

# The Living Church

April 24, 1955

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## LETTERS

### General Convention

When the General Convention of the Church gathers in Honolulu it is hoped that it will be an act of present witness in this modern world that under the Fatherhood of God all men are brothers. That His Church believes it and intends to live it here and now.

If the extent of our witness is limited to a corporate protest against segregation on the basis of color, it will be incomplete and inadequate. We could send segregated delegations from the dioceses — to the extent that our General Convention will not even be a feeble protest against the many forms of segregation with which we are all too familiar. Our clergy and communicants of Spanish-American, Puerto Rican, Japanese-American, and Indian heritage ought to be represented. No delegation ought to be "monochrome" — all 'High Churchmen' or all 'Low Churchmen'; all 'Big Urban Rectors' and no 'Rural Priests-in-Charge.' We know — without any exception — what ought to be done if we would have a truly representative General Convention. Let us not stand against just one expression of segregation, but against all of them.

(Rev.) CUTHBERT PRATT  
Rector, St. Chrysostom's Church  
Chicago, Ill.

### Prayer Book Revision

In response to your invitation for suggestions regarding the process of liturgical revision, I should like to make the following points:

(1) It is very unwise to try to revise all the Prayer Book Services at once. The Liturgical Commission has been busy as bees, but their honey is hard to digest. The Church at large simply cannot grasp the full import of so many changes and corrections which affect no less than five services already. Even experts have difficulty in assessing this large body of material.

(2) Let the Church concentrate on one service at a time. We should begin with the Holy Communion. Here the revisers have produced their most distinguished and successful work; and here revision is most important. With the details of this service we are all familiar, and hence in the best position to detect and weigh changes.

(3) Revision should proceed by four stages. First there should be study of the proposals by the Church at large. The results of these studies should be coordinated by the dioceses and sent back to the Liturgical Commission. They, in turn,

### ACU CYCLE OF PRAYER

#### April

24. St. Alban's, Marshfield, Wis.
25. St. Mark's, Portland, Ore.
26. St. Christopher's Mission, Bluff, Utah.
27. St. James', Cleveland, Ohio; St. Dunstan's, Westchester, Ill.
28. Holy Trinity, Daytona Beach, Fla.; St. Barnabas', Havana, Ill.
29. St. Luke's, Cambridge, N. Y.
30. St. Cyprian's, Chicago, Ill.

*The Living Church*

LETTERS

should weigh them and put out a second revised edition. This would rectify the more obvious blemishes of the original draft, and provide a text which the Church could now begin to use at special times and under proper safeguards. Thirdly, the results of the practical use of the new liturgy over a period of a year, let us say, could be assessed by the Commission and a final draft prepared. Fourthly, this draft would be submitted for approval to the General Convention. While these four steps would involve a long process, they would produce a good liturgy. The Church would be concerned with one office at a time and be aware of the details of the changes proposed. Moreover, we should not be committed (as at present) to the occasional use of a text which is sometimes defective in English style, and which makes changes (especially in the people's parts) where none are necessary. I do not think these first drafts should be used in the Church until the style and cadence have been corrected and some other improvements made. It is curious how the cadences are so often defective, and the wrong types of cadence joined together. Is there no poetic ear on the Commission?

(4) Revisions for study should be printed in parallel columns with the present text. Small changes of wording, which may involve very large issues, can easily be missed unless the reader has both texts clearly before him.

(5) THE LIVING CHURCH should sponsor more articles on the revision. The Church will only become significantly aware of the issues as the leading journals present them in their pages.

Permit me to add that I have given a detailed appraisal of the revisions (excluding Holy Communion) in a series of articles in the *Anglican Theological Review* (April, July, and October, 1953) and a briefer survey in a recent issue of the *Episcopal Church News*. I sincerely wish that others would undertake a similar

... she is a refugee from Communism. Her parents chose freedom — but making a new home in a new country means sacrifice and privation. She wears threadbare dresses, and seldom has enough to eat. She needs clothing and food and encouragement.



*Hilde's bewildering new world...*

HILDE is a charming little girl with fair hair and blue eyes. She was six on April 4, but she is small and frail in health. She has a sunny disposition and loves to play, though she has no toys now and no place to play except in the one small room that her family occupies in a refugee shelter in Hamburg.

It is a foreign place to her — a home that hardly resembles her old home. All the familiar things were left behind — her dresses, her toys, the soft beds, the little dog. Her father no longer has a store she can visit and she no longer sees her little friends.

How hard it is to explain to her why she must live in this bare refugee shelter, unheated and unpainted, where everyone is a stranger, where a spool of thread is a luxury for her mother, where sheets are unknown, where every piece of wood or scrap of cloth is precious. Her father has finally

found work as a locksmith, but his salary barely takes care of their most basic needs.

What can you do? For only \$10 a month, \$120 for a year, you can sponsor Hilde or a child like her and send packages of food and clothing, sheeting and shoes, knitting yarn and yard goods — which will help immeasurably! Through the Save the Children Federation, you can have the items "your" child needs, purchased and delivered in your name. Shopping is done by the Federation in quantity and at less cost than you would pay. You may correspond with "your" child and his family so that your generous material aid becomes part of a larger gift of understanding and friendship. Please sponsor a child now. You may do so as an individual, or perhaps your society or club will want to combine efforts to help a child. Please fill out and mail the coupon right away!

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Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of Publication, 407 E. Michigan Street, Milwaukee 2, Wis., with notation as to the purpose for which they are intended. They are kept separate from the funds of the publisher, and the accounts are audited annually by a Certified Public Accountant.

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## LETTERS

task. We are in need of such studies from varying points of view.

(Rev.) **CYRIL C. RICHARDSON**  
Professor, Union Theological Seminary  
New York, N. Y.

### Bering Strait

Receiving **THE LIVING CHURCH** means much to me in my present isolation from the active life of the Church. While my mailing address is in Nome, I actually live in a quite remote Eskimo village. As a result of earlier Jesuit efforts, most of the villagers here are nominal Roman Catholics; however, there no longer being a resident priest at the mission, they often tend to come up with a curious amalgam of Romanism and recrudescant shamanism.

I have only one complaint to make about your admirable publication: Around September 1st, the village here had been isolated from the outside world for some three months, except for intermittent radio contact. The Air Force arranged to paradrop supplies and mail backlogged in Nome. Included in the drop items was a bundle of several issues of **THE LIVING CHURCH**. The drop was made on schedule in the area of the village, but because of the almost unpredictable wind shifts in this area, the parachutes drifted about a half-mile out into the Bering Strait. A rather choppy sea was running at the time, but a group of Eskimo villagers put out in a 12-foot *oomiak* (a native boat covered with walrus' hide) and managed to get the boxes out of the water and back to

the village. My copies of **THE LIVING CHURCH** were thoroughly soaked and I found, upon drying the magazines, that some quarter of the pages were stuck together. That then, is my complaint (and I think it only fair that you caution new subscribers): the pages of **THE LIVING CHURCH** tend to stick together when dunked in the Bering Strait.

(M/Sgt.) **JACK E. WILSON**  
Nome, Alaska

### Filioque

Although I do not have the excellence of theological expression or knowledge that is the happy possession of Fr. Dunphy [L. C., March 13th], I do wish to add my voice to his in support of the suggested correction of the Creed by the eliminating of the filioque from the Nicene Creed.

From a practical standpoint, both in ministering to Orthodox service personnel, as well as in many pleasant occasions of services held in union with them, it has always cast a shadow over such events and been most difficult to explain when the question is raised. The fact that many of their leaders understand that we are not attempting therein to give expression to any heresy and therefore are willing to worship with us, is beside the point of practical unity, and now that the "golden opportunity" is at hand, I too, say with Fr. Dunphy, "Why not now?"

(Rev.) **JOHN QUINCY MARTIN**  
Rector, Christ Church  
Red Hook, N. Y.

## The Living Church Relief Fund Audit

April 1, 1955

We have made an examination of certain records relating to relief funds collected through **THE LIVING CHURCH**, a weekly publication, to ascertain that all recorded donations received and published in **THE LIVING CHURCH** during the year ended December 31, 1954, were distributed according to the wishes of the individual donors as published in **THE LIVING CHURCH**. We examined paid checks in support of the distribution of the donations collected, and inspected either the acknowledgements of the receipts of the funds so distributed or copies of letters of transmittal, but we did not confirm the distribution by direct correspondence with the recipients of the funds distributed.

In our opinion, the donations published in **THE LIVING CHURCH** as having been received during the year ended December 31, 1954, were distributed in accordance with the published wishes of the donors. Such recorded donations may be summarized as follows:

Donations received, as published in <b>THE LIVING CHURCH</b> , and distributed—	
Received in 1952 and 1953, distributed in 1954 .....	\$ 712.70
Received in 1954 .....	4,730.29
	<hr/>
	\$ 5,442.99
Add—Donations received and distributed in 1954 but published in 1955 .....	188.00
	<hr/>
	\$ 5,630.99
Donations received and distributed from November 1, 1914, to December 31, 1953, as reported in our letter of April 29, 1954 .....	512,749.45
	<hr/>
	\$518,380.44

In addition to the foregoing, donations amounting to \$229 were received in December 1954 and were distributed and published in 1955.

No charge was made against the donations collected for expenses incurred by The Church Literature Foundation, as publisher of **THE LIVING CHURCH**, in the collection and distribution of the funds.

Yours very truly,

PRICE WATERHOUSE & Co.

Milwaukee, Wis.

# The Living Church

Established 1878

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

EDITOR: Peter Day  
ASSISTANT EDITOR: Rev. Francis C. Lighthorn  
MANAGING EDITOR: Jean Drysdale  
ASSOCIATE EDITORS: Elizabeth McCracken,  
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## Things to Come

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

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

### April

24. Second Sunday after Easter  
National Christian College Sunday.  
Kansas convention, to 25th.
25. St. Mark
26. South Florida convention  
South Carolina convention, to 27th.  
National Council meeting, Seabury House, to 28th.  
National Conference of Episcopal Church Workers, Brooklyn, N. Y., to 27th.
27. Colorado convention, to 28th.
30. South Dakota convocation, to May 2d.

### May

1. St. Philip and St. James.  
Indianapolis convention, to 2d.
2. Washington convention.
3. Chicago convention, to 4th.  
Easton convention, to 4th.  
Kentucky convention, to 4th.  
New Jersey convention, to 4th.  
Quincy convention, to 4th.  
Upper South Carolina convention, to 5th.  
Wyoming convocation, to 5th.
4. Massachusetts convention.  
Nebraska convention, to 5th.
6. Bethlehem convention.  
Election of Texas suffragan, St. Paul's, Waco.
7. Maine convention.
8. Fourth Sunday after Easter.
9. West Missouri convention, to 10th.
10. Delaware convention, to 11th.  
Fond du Lac convention.  
Georgia convention.  
Iowa convention, to 11th.  
Lexington convention, to 11th.  
Montana convention, to 12th.  
New York convention.  
Newark convention.  
North Carolina convention, to 11th.  
Pittsburgh convention.  
Southern Ohio convention, to 11th.  
Southern Virginia convention.  
West Virginia convention, to 11th.
11. Western North Carolina convention, to 12th.
15. Rogation Sunday.
16. Rogation Monday.

April 24, 1955

# SORTS AND CONDITIONS



FAMILY Bible reading (see Prayer Book rubric, page 592) appears to be one of the more fragile activities of our family schedule. It took us most of Lent to get through the Sermon on the Mount, partly because there were so many days on which it was hard to get the whole family together; but partly also because the Sermon was so difficult to understand.

AT THE END, we agreed that anybody who said he shaped his life according to the "simple teachings of the Sermon on the Mount" must be a man of both unusual intellect and unusual virtue, unless perhaps he was just sliding along on a general recollection of the passage about the lilies of the field.

BUT as we studied it, the sermon began to live for us. In the effort to explain it to the children I began to understand it myself—I think. It was helpful to realize that the sermon took its shape in relation to two audiences: the audience to whom it was preached and the audience for whom it was written.

FIRST, the audience to whom it was preached. Of whom did it consist? Jesus tells us Himself, in the nine beatitudes with which He begins: The poor, the bereaved, the meek, the hungry and thirsty—the common folk who, having nothing, were not chained by possessions or position to the kingdom of this world. It also consisted of the open-hearted—the merciful, the pure in heart, the peacemakers—who came to hear Him because they sensed that He was the key to love and purity and peace; and of the zealous who had already dared to speak up for righteousness and who had got into trouble doing so.

ALL THESE—despised, misused, forgotten, persecuted—were His, and because their troubles had brought them to Him they were the richest, happiest, most important people in the world.

HAVING drawn this vast and assorted company to His bosom, Jesus began to tell them, in vivid phrases not unmixed with humor, of the disadvantages of being a Christian. "You think the scribes and pharisees set difficult standards for you—wait till you hear Mine!"

WITH an expressive gesture, He says, "If your right eye causes you to sin, pluck it out and throw it away! . . . If your right hand causes you to sin, cut it off and throw it away!" And the crowd chuckles, but gets the idea. God's will is more important to a man than anything, even a hand or an eye. "You, therefore, must be perfect, as your heavenly Father is perfect."

SO the sermon continued, not as a dry and scientific treatise on virtue, but as a living interchange between a skilful speaker and his audience.

THEN there is the audience for whom the sermon was written. The text is not a stenographic transcript of Jesus' remarks, although there is a sturdy old tradition that Matthew really did take notes. It is a reconstruction for the enlightenment of the Christian community some years after the Resurrection. For that audience, it was important to remember that Jesus did not want them to give what is holy to the dogs or cast their pearls before swine. Their Christian witness should be given only to those who would be receptive to it.

FOR the early Church, there was comfort in knowing that the "narrow gate" of the small, persecuted Christian company was the way of life, and the "broad gate" of going along with the pagan (or Jewish) crowd was the way of destruction. The task of standing against the world was hard, but it was worth the cost.

FALSE PROPHETS were a practical problem for the audience for whom the sermon was written down. To this day, the Orient is plagued with "dervishes" who trade upon the piety of the common folk. But the Gospel writer remembered Jesus' standard for distinguishing between true and false spokesmen for God: "By their fruits ye shall know them."

DOWN the generations, the sermon has carried its message to many other audiences, although the first two gave it its essential shape. The Lord's Prayer, its most precious jewel, has ascended from innumerable lips, giving voice to innumerable Christian desires and fears and hopes and joys.

WAS IT JESUS Himself, or the evangelist, who generalized some of the beatitudes, adding "in spirit" to "the poor" and "after righteousness" to "those who hunger and thirst"? St. Luke's version gives them the other way. In either case, the real meaning is not that physical poverty and hunger are good in themselves, but that Christ stands with open arms to welcome those who know they need Him.

TO VISUALIZE the impact of a passage upon the original audience does not, of course, imply that it was for that audience alone. Each of us must still squeeze into Christ's Kingdom through a narrow gate, must reject the domination of the world in order to deal with the world. And it is still easier for us to do this if the world rejects us first. The sermon still teaches us "with authority, and not as the scribes and pharisees." But rash is the man who says that this teaching is easy to understand and obey.

PETER DAY.

## GEN. CONVENTION

## Assistant Secretaries

The Rev. John Gladstone Mills, rector of Christ Church, Ontario, Calif., and Miss Gertrude True, young people's director of St. James' Church, South Pasadena, Calif., will be assistant secretaries for General Convention in Honolulu.

Fr. Mills and Miss True will work with the Rev. Canon C. Rankin Barnes, secretary of National Council.

## MISSIONARIES

## Percentages

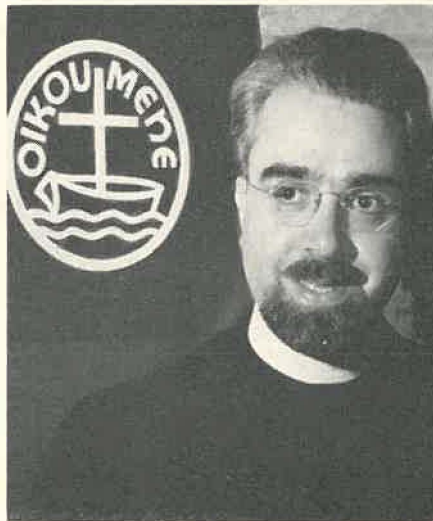
Three Eastern seminaries have graduated 63% of the clergymen of the Church now under active appointment as overseas missionaries. Seven of the additional eight Church seminaries in the United States and 14 foreign or non-Episcopal Church seminaries account for the remaining percentage of men in the field.

Virginia Theological Seminary leads the field, having graduated 29% of the active overseas missionaries. General Theological Seminary claims 19% and the Episcopal Theological School, Cambridge, Mass., 15%. Graduates from the remaining Church seminaries number: 6% from Berkeley Divinity School, New Haven, Conn.; 6% from Church Divinity School of the Pacific; 4% from Philadelphia Divinity School; 3% from Nashotah House, Nashotah, Wis.; 3% from Seabury-Western Theological Seminary; 2% from School of Theology, Sewanee, Tenn.; 2% from Bexley Hall, Gambier, Ohio.

A survey of appointments made during the past five years reveals little difference in statistics with one exception. During that extended period General Theological Seminary has accounted for 27% of the total appointments, as compared to 19% of the present active number. Virginia Theological Seminary and Episcopal Theological School percentages remain at 29 and 15, respectively. Thus, the number of graduates from these three schools is even greater considered over a five-year period, 71%.

Most recent total enrollment figures at the eleven Church Seminaries are

given as (non-official); Berkeley, 100; Bexley, 60; Church Divinity School of the Pacific, 93; Episcopal Theological School, 105; General Theological Seminary, 170; Nashotah, 44; Philadelphia, 73; Seabury-Western, 80; Sewanee, 61; Seminary of the Southwest, Austin, Texas, 50; and Virginia Theological Seminary, 175.



BISHOP OF MELITA  
*Liaison representative.*

## WORLD COUNCIL

## Mutual Respect

Bishop James E. Coucouzes, who was consecrated as titular Bishop of Melita in Constantinople in February, has arrived in Geneva, Switzerland, to take up his appointment as liaison representative of the Ecumenical Patriarch at the headquarters of the World Council of Churches.

Interviewed on arrival, the Bishop said:

"His Holiness, the Ecumenical Patriarch Athenagoras, in sending me here to represent him and the Holy Synod among you, gives not only an indisputable evidence of His interest in the World Council of Churches, but also the measure of His faith in the purposefulness of the work of the World Council and the way it is conducted.

"His last words to me were that I bear witness to the firm and unshakable faith of the Greek Orthodox Church as a whole that Christians all over the world cannot

have their being except in their unity with Christ, who prayed before His death that those who believe in Him may be one.

"My mission therefore, he emphasized to me, as a liaison and representative of the Greek Orthodox faith, can only be fulfilled through my unquestionable consecration and service to our common ultimate wish and ideal: to reach unity in and under Christ through mutual respect, understanding and labour to search, know and possess the true faith or the truth which is Christ our Lord."

## CHURCH HISTORY

## Statement

A Religious News Service report that the Church Historical Society planned to move to the Theological Seminary of the Southwest, Austin, Tex. [L. C., April 3d], has been partially confirmed. The Historical Society will move its headquarters there, including its library and archives, but the *Historical Magazine* will continue to be published in New Brunswick, N. J. The following statement has been made by Walter H. Stowe, president of the Society:

The General Convention of 1952 adopted a resolution which reads in part as follows: "Resolved, That the Managers of the Church Historical Society proceed by all proper means and with all possible speed to remedy the over-crowded conditions and lack of fireproof housing under which it now operates as an official custodian of this Church."

The Managers of the Church Historical Society in order to fulfill the above mandate of General Convention have voted to accept the generous offer of the Trustees of the Episcopal Theological Seminary of the Southwest, Austin, Texas, to remove its headquarters there, including its library and archives, provided: (1) that the fireproof library building of the Episcopal Seminary of the Southwest is erected as planned, and (2) that a satisfactory contract is negotiated between the two parties.

The *Historical Magazine* of the Episcopal Church is published by a Joint Commission of General Convention and is in no way under the control of the Church Historical Society. The said Joint Commission has no intention of transferring its place of publication from New Brunswick, N. J. to Austin, Texas as some reports have stated. *Historical Magazine* will continue to be published in New Brunswick, N. J.

**TUNING IN:** †Second Sunday after Easter is sometimes known as "Good Shepherd" Sunday, after the theme of the Gospel for the Day, which begins: "Jesus said, I am the good shepherd: the good shepherd giveth his life for the sheep" (St. John

10:11). In line with this thought are the closing words of the Epistle: "For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls" (I St. Peter 2:25). There are five Sundays in the Easter season.

## ACU

## Accolade for Fr. Graf

The Rev. Charles Howard Graf, rector of St. John's in the Village, New York, was cited in an editorial in *Advertising Age* of April 11th as deserving "the accolade of the week" for his opposition to the sponsorship of a puzzle contest by the American Church Union [L. C., March 27th]. *Advertising Age*, "the national newspaper of marketing," is circulated widely among members of the advertising profession.

The text of the editorial follows:\*

"As far as we are concerned, the Rev. Charles Howard Graf, rector of St. John's Church in New York, deserves the accolade of the week.

"As AA reported last week, Fr. Graf quit the board of directors of the American Church Union in protest against what he called 'a barely legal' and 'scandalous' puzzle contest the union is sponsoring to raise funds.

"By the same token, the brickbat of the week was earned by S. Duane Lyon, New York agency man who places the puzzle advertising, for expressing the opinion that it was not proper for Fr. Graf to talk 'from the pulpit about such a mundane thing as a puzzle contest,' and for chiding a religious magazine which refused to accept the puzzle advertising as 'un-Christian' by saying: 'Now, come, come; who are they to say it's un-Christian?'"

"Puzzle contests, which have been widely used for religious and charitable fund-raising efforts, have annoyed us for a long time. They still annoy us. Although there is a good deal of doubt in many people's minds about their legality, we are willing to concede that they are legal. We don't believe they should be, but we are willing to concede that at the present moment they apparently are considered legal by the appropriate authorities.

"But we don't believe their legality has very much to do with their use. Because we don't believe they are *ethical*, and we object to churches and charities using a type of advertising which raises even the slightest question of ethics or good taste.

"We can't for the life of us understand, for example, why the American Church Union (an Anglo-Catholic group of the Protestant Episcopal Church) should be willing to sponsor advertising which is not acceptable to three Episcopal magazines [*THE LIVING CHURCH*, *Forth*, and *Episcopal Churchnews*]."

"Churchmen of all faiths, and charitable souls of all persuasions, seem to us not at all backward in condemning the mores of the general population; and not a few of them have managed to hint, at one time or another, at the 'deplorable ethics' of cer-



ST. PAUL'S CHURCH, MINNEAPOLIS  
Three generation confirmation.\*

RNS

tain kinds of advertisers and advertisements.

"Under these conditions (or, for that matter, under any other conditions), it continues to amaze us that those whose conduct in all regards should be above suspicion are so willing to use fund-raising devices which smack of the carnival come-on. Most commercial advertisers wouldn't dare touch this sort of thing, because they know they'd be severely censured. But religious and charitable groups apparently believe it's all right for them to use devices of doubtful ethical virtue because they're being used 'in a good cause.'

"This strikes us as moral sophistry of the highest order, if there is such a thing."

## FILMS

## Your National Council

At all times, but particularly during a General Convention year, Churchmen are asking some basic questions about the national structure and work of the Church. "This Is Your National Council," a new filmstrip in color, aims at answering these questions and, by text and illustration, seeks to make the average parishioner more aware of his relationship to National Council and to the work it carries on.

This is the first filmstrip to give an overall picture of the national and overseas responsibilities of the Church. It centers on a visit to the Church's national headquarters in New York, but

included are shots of Episcopal work both at home and abroad. Suitable for showing to all kinds of adult and young adult groups, and for educational use in the upper classes of church schools, "This Is Your National Council" can be purchased for \$5.00 from the National Council's Audio-Visual Division, 281 Fourth Avenue, New York 10.

The 85-frame filmstrip runs 20 minutes and comes complete with a reading script.

## ORTHODOX

## Bishop of Constantia

The Very Rev. Germanos C. Liamadis, a professor at St. Basil's Academy, Garrison, N. Y., for several years, was consecrated Titular Bishop of Constantia (Cyprus)<sup>†</sup> in rites at Holy Trinity Cathedral in New York on April 10th.

Archbishop Michael of New York, head of the Greek Orthodox Archdiocese of North and South America, presided at the ceremonies.

Bishop Germanos will serve as assistant bishop to Archbishop Michael.

[RNS]

\*Kneeling, right to left: Thomas T. Norton, Jr.; his father, Thomas T. Norton; his grandfather, William H. Harris; and his grand uncle, Arthur C. Johnson. Bishop Atwill, retired, of North Dakota is giving the benediction; the Rev. Vernon Johnson, rector, looks on.

\*Reprinted by permission of *Advertising Age* from the April 11, 1955 issue. Copyright, 1955, Advertising Publications, Inc.

**TUNING IN:** ¶A titular bishop (who is given the title of an extinct see) either (like Bishop Germanos) assists a bishop having jurisdiction or (like Bishop James, p. 6, col. 2) undertakes work for which episcopal rank is regarded a necessity.

There are no titular bishops in the Anglican Communion, where assistant bishops are either suffragans or coadjutors in the dioceses they serve, and where a man is never made a bishop merely for the sake of dignifying the office he holds.

## ENGLAND

### Easter Garden

An elaborate Easter garden has been laid out in the south transept of St. Paul's Cathedral, London. Some 950 square feet of flooring have been covered with turf and planted with spring flowers. The display is bordered by a hedge of cypress and has garden paths of black-and-white tessellated tile. Tall silver birch, cypress and weeping willow trees provide a background in varying shades of green at the cathedral wall for the masses of flowers and shrubs. In a niche at the garden entrance is a figure of the Risen Christ by Charles Wheeler, R.A., with a kneeling angel carved of wood at either side, the group giving an impression of Christ rising from the tomb. The angels are 16th-century wood carvings picked up in the wreckage of a bombed church at Naples after World War II. The font is the garden's central feature.

On the opening day the garden was visited by several thousands of persons. Visitors are invited to contribute to the cathedral's restoration fund, which seeks a capital sum sufficient to provide an income of £20,000 (\$56,000) a year. Its purpose is to "maintain the fabric, music and services of St. Paul's in a manner befitting the great cathedral church of the commonwealth."

### Appointments

Canon John Walter Atherton Hussey, vicar of St. Matthew's, Northampton, has been appointed Dean of Chichester in succession to the late Very Rev. A. S. Duncan-Jones. Canon Hussey is 45. When he was 28 he succeeded his father as vicar of St. Matthew's.

The new dean has been active in commissioning some of the leading artists of the day to execute works for use in connection with the worship of the Church. A statue-group of the Madonna and Child was done for St. Matthew's by Henry Moore, as was an unconventional picture of the crucifixion by Graham Sutherland. Both of these works aroused controversy.

Benjamin Britten and a number of other composers have contributed original works for parochial festivals at St. Matthew's. W. H. Auden and Norman Nicholson have written poems for such occasions.

The Bishop of Chichester, Dr. Bell, also has encouraged artists in every medium to take a part in the Church's worship.

To fill the place vacated by the Rt. Rev. Gerald Ellison, Bishop Suffragan of Willesden in the diocese of London, the appointment is announced of the Rt. Rev. George Ingle, Bishop Suffragan of

Fulham. Bishop Ingle's suffragan jurisdiction has hitherto been over the chaplaincies of North and Central Europe which is all that remains of the once extensive overseas responsibility of the Bishops of London. He is in his 60th year.

The appointment is also announced of the Rev. E. B. Henderson, vicar of St. Paul's, Knightsbridge, London, to be Bishop Suffragan of Tewkesbury in the diocese of Gloucester. Mr. Henderson's two immediate predecessors at St. Paul's were elevated to the episcopate. The Rt. Rev. Eric Hamilton (now dean of Windsor) was consecrated Bishop Suffragan of Shrewsbury in 1940 and the Most Rev. R. W. H. Moline was consecrated Archbishop of Perth, Australia in 1947.

### New Church Union Secretary

The Rev. Frederick Philip Coleman, at present vicar of Ellesmere Port, Cheshire, has been appointed secretary of the Church Union in succession to the Rev. Harold Riley, now vicar of St. Augustine's, Kilburn, according to the London *Church Times*.

### Invitation to Russians

Leaders of the British Council of Churches have invited Churches in the Soviet Union to send a representative delegation to visit Britain during the first two weeks in July.

A Council spokesman said he was confident the invitation would be accepted. He said the Council hopes the delegation will include not only representatives of the Russian Orthodox Church but also Baptists, Lutherans, Armenians and Old Believers.

It is expected that the Russian delegation will be the guests of the Archbishop of Canterbury at Lambeth Palace while they are in London and that they will also spend several days in Scotland.

[RNS]

## SOUTH AFRICA

### No Stability

Nationalist party speakers are continually complaining of the "misrepresentation" of the Union in overseas newspapers, and by Anglican Bishops. It is therefore much to the point that the speech in Parliament of one of the European representatives of the natives should be noted.

Mr. Stanford, a member of the Liberal Party, said on March 31st, "There can be no stability in a country which bases its prosperity on the continuation of a form of slavery. In the Union there were such evils as semi-forced labor, un-

fair rates of pay, and barriers which prevented a man developing to the full extent of his ability and skill, simply on the grounds of color. Natives were denied ordinary rights of citizenship, they had no freedom of employment, no freedom of movement, no freedom to bargain with their labor, no real freedom to own land or have decent homes, and their freedom of education was also to be limited." Many natives in his constituency had told him that they hoped for a war in which South Africa would be defeated. They had so little faith in the country that they considered themselves its enemies.

## IRELAND

### Armagh and St. Patrick

A leading authority on St. Patrick recently in Dublin threw a bombshell into accepted ideas regarding Ireland's patron saint.

Prof. James Carney of the Dublin Institute of Advanced Studies said in a lecture that a seven-year study he had made indicated:

St. Patrick did not land in Ireland in 432 A.D., as has always been accepted.

He is not buried in Downpatrick, County Down, where a huge stone slab covers his supposed tomb.

The saint has no connection whatever with the primatial city of Armagh which he is supposed to have founded and where John Cardinal D'Alton, Primate of All Ireland, resides.

Prof. Carney said that in the course of his study he had examined documents never before used by any scholar.

He claimed St. Patrick came to Ireland about 457 and died in 492, and that the area of his activity was mainly the provinces of Leinster and Connaught.

Prof. Carney said that before St. Patrick's arrival a mission from Rome had established a see in Armagh where the first bishop was Secundinus who died in 447 and who, according to Irish tradition, belonged to Northern Italy. [RNS]

## CANADA

### Portable Churches

Two portable churches will soon be purchased by the diocese of Ontario for use in expanding communities, according to the Very Rev. A. T. Briarly Browne, dean of Ontario and rector of St. George's Cathedral, Kingston. He said the churches, authorized by the diocesan executive council, will be moved from one place to another on "carry-alls."

Dean Browne said the churches will seat 150 persons each. They will be used in one spot until a permanent church can be built and then will be moved to a new location. [RNS]



## Decision of a Lifetime

IT is not too soon for seniors in high school or in the Church's secondary schools to be thinking about college: whether college is for them, and if so, what college.

In this decision of a lifetime they should find much help in a volume just published — *Fine's American College Counselor and Guide*, by Benjamin Fine, Ph.D., which seems to go into just about every aspect of the subject.

Dr. Fine, who is education editor of the *New York Times*, divides his book into four main sections. The first treats of college life as it is today — the rating of colleges, what to expect in college,

**FINE'S AMERICAN COLLEGE COUNSELOR AND GUIDE.** By Benjamin Fine, Ph.D. Prentice-Hall. Pp. xiv, 413. \$4.95.

admissions and accreditations, and the way in which military service affects the student. The second part covers the different kinds of college education — liberal arts, university, junior college, professional and technical schools. The third has chapters on the various professions for which training is offered in the field of higher education, including a chapter on Bible institutes and one on theological seminaries. Section four consists of directories of accredited colleges, universities, and medical schools in the United States.

Dr. Fine warns the reader that the

book is "not designed to be read at one sitting," but is planned rather "as a guide, as a reference book." It would certainly seem invaluable for this purpose to anyone contemplating going to college.

### In Brief

**JOYCE JACKSON'S GUIDE TO DATING.** Prentice-Hall. Pp. viii, 171. \$2.95.

A really good book on one of the most important problems in a teenager's life. Sensible and readable. Covers many other related topics — from "What shall I say to my date?" to "How possible is it to understand parents?" M.V.L.

**THE INTERLINEAR BIBLE.** The Authorized Version and the Revised Version. Together With the Marginal Notes of Both Versions and Central References. Oxford University Press. Pp. xx, 1202; xv, 349; maps. Bible Paper Edition. \$6.

The Revised Version is here the English revision (N.T. 1881, O.T. 1885), not the American, though the readings which the American Committee preferred are given in appendices, in accord with the agreement at the time.

The matter common to both AV and RV is in large type. Where the two differ, two lines of small type are used, RV reading being placed above AV. The marginal notes are given at bottom of page, first those of RV, with those of AV underneath. The "central" references are cross

references to similar material elsewhere in the Bible.

Useful for those who work with several versions and wish to note at a glance difference between AV and RV.

### Books Received

**THE SECRET OF EFFECTIVE PRAYER.** By Helen Smith Shoemaker. Introduction by Austin Pardue. Revell. Pp. 158. \$2.

**FRIENDLY ENEMIES.** Putting Your Troubles to Work. By Robert R. Brown. Revell. Pp. 159. \$2.50.

**ESTHER — SONG OF SONGS — LAMENTATIONS.** (Torch Bible Commentaries.) Introduction and Commentary by George A. F. Knight. Macmillan. Pp. 140. \$1.75.

**GOD ON TRIAL.** By Rabbi Harry R. Richmond. Bond Wheelwright. Pp. 156. \$3.

**THE COMMUNIST CREDO AND THE CHRISTIAN CREED.** A Definition by John H. Halliwell and Reginald D. Lang. A Faculty Paper Issued by the National Council. Pp. 24. Paper, 25 cents; \$1 for a series of six papers.

**PHILANDER CHASE IN OHIO.** By Richard G. Salomon. National Council, 281 Fourth Ave., New York 10, N. Y. Pp. 22. Paper, 25 cents. [Builders for Christ series, prepared under general editorship of Rev. P. M. Dawley, Ph.D.]

**AN ESSAY IN CHRISTIAN PHILOSOPHY.** By Dom Illyd Trethowan. Longmans. Pp. ix, 186. \$3.

**THE YOUNG AUGUSTINE.** The Growth of St. Augustine's Mind up to his Conversion. By John J. O'Meara. Longmans. Pp. xv, 215. \$4.50.

**HOW PRAYER HELPS ME.** Edited by Samuel Duff McCoy. Dial Press. Pp. xiv, 143. \$2.75.

**THE PRIEST AND THE UNCONSCIOUS.** By E. Ringel, M.D., and the Rev. Dr. W. van Lun. Edited and translated from the German by Merrick Booth. Newman Press. Pp. 118. \$2.25.

**MARA OF OLD BABYLON.** By Elizabeth P. Witheridge. Abingdon Press. Pp. 128. \$1.50.

**GOD STILL GUIDES.** By Barbara M. Bowen. Vantage Press. Pp. 57.

**RELIGIOUS EDUCATION IN SCHOOLS.** The Report of an Inquiry made by the Research Committee of the Institute of Christian Education into the working of the 1944 Education Act. London SPCK. Pp. xii, 157. 8/6 (about \$1.25).

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ST. STEPHEN'S, MANILA, P. I.  
*High school festival.*

# School



STUART HALL, STAUNTON, VA.  
*St. Gregory choir at Emmanuel Church.*



GREER SCHOOL, DUTCHESS CO., N. Y.  
*Football pointers.*



ST. MARY'S, SEWANEE, TENN.  
*On the fence.*



ANNIE WRIGHT SEMINARY, TACOMA  
*Bird masks for a school play.*

# Life



ST. THOMAS CHOIR SCHOOL, NEW YORK  
*Concert choir.*

*Bruno*



ST. PAUL'S, GARDEN CITY, L. I.  
*Chapel service.*



MARGARET HALL, VERSAILLES, KY.  
*Trouble spots.*



UNIVERSITY OF THE SOUTH, SEWANEE  
*Sewanee, 67; Georgia Tech, 66.*



ST. JOHN'S SCHOOL OF NURSING, BROOKLYN  
*Off duty.*

## Schools, Christians, and Popularity

THERE have been years in which the essays submitted in THE LIVING CHURCH'S Church School Essay Contest have been more literary than this year's crop, but never a year in which they were more sincere or characterized by a more searching self-analysis.

Answering the question, "Can you be a Christian and still be popular?" some of the students regarded Christianity and popularity as closely allied, pointing out that Christ's popularity was great and that His enemies, though powerful, were comparatively few. Others recognized that for the teen-ager to shape his life according to Christian standards led to certain defiances of conventional patterns of behavior among his contemporaries; there are times when one must choose between Christianity and popularity. Others probed the subject a little deeper and inquired: "popular with whom?"

Students in this latter group were aware of 20th-century Christianity's great discovery about itself — that the Christian community is not identical with the secular community; that citizenship in the Kingdom of God is always different from, and sometimes in sharp conflict with citizenship in the kingdoms of this world.

And some answered the question by saying that it was irrelevant: If you are a Christian, you have more important and interesting things to think about than being popular.

A stickler for precision might inquire whether this last answer is really on the contest subject. For the guidance of future contestants and their teachers, we remind them that the contest subject is not an examination question, but a general area of discussion in which the student is encouraged to tackle any particular aspect or subdivision or implication of the subject that he chooses.

The subject of next year's contest will be announced in our August Church school number, which will be the issue of July 31st. (General Convention, coming early in September, will scramble up our calendar somewhat.) We shall welcome suggestions from readers for the next contest subject.

St. John Baptist School, Mendham, N. J., has confounded us this year by providing two of the three winners the second time in a row. The year before that, it provided the first prize winner — Louise King, who has remained among the first three for two succeeding years. Louise has one more year to go till graduation, and is therefore eligible to compete for another year.



CATHEDRAL SCHOOLS, WASHINGTON, D. C.  
*Adapted miracle play [see p. 17].*

After weighing all pros and cons, we have concluded that it would not be fair to make limitations to the number of times an individual may participate or the number of places that may be won by a school, other than the general rules of the contest — undergraduate students in Church-related primary or secondary schools. Within this framework, may the best essayists win!

As always, there were many essays which placed high in contention. Honorable mention has been given to eight of these. And the essays in general, as we noted at the beginning, were characterized by a genuine coming to grips with the subject in Christian terms.

Besides the winning essays, this issue contains a picture feature of Church school life and a list, as complete as we could make it, of the Church schools which serve a wider clientele than the members of a particular parish — some two hundred of them, all dedicated to creating the kind of community in which a Christian will be popular with his contemporaries, and creating the kind of Christian who can cope with the secular world into which he will emerge upon graduation.

# The Winners in the 1955 Living Church Essay Contest . . .

Subject: Can You Be a Christian and Still Be Popular?

## First Prize Essay

By Maud Evenson

Winner of gold medal and \$100

ALL THINGS, all men, all animals, all creatures, and all creation are for the praise and glory of God. Such praise radiates from the brilliant glory of the sun, as it breaks over the frost-covered world on a crisp winter morning, catches its beams in the ice-covered branches of the trees, then flits over the yellow grass sheathed in the diamond-like ice. Its thousand light fairies dance through the icicles that hang like crystals at the edge of the waterfall. Such praise lives, too, in the soft, warm curve of the side of a furry little field mouse, as she scurries, half timidly, half boldly, through the hummocks of grass, below the shadow of the rocks, and carries safe in her mouth some small delicacy destined for the four saucy young ones tumbling in the sunshine before her nest. Is there not praise of God in a strong pine tree as it bends in the wind that whips by; bending, not breaking, sweeping the earth with its cone-laden boughs, which whisper all the old stories of time long forgotten now by man, but remembered by the pine forever—and forever? There is praise of God in the majestic heights of a snow-capped mountain towering cold, silent, lonely, above the valleys, fields, and rivers. From mighty slopes it watches the earth with eyes old centuries before man took possession of the land—old before the cruel teeth of the plow bit into the gentle swell of the undulating ground, chewing it, and spitting it out in long even furrows. Watching calmly sorrows, cares, joys, and death as they pass in never-ending file through the land, the mountain stands staunchly, crowned by the floating mists, in praise of God.

There is praise of God's glory in these things—and in all things. Why, then,

worry whether one will be popular, accepted by that false idol, "The Crowd," to which so many sacrifice their lives? Can "popularity" matter when one can walk out over the hills in the dusk of a warm spring day, and stand with soft, moist, newly-awakened earth underfoot, and the wind pulling at one's clothes, and drawing its slender fingers through one's hair?

Why sound a hollow note, as one does in asking, "Can one be a Christian, and still be popular?" Is this question intended to inspire a debate, in which persons will cling tenaciously to a "yes" or "no" side? Why should they? This is not a question for debate because the two things given, popularity, Christianity, do not conflict. They are in two entirely different realms of thought. To no one who truly understands the meaning of Christianity can there be any idea of conflict. Christianity is loving and believing with all one's heart in Our Lord Jesus Christ, and the Blessed Trinity—which He is, which is He, which is a part of Him, and of which He is a part. It is a great spiritual power. Although connected with the earth by us, and by our Lord's descent to the earth, it is not of the earth. It commands that part of us which is not of the earth, the immortal soul—a soul reaching away from the evil world in its search for perfection toward a glory once so revealed that even the angels, those ever most pure creations of the Most High, threw themselves down before it.

This struggle upward of the soul, and the great bending down of that glory when it became Man as a human child, born of a young peasant woman, combines within this wonder "Christianity."



Maud Evenson is the 16 year old daughter of an officer in the United States Navy and has travelled much. She came to St. John Baptist School, Mendham, N. J., from Connecticut when in the 8th grade, and is now in the 11th, expecting to graduate in 1956. Maud left at the end of the 8th grade to go to Rio de Janeiro with her parents on a tour of duty, but circumstances in South America were such that she came back to the States to finish the 9th grade at St. John Baptist, flying up in a Navy plane. Since then, her father has been assigned to teaching in Missouri, where they now live. Captain Evenson has his own plane, in which they came back from Rio. Maud has three adopted brothers, all war orphans, one English and two French, making a lively family.

Maud has planned for some time to be an English teacher. She has had a poem accepted for publication with special mention by the National High School Poetry Association.

Can one compare the life of this Divine Child, born in a poor stable, the floor covered with straw for the patient asses and oxen, which shared their shelter with the Hope of the Nations—the heavens over them filled with joyful angels, who had watched the earth from the beginning through all evils, and

were seeing born that night its only Hope — can one liken this to “popularity?”

Rather let all Christians in all lands join with the Heavenly Host in singing:

When morning gilds the skies, My heart,  
awaking, cries  
May Jesus Christ be praised!

When evening shadows fall, This rings  
my curfew call,  
May Jesus Christ be praised!

Let it rise as a mighty hymn, drawing the voices of all creation to it, a great crescendo of praise soaring through the heavens, upward, ever upward, until it rests at the feet of God.

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## Second Prize Essay

By Nicholas Wesson Crow

Winner of silver medal and \$50

TO BEGIN with, the basis of my argument must rest mainly upon the recognized definitions of the two words, “popular” and “Christian.” In order to answer this question, I must decide whether these definitions are those of our school society in general or those of the outside, and probably in many instances, more adult world. With the thought in mind that all the contributions will come from prep schools much like St. Paul’s, I think it is safe to assume that the definition to be used here is the former. Since I have now pinned down the type of popularity and Christianity to be those of the prep school variety, because we at the prep school have not really lived enough in the outside world and observed adult humans living there sufficiently to be able to discuss authoritatively this topic under those conditions, I shall now define these two items in relation to our school life.

Popularity at school exists in many forms; often the most popular boy is a proficient athlete, an able scholar, a confident debater, a life of the party, perhaps he is well-dressed, suave, a scientist, good-looking, or a comic; perhaps he’s made a success of himself in his particular extra-curricular activity — but whatever that something is that gives him his popularity, it is usually a tangible substance — something already attained or some promising ability to accomplish in the near future. When people are held in high esteem by their fellows for what they have done, then they are being respected, praised, looked-up to for material things, or for their goals reached in *this world*. To be popular, according to Webster, one must be “beloved by all,” which is impossible, so let us say “by a majority” of the group of people which surrounds one.

Being a Christian is a somewhat more difficult and narrower field. People have been trying for nineteen and a half centuries and usually a minority of the world’s population “profess and call call themselves Christians” and even a smaller percentage actually approach

this. To be a Christian means to live in the life of Christ, to live a life not necessarily according to the ten commandments, the Golden Rule, etc., but by Christian love. (Somewhat different from romantic love). If a man were to follow the basic guiding principle of love and not concern himself with any rules or regulations, he would be being a Christian, for he would be following in Christ’s footsteps. This kind of a life contrasts sharply with that described in the paragraph above in that it does not imply a physical or material work but instead a spiritual prosperity. This inherent quality of a Christian is one which often opposes that of the currently popular fellow in the class because of its differing characteristics.

Now I shall try and rationalize some of my thoughts into concrete statements.

Under such conditions as we have here at school, I definitely do not think that a boy can be a Christian and be popular at the same time. As I stated before, the popular one must be fairly well-liked by a large number of the people with whom he associates during his life; I also said that Christianity has never been the most widely recognized religion in the world’s history. The same is true here on a smaller scale in St. Paul’s, a Church school. So many of us pretend to be Christians and go through the motions but only a few actively fulfill the purpose at the school. I have no doubts, however, that once in the outside world, we will be better educated in the ethics and principles of religion than those who have not had our opportunities, and will, therefore, tend to understand and mature more rapidly.

Often the boy who tries to lead a Christian life is treated as an inferior, different, and strange because of our young society’s taboo against individualists, since this person belongs to a minority. This is indeed an unfortunate thing to have happen, for a non-conformist’s strength is sorely tried here and may often not be sufficient to withstand the test, as we are more fragile



*Nicholas Wesson Crow, 18 years old, is in his last year at St. Paul’s School, Concord, N. H. He is the son of the late Capt. Demas T. Crow, USAF, and Mrs. Crow. His father, a squadron commander in the second World War, was killed in action in 1942; the Congressional Medal of Honor was awarded him posthumously. Nicholas is from Charlottesville, Va., where he attended elementary school. He is a communicant of St. Paul’s Church, Charlottesville. From 1947 to 1949 he attended a boys’ boarding school in Switzerland.*

*Now in his fifth year at St. Paul’s, Nicholas is active in athletics, including hockey, football, track, rifle club, and skiing. He has participated in the missionary society, choir and glee club, German and French Clubs, and as co-sports-editor of a school publication. Nicholas hopes to enter Princeton next September to prepare for a career in writing or languages.*

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beings than Christ, who, we must remember, underwent the same test. But here is a condition which enters into my argument: whether or not a person can be a Christian and still be popular depends also upon the maturity and the intellect of the people around him. Whether or not they are old enough mentally and spiritually to understand him decides whether or not he will be treated as an equal. I hope that in later life, most of us will attain a maturity that will allow us to do so.

If, then, he is treated as an equal, or possibly in some instances, as a superior, then he can become popular in his own way, “beloved by all,” in his other-worldly fashion. This is truly the crux of the matter. However, if he is not treated as an equal, and his surrounding fellow-men have not the maturity to do so, then he will *never* become well-liked because the rest of his group will never allow him to become so.

Thus, I think that the answer to this question lies first in the definition we use for the words "popular" and "Christian" and these depend upon the intellectual maturity of the Christian's neighbors. Those who consider him inferior usually lack this maturity for if they

are treated with love, they should by nature be inclined to return this love, unless this condition is present, and for this reason, I think that after we have grown up spiritually, a Christian will be respected by those who have *really* grown up.

## Third Prize Essay

By Louise King

Silver medal and \$25

CAN ONE be a Christian and be popular? This question is an extremely elusive one. When you attempt to corner it, it is rather like a large stone with many facets, which has a piece of long fuzzy wool attached. The more you turn and twist, the more vague and fuzzy your views become until you are left at last, futilely clutching a blunt furry lump.

At this point, the safest course is to back track and unravel, to define wool and stone, then to set out again. Unfortunately, the word "popular" has just as many twists and is just as fuzzy as the angora wool. A "popular" novel is likely to be sordid and evil, a "popular" song may be inane and meaningless, just so a "popular" person may be dishonest and cowardly. Popularity is often the art of adapting yourself to suit the majority or adapting the majority of people to unknowingly suit yourself. Few people who are "different," or who have strong character take part, either as an artful judas goat, or as bleating followers, for often the goat finds himself doing distasteful, involuntary things to keep ahead of the mob behind, while the mob, to preserve itself, must move slowly behind.

True practicing Christians are usually strong characters, not necessarily well-liked. The preceding seems at first glance to be roundabout and highly contradictory. However, is it? Look at the general "qualifications" of Christianity: courage, honesty, charity, steadfast belief and adherence to religion. Hold them, one by one, up to a popular person. Do they fit? As often as not, no. Courage! Is it courageous to be bound to public opinion, afraid to fall "out of step" for fear of falling among erstwhile friends? Is it courageous to backbite or "step" on fallen friends, in order to keep your place in the lines? Can you be absolutely truthful and loyal when to stay in that same line, you unwillingly renounce ideals? It cannot be belief in or adherence to religion, if one becomes sacrilegious or pious as may be the vogue, to deny Christianity when to uphold it may cause some slight discomfort. Charity! Is is a charitable action to ignore or

laugh at someone who is "different?" To cut someone? I doubt it, yet, often indulgence in these shortcomings is the basis for popularity.

If now or again these arguments seem far-fetched or untrue, then remember the greatest example of all time of perfect Christianity, truth, love, courage, Our Lord Himself, who was perfect in every sense of the word, yet one cannot say he was proportionately "popular." It was the "popular" men, who one by one judged Him and to keep their place in popular favor, lied, ignored truth, and pushed the trial through to its tragic climax. There have been other cases where fickle popularity has caused downfall, even death to the person who defied or challenged its narrow patterns. Lincoln, a wise and Christian man, was, at several points in his career, anything but popular, yet by throwing over his ideals and judgment he might have gained at several trying moments cooperation and backing.

Come down to the level of everyday school life. By merely befriending or defending an "outcast," speaking frankly, upholding an idea, or attending church, you can easily find yourself an embarrassingly outstanding target for a good deal of unconcealed criticism from those who are in the group of "populars." They may know you are right, agree with what you say, but they also know that to stick up for you would place them in your rather hackneyed conga line of popularity, custom-logged humanity keeping step with its neighbor's left and right, be the step ever so ungainly and awkward. There, Christians who must sacrifice their belief have no place, for though loving your neighbor and getting along with him, possibly at some cost to yourself, forms a great part of that belief, this should not be interpreted as sanction to lie, slander, and renounce principles, to keep up with or avoid ridicule from him. In fact, at this point the whole question seems to have



Louise Wooster King, 17, is in her fourth year at St. John Baptist School, Mendham, N. J., having come in the 8th grade. She will graduate next year, 1956, and hopes to go to Bard College.

Louise was brought up in Washington, D. C., where she lived until she was old enough to come to St. John Baptist, which was her mother's school also. She is enthusiastic about her English courses, and has written poetry and prose ever since she came to school. A poem of hers, "Spring Elation," was recently accepted for publication and given special mention by the National High School Poetry Association. For several summers she has raised and shown Jersey calves, and has made herself an authority on the subject.

changed from "Can one be a Christian and be popular?" to "Can one be a Christian and avoid slavery to popularity?"

The essential answer is hold fast to Christianity. Had the early Christians bowed before public opinion and stayed under Roman State worship, there would be no Christian religion today. In most cases today, the loss of life is not involved, yet loyalty to the Christian religion is even more urgent now than it was then. You may sacrifice popularity to Christianity, but never Christianity to popularity.

### Honorable Mention

CHARLES S. BALDWIN, St. Andrew's School, Middletown, Del.  
VIRGINIA GUNTER, National Cathedral School, Washington, D. C.  
SARAH A. C. KELLER, Saint Anne's School, Arlington, Mass.  
TIMOTHY LORING, Kent School, Kent, Conn.  
CYNTHIA MILTIMORE, St. John Baptist School, Mendham, N. J.  
PENELOPE MOORE, St. Mary's School, Sewanee, Tenn.  
JOHN MCGOWAN NEFF, Cranbrook School, Bloomfield Hills, Mich.  
SALLY RICHARDSON, Brent School, Baguio, Philippines.

SALINA

Good Friday in Ellsworth

By CHRISTINE F. HEFFNER

In front of the Bell Theater in Ellsworth, Kans., a nice-looking, well-dressed man approached the vicar of the Church of the Holy Apostles, grabbed his hand with feeling and said, "Thank you. This is truly wonderful. I came here because there was no place else to go. I only intended to stay a few moments, but I couldn't leave until it was over. It really did something to me—I'm different, now."

Perhaps this expressed, more truly than the nearly-filled theater, the success of a venture of faith: Ellsworth's first Community Good Friday observance. Truly there had been no other place for this man to go, because every place of business in town had been closed for the two hours of the observance. (The third hour, those who wished went to their own churches for personal meditation.)

The theater had been chosen because it was felt that some might come there who would not have gone to any one church. And some did. This was not only a remembrance on the part of Christians, but a public witness, an act of evangelism. They made their own recalling the means of others' learning.

On the stage, against a white screen, stood the communion table from the Presbyterian Church, with the words "In remembrance of me" carved across the front. On the table stood a simple brass cross, with a hidden light casting from it a large shadow cross on the screen. That one stark shadow dominated the theater. One by one, ministers of Ellsworth's churches meditated upon the seven words of our Lord from the Cross.¶ The vicar of the Church of the Holy Apostles and the Rev. Peter Francis, dean of boys at the Ellsworth unit of the Episcopal St. Francis Boys' Homes (with permission of the Bishop of Salina) joined clergy from the Methodist, Presbyterian, Baptist Churches, and the Assembly of God. The people of Ellsworth joined in prayer, and when the hymns were sung, the congregation (for it was more than an audience) spontaneously arose and fervently joined in.

Earlier in the day, Episcopalians had observed the older tradition of the Mass of the Pre-sanctified,¶ and now they had given a gift to the community. The service book used was one written by the Bishop of Lexington and published by Morehouse-Gorham. People of many Churches—and people of none—joined

in ancient prayers, listened to leaders of differing Communion, and found in each of them much spiritual profit.

Coming together at the foot of the Cross, they found how much they had in common.



CHURCH OF THE NATIVITY, CRAFTON  
Certificate #1.\*

PITTSBURGH

A Shovelful of Earth

The holder of the first baptismal certificate granted by the Church of the Nativity, Crafton, Pa., turned a shovelful of earth on Palm Sunday in a groundbreaking ceremony for a new addition to the Church. Mrs. George Hardy, now a hale and hearty 84, has in her possession baptismal certificate #1, dated October 26, 1873.

The new building, which is expected to be completed by fall, will provide a study for the rector, the Rev. Robert E. Merry; parish office space; and additional room for the Church school and various Church organizations.

PHILIPPINES

Schism Ended

The long-standing schism in the Philippine Independent Church, between a minority group headed by the Rt. Rev. S. A. Fonacier, former Supreme Bishop, and the present Supreme Bishop, the Most Rev. Isabelo de los Reyes, Jr., was

\*Mrs. George Hardy with Charles Gamrod of the kindergarten department.

ended early this year when the Supreme Court of the Philippine Islands for the third time declared Bishop de los Reyes to be the legally elected Supreme Bishop.

The schism, arising out of jurisdictional disputes within the Philippine Independent Church, dates from September 1945. It was further complicated by the fact that, in April 1948, Bishop de los Reyes and two other bishops of that Church received the apostolic succession from the Episcopal Church at the hands of Bishop Binsted of the Philippine Islands and other bishops of the Episcopal Church. The Fonacier group argued that, in so doing, these bishops had abandoned the Philippine Independent Church.

According to the Manila *Daily Bulletin* of January 29th (cited in the Philippine Independent Church's *Christian Register*), the court said that the consecration of the three bishops by the Episcopal Church "was merely the conferring of apostolic succession upon them," and that the Episcopal Church "did not acquire any authority over the Aglipayan [i.e., Philippine Independent] Church or over the bishops consecrated."

It appears that the Fonacier group has accepted the decision, as expressed in a letter from Bishop Fonacier to Bishop de los Reyes published in the *Christian Register*. Translated from the Spanish, the letter reads:

"Your Grace:

"I congratulate you on your triumph in the Supreme Court. A lover of law, I uphold the decision, even though I am convinced that the decision is not a fair one. The decision, in my humble opinion, by declaring the question of the change of doctrine irrelevant by you, leaves the door open for setting up a new action. The rules of the court do allow for appeal to a reconsideration. Neither one or the other will be done, however.

"For the glory of God and the independence of the Philippine Independent Church,

Yours,  
S. A. FONACIER."

No Quake Damage

A report from Bishop Binsted of the Philippines indicates that recent earthquakes on the island of Mindanao did not inflict any damage on Church property or harm Church personnel.

Two Church centers have been located on Mindanao, second largest island in the Philippine group: at Zamboanga, where Brent Hospital is also situated, and at Upi. Neither of these sites, on opposite sides of the Moro Gulf, suffered severe shocks.

**TUNING IN:** ¶The Seven Words from the Cross are the traditional theme of the meditations or addresses at the Three Hours' Service on Good Friday. They can, of course, be applied in a variety of ways. ¶Mass of the Pre-Sanctified is a some-

what curtailed Eucharist celebrated in some places on Good Friday. It gets its name from the fact that there is no consecration at this Mass, the Sacrament consecrated the day before for the altar of repose being consumed by the priest.



## SECONDARY

### Something From Each

Students of St. Katharine's School, Davenport, Iowa, recently made a trip to Chicago with a special purpose in mind—studying the different religious faiths of the world. Part of the study was of ancient religions, which the girls saw through archaeological exhibits at the Oriental Institute at the University of Chicago. There the students, all members of a class in World Religion at St. Katharine's, examined relics of the civilizations of Egypt, Syria, Palestine, Turkey, Iraq, and Iran. They were especially interested in the winged bull which was mounted on one side of the gateway of the residence of Sargon II at Khorsbad in the 8th century B.C. [see cover]. Dr. Watson Boyes, museum secretary, pointed out the associations of ancient history in relation to recorded history in the Bible.

The class also got a first-hand glimpse of contemporary religions as they are functioning in Chicago today. The girls attended Sabbath services at the oldest Jewish temple in Illinois. The congregation's rabbis spoke to them about Judaism and explained the Torah to them. They also visited a Buddhist Temple, a Greek Orthodox Church, and the Baha'i Temple. While in Chicago they met foreign students at the University of Chicago's International House, where they studied the faiths of Islam and Shinto.

Before leaving St. Katharine's school the class was charged by the Rev. William Bagby, assistant school chaplain, to "try to take something along from each place visited in hopes of understanding the wholeness of God."

### Annual Pageant

In the vastness of Washington Cathedral, lit only by the diffusion from spots shining down on a platform stage at the Crossing, boys and girls from the Cathedral Schools presented their annual Christmas pageant, *Representation of Adams*, on the night of December 15th.

The pageant, which is an adaptation by Madeleine Hicks of two medieval miracle plays, has for its theme Isaiah's words, "Comfort ye, comfort ye, my people," saith your God—for behold a virgin shall bear a son and shall call him Emmanuel—and thou mayest live in this hope." It consists of a series of dramatic scenes presenting the stories of Abraham and Isaac, giving of the Law by Moses, the visions of David and Daniel, the prophecies of Jeremiah and Habakkuk, the promise of Isaiah, and finally the Nativity and the Adoration of the Magi. Continuity is effected by two interpreters, who prepare the audi-

ence for the scenes by reading pertinent passages from the Bible.

The music was sung by the combined Glee Clubs of the Cathedral Schools and the Cathedral Boys' Choir, accompanied by Richard Dirksen, associate organist, who wrote the score.

Two hundred boys and girls participated in the production. They were from the three Cathedral Schools: the National Cathedral School for Girls, St. Alban's School for Boys, and Beauvoir Elementary School. Total enrolment of the three schools is slightly over 1,000.

The entire Cathedral was filled, including all galleries, and hundreds stood throughout the play.

### Errands and Phone Calls

St. Andrew's Priory, Church school for girls, is located in the heart of Honolulu; yet it somehow manages to preserve an atmosphere of peace in the midst of the bustle of an ever-growing city.

Composed of almost 500 students, the elementary and high schools are direct products of a missionary attempt to bring more children to Christ.

The classes are just as representative of the many races as is the whole of the Hawaiian Islands. A glance at any of the class rolls will show such last names as Ching, Mikami, Barboza, Keohokapu, Chun-Fat, and Stewart. There are also countless examples of different inter-

preparations for the coming General Convention to be held in Honolulu.

The chemistry and science rooms in Iolani Building have been vacated and turned over to the Bishop to be used as General Convention headquarters. The planning committees have already moved into their new quarters.

The Priory is also turning over some of the desks from the various classrooms to be used by the House of Bishops when it convenes.

*Ke Kukui*, the school newspaper, and *Ka Alele*, the yearbook, are turning over their typewriters to the typewriter pool which is being set up. This means that the two student publications staffs will have to double up with the business classes in the use of office equipment.

Priory girls will also usher at the coming United Thank Offering service, while the Priory choir will sing. The girls will sing at the opening service of the General Convention.

Individual girls will serve as messengers in many different ways. Some of them will be excused from study halls in order to answer telephone calls or run errands which would otherwise consume endless time and decrease the efficiency of the office personnel.

### Beanpole

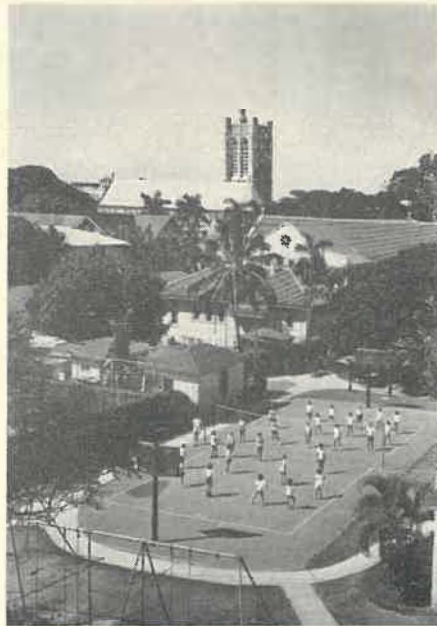
With an increased enrollment this year, the Patterson School, Lenoir, N. C., has developed an excellent school spirit. Sparking the normal interest of all boys in sports has been the presence this year on the school basketball team of seven-foot two-inch Charles "Beanpole" Buxton, featured in *Life Magazine* as the tallest high school cager in the United States. "Beanpole" averaged over 20 points a game for his school.

Memorial gifts have beautified the new chapel and stimulated the devotional life on the campus. A stained glass window and churchly lighting fixtures are being installed this spring.

Major improvements are being made in the kitchen and dining room which will greatly add to their spaciousness, sanitation, and attractiveness.

### Expansion

Early last December the development program of the Annie Wright Seminary, Tacoma, Wash., was inaugurated to meet the growing needs of the school, which was founded by the Rt. Rev. John A. Paddock, first Bishop of Olympia, in 1884. Although the school moved to its present 10-acre campus and large modern building in 1924, figures on the growth of the school since 1942, when Ruth Jenkins, L.H.D. became headmistress, show clearly the reason for the



ST. ANDREW'S PRIORY, HONOLULU  
*Volley ball practice.*

racial marriages. The deputies to the General Convention will have a first-hand opportunity to notice this harmonious relationship.

This year the girls are sharing in the

needed expansion. Twelve years ago the boarding students numbered 39 and day students totaled 110; today those numbers are 85 and 225. In 1942 the staff had 29, now it has 54.

Late last fall the trustees under the leadership of Bishop Bayne of Olympia, president of the board, decided to undertake an expansion program for the Seminary. They determined to go after a fund of \$250,000 for construction of an extension to one present wing of the school and the addition of another wing. One space problem was partly alleviated this past summer by adding living quarters for four teachers on a top floor that had never been finished and was used for storage. That is the only construction undertaken at the Seminary since the Charles Wright School for Boys was erected as a separate building in 1949. The proposed addition would make room for a much needed library to replace the inadequate facilities of the present one and also furnish added classrooms and activity rooms that are essential for the big student enrolment.

Four months after its inception the Development Committee reported that it had received over \$70,000 in gifts and pledges which were fairly evenly distributed between alumnae, parents and friends of the school. The gifts have varied in amount from \$15,000 to fifty cents.

Since the Seminary was founded 953 girls have been graduated, and this year 33 will graduate in the largest class in the Seminary's history. Coming from many states and Alaska, Hawaii, Canada, the Philippines, and Canal Zone they leave the Seminary's preparatory classes, kindergarten through high school, to enter colleges throughout the country. The faculty includes instructors from England, Canada, France, Germany, Latvia, Denmark, and China.

### Family Affair

The Bishop's Medal is granted each year at St. Stephen's School, Austin, Tex., to the graduating senior who has maintained the highest academic record for the last two years' work.

The 1954 award was peculiarly a family affair: the recipient, Michael John Hines; the donor, his father, Bishop Hines, Coadjutor of Texas. Mike is now attending Princeton University.

### Margaret Hall U. N.

Climax of a week of study of the trouble spots of the world was a "United Nations" meeting at Margaret Hall School, Versailles, Ky. Every girl in the Upper School took intensive courses in world geography and the history of international organizations. In addition

each girl chose one trouble spot for special study during the week. On the final day the students' United Nations debated the request of Red China for entry. The United States and the atomic energy commission were represented as well as all the countries studied.

### PRIMARY

#### All Under One Roof

Dedication of the new St. Edmund's Academy building in Pittsburgh was scheduled for April 14th. Bishop Pardue of Pittsburgh was to make the dedication and bless each classroom, assisted by Bishop Thomas, suffragan of Pittsburgh, and Bishop Campbell of West Virginia, one of the founders of the school when he was rector of the Church of the Ascension, Pittsburgh. Many civic leaders and clergymen of other Churches were expected to be present.

The school was started in 1947 under the name of "Ascension Academy." The enrolment was 60 children in the nursery, kindergarten and first grade classes, which met in three rooms in the parish house of the Church of the Ascension. Later, space was made available in the parish houses of Calvary Church and the Church of the Redeemer.

As the school grew, plans were made for a separate building. Mrs. Edmund W. Mudge presented the school with a tract of land adjacent to the Church of the Redeemer. Contributions from parents and friends made possible the new \$250,000 structure, where all classes are operating under one roof. The present enrolment of 155 pupils from pre-school through the eighth grade almost fills the school to its capacity.

### UNIVERSITIES

#### New Dean

Dr. Douglas Horton, minister of the General Council of the Congregational Christian Churches, has been named dean of the Harvard Divinity School.

Dr. Horton, a leader in ecumenical circles, will assume his new post July 1st. Associate Professor George H. Williams has been acting dean of the school since Dean Willard L. Sperry retired two years ago.

### COLLEGES

#### National Observance

Four Church colleges, Hobart College in Geneva, N. Y., Trinity College in Hartford, Conn., Kenyon College in Gambier, O., and the University of the South in Sewanee, Tenn., will join together Sunday, April 24th, in observing National Christian College Day.

Annually for the past several years, the National Council of Churches has designated the second Sunday after Easter as National Christian College Day, to focus the attention of all Communion on the importance of "Christian Colleges for a Free America."

The four liberal arts colleges have educated 14% of the Church's living clergy and a quarter of all the living bishops as well as hundreds of lay leaders. All are noted for their small classes, fine faculties, individualized instruction, student bodies of outstanding young men from all parts of the nation, their beautiful campuses, and the pervading spirit of their chapels.

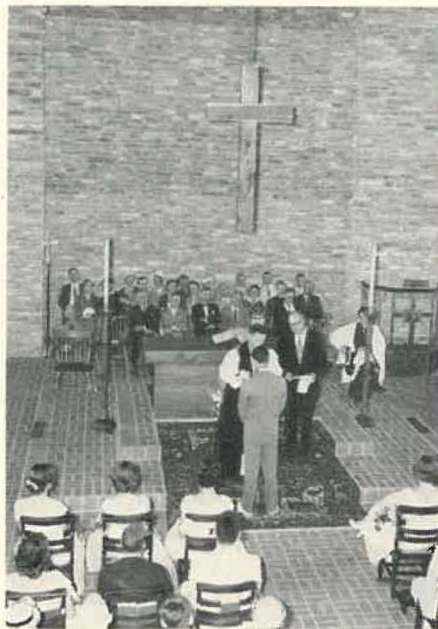
### SEMINARIES

#### Treasurer at G.T.S.

Allen B. McGowan, treasurer of the diocese of New Jersey since 1942, has been elected treasurer of the General Theological Seminary by its Board of Trustees. Mr. McGowan's resignation of his present post becomes effective May 1st, when he will assume full-time duties at the seminary.

Mr. McGowan has had a leading role in the administration of diocesan affairs. A trustee of the diocesan foundation, of the American Church Building Fund, and of numerous other corporations, he has been a lay deputy to the last four General Conventions, and served as a member of its Program and Budget Committee. He has also given regular service as a layreader in the mission churches of the diocese.

Mr. McGowan will succeed Samuel S. Hall of Montclair, N. J., who has served as seminary treasurer for the past two years.



ST. STEPHEN'S, AUSTIN  
Bishop's Medal.

# 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. Please note that some of the boys' schools accept girls for the summer sessions and that some of the girls' schools accept boys for the lower grades.

Asterisk (\*) indicates no reply to questionnaire.

## PRIMARY AND SECONDARY BOYS

### California

Harvard School, 3700 Coldwater Canyon, North Hollywood; 1900; headmaster, Rev. W. S. Chalmers, D.D.; chaplain, Rev. John Gill; faculty, 25; students, 228; day and boarding; grades, 7-12; tuition, \$700; room and board, \$750-\$850; 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 C. Twichell; chaplain, Rev. William H. Crawford, Jr.; faculty, 22; students, 161; tuition, including room and board, \$2,000; boarding; grades, 8-12; affiliation with Episcopal Church; college preparatory.

\*Salisbury School, Salisbury.

South Kent School, South Kent; 1923; headmaster, Samuel S. Bartlett; chaplain, Rev. Parker Webb; faculty, 16; students, 125; boarding; grades, 8-10, rarely 11 and 12; tuition, \$1,900, including room and board; tuition varies according to means; college preparatory.

Watkinson School, 180 Bloomfield Ave., Hartford; 1859; headmaster, and chaplain, Rev. Robert F. Sweetser; faculty, 9; students, 100; boarding and day; grades, 5-12; tuition, \$950, including room and board; some scholarship aid; Church sponsored; college preparatory.

\*Wooster School, Danbury.

### Delaware

St. Andrew's School, Middletown; 1929; headmaster, Rev. Walden Pell, II; chaplain, Rev. David Leech; faculty, 20; students, 145; boarding; grades, 8-12; \$500-\$1,600, including room and board; varies according to means; operated 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, 38; students, 395; grades, 4-12, day; grades, 8-12, boarding; tuition, \$665-\$740; lunch, \$125 extra; room and board, \$1,700; tuition aid; school is a part of the National Cathedral Foundation; college preparatory.

### Indiana

\*Howe Military School, Howe.

### Kansas

St. John's Military School, Salina; 1887; rector, Rev. R. L. Clem; faculty, 12; students, 125; boarding; grades, 5-12; \$1,075-\$1,150, including room and board; ten \$250 scholarships are offered to worthy boys who have attended for one year or more; non-diocesan; college preparatory.

### Kentucky

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

### Maryland

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

\*St. Paul's School, Brooklandville.

### Massachusetts

\*Brooks School, North Andover.

Groton School, Groton; 1884; headmaster, Rev. John Crocker; faculty, 33; students, 200; boarding; grades, 7-12; \$1,750, including room and board; scholarships granted to selected candidates, but only in case of financial need; college preparatory.

Lenox School, Lenox; 1926; headmaster and chaplain, Rev. Robert L. Curry; faculty, 12; students, 130; boarding and day; grades, 7-12; \$1,350, including room and board; scholarships vary according to means; school for boys of Province I; college preparatory.

\*St. Mark's School, Southboro.

### Michigan

Cranbrook School, Bloomfield Hills; 1927; headmaster, Harry D. Hoey; chaplain, Rev. Walter H. Young; faculty, 36; students, 340; boarding and day; grades, 7-12; \$1,000; room and board, \$900 extra; scholarships; Bishop and local rector serve on boards; college preparatory.

### Minnesota

\*Breck School.

Shattuck School, Faribault; 1858; rector and headmaster, Canon Sidney W. Goldsmith, Jr.; chaplain, Rev. Joseph M. McKee; faculty, 28; students, 230; grades, 9-12; \$1,595, including room and board; school of the diocese of Minnesota; college preparatory with ROTC.

\*St. James' Military School, Faribault.

### Missouri

The Taylor School, 222 N. Central Ave., Clayton 5; 1930; Rev. Dr. Edgar C. Taylor; faculty, 8; students, 65; grades, 3-12; girls are admitted only for the summer session, grades, 3-12; tuition, \$700-\$1,500; scholarships; younger boys are prepared for Eastern boarding schools; college preparatory.

### New Hampshire

\*Holderness School, Plymouth.

St. Paul's School, Concord; 1856; rector, Rev. Matthew M. Warren; chaplain, Rev. Charles T. Webb; faculty, 65; students, 450; boarding; grades, 7-12; beginning in fall the tuition will be \$1,800 including board and room; scholarships available; a Church school; no canonical relationship; 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.

Cathedral School of St. Paul, Garden City; 1877; headmaster, Rev. Nicholas M. Feringa; chaplain, Rev. David Williams; faculty, 20; students, 227; day and boarding; grades, 5-12; \$1,500 including room and board; alumni scholarship fund; assistance to sons of clergy; school belongs to Garden City Cathedral; college preparatory.

Darrow School, New Lebanon; 1930; president and headmaster, C. Lambert Heyniger; chaplain, Rev. John N. Marks; faculty, 14; students, 105; day and boarding; grades, 9-12; \$1,150-\$1,750 including room and board; tuition varies according to means; Episcopal Church services and chaplain; Bishop Richards, Suffragan of Albany, on board; college preparatory.

DeVeaux School, Niagara Falls; 1853; headmaster, Mr. Morison Brigham; chaplain, Rev. Paul B. Miller; faculty, 8; students, 77; boarding and day; grades, 7-12; tuition, \$1,350-\$1,400 including room and board; day students, \$600-\$650; scholarships; Protestant Episcopal by charter, non-denominational in enrollment; college preparatory.

Hoosac School, Hoosick; 1889; headmaster, Rev. Meredith B. Wood; faculty, 6; students, 35; boarding and day; grades, 7-12; \$1,400 including room and board; tuition varies to some slight degree according to means; Episcopal Church school by constitution; college preparatory.

Malcolm Gordon School, Garrison-on-Hudson; 1927; headmaster, David C. Gordon; faculty, 5; students, 27; boarding; grades, 3-8; \$1,700 including room and board; scholarship aids; attendance at Episcopal church services; preparation for secondary schools.

St. Paul's School, Garden City. (listed under Cathedral School of St. Paul).

St. Peter's School, Peekskill; 1938; headmaster, Rev. Frank C. Leeming; chaplain, Rev. J. Philip Nordeck; faculty, 10; students, 72; boarding and day; grades, 7-12; \$1,000-\$1,500 including board and room; tuition varies according to means; affiliated with Episcopal Church, but not diocesan; college preparatory.

St. Thomas' Church Choir School, 123 W. 55th St., New York City; 1919; headmaster, Henry B. Roney, Jr.; chaplains, Rev. Dr. Frederick M. Morris, Rev. James H. Morgan, Rev. Howard S. Hane; faculty, 6 full time and 4 part time; students, 40; boarding; general academic program for grades 5-8, plus vocal training for church choir; choir school of St. Thomas' Church, Fifth Ave., New York; tuition, \$400 including room and board; tuition varies according to means.

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

\*Trinity-Pawling School, Pawling.

### North Carolina

\*Christ School, Arden.

\*Patterson School, Legerwood.

### Oregon

\*St. Helen's Hall, Portland (boys through grade 6 only).

### Pennsylvania

\*Church Farm School, Glen Loch.

Episcopal Academy, City Line and Berwick Rd., Overbrook, Philadelphia; 1785; headmaster, Dr. Greville Haslam; chaplain, Rev. James R. McDowell; faculty, 60; students, 675; day students only; nursery through grade 12; \$325-\$650 includes lunch fee; tuition does not vary according to means; Bishop of Pennsylvania on board; no financial support from diocese; college preparatory.

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

\*Mercersburg Academy, Mercersburg.

St. Edmund's Academy, 5705 Darlington Rd., Pittsburgh 17; 1947; headmaster, J. Robert Izod; chaplain, the Rev. Hugh S. Clark; faculty, 14; students, 155; coeducational through nursery and kindergarten; boys through grade 8; \$200-\$510, no room and board; scholarships; under sponsorship of diocese of Pittsburgh, but does not receive financial aid.

\*Valley Forge Military Academy, Wayne.

### Rhode Island

St. Andrew's School, West Barrington; 1893; headmaster, Herbert W. Spink; chaplain, Rev. W. Owings Stone; faculty, 9; staff, 13; students, 87; boarding; grades, 4-12; diocesan school; tuition varies according to means for Rhode Islanders; \$720 yearly for out of state students, including room and board; college preparatory and general.

\*St. Dunstan's School, 88 Benefit St., Providence.

St. George's School, Middletown; (address: Newport, R. I.) 1896; Rev. William A. Buell, chaplain and head of school; faculty, 26; students, 164; boarding and day; grades 8-12; \$1,800 including board and room; scholarships granted on basis of need; Bishop of Rhode Island is president of board of trustees; college preparatory.

### South Carolina

\*Porter Military Academy, Charleston.

### Tennessee

Sewanee Military Academy, Sewanee; 1868; superintendent, S. L. Robinson; faculty, 24; students, 240; boarding and day; grades, 8-12; \$1,500

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## CHURCH SCHOOLS

including board and room, uniforms, and books; owned by Episcopal Church; college preparatory. St. Andrew's School, St. Andrews, Tenn.; 1905; prior-headmaster, the Rev. Bonnell Spencer; chaplain, the Rev. H. A. Simmonds; faculty, 10; students, 118; boarding and day; grades, 8-12; \$700 including room and board; tuition varies according to means; operated by the Order of the Holy Cross, an Episcopal monastic order; college preparatory.

### Texas

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

\*St. Stephen's Episcopal School, Box 818, Austin. Texas Military Institute, 800 College Blvd., San Antonio 9; 1886; headmaster, Addison B. Craig; chaplain, Rev. Joseph L. Brown; faculty, 20 full time, plus 3 additional administrative officers; students, 203; boarding and day; grades, 8-12; \$1,350 including board and room; day tuition is \$450 plus \$140 for noon lunches; scholarship aid available for those with need; under the auspices of the diocese of West Texas; college preparatory; girls are admitted only during the summer session and then as day students.

### Virginia

Christchurch School, Christchurch, Va.; 1921; headmaster, Branch Spalding; chaplain, Rev. Emmett H. Hoy; faculty, 11; students, 120; boarding and day; grades, 7-12; very limited number of day students; \$1,300 tuition, with board and room additional; Church school in diocese of Virginia; college preparatory.

Episcopal High School, Alexandria; 1839; headmaster, Richard P. Thomsen; chaplain, Rev. William Thomas Heath; faculty, 20; students, 242; boarding; grades, 9-12; \$1,600 including board and room; traditional relation to Episcopal Church; college preparatory.

St. Christopher's School, Richmond; 1911; headmaster, Robert W. Bugg; chaplain, Rev. Charles Vache; faculty, 37; students, 490; boarding; grades, 6-12; day, kindergarten through grade 12; \$250-\$450; board and room \$775-\$825 extra; one of seven schools owned and operated by diocese of Virginia; college preparatory.

\*St. Stephen's School, Alexandria.

Virginia Episcopal School, Lynchburg; 1916; headmaster, George L. Barton, Jr.; chaplain to be appointed; faculty, 12; students, 112; boarding and day; grades, 8-12; \$1,200 including board and room; scholarships; diocesan council elects trustees; the Bishop is president of the board; college preparatory.

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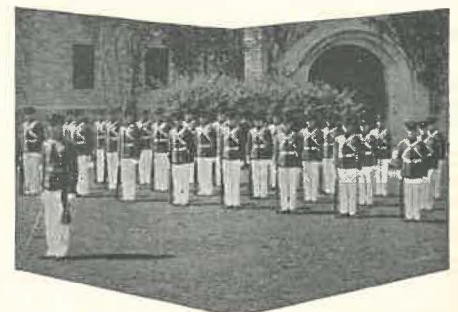
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The Bishop's School, La Jolla; 1909; headmistress, Miss Rosamond E. Larmour; chaplain, Canon Frederick J. Stevens; 22 teachers, 12 non-teaching staff members; 195 students; boarding and day; grades, 7-12; day pupils: \$600 tuition, plus \$110 lunches; boarding pupils: \$1,900; scholarships; Bishop of Los Angeles is chairman of board of trustees; diocesan school, but no financial aid from Church; college preparatory.

Girls' Collegiate School, Inc., 1102 Amherst Ave., Claremont; 1902; headmistress, Virginia Trevitt; no chaplain; faculty, 13; students, 40; boarding; grades 2-12; day, grades 7-12; tuition, \$550-\$600; room and board, \$1,200 extra; tuition varies according to means at times; non-sectarian; college preparatory.

Connecticut

\*Rosemary Hall, Greenwich.

St. Margaret's School, 565 Chase Parkway, Waterbury; 1865; headmistress, Miss Pauline S. Fairbanks; chaplain, Rev. John R. Yungblut; faculty, 40; students, 310; day students, kindergarten-grade 12; boarding, 9-12; (boys admitted kg. through grade 2); \$1,850 including room and board; some small scholarships; diocesan school; college preparatory.

District of Columbia

\*National Cathedral School, Mount St. Alban, Washington.

Iowa

St. Katharine's School, Tenth and Tremont Aves., Davenport; 1884; head of school, Miss Katherine Zierleyn; chaplain, Very Rev. Russell K. Johnson; assistant chaplain, Rev. William R. Bagley; faculty, 24; students, 155; day students, nursery-grade 12; boarding, grades 3-12; \$120-\$425; room and board \$1,025-\$1,150 extra; diocesan school; college preparatory and general; boys admitted nursery-grade 3.

St. Monica's School, 1011 Park Ave., Des Moines; director, Mrs. Gladys Helgerson; provides home care for dependent girls from 12 to 18 years of age; girls are from homes broken by death, illness, divorce, from homes with financial problems or problems of adjustment; girls learn skills of housekeeping, attend public schools, receive religious instruction; the Episcopal Church owns the property and helps to maintain it; the Community Chest pays operating expense; a fee of \$1.50 per day is charged; medical and clothing expense extra; 15 girls enrolled.

Kentucky

Margaret Hall School, Versailles; 1898; principal, Sister Rachel OSF; chaplain, Rev. Alan McKinley; faculty, 16; students, 80; day, 1-12; boarding, 6-12; (boys admitted, grades 1-3); \$600-\$1,400 including board and room; tuition varies according to means; directed by Sisters of St. Helena; Bishop of diocese on board; college preparatory.

Maryland

Hannah More Academy, Reisterstown; 1832; headmaster, Victor R. Cain; chaplain, Rev. Dr. Nelson Rightmyer; faculty, 20; students, 160; coeducational pre-school-grade 8; girls through grade 12; day students throughout; boarding for girls only, grades 7-12; \$275-\$1,700 includes board and room; tuition moderated by special arrangement; diocesan school of Maryland; college preparatory.

Massachusetts

Saint Anne's School, 18 Claremont Ave., Arlington Hts.; 1926; headmistress, Sister Ruth, OSA; chaplain from Society of St. John the Evangelist; faculty, 14; students, 72; boarding and day; grades, 3-12; tuition varies from no charge to \$1,000; Episcopal Church teaching to all students; college preparatory and general.

Michigan

\*Kingswood School, Cranbrook, Bloomfield Hills.

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### Minnesota

\*St. Mary's Hall, Faribault.

### Mississippi

All Saints' Episcopal Junior College, Vicksburg; 1908; rector, Rev. W. G. Christian; faculty, 19; 70 boarding students, 8 day students; grades, 9-12; junior college 13-14; day students, \$300; boarding students, \$1,400; tuition varies according to means; owned and operated by the Episcopal Church in dioceses of Ark., La., and Miss.; college preparatory and liberal arts.

### Nebraska

Brownell Hall, Happy Hollow Blvd., Omaha 3; 1863; headmaster, W. C. Henry; chaplain, Rev. William P. Reid; faculty, 23; students, 165; co educational, nursery-grade 6; girls through grade 12; day students, n-12; boarding, grades 9-12; \$200-\$500; room and board \$1,000 extra; scholarships; diocesan school; college preparatory.

### New Hampshire

Saint Mary's-in-the-Mountains, Littleton; 1886; principal, Mary Harley Jenks; chaplain, Rev. William M. Weber; faculty, 11 full time, 6 part time; students, 70; boarding; grades, 9-12; \$1,800 including room and board; varies according to means; Episcopal Church school; college preparatory.

### New Jersey

St. John Baptist School, Mendham; 1880; Sister Mary Barbara, CSJB, Sister Superior; chaplain, Rev. Dr. E. J. Templeton; faculty, 12 full time, 5 part time; students, 56; boarding and day; grades, 7-12; \$1,350 including room and board; a few scholarships; under the Sisters of St. John Baptist; college preparatory and general.

St. John's School, Mountain Lakes

St. Mary's Hall, Burlington (see Coeducational List).

### New York

\*Cathedral School of St. Mary, Garden City, L. I.

\*Mary Warren Free Institute, Troy.

St. Agnes School, Albany; 1870; principal, Miss Blanche Pittman; chaplain, Rev. Laman Bruner; faculty, 25; students, 302 (high school, 130); boarding, grades 8-12; day, nursery-grade 12; boys in nursery and kg. only; tuition \$200-\$500; room and board \$1,500; tuition varies a little; college preparatory.

St. Mary's, Peekskill; 1868; Sister Mary Regina, CSM; chaplain, Rev. James L. Whitcomb; faculty, 21; students, 95; boarding and day; grades, 9-12; \$1,600 including board and room; tuition varies according to means; college preparatory and general.

St. Mary's-in-the-Field, Box 98, Valhalla; 1854; superintendent, Sister Juliana; chaplain, Rev. Henry Mason Palmer; faculty, 12 secular, 5 sisters; students, 52; grades, 8-12; tuition according to ability to pay; Sisters of the Community of St. Mary; academic and business courses; for girls with problems.

### North Carolina

St. Mary's Junior College, Raleigh; 1842; president, Richard G. Stone; chaplain, Rev. I. Harding Hughes; faculty, 28; students, 300; boarding and day; grades, 11-14; \$325, with board and room \$850 extra; owned by dioceses in North and South Carolina; college preparatory and liberal arts.

### Oregon

\*St. Helen's Hall, Portland.

### Pennsylvania

\*Burd School for Girls, Philadelphia.

### South Dakota

All Saints' School, Sioux Falls; 1884; principal, Miss Claudia Dorland; rector and chaplain, Rev. Jack O. Bird; faculty, 15; students, 95; day school only; coeducational nursery and kindergarten; girls through grade 8; \$160-\$200, plus extra fees; Church school of district of South Dakota.

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St. Mary's School, Sewanee; Sister Superior, Sister Christabel, CSM; chaplain, Rev. Bonnell Spencer, OHC; students, 50; boarding and day, grades 9-12; \$1,000 including board and room; tuition varies according to means; Community of St. Mary; college preparatory.

## Texas

St. Mary's Hall, 117 E. French Pl., San Antonio; 1897; headmistress, Miss Beatrice McDermott; chaplain, Rev. Samuel Orr Capers; faculty, 25; students, 348; coeducational in grades 1 and 2; girls through grade 12; day students, grades 1-12; boarding, grades 6-12; \$350-\$500; board and room \$1,000 to \$1,150 extra; affiliated with Episcopal Church; college preparatory and general.

## Utah

\*Rowland Hall, Salt Lake City.

## Vermont

\*Rock Point School for Girls, Burlington.

## Virginia

Chatham Hall, Chatham; 1894; rector, Mr. William W. Yardley; visiting ministers; faculty, 24; students, 163; boarding and day; grades, 9-12; \$2,000 including board and room; some scholarship aid; under auspices of Episcopal Church, but with no official connection; college preparatory.

St. Agnes Episcopal School, Jefferson Park, Alexandria; 1924; headmistress, Roberta C. McBride; chaplain, Rev. J. J. Ambler; boys admitted kg. through grade 2; girls through grade 12; boarding, grades 5-12; day, kg.-grade 12; \$250-\$550; board and room \$1,000 extra; school controlled by diocese of Virginia; college preparatory.

St. Anne's School, Charlottesville; 1910; headmistress, Mrs. Thomas Jefferson Randolph, V; chaplain, Rev. Herbert A. Donovan; faculty, 26 full time, 6 part time; students, 162; grades, 5-12; \$350-\$450 for day students; \$1,600 for boarding students; some discounts and scholarships; school owned by diocese of Virginia; college preparatory.

St. Catherine's School, Westhampton, Va.; address: 6001 Grove Ave., Richmond 26; 1890; headmistress, Susanna P. Turner; chaplain, Rev. Reno S. Harp, Jr.; faculty, 61; students, 573; day students, kg. through grade 12; boarding, grades 6-12; \$300-\$500, day; \$1,600 tuition, room, and board; some scholarships; owned by diocese of Virginia; college preparatory.

St. Margaret's School, Tappahannock; 1922; headmistress, Viola H. Woolfolk; chaplain, Rev. Joseph Ewing; faculty, 10; students, 89; boarding and day; grades, 6-12; \$1,200 including board and room; some scholarships; owned by diocese of Virginia; college preparatory.

Stuart Hall, Staunton; 1843; head of school, Mrs. W. T. Hodges; chaplain, Rev. Dr. J. Lewis Gibbs;

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St. Paul's School for Girls, 343 Catherine St., Walla Walla; 1872; headmistress, Miss Hedwig Zorb; chaplain, Rev. Harold Parrott; faculty, 11; students, 62; boarding and day; grades, 7-12; \$1,075 including room and board; some scholarships; church school of district of Spokane; college preparatory.

### Wisconsin

Kemper Hall, Kenosha; 1870; Mother Mary Ambrose; chaplain, Rev. H. Kilworth Maybury; faculty, 14 full time, 8 part time; students, 110; boarding and day; grades, 5-12; \$350, day; \$1,550 boarding, including tuition, room and board; a few scholarships; Bishop of Milwaukee president of board; college preparatory and general.

### Wyoming

\*Jane Iverson Memorial Hall, Laramie.

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Ascension Parish Day School, 45 E. Laurel, Sierra Madre; 1947; principal, Sister Noel, CSM; chaplain, Rev. Harley G. Smith, Jr.; faculty, 12; students, 130; parish day school under Church of the Ascension; kg.-grade 8; \$90-\$180; lower rate for members of parish.

Palmer School for Boys and Girls, 2731 Oak Rd., Walnut Creek; 1939; head of school, Mrs. William S. Palmer; chaplain, Rev. Wilfred Hodgkins; no longer a boarding school; kg.-grade 8; faculty, 8; students, 75; \$500-\$600 including lunch fee; owners are members of St. Paul's Church; school stresses fundamentals and good manners.

\*St. Mary of the Angels, Hollywood.  
\*St. Matthew's Parish School, Pacific Palisades.  
\*Tujunga Highland School, Tujunga.

### Connecticut

\*Abbie Loveland Tuller School, Fairfield.  
\*Abbie Loveland Tuller School, Washington.

The Rectory School, Pomfret; 1920; headmaster, John B. Bigelow; chaplain pro-tem, Rev. William Crawford; faculty, 22; students, 103; boarding and day; girls accepted only for day school and for grades 1-8; boys admitted grades 1-9; tuition ranges from \$350 for a half day to \$500; room and board \$1,000 extra; some scholarships; school normally has parish priest as chaplain; pre-college preparatory.

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\*St. Luke's Nursery School, 424 Lee St., Evanston.

### Maryland

Hannah More Academy, Reisterstown (see Girls' school list).

\*Immanuel School, Glencoe.

### Massachusetts

\*Abbie Loveland Tuller School, Barnstable.

### New Jersey

St. Mary's Hall, Riverbank, Burlington; 1837; principal, Elsie F. Flounders (Mrs. F. R.); chaplain, Rev. Robert P. Varley; faculty, 2; girls, nursery-grade 12; boys, nursery-grade 8; day school only; \$220-\$470; trustees must be confirmed by N. J. Diocesan Foundation; Bishop on board; college preparatory, general.

### New York

\*Advent-Tuller School, Westbury, L. I.

\*Ascension Day School, 215 Manor Rd., Staten Island.

\*Grace Church School, 86 Fourth Ave., New York City.

Greer School, Hope Farm, Dutchess County; 1906; founded by Bishop Greer for children of all Protestant Churches and mixed marriages; children come from broken homes; care given for 12 months of the year; director, Dr. A. Randle Elliott; chaplain, Rev. Raymond Cunningham, Jr.; the chapel is part of the diocese of New York; grades, 1-12; faculty, 20; students, 193, not including day pupils; tuition free — \$1,200 including board and room; fully accredited college preparatory with strong vocational program.

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### Rhode Island

\*Abbie Loveland School, Providence.

St. Michael's Country Day School, Newport; 1938; headmaster, John Hall Snow; faculty, 14; stu-

dents, 160; day school; kg.-grade 8; \$200-\$375; tuition varies according to means; diocesan school.

### South Dakota

St. Elizabeth's Mission Home, Wakpala; 1888; head of school, Rev. A. Marshall; chaplain, Rev. S. Bearsheart; faculty, 6; students, 58; boarding; grades, 1-12; mission of the National Council; school for Indians; tuition varies.

### Texas

St. Stephen's Episcopal School, Box 818, Austin 64; 1948; headmaster, Robert M. Kimball; chaplain, Rev. J. N. McCormick; faculty, 16; students, 148; boarding and day; grades, 7-12; day school, \$675; boarding school, \$1,350 including board and room; scholarships; diocesan institution; college preparatory.

### Virginia

\*Blue Ridge School, St. George, Greene County.

### Wyoming

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### Costa Rica

\*St. Mark's School, Puerto Limon.

### Hawaii

\*Hawaii Episcopal Academy, Kamuela.

\*Iolani School, Honolulu 17.

St. Andrew's Priory, Queen Emma Square, Honolulu 13; 1867; Sister Evelyn Ancilla, C.T., Sister Superior; chaplain, Rev. Robert H. Challinor; faculty, 32; students, 482; girls' day school; grades, 3-12; \$200, not including room and board; scholarships available; diocesan school; college preparatory and business courses.

### Philippine Islands

Brent School, Baguio; 1909; Rev. Alfred L. Griffiths; chaplain, Rev. Richard Over; faculty, 18; students, 200; coeducational kg.-grade 12; boarding, from grade 3; day, from kg.; \$250-\$650; room and board \$500-\$700 extra; tuition varies according to means; school is directly under the Episcopal Church; college preparatory.

\*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 High School, 973 Magdalena, Manila; 1917; principal, Miss Constance B. Bolderston; chaplain, Rev. H. J. Wei; Chinese mission day school; faculty, 84; students, 1,607; coeducational, kg.-grade 12; scholarships for students in need.

### Puerto Rico

\*Colegio San Justo.

### Republic of Panama

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## COLLEGES

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\*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; liberal arts; faculty, 80; students, Hobart, 640; William Smith, 235; \$750; room and board \$680 extra; scholarship aid available in limited amounts; Hobart is formally and voluntarily associated with the Church and has been since its founding; William Smith College has an

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Milwaukee-Downer College, Milwaukee; 1851; president, Dr. John B. Johnson, Jr.; chaplain, Miss Grace Edwards; faculty, 40; students, 231; women only; \$400; room and board \$530-\$750; non-sectarian; liberal arts.

Trinity College, Hartford, Conn.; 1823; president, Dr. Albert C. Jacobs; chaplain, Rev. Gerald B. O'Grady, Jr.; faculty, 90; students, 900; men only; \$700; room and board about \$630 extra; scholarships; informal traditional relationship to Episcopal Church; liberal arts.

\*Ripon College, Ripon, Wis.

\*St. Augustine's College, Raleigh, N. C.; ACI.

\*St. Paul's Polytechnic Institute, Lawrenceville, Va.; ACI.

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

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\*Gaudet Episcopal School, New Orleans.

Okolona College, Okolona, Miss.; 1902; president, W. Milan Davis; chaplain, Rev. S. W. Foster; faculty, 20; students, 287; secondary school and junior college; grades, 9-14; coeducational; boarding and day; \$58-\$90; room and board \$211 extra; tuition varies according to means; Episcopal school.

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

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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 U. S. A., 4205 Spruce St., Philadelphia 4; 1857; dean, Very Rev. Dr. Frank D. Gifford; chaplain, Rev. Dr. Vincent F. Pottle; faculty, 14; students, 113.

Episcopal Theological School, 99 Brattle St., Cambridge, Mass.; 1867; dean, Very Rev. Dr. Charles L. Taylor, Jr.; faculty, 10 full time, 4 part time; students, 107; \$250; room, \$150 extra; board, \$350; scholarship aid.

Episcopal Theological Seminary in Kentucky, Main St. and Bell Court, Lexington; 1832; official theological school of diocese of Lexington; rector, Bishop Moody of Lexington; warden, the Rev. T. Clarke Bloomfield; faculty, 8; students, 13; no tuition.

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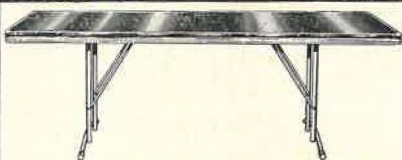
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## SCHOOLS OF NURSING

\*Child's Hospital, 41 Elk St., Albany, N. Y.

\*Christ Hospital, Jersey City, N. J.

\*Clarkson Hospital, Omaha, Nebr.

\*Episcopal Eye, Ear, Nose and Throat Hospital, Washington.

Good Samaritan Hospital School of Nursing, 2281 N. W. Marshall St., Portland, Ore.; director, Miss Lloydena Grimes; chaplain, Rev. John W. Good-year; faculty, 16; students, 125; \$800 for entire three years, no extra charge for room and board; under auspices of Episcopal Church.

\*Good Samaritan Hospital, Charlotte, N. C.

\*Hospital of the Good Samaritan, 1212 Shatto St., Los Angeles.

\*Hospital of the Good Samaritan, San Francisco.

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

Norton Memorial Infirmary School of Nursing, 231 W. Oak St., Louisville, Ky.; 1886; director of nursing service and education, Mrs. Elinore L. Hammond; chaplain, Rev. F. A. Springborn; faculty 4; students, 105; \$300 tuition for three-year term; scholarships; hospital affiliated with diocese of Kentucky; three-year course in basic nursing qualifying graduate for examination as a registered nurse.

\*Reynolds Memorial Hospital, Glendale, W. Va.

School of Nursing of Church Home and Hospital, Broadway and Fairmount Ave., Baltimore 31, Md.; 1894; director of nurses and nursing service, Miss Margaret Elliott; chaplain, Rev. W. Hubert Bierck; senior staff, 20; junior staff, 51; figures include part time members; students, 118; tuition for three-year period, including room, board, and full maintenance, \$175; close relationship with diocese of Maryland.

\*St. Agnes' Hospital, Raleigh, N. C.

\*St. Barnabas' Hospital, Minneapolis.

St. John's Episcopal Hospital School of Nursing, 480 Herkimer St., Brooklyn 18, N. Y.; 1896; director of nurses, Gloria Alicandri; chaplain, Rev. Charles E. Gus; faculty, 14; students, 79; \$240 for three-year term, including room and board; school is part of the Church Charity Foundation of the diocese of Long Island.

St. Luke's Episcopal Hospital School of Nursing, Box 2027, Ponce, P. R.; 1916; Sister Ursula Elizabeth, C.T., faculty, 17; students, 31; \$115 first year; \$60 for second and third years; scholarships; Church-sponsored hospital and school.

\*St. Luke's Hospital, Boise, Idaho.

\*St. Luke's Hospital, Denver, Colo.

\*St. Luke's Hospital, Kansas City, Mo.

\*St. Luke's Hospital, New York.

\*St. Luke's Hospital, Racine, Wis.

St. Luke's Hospital School of Nursing, 1227 E. Rosholme St., Davenport, Iowa; 1895; director, Eleanor M. Lofthouse; chaplain, Very Rev. Russell K. Johnson; faculty, 8; students, 55; \$255 includes room and board; scholarship help; hospital owned by the Church.

St. Luke's Hospital School of Nursing, 1015 Magdalena St., Manila, P. I.; 1907; principal, Mrs. Ester A. Santos; chaplain, Rev. Albert Masferre; faculty, 4 full time; visiting lecturers; students, 90; Episcopal Church school.

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

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

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

\*St. Margaret's Memorial Hospital, Pittsburgh.

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

**Appointments Accepted**

The Rev. James Ethan Allen, formerly rector of Grace Church, Rice Lake, Wis., and vicar of St. Stephen's, Shell Lake, became vicar of St. Francis' Church, Menomonee Falls, Wis., and St. Boniface's Church, Mequon, on April 15th. He will reside in Grafton.

St. Francis' Church, which is a comparatively new mission in the diocese of Milwaukee, sponsored a series of Lenten services on The Faith of the Prayer Book. Bishop Hallock of Milwaukee, Canon Gordon Olston, and several other clergy who serve near Menomonee Falls took part in the series, which ended each week with a discussion period and social hour.

The Rev. Joseph A. Di Raddo, formerly assistant of Grace Church, Linden, N. J., is now vicar of St. Andrew's Church, Linden. Address: 20 University Circle.

The Rev. Edward B. Ferguson, formerly executive secretary of the E. D. Farmer Foundation of the diocese of Dallas, is now director of the department of Christian social relations and canon of Grace Cathedral in the diocese of California. Address: 1055 Taylor St., San Francisco 8.

The Rev. Ivor Hyndman, retired priest of the diocese of Maine, formerly addressed in Marion, Ind., is now serving as rector of Trinity Church, Lawrenceburg, Ind. Address: 102 Elm St.

The Rev. John Paul Jones, formerly assistant of Christ Church, Greenville, S. C., is now rector of St. John's Church, Bainbridge, Ga.

The Rev. C. E. Knickle, who formerly served Christ Church, Victorville, Calif., is now rector of St. Martin-in-the-Fields, Twenty-Nine Palms, Calif.

The Rev. Louis J. Levinson, formerly vicar of Trinity Church, Jacksonville, Tex., and St. Luke's, Rusk, is now acting chaplain of St. Stephen's School, Austin, Tex. Address: Box 818, Austin 64.

The Rev. Russell D. Smith, of the diocese of Albany, is now in charge of St. Gabriel's Church, East Berlin, Conn. Address: Box 123.

The Rev. Frederick H. Wielage, who was recently restored to the priesthood, is now curate of St. Mark's Church, Milwaukee. Address: 2618 N. Hackett Ave., Milwaukee 11.

**Armed Forces**

Chaplain (1st Lieut.) N. Frederick Lang is now assigned to 2500th Air Force Wing, Mitchell Air Force Base, N. Y. Address: 198 Mitchel Ave., East Meadow, L. I., N. Y. He formerly served at Lackland Air Force Base, San Antonio, Tex.

Chaplain Jay V. Nickelson, formerly chaplain of Destroyer Squadron 34, FPO New York, is now chaplain of the Naval Air Technical Training Center, Jacksonville, Fla. Address: 3056 Lakeshore Blvd., Jacksonville 10.

**Changes of Address**

Bishop Littell, retired Bishop of Honolulu, has returned to his permanent home address, 45 S. Wyoming Ave., Ardmore, Pa., "after a six months' sojourn in St. Barnabas' Hospital, New York."

The Rev. George Boardman, rector of All Saints' Church, Seventh Ave. and Seventh St., Brooklyn, will preach and lecture in England this summer.

Fr. Boardman's schedule includes Portsmouth Cathedral, Cuddesdon College, and All Saints', Margaret St., London.

The Rev. A. Roy E. Green, assistant of Trinity Church, New Haven, Conn., formerly addressed in Hamden, Conn., may now be addressed: 246 Park St., New Haven.

Bishop Demby, retired Suffragan of Arkansas, and Mrs. Demby spent the winter in South Florida and during this time were addressed at 151 N.W. Seventh St., Miami, Fla. Their permanent address is 10519 Englewood Ave., Cleveland 8, and they should again be addressed there.

The Rev. P. Gordon A. Taylor, assistant of Trinity Church, Southport, Conn., formerly addressed at 715 Pequot Rd., Southport, may now be addressed at 16 Westfair Dr., Westport, Conn.

**Ordinations**

**Priests**

Connecticut—By Bishop Hatch, Suffragan, acting for the Bishop of Connecticut: The Rev. Alexander Ogilby, on March 18th, at Trinity



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THE LIVING CHURCH

## CHANGES

Church, New Haven, where he is curate; presenter, the Rev. E. K. Van Winkle; preacher, the Very Rev. Dr. Charles L. Taylor.

By Bishop Gray, on March 26th, at St. Andrew's Church, Meriden (preacher, the Rev. G. M. Bean); The Rev. Donald N. Hungerford, presented by the Rev. A. L. Williams; to continue as curate of St. Mary's Church, Manchester, Conn. Also ordained: the Rev. A. Patrick L. Prest, Jr., presented by the Rev. T. C. Baxter; to continue as curate of St. Andrew's, Meriden.

By Bishop Gray, on April 3d, at St. John's Church, Stamford (preacher, the Very Rev. C. L. Taylor); The Rev. Robert L. Hammett, presented by the Rev. Dr. John Esquirel; to continue as curate of St. Luke's Church, Darien. Also ordained: The Rev. Franklin K. Robinson, presented by the Rev. S. F. Hemsley; to continue as curate of St. John's Church, Stamford.

Georgia—By Bishop Stuart: The Rev. Peter Wallace Fleming, Jr., on March 25th, at St. Paul's Church, Jesup, where he will be vicar; presenter, the Rev. Charles Schilling; preacher, the Rev. C. C. Demere.

By Bishop Stuart: The Rev. Holland B. Clark, on March 30th, at St. Michael's Church, Waynesboro, Ga., where he will be vicar; presenter, the Rev. F. B. Tucker; preacher, the Rev. J. J. Martin.

By Bishop Stuart: The Rev. Charles C. Demere, on April 2d, at St. Anne's Church, Tifton, where he will be vicar; presenter, the Rev. G. R. Madison; preacher, Bishop Barnwell, retired Bishop of Georgia.

Idaho—By Bishop Rhea: The Rev. Kenneth W. Whitney, on March 4th, at Trinity Church, Gooding, where he will be vicar; presenter, the Rev. N. E. Stockwell; preacher, Canon Jack Riley; the ordinand will also serve churches at Shoshone and Wendell.

Los Angeles—By Bishop Bloy: The Rev. Carl Smith, a former Congregationalist minister, on March 31st, at St. James' Church, Los Angeles, where he is assistant.

Maryland—The largest number of men to be ordained at one time in the history of the diocese of Maryland were ordained on March 31st at St. Paul's Church, Baltimore.

Eleven men were ordained to the priesthood by Bishop Powell of Maryland and the 12th man of the group was ordained by his father, Bishop Craighill, retired Bishop of Anking. The diocese of Maryland will this year have ordained more men to the priesthood than in any other year of its history.

Preacher at the service was the Rev. Dr. Harry Lee Doll, rector of St. Paul's. About 900 people were in attendance. Ordained were:

The Rev. Roland Clyde Albaugh, presented by the Rev. W. C. Roberts; to be assistant of Trinity Church, Towson.

The Rev. James Carey, Jr., presented by the Rev. R. B. Wilkes; to be assistant of Grace and St. Peter's Church, Baltimore.

The Rev. Peyton Gardner Craighill, presented by the Rev. B. J. Sims; to be assistant of the Church of the Redeemer, Baltimore.

The Rev. Charles Eugene Danner, Jr., presented by the Rev. H. N. Arrowsmith; to be assistant of Emmanuel Church, Baltimore.

The Rev. Robert Macrum Elder, presented by the Rev. J. A. Baden; to be assistant of St. James' Parish, Monkton.

The Rev. Donald Francis Etherton, presented by the Rev. J. C. Wood; to be assistant of the Church of the Ascension and Prince of Peace, Baltimore.

The Rev. William Donnel Faughnan, presented by the Rev. R. H. Baker; to serve the Church of the Ascension, Middle River, Md.

The Rev. James Corner Fenhagen, II, presented by the Rev. Dr. H. L. Doll; to be assistant of the Church of the Holy Nativity, Forest Park, Baltimore.

The Rev. Ira Lincoln Fetterhoff, presented by the Rev. R. W. Knox; to be assistant of the Church of St. Michael and All Angels, Baltimore.

The Rev. Robert Flottesmesch, presented by the Rev. Charles Canady, Jr.; to be assistant of St. Thomas' Church, the Alameda, Baltimore.

The Rev. James Edward Griffiss, Jr., presented by the Rev. G. A. Taylor; to be assistant of St. David's Church, Roland Park, Baltimore.

The Rev. William DeAlton White, presented by the Rev. L. L. Fairfield; to be assistant of Christ Church Parish, West River.



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Noon; C Sat 5-6

CORAL GABLES, FLA.

**ST. PHILIP'S** Coral Way at Columbus  
Rev. John G. Shirley  
Sun 8, 9:30, & 11; HC Daily; C by appt

FORT LAUDERDALE, FLA.

**ALL SAINTS'** 335 Tarpon Drive  
Sun 7:30, 9, 11 & 7; Daily 7:30 & 5:30; Thurs  
& HD 9; C Sat 4:30-5:30

MIAMI, FLA.

**ST. STEPHEN'S** 3439 Main Highway  
Sun 7, 8, 9:15, 11; Daily 7:30; C Sat 5-6 & 7-8

ORLANDO, FLA.

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

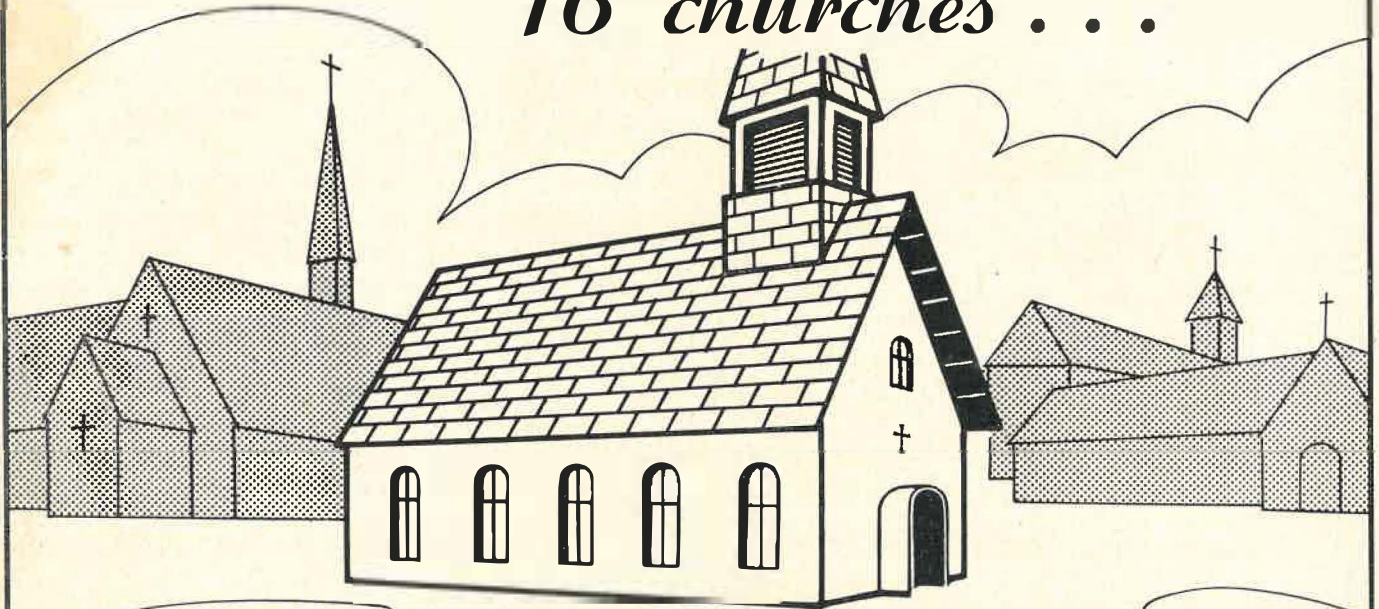
ATLANTA, GA.

**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 Sat 8; C Sat 5

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

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In a couple of decades there will be scores of churches I've played a part in making possible. And my original gift will remain undiminished, to help for generations in building churches which otherwise might not go up.

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