

# The Living Church

April 19, 1953

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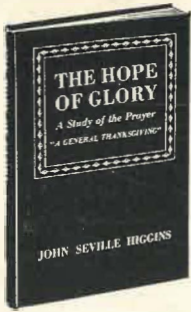


**SUNDAY OFFERINGS AT KEMPER HALL:** "If I had a million dollars to give to the Church" [*see page 14*].

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

**P. 9: Critical Look at Church Schools**





## THE HOPE OF GLORY

By John Seville Higgins

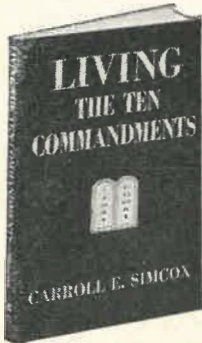
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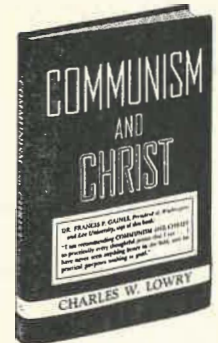
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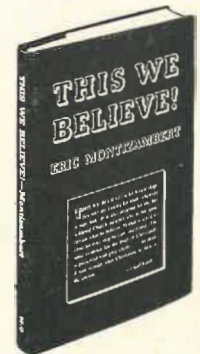
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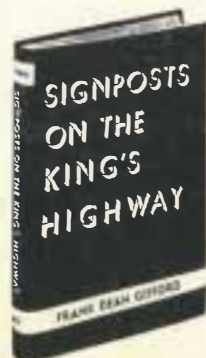
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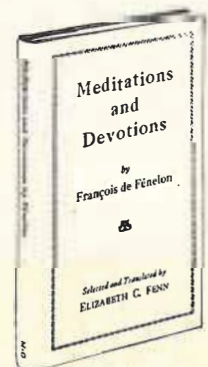
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# The Living Church

Established 1878

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

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## Departments

BOOKS .....	8	INTERNATIONAL	8
CHANGES .....	34	LETTERS .....	4
DEATHS .....	34	SCHOOLS .....	20
EDITORIAL .....	12	U. S. A. ....	6
EDUCATIONAL .....			17

## Things to Come

APRIL 1953						
S	M	T	W	T	F	S
		1	2	3	4	
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30		

MAY 1953						
S	M	T	W	T	F	S
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2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30	31					

### April

19. 2d Sunday after Easter.  
Kansas convention, to 20th.  
Salina convocation, to 20th.
21. South Carolina convention, to 22d.  
South Florida convention.
22. Kentucky convention, to 23d.
24. Woman's Auxiliary Executive Board, Seabury House, to 25th.
25. St. Mark.
26. 3d Sunday after Easter.
28. National Council meeting, Seabury House, to 30th.  
Colorado convention, to 30th.

### May

1. St. Philip and St. James Day.  
Indianapolis convention, to 2d.
3. 4th Sunday after Easter.  
Church Periodical Club Sunday.
4. Pennsylvania convention.  
Washington convention.
5. Conventions and convocations:  
Atlanta, to 6th. East Carolina, to 6th. Easton, to 6th. Montana, to 7th. New Jersey, to 6th. Quincy, to 6th. South Dakota, to 7th.
6. Episcopal Service for Youth annual meeting, Seabury House.  
Conventions:  
Massachusetts. Nebraska, to 7th. Western North Carolina, to 7th.
10. 5th (Rogation Sunday) after Easter.
11. Rogation Monday.  
Conventions:  
New Hampshire. Upper South Carolina, to 13th; election of bishop. West Missouri, to 12th.
12. Rogation Tuesday.  
Daughters of King, National Council meeting, to 14th.

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

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April 19, 1953

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private fears and  
public triumphs

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# KNOCK and ENTER

by  
Chad Walsh



Published March 2d, with an autograph party send off held in our San Francisco store, religious bookshops throughout the country report exceptional sales.

KNOCK AND ENTER is a book for teenagers of confirmation age, about the Church and written by Chad Walsh. Written in teenage language the book has enjoyed "overnight" popularity throughout the Church.

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# LETTERS

## Rapid Tempo

COMPLAINT is often made by priests that their congregations either mumble or neglect to speak at all the parts of the services appointed to them.

The cause of this is the inability of the average person to recite in the rapid tempo used by so many clergymen. It is hard to maintain a reverent train of thought when you must skip words in order to breathe.

We are in no hurry. Our object is not to get it over with as soon as possible. On the contrary, if a reasonably paced delivery were maintained, the visitor from another parish would not find himself out of step and the stranger would see and hear the service as it was intended to be; a unity in devotion and a devotion in unity.

ROBERT F. HORD.

Cannon Beach, Ore.

## The Gospels

ON THE COVER of THE LIVING CHURCH of February 15th, you have the picture of Jesus and the subscription: "Jesus holds the Book of the Gospels."

Jesus did not write the Gospels. You know as well as I that the Gospels were written after His crucifixion. The First Gospel — 70 Anno Domini.

Will you please correct the error?  
(Dr.) BEN MARCUS,  
Sherman Institute.

Riverside, Calif.

## Editor's Comment:

The correction would have to be made with a stonemason's chisel, since the "error" was made by a medieval sculptor. Actually, the anachronism involved is no error but a legitimate use of symbolism to express the truth that Christ is the author of the Gospel.

## Amen

THE editors of *Prayers for All Occasions*, issued a couple of years ago by the Forward Movement, say in their preface that "the Amen is used in this book only when the prayers are intended for corporate use. It is a liturgical ending and has no place in private prayer." And yet our Saviour, as related in the sixth chapter of the Gospel According to St. Matthew, said, "But thou when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret," . . . and "after this manner therefore pray ye: Our Father which art in heaven . . . For thine is the kingdom and the power, and the glory, for ever. Amen."

Devotional manuals, I believe, from time immemorial, designed for the use of communicants of our church, and in particular those so often given to the newly confirmed . . . uniformly conclude all prayers with Amen; and I imagine that our clergy as well as laity all use the hallowed word Amen after each prayer in their private devotions. . . .

EDMUND C. MCCALLUM,  
Communicant, Trinity Church.  
Tulsa, Okla.

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### The Only True Enthusiasm

I HASTEN to comment on Mr. Blauvelt's letter [L.C., March 21st] and the other letters like it. It is sad that many brethren in the Episcopal Church are low on enthusiasm; but let us take care what conclusions we draw. Some people (not necessarily Brother Blauvelt) seem to fear that "we" or "our heritage" may become extinct. It is possible to be driven by this fear; to have a certain *esprit de corps* based on promoting our Church—saving our own skin; but such is not the spirit fostered by the Holy Spirit. When the Church is most fully alive, it forgets itself, dies to itself.

Our only true enthusiasm is for Christ. We daily enjoy His Providence. We rejoice also as we observe His kindness to other people. He laid down His life for us and for all men. He is our risen Head, who leads us to share His cross by giving ourselves for others whom He loves just as much as He loves us. Our lack of love for Christ and our lack of enthusiasm in bringing men to Him—this is our real shame.

The perennial problem of Church finance is that of commitment to Christ. We urgently call men to be faithful stewards for Christ's sake, not for the sake of keeping the Episcopal Church going. The problem of membership is the problem of men and women who have not yet understood Christ's love for them, or are indifferent to it—not that of people who are indifferent to our splendid Episcopal heritage. Outwardly these two approaches appear identical; but when you analyze motives, you discover that they are as different as night and day.

Love for Christ is the true motive, and let us not forget that we Episcopalians are not the only ones who have it. I am a minister in the Episcopal Church because I believe that here I can best serve Christ. Here we have the Gospel in its fullness and a liturgy and manner of administering the sacraments which can be the vehicle of the best corporate devotion. Nevertheless, if certain people in my parish were to discover Christ's love and really get on fire for Him through switching to some other Christian communion, I would bid them Godspeed. They would then be more truly at one with the saints in every Christian communion than they are now, for they would then share the true Christian heart and purpose. I am sorry when people switch denominations for lesser reasons. I am equally sorry when they remain in the Episcopal Church without knowing why. I am sorry when they, support it out of sentiment and not on account of enthusiasm for Christ. . . .

Let us seek to be known not as "those smug Episcopalians," but as "those folk who have something," who know Christ as a real Saviour and Friend, who go out of their way to express gratitude to Him, giving time for prayer, money for missions, and energy for loving service in Christ's Name.

Brother Blauvelt points out that there has been "a serious deficiency in our appeal." I submit that the deficiency lies in an ambiguous motive. While we seek "to bring people to God through Christ," we

have been preoccupied with keeping the old Anglican ark afloat. I refuse to be worried. We'll get along all right if we stick to business, loving people for Christ's sake. If we worry about ourselves, we deserve to sink.

(Rev.) LEWIS E. COFFIN,  
Vicar, All Saints' Mission.

Wolfeboro, N. H.

### The Liturgical Movement

THE REV. Wilfred Hotaling's letter [L. C., February 22d] entitled the "Liturgical Movement," is interesting but neither informative nor critical as regards the nature and principles of the Liturgical Movement. He is apparently talking about something else, whatever it might be.

As a matter of fact, the Liturgical Movement holds to the principle that the Holy Eucharist should be the main Sunday Service, and held at such an hour as will accommodate the greatest number of people. Furthermore, this service should be a full service with music and sermon. Any departure from this principle is a departure from the norm and a concession to necessity, discretion, and expediency.

Also, the Liturgical Movement holds to the principle that the Altar should truly be the Lord's Table, a place of sacrifice around which the Holy People gather for the breaking of Bread and receiving the Sacred Mysteries and furthermore that this Holy Table should be freed of all such encumbrances as retables, vases etc. It decries any ornamentation which detracts from the centrality of the altar and architecturally seeks to conform to simplicity of line, esthetic integrity, and functional arrangement.

One must also add, that in many instances, we who are interested in the Liturgical Movement are confronted with distracting adornments in our parish churches which cannot be ruthlessly altered at once. Patience, education, and the guidance of the Holy Spirit are of the essence, no matter how deeply we as clergymen yearn for a sanctuary arrangement consistent with our principles.

Finally, to accuse the Liturgical Movement of "subtle undermining of the Church's Faith and Practice in the liturgical wood-pile of splintered altars" is a neat bit of phraseological coinage much too subtle for my exegetical skill. However, intuition tells me that it might be somewhat lacking in charity.

(Rev.) ARNOLD J. PEDERSEN,  
Rector, Trinity Church.

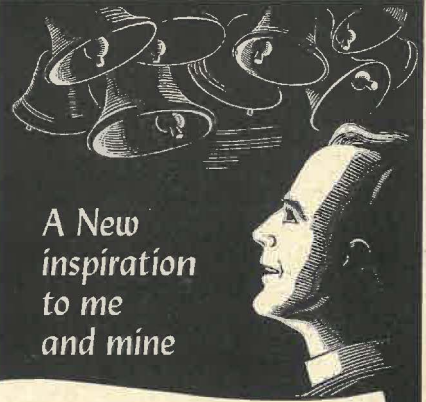
Lowville, N. Y.

### Family Life

I WAS glad to see that you published two letters that were critical of Dean Pike's sermon on birth control. No man can have his beliefs legislated for him by a community council.

Although a Roman Catholic, I have been an interested reader of your publication. It only hints, but effectively, at the vast store of dynamic spirituality and profound scholarship, that reposes in the Anglican Church. To an unschooled layman the Roman and Anglican churches would seem to be one in spirit.

New York City. JOHN FLYNN.



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## NEWS FRONTS

## Repatriation

The Pyongyang radio, April 9th, named Bishop Cooper, Anglican Bishop in Korea, as among seven British subjects held by Communist forces that had been handed over that day to representatives of the Soviet Union for return to their homeland, according to the *New York Times* of April 10th—although the *Times* adds that phonetic representation of the names in the Korean-language broadcast made positive listing difficult.

The released men, the Pyongyang radio said, were quoted as saying that they had been "well treated, well fed, well clothed, and in very good health."

## Gusher

The Order of the Holy Cross is now in the oil business to the extent of a potential 186 barrels a day, according to the evaluation of the State of Kansas. The property, on which the oil field is located, near Hays, Kans., was given to the Order several years ago by a Church woman of Christ Cathedral, Salina.

## New Deans

The Church has two new deans. The Rev. David deLancey Scovil, rector of Holy Trinity Church, Alhambra, Calif., will serve as dean of St. Paul's Cathedral, Los Angeles, succeeding the Very Rev. John McGill Krumm.

The Rev. Canon Richard M. Trelase, Jr., rector of St. Andrew's Cathedral Parish, Honolulu, is to become its dean, the second in its 90-year history. The bishop of Honolulu had held the post since the retirement of the previous dean in 1939.

## GFS Delegates at Coronation

Five representatives of the Girls' Friendly Society in the USA will attend the Coronation of Queen Elizabeth at the invitation of the GFS in England.

## Philbrick List

An authoritative source in Washington has told THE LIVING CHURCH that

at least one priest of the Episcopal Church was on Herbert A. Philbrick's list of five professional Communists now serving as clergymen in Boston. Mr. Philbrick was called into a closed session of the Senate Internal Security Subcommittee to name names, according to an Associated Press story. He had previously testified in an open session that he spent nine years as a Communist, and reported during that time to the FBI. The last two years, the AP said, "were in [a] 'deeply underground' cell made up of some 70 to 80 Bostonians of culture and distinction. . . . As a Christian, [Mr. Philbrick] said, it was a terrific shock to learn there were seven or eight 'hardened, steeled, disciplined members posing as ministers of the Gospel.'"

## Government Post for Churchman

Another Churchman has been appointed by the new administration. Judge Stanley N. Barnes has been named assistant Attorney General in charge of the Justice Department's Anti-Trust Division. He is the brother of the Rev. C. Rankin Barnes, secretary of the National Council. Judge Barnes is a communicant of St. Edmund's Church, San Marino, Calif.

## Dean White Appointed

New dean of Nashotah House is the Rev. Edward S. White. The appointment was made at a meeting of the seminary's board of trustees on April 9th. Fr. White was made acting dean last May, after the resignation of the Very Rev. William Nes as dean.

In commenting on the appointment, Bishop Hallock of Milwaukee, president of Nashotah's board of trustees, said that the board has been "very pleased" with Dean White's work.

Before coming to Nashotah House in 1948 as professor of pastoral theology, Dean White, who is 65, had been rector of the Church of the Redeemer, Chicago, since 1929. Before that he served other Illinois churches and, for ten years, was rector of the Church of the Holy Communion, St. Louis. He received the D.D. degree from Nashotah in 1940.

The appointment was made two days

after the death of another Nashotah dean, the Very Rev. Edmondson J. M. Nutter, who retired from the seminary in 1947 [see page seven].

## MINISTRY

## Mea Culpa

"Are any of us giving ourselves too short a work day?" Bishop Walters of San Joaquin asks his clergy in a recent letter to them.

The bishop takes as the point of departure for his letter statistics printed in THE LIVING CHURCH [February 22d and March 22d] indicating that hundreds of thousands of Churchpeople have drifted away from the Church.

The bishop asks his clergy to write him their ideas on the accusations that the Episcopal Church's growth is not keeping up with the population and that one of the reasons for the gap is complacency. Then he says:

"If enough of us feel strongly enough we may be able to make a greater dent here in California. The most useful thinking we can do is along the line of 'How much better a job can I do?' *Mea Culpa?* In this kind of inquiry I believe it is beside the point to look around for a scapegoat, e.g., Protestantism. Some Protestant bodies are doing a magnificent job, as are certain Episcopal parishes all over the country.

"I can name clergy in San Joaquin who are carrying a heavy load of entirely parochial duties. . . . Others, I regret to see, make relatively few calls.

"Are any of us giving ourselves too short a work day?"

"What do we say to the [National Council] Education Department's drumbeat on the loss of seven out of 10 young people confirmed in the teens, within ten years?"

"Is six weeks or less sufficient for confirmation instruction? Is six months too long? Is there any known relation between preparation before and loss afterward? Is confirmation too much of a statistical mill, or do we have considerable success in the permanent follow-up (organizational identification, anniversary communion, pastoral inquiry when their absence is noted).

"Is it true that we too easily slip into a comfortable groove as one of a group of 'the' people of the community?"

"Personally I prefer the Episcopal Church, hands down. . . . Likewise I can

TUNING IN: 12d Sunday after Easter is often called "Good Shepherd Sunday," from opening words of Gospel: "I am the good shepherd." Providing a cue, as it were, for this, Epistle ends with reference to Christ as "Shepherd and Bishop" of

our souls. Twenty-third Psalm is one prescribed for Morning Prayer, in which an Old Testament lesson says God will "feed his flock like a shepherd," while a New Testament lesson leads up to Gospel for the day.



point with pride to the accomplishments and statistical comparisons of San Joaquin's churches. Therefore, are we the exception in the Pecusa?"

### Dean Nutter Dies

By the Rev. W. FREEMAN WHITMAN

The Rev. Dr. Edmondson Nutter was Dean of Nashotah House from 1925 until 1947. Those dates tell much: that his term of office was the longest of any head of the House, except Dr. Cole; that he carried the financial burdens, heavy at all times, through the years of the depression, and the administrative work through the trying period of World War II. He not only kept the academic machinery functioning, but he made important changes. He felt strongly the need of a full college course for men preparing for Holy Orders, and changed the long-standing arrangement of having a preparatory department.

In addition to his task as Dean he taught pastoral theology and homiletics.¶ He had been a most successful parish priest and was one of the really great preachers in the Church, and so was well fitted to train students in these two important fields. As if this were not enough he carried on the strong Nashotah tradition of careful instruction in Liturgics, after the retirement of Dr. St. George from that chair. And it is in relation to the Liturgy, to the worship of God by His Church that his influence was most memorable. During his years as Dean he never, while in residence, missed a single prescribed service in the chapel, or was late for one. He insisted that the example of the scribes who "read in the book in the law distinctly and gave the sense" be followed. Woe to the hapless soul who ignored the comma and prayed in the Litany for "fatherless widows"! His many, many pupils, over one-half of the living alumni studied under him—learned from him to love and use the Church's prayers.

In his own devotional life the Blessed Virgin had, of course, a special place. He arranged that all the festivals in her honor should be carefully observed in the house chapel, which is dedicated to her. He carefully selected the Psalms and Lessons for those of her feasts found in the English Calendar, though not, as yet, in the American.¶ Though a loyal American citizen (he was most interested in politics) he was born an Englishman and his devotion to the Prayer Book of the Church of England was never entirely eclipsed by his years of using the American book. Of his many great sermons one which his friends particularly remember and often mention was on the

Blessed Mother, preached from the text, "Woman, what have I to do with thee?"

It was most fitting that, in remembrance of his years as dean, and in her honor, a statue of Our Lady of Walsingham was later placed at the entrance to the chapel. At the alumni banquet the evening



DEAN NUTTER  
*The devoted worshipper.*

before its dedication, he spoke most movingly of his visit to the shrine at Walsingham.

The daily offices, which he knew so well that after a serious operation, he was able next day to say Matins and Evensong by heart; the Blessed Sacrament, which he celebrated daily; the teaching, through which he led others to share these treasures—all these go to make up the picture of Dean Nutter, the devoted worshipper.

Edmondso John Masters Nutter was born in England, in 1879. He attended Leeds University and Nashotah House and held the B.D., the D.D., and the D.C.L. degree. He was ordained deacon in 1910 and that year became deacon in charge of St. Paul's Church, Columbus, Wis. Ordained priest in 1911 he became assistant priest of Grace Church, Chicago. Then from 1913 to 1917 he was rector of St. John's Church, Chicago.

In 1918 he was called to be rector of the Church of the Messiah, Detroit, and remained there until he was elected dean of the faculty and president of Nashotah House in 1925. After his retirement in 1949 he continued his ministry as assistant rector of St. John's in the Village, New York City. Dean Nutter died on April 6th at St. Barnabas' Hospital, New York City.

## LAYMEN

### A New Premise

The 1953 Laymen's Training Program, scheduled to get underway this month, will stress a broader base of lay leadership for the Church.

On successive weekends laymen from the eight provinces of the Church will hold conferences, all of them under the joint auspices of the National Council and the Presiding Bishop's Committee on Laymen's Work. The program has been planned under the leadership of Robert D. Jordan, director of promotion, and each conference is to be conducted by Mr. Jordan and the provincial chairman of laymen's work.

The Laymen's Training Program is now in its fifth year. Its purpose is to teach a corps of laymen the meaning of Christian stewardship and to give them a total picture of the mission of the Church, together with detailed information on how this work is actually carried

Later these men will become instructors in their own dioceses.

## TELEVISION

### NCC Film Rejected

Both the National Broadcasting Company and the Columbia Broadcasting System rejected for telecasting in New York the film, *I Beheld His Glory*. The hour-long film, sponsored by the National Council of Churches, was shown widely over the Easter week-end throughout the country, and was televised by the American Broadcasting Company and by the DuMont Television Network in New York. Objection to the film according to the *New York Times*, was "based in large part on the screen characterization of certain Jews and their relationship to the death of Christ." In another *Times* story, Jack Gould gave the opinion that "the casting and playing of the role of Judas is unfortunately very badly stereotyped," and added, "In these modern times, when understanding among faiths is so vital, the film might give offense."

The Associated Press reports that the Rev. Dr. Samuel McCrea Cavert, general secretary of the National Council of Churches, said, when reached by telephone, "In my judgment the film is a very careful reproduction of the New Testament narrative. I saw no trace of anti-Semitism in the film."

The firm which produced the movie, Cathedral Films, is headed by the Rev. James K. Friedrich, a priest of the Episcopal Church.

TUNING IN: ¶Homiletics is that branch of theological training dealing with the preparation and delivery of sermons. ¶Feasts of the Blessed Virgin found in English calendar but not in American are (1) Visitation, July 2d (see St. Luke 1:39),

(2) Nativity, September 8th, and (3) Conception, December 8th. Though not in American Prayer Book (which has only Purification, February 2d, and Annunciation, March 25th), these and other feasts of the BVM are observed in many places.



## IRAN

## Bishop to Stay

The Bishop of Iran, the Rt. Rev. William Jameson Thompson, ordered by Teheran police to leave Iran with his ailing wife, received permission on April 4th to remain, according to a United Press story. Revocation of the order against Bishop Thompson, who has served in Iran more than 30 years, came after United States Ambassador Loy Henderson had visited Premier Mohammed Mossadegh, and Swiss Minister Alfred Escherr had made representations to the Foreign Ministry, the UP story said.

## BRAZIL

## Catholic Character

By the Rev. CUSTIS FLETCHER, JR.

The deacon advanced to the priesthood was the Rev. Herman A. diBrandi, formerly of the diocese of Maryland, now chaplain of the Southern Cross School in Porto Alegre, Brazil. Bishop Melcher of Central Brazil was officiating bishop. The Rev. Custis Fletcher, executive secretary of the Church in Brazil, preached the sermon; the Rev. Bruce Causey, professor in the Brazilian Theological Seminary, was the presenter; the Ven. J. Y. Ito, archdeacon for Japanese work, read the Epistle; the Rev. Canon J. B. Townsend, chaplain of St. Paul's English Church, read the Gospel; Ven. G. Vergara dos Santos, archdeacon of São Paulo, read the Litany.

The service was held in St. Paul's Church (which is under the jurisdiction of the British Bishop of South America) and was part of the celebration of the 30th anniversary of the founding of the Church's work among the Japanese in Brazil. It was in this church that the first Japanese converts to the Church in Brazil were baptized, and here several of the Japanese clergy in Brazil have been ordained.

This usually international ordination happened during the 4th annual convocation of the missionary district of Central Brazil, held in the city of São Paulo, February 12th to 15th. The service showed the catholic character of the Church's work in Brazil.

In his report, Bishop Melcher brought out the great growth and progress of the district in the past year, especially in the physical properties.

Council of Advice: Clerical, N. de Almeida, P. Simoes, C. Fletcher; lay, A. Barreto, J. H. Lucas, N. Boggiss.

Brazilian National Council: Clerical, G. V. dos Santos; clerical alternate, E. S. Yuba; lay, J. Dantas; lay alternate, O. Leonardo.

## Needed: Surrender to God

IF anyone wants to know what goes on in a psychiatric interview, he will glean a good deal from the 15 case histories given in *Ways to Psychic Health*, by Alphonse Maeder (Translated from the German by Theodore Lit. Scribners. Pp. x, 200. \$3.50).

But more than a mere means to satisfy curiosity, this book is the work of a top-ranking psychiatrist — a former associate of Jung and Freud — who definitely believes in God and in the need for faith:

"I came to the conviction that man by himself cannot save himself and that in the final analysis no person can help another. Man is so deeply embedded in his egoism and isolation that only a humble self-surrender to God, the personal God, can really bring about a liberation and transformation" (p. 11).

In the present volume Dr. Maeder confines himself to examples of "short" (two or three sessions) and "brief" (up to 10 sessions) psychotherapy — as distinct from psychotherapy, period (10-30 sessions), and "major" psychotherapy (beyond 30 sessions).

To read the introductory sections of the book, to browse through the case histories, and to read the chapter on Psychotherapy and Pastoral Care is to become convinced that here is a book worthy of the attention not only of the author's professional colleagues but of social workers, of the clergy, and of Churchpeople generally.

Dr. Maeder's position on the relation of psychiatry to religion is summed up thus:

"Clearly requiring psychotherapy are the typical psychoneuroses (hysteria, obsessional neuroses, and phobias), the actual neuroses (anxiety neuroses), and the psychogenic depressions and manifold disturbances of similar origin. The pastor should stay clear of these illnesses, which are medical matters whose treatment requires special training which he lacks.

"Conversely, one can observe that patients under medical care who had been making no progress or had been discharged as half-cured or had given up the treatments find valuable assistance and improvement through pastoral care. This occurs frequently in cases where there exists a mixture of illness and sin. For such persons the exclusive application of one or the other method does not suffice; they require a suitable combination of both methods" (p. 180).

THE Library of Christian Classics to be launched this spring by SCM (Student Christian Movement) Press in England [L. C., February 22d], the 26

volumes of which will come out at the rate of two every spring and two every fall, will be published simultaneously in the USA by Westminster Press.

Volume I, *Early Christian Fathers*, edited by C. C. Richardson, and Volume XXIV, *Zwingli and Bullinger*, edited by C. W. Bromiley — both scheduled for May, 1953, publication in England — will be available through Westminster Press in America on April 27th, at \$5 each.

This parallel appearance on both sides of the Atlantic will continue until the set is complete.

## Books Received

THE PRIVATE LIVES OF THE PROPHETS and the Times in Which They Lived. By Brooke Peters Church. Rinehart. Pp. 246. \$3.

WHAT IS RELIGION? By Alban G. Widgery. Harpers. Pp. xi, 330. \$5.

THE THIRD AND FOURTH BOOKS OF MACCABEES. Edited and translated by Moses Hadas. Harpers. Pp. vii, 248. \$4. [Third volume in series "Jewish Apocryphal Literature," containing introductions, parallel Greek and English texts, and notes.]

THE LIFE OF THE CHURCH. By Samuel H. Miller. Harpers. Pp. 154. \$2.

THE LIFE OF ARCHBISHOP JOHN IRELAND. By James H. Moynihan. Harpers. Pp. x, 441. \$5. [Archbishop Ireland (d. 1918) was Roman Catholic Archbishop of St. Paul, Minn.]

THE RETURN TO REASON. Essays in Realistic Philosophy. Edited by John Wild. Regnery. Pp. x, 373. \$7.50.

RELIGION AND ECONOMIC RESPONSIBILITY. By Walter George Muelder. Scribners. Pp. xvii, 264.

THE WAYS OF FAITH. An Introduction to Religion. By John A. Hutchison and James A. Martin, Jr. Ronald Press. Pp. ix, 511. \$4.50.

THE AMERICAN LIFE: DREAM AND REALITY. By W. Lloyd Warner. University of Chicago Press. Pp. xiii, 268. \$3.75.

NO STONE UNTURNED. The Story of the Stone of Destiny. By Ian R. Hamilton. With a Foreword by Sir Compton Mackenzie. Funk & Wagnalls. Pp. 191. \$3.75. ["The chief culprit of the most unbelievable, outrageous prank of modern times confesses how and why he stole a block of sacred sandstone from under England's hallowed Coronation Chair and set a whole country by the ears."]



# Episcopal Church Schools:

## An Independent View

By F. Porter Sargent

*Boston's greatest contribution to world culture has been its vigorous practice of the principle that integrity is an asset. People all over America flock to place their money in the hands of Boston trustees. And parents and educators all over the country have learned to look to Porter Sargent of Boston for a frank and forthright evaluation of private schools. In this article, the publisher of the famous Sargent's handbooks turns his critical eye upon the Episcopal Church schools and says what he thinks of them.*

SOMETHING of the contemporary import of the Episcopal Church's schools can be judged by their appeal to other than Church patrons. Of more than 140 schools in the continental United States listed in the 1953 issue of the *Episcopal Church Annual*, all save several missionary and charity institutions are described in the 34th edition of the independent *Handbook of Private Schools* (Porter Sargent).

In enrollment policy, they are probably more tolerant of non-Church members than are the schools of some other Christian bodies and, therefore, are more in the eyes of the public. If the Episcopal schools can be charged with "snobbishness," as they have been, it must be on grounds other than religious affiliation.

This breadth of student representation has had quite unexpected results in some Episcopal school curricula. Although the doctrines and tenets of the church are taught, they are seldom compulsory, and there is often an unusual range of religious instruction, including comparative religion taught from a secular viewpoint.

This tolerant spirit within one school is reflected among schools of the Episcopal Church generally. With no effectively organized unity through association or standardization other than religious doctrine for communicants, the schools have evolved a greater diver-



WORSHIP  
At a school chapel.\*

gence of plan and type than is evident among similarly affiliated groups. Further, this flexibility has fostered a general awareness of, and interest in, new educational developments and has permitted the inaugurating of new techniques and subject matter.

But educational experiment has been cautious among the Episcopal schools; in some cases it has been hindered by rigid adherence to the once new but now old. And the schools themselves have often been less pioneering innovators than sedate followers, sometimes slavishly of one another. In this respect, the schools have imitated the pattern of the regional growth of the church.

The fame of the Episcopal Church's schools was founded on those established immediately before, and in the three or four decades following, the Civil War. But there were earlier ones, still existing, among them Trinity in New York City, established in 1709 and oldest of the present Episcopal schools; Episcopal in Philadelphia, founded in 1785 by the first Bishop of Pennsylvania; Hannah

\*St. Alban's School, Washington, D. C.

More in Maryland, established in 1832 and now the oldest existing Episcopal school for girls; St. Peter's in Philadelphia, 1834; St. Mary's in New Jersey, 1837; Episcopal High in Virginia, 1839; St. Mary's in North Carolina, 1842; Stuart Hall in Virginia, 1843; De Veaux, 1853; and Grier, 1853. Not all of these, of course, were founded as Episcopal schools.

### FIRM IMPRINT

The most famous of the Episcopal schools have been creations of remarkable men, rather than of the church itself. St. Paul's still bears the firm imprint of the Rev. Dr. Coit; Groton remains the school that Peabody built; the masculine grasp of Caroline Ruutz-Rees still holds at Rosemary Hall. As Ellery Sedgwick commented, "Always Groton was striving to be an institution, but always it was personality that made it what it was."

When in 1855 the Rev. Henry Augustus Coit opened St. Paul's in Concord, he unleashed formative influences not only for the establishing of other Episcopal schools, but also for the developing of private education throughout the United States. St. Paul's made immediate appeal to the new class that was rapidly acquiring wealth from the development of water power, textile mills, and exploitation of the continent. While it avowedly was to prepare boys for either college or business, the former aim absorbed the latter, and today it continues the tradition of sending most of its graduates to Yale, Harvard, and Princeton, although a few do attend other colleges.

Dr. Coit learned and then taught an almost passionate devotion to English schools. To St. Paul's he introduced English practice and nomenclature as understood by an Anglophile, and these have been successively if not always successfully imitated by many other Episcopal schools.

Perhaps even more important than this English influence was Dr. Coit's concept of the Christian gentleman, which he defined in terms of Dickensian benevolence and the common good of human-



ity, but from a somewhat aloof and perhaps not always practical viewpoint.

Ten years later, St. Mark's was founded as a church school of the parental type, with all activities carried on under one roof. The organization and development of St. Mark's were an adaptation from St. Paul's and the English system as understood by William E. Peck and the Rev. Dr. William G. Thayer.

#### ARISTOCRAT DEMOCRACY

The influence of Dr. Coit culminated in the establishing of Groton in 1884. Endicott Peabody here developed a spirit of aristocrat democracy that appealed both to "leading families" and to some of the socially ambitious. A spokesman for Groton has stated that

"the duty of a school is in reality to make its men more marked for the right reasons. The duty of all schools is to wipe away the fears of commitment to belief, the uneasiness of being 'different.' But any man of belief and conviction is separate from his generation in any period of history and 'aristocracy' has nothing to do with that separation."

These three schools catered almost exclusively to ministerial families and the well-to-do. Their endowment became proverbial among private schools—St. Paul's today has funds totaling nine and a half million, St. Mark's one and a half million—and early gave to the



STUDY  
A biology class.\*

Episcopal school movement a reputation for "snobbishness" which it only partly deserved. The three schools themselves, admitted an increasing number of scholarship students. Many other Episcopal schools are not well endowed but live on current income from tuition and yet perhaps motivated as much by self-consciousness as by Christian charity, have

\*At University of South.

managed to give a sufficient number of scholarships to make their student bodies representative of fairly diversified economic and social strata.

During this second half of the 19th century and into the first few years of the 20th, dozens of other diocesan and private Episcopal schools were established. In addition to others which cannot be mentioned for lack of space, these include the following:

Shattuck, 1858; Mercersberg, 1865; St. Mary's in Minnesota, 1866; Manlius, 1869; St. Helen's in Oregon, 1869; Kemper Hall, 1870; St. Agnes' in Albany, 1870; St. Paul's in Garden City, 1877; Holderness, 1879; St. Mary's in Texas, 1879; Rowland Hall, 1880; St. John's in Wisconsin, 1884; Howe, 1885; Breck, 1886; St. Mary's-in-the-Mountains in New Hampshire, 1886; Northwestern, 1888; Rosemary Hall in Connecticut, 1890; Chatham Hall, 1894; Choate, 1896; Morristown, 1898; National Cathedral in D. C., 1901; St. James' in Minnesota, 1901; Salisbury, 1901; St. Alban's in D. C., 1907.

This is a most impressive group of private schools. Many of them began quite frankly and openly in imitation of the Triumvirate. The boys' schools wished to send their graduates to ivy-covered colleges, while the girls' schools set as their goal the "leading women's colleges of the East." Even today a few of these schools are a bit ashamed to mention that many of their graduates enter mid- and far-western colleges and universities of equal standing in the academic world.

Those of this 19th-century group that were not more or less imitative of the New England schools generally took on, chameleon-like, the coloring of their environment—in Virginia horsemanship was second only to academic studies, and not always second; in the Middle West, there was a tendency for drill rifles to take the place of cricket bats.

When Fr. Sill transmuted a religious virtue into an economic value, he opened vistas of a new era which bear import quite as great for the continuing growth of private schools as the impetus given by Dr. Coit 50 years earlier. In 1906 Fr. Sill began in a farmhouse the little group that has since grown into the imposing Kent School of Connecticut. His aim was to provide the educational advantages of the older schools to those who, in the Biblical sense, were nearer to God in their poverty. His vigor and genius have had far-reaching effects, not only among Episcopal schools, but throughout private education in the United States.

Fr. Sill, perhaps more than any other head master, led the campaign to demonstrate that private education need not be the preserve of the rich only, that democracy can function wherever human beings come together, not merely in public room and forum. With the basic

simplicity of early Christian practice, he inaugurated the self-help plan by which the boys do most of the work in maintaining the plant, and by which the parents are charged in relation to their own ability to pay and the school's annual budget. Thus, without the taint of charity, he made accessible to the less well-to-do what had hitherto been available only in the fashionable private boarding schools.

Simplicity of life, self reliance, and directness of purpose have always dominated at Kent. By useful daily toil, Fr. Sill inspired his pupils with an idealism which was perhaps somewhat more practical than the white collar gentlemanliness of many an older Episcopal school.

With the death of Fr. Sill in 1952, private education in this country lost perhaps its most colorful spokesman, and certainly one of its most beloved. But to say that his place cannot be taken by another is to say that his spirit will endure. Hundreds of schools—most of them not Episcopal—have adopted some modified self-help plans. Their inspiration has almost always been the Kent School.

Immediately before the first World War and in the 20's there was a new growth of Episcopal schools. During this period were founded Bishop's School, 1909; Virginia Episcopal, 1916; St. Margaret's, 1920, and Christchurch in Virginia, 1921; South Kent, 1923; St. Agnes' in Virginia, 1924; St. Andrew's in Delaware, 1924; Cranbrook, 1926; Wooster, 1926; Brooks, 1927; Malcolm Gordon, 1927; Valley Forge, 1928; St. Dunstan's in Rhode Island, 1929; Kingswood, 1931; St. Mark's in Texas, 1933; St. Peter's in Peekskill, 1938; Palmer, 1939; and others, as well as a group of Abbie Loveland Tuller schools.

#### PENCHANT FOR EXPERIMENT

The latest increase in Episcopal schools has come since 1945, including a small group of boarding schools, especially Trinity-Pawling in Pawling, N. Y., 1947; and St. Stephen's in Texas, 1950. But perhaps more significant in the post-war development has been the spread of elementary and secondary Episcopal day schools, such as Grace Church, St. Hilda's, and St. Luke's in New York City; Trinity Parish in Georgia; St. Stephen's in Virginia; St. Matthew's Parish in California; Trinity in Maryland. If some of the older boarding schools have at times been cautiously conservative, these new schools have shown a vitality and a penchant for experiment that have led them to explore exciting new areas of education.

The schools mentioned here and the others listed elsewhere in this issue [p. 20] constitute a most imposing list. It is to be doubted that any other group of





ATHLETICS  
The varsity four.\*

affiliated schools has contributed more to private education in the United States.

To the independent, objective observer, dissociated from the dogma, these Episcopal schools show certain characteristics in sufficient frequency and strength to allow comment.

It is the boast of most private schools that they offer "small classes and individual attention." The phrase occurs endlessly in the self-evaluations which the schools send us. In some few cases it is not true; private schools are not unknown that have 30 or 35 students to every teacher. Both the school and the teachers may be doing a good job, but certainly personal attention is somewhat less than might be desired, and even somewhat less than might be found in some public schools.

There are more than 585,000 pupils enrolled in Episcopal schools. These are instructed by almost 70,000 teachers. The ratio is one teacher to every 8.7 students. Our recent analysis of private school teacher-faculty ratios, conducted

graphical distribution of the schools. Although, of course, the greatest Episcopal church membership is in New England and the Middle Atlantic states, these regions have more than their share of schools. A breakdown of the figures by the states arranged geographically, rather than by dioceses arranged alphabetically, is most revealing. The following list indicates the number of Episcopal elementary and secondary preparatory boarding schools in each state:

New Hampshire — 3; Vermont — 1; Massachusetts — 5; Rhode Island — 2; Connecticut — 10; New York — 14; New Jersey — 5; Pennsylvania — 4; Delaware — 1; Maryland — 3; Washington, D. C. — 2; Virginia — 11; North Carolina — 4; South Carolina — 1; Kentucky — 1; Tennessee — 3; Mississippi — 1; Texas — 4; Indiana — 1; Michigan — 2; Wisconsin — 3; Minnesota — 4; Iowa — 1; Nebraska — 1; Kansas — 1; Wyoming — 1; Utah — 1; Washington — 2; Oregon — 1; California — 3.

This means that 19 states do not have Episcopal preparatory boarding schools.



DRAMA  
The "Blue Danube" Ballet†

in preparation of the 34th *Handbook*, shows that the figure for the Episcopal schools is somewhat lower than that for the average independent institution. The only disturbing factor in the picture is the increase from 8.6 to 8.7 in Episcopal schools from 1951 to 1952, although again the increase is probably less than in many other schools.

What must be more disturbing, from the Church point of view, is the geo-

Or, to put it differently, 35 of the 88 continental United States dioceses do not. Figures for the day schools would parallel these.

#### LOCAL NEGLIGENCE

In part, this distribution is unquestionably the consequence of Episcopal education having spread from the north-

\*St. Andrew's School, Middletown, Del.  
†St. Helen's Hall, Portland, Ore.

eastern section of the country. But in part it is also due to the negligence of local church groups who depend on schools elsewhere. And certainly to some extent a premium is placed on money in respect to Episcopal education for children in some areas of the country. Parents in Florida, for example, who wish to send their boys to an Episcopal school find the nearest is in South Carolina.

Significant differences emerge between the boys' and girls' schools. Few of the girls' schools have self-help and work programs which actually contribute to the economics of the establishment and result in a lowering of tuition. This is somewhat in the genteel tradition of the gilded age in which women of the well-to-do families were ornamental—except for child-birth and the minor arts.

Also, academic standards among the girls schools are somewhat lower than among the boys. Much of this is due to the stiffer entrance requirements of men's colleges. But when we consider that many of the girls schools still have non-preparatory curricula, while few of the boys schools do, the genteel tradition again becomes apparent.

The great majority of both the boys and girls schools, except for those established for charitable or missionary purposes, are strongly college preparatory in function, in keeping with the tradition since the Civil War. This emphasis on college preparation has, despite the interest in, and attention to, individual needs so apparent in these schools through the wide range of electives and extra-curricular courses, lessened the tolerance toward the mediocre or poor student and toward the student whose interest is not oriented toward college. Consciousness of college entrance records, of which the individual schools are proud, has tempted them too often to keep their record "clean."

But very few of the schools prepare their students to enter the Episcopal colleges. Possibly in the view of these schools themselves the colleges, with two noted exceptions, have not kept pace academically or socially.

Today Episcopalians can take pride in their schools, even though a certain self-centered contentment has sometimes led to isolation and prevented those broader developments that make for shared traditions. The schools don't intelligently work together, nor do they bolster each other toward maximum effort. Pride of prominence has promoted a paralysis of pedagogic method and paucity of purposefulness in doing things other than those undertaken years before and now repetitive and routine.

But since the war there has been a new vitality, a new willingness to experiment, a new iconoclasm among the Episcopal schools that portends a more energetic and fruitful future.



## Church Schools Give the Answer

**T**O SEE the Church's schools through the independent eyes of Mr. F. Porter Sargent, publisher of Sargent's handbooks, is a fresh and stimulating experience. As Mr. Sargent points out [page 9], he is not considering the schools from the standpoint of their imparting the specific teaching of the Episcopal Church, but as educational institutions in a more general sense. However, the difference in point of view, when translated into actual yardsticks of evaluation, is not as great as one might expect.

The function of the school is preparation for life. The weakness of the private school is that it may tend to concentrate on preparation for a rather brief segment of life — for four years in the Ivy League. The better and stronger the school, the greater the danger that it will regard itself as a training ground for Big Men on Campus in the better colleges and universities, or for the feminine equivalent thereof. And for some of these young men and women, graduation from college marks the end, rather than beginning, of significant living.

The great strength of the private school, however, is the opposite side of the same coin. The school demands excellence of its students — excellence in studies; excellence in sports; excellence in manners and culture; excellence in character. Its emphasis on the "right" college or university for its graduates is basically motivated by a generally sound belief that the acceptance of its students in this highly competitive realm is an objective measurement of the achievement of these various excellences.

The Episcopal Church has never regarded the docile acceptance of its doctrinal teachings as the

goal of its educational efforts. Believing that truth must stand on its own credibility and that all truths — scientific, philosophical, and theological — are in the last resort equally religious, since they stand in the same relationship to the God of Truth, the Church has not regarded its educational institutions as a separate area of safety in a jungle of unbelief, but rather as a functioning part of the total American educational pattern. There are no established channels of progress from a Church primary school to a Church secondary school to a Church college; nor, in the secondary school field, is there even a very firmly established pattern of selecting members of the Episcopal Church as students!

This sense of general identification with the American scene, tempered by an emphasis on excellence, on the best things in the common life, has both its good and its bad points. During the great swing away from Christian belief in the first part of this century, many of the schools seemed to become a little embarrassed about the Gospel, a little too ready to follow the secularist fashion. Christian faith cannot always rely on the current trend in scholarly circles for guidance as to what truth is of God.

In a democratic culture, the private school seeks to produce students who will make the maximum contribution to that culture; but the Church school, if it is to be true to its foundation, must interpret that maximum not only according to the prevailing mores but according to the standards of Christ and His Church. It must not only distill the best of our own civilization but continue to produce and put into that civilization the eternal values of the Gospel.

In today's world, secularism is in full retreat. Parents and educators realize as they have not for half a century that human freedom and dignity are closely related to Christ and His Gospel. The sight of a civilization based on Godlessness has borne in upon us all a realization that God is more important to us than civilization itself. And at this moment, the Church schools come into their own as institutions grounded upon a reality that has survived more than one past civilization. The fact that one particular interpretation of Christianity is accepted within the Church-affiliated school preserves it from over-emphasizing denominationalism in its religious teaching. It does not have to water down Christianity to a least common denominator nor focus undue attention on differences between Churches. The Church school as a community can present a full and com-



ANNIE WRIGHT SEMINARY, TACOMA, WASH. (left):  
Grounded on a reality that has survived.



plete Christian way as a natural and normal thing, as a religion for living. Doctrine, discipline, and sacramental practice can be regarded as the things that unite the community rather than the things that divide it.

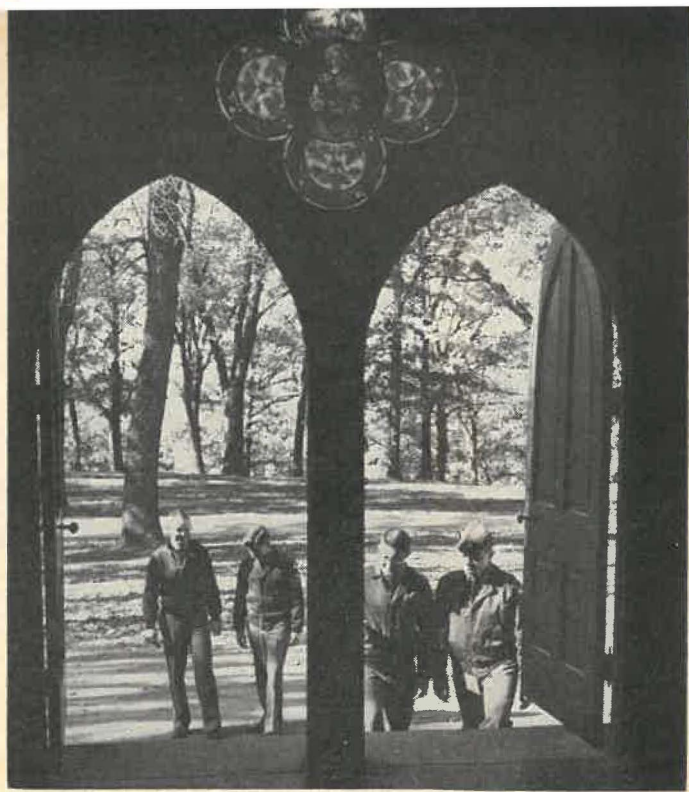
This period in history almost seems to be the time for which the Church schools were founded, the moment when they can come to the forefront of the educational scene with a curriculum that makes sense. The public schools and the secular colleges and universities are going through a period of self-scrutiny, groping for a religious foundation that they know they must have but must not attach to a denominational foundation. As their confusion deepens, the clarity and integrity of the message of the Church schools becomes stronger and stronger. While others question, the Church schools are giving the answer — an answer that means happier, better-integrated living to the boys and girls who are fortunate enough to be Church school students today.

### *The Imaginary Millions*

AS WE read the essays submitted in the 1953 annual Church School Essay Contest, one fact became evident — that the executive committee of the Joint Commission on Theological Education has done a superlative job in making the Church aware of the seminaries' needs. The favorite object of the imaginary millions "donated" by our essayists, when they wrote on the subject, "If I had a million dollars to give to the Church," was theological education.

Parochial schools and secondary schools also were chosen as worthy causes. Missions in general, and many specific missionary projects — slum clearance, settlement houses, evangelistic films and radio programs, aid to Indians and war orphans, and libraries of religious books — were among the other objects chosen.

The essayists as a group did not see any value in



SHATTUCK SCHOOL, FARIBAULT, MINN.: *Secularim in full retreat.*

having their foundations administered by laymen. In fact, the House of Bishops was the favorite choice as the body to designate specific institutions to receive grants for various purposes.

It seemed to us that the literary quality of this year's essays was not as high as that of previous years. Perhaps the subject was not close enough to the present-day interests and responsibilities of Church school students. However, we are happy to publish the three winning essays and a special award winner of unusual distinction in view of the age of the writer. They are worthy to stand among the essays of previous years as examples of the way the young people of the Church tackle Church problems and opportunities.

## Indian Version of 23d Psalm

*In a Letter to the Editor in THE LIVING CHURCH of December 7, 1952, Annie Gray Burroughs, Supervisor, Oxford City Schools, Oxford, N. C., asks if any readers can locate for her an Indian version of the 23d Psalm that she recalls having seen published.*

*The response to her letter and to the appended Editor's Comment was most gratifying. Copies of what was evidently the version Miss Burroughs had in mind poured in to this office. In these there are variant readings, to be sure; but the production of an apparatus criticus listing all of these would be an extensive undertaking.*

*Instead, on this "Good Shepherd Sunday" (Second Sunday after Easter),*

*when the 23d Psalm is one of those appointed for Morning Prayer (see p. 6), we publish this recension of the Indian version, typical of the many we received:*

The Great Father above a Shepherd Chief is.

I am His, and with Him I want not. He throws out to me a rope, and the name of the rope is Love, and He draws me to where the grass is green, and the water not dangerous; and I eat and lie down and am satisfied.

Sometimes my heart is very weak and falls down, but He lifts me up again and draws me into a good road.

"His name is Wonderful."

Sometime — it may be very soon, it may be a long, long time — He will draw me into a valley. It is dark there, but I'll draw back not; I'll be afraid not; for it is in between mountains that the Shepherd Chief will meet me, and the hunger that I have in my heart all through this life will be satisfied.

Sometimes He makes the love-rope into a whip, but afterwards He gives me a staff to lean on. He spreads a table before me with all kinds of foods. He puts His hand on my head, and all the "tired" is gone.

My cup He fills until it runs over.

What I tell is true. I lie not. These roads that are "away ahead" will stay with me through this life and after; and afterwards I will go to live in the Big Tepee, and sit down with the Shepherd Chief forever.



# The Winners in the 1953 Living Church Essay Contest . . .

Subject: "If I Had a Million Dollars to Give to the Church"

## First Prize Essay

By Louise King

Winner of gold medal and \$100



LOUISE KING

*Only God can pardon the prisoner.*

TO do an unlikable task for a reason, such as love, advancement, or personal satisfaction, has its compensations, if for love there is always the thought, "Won't so and so be pleased"; if for advancement, "Every little bit helps"; or if for plain personal satisfaction, "There's a nasty chore out of the way." To every disagreeable task there almost always comes one of these feelings, but there is one person to whom these feelings rarely if ever come, and that is the convict in prison. To be sure his task is not a pleasant one. One cannot say that serving a term in prison will please a loved one, help toward personal

advancement, or give one a satisfied feeling.

No matter how approached, the pain and bleakness of a prison sentence will never be completely wiped out nor the effects of it, yet perhaps the grim effects can be lessened. I am equally sure the results come from God and God alone, not from psychiatry or "treatments." God is the only one who can pardon or refuse pardon to these men. What is the use of working to have them pardoned by their fellow men? The extremely small and insignificant group of animals known as "humans" has nothing or little to do with the prisoner's soul or lack of soul, so why all this talk of getting a prisoner forgiven and at peace with his fellow men and society, when it is God that counts?

There must, however, be some work done to reconcile a person known as a "criminal" with his fellows. I do not believe the clergymen nor psychiatrists have the training adequate for the situation. What is needed is clergymen trained in a new interpretation of criminology; not the criminology that says, "These men are here, they are wrong and wicked. If we put them in prison, all will be well." What is *really* said is, "These men are strange, our minds have not enough wisdom to fathom them. If we put them behind stone and iron with guards, everything will be fine. They will not bother others, and we will not have to trouble about them." A lovely thought, isn't it! Out of sight, out of mind.

In dealing with criminals one is inclined to forget that in some cases it is not completely their own fault, that ne-

cessity awakens both good and bad ideas. If I could not get a job, I am afraid stealing would be one of my first thoughts. Therefore, some of the men who committed a crime out of necessity and are truly repentant, are less guilty of their crime than those who are just lazy. If there is inadequate help from good sources, the moment or years of true repentance will be lost in the murky pool of black deeds and departed chances. Even to the most hardened criminals there must come at least one moment of sorrow for past deeds.

If I had a million dollars I would build a school, a rather unusual school, for clergymen graduating from theological seminaries, clergymen who have felt strongly interested in working with those accused of crime. It would be non-sectarian, so that any young man of any religion, who was seeking service, would feel free to come; nor would the school be entirely confined to graduates of religious seminaries. Any one who felt called to work in prisons would be welcome. Although this may seem a trifle drastic, one thing I should like to see would be that each man qualifying for such service be confined in prison under ordinary conditions; so as to make him better understand the feelings of a

Louise Wooster King lives in Washington, D. C., with her mother, who was Evelyn Trapnall and also went to St. John Baptist School, Mendham, N. J., where Louise is a student. Her father, David Wooster King, is the author of several books; one of them, *Living East*, describes his years in India and travels in Tibet with Lowell Thomas.

Louise is 15 and in the ninth grade at St. John Baptist. It is her second year at the school. She was confirmed there last Ascension Day by Bishop Washburn of Newark.

Her main interest at present is cows, and she is the proud owner of a purebred calf, a prospect for cattle shows. Louise acquired this interest last summer at a farm in Connecticut, where she had entire charge of one of the calves. She is fluent in the technical terms relating to cattle.

Louise has a fine mind, and can do her college preparatory work with ease, though calves sometimes seem more interesting.



prisoner. On the school staff there should be at least two ex-prisoners.

Those who come to this school must come, not out of curiosity, but hope, love, and the wish to assist fellow human beings. These men should learn not merely to help the man get a parole, but to aid him after he has gotten it. He must be able to distinguish between the mentally ill or unrepentant criminal, one who if granted his freedom would merely repeat the crime, and the truly

penitent man, who is honestly sorry and wishes to make good. In addition he must make sure that the man does not slip back into the conditions under which the original crime was committed. To do this a man must have a love of fellow men and a great deal of spiritual stamina. Just to liberate all prisoners would be completely wrong; they have done a grave thing; but I think among them more salvage work can be done, if there are the right men to do it.

Such a program could not all come about suddenly. It would take years before one would begin to see the results. There would be endless problems, such as placing these trained men in the most cooperative prisons. If worked at steadily and patiently, it would I know succeed.

Most important of all is what Christ Himself said:

"I came not to call the righteous, but sinners to repentance.

## Second Prize Essay

By Rosalie Courtright

Winner of silver medal and \$50

A MILLION dollars could be spent wisely on more Biblical stories for radio and television programs. Millions of people would enjoy Biblical stories if they were beautifully written and directed, and acted by professionals. There could be stories and plays at different times of the day for special age groups, as well as productions for the entire family. At various seasons of the year these programs would have special meaning.

Valentine's Day must have a religious meaning because it is really Saint Valentine; and Hallowe'en is really All Saints' Day Eve. There must be many more days we celebrate which have a religious meaning which we really don't realize. Very fine programs could explain these holidays and some of our customs to us from their religious meaning.

The Bible is filled with fascinating

and interesting stories about people who really lived, and the lessons they had to learn, just like our own lives. A story could be written around the Beatitudes which would have a lot of meaning for us. Each of the Parables could be given as a dramatic play that would really teach us Jesus' meaning. There are many more stories of Jesus' family and friends that would be new to many of us. Modern settings would often be used when the meaning could be made clearer. Different seasons of the year would stress different occasions in Jesus' life.

The plays and programs for television would be filmed, and the radio programs would be recorded. In that way these films and recordings would later be made available to clubs, churches, and other groups throughout the country for greater help and for a longer time.

The other night on television we watched a play which Mother pointed out as a play based on the plot of a modern version of the Prodigal Son. But it was just entertainment, without



ROSALIE COURTRIGHT  
*Not so many soap operas.*

the Biblical meaning made completely clear. Instead of so many "soap" and "horse" operas, wouldn't these Biblical stories and religious programs be much more exciting and worthwhile?

So if I had a million dollars to give to the Church, I think I could best spend it to help the children of America and their parents with the kind of radio and television programs I've suggested. Let's make use of these wonderful inventions for the glory of God and the Church!

## Third Prize Essay

By John B. Severance

Winner of silver medal and \$25

THE sum of a million dollars seems like a great deal of money. The fact is that it is a lot of money but the Church has so many branches and organizations which could use money that a million would not go as far as one might think. For this reason I think that, if by some quirk of fate, I did have a million to give to the Church I would divide it among what I believe to be the three most important branches of the work of the Church. I would give \$250,000 to a large seminary

or to several small ones, \$250,000 for the social work of the Church, and last, but not by any means least, I would give \$500,000 for the missionary work of the Church.

Here one might question me as to why I think that seminaries are important enough to warrant large contributions. Seminaries are the hub of the work of the Church. One could compare them to Ben Franklin's little ditty about how a horseshoe nail caused the loss of a battle: For want of the semi-

Rosalie Courtright, daughter of Mrs. Frances Courtright of Pasadena, is 13 years old, and was born in Portland, Ore. She spent a year in Honolulu and attended school there and in Pasadena and Redlands before coming into 7th grade of the Ascension Parish Day School, Sierra Madre, Calif., in the fall of 1951. She is now in 8th grade. She is a member of All Saints' Church, Pasadena, Calif.

She has had five years of ballet, and enjoys horseback riding, sand lot baseball—almost any sport in which she can participate and not just look on. She has helped give clever puppet shows for the school, and has managed to teach several tricks to one of her Siamese cats.

At the moment she thinks she would like to become a gym teacher, but that is in the hazy future beyond high school and college. Rosalie is an excellent student and is popular with her classmates and also with the younger children who proudly boast "Rosalie is my girl friend!"



**John B. Severance** has been writing a column known as "Profiles" for the school paper at South Kent School, South Kent, Conn., and has been active in dramatics, art club, and crew. John is 17.

John is known by his friends as "Jake." He is the son of Mr. and Mrs. Frank A. F. Severance of New Canaan, Conn. He came to South Kent as a little second former in September, 1947. He is in the fifth form this year and will graduate in June, 1954. During his years in school he has done increasingly good work scholastically.



JOHN SEVERANCE  
*"All for the want of a seminary."*

nary the clergy was lost, for want of the clergy Christianity was lost, for want of Christianity a culture was lost, and all for the want of a seminary. Clergymen are needed to preserve and expand the domain of Christianity and without them or even with a shortage of them the religion would soon vanish since it needs constant maintenance.

Next we have the question of a quarter of a million for the social work of the Church. We read often of the work being done and the work yet to be done with the poor people living in the slums of the American cities and the poor people in the areas similar to the Dust Bowl or the poorer sections of the South where people are still victims of the economic collapse caused by the Civil War. Since most of us have not seen the conditions existing in these areas we aren't apt to think much about the problem.

We ought to try getting out at the 125th street station on the New York local line. From the elevated station platform one can see a great deal that social workers might be able to remedy. Dirty children are running about in the streets, alley-ways are piled high with trash and garbage from overflowing and lidless trash barrels, and dingy tenement buildings have filthy and broken windows, decorated in some cases by curtains, but these curtains like everything else in the picture, are tattered, torn, and extremely dirty. If this is part of one of the most prosperous cities in the world, what is the picture in Chicago, Atlanta, Boston, Dallas, Detroit, Los Angeles, San Francisco, or any of the big cities in the United States? I'm sure that the social workers of New York alone could use \$250,000.

Now comes the biggest donation of all: \$500,000 for the missionary work of the Church. To begin with, Christ urged his disciples to spread the Christian faith and they in turn urged others to do the same. St. Paul, one of the greatest missionaries of all time, and many like him worked hard to spread the story of Jesus Christ and the Christian religion. We should not let their work go to waste but rather take an example from them and work just as

hard and if possible harder to light the torch of Christianity in the parts of the world which need it, and keep our own torch at home burning.

There are missions such as the Holy Cross Mission in Liberia which, though

they have done a great amount of good for the natives both spiritually and physically, are still inadequately equipped to take care of all whom they could reach. The Holy Cross Mission is located in a small clearing in the Liberian jungle. It consists of a hospital, a church, living quarters for those who work there, and a home for the mission doctor. The German doctor who worked there before the war tells in his book, about the mission, of the spiritual needs of the natives in spite of all the work of the mission. They were extremely superstitious about evil spirits which caused sickness. He says that he once had to protect at the risk of his own life that of a sick native who would have otherwise been killed by other natives in order to drive away the evil spirit which had caused the sickness. This illustrates the need for improvement in the missions of the Church. To do this they need every cent they can raise, and that is why I would give a half a million for the mission work of the Church.

Though there are other branches of the work of the Church which could use money, I think that the three I have mentioned are the most important and need money the most.

## Special

### Award Winning Essay

By Paul B. Grosscup, III

**F**IRST of all, if the Church needed a new cross for the altar I would buy one for them. If they needed a Holy Bible I would get them one. If they didn't have enough money to



PAUL GROSSCUP, III  
*I would be glad to give the Church a million dollars, if I had a million to give.*

pay the teachers I would pay them for the church.

I would send missionaries to foreign countries and to the back woods to tell children about God, and I would give them enough money to go and to come back.

If the church needed a new minister I would find one and pay him. Every Sunday I would give five dollars when the offering came in church.

The Church helps people in trouble; the Church asks the minister for advice and then they do wonderful things for people in need of help. Take now in Holland where the storms have caused such awful floods. The Church is helping people there I am sure. Thousands of people have no houses or clothing or food and have turned to the Church for help. Hundreds of families have lost mothers, fathers, grandfathers, grandmothers, sisters, brothers, or pets, and the first place they will go is to the Church for comfort. The Church and its minister are always the first to go to someone's aid and that is another reason why I would give a million dollars.

*(Continued on page 34)*

**Paul Grosscup, III**, age nine, enjoys being known as a "charter pupil" of the St. Edmund's Academy, Pittsburgh, which was started in 1946, and where he is now in the fourth grade. At the Academy, where classmates call him "Bing," he is a good student and a camp enthusiast. His outside interests include baseball and swimming.



## SEMINARIES

### 4,558 Students

Since its first class was graduated in 1822, the Church's oldest and only official seminary, General Theological, in New York, has enrolled 4,558 students.

Of this number 2,809 were graduated with a degree, and 1,749 were enrolled as sometime students. Of the alumni 110 became bishops of the Anglican Communion. Of the sometime students, 46 have been Anglican bishops, and four have become Eastern Orthodox bishops. There are 45 living alumni of General who are bishops, the largest number of any of the Church's seminaries. These figures are made available in the latest issue of the *General Seminary Bulletin*, which also gives a revised and corrected list of all students and alumni and of degrees conferred from 1822 to 1953.

First alumnus of GTS was William Lupton Johnson, who was graduated in 1822. The earliest alumni list in the seminary archives, 1835-36, shows the Rev. William L. Johnson as rector of Grace Church, Jamaica, Long Island, N. Y., as he continued to be until his death in 1870.

### Field for Recruitment

Ninety students from 24 colleges and universities\* gathered at the Virginia Seminary March 6th to 8th for the annual college conference on the ministry, planned by the seminary student council and their faculty advisors. Purpose of the conference was to present to interested college upper-classmen the claims of a Christian vocation. While special emphasis is laid upon the ministry, the approach is primarily directed to those who have not yet reached the point of final decision. Just as colleges and universities have been found to be the most fruitful field for recruitment for the ministry, so have these conferences, conducted within the physical surroundings and atmosphere of the seminary itself, been increasingly instrumental in bringing many young men into that ministry.

The average college student feels that a theological seminary must surely be an educational institution with which he could have nothing in common. When he hears a panel discussion conducted by seniors, middlers, and juniors, all of whom speak his own language, on "Why I Chose to Enter the Ministry," he is more apt than not to come to the con-

\*William and Mary, St. Augustine's, Wofford, Franklin and Marshall, Tufts, Amherst, East Carolina, Trinity, Clemson, Virginia Polytechnic Institute, Citadel, South Carolina, Connecticut, Virginia, Harvard, Princeton, Richmond, North Carolina, Pennsylvania, University of the South, Ohio, Delaware, Maryland, Washington and Lee.

clusion (as one of them expressed it), "Well, if those guys can take it, I guess I can."

## COLLEGES

### Church Institutions

For the benefit of people who don't know that there are such things as Episcopal Church colleges and for young parishioners who would like to learn about Church colleges, the Woman's Auxiliary of Christ Church, Whitefish Bay, Wis., has compiled a file on the subject. The file includes such facts as these:

The first doctor of medicine degree ever bestowed upon a woman was granted to



WILLIAM L. JOHNSON  
First graduate of GTS.

Elizabeth Blackwell at Hobart College, Geneva, N. Y., in 1849.

The forestry department of the University of the South, Sewanee, Tenn., has its own saw mill, and 6,000 of the 10,000-acre campus are heavily wooded.

In the 1820's at Kenyon College, Gambier, Ohio, Philander Chase, first bishop of the Northwest Territory, was building his first permanent college building, having scoured England for money.\* The college site was in a great forest, and Bishop Chase built the walls fortress-thick. Bears and rattlesnakes were killed on the campus, and students were cautious about straying away from the school, fearing that if they wandered too far into the woods, they would never return.

Both Trinity College, Hartford, Conn., and Sewanee conduct coeducational summer schools. An attraction of Sewanee's summer college is the coolness of the mountains and a variety of sports.

\*The King, the Queen, the lords, the earls—  
They gave their crowns, they gave their pearls,  
Until Philander had enough  
And hurried homeward with the stuff.  
He built the college, built the dam,  
He milked the cow, he smoked the ham,  
He taught the classes, rang the bell,  
And spanked the naughty freshmen well.

Hobart men outnumber women at William Smith (Hobart's sister college) seven to three.

At Kenyon there is one instructor to every nine students. The college's laboratories are among the best in the country.

Both the *Kenyon Review* and the *Sewanee Review* are high-ranking publications in the field of contemporary literature.

Sewanee, Hobart, Kenyon, and Trinity all have excellent R.O.T.C. organizations; they also offer special training in art, radio, speech, music, drama, as does William Smith. All five offer pre-law, pre-engineering, and preparation for medicine; and all make scholarships and self-aid available to qualified students.

The Woman's Auxiliary of Christ Church hopes to see its file on Church colleges used to inform such groups as Sunday school children, acolytes' guilds, young people's societies, and confirmation classes, "so that a desire for a Church college will be a part of the young people's growing up in the church."

## SECONDARY

### Religious Club

By LISTER HILL  
and FRANKLIN MAYO-WELLS\*

Is there a God? What is His nature? Is one man's God better than another's? These and many other topics have been the subject of debate and talk in an unusual student discussion group that the Rev. E. Pinckney Wroth has organized in the National Cathedral Schools of Washington, D. C.

Headed by a student president, who moderates, and a secretary, who records the minutes, the boys and girls of the Religious Club meet for an hour every Friday evening and hold discussions on practically every subject that can be construed to be connected with religion—from "the nature of God" to "a social code for teen-agers." While talk is somewhat informal, and rules of procedure few, the seriousness of the group is evident to visitors—who sometimes outnumber the regular members. When the members reach a point of impasse, guest speakers, usually prominent authorities on the subject at hand, are called in to enlighten the club. Noted clergymen, such as Dr. Theodore Wedel, and prominent laymen, such as Charles Foltz of *U. S. News and World Report*, have attended meetings and have presented their particular viewpoints.

A unique aspect of this organization—unique for a Christian discussion group—lies in the fact that some of the members are agnostics, and many, independent thinkers. Yet the majority, who

\*Student members of the Religious Club.



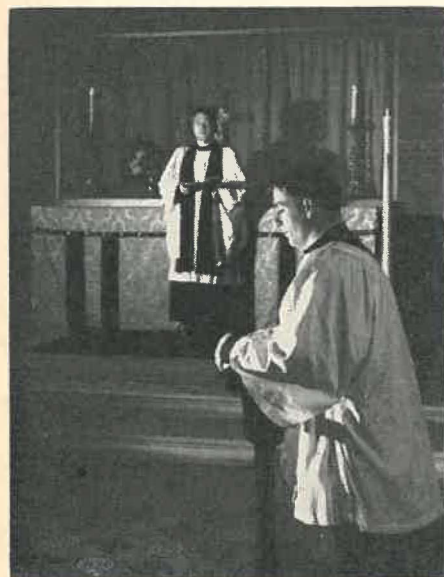
# SCHOOL LIFE



ST. JOHN'S MILITARY, SALINA, KANS.  
*Crack drill squad on exhibition.*



ST. MARY'S, FARIBAULT, MINN.  
*Badminton players.*



BARD COLLEGE  
*Chaplain and student.*

are orthodox Christian, though not all of the same Church, maintain the Christian nature of the club.

The club meets every Friday during the school year. Its 30 regular members are always on hand, regardless of other engagements. Many bring dates and on occasion several of the group either have just arrived from participating in some athletic event or are formally dressed for later festivities.

### Character Award

"What we need more than ever these days is restoration of character, of respect for it, and understanding of the need for it." So feels the Rev. Harry Wintermeyer, chaplain at Sewanee Military Academy, Sewanee, Tenn., who has been busy putting his belief into action.

Late this spring one or more deserving SMA cadets will be given the N. Hobson Wheless Award for Character. Chaplain Wintermeyer, former curate at St. Mark's Church in Shreveport, La., took his idea to Mr. Wheless, a Shreveport oil operator and an SMA alumnus of 1909. Mr. Wheless readily agreed to finance the award in perpetuity through a trust fund, and stipulated that the fund provide duplicate awards if that seemed advisable, or would be withheld one year or more should no cadet be considered fully deserving.

### New Auditorium

St. Anne's School, a boarding and day school for girls under auspices of the Sisters of St. Anne in Arlington Heights, Mass., has a new auditorium, dedicated recently by Bishop DeWolfe of Long Island, assisted by the Rev. Granville M. Williams, S.S.J.E., warden of the School.

### Patterson Grows Four Ways

Patterson School for Boys, in Legerwood, N. C., has witnessed growth in spiritual, mental, social, and physical realms in the school year 1952-1953. The new Sarah Lenoir Memorial Chapel, unfinished but in daily use, continues to grow toward completion as rapidly as gifts make necessary funds available.

A program has been launched to seek gifts to form a permanent scholarship fund.

The completion of the student recreation room beneath the playing floor of the gymnasium is the most notable achievement of the year in the social field.

Though the football team gave a good accounting for itself and baseball is promising, the basketball team was the greatest source of pride for Patterson in that it won 11 games and lost three

in the season, tying for first place in a county conference before the tournament.

### What is the Task?

Heads of ten Church schools for girls gathered at the College of Preachers, Washington, D. C., recently, for a conference under the leadership of the Rev. David Hunter, director of the Department of Christian Education.

Dr. Hunter's opening question, "What is the basic task of the Church preparatory school?" launched the group on a discussion that took up the entire conference time.

It was agreed that the basic task of the Church preparatory school was to help people to find their place now in a redemptive society; that with this must be given an intellectual understanding of the Christian tradition with a concern for the influence of Christian teaching upon behavior and the will.

### Trustees Scholarships

Kemper Hall trustees, at a recent meeting of their board, voted a portion of the funds raised by them this year for the establishment of trustee scholarships, ranging from \$200 to \$500, will be awarded on the basis of character, academic ability, and financial need. They will be renewable each year for students who continue to qualify. Located at Kenosha, Wis., Kemper Hall, which is under the care of the Sisters of St. Mary, has been preparing girls for colleges throughout the country for more than 80 years.

### First Year in New Building

This is the first year that the boys at Hoosac School, Hoosick, N. Y., have assembled as a unit in the new school, Tibbits Hall. Last spring several boys lived at the mansion but it was only last fall that the school moved from its old quarters to the remodelled dwelling of Dr. Edward Tibbits, founder of the school. It is a picturesque spot, situated on a hill overlooking Hoosac Valley and Hoosac River.

Hoosac alumni include such men as Burgess Meredith, actor; Nevin Busch, author of *Duel in the Sun*; Fr. Whittemore, former Superior of Holy Cross, West Park, N. Y.; and William Pitt Mason, attorney, New York City.

### Diplomatic Relations

Girls of St. John Baptist School, Mendham, N. J., have what Bishop Washburn called "diplomatic relations" with the boys of St. Bernard's School, Gladstone, N. J. The girls are in the



diocese of Newark, the boys in the diocese of New Jersey. St. Bernard's has a sister school, St. Mary's, Burlington, in the same diocese, but St. John Baptist is nearer by.

The three Church schools had an entertaining afternoon recently when St. Mary's of Burlington played St. John's team in basketball, in the gymnasium of St. Bernard's School in Gladstone. The boys of St. Bernard's were an interested audience, and after the regular game played one against a team of girls. No score of that game was kept. A short tea dance was held afterwards, for all three schools.

### Sophomore Carnival

Each year the sophomore class at Saint Mary's Hall, Faribault, Minn., stages a benefit carnival in the school gymnasium. Proceeds go to the Darlington Missionary Society, a charitable organization named for Sarah P. Darlington, first headmistress of the school.

A tradition at the carnival is the faculty auction at which faculty privileges are auctioned off. Some of the particularly coveted privileges are to be the headmistress for a meal, to stay up until midnight while the teacher offering the privilege goes to bed at ten o'clock, to have afternoon coffee with the faculty, to have a theme written, or to have breakfast in bed.

The Darlington Missionary Society, whose fund is often swelled by as much as two hundred dollars, contributes to such causes as the church's missionary schools, the World Student Fellowship Fund, the Golden Rule Foundation, and the Save the Children Foundation.

### Long-Awaited Gym

The long-expected gymnasium-auditorium at St. Agnes' School, Albany, N. Y., is now completed. It has a full-sized basket ball court, four badminton courts, volley ball courts, and the usual gymnasium equipment. Besides the gymnasium the new building includes a chapel, a day girls' lunch room, and five classrooms.

St. Agnes' school begins its 82d year in September. It is a country day and boarding school carrying its girls through to college entrance.

### Across from Waikiki

This year Iolani School, Honolulu, Hawaii, will move entirely on to its new campus along the Ala Wai Canal across from Waikiki Beach. A successful campaign has been conducted among local business firms, alumni, and parents of the school. The old campus on Nuuanu Valley has been sold. This will be the fifth location for the school.

## PARISH SCHOOLS

### Progress in Sewanee

The Province of Sewanee Department of Parish Schools and Kindergarten will hold its first conference at Kanuga Conferences, Hendersonville, N. C., June 8th to 13th. The conference is under the direction of the Rev. Allen B. Clarkson, chairman of the provincial department. The conference will deal with parish schools and kindergartens on the



KINDERGARTEN IN PROVINCE IV\*  
In nine years, 58 new parish schools.

level of management, curriculum and standards. All rectors, directors, teachers, and board members are invited. Those interested in starting schools are also invited.

In the last nine years the movement has grown in the Fourth Province from one or two schools to over 60 schools. The total student body of the schools in the province has grown now to exceed 5,000 students. Almost every week there is news of a new kindergarten being started. In every parish where these schools have been started there comes an evidence of vitality and strength in the teaching mission.

The department advocates the starting of kindergartens in every church where there is an adequate parish house. It does not advocate the addition of grammar grades unless the church and community is sufficiently large to justify such addition. The public schools in the southeast do not furnish kindergartens except in a few places. The starting of kindergartens conducted by well trained women is a community service. The labor situation in the South has greatly changed so that many of the homes that formerly had domestic help, now do

\*Church of Good Shepherd, Augusta, Ga.

not have them, or the domestics in the homes are reduced in number. Young mothers are aided by having their children in kindergarten. The opportunity for the church to teach religious attitudes and Bible stories is excellent in the kindergarten. The opportunity for counsel is frequently presented to the rector, who can emphasize the need of the church in the home. Parents who are divided in their religious loyalty frequently seek unity among themselves in the church of the child's teaching.

It is also the opinion of the department that with new opportunities of teaching in the Church many young women would train to be teachers in the pre-school and primary levels. The department points out that there are excellent compensations because of the short hours in the day and the five day week and the nine month year. This arrangement of time is good, the department notes, for young women who have many social responsibilities, as well as young mothers who find it necessary to increase their income and want to be home when their own children are home.

The movement is not contrary to the public school system but supplementary to it in Province IV. Where there are grades along side of public schools, Church schools should be at least as good, or considerably superior, the department believes. Church schools usually have smaller classes with more individual attention plus the spiritual oversight and teaching.

If this movement continues to spread in the Fourth Province so that a vast majority of parish house property, worth over \$30,000,000, is being daily used for training of young children, it will be, the department expects, the greatest movement of the Church in this generation. "It will bring forth much fruit in the families of these children and it will bring forth much fruit in the lives of the children who have daily associated with their rector, their Church and their Church's teaching."

The provincial department of kindergartens and day schools is composed of the Rev. Allen B. Clarkson, Chairman, Canon Fred Eckel, the Rev. C. W. Brickman, the Rev. William Mann, and Mrs. Henry Woodward.

## PRIMARY

### St. Edmund's Campaign

The board of trustees of St. Edmund's Academy, Pittsburgh, Pa., is launching a financial campaign in April for the purpose of raising \$190,000 to erect a new school building on the property recently given to the school by Mrs. Edmund W. Mudge in memory of her late husband.



# COLLEGES and SEMINARIES

## St. Augustine's College Raleigh, North Carolina Founded 1867

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Thorough training, healthy environment, Christian influence.

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Moderate terms. Opportunity for self-help.

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For catalog and information write  
the Registrar,

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If - - -

the Church is important to you, it is important for you to support and make use of the Church institutions listed here.

# CHURCH SCHOOLS

## Annotated List

Here 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 especially interested in some unofficial way in the Church.

The information was furnished by the schools themselves in reply to a request from THE LIVING CHURCH.

Asterisk (\*) indicates no reply to questionnaire.



*Sun-Telegraph*  
ST. EDMUND'S ACADEMY, PITTSBURGH.  
*Bishop Pardue on inspection tour.*

## PRIMARY & SECONDARY BOYS

### California

Harvard School, 3700 Coldwater Canyon, North Hollywood; 1900; headmaster, Rev. W. S. Chalmers, D.D.; chaplain, Rev. John Gill; faculty, 25; students, 275; day and boarding; grades 7-9; tuition, \$700; room and board, \$750-\$850; diocesan school, college preparatory.

San Miguel School, 1433 24th St., National City; 1952; headmaster and chaplain, Rev. Harry Taylor Burke; faculty, 6; students, 50; grades 7-11; day; tuition, \$550; diocesan institution; college preparatory.

### Connecticut

\*Choate School, Wallingford.

Kent School, Kent, Conn., 1906; rector, Rev. John O. Patterson, D.D.; chaplain, Rev. Samuel E. West; faculty, 35; students, 300; tuition, sliding scale.

\*Pomfret, Pomfret.

Rectory School, Pomfret; 1920; headmaster, John E. Bigelow; chaplain, Robert H. Parkes; faculty, 17; students, 90; boarding, grades 4-9; day, 1-9; tuition, board and room, \$1450, occasionally varying according to means; Episcopal chaplain on staff.

\*Salisbury School, Salisbury.

Watkinson School, Hartford; 1859; headmaster, Rev. Nicholas M. Feringa; chaplain, Rev. Charles Geerts; faculty, 9; students, 90; day and boarding, grades 5-12; tuition, \$550-\$880, including room and board; varies according to means; Episcopal services, three priests on staff; college preparatory.

Wooster, Danbury; 1925; headmaster and chaplain, Rev. John D. Verdery; faculty, 10; students,

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BERKELEY DIVINITY SCHOOL, NEW HAVEN, CONN.; BEXLEY HALL THE DIVINITY SCHOOL OF KENYON COLLEGE, GAMBIER, OHIO; CHURCH DIVINITY SCHOOL OF THE PACIFIC, BERKELEY, CALIF.; DIVINITY SCHOOL OF THE PROTESTANT EPISCOPAL CHURCH IN PHILADELPHIA; EPISCOPAL THEOLOGICAL SCHOOL, CAMBRIDGE, MASS.; THE GENERAL THEOLOGICAL SEMINARY, NEW YORK CITY; NASHOTAH HOUSE, NASHOTAH, WIS.; SCHOOL OF THEOLOGY OF THE UNIVERSITY OF THE SOUTH, SEWANEE, TENN.; SEABURY-WESTERN THEOLOGICAL SEMINARY, EVANSTON, ILL.; VIRGINIA THEOLOGICAL SEMINARY, ALEXANDRIA, VA.; EPISCOPAL THEOLOGICAL SEMINARY OF THE SOUTHWEST, AUSTIN, TEXAS.



# BARD COLLEGE

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**A Coeducational  
College of Liberal  
Arts and Sciences**

**Founded 1860**

For catalogue and further information write to The Director of Admissions, Bard College, Annandale-on-Hudson, New York.

## Carleton College

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President

Carleton College, a coeducational college located at Northfield, Minnesota, is recognized as the Church College of Minnesota.

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For further information address:

**DIRECTOR OF ADMISSIONS**  
4 Leighton Hall, Northfield, Minnesota



## UPSALA COLLEGE

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Assistant Director of Admissions

UPSALA COLLEGE  
East Orange, New Jersey

## CHURCH SCHOOLS

90; day and boarding; grades 8-12; \$725 day; \$1550 boarding; tuition varies according to means; college preparatory.

### Delaware

St. Andrew's School, Middletown; 1925; headmaster, Rev. Walden Pell, II; chaplain, Rev. James O. Reynolds; faculty, 21; students, 141; \$500-\$1600, including room and board; varies according to means; boarding; grades 8-12; operated by Episcopal Church School Foundation, Inc.; college preparatory.

### District of Columbia

St. Albans, The National Cathedral School for Boys; Mount St. Alban, Washington; 1909; headmaster, Canon Charles Martin; chaplain, Rev. E. Pinekney Wroth, Jr.; faculty, 35; students,



Paul Parker

### ST. HILDA'S, NEW YORK CITY Young actors.

391; grades 4-12, day; grades 8-12, boarding; tuition, \$665-\$790; boarding, \$1700, including tuition; day school lunches, \$125; tuition aid granted to about 18% of the total; under the aegis of the National Cathedral; college preparatory.

### Indiana

\*Howe Military School, Howe.

### Kansas

St. John's Military School, Salina; 1887; head and chaplain, Col. the Rev. R. L. Glem; faculty, 12; students, 120; boarding only, grades 4-12; tuition, \$975-\$1050, including board and room; 10 scholarships granted annually; Bishop of Salina is pres., ex officio; majority of trustees Churchmen; college preparatory.

### Kentucky

\*Margaret Hall School, Versailles. (See Girls' Schools.)

### Maryland

\*St. James' School, St. James.

\*St. Paul's School, 2101 W. Rogers Avenue, Baltimore.

### Massachusetts

\*Brooks School, North Andover.

Groton School, Groton; 1884; headmaster, Rev.

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THE LIVING CHURCH**

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Gambier, Ohio

UNIVERSITY OF THE SOUTH

Sewanee, Tenn.

HOBART COLLEGE

Geneva, N. Y.



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Under the direction  
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Preparatory Courses

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M.A., B.D., Rector  
Rt. Rev. Harry S. Kennedy, D.D.  
Warden

# CHURCH SCHOOLS

John Crocker; chaplain, Rev. Malcolm Strachan; faculty, 33; students, 199; boarding; grades 7-9; headmaster a clergyman, bishop of diocese on board.

\*Lenox School, Lenox.  
\*St. Mark's, Southboro.

## Michigan

Cranbrook School, Bloomfield Hills; 1927; head, Harry D. Hoey; chaplain, Rev. Walter H. Young; faculty, 34; students, 274; boarding and day; grades, 7-12; boarding, \$1650, including board and room; \$750 day; scholarships; college preparatory.

## Minnesota

\*Breck School, St. Paul.  
Shattuck School, Faribault; 1858; headmaster and rector, Rev. Canon Sidney W. Goldsmith, Jr.; chaplain, Rev. Joseph M. McKee; faculty, 25; students, 200; day and boarding; grades, 9-12; tuition, \$1495, including board and room; scholarships; diocesan school; college preparatory.  
St. James' Military School, Faribault; 1901; headmaster, M. W. Horstman; chaplain, Very Rev.



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*Latin banquet: freshmen are slaves.*

Charles R. Allen; faculty, 7; students, 53; boarding only; grades 2-8; tuition, \$1095, including board, room, and laundry; under the direction of diocese and bishop, pres. of board of trustees.

## Missouri

\*The Taylor School, Clayton.

## New Hampshire

\*Holderness School, Plymouth.  
St. Paul's, Concord; 1856; rector, Henry C. Kittredge; chaplain, Rev. Charles T. Webb; faculty, 62; students, 450; boarding only; grades 7-11; tuition, \$1600; each year 80 to 90 boys receive scholarships varying from \$250 to \$1600; college preparatory.

## New Jersey

\*Morristown School, Morristown.  
\*St. Bernard's School, Gladstone.

## New York

\*Ascension Day School, West New Brighton. (also coed.)  
Cathedral Choir School, Cathedral Heights, New York City; 1901; headmaster and chaplain, Rev. Canon Darby W. Betts; faculty, 8; students, 47; day and boarding; grades, 4-10; tuition, \$100-\$400; board and room, \$600; varying charges, according to means; owned by Cathedral of St. John the Divine; college preparatory.  
Darrow School, New Lebanon; 1930; headmaster,

C. Lambert Heyniger; chaplain, Rev. H. Douglas Smith; faculty, 12; students, 100; grades 9-12; boarding only; tuition, \$950-\$1650, including board and room; college preparatory.

DeVeaux, Niagara Falls; 1853; headmaster, Morison Brigham; chaplain to be appointed; faculty, 8; students, 75; day and boarding; grades 7-12; tuition, \$1350-\$1400, including board and room; \$600-\$650, including luncheon, day charges; broad scholarship policy in effect; diocesan school; college preparatory.

Hoosac School, Hoosick; 1889; headmaster, Rev. Meredith B. Wood; faculty, 6; students, 40; day and boarding; grades 7-12; tuition, \$1300, including room and board; tuition occasionally varies; bishop of diocese on board; college preparatory, also non-college prep.

Malcolm Gordon School, Garrison-on-Hudson; 1927; headmaster, David C. Gordon; 6; students, 25; boarding; grades 3-8; tuition, \$1650, including board and room; some scholarships available; attend Episcopal Church; preparation for larger preparatory schools.

\*Manlius School, Manlius.  
St. Paul's School, Garden City, L. I.; 1877; headmaster, Rev. Canon Ernest Sinfield; chaplain, Rev. David Williams; faculty, 19; students, 175; day and boarding; grades 5-12; tuition, \$600-\$700, including lunch; room and board, \$1300; scholarship aid; diocesan school; college preparatory.

St. Thomas Choir School, 121-123 W. 55th St., New York; 1918; headmaster, Henry B. Roney, chaplains, Rev. Dr. Roeliff H. Brooks, Rev. James H. Morgan, Rev. John C. Francis; faculty, 11; students, 40; boarding; grades 5-8; tuition, board and room, \$300; choir school for St. Thomas Church, New York City; popular academic work plus vocal training.

\*Trinity School, 131 W. 91st St., New York City.  
\*Trinity-Pawling School, Pawling.

## North Carolina

Christ School, Arden; 1900; headmaster, David P. Harris; chaplain, Rev. Ralph K. Webster; faculty, 12; students, 136; grades, 7-12; boarding; tuition, board and room, \$850; reductions made according to need; extra payments left up to individuals who wish to make them; mission of diocese, but no support from it; college preparatory.

Patterson School, Legerwood; 1909; headmaster, George F. Wiese; chaplain, Rev. Boston M. Lackey; faculty, 7; students, 60; boarding; grades, 6-12; tuition, board and room, \$750; scholarship aid; owned by diocese of West. No. Car.; college preparatory.

## Oregon

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

## Pennsylvania

\*Church Farm School, Glen Loch.  
Episcopal Academy, City Line and Berwick Road, Philadelphia 31; 1785; headmaster, Dr. Greville Haslam; chaplain, Dr. J. Clemens Kolb; faculty, 51; students, 650; day; grades, pre-school-12; tuition, \$310-\$635; bishop of diocese is honorary pres., board of trustees; college preparatory.

Meadowbrook School, Meadowbrook; 1919; headmaster, W. E. Shuttleworth; faculty, 12; students, 125; grades, 4 yr. kdg.-8; tuition, \$225-\$430.

St. Edmund's Academy (formerly Ascension Academy), 315 Shady Ave., Pittsburgh; 1947; headmaster, J. Robert Izod; chaplain, Rev. Hugh S. Clark; faculty, 10; students, 118; grades, pre-school-6; girls, pre-school and 1st grade; day tuition, \$200-\$395; partial scholarships granted in special cases; sponsored by diocese of Pittsburgh but receives no financial aid, is self-sustaining; secondary schools preparatory.

\*St. Peter's Choir School, Philadelphia.

\*Mercersburg Academy, Mercersburg.

\*Valley Forge Military Academy, Wayne.

## Rhode Island

St. Dunstan's School, 88 Benefit St., Providence; 1929; headmaster, Roy W. Howard; chaplain, Rev. Howard C. Olsen; faculty, 11; students, 140; grades, kdg.-9; boarding and day; tuition, \$250-\$500; financial aid to about 20% of students; bishop is president of board of trustees.

St. Andrew's School, West Barrington; 1893;



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An endowed boarding college preparatory school under the auspices of the Episcopal Diocese of Western New York. Thorough preparation for college and life with broad sports, shop and activities programs.

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12 Academy Place Howe, Indiana

## CHURCH SCHOOLS

headmaster, Herbert W. Spink; chaplain, Rev. W. Owings Stone; faculty and staff, 20; students, 84; grades, 4-12; boarding; \$720, including board and room; varies according to means; general and college preparatory.

\*St. George's School, Middletown.

\*St. Michael's School, Newport.

### South Carolina

\*Porter Military Academy, Charleston.

### South Dakota

\*All Saints' School, Sioux Falls. (Also coeducational).

### Tennessee

Sewanee Military Academy, Sewanee; 1868; Supt., Col. S. L. Robinson; faculty, 21; students, 250; grades, 8-12; boarding and day; tuition, boarding, \$1200; day, \$350; affiliated with the University of the South, which is owned by 22 Southern dioceses; college preparatory, ROTC.

\*St. Andrew's School, St. Andrews.

### Texas

\*St. Mark's School of Texas, 10600 Preston Rd., Dallas.

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

\*St. Stephen's Episcopal School, Box 818, Austin.

\*Texas Military Institute, San Antonio 2.

### Virginia

Christchurch School, Christchurch; 1921; headmaster, Branch Spalding; chaplain, Rev. Emmett H. Hoy; faculty, 11; 8 full-time, 2 part-time, headmaster; students, 100; day and boarding; tuition, \$335; grades, 7-12; room and board, \$1100; one of Church schools under the diocese of Virginia; college preparatory.

\*Episcopal High School, Alexandria.

St. Christopher's School, Richmond; 1911; headmaster, Dr. R. W. Bugg; chaplain, Rev. Henri B. Pickens; faculty, 30; students, 472; day and boarding; grades, primer-12th; scholarships; owned by diocese; college preparatory.

\*St. Stephen's School, Alexandria.

\*Virginia Episcopal School, Lynchburg.

### Washington

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

### Wisconsin

Northwestern Military and Naval Academy, Lake Geneva; 1888; head and chaplain, Rev. James Howard Jacobson; faculty, 17; students, 115;

## THE PATTERSON SCHOOL for BOYS



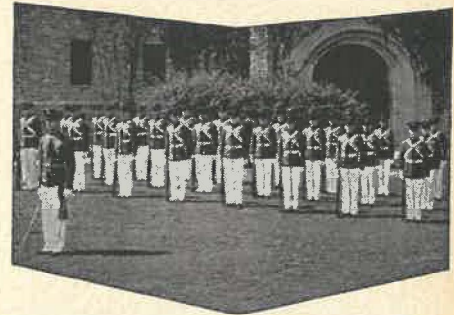
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Small Classes — Individual Attention — Home Atmosphere

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## CHURCH SCHOOLS

boarding; grades, 7-12; tuition, \$700; room and board, \$660; Church affiliated; general and science courses.

St. John's Military Academy, Delafield; 1884; head, Brig. Gen. Roy F. Farrand; chaplain, Rev. Sydney Croft; faculty, 26; students, 322; day and boarding; grades, 7-12; tuition, \$1450, including board and room; college preparatory.

## PRIMARY & SECONDARY

GIRLS

California

The Bishop's School, P. O. Box 149, LaJolla; 1909; headmistress, Caroline S. Cummins; chaplain, Rev. F. J. Stevens; faculty, 25; students,



NATIONAL CATHEDRAL SCHOOL  
*In the nation's capital.*

145; day and boarding; grades, 7-12; tuition, \$540; room, board, and tuition, \$1800; college preparatory and general courses.

\*The Girls' Collegiate School, Claremont.

\*Palmer School for Girls, Walnut Creek.

Connecticut

Rosemary Hall, Greenwich; 1890; head, Mrs. Eugenia B. Jessup; faculty, 22; students, 115; day and boarding; grades, 7-12; day, \$600-\$700; boarding, \$1900; scholarship aid; college preparatory.

St. Margaret's School, Chase Parkway, Waterbury; 1865; headmistress, Miss Pauline S. Fairbanks; chaplain, Rev. John Yungblut; faculty, 34; students, 264; grades, kdg. to 12 (boys, kdg. to 2); tuition, \$250 (kdg.) to \$550; room and board (including concerts, testing, school magazine, etc.), \$1300; some scholarships; diocesan school; college preparatory and general courses.

District of Columbia

National Cathedral School, Mount St. Alban, Washington; 1900; principal, Katherine Lee; faculty, 32; students, 290; day, grades, 4-12; boarding, grades, 7-12; day, \$500-\$600; boarding, \$1750; school is part of the educational activity of the Protestant Episcopal Foundation of the District; college preparatory and general.

Iowa

\*St. Katherine's School, Davenport.

\*St. Monica's School for Girls, Des Moines.

Kentucky

Margaret Hall School, Versailles; 1898; principal, Sister Rachel, OSH; chaplain, Rev. George A. A. Tocher; faculty, 16; students, 85; day and boarding; boys, grades, 1-3; boarding, grades, 4-12; day, 1-12; \$550-\$1200; varying according to



## ST. STEPHEN'S SCHOOL FOR BOYS

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Grades 3 thru 12 (Day School)

College Preparatory

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Diocese of Virginia

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An elementary boarding school for the boys of the Choir of St. Thomas Church, 5th Avenue. Regular academic program and sacred studies. Excellent musical training. Fully accredited. Grades 5-8. Students go home each weekend. Endowed. Full fee \$300.

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Headmaster. T. Frederick H. Candler,  
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Hartford, Conn.  
Established 1859

Grades 5 - 12

A College Preparatory Boarding and Day School for Boys. Tuition — \$550-\$880 according to financial ability. The School is designed to give the best in education at minimum cost. Accredited.

Enrollment 90. Faculty 9.

Rev. Nicholas M. Feringa  
Headmaster

## CHURCH SCHOOLS

means; conducted by Order of St. Helena of Episcopal Church; college preparatory.

### Maryland

\*Hannah More Academy, Reisterstown.

### Massachusetts

St. Anne's School, 18 Claremont Ave., Arlington Heights 74; 1928; principal, Sister Ruth, OSA; chaplain service, Society of St. John the Evangelist; faculty, 13; students average 80; day and boarding, grades, 2-12; tuition, room, and board, \$800-\$1000; varying according to means; operated by the Order of St. Anne; college preparatory.

### Michigan

\*Kingswood School, Cranbrook, Bloomfield Hills.

### Minnesota

Saint Mary's Hall, Faribault; 1866; headmistress, Miss Phyllis Newman; chaplain, Very Rev. Charles R. Allen; faculty, 18; students, 86; day and boarding; grades, 9-12; boarding, annual



Madeleine & Dick Hand

ST. MARY'S, LITTLETON, N. H.  
Students form choir of local parish church.

charge, \$1280; day students, \$350, must live at school their senior year; scholarships, clergy, teacher, and sister rates; diocesan school for states of Minnesota and North Dakota; college preparatory.

### Mississippi

\*All Saints' Episcopal Junior College, Vicksburg.

### Nebraska

Brownell Hall, Happy Hollow Blvd., Omaha 3; 1863; headmaster, W. C. Henry; chaplain, Rev. W. P. Reid; faculty, 21; students, 167; day, kg.-12; (boys, kg.-6); boarding, 6-12; tuition,



Founded 1858

The oldest Church School west of the Alleghenies integrates all parts of its program—religious, academic, military, social—to help high school age boys grow "in wisdom and stature and in favor with God and man."

Write

Rev. Sidney W. Goldsmith, Jr.  
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\*St. Mary's Hall, Burlington.

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Cathedral School of St. Mary, 37 Cathedral Ave., Garden City, L. I.; 1877; principal, Mrs. Walter R. Marsh; chaplain, Rev. David Williams; faculty, 40; students, 295; day, pre-school-12; (boys, pre-school-4th); boarding, grades, 5-12; tuition, \$275-\$600; room and board, \$1600; established as part of the Foundation of the Cathedral of the Incarnation, Garden City; college preparatory and general.

\*Mary Warren Free Institute, Troy.

St. Agnes School, Albany; 1870; principal, Miss Blanche Pittman; chaplain, Rev. John R. Ramsay; faculty, 30; students, 278; day and boarding; day, nursery-12th grade; (boys, nursery and kindergarten); boarding, grades, 8-12; tuition, \$200-\$400; room and board, \$1400; one or two scholarships; diocesan school; college preparatory.

St. Mary's School, Peekskill; 1868; Sister Superior, Sister Mary Regina, CSM; chaplain, Rev. James L. Whitcomb; faculty, 19; students, 80; day, grades, 6-12; day tuition, \$500; boarding, grades, 7-12; tuition, board, and room; \$1600; limited number of tuition grants given where need is shown and academic record is satisfactory; under diocese of N. Y.; college preparatory and general courses.

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\*Burd School for Girls, Philadelphia.  
St. Edmund's Academy, Pittsburgh. (See Boys' Schools).

### South Dakota

\*All Saints' School for Girls, Sioux Falls.  
St. Mary's School, Springfield; 1873; headmistress, Miss G. Bernice Holland; chaplain, Rev. Francis



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St. Mary's Hall, 117 E. French Place, San Antonio; 1879; headmistress, Miss Beatrice McDermott; day, grades, 1-12 (boys, 1-3); boarding, grades, 7-12; tuition, \$250-\$400; room and board, \$1000; under auspices of Church; college preparatory.

### Utah

Rowland Hall, 205 First Avenue, Salt Lake City; 1880; principal, Elizabeth T. Corr; chaplain, Rt. Rev. Richard S. Watson; faculty, 26; students, 225; day, grades, nursery-12, (boys, nursery-2d); boarding, grades 5-12; tuition, \$150-\$400; room and board, \$900; varies according to means; buildings owned by Church, Chapel service Episcopal, bishop is chairman of board; college preparatory.

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Rock Point School for Girls, Burlington; 1928; principal, Doris K. Wright; chaplain, Rt. Rev. V. Van Dyck; faculty, 6; students, 50; boarding; grades, 6-12; maintenance and tuition are on sliding scale; cooperative school; diocesan school; college preparatory and general.

### Virginia

\*Chatham Hall, Chatham.  
St. Agnes School, Jefferson Park, Alexandria; 1924; headmistress, Miss Roberta C. McBride; chaplain, Rev. J. Jaquelin Ambler; faculty, 43; students, 326; day, grades, kg.-12 (boys, kg.-3d); boarding, grades, 4-12; tuition, \$250-\$500; room and board, \$1,000 plus tuition, depending on grade; owned by diocese; college preparatory.  
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St. Catherine's School, Westhampton, Richmond 26; 1890; headmistress, Susanna P. Turner; chaplain, Rev. Reno S. Harp, Jr.; faculty and staff, 82; students, 542; day, grades, kg.-12; boarding; grades, 5-12; tuition, \$250-\$450; room, board, and tuition, \$1500; owned by diocese; college preparatory.

St. Margaret's School, Tappahannock; 1920; headmistress, Miss Viola H. Woolfolk; chaplain, Rev. Joseph Ewing; faculty, 8; students, 89; day and boarding; grades, 7-12; room and board, \$750; scholarships; owned by diocese; college preparatory.

Stuart Hall, Staunton; 1843; headmistress, Mrs. W. T. Hodges; chaplain, Rev. J. Lewis Gibbs; faculty, 28; students, 144; day and boarding; grades, 9-12; day, \$300; tuition, board, and room, \$1350; scholarship aids; owned by three dioceses; college preparatory.

### Washington

Annie Wright Seminary, Tacoma; 1884; headmistress, Ruth Jenkins; chaplain, Rev. Arthur Bell; faculty, 46; students, 300; day, grades, kg.-12 (boys, kg.-2d); boarding, 1-12; tuition, \$250-\$500; room and board, \$1500-\$1700; bishop

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\*Abbie Loveland Tuller School, Barnstable.

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\*Advent-Tuller School, Westbury, L. I.  
Ascension Day School, 215 Manor Rd., Staten Island; 1932; head and chaplain, Rev. Raymond G. Rogers; faculty, 4; students, 64; day; grades,



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St. Paul's School for Girls, Walla Walla; 1872; headmistress, Hedwig Zorb; chaplain, Rev. Harold E. Parrott; faculty, 11; students, 66; day and boarding, grades 7-12; tuition, \$250-\$340; room, board, and tuition, \$975; owned by district of Spokane; college preparatory.

### Wisconsin

Kemper Hall, Kenosha; 1870; Mother Superior, Sister Mary Ambrose, CSM.; faculty, 28; students, 100; day and boarding; grades, 7-12; day, \$350; boarders, \$1550; partial scholarships; operated by Sisters of St. Mary; college preparatory.

### Wyoming

Jane Ivinson Memorial Hall, Laramie; 1921; acting principal, Mrs. T. E. Coribell; chaplain, Rev. John Hildebrand; faculty, 4; students, 20; grades, 7-12; boarding; tuition, board, and room, \$750-\$900; diocesan school; academic work done at University High School.

## COEDUCATIONAL

### California

\*Ascension Parish Day School, Sierra Madre.

kg.-6; tuition, kg. \$160; grades, \$180; parochial school.

St. Hilda's School, 621-623 W. 113th St., New York 25; 1950; headmistress, The Rev. Mother, CHS; chaplain, Rev. Canon Edward N. West; faculty, 16; students, 145; day; grades, nursery-6; tuition, \$300-\$375, varying according to means; functions under a board of Episcopal clergy and laymen; bishop is president.

St. Luke's School, 487 Hudson Street, New York 14; 1945; headmaster and chaplain, Rev. Paul C. Weed, Jr.; faculty, 12 full-time, 5 part-time; students, 130; grades, 1-8; day; tuition, \$400-\$500; some grants given; sponsored by Trinity Parish, New York City; regular day school curriculum.

### North Carolina

\*Appalachian School, Penland; 1912; headmaster and chaplain, Rev. P. W. Lambert, OGS; faculty, 5; students, 35; day and boarding; grades, 1-6; tuition, \$10 per month and up; room and board, \$50 per month and up, according to ability; owned by diocese of West. No. Car.

### Oklahoma

Casady School, 9500 Pennsylvania, Oklahoma City; 1947; headmaster, Shaun Kelly, Jr.; chaplain, Rt. Rev. Thomas Casady; faculty, 16 full-time, 6 part-time; students, 197; day; grades,



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### Pennsylvania

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Pen Ryn Episcopal School, Andalusia; 1910; headmaster, C. Dudley Ingerson; chaplain, Rev. Percy Brown; faculty, 8; students, 127; day;



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Blue Ridge School, St. George, Greene Co.; 1910; headmaster and chaplain, Rev. D. C. Loving; faculty, 22, students, 149; grades, one to 12; tuition, \$450 to \$675, including board and room, varies according to means; Church school of diocese of Virginia; state prescribed high school course.

### Washington

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

### Wyoming

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\*St. Mark's School, Bluefields, Bq 13, Nicaragua.

### Hawaii

\*Hawaii Episcopal Academy, Kamuela.

Iolani School, Honolulu 17; 1862; rector, Rev. Charles A. Parmiter, Jr.; chaplains, Rev. Evans Scroggis, Rev. Burtis Dougherty; faculty, 47; students, 819; boys; day, grades, kg.-12; boarding, grades, 7-12; tuition, \$225-\$275; room and board, \$590-\$775; scholarships total \$14,000; chartered corporation with bishop as president of board; college preparatory and general.

St. Andrew's Priory, Queen Emma Square, Honolulu 13; 1867; Sister Superior, Sister Evelyn Ancilla, CT; chaplain, Rev. Robert H. Challiner; faculty, 26; students, 515; day; girls; grades, 3-12; \$200; limited scholarship aid; diocesan school; college preparatory, business, general.

### Philippine Islands

†Brent School, Baguio; 1909; headmaster and chaplain, Rev. Arthur H. Richardson; faculty, 10; students, 100; coeducational; day, grades, kg.-12; boarding, grades, 3-12; tuition, P 35.00† — P 60.00 per month; room, board and tuition, P 280.00 per month; varying according to means for missionary and scholarship children; under auspices of the Philippine Episcopal Church; bishop is chairman of the board.

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### Republic of Panama

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\*Fort Valley College Center, Fort Valley, Ga.

\*Gaudet Episcopal School, New Orleans, La.

\*Okolona College, Okolona, Miss.

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

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 \*Church Divinity School of the Pacific, Berkeley, Calif.  
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\*St. Philips Junior College, San Antonio, Tex.

## SCHOOLS OF NURSING

*Below is a list of schools of nursing in hospitals that are in some way affiliated with the Church. More detailed information is given for those which replied to a special query from THE LIVING CHURCH.*

Child's Hospital, 41 Elk Street, Albany, N. Y., is an Episcopal Hospital for women and children under the direction of the Sisters of St. Anne. Women between 18 and 40 are accepted for the one year course of training as practical nurses. The school is fully accredited by the State Board of Education. Booklet on request.

Christ Hospital, Jersey City, N. J.

Church Home and Hospital, Baltimore 31, Md., is a three-year accredited diploma Church school. Tuition is \$125 with full maintenance. Financial assistance in the form of scholarships is available for students who find it difficult to meet expenses. Clarkson Hospital, Omaha, Nebr., offers prospective nurses an excellent, fully approved three-year program of study. The school is sponsored by the Episcopal Church although girls of all faiths are welcome. The primary aim of the school is to provide the future nurse with the kind of learning experience which will enable her to realize her fullest potential as a real person, evidenced by a growing ability to be a contributing member of her profession, her community, and her Church.

Episcopal Eye, Ear, Nose and Throat Hospital, Washington, D. C.

Good Samaritan Hospital, 2266 N. W. Marshall St., Portland, Ore., is operated under the auspices of the Episcopal Church, and is accredited by the Oregon State Board of Nurse Examiners. The school offers both a three-year diploma and a four-year degree program. The cost of the three-year diploma program totals \$300, including room and board in pleasant surroundings.

Good Samaritan Hospital, Charlotte, N. C.

Hospital of the Good Samaritan, 1212 Shatto Street, Los Angeles, Calif. The Bishop Johnson College of Nursing offers a three-year diploma program and is affiliated with Los Angeles State College in a four and a half year degree program. It is accredited by the California Board of Nurse Examiners and the National Nursing Accrediting Service. Expenses are approximately \$475 and somewhat higher for the degree program. Board, room, laundry of uniforms are furnished.

Hospital of Good Samaritan, San Francisco, Calif.

Hospital of St. Barnabas, Newark, N. J.

Norton Memorial Infirmary, Louisville 3, Ky., organized in 1886, offers the basic three-year course in nursing. Physical and social sciences are given at Nazareth College. The hospital has excellent facilities for clinical training. Kentucky registration has reciprocity with all 48 states. Tuition, \$300 for three-year course, including room and board. Catalog available.

Reynolds Memorial Hospital, Glendale, W. Va.

St. Agnes Hospital, Raleigh, N. C.

St. Barnabas Hospital, 920 S. 7th St., Minneapolis 4, Minn., offers a three-year program of nursing education. On completion of her education the nurse receives a diploma in nursing and is eligible to take the necessary examina-

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## CHURCH SCHOOLS

tions to become a registered nurse. The school is under the auspices of the Church and is affiliated with Macalaster College in St. Paul, is approved by the Minnesota State Board of Examiners of Nurses, and is temporarily accredited by the National Accrediting Service of the National League for Nursing. Total cost is approximately \$550, including tuition, books, uniforms, etc. No charge for room and board.

St. John's Hospital, Brooklyn, N. Y., is a Church school with the Bishop of Long Island as the presiding officer. It is open to students of all faiths. Accredited by Board of Regents and the National Nursing Accrediting Service for five



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St. Luke's Hospital, Denver, Colo.

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St. Luke's Hospital, Manila, P. I.

St. Luke's Hospital, New York City, is a Church-related school offering a fully accredited three-year basic professional program. Requirements: 17½ - 35 years; 16 high school units; good health, fine character, wholesome personality. Fees approximately \$500. Maintenance provided.

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

St. Luke's Hospital, St. Louis, Mo.

St. Luke's Hospital, Utica, N. Y.

St. Margaret's Memorial Hospital, Pittsburgh, Pa., conducts three-year basic diploma program. Accredited by Pennsylvania State Board of Nurse Examiners. Course costs approximately \$325, which includes books, uniforms, room, board, etc. Chapel service each morning and Monday evening. Information upon request.

St. Mark's Hospital, Salt Lake City 3, Utah, was founded in 1872 under the auspices of the Episcopal Church. Its school of nursing was started in 1894. It is affiliated with Westminster College and offers a three-year diploma program which entitles the student to write the state licensing examination and apply for reciprocity in other states. For those who wish to continue their education, Westminster College will confer a Bachelor of Science or a Bachelor of Arts degree in an appropriate major.

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**DEATHS**

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

**Hubert Stanley Wood, Priest**

The Very Rev. Hubert Stanley Wood, who has been dean of the Cathedral of the Incarnation, Garden City, N. Y. [diocese of Long Island], since 1943, died suddenly at his home in Fort Lauderdale, Fla., on the morning of April 2d. He had expected to return to the Garden City Cathedral after Easter. The dean would have been 62 years old on April 13th. He was born in Quebec, Canada.

Hubert Wood was ordained deacon and graduated from General Theological Seminary in 1916 and then took over his first cure, as priest in charge of St. Mark's Church, Groveton, and St. Stephen's Church, Colebrook, N. H. He was ordained priest in 1917 and a year later became rector of St. Barnabas' Church, Berlin, N. H. In 1922 he was called to be rector of St. Paul's Church, Watertown, N. Y., and remained there until 1927 when he became rector of Trinity Church, Syracuse, N. Y. From 1931 to 1943, when he was made dean of the cathedral, he was rector of St. George's Church, Flushing, L. I., N. Y.

Dean Wood had been a member of the standing committee of the diocese of Long Island since 1940, and was a deputy to General Convention in 1943, 1946, and 1949. He was an active leader in many community enterprises such as Red Cross, March of Dimes, and the Long Island Choral Society.

Surviving is his wife, the former Marion Winifred Rowan; a son, the Rev. Hubert S. Wood, Jr., rector of Christ Church, Sherburne, N. Y.; a daughter, Mrs. Philip DeWolfe, whose husband is a son of Bishop DeWolfe of Long Island; and a sister, a brother, and grandchildren.

**Winners**

(Continued from page 16)

If we were bombed by China and our churches were destroyed I would build another Church for the people and pay the workmen who were building it. The Communists, as we all know, do not believe in God, and so I would help with my money to try and make the Church stronger and defeat the evil forces like the Communists and their followers.

If the Lord sent Jesus down from heaven to help the Church become strong and He was crucified doing it, then surely I could give a million dollars to help the Church become strong; too. I would be glad to give the Church a million dollars if I had a million dollars to give.

**CHANGES**

**Appointments Accepted**

The Rev. Alfred Whitney Church, formerly rector of Christ Church, Bradenton, Fla., who has been serving the Church of the Holy Nativity, the Bronx, is now rector of St. Matthew's Church, Addison Parish, Seat Pleasant, Md. Address: 516 Addison Rd., Seat Pleasant 19.

The Rev. C. William Sydnor, Jr., formerly rector of St. Paul's Church, Waco, Tex., is now executive secretary of the Curriculum Development Division of the Department of Christian Education of the National Council. Address: 28 Havemeyer Pl., Greenwich, Conn.

**Ordinations Priests**

California: The Rev. Augustus Lawrence Hem-enway was ordained priest on March 14th by Bishop Shires, Suffragan Bishop of California, at St. Paul's Church, Burlingame, Calif., where the new priest will be curate. Presenter, the Rev. F. P. Foote; preacher, the Rev. Lesley Wilder, Jr. Address: 415 El Camino Real.

Colorado: The Rev. Maurice Allen Martin Garrison was ordained priest on March 21st by Bishop Boynton, Suffragan Bishop of New York, acting for the Bishop of Colorado, in the Church of the Holy Apostles, New York. Presenter, Dean Lawrence Rose; preacher, the Rev. Dr. Robert Bosher; to be instructor at St. Andrew's Seminary, Manila, P. I.

Connecticut: The Rev. John J. Johnson was ordained priest on March 23d by Bishop Heistand of Harrisburg, acting for the Bishop of Connecticut, at St. Stephen's Cathedral, Harrisburg, Pa. Presenter, the Rev. W. R. Haire; preacher, Canon D. C. Means. To be curate of St. Mary's Church, Manchester, Conn.

Harrisburg: The Rev. Roland Stanley Pierson was ordained priest on March 30th by Bishop Heistand of Harrisburg at Christ Church, Danville, Pa., where the new priest will be rector. Presenter, the Rev. W. J. Reed; preacher, the Bishop. Address: 111 Pine St.

Maine: The Rev. Paul E. Bourne and the Rev. Joseph P. Matthews were ordained to the priest-

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## CHANGES

hood at St. John's Church, Bangor, Maine, on March 24th by Bishop Loring of Maine.

Fr. Bourne, presented by the Rev. C. O. Brown, will be in charge of St. Andrew's, Millinocket. Fr. Matthews, presented by the Rev. A. P. Treasure, will be vicar of St. Luke's Mission, Farmington, and All Saints', Skowhegan. The Rev. H. J. Nargesian was the preacher.

Nebraska: The Rev. Robert Frederick Stub was ordained priest on March 9th by Bishop Brinker of Nebraska at the Church of the Good Shepherd, Bridgeport, Nebr., where the new priest will be in charge. He will also serve St. Margaret's, Bayard. Presenter, the Rev. T. A. Ditton; preacher, the Rev. Theodore Yardley.

North Carolina: The Rev. John William Carter was ordained priest on March 16th by Bishop Baker, Coadjutor of North Carolina, at Grace Church, Weldon, N. C. Presenter, the Rev. J. McD. Dick; preacher, the Rev. I. H. Hughes. To serve Grace Church.

Philippine Islands: The Rev. Luke Filomeno Bagano was ordained priest on March 22d by Bishop Binsted of the Philippines at the Church of St. Michael and All Angels, Tadian, Kayan, Mountain Province, where the new priest will be assistant. Presenter and preacher, the Rev. Eduardo Loñgido.

Rhode Island: The Rev. William Sherwood Cooper was ordained priest on March 21st by Bishop Bennett of Rhode Island at the Church of the Epiphany, Providence, R. I. Presenter and preacher the Rev. F. B. Downs. To be curate of the Church of the Epiphany. Address: 69 Alvin St.

Upper South Carolina: The Rev. John G. Clarkson, Jr. was ordained priest on March 25th by Bishop Gravatt of Upper South Carolina at St. Paul's Church, Batesburg, S. C. Presenter, the Rev. J. K. Morris; preacher, the Rev. A. E. Taylor. To continue in charge of St. Paul's, Batesburg, and St. Stephen's, Ridge Springs.

West Virginia: Several men were ordained to the priesthood on March 30th by Bishop Campbell, Coadjutor of West Virginia, at St. John's Church, Charleston, W. Va. Preacher at the service was the Rev. G. A. Burns. Among those ordained:

The Rev. George Edward Heerwagen, presented by the Rev. W. E. Hoskin; to be in charge of St. Andrew's Church, Mullens, W. Va.

The Rev. Walter Joseph Mycoff, who has been assistant of St. Matthew's, Wheeling, presented by the Rev. F. F. Bush, Jr.; to be in charge of St. Paul's Church, Sistersville, and St. Ann's, New Martinsville. Address: Sistersville.

The Rev. John Larkin Welch, presented by the Rev. Dr. J. M. Waterman; to be in charge of Grace Church, Ravenswood, and St. John's, Ripley. Address: Ravenswood.

### Deacons

Erie: William Ervin Brady Upson, SSJE, was ordained deacon on March 19th by Bishop Crittenden of Erie at Christ Church, Meadville, Pa. Presenter, the Rev. Granville M. Williams, SSJE; preacher, the Rev. P. L. Schwartz. To return to seminary for further study. Address: c/o St. Francis' Church, 2514 W. Thorndale Ave., Chicago 45.

### Depositions

Herbert Woodhull van Couenhoven, presbyter, was deposed on March 13th by Bishop Donegan of New York for causes which do not affect his moral character. The action was taken in accordance with the provisions of Canon 60, Section 1.

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# CLASSIFIED

## BOOKS

**USED AND NEW BOOKS:** Liturgy, ceremonial, dogmatics, commentaries, devotional, psychology, etc. Send for list. Books are cheaper in England. Ian Michell, 29 Lower Brook St., Ipswich, England.

**THE ALTAR GUILD MANUAL**, Diocese of Dallas, 2d Edition, \$1.00 plus postage. Recommended by National Committee of Diocesan Altar Guilds. Available at Canterbury Book Store, 5100 Ross Ave., Dallas 6, Texas.

## CHURCH FURNISHINGS

**ANTIQUÉ SANCTUARY-LAMPS.** Robert Robbins, 1755 Broadway, New York City.

## FOR RENT

**JULY AND AUGUST 1953**, 7 room summer home in beautiful Mattapoisett, Massachusetts on Buzzard's Bay, overlooking ocean and private beach. Write for details. H. Norman Frazee, 32 Park Ave., Natick, Mass.

## LIBRARIES

**MARGARET PEABODY** Free Lending Library of Church literature by mail. Convent of the Holy Nativity, Fond du Lac, Wis.

## LINENS AND VESTMENTS

**CHURCH GOODS.** Handbook for Altar Guilds 52c. Church Embroidery and Church Vestments; complete instruction, patterns \$7.50. Miss Mackrille, 11 W. Kirke, Chevy Chase 15, Md.

**ALTAR LINENS:** Outstanding qualities of all Irish Church linens by the yard. Silk embroidery floss, Transfer patterns. Plexiglass Pall Foundation—\$1.00. Free Samples. Mary Moore, Box 394-L, Davenport, Iowa.

**ALTAR LINENS, Surplices, Transfer Patterns.** Pure linen by the yard. Martha B. Young, 570 E. Chicago St., Elgin, Ill.

**LINENS BY THE YARD:** Fine Irish Linens made for us in Belfast. Transfers, patterns for vestments, Nylon. Free samples. Mary Fawcett Co., Box 325L, Marblehead, Mass.

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### THE LIVING CHURCH





THE  
EPISCOPAL CHURCH  
WELCOMES YOU



EVERYWHERE

(SEE LIST BELOW)

A cordial welcome is awaiting you at the churches whose hours of service are listed below alphabetically by states. The clergy and parishioners are particularly anxious for strangers and visitors to make these churches their own when visiting in the city.

LOS ANGELES, CALIF.

**ST. MARY OF THE ANGELS** 4510 Finley Avenue  
Rev. James Jordan, r; Rev. Neal Dodd, rem  
Sun Masses: 8, 9:15, 11. Daily 9, ex Tues & Fri 7.  
MP 8:30 & Ev 5:30 Daily  
C Sat 4:30 & 7:30 & by appt

SAN FRANCISCO, CALIF.

**ADVENT OF CHRIST THE KING**  
Rev. Weston H. Gillett; 261 Fell St. nr. Gough  
Rev. Francis Kane McNaull, Jr.  
Sun Masses 8, 9:30, 11 (High & Ser); 9 MP; Daily  
7:30 ex Sat; Fri Sat & HD 9:30; 9 MP, 5:30 Ev;  
1st Fri HH 8; C Sat 4:30 & 7:30 & by appt

**ST. FRANCIS'** San Fernando Way  
Rev. Edward M. Pennell, Jr.  
Sun 8, 9:30 & 11; HC Wed 7:15; HD & Thurs 9:15

DENVER, COLO.

**ST. ANDREW'S** Rev. Gordon L. Graser, v  
2015 Glenarm Place  
Sun Masses 8, 11; Daily Masses 7:30 ex Mon 10;  
Thurs 7; C Sat 5-6  
Three blocks from Cosmopolitan Hotel.

STAMFORD, CONN.

**ST. ANDREW'S** Rev. Percy Major Binnington  
Washington Ave.  
Sun HC 8, Fam Serv 9:30, 11 (Sol); Wed 8, HD &  
Fri 9; C Sat 5-6

WASHINGTON, D. C.

**ST. PAUL'S** 2430 K St., N.W.  
Sun Masses: 8, 9:30, 11:15 Sol, Ev & B 8; Mass  
daily ex Sat 7, Sat 12; Prayer Book days 7 & 12  
Noon; C Sat 5-6

ORLANDO, FLA.

**CATHEDRAL OF ST. LUKE** Main & Jefferson Sts.  
Sun 7:30, 9, 11 & 6:30; Daily 7:30 & 5:45;  
Thurs & HD 10; C Sat 7-8

CHICAGO, ILL.

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

EVANSTON, ILL.

**ST. LUKE'S** Hinman & Lee Streets  
Sun Eu 7:30, 9, 11; Ch S 9; Weekdays Eu 7, 10;  
Also Wed 6:15; Also Fri (Requiem) 7:30; MP  
9:45; 1st Fri HH and B 8:15; C Sat 4:30-5:30,  
7:30-8:30 and by appt

BALTIMORE, MD.

**ST. MICHAEL AND ALL ANGELS** 20th & St. Paul  
Rev. D. F. Fenn, D.D., r; Rev. R. W. Seaman, c;  
Rev. P. E. Leatherbury, c  
Sun 7:30, 9:30, 11 & daily

BOSTON, MASS.

**ALL SAINTS'** (Ashmont Station) Dorchester  
Rev. Sewall Emerson, r; Rev. Donald L. Davis  
Sun 7:30, 9, 11 (Sol), EP & B 7:30; HC daily 7;  
Wed & HD 10; EP 5:45; C Sat 5-6, 8-9

DETROIT, MICH.

**INCARNATION** Rev. Clark L. Attridge, D.D.  
10331 Dexter Blvd.  
Masses: Sun 7:30, 10:30; Mon & Wed 10; Tues &  
Fri 7; Thurs & Sat 9; C Sat 1-3 & by appt

ST. LOUIS, MO.

**HOLY COMMUNION** 7401 Delmar Blvd.  
Rev. W. W. S. Hohenschield, r  
Sun HC 8, 11 1 S, 11 MP; HC Tues 7, Wed 10:30

NEW YORK CITY

**CATHEDRAL OF ST. JOHN THE DIVINE**  
Sun 7:30, 8, 9 HC; 9:30 Fam HC, Addr & Ch S 11  
MP, HC & Ser, 4 EP & Ser. Daily 7:30, 8 HC; Mat  
& Ev, 8:30 & 5 (Choir ex Mon). HD 8:45 Cho HC;  
Wed 10 HC

**ST. BARTHOLOMEW'S** Rev. Anson P. Stokes, Jr., r  
Park Avenue and 51st Street  
8 & 9:30 HC, 9:30 & 11 Ch S, 11 M Service & Ser,  
4 Ev, Special Music; Weekday HC Tues 10:30;  
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals  
Fri 12:10; Church open daily for prayer

GENERAL THEOLOGICAL SEMINARY CHAPEL

Chelsea Square, 9th Ave. & 20th St.  
Daily MP & HC 7; Cho Evensong Mon to Sat 6

**HEAVENLY REST** Rev. John Ellis Large, D.D.  
5th Ave. at 90th Street  
Sun: HC 8 & 9:30, Morning Service & Ser 11;  
Thurs, and HD HC 12; Wed Healing Service 12

**ST. IGNATIUS'** 87th St. & West End Ave.,  
one block West of Broadway  
Rev. W. F. Penny; Rev. C. A. Weatherby  
Sun 8:30 & 10:30 (Solemn); Daily 8; C Sat 4-5,  
7:30-8:30

**ST. MARY THE VIRGIN** Rev. Grieg Taber, D.D.  
46th St. between 6th and 7th Aves.  
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8,  
9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 12-1,  
4:30-5:30, 7-8; Sat 2-5, 7-9

**RESURRECTION** 115 East 74th  
Rev. A. A. Chambers, r; Rev. F. V. Wood, c  
Sun Masses: 8, 9:15 (Instructed), 10:30 MP, 11  
(Sung); Daily 7:30 ex Mon & Sat 10; C Sat 4-5

**ST. THOMAS'** Rev. Roelif H. Brooks, D.D.  
5th Ave. & 53d Street  
Sun HC 8, 9, 11, 1 & 3 S, MP Ser 11, EP Cho  
Ser 4; Daily: 8:30; 12:10 Tues & HD; 11 Thurs;  
12:10 Noonday ex Sat.

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r  
**TRINITY** Rev. Bernard C. Newman, v  
Broadway & Wall St.  
Sun HC 8, 11, EP 3:30; Daily MP 7:45, HC 8,  
Noon Ser, EP 5:05; Sat HC 8, EP 1:30; HD & Fri  
HC 12; C Fri 4:30 & by appt

**ST. PAUL'S CHAPEL** Rev. Robert C. Hunsicker, v  
Broadway & Fulton St.  
Sun Music Broadcast CBS 9, HC 10; Daily MP  
7:45, HC 8, 12 ex Sat, EP 3; C Fri & Sat 2 & by  
appt.

**CHAPEL OF THE INTERCESSION**  
Rev. Joseph S. Minnis, D.D., v  
Broadway & 155th St.  
Sun HC 8, 9:30 & 11, EP 4; Weekdays HC daily  
7 & 10, MP 9, EP 5:30, Sat 5, Int 11:50; Wed  
Vicar's Evening 8:10; C Sat 4-5 & by appt

**ST. LUKE'S CHAPEL** Rev. Paul C. Weed, Jr., v  
487 Hudson St.  
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,  
8-9, & by appt

**ST. AUGUSTINE'S CHAPEL** Rev. C. Kilmer Myers, v  
292 Henry St. (at Scammel)  
Sun HC 8:15, 11 & EP 5; Mon, Tues, Wed, Fri  
HC 7:30, EP 5; Thurs, Sat HC 6:30, 9:30, EP 5

**ST. CHRISTOPHER'S CHAPEL** 48 Henry St.  
Rev. Edward E. Chandler, p-in-c  
Sun HC 8, 10; Daily HC 8, ex Fri & Sat 7:45

BROOKLYN, L. I., N. Y.

**ST. JOHN'S** ("The Church of the Generals")  
99th St. & Ft. Hamilton Pkwy.  
Rev. Theodore H. Winkert, r  
Sun 8, 9:30 HC, 11 MP, 1st Sun HC 11

BUFFALO, N. Y.

**ST. PAUL'S CATHEDRAL** Shelton Square  
Very Rev. Philip F. McNairy, D.D., dean; Canon  
Leslie D. Hallett; Canon Mitchell Haddad  
Sun 8, 9:30, 11; HC Daily 12:05, Also Tues 7:30  
Healing Service 12 Noon Wed

**ST. ANDREW'S** Rev. Thomas R. Gibson, r  
3105 Main at Highgate  
Sun Masses 8, 10 (Sung), 11:45, Ev & B last Sun 5;  
Daily 7, Thurs 10; C Sat 7:30-8:30

SCHENECTADY, N. Y.

**ST. GEORGE'S** 30 N. Ferry St.  
Rev. Darwin Kirby, r; Rev. George F. French,  
Rev. John M. Mills, Assts.  
Sun 8, 9, 11, H Eu, (9 Family Eu & Com Breakfast),  
9 Sch of Religion and Nursery, 11 Nursery; Daily  
Eu 7 ex Mon & Thurs 10; HD 7 & 10; Daily:  
MP 8:45, EP 5:30; C Sat 8-9 by appt

CINCINNATI, OHIO

**ST. MICHAEL AND ALL ANGELS**, 3626 Reading Rd.  
Rev. Francis Campbell Gray, r  
Sun HC 8 & 10:45, Mat 10:30; HC weekdays 7  
ex Mon 10; C Sat 7-8

PHILADELPHIA, PA.

**ST. MARK'S**, Locust St. between 16th and 17th Sts.  
Rev. Emmett P. Paige, r; Rev. Paul C. Kintzing, Jr.  
Sun: H Eu 8 & 9, Mat 10:30, Cho Eu & Ser 11,  
Cho Ev 4; Daily: Mat 7:30, H Eu 7:45, Mon, Wed  
& Fri 7, Thurs, Sat & HD 9:30, Ang & P 12, EP  
5:30; C Sat 12 to 1 & 4 to 5

PITTSBURGH, PA.

**ST. MARY'S MEMORIAL** 362 McKee Pl., Oakland  
Sun Mass with ser 10:30; Int & B Fri 8; C Fri 7  
& by appt

NEWPORT, R. I.

**TRINITY**, Founded in 1698  
Rev. James R. MacColl, III, r; Rev. Peter Chase, c  
Sun HC 8, Family Service 9:15, MP 11; HC Tues &  
Fri 7:15, Wed & HD 11

SAN ANTONIO, TEXAS

**ST. PAUL'S MEMORIAL** Rev. H. Paul Osborne, r  
Grayson & Willow Sts.  
Sun 8, 9:15 & 11; Wed & HD 10

MADISON, WIS.

**ST. ANDREW'S** 1833 Regent St.  
Rev. Edward Potter Sabin, r  
Sun 8, 11 HC; Weekdays 7:15 daily, ex Wed  
9:30 HC; C Sat 5-6

LONDON, ENGLAND

**ANNUNCIATION Bryanston St., Marble Arch, W.1**  
Sun Mass 8 (Daily as anno, HD High 12:15),  
11 (Sol & Ser), Ev (Sol) & B 6:30 (3:15 as anno).  
C Fri 12, Sat 12 & 7

**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;  
d, deacon; EP, Evening Prayer; Eu, Eucharist;  
Ev, Evensong; ex, except; HC, Holy Communion;  
HD, Holy Days; HH, Holy Hour; Instr, Instruc-  
tions; Int, Intercessions; Lit, Litany; Mat,  
Matins; MP, Morning Prayer; r, rector; Ser,  
Sermon; Sol, Solemn; Sta, Stations; V, Vespers;  
v, vicar; YPF, Young People's Fellowship.