

Church School Number

the Living **CHURCH**

April 22, 1956

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sorts and conditions

IT WAS a disreputable-looking individual stretched out on the steps of a downtown Church in Toronto that spurred me to some thoughts on the subject of charity. He lay there as we religious editors passed by on a sight-seeing tour. An hour later, as I passed the church again, he was still sprawling there.

ONE THINKS, of course, of the parable of the Good Samaritan. Were we all priests and levites, passing by on the other side? I think not, in this case. The man seemed to be enjoying the early spring sun. Perhaps he was enjoying the effects of one or another form of bottled sunshine, perhaps not. His clothes and his posture proclaimed him to be one who had lost the battle for personal significance in the world.

LET US suppose that the pastor, or the policeman, or the verger, had previously found the man and asked him, "Are you all right?" "Yes." "Do you want anything?" "Nothing in particular." "Are you comfortable?" "Quite." Then, let us suppose that, after a few remarks about the lovely spring weather, the representative of organized virtue strolled on. Perhaps it really happened that way. If so, the heavens rejoiced that Christ was allowed to rest for a while on His own doorstep.

BUT, frankly, I fear for the hospitality of the average Church doorstep. To most of us, charity does not include letting bums sprawl in peace. Rather it involves referral to some agency for fumigation, rehabilitation, exhortation, or, if all these fail, incarceration. If one derelict were allowed to park on the church steps, wouldn't others do the same? And we wouldn't want to push our way into church past soggy accumulations of social and personal failure, would we?

NO, we wouldn't. At least I wouldn't. I am the friend of every injured bird, the defender of drooping houseplants, the patient spoon-feeder of toothless dogs. I am a 20th-century man, loving everything but wretched human beings.

IN EARLIER, rougher ages, people did elbow their way into church through throngs of derelicts and beggars. On Maundy Thursday, kings and bishops washed the feet of such, in obedience to Christ's command. Nowadays, things are organized better. There do not seem to be as many people in abject poverty, and institutions give them far better care today than

they once received from the casual largesse of princes.

YET something that existed then seems to be missing now — a sense of common creaturehood, of friendly toleration, of acceptance. Our emissaries are sent to the poor, the lame, the halt, and the blind, not to compel them to come in to our circle, but to compel them to go some place else.

AS A MATTER of fact, this is the real segregation, of which racial segregation is only a passing symptom. The great racial struggle that is going on is primarily for the right of qualified Negroes to enter the middle-class status to which they are entitled by their own achievements. The South has long been, and probably still is, a friendlier place than the North for the hopeless, helpless, dependent soul. He does not get much affection anywhere, but he has been less rigidly segregated in the South than in the bustling, pushing North.

THEN, of course, we have our municipal drives to "clean up Skid Row." This phrase, like "juvenile delinquency," refers to the other people, the bad people, the contaminated people who must be fumigated, rehabilitated, exhorted, and, if all else fails, incarcerated — the people whose very presence is an obscure menace to our own status and scale of values.

SO, what is a church? A church is a building with bums sprawling on the steps and juvenile delinquents cavorting on the lawn; with Christ walking among them dispensing random rescues and arbitrary blessings. Does He heal them all? No. Does He "clean up Skid Row"? No. Does He "fight juvenile delinquency"? No. He just *déseg* regates. They are His and He is theirs.

YES, He has put it more strongly than that. If we do not discern Him on the doorstep, how shall we discern Him at the altar? His charity calls us not so much to improve the derelict as to love him. The moral theologians seem to rescue us from the burden of a really demanding charity by insisting that we do not have to *like* people; we only have to seek their "highest good." But what is their highest good? Is it a bowl of soup, a bath, medical attention, a clean bed? Or is it rather conversation, communion, fellowship with the saints in the radiance of God's love?

AND don't think that I think it is easy.
PETER DAY.

the Living CHURCH

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

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Things To Come

April

- 22. Third Sunday after Easter.
- 24. National Council Meeting, Greenwich, Conn., to 26th.
 Kentucky convention, to 25th.
- 25. St. Mark.
- 27. Erie convention, to 28th.
- 28. Laymen's Training Course, Province IV, Carra-belle, Fla., to 30th.
- 29. Fourth Sunday after Easter.
- 30. Pennsylvania convention.

May

- 1. St. Philip and St. James.
 Easton convention, to 2d.
 Missouri convention.
 Quincy convention, to 2d.
 Southern Ohio convention, to 2d.
 Southwestern Virginia convention, to 3d.
 Upper South Carolina convention, to 2d.
 Wyoming convocation, to 3d.
- 2. Massachusetts convention.
 Nebraska convention, to 3d.
- 4. Central New York convention, to 5th.

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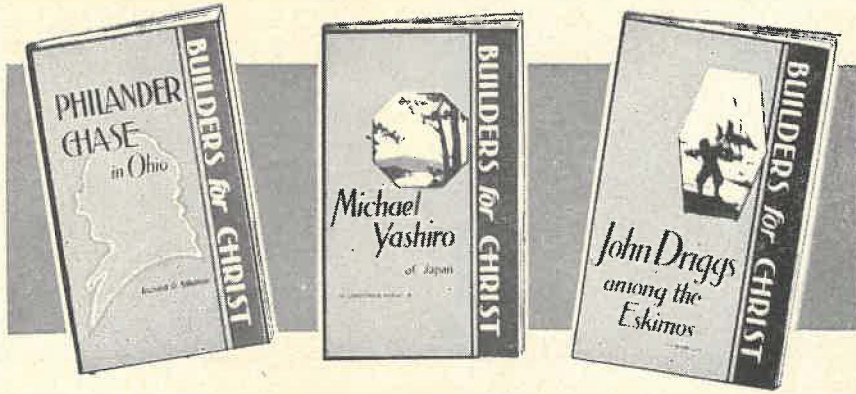
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April 22, 1956



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Winners in the 1956 Living Church Essay Contest

Subject: Religion and Juvenile Delinquency

First Prize Essay

By Sibyl Proelss

Winner of Gold Medal and \$100

Religion and Juvenile Delinquency: An Observation



Sibyl Proelss, now in 11th grade at St. John Baptist School, Mendham, N. J., entered the School in the 9th grade. Her background, as her winning essay vividly describes, is set in Germany. Nevertheless she speaks English without an accent, although she continues to keep up with the German language both at home and in school.

Her father studied for Holy Orders when he came to this country and has been ordained deacon and priest. He is now chaplain at the prison on Riker's Island in the Bronx, N. Y.

I was born in a land now recovering from almost total destruction — Germany.

So far as I can remember, this destruction began in 1939, when I was not yet old enough to understand the meaning of war. In fact, I kept on playing about as if nothing had happened. My parents knew; they knew that the invasion of Poland had started another world war with all its hardship and suffering.

I can remember, however, perhaps three years later, seeing my mother packing suitcases, locking the rooms, pulling down the shades at the windows and telling us that we would have to leave our home tonight. We did leave. On that winter night Dad put us on a train, my mother, brother and me; yet he himself could not come with us.

From that night on life became hard. The winter was cold, but we never felt the coldness; there were more important things to think about. We wandered from town to town, by train or sleigh, sometimes even on foot. Anxious as she was, Mother did

not wish to hear us say "*Ich kan nicht mehr weiter gehen*" (I can not go any farther). She knew we could go on, and we did go on, for we were led by the hand of God. I know it was the hand of God, because who else can protect a lonely woman with two small children in a time when almost everything which once stood proudly was falling, and burning to ashes.

Finally we found refuge, many hundred miles from our home, with some relatives, who in spite of their little food and scarcely any room, welcomed us. We did not know where the war had carried my dad, and as the treacherous years increased, I was certain that mother feared my father lost. It must have been very difficult, but she kept on going, never letting us think that she was sad or depressed.

Almost one year later my parents heard from one another. During his absence my father had been giving advice and aid in the reconstruction of a city which had sheltered him when he had been ill, poor, and a homeless refugee. All of us through God's help had survived the night-

mare of war, and the dream of living together again became a reality.

My parents, nevertheless, thought it not well for their children to be living in the midst of ruins of houses and ruins of men. Encouraged by our relatives in the United States, Dad tried for four years to secure for our family visas which would admit us into this free country. On March 1, 1950, we saw for the first time the New York

skyline, and there in New York City established another home. My father gave up his profession as an advocate, a profession he had followed in Europe, and started anew as a student in the Columbia Theological Seminary. Because he had so deeply witnessed life without God and spiritual values, both of which had brought the trouble to Europe, he wanted to let people profit from these experiences. Dad is now an ordained minister of the Episcopal Church.

For me the war years seemed to have come to an end. However, little did I know that a new war, a little civil war was in front of me when I entered the public grammar schools of New York City; not a war fought with bombs, but a fight with slander, fists, and sometimes even knives. I am speaking of the war between the different so-called "gangs" in my neighborhood and school. There were youths who always caused trouble, youths who were mean and aggressive. Some of them became involved in knife-fights and others of my class broke into houses. They made whatever they found their own. One day as I walked through a park to meet my mother, I was stopped by a group of girls who threatened me because I had set foot

on public property which they claimed to be their own territory. My brother had similar experiences at his first school, where the juvenile delinquents stole cars and attacked innocent people. This was the new and different war in which we were involved, the war of the juvenile delinquents.

Soon after my father's ordination, he accepted a position in Rikers Island Penitentiary, a part of the New York Department of Correction. Then it was, that from my father's stories, I learned more about the juvenile delinquent. He believed that most of the juvenile delinquents were the victims of a very unhappy childhood; most of the adolescents had never known the love of a mother, father, or steady discipline. They had lived in slums without any care; all of them had experienced hate and fear. What they deeply longed for was love, affection, and trust. My father told me, too, that he was quite surprised to find that these juvenile delinquents took such an interest in his weekly sermons. Soon they came to him for private counseling sessions. Their eagerness to learn had brought them to see that here was a man who sympathized with their problems and wished to help them correct these errors.

As chaplain, my father discovered that more and more of these juvenile delinquents came to church on Sunday, most of them wanting to learn, all of them sincere and earnest about what they said, and more respectful for the house of God. They wished to do something constructive. One day, as my father was paying visits to the cell-blocks, these young people asked him for reading materials. He noticed, too, that they were practicing on musical instruments, and rehearsing spiritual songs which they hoped my father would let them sing at one of the services. Now my father has to prepare one extra service on Sunday, for so many of them come to church.

My father knows and can tell you also that all the juvenile delinquent wants is love and understanding. He goes out to find that love only too often to find that the path which he has taken is the wrong one. We must all remember that the juvenile delinquent's war against authority will not be won as in other wars by the use of bombs, other weapons, or indeed any other false pressure. It can be won only through love. When the juvenile delinquent finds that love, he finds God, for God is love.

Second Prize Essay

By Louise King

Winner of Silver Medal and \$50

The Education of a Soul

Juvenile delinquency is an inadequate and generalized term for a very individual problem. There is no set mold nor pattern of environment that will invariably produce a delinquent. Equal doses of poverty, insecurity, and lack of supervision may result in a congressman or a sneak thief, while comparative wealth and over-supervision have resulted in some of the more shocking incidents of adolescent crime.

Recently the gangs in particular have been brightly lime-lighted, probably because after several instances of premeditated murder, the nation as a whole was rudely awakened to the terrific number of gangs. At one time "one of the gang" was a phrase of complete normalcy and security; now, however, it has a more sinister connotation, redolent of shivs, vendettas, and reefers. When did the change

from acceptance to terror occur? How and by what means can yet another change be made?

The gangs have replaced religion and the Church, in an age where there is no longer an island of safety, a refuge from nuclear weapons and advertising. In past ages the Church was both a spiritual and a physical sanctuary; now it may be blown as high as your garage or the corner drug store. The gangs in this era represent the desperate burning of social bridges by those who call, but cannot get an answer. Anyone can belong to a gang, can show enough recklessness to attain notoriety, when there is nothing owed to a Higher Being, nothing beyond the limits of imagination.

God is the answer, but there are as many ways of answering a question as there are people trying to answer it. Say "gang member" to an ordinary man, and you conjure a picture of sullen adolescence, cigarette hanging from lips, dungarees low on the hips, pockets filled with pornography, dope, and switch blades. The vision's soul

is a vacuum, a nothing. If this picture were completely accurate, extermination would be the answer. Fortunately the unseen element, the soul, is inevitably there.

As far as anyone knows, the little amorphous object, known as the soul, has remained completely unchanged for endless years, despite changes in living standards, fashion, or weapons. It is unique, like fingerprints, but unlike fingerprints cannot be discovered by inking and blotting. There is no possible way of completely discovering another's soul; the possessor himself may whole heartedly deny its existence. In this case it is first necessary to educate the person to admit and to recognize his soul.

Religion, via the Church, is the primary medium to be used in seeking the soul's potential faith. Faith alone in a dark, machine-ruled age, can nourish the soul. The outlook is an echoing, radiation-filled void, without an end, unless God, through religion, can prevail. Juvenile delinquency, one symptom of the uncertainty of the people today, is doubly grave when you



Thomas Irving Stone, 17, is in his last year at Cranbrook School, Bloomfield Hills, Mich. Tom's home is in Hickory Corners, Mich., near Battle Creek. He entered Cranbrook School in 1953.

Tom's weekly schedule is a busy one, for besides engaging in the normal school activities, he is also editor of Crane, the school newspaper, and a member of the United World Federalists. In 1954 Tom was a winner of a key and commendation in the Southeast Michigan Scholastic writing contest.

remember that these are the younger generation, not ancient, hopeless, men and women, but young boys and girls, world weary and broken before they can live. This is a fatal sign in an age where hope and the desire for a better world form the basis for preserving both the present and the future.

Religion must "educate" the soul to believe that life is reasonable and worth living, that there exists a God to whom we owe every action, and who can and will guide us to safety. The terrible fear, that life is worthless and without purpose, must be overcome. This fear that blinds is the fear that perhaps there will be no future generations, that all life will be blown to fragments of dust, and the earth rendered incapable of supporting even the smallest insect.

There is no earthly way of proving to a person that God is good, that life is good, and that hope exists. These are very personal matters, that can only be proved conclusively within one's self. The importance of the Christian religion is that it, in itself, is a tremendous proof. With care and love and a realization that more must be done to increase an understanding of the Christian religion, and combat futile misunderstanding, these frightened souls may be helped. The soul must be freed to function, and to seek solution through hope and increased understanding.



Louise Wooster King, 18, is a four-time winner of THE LIVING CHURCH essay contest: one first prize, two third prizes, and now the second prize. Graduating from St. John Baptist School, Mendham, N. J., this year, Louise hopes to attend Bennington College, where she will specialize in dramatics. In the summer of 1955, she attended a school of dramatics in Washington, D. C.

Brought up in Washington, D. C., she went to St. John Baptist as soon as she was old enough to enter. Through her years, she has expressed an interest in writing, dramatics, and raising Jersey calves, excelling in all three.

Third Prize Essay

By Tom Stone

Winner of Gold Medal and \$25

Religion and Juvenile Delinquency

The problem of juvenile delinquency is many faced. Theories regarding its causes range from the opinion that delinquents are just naturally "bad" to the opinion that delinquency can be blamed entirely upon poor environment, either in the home or neighborhood. Almost all the viewpoints from one extreme to the other have their degree of merit, yet none can

provide an answer in all cases. We find a delinquent springing from the "model" home, and "model" characters springing from a "delinquent" environment.

Now where, if at all, does religion enter the picture of juvenile delinquency? First of all, let us define religion in its universal sense: "the way a man lives according to what he

believes." Religion, under this definition, is very closely related to delinquency. For the delinquent will adhere to the mores of his religion, whatever that religion may be — perhaps it can be termed the "religion of the mob." Then, considering the problem of delinquency in relation to the Christian religion alone, it would appear that the Church has failed by not reaching potential delinquents and providing Christianity in place of the "mob" religion, which establishes a code of ethics congruent with delinquent behavior. But again we are confronting a many-faced monster.

Here we must face the seemingly inherent tendency of youth to rebel under authority, to be highly self-assertive and to refuse to conform to adult standards. The teen-ager lives in his own world and wants to see it run his way. It is a world which seeks to shield itself from adult influence, yet finds its goals centered in the adult world. When the teen-age world finds no immediate advantage or necessity in accepting the doctrines of an organized religion, the task of reaching that world with Christianity becomes immeasurably difficult.

The one way in which the Church can easily make direct contact with the teen-ager is through the provision of organized recreation: youth fellowships and so forth. Here there is an apparent and immediate advantage. And these youth organizations are meritorious in that they eliminate idleness which may be considered potential ammunition for delinquency. But when the introduction of religious doctrine comes, a few teen-agers accept it, most do not. The many who do not live happily without it until

the rigors of adult life suddenly force them to turn to something beyond themselves — and here Christianity becomes for them a crutch, rather than a way of life.

But then, if the Church cannot reach the teen-ager and potential delinquent directly, how can it reach him at all? The best visible answer to this is indirectly, through the home. The home always has been the basic unit of civilization, and it exerts more influence upon the teen-ager than he would like to admit.

It is the job of the Church to reach the adult members of the family and equip them with the ideals necessary to provide a good Christian exposure for all members of the home. Will exposure through the home affect the teen-ager, in most cases? The proof will be in the proverbial pudding. The Church must try various methods of exposure and teach those methods which bring results, until better ones can be developed.

There is no one answer to the problem of juvenile delinquency; there are as many answers and combinations of answers as there are individual cases. But religion *can* prove a big factor if the Church is willing to undertake the problem wholeheartedly and thoughtfully. "Antiseptic Religion" must be abolished. Parishioners and even some clergy will have to become more willing to step down to the level of those they are trying to raise and boost them, rather than merely bending over for fear of lowering or degrading themselves.

It is in this way that Christianity can gain the heartfelt support and enthusiasm of those whom it approaches.

BOOKS

An Atom Lost in God

THIS IS THE WAY TO STUDY. By **Howard E. Brown.** Lippincott. Pp. vii, 109. \$2.25.

Strange to say, a great deal of learning goes on without our knowing it. One psychologist expressed this truth by saying that we learn to skate in summer and to swim in winter. He meant that after we have practiced these or other activities for a while the nervous system takes over and helps us perfect our skills, even while we are doing something else."

So writes Howard E. Brown in *This is the Way to Study** — a book that should itself be studied by everyone entering school at the secondary level. For it contains a number of useful tips on how to study more effectively — what kind of light to use, how to sit (relaxed, but not too relaxed, lest one fall asleep), how to concentrate, how to improve one's reading speed, how to take notes, how to review, how to prepare for an examination.

In fact, just about all of the "how to's" of studying are covered in this carefully planned and attractively illustrated work.

FRANCIS C. LIGHTBOURN

THE LIFE OF LITTLE SAINT PLACID. By Mother **Geneviève Gallois, OSB.** Foreword by **Marcelle AuClair.** Translated from the French. Pantheon Books. About 120 pages. \$1.75.

This is one of those unusual and appealing books that appear all too seldom. It is not text with illustrations, but illustrations with text — and illustrations with such economy of line and wealth of meaning!

Designed as a name-day present for a sister who asked for a picture, *The Life of Little Saint Placid* tells in pictures and words the story of a monk who was a favorite disciple of St. Benedict and the "drama played between God and man's soul, until the soul is entirely absorbed in God." It is the story of a monk from the time he enters the monastery until his death. It is simple; it is profound; it is filled with the joy of the love of God and the meaninglessness of everything else.

At his profession Placid "fell on the carpet like a rolling ball that at last found its hole. Little Placid was no more; there was only an atom lost in God, ocean of joy."

Continued on page 27

*Mr. Brown is Supervisor of Secondary Instruction, Oklahoma City Public Schools. *This Is the Way to Study* is a portion of the author's textbook *Getting Adjusted to Life* (Lippincott, 1955).

Honorable Mention

- CARLAND CROOK, Saint Mary's Hall, San Antonio, Tex.
- LOURDES GABRIEL, St. Stephen's School, Manila, Philippines.
- JODY HARRIS, St. Andrew's Priory, Honolulu, Hawaii
- ROBERTA HOUSE, Saint Mary's Hall, San Antonio, Tex.
- ROSEMARY HOUSE, Saint Mary's Hall, San Antonio, Tex.
- ZAY MCCOLL, Kemper Hall, Kenosha, Wis.
- EMILY SLAUGHTER, Hannah More Academy, Reisterstown, Md.

EDITORIALS

Religion Without Embarrassment

The subject of juvenile delinquency challenged the industry, if not the imagination, of the students in Church schools this year. Never has the annual LIVING CHURCH essay contest been characterized by so great an amount of documentation, bibliography, interviews with experts, and other forms of careful study.

Special tribute in this connection must be given to Emily Slaughter of Hannah More Academy, one of the students awarded honorable mention in the contest. Her teacher, Sue Moody White, reports that in addition to going through two loads of books from the Baltimore Public Library, Miss Slaughter sent a questionnaire to a New York judge, and her finished product was a model of scholarly preparation, with footnotes and bibliography. A 3,000-word report had to be cut to a 1,000-word essay to fit within the contest rules; if Miss Slaughter could have been allowed the space necessary for dealing with the subject as extensively as she did, perhaps she would have received more than honorable mention.

At this point, it is well to remind teachers and aspiring essayists for next year that the essays are not judged by the completeness of their coverage of the subject, but rather by their success in dealing with *some aspect* of it within the assigned word limits. Rules are rules, and essays of more than 1,000 words are not eligible for prizes. Beyond the other criteria for a good essay, the LIVING CHURCH contest also emphasizes the importance of a specifically Christian approach to the subject dealt with.

The religious aspect of the matter was given rather disappointing treatment by many of the essayists this year. Often it seemed that the Church contribution proposed was indistinguishable from that of a youth center under secular auspices — a program for keeping young people off the street, under supervision, and busy about constructive activity. It seems to us that the Church ought to offer something more.

Several times during recent years, a student with an interesting story about life in a foreign land has won a prize. This time, such an account is given by the winner of the first prize. The essay contest judges are not intrigued so much by the foreign setting as by the chronicling of genuine personal observation and experience. This is an area in which any young person can write with fire and authority. A down-to-earth report of the student's life in an American city or suburb would interest the judges just as much. The

problem is that the students from overseas know that they have an interesting story to tell, while the home-grown students do not realize that their own home life is just as interesting to the adult audience.

Again, Louise King is among the first three prize winners — for the fourth year in a row. Louise is now graduating, but the fact that other students of St. John Baptist School, Mendham, N. J., are consistently in the top group indicates that the school will continue to be a problem to us! This is the result not only of gifted students but also of a gifted teacher — Miss Florence B. Barber, whose quiet work in drawing out the literary talents of young people is receiving ever wider recognition. Her techniques, originally developed in work with substandard classes, have been even more spectacular in their results among the keen pupils of a first-rank secondary school.

What made a Judean farm-hand like Amos a glorious poet and orator? What key unlocks the vocabulary and imagination of a Shakespeare, a Keats, a Steinbeck? And can it be taught? Among the many distinguished teachers in Church schools, Miss Barber is one who seems to have the answer.

In addition to the 97 boarding schools, we list in this issue some 172 day schools,* most of them organized in connection with a particular parish. Effort was made to provide information about the boarding schools, but since the day schools primarily serve a local constituency we were content in most cases merely to record their existence.

Most of the day schools are primary schools, whereas most of the boarding schools are secondary schools. The day schools have undergone astonishing growth since the end of World War II. We are happy to report that a number of them, even in states where racial segregation is practiced in the public schools, are unsegregated. Some of the older ones have been unsegregated for many years.

Why Church schools? In a penetrating series of "cases" and questions (see page 12) Dr. Rolfe Lanier Hunt of the Division of Christian Education of the National Council of Churches points out the critical problems involved in trying to deal with religion in the public school. Dr. Hunt does not intend the reader to conclude that the only kind of school for a Christian child is a Church school. But his questions inevitably point up the values of a school setting in which the questions he raises would not be embarrassing ones. Both public school and private school have important parts to play in the nurturing of the Church's children. The individual child who has participated in the experience of both kinds of school will, in our opinion, be greatly enriched by the values of each.

We do not share the opinion of some enthusiasts

*The list also includes 28 schools of nursing, 19 schools of various types outside the United States, six schools affiliated with the American Church Institute for Negroes, four training schools for Church work, 12 colleges (including two belonging to the ACI), and 12 theological seminaries — total, 342.

that all education of the children of Episcopal Church families should be in Church schools — unless the civilization in which the Church is set should suddenly become an Episcopalian civilization. Our adult life is spent in daily conflicts between the demands of our faith and the demands of society. There is no reason why the process of learning the ways of secular society should not begin in childhood. Yet every child needs to know religion as an intellectual discipline, and to be made aware that the Christian is not wholly subject to the demands of the society in which he lives.

There are sects which seek to cushion their members from contact with the life of the world. But the Episcopal Church does not accept the sectarian idea. It believes that the Church should be in communication with civilization, and expects the Churchman to be an active participant in the life of the world around him. The Episcopal Church school itself is not a cloistered realm of super-piety, nor a place of refuge from the advance of scientific knowledge. On the contrary, it competes on equal, or better than equal, terms with the non-Church school in every department of knowledge — and, often, in such extra curricular emphases as athletics.

Both public school and Church school have their part to play. That child may count himself fortunate who has some experience of both.

Russian Reformation

The great swing of the Communist party line away from Stalinism is a theological sort of subject well suited for discussion in a Church magazine. For Bolshevism is in many of its characteristics primarily a religion and only secondarily a form of government.

Communism is sometimes interpreted as "Statism," a belief in the total subjection of man to the State. This is a misconception. The Communist believes in the subjection of both the individual and the State to the party — regarding the party as a sort of "Church," that teaches right Bolshevik conduct and furnishes the true interpretation of history. The party draws its mystical sanction from its loyalty to the "proletariat" — the workers and peasants who own nothing, but hold the key to the "classless society" of the future.

Marxism is, of course, completely out of date as an interpretation of the kind of society that is developing in America. Here, the working man, Marx's beloved "proletarian," is becoming a man of property, a hated "bourgeois." He is losing his proletarian soul! Soon there will be nobody left for Marxism to save in America.

In this context must be considered the Stalinist "deviation." The fault was not in the government's harsh, repressive dictatorship over the Russian people.

That, according to Communist theory, is the historic — one might almost say the God-given — mission of the Communist party. The fault was, rather, in Stalin's personal dictatorship over the party. Party discipline, heading up into the all-powerful central committee is, in Communist doctrine, one thing; but one-man bossing of the Central Committee is something else. Lenin never did it. The Central Committee could, and did, veto his proposals whenever it chose to do so. The slow and cunning Stalin, however, was not able to persuade and cajole. He could only dominate by conspiratorial combination and, ultimately, by force.

The admission that the Communist Holy of Holies could be subverted and captured for a period of 26 years is, however, a far-reaching and catastrophic admission. It shakes the Communist theological structure, its concept of party infallibility, to the very foundations. Why was such an admission necessary?

The most likely explanation is that each of the top men in the Russian hierarchy fears that a new Stalin will arise to dominate and destroy the other leaders, and that now is the time to put everybody on record as being opposed to this kind of dictatorship. The group dictatorship will continue. But the dictatorial group itself has no wish to be dominated by one of its members. Mikoyan, the Old Bolshevik, apparently called the tune. Khrushchev, the most likely possibility for a new Stalin, was not powerful enough to stop him. He had to agree, and to agree in a most convincing manner, lest he be charged with cherishing ambitions for one-man rule himself.

There is no similarity, theoretical or practical, between this issue and our kind of democracy. Rather, it bears some resemblance to an argument over the Papacy or a controversy over Holy Orders.

Yet, the officially sponsored acknowledgement of 26 years of heresy introduces a strange corrosive of doubt into the Communist picture. The 14th-century schisms in the Papacy paved the way for the Reformation by undermining the reliability of the Papacy. Communist orthodoxy has been similarly undermined. Henceforth, who can be sure that the voice of Moscow is not deviationist?

TAKE FIRE

*I would be clay;
Take fire
And water
And with Thy Hands
Mould me
As Thou wouldst have me to be.
Then breathe upon my spirit
That I may respond to Thee
And to Thy blessed love
In Thy blessed love.*

MALCOLM BOYD

How Shall Public Schools Deal With Religion?



RNS

IN SOME COMMUNITIES classes in public schools are opened with a brief period of silent prayer. Author asks just what role of public schools should be in religious matters — State vs. the Church.

Bright boy James finished his arithmetic problems before others in the class. His muscles cried for activity. He took the straight pin on his desk and fastened it carefully in the toe of his shoe between the sole and the top, pointing forward. Crossing his legs, he swung that foot carefully toward the crack in the desk ahead of him.

His aim was perfect. The pin pierced the bottom of John, sitting in the desk ahead of him.

John erupted from his seat, yelling, "Jesus Christ!"

Vastly entertained, the class looked first at the scene of action, then expectantly at the teacher.

What do you want that teacher to do?

You want that teacher to protect the person of the child against the assault by a pin, of course. Do you wish that teacher also to take note of the careless use of a name held divine by some students in that class?

If so, do you stick a pin into the theory of separation of Church and state?

Absolute separation of Church and state could mean that no member of a Church is a citizen of a state, that

no citizen of the state is a member of a Church or holds religious faith. But would such complete separation be good for the state? Would it be good for the Church? We measure a man's religion in part by how he fulfills duties in citizenship. The state, we believe, is well served by citizens committed to honesty and truth as duty to God.

For better or worse, we are here together in our land, with less than "absolute" separation.

Let us look at more incidents in public schools.

Coach H— sent the second team back to the bench and walked across the playing field to join his first team huddled just before game time. It was the first game of the season, his first as coach of this high school. He wanted desperately to win! Cheers echoed from the grandstands under the lights. He joined the huddle, lapped his hand upon the hands of the squad united in fellowship and pledge. Up turned the face of the captain to say, "Coach, we want you to lead us in prayer."

What do you wish that coach in the public school to do?

Miss M— adjusted the microscope.

By R. L. Hunt*

Her fifth-grade pupils were peering through it, to catch their first glimpse of protozoa. On the board she wrote, "Protoplasm — first form," and "Protozoa — first life."

An interested boy in the class read, to question, "Teacher! First life—, how about Adam and Eve?"

What do you wish that teacher in the public school to do?

Mr. L— was in the sixth grade geography class, reviewing reasons why people think the world is round. Said Joe S—, from the second row, "Teacher! My Dad says the world is flat!"

The class hushed, and the teacher waited.

"The Bible says the world has four corners," Joe added.

What do you wish that teacher in the public school to do?

Evelyn brought the letter from home, and handed it to Miss B— as soon as she entered the classroom. Miss B— took it immediately into the office and laid it on the principal's desk. The letter read,

"Dear Miss B—:

"My daughter tells me that in your study of biology you are beginning a chapter on the germ theory of disease. Please excuse my daughter from study of this chapter. Our religion says that diseases are in the mind."

Principal T— muses, "The state law requires this school to teach the germ theory of disease. That teaching has helped reduce disease; has extended the average span of life.

"Law and good manners say also that conscientious scruples should be tenderly treated."

What do you wish your public school to do about Evelyn, who brought this note from her mother?

Continued on page 29

*Dr. Rolfé Lanier Hunt is director, Department of Religion and Public Education, National Council of Churches, Chicago, Ill. Article reprinted by permission from the *International Journal of Religious Education*.

Thirty Million Readers Of ACP Publications

Member papers of the Associated Church Press have a total circulation exceeding 11,000,000 and reach an estimated 30 million readers, it was reported to the group's annual meeting by Dr. William P. Lippard of New York, executive secretary. The Association met in Toronto, Canada, April 4th to 6th.

The ACP comprises editors of non-Roman Catholic publications in the U.S. and Canada. The sessions marked the first time the organization has met outside the United States.

Voted into membership at the meeting were 11 publications, bringing the total number to 142.

The new members are *Episcopal Churchnews*, *Lutheran Companion*, *Parish School Magazine* (Lutheran), *Presbyterian Action*, *Missionary Messenger* (Methodist Episcopal Church-Colored), *Baptist World* (official organ of the Baptist World Alliance), *Michigan Baptist*, *Canadian Free Methodist Herald*, *Young Crusader* (Woman's Christian Temperance Union), *Church and State* (official organ of Protestants and Other Americans United for Separation of Church and State), and *L'Aurore* (French-Speaking Protestant Federation of Canada).

Dr. Lippard observed that the ACP's membership is "more inclusive than that of the National Council of Churches or the World Council of Churches," since it includes papers from Churches who are not members of the NCC or the World Council. He called on the editors to be mindful of "the tremendous influence we can exert on public opinion."

Dr. Lippard reported that copies of the membership list, with statistics on circulation and reading constituency, had been sent to all U.S. Senators and Congressmen. He urged the editors to put their Senators and Representatives on their mailing lists "so that they will know what the religious thinking is in the areas they represent." [RNS]

Negro Named Archdeacon of Boston

For the first time in the history of the diocese of Massachusetts, a Negro priest will be Archdeacon of Boston. The new appointee is the Rev. John M. Burgess, Canon of Washington Cathedral and Episcopal Church Chaplain at Howard University, Washington, D. C.

A graduate of the University of Michigan and the Episcopal Theological School, Cambridge, Mass., Canon Burgess was ordained priest in 1935. He served churches in Michigan and Ohio before going to Washington in 1946.

Canon Burgess' immediate responsibility in Boston will be to superintend some 13 missions and aided parishes in the Boston Archdeaconry and to develop a strategy for these churches, most of which

First Report on Poll Shows Clergy Views on Social Security

By ROBERT WORTHINGTON

One-half of the active and retired clergy have put aside the natural prejudice nearly everyone has against questionnaires and have expressed themselves on federal Social Security. Early in March the Church Pension Fund sent return post cards to them all, with the thought that a summary of the replies would be of general interest.

Dean Pike on Two TV Programs

The Very Rev. James A. Pike, dean of the Cathedral of St. John the Divine, New York City, whose television program is



DEAN PIKE

seen every Sunday afternoon, now also has a weekly radio program Thursday evenings, also over ABC.

On Easter afternoon the regular television program was replaced by an hour-long service of evening prayer, procession, and Te Deum produced "live" at the Cathedral, by ABC.

face the social, economic, and racial changes characteristic of urban areas.

He will counsel the clergy, executive committees and vestries and will supervise the theological students who work in some churches which have no ordained clergymen. He will preside at Archdeaconry meetings and generally assist the bishop in advancing the work of the churches in the area. He will also act as superintendent of the Episcopal City Mission, directing the chaplaincy work in hospitals and other institutions.

The post of Archdeacon has been vacant since the resignation in December of 1954 of Bishop Heron, who combined the duties of the Archdeacon of Boston with his duties as Suffragan.

As this is written replies are still being received, but a preliminary report now may be worthwhile.

Of the 7,436 mailings, there have been 3,786 replies, a return of 51 per cent. The replies are classified as follows:

1. *Participating* — 3,281 clergymen will be participants. Most of these become so now by choice, a handful are already in as employees.

2. *Ineligible* — 285 are ineligible to enter the system. Of these 261 are retired or disabled (receiving pension from the Church Pension Fund) and did not have \$400 earnings in 1955. Another 15 are members of religious orders; the federal law excludes them. And nine had for other reasons no active ministry earnings in 1955.

3. *"Making other provision"* — 86 are choosing not to participate on the grounds that they have or plan to have insurance, savings or other income which in conjunction with the protection from the Church Pension Fund makes it unnecessary, they believe, to have Social Security. Most of these men are in their 20's and 30's, and most are married. In fact 45 of them have minor children.

4. *"Cannot afford it"* — 33 plan not to participate because they feel they cannot afford it. Thirty of these are married and 21 have minor children. They are in their 20's to 50's, and have cash salaries of \$3,000 - \$5,000. None of them mention that they have insurance or other substitute.

5. *"Cost is too high for the return"* — 33 are in this group. They all are in their 20's to 40's, 22 of them are married and 14 have minor children. A number of them refer to their young age and the increasing tax cost of the system.

6. *Object to the principle of federal Social Security* — 31 clergy do not believe in the system on principle. Of these 19 are married, nine with minor children and they are in their 20's to 50's. "I cherish freedom from governmental control that one still has in this day and age"; "system is unrealistic, financially unsound and a political football"; "not only a poor bargain but actually immoral"; "too much government already"; "socialism"; "would rather be responsible for my own support in old age — not the government"; "is an obstruction of personal freedom and a destructive force against political freedom; an appeal to avarice, especially as presented to the Church; a political tool, contrary to the teaching of the Church as

to the dignity of man; a hidden tax"; "places a clergyman in a difficult position if he feels called to speak prophetically on this government"; "Matthew 6:19-21"; etc.

7. *Indefinite* — 20 are choosing to remain outside the system but do not give their reason. Of these, 13 are married and nine have minor children. They are in their 20's and 30's.

8. *"Uncertain"* — 17 are uncertain whether to participate or not. They are in their 20's to 40's; most are married, eight with minor children.

In summary, 94% will be participants, 6% are turning it down, these figures excluding the 285 ineligible men. The ratios might be different if all the clergy had replied, but probably not markedly.

Dr. Glenn Leaves St. John's, Washington, For Research Post

The Rev. C. Leslie Glenn has resigned as rector of St. John's Church, Washington, D. C., to join a research project on man at the University of Michigan. He will be the only clergyman in a group attempting to combine all fields of knowledge in the interests of human relationships.

As rector of the so-called "Church of the Presidents," Dr. Glenn has just completed a major renovation of the church and an adjoining parish house property acquired two years ago [L. C., December 11, 1955]. He has been rector there since 1940.

At the University of Michigan, Dr. Glenn will work in the Mental Health Research Institute with a group of scholars on a study of Behavioral Science. The study will continue and combine some of Dr. Glenn's oldest interests. His undergraduate degree was in mechanical engineering. He later served as a clergyman in two college communities, at Harvard and Columbia Universities. The relation of science to religion on the practical side has always been a concern of his.

In a letter to his parishioners on his reasons for leaving St. John's, and on his new work, Dr. Glenn says:

"Mankind has been incredibly successful at solving the riddles of the material world. His most baffling enigma remains, as it always has been, himself. . . . Many different approaches have been used in the study of human beings — mathematical biology, biochemistry, physiology, genetics, medicine, psychiatry, psychology, sociology, economics, politics, anthropology, history, philosophy, theology, and others. . . . The approaches and skills are specific, the problems are general. Is the scientific method, the tool with which man has won his victories over the physical world, applicable to uncovering the laws which govern man's conduct?"

In Ann Arbor Dr. Glenn also expects to work among students, to do some writing, and to continue as a member of the Naval Reserve.



AN AIR HAMMER instead of a spade "broke ground" for the remodeling and construction program launched recently by Church of the Good Shepherd, Corpus Christi, Tex. Manning the tool is the Rt. Rev. R. E. Dicus, suffragan bishop of W. Texas. Also shown: the Rev. D. S. Rose, rector, and the Rev. E. Browning, assistant rector. Crucifer is Dick Conolly. The \$265,000 program calls for remodeling and enlarging.

Diocesan Conventions

Arizona

February 8th, 9th, Trinity Cathedral, Phoenix.

A campaign for diocesan status was launched at the convocation of the district of Arizona. Bishop Quarterman of North Texas spoke to the delegates, pointing out the gains to a district and to its individual parishes from becoming a diocese. A fund campaign for diocesan status and expansion will be undertaken.

BUDGET: \$94,361.31.

CONFIRMATIONS. 920.

ELECTIONS. Executive Council: clerical, G. W. Ferguson, W. A. Pottenger, Jr., R. A. Kurtz; lay, Guy Stillman, Stephen Shadegg, George Goodale, Mrs. J. R. Newcomer.

Atlanta

January 26th, Macon.

The statement by Bishop Claiborne on the segregation problem which was made to the diocesan convention was reported in the February 12th LIVING CHURCH. It was commended by the delegates to be read in every congregation in the diocese.

ELECTIONS. Standing Committee: clerical, Harry Tisdale, C. L. Alligood, R. S. Matthews; lay, J. H. Kent, L. N. Quattlebaum, T. F. Lockwood.

Executive Board: clerical, M. D. Gable, J. L. Womack, T. S. Matthews; lay, W. M. Thomas, J. M. Royall, Grover Willis, Jr.

Eastern Oregon

April 6th to 8th, Klamath Falls, Ore.

The convocation of Eastern Oregon voted unanimously to become a constituent member of the Oregon State Council of Churches. Over 300 persons from 13 parishes and 14 missions in the district were present.

A week will be set aside throughout the

district next November to celebrate the 10th anniversary of the consecration of the Rt. Rev. Lane W. Barton, Bishop of Eastern Oregon. A special committee is making plans for the week, to be known as Bishop's Missionary Week.

NEW MISSION: St. Patrick's, Enterprise, Ore. The name was chiefly selected to give this mission among the lumbermen and ranchers of Wallowa County a real "he-man" Saint to look to.

GUEST PREACHER: The Rev. David Hunter, who spoke several times during the session on the Seabury Series.

BUDGET: \$32,705, the largest in the district's history.

ELECTIONS. Council of Advice: clerical, G. H. Onstad, E. E. Taylor, L. L. Perkins; lay, D. C. Jordan, Charles Howe, J. Daggett.

Sacramento

April 10th and 11th, Petaluma, Calif.

The annual convention of the diocese of Sacramento approved the request of Bishop Porter that a bishop coadjutor be elected. Bishop Porter will retire in December, 1957.

The Rev. William Hermitage, senior priest of the diocese, was named chairman of a committee for the review of nominees.

Bishop Turns Down Trip

Bishop Emrich of Michigan has turned down a two-month vacation trip offered him and his family by the diocese. The diocesan convention [L. C., February 19th] had offered the bishop a trip to Europe as part of its celebration of the 10th anniversary of his consecration. The bishop said he felt that funds for missionary work and a new diocesan office were more important than the trip.

Fourth Century Christian Murals Found in Catacomb

A catacomb has recently been discovered in Rome with the largest and finest collection of Christian murals ever found in the underground burial places.

The discovery was made six months ago but not disclosed until recently. The Rev. Antonio Ferrua, S.J., secretary of the Roman Catholic Pontifical Commission of Sacred Archeology, directed the excavations.

Fr. Ferrua reported that the murals, all remarkable for their beauty, were located in a small chamber measuring 158 feet by 89 feet, below the Via Latina, on Rome's southern outskirts. He said that "nothing like this has ever been found in any early Christian cemetery."

The frescoes represent subjects from the Old and New Testaments. Among the Old Testament subjects are depictions of Adam and Eve being expelled from the Garden of Eden, the Flood, the sacrifice of Isaac, the passage of the Israelites through the Red Sea, Samson throttling the lion, and Absalom hanging from an oak tree.

The scenes from the New Testament include pictures of Christ with the Disciples, Christ seated between Peter and Paul, Christ talking to the Samaritan woman, the Annunciation, the Sermon on the Mount, and the resurrection of Lazarus. In addition, the catacomb contains a number of murals of frankly pagan nature.

The discovery was made when the Vatican archeological commission investigated mysterious holes in ground near the Via Latina that had subsided as a result of recent construction.

When the Vatican archeologists entered the catacomb after digging a 52-foot well, they found that others had already been there and apparently ransacked the place of loose objects.

Fr. Ferrua dated the catacomb as of the early part of the fourth century. He said it is not mentioned in any ancient text.

[RNS]

Rector Saves Church As Fire Threatens

When fire completely destroyed the Baptist Church of Key West, Fla., (which former President Truman attended during his visits to Key West), neighboring St. Paul's Church was damaged by the intense heat. The Baptist Church was of clap-board and after a long drought in the area, was itself dry "as tinder," according to a report. The fire started late at night, and the Rev. John S. Armfield, rector of St. Paul's Church, assisted by some sailors in the vicinity, played a water hose on St. Paul's rectory and parish house in order to save them. Several small fires were thus extinguished on those buildings. Sparks from the fire falling on the

dry grass provided additional problems, Fr. Armfield says, and the heat from the fire did \$700.00 damage to the window over the high altar. This amount is covered by insurance.

Philippine Import Duties Hamper Mission Shipments

Drastic increases have been made recently in Philippine import duties on all goods from the United States. These duties are imposed not only on freight shipments but on parcel post packages and on personal freight of passengers sailing from the U.S.A. They apply to practically everything that would be sent to the Church's Philippine missions and institutions, with the exception of adhesive, bandages, cotton and gauze, supplied by the Woman's Auxiliary to the hospitals. Reports indicate that books are also being subjected to duty.

In view of these circumstances, the director of the Overseas Department of National Council, the Rt. Rev. Jno. B. Bentley, feels it would be wise to discontinue further shipments, whether by freight or parcel post, to missions of the Church in the Philippines until further notice.

Russian Church Membership

In the story about the National Council of Churches' delegation to Moscow in THE LIVING CHURCH of April 8th, two statistics on the Church in Russia were inaccurate. The correct figure for total Church membership is about fifty million people, and there are about fifteen hundred students in seminaries.

London Court Will Hear Plea For Archbishop Makarios

The Athens Radio has reported that the Ethnarchy Council, supreme policy-making body for ethnic Greeks of the Orthodox faith living on Cyprus, will appeal to the Supreme Court of Judicature in London to revoke the deportation of Archbishop Makarios.

As chief prelate on Cyprus, the archbishop was head of the Ethnarchy Council and spiritual, cultural and political leader of the island's Greek Orthodox. He was deported to the Seychelles Islands in the Indian Ocean by British authorities on Cyprus because of his leadership of the movement for the island's reunion with Greece.

The broadcast said the appeal will be argued by Denis Nowell Pritt, president of the International Association of Democratic Lawyers. He is acting as chief defense counsel for a number of Cypriots arrested by British military authorities and facing trial at Nicosia, Cyprus. [RNS]

Discoveries May Confirm Date of Dead Sea Scrolls

Israeli archeologists have unearthed a piece of pottery and a strip of papyrus at newly-excavated ruins of King Herod's palace which may help confirm the date of the famous Dead Sea scrolls found at Qumran in 1947 and later.

The new discovery was made at Masada, the ancient Jewish rock fortress overlooking the southwestern shores of the Dead Sea, by a joint expedition from the Hebrew University, the Israeli government's department of antiquities, and the Israeli Exploration Society.

Yochanan Aharoni, leader of the expedition, said the pottery fragment bore an inscription in Hebrew letters "very similar to the Dead Sea scrolls." The inscription reads *Hanani ben Shimon min. . .*, meaning "Hanani son of Shimon from. . . ." The papyrus strip, which measured a few inches long, contained a square of Hebrew script which has not yet been deciphered.

As the new discoveries are definitely dated prior to the year 73, when Masada was destroyed by the Romans during their war against the Jews, they help to fix the date of the Dead Sea scrolls, which most scholars believe were written about 2,000 years ago.

The excavators also found a number of well-preserved walls belonging to the courtyard of Herod's palace. Finely plastered and richly decorated with panels of colored flowers and plants, they are similar to the walls of Pompeii, ancient Italian city destroyed by the eruption of Vesuvius in A.D. 79.

In another part of Herod's palace the archeologists discovered an armory and food stores, all exactly as described by Flavius Josephus, historian of the Jewish-Roman war.

The armory showed signs of having been completely gutted while another room, which apparently had not been damaged, contained remnants of pottery and glass bottles. [RNS]

90th Anniversary Observed At St. Barnabas Hospital

St. Barnabas hospital, New York City, observed its 90th anniversary Friday, April 6th, with a service scheduled at which the Rt. Rev. Charles F. Boynton, suffragan bishop of New York, was to speak. At a service of Holy Communion, the celebrant was to be the former missionary bishop of Honolulu, the Rt. Rev. D. Harrington Litell, retired, who is a patient at the hospital.

The hospital was founded by the Rev. Washington Rodman, first rector of Grace Church, West Farms, the Bronx. It now has 400 patients in addition to a home for aged people, which has 80 residents.

Annie Wright Girls To Visit Japan

Eight Students at Tacoma School Will See KEEP in Operation

Miss Ruth Jenkins, Headmistress, and eight upper classmen of The Annie Wright Seminary, Tacoma, Wash., are anticipating an exciting and unusual summer. Late in June they will be leaving for a six weeks' stay in Japan with an itinerary that is being planned with the assistance of Col. Paul Rusch, director of the Kiyosato Educational Experiment Project.

KEEP, as it is better known, was started in 1947 under the auspices of The Brotherhood of St. Andrew in Japan. It is patterned after the early New England village centers and is the development of a practical plan for introducing to rural Japan a new way of life. Situated in the village of Kiyosato in the heart of the rural uplands, it includes a public health clinic, a rural free library, and a 4-H agricultural extension service, all of which are new to Japan. Already serving over 110,000 rural people in 39 villages, it is regarded by national leaders as a model to show how practical, Christian democracy works.

For several years the students and faculty of the Seminary have been interested in KEEP, which is one of the projects to which the Service League of the school makes an annual contribution. Col. Rusch has visited the school several times. With his unique knowledge of Japan and its people the Colonel has been invaluable with his assistance in plans for the trip.

After two weeks of traveling and sight-seeing in the country and principal cities the party will spend two weeks at Kiyosato helping in the village schools, farm clinic and library. The last fortnight in Japan will be spent in Tokyo, where the girls and Miss Jenkins will include a visit to St. Margaret's School, with which they have been exchanging letters and art exhibits for the past few years.

Kemper Hall Girls Learn Work of Altar Guild

Girls at Kemper Hall, Kenosha, Wis., are recognizing that learning can be fun, particularly when it comes to learning the work of an Altar Guild from first-hand experience.

Every day rotating teams find opportunity during a free period in school, after dinner, and on Sunday mornings to share in the numerous types of work which quietly and faithfully go on behind the scenes of their chapel services: The girls take turns at cleansing and preparing Sacred Vessels for daily Masses, laundering altar linens, hemming and embroidering purificators and mundatories, prepar-

ing Mass vestments for the next day, caring for candles, vigil glasses, flowers, and polishing brass and silver articles.

Kemper girls learn not only the techniques of the work, but also the meanings behind their activities and the symbolism of the sanctuary. In addition, they learn the proper preparations for the Communion of the Sick and other sacraments.

Minnesota Student Center May Be Condemned

St. Timothy's House, Episcopal student center at the University of Minnesota, is one of three religious foundations whose buildings are threatened by expansion plans of the university, according to Religious News Service. St. Timothy's has been notified that the university plans to condemn its property for use as a parking lot. The student center had planned a new building for the same site.

The Presbyterian and Congregational student centers would also be affected by the university plans. The three foundations fear that, if they are forced to move, they will have to move so far from the campus that their activities will be hampered. University officials said that the property is needed because more than 40,000 students are expected to attend the university in 1970.

About the Cover

Taken at St. Andrew's Priory, Honolulu. The coral cross dates back to the founding of the school in 1867. The girls pictured represent the racial types at the school: from the left - Hawaiian, Chinese, Filipino, Japanese, and Caucasian. The picture was taken by Richard Chow.

Dean Kelley Named to Post At St. Augustine's College

The Very Rev. Alden Drew Kelley, president and dean of Seabury-Western Theological Seminary, Evanston, Ill., has been appointed sub-warden of St. Augustine's College, Canterbury, England.

Bishop Burrill of Chicago disclosed the appointment in announcing he had received "with great regret" Dr. Kelley's letter of resignation as head of the seminary.

Bishop Burrill said Dean Kelley had been selected for the new post by joint action of the Archbishop of Canterbury and the Presiding Bishop as an American church faculty representative to the college at Canterbury Cathedral, Kent.

St. Augustine's College, attended by Anglican clergymen from all over the world, is the Communion's official college for post-graduate training.

Dean Kelley asked that his resignation be made effective December 31st. [RNS]

St. Andrew's Given \$30,000 By Builders for Christ Fund

St. Andrew's Priory, the Diocesan School for girls in Honolulu, has received a grant of \$30,000 from the Builders for Christ Fund. It is the largest gift in the school's history from the Overseas Department of National Council.

The money will be used for the construction of a new building to replace frame structures presently in use for the intermediate grades.

Other building plans call for the erection of a four-classroom unit with provision for two additional science laboratories, if local funds can be obtained to supplement the current gift.

Dutch Old Catholics Build a Seminary

The Old Catholic Church of the Netherlands is building a new seminary to replace one which dates back to 1725. The old buildings are in bad condition and uneconomical. The new building at Amersfoort will train priests for the Archbishopric of Utrecht and the Bishopric of Haarlem.

In the new building there will be a chapel dedicated to St. Willibrord and St. Boniface, continuing a tradition of the old seminary, of which these saints were patrons.

The new seminary will have central heating and other modern conveniences, but will be carried out on a modest scale. The building will be used for conferences, retreats, etc., as well as for the seminary. The church treasures of ancient silver and old vestments will be transferred to the new building, which will be completed early in 1957.

Rowing on Agenda at Iolani

Last month Iolani School for boys in Honolulu established a precedent when it became the first high school in the Hawaiian Islands to place rowing on its sports calendar as a regular activity.

Already the school has five crews, with boys from 8th to 12th grade engaging in the sport. Practice sessions are held on the Ala Wai canal which borders the school property. Other high schools in Honolulu are beginning to take up the challenge and a full program is expected to be included in the 1956-57 school year. Races will be held in Honolulu harbor.

DeVeaux School Wins Trophy

For winning the CUPS football league championship, DeVeaux School in Niagara Falls, N. Y., received the Yale League Football trophy. Three of the School's boys placed on the CUPS all-star team.

New Gym Planned For St. John Baptist

As St. John Baptist School, Mendham, N. J., celebrates its 75th year, it is making plans for a new gymnasium-auditorium building. Founded in New York City in 1880 by the Sisters of St. John Baptist, the school has been in its present building since 1929. Although the building has reached its capacity, with 55 boarding pupils, no expansion is contemplated in living space, as the school feels that the family feeling of a small school might be lost through expansion.

Facilities for sports, however, are completely lacking, and the school is sorely in need of an auditorium. The school has been renting the gymnasium in the local public school, but lately the increased school population has eliminated this possibility. At the moment only open-air sports are possible, on the school's 27-acre campus. Up to now, the library has served for school functions, assemblies, etc.

The new building will be designed with the idea of achieving the most building at the least cost, consistent with safety. Construction will be of cinder block with laminated arches.

Patterson Basketball Squad Wins County Tournament

Despite its small high school enrollment of 44, Patterson School in Lenoir, N. C., recently won the Caldwell County basketball tournament, in competition with schools many times its size.

An even greater cause for pride was that the team won a trophy for the best sportsmanship for the 1955-56 season and tournament. Coach Ronald Cox bases the team's strength on its team spirit and cooperation.

Patterson School developments this year include a swimming pool and a gymnasium, enlargement and modernization of the dining room and kitchen, and new furnishings for the chapel.

Hobby and Antique Show Planned at St. Helen's Hall

The Hobby and Antique show, scheduled for April 27th and 28th at St. Helen's Hall, Portland, Ore., will be an all-family event for the third consecutive year. It will attract parents, alumnae, children, and, of course, the pupils of the school.

Boys and girls of St. Helen's will participate as hosts and hostesses, as guides for tours, helpers in booths, at the children's carnival center, and at the pony rides.

Proceeds of the two-day program, which will be of equal interest to adults and children, will be returned to the school for school improvement and additions, and alumnae scholarships.

St. Hilda's School Boasts Korean Piano Virtuoso

A 14-year-old Korean student at St. Hilda's School, New York City, Tong Il Han, will be guest pianist with the New York Philharmonic Symphony orchestra April 28th at the Philharmonic Young People's concert at Carnegie Hall.

Tong Il, who calls himself "Tony," has a U.S. Air Force General (Lt. Gen. Samuel E. Anderson) as his sponsor while studying in this country. A fund to cover the cost of his musical training was started by men of the Fifth Air Force in Seoul after they heard him play during a concert tour of Korean and Japanese air bases. Gen. Anderson, then Commander of U.S. Air Force in the Far East, had arranged the tour.

No admissions were charged for the concerts, but the men, impressed by Tony's virtuosity at 11, contributed more than



James Abresch

TONG IL HAN

\$4,300, which wound up as the Tong Il Han Education fund (now administered by the Institute of International Education), and shortly thereafter Tony was on his way to the U.S.

He is in the eighth grade at St. Hilda's where, next to his music, studying English is of prime importance. Here he has plenty of company in learning a new language, for the school, located in the shadow of the Cathedral of St. John the Divine in upper Manhattan, has students enrolled from 16 foreign countries. Rev. Mother Ruth, OHS, is director.

Tony is a devout Presbyterian, in which he is encouraged. Says Rev. Mother Ruth: "We try only to help them (non-Episcopal Church members) to be more fully what they are. The Christian witness in this instance is the important thing."

Tony knew not one word of English when he arrived, and his studies have been accelerated by the help of a Korean tutor who has been in the U.S. eight years. His first piano teacher was his father, tympanist with the Seoul Symphony orchestra, who taught him his scales when he was four years old. His parents, with

his brother and three sisters, are still in Seoul, where they fled the Communists from North Korea. In New York City he makes his home with another Korean family, which has three children of its own.

During his year and a half in the U.S., Tony has performed on television several times. He has played in Fort Worth and Snyder, Tex., where proceeds of the recitals were added to his educational fund. Critics spoke of his "uncanny maturity of musical feeling," and "dazzling clarity of technique." Several times over he was described as a genius. Other concerts were given in Los Angeles, Denver and Montreal.

His April 28th performance will be of Tchaikovsky's Piano Concerto in B-flat Minor. Fellow students at St. Hilda's who cannot be present will be able to hear him at their annual concert May 11th.

St. Stephen's School Serves Chinese in Manila

St. Stephen's School, Manila, the Philippines, was formed in 1917 as a school for Chinese girls. Some years earlier, St. Stephen's Church had been established by the Cathedral Parish of St. Mary and St. John as a mission to the Amoy Chinese. Another church, St. Peter's, serves Chinese of the Cantonese dialect, using the same buildings.

St. Stephen's School was formed at a time when girls who were brave enough to ignore custom and go out of their homes for education found few girls' schools. Now, however, the school is co-educational. St. Stephen's has an enrollment of about 1800 in both Chinese and English departments, of whom some 500 are high school students. About half of the high school students are Christians, and about half of these belong to the Episcopal Church. There are weekly religious instruction periods, at which, among other things, the Chinese religions are compared to Christianity.

Margaret Hall Conference Week Is Co-Educational

Conference Week this year was co-educational at Margaret Hall School, Versailles, Ky. Seven boys came, with the Assistant Headmaster, from St. Andrew's School, St. Andrew's, Tenn., to spend one week with girls of Margaret Hall on the study of some current topic in the light

of the faith — for this is what Conference Week is.

During Conference Week the usual course of study is laid aside and all energies expended in an organized exploration of the one topic chosen. Thus, the students not only learn in detail about contemporary problems, but also how to apply to these problems the doctrines of the Creed and Book of Common Prayer.

This year the topic was "Patterns of Society." It included: the family, the community, parish and diocese, the nation, and the United Nations. In order to understand how the patterns fitted together in order and harmony, what threatens this order and harmony, and what the final purpose of social pattern is, the Conference drew upon the doctrine of the Holy Trinity and the pattern of the liturgy, especially the Eucharist.

The leader, the Rev. O. D. Reed, Jr., rector of Holy Trinity Church, Danville, Ill., met twice each day with each of the two high school groups. His job was to lay the groundwork of the whole study. Smaller groups met, also twice each day, with faculty members, for discussion, amplification, and more detailed study of special areas. These smaller groups studied such things as the priest-workers in France, UNESCO, race relations in our own country, the difference between a "mystery" and a "problem," the ethics of team sports, the comic-strip idea of a family *versus* the Christian ideal and the effect of the former on the latter.

In addition to its co-educational character Conference Week this year had other special features:

1. Use was made of a series of movies and one recording, a microdisc of Laurence Olivier's "The Charter in the Saucer." The movies were carefully prepared for and followed up by brief quizzes.

2. For assignments during the week, each student was given one book to read and analyze in the light of the special topic of the week.

At the end of the week the whole study was summed up in three ways: a High Mass, oral reports, and a written test. The High Mass was celebrated in the gym, with a corporate communion. This was the high point of the week, a service of real beauty, harmony, and joy, as the participants actually *did* what they had been studying — celebrated, by the gift of their separate selves, in "common union" with our Lord, that greatest of all social acts, the Eucharist, the pattern of every Christian society.

The oral reports, summing up the findings, were recorded. Each speaker presented a different aspect of the work.

In the afternoon came the written examination, an hour and a half long.

After that came a weekend of parties. There were dances Friday and Saturday nights, one for juniors and one for seniors, with the St. Andrew's boys and other guests.



DEVEAUX SCHOOL, NIAGARA FALLS, N. Y.
Regular service of Morning Prayer

—Church Schools—

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.

PRIMARY AND SECONDARY

BOARDING BOYS AND GIRLS

California

Bishop's School, La Jolla. (girls) 1909; headmistress, Rosamond E. Larmour; chaplain, Canon Frederick J. Stevens; entire staff, 37; grades 7-12; students, 212; \$1900, boarding; \$600 day; scholarships; Bishop of Los Angeles, chairman of board of trustees; college preparatory.

Harvard School, North Hollywood. (boys); 1900; Rev. William S. Chalmers, headmaster; chaplain, Rev. John Gill; faculty, 24; students, 290; grades 7-12; \$1500-\$1600 boarding; \$750 day; diocesan institution; college preparatory.

Connecticut

Abbie Loveland Tuller School, Washington. (coed.) Choate School, Wallingford. (boys)

Kent School, Kent. (boys)

Pomfret School, Pomfret. (boys); 1894; David C. Twitchell, headmaster; Rev. Alexander Ogilby, chaplain; faculty, 24; students, 170; grades 9-12; \$2000; 25% students on scholarship; college preparatory.

Rectory School, Pomfret. (boys, grades 3-9 boarding and day; girls, grades 3-7, day only); 1920; John B. Bigelow, headmaster; Rev. Richard Day Clark, chaplain; faculty, 21; students, 112; \$400 day; \$1650, boarding; scholarships.

Rosemary Hall, Greenwich. (girls); 1897; Helen M. Williamson, headmistress; Rev. Robert Appleyard, chaplain; faculty, 24; students, 158; grades 7-12; \$1300-\$1400, boarding; \$700-\$800, day; college preparatory.

St. Margaret's School, Waterbury. (girls)

Salisbury School, Salisbury. (boys)

South Kent School, South Kent. (boys)

Watkinson School, Hartford. (boys); 1859; Lawrence J. Newhall, headmaster; Rev. Charles Geerts, chaplain; faculty, 10; students, 100; grades 7-12; \$650, day; \$1100, boarding; college preparatory.

Wooster School, Danbury. (boys); 1926; Rev. John D. Verdery, headmaster and chaplain; faculty, 14; students, 120; grades 7-12; \$1850, varying according to means; college preparatory.

Delaware

St. Andrew's School, Middletown. (boys); 1929; Rev. Walden Pell, II, headmaster; Rev. William David Leach, chaplain; faculty, 21; students, 149; grades 8-12; \$500-\$1600; operated by Episcopal Church Foundation, Inc.; college preparatory.

District of Columbia

National Cathedral School, Mount St. Alban, Washington. (girls)

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. (boys)

Iowa

St. Katharine's School, Davenport. (girls, grades 7-12, boarding; pre-school-12, day; boys, grades pre-school-2, day); 1884; T. C. Hinckley, headmaster; Rev. Russell K. Johnson, chaplain; Rev. Harold Russell, assistant chaplain; faculty, 24; students, 135; \$200-\$600, day; \$1000 boarding; grants-in-aid; diocesan school; college preparatory.

St. Monica's School, Des Moines. (girls)

Kansas

St. John's Military School, Salina. (boys)

Kentucky

Margaret Hall School, Versailles. (girls); 1898; girls, grades 7-12, boarding; 1-12, day; boys, grades 1-3, day; Sister Rachel, O.S.H., principal; chaplain, Rev. Alan R. McKinley; faculty, 18; students, 80; \$100-\$200, day; \$650-\$1400, boarding, varying according to means; operated by a religious order of the Church; college preparatory.

Maryland

Hannah More Academy for Girls, Reisterstown.
St. James School, St. James. (boys); 1842; Rev. John E. Owens, Jr. headmaster; chaplain, Rev. Beverly Lamb; faculty, 14; students, 121; grades 6-12; \$1500; bishop of diocese is president of board of trustees; college preparatory.

St. Paul's School for Boys, Brooklandville.

Massachusetts

Abbie Loveland Tuller School, Barnstable. (boys)

Brooks School, North Andover. (boys)

Groton School, Groton. (boys)

Lenox School, Lenox. (boys); 1926; Rev. Robert L. Curry, headmaster; faculty, 13; students, 132; grades 7-12; \$1350; varying to limited numbers; New England provincial school; college preparatory.

St. Anne's School, Arlington Heights. (girls)

St. Mark's School, Southboro. (boys)

Michigan

Cranbrook School, Bloomfield Hills. (boys); 1927;

Harry D. Hoey, headmaster; chaplain, Rev. Walter H. Young; faculty, 34; students, 352; grades 7-12; \$1000 day; \$2000 boarding; scholarships; college preparatory.

Kingswood School, Cranbrook. (girls)

Minnesota

Breck School, St. Paul. (boys)

St. James' Military School, Faribault. (boys); 1901; M. W. Horstman, headmaster; chaplain, Very Rev. Russell Murphy; faculty, 7; students, 54; grades 1-8; \$1195; under diocese of Minnesota.

St. Mary's Hall, Faribault. (girls)

Shattuck School, Faribault. (boys); 1858; Rev. Sidney W. Goldsmith, Jr., headmaster; chaplain, Rev. Joseph M. McKee; faculty, 35; students, 260; grades 9-12; \$1700; scholarships; diocesan school; college preparatory.

Mississippi

All Saints' Episcopal Jr. College, Vicksburg; (girls); 1908; Rev. W. G. Christian, president, rector, and chaplain; additional chaplain, Rev. Holly W. Wells; faculty, 18; students, 80; grades 9-12 and jr. college; \$1400; owned by dioceses of Arkansas, Louisiana, and Mississippi; college preparatory and liberal arts.

Nebraska

Brownell Hall, Omaha. (girls, grades 9-12, boarding; preschool-12, day; boys, preschool-6, day); 1863; W. C. Henry, headmaster; chaplain, Rev. William P. Reid; faculty, 26; students, 183, \$250-\$625, day; \$825-\$1000, room and board; scholarships; college preparatory.

New Hampshire

Holderness School, Plymouth. (boys); 1879; Donald C. Hagerman, headmaster; chaplain, Rev. William F. Judge; faculty, 14; students, 115; grades 9-12; \$1950; scholarships; diocesan school; college preparatory.

Saint Mary's-in-the-Mountain, Littleton. (girls); 1886; Mary Harley Jenks, principal; chaplain, Rev. William M. Weber; faculty, 21; students, 74; grades 9-12; \$2000 down, Church-related; college preparatory.

St. Paul's, Concord. (boys); 1856; Rev. Matthew M. Warren, rector; chaplain, Rev. Charles T. Webb; faculty, 63; students, 445; grades 7-12; \$1800; extensive scholarships; college preparatory.

New Jersey

St. Bernard's School, Gladstone. (boys)

St. John Baptist School, Mendham. (girls) 1880; Sister Mary Barbara, C.S.J.B.; chaplain, Rev. E. J. Templeton; faculty, 8 full-time, 8 part-time; students, 63; grades 7-12; \$1350; scholarships; owned by Sisters of St. John Baptist; college preparatory.

New York

Abbie Loveland Tuller School, Sag Harbor, L. I. (girls)

Cathedral Choir School, Cathedral Heights, New York City. (boys)

Darrow School, New Lebanon. (boys); 1932; C. Lambert Heyniger, President and headmaster; chaplain, Rev. H. Douglas Smith; faculty, 13; students, 110; grades 9-12; \$1250-\$1750; tuition varies; college preparatory.

DeVeaux School, Niagara Falls. (boys); 1853; Morison Brigham, headmaster; chaplain, Rev. Frederick W. Figge; faculty, 8; students, 95; grades 7-12; \$1350-\$1400; scholarships; diocesan school; college preparatory.

Greer School, Hope Farm. (coed.); 1906; Dr. Randle Elliott, director; acting chaplain, Rev. Raymond Cunningham, Jr.; faculty, 20; students, 192; grades 1-12; tuition ranges from 0-\$1800; school is for children from broken homes; college preparatory, vocational training.

Hoosac School, Hoosick. (boys); 1889; Rev. Meredith B. Wood, headmaster; faculty, 6; students, 40; grades 7-12; \$1400; Bishop of Albany is trustee; college preparatory.

Malcolm Gordon School, Garrison-on-Hudson. (boys)

Manlius School, Manlius. (boys)

St. Agnes School, Albany. (girls); 1870; Blanche Pittman, head; chaplain, Rev. L. Bruner; faculty, 32; students, 300; grades 8-12; boarding; \$1500; kindergarten-12, day; diocesan school; college preparatory and general courses.

St. Mary's-in-the-Field, Valhalla. (girls); 1854; Sister Juliana, superintendent; chaplain, Rev.

Henry Mason Palmer; faculty, 6 sisters, 10 seculars; students, 42; grades 8-12; all year round tuition ranges from \$65-\$125, varying according to means; school for girls with problems; conducted by Community of St. Mary; academic and business courses.

St. Mary's School, Mt. St. Gabriel. (girls)

St. Paul's School, Garden City. (boys)

St. Peter's School, Peekskill. (boys)

St. Thomas Church Choir School, 123 West 55th St. New York City. (boys); 1919; Rev. Robert H. Porter, headmaster; chaplain, Rev. Henry C. Burrows, Jr.; faculty, 11; students, 40; grades 5-8; each boy accepted receives equivalent of \$1600 scholarship grant; remaining tuition, \$400; some additional financial help available; sponsored and operated by St. Thomas parish. Full elementary program.

Trinity-Pawling School, Pawling. (boys)

North Carolina

Christ School, Arden. (boys); 1900; David P. Harris, headmaster; chaplain, Rev. Ralph K. Webster; faculty, 12; students, 150; grades 7-12; \$1050; reductions made in case of patrons; chapel and land on which it stands owned by diocese of Western N. C.; college preparatory.

Patterson School, Lenoir. (boys); 1909; George F. Wiese, superintendent; chaplain, Rev. Manuel A. Fowler; faculty, 8; students, 70; grades 7-12; \$900, varying; owned and operated by diocese of W.N.C. college preparatory.

St. Mary's Junior College, Raleigh. (girls)

Oregon

St. Helen's Hall, Portland. (girls, day, pre-school-12th grades; boarding, 1st-12th grade); 1869; (boys, day only, pre-school-8th grade); 1869; Gertrude Houk Fariss, principal; chaplain, Rev. Robert Burton; faculty, 30; students, 360; tuition ranges from \$325-\$485; room and board, \$950-\$1065; scholarships; diocesan school; college preparatory.

Pennsylvania

Church Farm School, Glen Loch. (boys)

Grier School, Tyrone. (girls)

Valley Forge Military Academy, Wayne. (boys)

Rhode Island

St. Andrew's School, Barrington. (boys); 1893; Herbert W. Spink, headmaster; chaplain, Rev. W. Owings Stone; faculty, 10; students, 85; grades 4-12; 0-\$720; general and college preparatory.

St. George's School, Newport. (boys)

South Dakota

Hare School Dormitory, Mission. (Indian boys)

St. Elizabeth's Mission Home, Wapakala. (Indian boys and girls)

St. Mary's School, Springfield. (girls, inter-racial); 1873; Kenyon Cull, headmaster; faculty, 6; students, 44; grades 7-12; \$100; college preparatory and general courses.

Tennessee

St. Andrew's School, St. Andrews. (boys); 1905;

Rev. Julien Gunn, O.H.C., prior; chaplain, Rev. Warren Steele, headmaster; faculty, 10; students, 120; grades 8-12, including day; \$700, varying; owned and operated by Order of the Holy Cross; college preparatory.

St. Mary's School, Sewanee. (girls); 1902; Sister Christabel, Sister Superior, C.S.M.; chaplain, Rev. Julien Gunn, O.H.C.; faculty, 18; students, 50; grades 9-12, including day; \$1200, clergy reduction; college preparatory.

Sewanee Military Academy, Sewanee. (boys)

Texas

St. Mark's School of Texas, Dallas. (boys)

Saint Mary's Hall, San Antonio. (girls, day, grades 1-12; boarding, 7-12; boys, day, grades 1, 2); 1879; Beatrice McDermott, headmistress; chaplain, Rev. Samuel O. Capers; faculty, 28; students, 345; tuition, \$350-\$500; room and board, \$1600; scholarships; bishop of West Texas is chairman of board of trustees; college preparatory and general.

St. Stephen's Episcopal School, Austin. (coed.); 1948; Robert M. Kimball, headmaster; chaplain, Rev. J. N. McCormick; faculty, 19; students, 172; grades 8-12; including day; \$540, day; \$1450, boarding; scholarships; college preparatory.

Texas Military Institute, San Antonio. (boys)

Utah

Rowland Hall, Salt Lake City. (girls, day grades nursery-12; boarding, 5-12; boys, nursery-2 day); 1880; Mrs. Elizabeth T. Coor, head; chaplain, Rt. Rev. Richard S. Watson; faculty, 24; students, 215; tuition, \$25-\$500; room and board, \$950; owned by Church; college preparatory.

Vermont

Rock Point School for Girls, Burlington. (girls)

Virginia

Blue Ridge School, St. George, Green County. (coed.)

Chatham Hall, Chatham. (girls); 1894; Rev. William W. Yardley, rector and chaplain; faculty, 24; students, 163 boarders, varying number of day students; grades 9-12; \$2000; scholarships; sponsored by Church; college preparatory.

Christchurch School, Christchurch. (boys); 1921; Branch Spalding, headmaster; chaplain, Rev. Charles V. Covell; faculty, 12; students, 129; grades 8-12, (limit of 10 day students); \$450 day; \$1400 boarding; limited grants-in-aid; owned and operated by diocese of Virginia; college preparatory.

Episcopal High School in Virginia, Alexandria. (boys)

St. Agnes School for Girls, Alexandria. (girls, day, grades, kindergarten-12; boarding, grades 5-12; boys, day only, kindergarten-2); Roberta C. McBride, headmistress; chaplain, Rev. J. J. Ambler; faculty, 38; students, 380; tuition, \$275-\$550; room and board, \$1350-\$1550; one of seven Church schools in diocese of Virginia; college preparatory.

St. Anne's School, Charlottesville. (girls); 1910; Mrs. Thomas Jefferson, headmistress; chaplain, Rev. Herbert A. Donovan; faculty, 33, 7 part-time; students, 165; grades 6-12; tuition, \$350-



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**Rt. Rev. Harry S. Kennedy, D.D.
Warden**

\$500; room and board, \$1100; owned by diocese of Virginia; college preparatory.

St. Catherine's School, Richmond. (girls); 1890; Susanna P. Turner, headmistress; chaplain, Rev. Reno S. Harp; faculty, 54 full-time, 7 part-time; students, 590; tuition, \$300-\$500, day; boarding, \$1600; scholarships; owned by diocese of Virginia; college preparatory.

St. Christopher's School, Richmond. (boys); 1911; Robert W. Bugg, head; chaplain, Rev. C. Charles Vache; faculty, 36; students, 500; grades, kindergarten-12, day; 6-12, boarding; tuition, \$250-\$450; total tuition and board, \$1325; owned by diocese of Virginia; college preparatory.

St. Margaret's School, Tappahannock. (girls); 1921; Viola H. Woolfolk, headmistress; chaplain, Rev. Joseph Ewing; faculty, 13; students, 109; grades 6-12; day, \$325; room and board, \$875; owned by diocese of Virginia; college preparatory.

Stuart Hall, Staunton. (girls); 1843; Martha Dabney Jones, headmistress; chaplain, Rev. J. Lewis Gibbs; faculty, 18, including 2 part-time; students, 147; \$400, day; \$1500, boarding; scholarships; owned by three dioceses of Virginia; college preparatory and general.

Virginia Episcopal School, Lynchburg. (boys)

Washington

Annie Wright Seminary, Tacoma. (girls, day, grades kindergarten-12; boarding, grades 2-12; boys, kindergarten); 1884; Ruth Jenkins, headmistress; chaplain, Rev. Wilbur C. Woodhams; faculty, 55; students, 325; tuition, day, \$275-\$550; \$1750-1850, boarding; bishop of diocese is ex-officio president of board; college preparatory.

St. Paul's School for Girls, Walla Walla. (girls); 1872; Hedwig Zorb, headmistress; chaplain, Rev. Harold Parrott; faculty, 12; students, 82-73 resident; grades, boarding, 7-12; day, 6-9; day, \$350-\$450; boarding, \$1250; diocesan school; college preparatory.

Wisconsin

Kemper Hall, Kenosha. (girls); 1870; Mother Mary Ambrose, C.S.M., head; chaplain, Rev. H. Kilworth Maybury; faculty, 15; students, 105; grades 5-12; \$1550; bishop of diocese president of board; general and college preparatory courses.

Northwestern Military and Naval Academy, Lake Geneva. (boys); 1888; Rev. James H. Jacobson, rector, superintendent, and chaplain; faculty, 22; students, 165; grades 7-12; \$1490; bishop of Chicago chairman of board, bishop of Milwaukee on board; 9 of 15 members must be Church members; college preparatory.

St. John's Military Academy, Delafield. (boys)

Wyoming

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St. Luke's Hospital, Kansas City, Mo.
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St. Luke's Hospital, New York.

St. Luke's Hospital, Racine, Wis.

St. Luke's Hospital School of Nursing, Manila, Philippines.

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

St. Luke's Hospital School of Nursing, St. Louis, Mo. 1889; Ruth L. Lanfersieck, director of nursing service and nursing education; chaplain, Rev. Joseph T. Swift; students, 108; \$237 first year, \$76 second year, \$62 third year; sponsored by St. Luke's Episcopal-Presbyterian Hospital.

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

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

OUTSIDE UNITED STATES

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St. Mark's School, Puerto Limon.

Hawaii

Hawaii Episcopal Academy, Kamuela. (coed.)

Iolani School, Honolulu. (boys)

St. Andrew's Priory, Honolulu. (girls); 1867; Sister Evelyn Ancilla, C.T., Sister Superior; chaplain, Rev. Canon Burtis M. Dougherty; faculty, 30; students, 485; grades 3-12; day; \$200; scholarships; diocesan girls' school; college preparatory and business courses.

Philippines

All Saints' Mission Elementary School, Bontoc.

Brent School, Baguio.

Easter School, Baguio.

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Holy Trinity Parochial School, Ponce.

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ACI SCHOOLS

Fort Valley College Center, Fort Valley, Ga.

Okolona College, Okolona, Miss. (coed.)

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

St. Augustine's College, Raleigh, N. C. 1867; (coed.); Dr. James A. Boyen, president; chaplain, Rev. Samuel D. Rudder; faculty, 40; students, 450; tuition, \$214-\$288; room and board, \$340; liberal arts.

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

TRAINING SCHOOLS

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COLLEGES

All Saints' Episcopal College, Vicksburg, Miss.

Bard, Annandale-on-Hudson, N. Y.

Carleton College, Northfield, Minn.

Hobart College, Geneva, N. Y. (men); 1822; William Smith College (women); 1908; acting president, Dr. H. Newton Hubbs; chaplain, Rev. Allen Kremer; faculty, 80; students, 720 men, 240 women; tuition, \$800; room and board \$425-\$780 (lower rate available through cooperative residences at William Smith); \$700, room and board, Hobart; scholarships; liberal arts.

Kenyon College, Gambier, Ohio.

Milwaukee Downer College, Milwaukee, Wis.

Trinity College, Hartford, Conn. (men); 1823; Dr. Albert C. Jacobs, president; new chaplain to be announced shortly; faculty, 92; students, 906; tuition, \$700; room and board, \$630-\$680; scholarships; liberal arts.

St. Augustine's College, Raleigh, N. C.

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

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

University of the South, Sewanee, Tenn., 1857; (men); Dr. Edward McCrady, vice-chancellor; chaplain, Rev. David B. Collins; faculty, college, 49; seminary, 10; students, college, 486; seminary, 83; tuition, college, \$600; seminary, \$300; room and board, \$700 college and seminary; scholarships to 1/3 of students; owned by 22 dioceses in 13 southern states; liberal arts.

THEOLOGICAL SEMINARIES

Berkeley Divinity School, New Haven, Conn.

Bexley Hall, Divinity School of Kenyon College, Gambier, Ohio; 1824; Gordon K. Chalmers, president; Very Rev. Corwin C. Roach, dean; faculty, 10; students, 53; tuition, \$300; room and board, \$520; official seminary.

Church Divinity School of the Pacific, Berkeley, Calif.; 1893; Very Rev. Sherman E. Johnson, dean; faculty, 16; students, 113; tuition, \$70 a quarter — \$210; room and board, \$170 a quarter — \$510; official seminary of 8th Province.

Episcopal Theological School, Cambridge, Mass.; 1867; Very Rev. Charles L. Taylor, Jr., dean; faculty, 10 full-time, 4 part-time; students, 108; tuition, \$250; room and board, \$500; additional fees, \$56.50; scholarships and work aid; official seminary.

Episcopal Theological Seminary in Kentucky; Lexington, Ky. 1832; Very Rev. Ray Holder, dean; faculty, 10; students, 14; official school of theology of diocese of Lexington.

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Episcopal Theological Seminary of the Southwest; Austin, Tex. 1951; Very Rev. Gray M. Blandy, dean; faculty, 10; students, 67; tuition, \$300; room, \$180.

General Theological Seminary, Chelsea Square, New York City.

Nashotah House, Nashotah, Wis.; 1842; Very Rev. Edward S. White, dean; faculty, 8; students, 42; tuition, \$700; room and board, \$450.

Philadelphia Divinity School, Philadelphia. 1857; Very Rev. Frank D. Gifford, dean; faculty, 16; students, 115 — 85 undergraduates; tuition, \$400; room and board, \$400; official seminary.

Protestant Episcopal Theological Seminary in Virginia, Alexandria, Va.; 1823; Very Rev. E. Felix Kloman, dean; faculty, 20; students, 186; tuition, \$300; room and board, \$460, additional fee, \$30; scholarships; official seminary.

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

Seabury-Western Theological Seminary, Evanston, Ill.

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27. St. Dunstan's, Westchester, Ill.; St. James', Cleveland, Ohio.
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BOOKS

Continued from page 9

His sister became a nun after spending a day chatting with him. "Much surprised, Little Placid spoke of it to Father Master: 'I didn't say a word about God.' 'My son, the true apostolate is not what one says, but what one is . . .'"

There are heights, and depths, and humor: "Without doubt, life is easier with intelligent people than with those who are not." Mother Geneviève Gallois has produced an unusual treatise on prayer.

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MISS MIFFORD AND MR. HARNESS. Records of a Friendship. By **Caroline Duncan-Jones.** Macmillan. Pp. 118. \$2.50.

An account of a companionship between the Rev. William Harness and Miss Mary Mifford, who lived and worked in the first half of the 19th century and knew and worked with the most interesting figures of the period. Taken from unpublished letters and diaries.

Books Received

CHRISTIAN LIFE AND THE UNCONSCIOUS. By Ernest White. Harpers. Pp. 190. \$3.

BIBLE COMMENTARY: THE MINOR PROPHETS. By Theo. Laetsch, D.D. Concordia Publishing House. Pp. xiv, 566. \$5.

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With the end of the school year in sight, it is well to raise the question, "What have we really learned?" and then to take steps to find out. For those who are now laying stress upon growth in character, adaptability, and social adjustment this testing will come through a study of notes kept on each individual pupil since the opening of school. For this, the notes of the teacher and the observer will now prove the key. With thoughtful discussion of each child, some understanding of his growth will be gained.

For those who still insist that "we must teach them *something*," the need for review, testing, and drills is fundamental. If the substantial matter that was listed in the textbook to be "taught" this year has been presented well, the pupils will be able to recall most of it. Can they recite the things you have been over, week by week? To find out, some kind of examination is needed.

There is still time now for preliminary tests to reveal the weak spots in their knowledge, and for teachers to drill intensively in the closing sessions. How shall we make the tests?

The spoken questions (not written) allow the bright ones to reply, but leave no certainty that every pupil knows all the main points. Clearly, a written test of some kind (for the ages of pupils who are able to write) is called for.

Before planning tests, the teacher must of course go through all the material used during the term and decide just what has been the general goal, and the main points that should stick. This calls for some extra home-work, and is not appealing to the lazy teacher. (It's hard enough to get up a good weekly lesson — now and then!) Analyzing your course, you may find four kinds of learning which you might have been aiming for.

1. Factual recall: names, places, relations, details of stories, short summaries. This is the bulk of traditional Bible teaching, and should all the more be the teacher's goal to lodge thoroughly. "My children know the Joseph stories." Or do only a few of them? Find out.

2. Verbal memory: Catechism, prayer, hymn — whatever has been required. Find out which ones know them, can recite letter-perfect. These may last a life-time, in devotional use, when the facts have grown blurred.

3. Meaning: This is often given in the form of the pat phrase or motto. Or it was given by the teacher as the apt "moral" of each story. At best, meanings have been found through sincere class discussions, and original expressions. Now is the time to find out if your teaching has "made sense." Do you know how to find out?

4. Judgment: Can the pupil *decide*, from what has happened in your class, what is the Christian way in given cases? Between September and May a lot has happened to this child. You are going to do some testing.

Much of this cannot be reduced to a written examination, but there are ways of discovering some of the above learn-



ings. First, the straight list of questions calling for a definite answer. These are usually prepared by selecting items from past lessons. A variation is to say: "Answer any eight of these ten questions." A novel method, calling out ingenuity and original thought, is simply to announce: "Make up five good questions on our year's work, and answer them in your own words." The quality of the questions is as much a testing as the answers.

A pleasant and quick form of test is the list of statements calling for a True or False check. This gets away from their slow and awful handwriting. It can be used, with care, to cover both factual and interpretative learnings. Or, give a new open-end story, asking for a written decision with reasons.

An excellent test, provided it is preceded by general discussion of the year's theme, is to say: "We will all write a paragraph (or sentence, or page) on what we have learned this year." Or, "What I will always remember about our course."

In any case, remember the reasons for giving these tests: You are trying to find out just what you have accomplished. You are really *checking up on yourself*. You are also discovering the weak spots, which you are going to correct, if possible, in the Sundays which remain.

How Shall Public Schools Deal with Religion?

Continued from page 12

The three boys stood before their principal. Everett said, "We wish to start a Bible-reading club in the student activities period."

Principal M— thinks, "We tell students they can have a club on any interest of theirs, if they will get as many as 10 people. They have the 10. We have 80 such clubs, with all kinds of hobbies. The Constitution says that a government enterprise shall establish no religion '—nor prohibit the free exercise thereof—.' Use of a school building for religious purposes during school hours is forbidden. If these students have their club, our high school regulations require the assignment of a teacher to sponsor the student activity. Is this use of tax funds for sectarian education? Would refusal be 'prohibiting the free exercise of religion?'"

What do you wish that principal in the public school to do?

Incidents like these described come frequently to the public school teacher and administrator. They are part of an uncertain mind in the American people on many larger questions.

Do public schools belong to the people, or to the state? Do the public schools exist to provide trained soldiers and citizens for the state, so that men are human resources for the state? Do they belong to the people who will operate them for such purposes as they choose through government channels?

If more rigid theories of separation of Church and state are put into effect to end traditional practices of worship and instruction supporting religious faith in the public schools, will it be necessary for Churches to operate parochial schools?

Or do we of the Churches value more the contribution of the public schools to the unity of our nation? Do we believe the education given our children will be better under plans made for all the children of our community than in schools sect by sect?

Shall a pupil get acquainted with the Bible in the public school? Fourteen states by law today require that the Bible be read in the public schools. One state, by its constitution, provides that the Bible may always be used in its schools. Twelve states, through ruling of educational or legal authorities, say the Bible is not to be read in the public school. Some state

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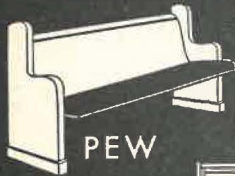
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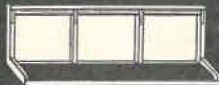
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courts have ruled that the Bible is a sectarian book; other state courts have ruled that the Bible is not a sectarian book.

Unquestionably the Bible can be used for sectarian purposes. What do we want to do about using the Bible in the public schools? Is acquaintance with the Bible a part of general education for the person in our culture? Is some acquaintance with the Bible a necessary tool for understanding our literature and civilization?

The elementary and secondary schools exist to equip each pupil with necessary tools of communication and thought. The schools help a child to learn in reading. Shall the selections for the reading be descriptions of the circus, from sports, from travel, from everywhere — except religion?

Do you wish pupils in the public schools to read the Bible? If so, for what purposes?

Religion has a vocabulary. Religious institutions have a history. As part of the general education they give to children, shall the public schools have any responsibility for the vocabulary of religion?

In the United States, the public schools are a government enterprise, supported by tax funds. Their policies are hammered out by public discussion. The price of liberty is eternal vigilance.

The separation of Church and state has a reverse side from that which we have been discussing. If a Church chooses to operate a school in its own building with teachers whose salary it pays, is it free to do so?

Our founding fathers believed that the civil rights of the individual were safer in a state of perpetual tension between executive, legislative, and judicial branches of government, than they would be under monopoly of power by one agency. Like reasoning moves us to believe that the religious liberties of the individual are safer in a state of perpetual tension between Church and state.

It is, therefore, part of a normal process that discussions continue as to how public schools shall deal with religion. All government enterprises are the business of the people. All the people should share in the discussions which result in setting policies for the public schools. Now as always is a good time for us to be talking about the question, "How shall the public schools deal with religion?"

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PEOPLE and places

Appointments Accepted

The Rev. Frederick M. Allen, who was ordained priest in December and who has been serving as supply priest, is now serving St. Luke's Church, Whitewater, Wis. Address: 146 Church St.

The Rev. Clifford Buzard, formerly rector of St. Thomas' Church, Morris, Ill., is now assistant secretary of the National Council's Unit of Research at Evanston, Ill. Address: 1215 Church St., Evanston.

The Rev. Dr. Victor L. Dowdell, formerly rector of St. James' Church, Lake Delaware, N. Y., with address at Delhi, is now rector of St. Luke's Church, Cambridge, N. Y.

The Rev. Ira I. Fetterhoff, formerly curate of Christ Church, Baltimore, is now rector of St. Barnabas' Church, Sykesville, Md.

The Rev. Manuel A. Fowler, formerly rector of St. Paul's Church, Wilkesboro, N. C., is now rector of St. Thomas' Parish, Croom, Md. Address: Croom, Md.

The Rev. David Gracey, who has been serving Holy Trinity Church, Lincoln, Neb., is now serving St. Paul's Church, 1452 Thomaston Ave., Waterbury, Conn.

During the eight years that the Rev. Mr. Gracey served Holy Trinity Church, Sunday school registration increased from 60 to more than 300. About 500 people were confirmed during this time. (Last year's class of 90 represented about 10% of total confirmations in the diocese of Nebraska.)

In the near future a new parish hall and educational unit will be built at Holy Trinity Church, using funds now at hand. The congregation to which the Rev. Mr. Gracey has gone is at present worshipping in a basement church and offers opportunities for advance work.

The Rev. Edmund Perren Hayes, Jr., formerly curate of Trinity Church, Albany, N. Y., is now assistant of the Church of St. James the Less, Scarsdale, N. Y. Address: Church Lane, Scarsdale.

The Rev. Michael Aloysius Lynch, formerly rector of Grace Church, Waterford, N. Y., will on May 1st become rector of St. James' Church, Lake Delaware, N. Y., with address at Delhi, N. Y.

The Rev. Henry A. Male, formerly vicar of St. James' Church, Eatontown, N. J., and St. Andrew's, Highlands, is now rector of St. Mary's Church, Keyport, N. J.

The Rev. David R. Matlack, formerly rector of

St. Mark's Church, Penn Yan, N. Y., will on May 15th become rector of St. Michael's Church, Arlington, Va. Address: 5118 Fifteenth St.

The Rev. Edward F. Ostertag, formerly vicar of Holy Trinity Mission, Raton, N. Mex., is now vicar of St. Matthew's Mission, Albuquerque, N. Mex. Address: 7505 Euclid N.E., Albuquerque.

The Rev. Joe M. Routh, formerly rector of Calvary Parish, Menard, Tex., and allied missions, is now rector of St. Paul's Church, Gainesville, Tex. Address: 432 N. Denton.

The Rev. Dr. Arnold Verduin, formerly rector of St. Thomas' Church, Snell Isle, St. Petersburg, Fla., is now serving St. Faith's Church, Perrine, Fla., in the Miami area.

The Rev. Charles Jewell Wood, formerly rector of St. Luke's Church, Wamego, Kan., will on June 1st become rector of St. Andrew's Church, Liberal, Kan.

Resignations

The Rev. J. F. W. Feild, who has been rector of the Church of the Advent, Norfolk, Va., for the last 10 years, will retire from the active ministry on July 1st.

Changes of Address

Bishop Gribbin, retired Bishop of Western North Carolina, has returned to Winston-Salem, N. C., from Hobe Sound, Fla. Address: Box 5003, Winston-Salem.

Ordinations

Priests

Tennessee — By Bishop Vander Horst: The Rev. Warren Edward Haynes, on March 24th, at St. Stephen's Church, Oak Ridge, where he is assistant; presenter, the Rev. Dr. W. G. Pollard; preacher, the Very Rev. W. E. Sanders; address: Box 356.

Diocesan Positions

Mr. J. A. Austin, a Dallas building contractor, recently became the first business manager of the diocese of Dallas. He will be concerned with administration of the temporal affairs of the diocese and attached to the office of Bishop Mason of Dallas.

Mr. Austin, a native of Pine Bluff, Ark., is the

descendant of a long line of Episcopal Churchmen, including Tobias Mathews, 56th Archbishop of York. The Dallas Austins are communicants of the Church of St. Michael and All Angels.

Deaths

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

The Rev. John H. Scott, retired rector of St. Paul's Church, West Point, Va., died March 30th in West Point. He was 74 years of age.

Mr. Scott was an alumnus of St. Paul's Polytechnic Institute, Lawrenceville, Va., and of the Bishop Payne Divinity School. He was ordained priest in 1910. He served as rector of Grace Church and priest in charge of three other churches in Essex and Caroline Counties, in Virginia, before going to West Point, Va., in 1924. He was the first rector of St. Paul's, West Point, which he served until his retirement in 1952.

The Rev. John White, retired priest of the diocese of Easton, died April 4th.

Born in 1878, Fr. White was ordained priest in 1903. He served as a missionary in Nome, Alaska, until 1906, when he became rector of Christ Church, Delavan, Wis. He later was dean of All Saints' Cathedral, Indianapolis, rector of the Church of Our Savior, Sherburne, Vt., and of St. Paul's, Kent Co., Md. At the time of his retirement, in 1948, he was dean of Trinity Cathedral, Easton, and priest in charge of St. Paul's Church, Trappe, Md.

THE LIVING CHURCH RELIEF FUND

Save the Children Federation

Previously acknowledged	\$607.00
E. F. S., Chicago	5.00
E. B., Versailles, Ky.	3.00
N. B. M., Elmira, N. Y.	5.00
	\$620.00

The Living Church Development Fund

Previously acknowledged	\$1,296.90
Receipts April 4th through April 9th	258.70
	\$1,555.60

CLASSIFIED

advertising in **The Living Church** gets results.

CAUTION

CAUTION should be used in dealing with a young man giving his name as Daniel McGraw. He is seeking aid from the clergy in the southwest, saying he is a friend of the Very Rev. I. C. Johnson, dean of St. John's Cathedral, Detroit. Further information may be received from Dean Johnson or the Very Rev. John W. Day, Grace Cathedral, Topeka, Kansas.

CHURCH FURNISHINGS

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

FOR SALE

MOREHOUSE-GORHAM COMPANY has an extra special Cleaner and Polish "Kopper-Shield" for Copper, Silver, Brass — Application easy, Results exceptional, Lasting — That New Look Again — Will not injure finest finishes. Only \$1.50 Pint.

GUEST HOUSE FOR WOMEN

ST. ELIZABETH'S HOUSE, Mount Sinai, Long Island, offers the quiet restful atmosphere of a religious house in the country. It is located within the grounds of the Order of Poor Clares, a contemplative community of Sisters in the Episcopal Church. For information address: The Reverend Mother, St. Clare's Convent, Maryhill, Mount Sinai, L. I., N. Y.

LINENS AND VESTMENTS

CHURCH LINENS: Beautiful qualities imported from Ireland. Linen Tape, Transfers, Patterns. Plexiglass Pall Foundations. Free Samples. Mary Fawcett Co., Box 925-L, Marblehead, Mass.

CATHEDRAL STUDIO: Silk damasks, linens by yd. Stoles, burses and veils, etc. Handbook for Altar Guilds 53c. Church Embroidery and Vestments, 2nd ed., complete instruction and patterns \$7.50. Address: 3720 Williams Lane, Chevy Chase 15, Md.

ALTAR LINENS: Exquisite qualities of Irish Church Linens by the yard, or Madeira-embroidered Altar Linens of all types made up to fit your requirements. Nominal Prices. Plexiglass Pall Foundations \$1.00. Free Samples. Mary Moore, Box 394-L, Davenport, Ia.

ALTAR LINENS, Surplices, Transfer Patterns. Pure linen by the yard. Martha B. Young, 2229 Maple Drive, Midwest City, Oklahoma.

POSITIONS OFFERED

CASEWORKER with professional training for Church foster home agency, Member CWLA, psychiatric consultation, salary open. St. Mary's Home for Children, 65 East Huron Street, Chicago 11, Illinois.

PRIEST for week-end assistance, St. Paul's Church, 601 Main Street, Peoria, Illinois. Reply to Rector.

POSITIONS WANTED

PRIEST AVAILABLE for July supply, Rectory use. Vicinity Chicago or Detroit preferred. Reply Box R-311, The Living Church, Milwaukee 2, Wis.

SUPPLY three consecutive Sundays July, August in Mountain Standard Time Zone. Rectory use. Two children. Reply Box J-312, The Living Church, Milwaukee 2, Wis.

PRIEST AVAILABLE July and August — East. Reply Box H-313, The Living Church, Milwaukee 2, Wis.

CLASSIFIED ADVERTISING RATES

- (A) 15 cts. a word for one insertion; 14 cts. a word an insertion for 3 to 12 consecutive insertions; 13 cts. a word an insertion for 13 to 25 consecutive insertions; and 12 cts. a word an insertion for 26 or more consecutive insertions. Minimum rate (10 words or less) \$1.50.
- (B) Keyed advertisements, same rates as (A) above, plus 25 cts. service charge for first insertion and 10 cts. service charge for each succeeding insertion.
- (C) Non-commercial notices of Church organizations (resolutions and minutes): 15 cts. a word, first 25 words; 7½ cts. per additional word.
- (D) Church services, 75 cts. a count line (approximately 12 lines to the inch); special contract rates available on application to advertising manager.
- (E) Copy for advertisements must be received at least 12 days before publication date.

THE LIVING CHURCH
407 East Michigan Street, Milwaukee 2, Wis.

NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least two weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

THE LIVING CHURCH

Traveling? The parish churches listed here extend a most cordial welcome. When attending one of these services, tell the rector you saw the announcement in **THE LIVING CHURCH** — he'll appreciate it.

LOS ANGELES, CALIF.

ST. MARY OF THE ANGELS 4510 Finley Ave.
Rev. James Jordan, r; Rev. Neal Dodd, r-em
Sun Masses: 8, 9, 11, MP 10:40, EP & B 5:30;
Daily Mon, Wed, Thurs, Sat, 9; Tues, Fri 6:30;
C Sat 4:30 & 7:30

SAN FRANCISCO, CALIF.

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

WASHINGTON, D. C.

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

ST. PAUL'S 2430 K St., N.W.
Sun Masses: 8, 9:30, 11:15, Sol Ev & B 8;
Mass daily 7; also Tues 9:30; Thurs, Sat & HD
12 Noon; C Sat 5-6:30

COCONUT GROVE, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun: 7, 8, 9:15, 11, and Daily; C Sat 5-6, 7-8

CORAL GABLES, FLA.

ST. PHILIPS Coral Way at Columbus
Rev. John G. Shirley, r; Rev. M. L. Harn, c
Sun 8, 9:15, 11, and Daily

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 6, 7:30, 9, 11 & 7; Daily 7:30 & 5:30; Thurs
& HD 9; C Sat 4:30-5:30

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

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES
Huron & Wabash (nearest Loop)
Very Rev. H. S. Kennedy, D.D., dean; Rev. G. H. Borrow, Canon Precentor
Sun 8 & 10 HC, 11 MP, HC, & Ser; Daily 7:15
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon
thru Fri) Int 12:10, 5:15 EP

ST. BARTHOLOMEW'S 6720 Stewart Avenue
Rev. Clifford A. Buck
HC Sun 7:30, 9, 11; Weekdays 7; Sat 8:45

EVANSTON, ILL.

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

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. D. F. Fann, D.D., r; Rev. Ira L. Fetterhoff
Sun 7:30, 9:30, 11 & Daily

BOSTON, MASS.

ALL SAINTS' (at Ashmont Station) Dorchester
Rev. Sewall Emerson; Rev. T. Jerome Hayden, Jr.
Sun 7:30, 9 (G Sch), 10:40 MP, 11 (Sol), EP 7:30;
Daily 7, Wed & HD 10, EP 6; C Sat 5-6, 8-9

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

DETROIT, MICH.

INCARNATION 10331 Dexter Blvd.
Rev. C. L. Attridge, r; Rev. L. W. Angwin, c
Sun Masses: 7:30, 10:30. Daily: 6:30, also Mon,
Wed, Sat & HD 9; C Sat 1-3; 7-8

ST. JOSEPH, MO.

CHRIST CHURCH 7th & Francis Sts.
Rev. W. H. Henckel, r
Sun HC 9, MP & Ser 11; Thurs HC 12; HD HC
10:30

KANSAS CITY, MO.

ST. MARY'S 13th & Holmes
Rev. C. T. Cooper, r
Sun Masses 7:30, 9, 11; Daily an anno

ST. LOUIS, MO.

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

OMAHA, NEBRASKA

ST. BARNABAS 129 North 40th Street
Rev. James Brice Clark, r
Sun Masses 7:30, 10:45 (High & Ser); C Sat 4:30-5

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Philip F. McNairy, D.D., dean
Canon Mitchell Haddad, Rev. J. D. Furlong
Sun 8, 9:30, 11; Mon, Fri, Sat HC 12:05; Tues,
Thurs, HC 8; Prayers, Ser 12:05; Wed HC 7, 11,
Healing Service 12:05

ST. ANDREW'S 3107 Main at Highgate
Rev. Thomas R. Gibson, r
Sun Masses 8, 10 (Sung), MP 9:30; Daily 7, Thurs
10; C Sat 8-8:30

CHRISTSTOWN, N. Y.

COOPER CHURCH Church and River Street
Rev. George F. French, r
Sun 7:30, 10:45; Wed & HD HC 7:30

NEW YORK, N. Y.

THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave., New York City
Sun: HC 7, 8, 9, 10; MP, HC & Ser 11; Ev & Ser 4;
Wkdays: MP 8:30; HC 7:30 (G 10 Wed); Ev 5
Daily Offices are Cho ex Mon

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Terence J. Finlay, L.Th., r
8 & 9:30 HC, 9:30 & 11 Ch S, 11 M Service &
Ser, 4 Ev, Special Music; Weekday HC Tues 10:30;
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals
Fri 12:10; Church open daily for prayer.

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

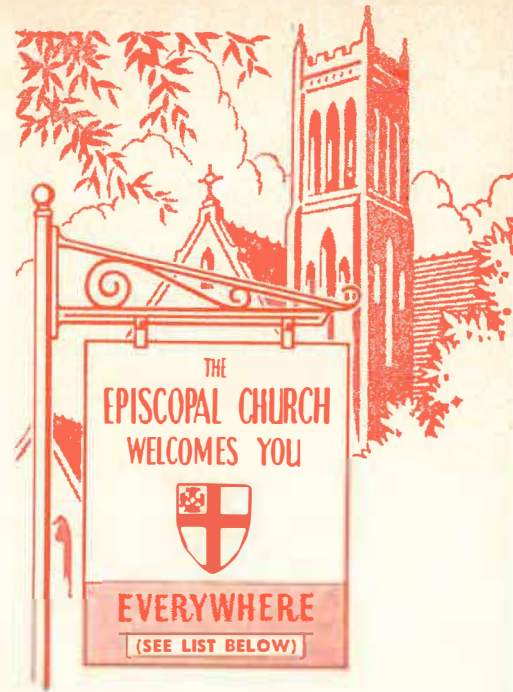
HEAVENLY REST 5th Ave. at 90th Street
Rev. John Ellis Large, D.D.
Sun HC 8 & 9:30, MP & Ser 11; Thurs HC &
Healing Service 12; HD HC 7:30 & 12; Daily MP 8

ST. IGNATIUS' Rev. C. A. Weatherby
87 St. & West End Ave., one block west of B'dway
Sun 8:30 & 10:30 (Sol); Daily 7:30, 6; C Sat 4-5

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

RESURRECTION 115 East 74th
Rev. A. A. Chambers, r; Rev. M. L. Foster, c
Sun Masses: 8, 9:15 (Instructed), 10:30 MP, 11
(Sung); Daily 7:30 ex Mon & Sat 10; C Sat 5-6

ST THOMAS 5th Ave. & 53rd Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 I S, MP 11, EP, Cho, Ser 4;
Daily 8:15 HC, Thurs 11, HD 12:30; Noondays ex
Sat 12:10



NEW YORK, N. Y. (Cont'd)

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

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

ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8:30, MP HC Ser 10; Weekdays: HC 8
(Thurs also at 7:30) 12:05 ex Sat; Prayer & Study
1:05 ex Sat, EP 3; C Fri 3:30-5:30 & by abpt;
Organ Recital Wednesdays

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

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

ST. AUGUSTINE'S CHAPEL 292 Henry St.
Rev. C. Kilmer Myers, v; Rev. Wm. G. Love, p-in-c
Sun HC 8, 9, 10 (Spanish), 11, EP 7:30; Daily:
HC 7:30 ex Thurs; Sat HC 9:30, EP 5

ST. CHRISTOPHER'S CHAPEL 48 Henry St.
Rev. C. Kilmer Myers, v; Rev. Wm. A. Wendt, p-in-c
Sun HC 8, 9, 10, 11 (Spanish), EP 8; Daily: HC 8
ex Thurs at 8, 10, EP 5:30

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th & 17th Sts.
Sun HC 8, 9, 11, EP 5:30; Daily 7:45, 5:30; Mon,
Wed, Fri 7; Tues 12:10; Thurs & Sat 9:30; C Sat
12-1, 4-5

PITTSBURGH, PA.

ASCENSION 4729 Ellsworth Avenue
Rev. A. Dixon Rollit, D. D., r; Rev. M. E. Smith, ass't.
Sun HC 8, 9:30, 11 I S, MP 11, Healing Sun 7:30;
Tues 10; HC Mon, Fri 8; Tues, Sat 10; Wed, Thurs
7:30

LONDON, ENGLAND

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

A Church Services Listing is a sound investment in the promotion of church attendance by all Churchmen, whether they are at home or away from home. Write to our advertising department for full particulars and rates.