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[A September Publication]

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BABBAGE, STUART B.
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CLARK, HOWARD H.
CONKLING, WALLACE E.
EMRICH, RICHARD S.
EVANS, KENNETH C.
FERRIS, THEODORE P.
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Talks
With *Teachers*

The Rev. VICTOR HOAG, D.D., Editor



Age-Level Theology

WE teach the Christian religion. But in practice many teachers are aware only of drill on Bible stories, memorizing formulas, and the ways of worship. Implanting of these and other details would seem to be "teaching the Christian religion."

But what is the Christian religion? It came to us adults when we were children in a steadily accumulating mass, set in the personal experience of parish fellowship. But it was an unorganized pile of details, lore, traditional actions, tinged (though we did not know it then) with the emotional color of local tradition, persons, and special emphases.

Yet behind all this stands the Faith in the form of accurate theology, expressed in approved doctrines, that is, in teachable form. Teachers must know basic theology, or they are apt to make serious mistakes at important points. To say the truth, most of them do know a certain skeleton of theology and seldom deny any point of the Faith. But as I know hundreds of average teachers, I get the impression that they know of theology little more than the words of the creeds, which they can paraphrase, but can seldom explain in vital and varied ways. And at any particular point they seldom see where a basic doctrine emerges. By continued study, by reading a variety of recommended books, such teachers can deepen and enrich their grasp of theology. It will then "break through" their routine teaching at more frequent points. They will really teach doctrine, using the present materials as tools.

A yet more difficult point, however, is involved: How shall we teach the right truth at the right age? What basic Christian doctrine do we teach to the smallest children? What can we add a little later? What truths should be taught in high school? In a sense, all Christian truth is involved in all Christian relations. But the point now raised is what children are able to receive at each age. This has only recently been asked.

The Catechism is a good summary of doctrine, but it is completely ungraded. The opening question does fit a child of three. The second, with its 18th century rhetorical definition of Baptism, scarcely

makes sense to a child of ten, and then the "teaching" consists largely of illustration and amplification of the same words.

The Catechism is not arranged by age levels. No scheme has yet (apparently) tried to select an order for presenting Christian doctrine. The present prevailing way seems to be to assume all Christian truth behind all lessons and to expound it didactically as points emerge. In practice, each teacher gives his little "talk" on the truth behind the story for the day, as he sees it.

Two approaches have now been made to this problem: (1) What does a child need at each age—his felt problems and interests; or (2) What can he receive at each age. (The first would seem to be, tentatively, the emerging scheme of our New Curriculum—the child-centered, life-problem or pressure approach. The second has only tentatively been raised^{*} but little done to articulate it.

At the risk of making many mistakes, and purely to set up something to be shot at, we give below a scheme for such age-level, or cumulative, doctrine. In one sense, it is a steadily developing treatment of our Christology—of beliefs about the person and work of our Lord. In its main shape it will be seen to be an expansion of the creed.

Nursery: God as loving Father, creator of all things.

Kindergarten: Jesus as Friend, wonderful, holy, who hears our prayers.

Primary: Jesus as divine. The Church as the family of God.

Junior: The Incarnate Life, from Nativity to Ascension. The Church as our Lord's will, and as sharing His life. Love for the brethren, Christian behavior.

Junior-High: The sacraments, focusing on the Real Presence in worship and fellowship. Church life in all its techniques and meaning.

Senior: The Holy Spirit. The world mission, the Kingdom of God. The life everlasting.

It will be seen that in the above scheme no developed truth is denied at an early stage, and the early doctrines are developed and amplified by repetition.

*As in "The Clue to Christian Education" by Randolph Crump Miller, 1950.

Sewanee Coverage

I CERTAINLY did like the treatment you gave Sewanee in the June 14, 1953, issue of THE LIVING CHURCH. I think it is straightforward, fair, reasonable and accurate. Dick Park whom I had not met before he came to cover this story, proved to be an ideal choice in my opinion. I was so pleased with your treatment, in fact, that I have been using our 200 extra copies as our "authorized version." Whenever we get a request from anyone for information as to what took place and how it all happened, I simply send them THE LIVING CHURCH. You performed the difficult task of writing an article which was, in my opinion, satisfactory to both sides of the controversy.

ARTHUR BEN CHITTY,
Director, Public Relations Office,
University of the South.
Sewanee, Tenn.

Proposed Communion Service

I WOULD appreciate your advising how I might obtain the full report of the Liturgical Committee re the proposed new Communion Service.

A. R. T. DENUES, PH. D.,
Sloan-Kettering Institute
for Cancer Research.

New York, N.Y.

Editor's Comment:

The Liturgical Commission's report is contained in *Prayer Book Studies: IV — The Eucharistic Liturgy*. The 343-page book is published by and available from the Church Pension Fund, 20 Exchange Place, New York 5, N.Y. Price: \$1.50 a copy.

Ancient Forms in Building

I WAS much interested in the cover picture of the Church of St. Luke, in Allen Park, Mich. [L.C., July 5th], for the move taken there toward a recovery of the ancient forms of church building and liturgical practice.

However, it ought to be pointed out that the form presented here (or what was possibly intended but not executed) is far from the primitive forms that motivated this change. Had these forms been followed closely—such as San Clemente, San Lorenzo, Santa Maria in Cosmedin, the ancient basilican churches of Rome, or even "modern" St. Peter's—the altar would not have been shoved up against the east wall (seemingly afraid to break with the Anglican tradition), but would have been brought out, almost centered, at a crossing or transept; behind this would have been placed the bishop's chair, or seats for the presiding clergy. The open approach to the altar on all sides, with the clergy ranged behind the table facing the congregation (that is, with goodly space allowed—certainly not as shown in this design), this is what we should strive to achieve.

Perhaps one is acquainted with the Kenyon College Chapel, a free adaptation of this idea; or Trinity, Boston (where unfortunately the chance to so celebrate is

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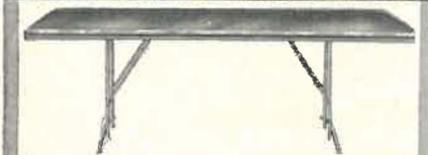
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LETTERS

not used—there being no “cathedra”
behind).

Congratulations to the congregation of
St. Luke for going this far—but too bad
not to have really translated the primitive
tradition into modern use.

(Rev.) JOHN M. GALLOP,
Rector, St. John the Evangelist.

Hingham, Mass.

Real Tolerance

SEVERAL weeks ago we read of the
refusal by CBS and NBC to televise
the film *I Beheld His Glory*. Since then I
have been pondering the incident and try-
ing to make sense out of it. I saw the
film before hearing of this censorship; it
attracted a large crowd on Maundy
Thursday at a downtown theater. Fortu-
nately also the local outlets for the net-
works were not as “sensitive” as their
New York overseers—and played the
film anyhow. But the point, of course, is
not who played this film, but why those
who did not would not do so.

According to reports the portrayal of
various Jews (I suppose the chief priests,
etc.), Judas in particular, was considered
offensive. The first, most obvious, and
most shallow retort to such objections
might be, “I suppose they want us to
rewrite the New Testament!” The next
remark might be, “In what way were the
characterizations offensive?” The answer?
They were not. The objectionable Judas
hardly appeared on the screen—I noted
at the time how little he figured in this
picture. His betrayal of Christ was pre-
sented just as it occurs in the New Testa-
ment account; there is no psychological
analysis of his character, but he is not a
stock, stereotype figure either. Nor is there
an attempt to make villains of Jews as
Jews—these were simply men betraying,
condemning, crucifying God, as men are
apt to do. Each incident in the picture was
thrown into bold relief—no murky sym-
bolism or pretentious drama here: only
a forthright narrative in a simple, under-
standable, dramatically-appealing form.

There is a large and haunting question
behind all this. What is tolerance? We
have outgrown the idea of mere “tolera-
tion”; a Christian tries to respect and
understand even when he must disagree.
The tyranny of the majority was a thing
to be avoided, the Founding Fathers wisely
thought and tried to safeguard against
that possibility through checks, balances,
and guaranty of civil rights. And yet, does
brotherly love require that men blind
themselves to fact and truth in order that
they offend no man? Is a virile Christian
religion content with that sort of dis-
cipline?

A sad commentary on the heroic fight
for respect and tolerance is in victory the
signs of new trouble. The tyranny of the
majority is still a lively danger, but in
many cases the tyranny of the minority
has replaced it. Surely tolerance ought to
be more than ego-defense. What are we
to think when that innocuous, delightful
trifle “Little Black Sambo” is removed
from library shelves in horror, and “Oliver
Twist” is banned or picketed or cut; and
when “anti-defamation” societies become
agencies of discrimination as surely as they
labor to remove the mote from their broth-

er's eye? And in a great burst of absurdity,
the Passion of our Lord becomes too
touchy for general public consumption.

There is nothing new about the opp-
ressed in their turn oppressing. The ob-
ject of this letter, moreover, is not to
plead against tolerance—but for it. If it
is wrong to denounce or oppress or dis-
criminate against groups, it is equally
wrong to shift “black” and “white” so that
minorities become sacred cows instead of
untouchables. Every man has the right to
be assessed on his own merits—and in
Christianity a man is always a man and
never a cog—but he must remember that
the system works both ways. I have no
more right to a “good” stereotype of
myself because of my race, creed, or asso-
ciations than anyone else has to a “bad”
stereotype of same. I can understand the
tender feelings of minorities and individ-
uals in them, but I think they must seek
real tolerance, not the false article.

STANLEY R. SINCLAIR.

Berkeley, Calif.

Race Relations

NEWS of the Massachusetts conven-
tion's resolution disapproving of the
scheduling of the 1955 general convention
in Houston is disappointing to many of us
who are working for better race relation-
ships. Texas extended an invitation in
good faith; it has pledged itself to do the
best job possible; and it is extremely hurt-
ful to such efforts to have such resolutions
circulated. A city attempting to be hospi-
table could easily be discouraged and dis-
gusted by such actions.

Let's go to Houston pledged to do all
that lies in our power to make the 1955
convention a real contribution to race rela-
tionships. The lot of minority groups is
already sufficiently difficult, in Massachu-
setts as well as in Texas, without further
muddying of the waters.

(Rev.) RALPH E. MACY,
Vicar, St. Paul's Church.

Altus, Okla.

Christian Colleges

I BELIEVE that before many years
some of the hopes expressed in your ar-
ticle and editorial on the Church's colleges
and scholars [L.C., June 28th] will come
to pass.

(Rev.) ROBERT M. COOK,
Priest associate,
St. John's Church.

Athol, Mass.

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EDITOR: Peter Day
ASSISTANT EDITOR: Rev. Francis C. Lightbourn
MANAGING EDITOR: Alice Welke
ASSOCIATE EDITORS: Elizabeth McCracken
 Paul B. Anderson, Th.D., Paul Rusch, L.H.D.
ADVERTISING MANAGER: Edgar O. Dodge
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August

2. 9th Sunday after Trinity.
6. Transfiguration.
9. 10th Sunday after Trinity.
16. 11th Sunday after Trinity.
23. 12th Sunday after Trinity.
24. St. Bartholomew.
30. 13th Sunday after Trinity.

September

6. 14th Sunday after Trinity.
7. Labor Day.
10. National Youth Commission and Executive Committee, National Canterbury Association, Seabury House, Greenwich, Conn., to 16th.

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 2, 1953

SORTS AND CONDITIONS

MATCHING WITS with a fish is your columnist's main vacation activity. As usual, the fish (except for a few young and rash ones) came out first in the contest. It makes me wonder how I manage to hold my own through the rest of the year among that erudite and witty assembly, the readers of THE LIVING CHURCH.

"ALL DAY the same our postures were, and we said nothing all the day," said John Donne, although he wasn't talking about fishing at the time. A kindred exaltation of immobility is the pleasure of the still fisherman. My regular fishing partner and I will occasionally condescend to pull up the anchor and go casting or trolling; we will even, the third or fourth day out, grunt a comment about human affairs, such as, "That man over by the sandbar got one." Otherwise, we sit in one spot for hours at a time, and our converse is as strictly utilitarian as if we were on a retreat. "Pass the worms." "Let's move." "Time for lunch."

RETURNING to the world of words, I am reminded again of the saying of my college professor, Lew Stillwell: "If the human race didn't have any problems it would invent some." People have gone right on inventing problems without me, and I am all set to take my part in the game again.

BUT, as the acknowledgments for The Living Church Development Program show, the readers of the magazine are clearing away our problems with vigor. We are already well over 10% of the way toward our 1953 goal of \$50,000. Our "Every Parish Plan" has already produced a 20% increase in the number of parishes making THE LIVING CHURCH available to parishioners every week, and we look forward to a far greater increase when Church life speeds up in the fall.

AND the State Department has discovered that Paul B. Anderson is one of the candid, fearless, friendly, decent people whose quiet testimony for Christian faith and human freedom is the best thing this country has to export. In the course of Church diplomacy, Paul has commonly been drafted by Church officials to make contact with leading personages of the Russian and other Orthodox Churches. The strange idea that Church relations should be dictated by political expediency is one which Americans rightly deplored when religious leaders behind the Iron Curtain were constrained to withdraw from the World Council of Churches, and we are glad that President Eisenhower and the State Department reject such a concept.

ON THE OTHER side of the world, our associate editor Paul Rusch is building a Christian rural program in Japan based on food, health, faith, and youth—the only kind of program that can prevent the communization of Japan. Paul of Japan has been in hot water too. On December 7, 1941—Pearl Harbor Day—in one of the last cables sent before communication was cut off, Paul Rusch declared his intention to remain in Japan "count-

ing on the prayers of my American friends." Americans thought he was too pro-Japanese, Japanese thought he was too pro-American. After he was interned and repatriated, the Army made him a major (later a lieutenant colonel) and he was a valued officer in the occupation under General MacArthur.

THANK GOD for these men of vision and courage! It is a privilege to have them as associates. If there were more laymen like them, perhaps the world would begin to solve its problems instead of inventing new ones.

THIS line of thought brings me around to a subject that may at first glance seem wildly unrelated—the Churchmanship problem. Some few months ago, in an editorial, we used a figure of speech that left us wide open for a counterthrust. We said that one position was "too hot," and another was "too cold," while the position of the House of Bishops was "just right." Readers were not slow to refer us to Revelation 3: 16, where God tells the Laodiceans: "So, because thou art lukewarm, and neither hot nor cold, I will spew thee out of my mouth."

IT MAY BE a mistake to think that the Bishops are religiously lukewarm because they refuse to blow cold or hot on certain controversial issues. It is possible that they are whole-hearted servants of God, passionately dedicated to the advancement of His glory, the welfare of His Church, the salvation of souls, and the redemption of mankind. And it is also possible that they regard the controversies upon which we expend so much heat as diversions of energy from the enterprise in which Churchmen should really be engaged.

THIS GREAT THING, this cosmic struggle, this highroad from the mud and darkness of the world to the vastness of uncreated Light, is not carried to completion without squabbles among the workmen, sabotage from the forces of sin, satan, and death, and a good measure of sheer groping and stumbling. The worst enemy of the enterprise lurks within the heart of each one of us, substituting earthly will-o-the-wisps for the divine light, tempting us to exalt our own wills above the will of God.

IN PARTICULAR, in these times and in this Church, we are too prone to go on the defensive, basing our strategy on the fear of defeat rather than on the hope of victory. This point of view has nothing in common with the victorious Christ. The Church is not the place for timidity, but for vision and daring and largeness of heart, employed in single-minded dedication to the will of God for our salvation. And this truth is relevant to the problem of Churchmanship as well as to the problem of coping with misunderstanding and opposition from worldly sources. The Church must evaluate the demands of ardent partisanship from any source with the cool question: "What does this have to do with building the Kingdom of God?" Peter Day

NINTH SUNDAY AFTER TRINITY

NEWS FRONTS

Statement on Armistice

Upon receiving the news of the signing of the armistice in Korea on July 26th, Presiding Bishop Sherrill made this statement:

"While the future is still greatly clouded we can all thank God that an armistice has been signed. At least, and it is a great deal, the daily loss of life is at an end.

"My thoughts are especially with those families whose dear ones will not return. We must not forget the sacrifice and the heroism of many thousands of young Americans, living and dead, who have served their nation and the world.

"In the light of every record we should unite our forces at home in the resolve to achieve a free and a peaceful world. We may pray God that this cessation of fighting will give us the opportunity to move toward such a goal."

Bishop Collapses After Consecration

The Rt. Rev. Dudley B. McNeil, new bishop of Western Michigan, is reported recovered from an attack of heat exhaustion which he suffered on Saturday, July 25th, right after his consecration, and which briefly hospitalized him.

Called upon to speak at the three-hour luncheon which came after the service of consecration, Bishop McNeil was able to say only a few words. During the long pause that followed the crowd was momentarily stunned. The feeling that prevailed was that the new

Bishop was overcome by emotion. Finally he said simply, "I will do the best I can," and sat down. Later, he recovered sufficiently to give the benediction and to shake hands with the 450 luncheon guests and perhaps 50 more people who were waiting outside.

Then the Bishop collapsed. Only a handful of people were left at the reception to see him taken away in an ambulance. He was released almost immediately from the hospital and was home in half an hour. He is now reported fully recovered.

Western Michigan Churchpeople attribute the collapse to exhaustion from the taxing consecration schedule and the extreme temperature, which climbed 40 degrees on Saturday into the 90's.

Before the consecration the Bishop had to endure the ordeal of trying to move into his new home, while waiting for its furnishings to arrive.

Churchpeople came from all over the country for the consecration.

About 100 came from Northern Michigan where the Bishop had been rector of St. James, Sault Ste. Marie, when he was elected to the episcopate. Another delegation came from Wyoming where the Bishop was dean of the cathedral from 1945 to 1949.

Bishop Oxnam

Unverified and false information in the files of the Committee of the House of Representatives on Un-American activities has been used as a tool of religious controversy, Bishop Oxnam told the Committee in the dramatic 10-hour hear-

ing which has been widely reported in the secular press.

The Bishop, a former president of the Federal Council of Churches and now one of the six presidents of the World Council, told the committee that certain fundamentalist groups had given wide circulation to this false information.

At the conclusion of the hearing, the Committee voted unanimously that "this Committee has no record of any Communist party membership or affiliation by Bishop Oxnam."

Bishop Sherrill, Presiding Bishop of the Episcopal Church, is chairman of a group seeking to secure a more responsible procedure on such matters [see p. 7].

Chicago Election

The Rt. Rev. Charles L. Street, suffragan bishop of the diocese of Chicago, has announced that a special convention will be held October 20th to elect a bishop to succeed the Rt. Rev. Wallace E. Conkling who resigned July 9th for reasons of health.

RACE RELATIONS

Michigan Sets Example

In the July 18th edition of the *Saturday Evening Post* the eminent Negro author and spokesman, Walter White, in an article titled, "How Detroit Fights Race Hatred," writes:

"The outstanding example of frontal approach to the issue of the color line in the Church is that of Bishop Emrich of Michigan. . . . In June of 1952 he addressed a pastoral letter to every clergyman in his diocese which reads:

"I have been requested for the sake of complete clarity among all the people of the diocese, to write a few words at this time on the Church's relationship to the various races of the earth.

"In order that we may reason correctly, let us state first that the Church is under the authority of Christ, and is here on earth to do His will. He came to save not just a part of mankind but the world, and to restore men to fellowship in Him. His Church is, therefore, a universal Church, with its missionary work in the ends of the earth. The Church is not the Church of any one race, class, or nation. It is God's family. Every parish and mission is in its location the representative of the universal Church, and all peoples of every kindred, nation, and tongue, are welcome in its fold.

"There is not the slightest justification in Scripture or in the Prayer Book for

Truce in Korea

An Editorial

THE cessation of warfare in Korea after three years of bitter struggle and many thousands of casualties is ground for heartfelt thanksgiving to God. With our gratitude to those who bore the brunt of the struggle must be combined, as President Eisenhower said in his radio broadcast Sunday, vigilance and resolution as we face the future.

The task of fighting a war with limited objectives has been a hard one both for the fighting men and for the American people as a whole. The armistice was not generally regarded as

an occasion for public rejoicing. Nevertheless, history may yet record that this strange "limited war" ended in the greatest victory ever achieved by any army anywhere.

Fighting men believe that there is no substitute for military victory. But the plain people of the world continue to hope that something better than victory can be found—a method of settling international disputes without resort to war. No settlement has yet been reached in Korea, and after that will come the problems of many other danger spots in Asia, Europe, and Africa. The effort to arrive at a peaceful settlement will surely be strengthened by the demonstration in Korea that war does not necessarily settle anything.



NEWPORT BEACH, CALIF.
1000 Boy Scouts received Communion.

drawing up national, class, or racial lines. I ask all members of the diocese to remember that we did not create the faith of our fathers, but are at the moment its trustees, and to obey in this matter the will of God and the mighty tradition of the Christian Church. All people are to be welcomed in every parish and mission of the diocese of Michigan.

"I ask the clergy of the diocese to assume this in all that they do, and to stand firm against all forces in the community which would tend to keep the Church from fulfilling its great reconciling task."

Bishop Emrich reports that, both before and since his pastoral letter, "most of our downtown Detroit churches are now at least partly biracial." The most notable example of what can be accomplished, he says, is Grace Church under the rectorship of the Rev. Elden B. Mowers. This church now has a white rector and a Negro curate.[¶] Three members of the vestry[¶] are colored, nine white. The organist and choir director are Negroes, as are two members of the choir. Although the church is 75% white, there are 80 colored children in the Sunday school, and the church's organizations such as the Girls' Friendly Society are set up on a biracial pattern. Other churches, such as St. Mary's, have voted to follow the example of integration which Grace Church[¶] has established.

"What holds us back," he concluded, "often is not so much prejudice as the inertia of society."

YOUNG PEOPLE

Communion for Boy Scouts

One thousand Episcopal Boy Scouts received Holy Communion Sunday, July 19th, at two specially-built outdoor

altars at the Scouts' third national jamboree on Irvine Ranch in Newport Beach, Calif.

Bishop Campbell, suffragan of Los Angeles, host diocese, officiated at one outdoor service. At the second altar, Bishop Gooden of Panama and Bishop Clark of Kootenay, British Columbia, officiated.

Bishop Bayne of Olympia delivered the sermon to 35,000 Boy Scouts at the open-air morning service held in the huge arena.

A number of other clergy from California and nearby states also took part.

PUBLIC AFFAIRS

President Appoints Churchman

President Eisenhower has nominated Glenn L. Emmons, active Churchman of Gallup, N. M., to fill the important post of Commissioner of Indian Affairs, succeeding Dillon S. Myer. The Senate Interior Affairs Committee promptly approved Mr. Emmons, with a unanimous vote, and the nomination was sent to the Senate.

Mr. Emmons is a member of the Board of Trustees of the Good Shepherd Mission, Fort Defiance, Ariz. He has served two terms as a member of the executive council of the diocese of New Mexico, and Southwest Texas and has been a regular delegate to the convention of the diocese from the Church of the Holy Spirit in Gallup where he served as warden.

He says his administration policy will be to "liquidate the trusteeship of Indians as quickly as possible." He long has advocated putting the Indian tribes on a self-supporting basis.

There has been unanimous praise of

this appointment by men close to Indian affairs.

Protests Inquiry Procedure

Presiding Bishop Sherrill denounced as "wholly inadequate" and "very disappointing" the decision of the House Committee on Un-American Activities to continue its present procedural policies with only one change.

The chairman of the committee, Representative Harold H. Velde of Illinois, announced that persons accused of being involved in Communist activities would receive an opportunity to appear before the committee but that the committee had rejected other proposals for procedural changes.

Bishop Sherrill, who is chairman of a Committee on the Maintenance of American Freedom set up in May by the National Council of Churches, said that the single change was a "wholly inadequate answer to the need for reform of certain un-American methods and procedures followed by the committee in the past."

The Bishop made public an exchange of correspondence between his committee and Representative Velde and charged that the latter had failed to respond properly to requests for information.

House Schedules Hearings

The House Ways and Means Committee has scheduled for hearing at least two tax proposals of interest to religious groups.

They are a proposal to exempt all charitable benefits from admissions tax and an amendment to income tax laws to exempt from tax that portion of a clergyman's salary given him in lieu of a rent-free parsonage.[¶] [RNS]

TUNING IN: ¶A curate is an assistant priest or a deacon working under a priest. ¶The vestry is the body elected by a parish to administer its temporal affairs in conjunction with the rector. It is also usually the body that, in consultation with the

bishop, calls a new rector when there is a vacancy. ¶Grace Church, as the name of an Episcopal Church, is common in America. ¶At present rental allowance in lieu of a parsonage is deductible only if paid by the parish to the rector's landlord.

SOCIAL RELATIONS

Emotional Problems Discussed

A two-day seminar offering theology students special training in techniques of giving effective guidance and counsel in cases involving emotional problems was held at the New Jersey Neuro-Psychiatric Institute, Skillman, N.J.

Some 60 seminarians taking summer courses in pastoral counseling and institutional chaplaincy at hospitals and institutions in the area from New York City to Washington, D.C., attended the seminar.

Among the seminar leaders were the Rev. Ernest E. Bruder, senior chaplain at St. Elizabeth's Hospital in Washington, D.C.; the Rev. Ben Priest of Trinity Church, New York; the Rev. Otis Rice of St. Luke's Hospital, New York, and director of the National Council of Churches' commission on ministry to institutions; and the Rev. Armen D. Jorjorian, chaplain at Riker's Island Prison, New York City. [RNS]

Clergy and Mental Health ¹

Clergymen are not psychiatrists and should not try to infringe upon the role of the medical specialist in treating mental illness, it is claimed.

This advice was given members of the Association of Mental Hospital Chaplains by the Rev. James H. Van der Veldt, O.F.M., professor of psychology at Catholic University of America at a meeting in Washington, D. C. [Among chaplains attending was the Rev. H. J. C. Bowden, chaplain of the V.A. Hospital, Tuskegee, Ala.]

Fr. Van der Veldt said the clergy should not try to treat illness but should help the doctor by creating a stable attitude on the part of the patient. Feelings of guilt and problems of conscience are for the religious adviser, he said. He stressed the benefit that a good chaplaincy program can bring to a mental hospital by giving the patients a frame of reference for the reconstruction of their lives. [RNS]

VISITORS

Japanese Teacher Ends Study

Shizu Nomura, young teacher from Kyoto, Japan, will soon end a three-year visit in the United States, returning to her native country with the B.A. degree from Berea College in Kentucky, and the M.A. in English from New York University. She has been studying in the U. S. on scholarships from the Girls'

Friendly Society and the Woman's Auxiliary of the Church. Upon her return to Japan, she will resume teaching at St. Andrew's School for Girls in Kyoto.

PUBLISHING

Seabury Press Moves

Seabury Press, Greenwich, Conn., is now settled in its new and more spacious quarters. The move took place last January when Tucker House, housing both the Department of Christian Education and Seabury Press, became crowded beyond the limit.

The new offices are directly across the street from Tucker House in the



MR. McCAULEY AND SECRETARY
A converted classroom.

Greenwich Town Hall Annex which was formerly a public school. The building already had ample windows and closets, but the newly acquired space required remodeling to convert classrooms into offices.

The Press welcomes visiting clergy and other Churchmen to look over the new offices whenever they are in the vicinity.

MOVIES

The Robe Brought to Screen

The Robe, said to be one of the greatest biblical novels, will be brought to the screen this fall by Twentieth Century-Fox. The movie is adapted from Lloyd Douglas's best-selling novel. The story of "the man who crucified Christ" was

*Mr. Leon McCauley, manager of the Seabury Press, dictates to his secretary, Miss Patricia Polhemus, in the new quarters.

written by the late Mr. Douglas after a Canton, Ohio, housewife wrote to him, asking what had become of the robe the soldiers had gambled for at the foot of the cross.

Filmed on CinemaScope, the movie is an ambitious undertaking. Through this process with curved screen and stereophonic [coming from two or more directions] sound, the audience can observe almost first hand the pageantry of Rome, the thrilling chariot races, the Crucifixion, and the Resurrection.

RADIO & TV

Forum Enlarges Its Audience

"The Forum of Better Understanding," which has become known throughout the nation since the first broadcast in 1937, will now not only be heard over two radio stations in Fresno, Calif., but will also be seen over television.

Two of the original team, the Rev. James M. Malloch, dean of St. James Cathedral, Fresno, Calif., and Rabbi David L. Greenberg, will have as their first guest, the Rev. Kenneth Adams, pastor of the First Methodist Church, Fresno.

Honors received by the forum are a special award from the National Council of Churches and selection by the U.S. State Department overseas information program.

AUDIO-VISUAL

Slides in a Light Room

Solution of a problem which plagues many churches has been effected with a new arc slide projector developed by the Strong Electric Corporation, Toledo, Ohio, the manufacturer says.

Many sermons, lectures, and class topics suggest the use of slides for illustration; but the presentation of these slides has, until now, been largely confined to rooms which could be at least partially darkened.

The new Strong Universal arc slide projector throws pictures up to theater size and of snow-white brilliancy, even in difficult-to-darken rooms. It is ideal under daylight or artificial lighting where a darkened room is not desirable, practical or economical. Because pictures can be projected in rooms that are not dark, viewers can easily take notes.

Installation consists of plugging it into any 110-volt A.C. convenience outlet.

Model No. 44000 projects 3 1/4" x 4" slides; adaptations also permit the projection of 2" x 2" slides.

TUNING IN: ¶In its concern for mental health the Church follows Christ Himself, whose ministry was given up to preaching the Gospel, casting out demons, and healing the sick—apparently in that order of importance. The persons "possessed by

demons" (unclean spirits) in the Gospels are striking similar to some, at least, of the mental cases of today. However such disorders are ultimately caused, science has revealed clues to their mechanism and means to their cure.

CANADA[†]

Two Bishops Retire

Two Canadian bishops resigned from their sees recently.

The Rt. Rev. Frederic Stanford retired as Bishop of Cariboo in June. The *Canadian Churchman* said that the Bishop, who was consecrated in 1943, "has worked very devotedly in a difficult field."

The other retiring bishop is the Rt. Rev. Joseph Lofthouse, who has served nearly 50 years in the diocese of Keewatin. He was consecrated bishop of the diocese in 1938. "Bishop Lofthouse," said the *Canadian Churchman*, "has lived a self-sacrificing life and has given excellent service to the Church in that scattered diocese."

First Bishop of Brandon Dies

The Rt. Rev. Wilfred William Henry Thomas, first Bishop of Brandon, Manitoba, Canada, who had traveled by canoe, dog sled, and on foot to carry out missionary work in northeastern Manitoba, died in a Brandon hospital on July 2d. He was 78 years old.

Bishop Thomas retired from his office at Brandon in 1949 after 25 years as bishop and 53 years in the service of the Church of Canada. In point of consecration, he was the senior diocesan bishop in Canada.

SOUTH AFRICA

Rev. Edward Paterson Resigning

Having been principal for 15 years of the Cyrene School, near Bulawayo, the Rev. Edward Paterson is resigning in August. Under his guidance the school has become famous for the paintings by its African students. Mr. Paterson has always been careful not to influence his students, but rather to draw out their latent talent. The paintings have been exhibited widely in Southern Africa and in England.

ENGLAND

Commercial TV in England

Assailed by Archbishop

Both the Archbishop of Canterbury and the Archbishop of York have spoken out against a Conservative proposal to authorize commercial TV in England.

Dr. Garbett, Archbishop of York, in a speech before the York Diocesan Conference, charged that United States experience showed that commercial broad-

casting led to deterioration of standards. He said it was the government's duty to keep television under control of an agency "which regards public welfare as more important than private gain."

Dr. Fisher, Archbishop of Canterbury, said it would be a sign of "wisdom and strength" if the government dropped the controversial commercial television proposal.

Dr. Garbett listed three major objections to sponsored TV.

His first was that in commercial television, the motive was not to provide recreation or culture but to obtain the largest possible audience.

Second, because television programs are expensive, the standard of the British Broadcasting Corporation programs will decline when the BBC is outbid by wealthy sponsors in the signing of talent.

The archbishop's third point was that America's experience showed how sponsored programs led to a deterioration of standards. [RNS]

INTERCHURCH

Camp Secretary Appointed

The Youth Department of the World Council of Churches announced that the Rev. William A. Perkins has been appointed co-work camp secretary in Geneva. Fr. Perkins had participated in the work camps as a camper and served for a year in France in refugee aid work.

Fr. Perkins will travel extensively in the Latin countries, organizing and administering camps to be sponsored by the Council's Department of Inter-Church Aid and Service to Refugees and the Department of Youth. He will do the ground work for setting up these camps and will be largely responsible for the final selection of appointees to the work camps.

Fr. Perkins received the B.D.[†] degree from the Episcopal Theological School. He was ordained in 1951 and served as assistant rector at St. Paul's Church, Dayton, Ohio, until his recent appointment.

Ford Fund Aids Refugees

Nearly \$500,000 of Ford Foundation funds were administered by the World Council of Churches in behalf of refugees during the first part of 1953, reports Dr. Edgar Chandler, director of Service to Refugees.

The Department of Inter-Church Aid and Service to Refugees, which maintains representatives coöperating with the Churches in more than 40 countries

and territories, serves as the administrator of Ford Foundation funds of which the United Nations High Commissioner for Refugees is trustee. These funds are allocated for two kinds of aid: help to refugees in countries of first asylum; help towards the resettlement of refugees in countries of final asylum.

Thirty-seven projects in 15 countries have been initiated by the Churches or the department so far this year. Projects range from providing housing facilities and apprenticeship and vocational training to offering cultural, spiritual, and material opportunities for the wholesome development of refugee youth. [EPS]

Aid Program Launched

A plan for a world strategy of ecumenical aid was launched at Geneva, Switzerland, recently as the result of an agreement between the World Council of Churches and the International Missionary Council. The new program is called Emergency Inter-Church Aid and Relief and encompasses the entire globe. It was a major policy move on the part of the two coöperating agencies.

The Department of Inter-Church Aid and Service to Refugees, the relief arm of the World Council, has sought in the years since the war to create a strategy of ecumenical aid in Europe. In 1952 alone this coördinated giving of money, goods, and men by Protestant, Anglican, and Orthodox churches for European churches amounted to eight and a half million dollars.

The new decision of the governing committees of the WCC and the IMC marks a totally new venture in 1953-54. The department, which will be the executing agency of the new program, accepted the assignment and issued a call to all churches, missions boards, national committees, councils, and confessional organizations everywhere to do everything in their power to help the department in working out a coördinated program in the spirit of free and friendly coöperation which has proved so effective in Europe.

FINLAND

Moscow Jurisdiction Pushed

Demands that the Orthodox Church of Finland accept the jurisdiction of the Moscow Patriarchate are being renewed by Finnish Communist groups. The Church has been under the jurisdiction of the Ecumenical Patriarchate at Istanbul for the past 30 years. [RNS]

[†]TUNING IN: Church of England in Canada, as it is officially called, is an independent part of the Anglican Communion and is divided into four provinces—Canada, Ontario, Rupert's Land, and British Columbia. Each province is, in turn, divided into

several dioceses. Oldest diocese is Nova Scotia, established 1787; newest, the Arctic, established 1938. [†][B.D. degree (Bachelor of Divinity) or its equivalent S.T.B. (Bachelor of Sacred Theology) is the first degree in Divinity.]

Why Church Schools?

WHY DO Church private schools exist? How do they fit in with the basic American belief in the value of the public school? In considering this question, we must touch on certain aspects of the subject that are obvious and on some that are not so obvious.

Our nation is founded on the belief that education is for everybody. Not only does government require that parents make provision for their children's education, but in virtually every community a semi-independent form of community organization—the school board—is given the power to collect taxes and organize schools which are open to all.

The public schools carry by far the largest part of the educational load, instilling in their pupils not only knowledge of specific subjects but those common ideals, values, and standards upon which our civilization is based. School life is a vitally important part of the total life of the child, for in relationships with teachers and with his contemporaries the child encounters social and psychological satisfactions and dissatisfactions, triumphs and frustrations, which exert an influence on his character second only to the influence of the family.

Probably a large majority of the parents who read *THE LIVING CHURCH* send their children to public schools, even though, as this issue of *THE LIVING CHURCH* shows, there are well over 100 Church-affiliated secondary schools that offer their services to the Church public. Probably a majority of the students in these Church schools are not members of the Episcopal Church, and a substantial minority are members of no Christian Church. At the primary school level the proportions are somewhat different, as the fast-growing group of parish day schools has been developed to meet the needs of the local parish; but even where such schools exist, it is probably true that most of them serve only a minority of the children of the parish.

A strong case can be made out for the position that religion and education ought to go hand in hand. In the setting up of our nation's wall of division between Church and State, a few schools are found on one side of the wall, and a great many on the other. But if the local communities were religiously integrated, the proportions could be reversed without any necessary violation of the principle of Church and State, since the school board is not really an arm of government but a different form of community organization. The separation of Church and school is the separation of one area of knowledge and



COLEGIO SAN JUSTO, PUERTO RICO
High mentality and good character [see p. 17].

character-building from another, and the effects of this separation are inevitably bad for the building of religious knowledge and of Christian character. In Europe, where communities tend to be preponderantly of one or two religious Communion even though the nation as a whole may be religiously varied, religious education is a normal part of the public school curriculum.

CHURCH schools can treat knowledge as based on an articulate faith in the Maker of the universe; and character as based on the Redeemer and Sanctifier of mankind. Such schools are in a position to show forth the values of an education in which all truth is God's truth, all character is Christian character. Yet, in our country, the religiously based school is hardly able to be *the* school of the community. In the secondary school field, particularly, the Church school does not offer something that could be called public-education-plus-religion. What it offers is a religiously oriented education based upon a different educational concept—the private school idea.

In choosing a private school, the parent sacrifices certain educational advantages of the public school—especially the sense of “belonging” to the community, and the give-and-take among young people of every religious persuasion, economic bracket, and intellectual level. The public school is unquestionably one of the great sources of strength for the intangible as well as the tangible values of democratic living.

Yet a good private school provides values which the public school can hardly match. The student body is, on the whole, an above-average group in both background and intellect. Teachers are able to give more time and attention to the individual pupil because each teacher has fewer pupils than in the public schools. Certain high traditions of honorable behavior and cultural interests are an accepted part of school life. The private school provides a freer ground for the great individual teacher, to know whom is an education in itself—although some such teachers are, of course, found in every kind of school.

The private school emphasizes quality in every area of its service. This is the basic, and the sufficient, reason for its existence. There are critics of the private school idea who say that no standard of educational quality should be set beyond that attainable by the public schools—that anything else is “snobish” or “undemocratic.”

We think that this criticism is a false one, and actually not democratic but destructive of democracy. The objective of democracy should not be to seek out and propagate some least common denominator of learning and character but rather to press toward an ever higher standard. The existence of major league baseball does not lower the quality of sand-lot baseball, nor does the existence of religious orders in the Church lower the general tone of spiritual life. The private school, by upholding a high standard of character and learning, helps to raise the standards of the nation as a whole; and, by giving to its students a superior equipment for life, helps to provide the nation with citizens better equipped to serve their communities.

The Church private school has, as we noted above, a special competence to serve the Church public in presenting an integrated outlook on life based on faith in God and in Christ. The distinguished company of Church secondary schools ought to be regarded as a major resource of Church families, an opportunity to raise up great Churchmen and citizens to serve the world of the future. The Church schools themselves could be more articulate in their presentation of a God-centered way of life if Churchpeople made greater use of their facilities.

In this semi-annual educational number devoted to presenting the work of the Church schools, we once again call the attention of Churchpeople to the superlative educational resources at their command. Let us make the fullest use of them.

Seven Years

SEVEN years ago, the subject chosen for our fourth annual Church School Essay Contest was “My Favorite Christian.” Looking back over the years, we are of the opinion that the group of essays submitted on this topic was the best, most natural, and most interesting in the history of the contest. For the 11th annual contest, accordingly, we are repeating this subject for a new generation of Church school students, in the words that we used in 1947:

“Your favorite Christian may be any person—real, fictional, or ideal—who has the quality of life that springs from a vital relationship to Christ. He (or she) may be:

“A recognized saint.

“A historical figure.

“A public character.

“A type of person.

“A friend or acquaintance.

“A literary figure.

“Or someone else.

“The only person who must be ruled out is Christ Himself, since otherwise all the essays would have to be about Him.”

Prizes in the 11th annual contest will be, as usual: First, a gold medal and \$100; second, a silver medal and \$50; third, a silver medal and \$25. In addition, a bronze medal will be made available to each school that cares to conduct an intramural contest on the essay contest subject, to be awarded to the student of its own selection. Deadline for mailing the essays will be March 5, 1954, and they must be received by March 19, 1954. Prizewinners will be announced in the May 2, 1954, Church school number of THE LIVING CHURCH.

The official rules and other information about the contest will be announced in the fall about the time that school begins.



ST. MARY'S, LITTLETON, N.H.
For sleds: kitchen trays.



HOLDERNESS SCHOOL, PLYMOUTH, N.H.
Scene of diocesan conference.



ST. MARK'S SCHOOL OF TEXAS
Boys who are willing to work hard.

Blast and Counter Blast

TO reconstruct from our Gospels an earlier and heretofore unknown Gospel is, in Biblical scholarship, not incomparable to the theoretical location of a new planet.

The New Testament specialist is at a disadvantage, however, in not being able to test his hypothesis as the astronomer, who can tell his brother scientists to point their telescopes at a certain angle on a certain date and either see his brain child pop into their ken—or prove him wrong.

New Testament criticism is simply historical and literary criticism applied to the data of the New Testament. It proceeds by its own rules, even though these deal with probabilities rather than with mathematical certainties, and it has actually been confirmed by subsequent proof.

For example, New Testament scholarship some years ago concluded, by careful stylistic analysis, that the name "Jesus" had dropped out before "Barabbas" in Pilate's question to the Jerusalem mob—which, they reasoned, ought to read: "whom will ye that I release unto you? *Jesus* Barabbas, or Jesus which is called Christ?" (St. Matthew 27:17).

A few years later a manuscript was discovered that contained just this reading.

So, it is at least conceivable that a manuscript might some day turn up vindicating the Rev. Pierson Parker, professor of New Testament at the General Theological Seminary, who, in *The Gospel Before Mark*, just published, presents evidence for an earlier Gospel which he designates K—from the Greek *progonos koinos*, "common ancestor" of our canonical Gospels of St. Matthew and St. Mark (University of Chicago Press. Pp. ix, 266. \$6.50).

To appreciate Dr. Parker's theoretical discovery, one must recapitulate the commonly accepted solution of the Synoptic Problem—problem of the interrelationship of the Synoptic Gospels[†] (St. Matthew, St. Mark, and St. Luke), as they are called to distinguish them from St. John, which can be left aside as irrelevant to our present purpose.

According to the usual view, St. Mark is the earliest of our Synoptic Gospels. Since there are large blocks of material in St. Matthew and St. Luke almost verbally identical with passages in St.

Mark, it is held that St. Matthew and St. Luke, in compiling their Gospels, drew heavily upon St. Mark.

But there are also many passages in which St. Matthew and St. Luke agree almost word for word, that are not found in St. Mark. Therefore it is supposed that St. Matthew and St. Luke had access to another document either unknown to St. Mark or not used by him. To this the name Q (German *Quelle*, "source")



is generally given. It can be reconstructed roughly (but only very roughly) by lining up those passages common to St. Matthew and St. Luke but having no parallels[‡] in St. Mark.

This is known as the "two-document" hypothesis—the theory that two documents, namely St. Mark and Q, went into the making of St. Matthew and St. Luke. But this doesn't account for everything, for there is a large overplus of material found only in St. Matthew, and another large overplus of material found only in St. Luke. Many scholars, therefore, believe that the material peculiar to St. Matthew (conveniently designated M) and the material peculiar to St. Luke (conveniently designated L) came from two other separate sources or early gospels. Thus these scholars accept a "four-document" hypothesis or theory of Gospel origins.*

Dr. Parker finds it difficult (as did

*The evidence for an actual single document corresponding to L is much stronger than the evidence for a document corresponding to M, so what some scholars actually hold is a "three-document" hypothesis (Mark, Q, and L), although this term does not seem to have come into use.

his predecessor, the late Dr. Easton) to believe, with some scholars, that M ever existed as a book by itself. But M *plus the Markan passages in St. Matthew* did exist independently, he thinks, as an early Gospel which both St. Mark and St. Matthew used in compiling the canonical Gospels that go under their names.

According to Dr. Parker this earlier Gospel, K (text of which is given on pp. 188-235 of *The Gospel Before Mark*) was written about 55 A.D. "in Palestine, probably in Aramaic, and, with considerable likelihood, by the apostle Matthew" (p. 155). It is intensely apocalyptic and Judaistic in outlook—interested in the end of the world and in the prestige of Jewish Christianity. Indeed, according to Dr. Parker, it was *the* Gospel of the Judaizing party in the Church—of those who insisted that Gentiles must first become Jews (i.e., undergo circumcision and accept the Jewish law) before being admitted into the Christian fellowship. (This, it will be recalled, is the conflict presupposed in Galatians and in Acts 15.)

If K was the blast of the Judaizers, St. Mark's Gospel was the pro-Gentile counter blast. It was written, according to Dr. Parker, in Rome by John Mark, the companion of St. Paul, in consultation with St. Peter. St. Peter, as early as the publication of K, had been converted to the Gentile cause. John Mark performed his task by cutting out from the Greek version of K that reached Rome the Judaistic passages offensive to Gentile ears and by other editorial doctoring up.

By the turn of the century the Judaistic-Gentile controversy had died down and the two parties had learned to live together in the Church—as Anglo-Catholics and Evangelicals have learned to do in the Episcopal Church. Faced at that time by severe persecution (under Domitian), Christians needed to present a united front and Jewish and Gentile elements in the Gospel could stand together. So our canonical Gospel of St. Matthew was compiled. The writer, according to Dr. Parker, did not use at all our canonical St. Mark, as the usual "two-document" and "four-document" hypotheses presuppose. Instead the writer took K and gave it a Gentile twist by combining with it passages from Q, which, though of Jewish coloring, is Gentile in its sympathies.

Dr. Parker bases his conclusions upon a minute analysis of the style, structure, and content of the relevant documents,

TUNING IN: †Synoptic Gospels are so named either because, supposedly, they reflect a common viewpoint or because they can be printed in parallel columns, showing resemblances and differences. Hence a ‡parallel is a passage in one Gospel having

a corresponding passage in another. On the usual view, St. Matthew's Markan parallels were copied by him from St. Mark. According to Dr. Parker, St. Matthew and St. Mark both copied from an earlier work now embedded in St. Matthew's Gospel.

and upon the cogency of his thesis to the Synoptic Problem as a whole. Here is his own summing up of the question under these four heads:

"(1) *Evidence from vocabulary and style.* There is a consistent and distinct set of expressions which runs all through Mark, M, and Matthew's parallels to Mark. It is very different from the language of Q. . . . The K style is too positive, too all-pervading, to be explained as the work of a later editor. It points to a prior unity of M and Markan material.

"(2) *Evidence from structure.* The structural defects of M are most simply accounted for if M is the parings that were left over from Mark's revision. Certain features in the arrangement of Mark itself, and equally important structural features in Matthew, point unmistakably to the same conclusion.

"(3) *Evidence from content.* This explanation of the content of M, Mark, and Matthew fits the known facts about the Jewish and gentile churches in the first century . . . better than have most previous theories.

"(4) *Bearing on the Synoptic Problem as a whole.* . . . It is believed that the identification of the K source simplifies the solution to this problem enormously."

Much of the evidence adduced under these four heads is from its very nature highly detailed and complex. Yet the book is not abstruse. Dr. Parker, a specialist whom scholars will ignore at their peril, has organized his material admirably and slanted it to the general reader, who will find that much of the detail can be skipped without losing the main thread of the argument.

Whether Dr. Parker's reconstruction will commend itself to specialists time and testing alone will tell. Certainly he has given them something to think about. Meanwhile Christians generally will note with interest his concluding paragraph to Part IV:

"For the New Testament scholar, gains like these [those just listed on pp. 171-172]



BEXLEY HALL
Ordination.

are enough. But scholars are few, and Christians are many. Among the great body of Christians the K solution will, if it finds scholarly acceptance, carry a more precious import. K must have been, not just an important Jewish Christian document, but very nearly the first Gospel of Christianity itself.

"Yet it is in this earliest Gospel . . . that we find first told the stories of an Empty Tomb and, it seems, of a Virgin Mother. It is here, finally, that He, whom His first followers knew to be the Lord's Messiah, said to these first followers, 'Where two or three are gathered together in my name, there am I in the midst,' and, 'Lo, I am with you always, even unto the end of the world'" (p. 172).

Books Received

PRAYER BOOK STUDIES: *IV—The Eucharistic Liturgy.* The Standing Liturgical Commission of the Protestant Episcopal Church in the USA.* Church Pension Fund, 20 Exchange Place, New York 5, N.Y. Pp. xii, 343. Paper, \$1.50 [Text of proposed revision with historical and explanatory material. See L. C., July 5th, for review].

*Members of the Commission: Goodrich R. Fenner, *chairman*, Arthur C. Lichtenberger; Bayard H. Jones, *vice chairman*, Morton C. Stone, *secretary*, John W. Suter, *custodian of the Book of Common Prayer*, Churchill J. Gibson, Massey H. Shepherd, Jr., Walter Williams; Spencer Ervin, John W. Ashton.

The Hidden Years*

By ELSIE MC CORMICK DUNN

THE part of our Lord's life of which we know least is those hidden years spent in Nazareth. They stretch from the time of His appearance in the Temple at the age of 12 to that day in the synagogue, when, a man of about 30, He proclaimed His great mission (see St. Luke 2:41-52 and 4:16-30).

How did He spend these 18 years? Working, no doubt, in the family carpenter shop; walking alone over the hills in communion with the Father; and sharing in the joys and sorrows of His neighbors.

Knowing a little of his unusual gifts, some villagers doubtless expected Him to help His people—perhaps organize a local underground against Rome or get a place at the court of Herod, the tetrarch of Galilee, and gain favors and prestige for Nazareth.

As the years went on, they began to feel disappointed. Women who gathered at the village well probably asked Mary what her Son planned to do. They may have inquired with a touch of reproach, "Is He just going to be a carpenter like Joseph?"

But, great beyond their comprehension as His future mission was, He without doubt went on with the simple human duty of doing His work and supporting His mother until younger relatives could take over her care.

St. Luke summed up those 18 years in less than 18 words: "And Jesus increased in wisdom and stature and in favour with God and men" (St. Luke 2:52).

The hidden years can mean a great deal to any of us who feel impatient and frustrated. Numerous young people, faced with a long apprenticeship, are so eager for fulfillment and success that

they feel cheated by life. Some people tied down to aged parents or other dependents become resentful because they cannot do work for which they feel sure they were intended.

Yet, taken without bitterness, such "lost" years can be our most important periods for mental and spiritual growth. In fact, just about every saint or genius whose life has enriched the world went through periods when he seemed to accomplish nothing.

The young man called from his chosen career to tiring, monotonous duty in the armed services, and the man or woman tied by circumstances to dull, routine work can grow and find joy by sharing in our Lord's hidden life.

There are no lost years for those who make it their central purpose to do the will of God.

*From *Together*, St. Paul's on the Green, Norwalk, Conn.



ST. JOHN BAPTIST, MENDHAM, N.J.
Portrait of an artist.



ANNIE WRIGHT SEMINARY, TACOMA
Bishop* and beauties.



RECTORY SCHOOL, POMFRET, CONN.
"One impulse from a vernal wood . . ."



ST. KATHARINE'S SCHOOL, DAVENPORT
During diocese of Iowa's centennial.

Why I Like to Teach in a Church School

By E. Phyllis Devey†

BEFORE giving my reasons for preferring to teach in a Church school, I should like to make clear what I understand by the word "education" and to base upon that definition my conception of the relation between teacher and pupil.

Every child is born a person, neither good nor bad, but with possibilities for good and evil. This personality has to be respected, and therefore we are limited to three educational instruments.

Education is not pouring facts into an open or, as it may be, a closed receptacle. Education is an atmosphere, a discipline, a life.

From the child's earliest years we have to take into account the educational value of his natural home atmosphere, both as regards persons and things. As soon as his life broadens out into school, a new atmosphere surrounds him, new persons, new things. Teachers now supplement father and mother; the greater part of his day is spent among children of differing personalities, no longer the familiar brothers and sisters.

Education is an atmosphere. What atmosphere does his school present?

Secondly, education is a discipline. In the home, unconsciously, the small child

forms habits of eating, sleeping, dressing, playing, talking, all of which are part of the business of learning to live as a person in the home into which he has come. In the larger world of school, the teacher stands ready to continue this work—now forming habits definitely and thoughtfully, whether habits of mind, body, or spirit. We all know, if we pause to think, how much of our life is governed by habit. Education therefore is a discipline. What training along these lines do our schools afford?

Thirdly, education is a life. Life cannot be sustained without vital food. Food for the body, or the body will not grow; food for the soul, or it cannot develop; and equally important, food for the spirit.

In his Epistle to the Thessalonians St. Paul prays that his readers' "whole spirit and soul and body [may] be preserved blameless" thus recognizing the trinity that is man (1 Thessalonians 5:23). Any system of education that fails to recognize, and make provision for, any one of these parts of man's nature cannot produce a "whole" person. A child is more than body and mind.

Does the ordinary school recognize and meet these needs?

Here lies, as far as I am concerned, my main reason for preferring to teach in a Church school. The Church does

recognize that the spirit also must be educated. In a Church school God is given His rightful place in the lives of the children.

Their day starts with worship in their Father's house. From my own experience I can say that their reverent attitude would put many an adult to shame. God is the key-note of their daily lives, not just a name spoken of on Sundays. He becomes as much a factor to be reckoned with as are their parents and teacher.

People hear much today of the discipline problem of youth, and no wonder. But what incentive has the average child for behaving? If no higher power outside ourselves is recognized, is it surprising that there is so much juvenile delinquency? But rightly present the great cost to our Lord Jesus Christ of bearing our sins upon the Cross, and you have supplied the incentive for "being good" based upon a personal and higher relationship.

Perhaps an incident that occurred in my classroom will illustrate what I mean. I had occasion to reprimand and punish quite severely a boy who, for the second time, had deliberately disobeyed one of the rules of the school. At the end of the day, one of the children came to me, and said, "I am so sorry for K., Mrs. Devey." I replied, "K. has got to learn. His disobedience might have had serious consequences. I do not think that his punishment is greater than it should be." The child looked up at me, "Oh, I wasn't thinking of that part. I was sorry

(Continued on page 28)

**In a church school
it isn't always the teacher
who does the teaching . . .**

The Living Church

*Bishop Bayne of Olympia. The seminary is diocesan institution.

†Mrs. Devey is a teacher in St. Matthew's Parish School, Pacific Palisades, Calif. Though written from her experience of day school teaching, her article applies with equal force, we believe, to the Church's boarding schools.

EAU CLAIRE — Sorely needed quarters for diocesan offices, Church school, and community young people's activities will be provided in a proposed building which the diocese of Eau Claire hopes to erect as a memorial to the late Frank E. Wilson, first bishop of Eau Claire. The new building will be constructed of the same material as Christ Church Cathedral, Eau Claire, Wis., to make a structural unit. By mid-July the people of Christ Church had raised \$125,000 toward the project, and were working hard to secure the balance. Campaign goal is \$150,000.

VERMONT—Three of the clergymen who signed a demand that Dr. Alexander B. Novikoff be retained on the staff of the University of Vermont are priests of the Episcopal Church. They are Bishop Van Dyck of Vermont, the Rev. John B. Midworth, rector of St. Paul's Church, Burlington, Vt., and the Rev. Alexander J. Smith, assistant at St. Paul's. Besides these three, 15 Jewish, Protestant, and Roman Catholic clergy signed the demand.

Dr. Novikoff, 40, a Russian-born biochemist engaged in cancer research at the University of Vermont, was given until July 15th to offer full testimony on Communism to the Senate Investigating Committee or be suspended. The demands of the clergy of Burlington were based on the fact that the trustees of the University refused to make public the report of subcommittee which had investigated the situation. This report, according to rumor, recommended retention by a vote of five to one.

Dr. Novikoff was called before the Senate committee in April. He said he had not been connected with the Communist Party since 1948, when he came to Vermont, but refused to answer questions concerning his activities while at Brooklyn College in the late 1930's and early 40's. The action of the Burlington clergymen was based upon their concern with the "covering up" of the subcommittee report.

Dr. Novikoff refused the demands of the trustees and was automatically suspended as of July 15th according to local newspaper reports.

WASHINGTON — Formerly a librarian at the Library of Congress, Jack A. Clarke, 29, recently accepted the position of librarian at Washington Cathedral. Mr. Clarke succeeds the Rev. George J. Cleaveland, who resigned as the Cathedral's canon librarian in May to accept a call to become rector of the Church of the Ascension in Richmond, Va. Mr. Clarke will supervise the operation of the 48,000 volumes contained in the Cathedral library and the adjoining College of Preachers library.

IOWA—The 1,000th communicant at Trinity Cathedral, Davenport, Iowa, is Howard M. Fitch. Fifty-two adults were confirmed by Bishop Smith of Iowa recently to increase the number of communicants to 999. The next week Mr. and Mrs. Fitch and their daughter were transferred from St. Mark's, Louisville, to bring the total to over 1,000. The communicant strength of the cathedral has increased 52% during the past five years.

MASSACHUSETTS — A beautifully engrossed and illuminated framed prayer, three by six feet long, hangs in the baptistry and children's corner at St. John's Church, Charlestown, Mass. The artist is Allan Rohan Crite.

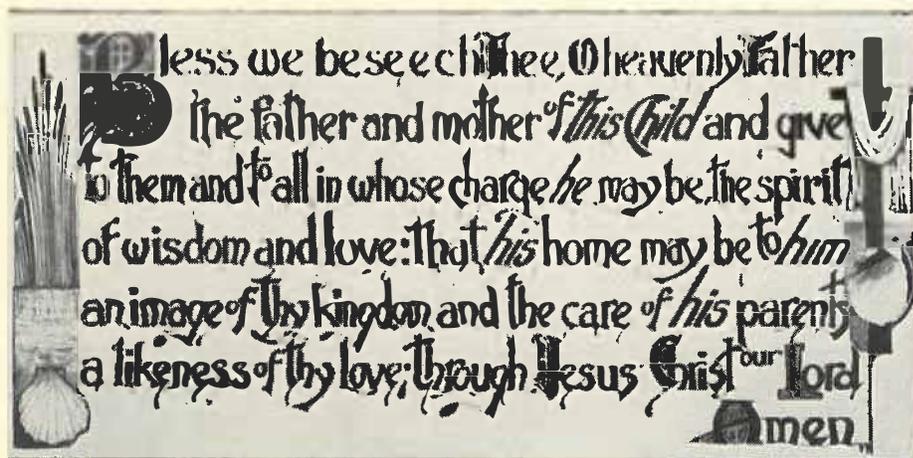
The illumination includes a river bank with cattails and a large scallop shell on the left, and a Latin cross unadorned,

nearly 1,000 women attending the Woman's Auxiliary meeting at which the award was made that Miss Payne had also rendered important community service.

NEW YORK — New York city officials finally discovered that Commodore Matthew C. Perry, the American naval hero, is buried in Newport, R.I.—which Newport has always claimed—and not at St. Mark's-in-the-Bouwerie, New York City, where New York thought he was buried.

Mayor Vincent R. Impellitteri and members of the city's 300th Anniversary Committee gathered recently at St. Mark's for a graveside ceremony which commemorated the 100th anniversary of the commodore's visit to Japan.

New York officials were chagrined when they were informed later that



WALL PRAYER AT ST. JOHN'S
From South African baptismal office.

with a scarf draped over its bare arms, on the right. The prayer is from the baptismal office of the Anglican Church of South Africa and has been slightly shortened.

WESTERN NEW YORK — The fourth annual award for distinguished service by a laywoman of the diocese of Western New York was made by Bishop Scaife to Miss Clara Louise Payne recently. Miss Payne is the first Negro woman to receive the award, the Bishop's Cross, in the diocese. She has been an active member of St. Philip's Church for more than half a century and during the episcopate of Bishop Scaife has served as an advisor in social relations, and has been a Sunday School teacher, choir member, parish visitor to sick members, and "a dependable worker in parish organizations. It was her spiritual consecration which caused her to inaugurate an Annual Passion Sunday Corporate Communion and breakfast for women of the Parish."

Bishop Scaife pointed out to the

Newport, where Perry was born, had conducted its own graveside ceremony at the same time, so, deciding to clear up the dispute once and for all, assigned a committee to check old burial records. Official documents showed that Commodore Perry died in New York and was buried at St. Mark's in 1858, but was transferred in 1866 to Island Cemetery, Newport.

SALINA — For heroism under fire a ribbon and pendant have been awarded to one of the first boys to come to the Ellsworth Unit of the St. Francis' Boys' Homes, Salina, Kans. Glenn W. Bailey is the recipient of the award for action in Korea. Another St. Francis boy, Roy Lee Bryant, has been listed as missing in action, and Calvin McGinnis as wounded. Wayne Keith had been awarded a medal earlier.

CONNECTICUT — A Conference on Alcohol Studies was sponsored by Connecticut's department of Christian Social Relations recently.

UNIVERSITIES

Big Campus Church Nears Completion

All Saints' Chapel at Sewanee, Tenn., already probably the most used Episcopal church in the South, will become one of the biggest when completed during the next four years. The finishing of the \$1,000,000 church, begun in 1904, is one of the principal objectives of the current Sewanee Centennial Fund of \$2,800,000 for the University of the South.

Already the church's walls rise to a point three feet above the bottom of the tall windows [see cut]. From that point the present roof will be raised approximately 35 feet and the tower will be constructed as a memorial to Sewanee men who served in World War II. The nave will be extended approximately 60 feet and a cloister across the front will connect the chapel with the administrative building, Walsh Hall.

Architect for the building, Ralph Adams Cram, also designed the Cathedral of St. John the Divine in New York, West Point Chapel, and Princeton Chapel.

A highlight of the commencement exercises at Sewanee was the dedication of "Alabama House," a \$25,000 stone faculty residence given to the University of the South by the diocese of Alabama.

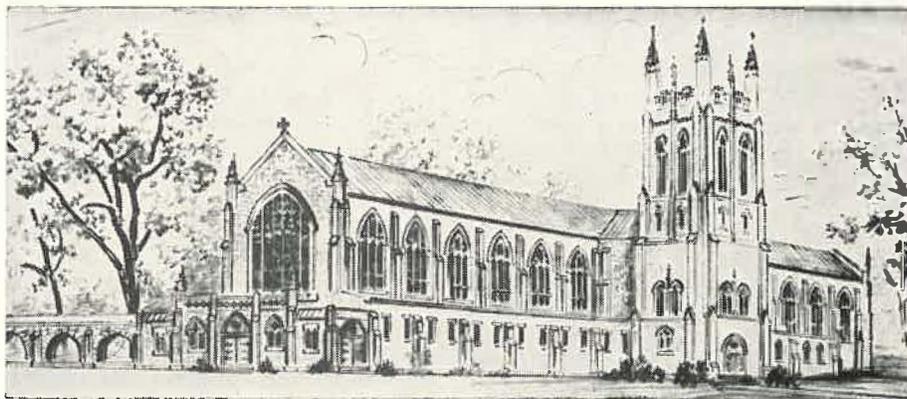
NURSING

Low Cost, Yet Hard for Many

Tuition is small at St. Luke's Nursing School, Ponce, Puerto Rico, yet many of the students achieve training at a great personal sacrifice and considerable financial hardship to their



CAPPING SERVICE, ST. LUKE'S, PONCE
"I have sounded my soul . . ."



ALL SAINTS' CHAPEL, SEWANEE (architect's drawing)
Most used church in the South.

families. The school, now receiving applications for admission of new students, offers tuition at a little over five dollars per month.

A recent press release from the school told of a letter from a mountain girl, the first in her family to be educated. Though her English is limited, and her phrasing many times a direct translation from the Spanish thought, the genuineness of her vocation and her love of humanity shines through it all.

The letter reads, in part:

"I always have lived surrounded by the poors, by pecuniary poverty. . . . I have seen them to moan and to weep on their squalid beds without a hand extended to pass on their aching bodies. . . . And I have searched in my heart, how can I be the help those creatures needed. I grew in this environment and with me the wish to care the sick. . . . To be a doctor? It is always impossible to me to reach such . . . a goal, because to the poors like me, an expensive profession is an unreliable dream.

"But there is one [profession] at the touch of my hand. And to it is it that I want to embrace myself. I have sounded my soul. There is no doubt. . . . My true vocation is to be a nurse. What I want is to be the consolation of those who suffer diseases, physical or of the soul. . . ."

The release said:

"What a privilege it is to train such a girl in the technique of nursing and yet to keep that fine, God-given vocation bright and alive."

AWARDS

NCC Winners Announced

Names of 26 high school and college students who wrote prize-winning essays on "The United States and the Underdeveloped Areas" were announced by an official of the National Council of Churches. Among them were these Episcopalians:

Jane M. Lilley, 17, Elkton, Md., a member of Trinity Church.

William W. Bartley, 19, a student at

Harvard University and a member of St. Stephen's Church in Pittsburgh, who plans to enter service in Christian education or religious journalism.

SECONDARY

Chaplain Resigns

The Rev. A. Blanchard Boyer has resigned as chaplain of St. Mark's School of Dallas, Texas, to become rector of St. Paul's Church, Greenville, Texas.

A Tree Grows at Shattuck

As the students' part in the observance of the 96th anniversary of the founding of Shattuck School, Faribault, Minn., a tree was planted in front of Breck Hall, dormitory named in honor of the Rev. Dr. James Lloyd Breck, Shattuck's founder. After the blessing of the tree by the Rev. Sidney W. Goldsmith, Jr., rector and headmaster, George Ellison of Clinton, Iowa, senior warden of the student vestry, and Frank Mockler of Dubois, Wyo., chairman of the Campus Chest Committee, shoveled dirt around the tree.

Chaplain Retires

The retirement of the Rev. Canon Arthur Bell, D.D., chaplain of the Annie Wright Seminary, Tacoma, Wash., for 26 years, was announced at the 69th commencement of the seminary by Ruth Jenkins, L.H.D., headmistress.

Canon Bell's farewell address was made at the Baccalaureate service and on

ACU CYCLE OF PRAYER

August

3. Good Shepherd Monastery, Orange City, Fla.
4. St. Joseph's House, Sayville, L.I., N.Y.
5. St. Anna's Home, Philadelphia, Pa.
6. St. Augustine's, Croton-on-Hudson, N.Y. Transfiguration, N.Y. City.
7. St. James', Paso Robles, Calif.
8. St. Hilda's House, N.Y. City.

the same day he and Mrs. Bell were honored at a reception given by the alumnae. Newly appointed to succeed him is the Rev. Wilbur C. Woodhams of Christ Church, Tacoma.

Opportunity in Puerto Rico

Colegio San Justo, day and boarding school for boys in St. Just, Puerto Rico, reports that during the past year students have come not only from Puerto Rico, but also from St. Thomas, St. Croix, Venezuela, Costa Rica, and continental United States. An institution of the missionary district of Puerto Rico, Colegio San Justo, is a school for boys of high mentality and good character, who would not otherwise be able to go beyond the sixth grade.

Summer Conference

The Summer Conference of the Diocese of New Hampshire for people of high school age will be held at Holder-ness School, Plymouth, N.H., August 23d to 29th.

Building at Iolani

The \$600,000 building program of Iolani School, Honolulu, will be almost complete by September. Scheduled for completion in July is a new building [see cut] housing 18 class rooms, three laboratories with the latest scientific equipment, study hall, library, and school offices. Cost: \$286,000.

Growing Fast

Officials of St. Mark's School of Texas, Dallas, expect an increased enrollment of at least 235 boys when the 1953-54 term opens in September, according to Robert H. Iglehart, headmaster.

Since 1949 the school has doubled its enrollment and doubled its capital plant, in addition to tripling its payroll. At the present time its faculty, representing 35 higher institutions, is reported to be the highest salaried of any secondary school west of the Mississippi.

During the past year the school completed a new swimming pool and gymnasium. A dormitory built in 1950 is regarded as a model for school dormitories.

St. Mark's, now in its 20th year, is noted for its classical curriculum. No non-academic courses are offered.

A complete, well-rounded program, including sports and music, is offered St. Mark's boys. The school choir is under the direction of L. F. O'Connor, formerly choirmaster of Chichester Cathedral, and specializes in music of the Church. The group has become widely known in the Southwest for its church and radio performances.

Courses for boys are offered at St.

Mark's from grade one through grade 12. The first four grades are for day students only, while the boarding school accepts pupils from grade five up.

Mr. Iglehart says:

"St. Mark's is an academic institution for normal boys, who are willing to work hard in preparation for the most exacting colleges or universities, and who are willing to accept the responsibilities of citizenship when they get out of school."

St. Mark's of Texas is located on a modern 25-acre campus at 10600 Preston Road, in the heart of one of the most beautiful residential sections of Dallas.

Final Placement Tests in preparation for the 1953-54 term will be conducted at the school on August 22d.

Academy Head Named

The new president of Porter Military Academy in Charlestown, S. C., will be Roger A. Walke, Jr., assistant headmaster of Episcopal High School, Alexandria, Va. He will succeed the Rev. William L. Hargrave, acting president, who has resigned to accept a position as executive secretary of the diocese of South Florida.

Mr. Walke was born in Japan. He is the son of a missionary clergyman.

PAROCHIAL

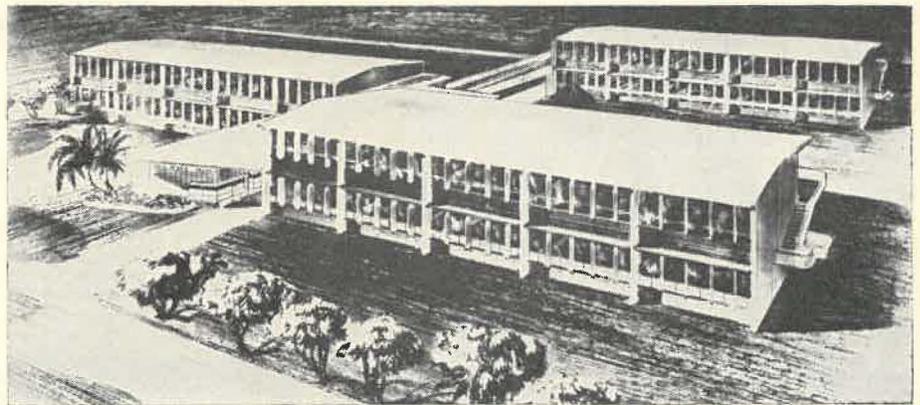
Sewanee Conference

The conference on parish schools and kindergartens of the province of Sewanee was held at Lake Kanuga, Hendersonville, N. C., recently. The conference was under the direction of the Rev. Allen Clarkson, chairman of the committee on parish schools for the fourth province. There were 44 persons attending, representing 26 different schools and parishes, and including clergy, principals, directors of Christian education, teachers, and business managers. The purpose of the conference was to pool interests and experiences, discuss common problems, and set standards for parish schools in the province in keeping with the best traditions of education and the Church. The entire group was anxious for guidance and assistance.

Amazing Growth of School

The parochial school of All Saints' Church, Fort Worth, Tex., has had an unusual record of growth and success.

It started as a small parochial school for nursery and kindergarten in September, 1951, with 70 students enrolled. The staff consisted of four teachers. In 1952, Mother Abbie of the Sisters of



IOLANI HIGH, HONOLULU (architect's drawing)
Part of \$600,000 program.

He was graduated from the Episcopal High School, Alexandria, Va.; from Princeton University, *magna cum laude*; and received the master's degree at George Washington University.

Mr. Walke taught at Episcopal High School; served in the Army for five years, rising from a private to the rank of captain; and was for several years head of the English department at St. Paul's School for Boys, Baltimore. He returned to Episcopal High in 1948. For the last several years he has been assistant headmaster.

In 1941 Mr. Walke married Rose Anderton Dawes. They have three children. Major interests of Mr. Walke are modern poetry, cultural history, and sports.

the Teachers of the Children of God took over the management of the school and supervised the curriculum. The school was renamed the All Saints'-Tuller School.

Although only two years have passed, the enrollment for 1953-54 is already 150 and the school will include nursery, through the fourth grade. The only building the school has is the undercroft for the future church.

The ideal, commented the Rev. J. P. DeWolfe, Jr., rector, is to maintain an average of one teacher for every 15 pupils and still keep the tuition low enough so that every child who wants to may attend. Of the 150 students enrolled, almost 80 are members of the parish and 100 are Episcopalians.

CHURCH SCHOOLS

Annotated List



ST. ANDREW'S, TENNESSEE
Commencement procession.

Below are listed by states educational institutions having close affiliation with the Episcopal Church. The list includes a few schools which, although they have no definite Church connection, are specially interested in some unofficial way in the Church.

The information was furnished by the schools themselves in reply to a request from The Living Church.

Some schools did not reply.

All schools listed serve a national clientele or, as in the case of the day schools in the list, serve a clientele from a large area—more than one, single parish.

PRIMARY & SECONDARY

BOYS

California

Harvard School, North Hollywood.

Connecticut

Choate School, Wallingford. College entrance requirements are kept in view in planning the courses, but with the flexible system and broad curriculum each boy may take subjects chosen from different forms to suit his individual needs. Separate divisions for honor students, opportunities for creativity in the musical and literary programs and facilities in art, mechanics and aeronautics are available. Athletics are gauged to each boy's age level; a cottage plan, obligatory daily chapel service, close student faculty relations, and personal contact with the boys' family combine to carry on the traditions of the school.

Kent School, Kent, is a Church school determined to offer the finest education possible, for the staff believes that the primary purpose of Christian education is to teach men the nature of their environment so that they can relate that environment to themselves intelligently, courageously, and effectively, to show them God's purpose in life and thus bring to their lives significance, harmony and stature. Kent's goal is that every aspect of its program should induce and express Christian purpose and Christian living.

Pomfret School, Pomfret.

Rectory School, Pomfret, with a teacher-student ratio of one to five, provides for the individual pupil close attention such as the schools in most communities, because of the rapid growth of the child population, are unable to give. This is an Episcopal boarding school for boys, 6-15.

Salisbury, Salisbury.

South Kent School, South Kent, is an Episcopal Church School of 125 boys. Its primary purpose is to try to turn out sound, wholesome boys who may have some idea of the meaning of a life dedicated to the service of God. There are high scholastic standards. Practically all graduates go on to college.

Watkinson School, Hartford, provides the highest type of private schooling with a strong Church background at a minimum cost. Through simplicity

of living and the self-help plan, costs are kept down although nothing is spared educationally. Wooster School, Danbury.

Delaware

St. Andrew's School, Middletown, founded by the late Alexis Felix du Pont, provides secondary education of highest standards at minimum cost, under the auspices of the Church. College preparation, self-help, and a variable tuition fee are features of the school, which includes 143 boys and a faculty of 19.

District of Columbia

St. Alban's School for Boys, Mount St. Alban, Washington.

Indiana

Howe Military School, Howe, is a Church school which offers sound academic training in an environment designed to mold character based on Christian principles. Individual academic goals are set for each student, recognizing differing abilities. Learning to live together and to accept one's responsibility to the social group offers much needed training for good citizenship.

Kansas

St. John's Military School, Salina, was established in 1887 as an Episcopal school for boys. Boys of all religious faiths accepted. Clientele includes boys from many states as well as several foreign countries. Cadets are members of Civil Air Patrol, official auxiliary of the U.S. Air Force. About ten cadets per instructor. Emphasis on individual attention. Large campus. Accredited.

Maryland

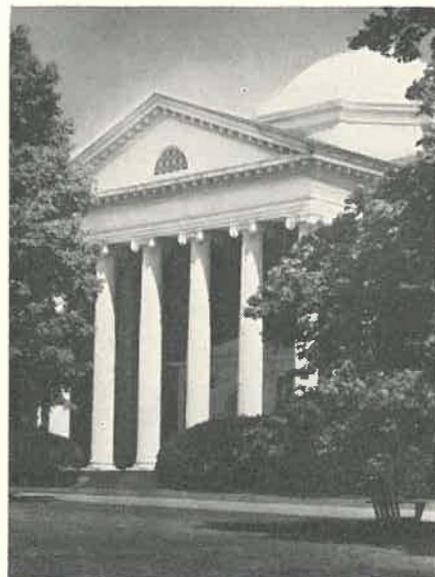
St. James' School, St. James.

St. Paul's School, Brooklandville, has just completed a year in its new location near Brooklandville, Maryland. This site, a portion of the beautiful Emerson estate, has adopted itself admirably to the uses of a school, giving it modern and expanded physical facilities. A brick stable and garage building have been converted into attractive and functional classrooms and a chapel and lower school building have been added as wings to the original structure.

Massachusetts

Brooks School, North Andover.

Groton School, Groton, is a Church boarding school. It seeks to maintain high scholastic and cultural standards, with emphasis on the liberal arts and the humanities, but above all to cultivate through the Christian Faith a sense of personal obligation and of social consciousness for the community and the world.



CHATHAM HALL, CHATHAM, VA.
Prudence Hall.

Lenox, Lenox.

St. Mark's, Southboro.

Michigan

Cranbrook School, Bloomfield Hills.

Minnesota

Breck School, St. Paul.

Shattuck School, Faribault.

St. James' Military School, Faribault, provides a Christian homelike atmosphere for the fifty boys to whom it is entrusted. It is one of the few purely elementary boarding schools in the Midwest, and its entire academic, athletic, and social programs are planned around the interests and needs of younger children. Personal care and individualized instruction may be offered at all times. Activities—music, choir, drum and bugle corps, rifle, riding, swimming, art, school paper, nature study.

Missouri

The Taylor School, Clayton.

New Hampshire

Holderness School, Plymouth, begins in September, 1953, its 75th year of preparation of boys for college, in an atmosphere of Christian living and Episcopal traditions. School government emphasizes acceptance of responsibility and good citizenship. Fully accredited. Recent graduates admitted to all leading colleges. Enrollment limited to 100. All sports; new 30-meter ski jump.

St. Paul's School, Concord.

Nebraska

Talbot Hall, Omaha.

New Jersey

Morristown School, Morristown.

St. Bernard's School, Gladstone, offers a typical Church boarding school program. Both the work program which emphasizes the personal responsibility of the students and the field trip which gives them a first-hand impression of what is going on in industry and welfare make possible a deeper understanding of the boy's relationship to the world in which he lives.

New York

Cathedral Choir School, Cathedral Heights, New York City.

Darrow School, New Lebanon.

DeVaux School, Niagara Falls.

Hoosac School, Hoosick.

Malcolm Gordon School, Garrison-on-Hudson. David C. Gordon, headmaster, pupils 25; faculty 6; boarding; ages 8-14; grades 3-8; tuition, \$1650; necessary preparation for secondary schools; special emphasis, craft work, music appreciation, small classes, dramatics, athletics. The school is small and acts as a link between the home and the large boarding school.

Manlius School, Manlius.

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

St. Peter's School, Peekskill, founded in 1938, has sent 92% of its graduates on to college. It is a school with the altar as the center of its life. Two of its graduates have been ordained and a third will be ordained this year and four are in college preparing for Holy Orders.

St. Thomas Choir School, New York City, is an elementary boarding school for the forty boys of the choir of St. Thomas Episcopal Church, Fifth Avenue at 53rd Street, New York City. Regular academic program and sacred studies. Excellent musical training. Physical education, art, dramatics. Fully accredited. Grades 5-8. Students go home each week end. Endowed. Full fee for 1953-54 is \$300.

Trinity School, New York City.

Trinity-Pawling School, Pawling, is a college preparatory boarding school for boys, grades 9-12, with enrollment of 125 boys. The school is located in Pawling, 65 miles from New York. It has a campus of 155 acres with excellent buildings and facilities for all phases of its program. Excellent dormitory accommodations and a friendly atmosphere.



ST. HELEN'S HALL, PORTLAND, ORE.
Graduates.

North Carolina

Christ School, Arden.

Patterson School, Legerwood, has a limited enrollment of boys in the sixth through the twelfth grades. Small classes enable the student to receive much individual attention and all the help that is necessary for each one to develop to his full capacity. He has every opportunity to awaken the interests which will enable him to reach the highest physical, intellectual, and spiritual attainment. Our balanced program of worship, study, work, and play is prepared to offer the youth of our church the kind of training which will enable them to meet life's problems intelligently and confidently.

Pennsylvania

Church Farm School, Glen Loch.

Episcopal Academy, Philadelphia, for over a century and a half has been successfully educating boys in the Philadelphia area, training them not only intellectually, but also spiritually, physically and socially. Since its founding in 1785 by Bishop William White, the Academy has been a Church school; it has grown and prospered because of the conviction that the fullest education is one with religion at its center.

Meadowbrook School, Meadowbrook.

Mercersburg Academy, Mercersburg.

St. Edmund's Academy, Pittsburgh (formerly Ascension Academy).

St. Peter's Choir School, Philadelphia.

Valley Forge Military Academy, Wayne, is established under the laws of the Commonwealth of Pennsylvania as a non-profit institution operated by a board of trustees. The purpose of the Academy is fourfold: the building of young men physically, morally, socially, and mentally. The combination of these attributes is necessary in the development of a healthy young man—one of initiative and precision, one who has awakened to an appreciation of the finer things of life.

Rhode Island

St. Andrew's School, West Barrington, studies carefully the home background of its applicants and gives preferential treatment to the applications of normal boys into whose home life or environment misfortune has come.

St. George's School, Newport, founded in 1896 by the late Rev. John B. Diman, has firmly established itself among the Church schools of New England. Its position overlooking the Atlantic is one of matchless beauty. Approximately 1400 living alumni have attended the principal universities of the country.

South Carolina

Porter Military Academy, Charleston.

Tennessee

Saint Andrew's School, Saint Andrew's, offers a Christian Education at the minimum cost consistent with highest standards, to develop boys' minds and bodies to full capacity, to prepare them for social and civic responsibilities and, first and foremost, to make them aware of their eternal destiny as children of God, and to help them find in their specific vocations in this life a means to that end.

Texas

St. Mark's School of Texas: college preparatory, to standards of college entrance examinations board and the secondary education board; boarding, grades 5-12; all sports; unusually strong music department, choral and instrumental; new dormitory, pool, gymnasium, lower school buildings. Church-oriented, St. Mark's gives required religious instruction in all grades, for academic credit.

Texas Military Institute, San Antonio, is a college preparatory school which stresses academic achievement, moral and spiritual guidance, military training and physical development. Its graduates are uniformly successful in America's best universities and colleges. Non-sectarian student body. Rated as an Honor Military School by the Department of the Army in 1953.

Virginia

Christchurch School, Christchurch.

Episcopal High School, Alexandria.

St. Christopher's School, Richmond, is one of seven schools owned by the diocese of Virginia. The lower school takes day boys and the kindergarten through the 5th grade. The middle and upper schools take both day boys and boarders. St. Christopher's is college preparatory and strives to develop Christian leaders. The boarding capacity is 50. The minimum age for a boarder is 11 and he must be able to qualify for admission to grade 6. Boarders are taken both on a five day as well as a 7 day basis. Graduates of St. Christopher's have made excellent records in the colleges and universities of this country.

St. Stephen's, Alexandria, is a day-school for boys located in the residential area of Alexandria, Va. It embraces grades three through twelve, with



MERCERSBURG ACADEMY, MERCERSBURG
Coffee hour.

college preparatory standards and objectives. It is one of seven schools operated under the auspices of the diocese of Virginia. It is open to all boys of character and ability who meet the entrance requirements.

Virginia Episcopal School, Lynchburg.

Washington

Charles Taylor Wright School (affiliated with Annie Wright Seminary, Tacoma).

Wisconsin

Northwestern Military and Naval Academy, Lake Geneva.

St. John's Military Academy, Delafield.

PRIMARY & SECONDARY

GIRLS

California

The Bishop's School, La Jolla.

Girls' Collegiate School, Claremont, one of the earliest schools for girls on the west coast, was established in 1892. High academic standards and an emphasis on moral and spiritual values combine to make this college preparatory school one of the best in California.

Palmer School, Walnut Creek.

Connecticut

Rosemary Hall, Greenwich, offers vigorous intellectual training preparing girls for all colleges. Music, art, dramatics offer a broad base for the education of girls. The school further stands for the development of sportsmanship and physical fitness through team games and out-door sports; for training in leadership through a long established and workable system of self-government.

St. Margaret's School, Waterbury, is an Episcopal boarding and country-day school for girls. College preparatory and general courses. Varied sports program. High standards of physical, mental and moral development stressed. Thirty-two acre campus in beautiful Connecticut hills.

District of Columbia

Cathedral School for Girls, Mount St. Alban, Washington.

Iowa

St. Katharine's School, Davenport, sets forth a program of study, work, and play that sees man in a social structure, having responsibilities to others and God. A recognition of the fundamental need for understanding the factors of human relationships and of decisions concerning them in terms of Christian principles becomes an all-pervasive goal.

St. Monica's School, Des Moines, is owned by the Church. It is supported by the diocese, Community Chest, and private contributors. It provides home care for dependent girls from broken homes, who may become community problems. They attend public schools and the Episcopal Church. Special emphases are placed upon character building and home making.

Kentucky

Margaret Hall, Versailles, has four special em-

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Boys — Grades 4 - 12

Courses — College preparatory and general
Scholarship work program

48 week schedule

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Under the direction
of the
Order of the Holy Cross

*

Grades 8 - 12

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College Preparatory Tuition \$700
(Adjustable)

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St. Andrews, Tenn.

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Honolulu, Territory of Hawaii
Day and Boarding

Day tuition: \$225 to \$275
Boarding tuition: \$665 to \$775
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General and College
Preparatory Courses

The Rev. Charles A. Parmiter, Jr.,
M.A., B.D., Rector

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

CHURCH SCHOOLS

phases: It is first a Church school; next it is college preparatory; it has a self-help program participated in by all students and run by seniors; and it has a successful honor system.

Maryland

Hannah More Academy, Reisterstown.

Massachusetts

St. Anne's School, Arlington Heights, is a small boarding school for girls located on a beautiful campus not far from Boston. It is under the guidance of the Sisters of St. Anne. Emphasis is given to the formation of Christian character, ideals, and leadership. Both college preparatory and general courses are offered to high school students. Music and dramatic arts are an integral part of the school program. Grades 2-12. Rates moderate.

Michigan

Kingswood School, Cranbrook. Bloomfield Hills.

Minnesota

St. Mary's Hall, Faribault.

Mississippi

All Saints' Episcopal Junior College, Vicksburg.

Nebraska

Brownell Hall, Omaha, offers a superior education to superior students, from the beginning through secondary level. The staff considers that part of the school's superiority consists of religious instruction and the religious atmosphere. The high school is primarily college preparatory.

New Hampshire

Saint Mary's-in-the Mountains, Littleton, is an Episcopal college preparatory boarding school for 60 girls, with a distinguished record for college placement. The community life is based on Christian principles in which all the students share responsibility for social, sports, religious, and social service activities. A student-faculty planned work program further promotes maturity. Arts. Skiing. Other sports.

New Jersey

St. John Baptist School, Mendham, in the rolling hills of northern New Jersey and accessible to New York, emphasizes home life and individual attention. Ample grounds, provide all outdoor sports. Fully accredited, with recent graduates now in leading eastern colleges, it also offers a general course. The Chaplain and Sisters of St. John Baptist provide individual guidance.

St. John's School, Mountain Lakes.

St. Mary's Hall, Burlington.

New York

Cathedral School of St. Mary, Garden City, L. I.
Mary Warren Free Institute, Troy.

St. Agnes School, Albany, aims at turning out girls of character and high integrity and offering its girls the very best in academic training. It expects its graduates to become good citizens and to take their part in building good homes and a better America.

St. Mary's School, Peekskill.

North Carolina

St. Mary's School and Junior College, Raleigh.

Oregon

St. Helen's Hall, Portland, a private Church School, for both day and resident students is college preparatory, with a fine record of college admissions. It puts "skills before frills." Its spiritual life centers around its two chapels, to which, "old girls" often return to be married or to have their children christened. The Hall, neither smug nor "goody-good," is Christ-centered.

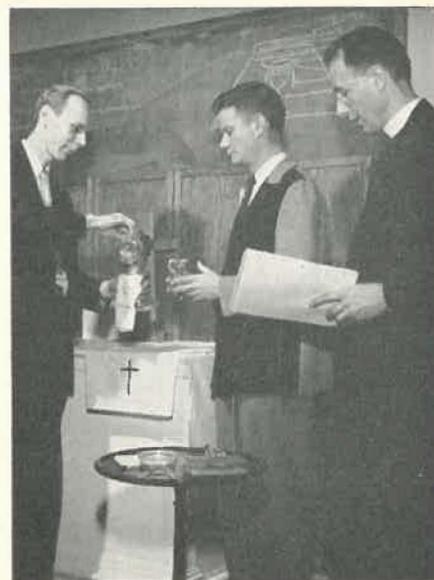
South Dakota

All Saints School, Sioux Falls.

St. Mary's School for Indian Girls, Springfield.

Tennessee

St. Mary's, Sewanee, has as its objective the offering of a Christian education, preparing for college or other work. Special emphasis is laid upon the girls as individuals. They are helped



CDSP
Practice altar.



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DE VEAUX SCHOOL, NIAGARA FALLS, N.Y.
Camera bugs.

The Living Church

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ROBERT H. IGLEHART, A.M.
Headmaster



THE REVEREND D. G. THOMAS
Chaplain



The School specializes in the preparation of normal boys for admission to any college or university. A full classical curriculum is the core of that preparation. Graduated instruction in Religion is compulsory for all grades. A full sports program is required. The School has an exceptionally strong music department with instruction in both choral and instrumental work. Enrollment is limited to 235 boys, both boarding and day students.

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Gladstone, N. J.

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Founded 1853 Grades 7-12

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Located on the scenic Niagara Frontier with beautiful 50 acre campus. Enrollment limited to 110 boys. Scholarships available for outstanding boys. Write for information and catalog, Box C.

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R.O.T.C. Unit

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to develop their characters so they may meet the world.

Texas

Saint Mary's Hall, San Antonio, offers sound academic training and a rich extra-curricular program to prepare its students for a college education. All graduates enter college every year.



ST. PETER'S, PEEKSKILL, N.Y.
Prefects.

Through organizations such as student council, sports council, Junior Red Cross, etc., the school endeavors to train its students in school, civic, and philanthropic responsibilities. Daily chapel services, Bible classes required throughout the school and taught in the Upper School by the Episcopal clergy of San Antonio, and an emphasis on Christian living promote spiritual growth.

Utah

Rowland Hall, Salt Lake City, is a school for girls, designed to foster academic and personal development, provide the bases for Christian living, and particularly to provide a home for girls from ranches and mining areas in the intermountain area where these goals may be achieved. The Secondary or high school department prepares girls for all major colleges and for the College Entrance Examination Board Tests.

Holderness School
Plymouth, New Hampshire

In the heart of the skiing country of New Hampshire, this boarding school for boys offers the standard college preparatory courses, with an emphasis on the study of the social sciences to provide an intelligent background for the problems of a divided world. Our group of 100 gives opportunity for close fellowship between instructors and boys under conditions that promote growth in responsibility. Boys are admitted into each form, beginning with the ninth grade. There is a broad physical training and athletic program.

Detailed information will gladly be sent by Donald C. Hagerman, Headmaster

Vermont

Rock Point School for Girls, Burlington.

Virginia

Chatham Hall, Chatham, is a College preparatory school for girls, auspices Protestant Episcopal Church. Large country estate; beautiful and complete plant including chapel, large auditorium, swimming pool; riding and rounded program of sports. Wide recognition for high academic standards; general course for non-college students. Enrollment of 160 from 30 states. William W. Yardley, Rector.

St. Agnes School, Alexandria.

St. Anne's School, Charlottesville, offers girls a college preparatory curriculum well seasoned with co-curricular activities, and, while it is Episcopal in its affiliations, its Bible instruction is non-sectarian. St. Anne's holds for its students these objectives: sound body, disciplined mind, emotional stability, and, in the light of Christian principles, individual integrity and social awareness.

St. Catherine's School, Richmond, one of the seven Church schools in the diocese of Virginia, believes that Christian understanding is fundamental to all real education and that Christian educators have a responsibility to develop the potentialities of each pupil. We serve resident pupils from grades 5 through 12 and day pupils from Kindergarten through 12, offering college preparation, music, art, sports, remedial reading, and other specialties at reasonable fees.

St. Margaret's School, Tappahannock, with a relatively small student body, endeavors to bring out each girl's best—in her character, and personality (day-to-day living contacts, individual conferences with faculty, student government, extra-curricular activities), in her intellectual ambition (academic classes, lectures, cultural programs outside of school), in her physical development (physical education program, water activity), and in her poise and social graces (table manners, dances, constant contact with older people). The fees and the setting lend themselves to an informal, "unsophisticated," atmosphere. The river location has particular beauty and charm. Each class, activity, and relationship is designed to originate on a Christian foundation.

Stuart Hall, Staunton, established 1843, owned by the three Episcopal dioceses of Virginia. College preparatory and general course, music, art, grades 9-12. Graduates in leading colleges. Exceedingly cultural atmosphere—in both school and town. Carefully planned social life. All forms of athletics, modern equipment, indoor pool.

Washington

Annie Wright Seminary, Tacoma, has always sought to lay the foundation of strong spiritual faith since that September morning in 1884 when it first opened its doors. Through the years its

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MILITARY SCHOOL

» Established in 1884 under the auspices of the Episcopal Church, for sound learning and Christian education of American youth. Thorough academic preparation, inspiring and sympathetic leadership of a faculty always ready to counsel and assist. Excellent military training in R.O.T.C. unit. Accredited college preparatory and business courses in beautiful new academic building. Superb gymnasium provides space for all athletic events. New swimming pool just completed. Cadets participate in football, basketball, baseball, tennis, tumbling, boxing, wrestling and winter sports. Firm friendships built in an environment of clean living and regular worship. Located in Northern Indiana within easy reach of Chicago, Detroit, and the South.

Col. B. B. BOUTON, M.A., Supt.
12 Academy Place Howe, Ind.

CHURCH SCHOOLS

objectives have remained those of character-building, self-reliance, and intellectual awakening through opportunities of responsibility and leadership, as well as those of a stimulating academic atmosphere. Bishop Bayne of Olympia is the president.

St. Paul's School for Girls, Walla Walla, is a college preparatory Church school, exclusively resident for 70 students in the 7th and 8th grades and the four years of high school. Its excellent academic standards are supplemented by equally fine social life, sports program, music, and art work. Spiritual values are stressed above all.

Wisconsin

Kemper Hall, Kenosha.

Wyoming

Jane Ivinson Memorial Hall, Laramie.

Texas

St. Stephen's Episcopal School, Austin, provides sound secondary or high school education for boys and girls under the guiding principles of the Church and in an atmosphere of Christian community. The school exists to help the students become better Christians, informed and devoted churchmen, and responsible and useful citizens.

Virginia

Blue Ridge School, St. George.

Wyoming

St. Michael's Mission School, Ethete (Arapahoe Indians).

PRIMARY & SECONDARY COEDUCATIONAL

California

Tujunga Highland School, Tujunga.

Connecticut

Abbie Loveland Tuller School, Fairfield.
Abbie Loveland Tuller School, Washington.
Merricourt School, Berlin.

District of Columbia

Beauvoir, National Cathedral Elementary School, Washington.

Massachusetts

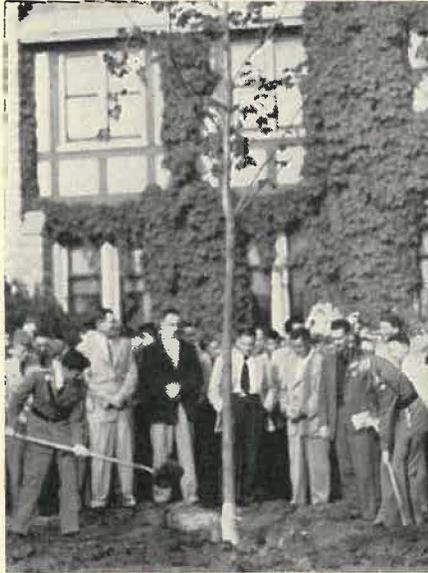
Abbie Loveland Tuller School, Barnstable.

New York

Advent-Tuller School, Westbury, L. I.

Grace Church School, 86 Fourth Avenue, New York City.

St. Hilda's School, 621 W. 113th St., New York City, offers nursery, kindergarten, and grades 1 to 5. It is under the direction of the Community of the Holy Spirit. Thorough academic education including music, French, art, dramatics. After-school play group available. Daily chapel



SHATTUCK, FARIBAULT, MINN.
Just as the twig is bent . . .

services for grade children; the children learn their personal relatedness to God.

St. Luke's School, 487 Hudson Street, New York.

North Carolina

Appalachian School, Penland, is the coeducational school of Western North Carolina, for young children, ages six through twelve, grades one to six. Emphasizes self-reliance and ability to care for himself both in class work and guidance and household duties suitable for age and attainments of mentally normal children. Spiritual life and growth toward full Christian life of the Church, the focal center of family emphasis.

Oklahoma

Casady School, Oklahoma City, was founded by members of the Episcopal Church as a coeduca-

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One of America's great boys' schools — over 10,000 boys from every state and 40 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 needs. Summer session. Emphasis on Remedial Reading.

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.*

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HEADMASTER
MERCERSBURG, PENNA.

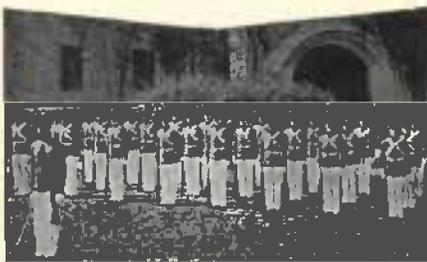
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Boarding

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The Headmaster

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A Church Boarding School for
Boys from eight 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

CHURCH SCHOOLS

tional, country-day, college preparatory school. Present enrollment 220 with about 140 boys and 80 girls. Faculty of 16 full-time teachers and a staff of 6 women supervising girls' athletics, crafts, and art as afternoon activities. All children participate in some form of athletics after regular classes.

Rhode Island

Abbie Loveland School, Providence.

South Dakota

All Saints School, Sioux Falls.
St. Elizabeth's Mission Home, Wakkpala.

OUTSIDE UNITED STATES

Alaska

St. John's School, Allakaket (Indian and Eskimo children)

Central America

St. Mark's School, Bluefields, Nicaragua.

Hawaii

Hawaii Episcopal Academy, Kanuela.

Iolani School, Honolulu, is essentially a church college preparatory school for boys; 95% of graduates are accepted by colleges. The fall session will see the school established on its new campus across the Ala Wai Canal from Waikiki in new up-to-date fireproof buildings. Boarding and day students. Bishop is president of the Board.

St. Andrew's Priory, Honolulu, places emphasis upon character training as well as scholastic achievement, for the application of Christian principles is considered basic to every phase of life. An adequate preparation for college or business may be obtained here.

Philippine Islands

Brent School, Baguio

St. Mary's School, Sagada

St. Stephen's High School, Manila, includes elementary and kindergarten departments. It is a mission school closely associated with St. Stephen's parish (Amoy speaking Chinese) and St. Peter's Mission (Cantonese speaking Chinese). Besides Chinese students there are a number of Filipinos. Instruction in the morning session is in English and in the afternoon in Chinese. Tagalog, the Philippine national language, is taught as a subject. Religious instruction is given to all children and a "school Sunday School" meets every Sunday morning. Candidates are drawn from the older students for baptism and confirmation classes. Total enrollment is just over 1500.

Puerto Rico

Colegio San Justo, St. Just, gives an educational opportunity to boys of high mentality and good character who would otherwise not be able to go to school beyond the 6th grade.

ACI SCHOOLS

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Rector and Headmaster
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ALEXANDRIA, VA.

Grades 3 thru 12 (Day School)

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System of the

Diocese of Virginia

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Grades 8 Through 12

College Preparatory — Small Classes

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*Under the Auspices of the
Episcopal Church — Diocese of West Texas*

**Rated as an Honor School
by the Department of the Army**

Wholesome Christian atmosphere — Morality and ethics emphasized.

Personal attention to each boy — Character development stressed.

Highest Academic Standards — Graduates achieve honors repeatedly in best Universities and Colleges.

Outstanding athletic program — State Championships in 1936 in Football, Basketball, Golf, Tennis, Swimming.

Rifle Team won First Place in the Nation in 1953 in National Interscholastic Junior ROTC Team Match.

THE WATKINSON SCHOOL

Hartford, Conn.

Established 1859

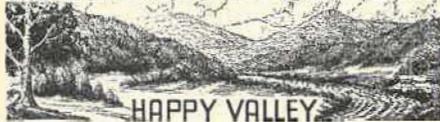
Grades 5 - 12

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

Enrollment 90. Faculty 9.

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Headmaster

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Episcopal School in Blue Ridge Mountains of Western North Carolina. Accredited academic training in Christian atmosphere. Grades 6-12. 44th year. 1300-acre estate. Small classes. Gymnasium; sports. All-inclusive rate, \$750.

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Legerwood, N. C.

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St. Paul's School

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A Boarding and Day School
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Day Department—Kindergarten—12
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87th year

Accredited—R.O.T.C.—Small Classes.
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ST. AGNES' SCHOOL

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holds an "A" rating from the Southern Association of Colleges and Secondary Schools and has the distinction of being the only Protestant High School for Negroes in the New Orleans area. Gaudet's graduates are currently enrolled in leading colleges and universities throughout the nation.

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Kenyon, Gambier, Ohio, which will begin its 130th year this autumn, was founded in 1824 by the Rt. Rev. Philander Chase, first Bishop of Ohio. The College consists of an undergraduate department and of Bexley Hall, a seminary for the training of Episcopal ministers. Enrollment at Kenyon is limited to approximately 500 men. The emphasis of the College is on education in the tradition of the liberal arts. The school is particularly strong in the pre-medical curriculum, and in its departments of English, philosophy, history, political science, economics, and the classical languages.

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Teach

(Continued from page 14)

for him because he chose to turn his back on the Lord Jesus." (It isn't always the teacher who teaches in a Church school.)

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DEATHS

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

Charles Kues, Priest

A retired clergyman, the Rev. Charles H. Kues, died in the Fleetwood Nursing Home, Yonkers, N. Y., on July 7th. He was 84 years old.

Fr. Kues, born in Baltimore, was graduated from Union Theological Seminary in New York. He served in Maryland and Texas; was curate for five years at Holy Trinity Church, New York; from 1917 to 1937 was rector of Grace Episcopal Church, Port Jervis, N. Y.; and in 1938 was acting rector of St. John's Church, Yonkers, N. Y. He was a widower.

Kenneth Nakajo, Priest

The Rev. Kenneth W. Nakajo, inactive priest of the district of Utah, died suddenly at his home in Salt Lake City on July 6th at the age of 65.

Fr. Nakajo was born in Japan, received his education there, and his theological training in the United States. He worked among the Japanese in Portland, Ore., where he was vicar of the Church of the Epiphany from 1935 to 1942. During the war he served his own people at the Minedoka concentration in Idaho and later became vicar of the Japanese Church of the Holy Cross at Layton, Utah.

His wife, Esther Hoshiko Kasuga Nakajo, and his four children, were visiting in Japan at the time of his death.

Richard Wamsley, Priest

Injuries suffered the previous day in an automobile accident took the life of the Rev. W. Wamsley, rector of Holy Trinity Church, Pawling, N. Y., on July 5th. He died after undergoing surgery at St. Francis Hospital, Poughkeepsie, N. Y., where he was taken after the accident. He was 37 years old.

Police said that Fr. Wamsley's car was forced off the highway by another vehicle.

Fr. Wamsley had been rector for 11

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DEATHS

years of the church attended by Gov. Thomas E. Dewey, of New York, from his farm home in Pawling.

Fr. Wamsley was born in New Rochelle, N. Y., the son of the Rev. Dr. Frederic Wamsley, rector of St. Paul's Church in that city. He was graduated from Trinity College, Hartford, Conn., and the General Theological Seminary, New York City. He was ordained deacon in 1941 and priest in 1942.

Fr. Wamsley also had served as rector of Christ Church, Paterson, N. J.

He is survived by his wife, Mary; his father; and two sisters.

Charles F. French

Charles F. French, who retired a year ago as president of Joerns French, New York insurance company, died at Mountinside Hospital in Montclair, N. J., on June 10th.

He was a former vestryman and senior warden of St. Andrew's Church, South Orange.

Surviving are his widow, Mrs. Emily Penrose French; three daughters; and six grandchildren.

Florence Wilcox Johns

The widow of the former president and chairman of the board of Batten, Barton, Durstine & Osborn, Inc., New York advertising agency, died June 23d of a heart attack. She was 79-year-old Florence Wilcox Johns, widow of William H. Johns.

Mrs. Johns was president for many years of the All Saints Guild of All Saints Church, Bayside, L. I., N. Y., and a former soprano soloist in the church choir. She had resided in Bay-side since 1901.

Survivors include two daughters, two sons, 13 grandchildren, and one great-grandchild.

Cecilia Powell

Cecilia Read Powell, of Carmel, Calif., who retired from missionary service in 1936 because of ill health, died June 5th. A devout Churchwoman all her life, Miss Powell was for 14 years a missionary to Japan, much beloved by the people among whom she worked.

Miss Powell had lived in Carmel for the past two years.

Lewis G. Wood

Lewis Gaynor Wood, a member of the Washington Bureau of the New York Times, died suddenly at Doctors Hospital, Washington, D. C., June 7th. He was a member of St. Margaret's Church.

Mr. Wood, who covered the Department of Justice and the Supreme Court up to the time he retired earlier this year, had been a member of the Washington staff for 34 years.

CHANGES

Appointments Accepted

The Rev. Herbert Barsale, formerly curate of All Saints' Church, Pontiac, Mich., is now vicar of St. James' Mission, Berkley, Mich. Address: 1907 Harvard Rd.

The Rev. Robert K. Bernhard, who was ordained deacon in May, is now vicar of the Church of Our Saviour, Joliet, Mont., Calvary Church, Red Lodge, and Good Shepherd, Bridger. Address: Joliet.

The Rev. Reginald Bliss, formerly rector of Trinity Church, Granville, N. Y., in charge of churches at North Granville and Salem, is now rector of Grace Church, Cherry Valley, N. Y.

The Rev. A. Blanchard Boyer, formerly chaplain of St. Mark's School of Texas in Dallas, is now rector of St. Paul's Church, Greenville, Tex. Address: 2502 Marshall St. (Another clergyman, previously reported as going to Greenville, has changed his mind and accepted work in another state.)

The Rev. Harry E. Burris, formerly curate of St. Paul's Parish, Des Moines, Iowa, is now rector of All Saints' Parish, Minot, N. Dak. Address: 107 Fourth Ave. S. E.

The Rev. William F. Chamberlain, formerly vicar of St. Mary's Mission, Dade City, Fla., is now vicar of St. Francis' Mission, Tampa, Fla. Address: Box 8336, Tampa 4.

The Rev. Hollis H. A. Corey, retired missionary from Honolulu, is serving as temporary rector of the Church of St. Mary Magdalene, Toronto, Ont., until September 8th.

The Rev. William Savage Douglas, who was recently ordained deacon, is now serving Trinity Church, Edna, Tex.

The Rev. Grant Folmsbee, who formerly served the Church of the Epiphany, Commerce, Tex., and its associated missions, is now vicar of St. Paul's Church, Claremore, Okla., and chaplain of the military school there. The Rev. Mr. Folmsbee was reported in the June 14th issue as going to St. Paul's Church, Greenville, Tex. He had accepted this post, but changed his mind to take on the Oklahoma work.

The Rev. Robert W. Fowkes, formerly rector of St. Alban's Church, McCook, Nebr., will on about September 1st become rector of St. John's Church, 1413 Pine St., Boulder, Colo.

The Rev. R. F. Gardam, formerly of Roslin, Ont., is now rector of St. Mary's Church, Detroit. Address: 4241 Van Dyke Ave., Detroit 14.

The Rev. John M. B. Gill, who has been a retired priest of the diocese of Oregon, is now in charge of St. John's Church, Chester, Va. Address: 500 S. Sycamore St., Petersburg, Va.

The Rev. Ward Earl Gongoll, who was ordained deacon in June, is now in charge of St. George's Mission, Englewood, Colo., and St. Timothy's, Littleton. Address: Englewood Motor Hotel, 3395 S. Bannock St., Englewood.

The Rev. Charles E. Greene, formerly rector of Trinity Church, Ambler, Pa., is now rector of St. Mary's Church, Wayne, Pa.

The Rev. Chester H. Harris, formerly curate of St. Stephen's Church, Wilkes-Barre, Pa., is now vicar of Calvary Church, Wilkes-Barre. Address: 365 N. Main St.

The Rev. Alvin Van P. Hart, formerly on the staff of the Church of the Transfiguration, the Little Church Around the Corner, New York, as part-time assistant, is now full-time chaplain of Bellevue Hospital.

The Rev. Anson B. Houghton, formerly on the staff of St. George's School, Middletown, R. I., is now curate of the Church of the Holy Apostles and the Mediator, Fifty-First and Spruce Sts., Philadelphia 43.

The Rev. George Edward Haynsworth, formerly vicar of Holy Trinity Church, Grahamville, S. C., will on September 1st become vicar of St. Thomas' Church, Isle of Hope, Savannah, Ga.

The Rev. Henry Hogg, formerly in charge of St. Andrew's Church, Oak Hill, W. Va., is now in charge of Grace Church, St. Mary's, W. Va. Address: 611 First St.

The Rev. W. Benjamin Holmes, formerly assistant of St. George's Church, Manhattan, is now rector of Bethesda Church, Saratoga Springs, N. Y.

The Rev. H. Reginald Howden, formerly rector of the Church of St. Michael and All Angels, Toronto, Ont., is now rector of St. Joseph's Church, Detroit. Address: 98 McLean Ave., Highland Park, Mich.

The Rev. Richmond Nelson Hutchins, who was

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CHANGES

ordained deacon in June, is now assistant of Trinity Church, Greeley, Colo.

The Rev. Raymond Parker Jones, formerly associate rector of St. Alban's Church, Westwood, Los Angeles, has been chosen rector of the parish. The Rev. Mr. Jones has been in charge of St. Alban's since the recent death of the Rev. Dr. John A. Bryant, rector.

The Rev. Irvin F. A. Kracke, who formerly served St. Luke's Church, Belton, Tex., is now serving Grace Church, Alvin, Tex. Address: 1102 Hardie St.

The Rev. Dr. Robert S. Lambert, for more than 20 years rector of Calvary Church, Cincinnati, will become president of the Berry Schools near Rome, Ga., late in September.

The Rev. Lee M. MacArthur, who was ordained deacon in May, is now chaplain to Episcopal students and faculty of the University of Washington in Seattle. Address: 4550 Brooklyn Ave., Seattle 5.

The Rev. Michael Martin, who has been curate of St. Peter's Church, Auburn, N. Y., is now locum tenens of Trinity Memorial Church, 44 Main St., Binghamton, N. Y.

The Rev. Paul B. Miller, formerly in charge of St. Matthew's Church, Liverpool, N. Y., and St. Paul's, Warners, is now rector of the Church of the Redeemer, Niagara Falls, N. Y., and chaplain of DeVaux School, Niagara Falls.

The Rev. John M. Mills, formerly curate of St. George's Church, Schenectady, N. Y., is now curate of Immanuel Church, Bellows Falls, Vt.

The Rev. Robert J. Page has been appointed assistant chaplain of Columbia University for the academic year 1953-54 and will take up his duties on September 1st. The Rev. Mr. Page is pursuing graduate study at Columbia and Union Theological Seminary, working for the degree of doctor of philosophy. He lives with his wife and two children at 71 E. Linden Ave., Englewood, N. J.

The Rev. John Clarence Petrie, vicar of St. Martin's Church, Cleviston, Fla., is now also vicar of the new St. John's Mission, Belle Glade. He has given up his work at Pahokee, which will be served in the future from Okeechobee. Address: Box 6508, Clewiston.

The Rev. Charles D. Pitkin, formerly vicar of the missions of the Clear Creek and Blue River Valleys in Colorado (at Idaho Springs, Georgetown, Central City, and Breckenridge), is now curate of Ascension Church, Denver. Address: 600 Gilpin St.

For the past four years, Fr. Pitkin has held services in the mountain missions which had no regular services for many years. All are now active and functioning congregations.

The Rev. John A. Schultz, formerly rector of the Church of the Advent, Cape May, N. J., is now rector of Trinity Church, Ambler, Pa. Address: 708 Bethlehem Pike.

The Very Rev. A. Campbell Tucker, formerly the rector, is now the dean of the Cathedral Shrine of the Transfiguration, Shrine Mont, Orkney Springs, Va. He continues to be rector of Beckford Parish and Emmanuel Church, Woodstock, Va., and should be addressed at Woodstock, except during June, July, and August, when he will be at Shrine Mont.

The Rev. W. Shelby Walthall, formerly in charge of St. David's Church, Denton, Tex., is now rector of Christ Church, Queen Caroline Parish, Guilford, Md., and St. Mark's Church, Highland, Md. Address: RFD, Christ Church Rectory, Jessups, Md.

The Rev. Phillips B. Warner, formerly rector of Trinity Church, South Norwalk, Conn., will on September 1st take charge of St. John's Church, Pine Meadow, Conn., and St. Paul's Mission, Riverton. Address: Town Hill Rd., New Hartford, Conn.

The Rev. William Gillette Weinbauer, formerly vicar of St. George's Church, Williamsbridge, the Bronx, N. Y., and chaplain to Episcopal students at the uptown branch of New York University and the Bronx division of Hunter College, will in September become assistant to the rector and director of Christian education of the Church of St. James the Less, Scarsdale, N. Y.

The Rev. Robert C. Witcher, formerly curate of St. James' Church, Baton Rouge, La., is now in charge of St. Augustine's Church, Baton Rouge, and St. Andrew's, Clinton. Address: 5659 Prescott Rd., Baton Rouge.

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CHANGES

Calif., may now be addressed: USS Rendova CVE 114, c/o Fleet Post Office, San Francisco.

The Rev. Arthur H. Laedin, formerly a chaplain in Army, is now rector of Christ Church, West Collingswood, N. J. Address: 802 Grant Ave.

Chaplain (Capt.) John D. Zimmerman, formerly officer in charge of the Chaplain School, Newport, R. I., is now senior chaplain of the U. S. Naval Academy at Annapolis, Md., and may be addressed there, c/o Chaplain's Office.

Resignations

The Rev. Ralph Voorhees Hinkle, rector of the Church of the Holy Faith, Inglewood, Calif., for the past 15 years, will retire from the active ministry in September. He and his wife plan to live in Glendale, Calif.

The Rev. Henry E. Hubbard, rector of Trinity Church, Elmira, N. Y., has retired and is living at 88 Virginia St., Waterloo, N. Y.

Changes of Address

The Rev. Henry C. Allan, Jr., who recently became vicar of Grace Church, Charles City, Iowa, may be addressed at 504 Kelly St.

The Rev. Frederick H. Arterton, who will on September 1st become rector of All Saints' Church, Chevy Chase, Md., will have as his new address: 5 Chevy Chase Circle, Chevy Chase 15.

The Rev. Dr. George W. Edwards, priest of the diocese of New York, formerly addressed at 65 Columbia Ave. and at Hawthorne Way in Hartsdale, N. Y., may now be addressed for all mail at Box 124, Hartsdale, N. Y.

The Rev. John D. Epps, who is serving the Church of St. John Baptist, Tyler, Tex., formerly addressed at 416 N. Liberty Ave., may now be addressed for all mail at 514 W. Vance St.

The Rev. Charles E. Fritz, priest of the diocese of California, formerly addressed in Pasadena, Calif., may now be addressed for all mail at Apt. 1, 527 San Vicente Blvd., Santa Monica, Calif.

The Rev. Birney W. Smith, Jr., rector of St. Andrew's Church, Evanston, Ill., should not be addressed at 108 S. Llewellyn St. His correct address is 1930 Darrow Ave., Evanston.

The Rev. Robert E. Sullivan, Jr., who is serving St. James' Church, Paulsboro, N. J., formerly addressed at 208 Greenwich Ave., should now be addressed at 529 Beacon Ave.

The Rev. S. Wesley Toal, vicar of St. James' Church, Bolivar, Tenn., and Emmanuel Church, La Grange, may be addressed for all mail at 633 Neely, Bolivar.

The Rev. Joseph T. Urban, assistant of St. Paul's Church, Chattanooga, Tenn., may now be addressed for all mail at Box 134, Signal Mountain, Tenn.

The Ven. James McNeal Wheatley, who is serving the Church of the Advocate, Philadelphia, may now be addressed at 2120 N. Eighteenth St., Philadelphia 21.

Ordinations

Priests

Arkansas: The Rev. Ralph Camil Kutait was ordained priest on July 6th at St. John's Church, Fort Smith, Ark., by Bishop Mitchell of Arkansas. Presenter, the Rev. C. D. Lathrop; preacher, the Rev. R. B. Hall. To be in charge of St. John's Mission, Harrison, Ark. Address: Box 254.

Colorado: The Rev. Richard Cecil Willars was ordained priest on June 29th by Bishop Bowen of Colorado at St. Mary's Church, Denver. Presenter, the Ven. E. A. Smith; preacher, the Rev. G. A. Lehman. To be in charge of St. Luke's Mission, Westcliffe, Colo.

Fond du Lac: The Rev. Robert Theodore Janks was ordained priest on July 4th at St. Paul's Cathedral, Fond du Lac, by Bishop Sturtevant of Fond du Lac. Presenter, the Very Rev. E. M. Ringland; preacher, the Rev. G. R. Metcalf. To be vicar of Holy Trinity Church, Chicago, and to have charge of St. Mark's, Chicago. Address: 4427 Drexel Blvd.

Louisiana: The Rev. Charles Ernest Frederick was ordained priest on June 24th by Bishop Jones of Louisiana at St. Andrew's Church, New Orleans, where the new priest is curate. Presenter, Canon A. S. Christy; preacher, the Rev. R. H. Manning. Address: 8011 Zimple St.

The Rev. James C. Wattlely was ordained priest on June 29th by Bishop Jones of Louisiana, at the Church of the Incarnation, Amite, La., where the new priest is vicar. He will also be vicar of

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THE LIVING CHURCH

CHANGES

All Saints', Ponchatoula. Presenter, his father, Canon D. H. Wattlely; preacher, the Very Rev. Dr. A. R. Stuart.

Michigan: The Rev. Paul Z. Hoornstra was ordained priest on July 5th by Bishop Emrich of Michigan at St. Paul's Cathedral, Detroit, where the ordinand will be a member of the staff. Presenter, the Very Rev. J. J. Weaver; preacher, the Bishop.

New York: Several deacons were advanced to the priesthood on June 15th by Bishop Donegan of New York at the Cathedral of St. John the Divine, New York. The preacher at the service was the Rev. J. M. Mulligan. Ordained to the priesthood:

The Rev. John Daniel Chequer, presented by the Rev. Jerome Dunbar; to be in charge of Grace Church, Port Jervis, N. Y.

William Turner Levy, presented by the Rev. J. M. Mulligan; to be curate of All Angels' Church, New York, and teacher at City College. The new priest has just completed the requirements for the degree of doctor of philosophy in English at Columbia University. Address: 3103 Fairfield Ave., New York 63.

The Rev. Albert G. R. Mason, presented by the Rev. R. W. Wamsley; to be in charge of St. Andrew's Church, Sound View and Patterson Aves., Clason Point, New York 61.

Olympia: Lincoln Paul Eng and Charles Alvin Forbes, Jr. were ordained to the priesthood on June 29th by Bishop Bayne of Olympia at St. Mark's Cathedral, Seattle, Wash. Presenters, respectively, the Rev. J. B. Pennell, the Rev. A. L. Griffiths; preacher, the Rev. N. L. Carroll.

The Rev. Mr. Eng will be vicar of the Church of the Advent, Seattle. The Rev. Mr. Forbes will be vicar of the Whidby Island Missions and assistant of Trinity Church, Everett; address: Box 42, Langley, Wash.

Texas: The Rev. Arthur John Lockhart was ordained priest on July 2d by Bishop Hines, Co-adjutor of Texas, at St. James' Church, La Grange, where the new priest will be in charge. He will also be in charge of St. Paul's, Smithville. Presenter, the Rev. H. V. Little; preacher, the Very Rev. G. M. Blandy.

Deacons

Arkansas: John Stanley Gresley was ordained deacon on July 13th at St. Stephen's Church, Blytheville, Ark., by Bishop Mitchell of Arkansas. Presenter, the Rev. W. J. Fitzhugh; preacher, the Rev. D. B. Collins. The new deacon will on September 1st become assistant of Trinity Cathedral, Little Rock, Ark., with address at 300 W. Seventeenth St.

Bethlehem: Richard Kenneth Bauder was ordained deacon on May 30th at St. George's Church, Hellertown, Pa., by Bishop Sterrett of Bethlehem. Presenter, the ordinand's uncle, the Rev. E. H. Bauder. To be assistant of St. Stephen's Church, Wilkes-Barre, Pa. Address: 35 S. Franklin St.

David William Jones was ordained deacon on June 3d by Bishop Sterrett of Bethlehem at Trinity Church, Pottsville, Pa. Presenter, the Rev. T. T. Johnson. To be in charge of the Church of the Faith, Mahanoy City, Pa., and Christ Church, Frackville. Address: 208 Mahanoy Ave., Mahanoy City.

Theodore Lawrence Weatherly was ordained deacon on June 6th by Bishop Sterrett of Bethlehem at Grace Church, Kingston, Pa. Presenter, the father of the ordinand, the Rev. Ralph A. Weatherly; preacher, the ordinand's brother, the Rev. Bruce A. Weatherly. To be in charge of St. George's Church, Nanticoke, Pa., and St. Andrew's Church, Alden. Address: 336 State St., Nanticoke.

Peter Brent Goodfellow was ordained deacon on June 13th by Bishop Sterrett of Bethlehem at St. Paul's Church, Montrose, Pa. Presenter, the father of the ordinand, the Rev. Wallace Goodfellow. To be assistant of the Cathedral Church of the Nativity, Bethlehem. Address: 321 Wyandotte St.

California: Seven men were ordained to the diaconate on June 28th at Grace Cathedral, San Francisco, by Bishop Shires, Suffragan Bishop of California. Preacher at the service was the Rev. Keppel W. Hill, father of one of the ordinands. Ordained were:

Richard Edward Byfield, presented by the Rev. Dr. H. M. Shires; to be vicar of St. Thomas' Mission, Sunnyvale, Calif. Address: 315 Sunnyvale Ave.

David Reineman Forbes, presented by the Rev. Stanley Clapham; to be assistant of Grace Cathedral. Address: 1055 Taylor St., San Francisco.

Richard Aurel Henshaw, presented by the Rev.

J. H. Thomas; to be assistant of Christ Church, Cincinnati, and a graduate student in Old Testament at Hebrew Union College. Address: 318 E. Fourth St., Cincinnati.

David St. Leger Hill, presented by his father, who also preached the sermon; to be assistant of All Saints' Church, Carmel, Calif. Address: Box 1296.

Richard George Jenevein, presented by the Rev. J. C. Crosson; to be assistant of St. Peter's Church, Redwood City, Calif. Address: 178 Clinton St.

Richard Randolph Over, presented by the Rev. D. W. Graham; to be a missionary in the Philippines. Address: Brent School, Baguio, Mountain Province, P. I.

Millard Gordon Streeter, presented by the Rev. J. C. Crosson; to be vicar of St. Patrick's Mission, El Cerrito, Calif. Address: 1534 Everett St.

At the same service, Bishop Shires, acting at the request of the Presiding Bishop, commissioned two men for foreign missionary posts: the Rev. Richard R. Over, who had just been ordained, and the Rev. Dr. Erroll F. W. Rhodes, who had been ordained deacon on June 1st. The Rev. Dr. Rhodes has been assigned to work in Japan.

Dallas: Myron Dalbert Herrick, Jr. was ordained deacon on July 12th by Bishop Burrill, Suffragan Bishop of Dallas, at St. Matthew's Cathedral, Dallas. Presenter and preacher, the Very Rev. Dr. G. G. Moore. The new deacon will return to Nashotah House in September to complete his studies.

Iowa: William Robert Bagby was ordained deacon on June 29th by Bishop Smith of Iowa at St. James' Church, Oskaloosa, Iowa. Presenter, the Rev. Donald Haviland; preacher, the Very Rev. R. K. Johnson. To be in charge of St. Paul's Church, Durant, Iowa, and to serve as part-time curate of Trinity Cathedral, Davenport.

Philip Eugene Pepper was ordained deacon on July 3d by Bishop Smith of Iowa at Trinity Church, Ottumwa, Iowa. Presenter, the Rev. F. L. Shaffer; preacher, the Rev. H. B. Robbins. To enter the monastery of St. Mary and St. John in Cambridge, Mass., the mother house of the Society of St. John the Evangelist.

Louisiana: William Charles Buck was ordained deacon on June 22d by Bishop Jones of Louisiana at Christ Church, Mansfield, La. Presenter, the Rev. W. F. Draper; preacher, the Rev. J. L. Womack. To be a missionary in the Dominican Republic.

James Herford Douglass was ordained deacon on June 23d by Bishop Jones of Louisiana at All Saints' Church, DeQuincy, La. Presenter, the Rev. W. F. Draper; preacher, the Rev. L. E. Nelson. To be in charge of St. Andrew's Mission, Bayou du Large, La.

Edwin Cabaniss Coleman and William Donald George were ordained to the diaconate on June 25th at Christ Church Cathedral, New Orleans, by Bishop Noland, Suffragan Bishop of Louisiana.

CLASSIFIED

SUMMER CAMPS

EPISCOPALIANS will be glad to know about Hiram Blake Camp, on Penobscot Bay, Cape Rosier, Maine. A recreational vacation cottage resort on the American Plan. Sea bathing, fishing, boating. Comfortable and economical. Good Maine food. Sunday Eucharist (Resident Priest—Manager). Open June to October. Send for descriptive literature.

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CHANGES

Presenters, respectively, Canon A. S. Christy, Canon D. H. Wattlely; preacher, the Very Rev. Dr. A. R. Stuart.

The Rev. Mr. Coleman will be curate of Calvary Church, Bunkie, La., and will also assist at LeCompte and Cheneyville.

The Rev. Mr. George will be in charge of Christ Church, St. Joseph, La., and Grace Church, Waterproof. Address: St. Joseph.

Frederick Ernest Franklin was ordained deacon on June 30th by Bishop Jones of Louisiana at St. Anna's Church, New Orleans. Presenter, the Rev. L. A. Parker; preacher, the Rev. S. S. Clayton. To be in charge of Christ Church, Slidell, La., and to develop new work in Chalmette.

Michigan: Ward H. Clabeusch and H. Arthur Doersam were ordained to the diaconate on June 27th by Bishop Emrich of Michigan at St. John's Church, Saginaw, Mich. Presenters, respectively, the Rev. E. Peckford, the Rev. R. C. Holmes; preacher, the Rev. John Burt.

The Rev. Mr. Clabeusch will be curate of All Saints' Church, Pontiac, Mich. 171 W. Pike St. The Rev. Mr. Doersam will be curate of Christ Church, 61 Grosse Pointe Blvd., Grosse Pointe 36, Mich.

Richard P. Jennings and Leonard Price Wittlinger were ordained to the diaconate on June 27th by Bishop Hubbard, Suffragan Bishop of Michigan, at St. Paul's Church, Flint, Mich. Presenter of both, the Rev. F. P. Bennett; preacher, the Rev. F. O. Ayres.

The Rev. Mr. Jennings will be missionary of the East Tawas-Oscoda field under Canon W. L. Forsyth. Address: c/o Christ Church, East Tawas, Mich.

The Rev. Mr. Wittlinger will be curate of Christ Church, 61 Grosse Pointe Blvd., Grosse Pointe 36, Mich.

Robert MacDonald was ordained deacon on June 28th by Bishop Hubbard, Suffragan Bishop of Michigan, at St. James' Church, Detroit. Presenter, the Rev. C. W. May. To be vicar of St. John's Church, Holly, Mich. Address: c/o The

Rev. David Covell, 613 W. Shiawassee, Fenton, Mich.

Among the men ordained to the diaconate on July 5th by Bishop Emrich of Michigan at St. Paul's Cathedral:

Richard R. Anderson, presented by the Rev. Dr. O. R. Berkeley; to be in charge of St. John's Church, Chesaning, Mich.

John Booty, presented by the Very Rev. J. J. Weaver; to be curate of Christ Church, Dearborn, Mich. Address: 120 N. Military.

Louis C. Breitenbach, presented by the Rev. Dr. G. R. Selway; to be in charge of Calvary Church, Hillman, Mich., and Grace Church, Long Rapids.

John A. Salles, presented by the Rev. H. C. White; to be curate of St. Paul's Memorial Church, Detroit. Address: 14025 Hubbell, Detroit 27.

Donald A. Shoub, presented by the Rev. W. S. Logan; to be in charge of the Church of the Good Shepherd, Lexington, Mich., and Christ Church, Crosswell. Address: Box 307, Lexington, Mich.

Bishop Emrich was the preacher at the service described above.

New York: William James Clague was ordained deacon on May 27th by Bishop Donegan of New York at the Cathedral of St. John the Divine, New York. Presenter, the Rev. N. L. Chowenhill; preacher, the Rev. Charles Buck. To be assigned. Address: 4 S. Pinehurst Ave., New York 33.

Ordained to the diaconate on May 31st at the Cathedral of St. John the Divine by Bishop Donegan of New York:

Stephen Willets Collins, Jr., presented by the Rev. H. B. Thelin; to be assistant of Grace Church, Nyack, N. Y. Address: 48 River Rd.

Harry Seymour Finkenstaedt, presented by the Rev. C. H. Clark; to work in the district of Honolulu. Address: Queen Emma Square, Honolulu.

Thomas Fletcher, presented by the Rev. G. C.

Backhurst; to be assistant of St. John's Church, Larchmont, N. Y. Address: 23 Bonnet Ave.

George Clinton Harris, presented by the Rev. F. L. Carruthers; to be assistant of the Church of the Heavenly Rest, New York. Address: 2 E. Ninetieth St., New York 28.

William McCall Haynsworth, presented by the Rev. P. L. Urban, Jr.; to be assistant of the Church of the Incarnation, New York. Address: 209 Madison Ave., New York 16.

Peter Alexander Marks, presented by the Rev. P. M. Styles; to be assistant of the Church of St. Edward the Martyr, New York. Address: 12 E. 109th St., New York 29.

William Andrew Norgren, Jr., presented by the Rev. M. G. Mayer; to be tutor of General Theological Seminary, 175 Ninth Ave., New York 11.

Frederick Lake Phillips, presented by the Rev. H. S. Sizer, Jr.; to be assistant of the Church of the Holy Nativity, the Bronx. Address: 3058 Bainbridge Ave., New York 67.

Andrew Frederick Wissemann, presented by the Rev. A. D. Stewart; to be assistant of Christ Church, Greenwich, Conn.

The Rev. Dr. Charles Buck was the preacher at the service.

Marriages

The Rev. James Barnett, vicar of St. Paul's Church, Lamar, Colo., and the Church of the Messiah, Las Animas, was married on June 1st to Miss Pat Outhier of Lamar.

The Rev. Paul C. Kintzing, Jr., of St. Mark's Church, Philadelphia, and Miss Jacqueline Anne Troit of Pittsburgh were married on June 29th.

Deaconesses

Deaconess Katharine Putnam, formerly assistant professor at Daniel Baker College, Brownwood, Tex., in charge of training of women to be deaconesses and lay workers, is now at Grace Church, Hinsdale, Ill., as a church school and parish worker. Address: 114 E. First St.



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

STAMFORD, CONN.

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

WASHINGTON, D. C.

ASCENSION AND ST. AGNES 1215 Massachusetts Ave., N.W.
Rev. James Murchison Duncan
Rev. John Jerome Phillips
Sun Masses 7:30 & 10; Daily Masses 7, Thurs extra Mass at 9:30; C Sat 4-5 and by appt. Visit Washington's Historic Anglo-Catholic Parish.

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

ORLANDO, FLA.

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

CHICAGO, ILL.

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

EVANSTON, ILL.

ST. LUKE'S Hinman and Lee Streets
Sun Eu 7:30, 9, 11; Weekdays Eu 7; Also Wed 6:15, 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 and by appt

SOUTH BEND, IND.

ST. JAMES' 117 N. Lafayette
Rev. William Paul Barnds, D.D., r
Sun 8 HC, 9:15 HC, 11 Service & Ser

BALTIMORE, MD.

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

BOSTON, MASS.

ALL SAINTS' (Ashmont Station) Dorchester
Rev. Sewall Emerson, r; Rev. Donald L. Davis
Sun 7:30, 9 (sung), 11; Daily 7; C Sat 5

(Continued on page 36)

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

BIRMINGHAM, ALA.

ADVENT 20th St. at 6th Ave., N.
Rev. John C. Turner (Air Conditioned)
Sun 7:30, 9:30, 11 & 6; Wed 7:30 & 11

LOS ANGELES, CALIF.

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

OAKLAND, CALIF.

ST. PETER'S Broadway at Lawton Ave.
Rev. Dr. L. D. Canon Gottschall
Sun Masses 8, 11; Wed Healing Service & Address; C by appt

SAN FRANCISCO, CALIF.

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

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



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(Continued from page 35)

MARBLEHEAD, MASS.

ST. MICHAEL'S 4800 Woodward Ave. Built in 1714
Rev. David W. Norton, Jr., r
Sun 8 & 11; HD 8

DETROIT, MICH.

ST. PAUL'S CATHEDRAL 4800 Woodward Ave.
Very Rev. John J. Weaver, dean
Sun HC 8, 9:15; 11 MP; Ser; Wed 7:30 HC;
Church open daily for prayer. Parking lot in rear.

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

ST. LOUIS, MO.

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

RIDGEWOOD, N. J.

CHRIST CHURCH Franklin Ave. at Cottage Pl.
Rev. A. J. Miller, r
Sun 8, 9:30 HC (MP on 1st), 11 (HC 1st, MP
others); Fri & HD 9:30 HC; C by appt

SEA GIRT, N. J.

ST. URIEL THE ARCHANGEL
Rev. Canon R. H. Miller, r; Rev. J. J. English, c
Sun 8 HC, 9:30 Sung Eu, 11 MP; Daily: HC 7:30
ex Fri 9:30

BROOKLYN, L. I., N. Y.

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

BUFFALO, N. Y.

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

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

GREENWOOD LAKE, N. Y.

GOOD SHEPHERD Rev. Harry Brooks Malcolm, r
Sun Mass 8, MP & Ser 11; HD Mass 9:30; C by
appt
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NEW YORK, N. Y.

NEW YORK CATHEDRAL (St. John the Divine)
Sun HC 8, 9, HC with MP 11, EP 5; Weekdays:
MP 7:45, HC 8, EP 5

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

CALVARY Rev. G. C. Backhurst
4th Ave. at 21st St.
Sun HC 8, 9:30 Family, 11 MP; Thurs HC & Int 12

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

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

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. East of Times Square
Sun Masses 7, 9, 11 (High); Daily: 7, 8; C Thurs
4:30 to 5:30, Sat 2 to 3, 4 to 5, 7:30 to 8:30

RESURRECTION 115 East 74th
Rev. A. A. Chambers, r; Rev. F. V. Wood, c
Sun 8 & 10; Daily 7:30 ex Mon & Sat 10; C Sat 4

ST. THOMAS 5th Ave. & 53rd Street
Rev. Roelif H. Brooks, S.T.D., r
Sun HC 8, 9 & 11 1 S, MP & Ser 11; Daily 8:30
HC, Thurs 11; HD 12:10

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

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

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

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

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

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

ST. CHRISTOPHER'S CHAPEL 48 Henry St.
Rev. Edward Chandler, p-in-c
Sun 8, 10, 8:30; Weekdays, 8, 5:30

NIAGARA FALLS, N. Y.

ST. PETER'S Jefferson Ave. at Second St.
Very Rev. Blake B. Hammond, r and dean of
Niagara; Rev. Edward P. Miller, c
Morning Services 8 & 11; Special Days 7:30 &
10, as announced.

SCHENECTADY, N. Y.

CHRIST CHURCH Cor. State & Swan Sts.
Rev. Ernest B. Pugh, r
Sun 8 HC, 10:30 Mat or HC; HD announced

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

CINCINNATI, OHIO

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

OKLAHOMA CITY, OKLA.

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

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th & 17th Sts.
Rev. Emmett P. Paige, r; Rev. Paul Kintzing, Jr.
Sun: HC 8, 11 (Sung) MP 10:30, EP 3; Mon, Wed,
Fri 7; Tues 7:45; Thurs, Sat 9:30; EP 5:30;
C Sat 4-5

PITTSBURGH, PA.

ST. MARY'S MEMORIAL 362 McKee Pl., Oakland
Sun Mass with Ser 10:30; C by appt

NEWPORT, R. I.

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

MEMPHIS, TENN.

GOOD SHEPHERD Jackson & University
Sun HC 7 & 11, MP 9:30
"The Catholic Parish of the Mid South"

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ALL SAINTS' 5001 Grestline Road
Rev. James P. De Wolfe, Jr.
Sun HC 8, 9:30, 11 (1st Sun only); Daily MP &
HC 6:45 (ex Thurs 6:15); Tues 10; C Sat 5-6

SAN ANTONIO, TEXAS

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

SALT LAKE CITY, UTAH

ST. MARK'S CATHEDRAL 231 East First South
Very Rev. Richard W. Rowland, dean
Sun HC 8, MP 11 (ex Cho Eu 1st Sun) Weekday
Eucharist Wed 7; Thurs & HC 10:30; C by appt

BELLOWS FALLS, VT.

IMMANUEL
Rev. Robert S. Kerr, r
Sun HC 8 & 10; Wed & HD 8; Fri 9

MADISON, WIS.

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

MONTREAL P. Q. CANADA

ST. JOHN THE EVANGELIST
Ontario St. West at St. Urbain, Montreal
Rev. H. L. Hertzler, r; Rev. B. D. Freeland
Sun: H Eu 8 & 9:15, Mat 10:15, Sol Eu & Ser 11,
Ev 7; Daily: H Eu 7 (also 9:30 Wed & HD),
Mat 7:45, Ev 5:30; C Sat 7:15 & by appt

VANCOUVER, CANADA

ST. JAMES' Gore Ave & E. Cordova
Sun Masses: 8:30, 9:30, 11, Sol Ev 7:30; Daily:
HC 7:30, Thurs 9:30; C Sat 5 & 7

VICTORIA, B. C., CANADA

ST. BARNABAS Belmont and Begbie
Sun Masses 8, 11, Ev 7:30; Daily 7:30 ex Wed
& Fri 9:30; C Sat 8:15

PARIS, FRANCE

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