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July 31, 1955

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Conventional Conventions

This is to offer a most enthusiastic, even if somewhat belated, commendation of that excellent editorial "Conventional Conventions" [L. C., June 12th]. To all your points, I for one respond with a hearty Amen. While the geographical extent of some few of our dioceses might preclude their meeting oftener than once a year, that is certainly not true of most of them. And I too "think it likely that the active layman would rather attend four useful meetings than one useless one."

Not only would more frequent conventions obviate the need of rushing so many things through, and thereby diminish the feeling among both clergy and laity that "everything is being railroaded," but it would give a better opportunity for clergy and layfolk throughout the diocese to become better acquainted with one another and therefore to vote more intelligently when it comes to the filling of the various diocesan offices. Thank you for that editorial. I am sure you will find widespread concurrence that the *modus operandi* of our conventions requires radical rethinking.

(Rev.) **ELDON W. BORELL**

Assistant, Cathedral of St. Paul

Erie, Pa.

Religion in Art

Many thanks for Dr. Walter Nathan's appraisal of the reverent and truthful painting by Fritz von Uhde [L. C., July 17th]. Sentimental artists have crippled the Christian growth of our children by dwelling on curly hair, dimpled cheeks, and pretty flowers instead of showing Christ's wholesome love in action, and by substituting "sound and fury" for His moral judgment.

In our parish we recently took this bull by the horns. For our Church School rooms we invested \$50 in seven good reproductions of sincere Christian art (complete with attractive, light wood frames) to take the place of some of the more sentimental, meaningless, or even grotesque creations which had accumulated on the walls. At the same time, by getting colored reproductions and light wood frames we were doing away with that dismal "sepia brown look."

The fact is that pictures donated out of somebody's attic may or may not be attractive and carry a true, virile Christian message. Vestries ought to have someone with good taste appraise the pictures which are quietly influencing the children of the parish year after year—weed out the bad ones, and go to a good art store in the city to select appropriate substitutes.

In this connection perhaps Dr. Walter Nathan would be willing to publish in *THE LIVING CHURCH* a list of worthwhile paintings, together with source of acceptable reproductions. Unfortunately, not all good paintings are available in suitable form. One example of fine Christian art is "Christ and the Fisherman" by Zimmerman, but we have looked in vain for a decent copy. The best an ordinary person can do is to look through the entire stock at an art store which has a Christian art

LETTERS

department and choose the best of what is available. By this method we went to L. A. Bigelow's on Bromfield Street, Boston, and discovered, among our other "finds," a beautiful reproduction of von Uhde's "Come, Lord Jesus" which now graces our parish kitchen.

(Rev.) LEWIS E. COFFIN,
Vicar, All Saints' Mission.
Wolfeboro, N. H.

Name of the Church

It is to be hoped that something positive, definite and concrete shall be accomplished at the coming General Convention of the American Episcopal Church with reference to the change of the official name of our Church. Sooner or later P.E.C.U.S.A. is sure to go; so why not sooner? An increasing number of Churchmen are expressing dissatisfaction with the word Protestant in our legal title; but, apparently, the great difficulty arises when it comes to the choice of an alternative title.

If Protestant is ambiguous and misleading, as it certainly is, Episcopal is too restrictive in that it lays undue emphasis on one single aspect of our Catholicism. Furthermore, even Episcopal is ambiguous and misleading, for there is the historic episcopate (like the Anglican) and there is the non-historic episcopate (like the Methodist). Why not, then, delete both Protestant and Episcopal from our legal title?

Why not The Evangelical Catholic Church of America? Evangelical would stress the Anglican emphasis on the authority of the Bible, the Ministry of the Word, the universal priesthood, the need for personal conversion, etc.; Catholic would stress the Anglican emphasis on the authority of the Church, the Ministry of the Sacraments, the ministerial priesthood, the need for baptismal regeneration, etc. The reason for suggesting this particular corporate name is obvious: a balanced Anglican Evangelical must be Catholic, and a balanced Anglican Catholic must be Evangelical. Such a name would help to ease the Anglican Evangelical-Catholic tension. Anglicanism, by definition, is Evangelical Catholicism: Evangelicalism at its Catholic best, and Catholicism at its Evangelical best.

What do others think of the name, The Evangelical Catholic Church of America? (For rebus-puzzle fans: E.C.C.A.—Mecca minus M!)

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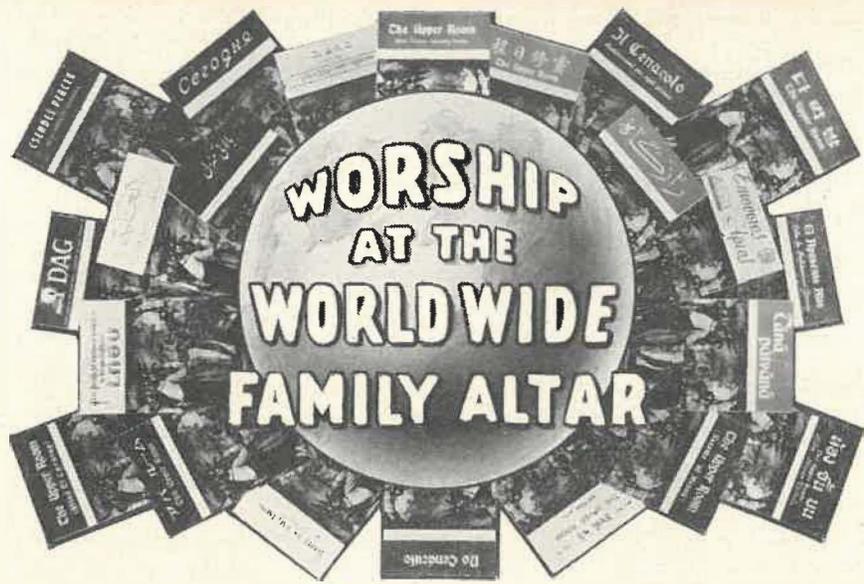
ACU CYCLE OF PRAYER

July

31. Holy Trinity, Three Rivers, Mich.

The Cover

The academic procession for the 97th anniversary commencement at Shattuck School, Faribault, Minn., starts at the Chapel of the Good Shepherd.



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Something for Your Men's Group

WHAT is the men's organization in your parish planning to do next winter, or haven't you made your plans yet? If you and your colleagues are still in the market for ideas, I'd like to suggest you give some thought to the possibility of adopting KEEP as your men's group project for the coming year. As undoubtedly you know, KEEP is the great laymen venture of the Brotherhood of St. Andrew in Japan. You've probably read about it. But—to refresh your memory—here's a bit of the background.

Right after World War II, Colonel Paul Rusch and a group of Japanese laymen decided on a "grass-roots program built around food, health, faith, and hope for Japanese youth." 70 miles west of Tokyo in Central Honshu is the village of Kiyosato. Here, high up on the slopes of Mount Yatsu, Paul Rusch and his associates chose to begin work on the Kiyosato Educational Experiment Project, or KEEP as it is called. They knew it would be only scratching the surface of what needed to be done in Japan, but at least it would be a beginning—an exciting beginning. KEEP could well become a model of what could be duplicated elsewhere as time went on.

Gradually, bit by bit ever since, KEEP has continued to grow, so that today, if you were to drive out to the highland area, you would be surprised at how much has been accomplished. As you approached KEEP, the first building you'd see on your left would be St. Andrew's Church, built in 1948. Within 15 months the Church was self-supporting, and this year, St. Andrew's plans to start a mission 14 miles away at Nagasaki where a chapel and youth center will be built.

As you drove on farther, next on your left you'd see St. John's Rural Library, made possible by one parish in Michigan that adopted KEEP as a project. It is hoped that many other rural libraries can be set up in other parts of the country.

Next, you'd see the site of the Rural Life Institute, still to be built. It will be a model vocational school for youth of rural Japan. Like the famed KEEP Conference Center (Seisen Ryo), it is expected to draw thousands of young Japanese.

Then, you'd come to St. Luke's Rural Clinic with its two-year-old hospital wing. The wing served more than 5,000 patients last year alone, and St. Luke's cared for many thousands more in field clinics which were held in surrounding

areas. 1955 plans call for a countrywide health study and child nutrition program.

Next, you'd come to the so-called Ohio "4-H" Farm, begun in 1951, and now about 85% completed. Here you'd see a bulldozer at work, modern farm machinery in operation, and a full complement of cows. The farm was so successful with Jersey dairy stock, that the Japanese government recently imported 2,000 bred heifers which were allotted one to a family in the highland areas.

The farm is teaching young Japanese farmers how to grow crops in the difficult mountainous areas where formerly it was thought impossible to do so. Think what this means to a nation faced with the problem of feeding 85,000,000 who live in a four-island area which is no larger than Montana!

KEEP is doing much to show the Japanese that democracy is no hybrid importation from the West, but can be something indigenous. As one man puts it, "Democracy can indeed wear a kimono." The Japanese know that the bulldozers, the farm equipment, and all the other gifts which come from us are not the result of some government appropriation. They are the spontaneous gifts of Christian laymen who happen to care about the world and peoples everywhere as did Our Lord.

If properly presented, KEEP can capture the enthusiasm of your parish men's group—yes, even the enthusiasm of the old conservatives who tell you they get chills every time they hear something mentioned which smacks of "overseas missions." I have discovered that KEEP can capture the enthusiasm of such men. They will even tell you, "Now, KEEP is down-to-earth. It's spiritual. It's practical and specific, too. I get what they're driving at. It makes sense. It's something our men can get their teeth into!"

KEEP's Chicago office (2720 North Greenview Avenue) can furnish you with excellent material, telling all about the background of the project and even giving an itemized list of everything KEEP needs from ambulances to baby powder or lime spreaders. Whether you see your parish work for KEEP consisting of raising funds or sending some special "gift from the men of All Saints", Bartonsville," your participation can mean a lot not only to the Japanese but to the spiritual life of your own parish.

As you set sights for the coming year, I hope you will remember that small group of laymen in far-off Japan.

The Living Church

The Living Church

Established 1878

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

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News deadline of THE LIVING CHURCH is Wednesday, 11 days before date of issue (Sunday). Late important news, however, received in this office up to the Friday morning nine days before date of issue will be included sometimes. When possible, submit news through your diocesan or district correspondent, whose name may be obtained from your diocesan or district office.

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Things to Come

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| 31 | | | | | | | | | | | | | | |

July

31. Eighth Sunday after Trinity.

August

- Evergreen School of Church Music, Evergreen, Col., to 19th.
- Meeting, Central Committee, World Council of Churches, in Davos, Switzerland, to 9th.
- Province Five Conference, Brotherhood of St. Andrew, Battle Creek, Mich., to 7th.
- Hood Conference (Third Province), Brotherhood of St. Andrew, Frederick, Md., to 7th.
- Transfiguration.
- Ninth Sunday after Trinity.
- California Regional Conference, Brotherhood of St. Andrew, Santa Barbara, Calif., to 21st.
- Tenth Sunday after Trinity.
- Eleventh Sunday after Trinity.
- St. Bartholomew.
- Conference for Junior Advisors, Brotherhood of St. Andrew, Lakeside, Conn. to 28th.
- Twelfth Sunday after Trinity.
- Annual meeting, Episcopal Pacifist Fellowship, Seabury House, to September 2d.

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

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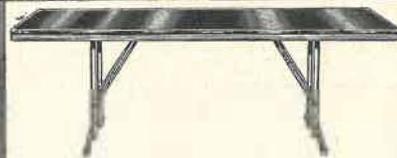
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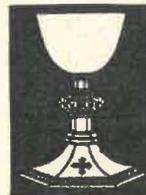
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GEN. CONVENTION

Acting Secretary

The acting secretary of the House of Bishops is the Rev. Alexander M. Rodger, rector of St. Elizabeth's Church, Ridgewood, N. J. He has been appointed by Bishop Sherrill because of the serious illness of the secretary, the Rev. John H. Fitzgerald. Mr. Rodger was 1952 Convention Manager.

Kokua

A brief introduction to the Hawaiian language for the benefit of General Convention visitors has been published in the Hawaiian *Church Chronicle*, district magazine. The Hawaiian alphabet has only 12 letters, and vowels are often strung together in a word. To pronounce them, give the sound of each vowel as it occurs in the word, and you will be fairly close to the mark.

Pronounce Honolulu with a long o and long u. Pronounce Waikiki "Wy-key-key."

Here is a list of frequently heard Hawaiian words. If you forget them, says the *Chronicle*, anyone will tell you what they mean.

- Pau—all through, finished.
- Haole—a person from a foreign country, especially one of the Anglo-Saxon stock.
- Hukilau—A method of fishing with a long net, which is pulled ashore by many people. A fishing party.
- Kamaaina—a long resident of Hawaii.
- Kapu—private, keep out.
- Kane—a male person.
- Kaukau—food, eat.
- Kokua—to help; to cooperate.
- Lanai—porch.
- Lei—ornamental piece for the head, neck, or ankles.
- Luau—a feast.
- Mahalo—thank you.
- Malihini—newcomer.
- Mauka—Toward the mountains.
- Makai—Toward the sea.
- Muumuu—a colorful, loose-fitting dress, originally a nightgown; later made of bright colored materials and worn as a housedress. Today it is a gay costume for casual wear.
- Nui—big, large.
- Paakiki—stubborn.
- Pali—precipice.
- Pilikia—trouble.
- Wahine—woman.

TUNING IN: †The week of the Eighth Sunday after Trinity contains this year the feast of the Transfiguration of our Lord, on Saturday (August 6th). This is one of several feasts of our Lord Himself scattered throughout the year. The event it



REV. ALEXANDER M. RODGER: Appointed by Bishop Sherrill.

RACE RELATIONS

Passport Trouble

A Negro South African boy who has won a scholarship to Kent School, Kent, Conn., is having trouble obtaining permission to leave South Africa, according to the *New York Times*. The young African is Stephen Ramasodi, 16 year old son of the principal of a Government native school in Pretoria.

His application for a passport has been pending since April. Each time an inquiry has been made about the application, those inquiring have been asked to call back next week. Kent School officials have been asked to request the United States State Department to intercede with South African officials in Stephen's behalf.

An offer of a scholarship for a South African Negro boy was made by Kent School to Alan Paton, South African author. Mr. Paton passed the offer on to St. Peter's School, Anglican school in Johannesburg where Stephen is in his second year. Always first in his class, Stephen was chosen, and Kent sent \$1400 to buy him clothing and pay his plane fare. The scholarship includes all expenses.

St. Peter's School is directed by the Rev. Trevor Huddleston, an outspoken

critic of the Nationalist Government [see page 16]. Officials of the school have sent telegrams to the passport authorities, but no explanation of the delay has been given. The Government has also refused a passport to a former Mayor of Johannesburg recently and has subjected two opposition members of Parliament to unusual questions before passports were issued to them.

MISSIONARIES

People, Ideas, Gifts

By ELIZABETH McCracken

The Rev. Kenneth E. Heim, in New York for a short stay before going to the General Convention, [L. C., July 17th] gave, in an interview, an account of the purpose of his mission in Japan. Dr. Heim went to Tokyo in February, 1953, as liaison representative of the Overseas Department of National Council to the Nippon Seikokwai (the Holy Catholic Church in Japan). He visited every diocese in Japan, spending longer periods in some than in others. Dr. Heim began by saying:

"From the minute I got there, I was under Bishop Yashiro [the Most Rev. Dr. Michael Himsuke Yashiro, Presiding Bishop of the Nippon Seikokwai]. My assignment from the Overseas Department was to the whole Church in Japan. What that means to me is this: to help facilitate relations between the two Churches—the Japanese and our own; in such a way as to make possible the exchange of personnel, of ideas, and of whatever gifts each has to offer the other. We must see this as a two-way relationship between the two Churches, each of which has much to offer the other.

"Anglicanism follows the principle of national autonomy. This is a good thing in so far as it allows each national Church to take something from the local culture and make it its own. But the individual differences must never be allowed to obscure the unity of the whole Church. This unity can best be maintained and, in fact, enriched, when each element of it makes its unique contribution to the whole by the exchange of other elements.

"It is the exchange between the Japa-

commemorates is told in St. Matthew 17:1-13, St. Mark 9:2-13, and St. Luke 9:28-36. St. Luke's account is used as the Gospel for the feast, which, as a festival of our Lord, is provided also with a Proper Preface (Prayer Book, p. 77).

nese Church and the Church in this country which I am most interested in facilitating. The exchange of personnel is most important, because only through actual contact with people can we make the fullest possible contribution to one another. It is in this light that we must see what role those whom we call missionaries must play. They come from the American Church to the Japanese Church¹ with whatever gifts of spirit and understanding the American Church has to offer. Supplementary to these are visits, long or short, of other people from the American Church."

Dr. Heim paused here, and then went on with deep earnestness to say:

"But this is only one-half of the picture. We are also arranging for representatives of the Japanese Church to come to visit our own Church in America. Some of these come on scholarships. Others come as visitors. We must look upon these people from the Japanese Church as missionaries to us. Their primary role is to restore to us our sense of our missionary calling: that is to say, nothing less than a sense of what the Church is. They help redeem us from provincialism. They are every bit as important as the missionaries that we send to Japan."

"Through the exchange of people, there can be also the exchange of ideas. Ideas are exchanged through people, through books, and through letters. Scholars of both Churches should be in touch with one another. But that is only one level. It should be the task of all those who are in any kind of liaison position to help the exchange of ideas at every level, including the exchange of letters and messages between Church School children of both Churches.

"Thirdly, there is the exchange of gifts. In the life of the Early Church, there was a great deal of this. Where the gifts are material gifts or monetary gifts, there is always great danger, especially if one party has greater material resources than the other. This danger can be overcome only when the giving is warm and personal and understanding; and when the receiver may make return with dignity in other ways, which are fully appreciated by the giver."

Pausing again for a few moments, Dr. Heim then went on to say:

"I believe that the theology of missions for today should be the theology of exchange as expressed in all his writings by Charles Williams.* The Church is

*Particular books by Charles Williams cited were *The Descent of the Dove*, and the volume containing *He Came Down from Heaven* and *The Forgiveness of Sins*.

TUNING IN: ¶Japanese Church (Nippon Seikokwai or "Holy Catholic Church of Japan") owes its origin to joint missionary endeavor of the American, Canadian, and English Churches. Organized in 1887, it made such progress that it was speci-

ally meant to be one. It can be one only as it is one in love; and love can only be expressed sacramentally: that is, in exchange of gifts. This is my governing thought as to how two branches of our Communion may best be related.

"For two and a half years I have moved about in Japan, within the Japanese Church, and have become increasingly aware of a new richness which Japanese Anglicanism may yet have to offer to world Anglicanism. Perhaps the Japanese Church is not yet ready to make this gift; but I believe the gift is in the making; and I believe that it will be ready for presentation at that time when Christianity as known in the West has entered so deeply into the consciousness of the people of Japan that it will have undergone a transmutation in which portions of Japanese culture are redeemed and simplified, and re-presented to world Anglicanism. This transmutation has not yet taken place in full; but, if it ever should, when the years of imitation are over, is it too much to expect that an Eastern form of Christianity might be able to correct some portions of Western Christianity?"

YOUNG CHURCHMEN

Power to Witness

Six study commissions, headed by adult experts from the fields concerned, will grapple with various implications of the theme "Power to Witness" at the Young Churchmen's Convention, August 24th to 31st at Carleton College, Northfield,

Minn. Out of the discussions may come resolutions for transmission to General Convention, which will meet 10 days later in Honolulu.

Delegates to the Convention have been asked to indicate which study commission they would prefer to participate in. Each commission will be made up of the same people throughout the Convention, drawn from the membership of the House of High School Students, the House of College Students, and the House of Young Laymen. Final reports of the commissions will be brought to the Convention as a whole for action and dissemination to the Church.

Power to Witness in Vocation is the subject of one study commission, to be led by Leila Anderson, assistant general secretary of the National Council of Churches. Miss Anderson, a former Episcopal Church college worker, is the first woman to hold a high position in the general administration of the N.C.C. The commission on vocations will consider such questions as "What attitude should a Christian have toward work?" and "Why do women experience difficulty in finding professional work in the Church and professional status in society?"

The Very Rev. John B. Coburn, dean of Trinity Cathedral, Newark, N. J., will lead the group discussing Power to Witness in Love and Marriage. Dean Coburn, formerly chaplain at Amherst College, is president of the Church Society for College Work. His commission will discuss "How does love overcome separation and loneliness?" and "What

REV. JOHN MIDWORTH, LEILA ANDERSON: Study commission leaders.



fically recognized by the Lambeth Conference of 1930 as an independent Province of the Anglican Communion. As at present constituted, it consists of 10 dioceses and a somewhat larger number of bishops, including assistant bishops.

are the purposes of marriage?" among other things.

A. Dennis Baly, an Anglican missionary teacher who has spent the past 17 years in the Church schools of the Jerusalem and the East Mission, will lead the study commission on Power to Witness in the Church in a Revolutionary World. Mr. Baly has been active for years in the world student Christian movement. This commission will study the nature of world revolution and the place of the Church in a revolutionary world. One of its study questions will be "What relation can the Church's wit-



REV. MORAN WESTON

ness to the nation have in the nation's witness to the world?"

Power to Witness in Christian Citizenship towards a Responsible Society will be the subject of a study commission led by the Rev. Moran Weston, executive secretary of the Division of Christian Citizenship of National Council. Dr. Weston has made a special study of the social policy of the Church in the 20th century. His group will consider "By what standards of human relations should Churchmen judge themselves and the social situations and groups of which they are a part?" and other related questions.

A commission on Power to Witness in Freedom under Authority will be headed by the Rev. Jonathan Mitchell, chairman of college work for the Province of New England and chaplain to Episcopal Church students at the University of New Hampshire. "How can we enjoy freedom without losing security?" and "How free are we to be and to do what we want when we want to?" are among

the questions that will be discussed by the commission.

The Rev. John Midworth, executive secretary of the Division of Adult Education of National Council, will lead the discussion on the Power to Witness in the parish church. The commission he leads will seek to answer such questions as "What is my role in the life of the Church and my responsibility in the parish?" and "What relation does the parish church have to the Church around the world?"

ARMED FORCES

Oldest Chaplain

The Navy's oldest living chaplain, the Rev. Curtis Dickins, was to celebrate his 90th birthday on July 24th. Chaplain Dickins, an Episcopal Church clergyman who now lives in retirement in La Jolla, Calif., instituted several changes in Naval procedures for the benefit of the men.

One of the forerunners of the Army-Navy Hymnal was a 60 page book entitled *A Divine Service for the United States Navy*, written by Chaplain Dickins in 1904. While serving on board the *Florida* in 1912, he was responsible for replacing the old hand laundry system with modern machinery. The glistening white uniforms of the *Florida's* sailors put those of other ships to shame, and the Admiral ordered similar laundry machines for all vessels.

With the great increase of Navy men in 1917, Chaplain Dickins raised funds from citizens in the vicinity of the Philadelphia Navy Yard to purchase two tents, which served as recreation, reading, and worship centers for the sailors. Later he was able to construct two temporary buildings for recreational purposes. From 1926 until his retirement in 1929, Chaplain Dickins held the office of Chief of Chaplains, U.S.N.

LEGISLATION

Motto for Currency

A bill requiring that the motto "In God We Trust" be imprinted on all United States paper currency was unanimously approved by the Senate and sent to President Eisenhower, who signed it.

The motto has appeared on U. S. coins since 1864. In 1907, Congress considered a bill to put it on currency but the measure met with vigorous opposition from the late President Theodore Roosevelt.

WORLD COUNCIL

Prayer for Big Four

President Eisenhower joined people throughout the world in prayer for the success of the Big Four meeting, on July 17th. He attended Emmanuel Church, Geneva, Switzerland, the American church of which the Rev. Gerald B. O'Grady is rector.

A world-wide "Call to Prayer" for the success of the conference had been issued by the six presidents of the World Council of Churches [L. C., July 10th].



BISHOP NASH: *Prayer for Geneva.*

Bishop Sherrill, as one of the presidents, proposed that July 17th be made a special occasion in this country for services of intercession for the Geneva Conference, and that Christian people pray daily in their homes for the conference as long as it continued in session.

A prayer composed by Bishop Nash of Massachusetts was offered in all churches in his diocese. It said, in part: "O God of Peace, guide, we pray, those who now take counsel for the nations of Thy one world." Prayers for the conference were offered at five services at the Cathedral of St. John the Divine. At Grace and Holy Innocents Church, Albany, N. Y., every 7 a.m. service during the first week of the conference was to be dedicated to prayers for peace.

At Westminster Abbey¹ in London, Dr. Fisher, Archbishop of Canterbury, and the Metropolitan Pitirim of Minsk and Byelorussia, member of a visiting delegation of Russian Churchmen, joined in a prayerful hope that the deliberations would lead to peace.

TUNING IN: ¶Westminster Abbey is not a cathedral, but what is known in England as a "royal peculiar." That is to say, it is exempt from the jurisdiction of the bishop of the diocese in which it is located—in this case, of the Bishop of

London. Its official visitor is not the Bishop, but the reigning sovereign. Sacramental acts and other ministrations are, of course, performed only by the Church's clergy. Cathedral of the diocese of London is St. Paul's.

A letter from the Commission of the Churches on International Affairs was sent to each of the four heads of government on July 18th. This commission represents the World Council and the International Missionary Council. The letter stated that people throughout the world are following the deliberations of the Big Four with "prayerful concern."

Dr. W. A. Visser 't Hooft, general secretary of the World Council, conducted a service in the Cathedral of St. Pierre in Geneva on July 18th, as the conference convened for its first session.

MINISTRY

"The Prophet's Chamber"

By the Rev. FRANCIS C. LIGHTBOURN

When this editor was a senior at the General Theological Seminary, Fr. Huntington, OHC, founder of the Order of the Holy Cross, came there to conduct a quiet day.

Fr. Huntington, then nearly 80, sat in front of the altar rails in the chapel and began his meditations by asking anyone who had difficulty in hearing him to say so. Then, to demonstrate his vocal powers, he roared at the top of his voice: "I can speak a lot louder if I have to."

This was in 1932-1933. Two years later, June 29, 1935, to be exact, Fr. Huntington died. Among his last words were: "I shall always intercede."

Ten to 15 years earlier, this editor had heard his mother speak with affection of the Rt. Rev. Frederic Dan Huntington, who had confirmed her — somewhere about the turn of the century. Bishop Huntington was Fr. Huntington's father. Born of old New England stock that had been Congregationalist, then Unitarian, Bishop Huntington began his career as a Unitarian minister. He also held an important professorship in Christian ethics at Harvard. Coming into the Church in 1860, he became founder and first rector of Emmanuel Church, Boston. In 1869 he was consecrated Bishop of Central New York. He died in 1904, in his 86th year.

Fr. Huntington — the Bishop's son — is of course looked back upon as a notable leader of the Catholic party in the Episcopal Church. The Bishop, on the other hand, was at the opposite extreme of Churchmanship — at least so far as ceremonial expression of belief is concerned. The story is told of one of his clergy taking him inside his church and telling him that he hoped soon to have candles on the altar. The Bishop turned

his head about the building, surveyed it for a minute, then commented: "Yes, it is pretty dark in here."

Yet there are indications that Bishop Huntington was a sounder Churchman, theologically speaking, than many today who take vestments and candles for granted. After all he did make the transition from Unitarianism to Anglicanism — and that in a day when theological distinctions were taken with real seriousness.*

The "Bishop Huntington House," as the old Huntington home in Hadley, Mass., is locally called, is nationally known as one of the finest examples of Early American architecture. It contains also a large collection of original furnishings. A copiously illustrated book was published about it a few years ago.† Erected in 1752, it still has "one of the original outside doors . . . in its original position today."

Several years ago the Porter-Phelps-Huntington House, Inc., was formed to secure an endowment for the Huntington House. But the income from this has been far too small to care adequately for the house. Yet, according to the Rev. Archer Torrey, vicar of St. John's Church, Athol, Mass., the voters at the recent annual meeting of the corporation showed no inclination to liquidate it, but expressed a determination to make even greater efforts to secure support for the house.

It was pointed out, says Fr. Torrey, that proceeds from the sale of the book, *Forty Acres*, at \$3 a copy will go toward upkeep of the house. These may be purchased from Dr. J. L. Huntington,‡ the Curator, at Hadley, Mass. One thousand annual memberships in the corporation at \$2 would completely insure the future of the house, which contains "the prophet's chamber"¶ (as Fr. Huntington's sisters called his room under the eaves), and the Bishop's room (preserved as he used it), and is redolent of the religious history of New England from Congregationalism through early Unitarianism and evangelicalism Anglicanism to the Catholic revival in the Episcopal Church.

*The Bishop's attitude toward his son's founding a religious order is thought by some to have been adverse. The evidence seems clear, however, that he did take part in the service of his son's profession. The whole question is discussed at length in "Profession Portrait," by Robert W. Adamson, in *Holy Cross Magazine*, November 1954.

†*Forty Acres: The Story of the Bishop Huntington House*. By James Lincoln Huntington. Photographs by Samuel Chamberlain. New York: Hastings House, 1949. Pp. 67.

‡Son of Bishop Huntington's son, the late Rev. George Putnam Huntington, sometime rector, St. Thomas', Hanover, N. H.

TUNING IN: ¶The reference to the prophet's chamber is from the story, in II Kings 4:8f, of the hospitality to Elisha of the Shunammite woman, who said to her husband: "I perceive that this is an holy man of God, which passeth by us continually.

Let us make a little chamber, I pray thee, on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be, when he cometh to us, that he shall turn in thither" (v. 9-10).

N.C.C.

Work Camps

Nearly 100 young Americans are expected to participate this summer in work camp projects from Denmark to Korea. They will dig ditches, paint walls, lay bricks and till the soil in 18 different countries under the sponsorship of the United Christian Youth movement of the National Council of Churches. Overseas the program is conducted by the Youth Department of the World Council of Churches and the national councils of the countries involved.

Among the U. S. volunteers, who come from 25 states and represent nine Churches, are two young people from the Episcopal Church, Liliast Livingston Hollis of New York City and Janet Pearson of Baraboo, Wis.

In groups of 15 to 25 the young people will spend an average of one month in one of 27 church-sponsored work camps. In Greece they will help to reconstruct a war-damaged village. In France they will repair an old people's home, and in Switzerland they will work to redevelop flooded soil for farmers in an isolated village. They will work with young people from other countries, sharing customs and experiences as they work six to eight hours a day in a near primitive setting. The participants are not paid for their work; in fact, many have had to save for months to raise funds for their passage. Some are students; others are teachers, social workers, ministers, etc.

In addition to those going overseas, 27 Americans and 10 students who are here from abroad will work in three camps in the U. S. In Swannanoa, N. C., they will build log cabins for an interdenominational, inter-racial conference center for the Fellowship of Southern Church Men. In Delmo, Mo., they will enlarge a Negro community center, and in Ganado, Ariz., they will work on a reservoir for irrigation on an Indian reservation.

LAYMEN

Retirement

Noel Sargent, secretary of the National Association of Manufacturers for the past 22 years, retired recently. He will continue to serve as United States secretary of the Inter-American Council of Commerce and Production.

Mr. Sargent is an active Churchman, a member of St. Bartholomew's Church, New York City. He has served on the National Council of Churches.

JAPAN

New President

The new president of St. Paul's University, Tokyo, is Dr. Masatoshi Matsushita. Dr. Matsushita is an authority on



DR. MASATOSHI MATSUSHITA, new President of St. Paul's University, Tokyo, Japan.

international law. A graduate of St. Paul's, he has also studied at the University of Minnesota, Carleton College, and Johns Hopkins and Columbia Universities.

After teaching for 15 years at St. Paul's, he opened a law practice and lectured at Tsuda English College and Central University, and the Cultural College.

PHILIPPINES

Helicopter, Horse

The Rev. Vincent Strohsahl writes that he has flown over his mission area, centered around Upi on the island of Mindanao, in a helicopter. "I have dreamed of owning a flivver helicopter" he says "if one will be perfected and produced in my lifetime; it would greatly increase my mobility and, of course, make it easier to get around. The machine I rode in has its limitations, some because of our altitude and the hilly terrain. It is out of our reach financially because of cost of purchase and maintenance."

Fr. Strohsahl also reports "I was thrown from my ill-tempered horse about five weeks ago and had to be hospitalized in Manila for a broken arm and back injuries. Add to St. Paul's well-known list[¶] 'in perils of balky horses.'"

TUNING IN: ¶St. Paul's well known list is that contained in the Epistle for Sexagesima (Prayer Book, p. 120), beginning, "Ye suffer fools gladly" (II Corinthians 11:19). The passage recounts the various dangers St. Paul underwent in preaching

HUNGARY

Interruption

Cardinal Mindzenty, Roman Catholic primate of Hungary, was "allowed to interrupt his term of imprisonment" on July 16th, according to an announcement by the Budapest radio. The statements said that he would be freed because of "his advanced age and state of health." Cardinal Mindzenty was sentenced to a term of life imprisonment for treason in 1949.

Some Western diplomats interpreted the Cardinal's[¶] release as a gesture of conciliation timed for the start of the Geneva Conference, July 18th, according to the *New York Times*. Cardinal Mindzenty is 63 years old. His health is reported to have improved since early 1954, when he underwent a throat operation.

ENGLAND

Bishop Furse Dies

The Rt. Rev. Michael B. Furse, one-time bishop of St. Alban's, died June 18th at the age of 84 years, according to the *London Church Times*. He was a fearlessly outspoken champion of the Catholic standpoint on marriage and divorce.

Convocations

The first group of sessions of the Convocations of Canterbury and York were held the second week in July. According to *Time* magazine, the Convocations accepted the report of the joint committees on the Church of South India [L. C., July 10]. A more complete report on the Convocations will be printed in a later issue.



Presentation

RNS

Russian Orthodox Metropolitan Pitirim of Minsk and Byelorussia (left) presents a chalice to Dr. Geoffrey Francis Fisher, Archbishop of Canterbury, at a reception in London for eight Russian Churchmen visiting Great Britain. The Metropolitan headed the four Orthodox Churchmen in the delegation. The others were Baptist and Lutheran ministers.

Resting on the chalice is a paten, on which is set an asterisk. Asterisk is a collapsible metallic device, star-shaped when set up and viewed from above. Its purpose is to keep the veil thrown over the paten from disturbing the particles of bread, which in the Orthodox rite are arranged in a precise symbolic manner, representing our Lord and His saints.

the Gospel. It is a passage he was provoked to write because of unjust attacks upon his integrity as an Apostle. ¶College of Cardinals consists, theoretically, of 70 members, but there are usually some vacancies.

The Rights of Non-Conformity

This editorial is reprinted by permission from the Roman Catholic weekly, The Commonweal, issue of July 15th.

A FRIGHTENING thing happened to our country on June 15. On that day citizens in a number of American cities were required to take shelter during a mock thermonuclear attack. In New York City, however, twenty-nine people refused to co-operate in this test. Convinced that there is no defense against hydrogen bombs and that "Operation Alert" consequently fostered dangerous illusions, they decided they could not in conscience conform. They therefore notified public authorities in advance of their intention not to take shelter, and at the hour of the "raid" gathered in a park before the New York City Hall to stage their small protest against what they considered an attempt by the government to prepare the nation for mass-suicide.

There, in the park before New York City Hall, they were arrested, loaded into police wagons, and taken to jail. That evening they were arraigned in court. They had violated the New York State Defense Emergency Act of 1951 by refusing to take shelter during the mock air attack. Under the terms of this act their offense was a misdemeanor, but Judge Louis Kaplan called them murderers, and set their bail at fifteen hundred dollars each. Then he sent them back to jail.

Who were these people whose non-violent protest evoked the word "murder" from the magistrate and whose offense — a misdemeanor — called for such startling bail? They were a group of pacifists and conscientious objectors. They were from the Catholic Worker House of Hospitality in New York, the Protestant Fellowship of Reconciliation, and the pacifist War Resisters League. Dorothy Day and Ammon Hennacy were among the Catholic Workers; the Rev. A. J. Muste was with the Protestant group; and Bayard Rustin led members of the War Resisters League.

Here, certainly, was as unlikely a group of "murderers" as was ever assembled in an American court, but they had violated a civil defense act during a time of mock emergency, and so they met the full fury of police power and judicial recrimination. Now, released on bail, they await trial. If convicted (and, acting on principle, some of them intend to plead guilty), they face a year in prison, or a five hundred dollar fine, or both. Such, it seems, is the price of non-conformity in America today.

Two issues—both of overwhelming importance—are involved in this story of twenty-nine people

arrested, jailed, denounced from the bench, held at high bail, and now threatened with prison for conscientiously violating a public law. One issue is freedom of conscience: how far may the State go toward compelling an individual to co-operate in what he believes to be wrong? The other issue is one of constitutional procedure: to what extent may the Bill of Rights be suspended and the police power invoked against free speech and free assembly during a *mock* emergency?

The first issue — of freedom of conscience — must be faced by every American. When these twenty-nine protesters were jailed we were, in a sense, all jailed. The second issue—of constitutional procedure—must be carried, if necessary, to the nation's highest courts, for in this suspension of constitutional rights, when no *immediate* danger existed, the foundations of American freedom were jeopardized.

The saint and the radical (and they are often one and the same) share a common, ironic destiny: honored by posterity, they are usually persecuted during their lifetimes. Joan of Arc was burned at the stake; Henry David Thoreau was imprisoned. We honor the saint and we honor the radical—dead; alive we find them too uncomfortable for our tribute.

IN the United States, of course, we boast of having built a haven where the saint and the radical may follow their vocations untroubled, no matter how unpopular, how "non-conformist," their vocations may be; we have nourished a tradition of dissent, and we have guaranteed this tradition by constitutional law. Only in a "clear and present danger," we have said, may the rights of free speech and free assembly be curtailed by the power of the State.

But now they have been curtailed by executive proclamation of a *mock* emergency. And if this can happen, what else may follow? If our traditions of freedom of conscience, freedom of speech, and freedom of assembly (the very heart of our Bill of Rights) may be so easily set aside, at what stage on the road to an authoritarian society have we arrived? Have we really traveled so far from our free beginnings? If, as in this case, our most basic freedoms may be abrogated by executive proclamation of a simulated emergency, what meaning has the Constitution in America today?

The issues in this case seem so basic—that we expected some cry of dismay to come from the nation's press when these twenty-nine were jailed. But there was no cry; indeed, there was largely no comment. So busy were the newspapers reporting the fifteen million hypothetical casualties of the "raid"

that they took little notice of the twenty-nine real casualties in the park before New York City Hall.

And few Catholic voices have been raised in protest, either, even though one of those arrested and now facing a possible prison term is Dorothy Day, one of the great witnesses to Christian charity in America today—certainly one of the great, heroic figures in the history of American Catholicism.

Dorothy Day's vocation has been a radical vocation. She has witnessed to the uncomfortable, the not "respectable," truths of Christianity. The example of her life rebukes most of us for our complacency. If a woman like Dorothy Day can be imprisoned in America for acting (out of love) as she believed she had to act, for bearing witness to the Gospel as she believed it must be witnessed to, then a terrible thing has happened to our country. And if we American Catholics, comfortable in our easy "patriotism," permit this to happen without protest and prayer, then something even more terrible has happened to us.

A society without its radicals is a dead society, just as a Church without its saints is a blighted Church. They—the non-conformists of every age—do not need us: we need them to remind us of uncomfortable truths, to rebuke our slothfulness and ease. When we dishonor them, we dishonor ourselves. If we imprison them we set shackles of mediocrity upon our own spirits. Dorothy Day—and those like her—may go to prison in any age, and they will go

cheerfully, because they will still be free. But who then will deliver us? The rights of non-conformity are an index to the free society's well-being. We curtail these rights at our own great peril.

Living Church Essay Contest

THIS is the time of year when it is customary to announce the subject of THE LIVING CHURCH'S Church School Essay Contest, so that those who enter this contest will have plenty of time to line up their material for its most effective presentation in the spring.

This year we have chosen, for the 1956 Church School Essay Contest, the subject, "Religion and Juvenile Delinquency."

Prizes in this, the 13th contest will be as usual: first prize, a gold medal and \$100; second prize, a silver medal and \$50; third prize, a silver medal and \$25.

A bronze medal will also be made available to each school that elects to conduct an intramural contest on the subject of the essay, to be awarded to the student of the school's own selection.

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

Prizewinners will be announced in the spring, 1956, Church School number of THE LIVING CHURCH.

BOOKS

The Rev. FRANCIS C. LIGHTBOURN, Literary Editor

The Mirror Held Unflinchingly

A review by the Rev. CHARLES W. LOWRY

Chairman and Executive Director
Foundation for Religious Action in the Social and Civil Order

THE BENT WORLD. By J. V. Langmead Casserley. Oxford University Press. Pages 286. \$4.

THE CHOICE of title of this book is a stroke of genius. "The bent world" is a phrase from that sonnet by the Jesuit Gerard Manley Hopkins which begins, "The world is charged with the grandeur of God."

Professor Casserley prefers "the bent world" as a description of our civilization to the phrase of the Roman Catholic existentialist, Gabriel Marcel, "the broken world." This preference is surely right, theologically as well as psychologically.

The Bent World is a series of related essays originally delivered, at least for the most part, as addresses or lectures. They fall into two divisions, which form Part I and Part II of the book, under the headings "Marxism in Theory and Practice" and "The West in Practice and Theory." It is noteworthy that Part I

is 46 pages in length, while Part II embraces 222 pages. This division of labor registers accurately the real substance of the work, which is its critical analysis of Western civilization, the alarming weaknesses of the latter as well as its residual strengths, its half-Marxist, secu-

lar-materialist trends as well as its persisting Christian values and—only partly submerged—its Christian bases.

Professor Casserley is revealed in this latest work as a prophet in the best sense of the word. At the same time he is not an extremist but seasons his warnings

Books to Read On Hawaii

HAWAII: A HISTORY. By Ralph S. Kuykendall and A. Grove Day
IN GARDENS OF HAWAII. By Marie Catherine Neal
HAWAIIAN FLOWERS. By Loraine E. Kuck and Richard C. Tongg
BIRDS OF HAWAII. By George Campbell Munro
HAWAIIAN FISHES. By Spencer Tinker, Honolulu aquarium director
VOLCANOES DECLARE WAR. By T. A. Jaggar
Hawaii National Park portfolio
THE LONELY WARRIOR. By Kathleen Melten (novel)
IN A HAWAIIAN VALLEY. By Kathleen Melten (novel)

LEAVES OF A GRASS HOUSE. By Don Blanding (poetry)
IN THIS HAWAIIAN NET. By Lloyd Stone
HAWAII SURFBOARD. By Tom Blake
HAWAII TRAVEL HANDBOOK. By Stewart and Lee Fern
ALL THE BEST IN HAWAII. By Sydney A. Clark (travel book)
ALL ABOUT HAWAII (Thrum's Hawaiian Annual)
HAWAII FACTS AND FIGURES published by Honolulu Chamber of Commerce
AN ISLAND COMMUNITY. By Andrew Lind (sociological)
HAWAIIAN AND PACIFIC FOODS. By Katherine Bazole (cookery)
Hilo Woman's Club Cook Book

with sage counsel and a ripeness of understanding and mature wisdom that come only from the twin springs of piety and theology.

Particularly impressive, in my opinion, are the two long chapters in Part II entitled "The Obsession with Technics" and "The Divorcing Society." In these profound and original essays we have Dr. Casserley at his best. He holds the mirror unflinchingly up to our civiliza-

accurate than "mysticism." Professor Casserley's treatment here is hasty and over-brief, and sometimes falls into a sentence like the following, which I am sure must have been penned when the author was nodding:

"Christianity, it will be noticed, is both of these things at the same time, a kind of synthesis of Marxist and Eastern mysticism" (p. 35).

Chapter Two, entitled "The Russian Revolution," somewhat surprised and disturbed me. The reader would never gather from it that there is any distinction between "The Russian Revolution" and "the October Revolution." Here Dr. Casserley follows (or it may be coincidence) the usage of Harold Laski, which incidentally is not normal Communist use. The difficulty with the terminology used uncritically by Dr. Casserley and with this chapter is that no distinction is made between the remarkable liberalism of the original, pre-October Russian Revolution and the absolute ruthlessness and calculated, iron dictatorship of its Communist phase beginning with Lenin's coup in October, 1917.

There is, furthermore, a crying need for better information regarding the institutions of Czarist Russia popularly regarded in the West as justifying Communism, such as capital punishment, Siberian exile, secret police, terroristic rule, serfdom, the peasantry, etc. It would be too much to expect Dr. Casserley to dispense such information in the chapter in question, but any treatise on "The Russian Revolution" should surely be grounded in a background of wide and clear knowledge. The truth perhaps is that this chapter is simply misnamed. The subject treated really is the Results of Communism in the Soviet Union.

Only one other point requires critical consideration. Dr. Casserley enters the lists as a deflater of democratic pretensions in the chapter entitled "The Deification of Democracy." As far as his main, formal point is concerned, namely, that there is a danger of making democracy an absolute religion, supplanting all others including Christianity, it is a point well taken. I venture to think, however, that his argument as a whole is far from consistent and well founded.

For example, Dr. Casserley says:

"I do not believe that any proposition of the form, 'Christianity is the religion of which democracy—or whatever you will—is the practice,' can ever be valid. Christianity is the religion of which Christianity is the practice."

This means, if it is anything more than an attempt at epigram, that Christianity has nothing whatever to say about forms and kinds of social order. It is far from certain that East Germans are not today practicing Lutheranism and Poles Catho-

licism better than their counterparts in free countries. I hardly think, however, that we should be ready to conclude from this that Christianity is indifferent with respect to democracy versus the police state.

From this position Professor Casserley is led to maintain repeatedly that democracy is simply one particular political method or set of arrangements. I believe, as all readers of my book *Communism and Christ* will realize, that this is a profound misapprehension. Democracy in the modern world, in contrast to Greek or classical democracy, began and made its way as a faith in man derived from Christian faith and Christian doctrine.

Actually I believe that Professor Casserley is better than his formal point of view, as when in a later chapter he cites deTocqueville's acute observation that Christianity has never been really at home in the aristocratic or European form of society and goes on to say:

"There is something not so much in what democracy now is but at least in what democracy in its best moments is trying to become that naturally fits and coheres with Christianity, something of which we cannot find even the germ in any other kind of social experiment."

To this I say, Amen; and I am glad, in closing, to pay tribute to the industry, acumen, and dedication that have led Professor Casserley to give us a volume which definitely fills a gap and which will unquestionably inspire many to look again to the spiritual foundations alike of Western civilization and of American democracy.

In Brief

CALLED BY GOD. By Raymond Raynes, C.R. Mirfield Publications, Mirfield, England. Pp. 47. Paper, 3/6 (49 cents).

A SIMPLE WAY OF PRAYER. By Harold Ellis, C.R. Mirfield Publications, Mirfield, England. Pp. 30. Paper, 1/- (14 cents).

The former of these booklets is a straightforward presentation of what is implied in the work of a priest, as prophet, pastor, and minister of grace. The latter is "an attempt to help faithful people pray with the Rosary."

SAINTS AT SIXTY MILES AN HOUR. By Joost de Blank, Bishop of Stepney. London: Faith Press. In America: Morehouse-Gorham. Pp. xi, 74. Paper, 90 cents.

Sixteen short chapters on how to maintain the tranquillity of sanctity in the mad rush of 20th-century living. The booklet was inspired by the example of the late Fr. Wilson ("H.A.") of St. Augustine's, Haggerston (d. 1954), who seemed to have learned the trick . . . of being a saint at 60 miles an hour.



DR. CASSERLEY: ". . . the religion of which Christianity is the practice."

tion, yet contrives to communicate not alarm but a measure of confidence and hope.

The work begins, arrestingly for most Americans, by affirming the existence of several varieties of Communism "besides the Russo-Marxist." This has, perhaps, both psychological value as a mild "shocker" and educational merit from the standpoint of the place of voluntary and vocational Communism in the Christian tradition and the need of a public, both in and out of Church, better informed in this regard. I am not sure, however, that Dr. Casserley avoids both underestimating the Marxism of the Russo-Marxist and over-estimating the importance of the alternative, sectarian species of Communism.

There are several details in Dr. Casserley's exposition of Marxism that I should like to comment on if space permitted. The most important point, however, is that he does understand the essentially religious character of Communism (in this form) and, therefore, does not abstract and render unreal the power elements in this system. He speaks of the mysticism of Marx rather than of the religion of Marxism and does not make it clear how much is involved in this preferred terminology. My judgment is that as a sober and scientific term "religion" is less objectionable and more

The Parish School Revival

Only in a frankly Christian school can a child receive his education in the Christian context.

By the Rev. Kenneth Worthington Cary

Rector, St. Matthew's Church, Pacific Palisades, Calif.
Regional Vice-President, Episcopal School Association



RNS

THE REVIVAL of parish schools is one of the most significant current developments in American education. It is indeed a revival, for the original schools in our land were parish schools established by local congregations for the education of their children. For almost a century, however, the Churches, with certain conspicuous exceptions, have left this function to public or private agencies. Their concern for education has centered almost exclusively on the Sunday School.

This situation is now undergoing a change as local congregations in growing numbers are establishing their own parish schools. These institutions are springing up throughout the nation sponsored by a variety of Communions. In Los Angeles, for example, more than a dozen Baptist day schools flourish, their work coordinated by two full-time professional supervisors. At the local level there is a very marked return of the Churches to the school field.

Traditionally the Episcopal Church has given strong leadership in the area of education. Our Church is well known beyond our own borders for the many excellent secondary boarding schools founded by earlier generations. They stand among the finest in the nation and exercise a wide influence. This same sort of leadership is now being developed in the field of parish schools at the elementary level. The strength of our work here is winning considerable recognition.

Without doubt the parish school movement is the growing edge of basic education in the Episcopal Church. The number of secondary boarding and diocesan schools remains relatively static. In this day of rising costs it may in fact be declining slightly. In contrast parish schools are increasing at a rapid rate. Ten years ago there were almost none. Today the Division of Parish Schools of the Episcopal School Association reports upwards of 300. This, be it noted, is more than twice the number of all other types of Church-owned or Church-affiliated schools combined. Within a decade parish schools have become a major factor in our Church's educational efforts.

The difficulty of securing an accurate count of parish schools reveals that the movement is predominantly grass roots

in character. Parish schools spring into being because informal local groups of Church people feel the need for them. Until recently there were no official Church bodies to give encouragement and assistance to those desiring to start schools. The dioceses of South Florida and Los Angeles now have regular departments of parish day schools and several others have organized divisions or commissions. The Fourth Province is building a vital provincial program, each year sponsoring a week-long conference jointly with the Episcopal School Association. All this has emerged directly from the expressed needs of the parish schools themselves. The movement has not been from the top down but rather from the bottom up.

Bishop Bloy of Los Angeles has frequently pointed out that the growth of parish schools is primarily a lay movement. He finds that the most dynamic interest and the most determined action arise from laymen, most often parents of school-age children. The real beginning of many a parish school is a visit of concerned adults to the rector to ask that steps be taken to open a school. Once having approval the laymen provide all the research, the planning, the physical labor and the financial sacrifice which the project requires. The enthusiastic leadership of laymen is perhaps the greatest asset of the parish school movement.

But why this revival of parish schools? Why should local congregations want once more to have their own schools?

As in all human endeavors the motivation underlying the growth of parish schools is mixed. The crowding and thin academic diet in many public schools account in part for their popularity. To some degree they are expressions of dissatisfaction with public education. Nevertheless—and this must be clearly understood—the parish school movement is not negative in character. It does not feed upon opposition to any kind of education, public or private. Indeed its responsible leaders caution against making capital out of the problems of state-sponsored schools, knowing full well that parish schools must stand on their own merits by contributing positively to the cause of sound education. Coöperative working relationships between public and parish school officials are the usual pattern in communities where both exist. No informed person would maintain that parish schools are “anti-public school” since the facts prove otherwise.

This is not to say, however, that the Christian is not confronted with serious difficulties in sending his children to public school because obviously he is. Secularism has eaten deep into the vitals of the state educational system. Assuredly public school administrators and teachers are not godless nor, for the most part, are they antithetical to the Christian faith. It may well be that the per-



CHRIST EPISCOPAL DAY SCHOOL, ONTARIO, CALIF.

centage of practicing Christians in public education exceeds that of other professions. Yet religion in any form other than that of diluted general ethical principles is being rigorously and legally excluded from the classroom. Not to teach religion in our schools, as Dean James A. Pike has shrewdly observed, is actually to teach it; it is to teach that it is quite unimportant and of little practical effect.

The problem of religion in public education must not be oversimplified. We ought to maintain a genuine concern about it and support those who try to deal with it creatively in concrete situations. Yet the cold truth remains that none of the various “solutions” weld together effectively the educational process and the Christian faith in the personal experience of the individual pupil. At best the teaching of religion is a minimal extra-curricular exercise on school time but not on school property. It appears true that the principles of our American democratic system do not permit education to be carried on within the framework of the Christian faith for to do so would violate the proper rights of minorities. Well might we cease to expect of public education the impossible and accept the fact that only in a frankly Christian school can a child receive his education in the Christian context.

Here then is the rightful place of the parish school. By creating its own school the local congregation can without let or hindrance educate its children forthrightly within the framework of the Christian faith and life. It may be Christian, indeed it may be militantly Episcopalian, without embarrassment. That a Christian school must be essentially a Christian community is one of the tenets of the Episcopal School Association. Of course it is only by first being a Christian community that it can be a Christian school. To be precisely this is the true role of the parish school.

Nor is there one undemocratic element

in all this. Surely parents have the liberty to educate their children in a Christian context if they so desire—and are willing to pay the bill. The essence of democracy is pluralism and this applies in education as elsewhere. No one type of school may claim to be inherently more “American” or more “democratic” than any other; it is all a matter of what goes on within any given school. Democracy depends for its sustenance upon the vitality of the Judeo-Christian tradition in the body politic. No school dedicated to imparting to faculty and students alike living Christian convictions can reasonably be labeled undemocratic. Parish schools stand squarely in the democratic tradition and nurture free men.

The parish school revival has created a “third force” in American education. They are not public schools although their admission policies are generally broad and inclusive. They are not private schools requiring financial ability above the average, or unusual academic aptitude. Their aim is to be common schools, open to all normal children regardless of their means. Theirs is a valuable function in our society as through them the local congregation seeks to assure its children of a genuinely Christian education.

We Episcopalians profess to know the dangers of congregationalism although we do not always avoid them. This grass roots movement of local congregations in the school field must be taken fully and responsibly into the life of the whole Church if it is to realize its rich possibilities. The entire Body must offer practical help and strength to those engaged in this venture of latter-day spiritual pioneering. What this growing company of parish schools can mean to the future of our Church and of society is beyond calculation. Surely there is solid hope in the prospect of an ever-increasing number of children receiving that basic education as Christians within vital Christian communities.

WESTERN NEW YORK

Long Swim

A young parishioner of St. James' Church, Batavia, N. Y., became the first person to swim Lake Erie from Angola, N. Y., to Crystal Beach, in Canada, recently. Greta Patterson swam for over 13 hours to cover the stretch of water, which a number of men have failed to conquer.

The day before her long swim, Greta received Holy Communion from the Rev. R. Channing Johnson of St. James'. At a civic reception in her honor after her successful swim, Mr. Johnson delivered the invocation. A Roman Catholic priest spoke briefly, saying that Greta's faith in God had helped her to succeed.

Greta's next objective is a 32-mile swim from Youngstown, Ohio, to Toronto, to be sponsored next September by the Canadian National Exposition.

NEW YORK

One Family

"One Family in Christ—Our Brothers in South Africa," was the theme of the Day of Witness held on a hot July 16th in New York City. Sponsored by the New York Urban Priests' Group, the day began with a procession of clergy and lay people from St. Christopher's Chapel, 48 Henry St., to the East River Park amphitheatre, where a service of Holy Communion was held.

People from more than 20 parishes in New York City, from Boston, Philadelphia, Baltimore, and New Jersey participated. Also marching were members of religious orders and members of other Churches in New York. In the procession were people of many races, including Chinese, Puerto Rican, Negro and white. One of the "hits" of the procession was a red-jacketed fife and drum corps from the Chinese Public School of New York.

The Day of Witness, which lasted all day, was for the benefit of the Rev. Trevor Huddleston and his school, St. Peter's in Johannesburg, South Africa. The offering will be part of a total of \$5600 which the Urban Priests' Group is trying to raise to help Fr. Huddleston keep St. Peter's open without its former government subsidies. [See p. 6.]

The amphitheatre was filled to capacity for the celebration of the Eucharist, for which the celebrant was the Rev. Robert S. Harris of the Church of the Annunciation, Philadelphia. Bishop Boynton, suffragan Bishop of New York, presided. The Very Rev. James A. Pike, dean of the Cathedral of St. John the Divine, preached.

After the service, luncheon was served on the grounds of St. Augustine's Chapel. Later there was a carnival and street dancing outside the Chapel.

WESTERN N. C.

Chapel Moved

An old church, fully equipped but without a congregation, and a congregation without a church got together near Tryon, N. C., recently. St. Andrew's Chapel was erected in 1807 as a church for the Negro families on the Green River Plantation. In 1906 a second building was consecrated, but in later years the congregation began to dwindle because the use of mechanized agriculture called for fewer workers. For a time a Sunday school was maintained, but it was finally closed.

Bishop Henry of Western North Carolina discovered St. Andrew's while making a tour of the diocese. Flying squirrels had chewed the Prayer Books and the century-old Bible, but he found the chapel equipped with handsome furniture and an elaborate brass cross and candlesticks.

Near Tryon was another tract of land belonging to the Church, on which was a building once used as a Negro school. Although classes were no longer held, services were held there, with priests coming from St. Gabriel's in Rutherfordton, N. C., 26 miles away. A Sunday school was maintained. Recently the Rev. James B. Sill, a retired priest, has celebrated the Holy Eucharist there once a month. The congregation participated in diocesan affairs and over-subscribed its quota in a recent diocesan fund raising campaign.

The congregation was making plans to build when Bishop Henry decided to move St. Andrew's to the spot. Diocesan funds were made available for the work. The roof and rafters of the church were removed, and the building was cut into four quarters and hauled to its new location. The sale of timber from the property added sufficient funds for a modern heating plant and electric wiring.

Handsome lamps that had hung in St. Andrew's, the gift of a former slave, have been wired. Members of the congregation have refinished the furniture, and gifts of shrubs and plants make the chapel look at home in its new setting. The Church of the Holy Cross, Tryon, contributed a stained glass window and some lighting fixtures. The old school building has been renovated for use as a parish house and community kindergarten.

The first service was held at the end of June by Fr. Sill, who had once served the old St. Andrew's.

New Strategy

The Rev. John S. McDuffie has been placed in charge of establishing a mission in the eastern part of Gaston County in North Carolina. This area has a population of approximately 30,000 persons in an area of some seven miles, with not a single Episcopal Church in the territory.

Mr. McDuffie began his work July 15th, and will report to the diocese of Western North Carolina, as the work progresses, on the most successful strategy for starting new work in a textile area. The diocese in return will report to the National Division of Town and Country. The division is financing funds for the work.

Mr. McDuffie grew up at Bat Cave, N. C., and attended Christ School, Arden, N. C. He is a graduate of the University of North Carolina and Virginia Seminary. For the past three years he has been in the Panama Canal Zone, and for the last year of his work there he was on the staff of the Cathedral at Ancon.

GEORGIA

Reopening

Bishop Stuart of Georgia reopened a church which has been unused for 10 years at Cuthbert, Ga., recently. The building was originally built in the early 1900's by Mr. and Mrs. Andrew Hansell, who designed it and made the concrete blocks in their barn. The church was used off and on for many years, with vicars from neighboring towns holding services. About 10 years ago it was abandoned, the furniture removed, and the building sold for use for storage.

Two years ago the laymen of the diocese promoted an informal survey of possibilities for church expansion. Lay readers from St. Paul's, Albany, visited Cuthbert and found a few people who wanted the services of the Church. Informal services were begun in a home, and later a schedule of Sunday afternoon services was set up in the Presbyterian church. Once a month the Rev. G. Ralph Madson, Archdeacon of Albany, celebrated Holy Communion.

This year the church building was repurchased and work was begun on a concrete floor, electric wiring, and repairs. Furniture was procured from other parishes and missions. More than 150 people attended the reopening service, some sitting outside. James Crowther, who has completed his junior year at the School of Theology, Sewanee, Tenn., will be in charge of the work for July and August, conducting services each Sunday.

COLLEGES

Fund Report

A progress report has been issued on the first three years of the Bishop Samuel Seabury Scholarship Fund at Trinity College, Hartford, Conn. The fund was established as a means whereby individual parishes could pool their gifts to support the education of needy and deserving young Churchmen.

Three members of Trinity's senior class for the coming year and four lower classmen held Seabury scholarships during the last school year. Their academic records were very satisfactory. Of the prospective seniors, one has been his class president for three years.

"We are very proud," said Dean Arthur H. Hughes, "of the achievements of our Seabury scholars. We know, too, that the parishes whose generosity has made these opportunities possible for young Episcopalians share our pride."



HOBART GRADUATION: *Mrs. Arthur Sherman, who received the honorary degree of Doctor of Humane Letters; the Rev. G. L. Cadigan, who received the Doctor of Divinity degree, and Dr. Alan Willard Brown, president of Hobart and William Smith colleges.*

SEMINARIES

Double Note of Thanks

The Report of the Joint Commission on Theological Education begins on a double note of thanksgiving—first to General Convention for increased appropriation making possible a "well attended and most valuable two-day meeting of the full Commission in January, 1955, at the College of Preachers in Washington"; second to the National Council for

allocating to the seminaries \$2,000,000 from the Builders for Christ Campaign.

The Commission records a shortage of 806 parochial clergy, compared with the shortage of 688 parochial clergy as noted in its Report of 1952. This shortage has been figured "not by estimates from bishops but by assuming that one man can serve three churches of less than 100 communicants each, and one church of 100-150 communicants, while larger parishes need at least two men."

Meanwhile the seminaries continue to grow. The Commission comments:

"If this growth should continue at the same rate for 10 years, and the Church's growth likewise, we should have enough parochial clergy on the scale above. But such increase would not provide for non-parochial ministries such as institutional and armed forces chaplains, teachers in seminaries, etc., nor for parochial ministries in additional churches."

The Commission characterizes as "gloomy" the view apparently indicated in the bishops' reports, that, "although the Church by no means has all the men it needs for its progress, it has almost as many as it can now afford."

The Commission records with pleasure the accreditation of Nashotah House by the American Association of Theological Schools, bringing the number of accredited seminaries to eight, the others being Berkeley, Bexley, Cambridge, General, Pacific, Seabury-Western and Virginia.

Of the three non-accredited seminaries the Episcopal Theological Seminary of the Southwest in Austin, Tex., is too new to apply for accreditation. It aims at accreditation as soon as possible, as do Philadelphia and Sewanee.

The Commission, while expressing its sympathy with the diocese of Lexington in its problem of clergy supply, records its "inability to approve the Episcopal Theological Seminary in Kentucky because of its falling below the standards already attained in the other 11 seminaries." The Commission also feels that the courses of diocesan training for the ministry provided by the dioceses of Long Island and Pittsburgh "while admirable for training lay readers and perhaps sufficient for producing perpetual deacons, are in danger of creating a ministry of inadequate learning for a Church of our educational traditions."

"At least 15 additional teachers" are needed in the seminaries, according to the Commission, which urges the establishment of adequate programs of graduate study to meet this need.

There is a substantial section in the Report on provincial boards of examining chaplains. The formation of such boards is now permitted by Canon 31, Sec. 7. The Commission suggests ways by

which the provisions of this canon might be integrated with the responsibilities of diocesan boards of examining chaplains.

Watch for next week's feature article describing the development of the Church's Sunday School curricula.

The Commission deplors the inadequate knowledge of the Bible shown by so many candidates for the Ministry.

The progress of the observance of Theological Education Sunday, both in terms of the amounts raised and of the number of parishes participating, is shown by comparative tables for the years indicated.

Yet, when all is said and done,

"the facts and figures [detailed tabulations of which are appended to the Report] show that the financial trend of the seminaries during this triennium is rather disheartening, and point up the urgent need for continuing efforts to bring to the attention of the Church the financial assistance required by the seminaries if the Church is to carry out thoroughly its responsibility for the education of our future clergy . . ."

Chairman of the Commission is Bishop Nash of Massachusetts.

SECONDARY

New Labs

New laboratories are being constructed this summer at St. Paul's School, Garden City, N. Y. To be used for chemistry, physics, and biology, the new laboratories will cost \$55,000. They will be memorials to Walter Randall Marsh, headmaster at St. Paul's from 1907 to 1947, and to William Stanley Tanner, head of the Latin Department from 1932 until 1950.

Easter Mystery

Christian Drama plays an important part at Margaret Hall School, Versailles, Ky. Every play, however light, is chosen for its honesty and beauty. Every Upper School girl is eligible to join "Paints and Patches," the school's dramatic club, and each one is in either the spring play or the spring opera, according to her choice. The spring play is always a serious one and often explicitly religious.

Last spring's play, an Easter Mystery was written in the 13th century. It was simple, but required good diction and real comprehension of the meaning of the Easter story. It was given in the parish church in order to use the proper setting, and plainsong was the music.

Other plays that have been used in the past have been "Everyman," "Iphi-

genia among the Taurians," "Murder in the Cathedral," "The Tempest," and "St. Felix and his Potatoes."

Plans for the 25th

Plans for the 25th anniversary celebration of St. Andrew's School, Middletown, Del., are nearing completion. The three-day program will start on October 14th, the actual anniversary of the school's dedication.

During the celebration the cornerstone will be laid for the library, which is part of a new wing presently under construction. The project will be ready for occupancy in September, 1956. The addition, which will cost about \$950,000, will add about 50% to the size of the present main building.

Among participants in the anniversary program will be Bishop McKinstry, retired Bishop of Delaware, Bishop Mosley of Delaware, and the Very Rev. James Pike, dean of the Cathedral of St. John the Divine, New York City. Special music is planned for the services throughout the three-day period.

A full schedule of sports events and recreation has been planned for the week end. Alumni are expected to return for a football game and alumni banquet. A play and motion picture sequence will show highlights from the school's past and present.

50th Year

Kent School, Kent, Conn., has begun the year-long celebration of its 50th anniversary. At the school's Prize Day in June, Presiding Bishop Sherrill spoke to the graduating class. Speaking of the boys' opportunities, he said "You of the present school generation are apt to take this institution as a matter of fact. It is here with all of its known advantages of faculty and equipment. On this anniversary it is well for us to realize that all this is due to the vision, the consecration, the hard work of the Founder, [the Rev. Dr. F. H. Sill, OHC] with the help and the sacrifice of many others as trustees, teachers, benefactors and friends."

After the Bishop's speech, and the awarding of prizes and diplomas, the cornerstone of the school's new auditorium building was laid by Bishop Gray of Connecticut.

Reading down:
KENT SCHOOL, KENT, CONN.: Bishop Sherrill addresses the graduates.
ST. PAUL'S SCHOOL, WALLA WALLA, WASH.: Swimming class.
ANNIE WRIGHT SEMINARY, TACOMA, WASH.: Dad's Day.
HAWAII EPISCOPAL ACADEMY, KAMUELA, HAWAII: The Rev. David Coon and students.



CHURCH SCHOOLS

Annotated List

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.

Most of the schools listed serve a national clientele; some of the day schools serve a clientele from an area larger than one parish.

For the first time, the educational issue includes a partial list of parish day schools. We welcome information about other parish day schools for publication in future Church school numbers.

PRIMARY & SECONDARY BOYS

California

Harvard School, North Hollywood. The purpose of Harvard School is to provide a college preparatory course for boys of ability and character who presumably upon completion of their formal education, must earn their living. Resourcefulness and a sense of responsibility are to be especially encouraged. Every effort is made to base the relationships of school life on Christian moral teaching and to help men and boys to see themselves and their aims in relation to God.

Connecticut

Choate School, The, Wallingford.
Kent School, Kent.

Pomfret School, Pomfret; 1894; headmaster, David C. Twichell; chaplain, Rev. William H. Crawford, Jr.; faculty, 22; students, 161; tuition, including room and board, \$2,000; boarding; grades, 8-12; affiliation with Episcopal Church; college preparatory.

Rectory School, Pomfret; 1920; headmaster, John B. Bigelow; chaplain pro-tem, Rev. William Crawford; faculty, 22; students, 104; boarding and day; girls accepted only for day school and for grades 3-8; boys admitted grades 3-9; tuition ranges from \$350 for a half day to \$500; room and board \$1,050 extra; some scholarships; school normally has parish priest as chaplain; pre-college preparatory.

Salisbury School, Salisbury.

South Kent School, South Kent. At South Kent an attempt is made to teach the boys the real meaning of Christian living. We try to do this through example as much as by precept in the classroom, on the athletic fields, and in the general life of the school. This can only be done with a staff made up of truly dedicated men. It is our hope that at least a few of our staff are of that type.

Watkinson School, Hartford, aims to provide the highest type of preparation for college at lowest cost, through the self-help plan. Christian living centered in Chapel, instruction by masters who are Christians, a beautiful country setting make for a well-rounded life for 95 boys.

Wooster School, Danbury; boarding, grades 9-12; day, grades 7-8.

Delaware

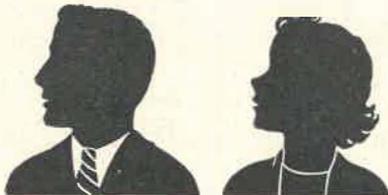
St. Andrew's School, Middletown, founded by the late Alexis Felix duPont, provides secondary education of highest standards at minimum cost, under the auspices of the Church. College preparation, self-help, and a variable tuition fee are features of the school, which includes 144 boys and a faculty of 20.

District of Columbia

St. Albans School for Boys, Mount St. Alban, Washington. Its location enables St. Albans to take advantage of the resources of the Capital and of the National Cathedral. St. Albans offers many of the advantages of coeducation while retaining the advantages of separate education, for its sister school, the National Cathedral School for Girls, is also located on the Cathedral Close.

Indiana

Howe Military School, Howe, is a strong Church school with a background of 71 years. It aims at the all round training of a boy so that he will develop sound Christian principles and a strong academic education. The addition of new dormitories, a new academy building, and a swimming pool provides modern, attractive facilities.



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 10 cadets per instructor. Emphasis on individual attention. Large campus. Accredited.

Maryland

St. James' School, St. James.
St. Paul's School, Brooklandville.

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.

Lenox School, Lenox; 1926; the New England Provincial School for Boys; headmaster and chaplain, Rev. Robert L. Curry; faculty, 13; enrolment, 135; boarding and day; grades 7-12; \$1,350, including room and board; scholarships vary according to means; college preparatory.
St. Mark's, Southboro.

Michigan

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

Minnesota

Breck School, St. Paul.

Shattuck School, Faribault; 1858; rector and headmaster, Canon Sidney W. Goldsmith, Jr.; chaplain, Rev. Joseph M. McKee; faculty, 28; students, 230; grades, 9-12; \$1,620, including room and board; school of the diocese of Minnesota; college preparatory with ROTC.

St. James' Military School, Faribault, provides a Christian homelike atmosphere for the 50 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. Teacher-pupil ratio 1-7, housemother-nurse living on campus. Activities—music, choir, drum and bugle corps, rifle, riding, swimming, art, school paper.

Missouri

The Taylor School, Clayton, a day school for boys, has a curriculum which parallels the curricula of the eastern preparatory schools; it prepares boys for college and eastern boarding schools. The

summer session, which is open to girls as well as boys, provides remedial work in the fundamental academic subjects and permits students to make up deficiencies in high school credits.

Nebraska

Talbot Hall, Omaha.

New Hampshire

Holderness School, Plymouth, begins in September, 1955, its 77th 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. Enrolment limited to 110. All sports; especially skiing.

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

New Jersey

Morristown School, Morristown.

St. Bernard's School, Gladstone; college preparatory; boarding and day; faculty, 11 full-time, one part-time; enrolment, 75 (two-thirds boarding). The school occupies a tract of 300 acres which includes a school farm. In addition to the scholastic curriculum, the school has a work program in which all students participate, shifting assignments every two weeks so that boys have opportunity for engaging in work on the farm, the grounds, the building, etc.

New York

Choir School of the Cathedral Church of St. John the Divine, Cathedral Heights, New York 25. The Choir School was founded in 1901 by Bishop Potter to educate the choir boys of the cathedral. Only singing boys are admitted and a large endowment fund enables scholarship help of approximately \$1,000 a year to be given to each boy in return for his singing in the choir. High academic standards are sought and the school is a member of the Secondary Education Board and gives the annual test of the Educational Records Bureau.

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

DeVeaux School, Niagara Falls, believes that America and the principles upon which its constitution were laid are based on character, courage, and vision inspired by God. DeVeaux therefore seeks to train youth in the fundamentals of mind, body, and spirit which will place upon them the stamp of integrity in college and future leadership of family affairs and State.

Hoosac School, Hoosick, is a Church school whose primary aim is to prepare boys for further education in four or two year colleges—liberal arts, scientific, technical—after their high school years. Hoosac believes no education can be complete without a religious frame of reference. Essential are good study habits, independence, responsibility to one's task. Grades 7-12.

Malcolm Gordon School, Garrison-on-Hudson. David C. Gordon, headmaster; pupils, 25; faculty, 6; boarding; ages 8-14; grades 3-8; tuition, \$1,700; 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; 1877; headmaster, Rev. Nicholas M. Feringa; chaplain, Rev. David Williams; faculty, 20; students, 227; day and boarding; grades 5-12; \$1,500 including room and board; alumni scholarship fund; assistance to sons of clergy; school belongs to Garden City Cathedral; college preparatory. (New laboratories

CHURCH SCHOOLS

are being constructed during the summer for chemistry, physics, and biology.)

St. Peter's School, Peekskill. St. Peter's School is truly a Church School with the altar as the center of its life. Here boys are taught from a God-ward point of view by men who believe they have been called by God to teach. It aims to send into the world Christian gentlemen. Partial scholarships available to boys who are well recommended. An additional building and enlarged dining facilities will make it possible for the school to accept 15 more boys in September.

St. Thomas' Choir School, New York City, is an elementary boarding school for the 40 boys of the choir of St. Thomas' Episcopal Church, Fifth Ave. at Fifty-Third St., New York. Regular academic program and sacred studies. Excellent musical training. Fully accredited. Grades 5-8. Endowed. Full fee for 1955-56 is \$400. Headmaster, Robert H. Porter; choirmaster, William Self.

Trinity School, New York City.

Trinity-Pawling School, Pawling.

North Carolina

Christ School, Arden, in the mountains of Western North Carolina, has an enrolment of 150 boys of junior and senior high school age. Applications can usually be considered only for junior high, but a limited number of new students may be admitted in the first two years of senior high.

Patterson School, Legerwood, has a limited enrolment of boys in the sixth through the 12th 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. The balanced program of worship, study, work, and play is prepared to offer young people of the 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.

St. Edmund's Academy, Pittsburgh (formerly Ascension Academy), 5705 Darlington Rd. St. Edmund's seeks to provide a sound elementary education which will equip a boy to enter any college preparatory or public high school. At the same time, it undertakes to cultivate high standards of personal responsibility and honor and an awareness of God — our relation and responsibility to Him.

Valley Forge Military Academy, Wayne.

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 1,400 living alumni have attended the principal universities of the country.

South Carolina

Porter Military Academy, Charleston. A country day school with military training. Emphasis placed on individual attention. Founded in 1867.

Tennessee

St. Andrew's School, Saint Andrews, 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 des-

tiny as children of God, and to help them find in their specific vocations in this life a means to that end.

Sewanee Military Academy, Sewanee; 1868; superintendent, S. L. Robinson; faculty, 24; students, 240; boarding and day; grades, 8-12; \$1,500 including board and room, uniforms, and books; owned by Episcopal Church; college preparatory.

Texas

St. Mark's School of Texas, Dallas; 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, 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 1954 and 1955.

Virginia

Christchurch School, Christchurch. A college preparatory school of limited enrolment (130 boys) operated by the diocese of Virginia. Favorable teacher-student ratio combines with family atmosphere, spiritual training, and an unusually broad sports program, including salt-water sports, to ensure well-rounded development and thorough college preparation.

Episcopal High School, Alexandria. A boarding school for boys, grades 9 through 12. Tuition, \$1,600. Richard P. Thomsen, B.A., Yale, M.A., Johns Hopkins, headmaster. Founded in 1839 by Episcopal Churchmen "to provide an institution where youth could be thoroughly educated on Christian principles."

Virginia Episcopal School, Lynchburg. A Church preparatory school for boys; a school which endeavors to emphasize equally the physical, mental, and spiritual development of its boys.

Washington

Charles Taylor Wright School. (See Annie Wright Seminary, Tacoma, under heading "Primary & Secondary, Girls.")

Wisconsin

Northwestern Military and Naval Academy, Lake Geneva. Since its foundation in 1888 the Academy has devoted itself to Christian secondary education with training in responsible leadership through military science and tactics. Although privately founded it came into Church affiliation in 1941, the Bishop of Chicago serving as chairman of the board. It also owns Lake Geneva Naval Camp, a summertime operation.

St. John's Military Academy, Delafield.

PRIMARY & SECONDARY GIRLS

California

The Bishop's School, La Jolla. Grades, 7-12; day and boarding. Careful training for best eastern and western colleges and for Christian democracy. Founded 1909. Twenty-acre campus. Excellent facilities for all sports. Music, art, drama. The Rt. Rev. F. Eric Bloy, Bishop of Los Angeles, is chairman of the board of trustees. Rosamond E. Larmour, M.A., headmistress.

Girls' Collegiate School, Claremont.

Palmer School, Walnut Creek.

Connecticut

Rosemary Hall, Greenwich.

Saint Margaret's School, Waterbury, is an Episcopal boarding and country day school for girls. College preparatory. Varied sports, dramatics, art, music. Fireproof buildings on 32-acre campus.

District of Columbia

National Cathedral School for Girls, Washington 16, from grades four through 12, begins its boarding department with grade eight. Largely college preparatory in character, it also offers a general course. Many activities are shared with St. Albans, the Cathedral School for Boys. Located in the nation's capital it combines the advantages of a great city with the country setting of the 60 acre close.

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

Kentucky

Margaret Hall, Versailles, has four special emphases: 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. It is the aim of this diocesan school for girls to prepare its graduates for college and life through a conservative curriculum of the "proven" subjects, to



BISHOP'S SCHOOL, La Jolla, Calif.

St. Christopher's School, Richmond, is one of seven schools owned by the diocese of Virginia. The lower school takes day boys from 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 or above. Boarders are taken both on a 5-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.

CHURCH SCHOOLS

offer a beneficial experience in self-dependence, self-discipline, and the democratic way of group government through the honor system and student government, and to develop practicing Christians who are sufficiently well informed to be able to put into practical living the great truths of the Gospel. (Boys are accepted, but only as day students in grades through eight.)

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 3-12. Rates moderate.

Michigan

Kingswood School, Cranbrook, Bloomfield Hills.

Minnesota

St. Mary's Hall, Faribault, has always stressed the ideal of an education for the teen-age girl that would be four square, solidly fashioned mentally, socially, physically, spiritually. From its earliest days quality of instruction has been sought and the school has been kept an informal home school where every student could be well known and all her capabilities and promises realized and developed.

Mississippi

All Saints' Episcopal Junior College, Vicksburg.

Nebraska

Brownell Hall, Omaha. Our aim is to conduct a superior school for superior children, with ample opportunity for each to develop to his fullest capacity, and with a pervading atmosphere of Christian kindness and consideration. Religion is an integral part of our curriculum from the nursery through high school. Emphasis is placed on including every child in every kind of activity, and in building democratic social groups.

New Hampshire

Saint Mary's-in-the-Mountains, Littleton, is an Episcopal college preparatory boarding school for 70 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, is a small boarding school for girls on 27 acres in the Mendham hills 45 miles from New York; under the Sisters of St. John Baptist. Family living and individual guidance are characteristics, with successful college preparation. The school is celebrating its 75th year. Fully accredited.

St. John's School, Mountain Lakes. "To bring men into conscious harmony with the Will of God is the heart and soul of education." In this Christian atmosphere, St. John's provides thorough training, from kindergarten through the 12th grade, imparting a cultural as well as an academic development. Close personal supervision is achieved through limitation of the number of students in each grade. The Upper School is for girls only. Nearly all its students are college preparatory; a few take a general course. St. John's students are admitted to leading colleges.

St. Mary's Hall, Burlington.

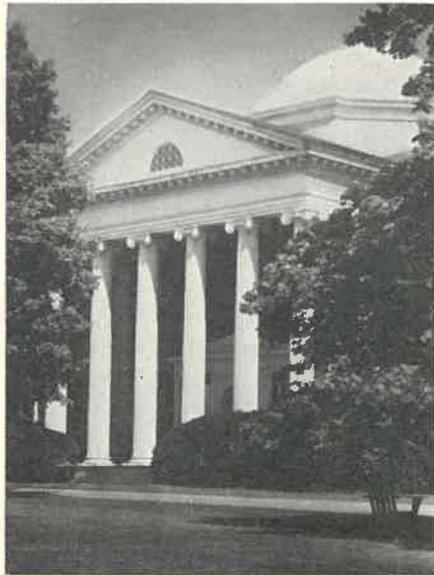
New York

Cathedral School of St. Mary, Garden City. St. Mary's gives fine academic preparation for the leading colleges and universities, strengthened by the religious training and awareness which lead to self-discipline and spiritually intelligent self-direction. Well-balanced social program and New York City theater, opera, ballet; sports include modern dance and riding. Exceptional opportunities in music, art.

Mary Warren Free Institute, Troy.

St. Agnes School, Albany, aims at turning out girls of character and high integrity, 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. The new gymnasium recently finished now gives additional space for all activities. A spacious stage provides for plays. Completion of faculty apartments makes room for more pupils, especially in the lower classes. All members of the class of 1954 have been accepted by colleges or nursing schools.



CHATHAM HALL, Chatham, Va.

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

North Carolina

St. Mary's Junior College, Raleigh. A liberal arts junior college for women. A high percentage of the graduates transfer to leading senior colleges each year. The program parallels the work done in the first two years of a standard college. In addition to the college course two years of preparatory work is also offered.

Oregon

St. Helen's Hall, Portland, a Church school for day and resident students, is college preparatory, with a fine record of college admissions. High academic standards are coupled with outstanding cultural training in music, art, speech, and drama. Physical education includes swimming, creative dance, and team sports. Spiritual life centers around daily chapel services in both upper and lower schools.

South Dakota

All Saints School, Sioux Falls.

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

Tennessee

St. Mary's School, Sewanee. A school for girls under the direction of the Sisters of St. Mary. The school is located on the beautiful Cumberland Plateau, 58 miles from Chattanooga and near the University of the South. Classes begin with the ninth grade and go through high school. Sisters and teachers do their utmost to bring out the best in each girl so that she may be able to take her place in the world of today as a Christian woman with high ideals. The school is fully accredited with the Southern Association of Colleges and Secondary Schools.

Texas

St. Mary's Hall, San Antonio.

Utah

Rowland Hall School for Girls, Salt Lake City, is designed to foster academic and personal development. Provides training for Christian living, and a home for girls from ranches and mining areas in the intermountain region where these goals may be achieved. The high school department prepares girls for all major colleges and for the tests of the College Entrance Examination Board.

Vermont

Rock Point School for Girls, Burlington. Co-operative boarding school for girls between ages of 12 and 18. College preparatory and general course of study offered, with adaptations to individual needs. Provides not only sound academic training, but a way of life to develop each girl to fullest capacity, emotionally, socially, morally.

Virginia

Chatham Hall, Chatham, is a college preparatory school for girls, under auspices of the 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. Enrolment of 160 from 30 states. The Rev. William W. Yardley, rector.

St. Agnes School, Alexandria. One of the Church schools in the diocese of Virginia. Day school for boys and girls from kindergarten through second grade; girls only from third through high school. Small resident department provides home-like atmosphere for girls above the fourth grade. College preparatory only. Emphasis on Christian education and Christian living.

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. It serves resident pupils from grades seven 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; 1884; headmistress, Ruth Jenkins, L.H.D.; chaplain, Rev. Wilbur Charles Woodhams; faculty, 38; students, 310; boys admitted kindergarten-grade two; girls through 12; boarding, grades 2-12; day, kindergarten-grade 12; tuition, day, \$250-\$500; boarding, \$1,550-\$1,750; owned by corporation with Bishop of Olympia as president; college preparatory.

St. Paul's School, Walla Walla, is a resident college preparatory Church school for about 70 students in the seventh and eighth grades and the four years of high school. Its outstanding faculty

BOYS

St. Andrew's School for Boys

✦

Under the direction
of the
Order of the Holy Cross

✦

Grades 8 - 12

✦

College Tuition \$700
Preparatory (*Adjustable*)

✦

St. Andrews, Tenn.

St. Andrew's School West Barrington, R. I.

Country setting

Boys — Grades 4 - 12

Courses — College prepara-
tory and general

Scholarship work program

48 week schedule

Send inquiries to Headmaster

IOLANI SCHOOL FOR BOYS

Honolulu, Territory of Hawaii

Day and Boarding

Day tuition: \$225 to \$300
Boarding tuition: \$790 to \$900
Grades Kindergarten to 12,
General and College
Preparatory Courses

The Rev. Canon
Frederick A. McDonald, B.A.
Rector and Headmaster

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

CHURCH SCHOOLS

is in part shared with Whitman College and Whitman College Conservatory of Music. St. Paul's excels in academic standards, character-building, and emphasis on spiritual values. Student government, well-rounded social life, sports program, music, and art.

Wisconsin

Kemper Hall, Kenosha. The primary objective of the school is to impart a sound academic education, and to awaken in the students a sense of their true relationship to God and their fellow men, through corporate worship, systematic religious instruction, and daily living in which Christian principles find expression. Holy Scripture, Church history, and the Prayer Book are a part of the required curriculum. There is an active interest in the missionary and social welfare projects sponsored by the Kemper-Armitage Missionary Society and the Guild of the Holy Child.

Wyoming

Jane Iverson Memorial Hall, Laramie. A home away from home. Spiritual, mental, emotional, physical, social growth stressed. Close attention to individual needs. High educational standards. Bible study, Chapel, chorus, beauty culture, social adjustment at home. Supervised study hall five nights a week. Limited outside activities. Social home life encouraged, chaperoned and supervised at all times.

PRIMARY & SECONDARY COEDUCATIONAL

California

Tujunga Highland School, Tujunga.

Connecticut

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

District of Columbia

Beauvoir, National Cathedral Elementary School, Washington.

Massachusetts

Abbie Loveland Tuller School, Barnstable.

New York

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

St. Hilda's School, 621 W. 113th St., New York 25; 1950; headmistress, Reverend Mother, CHS; chaplain, Canon Edward N. West; day school; in fall, nursery-grade 8; faculty, 18; students, 190; \$300-\$375; with dinners, books, after school care, total charges can reach \$600; scholarships and grants in aid considered; Bishop is chairman of board; operated by religious order.

North Carolina

Appalachian School, Penland; 1912; headmaster, chaplain, Rev. Peter W. Lambert, OGS; faculty, 5; students, 30; boarding and day; primary school; pupils accepted grade 1-6; \$450 and up, including room and board; according to ability to pay; additional fees; diocesan school.

Oklahoma

Casady School, Oklahoma City, was founded by members of the Episcopal Church as a coeducational, country day, college preparatory school. Present enrolment 193 with about 97 boys and 96 girls. Faculty of 19 full-time teachers and a staff of three 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 Tuller School, Providence.

St. Bernard's School

1900

Episcopal college preparatory school, grades 7-12. Located in Somerset Hills 40 miles from New York. Small classes, supervised study, all athletics, work program. Scouting, music, rifle, camera clubs. Boarding and day students.

Donald R. Williams

Headmaster

Gladstone, N. J.

DeVEAUX SCHOOL

Niagara Falls, New York

Founded 1853

Grades 7-12

An endowed boarding college preparatory school under the auspices of the Episcopal Diocese of Western New York. Thorough preparation for college and life with broad sports, shop and activities programs.

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.

Morison Brigham, M.A.,
Headmaster

Lauriston L. Scaife, D.D.
Pres. Board of Trustees.

The Church Farm School

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A School for boys whose mothers are responsible for support and education.

Grades: Five to Twelve
College Preparatory

Wholesome surroundings on a 1,200 acre farm in Chester Valley, Chester County, where boys learn to study, work and play.

Rev. Charles W. Shreiner, D.D.
Headmaster

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BROOKSIDE

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When Writing Schools Please Mention
THE LIVING CHURCH

— CHURCH SCHOOLS —

St. Michael's Country Day School, Newport, was begun as an attempt to bend the modern concept of a coeducational country day school and its methods to the aims of the Church. It has stressed maximum parent participation in school activities and has worked closely with the various parishes of Newport in its extra-curricular activities to bring its pupils into active parish life. A diocesan day school.

South Carolina

Heathwood Hall Episcopal School, Heathwood Circle, Columbia, S. C. A diocesan day school that occupies the lovely old home of the late Mr. and Mrs. M. C. Heath. The house is surrounded by nine acres of land and provides adequate recreational facilities, in addition to an atmosphere of culture. Grades kindergarten through six, at the present; enrolment, 91 boys; 111 girls.

South Dakota

All Saints' School, Sioux Falls.

St. Elizabeth's Mission Home, Wakpalla, S. Dak.; 1888; coeducational; faculty, six; students, about 60; all grades; mission of the National Council; Indian.

Texas

St. Stephen's Episcopal School, Box 818, Austin 64; 1948; headmaster, Robert M. Kimball; chaplain, Rev. J. N. McCormick; faculty, 16; students, 148; coeducational; boarding and day; grades 7-12; day school, \$715; boarding school, \$1,450, including board and room; scholarships; diocesan institution; college preparatory.

Virginia

Blue Ridge School, St. George. Green County. A private boarding and day school under the Episcopal Church for boys and girls of limited means. We specialize in families of children and seek to be both a home and a school to children whose own homes have been disrupted by sickness, death, or marital separation.

PRIMARY & SECONDARY OUTSIDE UNITED STATES

Central America

St. Mark's School, Bluefields, Nicaragua.

St. Mark's District Academy, Apartado M, Puerto Limon. Coeducational day school; grades 1-8.

Hawaii

Hawaii Episcopal Academy, Kamuela, Hawaii. Though the Academy's first aim is the development of character and spiritual growth, it works toward this aim principally through the high standards and demands of thorough college preparatory courses and through a sustained effort to arouse in its students excitement and pride in developing disciplined, effective minds and souls.

Iolani School, Honolulu.

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

Philippine Islands

Brent School, Baguio.

St. Mary's School, Sagada.

St. Stephen's High School, Manila.

Puerto Rico

Colegio San Justo, St. Just. Boys' school, grades 7-12.

Holy Trinity School, Ponce. Coeducational day school, grades 1-5.

St. Mary the Virgin, Central St. 15 Clausells, Box 1902, Ponce. Coeducational day school, grades kindergarten and first grade at present.

ACI SCHOOLS

Fort Valley College Center, Fort Valley, Ga.

July 31, 1955

The Cathedral School of St. Paul

GARDEN CITY, LONG ISLAND, NEW YORK

Founded 1877

Boarding and Day school for boys

Grades 5 through 12

College Preparatory — Fully Accredited

All Sports — 50 Acre Campus

20 Miles from New York City

Fine country setting close to the facilities and opportunities
of New York City.

The Reverend Nicholas M. Feringa, *Headmaster*

SAINT JAMES MILITARY SCHOOL

Faribault, Minnesota

Country Boarding School for Boys — Grades 1-8

Founded 1901

*One of the few schools in the Midwest
specializing in only the elementary grades.*

Small Classes — Individual Attention — Home Atmosphere

Thorough preparation for leading secondary schools

Athletics Including Riflery and Riding

"A church school where the entire academic growth, personality training, and social program, are all centered around the needs and interests of younger boys. Only fifty boys accepted with a teacher-pupil ratio of one to seven."

MARVIN W. HORSTMAN, Headmaster

ST. JOHN'S MILITARY ACADEMY



For more than 70 years St. John's has prepared young Americans for college and government academies—developing in them the spirit of Christian gentlemen. Small classes permit individual attention. All sports for all. Riding, rowing, sailing. Spacious location in Wisconsin land o'lakes. Write today for catalog.

10 DE KOVEN HALL
DELAFIELD, WISCONSIN

NORTHWESTERN MILITARY AND NAVAL ACADEMY Lake Geneva, Wisconsin

The Rev. James Howard Jacobson
Superintendent and Rector

An outstanding military college preparatory school for boys 11 to 18, grades 7 through 12. Fireproof buildings, completely new and modern science department, excellent laboratory and academic facilities, 90 acre campus with extensive lake shore frontage. Enviably year 'round environment. All sports, including riding and sailing. Accredited. Summer Camp. Write for catalogue, 167 South Lake Shore Road.

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ST. PETER'S SCHOOL

Peekskill New York



College preparatory for boys. Grades 7-12. Remedial reading. Music, dramatics. Sports, social activities. Sound academic and religious training. Self-help plan. Home life in country setting 40 miles from New York.

Scholarships Available
Established 1938

The Rev. Dr. Frank L. Leeming,
Headmaster

ST. STEPHEN'S SCHOOL FOR BOYS

ALEXANDRIA, VA.

Grades 3 thru 12 (Day School)

College Preparatory

Under the Church School
System of the
Diocese of Virginia

Address

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Alexandria, Va.

TEXAS MILITARY INSTITUTE San Antonio 9, Texas

Grades 8 Through 12

College Preparatory — Small Classes

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

Military Unit

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 Cham-
pionships in Football, Golf, Swimming and
Track within past three years.

Catalog sent upon request to:
Addison B. Craig, Headmaster

CHURCH SCHOOLS

Gaudet Episcopal School, New Orleans.

Okolona College, Okolona, Miss.

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

St. Augustine's College, Oakwood Ave., Raleigh,
N. C. St. Augustine's is a four-year coeducational
college. Enrolment this year was 476, 158 men and
318 women; 299 (114 men and 185 women) were
boarding students.

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

Voorhees School and Junior College, Denmark,
S. C., aims to provide a two-year college program
and a four-year high school program in a cul-
tural environment and a Christian atmosphere. It
further aims to develop well-educated young men
and women who have a sense of direction and are
imbued with Christian ideals. General and spec-
ific preparation along the following lines: A
two-year liberal arts program; a two-year ter-
minal program; and a four-year high school pro-
gram. Variety of activities, religious, cultural,
social, recreational, and athletic.

TRAINING SCHOOLS

Central House for Deaconesses, Bishop McLaren
Foundation, Sycamore, Ill.

New York Training School for Deaconesses and
Other Church Workers, 1047 Amsterdam Ave.,
New York 25.

St. Margaret's House, 1820 Scenic Ave., Berkeley
9, Calif.

Windham House, 326 W. 108th St., New York 25.

PARISH DAY SCHOOLS

Since this is the first list of parish day schools
printed in *The Living Church*, the list is of ne-
cessity incomplete. The editors welcome detailed
information about parishes which have recently
opened day schools or about others which have
long been carrying on such projects.

Alabama

All Saints' Episcopal School, 110 Hawthorn Rd.,
P. O. Box 5985, Birmingham 9. Established in
1950, beginning as a cooperative nursery school
and kindergarten. Enrolment in 1950, seven; pres-
ent enrolment, 120: 10 children under age of
four; 20 children in four-year group; 45 in five-
year kindergarten; and two first grades of 22 and
23 children. This fall the school is adding the
second grade; eventually it will add the third.
Teaching staff, one adult to every eight children.

St. John's Parish School, 113 Madison Ave., Mont-
gomery. Kindergarten through grade three.

Arizona

St. Philips-Tuller School, Route 5, Box 50, Tucson.
Operated by the Teachers of the Children of God
as a coeducational day school, nursery through
grade six. The school plans to add one grade a
year in the immediate future.

California

All Saints' Parochial School, 323 N. Ave. 56, Los
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grade 7.



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All Saints' Parish Day School, 625 Pennsylvania Ave., San Diego 3. During the last term the school had 70 pupils in grades from nursery through grade six, half of them boys and half girls. The school is now cutting back to grade three and will have nursery, kindergarten, and grades 1-3.

Ascension Parish Day School, 45 E. Laurel, Sierra Madre. Established 1947; principal, Sister Noel, CSM; chaplain, Rev. Harley G. Smith, Jr.; faculty, 12; students, 130; kindergarten through grade eight; \$100-\$200; lower rate for members of parish.

Christ Episcopal Parish Day School, 232 N. Euclid Ave. (A new modern school building is being erected at 1127 N. San Antonio Ave.), Ontario, Calif. The school has completed its second successful academic year with six graduating students and a total student body of 50 pupils. Two of the three years necessary for accreditation by the diocese of Los Angeles have been completed. Iowa Every-Pupil Tests given throughout the school show a ratio of achievement averaging six to eight months beyond the norm. Curriculum includes chapel services and instruction in religion given by the rector. Boys are trained to serve at the altar. Recently 10 students were prepared for Confirmation. Coeducational, grades 1-6.

St. Andrew's Parish Day School, Box 697, 8745 Lemon Ave., Le Mesa. Coeducational; nursery through grade six.

St. James' Parish Day School, Box 428, Newport Beach. Boys and girls, kindergarten through grade seven.

St. John's Parish Day School, 208 Madrona, Chula Vista. Boys and girls, kindergarten through grade three; will add grades 4-6 in fall of 1956.

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St. Paul's Episcopal Day School, 242 E. Alvarado St., Pomona. Coeducational, nursery through grade six. The school plans to add junior high school grades eventually.

San Miguel School, 1433 E. Twenty-Fourth St., National City. Boys only, grade 7-12.

District of Columbia

Beauvoir, National Cathedral Elementary School, Washington.

Florida

Cathedral School, 228 E. Central Ave., Orlando. Kindergarten through grade seven.

Georgia

Trinity School, 2112 Wynnton Rd., Columbus. Boys and girls, kindergarten through grade seven.

Illinois

St. Edmund's Parochial School, 6105 S. Michigan Ave., Chicago 37. Boys and girls, kindergarten through grade eight.

St. Luke's Nursery School, 424 Lee St., Evanston. Pre-school.

Louisiana

St. Martin's School, 5200 Airline Hwy., New Orleans 21. Boys and girls, kindergarten through grade 12.

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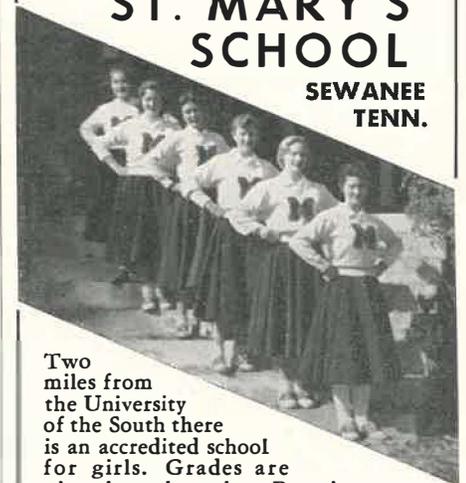
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Epiphany Day Nursery School, Arlington Ave., and Old York Rd., Baltimore 12.

Grace and St. Peter's Parochial School, 709 Park Ave., Baltimore. Boys and girls, nursery through grade five.

Immanuel Church, Glencoe. Boys and girls, nursery through kindergarten. Does not expect to add grades in the near future.

Norwood Parish School, St. John's Church, 6701 Wisconsin Ave., Chevy Chase 15. Boys and girls, kindergarten through grade three.

Trinity Church, Long Green. Boys and girls, nursery through kindergarten. Does not expect to add grades in the near future.

Mississippi

Christ Episcopal Day School, 912 S. Beach, Bay Saint Louis. Boys and girls, kindergarten through grade six. May add two more grades.

St. Andrew's Episcopal School, 633 N. State, Jackson. Kindergarten through grade six; enrollment, 99 boys, 104 girls.

St. John's Day School, Laurel. Boys and girls, kindergarten through grade six.

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New York

Advent-Tuller School, Waldon St., Westbury, L. I. Operated by the Teachers of the Children of God; boys and girls, kindergarten through grade four. **Ascension Day School**, 215 Manor Rd., Staten Island. Fall term begins 24th year. Classes are small, assuring individual attention. A chapel service opens the school day. A positive religious foundation, as well as a sound academic training in molding Christian character is the ideal to which the school is dedicated. Boys and girls, kindergarten through grade six.

Church of the Heavenly Rest Day School, 2 E. Ninetieth St., New York 28. Chartered by the New York State Board of Regents. The school has been in continuous existence since 1930. It aims to help the child understand his relation to his world, both practical and spiritual. The school seeks to create sympathetic and tolerant attitudes and develop character through situations involving intelligent self-direction and responsible action. Coeducational; nursery through grade three.

Grace Church School, 86 Fourth Ave., New York.

Grace Church School, 33 Church St., White Plains. Boys and girls, nursery, kindergarten, and first grade. The school hopes to have six grades eventually, but cannot say at the present time when the expansion will start.

St. James-Tuller School, St. James, Long Island. Operated by the Teachers of the Children of God. Boys and girls, kindergarten through grade four. The school plans to add grades in the near future.

St. Luke's School, 487 Hudson St., New York 14; 1945; headmaster, chaplain, Rev. Paul C. Weed, Jr.; faculty, 18; students, 156; coeducational; parish day school of St. Luke's Chapel of Trinity Parish; nursery through grade eight; \$400-\$500; grants given to those needing help.

Pennsylvania

Pen Ryn All Saints' Episcopal, Andalusia. Boys and girls, kindergarten through grade eight.

St. Peter's Choir School, 319 Lombard St., Philadelphia 47. Boys only, grades 4-9. No boarding students.

Texas

All Saints-Tuller School, 5001 Crestline Rd., Box 9115, Fort Worth. Operated by the Order of the Teachers of the Children of God. Boys and girls, nursery through grade nine; no boarding students.

Wyoming

St. Michael's Mission, Ethete. Boys and girls, grades 1-8.

Virginia

Parochial School of Emmanuel Church, Phoebus. Girls and boys, kindergarten through grade six.

COLLEGES

All Saints Episcopal Junior College, Vicksburg, Miss.

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

Carleton, Northfield, Minn.

Hobart, Geneva, N. Y.

Kenyon, Gambier, Ohio.

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

St. Augustine's, Raleigh, N. C. (ACI)

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

St. Paul's Polytechnic Institute, Lawrenceville, Va. (ACI)

Trinity College, Hartford, Conn.; 1823; president, Dr. Albert C. Jacobs; acting chaplain, Rev. Allen F. Bray; faculty, 90; students, 900; men only; \$700; room and board about \$630 extra; scholarships; informal traditional relationship to Episcopal Church; liberal arts.

University of the South, Sewanee, Tenn.

William Smith College, Geneva, N. Y.

SEMINARIES

Berkeley Divinity School, 38 Hillhouse Ave., New Haven 11, Conn.; 1854; dean and chaplain, Very Rev. Dr. Percy L. Urban; faculty, 16; students, 109; \$250; room and board extra; scholarships to needy students.

Bexley Hall, Divinity School of Kenyon College, Gambier, Ohio.

Church Divinity School of the Pacific, Berkeley, Calif.

Divinity School of the Protestant Episcopal Church in USA, 4205 Spruce St., Philadelphia 4; 1857; dean, Very Rev. Dr. Frank D. Gifford; chaplain, Rev. Dr. Vincent F. Pottle; faculty, 14; students, 113.

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

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

Episcopal Theological Seminary of the Southwest, Austin, Tex.

General Theological Seminary, New York.

Nashotah House, Nashotah, Wis.

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

Seabury-Western Theological Seminary, Evanston, Ill.

Virginia Theological Seminary, Alexandria, Va.

SCHOOLS OF NURSING

While many hospitals have their own schools of nursing, the following list includes only those schools of nursing which sent information for the Church School issue.

Norton Memorial Infirmiry School of Nursing, 231 W. Oak St., Louisville, Ky.; 1886; director of nursing service and education, Mrs. Elinore L. Hammond; chaplain, Rev. F. A. Springborn; faculty, four; affiliated with University of Louisville for science instruction; students, 105; \$300 tuition for three-year basic course in nursing; scholarships; hospital affiliated with diocese of Kentucky.

Good Samaritan Hospital, 1015 Northwest 22d Avenue, Portland, Ore. a 500 bed hospital maintains an accredited school of nursing offering a three year diploma program and is affiliated with Lewis and Clark College, for a degree program. Average enrollment is 125. Good Samaritan Hospital also maintains a school for x-ray and laboratory technicians, and is approved for 16 medical internships and a residency program in medicine, surgery, pathology, hospital administration, and dietetics.

St. Agnes Nursing School, Oakwood Ave., Raleigh, N. C. Today's nursing needs are great, but more important is the quality of service rendered. It is upon this principle that our philosophy is constructed. Indeed, we recognize the importance of technical skills in the execution of a procedure, but this can be realized only in as far as the purpose is kept in mind and the standards of the profession maintained. Our aims, our attitudes toward the patient, and our methods of teaching are all directed toward the development of all the basic desirable characteristics of a well-selected student.

St. Luke's Hospital School of Nursing, 1227 E. Rosholme St., Davenport, Iowa; 1895; director, Eleanor M. Lofthouse; chaplain, Very Rev. Russell K. Johnson; faculty, six; students, 37; \$450 includes room and board; scholarship help; hospital owned by the Church.

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

Ordinations

Deacons

Canada—By the Most Rev. Harold E. Sexton, Archbishop of British Columbia: Christopher Edwin Lonsdale, for the Bishop of Kootenay; William John Lunny, for British Columbia (St. Mary's, Oak Bay, Victoria); and Michael C. Pidington, for the Bishop of Keewatin.

Colorado—By Bishop Minnis: James William Brock, William Carl Frey, and David Maxwell Warner, on June 29th, at St. John's Cathedral, Denver; presenters, the Rev. E. B. Thayer, the Rev. A. B. Patterson, Jr., and the Very Rev. Paul Roberts, respectively; preacher, the Rev. J. L. Patton.

The Rev. Mr. Brock will be curate of Trinity Church, Greeley; the Rev. Mr. Frey will be vicar of St. George's, Leadville; the Rev. Mr. Warner will do missionary exploratory survey work in the northwestern suburban area of Denver, with address at 924 S. Gaylord, Denver.

The first year of the Rev. Mr. Warner's work, which is expected to lead to the establishment of a new mission in the mushrooming area between Denver and Boulder, is being financed in two ways: first, from money tithed over a period by a number of the clergy who requested that the Bishop use it for missionary work; second, from the underwriting of the balance by the newly organized diocesan men's group.

New Hampshire—By Bishop Hall: Harold Edmond Beliveau, Jr., David Cyrus Cargill, and Parkman Dexter Howe, Jr., on June 18th, at St. Paul's Church, Concord; presenter of all of the candidates, the Rev. C. L. Morrill; preacher, the Rev. Dr. R. L. Howe.

The Rev. Mr. Beliveau will be vicar of St. Augustine's Church, Meade, Kans.; the Rev. Mr. Cargill will be curate of St. Paul's, Concord, N. H.; the Rev. Mr. Howe will be curate of Christ Church, Exeter, N. H., and vicar of Trinity Church, Hampton, with address at Gilford, N. H.

Ohio—By Bishop Burroughs, on June 18th, at Trinity Cathedral Cleveland (Canon David Loegler preaching):

George William Anderson, presented by the Rev. John Baiz; to be assistant of St. Peter's Church, Ashtabula, Ohio.

Lewis Penrose Bohler, presented by the Rev. Dr. Maxfield Dowell; to be in charge of St. Augustine's Church, Youngstown, Ohio; address: 614 Parmalee Ave.

Charles Earl Bollinger, presented by the Very Rev. Percy F. Rex; to be assistant of St. Thomas' Church, Wilton Rd. and Highland Ave., Rochester, N. Y.

Theodore William Bowers, presented by the Rev. D. B. Cordes; to do special work in the Hough area, Cleveland; address, 8614 Euclid Ave., Cleveland 6.

Richard J. Brown, presented by the Rev. James Millar; to be in charge of St. John's Church, Napoleon, Ohio; address: 610 N. Main St., Bowling Green, Ohio.

Eugene Harvey Buxton, presented by the Rev. E. H. Buxton; to be an instructor at Iolani School, Honolulu.

Lee Charles Lindenberg, presented by the Rev. James Millar; to be in charge of St. Paul's Church, Put-in-Bay, Ohio.

David William Pumphrey, presented by the Rev. J. K. Baiz; to be assistant of Christ Church, Shaker Heights, Ohio; address: 3445 Warrensville Center Rd., Shaker Heights 22.

Allan William Reed, presented by the Rev. A. W. Hargate; to be curate of Trinity Church, Toledo, Ohio; address: 316 Adams St.

Robert Elliott Schrack, presented by the Rev. S. U. Peard; to be assistant of St. Paul's Church, Euclid at Allandale Ave., East Cleveland, Ohio.

William Edward Smith, presented by the Rev. Dr. V. A. Peterson; to be assistant of St. James' Church, South Bend, Ind.

William James Webb, presented by the Rev. J. C. Hughes; to be in charge of St. Paul's Church, Conneaut, Ohio, and Trinity Church, Jefferson.

Rhode Island—By Bishop Higgins, on June 24th, at the Cathedral of St. John, Providence (the Rev. J. L. Pickells preaching):

William David Crockett, presented by the Rev. W. L. Kite; to be in charge of Holy Trinity Church, Tiverton, R. I.

Harrington Manly Gordon, Jr., presented by the Rev. W. R. Ward; to be curate of All Saints' Memorial Church, Providence; address: 32 Stewart St.

Granville Victor Henthorne, Jr., presented by the Rev. Dr. J. B. Lyte; to be curate of the Cathedral of St. John, Providence; address: 93 Benefit St., Providence 3.

Howard Arthur Lane, Jr., presented by the Rev. Dr. C. H. Horner; to be curate of Grace Church, Providence; address: 136 Greenwich Ave., East Providence.

Alan Peter Maynard, presented by the Rev. W. R. Ward; to be curate of Trinity Church, Newport, R. I.; address: Box 359, Newport.

Frederick Forrest Powers, Jr., presented by the Rev. W. R. Ward; to be curate of Trinity Church, Newport; address: Box 359, Newport.

Richard Reid, presented by Canon F. H. Belden; to do graduate work at Union Theological Seminary.

Gordon John Stenning, presented by the Rev. E. B. Welch; to be curate of St. Paul's Church, Pawtucket, R. I.; address: 20 Allen Ave.

South Carolina—By Bishop Carruthers: Loren Benjamin Mead, on June 20th, at St. John's Church, Florence; presenter, the Rev. Joseph Horn; preacher, the Rev. L. A. Haskell; to be in charge of Trinity Church, Pinopolis, S. C., and the Guild Hall of the Holy Family, Moucks Corner; address: Pinopolis.

South Florida—By Bishop Louttit: Jarrette Cortez Atkins, on June 24th, at St. Timothy's Church, Daytona Beach, Fla.; presenter, the Rev. C. W. McQueen; preacher, the Rev. J. S. Wolfe, Jr.; to be vicar of St. Matthew's Church, Delray Beach, Fla.; St. John's, Lake Worth; St. Cuthbert's,

Emphasis on MISSIONS in the Seminaries

The meeting of the General Convention in Honolulu will focus attention on a unique way on the missionary vocation and program of the Church.

Good! But *question number one* when that happens will be that of individual vocations to missionary service. The Church must look to the Seminaries to stimulate and nourish a sense of mission in the future clergy.

Strong Seminaries mean strength for the Church in its mission to the world.

D I R E C T O R Y

Berkeley Divinity School, New Haven, Conn.

Bexley Hall, the Divinity School of Kenyon College, Gambier, Ohio

Church Divinity School of the Pacific, Berkeley, Calif.

Divinity School of the Protestant Episcopal Church in Philadelphia, Philadelphia, Pa.

Episcopal Theological School, Cambridge, Mass.

Episcopal Theological Seminary of the Southwest, Austin, Texas

The General Theological Seminary, New York City

Nashotah House, Nashotah, Wis.

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

Seabury-Western Theological Seminary, Evanston, Ill.

Virginia Theological Seminary, Alexandria, Va.

CLASSIFIED

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CHURCH LINENS: Beautiful qualities imported from Ireland. Linen Tape, Transfers, Patterns, Plexiglass Pall Foundations, Free Samples. Mary Fawcett Co., Box 325-L, Marblehead, Mass.

CATHEDRAL STUDIO: Silk damasks, linens by yd. Stoles, burses and veils, etc. Handbook for Altar Guilds 53c. Church Embroidery and Vestments, 2nd ed., complete instruction and patterns \$7.50. Address 11 W. Kirke St., Chevy Chase 15, Md.

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

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POSITIONS OFFERED

MISSIONARY TEACHERS WANTED for Indian girls' school. Moderate salary, but great spiritual and educational rewards. Write Headmaster, St. Mary's School, Springfield, South Dakota.

GROWING SOUTH FLORIDA parish wants experienced parish secretary. Hard work. Catholic and Prayer Book Churchmanship. Reply Box H-233, The Living Church, Milwaukee 2, Wis.

GRADUATE RESIDENT NURSE needed in girls' boarding school, Middle West. Reply Box K-232, The Living Church, Milwaukee 2, Wis.

ORGANIST — CHOIRMASTER, male, churchman, for Central Pennsylvania Parish. Men and Boys' Choir and developing musical program. Teaching privileges. Please give background of experience and musical education. Reply Box T-230, The Living Church, Milwaukee 2, Wis.

ASSISTANT PRIEST on Clergy Staff of expanding Southern Arizona Parish with two churches. Married or single. Good salary, house and allowances. Address St. Philip's In The Hills, 2100 East 4th Street, Tucson, Arizona.

CURATE. — Single, not over thirty years, to assist in growing Parish on the New Jersey coast. Generous salary. To start September 1st. Reply Box G-227, The Living Church, Milwaukee 2, Wis.

PRIEST SUPPLY any one or all of Sundays, August 28 through September. Use of rectory and some remuneration. Write rector of Trinity, St. Augustine, Florida.

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- Copy for advertisements must be received at least 12 days before publication date.

THE LIVING CHURCH

407 East Michigan Street, Milwaukee 2, Wis.

CHANGES

Boynton Beach; and St. Mary's, Deerfield; address: Box 1412, Delray Beach.

By Bishop Bram, Suffragan, acting for the Bishop of South Florida: William Lloyd Sanderson, Jr., on June 24th, at St. Peter's Church, St. Petersburg, Fla.; presenter, the Rev. J. L. Duncan; preacher, the Rev. L. D. Lawson; to be vicar of St. Peter's Church, Plant City, Fla., and the Church of St. Luke the Evangelist, Mulberry; address: St. Peter's Church, Plant City.

By Bishop Louitt: Maurice Lester Harn, Jr., on June 29th, at the Church of the Ascension, Clearwater, Fla.; presenter, the Rev. R. M. Man; preacher, the Rev. J. G. Shirley; to be curate of St. Philip's Church, Coral Gables, Fla. Address: 1121 Avenue Andalusia, Coral Gables 34.

By Bishop Bram, Suffragan, acting for the Bishop of South Florida, on June 29th, at St. John's Church, Hollywood, Fla. (the Rev. Fr. David, OSA, preaching):

Harris Carmichael Mooney, presented by the Rev. H. C. Williamson; to transfer to the diocese of Chicago; and Raymond Wilson Storie, presented by the Rev. J. M. Taylor; to be curate of St. Peter's Parish, Peekskill, N. Y.

Southern Virginia—By Bishop Gunn, on June 24th, at Christ and St. Luke's Church, Norfolk (the Rev. Dr. A. T. Mollegen preaching):

George Young Ballentine, presented by the Rev. T. V. Morrison; assigned to missionary duty in

THE LIVING CHURCH RELIEF FUND

Save the Children Federation

| | |
|--------------------------|------------|
| Previously acknowledged | \$2,014.80 |
| Lucy C. Carey | 10.00 |
| Mrs. Henry S. Ward, Jr. | 5.00 |
| Anonymous, Daytona Beach | 3.00 |
| Marian Becker | 2.00 |
| | <hr/> |
| | \$2,034.80 |

Korean Children

| | |
|--------------------------|-----------|
| Previously acknowledged | \$ 232.50 |
| Anonymous, Daytona Beach | 3.00 |
| Marian Becker | 2.00 |
| | <hr/> |
| | \$ 237.50 |

Okinawa Discretionary Fund

| | |
|-------------------------|----------|
| Previously acknowledged | \$ 35.00 |
| Mrs. H. McK. Harrison | 30.00 |
| | <hr/> |
| | \$ 65.00 |

Church in Borneo

| | |
|-------------------------|-----------|
| Previously acknowledged | \$ 138.00 |
| L. M. | 10.00 |
| Marian Becker | 2.00 |
| | <hr/> |
| | \$ 150.00 |

St. John's Church, Calcutta

| | |
|--------------------|---------|
| Clarence G. Fuller | \$ 3.00 |
|--------------------|---------|

The Living Church Development Fund

| | |
|---|-------------|
| Previously acknowledged | \$12,795.97 |
| M.C.L., Vineyard Haven | 50.00 |
| \$25 each from: L.D.B., Old Forge; | |
| H.S.N., New Canaan | 50.00 |
| A.H., Albany | 12.50 |
| \$10 each from: J.H., Cleveland; | |
| M.C.W., Toledo; J.R. McH., Wetumpka; | |
| Mrs. W.A.S., Rochester; | |
| R.R.P., Camden; F.McN., Grand Junction | 60.00 |
| \$5 each from: E.H.W., Jr., Bellows Falls; | |
| Mrs. F.E.N., Denville; Mrs. L.V.C., Tarzana; T.B.G., Mount Ephraim; | |
| W.B.B.W., Williamsport; L.C.T., Syracuse; Mrs. L.S., Atlanta; | |
| L.L., Lakeland; E.M.C., Palisades Park; | |
| Mrs. A.M.C., Washington; Mrs. J.B.C., Oregon City | 55.00 |
| Mrs. I.J.B., Barrington | 3.00 |
| \$2.50 each from: V.B., Santa Ana; | |
| M.B., Keokuk | 5.00 |
| | <hr/> |
| | \$13,031.47 |

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CLASSIFIED

POSITIONS WANTED

WOMAN, 38, experienced in Christian education (emphasis on adults), office procedure, and administration, desires position in New York-Philadelphia-Baltimore area. Reply Box M-235, The Living Church, Milwaukee 2, Wis.

PRIEST DESIRES ACTIVE parish or curacy. Best of references. Successful in Christian education and youth work. Known as able administrator, good preacher. Sound Churchmanship, active in community affairs. Reply Box S-236, The Living Church, Milwaukee 2, Wis.

ORGANIST-CHOIRMASTER, M Mus., F.A.C.O., desires full-time position in large city parish. Well experienced with adult and junior choirs. Training under Everett Titcomb and others. Available immediately. Reply Box W-237, The Living Church, Milwaukee 2, Wis.

SEPTEMBER SUPPLY. Priest wishes resident supply work, month or first half. Second or third provinces. Reply Box T-238, The Living Church, Milwaukee 2, Wis.

TRANSPORTATION OFFERED

PRIEST OFFERS TRANSPORTATION in private automobile from Chicago to West Coast leaving around August 18. Price per rider fifty dollars plus personal expenses. Probably three nights en route. Reply Box B-231, The Living Church, Milwaukee 2, Wisconsin.

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

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THE LIVING CHURCH

the upper peninsula with residence at Williamsburg, Va.

Davis Lowry Barker, presented by the Rev. Dr. W. T. Willis; to be assistant of Grace Church, Alexandria; address: 3601 Russell Rd.

Lloyd Austin Clarke, presented by the Rev. W. F. Burke; to assist at Warwick, Va., and undertake missionary work in that area.

Charles Whitmel Norfleet, Jr., presented by the Rev. B. T. White; to serve churches in Appomattox, Buckingham, and Cumberland Counties, with residence at Appomattox, Va.

Tennessee—By Bishop Barth, on June 29th, at St. Mary's Cathedral, Memphis (the Rev. E. S. Greenwood preaching):

Brice Sidney Sanders, presented by the Rev. Dr. P. A. Pugh; to be minister in residence of St. James' Church, Union City, Tenn.

Robert John Lewis Matthews, Jr., presented by the Very Rev. W. E. Sanders; to be assistant of Christ Church, Nashville; address: 900 Broadway, Nashville 3, Tenn.

Warren Edward Haynes, presented by the Very Rev. W. E. Sanders; to be minister resident of St. Bartholomew's Parish, Nashville; address: 4719 Granny White Rd., Nashville.

Vermont—By Bishop Van Dyck: Daniel Goldsmith, on June 24th, at the Church of St. John Baptist, Hardwick; presenter and preacher, the Rev. H. H. Jones; to be vicar of the churches at Hardwick and Stowe.

Western Michigan—By Bishop McNeil: Kenneth Gordon Davis, on June 25th, at St. James' Church, Albion, Mich.; presenter, the Rev. T. B. Aldrich, preacher, the Rev. W. A. Simms; to be assistant of Grace Church, Grand Rapids, Mich.; address: 1815 Hall St. S. E.

Religious Orders

The Rev. Julien Gunn, OHC, formerly stationed at Holy Cross Monastery, West Park, N. Y., will be prior of St. Michael's Monastery; address: St. Andrew's School, St. Andrews, Tenn.

The Rev. Bonnell Spencer, OHC, formerly prior of St. Michael's Monastery, St. Andrews, Tenn.,

will be prior of Mount Calvary Monastery; address: Box 1296, Santa Barbara, Calif.

Laymen

Mr. Hugh R. Jones, a lawyer of Utica, N. Y., who is an active layman of the diocese of Central New York, has been elected president of the Family Service Association of America.

Brig. Gen. Lester J. Maitland, Michigan aeronautics director, who is a candidate for holy orders in the diocese of Northern Michigan, is now lay vicar of St. John's Church, Iron River, Mich.

Mr. Bruce E. Whitehead, editor of the Marathon, N. Y., Independent, plans to enter Bexley Hall, Gambier, Ohio, in the fall in order to prepare for the ministry.

Women Workers

Miss Aline Cronshey has resigned as a mission worker at St. Paul's Church, Edneyville, N. C. After a three-months' leave of absence, she will again take up work under the home mission department of the National Council, possibly in the western part of the United States.

Church Army

Sister Edna Brooks, formerly on the staff of the Scioto Valley Trailer Work, Wakefield, Ohio, is now a parish worker at St. Edward House, Columbus, Ohio. Address: 4650 San Jose Lane, Columbus 13.

Degrees Conferred

Allen University, South Carolina — Honorary degree of doctor of divinity: The Rev. Bruce P. Williamson, rector of St. Luke's Church, Columbia, S. C.

Columbia University — Degree of doctor of philosophy in religion: The Rev. Thomas M. Horner, curate of St. George's Church, Schenectady, N. Y.

Los Angeles Conservatory of Music & Arts — Honorary degree of doctor of humanities: Lee H. Bristol, Jr., advertising manager of Bristol-Myers

Products Division and president of the Laymen's Movement for a Christian World.

Dr. Bristol, who writes the column Man Power for The Living Church, is former dean of the Princeton Chapter of the American Guild of Organists and has written a number of compositions in the sacred music field. He was also co-editor of a book of hymns.

Seabury-Western Theological Seminary—Honorary degree of doctor of sacred theology: Canon Donald H. Wattlely, institutional chaplain of New Orleans.

Marriages

The Rev. George W. DeGraff, assistant of Trinity Church, Fort Wayne, Ind., and Miss Avel M. Bridges of Fort Wayne were married on June 18th.

The Rev. Donald F. Etherton, vicar of the Chapel of the Ascension and Prince of Peace, Rockdale, Md., and Gloria Elizabeth Timanus were married on April 23d.

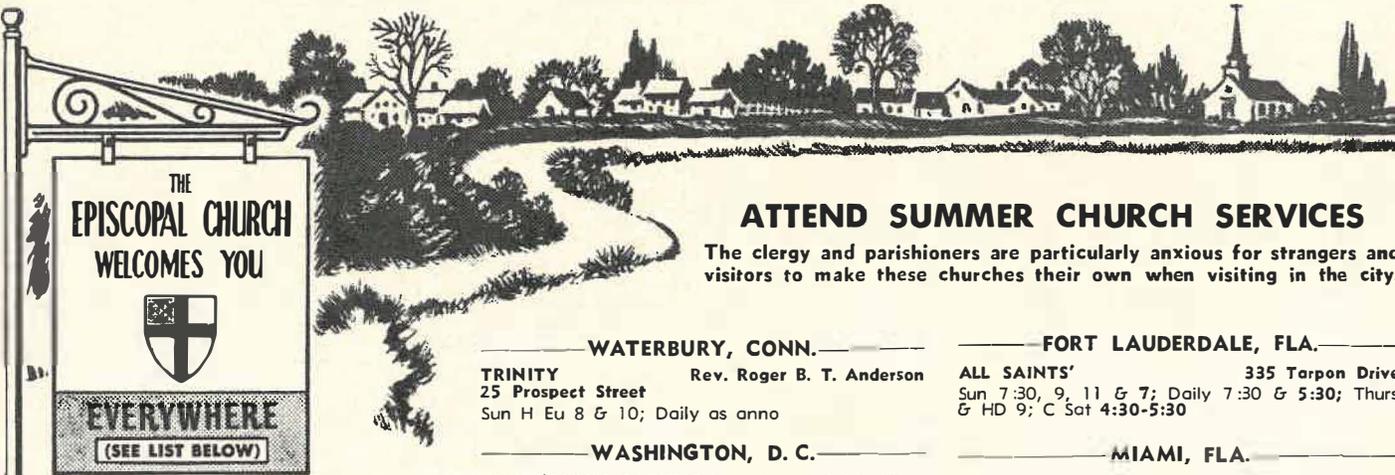
Births

The Rev. George R. Laedlein and Mrs. Laedlein, of the Chapel of St. Christopher's, Linthicum Heights, Md., announced the birth of their third child, a son, John Andrew, on June 20th.

Corrections

The Rev. Dr. Thomas M. Horner, a former Methodist minister, who was recently ordained deacon, will be curate of St. George's Church, Schenectady, N. Y., rather than assistant of Trinity Church, New York. Address: St. George's House, 30 N. Ferry St., Schenectady. [See also Degrees Conferred, above]

The Rev. John S. McDuffie will work in the diocese of Western North Carolina, but not at Blowing Rock, Boone, Beaver Creek, and Appalachian State Teachers College [L. C., July 3d]. The latter work will continue to be under the care of the Rev. Thomas Seitz. [For Mr. McDuffie's assignment, see p. 16.]



ATTEND SUMMER CHURCH SERVICES

The clergy and parishioners are particularly anxious for strangers and visitors to make these churches their own when visiting in the city.

LOS ANGELES, CALIF.

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

SAN FRANCISCO, CALIF.

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

DENVER, COLO.

ST. MARY'S 2290 So. Clayton Sun Mass 7:30, 9, EP & B 8; Daily: As anno; C Sat 7:45-9:15

BRIDGEPORT, CONN.

ST. GEORGE'S Clinton & Beechwood Aves. Rev. Delmar S. Markle, r Sun Eu 8; 10 (Choral); 11:30 Church open 24 hours everyday.

WATERBURY, CONN.

TRINITY Rev. Roger B. T. Anderson 25 Prospect Street Sun H Eu 8 & 10; Daily as anno

WASHINGTON, D. C.

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

ST. PAUL'S 2430 K St., N.W.

Sun Masses: 8, 9:30; 11:15 Sol, Ev & B 8; Mass daily ex Sat 7, Sat 12; Prayer Book day 7 & 12 Noon; C Sat 5-6

KEY—Light face type denotes AM, black face PM; add, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Ch, 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.

FORT LAUDERDALE, FLA.

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

MIAMI, FLA.

ST. STEPHEN'S 3439 Main Highway Sun 7, 8, 10; and Daily. C Sat 5-6 & 7-8

ORLANDO, FLA.

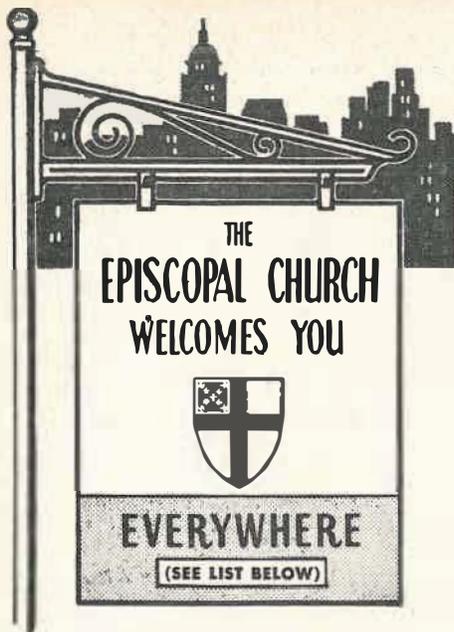
CATHEDRAL OF ST. LUKE Main & Jefferson Sts. Sun 7:30, 9, 11, Ev 5, Compline 7:45; Daily 7:30 & 5:45; Thurs & HD 10; C Sat 7

CHICAGO, ILL.

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

ST. BARTHOLOMEW'S 6720 Stewart Avenue Rev. Clifford A. Buck Sun 8, 10:30; HC Weekdays 9

(Continued on page 32)



(Continued from page 31)

EVANSTON, ILL.

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

SOUTH BEND, INDIANA

ST. JAMES' **117 N. Lafayette Blvd.**
Rev. William Paul Barnds, D.D.
Sun 8, 9:15, 11; Tues 8:15; Thurs 9, Fri 7; C Sat 11-noon & by appt

BALTIMORE, MD.

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

BOSTON, MASS.

ALL SAINTS' (at Ashmont Station) **Dorchester**
Rev. Sewall Emerson; Rev. T. Jerome Hayden, Jr.
Sun 7:30, 9 (sung), 11 MP & HC with Hymns; Daily MP 6:40, HC 7 (ex Thurs 6); C Sat 5-6

MARBLEHEAD, MASS.

ST. MICHAEL'S **Summer St. at Washington**
Rev. David W. Norton, Jr., r
Sun 8 & 11

DETROIT, MICH.

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

ST. JOSEPH, MO.

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

KANSAS CITY, MO.

ST. MARY'S **13th and Holmes**
Rev. C. T. Cooper, r
Sun Masses: 7:30, 9, 11

ST. LOUIS, MO.

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

TRINITY **Euclid and Washington Ave.**
Rev. A. E. Walmsley, r
Sun 7, 9; Tues 6:45, Thurs 10; C Sat 5-6

OMAHA, NEBRASKA

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

ATTEND SUMMER CHURCH SERVICES

The clergy and parishioners are particularly anxious for strangers and visitors to make these churches their own when visiting in the city.

SEA GIRT, N. J.

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

BUFFALO, N. Y.

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

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

GREENWOOD LAKE, N. Y.

GOOD SHEPHERD **Rev. Harry Brooks Malcolm, r**
"In the heart of the beautiful Ramapo Mts."
Sun: Mass 8, 9:45, MP & Ser 11; The occasional Sacraments by appt

NEW YORK CITY

NEW YORK CATHEDRAL (St. John the Divine)
112th and Amsterdam, New York City
Sun HC 8, 9, 10, MP, HC & Ser 11, Ev & Ser 4; Weekdays MP 7:45, HC 8 also 10 Wed and Ev 5

ST. BARTHOLOMEW'S **Park Ave. and 51st Street**
Rev. Irving S. Pollard, Minister in Charge
8 & 9:30 HC, 11 Morning Service and Ser; Week-day HC Tues 10:30; Wed & Saints' Days 8; Thurs 12:10; EP Tues & Thurs 6. Church open daily for prayer.

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

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

ST. MARY THE VIRGIN **Rev. Grieg Taber, D.D.**
139 West 46th Street
Sun 7, 9, 11, EP & B 8; Daily 7, 8, Wed & HD 9:30, Fri 12:10; C Sat 2-3, 4-5, 7:30-8:30

RESURRECTION **115 East 74th**
Rev. A. A. Chambers, r; Rev. M. L. Foster, c
Sun 8 & 10; Daily 7:30 ex Mon & Sat 10; C Sat 4

ST. THOMAS **5th Ave. & 53rd Street**
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 1S, MP 11; Daily 8:15 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, 9, 11, EP 3:30; Daily MP 7:45, HC 8, 12, Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30; HD HC 12; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL **Broadway & Fulton St.**
Rev. Robert C. Hunsicker, v
Sun HC 8:30, 10; Daily MP 7:45, HC 8, Midday Ser 12:05, 1:05 ex Sat, EP 3, C Fri & Sat 2-4 by appt

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Robert R. Spears, Jr., 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 G. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6, 8-9, & by appt

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

ST. AUGUSTINE'S CHAPEL **Rev. C. Kilmer Myers, v**
292 Henry St. (at Scammel)
Sun HC 8:15, 9:30, 11, 12:30 (Spanish), EP 7:15; Daily: HC 7:30 ex Thurs, Sat HC 9:30, EP 5; C Sat 5:15

ST. CHRISTOPHER'S CHAPEL **48 Henry Street**
Sun 8, 9:30, 11, 12:15 (Spanish Mass), 7:30 EP; Daily 8, 5:30; Thurs & HD 10

POUGHKEEPSIE, N. Y.

CHRIST CHURCH
Rev. Robert E. Terwilliger, Ph.D., r;
Rev. Charles G. Newberry, c
Sun 8 HC, 9:15 HC 2nd & 4th, MP 1st & 3rd, 11 HC 1st & 3rd MP 2nd & 4th

UTICA, N. Y.

GRACE **193 Genesee Street**
Rev. S. P. Gasek, r; Rev. R. P. Rishel, c
Sun 8 HC, 11 MP, HC & Ser; HC Wed 7; Thurs 10; Fri 7:30; HD 12:10; Daily Int 12:10

PHILADELPHIA, PA.

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

ST. PETER'S **Third and Pine Sts.**
Founded 1761
Rev. F. B. Rhein, r; Rev. E. C. Sandiford, Ass't
8 HC, 10 HC & Ser (1st & 3rd), MP & Ser (2nd, 4th & 5th)

PITTSBURGH, PA.

ASCENSION **4729 Ellsworth Ave.**
Rev. A. Dixon Rollit, D.D.; Rev. Max E. Smith, Ass't
Sun HC 8, 9:30, 11; Weekdays: HC Mon & Fri 8; Tues 10 HC & Spiritual Healing; Wed 7:30; Thurs 7; Sat 10

COLUMBIA, S. C.

GOOD SHEPHERD **1512 Blanding St.**
Rev. Ralph H. Kimball, r
Sun 8, 9:45, 11:30; Tues 7; Thurs & HD 10; Fri EP 5:45; C 6 & by appt

BELLOWS FALLS, VT.

IMMANUEL **Rev. Robert S. Kerr**
Sun: MP 7:45, HC 8 & 10; Wed: MP 7:40, HC 8; HD & Fri MP 8:40, HC 9

BELLINGHAM, WASH.

ST. PAUL'S **Rev. W. Robert Webb, r**
Sun (Summer Schedule) 8 & 10; Thurs 10; HD 7:30

SPOKANE, WASH.

ST. JOHN'S CATHEDRAL **Grand Blvd. & Sumner**
Very Rev. Frederick W. Kates, dean; John P. Moulton, Harry J. Haydis, H. Douglas Smith; canons
Sun 8, 9:30, 11; Ch 5 9:30 all year, also at 11 Sept. thru May; HC Wed 10, Thurs 7:30, HD 10

MADISON, WIS.

ST. ANDREW'S **1833 Regent St.**
Rev. Edward Potter Sobin, r
Sun 8, 11 HC; Daily as anno

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

LONDON, ENGLAND

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

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