smaller classes and greater individual attention.* These are features of Church schools upon which, either singly or in combination, the essayists ring the changes again and again. As, however, they are closely interrelated, we treat them under one heading, giving typical citations:

"I have been to a public school, but I would not give up one year of Church school training for three years training in a public school. . .

"Perhaps one of the first things a person learns is how to study. Usually more is expected of a person scholastically than



WORK: Laboratories . . . in which students learn to work together. Caring for the grounds, St. Mary's, Springfield, S. Dak.

in public school and the teachers are willing to help at any time." (Muriel Kitching, St. Paul's School, Walla Walla, Wash.)

"Teachers [in Church schools] are usually better qualified and there is a higher grading standard. Most public schools are prone to lower standards to fit the student." (David K. Kennedy, Iolani School, Honolulu, T. H.)

"The opportunity to know teachers well, and as individuals rather than part of the classroom furniture, is the 'chance of a lifetime.' Teachers become friends and advisers, and one learns more from a friend than from a piece of furniture. Informal discussions 'out of school' with a teacher will help one to form his own definite opinions." (Charlotte Ferguson, All Saints' College, Vicksburg, Miss.)

(4) *Democracy and tolerance.* Finally, many of the students have a feeling that tolerance and democracy thrive best in the Church schools:

"Christian schools teach democracy. It is God's teaching that we are all equal in his sight. If we truly believe this we will carry this doctrine into our daily lives." (Judith Staple-kamp, Kemper Hall, Kenosha, Wis.)

"[Students in Church schools] are taught proper citizenship so that they may take their place in the world as responsible persons after they have left the school. I am not saying that public schools do not teach good citizenship, but rather that the student [at a Church school] receives this knowledge more fully because of living under the influence of the school and receiving its benefits at all times, instead of just for a few hours a day." (Jo Ann Tyler, St. Katharine's, Davenport, Ia.)

These are the most frequently recurring themes in the 87 essays. For our part we believe that the basic contributions the Church schools have to offer are found in the areas the students themselves have thus indicated: in the religious atmosphere which such schools provide; in the integration, possible in this type of community, of religion with the rest of life; and (as by-products of this centrality and relevance of religion) in higher academic standards and superior teaching; and finally in the fact that the Church schools are veritable laboratories of democratic living, in which students learn to play together, to study together, and to work together.

Exhibited in the essays were, of course, the usual "choice bits," as, for example, the following from a 13-year-old 8th-grade boy from a parish choir school:

"Before each service we have a warming-up period in which to get our voices in shape before we go into church to sing. If Dr. Blank, our choirmaster, thinks we haven't sung as well as we should have, back we go after the service for rehearsal; and we are kept there until we do it well enough. That is the reason we take great care to sing well enough on Sunday. There is another reason why we try to do our best on Sunday. That reason is that, if we sing well for about five Sundays in succession, Dr. Blank will treat the entire school to ice cream. So, if you ever come to St. Samson's Church to hear us sing, you can count on our singing well."

A pithy remark that also deserves publication is supplied by E. Carter Christian, of St. Mary's School, Sewanee, Tenn.: "The Church school's trump card is the Mass."

For the reasons that the essayists themselves have

given, as well as for other reasons that might be named, we believe that the work of the Church schools is deserving of the widest publicity that can be given it. Accordingly, as our own contribution in this direction, we are including in this special number not only the essays of seven out of the 87 contestants, but other relevant features: as complete a listing of the Church schools as we have been able to secure (page 4); an enlarged educational section, with up-to-date news from many of the schools (page 26); and pictures of Church school life scattered throughout the magazine.

We trust that Churchpeople and others who read this varied assortment of material centering about a common theme will remember the Church's schools in their prayers, and will give to them every encouragement and support that lies within their power.

St. Paul's University, Tokyo

WHILE this issue is primarily devoted to our Church schools in this country, let us not forget one of our greatest institutions in the Orient, St. Paul's University, Tokyo. We published last week an account of its commencement ceremonies.

Now administered by the Nippon Seikokwai (the Holy Catholic Church of Japan), St. Paul's University nevertheless needs the continuing help of the American Church if it is to continue to play the important part in the religious and cultural life of Japan that it has played in the past. During its 75 years of existence it has produced 95% of today's bishops and priests in Japan, as well as thousands of Christian laymen active in every phase of Japan's postwar life.

Yet for some reason, St. Paul's University seems to have lost much of its interest to members of the National Council and other Church leaders in this country. Although St. Paul's is urgently in need of some \$800,000 for rehabilitation, to enable it to meet the needs of the new Japan, the Church's largest budget includes only \$10,000 for this purpose. At the same time, the National Council has endorsed the proposed new interdenominational university in Japan, and some of our Church leaders are actively engaged in raising money for that institution. Certainly this is a good cause; but our first responsibility as Churchmen should be to build up our own Anglican university, which is already there and which, with a little more help from our own Church, could go forward into splendid new achievements in the future as it has in years past.

We hope the National Council will reopen this question, and will do its utmost to help our own university in Japan, before our people are urged to make large gifts to an interdenominational university, however worthy of support the latter may be. Our duty first of all is to those of our own household of faith. And we are confident that if the matter is presented to them properly, Churchpeople will respond generously.

The Mundt Bill

WE hope Congress will not pass S. 2311, entitled "A bill to protect the United States against certain un-American and subversive activities, and for other purposes." In our opinion, this proposed legislation would deal a harder blow against civil liberties than it would against the Communist party.

The Mundt bill would set up a three-man board, which would determine whether any organization was a "Communist political organization," or a "Communist-front organization," and also whether any individual was a member of such an organization. Organizations alleged to be Communist fronts would have to register and make annual reports to the government, including complete lists of members. Any literature issued by them and sent through the mails would have to bear on the outside the notation: "Disseminated by _____, a Communist organization," and similar identification would have to be made in the case of radio or television broadcasts.

In determining whether any organization is a "Communist-front organization," the three-man board shall take into consideration "the extent to which" a number of criteria exist. "Extent to which" is a vague term in law, especially when coupled with a negative such as the following: "the extent to which the positions taken or advanced by it from time to time on matters of policy do not deviate from those of any Communist political organization, Communist foreign government, or the world Communist movement. . . ." Since an individual belonging to such an organization is barred from obtaining a passport, and is subject to a fine up to \$5,000 or imprisonment up to five years, or both, for each violation of the registration requirements, a citizen will certainly have to watch the "extent to which" he joins any organization or signs any public statement that might appear to three officials holding \$12,500 a year salaries as not deviating sufficiently from policies that they judge to be Communist. If an individual or organization believes that the board has acted unjustly, appeal must be taken to the United States Court of Appeals for the District of Columbia.

Offhand, we can't think of any three men to whom we should like to give this much power over their fellow-citizens. Or rather, we think it likely that any three men who would accept such an appointment would be likely to be just the men to which such power should not be entrusted. As a matter of fact, in a democratic government, this kind of power should not be entrusted to any small group of political appointees. We prefer to leave it in the courts of the land, where citizens are judged by their own actions and not by membership in blacklisted organizations, and where they are protected by the due process of law that is our heritage from a thousand years of Anglo-American history.

The PRIZE WINNERS

CHURCH SCHOOL ESSAY CONTEST

First Prize, gold medal, \$100 — Olive Goldman, Kemper Hall, Kenosha, Wis.

Second Prize, silver medal, \$50 — Margaret Ann Tongue, St. John Baptist School, Mendham, N. J.

Third Prize, silver medal, \$25 — David Owings, Appalachian School, Penland, N. C.

Winners of Bronze Medals

Alden Banning Ashforth, St. Paul's School, Concord, N. H.

Ellen Barker, Stuart Hall, Staunton, Va.

Valerie Bradt, St. John Baptist School, Mendham, N. J.

Helen Buck, St. Mary's School, Sewanee, Tenn.

Dorothy Chang, St. Andrew's Priory, Honolulu, Hawaii.

Charie Christensen, Rowland Hall, Salt Lake City, Utah.

Sandra Davis, St. Mary's School, Sewanee, Tenn.

Charlotte Ferguson, All Saints' Episcopal College, Vicksburg, Miss.

James G. Follis, St. Paul's School, Concord, N. H.

Elizabeth Gallagher, St. Anne's School, Arlington Heights, Mass.

Anthony P. Hopkins, Kent School, Kent, Conn.

Duncan Ingles, St. Peter's School, Peekskill, N. Y.

Patricia L. Josephs, Margaret Hall School, Versailles, Ky.

Joan H. King, All Saints' Episcopal College, Vicksburg, Miss.

Sarah Morton, St. Mary's School, Peekskill, N. Y.

George R. Packard, III, St. Paul's School, Concord, N. H.

Neal Peirce, South Kent School, South Kent, Conn.

James Pellman, Cathedral School for Boys, Dallas, Tex.

Ann Landreth Robinson, St. Mary's School, Sewanee, Tenn.

Sally Scribner, Margaret Hall School, Versailles, Ky.

Jeanne Sproat, St. Anne's School, Arlington Heights, Mass.

Joan Hung-yu Ts'ai, St. Anne's School, Arlington Heights, Mass.

Robert M. Wilson, St. Andrew's School, St. Andrews, Tenn.

Agnes Yamada, St. Andrew's Priory, Honolulu, Hawaii.

Darlene Zephier, St. Mary's School, Springfield, S. D.



OLIVE GOLDMAN: *Editor of Kemper Hall's Year Book.*

MY EVIDENCE

By Olive M. L. Goldman:

First Prize

Olive Mary Louise Goldman will be the third daughter of Dr. and Mrs. Marcus S. Goldman to graduate from Kemper Hall. She is a senior there now and is active in dramatics and literary organizations and is editor of the 1950 year book.

Dr. Goldman is professor of English at the University of Illinois, temporarily on a year's leave of absence while doing editorial work on the General Staff at Fort Leavenworth.

Mrs. Goldman is public relations officer on Governor Stevenson's committee for vocational rehabilitation. She has recently been appointed by President Truman as United States delegate to the Status of Women Commission of the United Nations for three years.

Olive, known as "Polly" to all her friends, expects to attend the University of Illinois next year, but is a candidate for Vassar later on.

THIS is my fourth year at Kemper Hall, and as it draws to an end I realize how very happy I have been here and how very much it has done for me. I believe that the fact that Kemper is a Church school is largely responsible, and in the following paragraphs I shall try to explain why.

First of all here at Kemper prayer is not laughed at; it has a part in our every day life. No one is embarrassed or shy about going to the little chapel of St. Gabriel. Confessions are not considered a strange or frightening thing, either. It is likely that I would not yet have realized the value or importance of regular self-examination, if in my freshman year I had not been handed a "Rule of Life" for the Advent season. One thing listed for consideration was the promise to make one's confession at least every three months. I asked one of the Sisters what this involved and the reasons for it. She explained everything to me, and I was left to make my own decision.

While at Kemper I have become more conscious of the saints' days, days of obligation, and days of fasting. I know that there is a Holy Communion service every morning and that I am welcome to attend whenever I wish to. When there is a birthday or illness in the family I know that the Sisters and my classmates will join me in prayer. There is a strong feeling of security and companionship. The atmosphere created is homey, not institutional.

ALTAR GUILD WORK

As I evaluate the opportunities I have received at Kemper, two other factors come to mind. I realize Church music is a very important phase of the arts, and I know that I shall always be grateful for my chance to learn to read plainsong and to become familiar with so many of the hymns.

Instruction in altar guild work is offered, too, which will enable me to be of greater service to my parish priest. We learn what our Christian duties are by being in contact with practicing Christians.

High school years are those years in which young people start to form their creed of life. However much these ideas may change in later years I want to get a sound base. In college I shall be faced

with skepticism and a deluge of different ideas and faiths. I want to be sure just what I believe and why; I want to be able to hold my own.

In Scripture and in conference classes we bring up all those questions that bother us, and we discuss them, each girl offering her ideas, then each drawing her own conclusions. "What proof have we that a God exists? What did Christ teach about divorce, and what does the Church teach? What is the nature of God? How can we explain the Trinity?" These are questions which all young people want answered if they are to keep the Faith. Here at Kemper the girls think; they get together in a room

and hash things out; they have a chance to express themselves and to crystalize their ideas.

A SENSE OF PERSPECTIVE

The Sisters of St. Mary who run the school are gracious women. The school is not a business enterprise, but it is rather a school which exists primarily for good Christian education so needed in the world. There is a sense of perspective at Kemper Hall.

Since I have been here two of the older Sisters have died, and to witness the way in which death was accepted has been a beautiful and inspiring thing. Despite all personal grief there was a clear

understanding of the beauty and joy of the after life. I feel sure that the practice of ideals, which I have seen here, will help me when I have personal sorrows.

I have emphasized the spiritual opportunities I have found at a Church school, for in truth, I think here is where the great advantages lie. What a Church school does that a secular does not is to blend the academic, social, and spiritual life. You see, a school like Kemper Hall has all the academic and social advantages of any private school, with a big plus. And after all, is not the ideal school one in which the group is a closely knit family? Is not the ideal family one in which Christianity is daily practiced?

TODAY'S LEADERS

By Margaret Tongue:

Second Prize

¶ *The home of Margaret Ann Tongue, second place winner, is at Walden, N. Y., where her father, the Rev. Alan H. Tongue, is rector of St. Andrew's Church.*

She is now a senior at St. John Baptist School, Mendham, N. J., and hopes to enter William Smith College next year. In public school, which she attended previously, she was elected to the National Honor Society, and has been an A student at St. John Baptist.

"Peggy" is proficient at poetry and dramatics. She had the lead in the Christmas play, What Men Live By. She is interested in music and plays the violin.

Summers she spends with the St. Margaret's sisters at South Duxbury, Mass., or Great Neck, L. I.

An older sister of hers was graduated from St. John Baptist.



MARGARET ANN TONGUE: Proficient at poetry and dramatics.

gotten. The conflict between religion and life creates insecure, confused, unreal people with sadly confused and unreal values. In a Church school, however, there can be no conflict between daily life and religion. Who dares forget that which is ever before him? Not conflict, but inner peace and security, not Sunday values alone, but daily values are the result of God-centered, integrated lives.

There is an intrinsic beauty in a Church school that can be found nowhere else, and which is so completely satisfying. The quiet devotion of Evening song, the peace and dignity of Holy Week and joy of Easter Sunday, the blessing of the fields, the Christmas creche, the May day procession and its symbolic offering of flowers to the lovely Madonna at the field's end, are destined never to be forgotten.

INDEFINABLE LONGING

Man's intellect craves order and his soul, beauty. There is an indefinable longing and desire for the thing un-

known, a longing that calls us away from self towards the beauty and order of God and the mystery of the cross. Intellect and reason, not content with mere knowledge, desire something more—wisdom. Knowledge given meaning by correlation with religion is that wisdom, which does not fail where knowledge fails.

The personality of any group is determined by its leaders. At a Church school are found those exceptional persons, Sisters and teachers, whose very presence imparts joy and security. They teach not only subject matter, but by their very lives teach living and the meaning of all life. The kindly wisdom of the chaplain is so unselfish that he can reprimand and correct our failings, as well as encourage our efforts. His perfect faith and trust make our worry and our fretting seem so trivial and out-of-place. His spiritual leader, the Bishop of the diocese, by his genuine interest in, and cooperation with the school emphasizes the spirit of unity within the Church and the great work that the school is doing through the Church. The community, the Holy Order which sponsors the school, planned the school not to reach one social class or another, but to fill the need of the inter-social group of sincere, thinking people who see the lack in secular education. The greatest leader, to whom all, Bishop and chaplain, community, Sisters, and teachers are but the servants, is Christ Himself, the greatest Priest and the greatest Teacher.

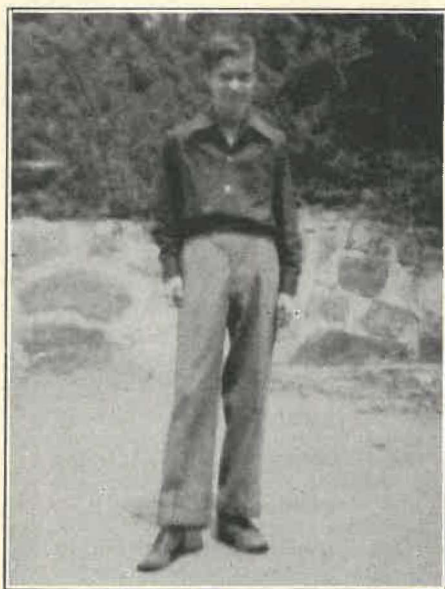
AS CHRIST TAUGHT

Never more than now does education in the universal need the Christian concepts awakened by the Church schools. As Christ taught in parables, so that the complicated might be more simple, so by example and concrete instance are we taught today. Why is this teaching so vital? In the Dark Ages the light of learning and culture was all but extinguished and almost certainly would have been, had not the monks kept it burning in an endless vigil before the wisdom of

the ages. As there was danger then, so even is there danger now. Once again the Church must act, but it must act now so that by our modern freedom we shall not lose liberty; or in our knowledge, forget wisdom; or by our mechanization, lose individuality.

Church schools are able to train thinkers, and therefore leaders—and the world needs leaders now as it has never needed them before. We are in great danger of letting someone else do our thinking for us. It is simple necessity that our logic be sound and our faith sure, not only for our own security, but that through us the world's thinking might be more logical and its faith unbroken.

Leaders are those individuals who think fearlessly. Such leaders are especially noticed today among those who



DAVID OWINGS: Humour that bewilders and surprises.

¶ *Third prize winner, David Owings, was born November 20, 1937, at Batesburg, S. C.*

He entered Appalachian School, Penland, N. C., as a boarding student in September, 1946.

At present David is the pupil longest in residence at the school. He has made consistently good grades and has one of the highest averages in the school's history. He is in sixth grade.

David enjoys riding, repairing, and polishing his bicycle. He likes to draw and build model airplanes. He is a member of the school choir, and is its librarian this year.

David is reported as being equally considerate of animals and people, but having a dry and caustic humour that is a source of bewilderment to his school mates and a surprise to adults.

In June David will complete the sixth (Appalachian's last) grade. Christ School, Arden, N. C., has accepted him for the seventh grade.

have reached a point beyond which the mind can move logically only to a Divine Creator and a Divine Plan, prompted by a Divine Love. The common man, however, cannot reach that point by his own logic. He must be shown; he must be led. Christ did not attempt to bring all men to the spiritual height of the twelve Apostles. Over a period of years, He trained them as leaders, that the Word might be cast forth as a seed—though even to them, He could not reveal the Mystery complete.

So are those trained in a Church school in a lesser sense the leaders of today. Like the Apostles, or the monks of the Middle Ages they must somehow lead, that that seed may continue to grow in the world—the Consummation of the Cross and Calvary.

IT ISN'T EVERY SCHOOL

By David Owings:

Third Prize

IT isn't at every school that you have woods to play in and hike in and all the advantages of a small Church school in the wooded mountains of North Carolina.

The school is conveniently located six miles from Spruce Pine, a small town where we get our supplies and other needs. We are only two miles from Penland where we get our mail daily.

The school bounds are wide and there is plenty of room to play in. The boys play guns and other outdoor games while the girls play dolls in their playhouse.

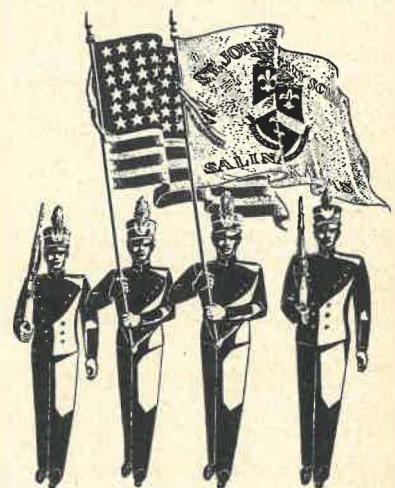
When I first came here I had never been away from home. I was little and "skinny" and was afraid I would be teased and "picked on" like I had been in the public school that I had gone to before. When I got here I found I was wrong—everybody was friendly and agreeable. Now I have been here four and a half years—longer than any of the other children.

We have chapel four times a day. Early service and nine o'clock chapel in the morning and Evening Prayer and six-thirty chapel in the afternoon and evening. The chapel is not very large, but it serves its purpose very well. There is a small choir of 12 members and myself.

"POP" AND MR. "FIX-IT"

We have two priests here. One is the principal of the school and another is a man we call Mr. "Fix-it." The principal [Fr. Lambert] is called "Pop" and is

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

liked by about everybody that knows him. Sometimes Fr. Saylor, or Mr. "Fix-it," goes to Spruce Pine to have a service in the Episcopal church there.

I am a Presbyterian myself and my two best friends are always trying to get me to be confirmed into the Episcopal Church, and "be saved."

Punishments range from demerits to a spanking. Demerits are given for bad work and very small things. If you are late for meals you have a silent meal. When someone is caught running or wrestling in the house, they are invited to sit in the office. "Pop" has an old belt that he can use pretty good if necessary. Unfortunately I collided with it once.

Pleasures are more than the punishments. We have a small athletic field where we play baseball, football, capture the flag, and other games. On some special occasion, we have a field meet. Banners are given to the group that wins to hang in their school room. There are three ponies, named Pop, Junior, and Adam. On almost every clear day three boys or girls go to the barn and bring them over for the others to ride. The school owns a moving picture projector, and "Pop" sends off for films to show. Sometimes we have as many as five shows a week. Sometimes Mr. Hale, or Mr. "Break-it," takes us on a hike, but usually when we ask him he says, "Can't, I've got to study," or "Can't, I've got a hurt leg." There are many other pleasures, so many that I can't put them down on paper.

THINGS YOU FIND ON A FARM

The school has its own dairy and farm but still has to get supplies from Spruce Pine. There are a few hired hands, and the school owns a jeep, work horses, cows, pigs, hogs, and all the other things you find on a farm. The school is in an ideal climate and the air is very healthful. There are all the woods one could want to play in, which you would never find in a public, or city school.

The school is small and we only sleep in one building. Some of the boys sleep on the sleeping porch. It is fairly cold at night, but we have all the covers we need.

The house is long, with the front set out just a little. Over the front porch is a large white cross. The house is painted white with green woodwork on the outside. It is two stories high with a flat roof. The rooms are on the top floor on each side of a long hall. Usually there are about two to a room, but some of the boys that live on the sleeping porch have their dressers there.

We have no spring vacation, but have Christmas and summer vacation. Sometimes, when I am at home on a vacation, some of my friends say that I am unlucky to have to go away from home to a Church school, but I say, "Oh, I don't know—I think I'm pretty lucky."

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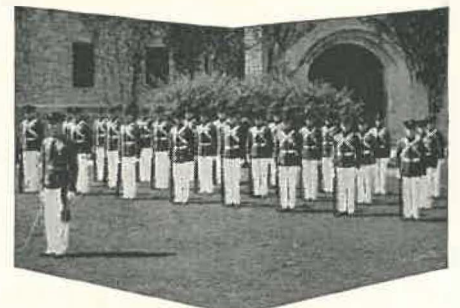
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MY REASON

By Valerie Bradt

St. John Baptist School, Mendham, N. J.

IT was strange and alien; this bare rectangular stone building, standing erect with dignified pride at the summit of a wind swept hill. How odd it seemed, to carry my bags through the door, from a life securely bounded by activity. The bare, brown and white linoleum squares under my feet spun and twisted, multiplying to lengthen this endless cavern of a hall. Overwhelming loneliness swelled inside me to blur those maddening geometric squares, and to roar painfully in my ears. Suddenly, a door slammed, then another, and bright laughter bounced down the stairs a step ahead of its owners. Some of the inhabitants of this strange, separate world had come to meet the new girl. Just then, the little brown studyhall clock began to chime, and its joy gaily penetrated the wax-like cloud of my sadness. Outside a dog barked, and was faintly, yet laughingly answered. Then, when I began to listen carefully, the jumbled strains of "Chopsticks" bobbed down the hall, making each brown and white square dance with uncontrolled rhythm. Unable to prevent this contagious happiness from enveloping the strangeness of a new existence, I felt one happy tear shine in each eye, and it told me through emotion, that in this atmosphere I would be happy, and loved.

A TWINKLE IN SISTER'S EYE

Moods were not accepted among us; we untangled problems ourselves, and laughed away tantrums as if kicking and screaming were the silliest things in the world. In my associations with other young people, I gradually began to understand what was expected of me, and how to go about it. Sunshine always came through the clouds of remorse following an argument, and two girls became faster friends as a result.

How gay we were! Saturdays we walked into town, stocked up on food, and for the rest of the week, spent an hour "after lights-out" sitting on the window sills in the moonlight munching large, green dill pickles, or crackers and cheese. Sometimes a streak of daring seized us, and we gave the seniors a merry chase through the halls. A reprimand always followed these escapades, yet I fancied I saw a twinkle in the Sister Superior's eye when she chided us for disturbing the peace.

My family moved soon after the finish of this first year, and for two years I

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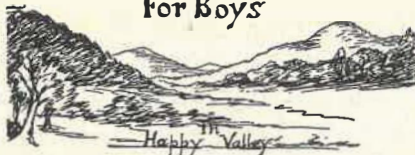
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Church schools make good Churchmen!

was prevented from returning. During this interval, I studied at public schools, and superficially enjoyed the leniency in classes and freedom "after school." But complete happiness was lacking, and Sunday School teaching was insufficient to the needs of a growing soul.

So the spiritual magnet of a Church school drew me back into its family group, and soon I began to value the scholastic strength to be found there. Studying was hard, and while concentration slipped through my fingers, time passed, and nothing was accomplished. But the Sisters and faculty, with the help of spiritual powers, incited me with the desire to learn—and at the end of the last quarter that year, I made the unattainable A list. So clearly do I remember that day in studyhall, my eyes filled with tears of happiness, when the list was read. Even more then did that desire seize me with a longing for a better education.

Today, a senior, as I sit at my desk and look over a single scene from God's creation, and the majestic mountains hover over picturesque valleys clothed in white mist, an overwhelming realization of the power beneath reality in a Church school causes my heart to pause—for only a moment. That moment holds in its fist eternities enclosed in magnificent realms of spiritual light. No uncertainty, no hesitation, is present in the consummation of this power through the soul of a student.

As when I carried the cross in my junior year for the Commencement procession, the purposes of my life lie before me, clear and simple. No corruption or pollution will ever touch the ideals I hold close within me. Unconsciously, through the years of spiritual teaching and divine atmosphere, I have formed a permanent, lasting code that will never desert me in time of need. Whether the future holds for me college and a home, or a career, this standard will stand before me as it does now, like a cross, filled with the purposeful rays of Christ's doctrine for me to love and understand.



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A CHRISTIAN COMMUNITY

By George R. Packard

St. Paul's School, Concord, N. H.

THE age from about 13 to 18 is probably the most impressionable period in one's life. In this stage of development, youth is questioning and searching for answers to problems which have suddenly sprung up and become realities. An ultimately matured outlook will be highly dependent upon the foundation built as one finds answers to these problems.

In the somewhat materialistic atmosphere of the secular school today, the student finds it difficult if not impossible to acquire a profound and penetrating religious and moral outlook on life. His earlier Sunday school experience can but give him a short-lived and artificial introduction to Christianity. A basic, more deep-rooted spiritual foundation can develop only from living in and being surrounded by Christian thinking, the focal point of which is the daily chapel worship.

A Church school, especially if it is a boarding school, is a Christian community in itself, where religious standards are directly applicable to every aspect of the ordinary routine, whether in the classroom or on the playing field.

Complementing the ability of Church schools to support ethical and moral ideals is the benefit of complete religious instruction. Bible courses or sacred studies can be incorporated into the curriculum of any private school, and can be taught vigorously and enthusiastically.

One danger, however, threatens Church schools, and this entails a huge responsibility. By an entirely positive approach to religion, they either stand to win over a student to the Church completely, or to alienate him irreparably from any spiritual inclinations. The Church school must continually be aware of this responsibility, and must lend renewed and vigorous effort to all undertakings both in chapel and classroom.

The value, then, of the Church school is that it can reach successfully the human and emotional side of the student. It can solve, or aid in solving, the difficulties with which each youth must struggle, and which each must answer for himself. Above all else, it is a community which, by elevating the standard of morality, and by always demanding the best, can equip the mind and strengthen the character of the student, to confront the perplexing and confused world in which he will live.

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DAY TO DAY CHRISTIANITY

By Neal Pierce

South Kent School, South Kent, Conn.

THE question of the usefulness of Church schools is often confused with the simple question of why young people ought to be brought up in the Christian religion. The members of the Episcopal Church often consider the Church school's sole advantage over a regular private school to be the religious services which it provides for its students. If such were the case, however, there would be little justification for the Church school, since the students in any private school can attend the Episcopal services in a nearby town.

The fact that so many Church schools do exist seems to indicate that they have something more to recommend themselves. Perhaps that "something" could be defined as the richer, deeper understanding and appreciation of the Christian faith which the Church school atmosphere is capable of effecting.

Some parents, although cognizant of the educational advantages of a private school, and anxious to give their children such an education, feel that it is better to send them to a good private day school.

It must be remembered, however, that the high school years are ones in which the young person's primary interests lie not so much with his family as with his school and its activities. Since it is also the period during which he is being spiritually molded, and adopting religious habits which will remain with him



THE SKIRMISHER is the official cadet publication of St. John's Military School, Salina, Kans. This is part of its editorial staff.

throughout his life, it would seem that there ought to be some connection between his primary interest — his school — and the thing that will be of the greatest importance to him during his life — his religion. The particular value of the Church school is that it associates the young person's interests with his spiritual life so closely that they both become a part of him. Christianity is not something he experiences in church once a week; it is something he lives all of the time, because it is so closely tied up with his everyday existence.

It is of great importance that our people's Christianity be more than a formal fulfillment of religious obligations. A young person generally knows these forms before he goes to a Church school, but at the Church school he is given particular encouragement and opportunity to supplement those forms with a practical, everyday Christianity.

81st



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I WANT TO BE LIKE YOU

By Darlene Zephier

St. Mary's School, Springfield, S. Dak.

ABOUT a week after I arrived at St. Mary's, I was sitting in the living room reading a magazine when Loretta Mae, a little eight year old girl, with long pigtailed, came and sat down beside me. Picking up a magazine too, she began looking through it. After a few minutes, she stopped, looked at me, and said, "I like you, Darlene, and I want to be like you when I get big!"

That comment coming from Loretta Mae struck me more than I realized, but I only said, "You do?" and thought nothing more of it right then. For in the days and weeks that followed, I was

busy becoming adjusted to St. Mary's life.

I volunteered to teach the seven small girls, between eight and ten years old, Sunday School, and by doing that laid myself open to all sorts of questions and confidences. "Did I behave better in church today?" "I was good in school, because I didn't bother anyone by talking." "Darlene, is God in here with us? How come we can't see Him?" "How does He know what we think?"

These questions, and many others, I answered to the best of my ability, but I began to wonder, "Do I act like a Christian girl should all the time? Do the little girls watch me, to see how I go about doing things? Maybe I'd better start looking at *myself*."

For instance, I knew I had failed to take the opportunity of leading morning prayers. Every morning I'd see different girls lead prayers, small girls and big girls alike, even my little sister. That morning I felt ashamed. Actually I did want to lead services, but I hesitated to go up there for fear I would make a mistake. What if I did — I tried to tell myself; God wouldn't mind. He'd know I was trying.

Each week we were given a list of things we had done wrong, and we had to try to answer these questions: Am I honest? Do I do my duty toward God? Am I obedient, cheerful, friendly, and eager to improve in school?

Was I? I began to think about it. At first it seemed that a lot was expected from us, and that it was too hard. But then I thought, "If I don't try to do these things, I've failed! I won't be respected by the others."

St. Mary's has made me look at myself objectively. When the little girls ask me questions now, their questions are no longer just a compliment to be forgotten, but a challenge to improvement.

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EDUCATIONAL

SEMINARIES

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National Council has initiated a program for familiarizing seminary students with various phases of the Church's work. As a part of the program the Presiding Bishop gave a comprehensive survey of the work of the Church to the faculty and students of Virginia Theological Seminary on March 16th. Then, next day senior students at the seminary heard talks by four officers of National Council on specific aspects of the Church's program. The Rev. John Heuss outlined the work of the Department of Christian Education, the Rev. Dr. George A. Wieland spoke of the needs and progress in the Home Department, Mr. Robert Jordan gave an account of the inception and development of the One World in Christ program, and the Rev. Arnold Lewis described how the Presiding Bishop's Committee on Laymen's Work functions.

COLLEGES

Layman Award

An award recognizing a layman's distinguished service to the Church is to be made annually or biennially by Kenyon College. The award is the Bishop Chase medal, and the first one was presented to William G. Mather, Cleveland civic leader and Churchman, on March 25th.

The citation which accompanied the medal commended Mr. Mather for the life of service he has given to the Church.

The medal, the gift of George E. Frazer of Winnetka, Ill., a trustee of Kenyon, was given in honor of Philander



DISSECTED CLAM is what is under the microscope of Fr. Turkington, headmaster and biology instructor of St. Andrew's School, St. Andrew's, Tenn.

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The Reverend D. C. Loving
Headmaster



SHOOT! *Well-guarded forward at St. Mary's Hall, San Antonio, Texas.*

Chase, first Bishop of Ohio and Illinois and the founder of Kenyon College.

Miami Foundation

As a result of a meeting of clergy and members of the faculty of the University of Miami with Bishop Louttit, Coadjutor of South Florida, the Episcopal Foundation for the University of Miami has been established. The nucleus of the present membership will extend to other members of the faculty and alumni of the University. Plans are progressing for the firmer establishment of the Church's work on the campus and a full-time chaplain is anticipated in the near future. There are, at present, approximately 600 Churchmen in the student body of 10,000 which draws heavily on the Latin American countries.

More Religion at Columbia

Thirty-six new religion courses will be added to the curriculum of three undergraduate schools at Columbia University beginning next September. The Rev. James A. Pike is chairman of the department of religion.

The courses will include studies in each of four major faiths—Protestantism, Roman Catholicism, Eastern Orthodoxy, and Judaism. Among the courses will be the principles of Judaism and

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Christianity, the Bible, the history of religious thought and institutions, personal and social ethics, and oriental religions.

Fr. Pike and Prof. Ursula Niebuhr, who heads the department of religion at Barnard College, said the courses would provide the most extensive curriculum in religion yet presented for undergraduate instruction by any institution in the United States.

The entire curriculum will be available to qualified students at Columbia. [RNS]

Training for Church Work

Milwaukee-Downer College has announced a four year program in religious education. The courses in the program will help prepare young women for such positions as Church school teacher, Church journalist, missionary, Church social worker. Milwaukee-Downer is not an Episcopal college, but is included in THE LIVING CHURCH list of schools as one of those particularly interested in some unofficial way in the Church.

SECONDARY SCHOOLS

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MUCH TRAVELLED GLEE CLUB: *The boys, students at St. Peter's School, Peekskill, N. Y., made a 1700 mile*

singing tour during spring vacation, will give their final concert at Town Hall, New York city on April 29th.

Committee, has announced the launching of a drive to raise \$150,000 for the school (for boys) which is located at Peekskill, N. Y.

A benefit concert at Town Hall, New York, on April 29th, by the Singing Peers, the school's glee club, will open the campaign. The glee club completed a 1700 mile tour during spring vacation, and has sung on radio and television.

Bishop Donegan, Coadjutor of New York, has accepted the honorary chairmanship of the drive.

Mr. Dickey said, "St. Peter's School has passed through the 'growing pains' of a young school with flying colors and has reached the point where it is forced to expand. Under the direction of its present headmaster and founder, the Rev. Frank C. Leeming, St. Peter's has won the praise and admiration of many of the outstanding members of the clergy and laity of the Episcopal Church and merits a strong position in Church life."

Merger in Texas

Texas Country Day School and the Cathedral School for Boys, both in Dallas, Tex., are being merged this year into St. Mark's School of Texas. The grade range is 1st to 12th and boys between the ages of 6 and 18 are accepted. The buildings of the Country Day School will house St. Mark's.

The new school's charter provides that at least one third of the self-perpetuating board of directors shall be members in good standing of the Church, and that an Episcopal clergyman chosen by the bishop and the headmaster shall be chaplain. The Rev. Canon Alfred L. Alley comes from the headship of Cathedral to the chaplaincy of St. Mark's. The new school's headmaster is Robert H. Iglehart. The Bishop of Dallas and one appointee of his choice are to be members of the board.

Admission will not be limited to boys

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Sewanee was founded in 1857 through the united efforts of nine Episcopal Bishops who sought to establish for the Church a distinguished institution of higher learning. Situated on a 10,000 acre domain in the heights of the Cumberland plateau, it is dedicated to the highest cultural concepts of liberal education under Christian influence.

Sewanee is well known in educational circles for the academic freedom enjoyed by its faculty, for its beautiful campus, for its distinguished *Sewanee Review*, oldest literary-critical quarterly in America, and for its fine library.

Applications are now being accepted for the fall term of 1950 and future years.

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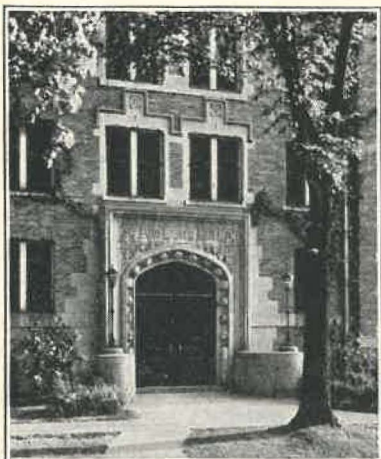
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of Episcopal affiliation, but boys who are Churchmen will be able to elect a course in the teachings of the Church. A program of religious instruction, however, will be required of all pupils.

St. Mark's is ordered on the country day school plan, but boys between the ages of 10 and 18 will be accepted as boarders.

They Asked For It

When Miss Helene Henderson, who majored in Latin and Greek at the State University of Iowa, came to St. Mary's School, Sewanee, Tenn., in September 1946 to teach Latin and the girls learned that she had studied Greek in high school, there were wistful comments: "I wish I could have Greek too!"

With the discovery each succeeding year of additional students with the same desire, it was decided last September to make room for the course—even though, for some of the girls, this meant going to summer school to complete required subjects and thus have room for Greek in their course.

Miss Henderson expected to be able to concentrate on reading during the last 12 weeks, hoping that the class would finish two books of Xenophon's *Anabasis* by the end of the year.

Interracial Christian Living

Included for the first time in the LIVING CHURCH list of Church schools is the Hawaii Episcopal Academy. The Academy was founded in Kamuela, Hawaii, in September, 1949, for boarding and day pupils in grades seven through twelve. The headmaster is the Rev. George W. Davison.

The school, which is coeducational, stresses carefully supervised academic education in an atmosphere of interracial Christian living.

Enrollment is limited so that classes remain small, making for a maximum of individual instruction, private tutoring, and remedial work. Courses are general and college preparatory.

Ground and buildings create a kind of Hawaiian ranch atmosphere.

Colonial Chapel

Bishop Goodwin of Virginia has announced that plans have been approved for a chapel which will be built this spring at Episcopal high school, Alexandria, Va. The Bishop is president of the high school's board of trustees.

The chapel is one of the projects made possible by the Building Fund, which, under the general chairmanship of the Rt. Rev. Henry St. George Tucker, has obtained over \$700,000 since 1946. It probably will be dedicated shortly after



DOWN TO THE COURTS: Tennis players leave Bacot Hall at St. Catharine's School, Richmond, Va.



PRIVATE PRAYER: In the chapel at St. Mary's School, Sewanee.



INTERRACIAL CHRISTIAN LIVING: The academy was founded in September, 1949.

EDUCATIONAL

the opening of the 112th session of the school next September.

The architecture of the new building will be in the tradition of the small rectangular churches of colonial Virginia. The front will resemble the garden front of the ballroom wing of the governor's palace at Williamsburg.

The chapel will also be used as an auditorium.

Construction Underway at Howe

Construction is under way on Memorial Hall, at Howe Military School, Howe, Ind. The \$275,000 academic building will replace one destroyed by fire in 1946. It will be dedicated as part of the June commencement exercises and is scheduled for completion by September. Last month \$215,000 of the contracted cost had been subscribed. R. W. Herrick of Tecumseh, Mich., helped achieve that amount by donating \$20,000 in January.

PRIMARY

A Goal for Public Schools

Thirty-five priests and lay people of the province of Sewanee met in the parish house of the Church of the Good Shepherd, Augusta, Ga., in January to confer on matters relating to parish day schools. The meeting was under the auspices of the Parish School Association.

In the course of the discussions it became clear that the purpose of parish day schools is to provide thorough Christian education, and not to "compete" with public schools. Coöperation with public schools was recommended. It was noted that some school leaders have found that a good parish day school can set a standard in education that creates a goal for public schools.

TRAINING SCHOOLS

Windham House Grows

An increased program at Windham House, national graduate training center for women preparing for Church work, has been made possible by the House's acquisition of the building next door. Acquisition of the building was made possible by a \$90,000 grant to Windham House from UTO. The addition, which houses a chapel and bedrooms, was dedicated on March 22d by the Presiding Bishop.

NURSING

Gone Forth To Serve

The 21st commencement of St. Luke's College of Nursing, Tokyo, took place March 28th, and 15 young women who,

April 23, 1950

DIARY OF A DEAN

W. R. Inge

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three years ago, "entered to learn" have gone forth "to serve."

Since 1946, because St. Luke's International Medical Center buildings are occupied by the U. S. Army, the College of Nursing has carried on as part of the demonstration school at the Red Cross Hospital. The graduation exercises took place in the auditorium of the Red Cross Hospital in the morning, and in the afternoon the Commencement Service was held in St. Luke's Chapel.

The Rev. Peter Takeda, chaplain of St. Luke's for the past 29 years, conducted the service, assisted by Army Chaplain (Maj.) Julian S. Ellenberg, the present Episcopal chaplain of the Tokyo General Hospital, as St. Luke's is now known. The Rev. Kiichi Akiyama preached the sermon, and Bishop Makita pronounced the blessing.

THE LIVING CHURCH RELIEF FUND

Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of Publication, 744 North Fourth St., Milwaukee 3, Wis., with notation as to the purpose for which they are intended. They are kept separate from the funds of the publisher, and the accounts are audited annually by a Certified Public Accountant.

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CHURCH SCHOOLS

(Continued from page 10)

Okolona College, Okolona; president, W. Milan Davis; chaplain, the Rev. S. W. Foster; faculty, 26; pupils, 610; ages, 13 and up; grades, 9-junior college; teacher training and general courses, trade courses, religious education; accredited, State Department of Education, American Association of Junior Colleges, rated "A" by Southern Association of Colleges and Secondary Schools.

*St. Agnes' Training School for Nurses, Raleigh, N. C.

St. Augustine's College, Raleigh, N. C. (See Colleges)

*St. Paul Polytechnic Institute, Lawrenceville, Va.

*Voorhees School and Junior College, Denmark, S. C.

*chaplain, the Rev. Kenneth Bray; faculty, 28; pupils, 480; ages, 7-18; grades, 2-12; price, \$15-\$18 a month, according to grade; college preparatory and commercial; accredited, Northwestern.

Nicaragua

*St. Mark's School, Bluefields.

Republic of Panama

*Christ Church Academy, Colon; coeducational.

Philippine Islands

*Brent School, Baguio.

*St. Mary's School, Sagada.

*St. Stephen's School, Manila.

OUTSIDE UNITED STATES

Alaska

*St. John's School, Allakaket; coeducational, Indians and Eskimos.

*St. Mark's School, Nenana; coeducational, Indians.

Hawaii

Hawaii Episcopal Academy, Kamulela; headmaster, the Rev. Geo. W. Davison; coeducational; grades, 7-12; total cost, \$750 a year; academic education in atmosphere of interracial Christian living.

*Iolani School, Honolulu; boys.

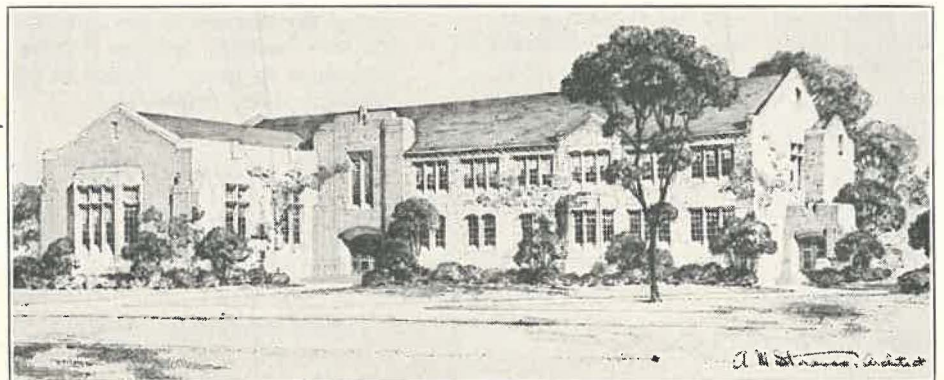
St. Andrew's Priory; 1867; Honolulu; Sister-in-charge, Sister Marion Beatrice, C.T.; send inquiries to Sister Lucy Caritas, C.T., principal;

*All Saints' Episcopal College, Vicksburg, Miss.

Bard College, Annandale-on-Hudson, N. Y.; 1860; president, Edward C. Fuller; faculty, 42; pupils, 280; boarding; tuition: room and board, \$1800; liberal arts and sciences; registered with the N. Y. State Education Dept. and approved by the Middle States Association of Schools and Colleges.

Canterbury College; 1946 (1876-1946, Central Normal College); Danville, Ind.; president, the Rev. Douglas R. MacLauray; send inquiries to Mrs. L. Jollief, registrar; chaplains: the college clergy; faculty, 30; students, 400; tuition, \$175; coeducational, liberal arts, pre-professional, teacher education; accredited by the State of Indiana.

COLLEGES



NEW MEMORIAL HALL at Howe Military Academy replaces one destroyed by fire in 1946.

CHURCH SCHOOLS

Carleton College; 1866; Northfield, Minn.; president, Dr. Laurence M. Gould; send inquiries to Donald H. Klinefeltes, director of admissions; chaplain, the Rev. Philip Phenix; faculty, 104; students, 1,100; boarding, \$1,200, comprehensive fee; liberal arts; accredited, all standardizing agencies.

*Hobart College, Geneva, N. Y.

Kenyon College, Gambier, Ohio; 1824; president, Gordon Keith Chalmers; chaplain, Rev. Thomas V. Barrett; send inquiries to Norris Rahming, dean of admissions, College of Liberal Arts and Sciences; inquiries concerning Theological Seminary, Corwin C. Roach, dean; faculty, 60; students, 562; tuition, \$300 per semester for Bexley Hall Theological Seminary and college; scholarships available; accredited, Association of American Universities, Ohio College Association, North Central Association.

Milwaukee-Downer College, Milwaukee, Wis.; 1851; president, Lucia R. Briggs; send inquiries to Ruth Damkoehler, registrar; faculty, 50; pupils, 350; day and boarding; tuition, \$350 plus \$550 board and room; women only; liberal arts; accredited, North Central Ass'n of Colleges and Secondary Schools, Ass'n of American Universities, American Association of University Women.

Trinity College; 1823; Hartford, Conn.; president, G. Keith Funston; send inquiries to Albert E. Holland, secretary of admissions; chaplain, the Rev. Gerald B. O'Grady, Jr.; faculty, 71; students, 896; 4 yr. college, and 1 yr. graduate; tuition, \$600 a year; board, \$370 a year; room, \$180 a year; scholarships available; liberal arts, sciences, pre-professional; a personal college; accredited, A.A.U., N.E., Connecticut.

St. Augustine's College, Raleigh, N. C.; 1867; president, Harold L. Trigg; faculty, 29; pupils, 491; day and boarding; expenses approximately \$450 yearly; liberal arts; accredited, Southern Association of Colleges and Secondary Schools.

*St. Philip's Junior College, San Antonio, Tex.

*St. Paul's Polytechnic Institute, Lawrenceville, Va.

*University of the South, Sewanee, Tenn.

CHURCH TRAINING SCHOOLS

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.

Windham House, New York City.

THEOLOGICAL SEMINARIES

Berkeley Divinity School, New Haven, Conn.

Bexley Hall, (Kenyon College), Gambier, Ohio. (See Colleges)

Bishop Payne Divinity School, Petersburg, Va.

Church Divinity School of the Pacific, Berkeley, Calif.

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

Episcopal Theological School, Cambridge, Mass.

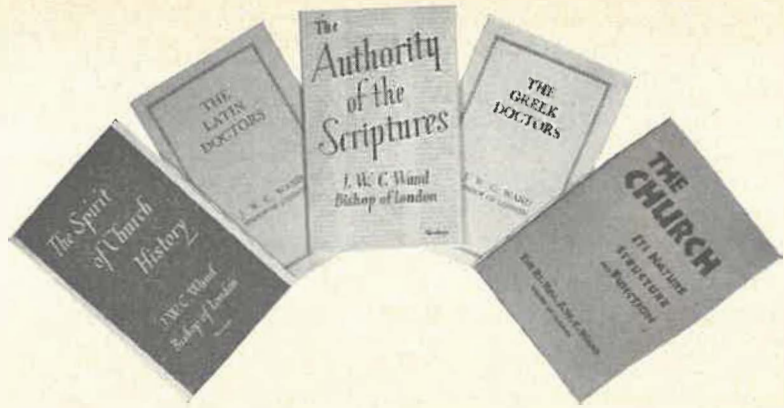
General Theological Seminary, New York City.

Nashotah House, Nashotah, Wis.

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

SCHOOLS OF NURSING

Bishop Clarkson Memorial Hospital School of Nursing, 520 S. 26th St., Omaha, Neb.; 1888; director of nurses, Mrs. Irma E. Roberts; chaplain, Rev. Denmere J. King; faculty, 30; pupils, 74; ages, 17 years, 4 mos.; 3 year course; \$330 total cost; loan scholarships available; sponsored by the diocese of Nebraska; accredited, Nebraska



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COUPLE, farmer and housekeeper. St. Francis Boys' Homes, Salina, Kansas.

IMMEDIATE CORRESPONDENCE invited with Priest, single, Catholic, interested in elementary school teaching position. Reply Box M-415, The Living Church, Milwaukee 3, Wis.

POSITIONS WANTED

ORGANIST AND CHOIRMASTER, B.M. magna cum laude plus graduate study, available to Church desiring highest possible musical standards. Churchman, experienced, highest references, age 27; has specialized in Gregorian and Anglican chant; recitalist. Reply Box A-419, The Living Church, Milwaukee 3, Wis.

COMPANION POSITION in or near Grand Rapids, Michigan or Philadelphia desired by personable, intelligent, middle-aged woman; typist, driver's license. References. Reply Box C-417, The Living Church, Milwaukee 3, Wis.

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CHURCH SCHOOLS

State Bureau of Education and Registration for Nurses.

Bishop Johnson College of Nursing, 1212 Shatto St., Los Angeles, Calif.; 1896; director, Miss Martha Eilers; chaplain, Rev. Bertrand M. Hause; faculty, 7; pupils, 100; curriculum leads to diploma or degree; accredited, California State Board of Nurse Examiners, University of the State of New York.

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

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

Church Home and Hospital School of Nursing, Baltimore, Md.; 1894; director, Miss Margaret Elliott, R.N.; chaplain, Rev. William Harris; pupils, 110; tuition, \$114; accredited, Maryland State Board of Examiners of Nurses.

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

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

*Good Samaritan Hospital School of Nursing, Charlotte, N. C.



OFF DUTY: At Bishop Clarkson Memorial Hospital, School of Nursing, Omaha, Neb.

*Hospital of the Good Samaritan School of Nursing, San Francisco, Calif.

*Hospital of St. Barnabas School of Nursing, Newark, N. J.

*Norton Memorial Infirmary School of Nursing, Louisville, Ky.

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

*St. Agnes' Hospital School of Nursing, Raleigh, N. C.

*St. Barnabas Hospital School of Nursing, Minneapolis, Minn.

*St. John's Hospital School of Nursing, Brooklyn, N. Y.

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

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

*St. Luke's Hospital School of Nursing, Denver, Colo.

St. Luke's Hospital School of Nursing, Kansas City, Mo.; 1903; director of nurses, Miss Alicia Sayre; chaplain, Rev. Thomas A. Bridges; faculty, 14; pupils, 134; ages, 17½-30, high school graduates; \$399 for 3 year course; under auspices of the diocese of West Missouri; general 3 year basic course in professional nursing; graduates eligible for registration; accredited, Missouri State Board of Nurse Examiners.

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

*St. Luke's School of Nursing, Ponce, Puerto Rico.

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

St. Luke's Hospital School of Nursing, San Francisco, Calif.; 1889; director, V. W. Olney; chaplain, Rev. Frederick L. Lattimore; faculty, 6; pupils, 82; ages, 18-35; 3 year tuition, \$200; offers a 3 year diploma course in theoretical and clinical

instruction to well-prepared young women; a sound basic course for those who wish to continue their education in special fields as well as for those who are primarily interested in bedside nursing; accredited, State of California, Department of Professional and Vocational Standards, Board of Nurse Examiners.

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

*St. Luke's Hospital School of Nursing, Utica, N. Y.

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

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

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POSITIONS WANTED

ORGANIST-CHOIRMASTER desires change. Churchman. Experienced. Boy-girl-adult choirs. Excellent references. Reply Box W-420, The Living Church, Milwaukee 3, Wis.

RECTOR 40, in Western State, married, three teen age children. Moderate Churchman. Regarded as forceful preacher. Five years in present Parish of 260 Communicants. Desires change of location. Present salary \$3,200 and house. Excellent references. Reply Box P-412, The Living Church, Milwaukee 3, Wis.

PRIEST, Englishman, 47, unmarried, P.B. Catholic, many years in India, 2 years in United States, seeks Chaplaincy in a School or Institution, or a town parish. Reply John Day, Morenci, Ariz.

COMPETENT ORGANIST and CHOIRMASTER desires change of position. South preferred. Twenty-two years in present post. Churchman. Reply Box V-416, The Living Church, Milwaukee 3, Wis.

MALE ORGANIST-CHOIRMASTER, married, experienced with boy and mixed choirs, desires position with teaching opportunities in midwestern or western town, population 20,000 to 50,000. Reply Box H-418, The Living Church, Milwaukee 3, Wis.

YOUNG PRIEST, moderate churchman, single, desires position as instructor in philosophy and/or religion in college or university with opportunity for graduate study. College and seminary graduate. Would consider parish and/or college chaplaincy. Reply Box T-410, The Living Church, Milwaukee 3, Wis.

PRIEST available for July-August. One or both. Reply Box H-401, The Living Church, Milwaukee 3, Wis.

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ST. MARY'S CAMP, Racine, Wisconsin, girls 6-13, July and August, \$14.00 a week. Write, Sisters of St. Mary, 5741 North Kenmore, Chicago, Illinois.

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THE LIVING CHURCH

DEATHS

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

Bertram W. Pullinger, Priest

The Rev. Bertram W. Pullinger, retired priest of the diocese of Michigan, died on March 7th at St. Luke's Hospital, Highland Park, where he had been living since his retirement. He was 77. Mr. Pullinger was the first rector of the present Grace Church, Detroit, having served the parish for 33 years.

Mr. Pullinger was born in London, England, and attended the University of London, St. John's University, and Emmanuel College in Canada. He became a priest in 1900 and then entered the mission field in Central Africa. Going to the diocese of Saskatchewan, Canada, in 1905, he served there until 1915, when he went overseas as a chaplain in the Canadian infantry. He returned to Canada in 1917, with the rank of captain.

In December, 1917, Mr. Pullinger came to Detroit to become rector of Grace Church, then a mission in a "tin church." While building up his parish, he entered the civic and fraternal life in Detroit, and served as chaplain to various Masonic and veteran organizations for more than a quarter of a century.

The funeral service was held in Grace Church on the afternoon of March 10th, and was conducted by the Rev. Elden B. Mowers, present rector of the parish, and Bishop Emrich of Michigan. Interment was in Detroit.

Milledge Penderell Walker

Death came to Milledge Penderell Walker, veteran missionary of the Church, on March 30th at the home of his daughter, Mrs. R. E. Burnes of New Canaan, Conn.

Mr. Walker was born March 27, 1877, at Lime Rock, Conn. He was graduated from Stevens Institute, and was a member of Trinity Church, Hartford, when appointed for missionary service in China. He arrived in China in May, 1902, and served there 40 years, until his retirement. He first taught mathematics at St. John's University, Shanghai, and later became mission treasurer of the three Chinese dioceses. He was also treasurer of other Church institutions in China.

Mr. Walker was the son of an Episcopal clergyman. His grandfather, three uncles, a brother and a cousin are clergymen of the Church, and Mrs. Walker, the former Mary Eleanor Landis, is the daughter of a Presbyterian minister.

Surviving, besides Mrs. Walker and Mrs. Burnes is another daughter, Mrs. Telford Taylor; and two sons, M. P. Walker and Henry Landis.

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7:30 ex Sat; Fri, Sat & HD 9:30; 9 MP; 5:30 Ev;
C Sat 4:30 & 7:30 & by appt; 1st Fri HH 8

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Sun 8, 9:30 & 11, HC Wed 7:15, HD & Thurs 9:15

DENVER, COLO.

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Ser & B 8; Daily Masses: 7; Fri 8 EP & B; C Sat
4-5 & 7:30-8:30.

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Lafayette Square
Sun 8, 9:30, 11 & 7:30; Mon, Tues, Thurs, Sat, 12.
Wed, Fri 7:30; HD 7:30 & 12

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5 to 7 and by appt

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Rev. Robert Leonard Miller
Sun 8, 9:15, 11 HC; Daily 7 HC

ST. BARTHOLOMEW'S

Rev. John M. Young, Jr., r
6720 Stewart Avenue
Sun 7:30, 9, 11 HC; Others posted

DECATUR, ILL.

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Rev. E. M. Ringland, Rev. W. L. Johnson
Sun 7 HC, 9 & 10:30 Cho Eu & Ser, 5 EP; Daily
7:15 MP, 7:30 HC, 5 EP

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Sun Eu 7:30, 9, 11; Weekdays Eu 7 & 10, also Fri
(Requiem) 7:30, MP 9:45; 1st Fri HH & B 8:15;
C Sat 4:30-5:30, 7:30-8:30 & by appt

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Sun 8, 9:30, 11; Tues HC 7; Wed HC 10:30

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CHRIST CHURCH

Rev. Alfred J. Miller
Sun 8, 11; Fri & HD, 9:30

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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4:30-5:30, 7-8; Sat 2.5, 7-9

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Eu & Ser 11; Nursery Sch 11; Cho Ev 4; Daily: Mat
7:30; Holy Eu 7:45, Wed & Fri 7, Thurs & HD
9:30; Lit Fri 7:40; EP & Int 5:30 daily; C: Sat
12 to 1 & 4 to 5

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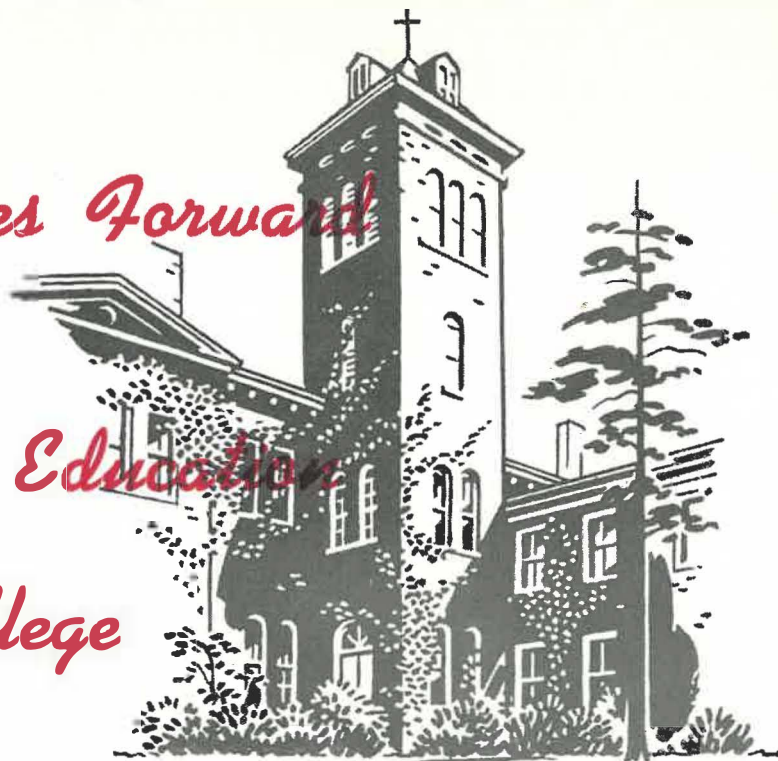
Shady & Walnut Aves.
Rev. William W. Lumpkin, r; Rev. Nicholas Petko-
vich; Rev. Richard J. Hardman
Sun 8, 9:30, 11 & 8; HC 7:30 daily, Fri 7:30 &
10:30, HD 10:30

MADISON, WIS.

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- Because** its classrooms, libraries, and laboratories provide opportunity for individual study and research; organized student activities provide training in leadership and citizenship.
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- Because** in providing practical, scientific education with adequate background in cultural subjects, and the precepts of education and religion, Canterbury prepares graduates to work and live successfully and happily in a democratic society.
- Because** Canterbury has an exceptionally high Ph.D. to student ratio, providing each student with highly qualified and personalized instruction.
- Because** Canterbury has as its educational philosophy the integration of the spiritual, mental, and the physical in the lives of its students into a creative, purposeful, and orderly being.

SUMMER SESSION: June 11-August 12, 1950.

FALL SEMESTER begins September 14, 1950

Applications for Summer School and Fall Semester now being received.

For further information write:

THE REGISTRAR, CANTERBURY COLLEGE, DANVILLE, INDIANA

CANTERBURY COLLEGE *offers a good*
Education in a Christian Environment

A co-educational, liberal arts, Church-centered college, with a good reputation.

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Local sororities, fraternities, and independent groups provide social activities for students.

A well-developed physical education program meets the interests and needs of all students.

Satisfactory preparation is offered for graduate work at all universities. Transference of work to other colleges, universities, or professional schools is achieved without loss of credit or time.

Majors in education, all liberal arts and pre-professional subject areas including:
Business, Physical Education, History, Music, Philosophy, Sociology, English, Biological Science, Physical Science, Languages (including Greek, Latin, Polish, Russian, French, Spanish, German), Pre-engineering, Pre-legal, Pre-medical, Pre-dental, Pre-nursing.

A campus whose atmosphere is Christian and friendly.

Since 1946 Canterbury College (and for 67 years, Central Normal College) has been training men and women for leadership in useful and helpful occupations. Their records prove that Canterbury is effectively preparing her students for future usefulness.