

The Living Church

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

The Quiet Glory

Carroll E. Simcox

Page 9

Church Schools: A Missionary Frontier

Dorothy C. Beck

Page 12

Centers of Light and Learning

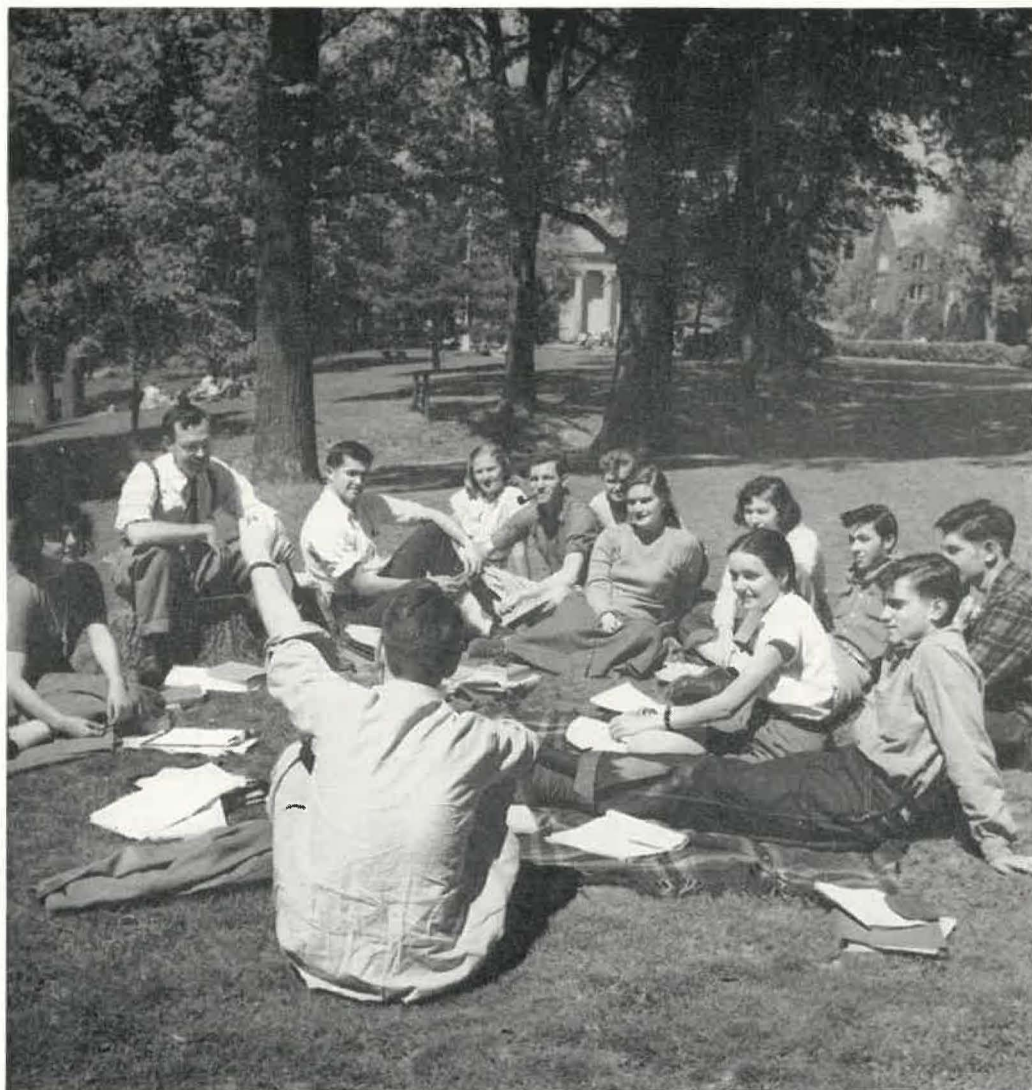
Francis C. Lightbourn

Page 18

Revolution on the Campus?

Editorial

Page 10



LEARNING ON THE LAWN

Reclining on the ground . . . notebooks strewn over the grass . . . a tree stump serving as professorial chair . . . , this group of happy faces at Bard College, Annandale-on-Hudson, imbibes the wisdom of the ages in an out-of-doors setting.

Church School Number

ANNUAL MEETING
THE PRIEST'S INSTITUTE

at
KENT SCHOOL, KENT, CONNECTICUT

in co-operation with

THE COMMITTEE FOR CHRISTIAN SOCIAL ACTION
of
THE AMERICAN CHURCH UNION

Dates: Monday, September 4 through Friday, September 8, 1950.

Theme: CATHOLIC, FOR ALL PEOPLE AND FOR EVERY NEED OF MAN

Speakers: THE REV. JAMES HARRY PRICE, Rector, Church of Saint James the Less, Scarsdale, New York.

THE RELEVANCY OF THE EPISCOPAL CHURCH TO OUR TIMES: Four modern Apostasies: of Modern Culture, of Love of One's Nation, Land, of the Schools, of Marriage.

THE REV. C. KILMER MYERS, Rector, Grace Church, Jersey City; Lecturer in Pastoral Theology, General Theological Seminary.

THE PARISH IN ACTION, in city, suburbs, country, and depressed areas.

Chaplain: THE REV. ELWOOD C. BOGGESS, Rector, Saint Mark's Church, Mendham, New Jersey.

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Cost: Sixteen dollars, room, linen, board. Please send one dollar registration fee to Rev. Leslie Lang, 2511 Westchester Avenue, N. Y. City, 61. Balance, payable at Kent.

Are the Faith and Practise of the Episcopal Church relevant to the atomic-hydrogen bomb age? Do we need a "revolution" in our parishes and parochial life? How can we be the Church of the "masses" as well as the Mass?

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LETTERS

Invitation to Offenbach

TO THE EDITOR: The heavily damaged Old Catholic Christ Church in Offenbach-Main has been repaired and on September 3d there will be held a Confirmation by the Assistant Bishop, the Bishop being severely ill. The big work could not have been done without the generous help given to us through Church World Service, to the funds of which Episcopalians contributed so much.

We should, therefore, feel very honored if one of the Fathers in God of the Episcopal Church would be able to be present sharing our joy and thankfulness. I think that perhaps some Bishop will come to see the Oberammergau Passion Play and he may be assured of our heartiest welcome if he would visit us.

Offenbach is quite near (5 miles) Frankfurt-Main, where there is no Episcopal chaplain.

(Rev.) P. H. VOGEL.
Offenbach A.M., Germany.

"Somewhat Confusing"

TO THE EDITOR: I was brought up in a religious tradition that might be described as vaguely "Liberal Protestantism," but was given very little instruction about Christianity.

During army service, largely in India, I "found" C. S. Lewis, and my interest in Christian teaching was much stimulated. On returning home, my wife and I continued looking into all this.

My wife and I did not come into the Church hastily or because we thought it good for our children, but because of our conviction after much thought and prayer, that the Church was right in her Faith.

It is somewhat confusing to us when we read of Unitarians and Rabbis preaching in the Church, and of various ministers formally participating in services in the Church. We wonder what it really is all about. If our confirmation was unnecessary, then to me, it seems undesirable. My understanding is that the Church asks a minimum of things "surely to be believed" but that this minimum *is required* of us all.

I know that many Unitarians live exemplary and ethical lives, just as I know that Christian Scientists are often gifted healers. But, as a layman I would certainly be confused if my doctor suggested that a Christian Science reader be formally asked to become a staff member of the local hospital. Both the doctor and the healer have the same intention, yet the principles by which each is guided are mutually exclusive.

Can THE LIVING CHURCH give us some articles or some authoritative statements of Convention or Lambeth that are final? Something that says definitely that this or that is wrong because it is contrary to the Prayer Book, or right even though it is contrary? Something that will tell us clearly when the Prayer Book is not binding and where the authority lies for not following it?

T. A. STOCKTON.
New York City.

The Living Church



BOOKS



The Rev. CARROLL E. SIMCOX, PH.D., Editor

Book of the Summer

THE book of the summer, at least so far and for me, is W. Norman Pittenger's *The Historic Faith and A Changing World* (Oxford Press, \$2.50). Dr. Pittenger has written some excellent books; this is by far the best.

In it he analyzes critically our secular culture (mainly in its American form) of the past and present; the now moribund religious liberalism that is still the religion of the man in the street; the new "Orthodoxy" of Barth and Niebuhr and their hosts of disciples; and the emerging new collectivistic society of planned economy and government controls. Then he proceeds to assess the proper role of the Church in the present and future situation. In his chapter on "The Church in the New Society" he points out what the Church *can do*, but he points up most emphatically what the Church *must be*: the Body of Christ, which knows what it is and behaves accordingly. In the final chapter he proclaims "The Need for a Dynamic Orthodoxy" and outlines this "Dynamic Orthodoxy."

A PROPHET

We have known Fr. Pittenger hitherto as a learned and admirably balanced theologian. We know him now as a prophet. His tone of writing is mild, but what he says is hard-hitting. He is comprehensive without being compromising. He gives very short shrift to the picturesque pessimism of "neo-orthodoxy"; but he will have none of its equal and opposite folly, the pollyanna optimism of the old liberalism. He faces up squarely and intelligently to the problems that confront the Church today. And he gives you a chance to disagree.

THE late Ernest Fremont Tittle, for many years pastor of First Methodist Church, Evanston, "the cathedral

church of American Methodism," was one of the pulpit giants of our age. In *A Mighty Fortress* (Harper & Brothers, \$2.50), 20 of his sermons are published posthumously. Here is great preaching indeed: mostly in the "social gospel" tradition, but not theologically superficial. Dr. Tittle wrestled boldly with the real problems of man. He never ducked a dangerous or delicate issue. His was the kind of preaching that makes the devils also believe and tremble, and he was distinguished by his enemies. Yet withal, his sermons—certainly those in this book—are winsome, as all authentically Christian preaching must be. They appeal to the hero that is in every coward's soul. The Episcopal Church needs more preaching in this tradition in which the Methodist Dr. Tittle spoke out so boldly and clearly.

AUTHORITY IN RELIGION

THE question of authority . . . in its religious form, is the first and last issue of life." So once wrote the great P. T. Forsyth. The assertion seems at first reading unduly strong, but the more it is pondered the more plausible it becomes. In *Authority in the Apostolic Age* (Macmillan, \$1.75) an English and Anglican theologian, R. R. Williams, surveys the New Testament testimony to the authority in—and of—the Apostolic Church, and having done this, relates his conclusions to the needs of the modern Church. It is a thoughtful study and merits careful attention. His observations and reasonings seem sound; but the essay as a whole suffers from a lack of conciseness and pointedness. His data are full and valid and relevant; but it is easy to slide over his inferences and conclusions.

Even so, this little book is a valuable and helpful contribution to a major problem.

SURSUM CORDA

THERE is a pause that seeks to be Aware of God most inwardly.
It is a lifting of the heart
To that which is its deepest part,
Discerning Him implicitly —
As though the leaf discerned the tree.

LOUISA BOYD GILE.

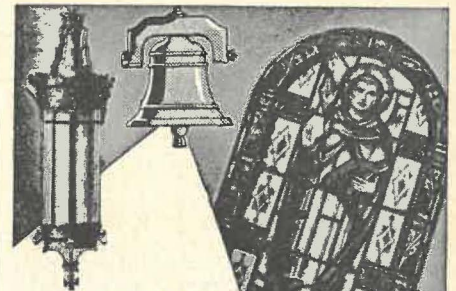


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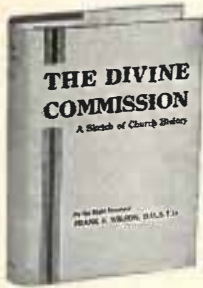
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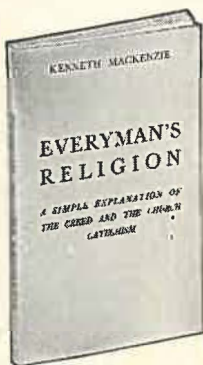
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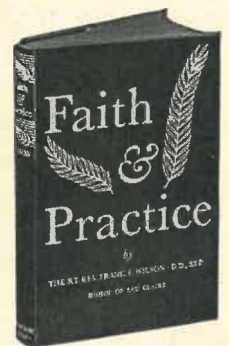
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The Living Church

Established 1878

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

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Departments

BOOKS	3	FOREIGN	8
CHANGES	34	GENERAL	7
DIOCESAN	33	LETTERS	2
EDITORIAL	10	TALKS	6
EDUCATIONAL			16

Things to Come

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

August

6. Transfiguration. 9th Sunday after Trinity. Protestant Radio Commission workshop at Philadelphia (through 31st).
7. International Council of Religious Education, Children's Work Conference, at Toronto (through 9th).
World Council's and World Council of Christian Education's youth departments, at Whitby, Ontario (through 10th).
10. World Council of Christian Education, at Toronto (through 16th).
13. 10th Sunday after Trinity.
14. Conference on Catholic Sociology sponsored by ACU, at DeKoven Foundation, Racine, Wis. (to 17th).
15. International Council of Religious Education, Quadrennial Convention at Toronto.
20. 11th Sunday after Trinity.
24. St. Bartholomew.
27. 12th Sunday after Trinity.

September

3. 13th Sunday after Trinity.
Church of the Air, CBS. 10:00 to 10:30 AM, EDT.
8. Laymen's Training Program Conference. Seabury House, Greenwich, Conn.
10. 14th Sunday after Trinity.
11. Groton Conference, at Groton, Mass. (through 13th).
14. Election of Coadjutor for North Carolina, at Raleigh.

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

Member of the Associated Church Press.

August 6, 1950

SORTS AND CONDITIONS

THE HEROIC CHAPLAIN who remained with wounded GI's in Korea and was captured and put to death by the Reds has been identified by the Army as the Rev. Herman G. Felhoelter, Roman Catholic priest of Cincinnati, Ohio. He has been posthumously awarded the Distinguished Service Cross. "Greater love than this hath no man . . ." May he rest in peace.

STILL LITTLE NEWS of the Anglican missionaries in Korea. A Vatican report indicated that our Bishop Cooper, together with the Roman Catholic Bishop Byrne, had been interned with the British Minister to Korea at Seoul. The British Embassy in Washington reports that the British Minister has been removed to the Communist capital at Pyongyang, but has no news of the two bishops, or of Anglican missionaries. Pray for them, and for their people, in this hour of their bitter trial.

IN ADDITION to the Navy call for chaplains (page 8), the U. S. Air Force has announced that it would order 50 reserve chaplains, captains and first lieutenants under 42, to active duty. Church agencies were asked to help recruit 300 additional young clergymen as reserve Air Force chaplains. Inquiries from priests of the Episcopal Church concerning all branches of the service should be addressed to the Rev. Dr. Percy G. Hall, executive secretary, Armed Forces Division, 281 Fourth Ave., New York 10, N. Y.

IN VIEW of the growing emergency, we think the bishops should give serious thought to the election next January of a Bishop for the Armed Forces, as authorized by the 1949 General Convention.

POPE PIUS XII in a new encyclical, "Summi Maeroris," has called upon heads of governments to redouble their efforts for "true peace," and has called Roman Catholics throughout the world to prayer and penitential works "to placate the majesty of the Lord, offended by so many grave public and private crimes."

CIVILIAN CLERGYMEN will conduct spiritual retreats for armed forces chaplains in the European and Alaskan commands during August, according to Chaplain (Major General) Roy H. Parker, chairman of the Armed Forces Chaplains Board. No Episcopalians are listed among the clergymen appointed, which includes Roman Catholic priests, Protestant ministers, and Jewish rabbis.

IN ALABAMA the standing committee voted unanimously to withhold its consent to the consecration of the Rev. David E. Richards, Suffragan Bishop-elect of Albany. The official communication emphasized that the withholding of consent in no way reflected upon the character or ability of the Bishop-elect, but was based upon "the arbitrary manner in which, according to our information, the Suffragan Bishop-elect was nominated. . . . This was not a 'free and untrammelled' election in the Church's best interest."

IN OREGON members of Christ

Church, Oswego, have launched a movement to combat war hysteria, hoarding, and profiteering, according to Religious News Service. The local chamber of commerce endorsed the church's pledge card, by which signers "renounce all individual gains which must be had at the expense of general security" and pledge themselves "neither by word nor deed to contribute to fear or hatred" but rather "to meet this challenge with the courage and fortitude which belong to our glorious Christian heritage."

HEADS OF PREP SCHOOLS are called to a national Conference on Religion in Education to be held at Atlantic City October 19th to 21st by a sponsoring committee of which Walden Pell II, headmaster of the Church's St. Andrew's School, Middletown, Del., and George A. Walton, of the Friends' school in Philadelphia, are co-chairmen. Among the leading speakers will be Bishop Dun of Washington and Mildred McAfee Horton, former head of the WAVES and former president of Wellesley College. Subject: "God's Purpose and Our Task in the Schools."

COMMUNISM should be combatted by making capitalism and democracy more Christian, according to Dr. V. M. Koshy, secretary of the Sunday School Union of India. He spoke before the Ecumenical Institute of Christian Education at Toronto. Four delegates, one of them a Japanese student attending school in the United States, were detained at the border by Canadian immigration officials, and were released only after "considerable difficulty" when conference leaders intervened on their behalf.



Rt. Rev. E. CECIL COOPER, Anglican Bishop in Korea, is a prisoner of the Reds.

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Talks With Teachers

REV. VICTOR HOAG, D.D., EDITOR



Ordinary Folks



ORDINARY, but loyal! That describes the vast majority of our Church School teachers. Ordinary most of them are in matters such as fame, training, personality; yes, and often education and culture. But devoted, consecrated, dedicated, determined to do their best.

The dividing up of certain duties within the life of the Church was developed, clearly, as early as New Testament times, as shown from St. Paul's tradition: "When He ascended, He gave gifts. He gave some to be apostles, and some prophets, and some evangelists; and some pastors and teachers" . . . (why?) ". . . for the perfecting of the saints . . . to build up the Body of Christ." (Eph. 4:11.)

Yet our Lord—and after Him, the early apostles—had about them few trained and educated people. Many of them might be able to read, but they knew little as yet of the Christian faith. They were to learn by teaching! This is a large subject, worth special examination of the scriptures—to show our Lord's teaching methods. But one special demonstration should be noted.

AN EXPERIMENTAL ASSIGNMENT

About the middle of the ministry, after our Lord had chosen his inner circle of 12 and began their intensive training, He selected 70 others, gave them some simple instructions, and sent them, in pairs, into the villages where He would soon come. Aside from His advice to accept kindly hospitality where offered, His only specific instructions were to "heal the sick" (Luke 10:1-11).

Presently the 70 returned, joyously reporting the cures which they had accomplished. "Even the devils are subject unto us through Thy name!" Immediately the Lord expressed Himself, "I beheld Satan as lightning fall." Clearly He was overjoyed and relieved that His powers could be delegated successfully to ordinary men. If this will work, then Satan is doomed. Everything depends on empowering average people to make the human contacts, and carry through the Lord's healing ministry.

Whatever the deeper implication of the incident, it is clear that Jesus chose a large group of people whose chief qual-

ifications were loyalty and obedience to Him. He tried them out by a special assignment, and rejoiced at their success. He proved, to His own satisfaction, a method that would work anywhere, and always. The practical truth thus demonstrated is this: *Ordinary people can get results, if they go forth dutifully in Christ's name!*

In this, you teachers may take comfort and courage. You have grown up in the Church's life—like those at first who were among the throngs which followed Jesus. At first their motive was curiosity, then respect, and finally a devotion that made them worthy the name of *willing learner* (i.e., disciple). Like them, one day you were *called*, outwardly, by the words of your priest, inviting you to teach; inwardly by your awareness of the divine *vocation*. You knew you were not worthy, and that you were not well prepared. But you could not refuse that call. You were willing to start out and learn as you went along.

TEACHING PARTNERS

There is another point about the sending of the 70 which we might recall with profit today: their working two by two. Fellow workers give to each other comfort, advice, stimulus to keep on. What miracles of transforming teaching might be seen today if our teachers always worked in pairs! Let every priest, every teacher, consider this as a vital possibility. For every teacher, an assistant; for every new teacher, a more seasoned companion and advisor. We have often said here that you only learn when you teach. Let us add now: You will teach better in a team.

It is no passing stunt or notion to propose that there be an extra teacher for every class.

Herein lies a key, we are convinced, to a quality of teaching we have been missing, and a source of training we have completely overlooked. Most of our teachers conduct their classes unobserved, alone. They would do much better if they knew that they were being watched.

Splendid teachers get results. They can tell you of miracles of transforming grace.

Something happens to you when you teach. As Evelyn Underhill wrote, "St. Peter got just as much out of feeding the sheep as the sheep did."



THE TRANSFIGURATION OF CHRIST (TRINITY IX)

GENERAL

EDUCATION

First World Institute

On July 22d in the historic buildings of Victoria College of the University of Toronto, 250 especially invited delegates from 52 countries assembled to conduct the first World Institute of Christian Education. The Institute, which will last through August 10th, is being held in connection with the 13th World Convention of the World Council of Christian Education, which will be held at the University of Toronto from August 10th through 16th.

The delegates, who are leaders in the field, are facing difficult problems in their own countries, and they have come together to try to find some solutions through an interchange of ideas and experience. One delegate said that in his country the only curriculum material which he has are pictures depicting scenes of the Old and New Testaments. There is no curriculum in the vernacular. An-

other foreign delegate said that he had been given the responsibility of setting up a seminary for training lay workers in his country. Because there are not enough clergy, lay workers must be the catechists.

Still another delegate is struggling with the lack of coördination which results in the scattering of forces.

One of the American delegates made this observation:

"I have never before realized so clearly the challenge and the opportunity which the Christian Church has today. Somehow I imagined that countries like Sweden and Denmark were Christian and that the Churches faced very few problems. Now I realize that the Christian Churches everywhere are facing the growing threat of secularism."

At the conclusion of the Institute it is planned to publish guide books based on the findings of the Commissions and the groups which discuss the topics of the Plenary sessions, which take place every morning.

INTERCHURCH

To Fear and Not to Fear

"Unbroken fellowship" with all Korean Christians was expressed in a statement adopted at Whitby, Ont., by representatives of 31 national mission organizations in 25 countries, at the executive meeting of the International Missionary Council.

A "roving ambassador" to represent this body and the World Council of Churches in "critical areas" of East Asia was appointed; the Rev. Rajah Bhushanam Manikam of Nagpur, India.

The World Christian Youth Commission, meeting also in Whitby, announced that a world conference of Christian young people will be held in South India in 1952. There will be about 300 representatives from as many countries as possible present, with about two thirds of them Asians. Almost all will be under thirty.

Miss Sarah Chakko, secretary of the World Council's Commission on the Life and Work of Women in the Church, spoke to the youth meeting at Whitby. She believed that the proposed meeting in South India would be a good thing because "By seeing people with real reasons for fear, yet who do not fear, the Westerners might see their own fears in a better perspective."

MINISTRY

Blanks for Pre-Ordination Needs

At the request of the Standing Joint Commission on Theological Education, the National Council has had printed a set of 13 blank forms covering various pre-ordination needs. Nothing of the sort has been produced before, and it is expected that the new blanks will be welcomed not only because of their assurance of greater accuracy, but also of their greater convenience.

The blanks are 8½" x 11", printed on a paper stock carefully selected so that it will take pen or typewriting equally well. They include:

application for the postulancy; report of examining chaplains on postulant; endorsement of candidacy for Holy Orders (by vestry); endorsement of candidacy for Holy Orders (where there is no organized parish at postulant's place of residence); endorsement of candidacy for Holy Orders

Church College Literary Publication



THE SEWANEE REVIEW: Not all Churchmen know that the Episcopal Church publishes one of the leading literary quarterlies of America—the Sewanee Review, which has been printed by the University Press at Sewanee, Tenn., since 1892. In center: Rhodes Scholar J. J. E. Palmer, editor; left: Parker Enright, editor of student publication Helicon; right: John Sutherland, of University Press.

(where postulant has been minister in another Christian body); endorsement of candidacy for Holy Orders (where postulant has been minister in another Christian body, this being the form to be signed by two presbyters, in accordance with canonical requirement); testimonial of standing committee recommending candidacy; report of examining chaplains on candidate; endorsement for ordination to the diaconate; testimonial of standing committee for ordination to the diaconate; endorsement for ordination to the priesthood (vestry); endorsement for ordination to the priesthood (where there is no organized parish at deacon's place of residence); testimonial of standing committee for ordination to the priesthood.

The forms are obtainable from the Book Store, Church Missions House, 281 Fourth Ave., New York 10, N. Y., at \$1.00 for the set of 13. Individual blanks are 10c each or \$1.00 a dozen.

ORTHODOX

Armenians Disagree

A newly-elected 21-member Community Council of the Armenian Gregorian Church in Turkey has suspended Archbishop Kevork Arslanian, Armenian Orthodox Patriarch of Constantinople.

The patriarch has long been accused by a section of the Armenian community of arbitrary decisions and subservience to the Soviet-dominated Catholicos at Etchmiadzin, in Soviet Armenia.

Reports also state that the Council has asked the Turkish government for permission to elect a new patriarch.

This is expected to create legal difficulties since only the Catholicos at Etchmiadzin, Supreme Patriarch of the Armenian Gregorian Church, can recall or suspend a patriarch.

Opposition to Archbishop Arslanian reached a climax recently when he suspended all priests who objected to the authority of Etchmiadzin.

The new Council has reinstated the suspended priests, declaring it was acting in accordance with the wishes of the community against the dictates of Soviet-dominated Etchmiadzin.

[RNS]

CHAPLAINS

Navy Asks Volunteers

The Navy has called for reserve chaplains to volunteer for active duty, according to the Associated Press. Chaplains under 50 holding the rank of lieutenant commander or below were asked to apply for active duty to the bureau of naval personnel in Washington, D. C. A statement from the Navy said that reserve chaplains are not being ordered involuntarily to active duty at this time.



WINDHAM HOUSE: The directress points out one of the many places where a graduate of Windham House is at work.

ENGLAND

The Rabbit and the Cobra

The Archbishop of York believes that the U.N. should make a fresh attempt to reach some common sense agreement with Russia that would save all the nations, including Russia, from a fatal cataclysm. If the U.N. cannot do this then it is up to the United States and Great Britain, Dr. Garbett believes.

The peace-loving peoples of the world, of all nations, said the Archbishop, "seem hypnotized—like a rabbit before a cobra—by the atomic menace; they seem unable to do anything to avert a threat to their very existence." But, he continued, Christianity demands that something be done to stay the execution of such a threat.

The Archbishop proposes an international pact banning nuclear weapons. Existing bombs could not be destroyed, the Archbishop explains, until (1) other international questions, besides that of nuclear warfare, had been settled, and (2) an effective inspectorate had been set up to see that bombs were not being manufactured in secret by an "unscrupulous state."

"The race in atomic armaments is itself an incentive to war," he said.

PHILIPPINES

No General Exodus

Bishop Binsted of the Philippines, with Mrs. Binsted, have returned to the islands after an absence of some nine months.

The Binsteds left Manila last September, first to attend General Conven-

tion, then to give the Bishop an opportunity to convalesce from a serious operation. He is now in excellent health.

The Rev. A. Ervine Swift writes:

"Although the war in Korea has had inevitable repercussions in the Philippines, there is no alarm, and life continues much as usual. A few people have left, but most of these were due for regular leave shortly anyway. The Mission members continue at their posts, the foreign population remains large, and there is no general exodus of either business or government personnel."

Courses for PIC Clergy

At the request of the Most Rev. Isabelo de los Reyes, Jr., Supreme Bishop of the Philippine Independent Church, St. Andrew's Theological Seminary, Manila, P. I., in addition to the regular courses for its 30 students, is again this year providing a two months' refresher course for PIC clergy, and five of these, soon to be ordained, are now in residence.

The course, in which all faculty members are taking part, includes Bible, doctrine, Church history, liturgics, pastoral theology, religious education, and homiletics.

SOUTH AFRICA

50 Years

The Rt. Rev. J. L. Fuller, Bishop of Lebombo, S. A., from 1913 to 1920, died recently at Petersburg, Northern Transvaal, aged 80, according to the London *Church Times*. At his death Bishop Fuller had spent 50 years in mission stations in Africa, continuing as rector and then as school chaplain after his retirement as diocesan.

The Quiet

Glory

IN the Harvard chapel there is to be seen one of the most memorable of all epitaphs. It is inscribed to Dr. Peabody and it reads:

His Precept was Glorified by His Example
While for Thirty-Three Years
He moved among the Teachers and Students of Harvard
And Wist not that His Face Shone.

The closing line is obviously scriptural, and it turns out to be a description of Moses after he had been up in the mount with God. But we cannot read it without being reminded of a Greater One, up in another mount with God: our Lord in His Transfiguration.

The Transfiguration of Christ is a mystery; but we need never to assume that this or any other mystery of God is given us to perplex us. The mysteries of God are signs, not puzzles. They are meant to signify something so clearly that we cannot miss it. God's delight is not in stumping us with riddles, but in declaring His truths and revealing His glories in such ways that the "fools for Christ's sake," the babes and sucklings, can see and rejoice, while the "wise of this world" make God's mysteries hopeless riddles to themselves.

Such is the Transfiguration of our Lord. You can make a puzzle out of it if you insist; but if you do, you will find that it is a puzzle you can never hope to crack. If, however, you make no effort to puzzle it out, and simply let the Holy



Spirit show you the "thing signified" by this glorious sign, you will not come down from the mountain empty.

RIVAL DEITIES

The Bible speaks much, and variously, of the glory of God. In the Old Testament God declares flatly that He will never give His glory to another. And, in that particular sense of "giving" His glory to another, clearly God has never changed His mind. For what is meant in that connection is the glory of His own godhood. He will never share His deity with another. He spoke that word to the people of the Old Covenant because they were being sorely and constantly tempted to go along with their Gentile neighbors with a convenient and broad-minded sort of polytheism, under which there was a sensible apportionment of jurisdictions to the several rival deities. If Chemosh had jurisdiction in Moab, then Chemosh would not contest the title of Yahweh to Israel; and Yahweh would reciprocate; and so every god of reasonable mind, and everybody else, would be satisfied. But this will never do, protests the God of Israel: my glory will I not give to another—Chemosh or Moloch or any so-called "other god" you can name. I am the Lord God: I will not give my glory to another—because there *is* no other.

Moses in his day conversed with this majestic and justly "jealous" God, and when he came down from that awful colloquy "he wist not that his face shone." There is this other sense, then, in which God *had* "given" His glory to another: not the glory of His unique

godhood, but the greatest glory to which any man can aspire: the glory of intimate friendship with God.

Ages later the same words were to be spoken of a Christian gentleman of Harvard, and for the same reason. But between Moses and Dr. Peabody something has happened. God is the same God: the God of Abraham and Isaac and Jacob, of Moses and Elijah, of St. Paul and St. Mary Magdalene, of St. Francis and John Wesley and Dr. Peabody. But God has brought His communicable glory much closer to men. Every Christian knows what I mean. God has come down: all the way down, and brought His glory with Him. And though the glory of His godhood He can never share with another, the glory of His love not only shines forth upon us from the face of Jesus Christ, but pours forth into us as new life "given unto us in His Son."

HINDSIGHT AND FORESIGHT

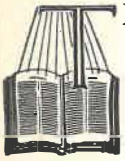
Need the mystery of the Transfiguration "mystify" us? To be sure, it mystified Peter and James and John. Peter was so mystified at the moment that he made an absurdly silly suggestion about building three tabernacles and pitching camp there permanently, "not knowing what he said." We can see how silly it was, because hindsight is so much better than foresight: we have seen the glory that transfigured Christ on the mountain transfiguring Him again upon the cross. Poor Peter had all that yet to learn. He lacked our vantage-point. But there is no reason why we need be "heavy with

(Continued on page 15)

By the Rev. Carroll E. Simcox

Book Editor, *The Living Church*

Revolution on the Campus?



THE recent Harvard report, *General Education in a Free Society*, gave as the objectives to be sought above all others in general education, "to think effectively, to communicate thought, to make relevant judgments, to discriminate among values." Bernard Iddings Bell, in *Crisis in Education*, pointed it up in a sentence: "No man can be called decently educated until he shows a shrewd concept of what it means to be a human being."

But the general orientation of the American educational system is not in the direction shown in these flashes of insight. Rather the tendency has increasingly been to turn out experts in one field or another, and to leave the great body of high school and even college graduates with nothing more than an ill-digested mass of poorly related facts, most of which are soon forgotten. The top product is all too often the technician, rather than the man of many talents. Sir Richard Livingston, sometime vice-chancellor of Oxford University, has well described the technician as "a man who understands everything about his job except its ultimate purpose and its place in the universe."

This is too narrow a framework for modern man and contemporary society. Technicians have made tremendous progress, even to the grim possibility of global self-destruction. Science has usurped the mantle of infallibility once worn by theology, and it has proved itself no less exacting a master. Science has indeed, as Dr. Standen has reminded us, become the modern sacred cow. Morals and ethics have not kept pace with the development of science and technology. Thus, while we have become increasingly capable of liberating the powers of nature, we have not learned similar control of human nature.

We are in desperate need of a moral revolution to match the modern scientific revolution. In the words of Robert Hutchins, chancellor of the University of Chicago:

"Civilization can be saved only by a moral, intellectual, and spiritual revolution to match the scientific, technological, and economic revolution in which we are now living. If education can contribute to a moral, intellectual, and spiritual revolution, then it offers real hope of salvation to suffering humanity everywhere. If it cannot, or will not, then it is irrelevant and its fate is immaterial."

Here is where the Church-related college and the Church secondary school have their unique opportunity and mission. They will not be promoting a "moral, intellectual, and spiritual revolution" if their only religious emphasis is compulsory chapel or a

required course in "sacred studies." They will do so only if every subject is taught in its Christian perspective, as a part of the body of knowledge that leads to a right understanding of the relationship of man to man and of man to God. Only if the students come to understand life in those terms will they gain what Dr. Bell terms "a shrewd concept of what it means to be a human being."

Among the colleges and schools described in this issue, we believe that a growing number consciously foster this orientation. The essays submitted in our annual contest each year show an increasing awareness of what truly constitutes Christian education. There is a long way still to go; and the fact that a particular school is labelled as a "Church school" is not in itself sufficient guarantee that it is so oriented. But we believe that on the whole the Episcopal Church has reason to be proud of its secondary schools, and it is beginning to understand the importance of the Church-related college, too—though in the latter field we are far behind our Roman Catholic, Methodist, and Presbyterian brethren.

The Church has a right to look to its schools and colleges for leadership in the moral and spiritual revolution that is called for by so keen a secular educator as President Hutchins. And the schools, in turn, have a right to look to the Church for the undergirding of their effort to provide the kind of sound Christian education that will enable their graduates "to discriminate among values," and to put first things first in their own lives and in the communities and the nation in which they are to become the leaders.

Church School Essay Contest

THE LIVING CHURCH takes pleasure in announcing the opening of its eighth annual Church School Essay Contest. Students in all secondary schools related to the Episcopal Church are eligible, except members of the families of the staff of THE LIVING CHURCH or of employees of Morehouse-Gorham Co., publishers of THE LIVING CHURCH.

Subject for the 1951 contest is "My Vocation." As usual, contestants are free to take any aspect of the subject that they feel they can handle within the limit of 1,000 words or less. Thus a contestant might take as his topic: "My choice of a life work, and its religious significance to me." Or he could take "Why I intend to become a priest"—or a doctor, or nurse, or business man or woman. Or, without commitment as to specific calling, he (or she) might discuss how to determine what one's life work should be. The

GREETINGS

to
The Living Church



from a Church College which values highly the attention THE LIVING CHURCH draws in its semi-annual educational issues to the work of the Schools in the Episcopal Church.

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The Church Schools: A Missionary Frontier

By Dorothy Calvert Beck

Headmistress, Brownell Hall, Omaha, Neb.



THE Midwest is full of historic shrines where Episcopal schools once existed." These words were spoken by Dr. Heuss at a recent meeting of Church school heads. Their application stretches far beyond the geographic limitation of our central plains. They bid fair to prove the writing on the wall.

In the fervor of the early years of our American Church the founding of schools went hand in hand with the founding of parishes. A missionary district was established; a Church school was founded. There was no thought that the work of the one was not knit into the very vestment of the other. Support was there because the conviction of need was present.

These schools were not established to flounder. But increasingly as the pioneer feeling of mutual need and mutual assistance gave way before more sophisticated organization, a separateness developed. The energies of the churches were devoted to developing their own parish programs, and the schools became a thing apart. Gradually the original endowments dwindled or became exhausted. Without Church funds the schools increasingly had to rely upon their own devices for making ends meet. Tuition was raised to meet rising costs, and before anyone quite realized what was happening, the schools had achieved a financial distinctiveness which automatically

blocked incentive for further support. There it is still blocked. Church schools are private schools. Private schools are snob schools. The stigma clings. And under this stigma the true nature of the work of these schools has been lost sight of, even by Churchmen.

FROM "ISM" TO "ISM"

We are veering first this way, then that, in this mid-20th century. On the one hand we are turning to education as the great solution for all the problems of muddled man in a muddled world. On the other we are in the midst of a great searching of men's hearts for the security which comes from faith. We are filled with hope as we look at these paths which seem to lead us out of the chaos of our times. We fail to see that the first is a dead-end street without God as its sign post; the second, a mere will-'o-the-wisp glimmer leading to deeper marshes unless we build each step firm by a solid program for daily living.

We have already lost our way educationally. Although there is implicit faith in the power of our schools, public and private alike, to build character for the future, there is utter indifference as to whether it is Christian character that they are building. Under our present misguided interpretation of "the freedom of religion" we have barred God from most of our schools. The education which is to solve all ills is humanistic,



DRAMATICS: A scene from T. S. Eliot's *Murder in the Cathedral*, as given at Margaret Hall School, Versailles, Ky., May 20, 1950.

possibilities are, in fact, very wide, and we shall be lenient in permitting a variety of interpretation of the subject.

We hope that many schools this year will cooperate, as an increasing number do each year, by assigning this topic to all of their students at some appropriate time, and will send the best ones to be entered in the contest. While we have in mind generally students of the upper grades or forms in assigning the topic, there is no grade limit.

Essays submitted in the contest must be mailed not later than midnight, February 20, 1951. Each essay must be accompanied by a signed statement from a teacher that he (or she) has read the essay and believes it to be the original work of the student submitting it.

First prize will be a gold medal and \$100; second prize, a silver medal and \$50; third prize, a silver medal and \$25. Bronze medals will be awarded to the best entry from each participating school, and to any that may be accepted for publication or judged deserving of special recognition.

Entries should be addressed to THE LIVING CHURCH, Church School Essay Contest, 407 E. Michigan St., Milwaukee 2, Wis. It is desirable that they be typewritten, double-spaced, and they must be on one side of the paper only.

Winning essays (and perhaps some receiving honorable mention) will be published in our Church School Number next spring.

Hermon and Hiroshima

COMMENTING upon the fact that August 6th is the fifth anniversary of the dropping of the A-bomb on Hiroshima (August 6, 1945), the *Christian Century* of July 26th suggests that Christians and others "will observe the day with meetings at which prayers for peace will be offered."

Churchmen are fortunate in having liturgical provision for the occasion ready to hand in the Book of Common Prayer itself, especially as the day chosen for the atomic attack upon Hiroshima was the feast of the Transfiguration—though we doubt if this was realized by those responsible for that fateful decision.

Now—five years later—the Transfiguration comes on a Sunday, the date of this issue. In the collect for the feast we pray "that we, being delivered from the disquietude of this world, may be permitted to behold the King in his beauty," and in the Holy Gospel for the day are reminded that the Jesus of history is none other than the Son of God: "This is my beloved Son: hear him."

The late Dr. Burton Scott Easton used to tell the men at GTS that the Transfiguration means, essentially, that "you can't domesticate the Infinite." St. Peter wanted to do just that: to confine our Lord, with Moses and Elijah, in tabernacles, for the contemplative enjoyment of the three disciples. He re-

ceived a heavenly rebuff: "You can't do this to Him." The Son of God is part and parcel of Ultimate Reality, whose presence and operation know no bounds of either time or space.

We think it a happy coincidence in this connection that the World Council of Churches has chosen for the theme of its next Assembly in 1953 "the affirmation that Jesus Christ, as Lord, is the only hope of both the Church and the world." This, in substance, is the very affirmation that every Churchman made when he was confirmed. It may well serve for individual and corporate renewal, as Christians meet their Lord at His altar this Sunday.

There may seem to be little in common between Hermon (which some have supposed to be the mount of Transfiguration) and Hiroshima. Yet the message transmitted on Mt. Hermon ("This is my beloved Son: hear him"), if it be true, has a significance for all time: if it be really true that Jesus of Nazareth is uniquely "God's beloved Son," then the recognition of this truth on a global basis, and its application to every aspect of living, are essential preconditions to peace.



WE wouldn't want to argue with an advertiser, and doubtless the seminaries are right in their claim that "Good Parsons Don't Grow on Trees." But the good parson is very much like a tree. He is firmly rooted in the Faith of the Church. He has a solid core of learning and experience. He lifts his branches in blessing and shelters the weary who rest in his shade. He is of the order of tree whose leaves are for the healing of the people. And he is known by his fruits.

SOME OF THE BEST of them have rather rough bark, though.

OUR BOOK EDITOR, Fr. Simcox, has a good answer in his parish paper to the question, should a priest be called "Mister" or "Father"? He answers: "Simple courtesy would seem to dictate that a priest be addressed by the title he happens to prefer. If he does wish to be called 'Father' it is because he wants that formal recognition of his priestly profession, which is the most important fact about him. This title serves further to keep both priest and people mindful of what is the true and proper relationship between them. Those who sincerely believe that no professional titles should be used ought to be consistent and call medical doctors, professors, etc., plain 'Mr.'"

SUGGESTS a couple of limericks:

A Dr. who never would bother
To speak of his rector as Fr.
Grew hot as a blister
When he was called Mr.
And stirred up a terrible pother.

A parson whose flock called him Mr.
Once married a vestryman's Sr.
She said, "Now we're wed
May I just call you Ed?"
Which made him so happy he Kr.

Clifford P. Morehouse

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Gladstone, N. J.



CONGRATULATIONS: *Jan Ernest Winter, former member of Hitler's Youth Movement, whose parents disagreed with Nazi policies and became settled in this country, is congratulated on his graduation from St. Andrew's School, Tenn., by the Rev. Bonnell Spencer, OHC, Prior.*

atheistic. "Private" schools stand alone in their right to have God for their core-curriculum. Such a right is worth fighting for.

Yet if even that education is to have sustaining power, it must do more. It is not enough that our young people have a general sense of God as the Fountainhead of all living. They need a definite commitment to a definite type of worship to hold them through the mental and moral growing pains of adulthood. Granted that we are in the midst of a tremendous religious revival. These religious gropings are largely amorphous and undirected. They find expression in vague reading of vaguely spiritual books rather than in church attendance. As Mr. Kenneth Miller said in a recent article in *The Saturday Review of Literature*, "How to gear these people into the life of organized religion is the most important item of unfinished business on the agenda of the Church." Unguided they will drift from ism to ism. And the last state of those men is worse than the first.

MAKING OF A PATTERN

This is where the Church school fits in. Here are young people who are being educated; here are young people who are crying for direction of but half-realized religious yearnings; here are young people having those yearnings discussed in the workaday world of school and brought into focus in a specific worship pattern. And they are not ready-made Churchmen by and large.

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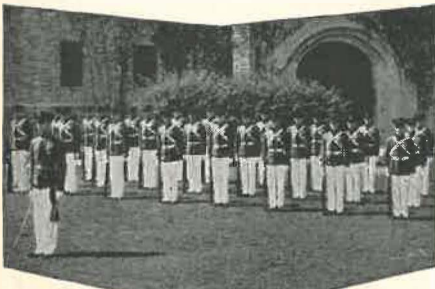
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The Headmaster

educational practices. In most instances the Episcopalians are not even in the majority. Yet all—Episcopalians, non-Episcopalians, non-Christians alike—are exposed to the liturgy and teaching of our Church.

We know the value of our worship service in holding the hearts and minds of our own people. We work hard to bring its influence into the lives of others. We are particularly eager to reach the young, especially those youngsters who either belong to no church or who have grown careless about eternal things. But it is not easy. These are the children who never come to church of their own accord, who are shy of taking the first step even with a friend. Yet numbers of them are the children who enter our Church schools. Think of such a group. Then think of the impact upon them during their most impressionable years of daily use of the prayer book, of familiarity with the services of our Church, of knowledge of the great creedal truths.

A pattern is made, and the pattern so established is carried out beyond the walls of the school. Parents become interested in the interest of the child. Check how many adult confirmations have had their source in, "Jane wants to join the Church. Her father and I think we would like to come in with her." Inquire how many converts have first found that they were "Episcopalians at heart" in an Episcopal school. Then ask yourselves, Is this worth preserving?

MISSION SIDE OF ENVELOPE

"Of course it is worth preserving, but how can we ask our people to support a private institution? Where would you put it? on the Mission side of the envelope?" Which brings us round, full-

circle, to the old question of fees. We know that all education costs money, though we tend to remember sums printed in a catalogue and forget those hidden under taxation. We must recognize, however, that to function at their best, Church schools cannot live by fees alone. Increased tuition means increased exclusiveness; increased exclusiveness means death. It may come through inanition; it may come through absorption into the scheme of federally controlled agencies; but come it will. The fact that the Roman Catholic Diocese of New York already subscribes more to the support of its educational program than the whole Episcopal Church should give us pause. Let us admit our Church schools into the "Mission" side of the envelope—support their religious program; endow scholarships to broaden their base; then see where we stand.

This is a great and good land of ours, but it is not so great nor so good that we can afford to lose one spark of Christianity. If we are to remain free, we dare not lose one. Without God at the center of children's lives we are educating slaves—slaves to man-made commandments, to false ideologies, slaves



even to our vaguely dissatisfied yearnings toward a better life. Church schools can help crystallize those yearnings and point them the way they should go. Give them support for what they are—missionary institutions. Give them support that their contribution to the great crusade for one world in Christ may not die in swaddling bands.



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Quiet Glory

(Continued from page 9)

sleep" in the presence of the Transfiguration. The thing is crystal clear in the light of all that came after. The Transfiguration was to signify that the Christ was the true Son of God, and that, whether we find His Cross a scandal or not, we may be sure that God owns Him and that in Him God is well pleased.

But Christ came to share His glory, to communicate it to as many as will receive Him. And some souls through the

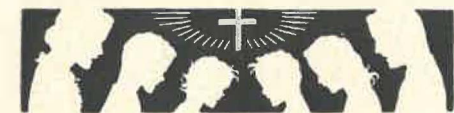
glory. The philosopher Carlyle once said:

"It is a sad but sure truth that every time you speak of a fine purpose, especially if with eloquence and to the admiration of bystanders, there is the less chance of your ever making a fact of it in your own poor life."

The moment one begins to speak of his own "fine purpose" the glory is departed. There must be not only silence concerning it, but even unconsciousness of it in the glorified person. He must not *know* that his face shines. There is nothing strange about the reason for this. The glory is a "given," not an achievement. You cannot cultivate it; you can only receive it. And you receive it only through such living communion with Him who is the source of the glory that your consciousness is of Him and not of yourself.

Some years after the mystery up in the mount, two of those present—Peter, who had been so stupid, and John—were apostles of the King of Glory. Of them it could be said (Acts 4:13) that the world "took knowledge of them, that they had been with Jesus." These are different men from the gaping dunderheads of the previous scene. And no wonder! They have been with Jesus now—and on His terms. Peter has learned at last not to make a deal with His Master, not to tell Him what and what not to do. And now he wists not that *his* face shines. It was the quiet and unconscious glory; but it is further written that these men were turning the world upside down.

It is ever so. The quiet glory transforms as it transfigures. And its mystic flow through the succession of the saints is filling the whole earth.



ages have both beheld and received His glory; and when they have, they too have been transfigured.

It is a quiet glory with which they are transfigured. We of our generation did not know Dr. Peabody of Harvard. We have only his epitaph. But it tells us enough: his was the quiet glory. He *wist not* that his face shone.

One of my parishioners in my first mission charge was a lady who had been completely paralyzed with arthritis for at least twenty years. She was still young. Perhaps a half-century of complete physical helplessness confronted her. It happened that she had a beautiful face; but the beauty of the face was an accident. It could have been the ugliest face imaginable, and it would still have been true of her that she wist not that her face shone. I think if you had told her she was a saint she would have considered it the best joke she had heard in months. But we who knew her well knew why her face shone.

By its quietness you may know that

SAINT MARK'S SCHOOL

Southborough, Massachusetts

Founded 1865

- A Church boarding school for boys in grades 7 - 12 inclusive
- Ratio of faculty to boys 1:7
- Full tuition \$1680 annually
- Extensive program of scholarship aid

William W. Barber, Jr.,
Headmaster

The Mercersburg Academy

One of America's great boys' schools—nearly 10,000 boys from every state and 30 nations prepared for higher education since 1893.

Essential aims are development of Christian character, thorough scholarship, vigorous health—basic values whether a boy continues his education or enters his nation's service. Effective study habits acquired under teachers mindful of each boy's individual needs and abilities. Summer session.

Outstanding in beauty, Mercersburg's 300-acre campus and plant include science laboratories, hobby rooms, 8 spacious playing fields, and gymnasium equipped for all sports. *Catalogue.*

CHARLES S. TIPPETTS, Ph.D., Litt.D.
HEADMASTER
MERCERSBURG, PENNA.

NORTH WESTERN MILITARY AND NAVAL

ACADEMY

Lake Geneva, Wisconsin

The Rev. James Howard Jacobson
Superintendent and Rector

An outstanding military college preparatory school for boys 11 to 18, grades 7 through 12. Fireproof buildings, completely new and modern science department, excellent laboratory and academic facilities, 90 acre campus with extensive lake shore frontage. Envidable year 'round environment. All sports, including riding and sailing. Accredited. Summer Camp. Write for catalogue, 555 South Lake Shore Road.

THE MALCOLM GORDON 1927 SCHOOL

In the Historic Highlands of the Hudson
Overlooking West Point

The School for the Younger Boy

Ages 8-14

A link between the home and the large preparatory school. Gives careful training in scholarship and extra-curricular activities. Individual attention. Exceptional health record. 50 acres. Turf playing fields. Outdoor ice skating rink. Boys attend St. Philip's in the Highlands. The Rector, the School Chaplain, holds Vesper Services at the School. Short daily Vespers.

MALCOLM KENNETH GORDON,
Headmaster
GARRISON-ON-HUDSON, NEW YORK

* MANLIUS *

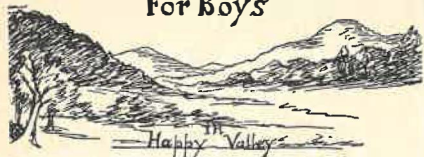
Accredited college preparatory and 7th and 8th grades. Military. ROTC. Tutorial assistance included. Close supervision of study. Students grouped according to scholastic ability. Fall, winter, spring sports programs.

In beautiful central New York. Considered the diocesan school of the Diocese of Central New York. 125 acre campus.

For "Tutorial Method" and Catalog,
address:

ROBT. D. WEEKES, Dir. of Admissions
MANLIUS SCHOOL
Manlius, N. Y.

The Patterson School For Boys



Episcopal School in Blue Ridge Mountains of Western North Carolina. Accredited. Grades 6-12. 41st year. 1300-acre estate. New gymnasium. Sports. Low cost.

For information, write:

George F. Wiese, Supt.
Legerwood, N. C.

COLLEGE TYPING
PREPARATORY FORESTRY
INDUSTRIAL ARTS — AGRICULTURE

ST. PAUL'S SCHOOL

Garden City, Long Island; N. Y.

A Church Boarding School for boys. Est. 1877. Small class plan, sound scholarship work. College preparation. Boarding dept. from 5th grade through high school. All sports and activities. Fully accredited. Catalogue. St. Paul's School, Box L, Garden City, L. I., New York.

ST. PETER'S SCHOOL

Peekskill

New York



College preparatory for boys. Grades VIII to XII. Remedial Reading. Music, sports, social activities, and home life in addition to sound academic and religious training. Self-help plan. Country setting 40 miles from New York.

Established 1938

The Rev. Frank L. Leeming,
Headmaster

EDUCATIONAL

SEMINARIES

38 Graduated at Virginia

The 127th commencement exercises of Virginia Theological Seminary were held on June 8th in the seminary chapel.

Thirty-eight members of the senior class were graduated; 28 of them received the degree of Bachelor in Divinity.

The honorary degree of Doctor in Divinity was conferred upon:

Bishop Claiborne, Suffragan of Alabama; the Rev. Richard H. Baker, rector of the Church of the Redeemer, Baltimore; the Rev. Chas. W. F. Smith, rector of St. Andrew's Church, Wellesley; and the Rev. F. Craighill Brown, dean of the Theological School of the University of the South. The degree of Master of Sacred Theology was awarded the Rev. Darby Betts, former rector of St. Clement's Church, Alexandria.

COLLEGES

Father and Son Honored

Philip Zabriskie, who gave one of the two commencement addresses at Princeton on June 13th, was salutatorian of the class and received a Rhodes scholarship. Mr. Zabriskie was chairman of the Episcopal National Youth Convention at Oakland, Calif., last fall, and was also the Episcopal youth delegate to the World Council meetings at Amsterdam.

At the commencement exercises the honorary degree of doctor of divinity was conferred upon Mr. Zabriskie's father, the Very Rev. Alexander C. Zabriskie, former dean of Virginia Seminary.

Among the other honorary degrees



PHILIP ZABRISKIE and his father receive honors from Princeton.

RECTORY SCHOOL POMFRET, CONNECTICUT

A Church Boarding School for Boys from six to fifteen

An environment for boys which complements the home as an agency for their all-round development and spiritual growth.

Catalogue sent upon request.

John B. Bigelow, Headmaster
Rev. Robert H. Parkes, Chaplain

ST. STEPHEN'S SCHOOL FOR BOYS

ALEXANDRIA, VA.

Grades 3 thru 12 (Day School)

College Preparatory

Under the Church School
System of the
Diocese of Virginia

Address

The Rev. Edward E. Tate, Headmaster
2405 Russell Rd.

Alexandria, Va.

THE WATKINSON SCHOOL

Hartford, Conn.

Established 1859

Grades 6-12

A College Preparatory Boarding and Day School for Boys. Tuition — \$500-\$800 according to financial ability. The School is designed to give the best in education at minimum cost. Accredited.

Enrollment 90. Faculty 9.

Rev. Nicholas M. Feringa
Headmaster



YOUTH CONFERENCE: At Voorhees School and Junior College, Denmark, S. C.

awarded was an honorary doctorate of divinity to Dr. W. A. Visser 't Hooft, executive secretary of the World Council of Churches.

Commencement at Gambier

The commencement of Kenyon College and Bexley Hall was held at Gambier on June 12th. One hundred and thirty-six men were graduated from Kenyon, the largest class in history, and 12 men were graduated from Bexley Hall.

Fr. Ward Appointed to Miami

The Rev. William Ward, for the last five years Episcopal student chaplain at the University of Illinois, has resigned to accept appointment as representative of the Episcopal Church at the University of Miami, diocese of South Florida.

Last June the quality of his work at Champaign was officially recognized by the University. Courses given by him at Canterbury House were authorized for credit toward the B.A., B.S., and education degree.

Announcement has not yet been made of who will succeed Fr. Ward at Illinois.

SECONDARY

New Rector for Iolani

The Rev. Charles A. Parmiter, Jr., who for the past year has been a master

at St. Paul's School, Concord, N. H., has been appointed rector of Iolani School, Honolulu, T. H. He and Mrs. Parmiter, with their daughter and son, were expected to arrive in Honolulu the first week in August.

Mr. Parmiter received his M.A. from Clark University, and has done graduate work in education at both Harvard and Boston University. He had had 11 years experience in teaching in high schools of Massachusetts before entering the ministry in 1944. He was born in Genoa City, Wis., in 1911.

How to Beat a False Rumor

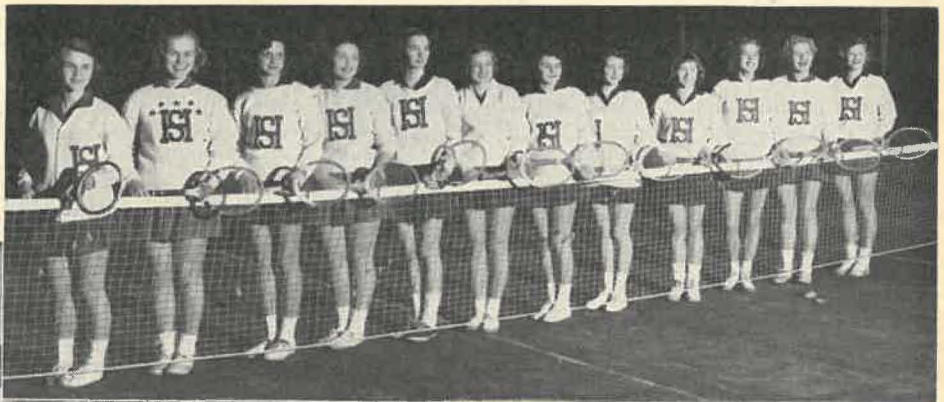
Margaret Hall School, Versailles, Ky., is campaigning to raise its endowment fund from \$10,000 to \$500,000.

It is reported at the school that false rumors that the school was heavily endowed have impeded the giving of gifts and legacies to the school.

The goal of the chapel fund is \$25,000. This will be used for a simple chapel, exclusive of furnishings.



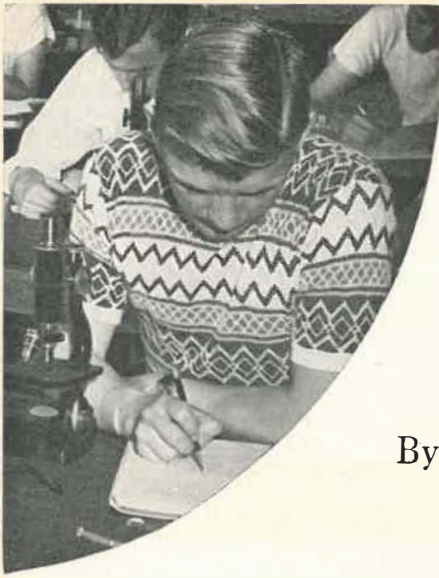
WINTER: Off on the skis at St. Mary's-in-the-Mountains, Seven Springs, Littleton, N. H.



SPRING AND FALL: Tennis at Stuart Hall, Staunton, Va.



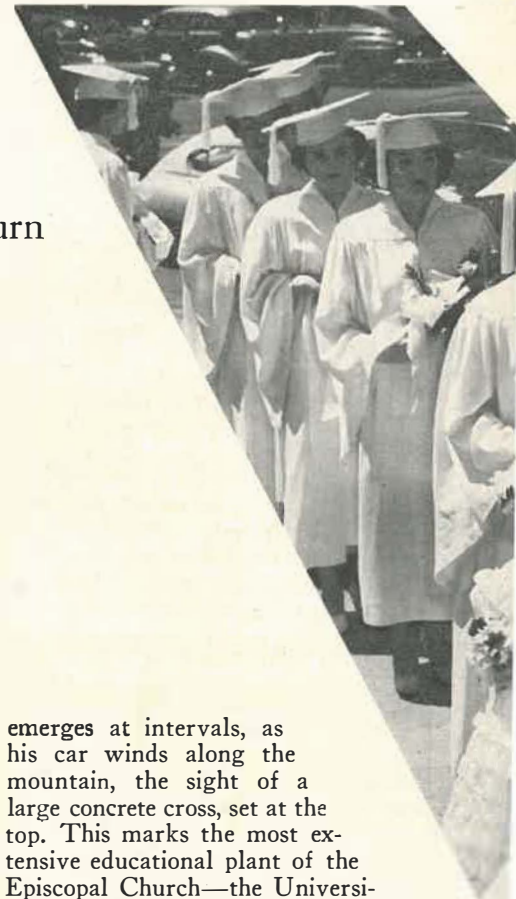
ON A HOT DAY: . . . and a swim in the pool.



Centers of Light

By the Rev. Francis C. Lightbourn

Managing Editor of THE LIVING CHURCH



ON an illuminated globe-map the Church's schools would show up as some two hundred pin-points of light scattered over continental United States and places as far apart as Alaska and Nicaragua. In this stellar galaxy in reverse, the thickest constellation would appear in the east, stretching from New England, through the middle Atlantic states, down into the Virginias and Carolinas—a miniature milky way, aglow with centers of light and learning.

As one moves from the eastern seaboard toward the middle west and west, the pattern thins out, though here and there represented by clusters and individual units extending as far as to the Pacific coast.

Before embarking upon a tour of the Church's educational institutions, we should perhaps explain what is meant by a Church school. The term is necessarily an elastic one, since among the schools so designated there are various degrees of affiliation with the Church. These extend anywhere from out-and-out Church ownership and control to the mere fact that the headmaster of an institution calling itself "nonsectarian" may be a priest of the Church. Most of the schools in our survey are controlled by the Church, either through a parish, a diocese, or a group of dioceses, or directly by the general Church. Borderline cases we have tried to indicate by some relevant statement. We know of no school that restricts its benefits exclusively to Churchmen, but we have tried to include only those with an emphasis on the religion of the Prayer Book.

CHURCH COLLEGES

Churchpeople about to send a son or daughter to college do not always realize that there are a dozen or more colleges in various parts of the country affiliated in some way or other with the Episcopal Church.

Beginning our tour in the east, we find in New England Trinity College,

Hartford, Conn., a venerable institution for men founded in 1823, and maintaining a close relationship with the Church. Trinity offers liberal arts, pre-professional, science, and pre-engineering studies. Dr. G. Keith Funston is the president, and the Rev. Gerald B. O'Grady, Jr., the chaplain.

Oldest men's college continuously associated with the Episcopal Church is Hobart College, established as Geneva Academy in 1796, later known as Geneva College, then renamed Hobart in 1852, in memory of the third Bishop of New York, the Rt. Rev. John Henry Hobart.

With its campus adjacent to Hobart, William Smith College (for women), established in 1908, offers the same degrees, and shares the same faculty, library and laboratories. Dr. Alan W. Brown is president of both Hobart and William Smith Colleges, and the Rev. David R. Covell, chaplain of Hobart.

At Annandale-on-Hudson we stop to visit Bard College (formerly St. Stephen's), a coeducational college of liberal arts and sciences "historically associated with the Episcopal Church." Bard has a unique system of vocational workshops, and its proximity to New York gives students exceptional advantages. Its new president, Dr. James Herbert Case Jr., assumed his duties July 1, 1950.

Moving down into the southern states, we arrive in Raleigh N. C., at the only Church-sponsored educational institution for Negroes which provides a liberal arts curriculum—St. Augustine's College. Affiliated with the American Church Institute for Negroes, St. Augustine's is coeducational and offers music, business administration, secondary teacher training, prerequisites for social workers, and nursing education in conjunction with St. Agnes' Hospital. The president is Dr. Harold L. Trigg.

As one continues on the highway via Nashville toward Chattanooga, and approaches the Cumberland plateau, there

emerges at intervals, as his car winds along the mountain, the sight of a large concrete cross, set at the top. This marks the most extensive educational plant of the Episcopal Church—the University of the South. Its 10,000 acres make the campus of the University of the South the largest in the world.

Located in the village of Sewanee—the only village owned by the Church—the University of the South includes a liberal arts college for men and a theological department. The latter is unique in sponsoring a graduate school of theology of five weeks' duration each summer, in which it is possible for parish clergy to work toward an advanced degree in theology during their vacations. The university also operates a graduate school of music and the Sewanee Military Academy, the latter founded in 1868 to provide liberal arts preparation and military training.

The University of the South is the property of the Church, under direct ownership and control by 22 southern dioceses. Bishop Mitchell of Arkansas is the chancellor and Dr. Boylston Green the vice chancellor (president).

A college of which the Episcopal Church has just taken over ownership is Daniel Baker College, located at Brown-

The picture in the center is of a commencement procession at Rowland Hall, Salt Lake City, Utah. Those in the corners shows students working in the laboratory at Carleton College.

T AND LEARNING*

wood, Tex., within 25 miles of the geographical center of the state. It offers courses leading to the degrees of Bachelor of arts, Bachelor of Business Administration, Bachelor of Science and Bachelor of Science in Education. Founded in 1889 by Dr. B. T. McClelland, Daniel Baker College



Canterbury College, Danville, Ind. Established as Central Normal College in 1878, reorganized and incorporated in 1946 under the control of the dioceses of Indianapolis and Northern Indiana, Canterbury is a coeducational liberal arts college, offering the B.A. degree only, with majors in the arts and science fields, but with particular emphasis upon Christian education. Its president is the Rev. Douglas R. MacLaury.

Not a Church college, but one in which the influence of the Episcopal Church is strong, is Ripon College, Ripon, Wis. Its president, Dr. Clark G. Kuebler, is one of the leading laymen of the Church. Ripon is a small coeducational college with an exceptionally able faculty, offering a variety of liberal arts courses. Another Wisconsin college closely related to the Church, though not strictly a Church institution, is Milwaukee-Downer College for women.

Farther west is still another college not strictly under the auspices of the Church, but with a certain affiliation—Carleton College, Northfield, Minn. Carleton is a coeducational liberal arts college offering courses in 22 departments. Its faculty is made up of over one hundred teachers from the best American and foreign universities. Situated on a campus of exceptional beauty, Carleton has recently erected a new functional art building, Boliou Hall, in which the exhibit panels "can be moved into any grouping and at any angle for the best possible display of special exhibits." President of Carleton is Dr. Laurence M. Gould.

Trinity, Hobart, Kenyon, and the University of the South, with the old St. Stephen's (now reorganized as Bard College) used to be considered the five Church colleges—all of them being for men. Though Bard is less closely connected with the Church than was St. Stephen's, and though the others are all going strong, the picture has widened out, as our survey shows. College education under varying degrees of Church

* Title taken from illustrated brochure recently put out by Hobart and William Smith Colleges, Geneva, N. Y.

The article is based upon information obtained from *A Handbook of Private Schools* (1948-49), by Porter Sargent (corrected and supplemented by the schools themselves) and from the 1950 LIVING CHURCH ANNUAL.



affiliation is now available for women as well.

It should also be noted that many colleges not connected with the Church have nearby student centers under Church auspices, and nearly all have priests assigned as chaplains to Episcopal students. A list of student chaplains and church workers may be found on pages 68-79 of the 1950 LIVING CHURCH ANNUAL.

SECONDARY SCHOOLS FOR BOYS

1. *New England.* Our tour of Church secondary schools will be more extensive, since these far outnumber the colleges. But we may well begin with New England, since the traditional educational interest of this section is reflected in the number and quality of the schools there located.

Most northerly of the Church's boys' schools in New England—if not in the entire country—is Holderness School, Plymouth, N. H., established to provide secondary education for boys from families of moderate means. In New Hampshire also is a school where for long the boys played cricket rather than baseball: St. Paul's School, Concord, founded in 1856 with the Rev. Henry Augustus Coit as its first rector. One of the largest of the Church schools, St. Paul's has an enrollment of over 400 pupils; about 20% receive scholarship aid toward their education.

A school with a sliding tuition scale—averaging \$1580 a year—in accord with the parents' ability to pay, is Kent School, Kent, Conn. Begun in 1906 in a farmhouse by the Rev. Frederick H. Sill, OHC, it adopted of necessity the self-help plan, which has since been taken over by many other schools.

Though founded by Fr. Sill in 1923, South Kent School, South Kent, is an entirely separate institution and always

came under the jurisdiction of the Church at the beginning of the summer session of this year. It is at present owned by the diocese of Dallas, but the board of trustees, composed of men from all over the state of Texas, hope to make it an institution jointly owned and operated by the three dioceses and two missionary districts in the state.

Incorporated in 1824 and located at Gambier, Ohio, is Kenyon College, a Church college for men providing the usual liberal arts curriculum. Dr. Gordon K. Chalmers is the president of this college, which has long been the center of the Church's culture in the Middle West. In connection with Kenyon and housed in a charming Tudor-style building is Bexley Hall, theological department of Kenyon, of which the Very Rev. Corwin C. Roach is dean.

One of the newer Church colleges is

A Travelog of the Church Schools

GIRLS

ALL SAINTS' SCHOOL

For Girls

SIoux FALLS, SOUTH DAKOTA

An Episcopal boarding and day school with sixty-four years of successful service to families who desire for their daughters a sound training in school work and a wholesome life amidst cultural surroundings. College preparatory and complete high school curriculum. Residence department, ages 9-19.

Attractive campus, rich traditions, capable staff, moderate tuition.

For information write to

Miss Claudia C. Dorland
Principal

ST. ANDREW'S PRIORY

Queen Emma Square
Honolulu 13, T. H.

An accredited Episcopal Day School with an age range of 7-18 and a grade range of 2-12. General High School Graduation, College Preparatory and Business Courses. Special emphasis placed upon Christian Education for every scholar—Chapel services.

For Information Address:

Sister Marion Beatrice, C.T.
Sister-in-Charge

FOUNDED 1868

All Saints' Episcopal

For girls. Accredited 2 yr. college, 4 yr. high school. High academic standards. Situated in historic Vicksburg National Park. Near Natchez. Separate music and art departments. All sports, riding. For view-book and bulletin, address:

The Rev. W. G. Christian,
Rector
Box L, Vicksburg, Miss.

When writing schools whose advertisements appear in this number—please mention THE LIVING CHURCH!



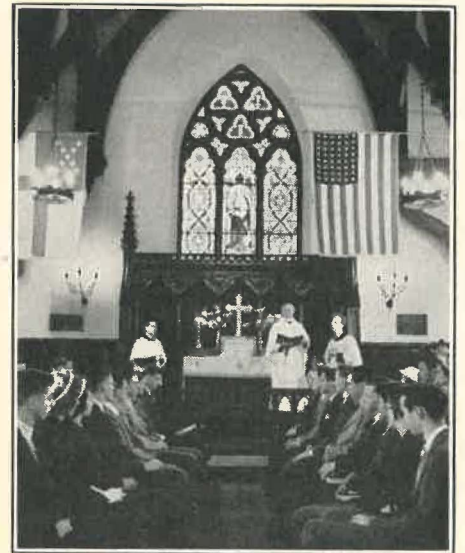
MAY DAY: The Queen and her court (St. Anne's School, Arlington Hts., Mass.).

has been, despite popular misunderstanding to the contrary. Both schools are college preparatory, with grades eight through twelve.

Doubly blessed with Church schools is Pomfret, Conn., in which are located both Pomfret School and The Rectory School. Through a five-year course of study Pomfret aims at "a well-rounded educational experience," and offers "a variety of fields in which a boy may try his strength." The Rectory School, so named from its origin in 1920 "as a little tutoring group in the home of the Rev. F. H. Bigelow," offers courses designed to fit the pupil for entrance to secondary schools. Listed as undenominational, but with the Rev. Seymour St. John, a graduate of Virginia Theological Seminary, as its head, the Choate School, Wallingford, Conn., emphasizes the adaptation of courses to the individual's developing need. Watkinson School, Hartford, Conn., was founded in 1859 but reorganized in 1945 under its present headmaster, the Rev. Nicholas M. Ferlinga. Another school that began in a modest way on a farm, but has spared nothing to develop the highest standards, is Wooster School, Danbury, Conn., "dedicated to making men out of boys through Christian environment and teaching and a program of simplicity and hard work." Located also in Connecticut, in the "old New England village of Salisbury," is Salisbury School, whose present headmaster, the Rev. George D. Langdon, came after 19 years as chaplain and instructor in Latin and Greek at Pomfret.

In Rhode Island, Church schools for boys are under the patronage of St. Andrew, St. Dunstan, St. George, and St. Michael. St. Andrew's School, vocational and college preparatory, was established in 1893 and is located at West Barrington. St. Dunstan's is at Providence—a choir school affiliated with the parishes of St. Martin's and Grace. St. George's, situated at Middletown "on a hill overlooking the ocean, three miles

from Newport," with one of the most beautiful chapels of any American school, is "small enough to study effectively the needs of each student, large enough to provide the competition necessary for the development of self-confidence and maturity," and offers special opportunity to the student to progress as fast as his abilities will allow. St. Michael's School is at Newport, under the sponsorship of the diocese of Rhode Island. Also rich in four boy's schools under the auspices of the Church is another New England state—Massachusetts. Oldest of these is St. Mark's School, Southborough, established in 1865—a school in which "all activities are carried on under one roof." Groton was established in 1884 by the late Dr. Endicott Peabody. Groton School seeks to maintain a high scholastic standard, and above all to cul-



WORSHIP: The reading of the Epistle at the Holy Eucharist, St. John's Chapel of Hobart and William Smith Colleges, Geneva, N. Y.

tivate, through the Christian Faith, a sense of personal and social obligation toward the community and the world. Probably its most famous graduate was Franklin Delano Roosevelt. Brooks School, North Andover, founded in 1927 and named in honor of Phillips Brooks, a one time resident of North Andover, and Lenox School, Lenox, founded in 1926, are young by comparison with Groton and St. Mark's, but are well established. The founding of Lenox was stimulated by the province of New England, and it is the provincial school for boys. Its board of trustees includes a trustee representing the province, who serves three years.

2. Middle Atlantic States. A Church school nearly two and a half centuries old is Trinity School, New York City (at 139 W. 91st St.)—one of the oldest, if not the oldest, in the country. Established in 1709 by the "Venerable Society for the Propagation of the Gospel in Foreign Parts," and having for its aim

the education of both sexes "in piety and useful learning," it began in the tower of Old Trinity Church, but has since moved uptown and from 1898 has been exclusively a boys' school. The boarding department, organized in 1943 in one of the former St. Agnes buildings, was transferred in 1947 to Pawling, combined with the former Pawling School and is now known as Trinity-Pawling School, which gives scholarships to worthy candidates.

In a city the size of New York, with some of the largest churches in the country, it is natural that there should be choir schools. These offer education at a lower figure than other schools, in return for which the boys sing at the services on Sundays. In New York, the Cathedral of St. John the Divine operates a choir school, under the direction of the Rev. James Green as headmaster. St. Thomas' Church also maintains a choir school.

Crossing East River into Long Island, one comes to St. Paul's School, Garden City, a diocesan institution essentially college preparatory, under the Rev. Canon Ernest Sinfield as headmaster and chaplain.

New York State is well supplied with Church Schools, to be found at various points. Already mentioned is Trinity-Pawling School, Pawling. Malcolm Gordon School, Garrison-on-Hudson, taking boys aged 8-13 (grades 3-8), is preparatory to secondary schools. St. Peter's School, founded 1938 at Peekskill, N. Y., emphasizes Church teaching and operates on a self-help system. It has become famous for its glee club, which last year traveled nearly 25,000



PROCESSION: *The Corpus Christi Procession, June 15th, of the Priest's Institute of the Midwest, winding its way through the grounds of the former Racine College, Racine, Wis., now a retreat and conference center operated by the Sisters of St. Mary (L. C., July 2d.)*

BROWNELL HALL

EPISCOPAL

The First Girls School of the Northwest

Nursery School Through High School
Accredited to all Colleges and Universities

Outstanding College Preparatory Work
Art — Drama — Music — Sports

A modern program for the modern girl, built on the proud heritage of over eighty-five years.

Dorothy Calvert Beck, Headmistress
WA 2889 Omaha 3, Nebr.

St. Anne's School

Charlottesville, Virginia

Episcopal school for girls, emphasizing College Preparation.

Music, Art, Dramatics, wide sports program.

Riding in excellent hunting country.

Modern buildings on 23 acre campus in foothills of Blue Ridge.

Separate dormitory for younger girls.

Mrs. T. L. Randolph, M.A.
Headmistress

BURD SCHOOL

4226 Baltimore Ave.,
Philadelphia 4, Pa.

MISS CHARLOTTE U. DAY,
Directress

Endowed, homelike dwelling for normal, fatherless girls. Accepted at four years of age, attend public school and kept until completion of secondary education. College, professional and vocational education as ability warrants. Catalog on request. Trustee: corporation of St. Stephen's Church, Philadelphia.

The Bishop's School

La Jolla, California

A Resident and Day School for Girls
Grades Seven through Twelve

College Preparatory
and General Courses

ART — MUSIC — DRAMATICS

Twenty-Acre Campus
Outdoor Pool

Tennis, Hockey, Basketball, Riding

The Rt. Rev. Francis Eric Bloy
President of Board of Trustees

Caroline S. Cummins, M.A.
Vassar College Headmistress

Cathedral School of St. Mary

Garden City, Long Island, New York

A boarding and country day school for girls. Nursery School, Kindergarten, Elementary School and High School. Separate residence for girls from 10-14 years of age. All sports including riding.

Tuition for day school — \$200 - \$550
Tuition for boarding school — \$1500

School is open for visitors from 9 to 5 daily. Write or telephone Garden City 7-1061.

MARION REID MARSH, M.A.,
Principal

St. Catherine's School

Richmond, Virginia

Member of Church Schools in the Diocese of Virginia

An Episcopal Boarding and Day School for Girls in suburb of Richmond; Kindergarten and Grades I to XII. College preparatory course with graduates in leading Eastern colleges. Music—Art. Attractive fire-proof buildings. Riding all year; other outdoor activities and swimming pool.

Susanna L. Turner, A.B., M.A.
Headmistress



TEA: Two faculty members and five students (St. Mary's Hall, Burlington, N. J.)

ST. FAITH'S SCHOOL

Saratoga Springs New York

Boarding and Day School for Girls. Grades III to XII. College preparatory and general courses. Home life and extra-curricular activities in addition to sound academic and religious training.

Established 1890

For complete information, address:
CHARLES B. SHAYER, B.S. in Ed.,
M.A. Principal

miles (as far west as Cincinnati.)

Schools also located in the state of New York are Darrow School, New Lebanon, DeVeaux School, Niagara Falls, Hoosac School, Hoosick, Manlius School, Manlius. DeVeaux; after 90 years' experience with the military system, has now changed to civilian status.

St. Bernard's School, Gladstone, N. J., observed its 50th anniversary this year, and is completing the construction of a \$125,000 dormitory, which will accommodate 44 boys, a married master, and a new science laboratory. Morristown School, Morristown, "set in the wooded hills of northern New Jersey,"

emphasizes high academic standards combined with close personal touch. Also located in New Jersey is Freehold Military School, Freehold.

A venerable school fast pressing on to its 200th anniversary is the Episcopal Academy, Overbrook, Pa., a suburb of Philadelphia, founded in 1785 by Bishop White.

It is the second oldest and largest prep school under Church auspices, with over 600 boys. Over 6500 boys from old Philadelphia families have attended the Academy since 1850. Barely over a century old is St. Peter's Choir School, founded 1834, two years before Bishop

The HANNAH MORE Academy

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81st



Year

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Beautiful Lake Shore Campus.

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For Catalog Address:

Box LC KENOSHA, WIS.

White died. Of comparatively recent origin by contrast, but the recipient of distinction since its establishment in 1928, is Valley Forge Military Academy, of whose graduates 2600 served as commissioned officers in World War II.

Other schools located in the state of Pennsylvania, which enjoy at least a connection with the Episcopal Church, include the following: Church Farm School, Glen Loch, Meadowbrook School, Meadowbrook, and Mercersburg Academy, Mercersburg.

A Church School into which Felix Du Pont put three million dollars is St. Andrew's School, Middletown, Del., established in 1929. The Rev. Walden Pell, II, D.D., has since 1930 been headmaster of St. Andrew's School.

Maryland has two Church schools for boys: St. James' School, St. James (a diocesan institution), and St. Paul's School for Boys, Baltimore. They have both recently passed the century mark, St. James' having been founded in 1842, and St. Paul's in 1849. Both are college preparatory.

Representing the Church's provision for secondary education of boys in the nation's capital is St. Albans School, Mount St. Alban, Washington, D. C. Founded as the National Cathedral School for Boys, St. Alban's has the use of the 57-acre close of Washington Cathedral overlooking the city and the hills of the Potomac.

3. *South Atlantic States.* Crossing the Potomac into Virginia, rich in Church tradition from colonial days, one visits the Episcopal High School at Alexandria, established in 1839.

The curriculum offers advanced courses in Mathematics, Latin, and English, as well as a three-year course in Classical Greek.

Also in Alexandria is St. Stephen's School, established 1944, which prepares

students primarily for college study. Another Church school for boys is located in Richmond, St. Christopher's, founded 1911, which is headed by the Rev. John Page Williams, an alumnus of the school and a former master at Groton. Christchurch School for Boys, Christchurch, Middlesex County, is one of the corporation "Church Schools in the Diocese of Virginia" (see under girls' schools).

A school where the boys do all of the work except the cooking is Christ School, Arden, N. C., founded in 1900 by the late Rev. Thomas C. Wetmore for local mountain boys, but since grown to larger proportions. Bishop Boynton, recently elected Suffragan of New York, was chaplain at Christ School 1933-39. Also in North Carolina, located at Legerwood and founded in 1909, is Patterson School—tuition "\$500 plus duties."

Charleston, S. C., the "city of churches," boasts of Porter Military Academy, a church school established in 1867, at the close of the civil war.

4. *South Central States.* At St. Andrew's—just a few miles from Sewanee—is St. Andrew's School for boys, run by the Order of the Holy Cross. Although a small school, St. Andrew's possesses a library rated among the best in the mid-south association.

Taking off from the highlands of Tennessee, we come to Dallas, Tex., where the Church operates St. Mark's School, formed by a recent merger of Texas Country Day School and the former Cathedral School for Boys.

5. *East North Central States.* One of the oldest boys' schools in its part of the country is Howe Military Academy, Howe, Ind., founded in 1884. Along with greatly increased emphasis on educational standards, the original object of the school is retained—the "training of Christian gentlemen." Visiting Howe to-

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day one finds "265 cadets from ages 10 to 18 carrying on an active program of classes, drills, athletics, and other constructive activities with the ruddy glow of healthy American lads happy in their feeling of accomplishment."

Cranbrook School, Bloomfield Hills, Mich., "is affiliated with the Episcopal Church, but does not emphasize sectarianism." It is "one of six cultural and educational institutions making up the Cranbrook community, all of which have won recognition for their high standards of achievement as well as for their architectural beauty."

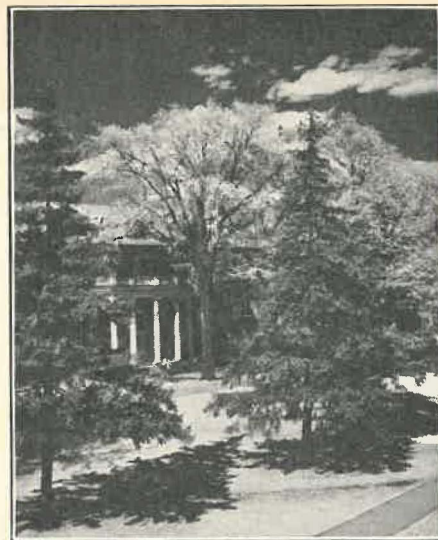
Church provision in Wisconsin for the secondary education of boys is through two military schools: St. John's Military Academy, Delafield, and Northwestern Military and Naval Academy, Lake Geneva. The U. S. government makes an annual inspection of both schools, and for many years each has received a top rating for the work of its military department. Located in the diocese of Milwaukee, but sponsored by the Bishop of Chicago, is Northwestern Military and Naval Academy, Lake Geneva, Wis. It stresses preparation for all leading universities and for the government academies.

6. *West North Central States.* Oldest Church school for boys west of the Alleghenies is Shattuck School, Faribault, Minn., founded 1858. The result of its threefold objective—"to aid teen age boys to grow physically, mentally, and spiritually"—is seen in the large number of graduates in prominent positions. Military training has been supervised by the war department since 1869. St. James' School, Faribault, founded in 1901 by the Rev. James Dobbin, long rector of Shattuck, and originally functioning as its junior department, has now become an independent institution, and is an elementary school preparatory to Shattuck; while Breck School, St. Paul (another strong Church school providing high standards for college and life), and St. Mary's Hall, Faribault (for girls) form a triad of educational institutions originating in the episcopate of Bishop Whipple.

In Missouri, Church sponsored education for boys is provided by Taylor School, Clayton, founded in 1930, of which the Rev. Edgar C. Taylor is both headmaster and chaplain.

St. John's Military School, Salina, Kans., established in 1887 by Bishop Thomas, has been modernized under its present head, the Rev. (Colonel) R. L. Clem, with courses in aviation leading to the private license.

7. *Pacific States.* A school in California founded by a Bostonian is Harvard School, North Hollywood, established by Granville Emery in 1900. It was taken over by the Church in 1911, with its military features retained. Bishop Gooden, retired suffragan of Los Angeles,



Robert G. Rashid.

CAMPUS: Ripon, coeducational college in Wisconsin.

completed 30 years as headmaster in 1945. Harvard is the only Church school for boys located in the Pacific states.

8. *Overseas.* Los Angeles will provide as good a point of departure as any for Hawaii. This missionary district has one school for boys: Iolani School, Honolulu. Iolani was established in 1862 by Bishop Staley, first Anglican Bishop, 35 years before ecclesiastical jurisdiction of the islands was transferred to the American Church. This school has an enrollment of 800 boys of many races—Hawaiian, Caucasian, Filipino, Japanese, Chinese, Korean, Samoan.

Unique among our educational institutions is St. Just's School (Colegio Agricultura), St. Just, Puerto Rico. Founded in 1945 as St. Joseph's School, Quebrada Limon, it was moved in 1948 to St. Just, and took the name of the community, whose patron was, appropriately, a boy saint who died for his faith. With William L. Richards as headmaster and the Rev. Francisco Reus-Froylan as chaplain, this school gives a general and agricultural education under Church auspices to underprivileged Puerto Rican boys. A 12th grade will be added this fall, making it a complete junior and senior high school, whose graduates will be eligible for admission to the University of Puerto Rico.

GIRLS' SCHOOLS

1. *Overseas.* We might begin our survey of church schools for girls by going on to the Philippines. St. Mary's School, Sagada, is one of many schools of the Church run by the Community of St. Mary, with Mother House at Peekskill, N. Y. (see page 29), while St. Stephen's School, Manila, is a school for Chinese girls.

Stopping off again at Hawaii, one visits St. Andrew's Priory, Honolulu, a large school for girls founded in 1867 by Queen Emma. It was operated by the English Sisters of the Holy Trinity

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until Hawaii was made a territory of the United States, at which time the school was put in charge of the Sisters of the Transfiguration, who continue to direct it. Its enrollment is nearly 500 and, like Iolani School, it serves the variety of races that make up the population of the islands.

2. *Pacific States.* Schools for girls in the Pacific states outnumber that for boys three to one. A recent outgrowth, established 1934, of the Girls' Collegiate School of Los Angeles is the Girls' Collegiate School of Claremont—a school “where old-time standards of scholarship and gracious living continue.” A school where girls “study, play, and sleep outdoors” is The Bishop's School, La Jolla, established 1909. Palmer School for Girls, Walnut Creek, established 1939, is a day and boarding school for girls of ages 5½ to 13, grades 1-8.

St. Helen's Hall, Portland, Ore., founded 10 years after Oregon's admission to statehood, offers day education from nursery through high, and is co-educational through the fifth grade, with boarding pupils ages 8 through 18. It is college preparatory.

A school on the west coast founded with funds provided by a Philadelphian is Annie Wright Seminary, Tacoma, Wash., established 1884. For over sixty years it has served leading families in the region. Oldest boarding school in the state of Washington is St. Paul's School for Girls, Walla Walla, founded in 1872.

3. *Mountain States.* A school in Utah that sends girls each year to the large American colleges is Rowland Hall, Salt Lake City, established in 1880.

Attended largely by girls from the neighboring ranches is Jane Ivinson Memorial Hall, Laramie, Wyo., which uses the home given the school by Edward Ivinson, Laramie banker. It was established in 1921 by Bishop Thomas, and claims to have a fine course in Bible instruction.

4. *West North Central States.* In one and the same institution, Brownell Hall, Omaha, the state of Nebraska boasts of a school which is the oldest in the middle west (founded 1863) and all of whose graduates have for many years entered some institution of higher learning.

In South Dakota are two schools for girls: All Saints', Sioux Falls, founded in 1884, and St. Mary's, Springfield, founded in 1873—the latter having as one of its aims the “acculturation of Indian girls to American society.”

Iowa, also has two Church schools for girls. St. Katherine's School, Davenport, was established in 1884 and is now operated by the diocese of Iowa. It definitely offers courses toward college preparation. St. Monica's School, Des Moines, is “a Community Chest sponsored home where girls from broken

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THE REV. M. L. WHITFORD, BERLIN, CONN.

homes learn to care for themselves and the home they live in, in addition to learning some skill for self-support."

A school forming the third in the triad established by Bishop Whipple of Minnesota (see under boys' schools) is St. Mary's Hall, Faribault, Minn. It was established in the Bishop's home in 1866. Most of its graduates since that time have proceeded to college.

5. *East North Central States.* Beautifully located on the shores of Lake Michigan between Chicago and Milwaukee is Kemper Hall, Kenosha, established in 1870 in memory of the first missionary Bishop of the Church, Jackson Kemper. For many years under the control of the Sisters of St. Mary, Kemper Hall has graduated girls who have won scholarships at Wellesley, Bryn Mawr, Mt. Holyoke, Vassar, Barnard, Rockford, and Bennington.

Kingswood School Cranbrook, Bloomfield, Mich., is one of the five schools of this Detroit suburb. All five were given by Mr. and Mrs. George Booth.

6. *South Central States.* Saint Mary's Hall, San Antonio, Tex., established in 1879, offers the atmosphere of a well ordered home in a delightful setting. Each one of the 18 members of the class of 1950 has been accepted in the college of her choice.

With 30-acre campus overlooking the Mississippi, All Saints' High School and Junior College, Vicksburg, Miss., was founded in 1908 by the late Bishop Bratton. In 1943 the dioceses of Arkansas and Louisiana joined Mississippi in ownership. All Saints' has daily chapel, home life, and high standards.

As we move from Mississippi north through Tennessee, we pay a pilgrimage once again to picturesque Sewanee, where the sidewalks are pink—Sewanee sacred to the Church—this time to visit the one educational institution for girls that this otherwise masculine environment provides. This is St. Mary's School, called also "St. Mary's-on-the-Mountain," and located a couple of miles from the village of Sewanee. Established in 1897 and operated ever since by the Sisters of St. Mary, St. Mary's-on-the-

Mountain offers at reasonable tuition high scholastic standards undergirded by strong church background.

Turning into Kentucky, we find in the heart of the bluegrass section, a few miles out of Lexington, a school founded in 1898 by the late Bishop Burton—Margaret Hall, Versailles. It is directed by the Order of St. Helena, which was founded in 1945, and keeps the rule of the Order of the Holy Cross. Margaret Hall is noted for its "conference week"—one week in the year during which the entire program of the school is geared to a concentrated study and presentation of some topic of contemporary importance.

7. *South Atlantic States.* One of the oldest of Church schools is St. Mary's School and Junior College, Raleigh, N. C., established in 1842, which became the property of the Church in the two Carolinas in 1897.

Well provided with girls' schools of the Church is Virginia, which has in all six, ranging in age from Stuart Hall, Staunton, to St. Agnes' School, Alexandria.

Stuart Hall, Staunton, which claims to be the oldest secondary school for girls in the south (founded 1843) has since 1914 been operated by what are now the three dioceses of the state—Virginia, Southern Virginia, and Southwest Virginia. It is a school in which southern traditions are kept alive, but is by no means provincial in its outlook: its graduates have been in attendance during the last school year at 62 colleges from New England to the Pacific Coast, and its 1949-50 student body was drawn from 21 states and three foreign countries.

A school which constructed 11 new buildings in the six-year period 1935-41, and selects only a small fraction of its applications a year in advance, is Chatham Hall, Chatham, Va., founded in 1894.

St. Catherine's School, Richmond, founded in 1890, is a southern school but students from northern families now make up about one half of its resident clientele.

Established in 1910, and since 1920 one of Virginia's seven diocesan schools



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230 in the Academy

Faculty-Student ratio one of the highest in America: 49 in the College, 9 in the Seminary, 32 in the Academy, an over-all average of more than one teacher to each ten students.

Academic Standing . . . the highest: four Fullbright Scholars this year, Sewanee one of ten colleges in the nation picked for grants by the George F. Baker Trust.

Of 30 General Education Board Scholarships awarded in the South, Sewanee seniors received three, the only school, regardless of size, with such a record. Full for 1950, applications are now being received for 1951 and future years.

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Our Seminaries are places where carefully chosen young men are helped to gain this knowledge.

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William M. Snider

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(see under boys' schools), St. Anne's School, Charlottesville, has today a modern curriculum, college preparatory, emphasizing especially "study habits, flexible reading skills, accurate computation, logical thought, and, most important, the relation of the required work in Bible to the entire curriculum and life of the school."

St. Margaret's School, Tappahannock, established in 1920, has particular charm in its location, as its buildings stretch along the Tappahannock River. The courses are college preparatory, and the fees are moderate. The size of the school is an aid toward the well-rounded development of each girl through a combination of academic, spiritual, and social interests.

St. Agnes's School, Alexandria, founded in 1924, has a large day department, supplemented "by a small house group which appeals especially to army and navy families who appreciate the moderate rate and accessibility to Washington." One hundred per cent of last June's class has been accepted in the colleges of their choice.

8. *Middle Atlantic States.* The National Cathedral School, Mount Saint Alban, Washington, D. C., founded in 1900, offers unique opportunity as a Cathedral School in the nation's capital. Its curriculum provides sound college preparation, with special emphasis on education in Christian living, national

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 Fort Valley, Georgia

leadership, and international understanding. Miss Katharine Lee, now principal of the school, succeeds Miss Mabel B. Turner, who recently retired after 21 years of service.

Oldest existing Church school for girls, Hannah More Academy, Reisterstown, Md., was founded in 1832 and has been the diocesan school for Maryland since 1873. The oldest building on its campus is St. Michael's Chapel, consecrated in 1854, which is the center of life at the school. The school is college preparatory and is accredited by the Secondary School Commission of the Middle Atlantic States. It has a homelike atmosphere and offers all country and many city advantages.

New Jersey can also claim one of the oldest Church schools, St. Mary's Hall, located in the historic city of Burlington and founded in 1837 by the Rt. Rev. George Washington Doane, Bishop of New Jersey 1832-59. Serving some 75 resident students and some 50 day pupils, St. Mary's offers preparation for the better known as well as for the smaller colleges. The social calendar includes dances, symphony concerts, theatres, and lectures on current events and other subjects. The entire life of the school centers around the Gothic Chapel of the Holy Innocents, built in 1847.

St. John Baptist School for Girls, at Mendham, N. J., founded 1880, owes its distinctive atmosphere in large part to "the gracious and tolerant wisdom of Sister Elisa Monica, long Superior and a member of the staff from the 80's till 1941." Daughters of clergy are eligible for scholarship aid if needed. The school is run by the Community of St. John Baptist.

St. John's School, Mountain Lakes, N. J., founded in 1909, is described as "an Episcopal school, non-sectarian in practice."

Oldest Church school for girls in New York State is St. Mary's, Peekskill, formed by a merger in 1909 of St. Mary's (established in New York City in 1868) and St. Gabriel's (opened in Peekskill in 1872). The only Church school for girls in the diocese of New York, St. Mary's, Peekskill, maintains the highest standards—intellectual, moral, and spiritual—and, having no endowment, is now engaged in an intensive drive for scholarship funds. It is operated by the community of St. Mary, which also runs Kemper Hall, Kenosha, Wis., and St. Mary's, Sewanee, Tenn.

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We saw with what sweet and trusting belief in their Blessed Lord Jesus these

dear little children made this prayer their very own, as their very own Bishop taught it to them. Are there children in your home? Why not see to it, then, that you, their parents or god-parents, teach them this lovely little prayer, which if really learned, will live with them forever. We find ourselves still repeating it to ourselves these weeks and weeks afterwards.

And if there are no children in your home, then make the prayer your own, and say it to Our Lord as coming from YOU. Don't be afraid of being childish. Don't forget that there is something in St. Matthew's Gospel that makes it terribly clear that unless we DO become as little children, we SHALL NOT enter into the kingdom of Heaven.

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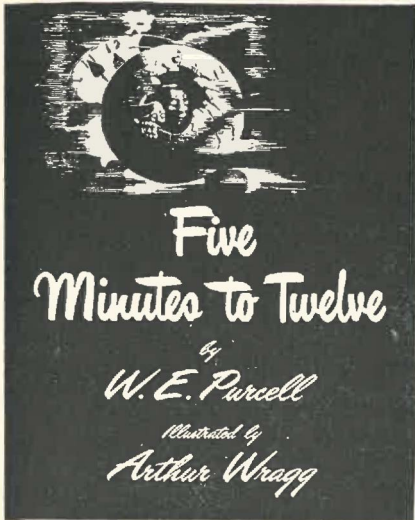
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founded St. Mary's Hall, Burlington, N. J., in 1837, so did his son, William Crosswell Doane, first bishop of Albany, found St. Agnes' School, Albany, in 1870. St. Agnes' sends its graduates on to leading women's colleges.

The official Church school of the province of New York and New Jersey for girls is St. Faith's School, Saratoga Springs, N. Y., which, though not endowed, offers at somewhat lower tuition than usual "sound academic training in a homelike atmosphere."

8. *New England States.* St. Margaret's School, Waterbury, Conn., established in 1865, was incorporated as a Church school under its present name in 1875. It has gained distinction by the records of its graduates in the leading colleges.

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adapted to the religious needs of children. St. Anne's has a dramatic club which gives each year a group of one-act plays, an operetta, and stunt nights.

Located at Seven Springs, Littleton, N. H., is St. Mary's-in-the-Mountains (not to be confused with St. Mary's-on-the-Mountain, Sewanee). This small Church school in the White Mountains offers college preparatory work the thoroughness of which is reflected by the records now being made by its graduates in leading colleges.

A school rated high in a special article a few years ago by Dr. B. K. Bell in *Forth* is Rock Point School, Burlington, Vt. Operated as a family unit, it offers to each girl the security, the sound religious and secular education, and the self-respect that she needs.

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Many of the girls schools already noted are coeducational in some or all of the elementary grades.

Greer School, Hope Farm, Dutchess County, N. Y., founded in 1906, offers general courses to boys and girls.

Appalachian School, Penland, N. C., founded in 1912, is a boarding school for boys and girls, grades 1-6, under Church direction.

St. Stephen's Episcopal School, Austin, Tex., is one of the newest schools, founded in 1950. Operated by the diocese of Texas, it provides education for boys and girls of grades 7 through 12, boarding and day pupils.

A new school for boys and girls providing "academic education in atmosphere of interracial Christian living," through grades 7 to 12, is Hawaii Episcopal Academy, Kamuela, T. H., of which the Rev. George W. Davison is headmaster. It is a ranch-type school, designed to supply the needs of children in this area and throughout the islands.

Other Church schools listed as coeducational are St. John's School, Allakaket, Alaska, and St. Mark's School, Nenana, Alaska, St. Mark's School, Bluefields, Nicaragua, Christ Church Academy, Colon, Republic of Panama, and Brent School, P. I.

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The American Church Institute for Negroes sponsors seven schools located in six southern states. These are: Fort Valley College Center, Fort Valley, Ga., Gaudet Normal and Industrial School, New Orleans, La., Okolona College, Okolona, Miss., St. Agnes Training School for Nurses, Raleigh, N. C., St. Augustine's College, Raleigh, N. C., St. Paul's Polytechnic Institute, Lawrenceville, Va., and Voorhees School and Junior College, Denmark, S. C.

Of these, St. Augustine's College, Raleigh, N. C., founded 1867, offers liberal arts and is accredited, Southern Association of Colleges and Secondary Schools. Okolona College, Okolona, Miss., and Voorhees School and Junior College, Denmark, S. C., provide grades 9 through Junior College, including teacher training and general courses, trade courses, and religious education. They are rated "A" by the Southern Association of Colleges and Secondary Schools. The others also maintain high educational standards.

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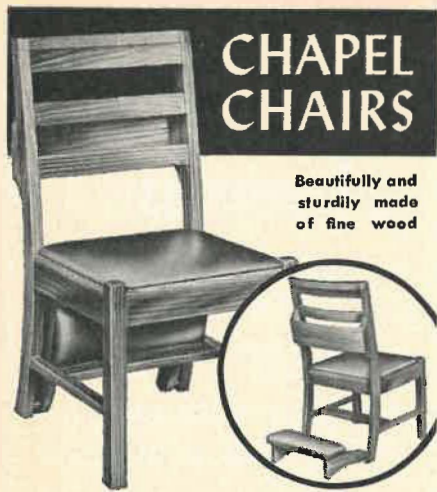
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THEOLOGICAL SEMINARIES

Where do the clergy come from? From the laity, of course. But they are trained mostly at the Church's theological seminaries, of which there are 10 in continental U. S.: Berkeley Divinity School, New Haven, Conn., Bexley Hall (Kenyon College), Gambier, Ohio, the Church Divinity School of the Pacific, in Berkeley, Calif., the Divinity School of the Protestant Episcopal Church in Philadelphia, Philadelphia, Pa., Episcopal Theological School, Cambridge, Mass., General Theological Seminary, New York City, Nashotah House, Nashotah, Wis., School of Theology of the University of the South, Sewanee, Tenn., Seabury-Western Theological Seminary, Evanston, Ill., and Virginia Theological Seminary, Alexandria, Va.

Overseas seminaries include St. Andrew's Theological Seminary, Manila, P. I., Theological Seminary, Port au Prince, Haiti, Cuttington College and Divinity School, Suakoko, Liberia, and Theological School, Porto Alegre, Brazil. All of the Church's seminaries are deserving of a special article, which we hope to publish in a future issue.

SCHOOLS OF NURSING

Schools of nursing affiliated with Episcopal Church hospitals are among the best in the country. That of St. Luke's Hospital, New York, has recently celebrated its centennial.

The 20 or more other schools of nursing are listed on pages 104-107 of THE LIVING CHURCH ANNUAL.

CONCLUSION

Colleges for men and women, secondary schools for boys and girls, Church training schools, theological seminaries, schools of nursing—what a galaxy they form!

In the Dark Ages it was the monasteries that kept aglow the lamp of Western culture. The Church schools play a not dissimilar part today, studing the land as centers of light and learning.

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Clergyman Arrested at Peace Meeting

The coming of Secretary of State Acheson to Harvard University on June 22d to receive an honorary degree became the occasion of the arrest of the Rev. Robert M. Muir, a member of the staff of St. John's Church, Roxbury, Mass. Mr. Muir was found not guilty of "orating without a permit" but was declared guilty of "obstructing a free and expeditious foot passage," and was fined \$10. The conviction was immediately appealed and will be heard in the Superior Court in the fall.

PICKETING HARVARD YARD

On the morning of the Harvard Commencement, Mr. Muir had led a group of some 40 men, women, and children, in picketing Harvard Yard protesting against the foreign policy of Mr. Acheson. Signs were carried denouncing the construction of atom bombs and protesting against the Secretary's reaction to Trygve Lie's peace program. The picketing is reported to have continued for almost two hours until the Cambridge police asked the pickets to disperse. Mr. Muir and his group left without argument.

In the afternoon, Mr. Muir addressed a group of Boston University students at an informal meeting on the Esplanade opposite the B. U. campus. The students who invited Mr. Muir to speak characterized themselves as the Boston University Peace Committee, although the University recognizes no such organization on the campus and had not even heard of its existence. The talk lasted from 10 to 15 minutes and was followed by questions from the students. In the midst of the question period police officers of the Metropolitan District Commission arrived, and, after listening to the questions and answers for a few moments, asked for a permit authorizing the public assembly. When none was forthcoming Mr. Muir was arrested and lodged in the Charles River Basin jail.

CRITICIZING U. S.

While the police officers refuse to be interviewed about the incident before the appeal is heard, they are reported to have issued certain explanations to newspaper reporters at the time of the arrest. In each reported instance the officer's explanation referred to the content of Mr. Muir's answers. It was the officers' understanding that Mr. Muir was criticizing the United States, defending Soviet Russia's policy and speaking for peace.

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Ordinations

Deacons

Arkansas: Charles Thomas Chambers, Jr. was ordained deacon on July 2d by Bishop Mitchell of Arkansas at Trinity Cathedral, Little Rock, Ark. Presenter, the Rev. Paul R. Abbott; preacher, the Bishop. To be deacon in charge of St. Mark's Mission, Hope, and St. James', Magnolia. Address: St. Mark's Church, Hope, Ark.

Dallas: Albert Cone Adams, James I. Davidson, and Grover C. McElyea were ordained to the diaconate on June 29th by Bishop Mason of Dallas at St. Matthew's Cathedral, Dallas. Presenters, respectively, the Rev. Dr. C. A. Beeseley, the Rev. L. W. Thaxton, the Very Rev. Dr. Gerald G. Moore, who was also preacher.

The Rev. Mr. Adams will be in charge of St. Matthias' Church, Athens, Tex. The Rev. Mr. Davidson will take up work in Ennis and Waxahachie, Tex. The Rev. Mr. McElyea will reside at Sulphur Springs, Tex., and also have charge of the mission at Mount Pleasant.

Changes of Address

The Rt. Rev. Dr. Richard Bland Mitchell, Bishop of Arkansas, and persons in his diocesan office, formerly addressed at 1604 Center St., Little Rock, Ark., should now be addressed at 509 Scott St. This change of the diocesan address has been made because the present cathedral parish house is being torn down and a new one being built.

The Rev. Carl A. Aveille, rector of St. George's Church, Utica, N. Y., formerly addressed at 14 Cottage Pl., should now be addressed at 26 French Rd.

The Rev. Dr. Francis J. Bloodgood, who recently became associate rector of Trinity Church, Tulsa, Okla., should now be addressed at 501 S. Cincinnati Ave., Tulsa 3.

The Rev. Ezra R. Stevenson, retired priest of the diocese of Michigan, has had a change in box number and should now be addressed at Route 3, Box 467, Traverse City, Mich.

*Left to right: H. J. Vandort, W. E. Ferguson, J. G. Haynes, W. C. Seitz, Jr., T. F. Frisby, E. A. Sickler, G. P. Timberlake, A. W. Jarvis, R. H. Harig, W. G. Worman.

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

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

DENVER, COLO.

ST. ANDREW'S 2015 Glenarm Place
Rev. Gordon L. Graser, v
Sun Masses: 8, 11; Daily 7:30 ex Mon 10; Thurs 7; HH & C Sat 5-6. Close to downtown Hotels.

WASHINGTON, D. C.

ASCENSION AND ST. AGNES Rev. James Murchison Duncan
1215 Massachusetts Ave. N.W.
Sun Masses: 7:30, 9:30 with Ser, 11; Daily Masses: 7; C Sat 4-5 & 7:30-8:30

ST. JOHN'S Rev. C. Leslie Glenn
Lafayette Square
Sun 8, 9:30, 11 & 7:30; Mon, Tues, Thurs, Sat, 12, Wed, Fri 7:30; HD 7:30 & 12

ST. PAUL'S 2430 K. St., N.W.
Sun Masses: 7:30, 9:30, 11:15 Sol, Sol Ev & B 8; Daily; Low Mass 7, ex Sat, Thurs & Sat 12; C Sat 5 to 7 and by appt

DAYTONA BEACH, FLA.

ST. MARY'S Rev. S. C. W. Fleming
Orange and U. S. No. 1
Sun 7:30, 9, 11; C Sat 5-6

CHICAGO, ILL.

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

OUR SAVIOUR Rev. William R. Wetherell
530 W. Fullerton Pkwy. (Convenient to the Loop)
Sun Masses: 8 & 10; Daily Mass; C Sat 4-5, 8-9

DECATUR, ILL.

ST. JOHN'S Church & Eldorado Sts.
Rev. E. M. Ringland, Rev. W. L. Johnson
Sun 7 HC, 9 & 10:30 Cho Eu & Ser, 5 EP; Daily 7:15 MP, 7:30 HC, 5 EP

EVANSTON, ILL.

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

PORTLAND, MAINE

ST. MARY THE VIRGIN Falmouth Foreside
Rev. Canon Charles E. Whipple, r
Sun 8 & 10:30; HD 8

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th and St. Paul
Rev. D. F. Fenn, D.D., r; Rev. D. C. Patrick, c
Sun 7:30, 9:30, 11 & daily

ST. THOMAS' Rev. Francis F. Lynch, r
The Alameda and 31st
Sun 7:30, 8:30, 9:30, 11

BUZZARDS BAY, MASS.

ST. PETER'S-ON-THE-CANAL
Rev. J. Samuel Stephenson
Sun 8 & 11; HD 8

DETROIT, MICH.

INCARNATION Rev. Clark L. Attridge, D.D.
10331 Dexter Blvd.
Masses: Sun 7, 9 & 11

MESSIAH E. Grand Blvd. & Lafayette
Rev. W. R. Wood, r; Rev. Richard Foster
Sun 7:30, 9:30, 11 HC; Wed 11 HC

KANSAS CITY, MO.

ST. MARY'S Rev. E. W. Merrill
1307 Holmes St.
Summer Masses: Sun 7:30, 11; Thurs 9:45

ST. LOUIS, MO.

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

Key—Light face type denotes AM, black face, PM; addr, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; 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; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young Peoples' Fellowship.

OMAHA, NEBR.

ST. BARNABAS' Rev. Theodore Yardley
40th & Davenport
Sun Mass 9:45, also 8 as anno

CLIFFSIDE PARK, N. J.

TRINITY Rev. Marion Matics
555 Palisade Avenue
Sun Masses: 8 Low, 10 Sung with Ser

RIDGEWOOD (Newark), N. J.

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

SEA GIRT, N. J.

ST. URIEL THE ARCHANGEL
Sun 8 HC, 9:30 Sung Eu, 11 MP; Daily: HC 7:30, ex Fri 9:30

ALBANY, N. Y.

GRACE Rev. L. N. Gavitt, r
Clinton Ave at Robin St.
Sun Masses: 7:30, 10:45; Daily: 7; 1st Fri HH 7:45; Confessions: Sat 5-5:30, 8-9

BAY SHORE, L. I., N. Y.

ST. PETER'S Rev. S. R. Peters, r
Main Street at Fifth Avenue
Sun 8, 9:45, 11

BROOKLYN, L. I., N. Y.

ST. JOHN'S ("The Church of the Generals")
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Rev. Theodore H. Winkert, r
Sun 8, 9:30, 11

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Rev. Philip McNairy, dean-elect
Sun 8, 9:30, 11; HC Daily 12; Tues 7:30, Wed 11

ST. ANDREW'S Main at Highgate
Rev. John W. Talbott
Sun Masses: 8, 10, MP 9:45; Daily 7 ex Thurs 10; C Sat 7:30

ST. JOHN'S Colonial Circle
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GOOD SHEPHERD Rev. Harry Brooks Malcolm, r
Sun 8 & 11; HD 9:30; The Occasional Sacraments by appt

NEW YORK CITY

CATHEDRAL OF ST. JOHN THE DIVINE
Sun 8, 9, 11 HC; 10 MP; 4 EP; 11 & 4 Ser; Weekdays: 7:45 MP; 8 (also 9 HD ex Wed. Wed 10) HC; 5 EP. Open daily 7-6.

ST. BARTHOLOMEW'S Rev. G.P.T. Sargent, D.D., r
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Sun 8 & 9:30 HC, 11 MP, 11 1st Sun HC; Week-day HC: Wed 8, Thurs & HD 10:30

GRACE Rev. Louis W. Pitt, D.D., r
10th & Broadway
Sun 9 HC, 11 MP & Ser; Tues-Thurs 12:30 Prayers; Thurs & HD 11:45 HC

HEAVENLY REST 5th Ave. at 90th St.
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CHAPEL OF THE INTERCESSION
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Sun HC 8, 9:30 & 11; EP 8; Weekdays HC daily 7 & 10, MP 9, EP 5:30, Sat 5, Int 12; C Sat 4-5 & by appt

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
139 West 46th St.
Sun 7, 9, 11, EP & B 8; Daily 7, 8, Wed & HD 9:30; C Thurs 4:30-5:30, Sat 2-3, 4-5, 7:30-8:30

ST. THOMAS' Rev. Roelif H. Brooks, S.T.D., r
5th Ave. & 53rd St.
Sun 8 HC, 11 MP, 11 1st Sun HC; Daily: 8:30 HC; Thurs & HD 11 HC

TRANSFIGURATION Rev. Randolph Ray, D.D.
Little Church Around the Corner
One East 29th St.
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11

TRINITY Rev. Frederic S. Fleming, D.D.
Broadway & Wall St.
Sun 8, 9, 11 & 3:30; Daily: 8, 12 ex Sat 3

SCHENECTADY, N. Y.

ST. GEORGE'S 30 N. Ferry St.
Rev. Darwin Kirby, Jr., r; Rev. David E. Richards
Sun 8, 9, 11 H Eu, (9 Family Eu & Communion Breakfast), 9 School of Religion, 11 Nursery

GETTYSBURG, PA.

PRINCE OF PEACE Rev. Willis R. Doyle, v
Baltimore & High Sts.
Sun 8 & 10:45; HD 7:30

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ST. MARK'S Locust St. between 16th and 17th Sts.
Rev. William H. Dunphy, Ph.D., r; Rev. Philip T. Fifer, Th.B.
Sun: H Eu 8, Mat 10:30, Cho Eu & Ser 11, EP 4; Daily: H Eu Mon & Sat 7:45, Tues & Thurs 9:30, Wed & Fri 7; Mat 15 minutes before Mass, EP 5:30, Lit Fri 6:55; C Sat 4 to 5

PITTSBURGH, PA.

CALVARY Shady & Walnut Aves.
Rev. William W. Lumpkin, r; Rev. Nicholas Petkovich; Rev. Eugene M. Chapman; Rev. Richard J. Hardman
Sun 8, 9:30, 11 & 8; HC 7:30 daily, Fri 7:30 & 10:30, HD 10:30

SCRANTON, PA.

GOOD SHEPHERD Rev. Walter A. Henricks, Jr., r
N. Washington Ave. & Electric St.
Sun 7, 9 HC, 11 HC or MP & Ser

NEWPORT, R. I.

TRINITY, Founded in 1698
Rev. James R. Mac Coll III, r
Sun 8 HC, 11 MP; Wed & HD 11 HC

PROVIDENCE, R. I.

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On the Brown University Campus
Sun Masses: 8 Low Mass, 9:30 High Mass & Ser; Daily Mass: 7; C Sat 4:30-5:30

ABERDEEN, S. D.

ST. MARK'S, 22 Sixth Ave., S.E., "on highway 12"
Rev. Standish MacIntosh, r; Rev. Ivan Huntsinger, d
August: Sun HC 8, MP 10; Wed & HD 10; C Sat 4:30 & 8

SAN ANTONIO, TEXAS

ST. PAUL'S MEMORIAL Rev. H. Paul Osborne, r
Grayson & Willow Sts.
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BARRE, VERMONT

GOOD SHEPHERD Rev. L. W. Steele, r
Sun 8 & 10:30; HC daily, Wed 10, other days 7

MADISON, WIS.

ST. ANDREW'S 1833 Regent Street
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Summer months, Sun 8, 11 HC; Weekdays as anno; C by appt.

TORONTO, ONT., CANADA

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Manning Ave. at Ulster St.
Sun 8:30 Low Mass, 11 Sung Mass, 7 Ev & Devotion; Daily Mass 7:30; C Sat 7-8 by appt

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