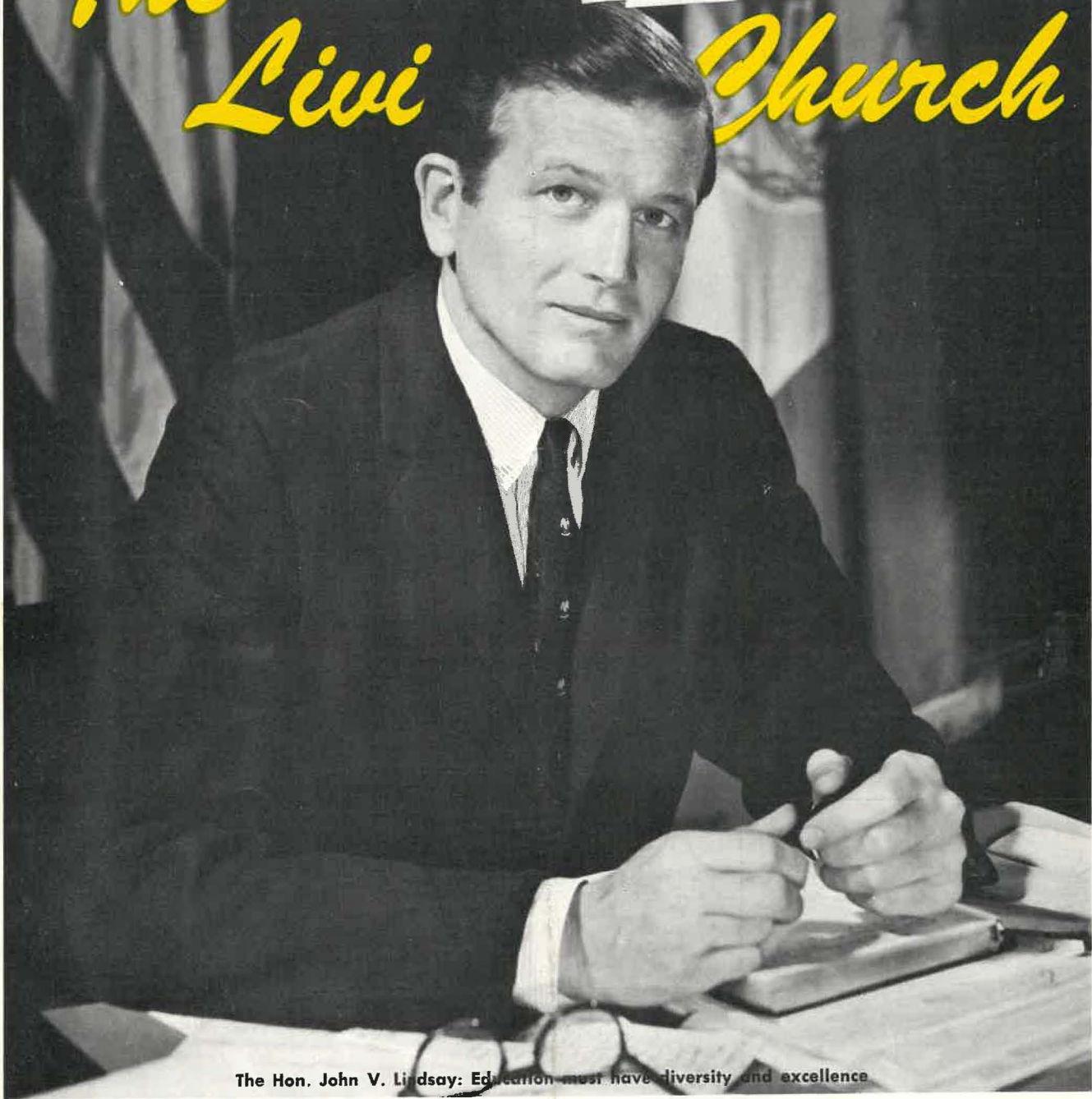


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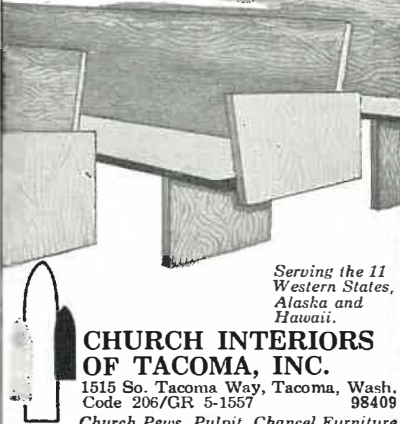
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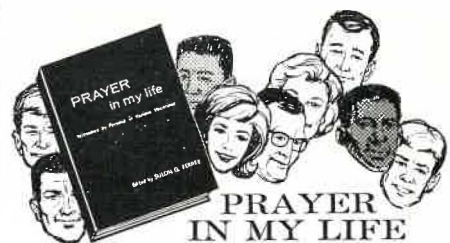
NEWS. Over 100 correspondents, at least one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used or returned.

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# LETTERS

Most letters are abridged by the editors.

## The Church's Mission

It was a privilege to sit in the House of Bishops and listen to the debate on the Church's mission that was opened when Bishop Murray, Coadjutor of Alabama, raised a question regarding the program and budget for the coming triennium. As he acknowledged, the need for assisting the poor and dispossessed in our cities was eloquently presented by many of the bishops. No one will question this: the Lord's teaching in the parable of the sheep and the goats underlies this aspect of the Church's ministry.

The Lord also spoke of the sheep as needing shepherds, of the sheep as being scattered and confused. I sense that many people in the Church are confused by the insistence of the leaders of the Church on the "relevance" of her mission to the dispossessed. Many of the clergy wonder whether they are doing His will in ministering the age-old routines of preaching to the faithful who attend on Sunday, administering the sacraments, baptizing and burying, and calling on the sick members of the parishes they serve. We are being told that the parish is no longer relevant, or at least this is what is heard as a trumpet call.

"This ought ye to have done, and not left the other undone." Let us have both aspects of the ministry in their proper proportion, which I submit means that the vast majority of the parishes of the country, being small and not being able to influence markedly the power structures in our society, must be about the most important business of calling sinners to their obedience to the Lord, laboring to keep peace and harmony in the pastures where the clergy quietly serve those whom the Lord has called to eternal life.

(The Rt. Rev.) RUSSELL S. HUBBARD, D.D.  
*The Bishop of Spokane (ret.)*

*Sequim, Wash.*

## Confirmation

I agree with Fr. Schultz [L.C., October 8th] that something has to be done about Confirmation. Our present practice is both archaic and misleading. I do not quite agree, however, that the rite ought to be given up entirely, but rather think we ought to change its emphasis and the way we go about it.

In our times all would-be Churchmen must realize that this rite means a personal commitment to a certain way of life and to some definite stand on the various issues of our day. And this will mean consequences. The rite could be a way of making such a personal commitment clear, and it could be done in the presence of the Church, with a rite of prayer and the laying on of hands "confirming" it. The parish priest could stand (and in fact already does) as the representative of the bishop, the chief pastor of the people of God.

The rite also could be attached to Baptism, but this would still not allow for an adult affirmation of commitment. I am aware that this affirmation is in the present Confirmation rite, but it is not emphasized or seen as the big thing. At any rate we need to get rid of the image of the rite as being a graduation from Sunday school or the joining of the local Episcopal club. And no other Christian body makes the rite the gateway to Holy Communion. As Fr. Schultz

says, how great it would be if our bishops could be free of the burden of being confirming machines!

(The Rev.) MICHAEL R. BECKER  
*Associate at St. Mark's Parish  
Philadelphia, Pa.*

I would like to point out a few facts that might support Fr. Schultz's suggestion.

Firstly, the medieval scholastics taught that the confirmed Christian is a soldier of Christ (*miles Christi*). This is still symbolized in the Roman tradition (and in some of our Anglo-Catholic parishes) by having the bishop strike the confirmed person on the cheek. Secondly, at the Reformation some of the Churches made Confirmation the fulfillment of catechetical instruction. (See, for instance, the heading of our Prayerbook catechism.) But this tradition does not ante-date the Reformation, and so might, perhaps, be quietly buried. Thirdly, amongst protestant Americans, Confirmation is loosely equated with Believer's Baptism and closely identified with an "experience." Here, I think Fr. Schultz's phrase is applicable: "a naive description of emotional reactions erroneously ascribed to the action of God the Holy Spirit." It certainly would be better to eliminate Confirmation completely than to get hung up on the conversion gambit.

Nevertheless, rather than eliminate it, I think the church would do well to restore it to its historical setting. In the first two hundred years of the Church's life, anointing and laying on of hands were a part of the baptismal rite and signified the conferring of the gift of the Spirit (cf. Acts 19). We still, in our American liturgy, teach that the Holy Spirit comes to a person in Baptism, but there is no specific ceremonial act to symbolize and sacramentalize His coming. In order to symbolize and emphasize the objective reality of the coming of the Spirit in Baptism, through initiation into Christ's Body, why not include anointing and laying on of hands in the baptismal liturgy?

It seems to me that the greatest value of Confirmation as we now have it in our tradition is that it is the act, not of the local priest or of the local congregation, but of the bishop. Thus we are taught that the Church is not primarily congregational in nature. Baptism has something to do with *episcopate*—oversight of the local congregation by someone from outside. Christians are baptized, not into the local congregation, but into the blessed company of all faithful people throughout the world and throughout history.

(The Rev.) THOMAS V. SULLIVAN  
*Rector of St. Francis Parish  
Holden, Mass.*

## Happiness, with Nuptial

As a Churchman, an American, and a Democrat, I wish for Lynda Bird Johnson and Charles Robb much happiness in their future. But as a Churchman, I am disappointed that their wedding is to be a "White House Wedding" and not a Nuptial Mass celebrated in a parish church or the National Cathedral. Could others do as I have done—express their good wishes to Miss Johnson and Captain Robb and their hopes that the wedding might be in the tradition of the Church, i.e., a Nuptial Mass.

ROBERT PACE

*Chapel Hill, N. C.*

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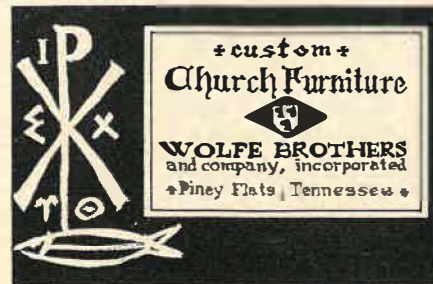
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# Books

**THE VIETNAM WAR: Christian Perspectives.** Edit. by Michael P. Hamilton. Eerdmans. Pp. 140. \$3.50.

Worshippers in the Cathedral of St. Peter and St. Paul (National Cathedral) Washington, D. C., last March and April were blessed with the opportunity of hearing a series of sermons by clergymen and laymen on the Vietnam War. These sermons, plus a few additional discourses, constitute *The Vietnam War: Christian Perspectives*. The authors are men of conviction and deep Christian concern. The editor, Michael P. Hamilton, deserves our appreciation for bringing together this splendid work. Some of the sermons no doubt were better in hearing than reading; some are delightful to read.

Here is a profound analysis of the situation in Vietnam and in the United States. Christian perspectives, political overtones, are held up to examination in the light of the Christian Faith. Here is humble questioning and delving into basic matters, not reliance on bombastic or dogmatic pronouncements. God-fearing people can read this little book with profit. Do we dare to hope that many of our national leaders will read it with pencil in hand and love in heart and humility in mind?

We are distressed to find that horrible barbarism "The Reverend Coffin," "The Reverend Evans" (pages 63 and 89) but this does not spoil the power of the text.

Blessed are the *peacemakers* not the *pacifists*.

(The Rt. Rev.) EARL M. HONAMAN, D.D.  
*The Suffragan Bishop of Harrisburg*

\* \* \* \*

**THE CONVENT IN THE MODERN WORLD.** By Sister Maureen O'Keefe, SSND. Regnery Logos Editions. Pp. 143. \$1.45.

Love is the hallmark of every Christian life, and it is the very *raison d'être* of the religious life. Whatever form her apostolic labors may take, a sister must recognize that her first work is to show forth to the world the vital charity of Christ. In *The Convent in the Modern World*, Sister Maureen O'Keefe explores the relationship between personality development and communal living. According to Sister Maureen, religious ought to seek after Christian self-realization as a primary means toward fulfilling Christ's injunction, "Dwell in my love."

*The Convent in the Modern World* embodies some valuable insights. These are articulated in lucid prose, uncluttered by pious sentimentality. Since, however, the author shares the highly humanistic bias of much 20th-century spirituality, the reader needs often to remind himself

of the positive value of self-abnegation, of the intimate connection between the cross and Christian joy, and, above all, of the magnitude of the Holy Spirit's role in nurturing sanctity. Although Sister Maureen directs her counsels to religious women, it is evident that she perceives the radical sameness of every Christian's vocation to holiness. For this reason, her book deserves an audience which extends beyond the compass of the convent walls.

SISTER MARY DOMINIC, CSM  
*Kemper Hall  
Kenosha, Wis.*

\* \* \* \*

**THE BLACK MUSLIMS IN AMERICA.** By C. Eric Lincoln. Beacon. Pp. 276 paper. \$1.95.

Gordon Allport once wrote, with deep wisdom and insight, "Minorities are damned if they seek assimilation, damned if they don't. . . . What is needed is freedom for both assimilation and pluralism to occur according to the needs and desires of the minority group itself."

Eric Lincoln, Negro sociologist, asserts in *The Black Muslims in America* that we can destroy the Muslim organization but not the Negro's will to freedom. The fires and the violence that ravaged our ghettos this past summer threw light on the catastrophic potential of the inner city and on a new breed of Negro leader—the black nationalist. However, we must attack the disease, not its symptoms. "We must," in Eric Lincoln's words, "confront the issue of racism and discrimination." If we do this in sufficient force there will be no need for Black Muslims in America, he declares.

Good history and good sense confront the reader on almost every page of this book. This is an "inside" story told objectively and shrewdly. The hour is indeed late; the time is short. The \$9 million voted in Seattle needs to be wisely and swiftly invested in task forces and pilot projects that are radical surgery for the cancer in our ghetto. Although it is now six years old, Lincoln's book is a seminal work that will be useful and important for years to come if one wishes to understand the late twenties' origin of this movement and its fascinating subsequent development.

(The Rev.) DERALD W. STUMP  
*Pennsylvania State University*

\* \* \* \*

**TWENTIETH-CENTURY SPIRITUAL LETTERS.** By John B. Coburn. Westminster. Pp. 170. \$3.95.

A collection of letters is sometimes an effectively informal introduction to deep spiritual insights (von Hügel, Evelyn Underhill, Fenélon, etc.). I found these letters less appealing, however, than the essays which compose the book's second part, and less valuable than John Coburn's earlier book, *Prayer and Personal Religion*. One of my favorite essays is

"On Growing Up," and I quote from it: "Our spiritual life is . . . right now in response to him. Its character is forgiveness. . . . It begins at home and goes on forever." I also like particularly "On Life Through Death."

It is hard to reconcile the foregoing with a comment on the bombing of Hiroshima, ". . . There was just a general sense of deep satisfaction that the United States had the atomic bomb rather than the Japanese . . ." even granting 20 years difference in time and maturity, but there is no apparent change in attitude later. ". . . The soil of human life: eating, drinking, earning a living, doing military service, making love, laughing at jokes. . . ." What an absurdity to put compulsory military service in such a sequence! Again, "Pay taxes, do your military service, fight wars if necessary. . . ." Military service requires a man to abdicate his personal freedom to act forgivingly, and requires him to violate another man's life on command. Is this our "response to him . . . ?"

There is much good in *Twentieth-Century Spiritual Letters* but the almost casual acceptance of war strikes a jarring note.

HOPE DRAKE BRONAUGH  
*St. Alban's Church  
Waco, Texas*

## Booknotes By Karl G. Layer

**The Recovery of the Teaching Ministry.** By J. Stanley Glen. Westminster. Pp. 125 paper. \$1.85. Surely all pastors would agree that their people could profitably absorb more knowledge of the Christian religion. Prof. Glen takes up the problem and suggests how the now nearly lost art of the teaching ministry may be recovered.

**Where There's Life.** Pflaum. Pp. 126 paper. \$.75. A Roman Catholic symposium on the various aspects of religious education.

**Christian Education in Mission.** By Letty M. Russell. Westminster. Pp. 159 paper. \$1.85. Stressing a "catechism of participation" built around "community, fun, and Bible," the author suggests new shapes for Church life and evaluates their meaning for today's mission.

**Be Still and Know.** By John A. Nimick. Philosophical Library. Pp. 47. \$3. A guide to self-realization and thus the discovery of God.





# The Living Church

November 5, 1967  
Trinity XXIV

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## ARKANSAS

### Keller Consecrated

The Rt. Rev. John E. Hines, the Presiding Bishop, officiated at the consecration of the Very Rev. Christoph Keller, Jr., as Bishop Coadjutor of Arkansas [L.C., July 23d]. The service took place in Trinity Cathedral, Little Rock, October 17th. Co-consecrators were the Rt. Rev. Robert R. Brown, Bishop of Arkansas, and the Rt. Rev. John M. Allin, Bishop of Mississippi.

Prior to his ordination to the priesthood in 1957, by Bishop Brown, Bishop Keller was executive vice president of the Murphy Oil Company.

## MICHIGAN

### "Sanctuary" for Draft Dodgers

An Episcopal church is one of two churches in Detroit whose clergy have offered "sanctuary" for men who refuse to serve in U. S. military action in South Vietnam. It is St. Joseph's Church, whose rector is the Rev. Robert E. Morrison. A spokesman for the Diocese of Michigan told THE LIVING CHURCH that the action was not approved by diocesan authorities and was unilateral on the rector's part. The other "sanctuary" church is Lutheran.

A group known as Clergy and Laymen Concerned About Vietnam is sponsoring the move. The Rev. Maurice Geary, a Roman Catholic, speaking for the group, said that the government would have to "raid" the buildings to arrest those taking sanctuary in them in their opposition to the selective service system.

## EPISCOPAL COLLEGE NEWS

### Fine Arts Featured at Bard

On the heights of the Hudson 90 miles above New York City Bard College opened this fall with 575 young men and women. On a campus particularly sensitive to the fine arts, there are several feasts during the fall. They include a student art exhibition, a two-man faculty show, a performance by the highly rated Theatre of the Deaf, a craftsmen's exposition, and a Tennessee Williams play.

The president, the Rev. Reamer Kline, reports that sounds of new construction are missing, but students are pleased with the summer's renovation and enlargement

of the gymnasium. Veteran chaplain Frederick Q. Shafer is back from a sabbatical in Europe.

Late December and January will see a repetition of the work-study period which allows each student to engage in an independent creative project under supervision of a faculty counselor.

### Cuttington Follows American Pattern

Cuttington College in Suacoco, Liberia, is the newest member of the Association of Episcopal Colleges. Dr. Christian Baker, president of the unendowed missionary venture and son of a native Episcopal priest, met for the first time with presidents of the eight charter institutions at Seattle where all had seats in the House of Deputies as allowed by canon.

Cuttington this year has an enrollment of 245, about three-fourths men. They come from 15 nations. The faculty consists of 35 persons, some part-time. Eight have Ph.Ds. The library, more than half of it moved from Milwaukee with a Ford Foundation grant, consists of nearly 50,000 volumes and is by far the largest in Liberia. Alumni of the college include a vice-president, three chief justices of the Liberian supreme court, virtually all of the native Episcopal clergy of the country, a half-dozen doctors (in a nation where they are rare), a former president of the rival University of Liberia, and a Methodist bishop.

On a continent where there are more nations than colleges, Cuttington is one of a minority following the American educational pattern. From the only liberal arts college in tropical Africa, its better seniors are able to enter U. S. graduate schools. Not only must financial aid be given nearly all students, but on occasion a freshman will arrive without a cent, stay for four years of college, and be required to help support his family while he is pursuing his studies. Two hundred dollars will get a student through one year if he works at a campus job.

### New Faculty at Hobart

President Albert E. Holland of Hobart has started his second year with a galaxy of new people in strategic positions at Hobart College. In the chaplaincy is the Rev. Durstan McDonald, 30, a Phi Beta Kappa from Trinity College's class of 1958 who starred on two athletic teams and was vice-president of his class before

going to Philadelphia Divinity School where he finished first. He then won, with highest honors, a Ph.D. in philosophy from the University of Pennsylvania.

The new dean is Richard C. DeBold, a native of New York and graduate of the Maritime Academy. In the Korean War he was a naval engineer with the rank of lieutenant, and the winner of three decorations. He finished his bachelor's degree in psychology at the University of California at Berkeley with Phi Beta Kappa, then took his M.A. at Yale and his Ph.D. at Berkeley, also in psychology with highest honors. He has three books scheduled for publication this year, and when he is not racing ocean-going yachts, he is indulging in his other hobby, sculpturing.

The new associate provost at Hobart is Allan M. Russell whose list of publications in physics rivals that of Dr. DeBold in psychology. He did his undergraduate work at Wesleyan where he made Phi Beta Kappa, and then earned his Ph.D. at the University of California in Riverside. He is a lay reader of the Church and has served on the bishop's committee for college work among students.

### Kenyon Restructures Curriculum

Kenyon College faces a year which will be long remembered. The campaign has begun for financial support of the coordinate college for women which Kenyon expects to open in 1969. Conversations are underway on moving the seminary, Bexley Hall, to Rochester, N. Y. At the undergraduate level Kenyon is implementing its newly-announced curriculum reform.

At the recent General Convention in Seattle, the Rt. Rev. Nelson Burroughs, Bishop of Ohio, reported that the 143-year-old seminary was discussing joining the Ecumenical Center at Rochester, with Baptist-founded Colgate Rochester Divinity School and with St. Bernard's Roman Catholic Seminary near there. While the projected move cannot be called a direct result of the Pusey Report, it can be said to have grown out of the same climate of opinion, a feeling that seminary students should have access to urban centers during their training period and the added feeling that the moment is ripe for intensified communication between religious denominations.

Curricular restructure at Kenyon has



been the result of long self-study under Provost Bruce Haywood. In essence, there will be no more specific course requirements for a degree. Asked if this represents a lowering of Kenyon's traditionally high standards, President F. Edward Lund said, "No. With extra emphasis on academic counseling we expect to be able to increase excellence. The hazard of the 'blind spot' which in the past has handicapped many excellent students can now be eliminated." Tomorrow at Kenyon the student who finds some particular course such as mathematics virtually unassimilable will be able to take instead courses better aligned with his intellectual strengths.

### **"Developmental Education" at St. Augustine's**

Saint Augustine's in Raleigh, opening with an enrollment of 1,030, now is the largest Episcopal college in the south. Installation of the new president, Prezell R. Robinson, is set for early this month. The largest building yet on the campus will be a student union for which \$1 million is being borrowed from private sources, federal loan funds having been frozen because of war escalation. Waiting in the wings is a classroom building.

On the academic front, both students and faculty are excited about the new telelecture equipment with outstanding teachers already scheduled from Harvard, Columbia, and M.I.T. The long awaited "developmental education" program is in full operation this fall with one-third of the freshman class under the care of a psychologist, two reading experts, and an audio-visual specialist whose task it is to remedy the defects of inadequate preparatory education. Also new this year is another program funded by title three of the education act of 1965—free transportation and tuition for any student of Saint Augustine's to study at nearby North Carolina State in Raleigh any courses not offered at the Episcopal college.

### **Sewanee Expands**

Enrollment at the University of the South was again held back to less than 850 students, pending completion of the new \$2,000,000 J. Albert Woods science complex. This facility, like the duPont Library, was designed to serve two colleges of 500 students each. The second college campus, being built around twin lakes and now including some faculty and student housing, will hold the attention of the university's development office for the next couple of years.

For the first time in its history, the university is operating a preparatory school for girls, Saint Mary's, for 80 years under the direction of the sisters from Peekskill. Its operation as a high school was given up by the Sisters of St. Mary last spring. Following the recom-

mendation of Vice-Chancellor Edward McCrady, the university regents approved its "adoption" for the current year. Mrs. Orville Green, formerly of Kansas City, is serving as headmistress. The university is not new to the prep school business, having operated Sewanee Military Academy for a century.

### **Shimer-at-Oxford**

Shimer College has opened its fourth junior-year-abroad at Oxford, England, with an enrollment of 56 students. Dr. Harry Golding of the science faculty in Mount Carroll, Ill., is in charge of administrative and academic liaison. Chaplain Robert Hall is the other member of the Shimer faculty who, with a half-dozen local tutors, will give the students two-thirds of a normal Shimer curriculum with one-third of study time allocated to electives.

The Shimer-at-Oxford program is not a part of Oxford University, but in practice the American students enjoy many cultural benefits of the world-famed educational center. Classes are held at St. Clare's Hall on Banbury Road, and students take rooms in "digs" with coordination handled by Mrs. Hall. Last year's students climaxed the summer with a six-week tour of Europe. This year the long vacations will include several educational excursions planned by the Halls and Dr. Golding.

On the Illinois campus enrollment stands at slightly over 400 with groundbreaking for a new library scheduled as a highlight of the coming year.

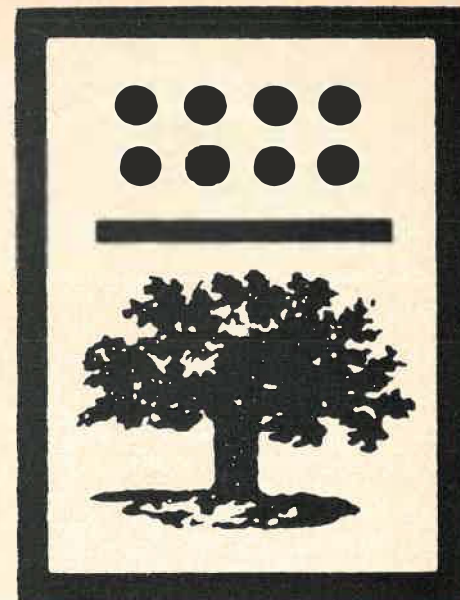
### **Trinity's New Facilities**

From its commanding position overlooking Hartford, Trinity College opened this fall with 1,150 men. Rhodes Scholar Albert C. Jacobs, in his final year as president, is confident that next June will see the oversubscribing of the \$8.8 million campaign sparked by the Ford Foundation's challenge of \$2.2 million.

A new center housing the life sciences—biology and psychology—is in use. Construction is underway on Trinity's first high-rise dormitory to house 130 students. Ground soon will be broken for an athletic center, sorely needed since the burning last spring of old Alumni Hall in which 40 percent of the college's athletic program was housed. Particularly welcome will be a new basketball court, physical education space, and lockers for visiting teams.

### **St. Paul's "Telelecture" System**

The center of attention at Saint Paul's this fall has been the "telelecture" system. President Earl McClenney initiated the hookup with a welcoming address to new students, broadcast from Seattle where he was attending General Convention.



Speaking into a regular telephone from his hotel room, he addressed students and faculty in the college auditorium in Virginia, then answered questions from the floor and had a conversational cross-fire with assorted deans and teachers. During the address, pictures of the president in various scenes about the college were shown from an opaque projector.

Already two complete courses in economics have been scheduled, each three hours a week, from Washington and Lee's top expert on money and banking, a subject outside the field of Saint Paul's regular faculty. A special telephone line from the W&L professor's office avoids inconvenience of tying up the college switchboard for an hour with a long-distance call. The Booth-Ferris Foundation in New York made a grant calculated to cover installation, tolls, and fees to teachers for three years.

Saint Paul's will start this year the largest building in its history—a \$1 million dormitory financed by a federal loan. Like its fellow predominantly Negro institutions, Saint Paul's does not have a single endowed professorship.

### **Trinity, Manila, and Voorhees to Join AEC**

Two colleges are not yet in the fold of the Association of Episcopal Colleges. Trinity in Manila waits only on circumstances which will allow active participation without which membership is meaningless. Voorhees in South Carolina expects accreditation this year when its first four-year class will graduate.

Trinity is the most comprehensive of all Episcopal "colleges," offering instruction from kindergarten through professional training, and has the largest enrollment—over 2,000. The college population is 600 and increasing. The high school and lower grades are 700 and 500 and decreasing. Saint Andrew's, the only Episcopal seminary in Southeast Asia, is



adjacent. Trinity's curriculum includes liberal arts, commerce, nursing, and medical technology.

Voorhees, like Shimer, is a convert to the Episcopal Church. Although not Church-connected in the 1890s when an amazing girl tramped from one Negro Baptist congregation to another for the pennies which got it started, the industrial school was adopted by the Rt. Rev. William Alexander Guerry six years before his assassination in 1928. Voorhees moved to junior college status after World War II, and now under Dr. John F. Potts is one of the most vigorous institutions in the state.

#### **SEMINARIES**

### **King's Name Not on List**

Omission of Dr. Martin Luther King's name from a list of ecumenical leaders scheduled to receive honorary degrees from General Seminary, New York, has been called a "shocking venture in racial bias" by the Episcopal Peace Fellowship. The group's criticism echoed that of the Episcopal Society for Cultural and Racial Unity (ESCRU) which charged that Dr. King was eliminated because of his "controversial image as a militant leader of civil rights."

The Rt. Rev. Robert M. Spears, Jr., Suffragan Bishop of West Missouri and chairman of the seminary's anniversary committee, confirmed that Dr. King was one of 18 to 20 persons suggested for an honorary degree. Selections were made by a committee of the seminary's trustees. The bishop said they were looking for a list "which represented a very broad ecumenical coverage, and his (Dr. King's) principal contribution was not that of an ecumenical nature."

The director of the Episcopal Peace Fellowship, the Rev. Thomas Lee Hayes, disagreed, saying that Dr. King is "indis-

putably among the foremost ecumenical leaders of our time. . . ." The Very Rev. Samuel J. Wylie, dean of the seminary, said that attempting to represent "all of the segments of the ecumenical movement would have meant going beyond the 10 awards."

Ten honorary degrees will be awarded by the seminary November 8th, as part of its sesquicentennial celebration.

#### **UTO**

### **Grant to Alinsky Verified**

In response to a number of requests from readers, THE LIVING CHURCH has verified that earlier this year a grant in the amount of \$5,000 was made from United Thank Offering funds to FIGHT in Rochester, N. Y., a community organization directed by Industrial Areas Foundation, headed by Saul Alinsky. The request for the grant was made by the Rt. Rev. George W. Barrett, Bishop of Rochester. It was received and approved at the February meeting of the General Division of Women's Work of the Executive Council.

#### **AUSTRALIA**

### **Archbishops on Anglican-RC Unity**

Two archbishops—an Anglican and a Roman Catholic—criticized the Anglican Archbishop of Sydney for a recent statement on obstacles to unity with the Roman Catholic Church. Taking issue with the Most Rev. M. L. Loane, Archbishop of Sydney, were Anglican Archbishop Woods of Melbourne, and Roman Catholic Archbishop Young of Hobart.

Archbishop Loane had said that there are fundamental differences between Roman Catholics and Anglicans that are not likely to be overcome. He asserted that "while the Church of Rome adheres to

such doctrines as papal infallibility, co-equal authority of tradition and scripture, transubstantiation, the sacrifice of the Mass, the worship of the Virgin Mary, and the invocation of the saints, lines of cleavage are bound to remain. To pretend otherwise would be utterly foolish."

In attacking those comments, Archbishop Young said that little could be achieved in taking the Anglican's approach to the whole question of Christian unity, adding that if he took the same stand he would be making such statements as "until Archbishop Loane stops rejecting the papacy there cannot be any union." He said that unity discussions are best approached along the lines of the "hierarchy of truths," meaning that some doctrinal truths are more important than others.

Archbishop Woods said he would agree with Archbishop Young, saying that Archbishop Loane was asking the "wrong questions." He explained that the questions of doctrinal differences "are not overcome, they are understood and integrated."

The two archbishops made their comments at a press conference held at the start of a three-day meeting of representatives of the Australian Council of Churches and the Roman Catholic Church. The representatives—members of a joint working group—were convening for the first time, with sessions held at the Franciscan Retreat House near Sydney. Archbishop Woods explained that the first dialogue was designed so that the 21 theologians could get together and know one another better. They attended a Mass celebrated by Archbishop Young, and an ecumenical service with Archbishop Woods officiating.

#### **NEW YORK**

### **Drama — Dance at the Cathedral**

"The Soldier's Tale," a morality drama-dance by C. F. Ramuz and Igor Stravinsky, transformed the vast Cathedral of St. John the Divine into one of the biggest theaters in the world on October 15th. Swirling, flashing modern ballet dancers performed the play on the raised, red-carpeted platform beneath the crossing of the cathedral, an area usually occupied by a free-standing altar. The 16th-century table had been removed. An audience of 1,000, who had just participated as a congregation in Evensong, watched and applauded as the performance was given on the starkly furnished stage.

To the knowledge of the Rev. Canon Edward N. West, sub-dean, who has been at the cathedral for 26 years, the occasion was a dramatic "first" for a major U. S. cathedral—but not a "last." On January 19th, Duke Ellington, the musician, will occupy the cathedral's five-month-old

*Continued on page 21*





**MAYOR JOHN V. LINDSAY** has had a varied educational background — public grade school, Saint Paul's (Episcopal) Prep School, and Yale, a private and independent university. He now copes with problems in the largest municipal education system in the world. Mayor Lindsay and his family are members of St. James' Church, Manhattan. To questions propounded by Arthur Ben Chitty, the mayor had this to say about education . . .

# EDUCATION:



**By The Hon. John V. Lindsay**

Mayor of New York City and  
Communicant of St. James' Church  
New York

**Q.** Today in higher education there are several trends. One is the increasing percentage of the total student population in public universities — up from 40 percent in the 1930s to 70 percent today. Do you regard this as ominous?

**A.** No, not at all. The issue is the degree of freedom and the degree of excellence which can be maintained. I would not want to see *all* higher education in the hands of public institutions.

**Q.** There is a trend toward the urban institution which increases the percentage of commuter students and decreases the residential students. Will you comment?

**A.** The Big City is a fact of modern American life and we must learn to live with it. Sometimes a commuter student living in a happy home with parents might experience greater growth in day college. Normally getting away from home is part of growing up and I would hate to see the rural, residential, or small-town college disappear. As a nation we are wealthy enough to strengthen both types of institutions.

**Q.** At Saint Paul's School do you recall any particularly significant educational

breakthrough, any special awakening in you? Do you feel that anything about the school left a mark on you?

**A.** In my small school there was a feeling of community. We felt cared about, not only for our intellectual improvement but for the development of moral and ethical standards. Many of the important directions my life has taken can be traced to college and school — which I might say confirmed or solidified influences I had brought from home and family.

**Q.** The four-year college was formerly considered terminal education. Now good undergraduate institutions are sending two-thirds of their seniors for advanced degrees. Will you comment?

**A.** In planning today's education the farsighted youngster will look ahead and see what education he will need ten or twenty years from now. By then, it is perfectly clear that the four-year degree may be only a minimum requirement. In all upper echelon positions the competition will be from men and women with advanced degrees.

**Q.** Would there be an advantage in all higher education being given in public,





# Diversity



# Freedom



# Excellence

tax-supported institutions of the state?

**A.** Most decidedly not. Diversity is the key to vitality, creativity, and progress in our national educational system. We must cherish our private institutions. They not only do superior work themselves with their high standards of excellence but they influence the public institutions.

**Q.** When we refer to the pluralistic educational system as opposed to the monolithic, do you favor the pluralistic?

**A.** I certainly do.

**Q.** Today we see a trend against religious influence in higher education. Colleges founded by Churches draw away. Certain types of support are withheld from the religious-oriented college. Would you comment?

**A.** Again I think diversity is important. We need both the religious and the secular influence in higher education. There is more to education than mere training of the mind. Frankly I believe that some Church colleges have been more concerned with indoctrination of the faithful than in providing high quality instruction. Some have placed faith above truth. I think faith should be continually challenged by truth, just as I think faith must

speak when, having reached the end of our finite knowledge, we no longer can say positively what is true and what isn't. I am relieved at evidence that our Episcopal colleges have not restricted themselves to denominational bounds and that they have maintained and jealously guarded academic freedom.

**Q.** There is an almost universal trend toward increased college enrollment. What about the small institution?

**A.** I say again "diversity." Like the teeming cities, the large universities are a necessity. They are inevitable. They can perform services impossible in smaller institutions. On the other hand let us cherish the small ones too. They have a kind of impact the large ones rarely achieve.

**Q.** Can you be specific about some relative strengths of the public as opposed to the private institutions, or vice versa?

**A.** The implied competition which is always present insures highest effort. Public and private complement each other ideally. The public has quicker access to large resources but also to dangers inherent in monolithic structure. The private fosters freedom, experimentation, flexibility.

**Q.** You mention freedom. Why?

**A.** Freedom is our most cherished political asset — freedom to speak out, to disagree. In the USA I think of two repositories of freedom, places where freedom has been most effectively safeguarded. They are the press and the campus.

**Q.** If you were allowed one more word beside diversity to apply to education, what would it be?

**A.** Excellence. I admire excellence because it is a Christian precept and because it is practical. As a nation we must never accept mediocrity.

**Q.** As an Episcopalian, have you anything to say about Episcopal colleges?

**A.** A Church showing no interest in education, or a Church unwilling to participate in it — well, to me it would not be an Episcopal Church. If a Church has anything to say, I feel education is one of the important means or avenues or structures through which it can say it. I think the Episcopal Church is especially equipped to say something relevant about diversity, about freedom, and about excellence, and I think saying that something through strong colleges is sound for the Church and salutary for society.



The Episcopal Church is exceptionally fortunate in its colleges. They are not large in quantity but they are top-notch in quality. Churchmen have every reason to be proud of them and to support them generously, both by gifts of

# The Colleges Of the Church

By Clifford P. Morehouse, LL.D.

Past President of the House of Deputies of  
The General Convention

money and by sending their young people to them.

What does the Church-related college have to offer that cannot be found in most secular colleges and universities? My short answer would be: education-plus. The "plus" is to be found in the traditional Anglican ideal of well-rounded education: the combination of openness to new truth with the continuing great tradition of the pursuit of excellence; in short, the building of a mature, integrated, adult personality. The Church-related college strives to inculcate sound learning in an atmosphere of faith in God and in the almost limitless capabilities of mental and spiritual maturity. It is important to remember that the "plus" of the Church-related college does not depend upon ecclesiastical authority but rather upon the ideal of learning in an atmosphere of faith. In no case does the Church dictate the curriculum or limit the pursuit of knowledge. It has been said that "Faith does not create new things; it adds a new dimension to realities." This is es-

entially the "plus" that the Church-related college has to offer.

First, let me clarify briefly some common misapprehensions about the Church-related college, at least insofar as the Episcopal Church is concerned:

1. The Church-related college does not inhibit free inquiry or stultify intellectual curiosity.

2. The Church-related college does not place religion and science in opposition.

3. The Church-related college does not substitute authority for freedom.

4. The Church-related college does not impose religious or social conformity.

I shall not argue the above statements on a negative basis, but rather will restate them in positive form.

1. The Church-related college encourages free inquiry and intellectual curiosity. The ideal of the Church-related college, like that of the good secular college or university, is the pursuit of truth through knowledge in all educational disciplines and across the lines of specific fields of learning. The "plus" is that all fields of knowledge are regarded as a part of God's world, dependent in the last analysis upon His creation and His eternal plan for mankind.

2. The Church-related college makes it clear that the scientific disciplines do not contravene God's creative nature but help us understand how His creation works. Scientific studies indicate that the earth is millions of years old and that intelligent beings have inhabited it for many thousands of years — how many thousands or hundreds of thousands we cannot say, be-

cause the frontier is constantly being pushed back by new findings. The "plus" is that these scientific findings do not contravene the Church's teaching that God created the heavens and the earth but lend added dimensions to the immensity of that creation.

3. The Church-related college bears witness to the fact that religion is an essential part of life. Gordon Allport indicated that the college years can become the most ideal time to change our religious ideas and values from "second-hand fittings into first-hand fittings." In short, the "plus" of the Church-related college is the opportunity to examine one's inherited religion, turn it over and inspect it from every angle, and eventually to build it into the fabric of spiritual maturity.

4. The Church-related college helps to build intellectual and spiritual maturity, and to bring our fragmented personality into a meaningful, integrated whole. It is



this wholeness of the integrated personality that is the object both of education and of religion, and the truly integrated personality cannot be attained except by the development of both aspects of personality. We have only to look at the story of Nazi Germany, many of whose leaders were graduates of the most highly rated universities of the time, but who did not hesitate to perpetrate the most barbarous acts of genocide because their intellectual growth was not matched by a corresponding development of their spiritual values.

For most individuals the time that they spend in college is the period between homes, when the young person is freed in large measure from parental discipline and has not yet developed the self-discipline that will enable him to become a constructive member of society and to find a new home for himself and the family that is to be his. This is, in some ways,

*Continued on page 20*



# MISSION

## *to the next generation*

The Church today must speak to the needs of a world in flux. Our mission is as compelling and changeless as the Gospel news we hear. But the expression of our mission — in education, in social development, in dealing with people where they live — must take contemporary form. Our fine Episcopal colleges are contemporary and forward-looking as well as traditional and durable.

The Church owes much to these institutions. Society owes much to them. They have given America collectively a thousand years of service in education. They offer the Church an opportunity for continuing dialogue between the academic and ecclesiastical communities. These colleges instill excellence. They transmit values. They serve able and educable youth. They are an important part of our mission to the next generation.

*(The Rt. Rev.) JOHN E. HINES, D.D.*  
*The Presiding Bishop*



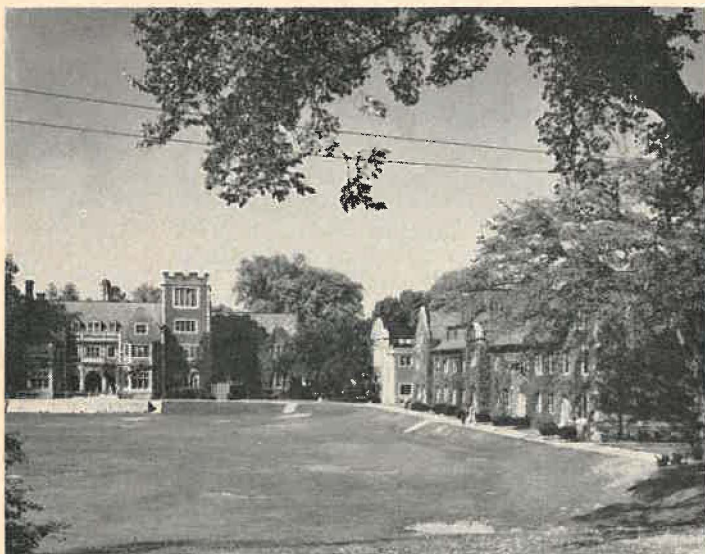
Shimer: colonial buildings shelter academic zeal

Saint Paul's: providing educational opportunities for many who would not otherwise have them



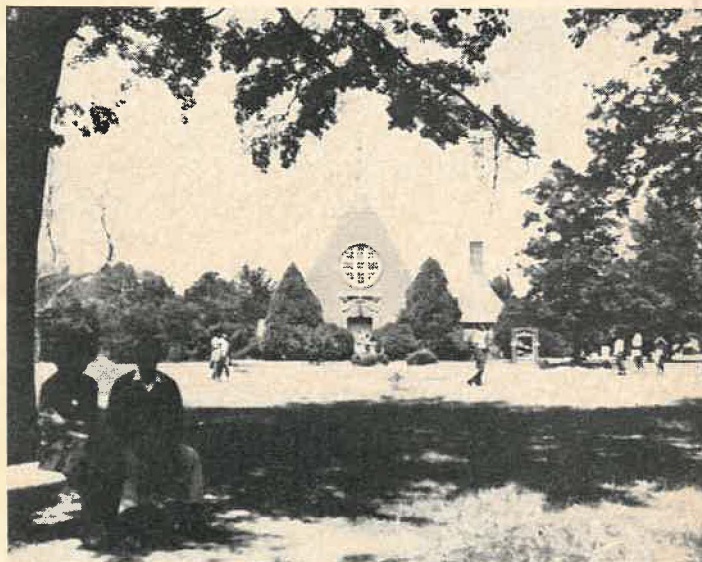


One Episcopalian in one gift to one great secular institution gave more than four of the Episcopal colleges are worth in total assets and endowment.



Hobart

The Rev. Edmond Lee Browning, Sewanee '52, Bishop-elect of Okinawa, will become the 138th alumnus of an Episcopal college to enter the House of Bishops.



Voorhees



Kenyon



The Living Church

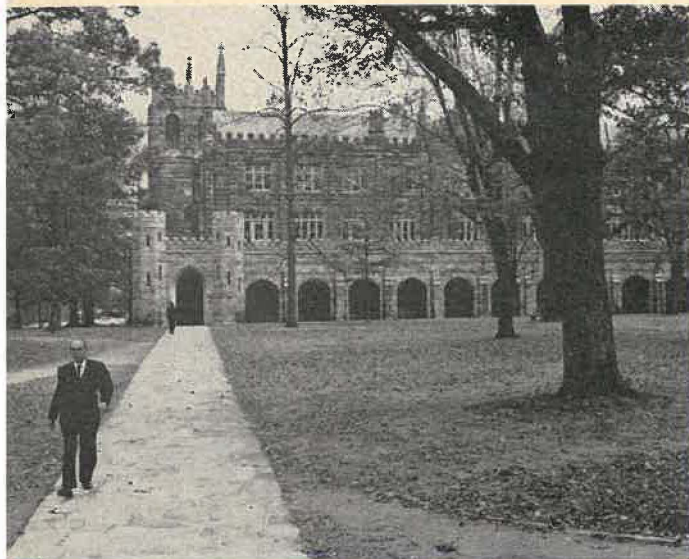




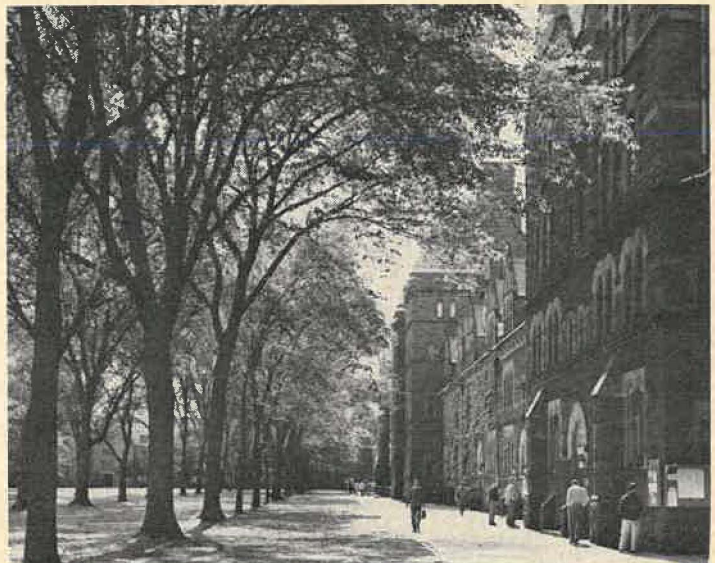


Saint Augustine's

Of 630 bishops thus far elected in the American episcopate, 138 have come from the present Episcopal colleges and another 40 from colleges which were Church-connected at the time, an all-time total of 178 or 28 percent.

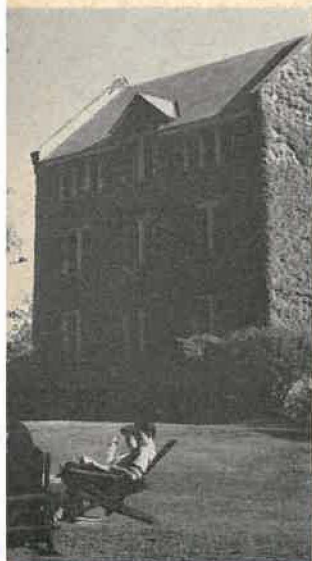


The University of the South



Trinity

Episcopal colleges topped the Ivy League in production of 1967 Rhodes Scholars in proportion to enrollment.





The average American of the present day is apt to assume that education is a function of the secular state. Historically, however, education was a function of the Church for centuries before the state took over. This is notably true in the history of the American colonies. The New England Puritans are justly famous for their early concern for education; in the field of primary and secondary education they did far more than their Anglican rivals and contemporaries. But the Anglican Church in the colonies, with its requirement of an educated clergy and its appeal to the intelligence of the laity, was no whit behind the Puritans in its zeal for higher education.

It is commonly assumed that the search for higher education in the American colonies begins with the foundation of Harvard in 1636. This is only partly true. As early as 1619, Anglicans in Virginia were thinking in terms of a college foundation. In that year 1,500 pounds was collected to endow a college to educate both Indians and whites, and some



**By The Rev.  
George E. DeMille, S.T.D.  
Canon of Albany**

land was given for what was to be ambitiously called a university. The Indian massacre of 1622, which so nearly ended the life of the colony itself, put a stop to Henrico College.

In 1661 the Virginia Assembly passed an act to provide for the foundation of a "colledge," and there are indications that some instruction was actually begun at this time. In 1693, a real start was made. The force behind this was an aggressive Scotsman, Commissary James Blair, who in that year obtained a royal charter for a college to be named William and Mary. This was the second college in the American colonies. The Bishop of London was chancellor, and Blair as president was the active head. William and Mary became a notable institution, with a curriculum advanced for its day,

and proved an excellent training ground for both clergy and laity. By the time of the Revolution, the majority of the Anglican clergy in Virginia were its graduates; its roster of alumni includes such great names as John Marshall, Thomas Jefferson, and James Monroe, to select only a few. Here, in 1776, the first chapter of Phi Beta Kappa was started. Even after the Revolution, Anglican influence continued strong at William and Mary. Gradually, however, the college became secularized, but the Church had done its work.

The reader might be surprised to find the University of Pennsylvania included in this brief survey, but the College of Philadelphia, of which the university is the outgrowth, was strongly a development of an academy, three-fourths of whose trustees were Anglicans. The historian of the university plainly states that an "Anglican tinge colored the institution during the whole colonial period." Two men stand out in the process of its transition from academy to college. One was Benjamin Franklin. Franklin was not, as people often assume, an out and out Deist. Never a formal Anglican, his relations with that Church were intimate; he was a pew holder in Christ Church, Philadelphia. It is significant that in 1750, when Franklin was taking the lead in the start of the college, he made a vigorous effort to secure as its first head Samuel Johnson of Stratford, Conn.—convert, intellectual, and High Churchman. The first provost of the college, and the man who shaped its policy for 25 years, was the Rev. William Smith, one of the leaders in the post-Revolutionary organization of the Protestant Episcopal Church. It was he who went to England in 1762 and returned with over 4,000 pounds in collections from English parishes for "our protestant clergy in the New World."

The College of Philadelphia was the result of a peaceful cooperation between Anglicans, Presbyterians, and Quakers. The story of the beginning of King's

# The Church

College, now Columbia University, was far different. There were in colonial New York two political parties, commonly known as the Presbyterian and the Episcopalian. When the proposal for a college in New York City was first noised about, the two parties joined in a fierce battle for control of the college. The Anglicans won. The first president in 1754 was that Samuel Johnson whom Franklin had attempted to get for the president of the Philadelphia institution. An educational reformer, Johnson was responsible for the setting up of a progressive course of study at King's, and for a tolerant religious policy toward the student body. Its first president after the Revolution was William Samuel Johnson, son of Samuel, and a member of the Constitutional Convention of 1787. Throughout the nineteenth century, Anglican influence at Columbia remained strong; all its presidents through the century were priests or laymen of the Episcopal Church; and Bishops John Henry Hobart and Horatio Potter took an active part in its affairs. It is a far cry from the tiny King's College to the giant university of today, but the severance of Church and university is not yet complete. St. Paul's Chapel is recognizably an Episcopal church; the university chaplain and his assistant are both priests of the Church; and the rector of Trinity Parish is a trustee.

In the 1820s, three bishops, in widely differing circumstances, founded colleges. The Diocese of Connecticut was one of the first to recover from the results of the Revolution and to become one of the strongest dioceses in the American Church. Thomas C. Brownell, who was its bishop in the 20s, had been, before his conversion and ordination, a teacher at Union College. It is therefore not surprising that he felt the impulse to start a college in his diocese. In 1823 Washington College was chartered by the General Assembly of Connecticut; in 1824 it began instruction in the capital city of Hartford. It proved at once a stable institu-



tion. In 1845 its name was changed to Trinity College. Under the long episcopate of Bishop Williams, whose relations with the college were intimate and fatherly, the institution grew steadily, establishing a reputation for sound scholarship.

Bishop Brownell had been slightly anticipated by a more famous bishop. No American bishop ever had more new ideas, nor made more of them work, than John Henry Hobart of New York. As early as 1818 he had announced his purpose of building, somewhere in the western part of his large and rapidly growing diocese, a college which would, in addition to its function as an institution of liberal arts, supply him with clergy to man his missions. In 1821 he settled on its site—Geneva, on Seneca Lake. In 1822 it opened with ten students. Its first few years were difficult, but when the Rev. Benjamin Hale, a professional educator with advanced ideas, became its head in 1834, it took on a lease of life. In 1851 its name was changed to Hobart College in honor of its episcopal founder. In the twentieth century it became in a sense coeducational by the addition of William Smith College for women.

When Philander Chase became first Bishop of Ohio in 1819 he had but three clergymen to cover that whole state, rapidly growing in population. He concluded that the only way to get the priests he needed was to train them himself. He therefore projected a college which besides providing a liberal arts education should be a "school of the prophets" for his diocese. This was frontier country and there was no money on the frontier. Therefore he visited England in 1822 on what was frankly a begging trip. He returned with some \$30,000. In 1827 he laid the cornerstone of the first building, and from that point on the college and its accompanying seminary became stable institutions. It is interesting to compare the locations of these three sister Church colleges. Hartford, when Washington College began, was by

American standards an old city, having been in existence almost 200 years. Geneva, in 1820, was rapidly passing out of the frontier stage; but Kenyon was located in the midst of the primeval forest.

The impulse behind Saint Stephen's College was the need to provide an inexpensive education for students planning to enter the ministry. With this in mind, John Bard of Annandale-on-Hudson, working in conjunction with Bishop Horatio Potter of New York, agreed to give the church he had erected, a school house, eighteen acres of land and other property, and an annual contribution of \$1,000 to start such a college. In 1860 Saint Stephen's was chartered by the state of New York and began operation. Not only did it fulfill the desire of its founders of supplying candidates for holy orders, but it became a good liberal arts college with a long history. Then, in the 1930s, a combination of financial difficulties and administrative problems threatened to wreck the college. Columbia University came to the rescue; the institution was renamed Bard College and was used by the university as a place of educational experiment. In 1944 it again became independent as a coeducational college, and in 1960 elected a priest of the Church as its president.

In the decade before the Civil War, the south was experiencing a growth of what might be called "southern nationalism." At that time most southerners desiring higher education attended northern colleges. In 1856 Bishop Polk of Louisiana projected an institution of higher education under Church control that would make this unnecessary. In 1858 the dioceses south and west of Virginia joined forces, planning not merely a college but a full-fledged university. The Civil War halted this, but with remarkable courage the southern bishops resumed the project as soon as the war was over. In March 1866 the Bishop of Tennessee broke ground in what was then a wilderness for

the University of the South. The same bishop at the Lambeth Conference of 1867 succeeded in getting English money to back the plan; in 1868 it opened with nine students. By 1875 the student body had grown to 243. A seminary was begun; among its teachers was one of the greatest of American theologians, the Rev. William Porcher DuBose. One of the chief contributions of the University of the South to American scholarship has been the publication of the *Sewanee Review*, a distinguished organ of criticism and now the oldest literary quarterly in the country.

A study of the history of the Church in the south reveals that the Church during the reconstruction period made desperate attempts to hold the Negro within its fold. One manifestation of that attempt was the foundation, in 1867, when the south was war-ravaged and poverty-stricken, of Saint Augustine's College at Raleigh, N. C. This was followed in 1888 by Saint Paul's College, Lawrenceville, Va. Both institutions have done notable



work in helping to raise the status of the Negro in the south.

Two other educational ventures of the Episcopal group today lie outside the historical stream just described. Shimer was begun in 1853 as a private proprietary academy for girls, in Mount Carroll near the Mississippi River in Illinois. At the turn of the century Francis Shimer obtained a non-profit charter and established a loose connection with the University of Chicago, bringing about one of the first junior colleges in the country. In the 1950s men were admitted, four-year accreditation achieved, and adoption arranged with the Diocese of Chicago.

Cuttington College also began as a school in Liberia at Cape Palmas. It opened in 1889 with a gift of \$5,000 from R. Fulton Cutting of New York. After 40 years it closed, but the flexible charter was revived in 1949 by Bishop Bravid Harris, and a college-level institution opened far inland at Suacoco. After graduating 15 classes it stands today as the best college in its nation or in all of tropical Africa.

# Founds Colleges



# Attitude and Education

Interest in education is wider and deeper in the Episcopal Church than in most others. Requirements for clerical ordination are exacting; sermons are sophisticated; Confirmation classes are well-taught. Episcopal schools number nearly 900, including such great secondary schools as Groton and Saint Paul's. Parish day schools have grown at a prodigious rate. The Church Society for College Work pioneers in dialogue between Church and education. The Executive Council's College and University Division sponsors chaplaincies and penetrates faculties on hundreds of campuses. The National Episcopal Student Committee is a new development. The smallest segment of the Church's involvement in higher education is in that group of colleges calling themselves Episcopal.

For 350 years the Church has been founding colleges, but today only 8 remain of the 70 in this country at one time or another related to or supported by the Episcopal Church. These 8 and Cuttington in Liberia comprise the Association of Episcopal Colleges. Voorhees College in South Carolina expects to have four-year accreditation this year, and Trinity in Manila can join the Association when funds are provided for travel of its representatives. A dozen one-time Episcopal colleges survive as private or state-owned institutions, including William and Mary, Columbia, Lehigh, and the Colorado School of Mines.

Two facts stand out in the history of the Episcopal Church in higher education. One is that Episcopal colleges have been outstandingly productive in Church leadership. They have amply repaid the faith and confidence accorded them. They have justified their existence. The second is that they have not attracted significant support either from the Church as an organization or from Episcopalians as individuals.

## Productivity

Broad-based research indicates that Episcopal colleges have educated a very high percentage of the Church's lay and clerical leadership. These percentages

would not vary greatly from the percentages of bishops if the research were sufficiently detailed. Since the bishops offer a clearly delineated group, they provide an ideal sample for study.

When the Rev. Edmond Lee Browning is consecrated bishop of Okinawa he will probably be the 630th in the American succession. He will be the 138th to have studied at one of the existing nine Episcopal colleges. Not including the alumni of seminaries at Sewanee and Kenyon, these colleges have trained bishops as follows: Trinity 37, Sewanee 34, Hobart 30, Kenyon 24, Bard (Saint Stephen's) 14, Saint Augustine's 2, and Cuttington 1. Another 40 bishops went to colleges which were Episcopal at the time of their attendance. These figures do not include a Roman bishop educated by Trinity and a Methodist bishop by Cuttington.

Because more decisions about vocation-for-life are made in the college years than in any other similar period, the influences brought to bear at that time are crucial. Apparently the priesthood of the Church has had strong advocates through the years on faculties of Episcopal colleges.



By Arthur Ben Chitty

President  
The Association of Episcopal Colleges



Mr. Chitty

The General Convention today supports five colleges; they are the three predominantly Negro institutions (Saint Augustine's, Saint Paul's, and Voorhees) and two missionary colleges (Cuttington in Liberia and Trinity in the Philippines). Last year each of these was receiving a third of its support from the Church. The other six shift for themselves, only one of them (Sewanee) receiving as much as 2 percent of its support from Church sources. About 20 percent of the gift income of the University of the South is from owning dioceses and parishes.

A few contrasts are relevant. The Methodists with 120 institutions of higher learning have a coordinating office employing 60 people with a budget of over \$3,000,000. The Southern Baptist Church last year gave \$58,000,000 to its colleges, an average of more than a million dollars each. Five of the Episcopal colleges all together—plants and endowments—are worth less than \$20,000,000. One Episcopalian recently made one gift to one private secular university in that amount. Last year a member of the Baptist Church gave \$25,000,000 to a college. Last year an Episcopalian left \$30,000,000 to two Presbyterian colleges.

These are all splendid evidences of good stewardship. They combine to demonstrate, however, that Episcopal colleges, with characteristic Anglican restraint, have not said enough about themselves to attract this type of philanthropy. Only two of the nine Episcopal colleges have ever received a bequest of as much as a million dollars. Only three Episcopalians in their lifetimes have ever given more than a million dollars to an Episcopal college. But Episcopal colleges, at long last acting in unity and with approbation of General Convention and a sequence of three Presiding Bishops, are systematically placing their excellence before Episcopalians, both the major philanthropists (some 2,000 Church members are estimated to be giving annually \$250,000,000 to higher education) and before parishes. The latter program—budgeted parish

*Continued on page 20*





**N**ine colleges related to the Episcopal Church have come together in the Association of Episcopal Colleges. The rationale of the Association is that each college can make a contribution to the benefit of all because of the diversity of the members, the shared philosophy about the aims of Christian education, the particular strengths and weaknesses of the colleges and the relationships existing among them, and the belief that more extensive patterns of cooperation will develop within the group.

The Association was chartered in 1962 as an outgrowth of a much earlier cooperative effort of the colleges for men, beginning in 1946. It has had active support from three successive Presiding Bishops: the Rt. Rev. Henry Knox Sherrill, the Rt. Rev. Arthur C. Lichtenberger, and the Rt. Rev. John E. Hines, the latter two both graduates of colleges in the Association. The group is composed, as its name indicates, of those four-year accredited colleges which are related to the Episcopal Church. These are, in alphabetical order: Bard, Annandale-on-Hudson, N.Y.; Cuttington, Suacoco, Liberia; Hobart, Geneva, N.Y.; Kenyon,

Gambier, Ohio; Saint Augustine's, Raleigh, N.C.; Saint Paul's, Lawrenceville, Va.; Shimer, Mt. Carroll, Ill.; Trinity, Hartford, Conn.; and the University of the South, Sewanee, Tenn. Voorhees College in Denmark, S. C., becomes eligible at the end of this academic year when the former junior college awards its first earned degrees. Trinity College, Manila, is another Episcopal college, now ten years old.

The group of colleges related to the Episcopal Church probably combines a more diverse group than any other consortium of under-graduate colleges in this country. There are included in the AEC colleges for men, coeducational colleges, a coordinate college, colleges with a predominantly Negro student body, colleges with a predominantly white student

pretation worth hearing and worth preserving. They seek together an opportunity for larger service. They want to strengthen the academic, administrative, and student service programs of each of the member colleges. The Episcopal colleges are convinced that each can offer insights to each of the other colleges, and that each, therefore, literally needs the other colleges in order to be fully responsive to its own educational mission. The colleges base their cooperation on the principle of *self-help*, explicitly disavowing "big-brotherism" as irrelevant and demeaning. The colleges share the conviction that contemporary higher education requires intercultural penetration, and they believe that they can take together constructive strides towards breaking down the walls of American provincialism by crossing geo-

## *A New Venture In Educational Cooperation*



body, eastern colleges, midwestern colleges, southern colleges, and a missionary college. The endowments range from virtually nothing in the case of Cuttington to \$30 million at Trinity. Their diversity permits unusual programs of academic cooperation.

The nine colleges share the aim of producing the men and women whose moral values govern their knowledge. These colleges share the belief that moral values are best inculcated by exposure to Christian faith and teaching. They believe that the Episcopal tradition has an inter-

graphical lines with exchanges of talent. Cooperative arrangements now exist between Hobart and Voorhees Colleges and between Saint Paul's and Trinity Colleges which are leading to many benefits. A third cooperative arrangement between Sewanee and Saint Augustine's is now being initiated.

The second object of the Association is communication between the Church and its colleges. Working from an office at the Episcopal Church Center, though at no expense to the Church, the member colleges have established excellent communications with Church headquarters personnel and with the House of Bishops. Through booths at General Convention and advertising in Church publications the colleges have become known to lay

*Continued on page 20*

**By Albert E. Holland, LL.D.**  
**President of Hobart College and  
Chairman of the Board of  
The Association of Episcopal Colleges**



## The Needs of Episcopal Colleges

The needs of Episcopal colleges sound large until they are put in the context of other expenditures which are taken for granted. A moon-shot, a day of military action, a carrier explosion — all are astronomical by comparison. When an observation plane touched the wing of the experimental XB-70 sending it crashing into the Mojave Desert, the cost was \$1½ billion. That is nearly ten times what all Episcopal colleges put together are worth, ten times more than they have been able to save in a thousand years of combined educational service.

A minimum endowment today for a good college is \$20,000 per student. By this standard Shimer needs \$10 million, Saint Augustine's needs \$20 million. This is because the dependable income from tuition and fees is never enough, and the uncertain income from gifts leaves almost every college administration in panic for the last two or three months of the fiscal year until the budget has been balanced. To make Episcopal colleges really strong in the next decade would require \$200 million of gift income. This sounds very high until one finds that it is less than the philanthropy of a few Episcopalians *each year*.

The importance of the Association of Episcopal Colleges is that it provides, for the first time in Church history, a legal instrument by which the Episcopal benefactor making his or her will can with one codicil benefit not only all existing Episcopal colleges but also those yet unborn.

## Communion or Communication?

We were all set to write a nice peaceful non-controversial (for a change) editorial on the communion of saints, this being the season for it, when we read a column by Ralph McGill, whom we like, about Bishop Pike, whom we like also. What was said we didn't like, so our intention to stick to the simple gospel and to keep out of trouble went the way of the wet cigar. However, maybe we can get to the communion of saints by this detour.

"Bishop Pike is, and for a long time has been, the bane of existence of his more stodgy, unimaginative clerical peers," Mr. McGill remarks. "He always outdoes them in any intellectual or theological controversy." Two things here jar us. One is that this proper

plea for a respectful attitude toward Bishop Pike is itself an expression of contempt for those dull stupes who sometimes disagree with Bishop Pike. The other is the sheer untruth of the statement. The bishop himself would certainly agree with us that he doesn't always outdo his opponents in controversy. Nobody can win 'em all.

Mr. McGill is on sounder footing when he says that people want reassurance about the life beyond death and that "there has been a sort of conspiracy to 'pretty up' death and to speak of it as 'passing on,' or just 'passing.'" Quite so. But having read about Bishop Pike's experience and having discussed it with him recently on a televised round-table program we must offer this comment, with utmost respect: If it is a common fault nowadays to dress up death as something rather casual and almost comfortable, Bishop Pike seems to us not entirely innocent of the great offense.

We, too, have read his chapter on life after death in his new book,\* and were astounded, frankly appalled, to find that God is barely mentioned and has no place whatever in Bishop Pike's belief as therein expounded. One could be a Jew or Hindu or humanist or atheist and share it fully. It is the concept of natural immortality with the possibility of communication with departed persons. It is a purely naturalistic argument with which God has nothing to do and in which God plays no part. It is not the Christian belief in the communion of saints; it has no connection whatever with the Christian belief. What troubles us is that a bishop and doctor of the Church apparently by-passes the Christian belief in the communion of saints for this one, as if this one is more convincing and more satisfying. Bishop Pike offers what the Church has always known — and universally rejected and condemned — as spiritualism. It is condemned in the Old Testament as necromancy (Deut. 18:10-11) and in the New Testament as witchcraft (Gal. 5:20). Not only is it not a part of the biblical and Christian faith, it is rejected and condemned by that faith.

Mr. McGill remarks: "It is all very easy to sneer at medium-media 'contacts' with persons who have died, but woe unto the cleric who does so. Perhaps 99 99/100 percent of his flock wants to be reassured on that subject." This is undoubtedly true. But what's wrong with giving them the promise of God, Christ's assurance of the Father's house of many mansions, for their "reassurance"? What kind of "reassurance" *other than* the Gospel (such as spiritualism) has the minister of the Gospel any right to give? Is not the substitution of some other "reassurance" a tacit confession of disbelief and distrust in the Gospel? Is not the search for "reassurance" in spiritualism in fact a turning from God as revealed in Jesus Christ to seek a presumably more reliable source of "reassurance"?

Bishop Pike's critics cannot really go after him this time, says Mr. McGill, because "it would be folly to attack a man who offers tangible evidence of life after death." His dictionary and ours must be pretty far apart on the meaning of tangibility. It may be true, for all we know or anybody knows, that when people die their spirits migrate to some other dimension of this one

\*If *This Be Heresy*, by James A. Pike. Harper & Row. This book will soon be reviewed in *The Living Church*.



world, and that one day we shall lick this problem of communication so that calling somebody "over there" will be as simple as dialing a number. All this could be true even if there is no God, even if Christ rose not from the dead but lies forever moldering in the grave. But it isn't Christian belief. It isn't even para-Christian, it is non-Christian, and some would say anti-Christian.

The communion of saints is well defined by Thomas Aquinas in his saying that the union of men with God is the union of men with one another. That union with God, which is the new being in Christ, is the heart of the joyful mystery, the "blest communion, fellowship divine." Those who live in Christ, who live by faith and love and obedience of Him, share in the glorious new life which He imparts to His living members. To them is given a conviction, an awareness, which grows as they grow in Christ, that in belonging to Christ they belong to one another in an indestructible unity which transcends even death. "I am persuaded" says St. Paul "that neither death . . . nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Romans 8:38-39). That is the communion of saints.

Can a Christian believer and follower need any more, or any other, "reassurance" about the life of the world to come than the promise of Him who loved us and gave Himself for us, and who forever lives and makes intercession for us?

## *Bishops and Their Tenure*

The resignation of Bishop Sterling of Montana [L.C., October 29th] after ten years of service, on the ground that he has finished his work in Montana, raises a question which comes up with increasing frequency. Must a diocesan bishop stay where he is, until death or canonical retirement?

A deep-rooted traditional view answers that he must. Those who knew the late John Chanler White, Bishop of Springfield, may recall his moving advocacy of this view. He would point to his episcopal ring and say, "Do you see this ring? It's my wedding ring. It means that my diocese and I are married until death do us part!" He was arguing against the movement in General Convention to fix an age at which a bishop must resign, and he lost the argument. But his concept of the spiritual union that is betwixt a bishop and his diocese can claim the support of venerable and sound tradition, and surely no good Churchman would argue for easy divorce in such cases.

Bishop Sterling is a man of unusual gifts, personal charm, and spiritual integrity. This writer's full appreciation of him came when he heard the Bishop of Montana preaching an evangelistic crusade. It was far from Montana, in fact in Florida. Here is an evangelist of wide and deep effectiveness, who is also a bishop of a Church that knows its calling to the work of evangelism

but is notoriously inept in this work. Montana needs evangelizing, no doubt, as does every other place. But it is arguable, to say the least, that a bishop who has the rare gift of reaching people with the Gospel should not be restricted to one diocese but should follow John Wesley in claiming the world as his parish.

At the same time, the Church in Montana, or in any diocese, needs a resident bishop who can give virtually all his time and energy to the Church in that place. So this is the kind of problem that develops when a diocese has a bishop who belongs there, but also belongs elsewhere.

We are sure there is no simple or single answer. It doesn't arise with every bishop and every diocese, only with some. But we have two or three pertinent opinions which we would offer. There are too many bishops who have stayed too long in one place. A rowing coach was once asked, after his crew had lost a race, what his boys had done wrong, and he answered, "I guess they just rowed too long in one place!" That can happen to bishops, or rectors, or anybody anywhere. Dioceses electing bishops can help to prevent this by electing men of such ripeness of years along with experience that their episcopates cannot be too long. The idea that only a man in his thirties or early forties, presumably still full of the vitality of youth, can stand up under the burden of the episcopate is most palpable nonsense. The Episcopal Church can learn something useful from the College of Cardinals. They don't hesitate to elect a man in his sixties or seventies to the most burdensome ministerial office in Christendom. Of course, the pope is pope until death, so his position differs in this one respect from that of a bishop who must retire at 72. But it is best for all concerned if, when a bishop has grown tired and his resources stale, he is close to retirement age. If he must remain in that state for ten or perhaps twenty years, marking time, because he was so young when he was consecrated, everybody loses, nobody gains.

We hope and trust that Bishop Sterling has been led to the right course for him and for his diocese, and that the Lord of the Church will set him to work anew in some ministry which will bring blessing and benefit to all.

### **Apokatastasis**

From death which seems so finally to die  
And claims non-being here for all to see  
(Mirage-heat madness, affronting even itself,  
Seeks drink from sand as from a truthful lie)  
And says that is-not is,

The is, some fantasy,

God will at last restore to being all  
That ceased: the fallen tree,  
The beast that perished, the man,

The dream, the flower  
Of some forgotten spring;  
For He Who Is  
Will not permit His cosmic poetry  
To be erased,

Nor any creature cower.

George Morrel



## MOREHOUSE: COLLEGES

*Continued from page 10*

the period of the greatest freedom of our life and the time in which we learn a new way of thinking and living as a mature person. The Church-related college does not protect a young man or young woman from religious doubts, nor should it be expected to do so. Religious skepticism is the inalienable prerogative of the young person, and it is to be encouraged rather than denied. The "plus" of the Church-related college is that it gives the student an opportunity to win through those doubts and come out, if he will, with a faith that is truly his own.

Fr. Henri J. M. Nouwen, a Dutch psychologist now on leave from the University of Notre Dame, wrote in a recent issue of the *National Catholic Reporter*: "The man who never had any religious doubts during his college years probably walked around blindfolded; he who never experimented with his traditional values and ideas was probably more afraid than free; he who never put to a test any of Dad's and Mom's advice probably never developed a critical mind, and he who never became irritated by the many ambiguities, ambivalences, and hypocrisies in his religious milieu probably never was really satisfied with anything either. But he who did, took a risk. The risk of embarrassing not only his parents but also his friends, the risk of feeling alienated from his past and of becoming irritated by everything religious, even the word 'God.' The risk even of the searing loneliness which Jesus Christ suffered when He cried, 'God, my God, why have you forsaken me?' In college we can often discover, with pain and frustration, that a mature religious man is very close to the agnostic, and often we have difficulty in deciding which name expresses better our state of mind: agnostic or searching believer. Perhaps they are closer than we tend to think."

Fr. Nouwen continues to indicate that "One facet of adulthood which has special significance for our religious attitude is that the mature adult mind is characterized by a unifying philosophy of life." This unifying philosophy, this new perspective, this reason for existence, may well be termed Faith — and it is the ultimate "plus" that the Church-related college has to offer. It is the highest reason for the Church-related college, particularly one firmly grounded in the Anglican traditions of intellectual freedom and the pursuit of excellence.

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## CHITTY: ATTITUDE

*Continued from page 16*

support at the rate of \$1 per member per year—is considered the key to emergence in top national rankings. Already Episcopal colleges are good; they can be much better. Episcopalians want nothing less.

### **An Attitude**

If the colleges could have a statement from the Church, or if a climate of opinion or an attitude could be developed which would be most conducive to a healthy relationship, the tone of such a relationship might approximate this:

*We, the members of the Episcopal Church, believe in the education of all to the limit of capacity without regard to creedal, racial, social, or financial status. As a Church and as individual members we support this ideal without a quid pro quo, without demand or expectation of direct benefit. Rather, we freely give as a part of our outgoing Christian witness for truth and for individual opportunity, with faith that God makes known his ways in hearts and minds left free to inquire in an environment in which the Episcopal tradition is an option articulately presented.*

## HOLLAND: NEW VENTURE

*Continued from page 17*

and clerical leaders of the Church from all over the country. The 1964 General Convention passed a resolution endorsing the objectives of the Association and its member colleges, and the 1967 Convention received a report similar to this one. An unusually distinguished national committee has been formed and is being augmented. Painstaking research has gathered a list of 1,000 important Episcopalians known to be interested in higher education, and to these individuals information about the colleges is sent throughout the year. Other research has revealed hitherto unknown facts about Episcopal colleges and their importance to the Church. A program of concentrating in one city numerous presidential addresses to churches on National Christian College Day has been initiated.

In the third area in which the Association works, that of fund raising, results have not yet been up to expectations, but many individuals have made patron's gifts of \$1,000 or more, and several large parishes have made unrestricted gifts from the parish budgets. Specific fund-raising assistance has been given seven of the member colleges at their request, and as a result of this, three member colleges have successfully pursued foundation approaches with results amounting to over a half million dollars.

Episcopal colleges must continue to refine their thinking and articulation. The

curricula at the various institutions run the range from a high degree of requirements to completely free choice. There should be an unusual opportunity for experimentation and innovation. The colleges have a contribution to make to higher education in this country, and they are searching for means to this end. Some of the areas in which the colleges might work together come to mind: Half of the institutions have special problems—Saint Paul's, Saint Augustine's, Voorhees, Cuttington, and Trinity, Manila—and they should be helped by cooperative effort on the part of Trinity, Hartford, Hobart, Sewanee, Bard, and Shimer. The latter colleges have a weakness of lack of experience in working with students from truly deprived backgrounds. This experience Saint Paul's, Saint Augustine's, and Voorhees have in abundance. They can help their sister colleges to attract and to work successfully with such deprived students. An exchange of faculty and students would benefit all our member colleges. Faculties would be less provincial; students would be able to take advantage of teaching strengths at other colleges. Trinity holds a faculty institute in theology at Hartford each June. The AEC could sponsor institutes, seminars, and discussions for faculty Episcopalians on the other campuses also. One of the weaknesses of the Episcopal Church today is the relatively poor academic achievement of candidates for the ministry. The colleges could cooperate with the seminaries in encouraging outstanding students to consider seriously the ministry. A scholarship program for juniors and seniors who are candidates for the ministry would be helpful and so would graduate fellowships. There should be much closer cooperation between the undergraduate colleges and the seminaries. Through such a program of cooperation it may be possible for the member colleges once again to assume their leading role in producing clerical leaders of the Church.

The colleges are a very important resource for the Church in its involvement with the great issues of our times: freedom of expression, ecumenicity, poverty, disarmament, civil rights, urbanization, population growth, and automation. Their role is to hold before the Church the banner of intellectual truth. None of these issues can be divorced from moral and ethical values, and, as colleges related to the Episcopal Church, the institutions make this clear not only in the classroom but in cooperation with the Church at large. The moral and the intellectual cannot be divorced. The Christian man is the whole man, and it is Christianity that points out the fiction of the "gulf between the sciences and the arts" and insists that underlying both is the unity of all human experience under God. At these Church-related colleges there can be a genuine discussion of the place of the Christian in the contemporary world.



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# NEWS

Continued from page 7

crossing "stage" to give a special sacred jazz concert with proceeds to go to Exodus House, a drug-addiction rehabilitation center.

The cathedral's Stravinsky "happening" originated with Dennis Davies, graduate fellowship student at the Juilliard School of Music and a member of the cathedral choir. Mr. Davies, who conducted the seven-piece Juilliard orchestra for "The Soldier's Tale," was planning to do just the music for a Sunday afternoon concert at the edifice. "Why not do the whole thing?" he asked cathedral officials. Enthusiastic, the Rt. Rev. Horace W. B. Donegan, Bishop of New York, and Canon West gave the Davies-recruited performers the run of the chancel.

## MARYLAND

### 275th Anniversary

A Festival Service of Evensong in the Washington Cathedral, October 15th, marked the anniversary of 30 parishes founded in Maryland Colony in 1692. The bishops of three dioceses located within the boundaries of the original colony took part in the service: the Rt. Rev. Harry Lee Doll, Bishop of Maryland; the Rt. Rev. William F. Creighton, Bishop of Washington; and the Rt. Rev. George A. Taylor, Bishop of Easton. Rectors and wardens of the honored parishes were in procession, and the preacher was the Rt. Rev. Stephen F. Bayne, Jr., vice president of the Executive Council.

The offering from the service has been sent to the Society for the Propagation of the Gospel in Foreign Parts, under whose auspices the parishes were founded.

## NEW ZEALAND

### Back Church Marriage of Divorced Persons

Christchurch Synod of New Zealand has approved the marriage of divorced persons in the Church, and will ask the biennial national synod of the Church to legislate necessary changes in the canons. The Dunedin Synod has also backed the move.

In discussing the matter, the Rt. Rev. W. Allan Pyatt, Bishop of Christchurch, said no one in the synod wanted easy divorce as a policy for the Church. The pressure for a change of emphasis came from the clergy's pastoral responsibility.

A spokesman for the diocesan committee on marriage of divorced persons said its aim had not been to accommodate the Church to the "spirit of the times," but he could not imagine that Christ would refuse His blessing to every divorced person coming for marriage. He added that the committee believed marriage was a covenant for life—sacramental, but not necessarily indestructible.

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# PEOPLE and places

## Appointments Accepted

The Rev. Stephen Bolle, deacon, is curate at St. Mark's, 16 St. Mark's Lane, Islip, L. I., N. Y. 11751.

The Rev. Gordon T. Charlton is director of field education at the Episcopal Theological Seminary in Virginia, Alexandria, Va. 22304.

The Rev. John G. Cockrell, former priest in charge of Good Shepherd, Cooleemee, and Church of the Ascension, Fork, N. C., is vicar of St. Mark's, Raleigh, N. C. Address: 3626 Colewood Dr. (27604).

The Rev. Harold Courtney, rector of Emmanuel Church, Great River, L. I., N. Y., has been appointed priest in charge of St. John's, Mauntauk Highway, Oakdale, Bohemia, N. Y. 11769.

The Rev. M. Joseph Farley is rector of Holy Apostles', 612 Greenwood Ave., Brooklyn, N. Y. 11218.

The Rev. Floyd W. Finch, Jr., former rector of Holy Comforter, Charlotte, N. C., is priest in charge of St. Mary's, Main St., Blowing Rock, N. C. 28605, and a graduate student at Appalachian University, Boone, N. C.

The Rev. James Folts, former priest in charge of St. James', Hebronville, and Grace Church, Falfurrias, Texas, is assistant rector of St. Francis', Victoria, and Trinity Church, Edna, Texas. Address: Box 3385, Victoria (77901).

The Rev. Charles L. Henry, former rector of St. James', Eufaula, Ala., is chaplain at San Antonio College, San Antonio, Texas, but serves the general city area as well. Box 6885 (78209).

The Rev. John M. Kinney, former rector of Our Lady of Grace, Dallas, Texas, is a graduate student at the University of Texas on a Douglass Fellowship, and a researcher for the Church Historical Society, 606 Rathervue Place, Austin, Texas 78767.

The Rev. John K. Lawton, former assistant to the rector of Epiphany Church, Winchester, Mass., is assistant and chaplain of Queen Anne Parish School, St. Barnabas' Church, Leeland, Md. Address: Box 2355, Upper Marlboro, Md. 20870.

The Rev. Albert H. Lucas, former rector of St.

John's, Hagerstown, Md., is rector of St. Alban's, Simsbury, Conn. 06070.

The Rev. Joseph E. MacGinnis, former assistant at Christ Church, Manhasset, L. I., N. Y., is rector of St. John's, Main and Prospect Sts., Huntington, L. I., N. Y. 11743.

The Rev. John E. Madden, former rector of the Church of the Epiphany, Ozone Park, L. I., N. Y., is rector of Christ Church, 326 Clinton St., Brooklyn, N. Y. 11231.

The Rev. William R. McDuffie, former rector of Grace Church, Alvin, Texas, is assistant rector of St. John's, Georgetown, Washington, D. C., and director of studies for Canterbury School. Accokeek, Md. 20607.

The Rev. Peter G. Madson, former vicar of St. Mary's-in-the-Hills, Blowing Rock, N. C., is vicar of St. Margaret's, Inverness, Fla. Address: Box 205 (32650).

The Rev. Anthony G. Morris, assistant at St. John's, Troy, N. Y., is no longer vicar of Holy Cross and superintendent of Mary Warren School, Troy, but is also vicar of St. Mark's, Green Island, N. Y. Address: R.D. #1, Melrose, N. Y. 12121.

The Rev. T. H. Michael Nesbitt, former associate rector of Christ Church Cranbrook, Bloomfield Hills, Mich., is rector of St. Michael's in the Hills, 4718 Brittany Rd., Toledo, Ohio 43615.

The Rev. Robert D. North is priest in charge of the Church of the Epiphany, St. Paul, Minn. Address: 1642 Blair St., St. Paul.

The Rev. Joseph O'Steen, priest in charge of St. Anselm's, Rocky Point, L. I., N. Y., also is in charge of St. Cuthbert's Mission, Seldon, L. I., N. Y., the newest mission in the Diocese of Long Island.

The Rev. Vincent K. Pettit, former rector of St. George's, Pennsville, N. J., is rector of St. Mary's, Box 2, Keyport, N. J. 07735, and director of youth for the Diocese of New Jersey.

## Ordinations

### Priests

Milwaukee—The Rev. Michael J. Stolpman, priest in charge of St. Barnabas', 297 Main St., Richland Center, Wis. 53581.

West Missouri—The Rev. Richard E. McHenry (former Presbyterian minister), curate at Grace Church, Carthage, Mo. Address: 406 Walnut (64836).

### Deacons

Louisiana—Leon Stephen Holzhalf III, is in the department of religious services of the Milledgeville State Hospital, Milledgeville, Ga. 31061.

Springfield—Douglas Culver, assistant at Christ Church, La Crosse, Wis. 54601; James B. Simpson, assistant at Christ's Church, Rectory St., Rye, N. Y. 10580.

## Marriages

The Rev. Joel W. Pugh II, chaplain of the University of the South, Sewanee, Tenn., and the Hon. Caroline Mary S. Maud were married July 15th, in the Church of St. Mary the Virgin, Oxford, England.

The Rev. Samuel S. Thomas, curate at All Saints', Lakeland, Fla., and Miss Eddie Lue Hutto were married September 11th, in St. Luke's Cathedral, Orlando, Fla.

## Living Church Correspondents

Korea—The Rt. Rev. Richard Rutt, Assistant Bishop of Taejon, (new address) Box 22, Taejon, Korea.

## This and That

Dr. Addie G. Williams of New York City is a member of the council of the Daughters of the King. Her name was omitted from the original list received from General Convention in Seattle.

The Rev. Dr. John M. Gessel, associate professor of pastoral theology and assistant to the dean of the School of Theology of the University of the South, is on leave for the first part of the current academic year.

The Rev. David C. Butts is director of development and public relations for Community Television Foundation of South Florida, Inc. This is not a Church related corporation. Address: 1410 N.E. 2nd Ave., Miami, Fla. 33132.

The Rev. Carl N. Edwards, former instructor at Episcopal Theological School, Cambridge, Mass., is executive associate of the Society for Religion in Higher Education, New Haven, Conn.

## DEATHS

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

The Rev. Theodore Foster, 65, rector of All Saints' Church, Wheatland, Wyo., died of lung cancer August 28th.

A former Roman Catholic priest and missionary in China, he was received as a priest in 1949 in the Diocese of Minnesota. He is survived by his widow, Clara, a stepdaughter, and four step-grandchildren.

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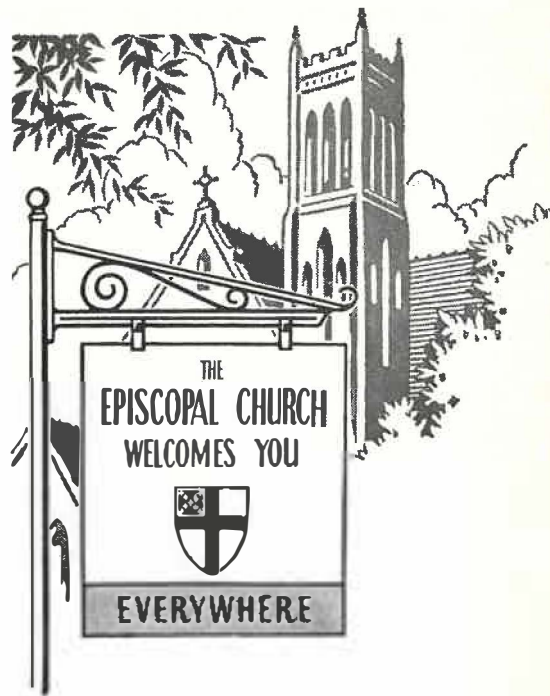
## THE LIVING CHURCH

The Living Church



# CHURCH DIRECTORY

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



## LOS ANGELES, CALIF.

**ST. MARY'S** 3647 Watseka Ave.  
The Rev. R. Worster; the Rev. H. G. Smith  
Sun Low Mass & Ser 7; Sol High Mass & Ser 10;  
Wkdays Mon, Tues, Wed 7; Thurs, Fri, Sat 9; HD  
7 & 6:30

## SAN FRANCISCO, CALIF.

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

## WASHINGTON, D. C.

**ALL SAINTS** Chevy Chase Circle  
The Rev. C. E. Berger, D. Theol., D.D., r  
Sun HC 7:30, Service & Ser 9 & 11; Daily 10

**CHRIST CHURCH (Georgetown)** 31st & O Sts., N.W.  
The Rev. John R. Anschutz, D.D., r  
Sun HC 8; Services 9:15, 11; Wed HC 7:30, 10:30

**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 C 4-7

## COCONUT GROVE, MIAMI, FLA.

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

## 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

## 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 7:30, 9, 11:10; MP 11, Daily MP &  
HC 7:30; EP 5:30; Wed HU & HC 10; Sat C 4:30

## FORT MYERS, FLA.

**ST. LUKE'S** 2nd & Woodford  
The Rev. E. Paul Haynes, r  
Sun 8, 9, 11; Daily 7, ex Wed 10; HD as anno;  
C Sat 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

## EVANSTON, ILL.

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

## FLOSSMOOR, ILL.

**ST. JOHN THE EVANGELIST** Park & Leavitt  
The Rev. Howard William Barks, r  
Sun MP 7:45; HC 8, 9, 11; Daily Eu 9 (preceded  
by MP) ex Tues & Thurs 7; also 6 on Thurs; C Sat  
5-6 & by appt

## 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; the Rev. C. H. Groh, c  
Sun 8 HC, 11 MP (HC 15 & 35); 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, 15 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; Thurs 10

## 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;  
Wkdays 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 Mon, Tues, Thurs, Fri 12:10; Wed 8 &  
5:15; EP Mon, Tues, Thurs, Fri 5:15. 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, 10, MP Ser 11 ex 15; Wed HC 7:30,  
Thurs HC & LOH 12; HD HC 7:30 & 12

**ST. IGNATIUS'** The Rev. Charles A. Weatherby, r  
87th Street, one block west of Broadway  
Sun Mass 8:30, 10:45 MP & Sol Mass; C Sat 4

**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, 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. T. E. Campbell-Smith  
Sun Mass 7:30, 9 (Sung), 10, 11 (High); Ev B 6;  
Daily Mass 7:30, 12:10; Wed & HD 9:30; EP 6;  
C daily 12:40-1, also Fri 5-6, Sat 2-3, 5-6

**RESURRECTION** 115 East 74th St.  
The Rev. Leopold Damosch, r; the Rev. Alan B.  
MacKillop; the Rev. B. G. Crouch  
Sun Masses 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 (15), MP 11; EP 4; Daily ex  
Sat HC 8:15, Wed 5:30; Thurs 11; Noonday ex  
Mon 12:10. Church open daily 6 to midnight

**THE PARISH OF TRINITY CHURCH**  
**TRINITY** Broadway & Wall St.  
The Rev. John V. Butler, S.T.D., r  
The Rev. Canon Bernard C. Newman, S.T.D., v  
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

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

**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; Weekdays HC daily 7; also  
Mon, Wed, Fri & Sat 8; Tues & Thurs 6:15; 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  
The Rev. Carlos J. Caguait, v  
Sun MP 7:15; Masses 7:30, 8:45, 11:15 (Spanish),  
Eu Mon thru Wed 8; Thurs thru Sat 9

## 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 4:30-5, Sat 12-  
12:30

## FORT WORTH, TEXAS

**ALL SAINTS'** 5001 Crestline Rd.  
The Rev. James P. DeWolfe, Jr., r  
Sun Eu 7:45, 9:15, 11 (preceded by Matins), & 5;  
Daily Eu (preceded by Matins): 6:45 (ex Thurs at  
6:15); also Wed & HD 10; EP daily 6; C Wed 5-6;  
Sat 4:30-5:30

## 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

## PARIS, FRANCE

**HOLY TRINITY PRO-CATHEDRAL**  
23 Ave. George V  
The Very Rev. Sturgis Lee Riddle, D.D., dean; the  
Rev. James McNamee, c  
Sun 8:30, 10:45; Thurs 10:30; Fri 12:45

## MONTERREY, N. L. MEXICO

**LA SAGRADA FAMILIA**  
Teotihuacan 122, Col. Las Mitras  
The Rev. George H. Brant (telephone 6-07-60)  
Sun 10 (Eng), 8 & 11:30 (Spanish); Wed & HD  
6:30 (Spanish)

## GENEVA, SWITZERLAND

**EMMANUEL** 4 rue Dr. Alfred Vincent  
The Rev. Parry R. Williams, r  
Miss Mary-Virginia Shaw, Lay Associate  
Sun 8 HC, 9 & 10:45 MP & Ser with Ch S (HC 15)

**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; HS, Healing Service; 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.



