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The Living Church

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THINGS TO COME

October

30. Twenty-first Sunday after Trinity

November

- All Saints' Day
- Richard Hooker, P.
- Twenty-second Sunday after Trinity

NEWS. Over 100 correspondents, at least one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used or returned.

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BOOKS

In Due Season. By Herbert F. Brokering and Sister Noemi. Augsburg. Pp. not numbered. \$3.95.

In Due Season is the second book created by these two talented people, and is an excellent companion piece of their *In the Rustling Grass*. The contemporary poems, each accompanied by a full page photograph, interpret facts and meanings in the life of Christ, and that interpretation is tempered by the four seasons of the year.

The Rev. Herbert Brokering is director of confirmation education for the American Lutheran Church, and has written librettos for five cantatas, as well as the text for the Lutheran presentation at the New York World's Fair. Sister Noemi is a Benedictine nun, and is the photographer for the College of St. Scholastica, Duluth, Minn. She has received international awards for her work.

As is true with the first work of these two, *In Due Season* is an art book to add to any library.

ROBERT K. HEADLEY, JR.
U. S. Department of Defense

✦ ✦ ✦ ✦

Fashions in Church Furnishings 1840-1940. By Peter F. Anson. London House & Maxwell. Pp. 383. \$13.95.

Any clergymen or vestry questioning whether their church is in accordance with "correct usage," in good taste, or within the bounds of the famous ornaments rubric of the Church of England, will be able to find the answer in *Fashions in Church Furnishings*, a large, readable, and thoroughly enjoyable work by Peter F. Anson. The book, originally published in 1960, is now in its second edition with a foreword added by the author.

This is not a treatise on architecture although architects and architecture play an important part in it. Rather it traces the changes in fashion which, in one hundred years, has passed from the pre-Victorian simplicity and, in many instances, disgraceful lack and condition of furnishings, through the Gothic revival, the new American Gothic, a revival of Rococo-Baroque, back to that of simplicity.

The question of "taste" is always a nebulous one and changes in this direction have played a great part in determining the style and decoration of churches as well as the furnishings. In explaining his aim the author says: "What I have tried to do was to make a pattern of both life and art, constructed from the specimens, extracts, and fugitive pieces collected since the far off days of my youth." And again, "What may have sounded the death knell of the particular 'modish and gimmick-ridden pavilions of religious art' that form the subject matter of this book is the Constitution on Sacred Litur-

gy, promulgated by the second session of Vatican Council II. At long last the Roman Church has formally approved of almost all of the details of church planning, furnishings, and decorations advocated by the liturgical movement." This, Mr. Anson says, shows the cycle coming full turn.

Mr. Anson pays great tribute to the late Dr. Percy Dearmer. It was Dr. Dearmer, he writes, who accepted and popularized the ecclesiological discoveries made by J. T. Micklethaithe in his treatise on *The Ornaments of the Rubric*, which was largely responsible for "legalizing" many of the ornaments and furnishings of churches which had been frowned upon by many bishops and Church leaders.

The book is copiously illustrated and provides an exhaustive bibliography. There is an index of places and another of persons. A table of contents, in brief form, provides the only approach to an index of subjects.

(The Rev.) JOHN W. NORRIS, S.T.D.
(ret.) St. Michael's Church
Brattleboro, Vt.

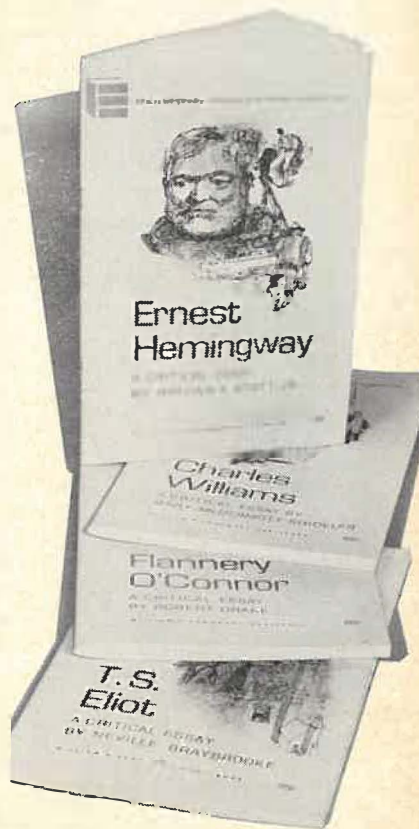
✦ ✦ ✦ ✦

Riots, U.S.A. By Willard A. Heaps. Seabury. Pp. 186. \$3.95.

Perhaps the boldest thing Seabury Press has done in publishing *Riots, U.S.A.* is to list it in their catalogue under "Books for Young People" just after such halcyon-sounding works as *Kate and the Apple Tree* and *Anne and the Sand Dobbies*. If the friends of Kate and Anne will read this "examination in depth of thirteen historical instances of mob behavior," they certainly will know that this naughty world is made up of more than apple trees and sand dobbies. A need for such realism should not be limited to younger readers, and for its record of violence and riots in these United States, Willard Heaps has written a worthwhile book for all ages. Most of us didn't learn in school about the 1871 massacre of Chinese in Los Angeles, or the incredibly bloody routing of Negroes in East St. Louis in 1917. Mr. Heaps presents a vivid synopsis of violence in America—racial, religious, labor, and otherwise. Its most helpful feature is to remind us that present-day rioting is really not so foreign, unfortunately, to our way of life.

It is when the author turns to "The Negro Civil Rights Movement" that *Riots, U.S.A.* deserves in more ways than one to be classified in Seabury's index as "juvenile." A careful reading will reveal that Mr. Heaps is sympathetic to civil rights and all that, but he has done a disservice in his approach which could leave the impression that the civil rights movement is just another of those unfortunate happenings which we would like to forget in our national history. Had he treated only of the Watts Riot of 1965 and not presumed to cover the water

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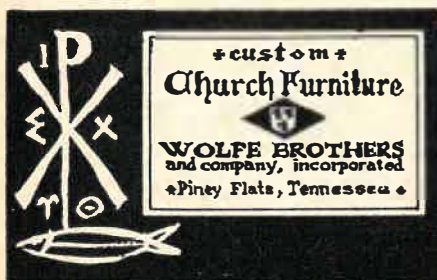
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front in contemporary race relations, it would have been consistent with the rest of his book. As it is, a cursory reading leaves somewhat ill-defined the difference between a non-violent protest demonstration and a full-scale ghetto riot. A study of protest movements, including the civil rights struggle, is subject matter enough for another book. It would not appear that Mr. Heaps is the one to write it. Historical records are sufficient sources for events which happened years ago. Heaps writes of the civil rights movement as if he had sat in his study and read *New York Times'* accounts. He is good as an historian, but poor, indeed, as a chronicler of present-day events.

If one does not go to *Riots, U.S.A.* for an understanding of our contemporary racial crisis, it is extremely useful, and furthermore, illuminating of the present crisis insofar as earlier events in our national life relate to these times. There is a danger that one might assume the crisis now is as simple as when the Irish were the outgroup. On the other hand, the long history of white violence against Negroes and other minority groups, as set forth in Mr. Heaps' account, could leave one wondering why "black power" waited so long, and speculating on how much longer it will take for its more violent manifestations to be ventilated. In the last analysis, *Riots, U.S.A.* holds out no particular basis for optimism for the future. Both adult and younger readers may want to assuage their gloom by turning to apple trees and sand dobbies.

(The Rev.) JOHN B. MORRIS
Executive Director
ESCRU

* * * *

A Christian View of Sex and Marriage.
By Andrew R. Eickhoff. The Free Press (Macmillan Company). Pp. x, 270. \$6.95.

In this present day there is a plethora of books concerning sex, marriage, and Christian behavior, and life in these areas. Dr. Andrew R. Eickhoff has written a fine book from his viewpoint and training, and much is to be gained from it by Christian ministers and laymen (both Christian and non-Christian). But this reviewer finds *A Christian View of Sex and Marriage* disturbingly lacking in much of what historic Catholic Christianity has had to say about the title subjects. His opening chapters on "Basic Principles" are good, but he bends over backwards to stress his belief that procreation is subordinate to mutual fellowship in Christian marriage, although later in his chapter on "Childless Couples," he makes the somewhat antithetical statement: "No matter how we approach marriage or evaluate it, one of its primary functions is the production of children." It is my understanding that Rome now gives equal status to procreation and mutual fellowship, but certainly does not allow the latter primacy over the former.

Dr. Eickhoff seems to feel that divorce

is simply a mistake and that it should be no deterrent to subsequent marriages; how many mistakes should be allowed is not set forth. He feels that our Lord is not sufficiently clear in Holy Scripture to warrant the historic Christian teaching regarding marriage, divorce, and remarriage; and that therefore everyone should have a second (and I presume third, fourth, or more) chance. Marriage is not a sacrament, according to Dr. Eickhoff, and he quotes Martin Luther to this effect.

The author has a fairly lengthy chapter on planned parenthood and feels that this should be a part of every family. It would be difficult to dispute the fact that every child in marriage ought to be planned; but such is not, and probably never will be, the case. Planned parenthood (in Christian parlance this might more appropriately be termed responsible parenthood) must be based upon the purpose for which God gave us sex and marriage, and upon God's will for the proper use of the same (not just human planning based upon modern man's secular, humanistic, and hedonistic desires and inclinations).

Without trying to be overly disparaging, but simply frank and honest, I must say that this book might more accurately be titled: "A Twentieth-Century Protestant Christian View of Sex and Marriage." There is a great deal more to be said about marriage (and sex, too) than is included in this book; many good Anglican and Roman writings might well be preferred. The overall content and tone of this work is, I imagine, par for the course in Post-Reformation contemporary Christian thinking and teaching regarding these most important areas of life.

(The Rev.) GERALD L. CLAUDIUS
St. John's Church
Kansas City, Mo.

* * * *

Man's Search for Himself: Modern and Biblical Images. By Leo Scheffczyk. Sheed and Ward. Pp. 176. \$3.95.

The Rev. Leo Scheffczyk, a Roman Catholic priest, is a professor at the University of Munich. His book, *Man's Search for Himself* has been translated from German and is divided into three major parts: "The Message of the Old Testament"; "The Revelation of the New Testament"; and "Confrontation of the Biblical Idea of Man with Modern Thought."

No new ground is broken in this volume, but it does contain a simple, good summary of current thought. The relation of the Old and New Testaments to each other and how the New fulfills the Old are discussed. Buber's "I-Thou" relation, the doctrine of creation, the theology of St. Paul (with emphasis on new life in the Spirit), are all mentioned. The scriptures are stressed and many biblical locations are given.

The third section contains a spate of

names and positions: Marx, Engels, humanism, existentialism, Jaspers, Heidegger, Sartre, "American realism," Thomas Wolfe, Ernest Hemingway, Thomas Mann, Franz Kafka. In each case, Fr. Scheffczyk tries to show that the meaninglessness and nihilism which modern man recognizes has a transcendent reference which can enable man to make contact with the Christian hope.

Christ, the God-man, is said to be mankind's perfect exemplar and norm. Christianity can be the answer for modern man because it stresses what our age has discovered: the meaninglessness of existence without God and the necessity for activism in the world.

(The Rev.) ARTHUR A. VOGEL, Ph.D.
Nashotah House

* * * * *
An Open Door. By A. Appleton Packard, O.H.C. Christopher Publishing House. Pp. 328. \$4.

An Open Door consists of forty sermons delivered over several years. They are as fresh as when they were being used in pulpits and other church situations up to the time of their publication. One of their chief contributions is in their assembling of words and phrases of traditional flavor and pious recollection. If readers are already conditioned to their sound, they will be received as comforting music. On the other hand, if Fr. Packard wishes to assist with the prob-

lems of understanding the place of Christ and His Church in the matrix of our rapidly-changing culture, then he will want to write another book.

(The Rev.) C. CLYDE HOGGARD
St. Peter's Church
Pittsburgh, Kan.

Booknotes

By Karl G. Layer

The Light of the Nations. By J. Edwin Orr. Eerdmans. Pp. 302. \$5. A sympathetic and competent study of the evangelical revival movement of the nineteenth century.

One Dozen and One. By Gladys Taber. Lippincott. Pp. 239. \$4.95. A book of thirteen short stories. Although not strictly speaking on religious themes, there is a lot of the experience of life contained here.

God's Hall of Mirrors. By T. F. Gullixon. Augsburg. Pp. vii, 120 paper. \$2.50. A book of meditations on the Ten Commandments, by a Lutheran minister. Conservative in approach.

Not Me, God. By Sherwood Eliot Wirt. Harper and Row. Pp. 94. \$2.95. Here is a book which shows one man's search for God, and the man's life changed after the ultimate goal has been found. Al-

though the author's approach (a conversation between God and "no Holy Joe") may not appeal to everyone, there is good commentary here on mankind's customary self-reliance.

To Know or Not to Be. By Harold F. Knudsen. William-Frederick. Pp. 120 paper. \$2.50. The book purports to be "an arraignment of the religiously oriented attitude," and is comprised of the author's views on current topics. The verbage, however, often renders it difficult for the reader to understand exactly what Mr. Knudsen is saying.

Ministering to Alcoholics. By John E. Keller. Augsburg. Pp. x, 158. \$4.75. A readable textbook on the important topic of the ministry to the alcoholic. The author deals with most all aspects of the subject, as well as with Alcoholics Anonymous and the program which that organization offers. Interest in the book will be mostly for clergy.

Children's Booknotes

By Georgiana M. Simcox

Key to the Treasure. By Peggy Parish. Illus. by Paul Frame. Macmillan. Pp. 154. \$3.95. Ages 7-11.

Little Cat Lost. By Compton Mackenzie. Illus. by James Boswell. Macmillan.

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Pp. 134. \$3.95. There was a cat, Pierrot, in real life. Ages 7-11.

Professor Diggins' Dragons. By Felice Holman. Illus. by Ib Ohlsson. Macmillan. Pp. 135. \$3.50. Imagine endowing a College of Dragon Hunting at the University! Ages 8-12.

The Fireside Book of Children's Songs. Edit. by Marie Winn. Musical arrangements by Allan Miller. Illus. by John Alcorn. Simon & Schuster. Pp. 192. \$6.95. A permanent book of over 100 songs, simply arranged for piano and guitar. Beautifully illustrated.

Creative Play Acting: Learning Through Drama. By Isabel B. Burger. Ronald Press. Pp. 233. \$5. A guide for organizing and developing creative play from the children themselves, and for producing plays with children. Plenty of practical helps for actual productions.

The Little Brute Family. By Russell Hoban. Illus. by Lillian Hoban. Macmillan. \$2.95. The family name indicates the atmosphere of the home, but Baby Brute finds a "good feeling" and that changes the entire family. A good book on manners. Ages 4-7.

Noah's Journey. By George MacBeth. Illus. by Margaret Gordon. Viking. \$3.50. A contemporary poem in four parts with Noah speaking to animate and inanimate objects concerned with the ark, its passengers, the elements, and the substance of Ararat, and each answering him. Ages 4-8.

Big Sister and Little Sister. By Charlotte Zolotow. Illus. by Martha Alexander. Harper & Row. Pp. 24. \$2.95. Beautiful drawings. Ages—Any little girl growing into a bigger little girl.

A New Home for Billy. By May Justus. Illus. by Joan Balfour Payne. Hastings House. \$3.25. The quest for a new home met by "We don't rent to colored people," the finding of a messy house for rent, and the happy outcome is good reading, but is still too rare an outcome to be comfortable reading. Ages 7-11. This would be fine for others, too.

Mister Raccoon. By John Beauvais. Howard A. Doyle. Pp. 64. \$4.50. Paperback \$1.95. Ricky was real and lived with the Beauvaises. This is not a textbook but a story of a pet, material for science study, and certainly a book to be shared with adults. The 82 photos and the captions would be a great aid in remedial reading. Ages—any.

Tangrams—A Picture-making Puzzle Game. By Peter Van Note. Tuttle. Pp. 55. \$1. How Tan invented the game, making sets, patterns, solutions; and one set of pieces included in an envelope make

a fun gift for young people and a little older. The book would help pass time for a shut-in, too.

A Donkey for the King. By John and Patricia Beatty. Illus. by Anne Siberell. Macmillan. Pp. 196. \$3.95. The story of a young mute boy, his love for the donkey, Belshazzar, and his travels skillfully told. The period is the time of Christ's birth. Ages 9-11 of any faith.

The Boy Apprenticed to an Enchanter. By Padraic Colum. Illus. by Edward Leight. Macmillan. Pp. 160. \$3.95. This new edition with beautiful line drawings, is still filled with magic and beauty. Ages 9-12.

Mountain Men: The Trappers of the Fur Trading Era, 1822-1843. By Don Berry. Illus. by Glen Dines. Macmillan. \$2.95. One of the Frontier West series, this account gives the tale of the trapper, his equipment, and his daily living, all in detail. Maps and diagrams included. Ages 8-12.

The Mummy Market. By Nancy Brellis. Illus. by Ben Shecter. Harper & Row. Pp. 145. \$3.95. Three children work hard in search of a mother to replace The Gloom, their housekeeper. Ages 10-12.

Maurice's Room. By Paula Fox. Illus. by Ingrid Fetz. Macmillan. Pp. 64. \$2.95. Maurice and his friend, Jacob, are the only ones who know how to walk in the room. Boys will like this book. Ages 8-11.

Meet the Orchestra. By William W. Suggs. Illus. by Enrico Arno. Macmillan. Pp. 80. \$3.50. A fine introduction for the young musician or for an-about-to-start-musician, into the ways of instruments. Complete with glossary. Ages 8-12.

The Small War of Sargeant Donkey. By Maureen Daly. Illus. by Wesley Dennis. Dodd, Mead & Co. Pp. 85. \$3.50. Twelve-year-old Chico, Sgt. Missouri, and a loyal lame-legged donkey are the characters in this war-time story set in mountainous southern Italy. Ages 9-13.

Walk in My Moccasins. By Mary Phraner Warren. Illus. by Victor Mays. Westminster. Pp. 157. \$3.50. A good story of five adopted Indian children and their white parents living in Montana. Ages 9-12.

North American Bighorn Sheep. By Mary Adrian. Illus. by Genevieve Vaughan-Jackson. Hastings House. Pp. 63. \$2.95. This, the fourth book in the Preserve Our Wildlife series by this author, is an excellent text with numerous action drawings. Ages 9 and up.

illage Christmas. By Miss Read. Houghton Mifflin. Pp. 46. \$2.95. Another story of Fairacre, England, of Christmas-mas and Miss Margaret and Miss Mary and their involvement with the very usual and cheerful Emerys. Delightful (small print). Ages 10 and up.

udden Fame. By Teresa Crayder. Macmillan. Pp. 151. \$3.50. A story of a 6-year-old, whose father becomes the first astronaut to land on the moon. Ages 2-16.

The Adventure of Man: His evolution from prehistory to civilization. By Arthur S. Gregor. Illus. by John Martinez. Macmillan. Pp. 192. \$4.50. A fine detailed account of man's development on his planet. Included are many detailed drawings, diagrams, and charts. A good text book or supplementary text book. Ages 12 and up.

Cardinal in Armor. By Burke Wilkinson. Illus. by Arthur Shilstone. Macmillan. Pp. 192. \$3.95. A view of Cardinal Richelieu as a dynamic, modern man. Ages 12 and up.

The Trumpeter of Krakow. By Eric P. Kelly. Illus. by Janina Domanska. Macmillan. Pp. 224. \$3.95. This is a dramatic tale of 15th-century Poland, but now redesigned with many illustrations in black and white. The story won the 1929 Newbery Medal for the most distinguished contribution to American literature for children. Ages 12 and up.

Ballads, Blues, and the Big Beat: Highlights of the American Folk Singing. By Donald Myrus. Macmillan. Pp. 144. \$3.95. This good survey contains a glossary, a list of records, and many photographs of individuals and of groups, who have had parts in American musical history. Ages 12 and up.

Franz Liszt: An Illustrated Biography. By Victor Seroff. Macmillan. Pp. 160. \$3.95. This is the third biography of great musicians by Mr. Seroff, who is a pianist himself. The book has many photographs and engravings. Ages 12 and up.

Last Stand at Stalingrad: The Battle that Saved the World. By Edward R. Sammis. Macmillan. Pp. 96. \$2.95.

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The Burning Glass. By Annabel and Edgar Johnson. Harper & Row. Pp. 225. \$3.95. A 15-year-old-boy, his life with a fur trader, Indians, and danger, all make for good reading of the frontier in 1833. Ages 11-15.

The Hollywood Kid. By Maia Wojciechowska. Harper & Row. Pp. 165. \$3.50. A 15-year-old-boy hates the phony movie star world of which his mother is a part. Ages 11-14.

The Treasure Tree. By Marjory Hall. Westminster. Pp. 234. \$3.50. A story based on old diary edited by Jane Porter, which the author found in Boston. The life of the young couple shipwrecked on Christmas 1733, is true. Ages 12-15.

A Golden Treasury of Jewish Tales. Retold by Asher Barash. Trans. from the Hebrew by Murray Roston. Illus. by D. Hechtopf. Dodd, Mead & Co. Pp. 167. \$5. Forty tales of folklore from rabbinic sources appear here in their first English translation and aim at teaching moral lessons. Delightful illustrations. Good for permanent library acquisition. Ages—almost any and for any faith.

The following books are attractive worthwhile selections for suggested age groups. Unless noted, the author illustrated his own book.

Cluck, the Captain's Chicken. By Lynn Sweat. Macmillan. \$2.95. Ages 4-7.

What Whale? Where? By Edith Thatcher Hurd. Illus. by Clement Hurd. Harper & Row. \$2.95. Ages 4-7.

I'm Going to the Ocean. By Eleanor Schick. Macmillan. \$2.50. Ages 2-6.

The Wishing Night. By Carole Vetter. Illus. by Beverly Komoda. Macmillan. Pp. 32. \$3.50. Ages 5-8.

Melissa. By Lisa Weil. Macmillan. \$3.25. Adventure on a farm across the sea? It is possible. Ages 4-8.

The Squirrel and the Harp. By David Carnel DeJong. Illus. by Jo Speir. Macmillan. Pp. 47. \$2.95. Ages 6-9.

The Ice Palace. By Margaret Cooper. Illus. by Harold Goodwin. Macmillan. Pp. 50. \$2.95. At the end, a short story of the Russian Ice Palace built in 1740. Ages 6-10.

The Cast of the Dumb Bells. (An I Can Read mystery.) by Crosby Bonsall. Harper & Row. Pp. 64. \$1.95. Ages 6-9.

The Homework Caper. (An I Can Read mystery.) By Joan M. Lexau. Illus. by Syd Hoff. Harper & Row. Pp. 64. \$1.95. Ages 6-9.

Amelia Bedelia and the Surprise Shower. (An I Can Read mystery.) By Peggy Parish. Illus. by Fritz Siebel. Harper & Row. Pp. 64. \$1.95. Ages 6-9.

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LETTERS

Most letters are abridged by the editors.

Historic Episcopate

In your editorial on *Principles of Church Union* [L.C., September 4th] you speak of the "Anglicans loyal to Prayer Book teaching and to the unfulfilling practice of the Anglican Churches" as being "committed to the Catholic view of the ministry." You add that "this includes the episcopate in apostolic succession." You refer to the "Letter to all Christian People, addressed by the Archbishops of Canterbury and York to the Pope in 1897." You do not quote this letter. No doubt many, like myself, do not happen to remember what it contained, but I assume that it did not contradict the famous Chicago-Lambeth Quadrilateral.

The Quadrilateral speaks, not of the apostolic succession of our bishops, but of the "Historic Episcopate." Lambeth added the very important qualification—I write from memory—"without any particular interpretation." What was meant, as I get it, was that after the Church settled down to an orderly way of work, as far back toward the Apostles as reliable history takes us, there was, as an historical fact, the three-fold ministry as the Episcopal (and other) Churches have it today. When we add that important clause added by the Lambeth Conference—"without any particular interpretation"—it would seem that any other Church now lacking this historic three-fold ministry, might well accept it for the sake of unity.

"Apostolic Succession," if the words are to carry their obvious meaning, is one thing; "Historic Episcopate" means something quite different. Why not stick to the facts?

(The Rt. Rev.) WALTER MITCHELL, D.D.
Retired Bishop of Arizona
Rancho Santa Fe, Calif.

Editor's comment. See editorial, "What is the Historic Episcopate?", page 22.

Segregated Clubs

I commend your courage displayed in the editorial "Agitation in Milwaukee" [L.C., September 25th]. Your last paragraph states: "Not only in Milwaukee but throughout the land, all Christians who belong to racially-exclusive social clubs and fraternal orders need to do some hard Christian thinking about this major moral problem which has now been placed squarely on their conscience by the Milwaukee 'agitators'." This is indeed an unpopular stand for any publication to take.

The issues raised by the Milwaukee agitators were sufficient enough finally to overcome my otherwise well-functioning powers of rationalization that usually permit me to continue doing whatever I want to do. I know the Christian position on civil rights; I try to live that position, but membership in a particular prominent and convenient club, the Columbus Athletic Club, remained too handy, too helpful, ever to raise the question of membership in relation to the clear-cut Christian view of race. The Milwaukee agitation finally made me see membership as not compatible and consistent with my religious views I preach and try to live. There is no room today for a Christian, especially a priest or a bishop because of his leader-

ship position, in a racist club. A club that does not permit Negroes for membership is among other things, racist—just as a woman a little bit pregnant is pregnant.

My resignation was made public and although I was subjected to some abuse for the action, my motivation was further to raise the question of a Christian's participation in a private club in the minds of fellow priests and Christian laymen.

The Episcopal Church has been looked upon by many as in the vanguard of the civil rights struggle, yet probably no Church has such a high percentage of its clergy and leaders as members of private, exclusive clubs. Such membership voids much that is being done on other fronts, and this is especially painful because the negation is coming from within our own ranks.

I do not deny the rights of private individuals, especially non-Christians, to belong to racist clubs, and therefore I do not think we have a right to picket such clubs. As a real and present embarrassment to those engaged in the civil rights struggle comes from clergy and Church leaders who remain as members, perhaps pickets in front of their homes would not be out of order in the interest of our brothers who still look upon the Episcopal Church as a leader in championing the rights of Negroes and other minority groups as they seek full participation as American citizens. A significant contribution to the advent of "black power" and the accompanying sickness has been the two-faced, luke warm, and self-contradictory efforts of many people supposedly supporting the Negro in his struggle.

All this is not to say that there are not certain Christians diligently, consistently, and with vigor attempting to work from within to bring certain clubs more in line with Christian principles on race. Nothing short of full commitment to racial justice and equality will bring healing, freedom, and life to the thousands of racist, private clubs operating around the world. Thus, as reform from within is a very dubious enterprise unless spirited with all the vigor a member can muster, most Church leaders should seriously consider resignation as an action most consistent with the faith they profess.

Thank you very much for your stand on this matter.

(The Rev.) HUGH G. CARMICHAEL
Assistant, St. Paul's Church

Columbus, Ohio

P.S.: The above views are those held by me personally, and do not necessarily reflect those of our parish.

H. G. C.

Your editorial "Agitation in Milwaukee" [L.C., September 25th] was one of the most timely articles to my family and me that I have ever read. During the week of that publication we were faced with a decision regarding our continued participation in and support of our local Cub Scout program. We were all shocked to learn last week, after having worked with the Scouts actively last year and with "God and Country" work during my ministry, that the national Scout program has no official policy regarding membership, and that policy is left to the local sponsoring agency.

The pack we were affiliated with is sponsored by a local, segregated, national service club; therefore the pack is required to be

gregated or the club will withdraw support. His came to our attention when several Negro boys requested to join our pack. The pack met clandestinely in order that the Negro boys and their parents would not be aware of the meeting. In the past the pack had held meetings in a public place, but conventionally the secret meeting place was in a local Protestant church where they would be safe."

Upon inquiry I was informed by a local official of the Scouting program that local prejudice determines policy. The Scouts could become the most exclusive organization we have if this is allowed to continue. Needless-to-say, our image of the Scouting program has been shattered.

Your editorial dealt directly with our situation, and I hope others who find themselves in the same circumstances hearken to your words. (The Rev.) DENNIS SMART

Vicar, St. Thomas Church
Ennis, Texas

Orthodox Consecrators

I haven't read the book Peter Day reviewed [L.C., September 25th] but I believe he is in error on one point in his review, regarding the participation of Orthodox bishops in Anglican ordinations. A metropolitan of the Ukrainian Orthodox Church is listed as one of the consecrators of the Rt. Rev. William S. Thomas, Suffragan Bishop of Pittsburgh.

(The Rev.) F. T. VANDERPOEL
Rector, St. Martin's-in-the-Field
Severna Park, Md.

Black Power and KKK

The "godly" judgment recently displayed by the Bishop of North Carolina [L.C., September 25th] not only lays bare his less than progressive tendencies with regard to racial matters, but also reveals the all-too-frequent naïvete of Churchmen with regard to the "black power" movement and to the castration of a soul which has been fostered upon the American Negro by well-meaning "liberals" or "moderates." The bishop displays the unconscious attempt made by most white people, and especially the white press, to undermine the real truths of the black power movement by smearing it with the word violence. And to equate this movement with the KKK as a justification for excommunicating people is the highest kind of disguise for the racism which eventually possesses most white southerners. It was not the advocates of black power who inflicted violence upon the Negro before the fifties. It was not because of the advocates of black power that North Carolina until recently had laws forbidding Negroes equal opportunities. Nor was it because of black power that the Bishop of North Carolina has failed to integrate a single work in North Carolina in terms of parish life.

The bishop obviously has based his pronouncement on newspaper articles only, for had he read *what* the main architect of this term, namely, Stokely Carmichael of S.N.C.C., had said instead of *about* what he had said, the bishop might have understood the points of the black power advocates. Violence is never advocated as a main tenet. Black power is a declaration of independence by the Negro from the usual shoe-shuffling image which the white man likes to maintain—an image defined and operated

by white society. It is the same sort of image which allowed the bishops in their Montana meeting last summer to laugh with glee while Indians performed the war-dances and painted up for their white conquerors. Black power is the declaration for pride and self-determination by the Negro—a pride which has been denied him by a white society and indeed by a monolithic Church like the Episcopal Church. They would prefer the shoe-shuffling, orderly entertainment of non-violent marches and N.A.A.C.P. fund-raising dinners. These are Negroes they "know," they can understand.

The same issue is at stake in the Episcopal Church on the part of its non-white clergy. The Church has maintained two ordinations: one for whites who have the freedom of the catholic priesthood, and one for Negroes who have the restrictions of a second-class Negro priesthood. The few token expressions taken by the Church of late to buy its Negroes by bestowing a few bishoprics here and there and a few canonries do not absolve the Church from its blatant defense of two Churches. Clergy of Negro ancestry need to assert some black power of their own, for too long have they been robbed of their priestly dignity by patronizing white liberals. And this assertion might well be *disorderly* and *indecent*: from the interruption of ordinations where a Negro candidate is being ordained for Negro work, to withdrawal and withholding of funds from the diocesan conventions where diocesan institutions remain all white year after year and are never challenged. Black Episcopalians need to demand some ecclesiastical freedom and need to stop the local diocesan entertainment offered when the bishop makes his annual visit to the "colored" work. No more of this diocesan black-face by Negro priests of the Episcopal Church. And no more of these "godly" admonitions from southern bishops who have never understood Negroes and have not the capacity to understand them, even if they are transplanted northerners from New York.

(The Rev.) R. E. HOOD
Rector, St. Augustine's Church
Gary, Ind.

I was shocked to read the news story [L.C., September 25th] about the Bishop of North Carolina in which he equates the black power movement with the KKK, in declaring that adherents of either one may not receive the sacraments. The Klan has for a hundred years made its philosophy and methods abundantly clear with numerous acts of terrorism and cruelty. The black power movement has not made clear either its philosophy or methods, and certainly has not specifically advocated violence as a method. It can in fact be interpreted as an outcome of the often-heard admonition, "Changes ought to be brought about by legal and political means. . . ." Well, the black people want political power, and who can throw the first stone? Not the Church.

The Church has failed—sinned is really a better word—in keeping silence to a large extent during the century of outrages committed by the Klan. I feel a strong personal involvement in that guilt because I am southern (for many generations back), white, and an Episcopalian. But now, if a bishop is going to condemn the Klan's activities, I wish he would not draw this very un-

Continued on page 24

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EPISCOPATE

Washburn Is Dead

The retired Bishop of Newark, the Rt. Rev. Benjamin Martin Washburn, S.T.D., D.D., died in his home in Richfield, Conn., October 16th, after a long illness. The bishop, who retired in 1958, was 79 years old.

Bishop Washburn was born in Vermont, and was graduated from Dartmouth College in 1907, and General Theological Seminary in 1913. He was ordained to the priesthood that same year. The Eigenbrodt Fellow grant was awarded to him at seminary for 1912-1913.

He began his ministry in New York City, first as curate at Grace Church in 1912, then as vicar of Grace Chapel in 1915. He was rector of St. Paul's, Kansas City, Mo., from 1918 to 1929 when he became rector of Emmanuel Church, Boston. In 1932 he was elected Bishop Coadjutor of Newark, and became diocesan in 1935.

During his years in the parish ministry, Bishop Washburn was elected four times a deputy to General Convention. He served the Church Pension Fund first as a trustee, then vice-president, and in 1952, as president. He received the D.D. degree from Dartmouth and Kenyon Colleges, and the S.T.D. degree from General Seminary and Hobart College.

In his retirement Bishop Washburn was very active as interim rector of several area parishes, and aided with confirmation and visitations after the death of the Rt. Rev. Donald MacAdie, Suffragan Bishop of Newark, in 1963.

On October 19th, in Trinity Cathedral, Newark, the Presiding Bishop read the Burial Office, and the Rt. Rev. Leland Stark, Bishop of Newark, celebrated the Requiem Eucharist. Interment was in the cemetery of the Church of the Holy Innocents, West Orange, N. J.

Bishop Washburn is survived by his wife, the former Henrietta T. de Selding, one son, Seth, and five grandchildren.

Pike Controversy Continues

The Rt. Rev. James A. Pike, resigned Bishop of California, who has been charged by some fellow bishops with false teaching, has stated that he would "hate to see the Episcopal Church paint itself into a corner" on doctrine. Bishop Pike made this and other comments on the



Bishop Washburn

case at Appleton, Wis., while on a lecture visit there to Lawrence University.

He stated that his critics err in over-emphasizing the "vessels of Christian faith" at the expense of the faith itself. He denied that he had criticized Luci Johnson Nugent for having embraced Roman Catholicism, explaining that his criticism had been directed rather at her requesting "rebaptism" at the time she made her change in Churches in July 1965. Bishop Pike added that he hoped the record could be set straight on this matter for the sake of the dialogue between the Roman and Anglican Churches.

In his address and other remarks at Lawrence, the controversial bishop carefully dissociated himself from the "God is Dead" school of theology, saying: "We are told God has died in our lifetime. But if God was, He is. If He wasn't, He isn't. It's that simple."

Meanwhile, the rector of a prominent New York City parish, the Rev. Edward O. Miller of St. George's Church, declared in a sermon that if the charges against Bishop Pike are "valid" then "I and many others in the Episcopal Church ought to be brought to trial with him." The real question, Mr. Miller said, is: "Are we going to attract in the name of Christianity a kind of thinking person who wants to be genuine in his convictions, who wants to uphold at least a minimum of what he really believes?"

The Rt. Rev. Henry I. Louttit, Bishop of South Florida and a co-chairman of the Committee of Bishops to Defend the Faith which is pressing the charges against Bishop Pike, has claimed that 95 percent of the Church's clergy would support his stand, and about 90 percent of the bishops and 98 percent of the laymen. He stated that "nobody wants a trial" but that he had decided to proceed as he has

done because it seems the only way to make any progress toward what he considers the best solution — Bishop Pike's voluntary renunciation of Holy Orders. Concerning this point, the accused bishop has recently expressed his opinion that a heresy trial "almost barbarism" and added: "There are certainly areas where I disagree with Bishop Pike — and he no doubt with me. But I believe that brotherly refutation is far more appropriate to the 20th century than heresy trials." On the other side, the Rt. Rev. Allen W. Brown, Bishop of Albany, had this to say: "I have no quarrel with free inquiry or intellectual freedom as such, or with people of other faiths who think differently from the Episcopal Church. But if one in his thinking takes himself out of the framework of a Church, then he has a moral obligation to withdraw from that Church. One cannot be an official teacher of a Church and reject its doctrine."

Many bishops have issued public statements concerning the action. Typical of the pro-Pike, or anti-trial, statements is that of the Rt. Rev. Nelson Burroughs, Bishop of Ohio, who called the idea of a heresy trial "almost barbarism" and added: "There are certainly areas where I disagree with Bishop Pike — and he no doubt with me. But I believe that brotherly refutation is far more appropriate to the 20th century than heresy trials." On the other side, the Rt. Rev. Allen W. Brown, Bishop of Albany, had this to say: "I have no quarrel with free inquiry or intellectual freedom as such, or with people of other faiths who think differently from the Episcopal Church. But if one in his thinking takes himself out of the framework of a Church, then he has a moral obligation to withdraw from that Church. One cannot be an official teacher of a Church and reject its doctrine."

PROVINCES

VI — The Northwest

Synod delegates for Province VI — consisting of the Dioceses of Minnesota, Iowa, Nebraska, Colorado, Montana, and the Districts of Wyoming, North and South Dakota — met in Denver, September 28th-30th, with the opening service held in St. John's Cathedral. Preacher was the Rt. Rev. Stephen F. Bayne, vice president of the Executive Council.

The theme of "Issues and Directions" was followed throughout the sessions, one of which was led by Bishop Bayne. The group considering theological education heard the Rt. Rev. John S. Higgins, Bishop of Rhode Island, carry still more of the theme in his presentation. The third group was addressed by Mr. Charles M. Crump, Memphis Churchman, on "General Convention and Provincial Structure and Function." Mr. Crump, a lawyer, is a member of the joint commission on structure which will be recommending certain changes at the General Convention 1967.

Two sessions of the synod were under the direction of the Bishop of Minnesota,



the Rt. Rev. Hamilton Kellogg, who is also president of the Province of the Northwest. Celebrant of the Eucharist on September 29th, was the host bishop, the Rt. Rev. Joseph S. Minnis, who was consecrated September 29, 1954.

CU (ACU)

Annual Council

At the annual council meeting held in St. James Cathedral, Chicago, October 4th-5th, delegates adopted a resolution dropping "American" from the Church Union name, because the CU has members in Central and South America, Mexico, and Canada.

In another resolution adopted, the inequities of the present pension payments to clergy and their families would be examined and brought to the attention of the Church. Also in the category of clergy and finances was the resolution that priests and deacons be given the same freedom from limitation of employment now enjoyed by retired bishops who are not limited to 90 days' employment a year while on pension.

The delegates supported the presentation to General Convention and to the primates and legislative bodies of the constituent members of the Anglican Communion, the proposals made by the late Dr. John Heuss for a pan-Anglican council of primates.

The Church Union agreed to lend "its support to the defeat of the proposed constitutional amendment adopting a preamble to the Church's Constitution." The union also agreed to "work for the adoption of the original resolution offered to General Convention by the House of Bishops to drop the prefix 'Protestant' in our Church title name."

While the union rejoices in the movement toward the true unity of Churches it "opposes the principles upon which the work of the Consultation on Church Union (COCU) has been proceeding as an abandonment of the consensus of Christian tradition, most obviously with regard to its proposed optional use of catholic creeds, its deliberate dilution and compromise of the apostolic succession, of Catholic truth, Catholic ministry, and Catholic Sacraments." The union stated that its use of the word "Catholic" in the aforementioned resolution, is in "its older sense of reference to an historic body of belief, worship, and discipline embracing Anglicanism, and Eastern Orthodoxy, as well as Roman Catholicism."

In a related resolution the Church

Union "believes that the Spirit of Ecumenism moves us to further study, prayer, dialogue, and cooperative action with Christians of all persuasions while remaining in our present traditions, so that ultimately a unity of mind will come among us that will produce a reunion of Christendom which will include Roman Catholics, Orthodox, Anglicans, Protestants, and others, based on the faith of the New Testament Church."

The meetings of the council opened with an address by the Church Union president, the Rt. Rev. Chandler W. Sterling, Bishop of Montana. In the course of his talk, he said, "We must remove the fear of doctrine. We must understand first, and assist others to understand, that doctrine is not a frozen mass of antique theological knowledge, with only 1/9—the Creeds—showing above the surface of life. But that doctrine is THE LIVING, OPERATIVE MEMORY OF OUR BLESSED LORD, His birth, life, death, resurrection, and ascension, and what this can do for you, and what you can do, through these truths, for the souls of men. Is there an alternative to all this? I think not."

SAN JOAQUIN

Memorial on Suffragans

In a resolution addressed to the General Convention, the standing committee of the Diocese of San Joaquin has stated:

"WHEREAS, the Dioceses of South Carolina and Southern Ohio have in recent months raised questions about the place of Suffragan Bishops in the Church, and

"WHEREAS, they called upon the Standing Committees of all who received their mailing, including this Diocese, to study the matter, and

"WHEREAS, we feel that the subject is one that should have the attention of the whole Church, especially in view of the development and expansion of various specialized ministries that may include Bishops,

"BE IT THEREFORE RESOLVED that the Standing Committee of the Diocese of San Joaquin calls upon the General Convention to review the role of Suffragan Bishops in this Church,

"AND BE IT FURTHER RESOLVED that the General Convention undertake a study of the advisability of restricting the vote in the House of Bishops to those Bishops only who exercise jurisdiction in this Church."

This action was taken at a meeting September 21st, in Fresno, Calif.

NEW YORK

The Courts Open

Clergy, judges, deans, lawyers, clerks, all joined a formal procession October 10th, from Wall Street, the financial section of New York City, to Trinity Church, to mark the opening of the courts for the fall term. The choir of Trinity Church

preceded this first-time procession from the federal building to the historic church.

Mr. Peter M. Brown, a lawyer and chairman of the celebration of the courts' opening, said that he had chosen the federal building as the starting point because of its historical significance. It was the meeting place of Congress when the Judicial Act of 1789, which created the Supreme Court and the Federal District Courts, was passed. The building was also the scene of the trial of Peter Zenger, which established that the truth was a defense for a charge of civil libel. This solidified freedom of the press.

Judge Kenneth B. Keating of the State Court of Appeals, who delivered the address, spoke of the relationship of the Church to the law — that law could deal with crime only after it had happened, whereas families and schools, and particularly the Church could strike at the problem at its root.

Participants included the Rt. Rev. Horace W. B. Donegan, Bishop of New York; the Rev. Canon Bernard Newman, acting rector of Trinity Church; Mayor Lindsay; Msgr. James B. Roberts, of the Roman Catholic Archdiocese of New York; Rabbi David J. Seligson, of the New York Board of Rabbis; the Rev. Dr. Dan M. Potter, of the Protestant Council; and Police Commissioner H. R. Leary.

POLYNESIA

A Prince Ordained

Prince Laione Qorere Vuki has become the first person from the Fiji Islands to be admitted to Holy Orders in the Anglican Communion. He was ordained to the diaconate in the cathedral in Suva.

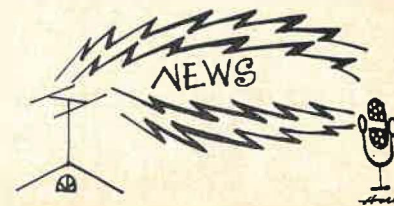
The Anglican Church of New Zealand has been in the Fiji Islands for almost a century, but most of the islanders are Methodists. The Anglicans have adhered to a "gentleman's agreement" not to proselytise there in areas where Christianity is already established. [RNS]

SCHOOLS

The Bishop's School, La Jolla, Calif.

Each one of the 65 students spent all or part of his summer vacation in pursuit of volunteer and service programs in the area. Several students worked with Church organizations in La Jolla or at St. Christopher's Mission to the Navajo in

Continued on page 27





Classroom Instruction at St. Luke's School, New York City

The Church Schools

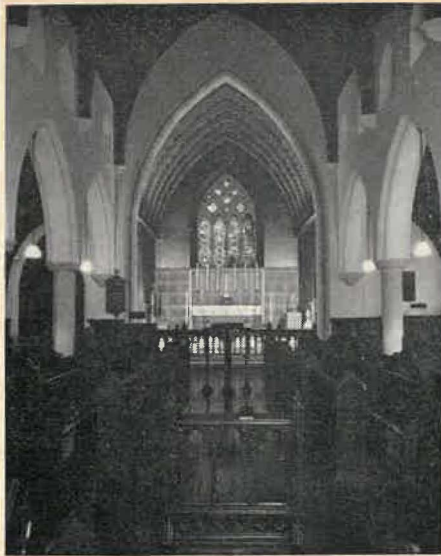


St. Paul's Chapel at St. Paul's School, Garden City, N. Y.



Laboratory at St. Mary's School, Peekskill, N. Y.

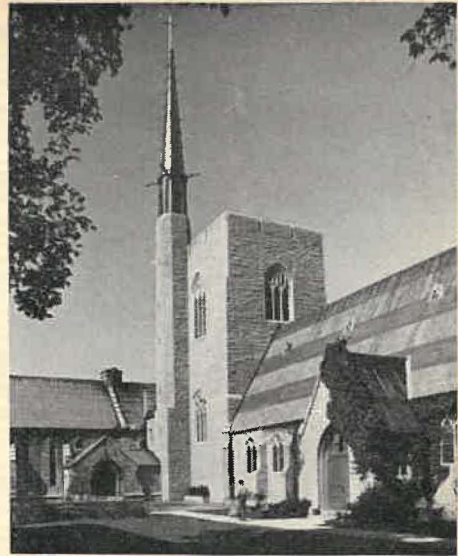




The Chapel of the Holy Innocents, Bard

ther. In college the young man or woman makes life-controlling decisions, determines what kind of person he or she will marry. Few young women who finish college marry a man who did not enter one. Few young men who finish college marry a girl who did not enter one. This factor determines income level, living standards, ability to educate children, social outlets, hobbies, reading matter, and TV-program choices. The college determines what kind of student enters graduate school. If for a few years the medical schools get not the best but the third-rate students from colleges, the whole medical curriculum will have to be modified. The same is true of the doctor of philosophy programs which largely prepare our future college teachers. A little shifting of the balance this way or that affects a

Continued on page 38



The Chapel of St. John, Hobart

Each year American philanthropists give more to education than any other cause. Medicine is second. There are no definitive statistics but it is clear that each year Episcopalians give far more than \$100,000,000 to colleges. Indeed five Episcopalians are known to give more than \$25,000,000 each year to colleges.

It is clear historically that Episcopalians are concerned about higher education. Check for instance the percentage of Churchmen who have been to college and the percentage of Churchmen who send their children to college. Check also the educational requirement for Episcopal clergy. The average clergyman probably has eight years of education beyond high school. In medicine this would insure an average income of perhaps \$30,000 per year.

Since the undergraduate college is the focal center of American educational structure, let us look at the college.

The college is what the high school carefully prepares its graduate to enter. The old idea of high school as terminal education is now reserved only for those young citizens who just can't go any fur-

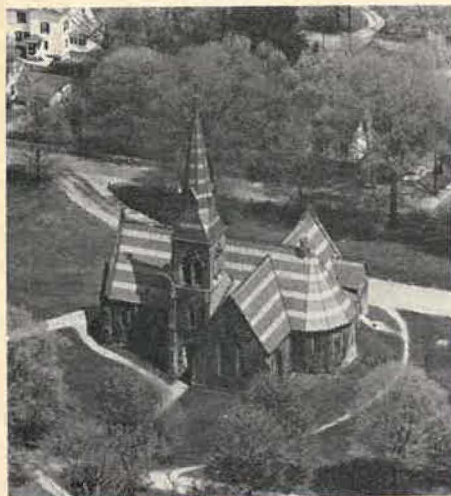
Episcopal Colleges

By Arthur Ben Chitty

President

Association of Episcopal Colleges

Have a Day Coming



The Church of the Holy Spirit, Kenyon

THE EIGHT COLLEGES OF THE EPISCOPAL CHURCH 1965-66

	Founded	Under-grad. Enrollment	Faculty-Student Ratio	Ph.D.'s on Faculty	Library Vols. in Thousands	Total Alumni Bishops	Presidents
HOBART							HOBART
Geneva, N. Y.	1822	*1,046	1:13	43/102	111	29	Louis M. Hirshson, D.D.
TRINITY							TRINITY
Hartford, Conn.	1823	1,114	1:10	76/120	455	34	Albert C. Jacobs, LL.D.
KENYON							KENYON
Gambier, Ohio	1824	720	1:10	45/68	148	24	F. Edward Lund, Ph.D.
SHIMER							SHIMER
Mt. Carroll, Ill.	**1853	480	1:14	11/32	25	0	F. Joseph Mullin, Ph.D.
UNIV. of the SOUTH							UNIV. of the SOUTH
Sewanee, Tenn.	1857	810	1:13	47/68	135	20	Edward McCrady, Ph.D.
BARD							BARD
Annandale, N. Y.	1860	600	1:12	19/51	85	15	Reamer Kline, D.D.
ST. AUGUSTINE'S							ST. AUGUSTINE'S
Raleigh, N. C.	1867	800	1:17	19/50	33	2	James A. Boyer, ED.D.
ST. PAUL'S							ST. PAUL
Lawrenceville, Va.	1888	525	1:14	8/32	43	0	Earl H. McClenney, LL.D.
Totals	xxx	6,197	xxx	268/523	990	124	

*This excludes 374 students at William Smith, non-denominational women's college coordinate with Hobart.

**SHIMER "joined the Episcopal Church" in 1954.



Special awards to outstanding students at St. John's School of Nursing, Brooklyn, N. Y.

Serving the Church



All Saints Chapel, Howe Military School



Mize Hall, St. John's Military School, Salina, Kan.



A student-led class at St. Andrew's Priory, Honolulu



The work of the Church in our colleges and universities must vary, of necessity, depending on the size, location, and atmosphere of the particular institution. Methods used in large state universities stand in a category by themselves. Particularly is this true in the new and fast-growing universities in which a majority of students are commuters, such as the University of South Florida.

The USF was founded primarily to meet the college population explosion, in providing an educational opportunity for students, many of whom, for family or financial reasons, could not otherwise go to college. A majority of students are working while in school. Their class schedule is made up to allow for working hours. The first of three semesters begins in September, the second in January, and the third in April. A student may drop out for one or more semesters in order to earn money. This plan, while meeting the financial needs of the students, makes continuity in campus organizations difficult. This is a far cry from the atmosphere of Yale or Williams where I served previous campus ministries.

In 1960 the USF opened with 2,000 students. When I began my work here in 1963 there were 4,000. This fall, the beginning of the university's seventh year, there are approximately 7,500 "full time" students out of an enrollment of 9,000, with 2,300 living in dormitories. About 160 out of 450 Episcopalians are on campus. In many cases their parents live near enough for them to go home on weekends.

An innovation in this university is the place given to religion. It was President John S. Allen's idea that the USF lease land on the campus for religious centers. The Rt. Rev. Henry I. Louttit, Bishop of South Florida, shared his vision, and the Episcopal Center was the first to be completed. We have an \$80,000 building which contains a simple chapel and sacristy, a recreation room with added kitchen facilities, a library, offices, and a room and bath for resident students whose responsibility it is to maintain the interior of the building. Our neighbors are now the Baptist Student Union and a joint venture of the Presbyterian and Methodist Churches in sharing one building. Each new student has the opportunity to hear one of the chaplains speak on the place of religion in education and life, and introduce programs scheduled in the student centers and the near-by churches. The administration assists us in compiling a list of names of students of our Communion during registration, enabling us to write welcoming letters to them. We are given an official place on the program for parents' weekend so we can invite them to our services and "at home" teas.

The work of a chaplain under the conditions described must be of an ecumenical nature. As the chaplains and the ad-

Continued on page 37



University of South Florida photo

Church

By The Rev. A. Grant Noble

Chaplain, St. Anselm's Church
The University of South Florida

on

the

Campus

University of South Florida photo





Cadet awards from Bishop Higley at the Manlius School, Manlius, N. Y.

Serving the Country



The Headmaster and his family at St. Mary's Hall, Faribault, Minn.



The tower and chapel at Trinity University, San Antonio, Texas



Kitchen duties at St. Mary's School, Sewanee, Tenn.

A modern paraphrase of Joel has said: "The young men of today may not see visions but they dream troubled dreams." It is not true that the young men of today do not see visions. They see great visions—but frustrations make them angry. They appear resentful and they are only disillusioned. But there is no question of the fact that the young people of today do dream troubled dreams; and much of the cause of these troubled dreams lies in today's education and in the forces at work throughout society.

Much has been written on the subject of Christian education. Yet certain specific and blunt words must still be spoken. Specifically, what elements in contemporary education and social philosophy must be delineated? Bluntly, what attitude must Christian education take towards these specifics?

What is Christian education? It is the establishment of a conscious awareness in a young person's mind that all we do and all we know and all we intend must be "begun, continued, and ended" in the fact of God and to the glory of His Holy Name. Comenius, in his seventeenth-century opus *The Great Didactic*, tells us that we may be, indeed, lords of creation, but we are not the Lord of Creation. Man is created in the image of God, but his end must always be to be a creature of God. A man is begun, continued, and ended in the fact of God.

Christian education is, further, the establishment of the fact that there is a deep relationship between man's view of life and his understanding of God. Yet, while an adult's understanding of God affects his understanding of life, a young person's understanding of God is, primarily, *affected by* his understanding of life—exactly the reverse. To establish, therefore, any consciousness of God in life, we must project to the young certain and specific understandings of life. This is an empirical and psychological fact. There are three specifics for which *Christian* education must fight.

Christians are, indeed, involved in a battle. Educationally, our first line of offense must oppose today's emphasis upon the development of intellectual abilities rather than upon the development of character. American education, of late, has, on the whole, specialized increasingly in the ethos of intellectual development, in the desire for just plain brain power. Church schools and colleges are rapidly becoming depositories for the intellectually gifted only; and it is hard, today, to find the school or college which is willing to avow openly an interest in the "average" youngster. Three years ago, I expressed to a highly-placed officer of one of our largest foundations the concept that a Church school, in loyalty to the words "all sorts and conditions of men" must direct serious attention to and provide special opportunities for the aver-

age child. The reply was that such a philosophy would ring the death knell of Church school education in America and that the only salvation for the Church schools' independent type of education was the exclusive recruitment of the most intellectually able.

A reflection of this same attitude appeared in an article published in Seabury Press's periodical, *Findings*. Beatrice M. Gudridge, in her article, "Why should you care about Public Education?," wrote: "But the security and welfare of our nation depend fully as much upon brain power as upon weapons. . . . Our rival in the cold war recognized long before we did that the most important space in the world is the space between the ears." Christian education must oppose any such view which places primary emphasis upon mere intellectual ability. Christian education must state categorically that the moral and ethical personality development of young people is of not only equal but of far more importance than their scholastic or intellectual abilities and development. The salvation of the world does not depend upon the

average student and concentrate primarily on the gifted.

Sociologically, Christian education must fight the economic and physical pressures exerted by our expanding population. We are, today, operating under a new moral imperative. It is the imperative of size. We are told that whether we like it or not, schools and colleges must become bigger and bigger and that centralized education must become the norm. This idea rests on the more subtle and dangerous philosophy that advanced education is not only the right and due of every man, but that there is something basically wrong with any young person not obtaining it. Yet guidance counsellors know that a great part of the pressure for college entrance is not the fact that college is a good or even desirable thing for each individual, but the fact, rather, that college is a social and community "must." Advanced education has become a fetish of American society, and the pressure it brings to bear upon our young people contributes greatly to their emotional difficulty in dealing with their secondary school curriculum. In this regard, it

Christian

By The Rev. Clinton H. Blake, Jr.

Headmaster (ret.) Hoosac School

Hoosac, N. Y.

Education

comparative intellectualism of two or more countries; it depends upon what kind of people there are and upon what use they make of such abilities as they may have. Such a view is a mandate upon Christian educators if we are to escape what is otherwise becoming a coldly clinical and utterly impersonal intellectualism.

God has seldom chosen as His special servants the intellectually gifted. Instead of an erudite Aristotle He chose a stuttering Moses. To replace the half-mad but noble Saul, He chose the shepherd boy David. Instead of a literate and educated Pilate, He chose the fisherman Peter. Instead of the political genius named Machiavelli, He chose the simple, spoiled young man, Francis. The love of God is the beginning of wisdom—not the love of intellectual achievement. And the love of God can be learned by a young person only in terms of the love of others for him, as a person, and not as a source of high College Board scores. The death knell of Christian education will be heard the day we ring out the

should be noted, also, that a familiar complaint of state universities and colleges is that they must, in many cases by law, accept, each year, hundreds and thousands of students who they know in advance will flunk out in a few months.

The whole effect of this imperative of size is the sublimation of individualities to the corporate whole. We speak, nowadays, not so much of the person, of the individual, or of the student, as we do of the company, of society, or of the student body. Christian education must be educationally and socially heretical and declare the continuing necessity for small schools and intensified individual attention, even at the expense of academic quality, if necessary. Christian theology has always asserted that salvation comes not through institutional or social participation, but that ultimately it comes through the judgment and relationship of God to the individual.

Christian education must always affirm the corporateness of mankind. But when

Continued on page 35



A seminar in a new classroom at ETS — Kentucky

Serving the Lord



International student body at the Cathedral of St. Mary, Garden City, N. Y.



Friendship at Bethany School, Glendale, Ohio



The chapel is dedicated at St. James School, St. James, Md.



On a bleak February evening last winter a handful of teachers met with their headmaster, the Rev. John Verdery, to determine how Wooster School in Danbury, Conn. might better serve its community during the coming summer and thereafter. That caucus threw the school into a frenzy of activity that resulted in an adventuresome anti-poverty project called Wooster Upward Bound. The project received the unanimous support of the Wooster board of trustees, voiced with a spirit of urgency perhaps best typified by the Very Rev. John B. Coburn, dean of the Episcopal Theological School, trustee, and son of the school's founder: "Any private school that does *not* undertake such a project does not deserve to exist."

Starting with a grant of \$80,000 from the Office of Economic Opportunity and a \$10,000 contribution from Wooster School, a core of teachers and I filled out a twenty-man and woman staff with a variety of public and private secondary school teachers, college personnel, professional musicians, artists, and filmmakers, and a curious mixture of undergraduates from nearby campuses. To fill sixty places in the proposed pre-college motivational project for underprivileged high-school boys and girls, Wooster Upward Bound searched out rank under-achievers from the high schools of nearby Danbury and Waterbury, some thirty miles to the northeast. Acting on government recommendations, the recruiters went out of their way to discover boys and girls who looked like the worst kind of academic risk; they had low marks in high school (those who were still enrolled in high school), few hopes for themselves, little financial or parental support, and, in some instances, a juvenile court record that was snowballing into a pattern of serious crime. But each student brought with him to Upward Bound one asset that the staff of the project valued above all

else. The girl from the reform school and the policeman's son alike, the orphan dependent on state aid, and the immigrant fresh from the Dominican Republic, and all the other Upward Bounders had at least one firm, sometimes starry-eyed, advocate, insisting that "this kid has it."

The task that Dr. Verdery and the project directors took on themselves was to provide an educational setting in which the real intellectual potential of a poverty-background teen-ager would show itself at last. The staff of the project believe that if a boy or girl is to make a change he must at least be freed temporarily from the traditional high school, laden as it is with symbols of previous failure. Instead, the teachers must provide activities that are untried, into which the students are not forced but hopefully enticed. If a student can sense his own power in the world by participating in "creative" activities, he might then be ready to approach the business of education with a

motivation based on self-esteem and an understanding of his own potential. Most of these students have already sensed a certain kind of power in the streets, on sprints of hooky, and behind the wheel of a speeding car. But there are those few, equally difficult to sway onto the college track, yet equally important as a national resource, who know nothing of their own power. These boys and girls sit in the last row of every high-school classroom in our country. They are shy, scared, unhappy children, cowed by a double fear of the affluent middle class and, equally intimidating, the lower class whose superiority depends upon violence and crime.

To provide that special environment in which there can be no failure, Wooster Upward Bound required all twenty staff members to live on the campus in a close-knit community with the students. For 4½ hours each day the students were

Continued on page 35

BOUND

By Woodward A. Wickham

Project Director, Wooster School
Danbury, Conn.

UPWARD



Within the structure of the national Executive Council of the Episcopal Church, the College and University Division (CUD) belongs to the Home Department along with the Divisions of Domestic Mission and Christian Ministries. This indicates in organizational terms where the Church's concern with the institutions of higher education (from henceforth to be simply referred to as "university," for brevity's sake) primarily lies. The Church is concerned with its mission and ministry within the context of, and in relation to, the university, not education *per se*, much less *Christian* education. The Church is not trying to "Christianize" the university nor to have the university establish courses in Christian education. Thus, CUD is almost exclusively concerned with the secular institutions and those related to *other* Churches, for at the Episcopal colleges ministries are provided by the colleges themselves, with college-appointed chaplains.

I

In reference to the university, CUD operates on several assumptions. First, the university as a man-made institution, and higher education as a disciplined process of man's search for truth, are both secular intrinsically and must be positively accepted as such by the Christian as he participates in the Church's ministry within the university, be he an administrator, a teacher, or a student. Second, secular though the university is, as well as all higher education, they both are an integral part of God's universe, and as such are under God's reign. Being secular does not necessarily or in itself mean atheistic or anti-God. And third, the Church as the People of God in the world is as much present in the secular university as in the religious organization such as a parish or a mission, or the diocese, or the national Executive Council, and its mission and ministry are to be carried out, not professionally by the ordained clergy alone, but corporately by all who profess themselves Christians.

These theological assumptions constitute a definite frame of reference as the Church approaches the university. In the first place, in approaching the university as an institution, the Church does not ask whether it is academically or professionally a first-rate institution, but whether it has a vocation which justifies its unavoidably costly existence, and if it does, what it is, and how far it is fully committed to it. It would be presumptuous of the Church to raise such questions were it not for the fact that the Church, the People of God, is present within the university. When university personnel who are Christians together grapple with these queries they are carrying out at least one phase of the Church's mission in reference to their university.

In the second place, the Church approaches the university as a human community made up of many different sub-

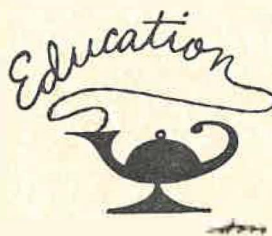
cultures: administration, several departments each with its teaching faculty, research fellows, graduate students, undergraduates, and one might also add, the board of regents or trustees, and the alumni association. These are the major structurally distinct sub-cultures which make up a university community. Largely owing to its fast and furious institutional growth, the university in America today, like American society itself, suffers from an internal fragmentation, or the break-

. . . Somehow, and for reasons that are not entirely clear to me, this group of young people, who had everything that their society could give them found their gift hollow, rejected it. . . ." (*Johns Hopkins Magazine*, October 1965)

The so-called "student new left" movement profoundly challenges the Church. For it not only involves many bright, intelligent, sensitive, and in many ways, extremely promising young students, but the movement itself is an indictment of

Toward

Mo



COLLEGE

down of communication among its sub-cultures. The question here is one of how a university can maintain its integrity as an intellectual community, or a community of learning, and how Christians can contribute in a university to achieve this task.

II

Speaking more specifically on students, undergraduates today find themselves inescapably caught up in the revolutionary change American society as a whole is undergoing. In the words of Paul Potter, past president of Students for Democratic Society, "We are the sons and daughters of the American Dream. We were, in short, the first post-depression, post-war generation to emerge into the world with all the assists of the mildly permissive (in some cases, almost progressive) family culture of upper-middle class America.

American culture which most Americans have so far uncritically taken for granted as the best and the finest way of life. As they march, sit-in, or otherwise demonstrate for the civil rights of minority groups, for free speech and academic freedom of their own, for war on poverty and against racial discrimination at home, or against what they believe is an imperialist war in Vietnam, the so-called

By The Rev. D

Executive Secretary, C

Home Department

radical students are giving expression to what today's student generation in general is feeling deeply inside: the hollowness of life in this affluent America.

How then should the Church work among today's undergraduates? Placing a young clergyman as "chaplain to Episcopal students" in every institution, if it were possible, will be infinitely less than adequate. Where a priest is assigned as chaplain, full time or part time, he should be designated as "Episcopal chaplain to

equipped for this mission through regular participation in liturgical life and study sessions. This is religious ministry to them. The role of chaplain in this situation is to strengthen Christians within the faculty and the student body so that they can be present *as the Church* wherever students are struggling with important issues.

Thus conceived the Church's mission and ministry in the university can hardly be carried out effectively otherwise than

covered residential colleges in small towns, etc. Furthermore, increasing numbers of universities are attended by students from overseas and professional people who are taking refresher courses as part-time students.

To complicate the matter even further, modern undergraduates are so thoroughly empirically-oriented that they want to experiment on anything they choose—from sex to hallucinatory drugs, from life overseas to life in slums and ghettos at home. All this indicates both their vitality and openness, their willingness and capacity to learn unhampered by the excess baggage of past traditions. This is their strength.

An important question, however, is how the Church can minister to people (whoever they are) at their strength rather than exclusively when they are in trouble, i.e., at their weakness. In pursuing this question, CUD is assisted by (a) its own national advisory committee which, among others, includes several professional university personnel and student officers of the National Canterbury Committee; (b) the Church Society for College Work, a voluntary organization which on its own and sometimes at the request of CUD, experiments on new forms of ministry in university situations; and (c) national and world student Christian federations through which close contact with the student generation is maintained.

The professional staff of CUD consists of two national and eight regional (one for each province, jointly appointed and supported by the province and CUD) secretaries, who maintain close touch with (a) their counterparts of other Communion through the Department of Higher Education of the NCCC in the U.S.A., and (b) the episcopal jurisdictions of the Church and institutions of higher education therein located, so as to be kept informed of the needs and opportunities each institution presents to the Church.

The number one task of CUD thus far has been the continuing education of the college clergy, full time or part time, in view of the newly emerging situations. Where and how can this be done adequately without jeopardizing the continuity of work while each year an appreciable number of experienced chaplains are on leave for several months for the purpose of continuing education? This is a matter which requires a careful investigation and planning on the part of CUD in closest possible coöperation with all the episcopal jurisdictions.

One hopes that every diocese and district will strengthen its department or commission on college work, with which CUD, through its regional secretaries, may maintain a close relationship. Without such a relationship what might be learned or planned at national level may not be adequately transmitted to the local jurisdiction or may not be applicable at all to them.



Effective

MINISTRY

this college or that university." Canterbury Club is now a thing of the past. The Episcopal student organization, now known by a variety of different names including Canterbury Association, but never Club, is for the purpose of preparing and encouraging Episcopal students to participate in all sorts of student movements with Christian perspective and perception. This is their mission. They are to be

ecumenically. What form such ecumenical mission and ministry should take will depend on the complex of situational factors prevailing in each institution. But one thing is beyond dispute: it must be a shared ministry of all who profess themselves Christians (not exclusively of the clergy): administrators, teachers, and students alike.

III

As for viable strategies or new models for the kind of Christian presence needed in the university, the problem is complicated by the fact that the university scene is so fluid and diversified—from sprawling multiversities to cozy single colleges, from institutions specializing in graduate study and professional training to two-year community colleges, from metropolitan university complexes where a majority are commuting students to ivy-

Kitagawa, D.D.

and University Division
Executive Council

What Is The Historic Episcopate?

We are grateful to our old friend Bishop Mitchell for clearly spelling out (see his letter, page 8) what many Churchmen believe about "Historic Episcopate" and "Apostolic Succession." He takes us to task for not recognizing that these are two different things. He is right—we do not. We believe that any so-called Historic Episcopate apart from the Apostolic Succession is not really "historic" at all, and is in fact quite meaningless; or, to state our case positively, the Apostolic Ministry *is* the Historic Episcopate.

In the *Principles* of the Consultation on Church Union it is proposed that the united Church shall have the Historic Episcopate. This term, but not Apostolic Succession, is used in the document; obviously because this question-begging term is acceptable to the non-episcopal Churches involved in the Consultation. They may be willing to accept ecclesiastical leaders called bishops, but not catholic bishops in Apostolic Succession with what this implies—the fullness of Apostolic authority. "In all ordinations," we read in *Principles*, "and particularly in the laying-on-of-hands, representatives of all offices of ministry in the Church, not excepting the general ministry of those not ordained, should be included. In this way, the service would proclaim that ordination is an act of the whole Church." This is about as thorough a repudiation of Apostolic Succession as could be devised. Wherever Apostolic Succession is believed in, it is understood that only bishops standing in it can confer Holy Orders. It is true that priests may join the bishop in the laying-on-of-hands at a priest's ordination, but it is only the Bishop who is actually ordaining; the action of the priests in this case is one of witness and consent. Ordination is not seen as "an act of the whole Church." It is Christ who ordains through those men to whom He has given the fullness of the Apostolic Ministry, the bishops. This is the *historic* view of the Historic Episcopate—the only view of the whole of Catholic Christendom from at least as early as the second century to the present.

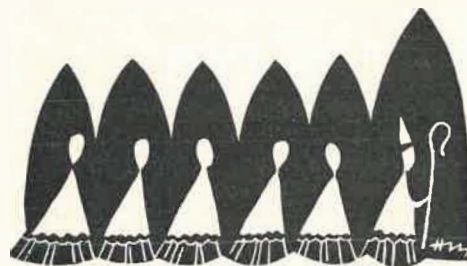
This is, moreover, the view to which the Episcopal Church is firmly and plainly committed by the Preface to the Ordinal and the Ordinal (page 529 ff. of the Prayer Book). "It is evident unto all men" (we wish we could be sure of this!) "diligently reading Holy Scripture and ancient Authors, that from the Apostles' time there have been these Orders of Ministers in Christ's Church, — Bishops, Priests, and Deacons." Every Churchman now pondering the COCU proposals for Church union ought to read that Preface as a whole, and what follows, most carefully. He will note two fundamental facts of the case. One is that the Episcopal Church has no ministry of its own; its clergymen are ordained to the one Ministry of the Catholic Church—

the Apostolic Ministry. The other is the fact that this Church does not accept as lawful ministers of the sacraments any men who have been ordained to any other than this one Apostolic Ministry. This explains why, if a Presbyterian or Methodist minister becomes an Episcopalian, he is unconditionally ordained into this Ministry, whereas a man ordained previously in the Roman Catholic, Eastern Orthodox, or Old Catholic Church is received, not re-ordained.

The Anglican Churches may be wrong, but this is what they believe, officially, corporately, and unexceptionally. Because we believe it, we are speaking up for it and spelling it out as clearly as we can in the hope that the Episcopal Church (and others) will not be victims of the ambiguity in the use of the term "Historic Episcopate" in *Principles of Church Union*.

Bishop Mitchell raises certain questions which we answer as follows.

1. When in our earlier editorial comment on the *Principles* we referred to the *Letter to all Christian People*, addressed to the Pope by the Archbishops of Canterbury and York in 1897, we did not quote this document. It's a pretty long letter, running to more than forty pages. In it the Archbishops masterfully expound and vindicate the Anglican claim that the Church of England has preserved the historic Apostolic Ministry. They base their case upon a simple appeal to the



formularies and the sacramental rites of this Church, and we think that Churchmen today should follow their example.

2. Bishop Mitchell mentions the Chicago-Lambeth Quadrilateral, noting that it speaks of the Historic Episcopate "without any particular interpretation." This is correct, but to it we would add several observations. First, Lambeth pronouncements are not authoritatively binding upon any Church or Churchman, but the formularies, constitutions, and canons of the Anglican Churches are. In the successive Lambeth pronouncements upon Christian reunion there is a marked tendency on the part of the bishops to speak only reassuring words to non-Anglican Christians about the Ministry, minimizing the differences and magnifying the elements of common faith and order. Their intention is certainly of the best, and it may well be that the strategy will prove in the end to have been sound and fruitful. But the bishops at Lambeth, or anywhere else, are bound by the doctrine and discipline of the Church; and all their pronouncements must be interpreted by this doctrine and discipline. For our own part, we find it hard to see how any bishop, or anybody else, can read the Prayer Book Ordinal with an open mind and come away saying that there is no particular theory or interpretation of the Ministry therein expressed. On the

basis of our reading of these formularies, we are bound to affirm that this Ministry which has been in the Church "from the Apostles' time" is *the* Historic Episcopate; and to apply that term to any other ministry is misleading, to say the least.

Here and There

The Rev. Hugh G. Carmichael, of Columbus, Ohio, has resigned his membership of the Columbus Athletic Club because it is closed to Negroes and other

minority groups. (See his letter page 8.) In a letter to Columbus newspapers, Mr. Carmichael explained his action. He said that he did not question the right of non-Christians to form and participate in such exclusive organizations. "But," he added, "how can a Christian, who is under the Commandment, 'Thou shalt love thy neighbor,' participate in any form of organization that says we have only certain neighbors?" He noted: "We can give 20 good reasons why this club or that club is terribly helpful and convenient. Nevertheless, membership is direct repudiation of what Christians believe is profoundly true."

Letter from London

Census-taking was not an approved practice in the Old Testament, and it is significant that the incipient statistics in the early chapters of Acts never came to much. All of which gives little encouragement to Christian soldiers who, as they onward march, want to know how the war is going. Yet we live in an age forever given to the corporate introspection of market research and sociological surveys and, thus conditioned, we keep wanting to know how the Church is doing.

This column is always aware that it ought to give you up to the minute assessments of the progress—or otherwise—of the Church of England, and is always resigning itself to the hopelessness of giving you an overall picture. However, here's another straw.

Brian Wicker, staff tutor in the Birmingham (England) University Department of Extra-Mural Studies sees a boom in religion in the world of adult education. Writing in *New Christian* he says that part of the reason is "that the churches, as institutions with a nucleus of committed adherents, who are at present under intellectual and other pressures, and who feel the need for some underpinning of their personal commitment, offer particularly fruitful ground for sowing the adult education seed."

Many of the courses are designed around special problems—religion and architecture, religion and psychology, and so on.

For over forty years, long before ecumenicity became respectable, the word Malines has been evocative. On October 28th that was given tangible expression when, on the initiative of the Church Union, a plaque was unveiled in Malines Cathedral, Brussels, to commemorate the conversations between Cardinal Mercier and Lord Halifax, 1921-6.

In the commemoration ceremony the Cardinal Archbishop of Malines and the Bishop of Winchester, Dr. Falkner Allison, each offered dedicatory prayers at the unveiling of the plaque, and Cardinal Heenan, Roman Catholic Archbishop of Westminster, was represent-

ed by the Rt. Rev. Gordon Wheeler, Roman Bishop of Leeds. The dedication was followed by an ecumenical service, modelled on the service held in Rome at the conclusion of the Vatican Council, in which Anglican and Roman Catholics took part. On the following day Cardinal Suenens celebrated Mass in English in the Mercier chapel when the singing was led by choirs from Anglican churches in Belgium and the Netherlands.

Anglicans at Palma, Majorca, will in the future be able to worship in a real church instead of in the converted soda-water factory they have used for the last 33 years. With official permission from the Spanish government, the new church will shortly be consecrated by the Bishop of Gibraltar, the Rt. Rev. Stanley Eley. Much of the cost was raised by local residents. The Anglican chaplain at Majorca, the Rev. E. M. H. Capper, is assisted by the Rev. Glen Edward Riley of the Diocese of Chicago, who also does special work among sailors of the U. S. Sixth Fleet.

The Dean of Salisbury, Rhodesia, has rejected an appeal by Mr. Ian Smith that Churches in Rhodesia should mark November 11th, Armistice Day, by "re-dedication services related to the Christian ideal which prompted the declaration of independence."

Dean Wood commented: "I cannot possibly see myself conducting any services in the cathedral on November 11th on the basis of the purpose set out by the government for the public holiday. I must confess that I cannot identify which Christian ideals prompted the declaration of independence. As I see it, the declaration of independence was prompted not by Christian ideals but by Rhodesian Front policies.

"We are also asked to give thanks for the divine guidance which has enabled us to overcome the difficulties of the past year. The government has considerable political acumen and its financial advisers are obviously very competent, but to

claim divine guidance for them comes near to blasphemy.

"Let the government proclaim a holiday if it will to commemorate its declaration of independence, but save us from the hypocrisy of trying to whitewash it with religion."

Meanwhile, the Bishop of Mashonaland, the Rt. Rev. Cecil Alderson, has gone on record about some of the severe problems the Rhodesian crisis creates for the Church there. Referring to the shortage of priests, especially Africans, he said: "This gap in African ordinands is not due to lack of inquirers, but partly to the necessity of improving the academic standards of priests, and even more, to doubt whether there will be stipends, housing, transport, and other necessities for them in view of the past and present disturbance and uncertainty and the continuous decline in support of the Church, for which I do not assign causes."

In the nine years of his episcopate, the bishop announced, the stipends and allowances of the white clergy had remained unchanged. Few of their white brethren in other occupations could say that. Those of the African clergy had changed but a fraction, and in any case were much less, and disproportionately less, than their brothers'.

Few men have made a greater contribution to the Church of England in the twentieth century (his book of that title, to be published in a revised edition in November, is ample evidence) than Canon Roger Lloyd of Winchester, whose death has just been announced.

Over and above a powerful personal ministry—to individuals and to great audiences—his prolific pen influenced innumerable people. Author of an unbroken stream of newspaper articles and a long list of books ranging from imaginative accounts of Luke and his companions, Abelard, and Heloise, to profound works (plus a number on steam railways, his hobby) he will not be forgotten.

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LETTERS

Continued from page 9

just parallel. If he means "black supremacy," such as the Black Muslim movement, he ought to make that clear.

I am an admirer of Martin Luther King rather than of Stokely Carmichael and his apparent methods, but those methods are *not* to be compared with those of the Klan. We have no right to condemn these people who are struggling for freedom after a century of repression. At least they have succeeded in making Martin Luther King look like a moderate!

HOPE BRONAUGH

Waco, Texas

Editor's comment. As we read Bishop Fraser's statement, he did not say that both Klansmen and advocates of Black Power *may* not receive the sacraments, but that they *ought* not. He said that "the follower of either excommunicates himself. . . ." This is not a case where the bishop is doing the excommunicating.

What Kind of Blade?

I read the stimulating and fascinating article in your recent Parish Administration Number [September 11th] on how to enlarge the altar missal. But I am puzzled. Do I use a single-edge or double-edge razor blade? Keep up the good work.

(The Rev.) WILLIAM T. THOMAS
The Educational Center

St. Louis, Mo.

Editor's comment. Either; some use blowtorch, others pinking shears.

COCU

The Rev. Dr. Moore in his letter on COCU [L.C., October 2nd] made reference to the legend sometime current in the Church that the Church holds the historic episcopate "without teaching any theory or interpretation of it." To support his claim he cited the various Lambeth conferences, but without pointing out that they have no doctrinal authority in any portion of the Anglican Communion. The Prayer Books and the Canons of the various Churches of the Anglican Communion which do have doctrinal authority will not support such a theory. Indeed, they decidedly refute it. In the Prayer Book and the Canons the historic episcopate is one with the doctrine of Apostolic Succession and the entire Apostolic Ministry of bishops, priests, and deacons, all of which seems to be ignored by the *Principles of Church Union*.

Like the Rev. Mr. Weeks, I embraced the Catholic Faith from a Protestant background. I did so because I felt that the time of Protestantism was dead if not dying, and this long before I was aware of the currents of the Liturgical, Biblical, and Ecumenical Movements. I am not unaware of my own Protestant heritage nor unthankful for it, but I found it fulfilled in the Catholic Faith in ways in which it could only have been frustrated had I remained a member of one of the Protestant confessions. I will admit that I have suffered certain frustrations in the Episcopal Church, too, but these are more directly the results of my own sins and others than faults inherent in the Prayer

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THE HEADMASTER

Book and catholic system. I would not trade the historic Catholic Faith of the Anglican Communion for any "coming great church" in this world. The coming great Church I am interested in is in the next.

Before the Church in the United States runs headlong into a union in which it, as a minority member, will have little to say in the long run because this Church is to be conceived of as a democratic society instead of a theocratic one, I would like to see the Church try a certain experiment first. I would like to see every cathedral, parish, and mission of the Episcopal Church embrace the full Prayer Book and not regard it as something in which to pick and chose, but deliberately choose to live it in its entirety. In other words, I would have every cathedral, parish, and mission read Morning Prayer (in full, not shortened), the Communion Service, and Evening Prayer daily for the next five years. This would involve, I realize, considerable sacrifice to all parties in the Church. So-called Anglo-Catholics would have to make a place for the offices and see that they were said daily in the Church as well as the Eucharist. So-called Evangelicals would have to surrender Morning Prayer-and-Sermon and endure the demands of the Communion Service on all possible days when the Church and the Prayer Book provide for it. I suspect that many will have to get used to the idea of Morning and Evening Prayer daily in the Church. All will have to surrender the idea of the hour service. None of us regrets the length of a movie or a concert, and there is no reason that I can see that we should regard one hour as a sacred length for the worship of the Eternal Creator.

At the end of five years of this life, I think we will be in a much better position to weigh the prospect of Church union. At least we will be in a position to know by experience (which we are not now) what it is our own Church has for us and has to offer others. We can then ask others, as well as ourselves, if this is what we mean or want when we say a Church truly Catholic, truly Evangelical, and truly Reformed. This is a great challenge, I know, and one that will not be easy for anyone. It will demand great sacrifice and work of all. But until it is done, or some thing very like it, I believe and firmly contend, that we, the members of the Episcopal Church, will not really know ourselves, nor will others be able to know us and what we have to offer to any union. LEWIS FISHER-KING
San Francisco, Calif.

I am delighted to see more and more letters *not* accepting COCU.

The loss of the full meaning and use of the sacraments would be impossible for me to accept. I am a convert from the Presbyterian Church (many years an Anglican) and I could not go back to it in any measure. The "grass roots" are feeling quite pushed around and as though they had no interest, understanding, or right to express themselves. JANET WILSON

Bronxville, N. Y.

You may see the disc of Divinity quite clearly through the smoked glass of humanity, but not otherwise. — *Coventry Patmore* (1823-1896).

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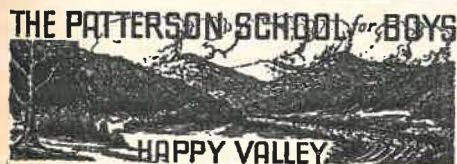
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The Rev. William L. Crawford, Jr.
Headmaster

It is surprising, but during the middle of last summer there were more young people on the campus of St. Albans School than during the school year. This was no accident but, rather, the result of policies first stated twelve years ago. At that time we determined to use our facilities and part of our faculty during the long summer to further the education of our boys and of any others in the community whose needs we could meet.

The program for the boys was to be a three-pronged one. For those in the Upper School, we suggested that their three summers be used as follows: one summer earning money at good hard work, learning what the world is like; another summer working at some social project, knowing the satisfaction of doing something for someone else; and another summer going abroad and meeting other peoples and other cultures. For any of our boys who could not carry out these suggestions, and for others in the com-

work with other students, different people. That is part of good education. And I am sure that many of our boys would be doing the things that they are doing regardless of any policies that St. Albans has established; but I am also sure that many are in programs, and all are more interested in what they are doing because of the emphasis that has been placed upon the profitable use of summer vacations.

The summer programs also have affected the faculty, and in ways that we did not foresee. We had expected that the program would give summer employment to our men and supplement incomes that badly needed supplementing. What we did not foresee is that our faculty would be stimulated to do advanced work in their fields of study or that teachers would be attracted to this school by what we were doing. Nor did we foresee the new relations that our school would develop with the public and other parochial schools, and with all sorts of community agencies and public groups. As is so often

from the Headmaster's Desk

By the Rev. Charles Martin
Headmaster, St. Albans School
Washington, D. C.

munity — girls as well as boys — we planned to enlarge our summer school, to use our athletic facilities, and to begin educational programs that would take advantage of the special opportunities of Washington and the Close.

The policies have worked out beyond but not always according to our expectations. Twelve years ago I could not have believed that an understanding of urban problems and work in the inner city would become so important, nor did I foresee one group in Japan; or another engaging in a "dig" in the remains of Roman civilization in England; or still another at Coventry Cathedral. While I have no accurate figures, I should guess that about one-quarter of the boys are working at paying jobs, one-quarter are engaged in socially useful projects, one-quarter are abroad, and another one-quarter are doing nothing. And I ought to say that this final quarter is important. Sometimes it is good simply to do nothing. All of life should not be organized and filled with busyness. There is too little time for reflection and thought. Not all of these boys who are working for pay or engaged in social projects or traveling abroad are in programs sponsored by the school; many are off on their own. And this is good. Boys ought to get off the Close at times, mix and

the case in life, the unforeseen may be more valuable than the foreseen.

One of our purposes in developing the summer program was to use our facilities more fully. There was and still is much public concern because school buildings are used only eight or nine months a year. Not so at St. Albans; ours are in continuous use. And over the years our school has changed. No longer living largely to ourselves, we have relations with public and independent schools, as well as with a number of community agencies. All of this is to the profit of our own boys and I hope to the usefulness of other young people and the community at large.

This is as it should be. What has happened is that we have responded—and I hope wisely—to the changing needs of society. If we are humble, open, seeking to be useful, we shall continue to change, developing new programs, discarding old, but always holding fast to the reason for our being—to nurture young people in the spirit of The Teacher called Christ.

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NEWS

Continued from page 11

Utah, or service organizations; others worked with crippled, blind, or otherwise handicapped children in the special centers, or as hospital workers; one was a Spanish translator for Samaritanos Voladores, a group of doctors who treat Mexicans in the Baja, Calif., area; another taught English in Tecate, Mexico; one studied at an ecology workshop in Utah; and still another taught a seventh-grade conservation patrol.

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The Cathedral School of St. Paul, Garden City, N. Y.

The school began its 90th year with 120 boarding and 170 day students — boys in grades 5-12.

Due to the third building fund drive much has been done to improve the facilities. The completion of the quadrangle of nine faculty cottages and the chapel restoration are just two of the major undertakings. Fireproof and/or acoustical ceilings have been installed in several rooms, and the library has been reorganized and redecorated. The work on the latter room was provided for by a gift from the class of '66.

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The Manlius School, Manlius, N. Y.

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Christchurch School for Boys, Christchurch, Va.

Now in its 46th year, this school in the Diocese of Virginia has 184 boarding and seven day students in grades 9-12. There are two new courses this year, one in the history and appreciation of music, and the other on current events.

Two new buildings and playing fields were dedicated October 22nd.

The summer session is for 7th and 8th grade boys who are not necessarily enrolled in the regular school terms. A variety of water sports enhances the program.

Howe Military School, Howe, Indiana

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Howe grew from a grammar school of two boys to a full high school before it became a military school in 1895. It now educates boys in grades 6-12.

St. James Chapel, completed in 1902, is still in use though the corps uses the newer and larger All Saints' Chapel for daily and Sunday services.

St. Agnes, Alexandria, Va.

St. Agnes School, a Church school of the Diocese of Virginia, has added two priests to the present faculty. The Rev. Douglas M. Williams, who has had school and parochial experience, is chaplain, and a graduate student at Virginia Theological Seminary. He hopes to prevent the students from becoming "ecclesiastical drop-outs."

The Rev. Alex. G. Methven, rector of St. Michael's, London, who has exchanged churches with the Rev. William Opel rector of St. Thomas', McLean, Va., is teaching senior Bible classes and a class on Christian theology and ethics for the parents of seniors. In his London church, he has established a youth center open six nights a week to "mods, rockers—the lot."

St. Alban's, Washington, D. C.

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96th



Year

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of Churchman Michael Collins, Col., USAF, part of the team for the Gemini 10 flight last July 18th.

"God was with us then as surely as He is with me here today," the colonel said in an interview with Clyde Hall, LIVING CHURCH correspondent for Washington, while on a recent visit to the school. Col. Collins, a 1948 graduate of St. Alban's, had addressed the school body and presented a U.S. flag brought back from a record height of 475 miles in outer space. "Distance up or down is not involved, but danger is, it seems to me. God is closer where there is danger, no matter where it is. God was very close to us during the Gemini 10 flight, even closer than He is here in this room today."

Col. Collins, who was accompanied by his mother and wife, admitted that he had not been a particularly good student at St. Alban's, "but the building blocks for my future years were laid here and I shall always be grateful."

St. Andrew's Priory, Honolulu

The school, founded in 1867 by Mother Sellon at the request of Queen Emma, consort of Kamehameha IV who had translated the Book of Common Prayer into Hawaiian, will celebrate its centennial on Ascension Day 1967. Presently 625 girls are enrolled.

The new student services center, to be known as Centennial Hall, houses chapel, chaplain's office, infirmary, offices, and specific work rooms. St. Andrew's Cathedral continues to serve the school for daily chapel services.

The elementary library is now separated from that of the secondary school, and the library for the intermediate and high-school groups has been entirely reconstructed, refurnished, and air-conditioned.

As a school of the District of Honolulu, it is directly under the bishop, who has appointed the Sisters of the Transfiguration to administer it on behalf of the district. Dean of the faculty and high school students is Mr. Peter B. Ogilby.

St. Hilda's and St. Hugh's, New York

The new \$4.2 million building, partly financed by Columbia University to stem the deterioration in the area, houses classes from nursery through high school. The faculty, half laity and half Sisters of the Community of the Holy Spirit, is in charge of 600 students. In the 16 years of existence, there has been just one year when Episcopalians were in the majority in this school in the Diocese of New York.

The building, geared for the city child hemmed in by big buildings, provides space, sunlight, and air. It is on property sold to the school by Columbia University for \$1. Then the university loaned St.

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Hilda's \$2.8 million in return for a mortgage on the land. A second mortgage is held by Remedco, Inc., a real estate investment company owned by nine Morningside Heights institutions, of which Columbia is a major stockholder.

St. James School, St. James, Washington Co., Md.

Originally known as the College of St. James, founded in 1842, this school in the Diocese of Maryland, is located six miles south of Hagerstown. It is a boarding and college preparatory school for boys grades 8-12 who come primarily from the Washington, Baltimore, Philadelphia, and Pittsburgh areas. However, there are 17 states and 6 foreign countries represented in the student body.

The new chapel, consecrated last May, honors St. James of Jerusalem, and is in memory of Eleanore Blodgett Webster. It seats 250 people.

St. John Baptist School, Mendham, N. J.

A day and boarding school for girls grades 9-12 opened this year with a freshman from Puerto Rico, a post graduate from Hong Kong who is taking Far Eastern History, a senior from the Virgin Islands, an American who has been living in Spain, a Hungarian refugee who has been living in New York City, and a daughter of a Greek Orthodox priest who is taking beginning Greek. There are native teachers of French and German and Latin; the latter is an Italian who has taught Latin in Italy.

The school chapel, built last year, has a hanging brass pyx given by friends of and in memory of the former school chaplain, the Rev. E. R. Noble, and Mrs. Noble.

The Class of 1966 has entered college 100 percent with the exception of one student working in commercial art. The school, under the direction of the Sisters of the Community of St. John Baptist, is in the Diocese of Newark.

St. Katharine's School, Davenport, Ia.

A boarding and day school for girls in the Diocese of Iowa, St. Katharine's has an all-time high of 216 students in classes from nursery through high school. It is a college preparatory school.

The boys division, St. Mark's, has 47 students in classes from nursery through sixth grade.

St. John's Military School, Salina, Kan.

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named in memory of the late Bishop of Western Kansas, who had also served St. John's as teacher, chaplain, superintendent, rector, and president of the trustees.

The sixth grade was dropped from the program this year, as the program is now arranged for older boys. This college preparatory school, encompassing grades 7-12, is in the Diocese of Western Kansas.

St. Luke's School, New York

A library receiving annual presents is a unique event in the lives of St. Luke's students, who each contribute \$2 to the Book Festival. The librarian in turn uses the budget fund and the gift money to purchase as many books as possible. The students then choose their gifts from the selections, and have them marked with book plates so that through the years they may follow their special gifts along the book shelves.

This institution in the midst of New York City, includes nursery school through grade 8.

St. Mary's Hall, Faribault, Minn.

This college preparatory school for girls in grades 9-12 celebrated its centennial commencement last spring. The school was founded in the home of the first Bishop of Minnesota, and the Bishop of Minnesota is always rector of the school.

Languages, science, and the arts are major parts of the curriculum. The student teacher ratio is nine to one.

St. Mary's School, Sagada, Mountain Province, The Philippines

For some time the school has received a portion of the income of Otey Church, Sewanee, Tenn., but now scholarships for the school have been established in the name of the Rev. David W. Yates in gratitude for his seven years as rector of the parish. The fund, just established, has reached \$2,500 to date.

St. Mary's School, Sewanee, Tenn.

This is one of the boarding and day schools directed by the Sisters of the Community of St. Mary, and is college preparatory for girls in grades 9-12.

Several new subjects are offered this year — German, Asian history, and an art major. The Church Guilds again are working to help missions and the care of refugee children.

San Miguel School, San Diego, Calif.

The thirteenth-year of this boys' school opened with 44 boarders from Hawaii, Peru, Ecuador, Arizona, and California,

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and 122 day students. Another dormitory is being planned for next year.

Russian and a variety of art courses have been added to the curriculum; the mathematics course includes analytical geometry and calculus; and English includes writing and surveys of literature.

About a million cubic yards of dirt are being removed to create 11 acres of athletic fields to accommodate all sports, obstacle course, and an isometric unit, for boys in grades 7-12.

A \$50,000 bequest received last year will be used for the construction of the chapel of the school which is in the Diocese of Los Angeles.

Seabury Hall, Makawao, Maui, Hawaii

A college preparatory school with emphasis on liberal arts in the humanities and science is in its second year of life. It has classes for girls, both day and boarding students, in grades 7-10 who are interested in maintaining standards of excellence.

Trinity Preparatory School of Florida, Winter Park, Fla.

The Rev. Canon Rees Hay has been appointed headmaster of the school which will open in September 1968. He has since appointed the Rev. John B. Wood as academic dean, and Mr. Dan Draper as business manager. At present, Fr. Wood is headmaster of the York School, Monterey, Calif. The co-ed school will be on a 108-acre tract of land east of Orlando and Winter Park.

Canon Hay has been director of Christian education for the Diocese of South Florida since 1957. Mr. Draper is a former vice president of Minute Maid, and is director of finance for the Diocese of South Florida, which position he will continue to hold.

COLLEGES

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

Four foreign countries and 35 states are represented in the 590 students at the college for this 107th year of operation. Ten new appointments complete the roster of 59 for the teaching faculty. The Rev. Boyce M. Bennett, tutor and assistant chaplain at General Seminary, is also teaching classical Hebrew II at Bard.

Two of the three new trustees are Bard alumni, and will serve for five years. The college is a member of the Association of Episcopal Colleges.

Hobart and William Smith Colleges, Geneva, N. Y.

The twentieth president of Hobart Col-

lege, who is also the ninth of William Smith, was inaugurated October 8th, and at the same ceremony, the Presiding Bishop received an S.T.D. degree. The president, Dr. Albert E. Holland, had been vice president of Trinity College.

The Bishop of Rochester, in whose diocese the two colleges are located, is honorary chancellor. Hobart College for men was founded in 1822, and the women's college, William Smith, in 1908.

Hobart is a member of the Association of Episcopal Colleges and is the oldest college in America affiliated with the Episcopal Church.

Trinity University, San Antonio, Texas

Three grants totaling nearly \$85,000 have been received for scientific research in three areas of work, from the Morrison Trust of San Antonio. The 37th and 38th buildings constructed on Trinity Hill have been dedicated — one for engineering and the other, the theater. Last year seven others were opened for use.

At the beginning of the 98th academic year, 2,500 students were enrolled in courses covering 28 undergraduate, and 17 graduate fields.

Visiting Campus Lecturer

A series of lectures has been scheduled for each of the eight colleges of the Association of Episcopal Colleges. The Rev. Myron C. Bloy, Jr., who has had both institutional and parochial experience, spent seven years as Episcopal chaplain at Massachusetts Institute of Technology before becoming head of the Episcopal Society for College Work.

Fr. Bloy will spend three days on each campus, having received a grant to finance this program which is the start of answering the Presiding Bishop's request for "deepened dialogue between academic and ecclesiastical communities."

NURSING SCHOOLS

Good Samaritan School of Nursing, Portland, Ore.

A nine-story residence for 200 student nurses marks another milestone in the 76-year history of this institution which is part of the Diocese of Oregon. It is also the oldest school of nursing in the Pacific Northwest. With the completion of another residence hall and classroom building next year, the school, which is part of the Good Samaritan Hospital and Medical Center, will be able to accommodate 300 students.

St. Luke's Nursing School, Brooklyn, N. Y.

Commencement exercises for the School of Nursing of St. John's Episcopal

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special issue will be glad to send
complete information.

When writing to them,
please mention
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**CHURCH SCHOOLS
MAKE GOOD
CHURCHMEN**

Hospital, Brooklyn, N. Y., were held Sep-
tember 8th, in the Cathedral of the Incar-
nation, Garden City. Twenty-nine grad-
uates received their diplomas from the
Bishop of Long Island, the Rt. Rev. Jon-
athan Sherman. Of the 29, six received
special awards for outstanding scholar-
ship.

The nursing staff instructors had little
respite, for the Class of '69 entered the
School of Nursing on September 12th.

St. Luke's Nursing School, San Francisco, Calif.

At a recent ceremony at the school, 31
students received their caps marking the
completion of an early phase of their
training. The school is part of St. Luke's
Hospital, a 250-bed general hospital with
out-patient and social service depart-
ments. It is an institution of the Diocese
of California.

SEMINARIES

Bloy House, Los Angeles

Bloy House, the seminary of the Dio-
cese of Los Angeles, has been moved
from Central Los Angeles to the Church
of the Angels, an active parish in Pasa-
dena. Founded in 1958 the House has a
present enrollment of 20 students who
will share in the life of the parish, par-
ticipating in all of the program.

The seminarians are from 25 to 40
years of age, men who for various reasons
cannot attend a seminary for three resi-
dent years. This year two women are
also attending classes.

Seabury-Western Theological Seminary, Evanston, Ill.

Registration for the 109th academic
year showed 68 students in residence,
and eight others in graduate school. Seven
of the nine candidates for the M.A. de-
gree in Christian education are women.

The annual adult study program of
eight weeks began October 5th, with four
courses offered. Later in the month the
Hale Lectures were presented by the
Bishop of Ripon, the Rt. Rev. John R. H.
Moorman. The lectures were established
in 1900 under the terms of the will of
the Rt. Rev. Charles Reuben Hale, Bishop
Coadjutor of Springfield, promoting "the
Catholic Faith in its purity and integrity,
as taught in Holy Scripture, held by the
Primitive Church, summed up in the
Creeds, and affirmed by the undisputed
General Councils."

Episcopal Theological Seminary, Lexington, Ky.

The new buildings dedicated last May,
were completed without borrowing, and
are free from all debts. At present there

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San Rafael Military Academy, San Rafael

Boys: Grades 7-12, boarding and day

The York School, Monterey

Boys: Grades 7-12, boarding and day

DAY SCHOOLS:

Cathedral School, San Francisco

Boys: Grades 1-8

Episcopal Day School of the Deanery of San
Francisco

Coeducational: Grades 1-3

St. Matthew's Episcopal Day School, San
Mateo

Coeducational: Grades Nursery-8

Trinity Parish School, Menlo Park

Coeducational: Grades Nursery-6

St. Stephen's Parish Day School, Belvedere

Coeducational: Non-graded primary, ages
4½-8

St. Luke's Parish School, San Francisco

Coeducational: Nursery and Kindergarten

St. Andrew's Parish School, Saratoga

Coeducational: Grades K-7

St. James' Episcopal Nursery School

Coeducational: Nursery and Kindergarten

All Saints' Parish Day School, Carmel

Coeducational: Grades K-6

For information, write:

Diocese of California
1055 Taylor Street
San Francisco, California

are four full-time faculty members, a visiting professor, and several teachers on a part time basis.

The Bishop of Lexington has opened the seminary Chapel of the Holy Light for public services on Sundays, as well as the regular weekday services. At the Sunday Evensong a sermon-lecture series will be substituted for the diocesan school of religion.

Some of the students are in dialogue with a like number of students from the Lexington Theological Seminary (Disciples of Christ), fostering better understanding between the Church groups. The monthly meetings are held during the school year.

Nashotah House, Nashotah, Wis.

Special exhibitions, tours, and a solemn procession to an outdoor altar marked the 1966 open house on Sunday, October 9th, at Nashotah House.

The points of interest for the afternoon included a display of religious art owned by the seminarians, and an exhibition of paintings of English cathedrals. Tours of the grounds included the seminary's first buildings, the Blue House and the Red Chapel in their new locations overlooking Upper Nashotah Lake, the new refectory, and Shelton Hall where there was a con-

tinuously-running film on the seminary's daily life.

For Evensong the faculty and student body of about 100 men processed from the chapel to an altar in front of the cloister. Officiant for the service was the dean, the Very Rev. Donald J. Parsons, and the Rev. Urban T. Holmes, professor of homiletics and pastoral theology, delivered the sermon.

TEXAS

Teen Center

Each Episcopal parish and mission in the Austin area is represented on the governing board of the new teen center that opened October 1st. Mr. Bert Womack, a middler at the Episcopal Seminary of the Southwest, is director of the self-governing center. Students are responsible for the operation, maintenance, and policing. "To find this teen-center-for-fun, just go out Bee Cave Road and turn at the sign of the fish."

NORTHERN CALIFORNIA

For More Effective Ministry

Delegates from 12 parishes in metropolitan Sacramento met September 23rd-25th, to study and define how the Episcopal Church can carry on a more effective ministry in the changing and growing community. The conference, which had been planned for more than a year under the direction of the Rev. Robert Renouf, dealt with suicide, alcoholism, family life and problems, aging, and welfare.

Leaders in the community departments, such as the suicide prevention authority and the county conciliation court, attended sessions to provide information and present the resources of their services. The director of the Home Department of the Executive Council, the Rt. Rev. Daniel Corrigan, presented material on the Church's ministry to community needs.

The Rt. Rev. Clarence R. Haden, Jr., Bishop of Northern California, spoke of the Church's being present in the secular world more than ever, and said that "some are finding Church membership too disturbing and too demanding and are withdrawing as they did when it became too difficult to follow Jesus Christ when He was on earth."

AROUND THE CHURCH

Two new deacons, both lepers whose conditions are arrested, have been active in the Church in Okinawa for some years. One, Y. K. Aoki, is 74, and the other, B. Y. Yokuda, is in his late 60s and mayor of A Iraku-en where the ordinations were held in the leper colony. The Rt. Rev. Harry S. Kennedy, Bishop of Honolulu, and whose see includes Okinawa, officiated.

EPISCOPAL DAY SCHOOLS in the DIOCESE OF FLORIDA

The Right Reverend Hamilton West, D.D.
Bishop of Florida
325 Market Street, Jacksonville, Florida

Jacksonville:

Jacksonville Episcopal High School
256 East Church Street

To open grades 7-10 in 1967
Grades 11 and 12 to be added in successive years

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EDUCATION

Continued from page 17

an imperative of size endangers the individual, we must stand for the individual. Christian education must question any philosophy, industrial, social, or educational, that tends to obscure the individual child of God. It must do this in spite of any sociological, economic, or educational platitudes about social responsibility to the whole. Christian truth has never been socially convenient or comfortable to majoritarians.

Lastly, Christian education must declare the necessity for a strict educational and general discipline. Thank God, we are no longer in the grip of the laxness of "progressive" education of some decades ago. Yet there is still today far too much easygoing indulgence facing our young people. Indulgence is only indiscriminate forgiveness and is the result of ignorance or fear of what needs to be forgiven. It is a kind of moral and ethical bribe. Yet the pith of Christianity rests upon the ability to face one's self in the light of the laws of God. Man needs, desperately, to be told he is wrong when he is wrong. Too much indulgence leads only to discontent and to the overlooking of that which needs forgiveness. It was impossible for the Prodigal Son to be forgiven until he had faced himself in his failure, had seen himself for what he actually was, and knew himself to be wrong: until then there was nothing for his father to forgive. To say to the individual, "You are wrong," is to present a moral choice to be made. It is to invest the individual with dignity and with the possibility of virtue so that at another time we may say to him, in the name of God, "You are right."

God is the source of all law, both natural and moral. Christian education, therefore must work, primarily, for a firm discipline of the mind and spirit. We must confront failure with its blunt self, but with hope in the future—not shielding the growing person from natural and moral consequences of unnecessary failure behind such educational shibboleths as "lack of motivation" and "social adjustment."

The battle between Christian and secular education is not yet fully joined; but it will be soon unless Christian educators abrogate their duty. We are not yet prepared for that fight. God willing, however—and there are signs of change and of preparation—we shall be.

UPWARD BOUND

Continued from page 19

cajoled and enticed into trying their hands at film-making, visual arts, music, creative writing, biology projects, and exploratory math. The afternoons were filled with athletics and relaxation. Two evenings a week were devoted to trips to New York City for plays and concerts. Another

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evening each week was spent indulging in a Hollywood movie, another in dancing, and yet another in small discussion groups, probing such subjects as sex and black power. And there were speakers from the outside, a taste of modern dance, and a meeting with the governor.

At the end of eight weeks, as they boarded buses home, the staff could sense that the boys and girls were sad to leave. But for those staff members who sought signs of appreciation, words of gratitude, and recognition of the sacrifices the teachers had made in behalf of the students, there was little satisfaction. After a summer of mutual education the staff and students had become friends and then some. But even on that last day there were few words of gratitude. Some of the shy ones had blossomed. Some of the aggressive ones had relaxed and allowed themselves to be friends with the staff. But for all the practical evidence of success and of the students' understanding of what had been done for them, there was little articulation of thanks. On that first day a boy was asked by one of the staff, "This is a pretty good deal, isn't it?" Perhaps his response at the beginning is a key to the enduring reluctance of these students to risk many words of thanks. "Yeah," he said, "but if you say you like it they might take it away."

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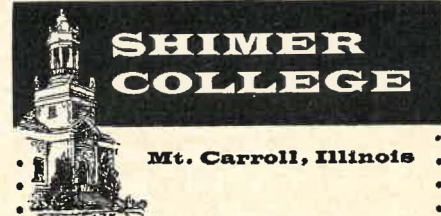
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CAMPUS

Continued from page 15

ministration work closely together, so we share our facilities with other members of the academic community. Nearly every religious group on campus has met in our center, as have secular groups such as sororities, fraternities, and clubs. There have been private parties, wedding receptions, and dinners. Students like to study here and enjoy the freedom of preparing a simple meal or cooking something special to take back to the dorm.

The primary function of the Church program, and the way in which I believe we may prove most effective, is to establish a church on the campus where students, faculty, and staff and their families worship, work, and play together, thus bringing students into the body of Christ where there are all ages, a situation similar to the parish church or mission in which they will worship all the rest of their lives. This emphasis is important at a time in their lives when doubts are crowding their thinking and they need the warmth and reality of a church family to fortify their faith. We became an organized mission three years ago. Our vestry committee is composed of faculty members who provide a Christian witness in the church and in the classroom. This is the strongest single factor in carrying the Church into the academic community. Gone are the religious clubs which tended to be artificial in their emphasis on the outward forms of the Church rather than its outreach to those who are hunting for a deeper religion. We have a student vestry with unlimited membership who share in every part of the Church's life—ushering, serving at the altar and on the altar guild, teaching in the Church school, playing the organ for services, working in the office and, most important, exercising a lay ministry in alerting the chaplain to a specific student need and opening a channel for communication.

We have learned that activities sponsored by the Church on the campus must not compete with the excellent social and recreational program of the university or create such a heavy load that it interferes with academic work. Social action projects are always popular, and we have shared, for example, trips to the county juvenile home for a Sunday evening worship service when our students have prayed and sung and shared a social hour of their own planning with the forlorn there who are so hungry for attention and diversion. As a traditional part of our calendar we now repeat a fall welcoming buffet and hootenanny, a cookout done by the men, a Christmas eve service with midnight refreshments in the rectory, and a Shrove Tuesday pancake supper. Beyond these affairs, each semester's activities grow spontaneously from the student vestry.

Inquirers' classes of faculty and students meet each semester. The sessions

are open to all, confirmed or not, who wish to think more deeply about the Christian faith and how the Episcopal Church practices it. From these classes have come two confirmations a year with almost as many faculty members as students, and from backgrounds of all faiths.

The chaplain of the Church on the campus can never think in terms of large congregations or dollars raised. His work, like our Lord's ministry and the heart of the Church's work, is to touch and help individual souls. He does not wait in his office for students or faculty to find their way to him. He goes out on the campus, into the coffee shop, the cafeteria, the swimming pool, the athletic field, the dormitories, the infirmary, etc. These contacts produce the most telling and often the most intimate conversations with people who, perhaps, have rarely or never been to church, and who may be in real need of the Church's help. A large part of this ministry is of a confidential nature, involving, as it does, problems of sex, adjustment to family, and other personal relationships. The encounter may

be brief—students come and go, and faculty, in young universities, move on in the line of promotions—but there is a great satisfaction in its depth. We now have an alumni group of students and faculty, some of whom were married or confirmed in our chapel, who keep in touch with us. We hope that they are continuing elsewhere the relationship which St. Anselm's nurtured while they were here.

In our small chapel I have tried to create a teaching service which brings all the resources of the Prayer Book into use during the Church's year. In my sermons I endeavor to make the Church's teachings applicable to this age and generation, and I have found it valuable to share the pulpit with members of the faculty and other chaplains from time to time. Many students and professors are critical of the Church because of what are to them, archaic terms, and for being more interested in the Church than in the lives of individuals. Herein lies the challenge which the academic world has put to us, and we are only just beginning to meet it.

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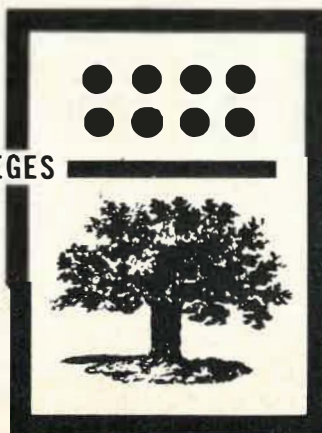
The more than 6,000 young men and women currently enrolled in these colleges are being prepared to accept responsibility with a high degree of intellectual maturity and an abiding faith. It is little wonder that graduates are in the front ranks of every profession and business . . . or that one in eight of all priests and bishops of the Church received part or all of his education in one of these eight colleges. Every one needs the support of the whole Church.

Urge your parish to support all eight through an annual gift to the Association of Episcopal Colleges. As little as one dollar per year, per member, in parish budgets throughout the Church would make a world of difference to the colleges . . . and to the parish making the gift. Write today for a kit and slide show designed to help you acquaint your parish with its opportunity to strengthen the work of these Episcopal colleges.

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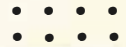
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vital segment of our national structure for years.

These crucial decisions—where a student will go and what he will do after he gets his bachelor's degree—are made in college, rarely before and rarely after. Education is important. In education, college *must* be important.

The Episcopal Church has been magnificently successful in several areas. No other Church exercises such influence in proportion to membership. Episcopalians have built some of the truly great parish organisms. They have had such success with secondary schools that it would be impossible to name a group of leaders in the field without including a preponderant number of Episcopal schools. And Episcopalians have great seminaries, a dozen competing to see which can inspire men more consecrated and better equipped for spiritual leadership. Episcopalians are disproportionately active in civic and governmental leadership. The first, second, and fourth richest educational institutions in America are headed by Episcopalians, as well as the biggest city. Episcopalians, thanks to the miraculous missionary vision



of the General Convention of the 1830s, are a truly national Church with fairly uniform strength all over the land. Of course they also are a truly international Church with closest ties to Anglo-Catholic Communions throughout the world.

The rector of one of the great "prestige" parishes in the country recently dropped a live bomb. He made the statement, "I see no reason for Episcopal colleges. There is nothing they do which can't be done better by Princeton, Harvard, Yale, or MIT." He was making a case for non-support. He did not think his parish should be asked for \$1 per member per year for Episcopal colleges. (Three packages of cigarettes per member per *week* but not the same price per *year* for Episcopal colleges.)

There are numerous answers to his devastating charge:

(1) The positive contribution of Episcopal colleges, while unhappily not known to some, is very great. As seedbeds of the ministry they have taken the undergraduate, at the time he makes his decision, and sent him into the ministry at a rate one hundred times greater than the average rate of non-Episcopal colleges.

(2) One supports what one thinks is important, in church and out. Only if one thinks education not important should one not support it.

(3) The positive contribution of Episcopal colleges to national leadership is astonishing, but the best quick summary is to point out

that these following titles are today (or recently have been) held by graduates of the eight small Episcopal colleges: Presiding Bishop; Consul General of Sierra Leone; President, American Airlines; Chancellor, University of Texas; President, Pennsylvania Railroad; President, Aetna Life Insurance; Rector, largest Episcopal parish; President, New York Stock Exchange; U. S. Minister to Canada; President, National Broadcasting Company.

(4) The best and final answer is that the average Episcopalian, the man or woman who sits in the pew on Sunday, does not want to "Let George do it," be he George Princeton, George Yale, or George Harvard. The Episcopalian is perfectly willing to take up his fair share of the task in education as well as in other strategic areas.

In the hope that this logic is sound, the Presiding Bishop has most strongly endorsed Episcopal colleges. His first address as Presiding Bishop was to them. He wants them to wax, not wane. National Christian College Day in 1966—the Second Sunday after Easter—found a new spirit abroad in the Church and among its colleges. Gone is the fear that the Episcopal label is a handicap. This fear may have influenced Columbia, Lehigh, and William and Mary to sever Church ties.

Eight Episcopal colleges invite inspection. They offer similarities and several remarkable diversities.

The similarities:

- ... against a tide toward bigness they are small;
- ... against political domination (enrollment in public institutions has increased from 45 percent to 70 percent of the total) they are private and independent;
- ... against pressure for early specialization they hold out for liberal arts;
- ... in a time of secular materialism they stand for religious orientation.

The diversities:

- ... Bard thinks its role encompasses a dialogue between the world of modern drama-poetry-literature on the one hand and the Church on the other;
- ... Shimer embraces experimentation, and with original techniques goes to the top in the nation in scores made by its seniors on the Graduate Record Exams;
- ... St. Augustine's and St. Paul's, admittedly in the most disadvantaged of all educational categories (the predominately Negro), work to produce teachers and other graduates - with - conscience;
- ... Hobart, Kenyon, Trinity, and Sewanee continue as pacesetters on the national scene, one or all consistently ranking among the top 2 percent of colleges in the nation on objective surveys, but usually each in a special sphere of excellence.

Eight Episcopal colleges—the saving remnant among sixty connected with or supported by the Church—ask for 2,272,-141 prayers, prayers that they may continue their efforts for the Glory of God and prayers that the sheltering Church may look with renewed favor on their work.

PEOPLE and places

Retirement

The Rev. Joseph B. Dobbins, rector of Christ Church, Temple, Texas, since 1930, has retired. Address: 6604 Mercer, Houston, Texas 77005.

The Rev. Edward B. Harris, rector of Good Shepherd, York, S. C., since 1957, retired August 1st. Address: 2431 Terrace Way, Columbia, S. C. 29205.

The Rev. Ralph Markey, vicar of Trinity Church, Lawrenceburg, Ind., since 1963, has retired because of disability following an auto accident. Address: 101 S. 20th St., Mt. Vernon, Ill. 62864.

Living Church Correspondents

Newark—The Rev. Roger Alling, Jr., Diocese of Newark, 24 Rector St., Newark, N. J. 07102.

Deposition

On September 19th, the Rt. Rev. Henry I. Louttit, Bishop of South Florida, acting in accordance with the provisions of Canon 60, Section 1, and with the advice and consent of the clerical members of the Standing Committee, deposed Albert Van Opdenbrow from the Ministry of this Church.

Renunciation

On September 29th, the Rt. Rev. John P. Craine, Bishop of Indianapolis, acting in accordance with the provisions of Canon 60, Section 1, and with the consent of the clerical members of the Standing Committee, accepted the renunciation of the ministry of this Church, made in writing by Charles Edward Ford.

On October 7th, the Rt. Rev. Edward C. Turner, Bishop of Kansas, acting in accordance with the provisions of Canon 60, Section 1, and with the advice and consent of the clerical members of the Standing Committee, accepted the renunciation of the Ministry made in writing by Edward Lee Barnett, Jr.

Suspension

On September 29th, the Rt. Rev. George H. Quarterman, Bishop of Northwest Texas, acting in accordance with the provisions of Canon 64, Section 1, suspended Francis W. Fowler from exercising all priestly ministry conferred on him in ordination.

Suspension Lifted

On September 30th, the Rt. Rev. John Thomas Heistand, Bishop of Harrisburg, acting in accordance with the provisions of Canon 64, lifted the suspension pronounced on Eugene Glass Smith, and restored him to the exercise of the Ministry effective November 1st.

Ordinations

Priests

Maryland—The Rev. Messrs. Ervin Adams Brown, assistant at Good Shepherd, Boyce and Carrollton Aves., Ruxton, Md. 21204; Roger Paul Butts, assistant at Ascension and Prince of Peace, 8334 Liberty Rd., Baltimore, Md. 21207; John Summerfield Cassell, Jr., assistant at All Saints', Baltimore and Monroe Sts., Baltimore, Md.; William Harris Fallowfield, assistant at St. John's, 101 S. Prospect, Hagerstown, Md. 21704; Paul Sherwood Harris, assistant at Trinity Church, 708 Bethlehem Pike, Ambler, Pa. 19002; Roland Louis Koontz, Jr., Prince of Peace, Fallston, Md. 21047; and David Hahn Poist, staff member at St. Paul's, Charles and Saratoga Sts., Baltimore, Md., also serves Redemption, and works with college students in the inner-city institutions.

Michigan—The Rev. William S. Shock, assistant at Holy Family, Midland, Mich., address, 606 Hampden (48642).

Minnesota—The Rev. J. David Christensen, vicar of Samuel Memorial Church, Naytahwaush, Minn., address, Box 55 (56566); the Rev. Timothy J. Hallett, assistant to the rector at St. John's, Mankato, Minn., and Episcopal chaplain at Mankato State College, address, 14 Warren St. (56002); and the Rev. John Holmen, assistant at the Cathedral of Our Merciful Saviour, Faribault, Minn., address, 111 Central Ave. (55021).

Deacons

Maryland—Andrew A. Barasda, Jr., assistant at St. Margaret's, Westminster, Md. 21157; Francis L. Cutair III, assistant at St. Matthew's, 1801 N. Bond St., Baltimore, Md. 21213; Andrew M. Francis, Jr., assistant at St. Anne's, Church Circle, Annapolis, Md. 21401; John C. Gale, assistant at St. John's, 101 S. Prospect, Hagerstown, Md. 21704; Thomas N. Rightmyer, assistant at St. Anne's, Church Circle, Annapolis, Md. 21401; Stephen L. Rudacille, assistant at St. Bartholomew's, 4711 Edmondson Ave., Baltimore, Md. 21229; James F. Thompson, assistant at St. John's, Mt. Washington, Baltimore, Md. 21209; and William H. Yutzy III, assistant at St. Mary's, Emmorton Rd., Abingdon, Md. 21009.

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Sun HC 7:30, Service & Ser 9 & 11; Daily 10

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; Sat 4-7

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun HC 6:30, 7:30, 9, 11; Daily 7:15 5:30; also
Tues, Thurs, HD 6; Fri & HD 10; HD 6; C Fri
4:30-5:30, Sat 4:30-5:30, 6:30-7:30

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
The Very Rev. John G. Shirley, r
Sun 7, 8, 9:15, 11, 5:15; Daily 6:45

DAYTONA BEACH, FLA.

HOLY TRINITY BY-THE-SEA Grandview & Ore
The Rev. David J. Dillon, Jr., r
Sun 8 HC, 9:15, 11 MP & Ser (HC 1S)

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

ST. MARK'S 1750 E. Oakland Park Blvd.
Sun Masses 6, 7:30, 9, 11:10; MP 11; Daily MP &
HC 7:30; Wed HU & HC 10; Fri C 4:30

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Magnolia & Jefferson
The 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

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
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

GRACE 33 W. Jackson Blvd. — 5th Floor
"Serving the Loop"
Sun 10 MP, HC; Daily 12:10 HC

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, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, 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.

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 & Madison Sts.
The Rev. R. L. Ranieri, r
Sun Masses 8, 9:30 (Church school) & 11:15
(Sung); Mon thru Fri Mass 7; Tues, Thurs & Sat
Mass 9:30; C Sat 4:30-5:30

BOSTON, MASS.

ALL SAINTS' at Ashmont Station, Dorchester
Sun 7:30, 9 (Sung), 11 High Mass, Daily 7 ex Mon
5:30, Wed 10, Sat 9

DETROIT, MICH.

ST. JOHN'S Woodward Ave. & Vernor Highway
The Rev. T. F. Frisby, r
Sun 8 HC, 11 MP (HC 1S & 3S); Wed 12:15 HC

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
The Rev. E. John Langlitz, r
The Rev. W. W. S. Hohenschild, S.T.D., r-em
Sun HC 8, 9, 11, 1S MP; HC Tues 7, Wed 10:30

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
The Rev. Tally H. Jarrett
Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Daily MP,
H Eu, & EP

BROOKLYN, N. Y.

ST. PAUL'S (Flatbush)
Church Ave. Sta. Brighton Beach Subway
Rev. Frank M. S. Smith, r; Rev. Robert C. Dunlop, c
Sun 7:30, 9, 11. HC daily

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 3:00

ST. BARTHOLOMEW'S Park Ave. and 51st St.
The Rev. Terence J. Finlay, D.D., r
Sun 8, 9:30 HC; 11 Morning Service & Ser; Week-
days HC Tues 12:10; Wed 8 & 5:15; Thurs 12:10;
EP Tues & Thurs 5:45 Church open daily for prayer

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

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

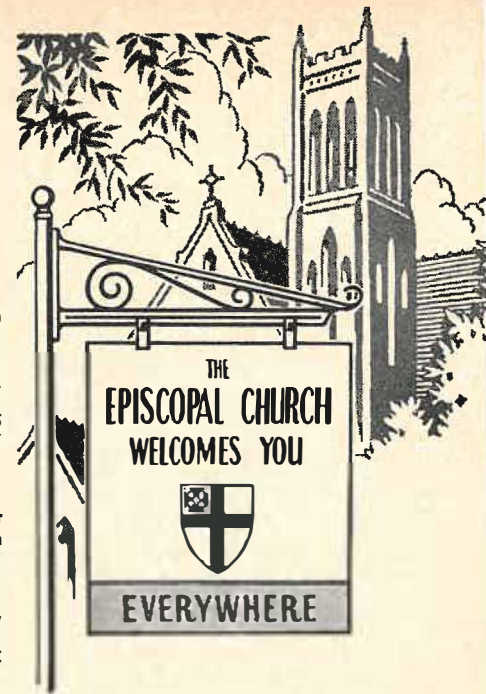
HEAVENLY REST 5th Ave. at 90th Street
The Rev. J. Burton Thomas, D.D., r
Sun HC 8 & 9, 11 MP Ser 11 ex 1S; Wed HC 7:30;
Thurs HC & LOH 12; HD HC 12

ST. JOHN'S IN THE VILLAGE 218 W. 11th St.
The Rev. Chas H. Graf, D.D., r; Rev. C. N. Arlin, c
Sun HC 8, Ch S 10:30, Cho Eu 11; Daily HC 7:30
ex Sat; Sat 10; Thurs & HD 7:30 & 10

ST. MARY THE VIRGIN
46th St. between 6th and 7th Avenues
The Rev. D. L. Garfield, r; the Rev. L. G. Wappler,
the Rev. T. E. Campbell-Smith
Sun Mass 7:30, 9, 10, 11 (High); Ev B 6;
Daily Mass 7:30, Wed 9:30, Fri 12:10, HD 9:30,
12:10; EP 6. C Fri 12:40-1, 5-6, Sat 2-3, 5-6,
7:30-8:30

RESURRECTION 115 East 74th St.
The Rev. Leopold Damrosch, r; the Rev. C. O.
Moore, c; the Rev. B. G. Crouch
Sun Mass 8, 9 (sung), 11 (Sol); 7:30 Daily ex Sat;
Wed & Sat 10; C Sat 5-6

ST. THOMAS 5th Avenue & 53rd Street
The 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
TRINITY Broadway & Wall St.
The Rev. Bernard C. Newman, S.T.D., acting r
Sun MP 8:40, 10:30, HC 8, 9, 10, 11; Weekdays
MP 7:45, HC 8, HC & Ser 12, EP 5:15; Sat MP 7:45,
HC 8; Organ Recital Wed & Fri 12:45; C Fri 4:30
& by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.
The 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.
The 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.
The Rev. Paul C. Weed, v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,
& by appt

ST. AUGUSTINE'S CHAPEL 292 Henry St.
Rev. Wm. W. Reed, v; Rev. Jeffrey T. Cuffee, p-in-c
Sun 8 Low Mass, 9 (Sung), 10:45 MP, 11 Solemn
High Mass; Weekdays: Mon, Tues, Thurs, Fri & Sat
9:15 MP, 9:30 Low Mass; Wed 7:15 MP, 7:30 Low
Mass

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; 7:45 Matins, 8 Mass, 5 EP

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 8, 9, 11; Weekdays 7:30 (ex Sat); Wed,
Thurs, Fri 12:10; Sat 9:30; C Fri 4:15-5:15; Sat 12-1

WESTERLY, R. I.

CHRIST CHURCH Broad & Elm Streets
Sun 8, 9, 11; Daily Office 9 & 5; HC 9 Wed & HD;
10 Tues, 7 Thurs; Cho Ev 5 Mon & Fri; C by appt
& 4:30

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
The 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

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