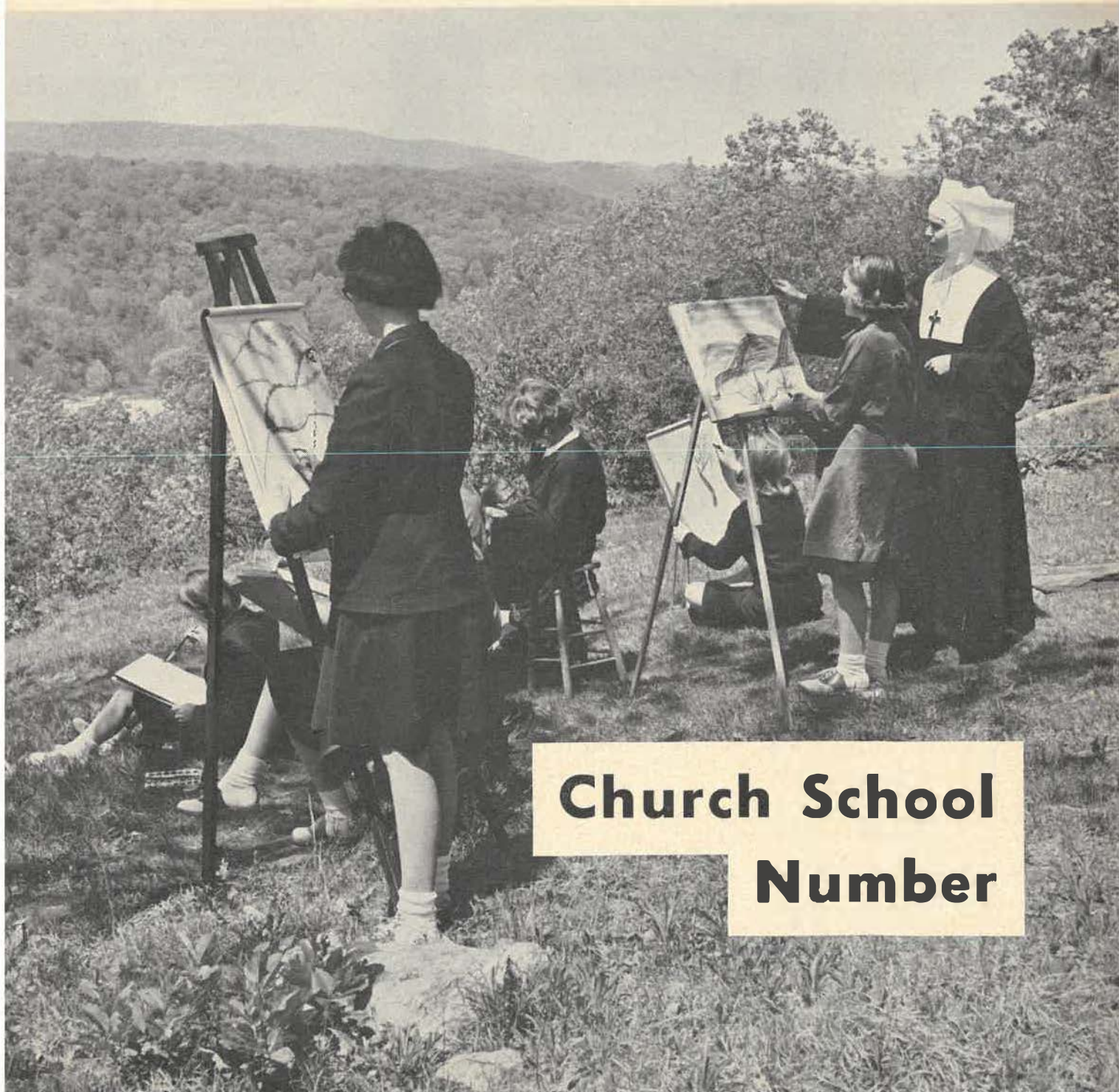


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## LETTERS

Most letters are abridged by the editors.

### Rusty Dignity

These last few years I have been much impressed with the number of the dignified Episcopal Church road signs but also with the number that have been allowed to give a poor impression by the neglect of care. Surely someone in each church cares enough to clean off the rust.

E. G. JONES

College Park, Md.

### Colorful Ecumenicity

It is good to see the Question Box again but the answer to the first question bothered me, not because it is incorrect, but because this attempt to revive a color scheme that no one really understands is unfortunate. One of the advocates of this scheme insists that purple is not an ecclesiastical color! In that case most of the Church is very, very wrong. There was no uniform color system before the Reformation. Even the liturgy was not uniform. There were many rites and colors in use. Uniformity was decreed for the Roman Church at the Council of Trent. The Episcopal Church got over the black and white system and has unofficially adopted the practical and understandable five-color system the Romans use. All our calendars follow it. Why not be ecumenical enough so all use the same colors?

(Rev.) GEORGE B. HEWLETT  
Retired

Vineyard Haven, Mass.

### What about Bishops?

I commend the recommendation of the Rev. George C. Anderson [L.C., March 22d] in reference to canonically providing professional help to our bishops in dealing with and caring for mentally disturbed clergy. In framing such a provision, I would use the expression, "trained in psychiatric or psychological diagnosis and therapy," rather than the term, "trained in psychoanalysis." Thus the proposed committee could include psychoanalysts and (or) psychiatrists who do not use psychoanalysis, and clinical psychologists.

One further thought: Should canonical provision be made for help to be given to bishops who become mentally and (or) emotionally disturbed?

(Rev.) J. WILLARD YODER  
Rector, St. Luke's Church  
Paterson, N. J.

Associate professor of Psychology  
Paterson State College, Wayne, N. J.  
Paterson, N. J.

May I add my voice to the concern voiced by the Rev. George C. Anderson in his article, "Clergy in Trouble" [L.C., March 22d]? As chairman of the department of pastoral services of the Texas Council of Churches for two years and a chaplain-supervisor in a large mental hospital before that, I can testify to the relevance of his discussion not only for the Episcopal Church but for others as well.

However, most bishops and Church officials I know, when confronted with the tragedy of a deeply disturbed clergyman, have known something of his difficulties be-

The Living Church



fore they escalated to unmanageable proportions. A person as sick as those described in the article had been deeply troubled for a long, long time and had probably been demonstrating his distress to family and associates for just as long. Usually the bishop or other responsible person feels helpless because the troubled clergyman may be resistant to help, and psychiatric help most of all. In his dilemma the bishop is just one more in a coterie of thwarted persons who wished to be of assistance. As I see it an advisory group to the bishop could function most usefully as a guide and aid to him whenever he met with those most distressing situations when the one who most needs help is most unable to receive it.

CHARLES R. JAEKLE

Professor pastoral care, Episcopal Theological Seminary of the Southwest Austin, Texas

### Disuse and Disobedience

Re Mr. Bogart's letter which you have entitled "Are Rubrics Important?" have some pity on the clergy. Many of us just forget the required days when we are to read the Exhortations. I always try to remember, even had it listed in the bulletin once, then when I am in the middle of the service somehow I forget them. Maybe Mr. Bogart's "present priest" meant to read them and forgot.

It is through disuse and I guess disobedience to the rubrics that things eventually are removed from the liturgy. In previous editions of the Prayer Book the Exhortations once were in a more prominent place. What about the rehearsal of the Decalogue once a month? How about the Comfortable Words? The proposed Liturgy of the Liturgical Commission allows them to be said only on Sunday, etc.

(Rev.) THOMAS H. WHITCROFT

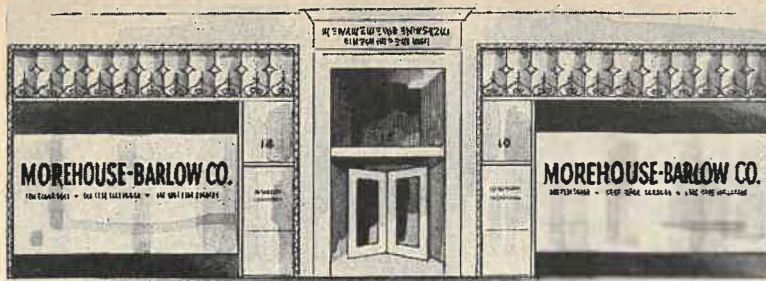
Vicar, St. John's Church, Albion, Ill., St. Alban's Church, Olney, St. John Baptist Church, Mt. Carmel, Priest-in-charge, St. Mary's Church, Robinson, Albion, Ill.

### Another Protest

May I add my protest to that of Fr. Nelson's [L.C., March 22d], which you so aptly entitled "Hymns in Pokes"? It would take too long to list the records I have bought and in which I have been disappointed because only one or two verses were included. I would, however, like to call your attention to "An American Folk Song Mass," performed by the Canterbury Choir of Northwestern University and put out by North American Recording Company, Chicago. Nowhere in the advertisement *nor on the cover* is the listener warned that more than half of Side One plus a significant part of Side Two is devoted to an explanation of the Mass, including a seven-minute, 57-second introduction which goes back to Adam.

This entire spoken material is obviously meant for the unchurched and both the words and tone seemed to me to be extremely patronizing (example: "the priest wears a funny sort of collar"), but even if it were something one wanted to hear once, should it be necessary to hear it every time one plays the record? To me the repetition would be as annoying as are some of the television commercials. I say "would be,"

Continued on page 35



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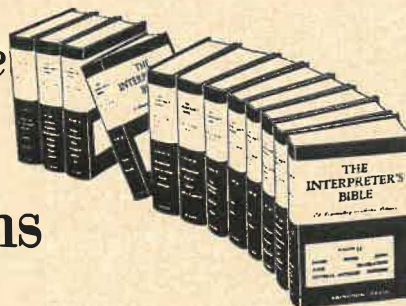
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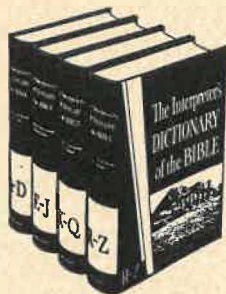
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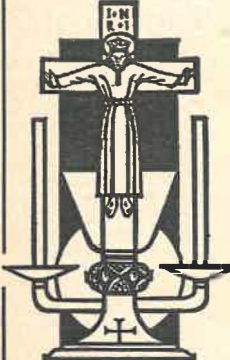
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*Questions may be submitted by readers, addressed to "The Question Box," THE LIVING CHURCH, 407 East Michigan St., Milwaukee, Wis. 53202. Questions may be shortened for use, or several questions on the same subject may be rephrased to be answered. We do not promise to answer every question submitted.*

Why do we use "The Lord be with you/ And with thy spirit" so often during our worship? The two parts come from distinctly separate parts of the Bible. What do we mean by "And with thy spirit"? I have heard that it is improper for a layman to use the versicle, "The Lord be with you," in conducting informal worship. Is this true?

Several questions here. First, as to why this salutation is used so often. It is used more often than it needs to be or ought to be. Many clergy, for example, use it at the opening of the Eucharist, for no good reason whatever and simply on their own authority. But it is used quite often at points in the liturgy where some such expression of mutuality between minister and people is needed. To put it simply, the purpose of this salutation is to: "get everybody into the act" of prayer and worship; and because this need arises throughout the liturgy the salutation is needed throughout.

The two parts of the salutation come from different parts of the Bible (Ruth 2:4 and II Timothy 4:22). This seems to trouble our reader. We see no reason why it should. We find this salutation in its present form in very primitive Christian sources, which means that early Christians, whose minds were saturated with scriptural phrases, somehow hit upon this gracious exchange of greetings in the Lord, and it became liturgical. Incidentally, one should look at the Ruth passage. Boaz goes out into the field and says to the reapers, "The Lord be with you." They answer him, "The Lord bless

thee." This was probably a conventional greeting among the ancient Hebrews. It comes straight down into the Christian liturgy, except that the second part is changed to "And with thy spirit." This may well be a case where the origin lies in the informal greetings of the people of God rather than in their formal liturgy.

The true meaning of "And with thy spirit," as a response to "The Lord be with you," is seen if one puts the emphasis on *thy*. The salutation as a whole means: "The Lord be with you / And with you too!" The word "spirit" is not determinative here.

We see no reason whatever why a layman should not use the versicle "The Lord be with you" in conducting informal worship. The objection is probably raised by some who feel that this versicle is a declaratory blessing such as only a priest may pronounce. We do not so read it.

? ? ?

Our son has been taught by one of his college professors that "fear is the mother of all religion." We have tried to teach our children that true religion is a matter of love, not fear. How do we answer this?

Your answer, to be complete, should consist of several points.

First: if this professor is talking about how "all religion" got started, he must be speaking as an eye-witness: A million years ago he was there, with notebook in hand! If he is not willing to claim that he was there watching the cave man at his prayers, he must admit that he is speaking in pure ignorance. Nobody knows what moved primitive man to religion—not even our professor friend.

Second: Any general statement about all religion must be so general as to be almost worthless. Francis of Assisi represents one religion, Khrushchev another. These are both religions, but it is pretty hard to say something about one of them which will be true about the other.

Third: If the professor includes Christianity in his judgment, he should read the New Testament. It would be quite correct to say that the Founder of Christianity came to set men free from fear. To the extent that Christians follow Him they receive from Him that perfect love which casteth out fear. The New Testament is full of this Good News that man need not cringe in terror before God.

Fourth: The origin of anything, a religion or a nation or an institution, is not the only important fact about it. A religion could be born of fear and it could grow into a way of triumphant deliverance from bondage to fear. A religion should be judged not only by its mother but by its children.



# The Living Church

Volume 148      Established 1878      Number 16

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

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## THINGS TO COME

### April

- 19. Third Sunday after Easter
- 25. St. Mark
- 26. Fourth Sunday after Easter
- 28. National Council meeting, Greenwich, Conn., to 30th

### May

- 1. St. Philip and St. James
- 3. Rogation Sunday
- 4. Rogation Monday
- 5. Rogation Tuesday
- 6. Rogation Wednesday
- 7. Ascension Day
- 9. Annual meeting, Anglican Society, Christ Church, Suffern, N. Y.
- 10. Sunday after Ascension

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Miss Martha Robbins, headmistress of St. Mary's Hall, Faribault, Minn., and sophomore students of the school observe as children of the Roby Allen Deaf School show their ability at reading.



Basketball is one of four varsity winter sports at Shattuck School, Faribault, Minn.



Senior year-book staff of Woodhull Preparatory School, Hollis, N. Y.



Chapel scene at the Episcopal Theological Seminary in Kentucky.



Miss Stokes (class of '65, St. Luke's School of Nursing), and baby at St. Luke's Hospital, New York, N. Y.



# The Teacher's Prayer

*adapted from the Spanish of Gabriela Mistral by Dale Avery*

Lord, Thou who didst teach, forgive me for teaching,  
And for presuming to carry the name of teacher,  
A name that Thou didst carry while on earth.  
Teacher, make my fervor everlasting  
and my despondency a passing phase.  
Seize from me this impure desire for justice  
which still troubles me,  
This protest that surges within me when I am grieved.  
Grant that when my students neglect me,  
I may not be forlorn,  
Nor be hurt when they misunderstand me.  
Make me more of a father than all the fathers,  
In order that I may love and defend, with like devotion,  
Those who are not flesh from my flesh.  
Grant that I may be successful in molding one of my students  
Into my perfect poem,  
And in weaving him into my most haunting melody,  
Against the day when the song of my lips shall be silent.  
Show me how Thy Gospel is possible in this day and age,  
So that I may never renounce the good fight of faith.  
Friend, stand by my side, sustain me.  
Many times I will have no one but Thee on my side.  
Give me simplicity and give me depth.  
Free me from the temptation of being complacent  
Or commonplace in my teaching.  
Let me lift my eyes from my wounded self each morning  
As I enter my school.  
Grant that I may never carry to my desk my petty cares,  
My trifling disappointments.  
Grant that my school may not be built of bricks but of spirit.  
May the splendor of my enthusiasm be reflected  
from the bare walls  
And fill the classroom.  
And let this be my supreme lesson,  
To teach and love with fervor on this earth.



Ikon of unknown origin in tabernacle door on the altar of St. John Baptist School, Mendham, N. J.

*Gabriela Mistral was born in Chile, and died only a few years ago. She began her teaching career in the traditional rural one-room schoolhouse. She eventually became her country's Minister of Education, and later was consul from Chile to the United States. She was accorded the Nobel Prize for her work in literature and in the humanities in general.*

*Mr. Avery, who translated her work into English and into poetic form, is a licensed lay reader in the diocese of Los Angeles, a some-time instructor in English in the Los Angeles city schools, and is working toward the Ph.D. degree in linguistics at UCLA.*



Mrs. Carmen Rahausen, of Chile, a teacher of Spanish at St. Margaret's School, Waterbury, Conn., with her Spanish I class in the language laboratory, where, later in the period, its equipment will be used by pupils in learning pronunciation.



# The Living Church

Third Sunday after Easter  
April 19, 1964

For 85 Years:

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

## EPISCOPATE

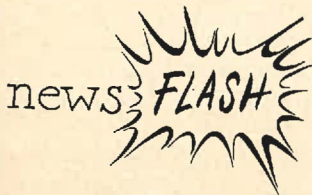
### Bishop Cole Consecrated

More than 1,500 persons attended the service at St. Paul's Church, Syracuse, on April 5th, when the Very Rev. Ned Cole, Jr., was consecrated Bishop Coadjutor of Central New York. Sixteen bishops joined in the laying on of hands.

The service was broadcast and telecast, with the Rev. Dana F. Kennedy providing the commentary.

The Rt. Rev. Arthur Lichtenberger, Presiding Bishop, was the consecrator. Co-consecrators were the Rt. Rev. Walter M. Higley, the diocesan, and the Rt. Rev. Malcolm Peabody, retired bishop of the diocese. The presenting bishops were Bishops Blanchard of Southern Ohio and Cadigan of Missouri.

[A full pictorial coverage of the consecration will appear next week.]



Word has been received just at press time that the Rev. Grieg Taber, rector of the Church of St. Mary the Virgin in New York City, died suddenly on April 8th. He had celebrated Holy Communion in the morning.

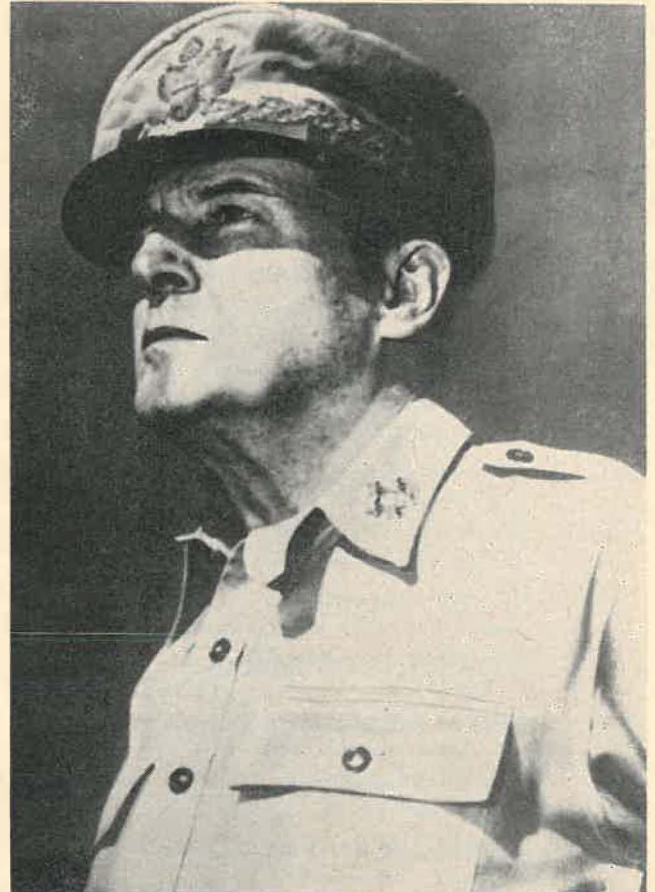
## LAYMEN

### Thy Servant Douglas

On April 5th, General of the Army Douglas MacArthur, Churchman, soldier, statesman, died at Walter Reed Hospital in Washington, D. C. President Johnson immediately proclaimed a period of mourning for what he called "one of America's greatest heroes."

The 84-year-old general had undergone three major operations in the previous 13-day period, and died of several related ailments, the immediate cause of death being attributed to kidney and liver failure. The general's body lay in state in New York City, at the Seventh Regimental Armory, and in the capitol rotunda in Washington before his burial in a

General MacArthur, during the years in the Pacific: "The very symbol of . . . sense of honor."



RNS

memorial mausoleum in Norfolk, Va. Funeral services were scheduled to be held at St. Paul's Church in Norfolk.

In 1951, the city of Norfolk created a small memorial garden at the former home of General MacArthur's mother. She was a member of St. Paul's Church.

A memorial service was scheduled in Little Rock, Ark., where the general was born on January 26, 1880. In 1952, on the occasion of his only return visit to his birthplace, he visited Christ Church, where he was baptized when five months old. But he had been in touch with the parish. In 1942, the rector, the Rev. W. P. Witsell, discovered the general's baptismal record. He later cabled Easter greetings to the general and received the following reply: "At the altar where I first joined the sanctuary of God, I ask that you seek divine guidance for me in the struggle that looms ahead."

In New York, from early morning to late in the night, tens of thousands of

people waited in the rain outside the Armory, standing in line for their chance to get a last glimpse of the dead general, who lay in state in a steel-grey GI casket.

The general's widow and their son, Arthur, attended a private service at the Armory, where Bishop Donegan of New York prayed: "Almighty God, our heavenly Father, who has from ancient times ever called upon the strong to devote their lives to the protection of their people, we give thee humble and hearty thanks for this Thy servant, Douglas, beseeching Thee that this soul may be precious in Thy sight, that the years spent in the service of our country may be accounted unto him as service unto Thee. And grant that our nation may ever profit by his noble example of courage and dauntlessness in defeat, of generosity, compassion, and benevolence in victory, that his memorial among us may be that which his loyalty has done for us. . . ."

Also taking part in the service were



Francis Cardinal Spellman of the Roman Catholic archdiocese of New York; the Rev. Terence J. Finlay, rector of St. Bartholomew's Church, where the MacArthur family attended; Rabbi Max Schenk, president of the New York Board of Rabbis; Msgr. Edwin Broderick; First Army Chaplain (Colonel) Edward Saunders; Mayor Wagner; and Governor Rockefeller.

Earlier, **Bishop Donegan** had said, "In the death of General MacArthur, our country loses a figure of commanding stature, one who in the course of his life became the very symbol of that military sense of honor which he so much revered. Rarely in history could the commander of a conquering force risk being judged by the people whom that force had defeated; MacArthur could. When the histories of all nations are completed, our own will not be the poorer for so gallant an achievement."

No memorial services were scheduled at the Episcopal Church Center.

More than once General MacArthur, who dealt with massive military and state affairs, affirmed his belief that the necessary solutions to the problems of the world did not lie in these areas but in theological and spiritual ones. "Basically," he said once, "the problems of the world are spiritual. Unless we solve the spiritual problems, we will never really solve the basic problems of the country." In 1951, after he was relieved of his command in the Far East, the general warned of future wars and said that the problem of achieving world peace "basically is theological and involves a spiritual recrudescence and improvement of human character. . . ."

In 1949, General MacArthur sent a message to the annual meeting of the board of directors of the National Conference of Christians and Jews, saying, "I can conceive of no nobler task than that the religious forces of the world should consult and collaborate on their common civic responsibilities. The 'brotherhood of man under the Fatherhood of God' is a concept which the world needs desperately, and on the religious groups lies a peculiar and great responsibility to make real its meaning."

During World War II the general wrote in the *Army and Navy Register*, "I confidently believe that a red-blooded and virile humanity which loves peace devotedly, but is willing to die in the defense of the right, is Christian from center to circumference."

General MacArthur was often praised for his efforts on behalf of Christianity in Japan. In 1947, Japanese Protestant, Roman Catholic, and Orthodox leaders formally thanked him for "sympathetic and timely aid in helping us solve both our spiritual crisis and our problem of food shortages."

In 1955 General MacArthur was honored by the diocese of Los Angeles and

given an "Award of Merit Extraordinary" by Bishop Bloy of Los Angeles. In the citation he was commended for "distinguished service to the Church of God as a Christian statesman and soldier."

The Rev. **Lester Maitland**, vicar of the Church of the Good Shepherd of the Hills, Cave Creek, Ariz., told *THE LIVING CHURCH*:

"General Douglas MacArthur served both God and country in the highest traditions of our nation. His statement that the 'world's greatest need is theological' will prove just as historical as his leadership and strategy in winning the war in the Pacific and the fruitful peace in Japan. He was truly a Christian soldier. It was my great privilege to serve under him as the commander at Clark Field [in the Philippines] in the early days of World War II."

**Paul Rusch**, founder of KEEP and executive vice-president of the Brotherhood of St. Andrew in Japan, served on General MacArthur's staff during the occupation of Japan. From Japan, he cabled: "No death has more deeply touched Japan's heart. Every news medium carrying life story, pictures, tremendous editorial tributes. Every leader from Emperor down cabled condolences and former Prime Minister Yoshida, closest occupation associate, has immediately flown to Washington. All pinpoint MacArthur was saviour of nation, prevented starvation, retained imperial dynasty, prevented [carrying out of] Soviet suggestion of division of nation, instigated humanitarian policies establishing today's de-

mocracy.

His great concern for spiritual renewal best expressed in his charge to an early visit of a large delegation American Christian leaders, 'You have never had such opportunity in 500 years. Where your Churches have sent one missionary now let them send 100.' Another was his receiving Bishops Yashiro, Makita, Yanagihara before their departure for Lambeth, the first Japanese permitted to travel abroad. Universal feeling here, per Mainichi editorial, 'We renew our gratitude to General MacArthur and pray his soul will rest in peace.'"

## GEORGIA

### Dees Consecrated

James Parker Dees, who left the ministry and communion of the Episcopal Church on grounds that it is too tolerant of heresy and of left-wing social theories [L.C., February 16th and March 15th], now claims to have been consecrated a bishop by two bishops of Catholic succession. He made this claim in a letter to *THE LIVING CHURCH*.

He had asserted earlier that episcopal ministry is not essential to the Church. When asked if he had changed his mind about this, he told *THE LIVING CHURCH* that he had not, but that some Episcopalians who feel generally as he does about things do consider the episcopate necessary or highly desirable.

He said that his consecration took place on March 15, 1964, in the Cathe-



RNS

General MacArthur with Bishop Bloy at the time of his citation by the diocese of Los Angeles: "A Christian statesman and soldier."



dral of St. Basil the Great, Emmaus, Pa. The consecrator was the Most Rev. Wasyl Sawyna, Primate of the Ukrainian Orthodox Autocephalic Church. Co-consecrator was the Most Rev. Orlando Jacques Woodward, of Fort Oglethorpe, Ga., Primate of the Anglican Orthodox Church of Georgia, who claims orders derived from the Old Catholic episcopate.

THE LIVING CHURCH has ascertained that there is at present no record of Bishop Sawyna in the list of recognized Orthodox leaders kept by the Episcopal Church's Joint Commission on Relations with the Eastern Churches. The Rt. Rev. Lauriston L. Scaife, Bishop of Western New York, is chairman of the Commission. He could not be reached, but the Rev. Canon Burtis M. Dougherty, canon to the ordinary, checked the record and found no notice of Wasyl Sawyna.

Canon Dougherty made it clear that this man could well be a bishop whose name has not yet been given to the Joint Commission. But neither the "Ukrainian Orthodox Autocephalic Church" nor the "Anglican Orthodox Church of Georgia" is recognized by the Episcopal Church.

Bishop Claiborne of Atlanta has no record of Orlando Jacques Woodward. The Rev. Canon Milton L. Wood of Atlanta recently visited him at his church in Fort Oglethorpe. The church sign at the time called it "Bethany Episcopal Church." Woodward admitted that he was not, and never had been, a member of the Protestant Episcopal Church, but he uses the Book of Common Prayer, with some modifications of his own, in his services.

## WASHINGTON

### Segregated Cemetery

If a Negro is a member of historic St. Paul's-Rock Creek Church in Washington, D. C., he may be buried in Rock Creek cemetery, which is owned by the parish; otherwise, the cemetery, which was opened in 1719, is for whites only. Such was the decision of the registered voters of the parish at a meeting held on Easter Monday. The vote was 38 to 22, and five Negroes were among the voters. This number of registered voters who took the trouble to vote is only about one-tenth of the number of people who would be eligible to vote, under the parish by-laws, if they were to register. The parish has 481 communicants.

The Rev. E. Pinkney Wroth, Jr., rector of St. Paul's, stated that he was "deeply disappointed" by the action, but reported that the cemetery committee of the vestry was reconsidering the matter.

In 1962 the parish adopted the policy which it reaffirmed at the last meeting. According to this policy, Negroes who belong to St. Paul's may purchase burial lots at Rock Creek, but no other Negroes may do so. To date no Negro parishioner has applied for a lot. Last month, in-

terment was denied to Miss Viola S. Wilson, 79, a Negro who was a member of the Church of St. Stephen and the Incarnation, a parish which was originally founded by St. Paul's Church.

The Rt. Rev. William F. Creighton, Bishop of Washington, has stated: "I'm certainly going to do everything I can to clarify this and move toward the opening of the cemeteries to individuals regardless of race or color."

## PUBLIC AFFAIRS

### Bishop Denounces "Skulduggery"

"It is a piece of skulduggery and I hope you will neither sign the petition nor, if it comes to a referendum, vote for it." So spoke Bishop Lickfield of Quincy to the people of his diocese in the April issue of *Light*, the diocesan journal. He was referring to a petition being circulated throughout Illinois by the Illinois Association of Real Estate Boards which, if signed by some 500,000 citizens of the state, will be submitted to a state-wide referendum at the next election.

The petition deals with the question of open occupancy—which Bishop Lickfield defines as "the right of any American citizen of whatever race, creed, or national background to live wherever he has the money to buy a house." The petition being circulated was so phrased as to give the impression that an open occupancy law would *force* the owner to sell property to anyone not of his own choosing. This word "force" in the petition "falsifies the whole issue," the bishop declared. "No one is 'forced' to sell his house to anyone. Open occupancy legislation does not force people to sell their homes to anyone not of their own choosing anymore than zoning laws force people to build homes not of their own choosing."

### Bishop Pike Testifies

Bishop James A. Pike of California has recently testified as an expert witness in a U. S. district court in Delaware in a case concerning Bible reading and use of the Lord's Prayer in public schools. The case developed when two Delaware couples charged that the state law, which permits such Bible reading and prayer, is unconstitutional and conflicts with U. S. Supreme Court decisions. Bishop Pike was called as a witness for the state.

His argument was that, under the Delaware law, Bible reading can be construed as an educational experience and part of the Judeo-Christian tradition of Western civilization, rather than as a religious experience. Concerning the Lord's Prayer he declared that with the possible exception of its name the prayer is devoid of anything that could offend Jews; that it is, in fact, a compilation of Jewish beliefs. [RNS]

## RACE RELATIONS

### Bishop's Statement

The Rt. Rev. Hamilton West, Bishop of Florida, issued a statement on April 7th concerning the Church in St. Augustine, to answer questions raised by people throughout the country after civil rights demonstrations during Easter week [L.C., April 12th].

The bishop's statement declares that "all churches in the diocese of Florida are open to all races for all services. Negroes have attended many services in Trinity Church [St. Augustine] in the past, and will attend many services in the future. The vestry of Trinity Church, months ago, secured in writing statements from hotels, where scheduled events of the 1965 annual convention of the diocese would be held, that they knew that all church events would include all races."

The bishop went on to say: "At services in Holy Week both Negroes and whites were in attendance. Negroes have attended in Trinity Church Baptisms, weddings, and funerals.

"On the night of Monday, March 30th, the demonstrations in St. Augustine, which on the whole had been peaceful, got slightly out of hand. Plate-glass windows were broken, damage done to some stores. The human element of Florida's backwoods country came to town to 'show the Yankees something' of their feelings.

"On the next morning, Tuesday, March 31st, about 150 demonstrators assembled about two blocks from Trinity Church. The chief of police of the city of St. Augustine and the sheriff of St. John's County, learning that there was a proposal that they would demonstrate at Trinity's service, respectfully requested that the 10 a.m. service not be held. They explained that they were responsible for life and limb and would appreciate the service being cancelled. The rector, advising with the vestry, decided to accede to the request.

"The out-of-town visitors have all returned home, the high school students are back in school, Trinity Church services are all being held as scheduled."

### Camps in the South

How much racial integration has taken place in Episcopal Church camps and conference centers in the south, and how much segregation remains in such places, is the subject of a report recently issued by the Episcopal Society for Cultural and Racial Unity (ESCRU). Briefly summarized, the picture is this: Four dioceses still maintain almost completely segregated facilities for their summer programs in youth camps. Four other dioceses have partially desegregated their camp programs, with two of these planning gradual changes to be completed in 1966. Four-



teen southern dioceses have desegregated their camps and conferences at all levels.

The dioceses still totally segregated in their camps and conferences are South Carolina, Alabama, Mississippi, and Upper South Carolina. The two South Carolina dioceses plan to begin some forward movement when, in the summer of 1964, they will co-sponsor a layman's conference which will be desegregated.

The dioceses of Louisiana and Southern Virginia are listed in the report as having some integrated conferences, but with no plans for further desegregation.

The dioceses of Georgia and North Carolina are on a scheduled desegregation plan with 1966 as the target date for completion of the change.

The ESCRU report presents a detailed review of the extremely diverse situation, including the following data:

In Alabama, only clergy conferences are integrated except for a special youth conference which has been held for several years at Tuskegee. Separate facilities are maintained for each race.

All Saints' Episcopal Conference Center at Leitchfield, Ky., has been open to all for some years. It was built after the diocese refused to accept an estate which would have been given with a "white only" restriction.

Adult and clergy conferences at Camp Hardtner, Pollock, La., are open to all, but the youth program is operated on a "white only" basis. The diocese of Louisiana is concerned about the possibility of community hostility because the area has a record of racial incidents.

At Canton, Miss., Camp Bratton-Greene is segregated. One reporter said that the question of Negro Churchmen using the conference center facilities on a "separate but equal" basis was considered risky.

The Bishop Phillips Memorial Conference Center, at Marion, Va., was closed for several years because of controversy over whether it should be desegregated. It is now operating with youth conferences segregated by sex for the present. Adult conference are desegregated.

The report points out in its analysis of its data that "Negro Churchmen oftentimes are also reluctant to see the old patterns change, and especially where a conference or camp situation has met some need for fellowship and relaxed coming together. Certainly the Negro Churchman is validly concerned that that which was previously all-Negro not be simply cast away as if it had no validity of its own."

The authors of the report close with an appeal to Churchmen to go beyond mere grudging acceptance of desegregation in Church camps and conferences as inevitable and to "accentuate the value of integrated experiences . . . as a help to living in the 20th century, as well as an opportunity for Churchmen to help the Church to be more truly itself."

## CATHEDRAL CHOIR SCHOOL

### A Letter to Parents

In a letter to parents of boys attending the Cathedral Choir School, Cathedral Heights, New York City, the trustees of the school announced their decision to close the boarding aspect of the school at the end of the next academic year, in June, 1965. The letter went on to say:

"We hope very much that all present boarding boys will return next year, and we shall immediately undertake a program to increase the number of day students.

"The trustees reached their decision only after most careful study; it is not easy to decide that we must give up the joy of having a group of fine boys living on the Cathedral Close. On the other hand, the trustees are faced with the responsibility of making the best possible use of the funds of the cathedral, and changing economic conditions require new adjustments.

"The cathedral's annual investment in the school is substantial—at present about \$3,500 per boy per year. The cathedral has been glad to make this substantial contribution as a part of its mission to promote learning. We believe however that we can now make a much greater contribution by applying the available funds towards a day school. Funds now spent for purposes peculiar to a boarding school may, in a day school context, be used to strengthen the curriculum, increase teachers' salaries, and

Children of the Lower School of the Annie Wright Seminary present toys to Secret Nelson, a senior from Seward, Alaska, symbolizing the donation of toys that they collected for the Alaska children who lost their homes and possessions. The toys were needed for nurseries that have been set up to care for youngsters while their parents go about the cleanup task.

make the advantages of our school available to more boys than is now possible.

"We know that this decision may not commend itself to the parents of present 5th and 6th grade boarding students but it is a decision taken only after careful thought and in response to overall responsibility both fiscal and educational."

## DeVEAUX

### Bishop Robinson to Speak

The Rt. Rev. J. A. T. Robinson, Suf-fragan Bishop of Woolwich, England, and author of the controversial book, *Honest to God*, is scheduled to speak to students at DeVeaux School, Niagara Falls, N. Y., on May 13th. Invitations to the lecture have been sent to about 1,000 people, including clergymen in the dioceses of Rochester, Western New York, Erie, Michigan, Huron, Toronto, and Niagara Falls. The bishop will also speak at Trinity College, Hartford, Conn., during his tour of the northeastern states.

## ANNIE WRIGHT

### Toys for Alaska

Toys for the young victims of the Alaska earthquake were assembled by the children of the Lower School of the Annie Wright Seminary, Tacoma, Wash. Transported (by Alaska Airlines at no charge) on the same day that they were brought in, the gifts were in the hands of the needy children by the next day.

The plea for toys, games, and books came through ham radio operators who said that besides the food and clothing





something would have to be provided to amuse and distract the youngsters during the weeks of rebuilding.

Although the toys are the particular project of the Lower School, the Upper and Middle Schools and the staff and faculty of the seminary are collecting money to be sent to the Bishop Gordon Alaska Relief Fund.

The tragedy in Alaska was brought particularly close as it involved so many families connected with the seminary.

Secret Nelson, a member of the senior class and daughter of Mr. and Mrs. Emil Nelson, of Seward, received word that her family had lost their home almost completely while her father's business was totally destroyed.

#### CLERGY TRAINING

### Duke Offers Clinic

As part of its in-service training program, the Divinity School of Duke University will again provide two-week clinics in pastoral care, preaching, and the rural church from July 20th to July 31st. The clinics are offered on a non-credit basis for ministers of all denominations.

Financial assistance is available to all participants. Full information may be obtained by writing to Summer Clinics, Duke Divinity School, Box 4814, Duke Station, Durham, N. C.

#### PHILIPPINES

### Juan Goes to College

by the Rev. JAMES L. GILL

When young Juan de la Cruz, the Filipino John Doe, finishes high school and prepares to enter college, the chances are that he will move from a distinctly rural setting to one of the urban centers. Eight out of ten Filipinos still live in rural *barrios* of less than one thousand inhabitants but nine out of ten Philippine colleges are urban sites.

If Juan is either an Episcopalian (50,000 strong) or a member of the Philippine Independent Church (between one and two million members), this move is almost certainly going to take him from

Services at Nashotah House, Nashotah, Wis.



Sister Bridget and a discussion group at Margaret Hall School, Versailles, Ky.

an area of strong Church influence to one in which his particular Church is pitifully weak. It can be said with some degree of accuracy that the more remote the area, the stronger the work of the Episcopal and Independent Churches. If Juan is from Sagada and is about to enroll in a college in Manila, he will be exchanging an environment which is 98% Episcopalian for one in which the vast majority of the population have never heard of such a Church.

The average Filipino high-school graduate is 16 years old. When he reaches the city he is likely to live with relatives or town-mates already there, or he may move into the student dormitory housing, much of which is sub-standard in quality. "Bed-space" is often rented out to students in such dormitories on a 12-hour shift basis, so that two students use (and

pay for) the same sleeping space in the same day.

Juan will fast join ranks in the student sub-culture which forms an important part of the city's population. In one section of downtown Manila it is estimated that there are over 200,000 college students in a five-square-block area. Until the establishment of the College Center last year, there was not one parish or agency of either the Philippine Episcopal Church or the P.I.C. in this populous area.

Now, for the first time, Juan may enroll in a college which is under the auspices of the Joint Council of the two Churches (PIC-PEC). Trinity College in Quezon City (suburb of Manila, and the official capitol of the Republic of the Philippines) was founded in 1963 to provide a high quality liberal arts education for Filipino students. Higher education is highly valued in this society and there is no nation today which has a higher percentage of its population actually involved in collegiate training. Furthermore, the young college graduate is taking an increasingly active role in the decision-making processes within this new nation.

Trinity is a courageous beginning in the field of Church-sponsored institutions of higher learning. However, this is but one facet of the whole college opportunity challenging the Episcopal Church in the Philippines today. The far greater proportion of young Episcopalian and P.I.C. Juan de la Cruzes will continue to enroll in colleges and universities which have no



St. Matthias chapel at Brownell Hall Talbot School, Omaha, Neb.



connection whatever with their Churches. It is the ministry to all of these students (and faculty members) which is the prime concern of the newly-created Division of College Work of the Joint Council (P.E.C.-P.I.C.).

The Joint College Work Division is staffed by three clergy: an American missionary trained in the university ministry and two Filipino priests, an Episcopalian and a P.I.C. Its program during this initial year of its existence has included visits to cities in the provinces for rallies, retreats and conferences. In the Manila area, the program has found a focal point in the downtown College Center at 911 Lerma Street. Now, at one of the busiest crossroads of activity in teeming downtown Manila, the Episcopal Church and the Philippine Independent Church have a new four-story building as a center for various joint endeavors.

Any passer-by would immediately see the attractive College Center which occupies the ground floor and mezzanine of the building. They would also notice the signs directing them upstairs to the offices of the Rev. David Bacayan and the Rev. Dionisio Vilches, who serve as secretaries for Christian education for the two Churches. Another door leads to St. Agnes Dormitory (for women) which is located on the upper two floors of the building.

All are welcomed into the air-conditioned lounge and reading room of the College Center where they may browse through current newspapers and periodicals, both local and international, while listening to a background of fine recorded music. At the rear of the ground floor is a conference room with facilities for lecture and discussion sessions.

The Chapel of St. Edmund Rich (12th-



Windham House, New York City, graduate training center for women of the Church has a wide representation from the Anglican Communion.

century saint whose whole life showed concern for collegiate studies and university students) is located on the mezzanine. Here, in a beautifully designed contemporary setting (the work of the Rev. Richard C. Hall of the St. Andrew's Seminary faculty) Episcopal and P.I.C. college students participate in the daily round of worship. At the week-day services of Morning Prayer (6:45 a.m.), Holy Communion (7:00 a.m.), and Evening Prayer (4:30 p.m.), college students serve as acolytes and as lectors.

There are no Sunday services at the Chapel of St. Edmund Rich, for one of the primary purposes of the College Center program is that of helping students find their places in the parish life of the two Churches in greater Manila.

While the program of the center does have in mind the many Episcopal and P.I.C. students living in boarding houses in Manila and cut off from the usual friendly surroundings of their provincial home towns, the outreach of the Center is by no means limited to any particular religious groupings.

Pastoral and vocational counseling is offered at the center. Immediately adjacent to the chapel is the counseling office where students may have the assistance of vocational interest and aptitude testing. The clergy are also readily available for pastoral counseling.

The pioneering aspect of this College Center program has been encouraged and supported by a three-year grant of funds from the Church Society for College Work, a private organization of the Episcopal Church devoted to pilot studies and ventures in promoting new areas for the college ministry of the Church.

#### ST. HELEN'S HALL

### **Anonymous \$500,000**

An anonymous matching gift of \$500,000 was received recently by the board of directors of St. Helen's Hall and Bishop Dagwell Hall, Portland, Ore. Bishop Carman of Oregon, chairman of the board, said he hoped the half-million dollar donation would stimulate potential givers and speed up construction on the new 32-acre campus. The present school buildings must be vacated by June 14th to make way for freeway construction.

Now under construction are girls' dormitories to house 100 girls, the upper school buildings, St. Helen's Hall and Bishop Dagwell Hall, and the lower school for boys and girls. The opening of the new buildings of St. Helen's Hall is scheduled for September, 1964, but the new boys' upper school, Bishop Dagwell Hall, a companion but separate school, is not expected to be open until September, 1965.

A relocation campaign is underway to raise funds for the new school.

#### FEC

### **Dr. Lund Elected**

The president of Kenyon College, F. Edward Lund, Ph.D., has been elected chairman of the Foundation for Episcopal Colleges, succeeding Dr. Albert C. Jacobs, president of Trinity College, who

*Continued on page 28*



St. Helen's Hall students pause at dormitory being constructed on new 32-acre campus.



# 1964 Living Church Essay Contest Winners

**First Prize:** \$100 and a gold medal

by Leila Gill

St. Margaret's School, Waterbury, Conn.



*Leila Frances Gill is a senior and an honor student at Saint Margaret's School, Waterbury, Conn. She is the daughter of Dr. and Mrs. Donald W. Gill of Brook-*

*lyn, Conn., and the oldest of seven children. She and her family are members of Trinity Church, Brooklyn, where her father is the senior warden and a lay reader, her mother the Church school superintendent, and she herself plays the organ and has been president of the Young People's Fellowship.*

*During the summertime Leila has attended Camp Washington, the Episcopal Church Camp, where she was chosen honor girl in 1960. She has served as counselor in the younger girls' session and has been offered a position on the permanent staff.*

*At Saint Margaret's School she is a day pupil, and because she must commute over 40 miles every day does not have time to participate in as many extracurricular activities as she did at her former school. To earn money for clothes and other expenses, Leila cleans her father's office every week and plays the organ for church services. At home she helps with the younger children and the housework and takes full charge of the large family when her mother is away.*

**Y**ou are the Christ, the Son of the living God!" St. Peter confessed to Jesus in a burst of faith; and Jesus answered, ". . . on this rock will I build my church, and the powers of death shall not prevail against it."<sup>1</sup> All that is truly Christian rests upon the rock of this faith. Without the rock, there is no Christianity, for faith in Jesus as God's redeeming Son is, of course, the essence and meaning of the Christian religion. To be Christian is to believe in and to follow Christ.

Men may praise the poetry in Christ's Beatitudes, may admire His ideals of love and brotherhood, may even strive ardently to follow the Golden Rule, and still not be Christian. A man is not Christian because he supports integration, gives to the March of Dimes, or goes to church every Sunday. Neither is a nation Christian because it professes high moral standards, gives aid to hungry countries, or prints, "In God We Trust" on its fifty-cent pieces. A man, or a nation, is Christian because he stands upon the rock of

<sup>1</sup> Matthew 16:16, J. B. Phillips's *The New Testament*.



## Subject:

# *Is the United States a Christian Nation?*

## *Second Prize:*

**\$50 and a silver medal**

**by Jane E. McFarlan**

**Annie Wright Seminary,  
Tacoma, Wash.**



faith in Jesus as the Son of God.

If this is the true meaning of Christianity, the United States cannot be considered a Christian nation. Six million Jews would be the first to rise in indignation against any such national claim, with the millions of other professed non-Christians in America close at their heels. America is the melting-pot of the world, "God's Crucible,"<sup>2</sup> the nation of religious freedom; how can it be exclusively Christian?

Even if it were valid to refer to love and brotherhood as Christian, though having nothing to do with Christ, the United States would not be qualified as a

Christian nation by either its actions or its ideals. Consider American actions. It is the people who make up a nation, and it is their actions which form its truest image; but which actions of which people really represent America as a whole? Is it possible to classify the actions of 180,000,000 people to portray a national way of life? There is no national way of life except the continual melting process of conflicting elements within "God's Crucible."

Religious elements range from Roman Catholics to Jehovah's Witnesses. Every kind of laborer, from brain surgeon to street-cleaner, earns bread in this country. Flesh of black, brown, white, copper, and yellow witnesses to the presence of every

*Continued on page 32*

*Jane McFarlan, a senior at Annie Wright Seminary, Tacoma, Wash., sparkles with enthusiasm for all activities, both academic and extracurricular. She has been selected by the Girl Scouts of America as one of six American students to represent this country at the International Chalet in Switzerland this summer.*

*Jane is vice-president of the Athletic Association and a member of the Student Council at Annie Wright. She also likes music and plays both the guitar and the piano. She is an active communicant in the Roman Catholic Church.*

*She is the daughter of Air Force Lt. Col. and Mrs. Frank A. McFarlan. Jane plans to enter Northwestern University in the fall.*

**I**s the United States a Christian nation? Perhaps one should first ask, "Is any nation today which professes to be Christian really such in the fine sense of the word?" To me, a Christian nation is one which follows Christ's law of love in all its actions as well as in the public worship of its people. Certainly in our world of poverty, cold war, and infiltrating Communism, nations do not always seem to practice this law of love. The United States with its segregation, increasing crime rate, presidential assassination, and Supreme Court ruling against public

## *Honorable Mention*

**Jon Conte,**

Charles Wright Academy, Tacoma, Wash.

**Mary Bruce Harden,**

Annie Wright Seminary, Tacoma, Wash.

**Theodora W. Tillinghast,**

Saint Andrew's Priory, Honolulu, Hawaii

**Margaret Ann Werner,**

Kemper Hall, Kenosha, Wis.

<sup>2</sup>Israel Zangwill, "The Melting Pot," quoted in Bartlett's *Familiar Quotations*.



school prayer also appears to be losing its Christian standards. The eternal optimism of Christianity, however, forces one to look further.

It is invalid to this question to argue in favor of U. S. Christianity by using the example of the motto, "In God We Trust," or the fact that U. S. oaths are administered on Bibles and invoke the name of God. We are here concerned with Christianity, its public worship and its laws as pertaining to Christ. The national religious shrines built in the nation's capital for various denominations and the absence of strong religious bigotry in the United States are more valid arguments. It must be admitted, however, that man is a weak creature who often wanders away from the stringency of a law of love. Americans can be selfish and seem un-Christian in being so, but they also have a strong desire to improve themselves and follow Christ's example. I believe that as long as men are doing their utmost to improve and be Christ-like, the United States is a Christian nation. Let's look at it this way.

The entire United States does not practice segregation. The fact that many Negroes and whites are banding together to rid the nation of this social practice illustrates the effort to end prejudice. The numbers of peaceable demonstrations, picketings and marches seem to be growing in many parts of the country; we cannot let the violence of a few make us blind to the accomplishments of many.

The murder of a national President was a deed of one person. The death was mourned by all. There was dignity, solemnity, and love in the Christian burial rites, and an entire nation united in prayer for the soul of the deceased and the comfort of the sorrowing. Such is Christianity.

The banning of prayer in public schools may be labeled un-Christian, but I feel it gives the responsibility of prayer and worship back to the parents where it belongs. When religion is left to the state we then indeed run the risk of becoming an un-Christian nation.

Self-responsibility is another requirement for Christianity. As long as the United States acknowledges her shortcomings and makes an effort to improve herself by following the example of a loving Christ, she and her people are, to me, Christian.

## Third Prize: \$25 and a silver medal

by Thomas R. Elliott

Cranbrook School for Boys, Bloomfield Hills, Mich.



*Tom Elliott is a sophomore day-student at Cranbrook School, Bloomfield Hills, Mich. The son of Mr. and Mrs. Paul J. Elliott, of Birmingham, Mich., Tom has been on the honor roll each of the four years he has attended Cranbrook, winning the top scholarship award of his Form his first two years.*

*During the past two years Tom has won several writing prizes in contests sponsored by the school as well as state-wide contests sponsored by the Detroit News, for which newspaper his father works as a copy editor. Tom also writes for the two school publications The Crane and The Opus.*

*In addition to writing, Tom plays soccer and runs on the cross-country team. He works with the dramatic club as a member of the stage crew, has played in the band, and has sung in the choir of St. James' Church, Birmingham. His hobbies include working in wood and metal, and building models.*

In order to truly determine whether or not the United States is a Christian nation the terms used must first be carefully defined and discussed. As will be seen later, this discussion itself resolves the question. "Christian," according to Webster's New International Dictionary, Second Edition, is an adjective meaning "of or pertaining to Christ or the religion based on Christ's teachings" and "nation," from the same source, is "the body of inhabitants of a country united under a single independent government." By combination, a "Christian nation" would be a group of united people professing a

common belief in the religion based on the teachings of Christ. The battleground being thus fixed, it remains to determine what a religion based on the teachings of Christ would entail and to what extent the people of the United States embrace such a religion. (It is clearly evident that the United States is a nation and no time will be spent arguing to the contrary.) Examination can only show that the United States is not a "Christian nation" as the term has been defined.

The teachings of Christ are not lengthy nor excessively varied. Indeed, they can be summed up in a very short statement, as Huston Smith has done in *The Religions of Man*: "Taken together, his parables and beatitudes, indeed everything he said, form the surface of a burning glass which focuses man's awareness on the two most important facts about life: God's overwhelming love for man, and the need for man to receive this love, then let it flow outward again toward his neighbors." This teaching of the love of man for his neighbor, the love which should guide men and nations in temporal affairs, is so well crystallized and epitomized in the Beatitudes that an analysis of them would be extremely valuable.

"Blessed are the poor in spirit: for theirs is the kingdom of heaven." This poverty is not only a lack of strength but also a recognition of that lack—blessed are those who realize that they fall far short of the spiritual ideal. "Blessed are they that mourn: for they shall be comforted." We are not commanded by this to inflict sorrow on ourselves that we may mourn and be comforted but sorrow sufficient to merit consolation may be secured simply by the realization of man's baseness and the miserable state so many men are forced to occupy. "Blessed are the meek: for they shall inherit the earth." There will be a time in which the gentle souls of earth—the Albert Schweitzers and Mahatma Ghandis—will come to hold greater influence over the world than those of a belligerent nature—the Adolf Hitlers and the Joseph Stalins. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Those whose greatest longing is to see justice triumph over the wrongs of the world will live, in this world or the next, to see their hopes fulfilled.

"Blessed are the merciful: for they shall obtain mercy." Those who receive compassion from the Father, although unworthy of it by their very nature, are

*Continued on page 27*

Coming, May 17th

Spring  
Book Number



# Putting College

in

## PERSPECTIVE

by the Rev. Charles Martin

Headmaster, St. Albans School,  
Washington, D. C.

After a recent meeting of our Fifth Form parents, I was troubled. There had been pleasant visits and helpful conversations about boys, but we failed in the chief purpose of the meeting, which was to bring about a better understanding of the next step in the education of our boys—admission to college. There was much talk about the mechanics of getting into college—what to do and when and how to do it; but we did not put college entrance into its proper perspective, with the result that there was an aggravation rather than alleviation of anxieties.

I determined to write not only to Fifth Form parents but to all parents; for getting into college has become a matter of worrisome concern so general that newspapers editorialize about it, magazine articles are written on it, TV and radio programs are developed about it; and some schools make it, or seem to make it, their sole reason for being.

This is not to be wondered at, for college education is more important today than at any other time in our history. It can be the key to the world of comfortable income and secure social position; however, it is not the key to the Kingdom of Heaven nor even the key to a good life. Quite the contrary, as college education is pursued by some, perverted by others, it is a handicap to living a good life, and a stumbling block to the

Kingdom of Heaven.

The first step toward getting admission to college into perspective is, paradoxically, to realize that our most important job as parents and schoolmasters is not to try to get our boys into college. It is, rather, so to nurture them that their abilities are fully developed, their curiosity and interests healthfully stimulated, that they learn to live with their fellows and their environment in what we call a good life.

It is taken for granted that boys at St. Albans will go on to college, and that is right. We have always been and we are likely to remain a college preparatory school. This does not mean that we must have an undue concern about getting our boys into college. That would be like the unhealthy concern an occasional boy has about marks. We like our boys to get good marks but we do not want them to work for marks alone. We want them to have the fun of pursuing a subject for its own interest and the fun of experiencing the satisfaction of high achievement for its own sake. Any mark is incidental to that.

Going to college is the incidental result, the natural next step to a secondary education filled with the satisfaction of hard work and of academic achievement. At St. Albans we do not want to worry about getting into college; we want to worry about getting a good education, and then college admission will take care of itself.

There is another mistake that we make. This was perfectly illustrated in one of my Sixth Form classes. When I arrived in the Trophy Room, there was an unnatural quiet save for the music of a piano. A boy was playing, and the class was lost in rapt attention. I joined the

listeners, and the period flew by, and passed without the boys being exposed to the wisdom of the headmaster. They were little the worse for that and much better for the music they had listened to. The headmaster, too, left better for the experience, but also troubled by a question: What could the bookish education that St. Albans gives and that the usual college gives, contribute to this boy? It could broaden his understandings and presumably liberate his personality, but it could also, and more than likely would, take too much time and energy from the development of his remarkable gifts. I am sure that in our preoccupation with getting our sons into college and the pressures we put upon them to succeed, we fail to encourage gifts which colleges cannot, or at least do not, recognize for admission nor nurture once the boy is admitted; and so we narrow the lives of boys, and leave all life the poorer.

Still another evil common among us is the emphasis placed upon college entrance examinations and our failure to understand their limitations. Testing agencies have developed examinations which, within limits, are useful to measuring ability and achievement; but no test can accurately measure specific ability, much less measure the mystery of human personality. The different, the unusual, must, of course, escape measurement in group tests.

The great importance that parents, schoolmasters, and colleges attach to such tests gives them such an inordinately important place in the minds of students that a boy who doesn't test well in these mass measurements often begins to think of himself as a failure, not only as a

*Continued on page 33*

This article is a letter to the parents of St. Albans students, and is reprinted by permission from the *Washington Diocese*.



## Arthur Lichtenberger

With all faithful Churchmen and with countless hosts of Christians not of the Anglican fold, we have received with feelings of deepest regret the announcement of Arthur Lichtenberger that he must resign his position as Presiding Bishop. For many months, since his first official disclosure of his illness, we have recognized that he would probably have to take this step. But we hoped and prayed for the miracle that would have obviated the necessity. This is a world in which miracles are happening every day. We have every right to ask for one when we want it. In this case, the miracle was not granted, and all of us who are disappointed must follow the lead of Bishop Lichtenberger himself, who has said: "I believe I am ready by God's grace to accept this necessity not in sorrow but in gladness of heart as His will."

Can any true Christian accept a disappointment of this kind in any other spirit than this? In the will of God is always our peace—and our happiness, ultimately.

We regret that this gracious Christian gentleman will no longer be our chief pastor and highest spokesman after the next General Convention, and we pray that a successor may be found who shares his gifts of spirit and endowment.

But we are grateful that we have had, and still have him as our spiritual leader. When he was raised to the highest office of this Church he hoped, and we all hoped, that he might be given a longer time in which to make his distinctive contribution to the life and work of the Church in our time. This was not to be. But we are persuaded that when a faithful soldier and servant of Jesus Christ finds himself suddenly cut off from opportunity to fulfill his task it is really because, in God's providence, he has already fulfilled it, even though he knows it not.

As our leader, Bishop Lichtenberger has unstintingly expended for our portion of the Church, and indeed the whole Church, all the strength of his body, mind, and spirit. His labors will not fall fruitless to the ground. Our prayer is that he may remain with us for many years in the Church militant to continue to guide and inspire us; and to him we are bold to say, on behalf of all Christian people: "Well done thus far, good and faithful servant!"

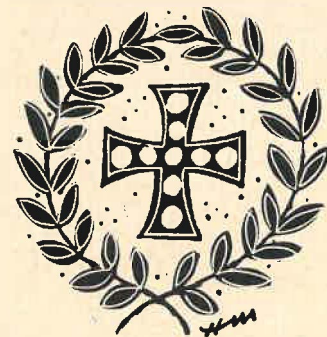
## God and Greatness

Douglas MacArthur seems to have had a natural affinity for superlatives—not the use of them but the achievement of them. He made the highest grade average ever made at West Point (a record that still stands); he was the youngest Major General in the U. S. Army; he was the first foreign governor of Japan. Now that the general is dead, those who must use words

publicly about him are again forced to superlatives, and to such old-fashioned attributes as "valiant" and "gal-lant" and "heroic."

For Douglas MacArthur was a man much more than life-size, a man who would have fit the definition of greatness in any age. Few men become legends in their own lifetimes, and of those rare ones who do, almost no others achieve the admiration and respect that General of the Army Douglas MacArthur commanded. Some thought him over-theatrical, but the fact is that he was himself the stuff of which drama is made. He was a man of an indomitable will to victory, and this will, coupled with his brilliant intellect, brought about victories that seemed impossible.

But his greatest victory was not a military one. It might be called a moral victory, and no doubt will be, but it was, in essence, truly a theological victory, in the same sense in which charity is a theological virtue. The welding of Japan into a strong nation, the winning of the love and admiration of the nation whose defeat he



had himself had so much part in, took not only a magnificent intellect, not only a strong will, not only a magnetic personality. The man who led the victory over Japan's aggression in the Pacific was a brilliant one; but the man who won the hearts of the Japanese people was a wise one. The desire to exercise his stewardship of his nation's victory in this fashion was born of a great charity; the vision to see the way to the achievement lay in a great hope; and undergirding all that he did was a great faith, which Douglas MacArthur never minded admitting.

A tall American, Douglas MacArthur made all Americans walk a little taller; an unashamed patriot, Douglas MacArthur made all Americans a little more aware of the privilege and the treasure that were theirs. A committed and articulate Churchman, Douglas MacArthur made all Christians, much more all Episcopalians, aware of the part that religion must play in every-day life, whether it be the life of a soldier and a statesman, or any of the rest of us.

All the brilliance, all the strength of will, the power of personality that in another man might lead into dangerous paths of personal power, were kept safe in this man by the God before whom (and before whom only) he knelt. Power corrupts, except when the greater power of God is allowed to guide it. Douglas MacArthur will doubtless live in history—one great military figure whose defeated enemies were among the first to hail his greatness, not with fear but with affectionate respect. Just recently, he quoted Plato: "Only the dead have seen the end of war." May he rest in peace.



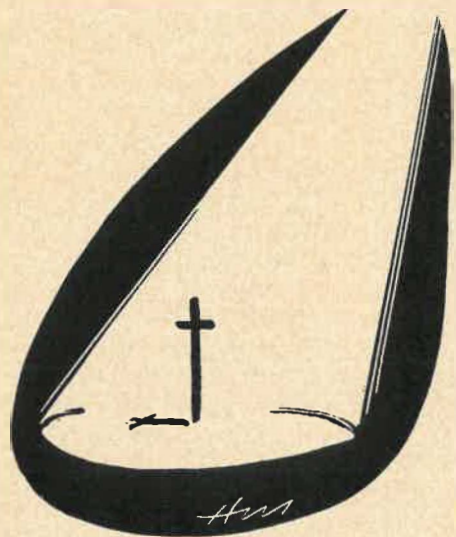
# Teen-Age Theologians

Is the United States a Christian nation? How would you answer this question in an essay?

It is the question we put to the contestants in this year's LIVING CHURCH essay contest for young people in Church schools. We leave it to the essayists to reach and to present their own conclusions, whether they agree with ours or not. We hope that all of you will read the three prize-winning essays which appear on pages 14, 15, and 16 in this issue.

A large majority of the Church boys and girls (or, to be strictly accurate, the boys and girls in Church-related schools) who submitted essays on this subject concluded that America is not a Christian nation. Their feeling generally was that one can be a Christian as an individual in this country, and that some of the basic American traditions and institutions are fruits of the Christian faith, and that America may be as nearly a Christian nation as any that has ever existed, past or present. But, as a number of them put it, a nation doesn't become Christian simply by inscribing on its coins, "In God We Trust."

When it came to finding specific documentation of their charge that this is not a Christian country, the young thinkers for the most part fell back upon the "evidence" which appears on the front page of every paper almost every day: crime, cold war, racial strife, divorces, etc. They seem to think that a Christian nation would be one in which there were no sin—a rather charmingly simple formula in principle, however difficult to put into practice. Most of these students have, in fact, equated Christianity with Christian morality



rather too simply, and we would put this on the minds of their pastors and masters as something they need to rectify.

Those of us who read the essays were deeply impressed by the evidence we found in almost every paper of a desire to avoid hypocritical nonsense and to "speak the truth in love" about our beloved nation. And we think you will rejoice with us, as you read the three prize-winning essays, in the good Christian thinking that permeates them. Ponder these quotes, considering that

these are the thoughts and words of American teenagers:

"The Christian God is more than just and powerful. He is loving, compassionate—and demanding. . . . He does not sit at such a comfortable distance as the patriotic God. He requires self-sacrifice and actions of love, even towards one's enemies" (*Leila Gill*).

"The murder of a national President was a deed of one person. The death was mourned by all. There was dignity, solemnity, and love in the Christian burial rites, and an entire nation united in prayer for the soul of the deceased and the comfort of the sorrowing. Such is Christianity" (*Jane E. McFarlan*).

"Do the 'Christians' of America strive earnestly to keep free from worldly taint or do our church bazaars, bingo games, gift shops, and resale stores betray a greater devotion to Mammon than to God?" (*Thomas R. Elliott*).

We hope that their elders are thinking as well as these juniors about Christ and America.



## INSTRUCTION

There was a stone angel  
in the door of the sacristy  
and he said to me

you

want to write  
poems that will sound like the  
Great Magnificat and shine  
like the golden cross at  
the altar of this church,  
speak

words that will shake the  
Heavens — and move the very God!

O it was a long time ago I wondered  
if there was anything I could ever do  
to stand equal with what  
I saw and heard in that place . . .

though I still smile  
at the stone angel who never moved  
from the door where I have  
come back to sit  
and listen.

E. S. FINCH





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# According to the Scriptures

## "The Land which the Lord thy God giveth thee"

by the Rev. J. R. Brown

of Nashotah House

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When God promised deliverance from Egypt, he also promised the Israelites a new homeland—"a good land, and a large, a land flowing with milk and honey" (Exod. 3:8). It was a gift of God, but it had to be fought for, and in the Book of Joshua we read how the Hebrews under Moses's successor entered the Promised Land and conquered it. In Judges there are more details of this, and of the early days of settlement before monarchy arose and Israel became a kingdom.

In addition to what we can glean from the Bible we now know from archaeological discoveries something of conditions in Canaan on the eve of the Hebrew invasion. *The Tell el-Amarna letters* found on the site of the old Egyptian city of that name in 1887 are clay tablets containing part of the diplomatic correspondence and dispatches from officials in Western Asia (then in the Egyptian sphere of influence) to the Pharaohs of the period—roughly—from 1413-1360 B.C. They contain references to Jerusalem in the form Urisalimu; its name probably means "Foundation of the god Salem," and its governor was then Abdu-Heba; this name means "servant of the goddess Heba." Canaan is revealed as a land of strongly protected city-states—"great and fortified up to heaven" is the impression they made on the Hebrews (Deut. 1:28; Num. 11:28)—governed in a somewhat feudal manner by native princes owing allegiance to Egypt. They appear to have been constantly at odds with each other. And not only with each other, for in several letters there are references to conflicts with "the Habiru." This word obviously has some connection with the word "Hebrew," and some scholars took the references to be to the invading Israelites under Joshua. (If this were the case, it would give us a 15th-century date for the Exodus.) But this seems impossible now. Since the Amarna Letters were found, references to the Habiru have turned up in many places, and from many periods, in such fashion that a simple identification of the two groups is impossible. The Habiru seem to have been not a people, but a social class—the Displaced Persons of the ancient Near East.

Then since 1929 work has been in progress on the ancient *Ugarit*—the mod-

ern Ras Shamra—on the coast of Syria opposite Cyprus. The city was destroyed about 1200 B.C. (it appears to have been occupied before 3500), and archaeologists discovered a great number of tablets written largely in a hitherto unknown script. This was speedily deciphered, and the biblical student now has for the first time a relatively clear, firsthand picture of Canaanite religion. The texts throw light on many aspects of biblical study, and not least on the Psalter; in general they reveal a highly sophisticated religion with temples and a full sacrificial system—not at all the primitive "religion" the Canaanites were once supposed to have had. They were unabashed polytheists: at the head of the gods was El, "the King," "the creator of Creatures," "the Father of men." He is, nevertheless, a somewhat shadowy figure, and a more prominent and active younger god is Baal, the god of rain and fertility to whom there are many references in the Old Testament. We hear also of El's consort Asherah, and that of Baal, Anath; of Mot, the god of the underworld; of Danel (of Ezek. 14:14 and 20); and of many others. It was a nature religion, part of a general ancient pattern geared to the rhythms of the agricultural year, having as its object the maintenance of fertility, prosperity, and a settled order, with the ruler as a sacred figure playing an important part in the ritual.

Into this land, tolerant and placid, came the Hebrews, fierce and intolerant; "Thou shalt worship the Lord thy God, and Him only shalt thou serve" (Deut. 6:13). There would be strong temptations to fuse the two religions; to regard the Lord as Baal under another name; to seek from Baal what Israel needed for her life. There is a good deal of evidence that this sometimes happened; see for instance Hosea 2, and before that we read in I Kings 18 of the crisis of Elijah's time (about 850) and of the contest on Mt. Carmel—"How long will you go limping between two different opinions? If the Lord is God, follow Him, but if Baal, then follow him." It is the God of Moses who is the Lord of Nature; He cannot be identified with any natural force, but transcends them all, using them as He wills to reveal Himself. He does more than that: He is the Living God who is active also in the movements of human history.



# Close-ups and Long Views

by Margaret Redfield

## Pink Panthers and Blue Dialogue

At first glance, *The Pink Panther* seems to have all the ingredients of a delightful comedy dish. It's about an international jewel thief, his college student nephew turned burglar, a beautiful accomplice, and assorted devotees of rascality, all trying to steal the fabulous jewel known as "the Pink Panther." But satire goes sour somewhere along the line, the bright continental hilarity burns itself out, and ultimately too many crooks spoil the froth.

The jewel thief is a suave, David Nivenish character played, coincidentally enough, by David Niven. Then there's a Middle Eastern princess, Claudia Cardinale, who owns the coveted jewel, and there's Peter Sellers as Inspector Clouseau, who is funny because he can't help being that way, in spite of a weary bedroom bit that goes on much too long, and a little bit too far. (You can figure it out by the theme song, "Meglio Stasera," which is Italian for "It Had Better Be Tonight.")

"The objective of the picture," says the studio fact sheet, earnestly, "was the creation of a film that would contain the elements of hip elegance, frantic farce, and antic slapstick. In short, a modern comedy adventure." Unfortunately, the slapstick is more frantic than antic, the farce is too forced, and, in short, it's much too long.

There is much leaping in, out of, and under beds. There is magnificent scenery (the Italian Alps, Rome, Venice, and Florence) in wide screen and Technicolor,

## ACU CYCLE OF PRAYER

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

April

19. St. Edward's, Joliet, Ill.; Trinity Church, Peru, Ind.
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, York Harbor, Maine
24. St. Paul's, Norwalk, Conn.
25. St. Mark's, Baxter Springs, Kan.; St. Matthew's, Miami, Fla.; St. Mark's, Portland, Ore.

April 19, 1964



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The Rt. Rev. Lauriston L. Scaife, D.D.,  
Chairman, Board of Trustees.

and lots of noise and confusion, climaxed  
by a mad, mad costume ball which con-  
tributes a line of dialogue that should set  
some sort of record for sheer offensive-  
ness.

And just to keep the brawl rolling,  
there is an exhausting finale—a midnight  
chase up and down the streets of I'm not  
sure what town, since the settings vary  
with such rapidity that it's hard to keep  
the geography straight. I wish I could  
remember how it all turned out.

To quote the fact sheet further, "It all  
began as a wild notion in the minds of  
writers Blake Edwards and Maurice Rich-  
lin." Ah, if only it had ended there.

### The Yum Yum Tree

*Under the Yum Yum Tree* is a college  
and bedroom farce that might have been  
funny when farce was handled with kid  
gloves rather than boxing mitts. Jack  
Lemmon, its star, has played the lecher  
in so many films that he is beginning to  
look the part, and on him it doesn't look  
good.

Come to think of it, it doesn't look  
good on anyone, and how nice if Holly-  
wood would realize it.

A few more roles like this, and Lem-  
mon may lose his appeal. He is the land-  
lord of an apartment house full of beau-



tiful girl tenants with long term leases  
and short term morals. Enter Sandra Dee,  
as the college girl determined to convince  
her conservative fiance that "character  
compatibility" is as important as that  
other kind, and that the only way to test  
their suitability is to share an apartment  
on a platonic basis.

Lemmon spends most of the picture as  
a happy peeping tomcat, peering into bed-  
room and bathroom windows, or tippy-  
toeing into the apartment with his private  
Lemmon aid to lechery, an unlimited  
supply of pass keys.

It's a lavish and colorful production,  
with some funny moments (Imogene  
Coca helps), but as is generally the case  
with celluloid vehicles that function only  
on sex cylinders, it doesn't quite make  
the grade.

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# BOOKS

## Choosing a Career

**You and Your Life Work: A Christian Choice for Youth.** By Albert Curry Winn. Science Research Associates, Inc. Student Notebook, 90 pp., \$1.25. Leader's Guide, 90 pp., \$1.50. Parents' Guide, 5 pp., 25¢.

One of the big questions in the mind of every teenager is, "What shall I do with my life?" The question is perhaps more insistent than it used to be since more possibilities are open now both to men and women, competition is keen, and preparation begins earlier.

Professor Albert Curry Winn of the Presbyterian Theological Seminary at Louisville has prepared a workbook, *You and Your Life Work*, setting this vocational question within the context of a biblical doctrine of work. In this task he has been assisted by colleagues in the NCC's Department of the Ministry.

My impression in reading this guide is that most of the teenagers I know would find it interesting if they were willing to give it a fair chance. It is full of useful information. It is written for high-school students as well as about them. The charts, written questions, sample tests, and other such devices, are good. Professor Winn makes the point in several ways that vocation for a Christian in God's created world is his response to the possibility of doing interesting and important things in that world. He is clear



about the call to Church work, within the wider context of Christian vocation. This is an honest book and it says good things about honest work and hard work. If there is a missing note it might be the opposite of Luther's remark quoted in an early chapter that "The psalm-singing monk ought not to feel that he is any more pleasing to God than the milkmaid or the carter of manure." This is of course true, but so is its opposite. All "work" is not done with hands or feet.

The author states in the concluding chapter that one's vocation under God is what he is called to be and to do right now—to be a high school student, for instance. There is a helpful appendix summarizing resources and listing names and addresses of Church bodies interested in vocation.

Along with this guide for young people Professor Winn and his collaborators have prepared a Leaders' Guide for use

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in the local church, and a brief Parents' Guide. The first parallels the youth guide, giving the leader suggestions in reading matter, discussion helps, biblical references, questions to be raised. The Parents' Guide is to inform them about the study course, the reasons for it, and to enlist their understanding and help.

The student book could be used separately but the study would be enriched by a group approach using the other two.

ROBERT N. RODENMAYER

*Fr. Rodenmayer is executive secretary of the Episcopal Church's National Council's Division of Christian Ministries.*

## God and the University

**The Age of the Scholar.** By Nathan M. Pusey. Harvard University Press. Pp. 205. \$4.50.

The explosion of knowledge in the past few decades, and the greatly enlarged role in our society now being played by learning and the learned, make this truly "the age of the scholar," Dr. Nathan Pusey maintains in *The Age of the Scholar*, a selection of 21 of his addresses as president of Harvard University.

The university of today is a fairly autonomous entity, developing its own goals and values, and composed of mature scholars (faculty) and young scholars-in-the-making (students). Its functions are



research and teaching, and each of these functions is made more effective by the presence of the other.

Of special interest to LIVING CHURCH readers are Dr. Pusey's thoughts on the place of religion in the university. Churches founded a good share of America's colleges. Where such institutions have remained "denominational colleges," their educational effectiveness often has been vitiated by a tendency to seek to confine knowledge within certain prescribed limits, and by lack of that interplay of ideas and convictions which make for fruitful educational experience.

## THE 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 emergencies.

April

19. Fort Hall, East Africa
20. Fredericton, Canada
21. Fukien, China
22. Gambia & Rio Pongas
23. George, South Africa
24. Georgia, U.S.A.
25. Gibraltar, Europe

And yet Dr. Pusey believes that to the generally recognized functions of teaching, research, and discovery and nurture of talent, the university should add the further goal of fostering commitment, "for trust we must, in someone or something . . . The final answer must, we hope, be God."

In short, the American educational enterprise is one to which the Church must speak with clarity and relevance—especially of the great theological insights—but a situation which the Church must not seek to limit or control. As an institution, the Church can err just as easily as the state often has, if it seeks to limit, confine, or regiment the pursuit of truth.

It is very significant when the president of what is generally considered to be America's greatest university (who happens also to be a Churchman) speaks so clearly on the major issues of learning, living, and faith.

REAMER KLINE, D.D.

*The Rev. Dr. Kline is president of Bard College.*

## The Political Vocation

**Christianity and Revolution: The Lesson of Cuba.** By Leslie Dewart. Herder & Herder. Pp. 320. \$5.50.

Leslie Dewart, associate professor of philosophy at St. Michael's College, was born in Spain, received his primary and secondary education in Cuba, emigrated to Canada, and received his doctorate from the University of Toronto. Probably only such a background could have prepared him to write *Christianity and Revolution*, a well documented book.

Almost unbelievably, in 316 pages, he:

- (1) explains and documents the Cuban revolution's turn to Communism;
- (2) indicts his own Roman Catholic Church, the only strong representative of Christianity in Cuba, for failing to subordinate doctrinaire anti-Communism to the demands of history;
- (3) analyzes succinctly the basis of U. S. foreign policy;
- (4) points to new avenues for U. S. relation to all nations in revolution and to Cuba in particular;
- (5) proposes a new understanding of the political vocation of Christianity in the modern world.

Dr. Dewart shows how the Cuban revolution gradually defined itself in response to the demands and attacks made on it by the U. S. and the Roman Catholic Church. He shows how the Church in Cuba bound the Christian faith to anti-Communism and finally to U. S. foreign policy. The result was that dialogue between Church and revolution ceased. This left the Church unable to fulfill its vocation of pursuing social and political justice within the context of the revolution.

The author sees the Church's relation to the state in the context of its relation



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to the world. He suggests that a responsible understanding of the Church's role arises out of recognition that the Church exists in God's world charged with the task of reorienting human history. Background for this thought is his understanding that "We do not want the world to embrace the Church; we want the Church to embrace the world." The world in our day includes the radical changes that issue from revolutions.

MILTON R. LEROY

*The reviewer, professor of Christian education and chaplain at St. Margaret's House, spent 11 years of his priesthood in Cuba, including a year (1960-61) as dean of Holy Trinity Cathedral, Havana. He has also served as National Council's executive secretary of Overseas Christian Education.*

### Broad Coverage to a Career

**Minister, Man-in-the-Middle.** By John B. Coburn. Macmillan. Pp. 224. \$3.95.

The dean of the Episcopal Theological School in Cambridge, Mass., John B. Coburn, has written a fine primer on the Christian ministry in the series of Macmillan Career books. Any person wanting to know what the ministry is all about (and this regardless of denominational ties) will find *Minister, Man-in-the-Middle* giving broad coverage to the career.

The book blocks out in orderly fashion the purpose of the ministry, qualifications for it, training, opportunities in the varied ministries, burdens of the profession, and the joys which can be found by the man-in-the-middle serving God and man.

The author is eminently qualified to write such a career book. He has been a teacher, a chaplain in the armed forces, a college chaplain, parish priest, dean of a cathedral, and is now an administrator. He has personally covered the fields of the ministry, and has been the man-in-the-middle in a wide variety of situations.

I had hoped to find more "fire" in his setting out the career of the minister. Having worked with the author at conferences, I know he has it in his own life and experience, but the book covers this up in its "balance." Dean Coburn says that one of the problems of coming to life decisions today is the increasing emphasis on self-analysis. True. However, in stating the qualifications for the ministry, he outlines several tests; how do you test for the "fire" in heart and soul? Dean Coburn writes that the minister "should sit loose on the things of the world," but I did not sense in the book that debonair relationship of a son to a loving Father.

The seminary should be a "training ground" as well as a "free" graduate level institution of learning. Many who go to try their "vocation" need to be trained in the faith and not set completely free to find their own way.

John Coburn writes clearly and well.

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I recommend the book to those who have some inkling or itch for the ministry, and also for those who, like myself, having been ministering for 25 years, need to do some reviewing and to continue learning to be better men-in-the-middle.

ROBERT L. CURRY, D.D.

*The reviewer is headmaster of Lenox (Mass.) School.*

## Ready or Not

**Preparing for Holy Communion.** By H. Bernard Tower. Mowbray. Pp. 296. 21s net. Approximate U. S. price, \$2.94.

In *Preparing for Holy Communion* the Rev. H. Bernard Tower provides a method of preparation based on the Collect, Epistle, and Gospel for Sundays or red-letter days in the English Prayer Book. The outline remains the same, but one lesson for meditation is drawn from the propers and is accompanied by prayers and questions for self-examination, of which some are appropriate, some standard, and some arranged according to an independent scheme of taking the Commandments in turn. Also provided are prayers for immediately before and after the service.

A work of this kind will inevitably fail to please everyone, and there are points which could be altered. Thus, the invariable part of the prayer before the service might have been changed, say, once a month, so as to emphasize some other aspect of the Eucharist (here it is always the fellowship which is stressed); the questions from the Commandments might have been made appropriate to the Lesson for the day, at any rate in the case of the saints' days; and since this is an English book the hymn references are from English hymnals, which may not be very helpful to American readers.

But it would be unfair to criticize too much details which other people will approve, and it is certain that anyone who takes the trouble to use this book regularly and conscientiously will be far better prepared for Holy Communion than is usually the case.

A BENEDICTINE

## Booknote

Fifty-one of the major addresses made by bishops at the Second Vatican Council's second session last year have been published in a 288-page paperback book by the Paulist Press. Entitled **Council Speeches of Vatican II**, the book was edited by Fr. Hans Küng, author of *The Council, Reform and Reunion*; Fr. Yvres Congar, author of *Lay People in the Church*; and Fr. Daniel O'Hanlon, theology professor at Alma College, Los Gatos, Calif., and an associate editor of *America*, national Roman Catholic weekly. [RNS]

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### 3rd PRIZE ESSAY

Continued from page 16

those who have had similar compassion for their fellow man. "Blessed are the pure in heart: for they shall see God." It is only by keeping his soul free from the taints of the world and its sin that a man is able to fully comprehend God. "Blessed are the peacemakers: for they shall be called the children of God." Those whose lives are spent trying to persuade others to be peaceful are looked upon by God as his most dutiful offspring. "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." Though a man may receive the scorn and abuse of the world because he follows the path of right and of God, he will be counted at the head of the true children of God, and he will be in illustrious company, for all the faithful servants of the Lord have been so abused.

The followers of a religion based on these very important teachings would thus strive to be humble in the realization that they possess human faults, and would grieve inwardly at the wretched condition and nature of man; they would strive to be gentle and peaceful toward all men, hoping and praying fervently for the reign of justice on earth. They would show true compassion and charity for all men; they would keep themselves aloof from debasing contact with the world but involve themselves in efforts to insure peace among men; they would not shun but welcome abuse incurred because of the practice of these beliefs and would not sacrifice their integrity by yielding to the demands of the multitude.

If the United States were to be considered a Christian nation the majority of its people would have to embrace these convictions wholeheartedly. It is for this reason that church attendance figures have no particular validity in a discussion of this sort; "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

Do the majority of Americans pay more than lip service to these ideals? Are we those who are blessed for our humility of spirit or are we those who humbly "acknowledge and bewail our manifold sins and wickedness" but can still proudly beseech God to crown our country's good with brotherhood? Do we mourn sufficiently because of man's basic shortcomings or do our own overabundant material goods convince us that all is well, that we have no reason to be sorry? Is America really a peace-loving nation or do its citizens still carry within them

the blood-lust of the savage hidden under a veneer of civilization? Is the recent *New Yorker* cartoon depicting a fierce old gentleman declaring to his wife "And I say that the meek shall not inherit the earth" merely a humorous drawing or is it a representation of our true feelings?

Do we truly yearn to see justice prevail or do our sentiments lie with those who praised Lee Harvey Oswald's murder as a "time-saver." Are these the people of the United States? Are we willing to extend the hand of true charity even to the extent of granting basic human rights or do we more easily curse the scandal of welfare and invent neat theories and arguments to persuade ourselves that the Negro is happy and well-off? Do the "Christians" of America strive earnestly to keep free from worldly taint or do our church bazaars, bingo games, gift shops, and resale stores betray a greater devotion to Mammon than to God? Do our socially acceptable peace movements and Ban-the-Bomb groups outweigh the fact that this is a country in which respected statesmen urge war in order to save our prestige? Are the American people willing to stand up to the taunts of their neighbors because of their beliefs or are they too willing to stay in the mob hurling curses at Negro children seeking education in New Orleans and at white men who dare to approve or merely condone this? Which set of answers, the former or the latter, describes the United States? It is to our lasting and burning shame that it is the latter. Therefore, since we do not follow in our hearts the teachings of Christ, we cannot be called Christians and our country cannot be called a Christian nation.

But not only is a particular nation, the United States, barred from being a Christian nation by a particular set of attitudes but, almost by definition, no nation can be truly Christian in character and exist for any length of time. A nation is a temporal institution; Christianity is spiritual. A nation must make war and kill in order to survive; Christianity must be peaceful and gentle in order to remain truly Christian. (Switzerland and some of the other neutrals seem to contradict the first statement, but the time has been when even Switzerland has had to fight and, unless man changes radically, that time will probably come again.) A nation must commit itself to its own preservation and expansion; Christianity must seek to loose itself in the love and service of God. A nation must not only render its greatest gifts to Caesar but it must play Caesar to its people; Christianity must render its greatest gifts to God. Thus a nation, a "body of people united under a single government" must have goals completely different from those of Christianity, the "religion based on the teachings of Christ" and therefore the United States is non-Christian not only because of its character but because of what it is, a nation.

94th



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## EDUCATION NEWS

Continued from page 13

retired as the organization's executive officer. The election took place in March during the foundation's annual meeting in Hartford, Conn.

Composed of representatives from eight Episcopal-oriented colleges, the foundation has been formed to promote and strengthen programs of higher education at the member institutions. In addition to Kenyon and Trinity, Hobart, Bard, St. Augustine's, St. Paul's, and Shimer colleges, and the University of the South are members.

Two other Kenyon administrators were appointed to serve on commissions dealing with fund raising and promotion. They are William H. Thomas, Jr., vice-president for development, and Peter G. Edwards, director, office of public relations.

### TEXAS

#### Little Red Schoolhouse

At St. Paul's School, Orange, Texas, there has been an experimental return to "little-red-schoolhouse" teaching in an ungraded class which includes boys and girls who would normally be in fourth, fifth, and sixth grades.

The multi-grade at St. Paul's was started for utilitarian reasons. The school, before the introduction of the ungraded class, went only through the third grade. There was a demand for a fourth grade but it was not enough to make it financially feasible. About this time the rector of the church and principal of the school, the Rev. Roger P. Rishel, heard of areas in Wisconsin, New York, and California where the ungraded public schools were



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the rule, not the exception. He presented the idea to the school board with the result that not just the fourth grade was added but the fifth and sixth as well. Response to the plan was excellent, though parents did not fully realize what was happening.

The multi-grade system at St. Paul's is not operated in the true multi-grade sense. Pupils are in one room, seated according to grades, given report cards, and promoted. In actual teaching many subjects are combined and taught at one time. The present multi-grade teacher, Mrs. John R. Taylor, of Marlin, Texas, says:

"We think the system we use has great merit. We have observed an improvement in growth-learning. It is recognized that all children have individual abilities; the advanced ones are challenged by association with the advanced grade, and for the less gifted there is time for further teaching when necessary. Supervision is given for new assignments. In the multi-grade plan, the machinery is flexible for the teacher to adjust the schedule to meet the needs."

#### ST. JOHN'S

### Invitation Accepted

St. John's Military School, Salina, Kan., has accepted an invitation from Colorado State University, Fort Collins, Colo., to conduct a secondary-level summer session at the university from June 15th to August 7th.

Colorado State's president, Dr. William E. Morgan, has assured the Rev. Colonel Remy L. Clem, St. John's rector and superintendent, that all the facilities of the university will be available to students attending these sessions. Students will live in the college dormitories, use college classrooms, have access to the library, student center, chapel, swimming pool and other university facilities. The ses-

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sions will coincide with the regular summer-school schedule for college and graduate students.

Enrollment for the secondary-school pupils is limited to 25 boys, for whom courses will be offered in English, mathematics, biology, and the social sciences. Students may earn 1½ Carnegie units of credit for successful completion of work under this program.

Lt. Colonel R. L. Guernsey, M.Sc., a teacher at St. John's Military School since 1946, has been named director of the summer school, and will head a six-man faculty. It will be a non-military program. Emphasis will be on academic subjects either for make-up or advanced study. Tuition for the 8 weeks session will be \$650. This includes room and board. Incidentals for laundry, books, supplies will be extra, but should not exceed \$150.

The proximity of Fort Collins to Denver, Colorado Springs, Cheyenne, and the Roosevelt National Forest makes possible the planning of trips to see notable events and attractions offered by these places. Visits are planned to the Frontier Days celebration in Cheyenne, and to the U. S. Air Force Academy, and some time will be spent at C.S.U.'s Camp Pingree in the Rocky Mountains.

Information may be obtained by writing to St. John's Military School, Salina, Kan.

#### CONFERENCES

### The Changing Role

"The Changing Role of Men and Women in the Christian Mission Today" is the theme for the 1964 Hood Conference, scheduled for June 14th-20th, at Hood College, Frederick, Md.

Dr. Cynthia Wedel, assistant general secretary of the National Council of Churches and past president of the United Church Women, will be the conference leader. Bishop Marmion of Kentucky will serve as chaplain.

The Rev. William Sydnor, rector of Christ Church in Alexandria, Va., and dean of the conference, says of the theme: "In a time of universal suffrage, of widespread co-educational higher education, of secular awareness of women's ability

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Inquiries should be addressed to the Hood Conference, Province of Washington, 1655 Foxhall Road, N.W., Washington, D. C. 20007.

**The Teaching Christian**

The annual conference in theology for college faculty will be held again at Trinity College, Hartford, Conn., from June 18th to 24th. The conference, sponsored by the three eastern seaboard provinces and the National Council, attempts to aid academic personnel by presenting short courses in theology designed to stimulate inquiry into the Christian implications of college teaching.

This year, conference leaders will include Dr. J. V. Langmead Casserley, professor of apologetics at Seabury-Western Theological Seminary, Evanston, Ill.; Dr. Harvey H. Guthrie, Jr., associate professor of Old Testament at Episcopal Theological School, Cambridge, Mass.; and Dr. John E. Smith, professor of philosophy at Yale University. Each will give six lectures and will be available for discussion.

The fee for the conference is \$35 and further information and registration material is available from the secretary of the conference, the Rev. Eugene A. Monick, Jr., Province II, College Work Office, Episcopal Church Center, Room 920, 815 Second Ave., New York, N. Y. 10017.



A senior at St. Andrew's Priory, Honolulu, Hawaii, entertains at a class Christmas party with a Japanese dance.

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## AROUND THE SCHOOLS

The annual Valley Forge Youth Conference will be held June 14th to 20th at the Valley Forge Military Academy, Wayne, Pa. The conference, which attracts 200 teenagers annually, is directed by the Rev. Wilfred F. Penny, rector of St. James' Church, Prospect Park, Pa. Correspondence about the conference should be addressed to Miss Caroline Irwin at the Church of the Good Shepherd, Rosemont, Pa.

Ground was broken on March 17th for a new dormitory at St. Mary's School, Sewanee, Tenn. Plans call for 34 students' rooms, a large recreation room, a game room, and a reception room for parents and friends. The building is scheduled to be completed by October 5th. After students are settled in the new dormitory, the school plans to open a guest house.

The theme of the 16th annual Institute of Liturgical Studies, held on the Valparaiso University campus, February 4th to 6th, was "Liturgy and Renewal." Featured speaker was the Rev. Massey Shepherd, Jr., Ph.D., professor of liturgics at the Church Divinity School of the Pacific, Berkeley, Calif., who spoke on "Liturgy and Renewal."

Hobart College's new gymnasium, soon to be constructed, will be named for its chief donor, Mr. Robert A. Bristol, a Rochester shoe manufacturer. Mr. Bristol's gift of \$250,000 two years ago moved Hobart and William Smith Colleges into the third phase of a capital gifts campaign. The gymnasium, which college authorities say they have looked forward to for 30 years, will include a swimming pool and will bring the college basketball team back to campus for home games. It will contain a 1,450-seat basketball court. In case of inclement weather, the structure will be able to house convocations and commencement exercises; the seating capacity can be extended to accommodate 3,000. In addition, the building will contain an alumni room, which was made possible by a special gift from Mr. Bristol.

St. John Baptist School, Mendham, N. J., was received into the Cum Laude Society in March at a ceremony in the school auditorium. Mr. Frank Miller, headmaster of the Hackley School, Tarrytown, N. Y., and regent of the third district, presented the charter to the Sister Superior, Sister Mary Barbara.

The school at Mendham also announced that it has accepted two girls from Viet-

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Seminar on the lawn.

nam pending their exit visas. The girls, whose father is a bank employee in Saigon, are in 9th and 10th grades, and have been going to an American school in Saigon. Because of their school records and high recommendations, St. John Baptist School has granted full scholarships for one year, beginning next fall.

Construction is planned to start this spring on a \$300,000 gymnasium at St. Andrew's School, St. Andrews, Tenn. This is the second major unit to be built in the long-range development program of the school. The gym, of brick outer construction, will contain a basketball court with seats for 800, a wrestling gym, exercise room, visual aid room, offices, and locker and shower rooms for visiting and home teams. It is scheduled to be completed in time for use in the 1964-65 winter sports season.

Saint Paul's School, Walla Walla, Wash., will have a new headmistress beginning July 1st. Miss Catherine O. Coleman, currently headmistress of the Hannah More Academy, Reisterstown, Md., will succeed Miss Hedwig Zorb. Miss Zorb will join the staff of St. Hilda's and St. Hugh's School in New York City.

## 1st PRIZE ESSAY

Continued from page 15

race. Where there is one group force, inevitably there is an opposing one. A news headline August 1st proclaims: "Peaceful Negro March on Washington — Dignified Step toward Racial Tolerance"; yet, August 2d: "Bomb in Negro Church Kills Four." One week's headline reflects America's forces of brotherhood in "Kennedy's Peace Corps Growing Rapidly," and the next screams out its forces of unbridled hatred in "President Kennedy Assassinated." If newspaper headlines are acceptable indications of the American way of life in action, clearly that way is not Christian.

Perhaps the ideals voiced by our forefathers best speak for the entire nation today and are most representative of American sentiment. There can be few citizens of this land of purple mountains, fruited plains, and amber waves of grain who do not feel a touch of pride in acknowledging themselves part of "one nation under God." There is a God in American ideals. "God shed His grace on" our land "from sea to shining sea." The rights protected by the Constitution were "endowed by our Creator," which is why they are inalienable. Our cause is just, declares our national anthem: "And this be our motto—'In God is our trust!'" But who is our God, and what is our cause?

Our cause is liberty. Faith in liberty is the rock upon which America has been built; consequently, if there is any national religion, it is patriotism. The God of our nation is the "Author of Liberty," the giver and protector of rights, the God of might and power. He is the God who must reserve strength for Americans until we need more than our own. He is the God whom America remembered to include in its Pledge of Allegiance 64 years after its institution. He is the God of power, and this is what America trusts Him for. Our cause may be just, but it is not Christian.

The Christian God is more than just and powerful. He is loving, compassionate—and demanding. He requires faith in Jesus as His Son, sent into the world "that all that believe in him should not perish but have everlasting life."<sup>3</sup> He does not sit at such a comfortable distance as the patriotic God. He requires self-sacrifice and actions of love, even towards one's enemies. A nation cannot fulfill these requirements unless it is united as one body for the Christian cause. America is not. Only the Christian Church within America can hope to unite and achieve the true Christian way of life; for it is the Church which rests on the rock of faith, and not the United States of America.

<sup>3</sup> John 3:16, King James Version of the Holy Bible.



## COLLEGE

Continued from page 17

student but as a person. A fine boy is sometimes permanently handicapped and fails to make his unique contribution to life because tests and the importance we place upon them have given him a distorted conception of himself. Mass tests can be useful provided we are conscious of their limitations; but over-much emphasis on them has frequently negated their value and even made them harmful.

As evil as the emphasis on tests and testing is the emphasis on admission to prestige colleges. Such colleges are wonderful, but so are a hundred and one other colleges—and for a particular boy may be more wonderful. There is not one good college for a boy but many good ones. Fine as certain colleges may be, they are not fine for all boys. And I know that more important than the quality of a college is the keenness of the desire, the willingness to struggle, and the openness of mind with which a student goes to college. A good education—the knowledge of goodness, the knowledge of God himself—comes from a desire to know and a willingness to work rather than from any environment, however good. A discerning man, a psalmist, put it this way: "Whither shall I go from Thy Spirit? or whither shall I flee from Thy presence? If I climb up into Heaven, Thou art there; If I go down to Hell, Thou art there also." A good education, even as God Himself, is found anywhere by him who seeks.

And I cannot help adding that some of the prestige colleges are not what they seem and will, I believe, be superseded tomorrow by colleges that are without prestige today. Past success and present reputation are sometimes handicaps to the future of institutions enjoying them. There is an understandable tendency to live on the past and a consequent failure to keep abreast of the rapidly changing present. On the other hand, many colleges presently lacking prestige have a lusty vigor and a willingness to change that win respect from those with eyes to see, and will win respect from all in the future. No, a prestige college is not necessarily a good college. And good or bad, it is not always the right college for a particular boy.

But enough of this. College admission with all its pressures is with us. There are great pressures today and there will be more tomorrow. But pressures in themselves are not bad: we grow strong under pressure. What we need to do is to learn to bear pressures that are wise and right and those that are unavoidable. But most important, we need to have a clear understanding of what we are trying to do for our boys. A Teacher who has much influence on young people put it this way: "Seek ye first the Kingdom of God and all things shall be added unto you."

## COULD YOU WEAR IT?



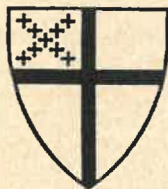
Perhaps you've considered what it would be like to wear this collar. Most young men think of it at some point. And some decide it will fit.

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Episcopal Theological Seminary of the Southwest,

Austin, Texas

The General Theological Seminary,  
New York, New York

Nashotah House, Nashotah, Wisconsin

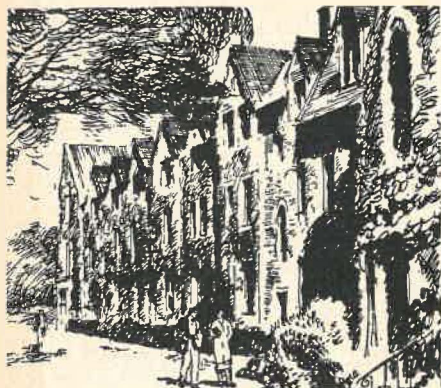
School of Theology of the University  
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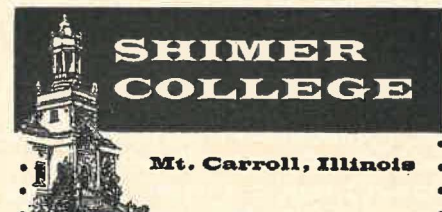
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**LETTERS**

*Continued from page 3*

for having suffered through it once I haven't been able to bring myself to play it again.

Wouldn't it have been possible for Fr. Mitchell to have written out his explanation instead of using record space for this purpose? We, the purchasers, paid for music.

ELIZABETH EVANS  
Social Worker

Sparks, Md.

**Victim of Compulsion**

I would like to disagree with your editorial position in the issue of March 15th, that the compulsory worship of the service academies is likely to be harmful to the spiritual welfare of the cadets. In theory you are quite correct in your contention that involuntary worship is undesirable and that ideal worship must be of the voluntary nature. However, you seem to be dealing more with stereotype figures than with real persons in your editorial.

You say the "exposure" of the cadets to the Christian religion should be through the classroom rather than the chapel. I do not believe it is possible to "expose" a cadet, or anyone else for that matter, to the Christian religion solely through the classroom and apart from the experience of Christian worship.

Furthermore, the essential justification for the present system of required chapel might be that the young cadets are not yet full grown adults, though, of course, they would resist such an idea. It is most unsophisticated to say so, but we in our society are too prone today to grant our youngsters of collegiate age more freedom than that

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point that this material is deficient, however. This curriculum also says something alarming about the sociological orientation of the Department of Christian Education. For the vacation guides presuppose the sort of learning situation which can be found only in the well-staffed and affluent type of suburban parish, with which our Church is too often identified. It calls for resources and equipment, including an abundance of semi-leisure-class women with station wagons, which is not to be found elsewhere. The experiences and interests which are supposed to be found in the children also are common only to this sociological structure. (The emphasis placed on puppets, without any real Christian purpose put into the puppet activity, reminds one that the Junior League has long had a special devotion to puppets!)

Parishes of this type often have many able women around who can devote time and talent to a nursery or play school program, and who also feel that they should be making a constructive contribution to their group, but who are not necessarily interested in a real confrontation with Christ and His claims. They need not be alarmed, for they will not find this program either embarrassing or upsetting.

I have had enough experience with vacation schools to know that they can be valuable both for the Christian education of the parish children and also for mission outreach. But suppose that the Presbyterian church across the way advertises its vacation Bible school as an opportunity to learn



more about Jesus Christ, whereas I invite children "to explore and discover the world of the out-of-doors in order that they may come to an interdependent relationship with it." Where do you think the unchurched children will be found? This is not to begrudge the Presbyterian mission effort, but is only to say that we should be doing our part, too, in bringing Christ to the nations, including the nations next door and down the street.

I am not suggesting that a vacation school of the sort envisioned by Mrs. Thornton is worthless; I only question whether this is a real Church school, and whether this is making the best use of the time at hand for genuine Christian education. And I am hoping that our Department of Christian Education will soon submit material which is distinctly Christian, useable in all parishes, and missionary-oriented. Vacation Church school is important, and we need to begin doing our best, not our worst, in this strategic area.

(Rev.) NEIL R. JORDAHL  
St. Stephen's Church

Hoyt Lakes, Minn.

April 19, 1964

# PEOPLE and places

## Appointments Accepted

The Rev. William M. Burnett, former curate of the Church of the Ascension, Seattle, is missionary vicar of St. John's, Kirkland, Wash. Address: Box 514, Kirkland, Wash. 98033.

The Rev. James H. George, former vicar of St. John's, Clearwater, S. C., is vicar of St. Matthew's, Spartanburg, and Calvary, Glenn Springs, S. C. Address: c/o St. Matthew's, Greenville Hwy., Spartanburg, S. C.

The Rev. William H. Jones, former rector of St. John's, West Point, and Immanuel Chapel, St. Stephen's Parish, King and Queen County, Va., is in charge of the division of chaplaincy services, department of Christian social relations, diocese of Ohio. His work is developing a ministry to health and welfare in the Toledo area. Address: office, Trinity Church, Adams and St. Clair Sts., Toledo 436004; residence, 5934 Vistamar Rd., Toledo, Ohio 43611.

The Rev. William F. Kirkpatrick, formerly of Christ Church, Pittsford, N. Y., is at St. Mark's, Penn Yan, N. Y. Address: 109 Chapel St., Penn Yan, N. Y. 14527.

The Rev. Edward L. Lee, Jr., former curate of the Church of the Holy Trinity, Rittenhouse Sq., Philadelphia, is the first full-time Episcopal chaplain, Temple University. Address: 135 S. 17th St., Philadelphia 3, Pa.

The Rev. Phillip J. Lewis, former rector of Christ Church, Albert Lea, Minn., is rector of Grace Church, Jamaica, Long Island 22. Address: 82-06 - 172 St., Jamaica, L. I., N. Y. 11432.

The Rev. Cecil Marshall, former rector of Emmanuel Church, Memphis, Tenn., is vicar of St. Mark's, Birmingham, Ala. Address: 228 Dennison Ave. S.W., Birmingham, Ala. 35211.

The Rev. Isaac F. Mason, is vicar of the new mission, St. Jude's, Kingfisher, Okla. He is still rector of Trinity Church, Guthrie, Okla. St. Jude's was established in 1963.

The Rev. Thomas A. Roberts, rector of Christ Church, Greenville, S. C., will become rector of Christ Church, Lexington, Ky., June 1. Address will be: c/o the church, Market and Church Sts.

The Rev. Richard H. Rogers, formerly of Zion Church, Wappingers Falls, N. Y., is at St. Paul's and Trinity Parish, Tivoli, N. Y. 12583. Address: Box 151.

The Rev. Benjamin Bosworth Smith will resign as rector of St. Andrew's, Mobile, Ala., on May 15. On August 15 he will become Episcopal chaplain to the University of Alabama Medical Center, Birmingham. Address: 521 20th St., Birmingham, Ala. 35203. He will be studying at the University of the South, Sewanee, Tenn., during the summer months.

The Rev. Jess H. Stribling, Jr., former assistant at the Church of the Epiphany, Washington, D. C., is rector of the Church of the Ascension, Silver Spring, Md. Address: 634 Silver Spring Rd., Silver Spring, Md. 20910.

The Rev. Ronald L. Swanson, former vicar of Epiphany Mission, Corcoran, Calif., is assistant to the bishop, diocese of San Joaquin. Address: 500 W. Alpine Ave., Stockton, Calif.

## Ordinations

### Priests

Alabama—On March 18, by Bishop Carpenter, The Rev. Charles Hurt Murphy, Jr., in St. Stephen's, Brewton, where he continues as vicar. He is vicar also of St. Mary's, Andalusia. Address: 1606 Bonita Dr., Brewton, Ala. 36426.

Connecticut—On March 21, by Bishop Hutchens, Suffragan, the Rev. Edward Cole Coolidge in St. Paul's, New Haven, where he continues as curate. Address: c/o St. Paul's, Chapel and Olive Sts., New Haven, Conn. On March 21, by Bishop Esquirol, Suffragan, the Rev. Lincoln Mason Knox, in Grace Church, Yantic, where he will continue as vicar. Address: c/o Grace Church, Yantic. On March 21, by Bishop Gray, the Rev. William



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Dallas—On March 21, by Bishop McCrea, Suffragan, the Rev. John Webster Darden, who is vicar of Holy Cross, Burleson. Address: 500 S.W. Johnson Ave., Burleson, Texas 76208; the Rev. George Clayton Kershaw II, vicar of St. Mary's Church, Mesquite, and of St. Timothy's, Seagoville. Address: 1916 Spieberry Lane, Mesquite, Texas; the Rev. Thomas Allen Neyland, missionary curate, St. Michael and All Angels, Dallas, and St. Martin's, Lancaster. Address: 708 Westridge, Lancaster, Texas; the Rev. Gregory F. Perrin, missionary curate, St. James, Texarkana, and All Saints', Atlanta. Address: Box 1125, Texarkana, Texas; the Rev. Elton Dennis Smart, vicar of St. Paul's, Waxahachie, and St. Thomas', Ennis. Address: Box 462, Waxahachie, Texas.

Michigan—On March 14, by Bishop Crowley, the Rev. Charles W. McMahon, Jr., in St. Francis' Church, Grayling, where he will continue as vicar. He is vicar also of St. Elizabeth's, Higgins Lake. Address: 1425 Michigan, Rt. 1, Grayling, Mich.

Southern Ohio—On February 22, by Bishop Blanchard for Bishop Emrich of Michigan, the Rev. Donald W. Menzi, assistant at Calvary Church, and graduate student at Hebrew Union College, Cincinnati. Address: c/o Calvary Church, 3778 Clifton Ave., Cincinnati, Ohio.

### Deacons

Lexington—On March 16, by Bishop Moody, William Parker Burns, who is deacon in charge of Christ Church, Harlan, Ky. The Rev. Mr. Burns was a minister of the Presbyterian Church before becoming a deacon. Address: Box 858, Harlan, Ky.

Southern Ohio—On March 1, by Bishop Blanchard, Jerome Baldwin, the assistant protestant chaplain at Ohio State Penitentiary, Columbus, Ohio. Mr. Baldwin will continue working at the penitentiary, where he may be addressed.

### Perpetual Deacons

Michigan—On March 21, Arthur Leonard Dixon, in St. Andrew's Church, Clawson, where he is assistant to the rector. Address: 420 Chippewa, Clawson, Mich.

### Births

The Rev. James M. Gibbs and Mrs. Gibbs of St. Catherine's Church, New Brancepeth, Durham, England, announce the birth of their third child and second son, Thomas Wayne, on November 22.

The Rev. Edsel L. Keith and Mrs. Keith of St. Thomas' Church, Huntsville, Ala., announce the birth of their fourth child, a son, Bradley Thomas, on February 26.

The Rev. Donald Wilson and Mrs. Wilson of the Church of the Redeemer, Flandreau, S. D., announce the birth of a son, David Lee, on January 30.

### Armed Forces

Chaplain, Lt. Col. Robert K. Gumm, 50th T.F.W., APO 109, New York, N. Y. After July 1, 354th Combat Support Group, Myrtle Beach A.F.B., S. C.

### Resignations

The resignation for reasons of health of the Rev. Sidney Wilmot Goldsmith, Jr., A.B., B.D., D.D., L.H.D., rector and headmaster of Shattuck School, is effective at the end of the present school year in June. He may be addressed through the school in Faribault, Minn.

The Rev. Julian Clyde Perry has retired from the active ministry. He has been vicar of St. Mark's, Birmingham, for the past 24 years. Address: 228 Dennison Ave. S.W., Birmingham, Ala. 35211.

### Degrees

The Rev. Josiah Ogden Hoffman, Jr., executive director, department of Christian education, diocese of Los Angeles, has completed work for the Ph.D. degree from the graduate school of religion, University of Southern California. Dissertation: "A William Temple Word-Book: A Comprehensive Philosophical and Theological Index to His Major Published Writings."

### Lay Appointments

Mr. Halley Gates is the lay vicar of St. George's Church, Redfield, S. D.



## New Addresses

The Rev. Bernard F. Costello, 147-66 Village Rd., Jamaica, N. Y. 11435.

The Rev. Kenneth Gordon Davis, after June 1, 120 N. Military Ave., Dearborn 7, Mich.

The Rev. George H. Dawson; 413 MacAdams Place, Alexandria, Va. 22308.

The Rev. John M. Geene, Jr., 175 Union Ave., 202C, Rutherford, N. J.

The Rev. James H. Hall, 444 S. 5th West, Missoula, Mont. 59801.

The Rev. Alan E. Holt, Jr., 1021 Rambler Ave., Pottstown, Pa.

The Rev. Eric W. Jackson, 34 Forbes Ave., San Rafael, Calif.

The Rev. Vern Jones, who is completing a sabbatical leave under the James Mills Fellowship, will return to his work in the diocese of Oklahoma on June 1. He is vicar of the following Oklahoma missions: St. John's, Woodward; Family of the Good Shepherd, Fort Supply; King Charles the Martyr, Buffalo; Whirlwind Mission of the Holy Family, Watonga. Address after June 1: Box 212, Woodward, Okla.

The Rev. Mitchell M. Keppler, 2002 Forest Oaks, Houston, Texas 77017.

The Rev. R. R. Kimsey, 1336 Glacier, Redmond, Ore.

The Rev. James R. Leo, 23 Bonnett Ave., Larchmont, N. Y.

The Rev. George Marshall, Fox Croft School, Middleburg, Va.

The Rev. Henry L. H. Myers, School of Theology, University of the South, Sewanee, Tenn. 37875.

The Rev. John J. Reinheimer, One Teft Ave., Clifton Springs, N. Y. 14432.

The Rev. John W. Thomas, 106 Pinecrest Dr., Sanford, Fla.

The Rev. Frederick J. Vincent, Apt. 1C, 21 Davenport Ave., New Rochelle, N. Y.

The Rev. Harry V. Wappler, 1516 Central St., FF-2, Evanston, Ill.

The Rt. Rev. Lewis Bliss Whittemore, Vineyard Haven, Mass.

## Laymen

Mr. Jack Parsons will assume the newly created position of executive assistant to the Bishop of Alabama on May 1. He has held a number of government posts with the state of Alabama. Address: c/o Carpenter House, 521 20th St., N., Birmingham 3, Ala.

Mr. John Vornholt of Norman, Okla., served St. Jude's mission, Kingfisher, this past year as lay vicar. He is a contributor to THE LIVING CHURCH and a postulant for Holy Orders.

## DEATHS

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

The Rev. Canon Early W. Poindexter, Jr., retired priest of the diocese of Missouri, died March 28th, in St. Louis.

Canon Poindexter was born in Topeka, Kan., in 1894. He studied at the University of Kansas and the University of Wisconsin, and received the B.A. degree from the University of the South in 1925, and the B.D. degree in 1927 from St. Luke's Seminary of the University of the South. He was ordained to the priesthood in 1926, and served as curate at Grace Cathedral, Topeka, Kan., from 1926 to 1928. He was rector of Trinity Church, Atchison, Kan., from 1928 to 1930, and associate rector of the Church of St. Michael and St. George, St. Louis, from 1930 to 1932. He was rector of the Holy Apostles' Church, St. Louis, from 1932 to 1943. Canon Poindexter was a chap-

lain in the U. S. Navy from 1943 to 1946, and chaplain at the University of the South from 1946 to 1949, when he became canon of Christ Church Cathedral, St. Louis. He retired from his position at the cathedral in 1962.

Surviving Canon Poindexter is his wife.

The Rev. J. Francis Sant, rector of the Church of St. Michael and St. George, Clayton, St. Louis County, Mo., died March 27th, at the age of 66.

Dr. Sant was born in Louisville, Ky. He received the B.A. degree in 1920 from Kenyon College, and the B.D. degree in 1924 from Bexley Hall. In 1942 he received D.D. degrees from Kenyon College and Westminster College. Dr. Sant was ordained to the priesthood in 1925, and served churches in Ohio and Michigan until 1939, when he went to the Church in Clayton. Dr. Sant had planned to retire April 1st because of ill health.

In the diocese of Missouri he served as a member of the standing committee, of the diocesan council, and of the department of Christian education. He was president of the Metropolitan Church Federation of Greater St. Louis in 1944, and served as a deputy to General Convention.

He is survived by two sons, William Webster and John Talbot, both of St. Louis.

D. Jennings Lucas, 62, treasurer of the diocese of Upper South Carolina since 1947, died in Columbia, S. C., on March 27th.

Mr. Lucas, a securities and investment executive, was born in Charleston, S. C. He studied at Porter Academy and was a graduate of The Citadel in 1924. He was a member of Trinity Church, Columbia, and was on the board of directors of the Carolina Children's Home.

Surviving are his wife, Eleanor Wragg Simons Lucas; three sons; three grandsons; two brothers; and a sister.

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PRIEST: Available from September 1, 1964. Desires conversations with vestries regarding rectorship. Twenty-three years' experience. Reply Box D-83.\*

PRIEST, married, 33, suburban, urban, rural and mission experience, desires correspondence regarding vacancy; references. Reply Box M-93.\*

PRIEST, married, twelve years present parish, prior to ordination success in business, desires change. Reply Box P-90.\*

PRIEST, rector small parish, desires medium size parish in midwest. Good preacher, teacher, administrator. Eight years' experience, excellent references. Reply Box B-91.\*

PRIEST, 33, single, eight years' experience as vicar and college chaplain, desires change. Correspondence with vestries or schools invited. Reply Box B-92.\*

RECTOR, medium large parish, single, 18 years' experience, city and country, desires change. Correspondence with vestries invited. Reply Box C-78.\*

RETIRED PRIEST desires vacation supply, Southern New England, or adjacent New York State, July and/or August. Reply Box K-85.\*

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## RETREATS

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## THE LIVING CHURCH

407 East Michigan Street Milwaukee, Wis., 53202

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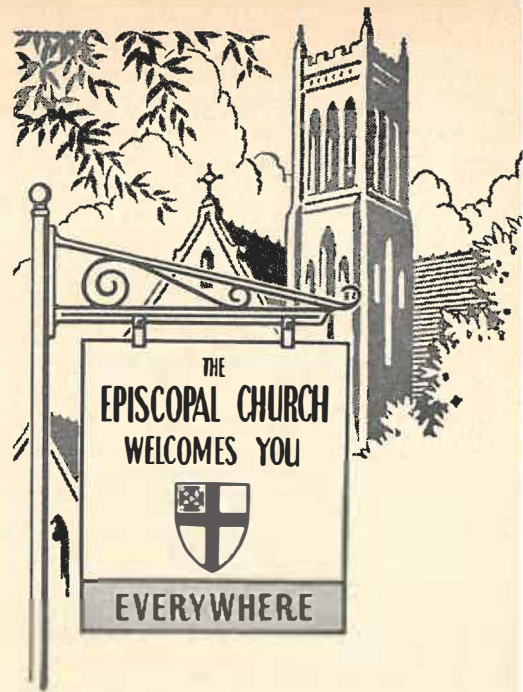
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THE LIVING CHURCH



# CHURCH DIRECTORY

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH.



## LOS ANGELES, CALIF.

**ST. MARY'S** 3647 Watsoka Ave.  
Rev. R. Worster; Rev. H. Weitzel  
Sun Masses 7, 9 (Sol), 11; Daily 7, 9; C Sat 5-6

**ST. MATTHIAS**  
Washington Blvd. at Normandie Ave.  
Sun Masses 7:30, 9:15 (Sung), 11; Daily Mass 7,  
ex. Thurs 9:15 & Sat 8; HH & B 1st Fri 8; C Sat  
4:30-5:30 & by appt

## SAN FRANCISCO, CALIF.

**ADVENT** 261 Fell St. near Civic Center  
Rev. James T. Golder, r; Rev. Warren R. Fenn, asst.  
Sun Masses 8, 9:15, 11; Daily (ex Fri & Sat) 7:30,  
Fri & Sat 9; C Sat 4:30-6

## WASHINGTON, D. C.

**ST. JOHN'S** Lafayette Square  
Rev. John C. Harper, r  
Sun HC 8, HC & Ser 9:15, MP & Ser 11, French  
Service 4, EP & Ser 5:30; Daily services 8:30,  
12:10, 5:15. Church open from 7 to 7

**ST. PAUL'S** 2430 K St., N.W.  
Sun Masses 8, 9, 11:15, Sol Ev & B 8; Mass daily  
7; also Tues & Sat 9:30; Thurs 12 noon; HD 6 &  
12; MP 6:45, EP 6; C Sat 4-7

## COCONUT GROVE, MIAMI, FLA.

**ST. STEPHEN'S** 2750 McFarlane Road  
Sun HC 7, 8, 9, 11; Daily 6:45, 5:30; also Fri &  
HD 10; C Sat 4:30

## CORAL GABLES, FLA.

**ST. PHILIP'S** Coral Way at Columbus  
Rev. John G. Shirley, r  
Sun 7, 8, 9:15, 11; Daily 6:45; C Sat 4:30

## FORT LAUDERDALE, FLA.

**ALL SAINTS'** 335 Tarpon Drive  
Sun 7:30, 9, 11, & 7; Daily 7:30 & 5:30, Thurs &  
HD 9; C Fri & Sat 5-5:25

## MIAMI, FLA.

**HOLY COMFORTER** 1300 SW 1st St.  
Rev. Robert B. Hall, r; Rev. Joaquin Valdes, asst.  
Sun 8, 9:30, 11, 12; LOH Wed 10:30, Thurs 9

## ORLANDO, FLA.

**CATHEDRAL OF ST. LUKE** Magnolia & Jefferson  
Very Rev. Francis Campbell Gray, dean  
Sun 6:30, 7:30, 9, 11; Daily 7:10, 5:45; Thurs,  
Fri & HD 10; C Sat 5

## PALM BEACH, FLA.

**BETHESDA-BY-THE-SEA**  
S. County Rd. at Barton Ave.  
Rev. J. L. B. Williams, M.A., r; Rev. James D.  
Anderson, Rev. Lisle B. Caldwell  
Sun 8 HC, 9:15 MP & Ch S, 11 MP & Ser, 5:15  
EP; Daily MP 8; Wed HC 10

## ST. PETERSBURG BEACH, FLA.

**ST. ALBAN'S** 85th Ave. & Blind Pass Road  
Rev. John F. Hamblin, Jr.;  
Rev. George P. Huntington  
Sun 7, 8, 9, 11; Daily 6:30; C Sat 4

## ATLANTA, GA.

**OUR SAVIOUR** 1068 N. Highland Ave., N.E.  
Sun Masses 7:30, 9:15, 11:15, 7; Ev & B 8; Daily  
Mass 7:30, Ev 7:30; C Sat 5

## CHICAGO, ILL.

**CATHEDRAL OF ST. JAMES**  
Huron & Wabash (nearest Loop)  
Sun 8 & 9:30 HC, 11 MP, HC, Ser; Daily 7:15  
MP, 7:30 HC, also Wed 10, Thurs 6:30; (Mon thru  
Fri) Int 12:10, 5:15 EP

**KEY**—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d. r. e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evenson; ex, except; IS, first Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

## CHICAGO, ILL. (Cont'd)

**ASCENSION** 1133 N. LaSalle Street  
Rev. F. William Orrick  
Sun MP 7:45, Masses 8, 9, & 11, EP 7:30; Wkdys  
MP 6:45, Mass 7, EP 5:30; Fri & Sat Mass 7 &  
9:30; C Sat 4:30-5:30 & 7:30-8:30

## EVANSTON, ILL.

**SEABURY-WESTERN THEOLOGICAL SEMINARY**  
Chapel of St. John the Divine  
Mon thru Fri Daily MP & HC 7:15; Cho Ev 5:30

## BALTIMORE, MD.

**MOUNT CALVARY** N. Eutaw and Madison Sts.  
Rev. MacAllister Ellis; Rev. William L. Jones  
Sun Masses 7, 8, 12:15 (Low Masses); 10 (High  
Mass); Daily 6:30, 7, 9:30; Fri 5:30; C Fri 5-6,  
Sat 4:30-5:30, 7:30-8:30

## BOSTON, MASS.

**ALL SAINTS'** at Ashmont Station, Dorchester  
Rev. Frs. F. A. Frost, T. J. Hayden, D. R. Magruder  
Sun 7:30, 9 (Sung), 11 Mat, High Mass & Ser;  
Daily 7 ex Mon 5:30, Sat 9; EP 5:30; C Sat 5,  
Sun 8:30

## ST. LOUIS, MO.

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

## LAS VEGAS, NEV.

**CHRIST CHURCH** 2000 Maryland Parkway  
Rev. Talley H. Jarrett  
Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Mon,  
Tues, Wed H Eu 9:30; Thurs, Fri, Sat H Eu 7:10;  
EP daily 5:30

## EAST MEADOW, LONG ISLAND, N. Y.

**CHRIST THE KING** DeWolfe at 5th St.  
Rev. Marlin L. Bowman, v  
Sun 8, 10, 12

## FLUSHING, N. Y.

**ST. MARGARET OF SCOTLAND**  
L. I. Xpy. & 193 St. (5 min. E. of World Fair)  
Rev. Arthur A. Archer, r  
Sun Masses 8:30, 10; Daily Masses Mon, Tues,  
Fri 7; Thurs, Sat 9; Wed 9:30; C Sat 7-8

## NEW YORK, N. Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4;  
Wkdys MP & HC 7:15 (& HC 10 Wed); EP 5:15

**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
Rev. Terence J. Finlay, D.D., r  
Sun 8, 9:30 HC, 11 Morning Service & Ser, 9:30  
& 11 Ch S, 4 EP (Spec. Music); Weekdays HC Tues  
12:10; Wed & Saints' Days 8; Thurs 12:10; Organ  
Recitals Wed 12:10; EP Daily 5:45. Church open  
daily for prayer

**GENERAL THEOLOGICAL SEMINARY CHAPEL**  
Chelsea Square, 9th Ave. & 20th St.  
Daily MP & HC 7 (7:30 Sat & hol); Daily Cho Ev 6

**HEAVENLY REST** 5th Ave. at 90th Street  
Sun HC 9 & 1S, 11, MP Ser 11 ex 1S; Wed HC 7:30;  
Thurs HC & LOH 12 & 6; HD HC 12

**ST. JOHN'S IN THE VILLAGE** 218 W. 11th St.  
Rev. Chas. H. Graf, D.D., r; Rev. Alan MacKillop, c  
Sun HC 8, Ch S 10, Cho Eu 11; Weekdays HC Mon,  
Wed, Fri 7:30, Tues, Thurs, Sat 10; HD 7:30 & 10

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

**RESURRECTION** 115 East 74th St.  
Rev. Leopold Damrosch, r; Rev. C. O. Moore, c;  
Rev. C. L. Udell, asst.  
Sun Mass 8, 9 (Sung), 11 (Sol); Daily 7:30 ex Sat;  
Wed & Sat 10; C Sat 5-6

**SAINT ESPRIT** 109 E. 60 (just E. of Park Ave.)  
Rev. René E. G. Vaillant, Th.D., Ph.D.  
Sun 11. All services and sermons in French

**ST. THOMAS** 5th Avenue & 53d Street  
Rev. Frederick M. Morris, D.D., r  
Sun HC 8, 9:30, 11 (1S), MP 11; EP 4; Daily ex Sat  
HC 8:15; Wed 5:30; Thurs 11; Noondays ex Mon  
12:10. Church open daily 6 to midnight

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

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

**TRINITY** Broadway & Wall St.  
Rev. Bernard C. Newman, S.T.D., v  
Sun MP 8:40, 10:30, HC 8, 9, 10, 11, EP 3:30; Daily  
MP 7:45, HC 8, 12, Ser 12:10 Tues, Wed & Thurs,  
EP 5:15 ex Sat; Sat HC 8; C Fri 4:30 by appt

**ST. PAUL'S CHAPEL** Broadway & Fulton St.  
Rev. Robert C. Hunsicker, v  
Sun HC 8, MP HC Ser 10; Weekdays HC (with  
MP) 8, 12:05; Int 1:05; C Fri 4:30-5:30 & by appt.  
Organ Recital Wed 12:30

**CHAPEL OF THE INTERCESSION**  
Broadway & 155th St.  
Rev. Leslie J. A. Lang, S.T.D., v  
Sun 8, 9, 11; Weekdays HC Mon, Fri, and Sat 9,  
Tues 8, Wed 10, Thurs 7; Int noon

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

**ST. AUGUSTINE'S CHAPEL** 292 Henry St.  
Rev. Wm. W. Reed, v; Rev. Thomas P. Logan, p-in-c  
Sun 8 Low Mass, 9 (Sung), 10:45 MP, 11 Sol  
bilingual Mass, 5 EP; Weekdays Mon, Tues, Thurs,  
Fri, Sat 9:15 MP & Low Mass; Wed 7:15 MP &  
Mass; EP daily 5

**ST. CHRISTOPHER'S CHAPEL** 48 Henry Street  
Rev. Wm. W. Reed, v; Rev. James L. Miller, p-in-c  
Sun MP 7:15, Masses 7:30, 9, 11 (Spanish), EP  
5:30; Daily; Int 12; Mon-Fri MP 7:45, Mass 8,  
EP 5:45; Sat MP 8:45, Mass 9, EP 6; C 4-6 by appt

## COLUMBUS, OHIO

**ST. JOHN'S** "Across the River"  
Rev. L. M. Phillips, r  
Sun 8 H Eu, 10 MP; HD, regular

## PHILADELPHIA, PA.

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

## FORT WORTH, TEXAS

**ALL SAINTS'** 5001 Crestline Rd.  
Sun MP & HC 7:45, HC 9:30, 11, EP 6; Daily MP  
& HC 6:45 (ex Thurs 6:15), EP 6

## RICHMOND, VA.

**ST. LUKE'S** Cowardin Ave. & Bainbridge St.  
Rev. Walter F. Hendricks, Jr., r  
Sun Masses 7:30, 9:30, Ch S 11:15; Mass daily 7  
ex Tues & Thurs 10; C Sat 4-5

## SEATTLE, WASH.

**ST. PAUL'S** 15 Roy St. at Queen Anne Ave.  
Rev. John B. Lockerby, r  
Sun 7:30, 9 H Eu, 11 Mat & H Eu

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