

The Living CHURCH

April 20, 1958

25 cents



**Church
School
Number**

**Essay
Winners
See p. 12**

searching the scriptures

By the Rev. Robert C. Denton, Ph.D.

Thankfulness

Deuteronomy 8:1-10; Isaiah 51:1-3; Psalm 107:1-32; Luke 17:11-19; I Timothy 4:1-5; Colossians 3:12-17.

If penitence is one of the basic qualities of the Christian life, thankfulness is even more so. G. K. Chesterton once said that the principal difference between a Christian and an infidel is that the infidel takes everything in his life for granted, whereas the Christian receives even the most commonplace blessings of life with wonder and gratitude. It may well be argued that the foundation-stone of all high religion is not, as is sometimes said, a sense of numinous awe in the presence of the unknown, but rather a feeling of gratitude toward the Author of life for all His bounties. Our religion is less mature when we worship God through fear of what He *might* do than when we adore Him for what He has already done.

Thankfulness is, of course, a quality which marks the lives of individuals in the Bible, but it is even more important to note that it is a distinctive mark of the Church's corporate, liturgical life, in both the Old Testament and the New. Our first selection is a reminder of that (Deut. 8:1-10). In form, this is a part of Moses' address to the people of Israel just before they entered the Promised Land. In actual fact it is a typical sermon for one of the great feasts of the liturgical year and its chief interest lies in the insight it gives into the character of ancient Hebrew worship. The dominant note was the joyful recollection of the things God had done for His people throughout their history — how He had led them out of Egypt and through the desert (vss. 2-5), punishing them sometimes but always with a kindly purpose, teaching them their complete dependence upon Him (3), leading them at last into a good land, provided with everything necessary (7-10).

In II Isaiah (51:1-3), the prophet of the Babylonian Exile first turns his gaze toward the past and invites his readers to recall how God had once blessed Abraham, the father of them all (vss. 1f); then he directs their attention to the future and to the glories of Israel's coming restoration (3). That age is to be marked with "joy and gladness . . . thanksgiving and the voice of melody." So the idea of thankfulness came to dominate Israel's thought of the future as it did her recollection of the past.

Within the context of Israel's corporate thanksgivings there was also abundant

opportunity for the individual to give thanks for his particular blessings. Psalm 107 (vss. 1-32) is a good example of a liturgical prayer in which various groups in the congregation could give public thanks to God for special evidences of His grace and mercy: 1-9 are for travelers who have safely crossed the desert (note vss. 4f); 10-16 for prisoners who have been set free; 17-22 for sick persons who have been healed; 23-32 for travelers by sea safely arrived.

The familiar story in Luke 17:11-19 illustrates the carelessness about saying thanks which is so typical of the average human being. It still is true that even books of Christian devotion usually allot far more space to prayers of petition and intercession than to thanksgiving. Ten men, on the occasion described, were healed of leprosy and yet only one was thoughtful enough to return to Jesus and thank Him for what He had done. It was particularly humiliating to pious Jews that the one thankful man was not a well-instructed member of the Jewish community, but a despised Samaritan. The story was undoubtedly preserved by the early Christian Church to remind its members of the importance of thankfulness and the constant danger that even "good" Christians may forget it.

I Timothy 4:1-5 is a warning against a certain type of heresy — not unknown in our own day — which declares that the body and all its material satisfactions are essentially evil. The author warns his readers that this is not Christian doctrine. Christians, who have a sacramental view of the material universe, see the whole world as God's creation and everything in it as capable of being consecrated to God's service. The author tells his readers that the principle means by which this is done is to use things in a spirit of thankfulness. "Nothing," he says, "is to be rejected if it be received with thanksgiving (vs. 4)."

Col. 3:12-17 is one of those summaries of the Christian virtues which occur so frequently in the Pauline letters. It is interesting to see how — along with love, humility, a spirit of forgiveness, and peace — Paul actually gives to thanksgiving the climactic place (vss. 15-17). One notes also that, just as the prayer of petition must be offered to God "through Jesus Christ our Lord" so must also the prayer of thanksgiving — for we dare not even give "thanks to God and the Father" except "by him" (17).



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The Living CHURCH

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Things To Come

April

20. Second Sunday after Easter
 20. Kansas convention to 21; Salina convocation to 21.
 22. South Florida convention; South Carolina convention to 23.
 22. National Council Meeting to 24.
 23. Spokane convocation.
 25. St. Mark
 27. Third Sunday after Easter
 29. Vermont convention to 30, Newark election.

May

1. St. Philip and St. James
 2. Bethlehem convention to 3.
 4. Fourth Sunday after Easter
 4. Indianapolis convention to 5.

NEWS. Over 100 correspondents, at least one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. In emergency, news may be sent directly to the editorial office of *The Living Church*, 407 E. Michigan St., Milwaukee 2, Wis. Such material must be accompanied by the complete name and address of the sender. There is no guarantee that it will be returned, and publication is at the discretion of the editors.

DEADLINE for each issue is Wednesday, 11 days before date of issue. Emergency deadline (for urgent, late news) is Friday morning, nine days before date of issue.

MANUSCRIPTS. Articles accepted for publication are usually written by regular readers of *The Living Church* who are experts in their fields. All manuscripts should be accompanied by addressed envelopes and return postage.

PICTURES. Readers are encouraged to submit good, dramatic snapshots and other photographs, printed in black and white on glossy paper. Subjects must be fully identified and should be of religious interest, but not necessarily of religious subjects. Pictures of non-Episcopal churches are not usually accepted. News pictures are most valuable when they arrive in time to be used with the news story. All photographs must be accompanied by the complete name and address of the photographer and/or sender and a stamped, addressed envelope.

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April 20, 1958



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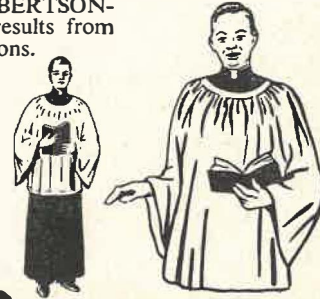
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LETTERS

When minds meet, they sometime collide. The editor believes, however, that the opinions of his correspondents should be taken at least as seriously as his own.

Prayer Book Studies

In your editorial "In Seven Months — Miami Beach" [L. C., March 9] you state that "The Church has before it the complete series of Prayer Book Studies . . . and we think they need careful study and thorough discussion if they are to be acted on intelligently by our bishops and deputies in Miami Beach."

I am surprised at you. You shouldn't dream up such things. I'll forgive you though for not counting the Studies that have been issued and then counting the Prayer Book offices upon which studies must be made. No, there are several Studies, and some quite important ones, yet to come. They are being prepared, but they are far from complete.

It might be well to explain that we do not regard the Studies that have been issued as complete. They are first drafts. Much of our time in the next triennium will be given over to a revision of these first drafts. This will be based on the hundreds of excellent criticisms and suggestions that have come to us from over the Church and a few from England, and also on our own further reflection and study. It is possible that we might be able to say our work is complete when the revision of our first drafts has been finished.

We thought everybody knew, and our editors in particular, that Prayer Book Studies and Prayer Book revision are two entirely different matters. The purpose of the Studies is to supply the Church with a body of material if revision is ever undertaken. Revision itself can begin only when a joint resolution of both houses of General Convention declares that the Church will enter upon it. So far as we know such a resolution is not being thought of at this time. For ourselves we should like to emphasize that we work strictly within the scope of the canon that provided for the Commission, and initiating revision is not in it.

(Rt. Rev.) GOODRICH R. FENNER
Chairman, Standing
Liturgical Commission

Topeka, Kans.

Madison Liturgy Conference

Your publication contained an article a few weeks ago about the Liturgical Conference to be held in Grace Church, Madison, Wis., May 19-21, sponsored by Grace Church and the Associated Parishes.

May I state through your column that laymen are welcome, and that we can provide for 25 more people — clergy and laymen.

(Rev.) JOHN H. KEENE

Madison, Wis.

Living Church Columnists

Don't discontinue Bill Andrew's diary! It is the best thing that has happened to THE LIVING CHURCH. He has a rare gift for interesting writing which should not be neglected. What's more he gets across basic truths which are most important.

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priest. To try to make our people conscious of the whole Church we gave four gift subscriptions to vestry members. The biggest reaction we got was from his column and from some of the outstanding articles you print. (Mrs.) THOMAS R. BEST
Gordon, Neb.

"Diary of A Vestryman" . . . has been one of the more incisive columns which has appealed perhaps more than you know to the laypeople of our Church as they struggle to maintain a balance between working for the Church and being the Church.

(Rev.) GEORGE T. COOK

Oceanside, N. Y.

Cannot "Manpower" be continued in some way? MORTON O. NACE
General Secretary, Laymen's Division
Diocese of Connecticut
Hartford, Conn.

1. Yes, you do need more space for "news."
2. So it is better to drop some "Departments." (Rev.) T. WILLIAMSON
Atlanta, Ga.

You have done the best thing in keeping Fr. Hoag's and Fr. Dentan's columns, and I for one am *delighted* to hear that Dr. Lea's column will appear at long last. You are doing a fine job all 'round!

CHARLES W. TAIT

Washington, D. C.

Pastoral Requested

Many thanks for reprinting the House of Bishop's Statement on Faith. However, since 1923 a new generation of priests has come to the Episcopal Church, so another such Pastoral Letter would help us all.

(Rev.) W. G. MARTIN

Nevada, Mo.

Debts and Endowments

The parish of which I am a vestryman has a sizeable endowment and also a sizeable debt, the debt being one-third of the endowment.

Have you any book, brochure, etc., which would give me any indication of what churches in similar positions are advised to do, i.e., retain the endowment and pay off the debt with expected increases (?) in contributions, or pay off the debt in full by way of the endowment.

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◀ Can any reader help Mr. Brown?
— EDITOR

ANGLICAN CYCLE OF PRAYER

The Anglican Cycle of Prayer was developed at the request of the 1948 Lambeth Conference. A province or diocese of the Anglican Communion is suggested for intercessory prayers on each day of the year, except for a few open days in which prayers may be offered, as desired, for other Communion, missionary societies, or special emergencies.

April

- 20. Eastern Szechwan, China
- 21. Easton, U.S.A.
- 22. Eau Claire, U.S.A.
- 23. Edinburgh, Scotland
- 24. Edmonton, Canada
- 25. Egypt
- 26. Ely, England

April 20, 1958



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Prayer for Religious Education



Nazareth Kindergarten, Okinawa

These faces will be familiar to *Living Church* readers. Their picture has appeared (LC, March 2) and stories have been published about events during their school year. Now we show the children as they graduate.

The Living Church

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

April 20, 1958
Second Sunday after Easter

20% Boost in Pensions for Clergy and Dependents Proposed by Fund



Clergy and their widows and children under the Church Pension Fund could be given a 20% increase in their pensions without an increase in pension assessments, according to the Trustees of the Church Pension Fund. All pensioners have been hard hit by the soaring living costs which inflation has brought, the Trustees' report to next General Convention points out.

The 1949 General Convention voted a substantial increase in minimum benefits to pensioners. The pensions assessments accordingly were raised to 15% of the clergyman's salary to pay for this increase. Of this amount, 12% went to cover the cost of pensions still to be earned, while 3% went to cover accrued liabilities, the cost of the increase to those already receiving pensions or near to retirement age.

In mid-1957, the Pension Fund had fully funded (that is, it had money in hand to pay) the accrued liability. This means that an assessment of 12% would fully cover the cost of pensions granted at present levels.

To grant a 20% increase in all benefits (pensions to retired clergy, widows' pensions, disability pensions, allowances for children, and the death benefit to widows) would require an assessment of 2¼%. There would also be an accrued liability of \$12,000,000. Against this liability, there would be a fund of \$1,500,000 in the form of the excess 3% assessments collected in the last half of 1957 and in 1958. If ¾ of 1% was collected to fund the remaining liability, the liability would be fully funded in 50 years.

Thus the increase could be achieved merely by keeping assessments at their present level of 15%.

The Pension Fund report points out that the increase voted in 1949 benefited only the lower-income clergy. The proposal made this year would benefit all pensioners by a blanket increase of 20%.

The proposed increase can only come about through action of General Convention. Since the increase involves a commitment to pay pensions which are in part unfunded, an amendment would be needed to Canon 7, Sec. 4, now reading:

"The pension system shall be so administered that no pension shall be allotted before there shall be in the hands of The Church Pension Fund sufficient funds to meet such pension, except as directed by the General Convention in 1949."

The date "1949" would have to be replaced by the date "1958," and there would also have to be explicit action defining the payment of the unfunded increase.

Present pension levels (all of which will be increased 20% if the Pension Fund proposals are approved by General Convention) are: 50% of the average annual salary for clergymen serving 40 or more years, or a minimum of \$1500 per year, whichever is the higher. Those serving less than 40 years receive an annual pension of 1¼% of their average annual salary for each year of ministry. Disability pensions are at the same level, except that those ordained when older than 28 have their pensions scaled down. These disability pensions are payable only in cases of permanent, total disability. Widows receive one-quarter of the clergyman's average annual salary or a minimum of \$750. These are scaled down if the widow spent less than 40 years with her husband during his active ministry. Dependent orphans under 7 receive \$300 per year, from 7 to 14, \$400, and up to 21, \$500. A lump-sum payment of \$1,000 is given to widows upon the death of their husbands.

Dean Pike and Fr. Corrigan Receive Necessary Consents

Elections to the episcopate of two priests have now received the necessary majority of consents of bishops having jurisdiction in the Church. They are the Very Rev. James A. Pike, coadjutor-elect of California and the Rev. Daniel Corrigan, suffragan-elect of Colorado.

Consents of the bishops for Dean Pike's election were announced by the Presiding Bishop on April 7, only seven days after the majority of standing committee consents had been received.

Fr. Corrigan's consecration date has been set for May 1.

Dean Pike is dean of the Cathedral of St. John the Divine, New York City, and Fr. Corrigan is rector of St. Paul's Church, St. Paul, Minn.

Whole Church Helps as Dean Esquirol is Made Suffragan

Theoretically, at least, every member of the Episcopal Church takes part in the election and consecration of a bishop. Bishop Lawrence, retired, of Western Massachusetts made this point when he preached at the consecration on April 9 of the Very Rev. John H. Esquirol as suffragan bishop of Connecticut. Said Bishop Lawrence:

"We come here today to consecrate John Henry Esquirol, priest, as a bishop in the Church of God. I say 'we' because, in order to accomplish this, we must have present a congregation made up of members of Christ's body. We must have at least two other Bishops of the Apostolic Succession [in this case, Bishops Gray of Connecticut and Hatch of Western Massachusetts] acting with the Presiding Bishop as he lays his hands upon the candidate in our name and presence, and says, 'Receive the Holy Ghost for the office and work of a Bishop in the Church of God. . . .'

"Each and every person who is present this morning in this church [Christ Church Cathedral, Hartford, of which Bishop Esquirol had been dean], or even joining in the service through the medium of radio or television, can and should contribute to this consecration. Many of you have already had a very definite part in bringing this event to pass, through your election of the delegates to the diocesan convention which chose him. Others of you who are here actually cast the ballots which elected him. But before his election was complete and valid . . . the consent of the majority of both all U.S. bishops [having jurisdiction] and the [standing] committees had to be obtained before the Presiding Bishop could take order for his consecration. . . ."

"You will hear the reading of certain testimonials as to his qualifications and fitness. You will then listen to the candidate publicly repeat the *Promise of Conformity* to



Bishops Sherrill, Hatch, Esquirol, and Gray: Even the television audience participated.*

the Doctrine, Discipline, and Worship of the . . . Church; after which he will be publicly examined in your presence. . . . You will finally be called to pray for him, that he 'may have strength and power to perform the same.' All of these are necessary and important requirements and preliminaries to *The Laying On Of Hands* by the Presiding Bishop and assisting bishops. Theoretically, at least, the number of people included in these preliminaries, through their duly elected representatives, includes the complete membership of our Church, so that, as the Presiding Bishop lays his hands upon John Henry Esquirol, he will do it not only in his official capacity as Presiding Bishop of our Church, but also, in a representative capacity, for every living member of our Church here in the United States of America.

"More than that, through the presence of the co-consecrators and the assisting bishops, there is conveyed to him the channeled power of the accumulated Apostolic traditions of the Church through the ages; he receives the inspiration that comes from the inheritance of the example of the saints and martyrs over the centuries — indeed, one might even include 'Angels and Archangels' and 'all the company of heaven,' who laud and magnify God's glorious name."

How the Province of New Zealand Elects a Primate

To provide further background for the election next fall of a new Presiding Bishop for the Episcopal Church to succeed Bishop Sherrill, who is retiring, THE LIVING CHURCH New Zealand correspondent sends this report:

by ERIC O. COWELL

In New Zealand the office of Primate is canonical and the appointment proceeds by election in General Synod. The bishop so elected is styled the Primate and Archbishop of New Zealand.

When it becomes necessary to elect a

primate any member of Synod may without notice move that the Synod proceed to such election at a time stated in the motion, and at such time the Synod by resolution requests the bishops of the Province to nominate one of their number to fill the office. The bishops then *in camera*, by ballot with votes counted by the Provincial Secretary, so nominate.

For the purpose *only* of the full and complete election the clerical and lay members meet in separate chambers with closed doors.

The clerical and lay members meeting separately vote yes or no on the nomination, with their votes counted by appointed scrutineers.

If it is found that the nomination by the bishops is confirmed by the votes of both the clerical and lay members the bishop so nominated becomes Primate, and the senior bishop present other than the Primate so elected announces the result of the election to the Synod.

If the nomination is not confirmed the procedure is repeated and if it should so happen that a second nomination is not confirmed the senior bishop informs Synod that no election has been made and thenceforward the senior bishop serves as Acting Primate until such time as General Synod shall have elected a Primate. In New Zealand General Synod meets each three years.

*Consecrator, Bishop Sherrill. Co-consecrators, Bishops Gray of Connecticut and Hatch of Western Massachusetts. Preacher, Bishop W. A. Lawrence. Presenting Bishops, Bishop Higgins of Rhode Island and Lewis of Salina. Litanist, Bishop Loring of Maine. Epistoler, Bishop Sherman, suffragan of Long Island. Gospeler, Bishop Donegan of New York. Reader of Consents of the Bishops, Bishop Hall of New Hampshire. Other bishops participating included: Bishops Van Dyck of Vermont, Frederick Lawrence, suffragan of Massachusetts; Bishop Boynton, suffragan of New York; Bishop Sterrett, retired, of Bethlehem; Oldham, retired, of Albany; Rt. Rev. Joseph Soltysiak, Bishop of Eastern Diocese, Polish National Catholic Church.

PERSISTENCE OF ERROR: May issue of *Esquire* carried a rehash of old charges of Church conspiracy to defeat school integration in Prince Edward County, Va. These were published in *Christian Century* in January, and that publication credited its "facts" to *Wall Street Journal*. LIVING CHURCH correspondent went into the county, found the charges (at least insofar as they related to the Episcopal Church) entirely false [LC, Jan. 23]. *Esquire* article was written by Dr. Wesley Shrader of Yale Divinity School, who admitted to LIVING CHURCH that he had no information except the *Christian Century* article on which to base his charges. He asked to be quoted as saying that during his pastorate in Lynchburg, in a county adjacent to Prince Edward, he found the churches, and notably the Episcopal Church, strong supporters of segregation. (For Lynchburg news, see the next item.)

INTEGRATED ORDINATION: Bishop Marmion of Southwestern Virginia ordained two white clergymen with Negro priests participating in the service at Lynchburg, Va. This is the first such case known to our diocesan correspondent. Those ordained were the Rev. Roger Walke and the Rev. McRae Werth. Negro participants were the Rev. H. Albion Ferrell and the Rev. Henry B. Mitchell. Ordination was held after Bishop Marmion had received protests from the vestry at Martinsville over the holding of an integrated youth conference.

CHURCHMAN OF THE YEAR: Cecil B. DeMille, producer of "The Ten Commandments," was named one of three "Lay Churchmen of the Year" by the Washington Pilgrimage. Award will be made at a banquet in Washington May 3.

JETS IN THE BELFRY: In Florida and California, some congregations have gotten past the stage of grumbling about the disruption of services caused by the jarring roar of jet planes overhead. Practice is becoming widespread to stop the service (which is drowned out anyway) and have its members say silent prayers for the safety of the plane crews.

FOR A BIRTH, A HEADLINE: "BOY CHILD'S BIRTH STIRS JUDEA" was the eight-column headline on page 1 of the Jackson (Mich.) *Citizen Patriot* last Christmas. The whole page was devoted to a news-in-depth treatment of Christ's birth, with an eye-witness account of the Star, interviews with residents, political analysis and so on. For this dramatic presentation, editor Carl M. Saunders, a Churchman, was awarded the National Headliner Award this month. Previous winners of the award include Ernie Pyle, Edward R. Murrow, Heywood Broun, and Quentin Reynolds.

Church Schools Heed Clamor For More Science Courses

Church schools are not deaf to the clamor for "more science" and "more hard learning." A sampling reveals a quiet, determined movement reflected in two statements from Church school heads.

Says Mr. Alfred Whipple, the principal of Patterson School, a Church boarding school for boys in Lenoir, N. C.:

"The modern world is a scientific world. Indeed, science has so changed our ways of daily living that people who lived scarcely a hundred years ago would find the world unrecognizable. In some ways the world may be better and safer, but in more and other ways, it has become a more dangerous, terrible, and explosive world. And whether he likes it or not, man finds himself in this world, and it is this world he must know and understand. . . . As science has remade the world, so must man accept the responsibility for helping solve its problems.

" . . . It thus becomes one of the greatest responsibilities of the school to encourage in its students the scientific attitude and to implant in them an awareness of the social implications of scientific development. We accept our responsibility to furnish as far as possible experiences that provide opportunities for the development of the scientific attitude. We seek to encourage attitudes of questioning, searching for explanations, gathering evidence, evaluating it, and drawing conclusions. It is our desire to instill a love of truth wherever it may be found.

"Patterson School has only this year completely renovated its science laboratory and classrooms. . . . In the laboratory [the student] learns, through observation and careful experimentation, to work with others in the solving of problems. . . .

"Recently we have developed and strengthened the academic side of education to better prepare students to enter college or university. . . . [Most Patterson students plan to enter colleges.]

"Above all, we seek to impart the principles of Christian living. . . ."

Sister Superior Mary Barbara of St. John Baptist School, Mendham, N. J., explains the situation at her school:

"We have always provided solid courses in science and mathematics, as advanced as is possible in high school, even through the era of progressive education when the tendency was to simplify the disciplines. Not all students can do the hard work demanded, but we have encouraged the able ones to do all that could be got into their schedules. This past year we have added a course in advanced algebra, which begins college algebra, and we are this coming year combining the plane and solid geometry . . . thereby giving time for more advanced mathematics of other kinds.

Humanities and Power

"This is strictly within the mathematics department, and does not conflict with the humanities. The humanities are much more important now than ever before, when the use of our enormous power has become the vital issue. Trained technicians know how to make it work, but trained consciences and

those with historically trained perspectives are the only ones able to say when and where it shall be used. We give a full program of languages — modern languages and Latin and Greek; a thorough grounding in world history, a course in Far Eastern history, and others; and music and art are woven throughout. Since we are a boarding school, we have the girls 24 hours of the day and can train them in responsibility and a social give and take; we limit the number of day pupils drastically, for that very reason.

"Because we are a small school, and intend to remain such, we are able to teach the gifted child in accordance with her gifts, and to let her progress as fast as she is able. In mathematics we have found that happen several times; one girl this year is doubling on algebra and geometry, so that she will be able to take the more advanced work next year. A recent graduate was accepted at Wellesley and told she had already fulfilled their language requirement."

Symposium at St. Albans

Going all the way, St. Albans School for boys, Washington, D. C., presented a symposium on "Science and Secondary Education," as part of its 50th anniversary



Church schools live in a scientific world.*

celebration. The men who came to stir and inform representatives of six dozen organizations (ranging from Episcopal High School to the U.S. Chamber of Commerce):

Dr. James R. Killian, Jr., former M.I.T. president, now special assistant to the President of the United States for Science and Technology,

Rear Admiral Hyman G. Rickover, USN, "Father of the Atomic Navy,"

Dr. Merle A. Tuve, Director of the Department of Terrestrial Magnetism, Carnegie Institution of Washington.

Although the St. Albans speakers concerned themselves chiefly with problems and issues related to public school education, they spoke with a not surprising relevance to private education: presumably many parents send their children to

*Church school pictured is Kemper Hall, Kenosha, Wis.

private schools, Church schools among them, for benefits they believe to be lacking in public schools.

Admiral Rickover beat the war drums for the battle against Deweyism: Instead of intellectual training and factual knowledge, the student is "handed a bag of 'know-how tricks;' he is helped to become a pleasant, nicely mannered young person, able to get along with whatever group he joins."

Admiral Rickover also observes that "intellectual training can be combined with home training only when schools are residential — as are the famed English 'public schools,'" and as are, American Churchpeople know, the majority of Episcopal Church secondary schools.

Today's overriding objective, as Dr. Killian finds it, "must be to elevate standards of performance and to enlarge the intellectual content of the secondary school programs. . . . If we are to have better science education, we must have better over-all education, and if we are to have better education we must have a shift in values so that intellectual interests and performance are not played down and socially denigrated. . . ."

Drs. Killian and Tuve and Admiral Rickover agreed in effect that, to quote Dr. Killian, "science and the humanities should make up and again be on speaking terms. . . . We need them both and each needs to crossbreed with the other. . . ."

Dr. Tuve perhaps came closest to the relation between religion, education, and science:

"I know that the aims and the content of the educational program [at St. Albans School] are not directed toward technical achievement or toward power through material strength, but toward the humanities and the strengths of the spirit.

Moral Courage

"It is in these broader areas of human awareness that we are chiefly under stress and on trial in the modern world, not primarily in the areas of science and technology, where the right and the wrong are so much easier to identify. Our way of life, based on freedom under the law and on the Golden Rule, is not threatened by any lack on our part of sufficient power of destruction, but we may go down to defeat in the years ahead for lack of those deeper qualities of inner strength and wisdom and moral courage for constructive action which we older ones hope so fervently will be given to the next generation in larger measure than we find these qualities in ourselves.

"I believe that science must firmly be included among the liberalizing humanities in any honest assessment of modern thought and knowledge.

"The beauty and simplicity of the laws of nature which govern the world in which we find ourselves, the fantastic range today of man's ideas and studies and measurements, from the countless galaxies in the distant reaches of outer space far beyond the faintest stars of our Milky Way, down to the structures inside the atomic nucleus, this is vision enough to humble the most arrogant. The chemical forces that build molecules and

crystals, the beautiful simplicities of genetics; the astonishing patterns of life, from protein synthesis to instinct and behavior — these are the new materials for the artist to comprehend and use. The poetically beautiful patterns of modern scientific knowledge bear fresh witness in a whole new range of thoughts and qualities and dimensions to the psalmist's ancient cry:

'The heavens declare the glory of God and the firmament showeth His handiwork.'

"Lest anyone here has lost sight of it, let me tell you that this attitude, all too rarely spoken out in these days of secular support, is historically and still today the essential spirit of all scientific study and research."

English Bishop Favors Ending H-Bomb Research

Probably the main topic of discussion in Britain at the moment is the H-bomb, according to the Rev. Dewi Morgan, a London correspondent for THE LIVING CHURCH. The Bishop of Coventry, the Rt. Rev. Cuthbert Bardsley, expressed his mind in *Shire and Spire*, monthly newspaper of his diocese, by saying that Britain should stop making these weapons. He said he was speaking "not as a politician nor as a pacifist but as a Christian." The Bishop admitted that he had been sitting on the "fence" for a long time, but not because he thought the position comfortable, or because he feared to come down on one side, but because he saw so clearly the arguments on both sides.

The Bishop went on to say that "recently I have been compelled by the facts of the situation, and by what seems to me the unanswerable logic of the case, to come down on the side of unilateral rejection by Britain of further research into the H-bomb as a destructive weapon.

"I believe there may come a moment when a supreme act of faith and trust may have to be taken by one nation; when one nation may have to say, quite firmly and with supreme courage, 'We will no longer continue to manufacture atomic weapons of destruction.'"



The Bishop of Coventry has left the fence.



California floods: Churchpeople faced Holy Week with Prayer Books open to petition for Fair Weather*

The statement by the Bishop of Coventry was made before Russia announced that it would discontinue its tests.

In the same vein, the Rev. Dr. John A. T. Robinson of Cambridge, England, visiting Memphis, Tenn., said that people in England do far more "soul searching" about the international buildup of nuclear stockpiles than do Americans.

He said leaders in his Church are "considerably concerned about this frightfully complex issue of nuclear weapons." Dr. Robinson also went on to say that American planes loaded with nuclear bombs flying over England have large numbers of people disturbed.

California Churches Soaked and Battered in Floods

by EDWARD W. CHEW

Soaked by a record-breaking deluge of rainfall, battered by winds clocked as fast and furious as 40-50 miles an hour at times, the people of California faced Holy Week in overcoats, rain boots. Many Prayer Books were opened to the third prayer on page 40 for "Fair Weather."

Waterlogged earth became soggy, and homes in many areas were threatened with slides. The water began to force breaks in levees, and flood waters raged through residential areas. Governor Goodwin Knight (who holds the Episcopal Man of the Year award from the diocese of Los Angeles) declared his concern, cited the state as "disaster area," and sought federal aid.

On the whole, Episcopal churches suffered no more than the usual broken shingles on roofs, windows broken by flying debris, and wear and tear. In certain cases, however, damage was more serious.

Orinda: The new congregation of St. Stephen's left their new church after Palm Sunday services when strong winds began to whip the area. Before the storm

was over, the rectory roof had been caved in by fallen limbs of nearby trees.

Oakland: With memories still fresh of a parish hall flooded a few years ago, members of St. John's Church drove to see how their church, nestled in a low valley, fared. When they discovered they could not drive down the road to their flooded parking lot, their worst fears were realized. Inside, the Rev. C. Corwin led a party of Churchmen and women with mops, sponges, and buckets. The church was dry and ready for Maundy Thursday services.

\$40,000 Miss

San Francisco: Stately Grace Cathedral atop Nob Hill stood up against the fury of the wind and rain which lashed it for several days, but one morning in Holy Week the strong gales blew workmen's scaffoldings down — missing one of the \$40,000 stained glass windows by mere inches.

San Leandro: At All Saints', on Easter morning, the organist missed the 7:30 a.m. Holy Eucharist, and the choir sang without him. Many roads were blocked, flooded, and impassable.

Reports are that on Easter Sunday — despite drizzle and some thunder and lightning — people flocked to churches. It was noted, however, that few lingered at coffee hours. There was too much to be done at home in the way of sand-bagging the sidewalks to keep the water from the front door, and starting pumps in cellars.

Thus did Easter come to Northern California.†

*Volunteers and soldiers work to keep debris from blocking channels and stream as water flows on toward estuary and ocean.

†Rain in Southern California, while heavy, caused no unusual or startling damage or inconvenience. Church attendance, especially for later services on Easter, was off about 40%, due to late morning downpour. Early services, however, were as usual crowded. No churches reported any flood damage.

1370 Are Graduated By St. Paul's, Tokyo

St. Paul's University, Tokyo, originally founded by the late Channing Moore Williams in 1874 as an English school for five students, graduated a total of 1370 students at this year's spring commencement ceremonies.

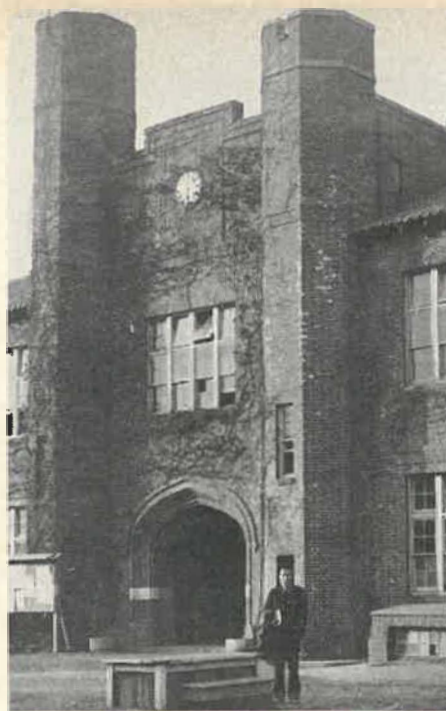
The university now has a student body exceeding 7000 on its Ikebukuro campus. There are 800 coeds. A youngster may now enter St. Paul's in his first year of primary school and continue through to graduate degrees in the Arts and the Sciences.

Originally launched by Bishop Williams, first Anglican missionary to Japan, to stimulate the education of a future priesthood for the Nippon Seikokwai, St. Paul's has trained 97% of the bishops and clergy of the Japan Province of the Anglican Communion. Its College of Science is notable for its nuclear research. A college of law is projected for 1959. Eventually, a medical college is foreseen combining the University and St. Luke's International Medical Center.

St. Paul's popularity is pointed up by the fact that more than 10,000 hopeful college students compete for the 1,100 freshman seats in the new 1958 classes beginning in April, 1958. The fiscal college year runs from April to March in Japan.

Central Theological College

The 44th graduation ceremony of Central Theological College, Tokyo, was held in the presence of the 10 diocesan bishops of the Nippon Seikokwai. Of the seven graduating students, two are to work in



St. Paul's University: Once there were five.

Osaka diocese, two in Kyoto, one in Kyushu, one in Tokyo, and one in Tohoku.

The governing body of the college (the diocesan bishops) and the principal and faculty are faced with the need for more and more clergy to tackle the vast task of presenting the Gospel to non-Christian Japan. But the dioceses are finding it more and more difficult to place graduating students in churches where they can receive adequate financial support. The Church in Japan seeks the sympathetic prayers of its sister Churches.

Bishop of Clogher Is Dead

The Bishop of Clogher, Dr. Richard Tyner, died at his home in Clones, County Monaghan, Eire, the Religious News Service reports. Dr. Tyner had been bishop of Clogher in the Church of Ireland's Province of Armagh since 1944. He was ordained in 1909.

One in Six in Nonpublic Schools by '65 Says Report

The Office of Education, U.S. Department of Health, Education, and Welfare, has recently released a report in a new study — the first of its kind — concerning state laws in regard to private schools which would include Church schools.

The 152-page publication, *The State and Nonpublic Schools*, describes the legal framework within which these educational institutions operate and reports the responsibilities of State departments of education in connection with them. State-by-state data, as well as nationwide information, are provided in the report.

Half Century Increase

The report reveals a steady increase during the last half century in the proportion of the nation's elementary and secondary pupils enrolled in church-related and private nonsectarian schools. About one in 11 pupils were enrolled in such schools in the school year 1899-1900, and one in seven in 1953-54, the base year for the study. If the trends continue the estimate is that about one in six will be in nonpublic schools by 1965.

In eight states, private school enrollment in 1953-54 exceeded 20%. These states were Rhode Island, New Hampshire, New York, Wisconsin, Massachusetts, New Jersey, Illinois, and Pennsylvania. The range in private school enrollment was from nearly 30% of the total enrollment in Rhode Island to 1.2% in North Carolina.

State Laws

The publication discusses state laws pertaining to the following specific points, among others: incorporation, state approval of programs, compulsory education, public support tax exemptions, licensing.

Copies of the new publication may be obtained from the Superintendent of Documents, U.S. Government Printing Office, Washington 25, D. C., at \$1.25 each.

The Living Church Development Program

The purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and are recognized as legitimate charitable deductions on federal income tax returns.

Previously acknowledged	\$7,646.37
Receipts Nos. 1555-1568, April 2 through April 8	159.00
	7,805.37

ESSAY CONTEST WINNERS

The winner of the first prize, a gold medal and \$100, in the 1958 Church School Essay Contest sponsored by THE LIVING CHURCH, is SANDRA YOSHIOKA, 16, student at St. Andrew's Priory, Honolulu. Subject of the contest was Christian Race Relations.

Second prize winner (silver medal and \$50): STEVEN WILLIAMS, 13, eighth grader at Cathedral School, Orlando, Fla.

Third prize winner (silver medal and \$25): SUSAN WITHEY, 18, senior at Kemper Hall, Kenosha, Wis.

Honorable Mention

1958 Essay Contest

- CARLAND CROOK, Saint Mary's Hall, San Antonio, Texas
- MARIA NATIVIDAD DOLORICO, Brent School, Baguio City, P. I.
- ROMILLY GRAUER, Annie Wright Seminary, Tacoma, Wash.
- CAROL HANNA, St. Paul's School, Walla Walla, Wash.
- HOWARD PHILLIPS HART, Brent School, Baguio City, P. I.
- ELIZABETH HENRY, National Cathedral School, Washington, D. C.
- JUDY LEIDY, St. Paul's School, Walla Walla, Wash.
- BILL MCGAUGHEY, Cranbrook School, Bloomfield Hills, Mich.
- MARILYN McCANDLESS, Saint Mary's Hall, San Antonio, Texas
- CHRISTINE STEVENSON, St. Hilda's and St. Hugh's, New York City
- ROBERTA WILLIAMS, Kemper Hall, Kenosha, Wis.

Winners in the 1958 Living Church Essay Contest

Subject: Christian Race Relations



First Prize Essay

Blend of Colors

Among the accomplishments of Sandra Yoko Yoshioka: honor student during each year at St. Andrew's Priory, Honolulu (she began there in 4th grade, is now in 10th); class treasurer, rates well with faculty and students. Miss Yoshioka was born in Honolulu April 1, 1942. She lives with her parents, Mr. (civilian employee of the Army) and Mrs. Ralph H. Yoshioka. Although her future plans are undecided she is considering nursing or secretarial work. Out of school interests include music and shell collecting.

By Sandra Yoshioka

Dandelions, bluebells, orchids, and pinks,
Field mice, elephants, rabbits, and minks,
Butterflies, fireflies, aphids, and bees,
White pine, black willow, and redwood trees,
Peacocks, sparrows, crows, and swallows,
Brown men, white men, red, black, and yellows.

Judging from God's many and varied creations, it is evident that He intended this world to be gay, colorful, and interesting — a beautiful world of peace and harmony, with all colors, sizes, and shapes merging into one, to form a perfect unity.

When God included mankind in His realm of miracles, He must have had great hopes and plans for them. For He had created them with the loving care of a father, in His very own image, and has even delegated to them some of His great powers. But here again it is obvious that He did not want the monotone of uniformity. He has made them in different colors and races.

As it is stated in the Holy Bible,

"God hath made of one blood all nations of men to dwell on all the face of the earth."

Although God has stressed variety in all His creations, His love for them is never varied. He loves each and every one of his children equally "because of their differences more than in spite of them."

Perhaps God's great love can be compared with a mortal father's love for his children. A father knows that each one of his children has individual traits. He is aware of their differences — in their characters, looks, actions. But he loves them equally for what they are — their weaknesses, handicaps, and all. His only concern is for them to love one another and

to live in unity as one happy family.

Unfortunately, however, a father's wish often goes unheeded or forgotten and a family unity is broken as children quarrel and fight among themselves — strife born out of self-love.

Unity of the world is also being torn to shreds time and time again by racial strife and warfare, and God's great plans and hopes are not being realized. But why all this strife and misery? Are God's wishes going unheeded or forgotten? Perhaps many of His children do not know or fully understand God's intentions — and perhaps they do not know how a peaceful unity can be achieved!

St. Paul writes in his letter to the Galatians: "There is neither Jew nor

Second Prize Essay

God So Loved the World

Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus" (Gal. 3:28). In Romans 12:6, it is written: "Having then gifts differing according to the grace that is given to us." These passages from the Bible all explain the equality of every man before God. Through these passages, we as Christians should realize God's great love and intentions for His children, and so it is our privilege as well as our duty as good Christians, to do our utmost to help others to understand His will, so that at the last all nations may be gathered into one bond of fellowship, thus fulfilling God's great vision of a unified world.

It is true, of course, that we cannot all be ministers of God. Nevertheless, we can still be God's important messengers by striving to become living examples of His messages. In order to accomplish this, we must first of all thoroughly understand God's will ourselves, then search within our hearts to be certain that both our thoughts and deeds are those of His ways.

It is well to keep in our minds God's great commandment, "Thou shalt love thy neighbor as thyself," and ". . . be ye kind one to another, tenderhearted, forgiving one another, even as God . . . hath forgiven you." (Ephesians 4:32)

Love being the theme of God's wishes, we cannot possibly deliver His message if there is even a speck of prejudice within our hearts. For there is no room for love where prejudice exists.

Each Christian doing his share should feel honored, for by his living example, he may begin this great crusade of spreading God's messages — starting from his immediate family, neighbors, town, nation, and finally throughout the world — until the cry "Love thy neighbor" echoes from the deepest corners of the earth.

And there shall also be beauty as well as unity as all races of men join hand in hand like a single breathtaking arch of rainbow formed by the perfect blend of all colors.

Then and then only can there be peace on earth and God's wishes be fulfilled!

". . . Ye shall not see the sword, neither shall ye have famine, but I will give you assured peace in this place." (Jer. 14:13)

Bibliography: Lacy, Creighton: *Unequal but Together*; *Christian Century*, May 9, 1956; *The Holy Bible*.

April 20, 1958



By Steven Williams

Stephen Clinton Williams was born in Glen Cove, Long Island, N. Y., on April 30, 1944. His early education was obtained in the public schools of New York. In 1953 he entered Cathedral School, Orlando, Fla. He is now in the eighth grade. He has been accepted for admission to Admiral Farragut Academy, St. Petersburg, Fla., for September, 1958.

At Cathedral School, Steve has maintained a very high academic rating throughout his years and has been active in student affairs. He is an officer of the Student Council, president of the Science Club, and editor of the school newspaper. He excels in athletics and was a member of the All-City Championship Volleyball Team when he was in the sixth grade. He is a Boy Scout and a member of St. Vincent's Guild for Acolytes. He is a member of Christ the King Church.

To me, Christian race relations can be simply translated as Christian love — Christian love, as opposed to the "passionate affection for one of the opposite sex," as Webster explains love; actually whole-hearted acceptance. "God so loved the world. . . ."

The world is everyone, regardless of race. A Christian can truly love a man, without necessarily liking him. This sounds like double talk, but it actually isn't. An excellent example of it is the parable of the Good Samaritan.

The Jews and Samaritans got along about as well as if each had a plague that the other didn't want. One day a Jew was robbed by some thieves, and left to die. Along came a Jewish priest, and saw his fellow man dying by the roadside. He didn't do anything about it, just walked on by. Then along came the equivalent of

a deacon in our Church, a Jew also. He didn't stop either. Then, along came a Samaritan business man. Did he go on? No! He stopped, dressed the Jew's wounds, and put some clothes on him. Then he took him to an inn, paid the inn-keeper, and told him that if the Jew needed anything else, just to charge it, and he would pay the bill the next time he came through.

This is Christian love; real love of your fellow man because he is a fel-

low man. You are both made by the same power; your eternal life is governed by the same power: God.

The problem of race relations is mainly the so-called "superior white's" fault. Not fully, but in the main. We are trying, but we are going, sometimes, in the wrong direction.

We often treat the members of other races as we would a pet. We take good care of them, but we don't give them much of a chance to get into the business world. They are

educated to the point of reading, writing, and simple mathematics; but too often we do not give them a chance to go further with their education.

It will not be easy to change all the thousands of years damage already done, because always there has been a race considered "top-dog." We have to do away with this. The best way to do this is to start treating everyone lovingly and to do unto everyone, not just those we like, as we would have them do unto us.

Twenty-Three Examples



Third Prize Essay

The ambition of Susan Augusta Withey is "to teach children about God." She plans to major in Christian education for her college degree. Getting experience, she has spent two summers, one in the diocese of Milwaukee and one in Colorado, teaching Vacation Bible School. Born March 22, 1940, she is the daughter of the Rev. Thomas A. Withey, chaplain at Kemper Hall, and Mrs. Withey. She is a senior at Kemper Hall, where she has studied for nine years.

By Susan Withey

Last summer I found the relationship between Negro and white children on an unusually fraternal basis. I had been hired by the Department of Christian Education in my diocese to teach Bible schools in different towns after taking a week of special training. So off I went to my first Bible school in one of the rather large cities. St. George's, my first parish, was located on the edge of a Negro district.

We were supposed to canvass for one week, the purpose being to meet the children, talk to their parents, and

get the whole family interested in the Episcopal Church and what it is doing for them. I think we put in four hours one morning after breakfast and already we had 150 pupils enrolled. I felt like the Pied Piper of Hamelin with all the little colored and white children arguing over who should work beside me and who should hold my hand.

By the middle of the week parents who lived outside our canvass area, who had seen the bright posters posted in front of the church or the colored hand

bills we had left with the children, were calling to enter their children. We had bought supplies Wednesday, and Saturday we were forced to hurry back downtown to double the order as our enrollment had doubled.

After mass I sat down to a lovely breakfast with fear and trembling, for already a half an hour early the churchyard was overflowing with anxious little brown and white children. The Negro children were all under one of the two trees shouting at a little boy (named Trony, as I found

AROUND THE CHURCH

out later) who was sitting in the top of one of the trees mimicking Cyril, who was gleefully perched in the other tree and swinging by his legs with a wanton disregard for his health or my nerves. The white children were shouting encouragements "Hang by one leg now!"

Breakfast was cut short and dishes were deposited in the sink. I opened the door just a crack and was greeted with, "Hey, there's teach!" This was soon corrected. I found they had trouble pronouncing my name, and what should have been Withey came out Willy. This corruption I could not take with a straight face so I made the suggestion they call me just plain Sue or Susie.

Registration began at nine on the dot followed by the separating of the age groups and introducing the teachers. Off we traipsed with our classes following. My class was made up of children ages four to six. I was afraid at first when I saw that the white children were sitting in a group by themselves to one side of the room. But the Bible story of David, the little shepherd boy, solved this problem. We were to dramatize the story and there was no limit to the number of sheep David had in his flock. We were ready to begin when I noticed one little boy waving his hand frantically. "Yes?" "I'm baa-baa black sheep." A long and loud chorus of "Me too's" followed. And I will be the first to say David had the finest flock of black and white sheep of anyone and may I add the best bleating flock ever to be found.

We told the story over and over, and David was black and white as the volunteers ran. A handsomer David or a fiercer lion or bear couldn't be found this side of the Rockies than the ones in my class. The difference in color was soon forgotten, for everyone knows there are a lot of black sheep in this world.

A happier or more rewarding two weeks couldn't be spent anywhere. Our catechism classes were sheer joy, and more holy cards were given out for perfect recitation during those weeks than the store had sold in a month. Our Bible school never really officially ended, for every Saturday we would have more classes and more fun.

The last time I went back I watched the bishop, one Sunday morning, lay his hands on 23 woolly and straight-haired children, examples of true Christian race relations.



Mr. Sidney Paine, 70-year-old retired textile mill executive of Greensboro, N. C., is shown with his woodcarving of "The Last Supper" which will be placed above the altar in the chapel of Holy Trinity Church in Greensboro. Mr. Paine took up woodcarving in anticipation of retirement and carves almost exclusively for his own and other churches. Mr. Paine retired six years ago.

A VACATION IN THE ROCKY MOUNTAINS that is "different" and inexpensive is provided for Churchpeople at the Evergreen Conferences, Evergreen, Colo.

The general conference, July 14 to 25, will be under the direction of the Rev. L. S. Burroughs, rector of St. John's-by-the-Campus, Ames, Iowa. The Rev. Robert C. Dentan, THE LIVING CHURCH'S Bible columnist, will be on the faculty, along with Bishop Sterling of Montana. Board and room for the full conference period is \$55, with an additional \$10 registration fee.

Two schools of church music, under the direction of Thomas Matthews, organist and choirmaster of St. Luke's Church, Evanston, Ill., will appeal to all clergy and laypeople interested in church music, as well as to organists and choir directors. Those wishing to attend for a full three week period may arrive for the short session, August 4 to 9, for which tuition is \$15 and board and room \$35, and stay on for the longer one, August 11 to 23, which costs \$65 for room and board and \$25 for tuition. Members of the faculty are among the most noted names in church music.

A retreat for women will be conducted from July 7 to 10 by the Sisters of St. Mary. Cost is \$15. For information on the retreat, write the Assistant Superior, C.S.M., Kemper Hall, Kenosha, Wis. For any information on the Evergreen Conferences, write to the Evergreen Conference, Evergreen, Colo. Evergreen is a half hour's drive from Denver.

CHURCH CONSTRUCTION IS DECLINING steadily, this year according to an RNS report. Although the figures, as estimated by the Departments of Commerce and

Labor, had dropped \$7,000,000, from \$68,000,000 in January to \$61,000,000 in March, the total for the first quarter of the year was only \$2,000,000 less than the same period for 1957, when an all-time record (\$195,000,000) was set. Examples of signs for continued optimism in the Episcopal Church: St. Paul's Cathedral, Springfield, Ill., has broken ground for its educational unit; has renovated its parish house and deanery. And in West Palm Beach, Fla., the congregation of Grace Church broke ground in January and attended services in their new church on Easter Sunday.

TRAINING FOR FULL TIME LAY MINISTRY is available through the Church Army, that organization points out in an announcement of its next training session, which opens September 15. Church Army address is 662 Sixth Ave., New York 10, N. Y.

THE HEADMISTRESS OF ST. PAUL'S SCHOOL, Walla Walla, Wash., Miss Hedwig Zorb, is resigning after 15 years of service at that school. She plans to spend her last few years of active teaching work in Northeastern Oregon, where she owns property.

TWENTY NEGROES, A CHINESE BOY, AND A MOHAMMEDAN were among a record-sized class of 80 adults and youngsters confirmed recently at Christ Church and St. Michael's, Philadelphia. This, the largest class in the 20-year rectorship of the Rev. Dr. W. Hamilton Aulenbach, served to point up the growing interracial character of the once entirely white parish. It also reflected the rector's deter-

nation to keep the parish in the neighborhood and to serve the neighborhood.

THE CHURCH FIGURES IN A PARTNERSHIP unique in annals of U.S. foreign relief work. Under the agreement, Roman Catholics, through their Catholic Relief Services, and non-Roman Churches, through Church World Service, will join forces for the first time in distributing American surplus food. Recipients of relief: 350,000 impoverished Taiwanese, on a 50-50 basis, regardless of religion. Joint program, under discussion for some time, "is being worked out largely to provide more efficient distribution . . . so as to prevent abuses on either side," according to a Church World Service official. Near the end of March, the agreement had been worked out only in principle, with ration cards yet to be printed, and final distribution lists yet to be made. Episcopal Church is one of CWS's supporting Churches and three Churchpeople are major officials: Mrs. Arthur Sherman is chairman of Asia Committee, the Rev. Canon Almon Pepper of Europe Committee, and Harper Sibley is CWS president.

PARISH HONORS CONVERTS on the feast of the Annunciation this year. St. Mary's Parish, Charleoi, Pa., held a dinner honoring the converts to the Church in that parish. The affair was billed as "Canterbury Pilgrim's Dinner," and was under the sponsorship of the men's club of the parish. Of the 600 communicants at St. Mary's, nearly 480 are converts. About 300 have come from the Roman Communion.

ACU ANNOUNCES SCHEDULE for the Rev. William H. Dunphy, theologian, speaker, and writer, while he is in the United States. Dr. Dunphy, according to the ACU, will deliver a series of sermons and lectures on the question of the Church of South India.

Scheduled to arrive in New York, April 11, Dr. Dunphy's April itinerary from the 20th is Boston (All Saints', Dorchester, and St. John's); Portland, Me., 21st; New Haven, Conn. (Christ Church) 25th; New York (Church of the Resurrection) 26th; Philadelphia (St. Clement's) 27th; Baltimore (Catholic Club and ACU) 28th; Washington, 29th.

For May: Cincinnati, 1st; Chicago (Church of the Ascension) 4th; Dallas and Fort Worth, 7th-11th; Denver, 13th-14th; San Francisco, 15th-22d; Los Angeles, 23d-24th.

June: Evanston, Ill. (St. Luke's) 1st; Chicago, 2d-7th; Richmond, Va., (St. Luke's) 8th.

A YOUNG CHURCHWOMAN has been chosen to represent West Virginia at the Brussels World Fair: Miss Beverly Bailey, a former Senior Youth Fellowship president, from Christ Church, Clarksburg, W. Va. Her job: guide in the U.S. Pavilion.

A PHILADELPHIA CHAPTER OF THE GUILD OF ST. BARNABAS for Nurses has been chartered. The presentation was made by the Rev. Donald E. Veale, of Pittsburgh, the national chaplain general, to Virginia Holloway, the chapter president, student nurse at Philadelphia General Hospital, and daughter of the Rev. Albert Holloway, a Philadelphia rector. The chapter's founder is the Rev. J. P. Jordan, of the Episcopal City Mission.

NATIONAL CHRISTIAN COLLEGE DAY is April 20 this year. Stamping it with approval the Presiding Bishop says, "I should be happy if on that day our clergy could be led to stress the significance of the Church college either by reference in a sermon or through a note in the parish calendar." Purpose of the observance day, designated by the National Council of Churches, is "to focus attention of all denominations on the importance of 'Christian Colleges for a Free America.'" Three historic Episcopal Church colleges, Hobart, Trinity, and Kenyon, have put out a booklet of background information on higher education in the Church; it is available from Alumni Office, Kenyon College, Gambier, Ohio.

ONLY FROM A RELIGIOUS NATION can come the "breadth and generosity of spirit" needed by the United States to face "a time of great trial and tribulation," said Churchman Frank Pace Jr. A former Secretary of the Army and now president of General Dynamics, Mr. Pace is a member of Christ Church, Greenwich, Conn.

In addressing the annual dinner of Religion In American Life in New York City, he also said that in the power struggle for the friendship of other countries, the U.S. could depend on the advantage of its "generosity of spirit," which, in turn, could be maintained "only by a highly moral and a highly religious nation."

Business and advertising executives band together with religious groups through RIAL to promote the use of the mass media for putting across religious messages.

"GROWTHITIS" OF SUBURBIA and the changing profile of the downtown church are two areas crying for guidance, the Adult Division of the National Council has found. An opportunity to explore and discuss these related problems will be provided by a conference on "Christian Community and the Parish Church," under National Council sponsorship.

Conference leader: the Rev. Canon Ernest Southcott, respected here and in England for his books, *The Parish Comes Alive* and *Receive This Child*, and bringing a rich supply of relevant parochial experience. The conference will be held May 19 to 21 in Webster Groves, Mo., with registrations on a first come, first served basis.

The Church on Radio and TV

Check your local station listings. If program is not being aired, National Council's Division of Radio and Television suggests you write or telephone local station manager asking him to put it on the air. Many programs are available free.

NETWORK RADIO

Viewpoint, MBS, Saturdays, 6:15 p.m., EST. National Council sponsored. Designed to search out responsibilities of today's leaders and authorities in their respective fields. Moderator, Rev. Dana Kennedy.

Church of the Air, CBS, Sundays, 9:30 a.m. and 10:30 p.m. Future programs featuring Episcopalians: May 13, 10:30 p.m., Rev. W. H. Aulenbach; July 27, 9:30 a.m., Very Rev. William Lea; August 13, 9:30 a.m., Rev. Harold Robinson.

NETWORK TELEVISION

Frontiers of Faith, NBC, Sundays, 1:30 p.m., EST. Features regular Episcopal participation.

LOCAL RADIO

The Search. Robert Young is host on 15-minute dramatization about problems of everyday living. Guest stars include Herbert Marshall, Agnes Moorehead, Don DeFore, Charles Ruggles.

The Finders. Canon Bryan Green of Birmingham, England, interviews men and women who have come from agnosticism to Christianity "via the difficult route of life's problems."

Trinity Programs. Devotional services recorded at Trinity Church, New York.

LOCAL TELEVISION

Mission at Mid-Century. Depicts Church's missionary activities at home and abroad. Carried on more than 175 stations.

Man to Man. Rev. Theodore Ferris, Trinity Church, Boston, talks plainly with viewers about applying basic Christian principles to problems and concerns of everyday living.

LOCAL RADIO AND TELEVISION

Thought for Today. One minute inspirational talks. Episcopal Church bishops and priests participate.

BACKGROUND

Bishops Wright of East Carolina and Hallock of Milwaukee faced the cameras in March, reports National Council's Script, and made a number of *Thought for Today* programs [see above].

Apropos of Vacation Bible schools, and other summer Church work for young people, the Division of Radio and Television (281 Fourth Ave., New York 10) has available for local radio broadcast a tape of an interview between the Rev. Dana Kennedy and two young people who served last summer. Same interview is available on disc for Church meetings from Committee on Summer Service Projects at 281.

Robert Young, host on the *Search* [see above] and probably known best for his other television program, *Father Knows Best*, is less known for his role in the Church. Mr. Young is an usher at All Saints', Beverly Hills, Calif., member of the Board of Trustees of the Bishop's School, La Jolla, Calif., co-founder of the Episcopal Theater Guild, and consultant to the Church's Division of Radio and Television.

ACU CYCLE OF PRAYER

Prayers for Church unity, missions, Armed Forces, world peace, seminaries, Church schools and the conversion of America are included in American Church Union Cycle of Prayer. Listed below are parishes, missions, individuals, etc., who elect to take part in Cycle by offering up the Holy Eucharist on the day assigned.

April

20. St. John's, Wisconsin Rapids, Wis.
21. St. Stephen's, Alva, Okla.
22. St. George's, Bridgeport, Conn.
23. St. George's, Schenectady, N. Y.; St. George's, Bronx, N. Y.
24. St. Paul's, Norwalk, Conn.
25. St. Mark's, Portland, Ore.; St. Mark's, Baxter Springs, Kan.
26. St. Christopher's Mission, Bluff, Utah

EDITORIALS

The Schools and the Essay Contest

Every year, THE LIVING CHURCH conducts an essay contest among pupils of Church-affiliated primary and secondary schools to encourage the students to think through the relation between their religion and the problems of daily living. This year's subject was "Christian race relations," and essays were submitted from students in 21 schools. Sixteen of the schools also conducted intramural contests on this theme, with the award of a medal from THE LIVING CHURCH to the winning essayist in each school.

None of the three prize-winners in the national contest, whose essays are published in this issue, dealt directly with the problem of school segregation in the South. Some of the essays did, and some of them were of potential prize-winning caliber. But several of these essays ran considerably more than the 1,000 words specified in the contest rules. After much thought and discussion, the judges decided that they could not make exceptions and regretfully ruled the overlength essays out of consideration. Next year, we may enlarge the word limit somewhat.

The essays submitted for this year's contest were of particular interest in that the essayists as a group were able to distinguish between secular and religious approaches to the subject. Over the years, we have found in the schools, as elsewhere in American life, a growing recognition that Christianity is not just an emotional sanction for our secular folkways but a body of truth to be understood and applied to personal and public life.

The subject of next year's contest, which will be the 16th, will be announced in our August Church school number. In the meantime, we welcome suggestions from readers as to the choice of subject. In past years we have covered race relations, world peace, "my favorite Christian," "if I were a missionary," "if I had a million dollars to give to the Church," "my vocation," and assorted other subjects, repeating when worthwhile.

This Church school number also contains a comprehensive list of educational institutions related to the Episcopal Church, together with the largest number of school advertisements that we have ever had. A news story assesses the impact of scientific advances on the school curriculum.

It appears that not only science but the whole field of intellectual achievement has become more impor-

tant to the nation. The Church schools are ready to take the leadership for which, as a group, they have long been well qualified.

A relatively rigorous curriculum and a serious approach to scholarly achievement have long been characteristic of the schools affiliated with the Episcopal Church. Several of them stand within the charmed circle of the very best prep schools in the country, and in numbers as well as in quality the more than 100 first-class preparatory schools associated with the Church are an educational contribution of which we have a right to be proud.

Of more recent development is the substantial body of parish day schools, most of which have come into being since World War II. A college in Illinois, Shimer College, is listed in this issue for the first time, as it seeks a formal relationship with the Church to carry out the desire of its administration to provide a world-view undergirded by religion.

Other schools of various types and fields of service are listed, bringing the total up to something over 200. We hope that Churchpeople will make the most of these really noteworthy resources.

Planning for Convention

One of the things THE LIVING CHURCH has to do in a General Convention year is to raise a fund to cover the expenses of enlarged issues, special reporters, an exhibit, etc., for the Convention. We sent a letter to some friends of the magazine a short while ago and, as our weekly "Development Program" reports show, they have contributed \$7805.37 in cash. This, plus pledges of \$684.10, brings us within \$1150.53 of our \$9,640 goal.

It is, of course, possible that someone will send in a thousand dollars between now and the time that you read this. However, it appears to be more likely that the difference will remain to be made up by those who read this announcement.

THE LIVING CHURCH'S General Convention reporting is one of the high spots of the world of religious journalism. No member of any Church is better served in finding out what his national Church governing body did, who led in the debate, how the voting went, what the issues were and how they were resolved. And these reports are brought to the Church public with noteworthy speed, accuracy, and completeness. It is a service in which we are sure any Churchman will be glad to have a part through his financial contribution.

Checks should be made out to the Church Literature Foundation, and sent to THE LIVING CHURCH, 407 East Michigan Street, Milwaukee 2, Wis., with notation, "For Development Fund."

sorts and conditions

THIS WEEK'S cover picture was chosen for our Church school number because it is a lovely picture suggesting the child facing the future. Whether my own children in fact face a future bathed in misty sunlight is another question, and whether they will get through to the end without scars and stains is an even bigger question.

STILL, there is something deep in the heart of each one of us that declares that the world must be made safe for innocence and beauty. Though the idea of human instinct is supposed to have gone out with John Watson, I think the parental instinct must be operating here.

QUITE a long time ago I referred to my father-in-law's comment (in connection with his dislike for cats), that he was not fooled by kittens because "All young animals are cute." Young humans are cute, too, and they grow up into various less-than-cute types of adults. It may be the nature of the species, rather than particular errors of commission or omission by parents and teachers, that turns children into imperfect men and women as well as kittens into cats.

CHRISTIANITY insists that original sin exists in every human being, young or old. It does not, however, interpret this as a simple matter of biological inheritance. Adam's sin did not change his genes, and anyway the theologians lean pretty strongly to the belief that the soul of a new child does not come from his parents but from God.

PELAGIANS (which good Christians are not supposed to be) think that children learn to be bad by the bad example of their parents. Our Thirty-Nine Articles in the back of the Prayer Book stoutly deny this, tracing the trouble to a "fault and corruption of the Nature of every man, that naturally is engendered of the offspring of Adam." But God does not create bad souls.

PERHAPS the key to the riddle of where original sin comes from is to regard it as something negative rather than something affirmative, something missing rather than something present. We all begin with spotless souls and unsullied bodies, but the relationship between the two is faulty because of that long-ago turning away of the human race from the grace of God. A third thing — an inherent relationship to God — was Adam's at the beginning, but he threw it away and neither

he nor we can completely regain it to pass on to our children.

WHICH brings us back to the subject of Church schools. One reason why a Church school ought to be able to help children and parents in their common task of brightening up the future is that the Church recognizes that each of us — young and old — is a sinful being in a world of sinners. A course of treatment is provided for this condition, but it is not expected to make the patient well in minutes or months or even years. Christianity puts us on the road to spiritual health, but it is a long road.

THE LONG thoughts of a child in a sunlit glade might include thoughts of pilfering candy from the supermarket. They might include resentment and envy and covetousness, or sheer, smug, self-satisfied pride. Children are people.

YET WE have the very highest authority for a genuine reverence toward children, a belief in their innocence, a springing to protect it. "Of such is the kingdom of God" . . . "Whoso shall offend one of these little ones" . . . "Whoso shall receive one such little child in My name receiveth Me." We have a right to be sentimental and idealistic about Christ's little ones.

THE FUTURE is indeed limitless and it is indeed golden. There will undoubtedly be more pitfalls and bad weather facing our children than the cover picture suggests, and our schools will help chart the way through these things. A world of contending ideologies, of imminent catastrophe, of uneasy truce and jockeying for advantage — this is not altogether different from the world in which a foolish little band set out to make everybody believe that their Lord had risen from the dead.

EVEN if we cannot win for our children an earthly life of unlimited peace and opportunity, even if we cannot teach them how to win it for themselves, we have the secret of a larger world that has been opened to us by the death and resurrection of Jesus Christ. This is the testimony we must bear to our children.

AND WHAT I like about Church schools is that they too are founded upon this good news and need feel no shame or hesitation in articulating it to the young people whom we entrust to their care. PETER DAY.

Church Schools

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

PRIMARY AND SECONDARY BOARDING

BOYS AND GIRLS

California

Bishop's School, La Jolla. (girls); 1909; Rosamond E. Larmour, headmistress; Canon Frederick J. Stevens, chaplain; grades 7-12; day and board-



Bishop's School, La Jolla, Calif.

ing; faculty, 24; students, 239; tuition, \$750-\$800; room and board, \$1350-\$1400; limited scholarships; college preparatory.

Harvard School, North Hollywood. (boys); 1900; Rev. S. Chalmers, headmaster; Rev. John Gill, chaplain; grades 7-10; faculty, 24; students, 315; tuition, \$800; board and room, \$750-\$850; diocesan school; college preparatory.

Connecticut

Abbie Loveland Tuller School, Washington. (coed.)

Choate School, Wallingford. (boys); 1896; Rev. Seymour St. John, headmaster; grades 8-12; faculty, 75; students, 535; tuition, room and board, \$2400; scholarships available; college preparatory.

Kent School, Kent. (boys)

Pomfret School, Pomfret. (boys); 1894; David C. Twichell, headmaster; Rev. Alexander Ogilby, chaplain; grades 9-12; faculty, 27; students, 184; \$2100; college preparatory.

Rectory School, Pomfret. (boys)

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

Salisbury School, Salisbury. (boys)

South Kent School, South Kent. (boys); 1923; L. Wynne Wister, headmaster; Rev. Peter Chase, chaplain; grades 8-12; faculty, 17; students, 125; \$2000; varying according to means; college preparatory.

Watkinson School, Hartford. (boys). 1862; L. J. Newhall, headmaster; Rev. Charles Jurts; grades 7-12; day and boarding; faculty, 12; students, 70; tuition, \$850; room and board, \$450; scholarships; college preparatory.

Wooster School, Danbury. (boys); 1925; Rev. John D. Verdery, headmaster and chaplain; grades 8-12; faculty, 12; students, 122; day and boarding; \$2050; scholarships; college preparatory.

Delaware

St. Andrew's School, Middletown. (boys); 1929; Robert Moss, headmaster; Rev. David Leech, chaplain; grades 8-12; faculty, 18; students, 156; \$500-\$1800; under direction of Episcopal Church Foundation; college preparatory.

District of Columbia

National Cathedral School, Washington. (girls); 1900; Katharine Lee, principal; day, grades 4-12; boarding, grades 8-12; staff, 67; students, 417; \$675-\$750, tuition; boarding, \$2250; 50 partial scholarships; college preparatory.

St. Alban's School, Mount St. Alban, Washington. (boys); 1909; Canon Charles Martin, headmaster; Rev. Craig Eder, chaplain; grades 8-12, boarding; grades 4-12, day; faculty, 40; students, 410; day tuition, \$765-\$840; boarding, \$1900; limited number of scholarships; college preparatory.

Indiana

Howe Military School. (boys)

Iowa

St. Katharine's School, Davenport. (girls); 1884; Walter H. Lemley, headmaster; Very Rev. Russell K. Johnson, chaplain; grades 1-12, day; grades 7-12, boarding; boys accepted kdg. to 2d grade; faculty, 26; students, 125; tuition, \$200-\$600; room and board, \$1000; tuition aid; diocesan school; college preparatory.

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

Kansas

St. John's Military School, Salina. (boys); 1887; Col. R. L. Clem, rector; grades 4-12; faculty, 16; students, 150; \$1250; 20 grants in aid of \$250 each; college preparatory.

Kentucky

Margaret Hall School, Versailles. (girls); 1898; Sister Rachel, OSH, principal; Rev. Charles Ford, chaplain; grades 1-12, day; grades 7-12, boarding; faculty, 17; students, 110; day, \$150-\$310; boarding, \$700-\$1550; varying according to need; conducted by the Order of St. Helena; college preparatory.

Maryland

Hannah More Academy, Reisterstown. 1832; Catherine Ofley Coleman, headmistress; Rev. Nelson W. Rightmyer, chaplain; grades preschool-12, day; boys, preschool-6; boarding, girls, 7-12; faculty, 35; students, 250; day tuition, \$330-\$700; room and board, \$2000; diocesan school; college preparatory.

St. James School, St. James. (boys)

St. Paul's School, Brooklandville. 1849; S. Atherton Middleton, headmaster; Rev. James E. Cantler, chaplain; girls admitted as day students only, kindergarten-4; boys, kindergarten-12; boarding, 6-12; faculty, 35; students, 433; tuition, \$375-\$650; room and board, \$700-\$800; college preparatory.

Massachusetts

Brooks School, North Andover. (boys)

Groton School, Groton. (boys)

Lenox School, Lenox. (boys); 1926; Rev. Robert L. Curry, headmaster; grades 7-12, day; grades 8-12, boarding; faculty, 16; students, 180; \$500, day; \$1500, boarding; varying according to means; Church school of province of New England; college preparatory.

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

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

Michigan

Cranbrook, Bloomfield Hills. (boys); 1927; Harry D. Hoey, headmaster; Rev. Walter H. Young, chaplain; day and boarding; grades 7-12; faculty, 33; students, 365; \$2000; college preparatory. Kingswood School, Cranbrook, Bloomfield Hills. (girls); 1931; Marion Goodale, headmistress; day, grades 7-12; boarding, 9-12; faculty, 39; students, 281; tuition, \$1100; room and board, \$2100; scholarships; college preparatory.

Minnesota

St. James Military School, Faribault. (boys); 1901; Marvin W. Horstman, headmaster; Very



This scene of fun on the ice took place at St. Paul's boys' school, Concord, N. H.

Rev. Russell E. Murphy, chaplain; grades 3-8; faculty, 7; students, 57; \$1300-\$1350; two scholarships; diocesan school; elementary, preparatory.

Saint Mary's Hall, Faribault. (girls); 1868; Martha Robbins, headmistress; Very Rev. Russell E. Murphy, chaplain; grades 9-12; faculty, 13; students, 85; \$1700; under the auspices of the Church; college preparatory.

Shattuck School, Faribault. (boys); 1858; Rev. Sidney W. Goldsmith, Jr., rector and headmaster; Rev. Joseph M. McKee, chaplain; grades 9-12; faculty, 40; students, 283; \$1800; scholarships; diocesan school; college preparatory.

Mississippi

All Saints' Episcopal Junior College, Vicksburg. (girls)

Nebraska

Brownell Hall, Omaha. 1863; W. C. Henry, headmaster; Rev. William P. Reid, chaplain; boys, day only, pre-kindergarten-6; girls, day, pre-kindergarten-12, boarding, 9-12; faculty, 29; students, 217; tuition, \$300-\$675; room and board, \$1050; scholarships; diocesan school; college preparatory.

New Hampshire

Holderness School, Plymouth. (boys)

Saint Mary's-in-the-Mountains, Littleton. (girls); 1886; Mary Harley Jenks, principal; Rev. Clinton Blake, chaplain; grades 9-12; faculty, 17; students, 80; tuition ranges from what parents can pay to \$2200; college preparatory.

St. Paul's School, Concord. (boys)

New Jersey

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

St. John Baptist School, Mendham. (girls)

New York

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

Cathedral Choir School, Cathedral Heights, New York. (boys); 1901; Alec Wyton, headmaster and master of choristers; Rev. Richard Reid, chaplain; grades 4-8; faculty, 9; students, 43; day and boarding; day, \$400; boarding, \$900; choir school of the Cathedral of St. John the Divine.

Cathedral School of St. Mary, Garden City.

Darrow School, New Lebanon. (boys)

DeVeaux School, Niagara Falls. (boys); 1853; Morison Brigham, headmaster; Rev. Lever Bates, chaplain; day and boarding; grades 7-12; faculty, 10; students, 110; day, \$800; boarding, \$1600; diocesan school, college preparatory.

Greer School, Hope Farm. (coed.); 1906; Dr. Randle Elliott, director; Rev. Raymond Cunningham, Jr., chaplain; grades 1-12; faculty, 21; students, 187; tuition ranges from 0-\$2000; college preparatory, vocational, and commercial.

Hoosac School, Hoosick. (boys); 1889; Roger G. Cooley, Ph.D., headmaster; Rev. Canon Edw. T. H. Williams, chaplain; day and boarding;

grades 9-12; faculty, 6; students, 45; tuition, \$650; room and board, \$1025; college preparatory.

Malcolm Gordon School, Garrison-on-Hudson. (boys); 1927; David C. Gordon, headmaster; Rev. T. Carleton Lee, chaplain; grades 3-8; faculty, 5; students, 28; \$1800; scholarships.

Manlius School, Manlius. (boys); 1869; Maj. Gen. R. W. Barker, USA, (ret.), superintendent; Rev. Edmund R. Laine, chaplain; day and boarding, grades 7-12; faculty, 37; students, 350; \$1800; extensive scholarship help; college preparatory, ROTC program.

St. Agnes' School, Albany. (girls)

Saint Mary's School, Peekskill. (girls); 1868; Sister Superior Mary Regina, CSM; Rev. Richard A. Isaac, chaplain; day and boarding; grades 9-12; faculty, 17; students, 104; day, \$700; boarding, \$1800; scholarships; college preparatory.

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

St. Peter's School, Peekskill. (boys); 1938; Rev. Frank C. Leeming, headmaster; Rev. Charles B. Shaver, chaplain; day and boarding; grades 8-12; faculty, 14; students, 118; day, \$575; boarding, \$1600; scholarships; college preparatory.

St. Thomas Church Choir School, New York. (boys); 1919; Robert H. Porter, headmaster; Rev. Herbert V. White, Jr., chaplain; grades 5-8; faculty, 9; students, 40; \$600; financial aid available; owned and operated by St. Thomas Church.

Trinity-Pawling School, Pawling. (boys)

Woodhull School, Hollis. (coed.)

North Carolina

Appalachian School, Penland. (coed.)

Christ School, Arden. (boys); 1900; David P. Harris, headmaster; Rev. Ralph K. Webster, chaplain; grades 7-12; faculty, 12; students, 150; \$1050; varying according to means; college preparatory.

Patterson School, Lenoir. (boys); 1909; George F. Wiese, superintendent; Rev. Lloyd W. Finch, chaplain; grades 7-12; faculty, 8; students, 76; \$900; owned by diocese of Western North Carolina; college preparatory.

Perry's School, Tarboro. (coed.)

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

Oregon

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St. Christopher's School, Richmond. (boys); 1911; Robert W. Bugz, headmaster; Rev. R. Taylor Scott, chaplain; grades kindergarten-12; boarding, grades 8-12; faculty, 36; students, 500; tuition, \$300-\$500; room and board, \$925-\$1125; limited grants in aid; college preparatory.

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Still, the book offers one possible way of combining meditation and spiritual reading. Written primarily with the English Church scene in mind, it should be not without value to American readers as well.

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A 10th-century Greek Gospel manuscript has been presented to Boston University's School of Theology by Archbishop Makarios, spiritual leader of the Greek Orthodox Church in Cyprus, according to Religious News Service.

The manuscript, which came from the archives of the Greek Orthodox Archdiocese of Cyprus, contains 23 chapters of St. Luke, six of St. John, 12 of St. Mark, and three of St. Matthew. It will be known as the "Boston University Greek Gospels." While not among the oldest manuscripts of the Gospels in Greek (which date from the third century), it is considered to be of definite interest to scholars, for whom it will be available for study.

In Brief

IN GOD WE TRUST. The Religious Beliefs and Ideas of the American Founding Fathers. Selected, Edited and with Commentary by **Norman Cousins**. Harpers. Pp. viii, 464. \$5.95. Now, for the first time, according to the publishers, the basic materials for a study of the religious convictions of men like Franklin, Washington, Jefferson, John Adams, etc., have been brought together in one volume.

BULLETIN ANGLICAN OECUMENIQUE. March, 1958. Contains articles in French on subjects of interest to Anglicans.

March number has an article, "L'Eglise d'Angleterre et le Système Anglais d'Education," by Dr. R. Bailey, and one on "La Communauté Anglicane de la Ste. Vierge Marie à Wantage, près d'Oxford," plus book reviews. Obtainable from the Rev. H. B. Porter, Nashotah House, Nashotah, Wis. Subscribers are asked to contribute \$1 toward the cost of publication.

CLERGYMAN'S GUIDE TO RECOGNIZING SERIOUS MENTAL ILLNESS. By the Rev. **Thomas W. Klink**, Supervising Chaplain, Topeka State Hospital, Kans. Available from National Association for Mental Health, Inc., 10 Columbus Circle, New York 19, N. Y. Pp. 10. Paper, 10 cents. Explains 10 different signs of serious mental illness, but stresses that clergyman's responsibility is not to give psychiatric counsel, but to aid mentally sick, to obtain medical and psychiatric assistance. Author is associated with Menninger School of Psychiatry.

THE GIANT BOOK OF FAMILY FUN AND GAMES. By **Jack Tedford**. Illustrated by **Robin King**. Franklin Watts, Inc. Pp. 560. \$6. A wide assortment of things to make and things to do, amply illustrated. Contains a section on Bible quizzes and an Index.

THE SEVEN LETTERS. By **Hugh Martin**. Westminster Press. Pp. 119. \$2.25. Deals with the letters to the seven churches (Ephesus, Smyrna, Pergamum, etc.) in first three chapters of Book of Revelation — "what The Seven Letters were intended to mean to the churches to whom they were first addressed . . . what the Letters have meant to the Church since, and what

they may mean for us today." Author (who is chairman of executive committee of British Council of Churches) follows his own translation of the Seven Letters. Contains map of the cities to which they were addressed.

FAITHS MEN LIVE BY. By **John Clark Archer**, late Hooper Professor of Comparative Religion, Yale University. Revised by **Carl E. Purinton**, Professor of Religion, Boston University. Second Edition. Ronald Press. Pp. v, 553, \$5.75. Primitive Religion, Confucianism, Taoism, Shinto, Hinduism, Judaism, Christianity, Islam, etc. First published in 1934 and said to have been continuously in print since then.

MEDIEVAL ENGLAND: AN AERIAL SURVEY. By **M. W. Beresford** and **J. K. S. St. Joseph**. With 117 Air Photographs. New York: Cambridge University Press. Pp. xiii, 274. \$8.50. The second installment in the series, "Cambridge Air Surveys," under the general editorship of David Knowles, J.K.S. St. Joseph, and H. Godwin (first was *Monastic Sites from the Air*). Present volume includes fields and villages, towns, industrial and other features (e.g., quarrying, iron mining, salt extraction), and miscellaneous features. Pictures with accompanying text.

VEST POCKET DICTIONARY OF FOREIGN WORDS AND PHRASES. Compiled from English and foreign sources containing foreign Words, Phrases, Mottos, Proverbs, Place Names, Titles, Allusions and Abbreviations. Ottenheimer: Publishers, Baltimore, Md. Pp. 181. \$1. Print small, but handy and compact, wide assortment of material indicated in subtitle.

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