

The Living Church

July 2, 1954

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CANOEING: On the Rappahannock at Tappahannock [P. 2].

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The Living Church

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May

- 2d Sunday after Easter. Builders for Christ Canvass. 50th annual convocation of Salina, to 3d. Indianapolis Convention, to 3d.
- Washington Convention. Pennsylvania Convention. Church Army Annual Meeting and Missionary Rally, Bartholomew's Parish House New York City, N. Y.
- Upper South Carolina Convention, to 5th. South Carolina Convention, to 5th. New Jersey Convention, to 5th. Chicago Convention. East Carolina Convention, to 5th. Easton Convention, to 5th. Missouri Convention. Quincy Convention, to 5th. Wyoming Convention, to 6th.
- New Hampshire Convention.
- Massachusetts Convention. Nebraska Convention, to 7th.

The Cover

Symbolic of recreational activities in many Church schools is the scene on this week's cover. The canoe is being loosened by girls from the St. Margaret's School, Tappahannock, Va. River is the Rappahannock.

f Not Workbooks — What?

ABOUT 15 years ago the device of workbooks hit the public schools. The device was promoted by publishers, as might be expected, and workbooks had quite wide use for a short time. But discerning teachers and superintendents soon saw the futility of the method, and the workbooks were either discarded by the public schools, or rewritten in more varied and practical forms.

Unfortunately for the Church's children and teachers, the first and crudest forms of the workbook were copied by official writers of text. Although thoroughly discredited by now, both in the public schools and in the churches, these workbooks are still sold as merchandise and used in many uncritical parishes. Here is the appeal that they provide a quick and easy way to secure the covering of the main facts of the lesson. The children's slow and often painfully poor handwriting is reduced to a few words filled in the blanks left in the running account.

In the opinion of this writer, who has watched the rise and (too slow) decline of the workbook courses, the danger of their use is that children are given little opportunity or urge to express the lesson in their own words. Every book ends up exactly the same. The real hurt, however, is done to the teacher who soon slips into the groove of getting the workbooks filled out.

It is true that this is not the intent of the authors, who do provide a suggested procedure and other activities. A trained and inspired teacher can and often does use such courses as were intended, and success of a sort is possible. But such superior teachers also are the ones most likely to throw aside this kind of text for a freer and more expressive teaching method. Average teachers deteriorate in using them, and good teachers discard or pass beyond the workbooks.

Yet so widespread has been the use of workbooks during the past dozen years that the right use of them would seem to be the exception, and the inevitable wrong use the general thing. Starting out, a teacher may have a few good lessons. But soon the weekly routine becomes, "Now, open your workbooks at page — where did we leave off last Sunday? Now — what do you think goes in the first blank?" If the answer is not evident, the teacher looks in the code book and dictates the right word. When

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all the blanks for the day are filled there remain some fifteen minutes before the bell. What to do!

Teaching under such conditions grows shallow and sterile. Worse attitude and teaching habits of teacher slowly decline. It will be difficult to get this teacher ever to take a course that calls for the new way touching children's lives. He may be lost to our program. *Workbooks* (I have done more to deteriorate the quality of teaching in our Church schools in recent years than any other factor.

If not workbooks — what? The motive for inventing them was reasonable: To provide a quick review of writing by all the pupils. We do not need to save time. But all writing is at self-expression. You must say it write it yourself. But do we have to use a set form, always the same? Do we have to do writing every Sunday?

The work sheet is much better — recent invention. If provided, ready printed, it, too, may become another groove. But if devised with variety and used only now and then, it can be a help.

The work sheet, at its best, is simply a typed paper which the teacher has prepared himself to give a novel writing expression for this lesson. It may call for a Bible search, an original definition, or a poem. It may be a game, a diagram, a true-false, or agree-or-disagree reaction. The sheets are often done with carbon copies, alike. Or, they may be different, with a different assignment for each pupil — perhaps a selected item for certain extra smart or dull ones.

But remember the main objective: to secure original self-expression through writing, and to add variety to the class experience.

ACU CYCLE OF PRAYER

May

- Advent, Boston, Mass.
- St. Mark's Mission, Honolulu
- St. Paul's, Brookings, S. D.
- St. Augustine's, Rhineland, Wis.
- Christ, Riverdale-on-Hudson, New York City
- St. Michael's, Fort Worth, Texas
- Intercession, Stevens Point, Wis.
Grace and Holy Innocent's, Albany, N. Y.
Trinity, Brooklyn, N. Y.
The Rev. Canon Albert C. Larned, Bristol, R. I.
- Trinity, New Castle, Pa.
St. Luke's Cathedral, Orlando, Fla.
St. James' Chapel, Howe Military School, Howe, Ind.
St. James', Long Beach, L. I.

The Living Church Development Program

We gratefully acknowledge the contributions listed below, given for the purpose of strengthening THE LIVING CHURCH as a vital link in the Church's line of communication. Only current receipts are listed, but we are also grateful for the many pledges giving promise of future support.

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Sounding Board

WE Episcopalians are becoming more and more confused regarding the purpose or value of sermons in the Church. The April 4th issue of THE LIVING CHURCH shows another example of sermons being preached on controversial issues. I refer to the article on Dean Pike and Dean Sayre versus Senator McCarthy.

Are not our clergymen supposed to be religious counselors, teachers, and administrators of the holy sacraments? Then, would it not be better if they would turn their thoughts to sermons which would be religious—that would be inspiring, that would help us come closer to God, that would teach us how to be better Christians?

We assemble in God's house for too short a period each week for communion and worship. Let us use this short time in our churches for the purpose for which it was intended—not as a political and controversial sounding board.

Have some of our priests used up all available religious subjects on which to speak so they now resort to disputable subjects? Have they said all there is to say about the Bible, about the sacraments, about prayer, about Christ dying on the cross for us, about the deeper life, etc.

Let us recall the words of Christ when He said "But go thou and preach the Kingdom of God, [Luke 9:60]." May we pray that our clergymen will follow Christ's instructions.

RICHARD DIBBLE.

Scotia, N. Y.

Passing of Judgment

I AM glad to note [L. C., February 28] that the Rev. Howard J. Rudisill, onetime pastor, Manchester Congregational Church, Pittsburgh, Pa., is now happy in the Episcopal Church.

It is my thought that he may be even happier if he better understands the ecumenical spirit of the fellowship he has left. He should know that he never was a "minister of the Congregational Church," for no such institution exists. There are Congregational Churches but never "The Congregational Church." To speak of our fellowship as a Church is to us a form of sectarianism we would avoid.

When he relates how a show of hands revealed that about two-thirds of the members of an Episcopal church had come from some other religious body, he relates a fact that is also true of the average Congregational church. We have this in common but we part company when he calls these people "converts." We call them Christian brethren who have entered our fellowship from churches of another order. For us to call them converts would be the passing of judgment on other churches, which we leave to God alone.

(Rev.) CLARENCE D. OBERLIN, Minister, McGraft Memorial Congregational Church.

Muskegon, Mich.

I HAVE recently read two articles that form an interesting contrast. Both are by men who in their boyhood were confirmed in the Episcopal Church. One of them grew up and became a Presbyterian minister. Henry Pitney Van Dusen has achieved a well-deserved renown as a theologian, president of Union Theological Seminary, and was on the cover of last week's Time to symbolize the American contribution to the World Council of Churches.

THE OTHER man is much younger, but has received some renown in his comparatively few years. He is the movie star, Jeff Hunter, whose article in Modern Screen for May tells in simple terms what his life in the Episcopal Church means to him.

DR. VAN DUSEN, explaining why he chose the Presbyterian ministry, says: "I wasn't keen about the liturgical emphasis in the Episcopal Church. I also thought it contained more charming nominal Christians than any other. I missed its lack of moral drive." His negatives, reversed, could almost serve as the outline for Jeff Hunter's article, which explains what liturgy has meant in his life, how to be a charming Christian without being a nominal one, and the relationship between Churchgoing and morality.

GOD undoubtedly rejoices over both Dr. Van Dusen and Jeff Hunter, but Episcopalians can be excused for rejoicing a little more over the young movie star.

THERE IS this big ugliness of sin in the world. Is it true that Episcopalians get less upset about it than members of other Churches, that they do not preach about it so much, bewail it less vigorously, admire the butterfly on the dungheap more than they detest the dungheap? Yes, I think it is true, in some ways.

WE CAN write off, for the purposes of this discussion, the nominal Church members. The Episcopal Church may or may not have more of them on its roll than some other churches. The real question is, why do the rest of us, those who go to Church and declare our loyalty to it—including the clergy—seem to look upon the world with such friendly and approving eyes? When our Presbyterian friend points out the dungheap to us, why do we notice first the butterfly?

WELL—it is chiefly a matter of temperament. If we are less given to denouncing sin than some Protestants, we are also less given to denying its existence than other Protestants. Denouncing sin, we have observed, can become a specialty in denouncing other people's

sins, whereas the only sins we have been taught to lay upon our consciences are our own.

THE CLERGY of the Episcopal Church are notorious for their lack of cooperation with the ministerial association in drives against drink, gambling, and vice. The Episcopalians' sparkingly simple solution of the problem is to remind Churchpeople that they should not drink too much, gamble beyond their means, or offend against bodily purity. This proposal seems so obvious to us, so inexplicable to the enemies of "sin."

SO ALSO with great public issues. The urge to give advice to the government flickers only faintly in Episcopalian breasts, while Churches far more insistent than we on a sharp line of division between Church and State are forever leaning over the line to make themselves heard on political problems.

THE EPISCOPAL Church, in comparison with other Churches, is not morally aggressive. If this is a fair paraphrase of Dr. Van Dusen's remark, we must blushing admit the impeachment. But possibly moral aggression and the promotion of morality are two different things. Though we are all sinners, the kind of personal character shaped in the Episcopal Church is not, in my opinion, significantly worse than the kind of character shaped in other Churches.

THE MAN who regards himself as a crusader against evil in a world of sinners is not necessarily a better person to trust with your valuables than the man who regards himself as a sinner in a world of men like himself. A world-accepting viewpoint can, of course, be carried too far. Being a sinner who is friendly with other sinners can shade into being a sinner who encourages others to sin. But here we run into another failure of communication with some of our fellow-Christians—they seem to think there is something sinful about conviviality itself. The disciples of Christ had the same difficulty with the disciples of John the Baptist.

THE INTIMATE interrelation between liturgy and life is the very root of our morality. What do we have to give to God but ourselves? And if we love Him, we want that gift which is us to be in the best possible condition for Him. If you have known loyalty to a school or a military outfit or a team, you have known the power of liturgical morality—the morals that are based, not on exhortation, not on high self-valuation, not on nagging at others, but on fitness for the common life. And if that common life be centered in the corporate worship of God through Jesus Christ, what more powerful moral incentive can there be?

PETER DAY.

CONVENTION

Arrangements Committee

The first meeting of General Convention's¹ Committee of Arrangements for the 1955 General Convention (scheduled for Houston) will be June 8th, at Church Missions House, New York City.

The Committee consists of Presiding Bishop Sherrill, Bishop Washburn of Newark; Rev. Canon Theodore O. Wedel, Anson T. McCook, in consultation with Bishop Quin of Texas, Mrs. John M. Moore, Jr., president of the Woman's Auxiliary of Texas; Rev. Gardiner M. Day, chairman of the local committee of Arrangements of the 1952 Convention.

BUILDERS

Into the Billfold

Churchpeople sometimes get tired of being asked for money, but they keep right on giving it.

A feeling of optimism, based on this phenomenon, prevailed at National Church headquarters as the Builders for Christ campaign rolled toward its big day, May 2d, when parishes will be canvassed for pledges. National Council officials felt that there was every reason to hope that the campaign's \$4,150,000 goal would be met.

Actually, official announcement of the campaign's dollars and cents results may be withheld until the 1955 General Convention for which a special service of thanksgiving is tentatively planned. Certainly it remains to be seen how far down and into how many vital spots the Church's educational program on behalf of the campaign has seeped.

Since early in the year, National Council has been sending out, primarily to the clergy, unglamorized facts about the needs of the Church at home, overseas, and in seminaries — the three major objects of the campaign. Some parishes have already pledged their quotas in the campaign; others have not yet heard a word about Builders for Christ. In a few localities the canvass day is being held up until June.

Diocesan headquarters have taken a heavy part of the load of promoting the



RNS

EVANGELISM OVERSEAS
Sincere, attractive, limited.

campaign. Almost all of the Church's diocesan and district periodicals with their combined circulation of over half a million have been pushing the campaign since January. The diocese of New York scheduled spot radio and TV announcements over a four-day period just before the campaign, with a half hour TV program as a climax.

Many parishes and dioceses have merged their own individual campaigns with Builders, thereby reducing the pain a Churchman feels every time he is asked to dig into his billfold.

Generally, soundings throughout the Church indicated that the campaign is something unmatched in Church history. Shoulder to shoulder, it seemed, the dioceses were behind Builders for Christ. So far there were no shirkers.

EVANGELISM

Glamor of a Film Star

By CANON C. B. MORTLOCK

On Good Friday Mr. Billy Graham, the well known American evangelist, addressed an open air meeting in Hyde Park, London, estimated to have consisted of between 40,000 and 50,000

persons. Later in the day he conducted his regular meeting at Harringay Arena which holds about 11,000 persons. In all, nearly a half million people attended the evangelist's meetings during the five weeks of his three-month crusade.

The campaign has been well reported in the press, but on the whole the secular newspapers have refrained from anything more than kindly comment in general terms. It seems to be generally recognized that there is a large public ready to heed a preacher who has the advantage of a publicity campaign which has created for him something of the glamor of a film star.

The *Church Times* has pointed out that Mr. Graham's message is identical with that of other free-lance evangelists: the sinful state of the natural man and the free salvation won by Christ; but his appeal and the songs which accompany it are essentially subjective and make no mention of the grace of the sacraments. The article in the *Church Times* goes on:

"The Church has no more and no less to say about Mr. Graham's campaign than of any successful evangelist in the past. . . . His approach is as sincere as theirs, as attractive — and as limited. . . . The Church has so much more to give."

RADIO & TV

Howdy Doody and Hopalong

By ELIZABETH MCCrackEN

A unique survey of the impact of television on U.S. families with children conducted over the past two years under the joint supervision of the Broadcasting and Film Commission of the National Council of Churches and Yale Divinity School, has just been completed. Because of the great importance of this study, the council held an "interpretative press conference" on the findings a week in advance of public release of those findings, a selected group being invited.

Donald C. Bolles, executive director of public relations of the NCC, presided, and introduced three of the four authorities closely connected with the project. These were the Rev. David W. Barry, director of research and survey, NCC; the Rev. Everett C. Parker, director of the communications research

TUNING IN: ¶General Convention is the Episcopal Church's supreme legislative body. It consists of an Upper House (bishops only) and a Lower House (presbyters and laymen). A motion may originate in either House, but the other House

must "concur" if it is to become law. General Convention meets regularly every three years, and such meetings are sometimes called "triennial meetings." But there is nothing to prevent its meeting oftener, though it seldom has.

object and lecturer in religious radio and television at Yale Divinity School; the Rev. S. Franklin Mack, executive director of the broadcasting and film commission, NCC. The Rev. Dr. Liston Pope, dean of Yale Divinity School, was absent by reason of illness, but sent a chief statement, which was read.

Mr. Barry, the first speaker, said:

"This review . . . is the first major study thus far made of the reactions of parents to what their children see on TV. "A survey was made [by Dr. August B. Hollingshead, professor of sociology at Yale] of 3,559 homes in New Haven, Conn., a 5% per cent sample of the population. This showed that 69% of the parents favored TV programs as they are; 5% disapproved of them; 5% favored some aspects of children's TV, opposed others. The greatest disapproval was expressed by parents with the best education; only 54% approved of current programs."

Mr. Parker, who spoke next, said:

"The survey was made during 1952 and 1953. We did not ask whether TV programs were bad for the children. The question we put was what the parents

which people live. Obviously, communications media that invade the privacy of millions of homes cannot be ignored by ministers or Churches. . . . The final results of the entire study, when published some months hence, may both inform and arouse those who read them."

Dr. Pope's statement led the way to questions about the use of TV by the Churches. Dr. Mack spoke to this point, saying:

"The NCC represents 30 different Churches. It will be necessary to do basic research before encouraging Churches to put more money into TV programs."

The voluminous findings were analyzed from several points of view. Some of the facts brought to light by the survey were:

1. Parents reported that their children spend an average of 13 hours a week viewing TV programs that they watch regularly. The children also do "random viewing."
2. Children spend about half their viewing time watching variety shows and another third watching "westerns." Only 4% of their time is spent watching informative, instructive programs.

6. Parental objections were raised over the conflict of programs with the supper hour and bedtime, the difficulties of supervision of viewing.

7. The greatest concern over possible ill effects on children was expressed by parents of children aged four through nine. Thirty-four per cent of these parents reacted unfavorably toward the programs.

EPISCOPATE

Tennessee Election

The Rev. Robert Foster McGregor was elected Tennessee's first suffragan bishop on April 22d. Six ballots confirmed the choice of the rector of St. Stephen's Church, Oak Ridge, Tenn. The son of a clergyman, the Rev. Daniel McGregor, the bishop-elect was born in 1915 in DeKalb, Ill.; attended Evanston, Ill., schools, Oberlin College, and General Theological Seminary, from which he received the S.T.B. degree in 1941. He was ordained to the diaconate and priesthood in 1941. Since that time he had served churches in Bucyrus, Gallion, Shelby, and Oberlin, Ohio, before going to St. Stephen's, Oak Ridge, where he is assisted by the Rev. William G. Pollard, atomic scientist.

RACE RELATIONS

Equal before God

Bishop Donegan of New York has endorsed the position taken by Mr. Clifford Morehouse [L. C., April 18th], in opposing the action of the Church Club of New York in barring a distinguished Negro, Justice Hubert T. Delany of the domestic relations court of New York, from its membership.

Bishop Donegan urged the club members to "reflect on the Church's teaching that all men are equal before God."

The club was reminded by Bishop Donegan that there are more Negro Churchpeople — more than 15,000 communicants — in the diocese of New York than in any other diocese in the U.S. He warned that there was no room in the Church for prejudice based on race and creed.

The chairman of the admissions committee denied, however, that considerations of race or color governed the adverse vote on Justice Delany.

Justice Delany is the son of the late Rt. Rev. Henry Beard Delany, former Suffragan Bishop of North Carolina.¹ Mr. Morehouse submitted Justice Delany's name to the club. When it was not accepted, Mr. Morehouse withdrew his candidacy for reelection to presidency of the club.



Yale News Bureau

TV PARENTS QUERY*
Too much violence.

thought of the effects. We must stress the fact that we do not know whether TV is good or bad for children. A study to determine that would cost hundreds of thousands of dollars. Nothing in the material before you will tell whether TV is good or bad for children."

Dr. Pope's statement said:

"The Yale Divinity School for generations has been deeply concerned about Christian character and the values by

3. "Howdy Doody" was the most popular children's program in 21.6% of homes listed as having regular viewers. Next most popular were "Hopalong Cassidy" and "Super Circus."

4. A frequent criticism among parents was that TV is restricted to extremely narrow formulas — "westerns" and variety shows — while there are many untapped sources for interesting programs, notably in the classics, fairy tales, and the Bible, and in science and general information fields.

5. One-fourth of all objections voiced by parents were directed at excessive violence in children's shows.

*Mrs. Nicholas and her children of New Haven, Conn., were among those interviewed during the survey.

TUNING IN: Bishop Delany was consecrated in 1918 and died in 1928. There are at present two Negro bishops in the American Church, Bishop Harris of Liberia and Bishop Demby, retired Suffragan of Arkansas and Province of Southwest.

First Negro bishop consecrated by American Church was James Theodore Holly, consecrated in 1874 for the Eglise Orthodoxe Apostolique Hatienne, as it was called before it became the missionary district of Haiti.

HONOLULU

19 Year Old Winner

Phyllis S. K. Lum, 19-year-old University of Hawaii sophomore and a graduate of St. Andrew's Priory, Honolulu, is the winner of the Kaiser Aluminum and Chemical Corporation's "Faith in the Future" essay contest which ended March 6th.

Miss Lum's award was a choice of \$1000 in cash or a trip to Washington, D. C., or the Orient. She accepted the cash award in order to help with the furthering of her education.

Miss Lum is a member of the Canterbury Club at the university, a teacher in St. Peter's Church Sunday School and member of the choir.

ENGLAND

R.C. Advertisements

Sponsors of advertisements in English newspapers explaining the Roman Catholic faith have announced in London that more than 1,000 non-Catholics are now under instruction after six weeks of the campaign.

The Catholic Missionary Society said that when the campaign was launched at the beginning of March a goal of 1,000 under instruction by Easter was set. This target has been exceeded.

The Romanist ads offer a mail course of 20 leaflets on the R. C. faith. Names and addresses of local pastors are sent to those who wish direct personal instruction.

Cost of the ads is being met by voluntary contributions from Romanist parishes throughout the country. The project is approved by the English Roman Catholic hierarchy.

JAPAN

Inadequate Facilities

Two graduation ceremonies were conducted at St. Paul's University, Tokyo, Japan, March 20th because of a large graduating class and inadequate auditing facilities.

Commencement for the colleges and graduate schools of arts and science was held in the morning with Dr. Emil Brunner, of Japan's International Christian University, speaking.

The college and graduate school of economics graduation ceremony was held in the afternoon.

It will be unlikely that the university will have need for separate graduation ceremonies again because a new auditorium is being erected with funds from the Capital Funds Campaign of America.

Greek, Lace, and Liturgics

THREE books on education have obligingly appeared in time to be newsworthy for this issue so largely devoted to education.

In *The Pattern of God's Truth* Dr. Gaebelein, who is headmaster of the Stony Brook School, Stony Brook, L. I., lays down as his basic premise the unity

THE PATTERN OF GOD'S TRUTH. By Frank E. Gaebelein. Oxford University Press. Pp. x, 118. \$2.50.

of all truth as God's truth and pleads for greater integration of the study of the Bible, as the revealed word of God, with the rest of the curriculum.

The book is written from a frankly Evangelical point of view—Stony Brook School "has a Presbyterian background" and Dr. Gaebelein studied at a Reformed Episcopal Theological Seminary—but it represents an enlightened Evangelicalism, that takes into account the whole of God's universe.

Here is a sincere, balanced, and forceful plea for the permeation of all studies by a Christian dimension.

Sir Richard Livingstone is a renowned British classicist, sometime president of Corpus Christi College, Oxford. Two

ON EDUCATION. By Sir Richard Livingstone. New York: Cambridge University Press. Pp. ix, 232. \$2.50.

brief works of his, *The Future in Education* and *Education for a World Adrift*, were published in Great Britain in 1941 and 1943, respectively.

In 1944 both of these were brought out in a one-volume American edition, entitled *On Education*.

Now, the combined work, which was enthusiastically reviewed in America 10

years ago, has come out in a new, slightly revised edition.

Teachers of Latin and Greek in American schools and colleges should look into the recent *The Teaching of Classics*, if only to see how far ahead us the British are in the teaching of classics. Thus one reads:

"The teaching of Greek and Latin composition has been crowded out of the curriculum during the last generation in many schools. . . . It seems worth while to maintain it for the following reasons. (p. 107).

On the other hand, the compiler admit that

"to know a little Greek is better than know none. . . . For Greek, in the world

THE TEACHING OF CLASSICS. Issued by the Incorporated Association of Assistant Masters in Secondary Schools. New York: Cambridge University Press. Pp. xi, 243. \$2.50.

of Dr. Johnson's aphorism, 'is like face every wise man gets as much of it as he can'" (pp. 48, 50).

THE late Canon Srawley of Lincoln was a well-known British specialist in liturgics and patristics. The preface to his *The Liturgical Movement* was written in November, 1953—two months before his death in his 86th year.

This work, now available in America

THE LITURGICAL MOVEMENT. By J. H. Srawley. Mowbrays. In America: Morehouse-Gorham. Pp. 34. \$1.20.

deals with the origin and growth of the liturgical movement in the Roman Communion. It is a fitting finale to a life of patient and exacting scholarship.

Today Is The Day

A review by the Rev. GEORGE W. BERSCH

FEAR NOT. By Henry I. Louttit. Seabury Press. Pp. viii, 65. \$1.75.

HERE is a little book by the chairman of the Church's Armed Forces Division that is full of the kind of help that anyone haunted by fear will welcome.

The author sees fear as "possibly the greatest evil in human life, a cancer that eats away at happiness"—something that touches all men except those who have given themselves

over to God with confidence in Him to order their lives.

The root of our fears is in the fact that we place self first and forget God. Yesterday's fears are of no consequence, and to anticipate tomorrow's is to carry excess baggage in our lives. Today is the day to live—today is the day to "let go and let God."

This will be a useful book to clergy and laity alike.

The Good Rancher

The Church's work is compared with that of a rancher
in this sandhills sermon for Good Shepherd Sunday[¶]

By the Rev. Chandler W. Sterling

Rector, Grace Church, Chadron, Nebr.



I am the Good Rancher. The Good Rancher spends his life taking care of the stock. But he that is the hired man, who does not own the stock, sees the storm coming and runs for the ranch house and leaves the herd. The storm comes upon the herd and they are scattered. The hired man runs because he does not care for the herd, for they don't belong to him.

I am the Good Rancher and know my stock, and I am known by them, as the Father Rancher knows me and I know Him, and I spend my life on them.

There are other herds in other pastures. Them also I must bring into the corral. They shall hear my call and know my voice. And there shall be one herd and one rancher. (St. John 10:11-16, adapted.)

THE Church can't very well talk to cattlemen about sheep and expect them to listen, so on this Second Sunday after Easter, when the Gospel for the day is about sheep and shepherds, we will fix it up a little bit so that it will make sense for us, too.

We are now in the midst of calving season, and we are busy day and night taking care of the newborn calves, and helping with the births, and receiving the newcomers into the herd, or into the family. Well, this corresponds in the Church to being baptized.

Quite often you have to save the calf from drowning, as it were, by getting the membrane sac off when it doesn't break by itself. Otherwise the calf would die. Baptism is something like that, even to the drowning part. When a person wishes to be baptized by immersion he actually surrenders himself to someone else, and trusts that person to save him from drowning.

In baptism we simply surrender our lives to God. When the person is a baby he usually cries when he is being baptized. The calf starts to bawl, too, when you are making sure that he will become a member of the herd. That's the way he gets to belong. Baptism is being born into God's herd, and it usually takes a

priest's help to do that too, and bring the child into the family of God.

Branding time is coming up in about a month or so. You will be bringing the calves and their mothers in from pastures to the corral so that the youngsters can be branded with your initials or ranch brand. The Church does the same sort of thing at Confirmation. All those who have not been branded are brought into the corral where they receive the laying on of hands.

The Church does not use a hot iron but God uses the hand of the bishop to mark each person on the forehead with the sign of the cross.[¶] They have the mark of the Good Rancher on them so that if they get lost they can be returned.

Then the hired hands lead the calves and their mothers out to pasture for the summer, where they are pretty much on their own. But that isn't the end of your care for them. You don't expect them to grow strong and fat and healthy just on the range grass alone. Every day you take range cake filled with vitamins out to them to insure their maturity.

The Church tends to her children in somewhat the same way. She provides the additional or supplementary diet called the Holy Communion. This sacramental range-cake "tones up" the child of God. The Church's hired hands, or priests, do this for the Good Rancher as He has told them to do whenever they get a group of them together. "Feed the herd," the Good Rancher said.

Where do the herd go to get their range cake? Sometimes to a field trough, or sometimes they just scramble for it behind the jeep as you drive along. Where do God's children get the spiritual vitamin supplement? Why at the altar rail, the Good Rancher's trough, of course.

When God's children get sick the Church takes care of them by the laying on of hands for healing and by the

use of medicine, too. Well, you do pretty much the same with your herd. It seems to me that you are forever giving them shots and giving them your careful supervision, sometimes bringing the sick ones in real close to the ranch house where they can get better care. So does the Church in her care for you.

Have you ever seen a hole in a fence that was too small for a calf to get through? There isn't any such thing. What happens when you find some of your herd have strayed out of the pasture on the highway? You go and get them and restore them to the herd, and mend the fence. So does the Church, through the sacrament of forgiveness, bring back, restore, and forgive the lost.

The Church goes the rancher one better though, for she instructs the child of God how to recognize a hole in the fence and how to avoid it. She does so in counsel to her children. Some are wise enough to accept the counsel. Others break out again, and then the hired man of the Good Rancher goes out again to restore them, return them to the pasture, and start them over again.

Actually, of course, by returning to the pasture the calf is being restored to a better kind of freedom. So, too, is the erring child of God restored to a better kind of freedom within the pasture, the Church.

You see, the pasture is the Church. The corral is the church building. We are brought back in the corral for special care and then turned out to pasture again. In the church building the Good Rancher likes to have us spend a short time regularly and then He turns us back out in better condition to take the harder life out in the pasture.

The Good Rancher sees to it that His children have the care they need. He sends hired hands, or bishops, priests, and deacons, into the corrals and pastures to tend them, just the same as ranchers send help to their herds.

TUNING IN: ¶Good Shepherd Sunday is a name sometimes given to the 2d Sunday after Easter. It was suggested by the Gospel for this Sunday, in which Jesus speaks of Himself as the "good shepherd" who "giveth His life for the sheep"

(Prayer Book, p. 172, St. John 10:11-16). ¶The laying on of the bishop's hand, with the accompanying prayer (P.B., p. 297), is the essential part of Confirmation; but the sign of the cross is commonly made at the same time.

Parents and Schools

EDUCATION of the young is primarily not the responsibility of the State or the Church, or of any other large social grouping, but of parents. This is a fact of common sense as well as a truism of law, philosophy, and theology. But, like many other basic facts, it is one that can easily be forgotten in a society in which complication of structure leads to diffusion of responsibility.

Education was going on long before there were any schools, when primitive man showed his offspring how to tend a fire, make a stone tool, and worship God; parental education is, even in the highly scholasticized world of today's children, the basic means by which the child learns to speak, to distinguish good from bad, to love and fear and hate and evaluate and worship. The family is the fundamental source of a child's security, hope, and ambition; and psychologists have come in recent years to learn that there is no effective substitute for it.

The parent, not the priest, is the person responsible for a child's religious education. The parent, not the school or the teacher, is the person responsible for a child's mastery of the three R's. Priest and teacher and doctor and truant officer and psychologist and all the others who have a hand in the nurture of the young stand in the role of assistants and resources for parents in the exercise of their responsibility.

In our own country, parents are powerfully assisted in their great task by a public school system that is one of the crowning achievements of our civilization. The public school is available to virtually everyone and does its job so well that it has developed a certain aura of sanctity as *the* educational organism of the nation. The result is that sometimes one gets the impression that other educational institutions are interlopers, trespassing on the public schools' area of responsibility and somehow implying by their very existence a criticism of the publicly provided educational system.

Actually, this is an illogical attitude. The existence of free medical services would not suggest to a parent that he ought not to use a more personalized type of medical service if he could afford it. And there is no reason whatever why a parent should not use a more personalized kind of educational resource for his children if his circumstances permit.

The Episcopal Church is blessed with an impressive number of schools dedicated to the task of sup-

plying the best possible educational experience for children. Only two churches surpass it — the Roman Catholic and the Lutheran — in number of schools, and probably no Church surpasses it in all-round quality. Most of the Church's secondary schools have been in existence for many years, and in the past few years primary schools have been mushrooming up, mostly at the parish level. The list of Church schools beginning on page 18 does not include all the schools of this latter group, but attempts to cover all the schools which serve a more than local clientele.

We invite parents to consider what kind of resources they would like to be able to have in the education of their children. Top-quality leaders and teachers? Small classes for personalized attention? A keen-minded group of fellow-pupils? Wholesome friendships? An atmosphere of serious pursuit of knowledge? A God-centered curriculum and school life? All these resources are available from the Church schools. It would be wonderful if they were

Acolyte*

HE walks with feet uncertain
On unfamiliar ground;
His well-scrubbed face is solemn,
His eyes with wonder, round.

The black silk tie is crooked;
He fumbles with his collar.
The cassock seems voluminous —
It should be one size smaller!

The organ prelude's over.
The choir's now in line;
With crucifer beside him
He waits the given sign.

An usher quickly opens
The heavy oaken door;
He sees his mother watching —
(What's she crying for?)

His father's there beside her;
They smile at him and nod.
Their little red-robed acolyte
Has learned to walk with God!

By JEAN CONDER SOULE

*This poem was written to commemorate the day the author's son, David, became an acolyte.

available to the same degree at every school, but this no way removes from the parent his obligation to provide for his own children the best education that he can.

Both public schools and private schools have their place in the total educational picture. But the place for the individual child is the school which his parents sincerely believe will educate him best.

Essay Contest

IT'S GOOD to know that there are so many favorite Christians in the world. About 150 students took time to tell us about theirs in our 11th annual essay contest. Some 27 schools, both here in the United States and in Hawaii and the Philippines, entered the competition in which St. Francis of Assisi was by far the favorite subject, with St. Paul the second favorite saint.

Other saints chosen as essay subjects were St. Spiridion (one of our winners), St. Stephen, St. Gilbert, St. Patrick, St. Thérèse, St. Augustine, St. Joan, St. Nicholas, and St. Thomas Becket. The Virgin Mary was the subject of two essays.

Albert Schweitzer, Benjamin Franklin, David Livingstone, Bishop Sheen, Aurelius Prudentius, Abraham Lincoln, Jane Froman, William Shakespeare, Helen Keller, Ralph Bunche, Martin Luther, Herbert Hoover, Captain John Smith, President Eisenhower, Brother Lawrence, Walter Reed, and Pope Pius XII were among some 44 other subjects. Our Lord Himself by contest rules had been eliminated.

SCHOOL chaplains, sister superiors, parish priests, and Sunday school teachers came in for their share of praise and admiration.

Outstanding, however, was the number of boys and girls who chose their fathers and mothers as their favorite Christians. In these days of so much talk of juvenile delinquency, adolescent problems, and parent-children relations, parents would be touched and pleased to read:

"To know that my mother cares with whom I associate and where I congregate is a wonderful knowledge. To know that she is there whenever I need help, with her love and understanding, is something I now appreciate. I wonder how many like me have been too ignorant to realize that their mother is their best companion."

Rarely did the contestants define a Christian. The closest perhaps was the one who started the essay: "Love, — the key to the two great commandments on which 'hang all the' Law and the Prophets.' Love, — the key then, to Christianity. To be my favorite Christian, a man must possess as much of this love as there is for him to possess. My favorite Christian is my father. My father loves the Lord his God first, and with all his heart. As his heart is



PHILADELPHIA DIVINITY SCHOOL
Baptismal instruction.

necessary for his life, so does his God seem to be. He is always a force within him. My father loves the Lord his God with all his soul. His soul, of course, is a being personal to God and himself, but the manifestations of its high quality can easily be recognized and loved. And he loves the Lord his God with all his mind. He is too brilliant a man to trust in 'blind faith' alone, and he has accepted his religion intellectually as well as spiritually."

This year, for the fourth time in the 11 contests a boy, John Bramhall, is our first prize winner. Fiore Wang, from China, our second prize winner, has acquired her knowledge of English in the past four years. Louise King, third prize winner, has the distinction of being the only contestant to have appeared as a winner two years in a row; last year she was rated first.

LIVING CHURCH judges had a difficult time this year in reaching decisions. The quality of the essays was high, the subject chosen was one that seemed to appeal to the writers and on which the contestants expressed themselves with freshness and vigor. People like to tell about their heroes. At final tabulation time, not only did we find the repeat winner, but second and third prize winner came from the same school! However, we take comfort from the fact that 27 bronze medals were sent out to 27 schools where intramural essay contests were to be conducted.

We believe that THE LIVING CHURCH essay contest is a method of publicizing the work of the Church's schools, which deserves the widest publicity that can be given it. The subject for the 1955 contest will be announced in the August, 1954, educational issue, so that curriculum planning to include it may be made possible.

The Winners in the 1954 Living Church Essay Contest . . .

Subject: My Favorite Christian

First Prize Essay

By John Bramhall

Winner of gold medal and \$100

MY FRIEND Sammy ate meat on Friday and swore on Sunday. But when Sammy did these things, they were usually overlooked or excused; for Sammy was a very exceptional person.

Sammy had in his family tree a variety of races, and I would not have been surprised if he had been related to an Eskimo chief. After looking at him, you might have declared that all his ancestors had bequeathed all of their bad physical qualities to Sammy. He had black, wavy hair which felt and "behaved" like wire. His eyes and his ears were exceptionally large, and his nose was a miniature pattern of Pike's Peak. He was short and stocky; and when I say "stocky," I mean about 200 pounds of stock. Despite these outward characteristics, Sammy still had that little something that draws everybody to a person.

I never saw Sammy do an honest day's work, but that didn't bother any of his friends. He never went beyond ninth grade, as far as I know; but he was still trying at the age of 17, which was when I last saw him. His was a case not of mere mental laziness, but of mental undevelopment; yet he was on the best of friendly terms with all of his teachers except one who scorned him openly.

Above all of the little things that made him stand out in a crowd, besides his 200 pounds, was his continued generosity, courtesy, and kindness. Many times have I seen him give away his lunch to someone who had forgotten his. He was polite to all, even to the teacher who impolitely scorned him. He ran his own "Home for Stray Animals," and at one time he was provider for five stray "mutts." When the S. P. C. A. stepped in with the argument that his wards were

underfed, Sammy accepted his loss with good grace. The ill-founded statements that some of his neighbors made about him and his "mutts," he took with his customary courtesy.

I met Sammy through the enactment of one of his many good deeds. The meeting occurred in the school cafeteria on a day when I had lost my lunch and had no money to buy one. Sammy "shared" his with me by giving me about three quarters of it. From that time on I began to understand Sammy's real nature. He invited me to his house—really a three-room shack; but his home hurt his pride not a whit.

Once I got him a job with me, clearing land for a small-time builder. The first tree he cut down contained a bird's nest. He spent a full hour of the builder's time in reconstructing the nest, catching the little fledglings, and replacing both in a nearby tree. Our employer appeared shortly afterwards and, seeing how little we had accomplished, fired us on the spot. I was all set to tell the builder what I thought of him when Sammy apologized for our apparent laziness, as he put it, and asked for our pay. We got it without argument.

There was a small chicken farm behind Sammy's house. One day during early summer the owner suffered a heart attack and was taken to the hospital. Sammy took over the farm and ran it for two months for its owner. Finally the old farmer died. A score of relatives appeared, sold the farm, divided the money, and disappeared as suddenly as they had arrived. Sammy received not a word of thanks, but he was not disturbed. To him it was an incident to be put into the past and forgotten.

One Sunday some boys and I talked



John Bramhall is a 16-year-old junior at St. Bernard's School, Gladstone, N. J. Active in the world of sports, he plays football, basketball, and baseball. Most of his recreational time is spent in hunting and fishing. His home is in Livingston, N. J. After finishing secondary school, John plans to go on to college.

Sammy into going to church. Sammy went. The first thing he did was to try to sit in one of the choir stalls. Then he walked around looking for a seat from which he could see "all that was going on." During the service he mispronounced—in a deep bass voice—even word with more than two syllables. He sang, in the same voice, off key. After this performance, we tried to discourage Sammy from attending any more services, but he became a "regular." Two months later, he achieved a great honor: he served at a Sunday morning service.

I firmly believe that if Sammy had lived, he would have passed the ninth grade, stopped eating meat on Friday

never again have sworn on Sunday. The newspaper report merely said that my had accidentally shot himself while holding a gun as a pole. It was my gun. My had gone with me when I went to a gravel pit for some target practice. We were walking by the edge of the Kenzen river on the way home, we noticed a small dog floundering in the water

where the ice had broken. Sammy, after grabbing my gun, inched his way on his stomach toward the break in the ice. Holding the gun by the barrel, he offered the dog something solid to climb upon. The dog made it, but tripped the trigger in doing so, thus bringing to a close the short, happy life of the greatest practicing Christian I have ever known.

Second Prize Essay

By Fiore Wang

Winner of silver medal and \$50

IN THE life of every person there is an influence which may help to elevate the ideals of that person. Such has been the guidance and love of a Sister Superior who through her power of understanding and tolerance has become my Christian symbol—my favorite Christian. She lives a permanent moral image toward which human striving may continually aspire and which it may emulate. It is as if it were God's way of fulfilling a mother's mission of wise counsel in the gentle presence of a true love.

Her serene behavior in matters of deep concern and weighty judgment reveals a spiritual poise which she possesses and which constitutes a leadership that one unconsciously follows. She has the ability to administer and manage a school which can give a clear conception of Christian living to young minds whose knowledge is yet in an embryo. In a world of confusion and varied conceptions, one may easily be wrongly influenced. Fancies may gradually degrade the development of high ideals which one should uphold. As a Christian, therefore, one needs to keep consciousness of a purpose and constantly strive toward it. Almost unobserved, Sister Superior binds an individual person's strivings with the detailed academic administration. Often in her busy office, she carefully gives relief to the heavy hearted student, whether the problem be one of trivial concern or one of careful contemplation.

Her almost constant pursuit of learning provides a way for the student to also learn. Students learn through her example, through her understanding, through her actions and receive directly her influence in her decisions. If one ever wonders about the source of her learning, one concludes that its essence is spiritual. Wherever some information is sought from her, her answer comes quickly yet wisely, as if she has had ample time for analysis. In her classes, too, her instruction is always logically

prepared and limitless, limited in fact only by the length of the period. One may often see her search tirelessly in the library, from shelf to shelf, for treasures of learning that may have been casually overlooked. In her serene humility, a thorough knowledge of the contents of the library seems to make her so much wiser. Her constant alertness to all that surrounds her trains others to be observant also and admire her, for so often she has welded scattered bits of information into simple conclusions or into statements almost overwhelming. In the dull-est moment of activity, one may be sure too that she has learned something from an insignificant circumstance. Her mind can never be shut, but ever open like the window through which droplets of knowledge fall. Surely all this desire for accuracy must have brought her great honor in college. She has, however, cloaked her knowledge with humility. One can never find any air of haughtiness about her. In only a few words she

Fiore Belle Wang is an 11th grader at St. John Baptist School, Mendham, N. J., where she enrolled in 1950. Born of Chinese parents in 1938 at Peiping, she came to the U. S. with her sisters and mother, who had been a U. S. citizen, when the war drove them from China. Her father, a psychology professor, took refuge on Formosa as an advisor to General Chiang. He came to the U. S. shortly afterwards when Fiore's mother died. Fiore's summers have been spent at the Worcester Museum of Natural History in Massachusetts where she has served as an assistant instructor. This summer she is planning to be camp counselor.

can express great meanings. The sum of her achievements may be wrapped up in one word, simplicity.

It is this simplicity, the source of her knowledge and humility, which makes her



LOUISE KING AND FIORE WANG*
Prize winners.

great. Her love for the student body creates a unity in which a love for others develops. Such love may reveal its depth in the wounds that little misdemeanors cause in the daily life at school. The manifestation of this love causes one to be reluctant in grieving her more. To feel that one's rights and wrongs are cared for guides one into a feeling of worthy effort that subtly develops into a loyalty for her and draws truthfulness and honesty into one's actions. One then learns to share her convictions and understand her kindly methods. Intimate

Louise King is a 17-year-old student at St. John Baptist School, Mendham, N. J. She is interested in writing—last year she won first prize in THE LIVING CHURCH essay contest—dramatics, and cows. Louise keeps busy in all of her interests—at present she has one of the leading roles in the school's spring play, and is the proud owner of a calf she believes will bring in some blue ribbons. She spends her summers visiting and traveling.

relationship with her brings about a confidence that turns the individual toward her in matters most personal. At the same time, one is willing to yield any sacrifice that would please her. A confidence in her seems secure like a silence, possessed of a deep insight and flexible understanding that holds true under any circumstances. There is a complete unselfishness in her service, so that all hastiness or presumption is wiped away, and replaced by an air of humility, pure and unassumed. Often times, she overlooks the complete senseless follies with such ready forgiveness that only a great love can be the basic constituent of her gentility. These are the modes of character that radiate where ever she is, and

*Fiore, in the back, and Louise are members of the altar guild at St. John Baptist School. This picture was taken while they were participating in the guild's work.

the influence is so invincible that subtly, powerfully, yet simply, it touches everyone. It is through this love that one has come to love her and imitate her examples.

In the lives of great persons, many virtues have elevated them above the usual person. In the life of Sister Su-

perior one recognizes unusual spiritual forces. She holds that great leadership which one unconsciously looks up to. Under her mercy and forgiveness, parents happily leave their children under her efficient guidance. Few persons can cover her position as thoroughly as she has, and yet at the same time be regarded

as a motherly guardian whose relationship with her children is always good.

It is only gratitude that one can offer her for all that she has taught and shown. Her example will always remain with me and serve as a guidance in forming my ideals. One is, indeed, fortunate to know her.

Third Prize Essay

By Louise King

Silver medal and \$25

RECENTLY in an obscure old book I found an account of a certain Saint of peculiar charm and rural dignity, his name Saint Spiridion. After I had read of his gentle miracles rendered in an unruffled manner, I became tremendously excited. Why had I not heard of him before? How had he remained so hidden? Off I rushed to inquire the whys, hows and wherefores about him. The first person I assaulted had never heard of him and wanted to tell me of the difficulties to be encountered in geometry. The next contended that I meant Saint Cyprian, a third that there was no such saint. Finally I retired to think over my discovery and the attitudes of my friends. Suddenly I sensed the power of the Saint and decided to rediscover him for others. With this purpose I began to write concerning Saint Spiridion, my favorite Christian.

Naturally who he was first attracted me. He lived in the fourth century on the Isle of Cyprus. A shepherd to begin with, he kept on being a shepherd even while he was Bishop of Trimithus. A simple man, he dwelt in a humble cottage with his daughter, Irene. As bishop on the same island alone he humbly tended his tiny parish of Christians. His honesty as well as his way of going straight to the point are clearly shown in a story in which he questioned an orator who in quoting Our Lord's words had substituted the word "couch" for the original word "bed" by asking, "Are not the Master's words good enough for you?" He bore the marks of the early Christian persecutions. His right eye was gone, and the sinews of his left hand cut. So he lived a Christian, unknown, unsung in a crucial period of the Church's history.

During a time of controversy in the early Church, he was chosen to attend the Council of Nicaea. Although he usually traveled on foot, he thought the dignity of this occasion warranted the purchase of two mules, white and chestnut, for his deacon and himself. On the appointed day he set solemnly out for

Nicaea. One evening on the way he put up at a hostel and retired for the night. At the same inn arrived a party of bishops who knew of Spiridion. Since Spiridion's personage was far from prepossessing, they feared that when he appeared at Nicaea, their arguments for their doctrines would be less effective. As a remedy, they chose the simple expedient of cutting off the heads of the two unfortunate mules. Early in the morning the group of bishops departed. Only imagine the horror of Spiridion's companion when he found the carcasses. Terrified he ran and fetched Spiridion, who surveying the seemingly irreparable damage in the early morning light cheerfully reattached the heads; then the two mounted the mules and rode on. As dawn broke, they overtook the others. To the horror of the mule-killing bishops, they find that not only is Spiridion riding on his way, but that in the semi-darkness the seemingly absent-minded bishop of Cyprus has reversed the heads, and is proceeding peacefully.

Once in Nicaea it is not difficult to guess what his course of action might have been. Like any man of none too ample means at any conference he probably stayed in an inexpensive hostel and each day set out into the city. Undoubtedly he did his best to remain in the background, but sometimes as if prompted by God he would stand out of a crowd. One day pushing to the front of a rather turbulent group of Christians he found a pagan philosopher holding forth concerning the superiority of his religion. Spiridion never questioning God's will, knew that it was he who must step forward, challenge, and forever vanquish the pagan's disbelief, saying "In the name of Jesus Christ, hear me, philosopher, there is one God, Maker of Heaven and earth and of all things visible and invisible, Who made all things

by the power of His word and by the Holiness of His spirit. This Word which name we call the Son of God took compassion on men for their savage condition, and chose to be borne by a woman, and converse with men and die for them. And He shall come again to judge everyone for things done in life. These things we believe without curious inquiry. Cease therefore the vain labor of seeking proofs for or against what is established by faith and the manner in which these things may or may not be.

Again God brought Spiridion forward while in Nicaea. He must convince men who neither believed nor wished to understand the Trinity. One can almost see him, moving up one street and down another, sorely worried yet trusting in God. As he walked, wrapped in thought he noted a common brick, which lay in his path. Perhaps he stooped down in the warm sun-filled Nicaean street, lifted the brick, wondering in what manner to dispose of it; then clearly upon his mind was thrown an image of the elements of the brick. Knowing now God's will he went quietly homeward. The following day when questioned by the skeptics, he simply pointed to the brick and stated "Look you, here are three substances forming one, fire, water and earth. Even he expected no more. At that instant the fire blazed, the water poured and the earth remained in his hand. Again God answered Spiridion's trust and love and rewarded his faith.

I love to think of Spiridion so humble yet so great, perhaps not the real author of the creed, yet speaking through God the creed, Spiridion, the slow speaking saying the creed in embryo form before the Council of Nicaea, to be enlarged upon and written down by others, yet his reward for an overpowering faith. God could provide a miracle, Spiridion, a faith.

Honorable Mention

MARYANN BERGER, Saint Katharine's School, Davenport, Iowa
JAMES SESSIONS BUTLER, JR., St. Mark's School of Texas, Dallas, Tex.
SALLY DUNBAR, Hannah More Academy, Reisterstown, Md.
SANDRA HANSON, Hannah More Academy, Reisterstown, Md.
ARDEN KAHLO, Saint Mary's School, Peekskill, N. Y.
MARK FRANK MANTA, St. John's Military Academy, Delafield, Wis.
LIBBY SEIFER, Kemper Hall, Kenosha, Wis.
E. L. VON FISCHER, St. John's Military Academy, Delafield, Wis.

PRIMARY SCHOOLS

Headmaster Memorials

The board of trustees of St. Dunstan's school, Providence, R. I., have voted to name the school's main building the Roy W. Howard House in honor of its headmaster who died suddenly this year. St. Dunstan's is a choir school for boys.

The board also established a Roy W. Howard memorial scholarship in his memory. Friends of the school and associates of the late headmaster were invited to contribute to the memorial scholarship. Gifts are being accepted at the school by the board's treasurer.

The board named Charles A. Blake, present assistant headmaster, as acting headmaster. Mr. Blake has been at St. Dunstan's the past two years.

SECONDARY

Founder's Memorial

The Virginia Episcopal School, Lynchburg, Va., has scheduled the erection of a memorial to its founder, Robert Carter Jett, for this summer. Ground was broken for the memorial, a headmaster's house, March 31st.

The school was founded by Bishop Jett in 1916, shortly before he was consecrated the first bishop of the diocese of Southwestern Virginia. He served as the school's first rector, and as Bishop he acted as president of the school's board of trustees until his retirement in 1938. He remained as an active guiding force in the school affairs until his death in 1950.

The first shovel of soil for the memorial was turned over by Mrs. Annie Jett Rogers, a daughter of the founder. Assisting her was Dr. George L. Barton, Jr., headmaster of the school; Mr. Beverly S. Hutter, a member of the board of trustees; the Rev. Ernest M. Forster, chaplain to the school; and the Rev. Dr. Robert A. Magill, rector of St. John's Church, Lynchburg, and member of the board of trustees.

Erection of the memorial will make available for use as dormitories the quarters presently occupied by the headmaster's family, and will allow the facilities of the school to be expanded.

Part of Life Eternal

The belief that a church school must be a citadel of Christian living was expressed at the recent annual conference of the heads of church schools at Seabury House, Greenwich, Conn., by its leader, the Rev. John Page Williams.

Mr. Williams, dean of church schools in the diocese of Virginia, discussed



ROBERT CARTER JETT MEMORIAL*
Active guiding force.

the conference theme, the fundamental moral principles and dilemmas in church school administration.

In his opening talk, Mr. Williams said:

"The church school offers an exceptional opportunity to live in a redemptive fellowship, and the discipline of the school should be based on this fellowship. The relationships among heads, teachers and students must demonstrate our Christian belief that this life is part of the Life Eternal. We all have weaknesses, we are all made in God's image and through his Grace are redeemed.

"The specific application of these convictions means teaching our children that they are living in a world based on justice, for justice does not exclude love. Children must learn to do some things simply for the sake of doing them, for obedience is part of our Christian life.

"The child must know that rules in our school are an expression of our good feeling toward him."

PROPER CLIMATE

In the panel discussion after Mr. Williams' address, the conclusion was reached that the obligations of the head of a church school involved essentially providing a proper climate in the school for all members to share in the redemptive fellowship.

Other discussions of the conference revolved around the subjects of segregation, honor systems, and social problems.

Mrs. Dora Chaplin, of the National Council's Department of Christian Education, addressed the conference on the moral problems of adolescents. She said:

"Children at this age are learning to accept a new self and are under tremendous emotional pressure. Our guidance should teach the child genuine respect for each individual as a child of God, and should give our children such a firm faith in God as a personal God that they will

*Left to right: Acolytes David Gawler, Robert Brooke, and Elliott Dulaney; Mrs. Rogers; Dr. Barton; Mr. Hutter; the Rev. Forster; and the Rev. Robert Magill.

be able to make moral decisions on their conduct. We must, through our guidance at this time, help build a sound foundation for Christian life and Christian marriage."

Concluding conference speaker was the Rev. Malcolm Strahan, on leave from Groton School, Groton, Mass., to be with the Department of Christian Education. He spoke of a teacher training program to be initiated this year.

Under the program Christian teachers of chemistry, physics, biology, English, classics, mathematics, and history will meet with a group of similar teachers from secondary schools at Seabury House, August 25th to 28th to try to work out clearer ways of making religion permeate the course of study. The group will reconvene for three or four weekends during the ensuing school year to evaluate the program as it is put into practice.

Building Additions

Two schools for girls in the Virginia diocese are planning to build needed additions. They are St. Margaret's School, Tappahannock, and St. Agnes' School, Alexandria.

St. Margaret's School has been allotted \$40,000 from the Bishops' Building Fund and is seeking the remainder of \$275,000 to construct a three-story dormitory and make other improvements on its campus.

St. Agnes' School has received \$40,000 from the Bishops' Building Fund; \$30,000 from special gifts and money set aside at the school for depreciation and is launching a campaign for an additional \$130,000 to construct a \$200,000 addition to the present main school building. The addition will include an adequate chapel-gymnasium-auditorium, locker rooms, class rooms, faculty offices, a student lounge and several student activity rooms.

Bishop Goodwin of Virginia, a member of the original local board of St. Margaret's School, is chairman of the advisory committee of the building and development program at that school. The new dormitory will provide increased bedrooms and additional facilities such as a recreation room, study area, infirmary and dispensary, and a well equipped dining room and kitchen.

New Emphasis

"This action is in line with our efforts to intensify the religious emphasis at Texas Military Institute and we are fortunate to secure a man from our own Church with such excellent qualifications," said Bishop Jones of West Texas, announcing the appointment of Mr. Addison Bradford Craig as headmaster of

SCHOOL LIFE



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ST. PAUL'S, CONCORD, N. H.
Chemistry class.

Texas Military Institute, 61 year-old school which recently returned to diocesan ownership.

Mr. Craig, who will begin his new work in June, is now associate headmaster and director of studies at Shattuck School, Faribault, Minn. He was a commissioned officer with the Navy during World War II and was for 10 years a teacher and administrator in Massachusetts public schools.

Singing Peers

The glee club of St. Peter's School, Peekskill, N. Y., better known as The Singing Peers, has just returned from its annual Spring tour. This year the club went to New York City; Bordentown; N. J.; Lancaster, Pa.; Wilmington, Ill.; Catonsville, Md.; Washington, D. C.; Alexandria, Va.; and Richmond, Va.

The Peers sang to ten audiences and appeared six times on radio and TV. In addition to their singing engagements, time was taken out for tours of Princeton University; Valley Forge; Mount Vernon; Williamsburg, Va.; the Virginia Seminary; and a visit to the White House.

United Nations

Members of the diplomatic corps of Britain, Western Germany, Yugoslavia, Italy, and Austria took part in a United Nations seminar presented recently at St. Bernard's School, Gladstone, N. J.

Each speaker addressed a group of 20 older boys for a period of a half hour;

the boys then participated in the hour-long discussion period that followed.

The headmaster of the school, the Rev. William N. Penfield, said that the seminar made clear that the rift between Soviet Russia and the Western powers is keenly felt in Europe, particularly in Austria and Western Germany.

The western European countries, according to those speaking for them, indicate an "amazing hope and conviction" that Soviet totalitarian Communism will fall because of the unrest and cultural pride of the satellite nations.

Speakers during the two-day seminar included the deputy head of the British and the Yugoslav information services, the information officer of the Austrian consulate general, vice-consul of the Federal Republic of Germany, and a representative of the Italian embassy.

Hawaiian Islands Film

Church groups in the United States soon will be seeing what the Church is doing in the Hawaiian Islands through the latest in a series of color movies designed to picture the work of the Church in mission fields around the world. National Council will release the film.

St. Andrew's Priory, the diocesan school for girls in Honolulu, is featured in the film. A Priory graduate, Miss Elizabeth Char, appears in the role of a young island girl who receives her preparatory education at St. Andrew's Priory and goes on to nurse's training at St. Luke's Hospital in San Francisco, returning after her graduation to work as a nurse in a medical clinic in Honolulu.



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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.

PRIMARY & SECONDARY

BOYS

California

Harvard School, 3700 Coldwater Canyon, North Hollywood; 1900; headmaster, Rev. W. S. Chalmers, D.D.; chaplain, Rev. John Gill; faculty, 21; students, 287; day and boarding; grades, 7-9; tuition, \$700; room and board, \$1450-\$1550; diocesan school, college preparatory.

*San Miguel School, 1433 24th St., National City.

Connecticut

*Choate School, Wallingford.

*Kent School, Kent.

Pomfret School, Pomfret; 1894; headmaster, David Hooker Twichell; chaplain, Rev. William H. Crawford, Jr.; faculty, 20; students, 150-160; tuition, including board and room, \$1900; boarding, grades, 8-12; some scholarships; Episcopal chapel and chaplain; college preparatory.

*Rectory School, Pomfret.

*Salisbury School, Salisbury.

*South Kent School, South Kent.

*Watkinson School, Hartford.

Wooster School, Danbury; 1926; headmaster and chaplain, Rev. John D. Verdery; faculty, 12; students, 120; grades, 7-12; day, 7-8; boarding, 8-12; \$1650, varying according to means; both founder and present head Episcopal clergymen; college preparatory.

Delaware

St. Andrew's School, Middletown; 1929; headmaster, Rev. Walden Pell, II; chaplain, Rev. James O. Reynolds; faculty, 19; students, 143; \$500-\$1600, including room and board; varies according to means; boarding; grades, 8-12; oper-

ated by Episcopal Church School Foundation, Inc. college preparatory.

District of Columbia

St. Albans, The National Cathedral School for Boys; Mount St. Alban, Washington; 1907; headmaster, Canon Charles Martin; chaplain, Rev. Craig Eder; faculty, 37; students, 394; grades, 4-12; day; grades, 8-12, boarding; tuition, \$650-740; boarding, \$1700, including tuition; no aid; under the aegis of the National Cathedral, college preparatory.

Indiana

Howe Military School, Howe; 1884; Supt. Col. Burrett B. Burton; chaplain, Rev. Robert Murphy; faculty, 28; students, 285; grades, 5-12; boarding, \$1250-1350; a few partial scholarships; school established under auspices of Church; Bishop of Northern Indiana is president of board of trustees; college preparatory.

Kansas

*St. John's Military School, Salina.

Kentucky

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

Maryland

*St. James' School, St. James.

St. Paul's School, Brooklandville; 1849; headmaster, S. Atherton Middleton; chaplain, Dr. Harry Lee Doll; faculty, 30; students, 377; day grades, kdgn.-12; boarding, grades, 6-12; (tuition kdgn.-4); tuition, \$275-\$500; \$600-\$640; rector of Old St. Paul's Church is pres. ex-officio of board of trustees; two-thirds of trustees must be communicants of St. Paul's; college preparatory.

Massachusetts

*Brooks School, North Andover.

*Groton School, Groton; 1844; headmaster, John Crocker; chaplains, Rev. Paul L. Abry, Malcom Strachan; faculty, 30; students, 180; boarding; grades, 7-12; tuition and board, \$1100; scholarships; college preparatory.

*Lenox School, Lenox.

*St. Mark's School, Southboro.

Michigan

*Cranbrook School, Bloomfield Hills.



ST. PAUL'S, GARDEN CITY, N. Y.
Basketball practice.

CHURCH SCHOOLS

Minnesota

Breck School, 2477 Como Ave. West, St. Paul; 1886; headmaster and rector, Rev. Canon H. Douglas Henderson; chaplains, Rev. E. C. Boyer, Rev. Russ Ewald; faculty, 29; students, 275; day, grades, 1-12; boarding, grades 4-12; tuition, \$325-\$550; room and board (5 day only), \$990; grant program; diocesan school; college preparatory.

Shattuck School, Faribault; 1858; rector and headmaster, Rev. Canon Sidney W. Goldsmith, Jr.; chaplain, Rev. Joseph M. McKee; faculty, 28; students, 200; day and boarding; grades, 9-12; tuition, including board and room, \$1595; scholarships; diocesan school; college preparatory.

St. James Military School, Faribault; 1901; headmaster, M. W. Horstman; chaplain, Very Rev. Charles R. Allen; faculty, 7; students, 50; boarding; grades, 2-8; tuition, board, room, etc., \$1095; directed by diocese; preparation for leading secondary schools, regular elementary courses, plus extra materials because of small classes.

Missouri

*The Taylor School, Clayton.

New Hampshire

*Holderness School, Plymouth.

St. Paul's School, Concord; 1856; rector-elect, Rev. Matthew M. Warren; chaplain, Rev. Charles T. Webb; faculty, 65; students, 450; boarding; grades, 7-12; \$1600 including board and room; over 100 scholarships; Episcopal clergy, chapel, and religious instruction; college preparatory.

New Jersey

*Morristown School, Morristown.

*St. Bernard's School, Gladstone.

New York

*Ascension Day School, West Brighton.

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

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Cathedral School of St. Paul, Garden City; 1877; headmaster, Rev. Nicholas M. Feringa; chaplain, Rev. David Williams; faculty, 19; students, 192; day and boarding; grades, 5-12; day tuition, \$700; boarding, \$1500; scholarship aid to sons of clergy; owned by Garden City Cathedral; college preparatory.

*Darrow School, New Lebanon.

*Deveaux, Niagara Falls.

*Hoosac School, Hoosick.

Malcolm Gordon School, Garrison-on-Hudson; 1927; headmaster, David C. Gordon; faculty, 6; students, 25; grades, 3-8; boarding; tuition, board and room, \$1700; scholarships; secondary school preparatory.



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*St. Paul's School, Garden City, L. I.

*St. Thomas' Church Choir School, 123 W. 55th St., New York City; 1919; headmaster, Henry B. Roney, Jr.; chaplains, Rev. James H. Morgan, Rev. Howard S. Hane, Rev. Dr. Roelif H. Brooks; faculty, 11; students, 40; boarding; grades, 5-8; fees, \$350; regular academic work plus musical training; elementary boarding school for boys of choir of St. Thomas' Church.

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Patterson School, Legerwood; 1909; superintendent, George F. Wiese; chaplains, Rev. Boston M. Lackey; faculty, 7; students, 55; boarding; grades, 6-12; tuition, board, room, etc., \$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, Overbrook, Philadelphia; 1785; headmaster, Dr. Greville Haslam; chaplain, Rev. James R. McDowell; faculty, 50; students, 664; day; grades, kdgn.-12; \$350-\$650; founded by first bishop of Pennsylvania; no diocesan control or support; college preparatory.

St. Peter's Choir School, Philadelphia.

Mercersburg Academy, Mercersburg; 1836; headmaster, Dr. Charles S. Tippetts; chaplain, Rev. James W. Moyer; faculty, 44; students, 424; day and boarding; grades, 9-12; \$1650, including board and room; college preparatory.

***St. Edmund's Academy, 315 Shady Ave., Philadelphia.**

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South Dakota

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

Tennessee

Sewanee Military Academy, Sewanee; 1868; Supt., Col. S. L. Robinson; faculty, 21; students, 230; grades, 8-12; boarding and day; tuition, boarding, \$1200; affiliated with the University of the South, which is owned by 22 Southern dioceses; college preparatory.

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CHURCH SCHOOLS

Texas

St. Mary's Hall, San Antonio. (See Girls' Schools.)
St. Stephen's Episcopal School, Austin; 1948; headmaster, Robert M. Kimball; chaplain, Rev. John Woolverton; faculty, 14; students, 121; day and boarding; grades, 7-12; day, \$500; boarding, \$850; limited scholarships; owned and operated by the diocese of Texas; college preparatory.

Virginia

St. Agnes School, Alexandria. (See Girls' Schools.)
Blue Ridge School, St. George, Greene Co.; 1910; headmaster and chaplain, Rev. D. C. Loving; faculty, 12; students, 140; grades, one to 12; tuition, \$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

St. Michael's School, Ethete; 1917; principal, Eldon Breeden; chaplain, Rev. C. E. Wilson; faculty, 8; students, 108; grades, 1-8; no tuition; day school for children of Arapaho Indians, Wind River Reservation.

OUTSIDE UNITED STATES

Central America

St. Mark's School, Bluefields, Box 13, Nicaragua; 1900; head, Lucien Edward Churnside; chaplain, Ven. Arnold Cecil Waldock; faculty, 9; students, 343; coeducational; grades, kg.-7; tuition varies; main support from District of Panama; primary school curriculum set up by government; also commercial class and religious education.

Costa Rica

St. Mark's School, Puerto Limon.

Hawaii

Hawaii Episcopal Academy, Kamuela; 1949; headmaster, Paul M. Simpson; chaplain, David M. Paisley; faculty, 6; students, 54; coeducational; day and boarding (boys); grades, 7-12; tuition, \$275; room and board, \$575; diocesan school; college preparatory.
Iolani School, Honolulu 17; 1862; rector, Rev. Charles A. Parmiter, Jr.; chaplains, Rev. Evans Scroggis, Rev. Burtis Dougherty; faculty, 45; students, 840; boys; day, grades, kg.-12; boarding, grades, 7-12; tuition, \$225-\$275; room and

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board, \$515-\$600; 68 scholarships in '63-'64; 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. Challinor; faculty, 33; students, 500; day; girls; grades, 3-12; \$200; limited scholarship aid; diocesan school; college preparatory, business, general.

Philippine Islands

***Brent School**, Baguio.
***All Saints' School**, Bontoc, Mt. Province.
Easter School, Baguio City.
***St. Mary's School**, Sagada, Mt. Province.
St. Paul's Memorial School, Balbalasang, Mt. Province.
St. Stephen's Chinese School, Manila; 1917; principal, Miss Constance Bolderston; faculty, 73; students, 1521; coeducational; grades, 1-12; tuition, \$35-\$70; scholarships; mission school; college preparatory.

Puerto Rico

Colegio San Justo, St. Just; 1945; headmaster, William L. Richards; chaplain, Rev. Francisco Reus-Froylan; faculty, 10; students, 48; boys; grades, 7-12; tuition to \$440; varying; owned by Episcopal Church; college preparatory.

Republic of Panama

***Christ Church Academy**, Colon. (Coeducational)

COLLEGES

***All Saints' Episcopal College**, Vicksburg, Miss.
***Bard**, Annandale-on-Hudson, N. Y.
***Carleton College**, Northfield, Minn.
Hobart College, Geneva, N. Y. (for men), 1822; William Smith College (for women), 1908; president, Dr. Alan W. Brown; chaplain, Rev. Allen F. Kremer; faculty, 80; students, Hobart, 630; 250, William Smith; tuition, \$750; room and board, \$760; \$390 for those assigned to cooperative houses; founded by Bishop Hobart; liberal arts.
Kenyon College, Gambier, Ohio; men only; 1824; president, Gordon Keith Chalmers; chaplain, Rev. Alfred B. Starratt; faculty, 51; students, 400; tuition and fees, \$739; room and board, \$662.50-\$705; scholarships; liberal arts.
***Milwaukee Downer College**, Milwaukee, Wis.
Trinity College, Hartford, Conn.; 1823; president, Dr. Albert C. Jacobs; chaplain, Rev. Gerald B. O'Grady, Jr.; faculty, 102; students, 915; tuition, \$650; room and board, \$630-\$700; scholarships; founded by Episcopalians; liberal arts, science, pre-professional.
Ripon College, Ripon, Wis.; 1851; president, Dr. Clark G. Kuebler; faculty, 65; students, 500; tuition, \$465; room and board, \$630-\$650; liberal arts.
***St. Augustine's**, Raleigh, N. C. (ACI).
***St. Paul's Polytechnic Institute**, Lawrenceville, Va. (ACI).
***St. Phillips Junior College**, San Antonio, Tex.
University of the South, Sewanee, Tenn.; 1857; vice-chancellor, Dr. Edward McCrady; chaplain, Rev. David B. Collins; faculty, 44 college of arts and sciences; 8 theology; students, college limited to 500; seminary, 80; tuition, \$450; room and board, \$550; all inclusive charge, \$1250; scholarships; owned by 22 dioceses in 13 Southern states; liberal arts.

ACI SCHOOLS

Fort Valley College Center, Fort Valley, Ga., 1902; president, W. Milan Davis; chaplain, Rev. S. W. Foster; faculty, 18; students, 271; coeducational; grades, 9-12; tuition, \$90; board and room, \$211.50; teacher-education.
***Gaudet Episcopal School**, New Orleans, La.
***Okolona College**, Okolona, Miss.
***St. Agnes Training School for Nurses**, Raleigh, N. C.
St. Augustine's College, Raleigh, N. C.; 1867; president, Dr. Harold L. Trigx; faculty, 35; students, 527; tuition, \$227-\$239; room and board, \$314.50; under auspices of American Church Institute; liberal arts and teacher training.

***St. Paul's Polytechnic Institute**, Lawrenceville Va.
***Voorhees School and Junior College**, Denmark, S. C.

TRAINING SCHOOLS

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*Bexley Hall (Kenyon College), Gambier, Ohio.
*Church Divinity School of the Pacific, Berkeley, Calif.

Divinity School of the Protestant Episcopal Church in Philadelphia, Philadelphia; 1857; dean, Very Rev. Frank D. Gifford; chaplain, Rev. Vincent Fowler Pottle; faculty, 14; students, 106; tuition, \$400; room and board, \$400; scholarships.

Episcopal Theological School, Cambridge, Mass.; 1867; dean, Very Rev. Charles L. Taylor, Jr.; faculty, 10 full-time; 10 part-time; students, 96; tuition, \$250; room and board, infirmary fee, \$437.50; scholarships.

*Episcopal Theological Seminary of the Southwest, Austin, Tex.

*General Theological Seminary, Chelsea Square, New York City.

*Nashotah House, Nashotah, Wis.

Protestant Episcopal Theological Seminary in Virginia; Alexandria, Va.; 1823; dean, Very Rev. E. Felix Kloman; faculty, 13 resident; 5 visiting; students, 186; tuition, \$250, plus library fee, \$20; board, \$360; room, \$8.

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

*Seabury Western Theological Seminary, Evans-ton, Ill.

*Theological Seminary of the Protestant Episcopal Church in Kentucky, Lexington, Ky.

SCHOOLS OF NURSING

Child's Hospital, 41 E'k Street, Albany, N. Y.

Christ Hospital, Jersey City, N. J.

Church Home and Hospital, Baltimore 31, Md.

Clarkson Hospital, Omaha, Nebr.

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

Good Samaritan Hospital School of Nursing, 2281 N.W. Marshall St., Portland, Ore.; director, Miss Lloydena Grimes, R.N., B.S.; chaplain, Rev. John W. Goodyear; faculty, 18; students, 120; 3 year program; \$300 full charge, under auspices of Episcopal Church.

Good Samaritan Hospital, Charlotte, N. C.

Hospital of the Good Samaritan, 1212 Shatto Street, Los Angeles, Calif.

Hospital of Good Samaritan, San Francisco, Calif.

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

Norton Memorial Infirmary, Louisville 3, Ky.

Reynolds Memorial Hospital, Glendale, W. Va.

St. Agnes Hospital, Raleigh, N. C.

St. Barnabas Hospital, 920 S. 7th St., Minneapolis 4, Minn.

St. John's Hospital, Brooklyn, N. Y.

St. Luke's Hospital, Boise, Idaho.

St. Luke's Hospital, Davenport, Iowa.

St. Luke's Hospital, Denver, Colo.

St. Luke's Hospital, Kansas City 11, Mo.

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

St. Luke's Hospital, New York City.

St. Luke's Episcopal School of Nursing, Box 2027, Ponce, P. R.; 1916; director, Miss Olive Brower; chaplain, Rev. Ralph Krueger; faculty, 6; students, 30; ages 18-35; \$235 for 3 year course; scholarships; under missionary district of Puerto Rico; only Spanish speaking students accepted.

St. Luke's Hospital, Racine, Wis.

St. Luke's Hospital School of Nursing, 1580 Valencia St., San Francisco; 1889; director, Mrs. Reith Gaddy, R.N.; chaplain, Rev. Frederick Latimore; faculty, 6; students, 80; \$200 for 3 year course; scholarships after 1st year; associated with Episcopal Hospital.

St. Luke's Hospital School of Nursing, 5535 Delmar Blvd.; St. Louis, Mo.; 1889; director, Ruth L. Lanfersieck; chaplains, Rev. Rollyn K. Mose-son, Rev. Jos. T. Swift; faculty, 12; students, 120; tuition, 1st year, \$239.75; 2d year, \$78.25; 3d year, \$62; under auspices of diocese.

St. Luke's Memorial Hospital Center, School of Nursing, Utica, N. Y.; 1950; director, Elizabeth K. Foote; faculty, 18; students, 45; tuition, 1st and 2d year, \$200 each; 3d year, \$100; a few scholarships; Episcopal Church represented on board.

St. Margaret's Memorial Hospital, Pittsburgh, Pa.

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The Rev. Marshall J. Ellis, formerly rector of St. George's Church, Griffin, Ga., is now rector of St. John's Church, College Park, Ga. Address: 317 W. Virginia Ave.

The Rev. Robert C. Gould, formerly vicar of St. Philip's Mission, Coalinga, Calif., and St. Thomas' Mission, Avenal, is now rector of St. Luke's Parish, Merced, Calif. Address: 2000 M St.

The Rev. Kenneth E. Hartranft, formerly rector of the Church of the Good Shepherd, Pitman, N. J., is now chaplain of the Veterans Administration Hospital, Albany, N. Y.

The Rev. Bret Wayne Jaquith, formerly curate of the Church of the Holy Nativity, Los Angeles, is now curate of St. Paul's Church, Salem, Ore.

The Rev. Robert L. Oliveros, formerly rector of St. David's Church, Cheraw, S. C., is now rector of Holy Trinity Church, Clemson, S. C., and chaplain to Episcopal Church students at Clemson College. Address: Box 686, Clemson.

The Rev. Howard B. Shepherd, Jr., formerly assistant rector of St. Mark's Church, Shreveport, La., is now rector of St. Matthew's Church, Bogalusa, La. Address: 223 Hoppen Pl.

The Rev. Richard N. Warren, formerly rector of St. Peter's Church, Red Bluff, Calif., is now vicar of Grace Memorial Church, St. Helena, Calif., and St. Luke's, Callistoga. Address: Box 149, 1649 Kearney, St. Helena.

Changes of Address

The Rt. Rev. Robert E. Gribbin, retired Bishop of Western North Carolina, has left Florida and may be addressed at Box 5003, Winston-Salem, N. C.

The Rev. Carington R. Cariss, rector of St. Thomas' Church, 501 S. Park Ave., Buffalo, has changed his residence from 237 North St., Buffalo 1, to 305 Mulberry St., Buffalo 4.

The Rev. Willis R. Doyle, rector of St. Francis' Church, Dallas, Tex., has changed his residence from 3127 Clydedale Dr., Dallas 20, to 3018 Shorecrest Dr., Dallas 19. His office address at the church is the same as before: 3001 Community Dr., Dallas 20.

The Rev. William L. Gatling, Jr., who is serving Holy Trinity Church, Sulphur, La., formerly addressed in Maplewood, La., may now be addressed at Box 867, Sulphur.

The Rev. Dr. Arnold Nash, priest of the diocese of East Carolina, has returned to his work as a professor in the department of religion at the University of North Carolina, Chapel Hill, N. C.

The Rev. Dr. Nash and his wife recently returned from a six-month lecture tour of Indian colleges and universities under the sponsorship of the Harvard Yenching Foundation. The Nashes, who went all the way around the world in the course of their travels, spent six weeks in Europe and six weeks in the Near East, arriving in India in September.

Indian universities have been in the process of reorganization, and Dr. Nash discussed with faculty leaders such questions as the relation between university and society, the place of general education in the university system, and the differences between the British and the American university systems.

In the course of his visit to Japan the Rev. Dr. Nash delivered the baccalaureate sermon at St. Paul's University in Tokyo.

The Rev. Alfred E. Norman, who is serving St. Barnabas' Church, Pasadena, Calif., may be addressed at 1611 Channing Way, Pasadena 8.

The Rev. Gowan H. Williams, who is serving St. John's Church, South Ozone Park, N. Y., formerly addressed at Richmond Hill, N. Y., may now be addressed at 109-21—125th St., South Ozone Park 20.

Ordinations

Priests

Central New York: The Rev. Pope F. Brock, Jr. was ordained priest on April 8th by Bishop Peabody of Central New York at St. John's Church, Speedsville, N. Y. The new priest will continue to assist in the Tioga Tompkins County field. The

preacher at the ordination, the Rev. R. B. Stett. The Rev. Mr. Brock received a degree in law from the University of Georgia in 1946 and then pursued theological studies to receive a degree of bachelor of divinity from the Virginia Theological Seminary.

Chicago: The Rev. Edmond E. Hood was ordained priest on April 10th by Bishop Street Suffragan of Chicago, at St. Ignatius' Church, Antioch, Ill. Presenter, the Rev. D. W. Blackwell, preacher, the Rev. H. W. Barks, Jr. To be in charge of St. Ignatius' Church. Address: 977 Main St., Antioch.

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PRIEST desires duty July, August, East. Reply Box H-995, The Living Church, Milwaukee 2, Wis.

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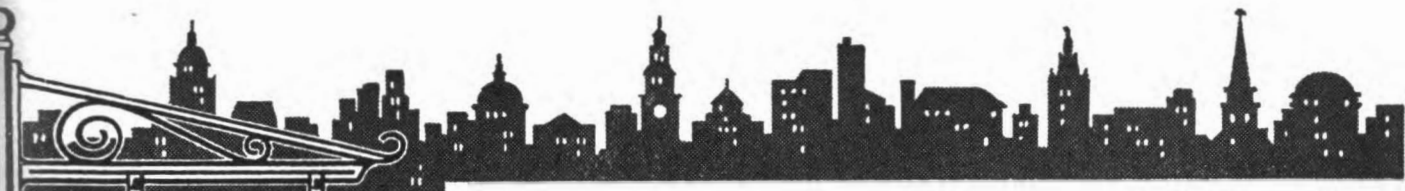
TEACHER-ADMINISTRATOR: German, Latin, 13 years college, 1 preschool experience. 11 years naval officer. Foreign study, residence, extensive travel. Married, A.B., M.A. Dramatics, Public Speaking, singing, sports. Churchman. Reply Box R-997, The Living Church, Milwaukee 2, Wis.

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EVERYWHERE
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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 the city.

—BALTIMORE, MD.—

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

—BOSTON, MASS.—

ALL SAINTS' (at Ashmont Station) Dorchester
Rev. Sewall Emerson, r; D. L. Davis
Sun 7:30, 9 (Sung) Ch 5, 11 (Sol); 5:45 EP
Daily 7, Wed & HD 10, EP 5:45; C Sat 5-6, 8-9

—DETROIT, MICH.—

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

—MINNEAPOLIS, MINN.—

GETHSEMANE (downtown) 4th Ave. and 9th St.
Sun 8, 11; HC, Mon, Tues, Thurs, Sat 7; Fri 8;
Wed & HD 10:30; EP Daily 5

—ST. LOUIS, MO.—

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild
Sun HC 8, 9, 11 1 S, 11 MP; HC Tues 7,
Wed 10:30; Thurs Service 7:30

—BUFFALO, N. Y.—

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

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

—NEW YORK, N. Y.—

NEW YORK CATHEDRAL (St. John the Divine)
112th & Amsterdam, New York City
Sun HC 7, 8, 9, 10, 11; Cho Mat 10:30; Ev 4;
Ser 11, 4 Wkdys HC 7:30 (also 10 Wed, & Cho HC
8:45 HD); Mat 8:30; Ev 5:30. The daily offices
are Cho ex Mon

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Anson P. Stokes, Jr., r
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 Re-
citals Fri 12:10; Church open daily for prayer

CALVARY Rev. G. C. Beckhurst
4th Ave. at 21st St.
Sun HC 8, MP & Ser 11; Thurs HC & Healing 12

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
Daily MP & HC 7; Daily Cho Ev 6

HEAVENLY REST 5th Ave. at 90th Street
Rev. John Ellis Large, D.D.
Sun HC 8 & 10, MP & Ser 11, EP & Ser 4; Tues &
Thurs & HD HC 12; Wed Healing Service 12;
Daily: MP 7:45, EP 5:30

ST. IGNATIUS' 87th St. & West End Ave.,
one block West of Broadway
Rev. W. F. Panny; 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 5th Ave. & 53rd Street
Rev. Rosell H. Brooks, S.T.D., r
Sun HC 8, 9, 11 1 & 3 S, MP & Ser 11; Daily
8:30 HC, Thurs 11; Daily 12:10 & 5:15 ex Sat.

—NEW YORK, N. Y. (Cont.)—

THE PARISH OF TRINITY CHURCH
Rev. John Heuss, D.D., r

TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8,
12, Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30;
HD HC 12; C Fri 4:30 & by appt

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

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

ST. LUKE'S CHAPEL 487 Hudson St.
Rev. Paul C. Weed, Jr., v
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
New York City
Sun 8, 10, 11:20, 8:30; Daily 8, 5:30; Thurs &
HD 10

—CINCINNATI, OHIO—

ST. MICHAEL AND ALL ANGELS 3626 Reading Rd.
Rev. Edward Jacobs, r
Sun Masses 8, 9:15 & 11, Mat 10:45; Daily 7
ex Mon 10, C Sat 7-8

—OKLAHOMA CITY, OKLA.—

ST. PAUL'S CATHEDRAL Very Rev. John S. Willey
127 N.W. 7
Sun 8:30, 10:50, 11; Thurs 10

—PHILADELPHIA, PA.—

ST. MARK'S Locust St. between 16th & 17th Sts.
Rev. Emmett P. Paige, r; Rev. Paul Kintzing, Jr.
Sun HC 8, 9, 11, EP 4; Daily: 7:45, 5:30; Mon,
Wed, Fri 7; Tues thru Fri 12:10; C Sat 12-1, 4-5

—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

—SAN ANTONIO, TEXAS—

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

—MADISON, WIS.—

ST. ANDREW'S 1833 Regent St.
Rev. Edward Potter Sabin, r; Rev. R. L. Pierson, c
Sun 8, 11 HC; Weekdays as anno; C appt

—PARIS, FRANCE—

HOLY TRINITY PRO-CATHEDRAL
23 Ave. George V
Very Rev. Sturgis Lee Riddle, dean
Sun 8:30, 11 Student Center, Blvd. Raspail

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, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vlcarr; YPF, Young People's Fellowship.

—LOS ANGELES, CALIF.—

ST. MARY OF THE ANGELS 4510 Finley Avenue
Rev. James Jordan, r; Rev. Neal Dadd, r-em
Sun Masses: 8, 9:15, 11; Daily 9, ex Tues & Fri 7;
C Sat 4:30 & 7:30 & by appt

—SAN FRANCISCO, CALIF.—

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

—DENVER, COLO.—

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

—WASHINGTON, D. C.—

WASHINGTON CATHEDRAL Mount Saint Aiban
Rt. Rev. Angus Dun, Bishop; Very Rev. Francis B.
Sayre, Jr., Dean
Sun HC 8, 9:30; MP, Ser 11 (1 S HC), Ev 4;
Wkdys HC 7:30; Int 12; Ev 4; Open Daily 7 to 6

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

—ATLANTA, GA.—

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Mass Sun 7:30, 9:30, 11; Wed 7; Fri 10:30;
Other days 7:30; Ev B Sun 8; C Sat 5

—CHICAGO, ILL.—

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

ST. JAMES' Huron & Wabash (nearest Loop)
Rev. H. S. Kennedy; Rev. G. H. Barrow
Sun 8 & 10 HC, 11 MP & Ser (1 S HC); Daily 7:15
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon thru
Fri) Int 12:10, 5:15 EP

—EVANSTON, ILL.—

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

—LEXINGTON, KY.—

KENTUCKY THEOLOGICAL SEMINARY
Chapel Services: Good Shepherd: Main St. & Bell Ct.
MP 7:30 & Ev 5 Daily; HC Tues 7:45 & Thurs 10

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