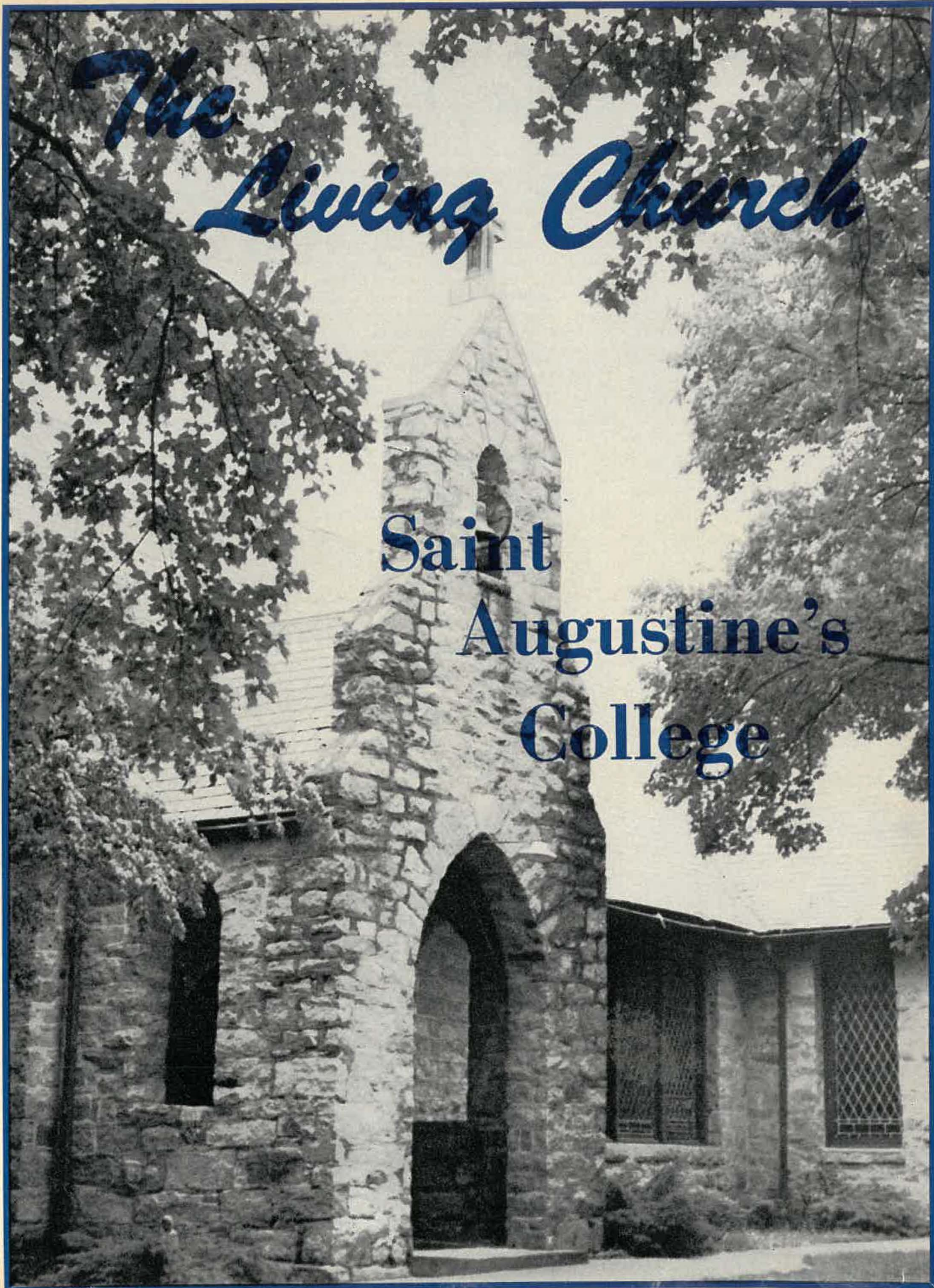
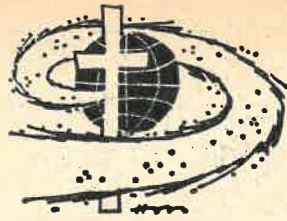


*The
Living Church*

**Saint
Augustine's
College**





— With the Editor —

FROM our Clear-as-Mud Department: An ecumenical organization called the Interfaith Committee on Social Responsibility has been formed by some church leaders. It is temporarily located at the offices of the Corporate Information Center of the National Council of Churches. In a joint statement, the two groups said that the Corporate Information Center "provides the church its basic research and information systems capability" while the Interfaith Committee "provides the church with a capability for a coordinated education and action implemented thrust in the same arena."

So this is where the people in the Pentagon learned to speak Pentagonese: from Holy Mother Church, *mater et magistra*. How's your information systems capability this morning?

I don't know what the younger clergy are teaching the faithful about liking and loving because I so seldom have a chance to listen, but I hope they are not saying what I used to say about it. Myself when young delighted in shocking people by telling them in the name of the Lord that they could love somebody without liking him at all. I didn't realize it but I was giving them a doctrinal pretext for dutifully "loving" their neighbor and then heartily detesting him.

Of course, loving and liking are not synonyms, and loving somebody, Christianly speaking, is not just liking him very very very much. Loving is a matter of will, liking is a matter of taste. But what I failed to recognize is that if you love somebody you must try to like him, you must not allow your heart to dislike or detest him without a protest from your conscience. The other day I came upon a remark once made by Dick Sheppard, the beloved onetime vicar of St. Martin-in-the-Fields, London. He was asked how he could possibly love a certain person and he replied, "I do more than love him, I positively like him!"

I wish I had heard that many years ago. He had the thing right in his mind, I had it wrong. Well, better late than never. "Makes me love everybody, and it's good enough for me." Maybe we should add a verse to that old song about the Old Time Religion: "Helps me like everybody, and it's good enough for me."

While on the subject of deceitful commonplaces in the pulpit (e.g., "The Lord commands us to love our neighbor, not to like him") there is another that needs

to be placarded. It's the one that talks about how so often the prodigals and playboys and daughters of joy and lusty sinners are so much more truly Christian than the unco guid and the church pillars and the ninety and nine who need no repentance. It's all so true—and so practically certain to convince some hearers that virtuous and godly living worketh the wrath of God. John Hales was a saintly priest of the Church of England in the days of Charles I. In one of his extant sermons Hales wryly remarks: "I have not heard that prodigals ever built churches." That neatly disposes of a massive pile of hokum about the vileness of virtue and the virtue of vileness.

Further thoughts on gun control from R. P. Kriss [*Saturday Review*, Aug. 26]:

"The case against gun control rests largely on two supports, one constitutional, the other practical. Gun lobbyists regularly cite the Second Amendment in defense of their position. They do not point out, however, that the words 'the right of the people to keep and bear Arms shall not be infringed' refer specifically to the need to keep up 'a well-regulated Militia.' The argument that registration and licensing amount to an unwonted abridgement of our liberties has a certain theoretical validity. So does the argument that traffic lights restrict our freedom. In other words, some rules are necessary to an organized society.

"The practical case rests largely on the argument that registration and licensing would inconvenience law-abiding citizens without keeping guns out of the hands of criminals. There is no denying that strict controls would be a nuisance to the Montana rancher and the Michigan skeet shooter. But they would also make things more difficult for the hoodlum, who now merely goes out and buys a gun when he needs one. What about those who keep pistols or rifles around for protection in an age of steadily mounting crime rates? First of all, the odds are that the gun-toting householder is more apt to get shot than the intruder, who is likely to be more practiced at using a weapon. More importantly, a loaded gun is an accident waiting to happen. . . .

"It would be an awful bother, true, to have to worry about filling out yet more forms, probably in quadruplicate. But we take out licenses without undue complaint when we want to get married or own a pet. And dogs and marriages, in most cases, don't kill people."

The Living Church

Volume 165 Established 1878 Number 14

A Weekly Record of the Worship, Witness, and Welfare of the Church of God.

The *Living Church* is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

The Rt. Rev. Donald H. V. Hallock,†† Bishop of Milwaukee, president; The Rev. Dudley J. Stroup,†† vice president; The Rev. Carroll E. Simcox,†† secretary; Robert Hall,†† treasurer; Warren J. Debus,†† assistant treasurer. The Rt. Rev. William H. Brady,† Bishop of Fond du Lac; the Rt. Rev. John P. Craine,† Bishop of Indianapolis; The Rt. Rev. Richard B. Martin,† Suffragan of Long Island; The Rt. Rev. Stanley Atkins,† Bishop of Eau Claire; The Rt. Rev. A. Donald Davies,† Bishop of Dallas; The Rt. Rev. G. Paul Reeves,† Bishop Coadjutor of Georgia; The Rev. William E. Craig,† The Rev. Curtis W. V. Junker,† The Rev. Darwin Kirby, Jr.,† The Rev. Christopher F. Allison,† The Rev. George C. L. Ross,†† The Rev. John W. Ellison,† The Rev. Enrico S. Molnar,† The Rev. Kenneth Trueman,† The Rev. George B. Wood,† The Rev. Sheldon M. Smith,† The Rev. H. Boone Porter, Jr.,† The Rev. Robert E. Gard†; Mrs. Cynthia Wedel,† Miss Augusta Roddiss; Messrs. Jackson Bruce, Jr.,† Arthur Ben Chitty,† Peter Day,† Francis J. Starzel,† John Reinhardt,† Prezell R. Robinson,† John C. Pierson,† Robert Shoemaker,† Walter L. (Red) Barber,†

*Director

†Member

EDITORIAL AND BUSINESS OFFICES
407 E. Michigan St., Milwaukee, Wis. 53202
TELEPHONE 414-276-5420

The Rev. Carroll E. Simcox, editor. The Rev. Karl G. Layer, assistant editor. Georgiana M. Simcox, news editor. The Rev. William S. Lea, Paul B. Anderson, Paul Rusch, associate editors. Christine and Harry Tomlinson, music editors. Warren J. Debus, business manager. Lila Thurber, advertising manager. Joel K. Diamond, circulation mgr.

DEPARTMENTS

Around and About	2	Editorials	19
Booknotes	22	Letters	3
Books	20	News in Brief	9
Church Directory	24	News of the Church	6
Deaths	23	People and Places	22

FEATURES

The Record Will Show (verse)	5
SAINT AUGUSTINE'S COLLEGE	
An Historical Sketch	11
Life at the College Today	13
Saint Augustine's — and You	16
Always Count up to Ten	17
On Reading Leviticus (verse)	21

THE KALENDAR

October

1. Pentecost XIX
4. Francis of Assisi, Friar
6. William Tyndale, P.
8. Pentecost XX

NEWS. Over 100 correspondents, at least one in each diocese, 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.

PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs. THE LIVING CHURCH is a subscriber to Religious News Service.

THE LIVING CHURCH is published every week, dated Sunday, by The Living Church Foundation, Inc., at 407 E. Michigan St., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$10.95 for one year; \$19.90 for two years; \$26.85 for three years. Foreign postage \$2.00 a year additional.

Letters to the Editor

Needed: A Positive Lead

Inasmuch as there are three publications that speak for the majority of us within the Episcopal Church in America—TLC, *The Episcopalian*, and *The American Church News*, it would seem to me only fair that the national church allocate funds to be equally divided among the three, rather than subsidize just one of these publications as it now does.

I would also like to mention that I received in the mail recently church school material relating to new ecumenical courses in confirmation for all communions, which was endorsed by one segment of our church. Since we are living in a time when Episcopal churches are being closed and there is a great deal of talk about closing more of them, and since COCU does not appear to have been very successful, it would seem that our crying need is for church school material that preaches and teaches what the Episcopal Church is all about and why a Christian would want to be a part of it. If we don't wish to be the American branch of the catholic and apostolic church within the Anglican Communion, why don't we say so? Church leaders who give the people watered-down religion and not the faith of the church can expect only one result—as faith declines, so does one's commitment in time, talent, and treasure.

We need a real statement of faith and dedication from the House of Bishops on the doctrine, discipline, and worship of the church. I hope that many will pray with me that we soon witness a real revival in our churches, both catholic and evangelical, a modern Tractarian movement.

(The Rev.) JERRY VAN DREW
Rector of Holy Trinity Church
South River, N.J.

We appreciate the thought—but no subsidies for TLC from the national church, please! We're poor, but free. Ed.

Neo-Pentecostalism

Re comments in John Wooldridge's letter [TLC, Aug. 27] concerning the letter from "Perplexed" [TLC, July 9]:

It is true that neo-pentecostal Episcopalians often do assume a "we-they" stance. I believe the reason underlying this attitude is the same stance, on the other side, of course, of the non-charismatic Episcopalian. Too often the latter will accept the former only if he remains quiet, not rocking the boat, and certainly not seeking or hoping for prayer groups or Bible study groups among Episcopalians, within the church framework.

What then is the charismatic Episcopalian to do if he loves his church, its form, ritual, and doctrine, while also desiring to know his Lord and Saviour better via the instruments God is giving him (*i.e.*, some of the manifestations of the Holy Spirit)? Leave the church—which he does not want to do? He would then find himself in fellowship with other neo-pentecostals, often in situations where expressions of love and joy, of praise for God, are free and spontaneous. He seeks

to grow "in the wisdom and knowledge of the Lord," and the "bless the Lord at all times." For doing so in a way that is different from more "Episcopal" patterns he is regarded as strange and weird, a "they" in fact by non-charismatic Episcopalians.

Some months ago, either in an article or a letter in TLC, a plea was made for more love and understanding on both sides of the pentecostal question. We would indeed all do well to remember that I Corinthians 13 is in context part of Paul's teaching on the charismatic manifestations in the church.

One additional comment: My observation is that the social gospel commitment of the neo-pentecostal is strong but usually carried on in a quiet and non-organizational manner.

RUTH E. REDEL

Portland, Ore.

Church and Stage

Here is a word of encouragement and a ray of hope for lovers of real church music. In the burial scene in Henry IV, part II, played at the Shakespeare Festival at Ashland, Ore., the choir sings plainsong and sings it well. How strange: to hear church music in the theater and to hear secular music in church!

(The Rev.) GEORGE E. GOODERHAM
San Jose, Calif.

Do the Trial Rites Unify?

May I suggest to all readers of TLC that they read all of the first paragraph on page iv of the preface to *The Hymnal 1940*? The concluding line says: "Like our use of the Book of Common Prayer, the use of the one Hymnal is an expression of our sense of fellowship with one another."

Who today can say or believe that the trial liturgies do that? It seems that they have done more than perhaps anything else to disturb and distress multitudes of the faithful. I think they will destroy (if they are adopted) "our sense of fellowship with one another," and may lead to marked loss of members, our claim to be "a truly comprehensive church," and wipe out "the essential unity of spirit within the church," of which the preface to the Hymnal speaks.

HERBERT J. MAINWARING

Natick, Mass.

Clergy Wives

I have just finished reading the letter by the Rev. Howard S. Meeks with the heading "Should Clergy Wives Organize?" [TLC, Aug. 20]. I simply could not let this letter pass without giving the other side of the picture that Fr. Meeks paints; and I shall strive to do it without going into actuarial calculations, which important as they are, often serve to confuse a picture for the layman.

First of all, I agree completely with everything that Fr. Meeks says about the clergy wife and the superb contribution she makes to the church by her devoted work and her support of her husband. The Church Pen-

Share the Message of Christmas

Christmas cards

Designed by a Norwegian artist, this year's Christmas card offered by The Upper Room will give unique color and interest to your greeting.

25 cards with matching envelopes, \$3.00; 100 cards, \$10.00



Living on Tiptoe

by Jo Carr

A book of devotions for homes with school-age children, written for the family interested in sharing

and growing together in their faith.
Per copy, \$1.25; 10 or more, \$1.00 ea.



So, Open the Door

by Idalee Volk

A new book of devotional and inspirational verse, with special overtones related to putting one's faith into action.

Per copy, 35¢; 10 or more, 30¢ each.

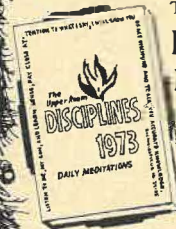


The Upper Room

Disciplines 1973

Daily devotions written for ministers, church leaders and others who want a deeper experience in the vital reality of Key '73.

Per copy, \$1.50; 10 or more, \$1.30 ea.



Write for our free catalogue of devotional literature for easy Christmas shopping at home.

The Upper Room

Dept. 124
1908 Grand Ave.
Nashville, Tenn. 37203

**Inspirational Beauty
CUSTOM-DESIGNED
VESTMENTS**

for ALTAR and CLERGY

Featuring our traditional non-tarnishable gold thread embroidery. Finest imported, domestic brocades for Superfrontals, Bible Markers, Stoles, Antependia, Dossals. Over 350 designs.



CATALOG MAILED UPON REQUEST



J. Theodore Guthbertson, Inc.
2013 Sansom St. • Phila., Pa. 19103

AUTHORS WANTED BY NEW YORK PUBLISHER

Leading book publisher seeks manuscripts of all types: fiction, non-fiction, poetry, scholarly and juvenile works, etc. New authors welcomed. For complete information, send for free booklet L.C. Vantage Press, 516 W. 34 St., New York 10001

THE GUILD OF ALL SOULS

A prayer group pledged to pray for the departed members of the Guild and for all the Faithful Departed. Open to Communicants of the Anglican Church. Provide that prayers will be offered for the repose of your soul by joining the Guild.

For further information, address

The Secretary-General, Guild of All Souls
233 Grove Road South Orange, N. J. 07079



Use the CLASSIFIED COLUMN!

Whenever you want to find it — buy it or sell it — a job to fill or want a job — use the Classified Columns of THE LIVING CHURCH. A modest 20-cents-a-word classified ad will add your name to the growing ranks of classified ad users. The majority of you, our readers, read the ads in The Living Church. Rates are nominal — 20¢ a word for a single insertion; 18¢ a word an insertion if three or more insertions are used, with a minimum rate of \$2.00 for any insertion. See details on page 23 or contact The Living Church Advertising Department.

sion Fund knowing this contribution has taken the clergy wife into its benefit structure from its very inception. To our knowledge no other fund or agency makes better provision for the widow.

At the present time, widows receive 40% of all benefits distributed by the Church Pension Fund while the figure for clergy who are retired is 49%. The other 12% goes into children's benefits, disability benefits, and death benefits, which generally go to the widow. This is an inordinately high degree of widow payments and speaks well of the place of the widow in our church. The Church Pension Fund is one of the few funds that has an automatic widow's benefit and this benefit, which is equal to one-half the clergyman's benefit, or \$67 a year for up to 40 years of service under our minimum structure, is generous. It may not be enough many times and I wish sincerely it were more, but automatic widow's benefits are a rarity in any pension plan and these benefits reflect the superb service that these wonderful women give our church.

For those who are not familiar with pension terms, automatic widow's benefit means the widow gets a certain portion of her husband's benefit automatically based on varying factors. In industry, on the other hand, most pensions are based solely on the wage-earner and in order to provide for one's widow, one has to discount his own pension. For example, in most companies a man who is to receive a yearly pension benefit of \$5,000, if his wife were approximately the same age as he and he wanted her to have half of his benefit, would have to discount his benefit by approximately 20% or \$1,000, thus drawing \$4,000 a year so that his wife could receive a \$2,000 pension if he were to die first. This is not so with the Pension Fund. On a \$5,000 annual pension the widow would receive half of it, or a pension based on the number of years her husband served in the church times \$67 a year which is our minimum provision for widows.

We are delighted whenever anyone thinks of the ladies in our church and the wonderful work they are doing. We are trying every way we can here at the Pension Fund to build our investments in order to increase benefits for all those who serve our church, including the clergy wives. To say clergy wives are not considered and are not a meaningful part of the Church Pension Fund is simply not so.

One final point: I forgot to mention that the reason that most plans require a discount in a pension so a wife may receive half is that women are usually 3 or 4 years younger than their husbands and live 7 or more years after their husbands' deaths.

ROBERT A. ROBINSON
President of the CPF

New York City

Why Mary's Tears?

Weeping statues [TLC, Aug. 20] tend to bring the agnostic to life in me. Nevertheless, the mysterious nature of the event poses questions. The last time I wept was at my ordination. But it wasn't because I was broken up with sadness. Far from it! It was out of the chaotic joy of crossing a threshold that had been a dream for so long. The combination of relief, wholeness, and expectation produced an unashamed gush.

If the mother of Jesus does indeed weep,

perhaps she is touched with the utter joy of the resurrection of Jesus Christ and his loving Lordship which is joyfully received in the hearts of faithful people. All tears are not sad.

(The Rev.) C. E. JENNINGS
Rector of St. John's Church

McAllen, Texas

A "Retired" Pastor

In your recent notice [TLC, Aug. 20] of the death of the former Bishop of Wyoming, Winfred Ziegler, you did not include the fact that he spent many years of his retirement in this community and parish before returning to Pinedale, Wyo., with his wife in his later years.

During the 23 years he lived in retirement here, the longest period of continuous residence in his ministry, he was an important and loving pastor to hundreds of men and women and children in this area. He celebrated the Eucharist in all of the five parishes on the Monterey Peninsula from time to time, preached, confirmed, blessed and dedicated, counseled and buried many, many faithful communicants of the church. He was admired and loved by all the clergy, active and retired, who live here, and it was a source of great inspiration and joy for the local clergy to have him among us. It was a loving episcopal ministry in the service of the church. I do not think this should go unnoticed in any understanding of his life and work.

His memory remains a fine example of what "retirement" can bring. Though in poor health and afflicted with pain much of the time, his good humor and his deep awareness of Christ made a great impact here. He will be sorely missed. But perhaps his example will inspire others to look forward to retirement and service in a new and different community than that to which they have served.

(The Rev.) DAVID HILL
Rector of All Saints' Church

Carmel, Calif.

The Rector's Jurisdiction

Within the past month a letter marked "personal" was directed by way of this church to the senior warden. The sender was the Society for the Preservation of the Book of Common Prayer. Respecting the sender's implicit request, I forwarded it. However, it did arouse my curiosity.

Fortunately, I enjoy a healthy working relationship with my senior warden, so he shared the contents of the letter. Otherwise I would have known nothing of its message, which solicits his help "and that of your fellow parishioners in this struggle." I am pleased that there does exist a group which is ready to defend the Prayer Book and the traditions it embodies.

At the same time, I deeply question the implications that arose in the transaction. I was asked to send blind a letter urging the senior warden to rally the congregation to the Prayer Book's defense and to advertise the existence of that particular society. It must be an oversight that the rector is not mentioned, nor is it suggested that he be consulted, nor was I advised that this society would like to promote its aims in the congregation I serve.

Does the Society for the Preservation of the Book of Common Prayer really stand for what it says? If so, they have compro-

mised their credibility with me. What do they say to the Prayer Book tradition that the rector of a congregation is charged with leading the people? What do they say to the canon giving control of the worship and spiritual jurisdiction of the parish to the rector? How would they respond to the question, "Gentlemen, you are overstepping your bounds"?

I trust it is only an unintended indiscretion. If not they are breaking the trust of the church in its system.

(The Rev.) LOUIS C. FISCHER III
Rector of St. Stephen's Church

Forest, Va.

In our view this rector is right on the point at issue, and we say this as well-wishers of the SPBCP. Ed.

WASP — A Libelous Label

The editorial [TLC, Sept. 3] deploring a trend toward anti-Japanese bigotry is to the point and welcome. The Japanese are a match for their economic competitors, some Americans are in a rage about it, and begin to call names (Jap) the intent of which is to devalue, degrade, and deride.

"Jap" is not the only racist epithet in the national vocabulary. Familiar to all and equally ugly are "nigger," "kike," "spick," "mick," "frog," "polack," "wop," and "greaser." In the past few years another racist epithet has gained considerable currency; it is the word "WASP." Although etymologically an acronym, there is no mistaking its bigoted intent. It is to ascribe to those of us who come from white Anglo-Saxon parentage and the protestant tradition (many Episcopalians included) a hateful and destructive attitude toward others who do not belong to our group, and to compare us to a very aggressive, stinging clan of insects.

We white Anglo-Saxon Protestants, to our shame, are very often racially bigoted, but on bigotry we have no racial monopoly. Do you not think that among the deriders of the Japanese mentioned in the editorial there may be some non-whites and some non-Anglo-Saxons and some non-Protestants?

You used the WASP epithet twice, which at least implies that you think not, and I for one find it offensive. TLC should not have racist words such as Jap, nigger, kike, spick, mick, frog, polack, wop, greaser, or WASP in its vocabulary. Isn't an apology in order?

JOHN T. MALTSBERGER, M.D.

Belmont, Mass.

The editorialist, himself a WASP, had used the term only as a label, but Dr. Maltzberger's point is well taken. Our apologies to any white Anglo-Saxon Protestants who may have been offended. This label is a libel. Ed.

Gun Control

In response to the request in "Around & About" [TLC, Sept. 10] for opinions against the proposed gun-control law, I can agree that there are no simple and ready answers especially with the recognition that people do not respond readily to prohibitions. Unless we can admit to start with that it is a delusion to believe that destroying the gun will destroy the problem, we are inclined

to accept any actions proposed to stop the carnage of violence which prevails. But with an open mind we can see that "if they know where a gun is registered they will know where to come to take it away from us," for history shows that every armed takeover includes in its planning the suppression of all means of resistance, of which guns are a major source. While today a fascist takeover seems remote, the recent Supreme Court decisions favoring the criminal have been followed by increases in crime. Fortunately the American people are reticent to encourage a gun law which could become a precedent to restrict and gradually disarm all citizens.

My first experience with Illinois gun registration resulted in the burglary of an antique gun collection. Within a week a phone call offered to return the guns for a price. Since the police refused to cooperate, the owner took his loss. When you add the fact that crime in Chicago has increased after the introduction of the gun law we are forced to admit that such laws are ineffective. Perhaps we must look to the sociologists who convinced the courts that society is responsible for the attitude of the criminals. What do they say about the comment of the murderer, "I can kill as many as I want without getting the gas chamber"?

When the courts learn to look sympathetically on murders of passion while strictly enforcing retaliatory laws against premeditated crimes of violence, then only can we afford to discuss registration of guns which are owned by the peaceful citizen.

LEONARD O. HARTMANN

Evanston, Ill.

We Wuz Nodding

Re *Jacob, Jabbok, and Us* [TLC, July 30]:

If the position of the pronoun "us" were reversed in the title, the latter would read "Us, Jacob, and Jabbok." That evidently would not be grammatical. But in either position the pronoun is in the nominative case, and "we" is the correct form. "Us" is the objective form of the pronoun and is out of order in this situation.

If I were an editor I should not have any compunction in red-pencilling my contributors' grammatical errors, for it is not to be suffered that the King's English is to be fractured even by a D.D.

T. A. QUIGLEY

Yonkers, N.Y.

We non-penciled in this case, and are without excuse. Ed.

The Record Will Show

Lord, I am not worthy.
The cup that did not pass
From you, O Christ,
Is royal to me.
You have made me worthy—
Thanks be to God,
For I have a perfect record
As a human being
And you will *still* have me.

Judy Sternbergs

TWO TIMELY TITLES

The New Book by the
Archbishop of Canterbury . . .

THE CHRISTIAN PRIEST TODAY

Is the work of the Christian priest outmoded in this secular age? To the churchman who may sometimes wonder, THE CHRISTIAN PRIEST TODAY — a brilliant, affirmative, penetrating study of the clergyman's vocation in the modern world — will bring encouragement and fresh vision.

(paperbound) . . . \$2.95

The Findings of the
Bishop of Exeter's Commission . . .

EXORCISM

Containing the complete report of the world-famous inquiry into Exorcism, this important new work explains the underlying theology of Exorcism, its history, practice and techniques. Included are forms of service, specimen prayers and practical advice.

(paperbound) . . . \$1.95

Please send check with order to



**MOREHOUSE-
BARLOW**

14 East 41st Street
New York 10017

1973 Church Calendar for Episcopalians AS IT USED TO BE!

Listing Major Saints' Days, Holy Days, the Liturgical Colors that we have traditionally known through the years. Printed on heavy stock.

Altar Guilds need them!
Clergy want them!
Helpful for Family use!

MAIL ORDER TO:

ANGLICAN BOOKSTORE

P.O. Box 128 • Statesville, N. C. 28677

Send me _____ Calendars at \$1.00 each.
Check is enclosed for \$_____.

Name _____

Street _____

City _____

State _____

Zip code _____

The Living Church

October 1, 1972
Pentecost XIX (Trinity XVIII)

For 93 Years,
Its Worship, Witness, and Welfare

ABORTION

Deformed Woman Glad to Be Alive

Born with a severe deformity more than 40 years ago, lawyer Elizabeth Robson of Burlington, Ont., told a Canadian Bar Association abortion session in Montreal, that she's glad she was allowed to live. She said that had she been conceived these days, abortion might well have put an end to her.

"I think this gives me the right to speak on behalf of the fetus," Miss Robson said. "I have a thalidomide-type deformity which was very, very severe. . . . I have fortunately been born 40-odd years ago, and I was not aborted. I have lived my life, and I have had a terrific time. I have also been rejected many times by society. . . ."

Miss Robson said she has all the rights other Canadians have, "but if I had not had the right to have been born, all those other rights would have been useless to me because I wouldn't have been here to enjoy them."

The speaker was commenting on a panel discussion in which Dr. Lise Fortier, a professor of gynecology at the University of Montreal, said that biologists are unable to declare exactly when a fetus is a human being. The doctor added that some lives should not be lived and that unwanted children are often battered and killed by their parents. Dr. Fortier said it should be left to the parents to decide on whether to procure an abortion.

Dr. Dawne Jubb, assistant professor at the University of Toronto's medical school, said the fetus is a living human being from the moment of conception. She said that four days after conception there is already microscopic evidence of the sex of the individual and there is the foundation of the brain and spinal cord.

Toward the end of a two-hour discussion, Miss Robson went to the microphone and said she was deeply disturbed by some of the things coming out of Dr. Fortier's text—"that some people are going to decide who has the right . . . who is going to play God."

"Who is going to say to those who come like me: 'You are not the right kind of person we want in the world, so you have no right to live?'" Miss Robson asked. There was resounding applause from some 300 lawyers and their wives.

The debate came at a time when the

Canadian government is looking at the effects of its revision of the Criminal Code to permit therapeutic abortion at the discretion of a local hospital's three-doctor committee—if the life or the health of the mother is in danger.

Women's Liberation groups want abortion removed from the Criminal Code and made a private matter between woman and doctor, while the Roman Catholic Women's League leads the anti-abortionists.

Dr. Arthur James Duck, professor of population ethics at Harvard University who has a Ph.D. in religious ethics, told the lawyers that leaving the choice on abortion to an individual woman "overlooks the tremendous erosion of respect for life that occurs."

Earlier, Dr. Fortier had said that abortion laws would soon be changed if men were the ones who became pregnant. She said that to determine when a fetus becomes a human being "is as impossible and utopian as to ask when death occurs . . . death is not a dimension less important in our existence than life. . . . We cannot identify life with good and death with evil."

In her opinion, nothing is so threatening physically, socially, and psychologically to some women as an unwanted pregnancy. "Her wish for an abortion is a cry for freedom," she said, and added that laws against abortion are only a means for men to dominate women.

Dr. Jubb said it was not reasonable to solve such problems as child-battering and child-killing by "fetus-battering and fetus-killing, which is really what you're doing when you're asking for an abortion."

Almost 75% of the lawyers questioned said they would deny a married woman, living with her husband, the right to have an abortion without his consent. The lawyers answered a 14-part questionnaire on abortions and legal rights of the unborn.

They voted 56-21 in favor of seeking the husband's approval before the fetus is aborted. An overwhelming number of lawyers agreed that legislators should provide a definition of the time at which a human life begins.

PITTSBURGH

Health Center Is Opened

What happens after a lay monastic brotherhood serving the sick and homeless is reduced to one brother? It is being displaced by the opening of St. Barnabas

Health Center in the Diocese of Pittsburgh.

The Brotherhood of St. Barnabas, begun by Gouverneur P. Hance in 1900, has been secularized except for the sole surviving member, Bro. George. The Home for Convalescent and Chronic Men and Boys still serves in Gibsonia, Pa., just north of Pittsburgh. Today, 84 patients are cared for out of a bed capacity of 85. The home in North East, Pa., has become a retirement facility under a separate board of trustees.

Challenging the trustees of the Gibsonia home to find a good use for it is the Brothers' House across the road from the home. Its use had been minimal since the secularization of the order's remaining members who made this choice. This past summer the Brothers' House was opened as a health center for the larger community and those in-patients at the home.

The St. Barnabas Health Center is on an out-patient basis offering services in dentistry, general medicine, ophthalmology, speech therapy, and other medical fields.

The chapel, designed by Janet deCoux, a nearby neighbor, is available for meditation. A chaplaincy service will be proposed by Paul Hopkinson, manager, and former Brother Superior of the Order.

PERSONALITIES

Anthropologist Stresses Role of Church

Those who expect the church to be only an agent of radical social change are "foolish," but congregations must give up their "selfishness" and become centers of support for responsible community action, according to anthropologist Dr. Margaret Mead. Dr. Mead was interviewed on the role of religion in society by *Colloquy*, a Christian-education magazine published in Philadelphia by the United Church of Christ.

She said, in response to a question, that the church cannot always be "revolutionary" any more than can school all of the time. The church has "certain, specific, important functions in a society," she stated. Among those functions, in her opinion, are continuing "meaningful traditions and ceremonies" in times of necessary change, providing opportunities for experiences of religion, opening up to persons in need, and serving as a center of "mutual trust."

These tasks cannot be properly carried

out, Dr. Mead said, if a clergyman is more concerned with a community-action project than with his parishioners or the life of the congregation. At the same time, she said, continued support or responsible community action is a church obligation.

Congregation "Significant Unit"

According to Dr. Mead, the local congregation is the "really significant unit" of the church. She does not approve of an "enormous bureaucracy that tries to speak for the church."

Dr. Mead said that people need to look at the local congregation and its role in the community. How is it spending its money, using its resources? How is it helping its members make sense out of life? And how is it strengthening its members to be responsible persons in the society? she asked.

The church provides one of the few communities of trust we can depend upon, she said. "The need for that trust today is high. Providing a kind of center in the community — one of mutual trust and support in responsible community action — is one of the church's major functions in society."

Youth and the Church

Dr. Mead, who is an Episcopalian, feels many young people are leaving traditional churches not because of lack of belief but because institutions have failed to perform their religious function. Many younger citizens, she said, have never had a "religious experience in the church" because they are sent to church for social reasons.

"Children need very early experience in the company of others who share that experience (of religion)," she said. "If parents have had no experience of religion they owe it to their children to give them a chance at it by encouraging them to associate with those who have."

She noted that religion has both a conserving nature in a society and "can provide the most dynamic means of social change." Dr. Mead thinks America has become "over concerned with change" and bored with "anything twice."

"In many other cultures people go through the same ceremony once a day without boredom," she said. "They love their way of life enough so they are not bored with themselves."

The noted anthropologist is adjunct professor at Columbia University, New York City, and staff member of the American Museum of Natural History.

CANADA

UCC Urges Anglicans to Accept Transfers

The General Council of the United Church of Canada, at its meeting in Saskatoon, Sask., urged that the Anglican Church of Canada accelerate union nego-

tiations involving the two churches and the Canadian Christian Church (Disciples of Christ) by accepting transfers of membership. The adopted resolution said the three churches should be willing to accept confirmed members from one another when the members wish to transfer.

Delegates to the General Council reaffirmed their commitment to the merger negotiations by rejecting a motion to halt talks "until such time as the Anglicans are able to solve their problem of recognizing the validity of the ministry" of the UCC.

The motion was presented by the Rev. Wilson Morden of London, Ont., who said he favored union but discovered "our friends in the Anglican Communion do not share our enthusiasm." His motion lost 425-25.

Report Urges Female Ordination

A recommendation that the Anglican Church of Canada ordain women to the priesthood has been made by a task-force.

The Canadian Churchman, official church paper, reported that it obtained information about the recommendation after the Primate of All Canada, the Most Rev. E. W. Scott, refused to release documents for publication. He said any release should wait until the Committee on Ministry, which the task force serves, meets in November.

According to the newspaper, the task force made three proposals:

(✓) Acceptance of the principle of admission of women to holy orders;

(✓) Taking steps to implement this principle;

(✓) Communication of this decision to other churches in the worldwide Anglican Communion.

There is apparently a minority report, written by one member, which dissents, *The Canadian Churchman* said. The dissent argues that it is "utterly impossible" to ordain women on the evidence of scripture, tradition, history, the "judgment of great minds, and a catholic and apostolic understanding of the sacramental priesthood."

The task force members are all from the Diocese of Nova Scotia—three women, three clergymen, and one layman. They were appointed in 1970.

The newspaper said the Committee on Ministry would study the report and that it could be presented to the General Synod of the church next May.

The archbishop said that the question of the ordination of women could have a bearing on unity talks with other churches. The Anglican Church of Canada has been discussing union with the United Church of Canada for some years and more recently with the Christian Church. The United Church has about 70 women ministers and an Anglican deci-

sion to ordain women would help the union cause.

Abp. Scott said the task force must also grapple with the problem of Anglican talks with Roman Catholics who do not ordain women, and with Orthodox who are not even discussing the issue.

ATHEISM

Mrs. O'Hair Gets Postal Ph.D.

The head of an atheist-oriented, non-accredited institute in St. Paul, Minn., has announced that Mrs. Madalyn Murray O'Hair, who successfully challenged the right of public schools to require prayer, is joining his faculty.

Garry De Young, who describes himself as chancellor of the Minnesota Institute of Philosophy, said that Mrs. O'Hair, who now lives in Texas, will help develop a legal curriculum designed to inform atheists and religious minorities of their rights. He added that she will be in St. Paul only occasionally. Mr. De Young said his institute recently conferred a Ph.D. degree on Mrs. O'Hair, by mail.

The institute has not sought state accreditation, he said, because it believes in strict separation of church and state. It has, according to Mr. De Young, granted 30 Ph.D.s, but "is not a diploma mill." He described the institute as a "seminar" of the Minnesota Church of Philosophical Materialism, located with the institute in the De Young home.

The church was incorporated as the American Atheist Church but Mrs. O'Hair objected, claiming she has the right to that name, Mr. De Young said. The Church of Philosophical Materialism, which claims 150 members across the nation, holds no services.

OHIO

Layman Ministers to "Wounded Ones"

A tall, gaunt man who speaks quietly of peace and love has left his mark on Cleveland. He is Jean Vanier, a Roman Catholic layman, who has made a mission to what he calls "the wounded people" his life's work. They are retarded adults. He has been talking to "the little people" in the county jail, a TB sanatorium, a boys' home, ghetto neighborhood centers, and nursing homes.

Mr. Vanier's visit to Cleveland was sponsored by the diocesan Roman Catholic Youth Organization, but it was an ecumenical venture. Scores of churches in seven city neighborhoods worked for several months laying the groundwork for his visit.

The visitor talks about a peaceful revolution. He talks about peace which is "not just the absence of war but rather a peace where men can come together

to share." Mr. Vanier said "those who possess wealth will have to start changing their lives." He wants people to bridge the gap between the rich and the poor, the sick and the healthy.

The son of a prestigious Canadian family—his father was Governor General of Canada—Mr. Vanier has spent the past ten years working with the adult retarded. He has founded six villages for adult retarded in France, Canada, and India.

In Cleveland, he talked to parents of retarded people about specific programs. In the jails, he talked to prisoners about "building a community of love behind the bars. . . ." Everywhere he talked about society's "wounded ones."

"We hide our wounded ones away. We lock them in prisons and hospitals so we can't see them," he said. "We don't want to look at them because there's such a deep chasm between us and them." He cautions his audiences that "just to give money to the wounded ones is not enough." To illustrate, he tells this story about an incident in Poland:

"We went on a mission of peace through barbed wire, past all the soldiers and the tanks. We came to a church and there was a beggar on the church steps. We had no Polish money, only a few French coins that she would not be able to spend anyway. So one of our people knelt down at the beggar's feet and looked into her eyes and said 'I love you' with her eyes," he related. "The beggar's face lit up with joy."

Mr. Vanier said, "Wounded people don't want superior beings handing out money. They want someone who can say 'I love you, I believe in you, you can rise up and do beautiful things.'"

TENNESSEE

Church Archivists Meet

People active in the keeping of diocesan church records held their annual meeting at the University of the South, Sewanee, Tenn. Conference coordinator was Dr. Arthur Ben Chitty, historiographer of the university.

Prior to the meeting, questionnaires had been sent to dioceses to determine use and maintenance of their archives. Dr. George Williams, historiographer of the Diocese of South Carolina, told the conference members that the 65 returned replies indicated that most archives are kept in diocesan headquarters but are in various states of repair and maintenance. Few jurisdictions have sufficient funds to support the use of photocopying and microfilming for their records, he said.

During a conference session on black history, the Rev. James Walker of Chicago traced the role of the black person in the Episcopal Church from the arrival of the first colonists in the New World and the effort to elect Negro bishops.

Following his address, a team from

Fisk University discussed a project it has carried on for several years—the recording of conversations with blacks who have reminiscences to relate. One man, 130 years old, who was interviewed, remembers being captured in Africa and sold as a slave in New Orleans. The recordings and subsequent transcriptions are stored in the Fisk library.

Dr. V. Nelle Bellamy, archivist of the Church Historical Society in Austin, Texas, official depository of the files and records of General Convention and the Domestic and Foreign Missionary Society, discussed the condition of the archives. She told the group that additional funds are needed for the maintenance of papers. A capital-funds campaign will be started to improve additional space which the Episcopal Seminary of the Southwest is making available to the society.

Other conference speakers included Dr. Alvin Skardon, Edward Tribble, James Pennington, Dr. Nelson Burr, Dr. H. N. Sonne, and the Rev. Nelson Rightmyer.

BAPTISTS

Separatism, Cult of Revenge, Condemned

Denouncing what he called "Negro segregationists" and the "cult of revenge" Dr. Joseph H. Jackson, president of the National Baptist Convention USA, urged black Americans to work with whites "to preserve the nation whose character will protect and save us."

"If segregation is wrong according to principle, it can bring deliverance to no race," he told the convention's annual meeting held in Fort Worth, Texas. "If Negro segregationists continue their rebellious trend, the National Association for the Advancement of Colored People (NAACP) should bring them to trial for sins against the Constitution."

Attending the meeting were some 20,000 delegates representing 30,000 Baptist churches having a total membership of 6.3 million.

"During the past 18 years of progress we have reached a degree of maturity and such a mature mind can do more than protest. This period since 1954 is one of the richest stages in the potential of Negroes since the Emancipation, Dr. Jackson said.

"The law is now on our side, and at this time the majority of our people are opposed to segregation because it is morally wrong, economically unfair, and culturally unsound. Now with the ballot in our hands we can help write party strategy."

The Baptist leader held that the "cult of revenge" is primarily based on the assumption that "the nation cannot do enough good to wipe out the sins committed against our forefathers. The cult's purpose is to punish those whose ancestors once held our race in chains. Out of

this cult sprang the idea of reparations."

"We fought a long and bitter civil rights struggle to become first-class American citizens and now we allow some of our leaders to direct us in paths of revenge, advocating segregation, restructuring of our government, and political separatism," he charged.

"This new idea of segregation is based on the notion that the establishment called the United States of America is too corrupt to be saved and too much committed to racism to be cured or healed," he said. "It advocates little or no fellowship between black and white—an emotional interpretation of a life situation that cannot be justified in any scientific approach to human society.

"Those who have decreed this nation's death should re-evaluate the American philosophy and review its policies and growth. If you see glory in some far off land, take the journey to that land and you will see as I have that the American principles and foundations are strong."

He said "the next forward step in racial development and progress will not be made by our white friends for their Negro neighbors but will be made by Negroes for themselves. And this step depends not on what Negroes can force others to give or to do for them, but on what Negroes in the light of new opportunities will do for themselves and for the social order in which they live."

Dr. Jackson declared: "We as a people possess color, character, and ability. We should concentrate on the latter two."

ORGANIZATIONS

ACU Issues Warning Against Female Ordination

The General Convention of the Episcopal Church does not have the authority to approve the ordination of women to the priesthood, according to an editorial in *The American Church News* published by the Church Union. The editorial argues that any decision of the convention or of a bishop to sanction women priests could lead only to apostasy.

It is expected that the 1973 General Convention will consider the question of ordaining women. Several dioceses and bishops have gone on record favoring the move.

The American Church News, edited by the Rev. Albert J. duBois, contends that the Episcopal Church is not a denomination but is one small part within "the One, Holy, Catholic, and Apostolic Church" and, as such, may not itself make a decision on clerical orders for women.

If the priesthood is opened to women, the editorial states, the action must be taken jointly by "the Roman, Eastern, and Anglican Communions as well as other catholic churches of the West not of Roman obedience, such as the Old

Catholic Church." The editorial says that the tradition in which Anglicanism and the Episcopal Church stand has always withheld ordination from "members of the female sex."

According to the Church Union, General Convention is only the legislating unity of the Episcopal Church under a 1789 church constitution and cannot unilaterally "contravene" the catholic tradition, held by Anglicanism through the succession of bishops which was not broken in the Reformation.

The editorial also maintains that for the General Convention or individual bishops to permit the ordination of women as priests would constitute apostasy and would absolve the allegiance of the church to the convention or bishop.

Without a consensus among those in the "One, Holy, Catholic, and Apostolic Church of Christ," women clergy have no valid ministry, regardless of what General Convention does, the editorial states, concluding that those who attempt or condone the ordinations of women are, in reality, leaving the Episcopal Church.

LOS ANGELES

Black Religion "Only" Example of "Biblical Church"

Black religion constitutes the only American example of a "biblical church," the Rev. Phillip Lawson told the International Congress of Learned Societies in the Field of Religion in Los Angeles. He asked what people in America besides blacks can look back on a period when they were despised and yet "see themselves as instruments of God?"

The United Methodist, who heads an urban ministry in Kansas City, said, "slavery was but the means by which God in his wisdom brought white and black together to release the white man from the bonds of his whiteness and white superiority."

Mr. Lawson said that "slaves, reaching back into their old African religions, felt God had picked them and given them a mission to gain their own freedom and to help free whites from prejudice.

"Going through troubles is the process by which God enables the black man to be free," he said, presenting an interpretation of black Christianity different from those who are critical of whites for foisting their faith on slaves.

The speaker noted an "apparent contradiction" between slave religion that hoped for freedom in the after life and modern blacks who want the church to contribute to black liberation now. He does not see these themes as irreconcilable. Black America has learned that hope for the future is possible during troubled times, he stated, quoting from James Weldon Johnson: "Sing a song of faith that the dark path has taught us."

NEWS in BRIEF

■ Six "Christian" schools that existed in one area of Detroit last year have been increased to nine, most of them sponsored by Baptists. Pre-enrollment figures for the nine had already gone beyond the 3,000 mark before the schools were to be opened for the fall term. Older Lutheran and Christian Reformed schools expected record enrollments as did two Jewish schools. Roman Catholic schools did not expect "any significant decrease" this fall. Only five schools were closed in the summer as compared with 61 in 1971, a Roman Catholic school official said.

■ The impact of Billy Graham team crusades in Australia in 1968-69 is still felt, Warwick Olson said while visiting the evangelist's world headquarters in Minneapolis. Mr. Olson, director of church information for the Diocese of Sydney of the Church of England in Australia, said that in one year more than half the men preparing to be priests in the diocese were converted in the same Graham crusades or who made a rededication there. The Australian was in the U.S. to serve as a consultant for a committee planning an international congress on world evangelization. It will be held in Europe in 1974.

■ The Rev. Edward T. Madigan, 53, a Roman Catholic priest who received the heart of 13-year-old Marlene James, an Anglican from Lindsay, Ontario, Canada, two years ago, died in Toronto, of heart failure. Marlene died of head injuries after an auto accident and her heart was transplanted Apr. 27, 1970. The priest, a native of Toronto, had celebrated a Mass of Thanksgiving on the second anniversary of Marlene's death. He took medication, avoided heavy work, and walked miles with his dog each day to prevent heart rejection.

■ The Rev. John Keane, 30, who was suspended from his post in a Nottingham parish (England) in 1968, for dissenting from Pope Paul's encyclical condemning so-called artificial birth-control, has been awarded a scholarship by the World Council of Churches. He said he would use the scholarship at the University of Tübingen, West Germany, to study "the cross fertilization between Protestant and Roman Catholic theology in the 19th century."

■ In the Diocese of Arizona, Christ Church of the Ascension, Paradise Valley, has sent \$1,000 gifts to St. Paul's, Payson, St. Michael's and All Angels, Paradise Valley, and St. Peter's, Litchfield Park, to aid in their building programs; and another \$1,000 toward the mortgage on the bishop's house in Phoenix. Grace Church, Tucson, has also given \$1,000 toward the latter obligation.

■ During the 20 years of its existence, the revolving loan fund of the Episcopal Church Foundation has aided the construction and renovation of 211 parish and mission church buildings in 39 states and two foreign countries in the amount of \$4,233,825. The loss factor has been zero. The interest-free loans are repayable in 10 annual, equal installments with a 1% service charge on the unpaid balance. The payments are used for new loans so that the fund's capital is always in use. The ECF is an independent national organization of the laity that initiates and underwrites projects in support of the work of the church.

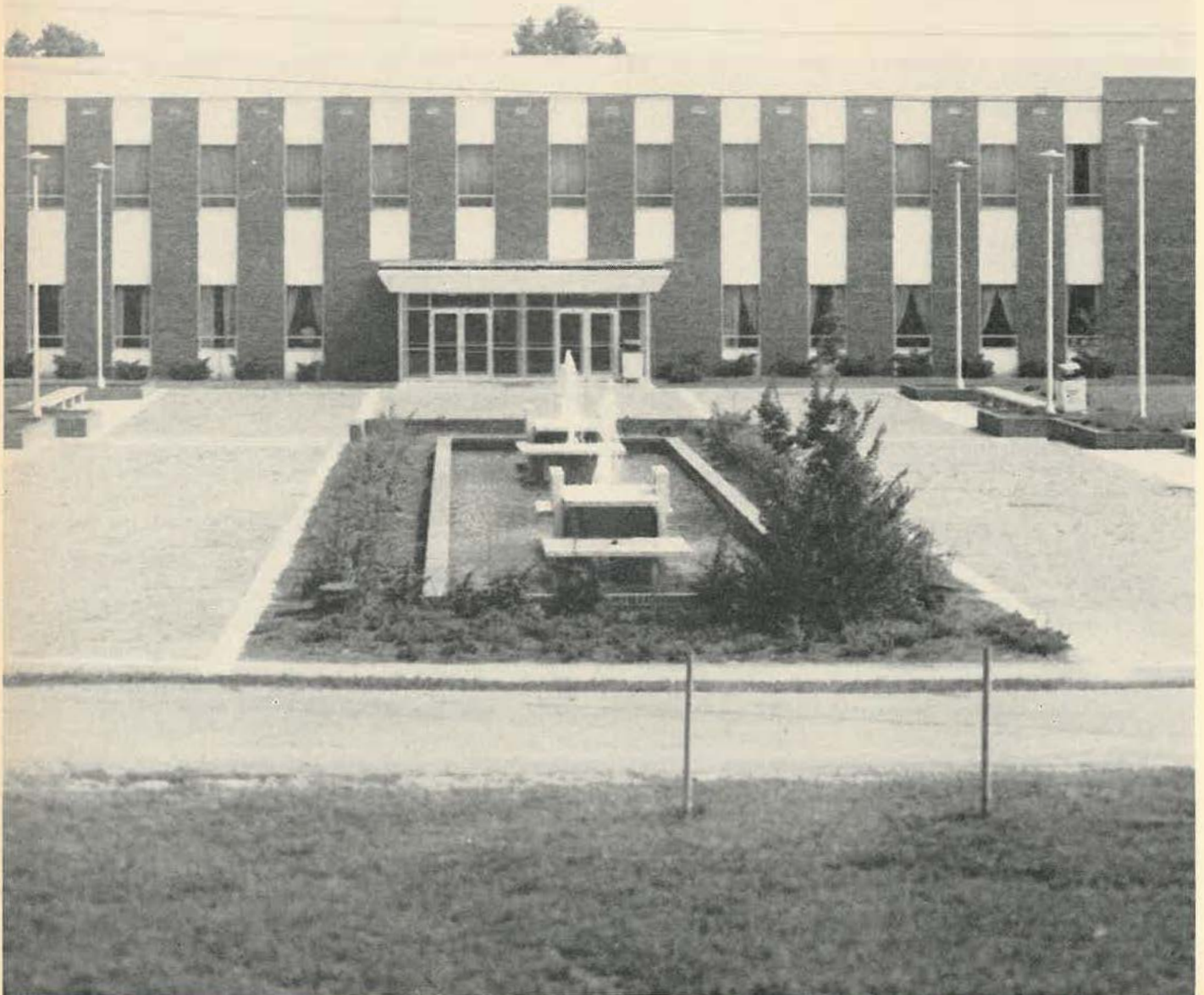
■ The Baptist Convention in Israel, which is affiliated with the Southern Baptist Convention in the U.S., adopted its first official resolution condemning anti-Semitism during its meeting in Petah Tikva, Israel. Missionary Dwight Baker said it was a position "which we have always held, but not until this time made a matter of documentation." The resolution was adopted last May but its release was delayed while it was circulated among individuals, congregations, and institutions related to the Baptist Convention of Israel.

■ The anonymous donor of \$250,000 to the Episcopal Church of Scotland has specified that one-quarter of the sum be for the Aged and Infirm Clergy Fund, for a clergy group-endowment assurance plan. It would give a retiring priest a lump sum to buy a house or make other financial provisions for his period on pension. Another quarter will go to the Home Mission Fund, and the remainder to various church funds and boards. The gift has been termed one of the largest sums, if not the largest, ever received by the church from a living donor.

■ The Episcopal, Roman Catholic, and Presbyterian programs and services on the East Tennessee State University campus, in Johnson City, are held in a jointly operated building called the University Ministries Center. Episcopal chaplain Chris Clements said this effort tells the community: "We serve Christ from a common belief; yet we respect our individual traditions and differences."

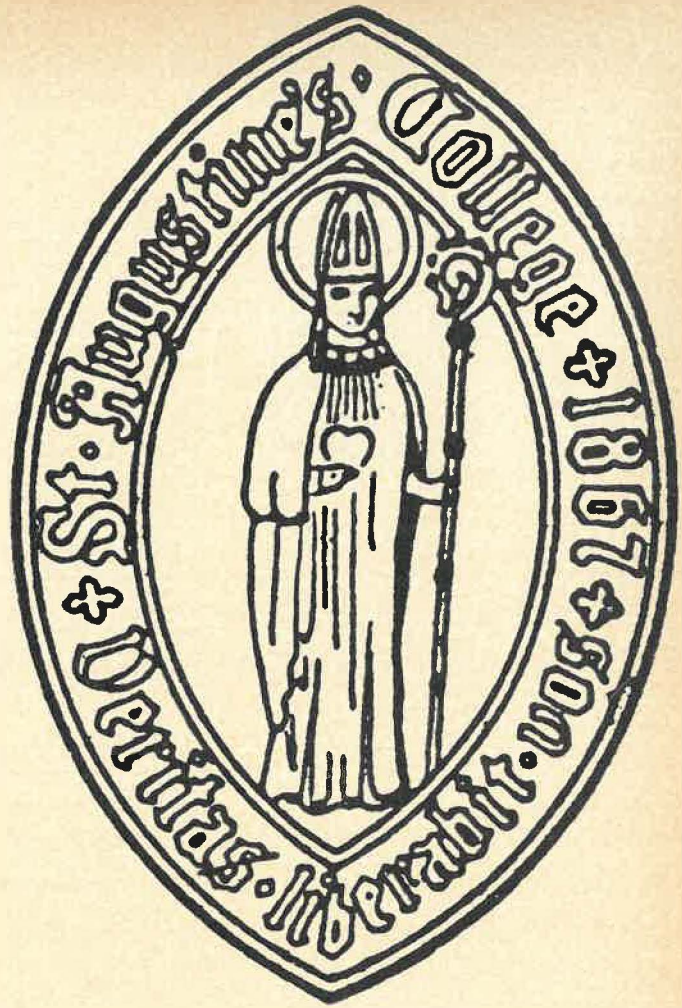


Saint Augustine's



An Historical Sketch

— Arthur Ben Chitty —



SAINT AUGUSTINE'S COLLEGE in Raleigh, N.C., grew out of a great need, answered by adequate funds, used with dedication, commitment, and inspiration. This Episcopal college was able to become the strongest thrust of its church in the South because of the bequest of a Methodist clergyman.

The story of how Saint Augustine's came into being centers around the career of the Rev. J. Brinton Smith, and it happened in this way. The General Convention of 1865, where miraculously the brethren divided by war came back together, established a Freedman's Commission which sought out Dr. Smith in Jersey City, where he had been operating an industrial school for children of the poor. Smith was made executive director of the commission in 1866 and began a study of how the limited funds could be made most useful.

Research led him to the conclusion that education of the former slaves, then perhaps 95 percent illiterate, was of first importance and that to this end black

Arthur Ben Chitty, L.H.D., former president of the Association of Episcopal Colleges, now serves as historiographer of the University of the South and as a trustee of Saint Augustine's College.

teachers would be necessary. A concentration, he felt, on teacher education of Negro men and women would be the best effort for the Episcopal Church. He had to locate teachers (white or black) who would go, raise money to pay them,

Saint Augustine's College in Raleigh, N.C., grew out of a great need, answered by adequate funds, used with dedication, commitment, and inspiration.

and get dioceses to accept them. He did not think the supply of white teachers would be enough after the initial enthusiasm. The commission incorporated his ideas with its own and the next decade saw not only the establishing of Saint Augustine's but also the sending into the southern dioceses as many as 60 teachers

who taught as many as 4,000 Negro students at one time. Although there were no southern bishops on the commission itself, the southern dioceses did cooperate in the project. Led by Virginia, all of them eventually accepted one or more of the commission's missionary teachers in spite of vigorous attacks from conservatives on grounds that the church should not meddle in secular affairs. In the 1870s it became increasingly difficult to recruit white teachers for these assignments and finally Brinton Smith's idea became the sole effort of the church among the freedmen.

In 1867 Dr. Smith, negotiating with attorneys Josiah King and Thomas M. Howe of Pittsburgh, received \$25,000 from the estate of the Rev. Charles Avery, a Methodist clergyman who had died there in 1854, leaving his worldly goods for the education of slaves. Dr. Smith, learning that Bishop Thomas Atkinson wanted to establish a school for Negroes in North Carolina, exchanged ideas with him. When the plans were completed, Smith resigned his work with the commission to devote himself exclusively to the new educational project in Raleigh.

In many parts of the South it had been



DOCTOR CHITTY

calculated policy to prevent education of the slaves. Before the war occasional white teachers of slaves had been ostracized or even subjected to violence. In places it was against the law for a slave to own a book. In 1867 in Raleigh the carpetbagger had not become a factor and there seems to have been no hostility directed toward Dr. Smith there. On the contrary, upon the news of his untimely death on Oct. 1, 1872, at the start of his school's fifth term, editorials in the local paper were unstinting in deploring his loss to the community.

The Saint Augustine's idea was not new nor was Saint Augustine's first to embark on higher education for Negroes. It was early and its efforts were attended by unusual success. Prior instruction predominantly for Negroes had been given at Lincoln (Pennsylvania) in 1854, Knoxville College in 1863, at Shaw and Atlanta in 1865, at Fisk in 1866, at Howard, Morehouse, Talladega, and Johnson Smith in 1867. After Saint Augustine's opened in 1868 it was followed that year by Hampton and the next by Tougaloo and Clark.

Not only was the Avery gift a Godsend but there also came from Gen. O. O. Howard and his bureau some \$6,000 in cash and a war-surplus barracks building which, moved to the newly acquired "Seven Springs" site (the present one), enabled the first students to move out of Dr. Smith's home where classes had been held for the first year. When instruction began in Howard Hall, there were 43 students, 26 of them boarders. They were the elect. Smith had rigidly rejected those whose preparation was too poor. He was determined that superior students be admitted and he also held other advanced ideas for his day. At a time when there were doubts that the black could absorb education he wrote, "I see no difference intellectually between them and white children."

When Smith died at 50, he left a school moving ahead. It was a missionary enterprise but it had made itself a part of its diocese and its local environment. It seems never to have been regarded as

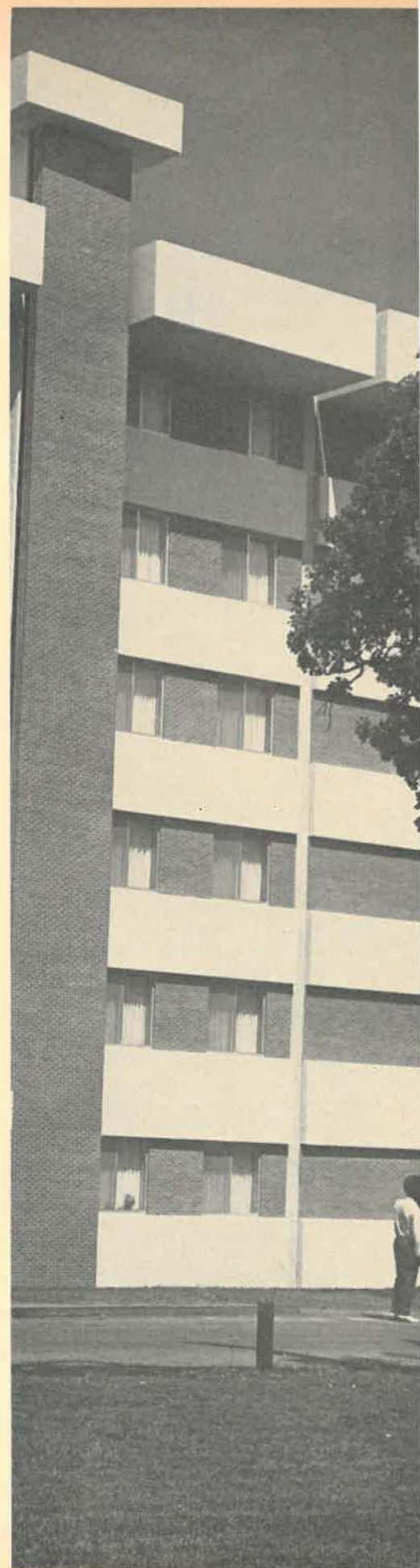
"foreign" by citizens of Raleigh. Smith's basic concepts, both in educational values and in town-gown relationships, have not been altered. He set the "no tuition" policy which continued for many years and which had a strong appeal in the north, whence came its major subsidies. In those early days board was only \$8 per month but at times as few as three students paid that.

Through those days everybody worked. The boys helped with construction and worked on the farm. The girls cooked and did the housecleaning. Brighter students tutored duller ones. Rules were strict. Students going in town had to be accompanied by faculty. Boys did not speak to girls on campus without permission. Incoming and outgoing mail passed through administrative hands. The public image was tightly controlled. The objective, education first of teachers and then of clergy and professional people, was kept in the forefront.

Jacob Brinton Smith was followed in 1872 by another unusual man. The Rev. John Esten Cooks Smedes could hardly have asked for better community standing. His father, Aldert Smedes, had founded Saint Mary's School for Girls in Raleigh three decades before and his brother Bennett was then rector of the school. Dr. Smedes, for 12 years, continued Smith's policies. Under this kindly, gentle, saintly, and beloved man, the school grew in enrollment and added to its plant. A gift of \$25,000 from the Barry estate in England was secured by Dr. Smith before his death, and gifts from the north continued in a small but steady stream. In 1875 Smedes produced a list of 58 alumni who were either teachers or ministers. This must have been a substantial portion of all Negroes in those vocations in the South at the time. In 1876 the morale of the institution received a boost when the Rt. Rev. J. T. Holly arrived from Haiti to enter his sons in the school. Dr. Holly was the first black to be elected bishop by the Episcopal Church. In this year there were 120 boys and girls in the student body, 38 of them boarders. Advanced classes were studying Homer and Cicero and Sallust, as well as plane and solid geometry. At this time the buildings were valued at \$20,000 and the endowment was a very significant \$47,981, as large in purchasing power as the endowment a century later. The annual budget was \$5,358, indicating that the teachers were being paid very little in cash.

Brief though they were, the first two administrations saw the school firmly established. Contrary to events at other black Episcopal colleges — Saint Paul's, Voorhees, Okolona, St. Philip's—the first five heads of the institution were white, but beginning with the sixth in 1947, all have been black.

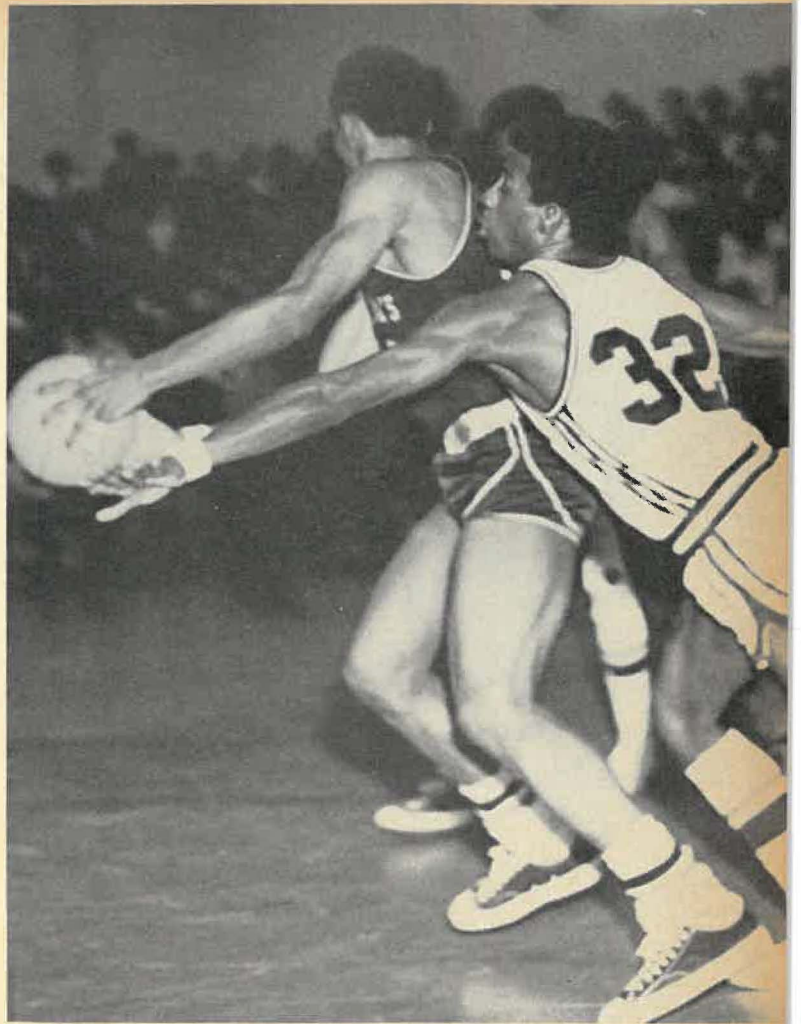
The new women's dormitory



The Living Church

Life at the College Today

- A Survey -



Saint Augustine's is not without extra-curricular activities

SAINST AUGUSTINE'S COLLEGE is in the midst of a new era—a "second spring"—in its history. In the past two decades, dynamic changes in the American life style, affecting especially black Americans and their institutions, have created a totally new situation for Saint Augustine's. To these changes, the college has sought to adjust, striving to preserve its traditional strengths while re-shaping its specific thrust and commitment in a new type of American society—a truly pluralistic, non-segregated community.

As would be expected, this thrust has created new needs at Saint Augustine's—needs which must be met if the college is to capitalize on these opportunities and be true to its heritage and history. The college is presently absorbed in a \$30-million capital development program to cover a ten-year period.

Saint Augustine's has received a \$200,000 faculty support grant by the Andrew W. Mellon Foundation of New York City. The largest grant in the history of the college, \$400,000 was presented to Saint Augustine's by the Good Samaritan Foundation of Wilmington for the construction of the proposed library building. Another donor made Saint Augustine's

the recipient of a \$25,000 grant for the Endowment and Building Fund Campaign and yet another foundation presented a \$200,000 grant to the college for institutional improvements.

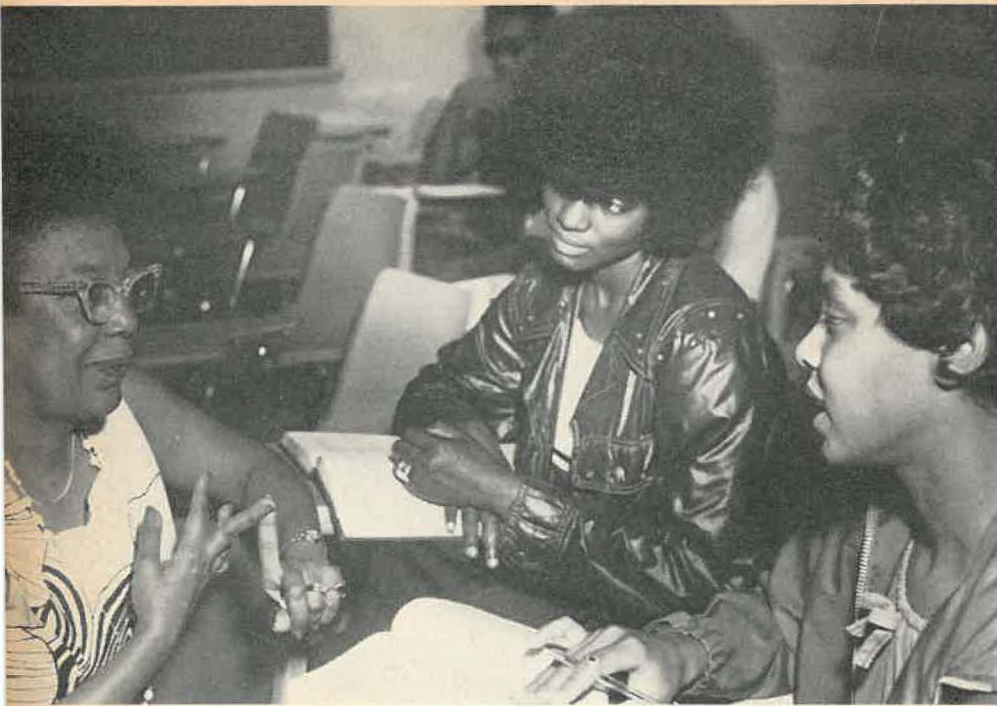
Saint Augustine's was selected as one of the privately financed colleges in the United States to receive unrestricted grants totaling \$1,500 under the Texaco Aid-to-Education program. Grants have also been presented to the college from the Ford Foundation in the amount of \$50,000 and \$117,000 respectively to aid in expanding student recruitment and renovating existing buildings, and \$5,000 has come from the Gulf Oil Foundation, which will be used for building expenses of the new library.

What is there that is special about Saint Augustine's College? What makes it a special kind of American college with a distinct, discernible character so worthy of the millions of dollars it has received in grants?

THE first thing you notice about Saint Augustine's is its campus. Outstanding are the trees on its 110 acres located in the northeastern section of North Carolina's capital city. The campus contains 33 buildings, some of which are historical

landmarks. The college chapel and Taylor Hall have been named historic sites by the Raleigh Society. Founded in 1867 through the combined efforts of the Freedmen's Commission of the Protestant Episcopal Church and a group of clergy and laymen of the Diocese of North Carolina, Saint Augustine's is a private college, accredited as Class "A" by the Southern Association of Colleges and Schools. It has been awarded the "A" rating by the North Carolina Department of Public Instruction, and Class "A" status by the American Medical Association. The college holds memberships in these associations: The Southern Association of Colleges and Schools, the Association of American Colleges, the American Council of Education, American Association of Colleges for Teacher Education, the North Carolina Association of Colleges and Universities, Council of Social Work Education, the United Negro College Fund, College Entrance Examination Board, Association of Episcopal Colleges, Association of Eastern North Carolina Colleges, and Cooperating Raleigh Colleges.

Saint Augustine's is a college whose community is a world apart, yet it takes a part in the outside world. It is an



The student is offered an integrated general education and specialization.

Episcopal church-related, co-educational, four-year liberal-arts college. With 1,300 students, the Saint Augustine's student community represents 29 states, the District of Columbia, and ten foreign countries. Of this number, 65 or 64 percent are from the state of North Carolina. The college has a full-time faculty of 65, 40 percent of whom hold earned doctorates. Although they are distinguished teachers in their own right, they are always seeking to further their education.

A new four-story classroom building has been completed. It contains an air-conditioned, 200-seat amphitheater which is available to the community and gives anyone with something to say, a place to say it.

The student union, in the heart of the campus, boasts a mall and reflecting pool which provide an ideal atmosphere for recreation and study. It contains student offices, lounge, play areas, a book store, a grill, and two outside terraces. For the student, it can be the spot for solitary thinking, peace and quiet, or a place for talking, student communion, bridge, chess, music, you name it.

The newest building is a six-story young women's dormitory. Accommodations for individual floor lounges and a master lounge on the ground floor will be provided. The building accommodates 200.

A new library which will be equipped to hold 175,000 books has been started. Construction of a commerce building to house the department of business administration, accounting, and economics is a part of the long-range plan; an indoor swimming pool, and a new fine arts building for the department of art and music.

Saint Augustine's offers the bachelor of arts and bachelor of science degrees

in 25 major areas of concentration. The curriculum also includes a two-year secretarial science curriculum. The student is offered an integrated general education and specialization, during two 16-week semester and summer sessions. Special programs of enrichment have been instituted to provide early college experiences designed to alleviate and insure a more meaningful and successful college experience for entering students. The college's honors program likewise has been upgraded to encompass a greater diversity of experiences for talented students. For the first time this fall a program in early childhood education was offered. Participants will be certified as teachers in



A multi-racial student body and faculty

early childhood education, kindergarten through third grade.

Greater emphasis is being given to business education and administration. Plans include strengthening the course offerings in accounting so students may take the CPA examination after completing the accounting curriculum. A course in CPA review will be offered to familiarize students with the CPA examination and an internship course will enable students to work in accounting offices. The faculty will explore the possibilities of beginning a new program in economics. Saint Augustine's now features specialized training within the business education department. Students will receive training as medical, legal, and executive secretaries or in the area of library services.

In the field of science, the college has undertaken an allied medical program to include majors in medical technology, pre-pharmacy, pre-medicine, pre-nursing, and physical therapy. Saint Augustine's hopes to begin offering majors in various applied sciences— environmental health sciences, air, and water pollution.

A grant from the federal government has enabled Saint Augustine's to begin a program in cooperative education. This program involves placing students from the college with businesses, industry, and governmental agencies on an alternating basis—one semester at the college, one semester with an agency in a field related to the student's study area.

The program in instrumental analysis is in its second year. A grant of \$92,000 from the National Science Foundation has enabled Saint Augustine's to receive \$24,000 of new equipment to strengthen this program.

The college's computer terminal is tied in with the Research Triangle computer facility. Students may obtain experiences in computer science and a minor is offered in this area. Saint Augustine's looks forward to offering a major in computer science. The college is the recipient of new IBM equipment presented to Saint Augustine's mathematics and physics departments in addition to the annual technical gifts presented to colleges by IBM under the college relations program of that company.

The new classroom building has provisions for an auto-learning laboratory to accommodate 60 students with programmed material which the individual student can study at his own pace. Audio-visual rooms, a language laboratory, and specially equipped classrooms for the early childhood education courses are also part of the Saint Augustine's campus.

The college offers financial assistance in the form of loans, work-study program, grants, and scholarships. Saint Augustine's was selected as a member of a consortium of 14 public and 16 private black colleges which will work together during the forthcoming year to

strengthen their admissions and financial aid operations.

Saint Augustine's is not without extra-curricular activities. Students are able to join the college choir, the concert band, dramatics club, and other social groups. Seven intercollegiate sports are a part of the athletic program. They include basketball, baseball, fencing, golf, tennis, track, and soccer. There is definitely something to snare the interest of everyone on the Saint Augustine's campus, for the campus is a "beehive" of production and activity.

No longer does America speak of herself as a "melting pot" into which all nationalities, ethnic, and racial groups are to be rendered down into a single monolithic people. Today, America seeks to build a nation important to many races, religious, and cultural groups to be preserved, where pride in one's heritage will be developed, where difference will be acknowledged, and where the many different people of the nation will learn and live together in harmony, in peace, and in love.

Saint Augustine's is working for an open society. The college is now, and always has been, open to all qualified students, regardless of race, creed, or color. Its student body of 1,286 is multi-racial and multi-ethnic, and the same is true of its faculty.

African students at Saint Augustine's come from the Congo, Ethiopia, Ghana, Liberia, Nigeria, Sierra Leone, and Uganda. They participate in sports, especially soccer, campus clubs and organizations, and they are an integral part of the student life on Saint Augustine's campus. The input of the students as they strive, through the existing framework of administration, to share in the advancement of the college, is refreshing, innovative, and sometimes jarring. African students

belong to the International Club, which is an organization comprised of students from foreign countries from several colleges in the Raleigh area.

The total student population at Saint Augustine's, aware of the slowly closing gap between national, political, economic, and educational goals and the real life of inequality which they have seen and experienced, has chosen to work cooperatively together, and with administrators and staff, to refine and improve the quality of life both within and outside the college confines.

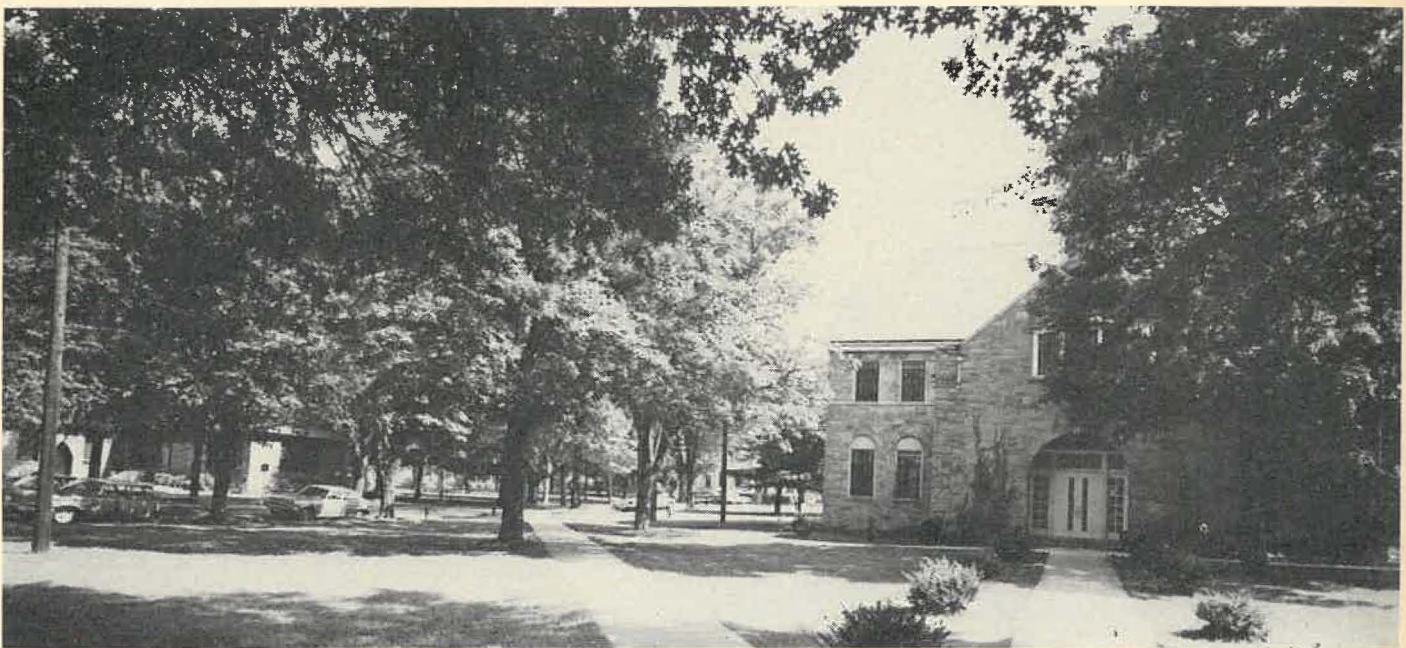
SAINTE AUGUSTINE'S has operated "in the black" for the last five years, maintaining a balanced budget. This year's budget is \$3,642,400. The college is a tax-exempt, non-profit organization. A predominantly black college, Saint Augustine's recognized that the future of young black people will be determined by the educational opportunities open to them. Saint Augustine's — through its trustees, its faculty, its administration, its alumni, and its students—has committed itself to the important task of educating many of the new leaders by the black community which will be such a vital part of the new, dynamic, pluralistic American society. *In order to accomplish this, increased financial aid to students, new-needed buildings, and renovation of existing facilities must be made possible.* Without resources equal to the tasks Saint Augustine's faces, the college cannot fulfill its obligations to its students. *These capital needs must be met,* while at the same time, Saint Augustine's will be striving to increase its annual operating income and to keep its yearly budget balanced in an effort to meet the "new depression" facing private colleges.

Saint Augustine's feels it is not enough to offer just education, but that they must

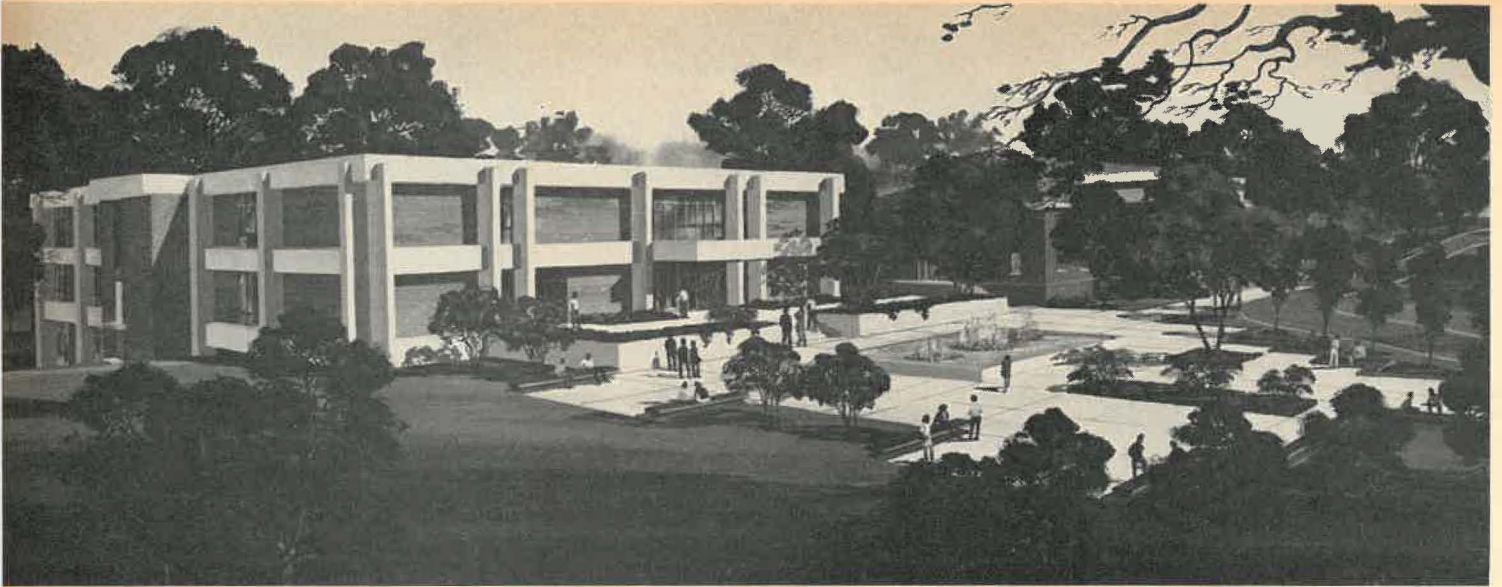


Emphasis on business education

offer the *best* education. Nothing less will prepare its students to compete in an increasingly complex world. Saint Augustine's represents a concrete avenue of educational and professional achievements for all qualified students. It attempts to furnish an environment conducive to the intellectual development of the capacities and abilities of its students in order that they may live more useful lives in a democratic society. The Saint Augustine's philosophy is that this type of education provides an opportunity for progressive growth and a greater chance to participate fully and effectively in carrying out the ideals of citizenship through a greater personal depth. It is the college's belief that in this way, wider and deeper attitudes are developed which will provide and enhance the opportunities for present and future living experiences.



The first thing you notice about Saint Augustine's is its campus: 110 acres.



A new library which will be equipped to hold 175,000 books has been started.

Saint Augustine's—and You

Saint Augustine's College needs annual gifts for operating expenses, gifts of buildings, money for faculty salaries, and for scholarship aid. Most of all, it needs additions to its half-million dollar endowment fund, now producing about \$25,000 per year. In this connection, bequests are invited. For a hundred years money has been carefully used.



A new four-story classroom building has been completed.

*A gift to
Saint Augustine's
is a bargain
in philanthropy.*

Always Count up to Ten

- A Biography -



DOCTOR PREZELL R. ROBINSON

WHAT does the future and the year 1976 hold for Saint Augustine's College? Why do close observers of the college remember the years 1946, 1956, and 1966? Do these ten-year intervals indicate that another great event is due, come 1976? It could be that a combination of these dates, these ten-year intervals, and the name of Prezell R. Robinson suggest significant happenings for Saint Augustine's in the near future or maybe 1976.

President Prezell R. Robinson, product of a dual system of education in South Carolina, was a resident of a town which provided only ten years of education for blacks. The president was forced to make his first major move in order to graduate from high school. Since then, it appears that ten-year spans have coincided with significant happenings in the life of Dr. Robinson.

It was in 1946 that Prezell R. Robinson graduated from Saint Augustine's, young, studious, confident of his ability to find a place of service in the world and to justify the faith and hopes of his friends. The year 1956 saw him return to his Alma Mater as dean of instruction and professor of sociology—mature, thoughtful, and energetic. A little bit

older but a great deal wiser, he moved quickly and efficiently into his new and demanding role. The year 1966 saw him elevated to acting president of his college, somewhat older, but still studious, young at heart, and confident in his proven abilities to fit into his latest role as "headmaster." The year 1976 could well be the year that "time," "circumstances," and Prezell R. Robinson meet again in the interest of his beloved institution, Saint Augustine's College.

The story began in Batesburg, South Carolina on Aug. 25, 1922. Mr. and Mrs. Clarence R. Robinson greeted the eighth of nine children into their family and Prezell R. Robinson began his career. Hard work, a sense of humor, the rejection of self-pity, and appreciation for learning, honesty, and straightforwardness were just a few of the character-building lessons learned by him within the family circle. These, coupled with a determination to succeed despite handicaps, account for his steady journey to the presidency of the Episcopal college in Raleigh.

Dr. Robinson's educational background represents a series of successes from his high-school diploma in 1940 to his doctoral degree in 1956. The high-school

diploma was earned at Voorhees High School, Denmark, S.C. Four years later he graduated with distinction with an A.B. degree from Saint Augustine's in 1946. After two years of teaching mathematics and French at Bettis Junior College, Trenton, S.C., he moved to Voorhees Junior College, serving in several capacities until 1956. During the same years, he was continuing his education at Cornell University and gaining valuable experience as a professional educator.

Finally, after serving as registrar, teacher, acting secondary principal, acting dean of the junior college, instructor of social science at Voorhees, and after having married, he returned in 1956 to Saint Augustine's as dean and professor of sociology. Ten action-packed years had passed; he had earned his M.A. and doctorate and Prezell R. Robinson was again on Saint Augustine's College campus. The next ten years saw Dr. Robinson engage in a multitude of activities all designed to improve the quality of teaching and life in general at Saint Augustine's College.

During the years 1959 to 1966, he authored proposals and directed eight summer institutes at Saint Augustine's



In Liberia: Dr. Robinson (c) talks with President W. V. S. Tubman (l)

College, while carrying on his other routine duties. Five of these were designed to upgrade the teaching skills of mathematics and science teachers, two were in the area of human relations for public school officials, and one was designed to serve high-ability secondary school students mainly from North and South Carolina. At the same time, he directed all evening programs at the college from 1956 until 1966.

Always a serious scholar and constantly seeking to improve his efficiency, he found the time to attend six summer institutes dealing with college administration at the following institutions: the University of Michigan, Atlanta University, Harvard University, the University of Kentucky, Pennsylvania State University, and Mysore University, Mysore, India.

The busy college president is also, or has been a part of, over 25 civic and religious organizations or committees. They range from lay reader and Sunday school teacher to the vice presidency of the Co-operating Colleges of Raleigh, and the very significant statewide committee on teacher education. His continuing interest in youth and young people is reflected in his activities with the Wake Occaneechee Council, Boy Scouts of America, and his membership on the Wake County Libraries Board.

Prezell R. Robinson is also a member of approximately 20 professional organizations and societies. Among them are the Alpha Kappa Mu, Phi Beta Lambda, and Phi Delta Kappa honor societies. Indicative of the confidence in him by his peers are the offices to which he has been elected. A few are: executive committee member, North Carolina Sociological Society; vice president, Association of Eastern North Carolina Colleges and Universities; chairman of the board, Association of Episcopal Colleges; and committee on standards, North Carolina Association of Universities and Colleges.

His scholarly writings appear regularly in professional journals and are referred to often by his peers. Of the 15 or more published, the most often referred to are, "The Predominantly Negro College in Perspective," "The Search for Black Identity—Some Socio-Economic Implications," "The American Constitution—Its Sources and Application," and "The Pursuit of Excellence in an Era of Rapid Transition."

DUE to his educational leadership, many honors have been accorded President Robinson, both national and international. He was the recipient of a Fulbright Fellowship to lecture and study for one year in India. He also served the U.S. State Department as a team member visiting developing institutions on the continent of Africa. This trip found him working in higher education affairs in Liberia, Nigeria, Ethiopia, Morocco, and Senegal. He was honored as the Tar Heel of the Week in August 1971 by the *News and Observer* of Raleigh. This special tribute was in recognition of his state and region-wide impact upon the lives of North Carolinians.

In spite of his busy days, weeks, and years, Prezell Robinson regards his family as number one on his list of priorities. He is happiest during his hours at home with Lulu, his wife, and JesSanne, his

daughter, who is usually busy caring for the family pets — gerbils, hamsters, and birds.

Of his wife, Dr. Robinson says, "we have a great deal in common, we are both committed to teaching, and we have the same philosophy and outlook on life." This is apparent to the close observer as she handles her varied duties with orderliness, poise, and graciousness.

Concerning his work, President Robinson says, "I am thoroughly convinced that we need our predominantly black schools, we want to be an excellent college—not a Harvard or a Yale—but the kind of institution providing students with experience that will enable them to cope with the complexities of society. I expect a great deal from young people—and for the most part, I have not been disappointed. Unless you trust students, you do not get the best out of them."

"The role of the college president hits low spots, the most frustrating is money—I spend 55 to 60 percent of my time agonizing over fund-raising. Another 25 percent is spent primarily with students—I get a great deal of joy out of that part."

An assistant superintendent of schools, a former student at Saint Augustine's College voiced these comment: "He just doesn't fit the normal description of a college president, he is so kind, humble, understanding—in talking with him, there is no doubt that he is a man of authority, but you don't shrink from him, because you know that he tempers authority with wisdom and kindness."

The educational concepts and leadership of Dr. Robinson have won awards on two continents. In 1971 the University of the South made him the first black layman to receive an honorary doctorate. In the same year, the Liberian government presented him its second highest medal, "The Star of Africa." He received the honor in June while attending a meeting of the International Association of University Presidents in Monrovia, Liberia.

Dr. Robinson was among 12 black college presidents who went to Africa for a month-long seminar on higher education and developing nations. The U.S. State Department sponsored the visits. The Liberian government recognized Dr. Robinson for his consultative work with higher education in that country. While in Ethiopia, he met and talked with Haile Selassie, emperor of Ethiopia.

While in Liberia, Dr. Robinson presented the W. T. Tubman Scholarship to President Tubman of Liberia at the opening session of the International Association of University Presidents. This scholarship was to be matched by President Tubman and become a continuing scholarship fund awarded to a student from Liberia attending Saint Augustine's College.

This is the man who, it appears, always counts up to ten before he makes a move.



EDITORIALS

Saint Augustine's College—and You

THIS issue of THE LIVING CHURCH is dedicated to a church college that is doing a job—Saint Augustine's College. We hope that our readers will finish their reading of it encouraged by the realization that somewhere in this church and land of ours the Lord is being well served in the field of higher education. Of course it is not only on the campus of Saint Augustine's in Raleigh, N.C., that this is true, thank God; but it is impressively true there, and our hope is that many Episcopalians who want their church to be active and generous in support of such education will make this fine institution a special object of prayer and support.

Earlier this year Dr. Prezell R. Robinson, president of Saint Augustine's, presented his annual report and recommendations to the trustees of the college. In it he made definitively clear what he believes the college should be and do, and aspire to be and to do. The report makes inspiring reading.

Saint Augustine's aims at quality rather than quantity education. "We should aim for an orderly increase of up to 1,500 students and level off there," Dr. Robinson recommends. In planning its future the school should "determine those things we can best do, with emphases on quality, and do them." The president envisages the college's becoming one of the centers in the South for the pre-professional training of doctors and for specialization in allied health fields; developing a strong program in accounting and computer science; and also specialization in early childhood education. These are particular needs of the predominantly black educational community the college serves.

"My judgment is that for Saint Augustine's to gain wider support, it must be able to do so through the quality of its programs," says Dr. Robinson. "Funds will be forthcoming from many corners: foundations, corporations, individuals, and alumni for the faculty we will need, the programs we sponsor, but only — and only — if our standards in every field give a clear indication that we are worthy of support."

In other words, Saint Augustine's is not asking for anybody's support simply because it is a needy institution in the field of black higher education. It asks potential supporters to judge its claim to their support by the quality of its performance and the worthiness of its aspirations. It is now doing a splendid job with such resources as it has. It wants more resources with which to strengthen its present performance and with which to improve it.

If you want some specific evidence of the quality of the job the college is now doing, consider this: Over 40 percent of the 1972 graduating class of 205 is going directly to leading graduate professional schools, among these being Harvard, California, North Carolina, Columbia, and Cornell.

Competition for the "education dollar" is very stiff. If Saint Augustine's is to survive and to go on from strength to strength it must have the strong support of Episcopalians throughout the land. It is one of the dole-

ful facts of our church's history that in its excursions into higher education it has had few successes and many failures. Seldom if ever has any Episcopal Church college better deserved the kind of support that means success than Saint Augustine's College.

We have done our best to tell its story to you in these pages. The next move is yours.

The Who & Why of Caring

WHEN we take time to remember them, we are proud of the traditions that abound in the church, especially the traditions that our fathers knew how to serve the needs of their day. It is tempting to say, "If only I had lived then, I would know what to do and how to serve," implying that today things are more complicated and hence I cannot make up my mind. This sort of dodge is too weak to be worth much, especially if we recognize the continuing validity of the traditions and look for ways to implement them in the context of 1972.

The tradition of service through education is as old as the church — and as modern; and we do have a means of implementation in the Episcopal colleges. But the questioning reply may come, the Episcopal colleges? Bard, Hobart, Kenyon, Sewanee, Saint Augustine's, Saint Paul's, Shimer, and Voorhees are scattered from the Mississippi to the Atlantic and from New York to South Carolina. Why should my parish and the national church budget support them? An act of great educational statesmanship by the presidents of all the predominantly white Episcopal colleges gives the answer, for they decided that even though tradition would divide the money among all eight, they would voluntarily give up the part that went to them and let all of it go to the colleges in greatest need: Voorhees, Saint Paul's, and Saint Augustine's. It is a rare experience when competitors for the education dollar withdraw so that the neediest can have more, but that is what the presidents of the white Episcopal colleges did in favor of the black Episcopal colleges.

These men knew that we must train more black leaders to fill the positions opening up for them. In the metropolitan world today it is commonplace to find black men and women in positions of great responsibility, positions where they direct the affairs of everyone—politicians, physicians, lawyers, judges. The quality of their contributions is directly the result of their undergraduate training. My generation and my children's are the first for white Americans in which we can be sure that a black man or woman will make fundamental judgments governing our lives.

So it is in a spirit of justified self-interest, as well as tradition and statesmanship, that our national church continues to support the Episcopal colleges and especially the predominantly black ones. Every churchman's prayer should be, "Thank God, and may it so continue."

HENRY MEIGS

Mr. Meigs is a trustee of Saint Augustine's College.

Book Reviews

JESUS AND THE POLITICS OF VIOLENCE.
By **George R. Edwards.** Harper & Row.
Pp. vi, 186. \$5.95.

If one has not kept up with New Testament scholarship in the last 30 years, the first half of *Jesus and the Politics of Violence* makes one doubly aware of it. Dr. George Edwards, professor of New Testament at the Louisville Presbyterian Theological Seminary, obviously has kept up with his studies.

In the first half of his book, he deals with interpretations of primarily St. Mark's Gospel with some emphasis on St. Matthew's. "Mark's polemical content is to confront the false triumphalism found in the Hellenistic traditions of the 'divine man' . . . and the false triumphalism of the ethnic Messiah. . . . Mark therefore gives to Christian confession a distinct ethical stamp." He warned against the moral distortion that was already rife in the church. Edwards takes the position that measured by traditional messianic ideas, Jesus's life and work was not messianic. This involved, in Jesus's time, political and military nationalism. "Mark is not only nonpolitical, he is apolitical, for the Christ Mark presents stands in diametrical opposition to the conventional messianic hope. Mark deethnicized and depoliticized the meaning of the Messiah."

In the second half of his book, Dr. Edwards deals with the specific concept of violence as a means to achieve one's ends. "Times of social disaster drive faith into personalistic and subjective forms of expression . . . these approaches compromise the basic social character of man and summon us to an understanding which distorts the ethical aspect of religion. . . . Moral understanding . . . embraces . . . the contribution of persons to the total sanity that liberates a culture from its drift towards violence."

"For decades we have been assured that 'changed persons will bring about a changed society.' Whether this axiom is pronounced by the old or the new forms of pietism, the results remain the same. The institutional violence inherent in racism, poverty, and war does not come seriously under the purview of what is understood by 'changed.'"

Political judgments always have moral factors and the church must deal with these. It is a thoroughly political act when the church surrenders to the state's bid for autonomy in the decision to employ violence, internal and external. Until Constantine recognized the church, Christians stood apart from war and the military life and were essentially pacifists. Edwards quotes Jacques Ellul: "Every state is founded on violence and cannot maintain itself save by and through vio-

lence." This is the understanding of human institutions that constitute Christian belief as a radical and revolutionary force in a continuous non-violence sense.

Since Constantine, "The complete absence of any Christian strategy for dealing with 'unjust' wars, encourages the impression that from the beginning of the just war theory its major intent was to remove the moral impediments hampering Christian participation in war."

"Lawful violence has proven to be a means not of Christianizing war but of militarizing Christianity. If there is a just war, there must also be a just revolution. Faced with that possibility, however, the Christian majority assumes the pacifist position that violence is wrong. Thus the church evidences an almost fatalistic tendency to identify with counterrevolution."

(The Rev.) JOHN BAIZ, D.D.
Calvary Church, Pittsburgh

OPEN HEART. By **Frederick Buechner.**
Atheneum. Pp. 276. \$5.95.

Open Heart is a paradoxical kind of novel. Written in the light, racy style of a Literary Guild selection, it yet deals with some eternal verities: it treats of death and the meaning of life; of the relationships between husband and wife, parents and children—and aunts and nephews.

In the characters of Bebb, the evangelist and layer-on-of-hands (whose secret life is a little different), his wife Lucille, Herman Redpath, the "comic-strip Indian and Cherokee Croesus" in his huge Texas spread, and the introspective school-teacher narrator, Antonio Parr, whose wife Sharon ("that dime-store name") is Bebb's daughter, Frederick Buechner has created characters which, if not fully three-dimensional, at least are well developed enough to engage our sympathies.

Indians and human-relations workers may take exception to Buechner's portrayal of the Texas Cherokees: they're all comic-strip Indians. It seems to be Buechner's way of making a point: non-Caucasians are more elemental, closer to life and death than we are. Some readers will be offended.

This is an easy work, excellent for summer reading. When summer is over, try it for fall or winter.

DOREEN WOOD
St. Mark's, Jonesboro, Ark.

THE HERETIC PHAROAH. By **Joy Collier.**
John Day. Pp. 248. \$9.95.

Joy Collier spins a web of conjecture around the historically shadowy figure of Amenhotep IV, alias Akhenaten, and neatly traps him in a homosexual relationship with Smenkhare. The beautiful

wife Nefertiti moves out, and monotheism's brief life in Egypt ends in disgrace. Ancient Egyptians could take incest, but were squares when it came to the gay life.

An appendix to *The Heretic Pharaoh* ties the Exodus to the explosion at Santorin and makes Moses a Hyksos prince and professor of theology at Heliopolis. The scholars will have to decide on historicity, but the book was interesting summer reading.

(The Rev.) WOOD B. CARPER, JR., D.D.
St. Thomas', White Sulphur Springs, W.Va.

PROTESTANTISM. By **Martin E. Marty.**
Holt, Rinehart, and Winston. Pp. 368.
\$8.95.

Chicago's Martin E. Marty needs no introduction to readers of present-day literature of developments in American Christianity, but surely Protestantism needs a broad and fresh survey, especially for those who claim, or would like to claim, that they have little part in its tradition. We have here, in Dr. Marty's latest important book, an impressive view of Protestantism, beginning with a fairly shocking account of the vast areas of the world where the Reformation of the 16th century has either never been recognized, or where its initial impacts have failed. Since Episcopalians are often quick to notice supposed slights to their rites and sacraments, it should be said that *Protestantism* deals gently and appreciatively with us. This book is not a manual listing denominations and statistics. It presents a large view of main-line Protestantism, with occasional suggestions of what future developments are likely to be.

Most of us in the pastoral ministry, I think, never lose the myopia born of early commitment to our own church and seminary. A book such as this excellent one by Dr. Marty provides a truer focus of our housemates in the Christian faith in this country.

(The Rev.) JAMES ELLIOTT LINDSLEY
St. Paul's & Trinity Parish, Tivoli, N.Y.

REDISCOVERING PRAYER. By **John R. Yungblut.** Seabury Press. Pp. 180. \$5.95.

John Yungblut, onetime parish rector and currently director of the International Student House in Washington, D.C., has been a member of the Religious Society of Friends since 1961. He has written a book on prayer for people who may have discarded much of traditional theology but who sense they have lost something important in their lives, namely, their former prayer life. Thus, Yungblut aspires to give a theological rationale and methodology of prayer for persons who accept, for example, much of what John Robinson wrote in *Honest to God*, but sense there is far more to prayer than where the latter leaves them. To do so he leans heavily upon the evolutionary thinking of Teilhard de Chardin, the mystical tradition of Meister Eckhart and the

Quakers, but most importantly the observations on the unconscious offered by depth psychology, particularly, Carl Gustave Jung.

The author argues his case pragmatically and experientially. Although many 20th-century people have thrown out the non-scientific, outmoded world view of the Bible and traditional theology, this same modern man may have discarded a life of prayer which made himself and others more human—more in touch with a depth within themselves and within the universe. Moreover, there arises within man a recurring sense of Presence which primitive man projected out upon the universe but is in fact a reality which arises out of the unconscious. For Yungblut, "Prayer is man's instinctive response to the immediate experience of the *other* within." And in a series of thoughtful chapters Yungblut recasts many traditional forms of prayer into this immanent context through which he is convinced God works.

The great value of *Rediscovering Prayer* is precisely here—that so many unorthodox and traditional theologians alike have ignored the unconscious and the way God touches our lives through it. And while to speak of God working within us seems to lead one into highly subjective waters, for years Jung contended that the unconscious presents itself to our human egos in as objective a manner as does the outside, natural world.

As might be expected, biblically grounded readers will have difficulty with some of Yungblut's theological presuppositions, not to mention his Christology. Prayer directed to Jesus is at best a personal interaction with one's symbolic self—the ineffable, divine image within each of us. The prayer of Jesus to his heavenly Father, a Christian's prayer to his resurrected Lord, are essentially the same—ways of relating man to the God who is within. Happily, orthodox Christians can accept much of what the author has to

share and still affirm that prayer to and with our resurrected Lord is not simply a meeting with our inner self, rather it is through our inner intuitive side that our risen Lord is in fact encountered and our true self actualized. ". . . Christ in you, the hope of glory" (Col. 1:27).

(The Rev.) ALLEN WHITMAN
St. Andrew's, Kansas City, Mo.

◆
EXORCISM. Edit. by Dom Robert Petit-pierre. The Findings of a Commission Convened by the Bishop of Exeter. Morehouse-Barlow. Pp. 58. \$1.95 paper.

Exorcism is a very valuable study of the subject as an essential part of Christian ministry, which has been neglected by the modern church. It appeared several months ago in England, where it aroused much serious discussion. American churchmen should give it equally serious thought, especially while the Episcopal Church is in process of rethinking its rites of baptism and healing. Within its brief compass this book includes an excellent chapter on exorcism in the New Testament, by a Jesuit scholar, a comprehensive report on Christian exorcism, and some excellent liturgical forms ready for use.

◆
THE ELOQUENCE OF PROTEST: Voices of the 70s. Edit. by Harrison E. Salisbury. Houghton Mifflin. Pp. 334. \$7.95.

The Eloquence of Protest is an unusual anthology of over 60 widely varied expressions of protest. It is dedicated to "the agony of the world" by its compiler, the noted and respected associate editor of *The New York Times*, Harrison Salisbury. The articles range over concerns with war, race, youth, homosexuality, freedom, and many others. Among those which particularly appealed to this reviewer were Vine Deloria, Jr.'s, "The Father of Our Country" ("The little [brown-eyed, brown-skinned] children stare at a picture of George of the blue

RAISE FUNDS FOR YOUR CHURCH, CLUB OR CIVIC GROUP



Your organization can sell our top quality pecans and candy to raise needed funds. We grow, pack and ship our own pecan meats, attractively packaged in cellophane bags. Whole halves or broken pieces available.

And now! Boost your sales and profits with our complete line of homemade, individually gift boxed pecan candies.

For complete details and wholesale price lists, write:

Dept. 8

MASCOT PECAN COMPANY

Glennville, Georgia 30427

GIFTS • PARISH SUPPLIES • BOOKS
CURRICULUM • CHURCH APPOINTMENTS

MOREHOUSE-BARLOW CO.

14 E. 41st Street, New York, N.Y. 10017
Telephone: 212 532-4350

ORDER BUNDLE COPIES NOW!

This is the ideal time to introduce THE LIVING CHURCH to your parishioners.

The Bundle Plan provides an effective and inexpensive way of bringing the magazine to your people. A bundle of five copies costs only \$4.20 a month for a four-week month and \$5.25 a month for a five-week month (21 cents a copy), but the purchaser pays 25 cents a copy. Additional copies cost only 21 cents each.

Send us your order for a bundle of five or more copies to be sent each week until further notice and your order will be entered immediately.

THE LIVING CHURCH

407 E. Michigan St.
Milwaukee, Wis. 53202

On Reading Leviticus in My Forties

Oh God, who art the Lord,
I have tilled, plowed, furrowed, planted
To every corner of every field in my life
And doggedly harvested, harvested and gleaned it all.
In all my bursting barns the harvest lies spoiled and rotting.
Now that the sabbath of years has come, what wouldst thou have?
Lambs have I none,
Nor turtle-doves,
Nor even ephah of fine flour.
In my flocks is not a ram without blemish.
Weary, bone-weary, soul-weary I wend my way to thee
And bear the only offering I have:
Sin-stained hands, empty, cupped;
Unclean mouth, thirsty, open.

Lee Churchill

SCHOOLS

FOR BOYS

THE CHURCH FARM SCHOOL

A college preparatory, boarding school for boys with one parent. Sons of active military personnel and clergy excepted from this requirement.

Grades 7 through 12

Tuition, room and board \$600.00 per year. Learn to study, work and play on a 1700 acre campus. 25 miles west of Philadelphia.

Write:

Headmaster, Box S,
Paoli, Pennsylvania 19301

The SEWANEE ACADEMY

An Episcopal College Preparatory School
of the University of the South . . . Est. 1868

Boys boarding, Coed day, in Grades 9-12. Fully accredited. Independent study program. 10 to 1 student/teacher ratio. Academy and University students share 10,000 acre mtn. campus and 200,000 volume library. Full sports program. Write to: Director of Admissions, Sewanee Academy, Box C, Sewanee, Tenn. 37375.

FOR GIRLS

ST. JOHN BAPTIST SCHOOL FOR GIRLS, Mendham, N.J. 07945

Episcopal boarding and day, grades 7-12. College preparatory and fully accredited. Small classes.

FOR DETAILS WRITE FOR CATALOG
OR TELEPHONE 201-543-4161



Learn what the Church
is doing, thinking, and
saying. Let us enter
your subscription to
THE LIVING CHURCH
now!

THE LIVING CHURCH

407 E. Michigan St.
Milwaukee, Wis. 53202

Please enter my subscription for 1
year at \$10.95.

Bill me

My payment is enclosed

Name _____

Street _____

City _____

State _____

Zip _____

eyes and white hair and seek a connection between that apparition and the statement 'Father of Our Country'"), "How They Taught Me I Was a Jew," by Alla Rusinek, and Harrison Salisbury's own "The Flag Is in Trouble."

Salisbury's point is that "for the first time since 1776, the true and authentic voice of revolution was raised in the USA. This should be understood. Unless the significance of this basic movement is perceived, it is easy to trivialize what has been happening." Contributors to the book represent the spectrum of thinking, as seen by the presence of such disparate figures as the Rev. Daniel Berrigan, S.J., Vice President Spiro Agnew, and Irish Member of Parliament Bernadette Devlin. One is likely to find some articles thrilling, others distasteful or even threatening, but few will be called boring! And the book itself deserves the title "worth buying," which is not as common a title as one might think.

(The Rev.) ALFRED T. K. ZADIG
Ecumenical Counseling Service

THE NEW WORLD IDEA INDEX TO THE
HOLY BIBLE. Edit. by Harvey K. Griffith.
World Publishing. Pp. 907. \$14.95.

You might call this an idea concordance rather than a word concordance of the Bible. If, for example, you want to know what the Bible contains on the subject of "the quality of life" you look up the phrase in this volume and under it you will find such entries as "acceptance by deity," "instruction on," "alienation as," etc. To give you some idea of how comprehensive a compendium this is: under "quality of life" there are more than 800 references to scriptures which touch this subject in one way or another. Anybody who wants to survey the whole biblical testimony on a given subject should find *The New World Idea Index to the Holy Bible* immensely useful. To the best of this reviewer's knowledge, there isn't another book that covers the ground in comparable breadth and depth of detail.

Booknotes

By Karl G. Layer

ONE FIGHT MORE. By Alan Thornhill. Forward Movement Publications. Pp. 127. \$\$ not given. Paper. A reprint of the 1943 original, this edition includes a chapter on "The Defeat of Evil" from Canon Streeter's book *Reality*, which adds significance to Thornhill's *One Fight More*. As well, there is the prologue to *The God Who Speaks*. For those unfamiliar with Bennett Hillman Streeter, he was formerly Canon of Hereford and was Provost of Queen's College, Oxford, at the time of his death. Late in life he became associated with the Oxford Group and gave much of his time to active personal witness and evangelism, journeying by plane throughout Europe.

PEOPLE and places

Parochial Positions

The Rev. James H. Olmstead, former rector of All Saints', Nevada, Mo., is assistant, St. Peter's Cathedral and chaplain of Canterbury House, St. Petersburg Junior College, both in St. Petersburg, Fla.

The Rev. Samuel Outerbridge, deacon, is curate, St. Mary's, White Horse Pike & Green St., Haddon Heights, N.J. 08035.

The Rev. Edwin K. Packard, former rector of Holy Trinity, Tiverton, R.I., is rector of Grace Church, Phillipsdale, R.I. He is also editor of *The Rhode Island Churchman*. Address: 115 Roger Williams Ave., East Providence, R.I. 02916.

The Rev. Leon E. Richey, is rector of the combined parish of St. Timothy's, Northfield, and Grace Church, Cleveland, Ohio. Address: Box 391, Northfield Center, Ohio 44067.

The Rev. Harrison T. Simons, rector of St. Stephen's, Oxford, N.C., is also in charge of St. Cyprian's, Oxford. Address: Box 194 (27565).

The Rev. S. James Steen, former assistant, St. Thomas', Medina, Wash., is curate, Trinity Church, 33 Mercer St., Princeton, N.J. 08540.

The Rev. David A. Stoddart III, rector of St. Barnabas', Berlin, N.H., is to be assistant rector, St. Michael's, 2272 Collingwood Blvd., Toledo, Ohio 43620, Oct. 15.

The Rev. John C. Stone continues as priest in charge of All Saints', Hamlet, N.C., is no longer in charge of St. David's, Laurinburg, N.C. Address: Box 687, Hamlet (28345).

The Rev. Robert H. Voight is assistant rector of Christ Church, 3445 Warrensville Center Rd., Shaker Heights, Ohio 44122.

The Rev. Donald S. Walch, former vicar of St. Matthew's, Rapid City, S.D., is rector of St. Stephen's, Fargo, N.D. Address: 117 20th Ave. (58102).

The Rev. Robert D. White, former curate, St. Michael's, Wall Township, N.J., is rector of St. Mary's, Keyport, N.J. Address: 14 Robert Rd., Hazlet, N.J. 07730.

Retirement

The Rev. Kenneth D. Perkins, rector of St. George's, Pearl Harbor, Hawaii, since 1962, and a priest since 1933, retired July 31. Address: 1350 Ala Moana, Apt. 2103, Honolulu (96814).

New Addresses

FISH International Newsletter, 18 Main St., Lenox, Mass. 01262.

Church Army

Some time ago the Church Army initiated a Volunteer Corps for work throughout the church. To date no volunteer plans to join the Church Army, but two of them do plan on seminary and ordination. Volunteers who have been or who are working with the corps include:

Bill Bergen of Dayton, Ohio, a conscientious objector who is meeting his alternative obligation through his services at St. Martin's House, Syracuse, N.Y. His office and youth work experiences are being put to use. He plans to return to college when his two years are over.

Elise Mayer of Blue Island, Ill., was assigned to Grace Church (Van Vorst), Jersey City, N.J., for 8 weeks during the summer. A high-school student, she is the daughter of a deaconess.

Bruce McConnell of Washington, D.C., a conscientious objector, joined the corps planning to serve two years as his civilian work alternative. He has since been released by the Selective Service but has chosen to stay at least another year with the corps. His original assignment was a two-year

stint at St. Stephen's, St. Louis, Mo. He has a degree in engineering and is a poet.

Carolyn Reus of Santurce, Puerto Rico, was assigned to Grace Church (Van Vorst) Jersey City, N.J., for the past summer. The daughter of the Bishop of Puerto Rico, she is now in college. Her bi-lingual abilities were invaluable on the assignment.

Gary Towne of Underhill, Vt., a college graduate with a major in music, took a break for a year and is serving the church in Wyoming, where he was assigned to the Shoshone Mission in Ft. Washakie. He plans to enter medical school in 1973 and hopes one day to be both doctor and priest.

Arthur Trevethick of Syracuse, N.Y., a college graduate, is in Alaska working under Bp. Gordon. Eventually he will attend seminary.

Fred Wetzel of Queens, N.Y. works with the corps on weekends at the Church of the Holy Cross, Brooklyn, N.Y. He attends college in the evenings and works full time in a drug rehabilitation program.

Gert Wylage of Voorschoten, Holland, came to the U.S. with the International Christian Youth Exchange but before returning to Holland he wanted to see another side of American life. He joined the volunteer corps and was assigned to St. Barnabas, Newark, N.J., for six weeks.

Carolyn, Elise, and Gert have completed their service with the corps. Mr. Towne is the only one using a highly trained skill on the job. The others are using, for the most part, experience and intuition—with supervision.

The Living Church Development Program

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

Previously acknowledged\$25,192.78
Receipts Nos. 12,759-12,772, Sept. 5-13 420.00
\$25,612.78

CLASSIFIED

advertising in *The Living Church* gets results.

ADOPTION

SOMEWHERE a priest has an unwed parishioner soon to give birth. In an eastern diocese, a priest and wife, childless, want to adopt. Married eight years, praying patiently for three, local agencies promise us only five more years of waiting. Will Gabriel please come forward? Reply Box M-921.*

FOR RENT

ENJOY St. Stephen the Martyr Episcopal Church, the foliage and Lake Ossipee. Housekeeping cottages or rooms available by day, week, or month. Write Mrs. Harry A. Smith, East Waterboro, Maine. 04030.

FOR SALE

THE PEOPLE'S ANGLICAN MISSAL, \$10.00.
THE ANGLICAN BREVIARY (Red Only) \$20.00, \$25.00, \$40.00. The Frank Gavin Liturgical Foundation, Box 25, Mount Sinai, N.Y. 11766.

85 BOYS' COTTAS, sizes 15 to 21 inch length, \$1.00 each, broadcloth, round neck, gathered (not wash and wear) good condition. Write G. N. Tucker, Choirmaster, St. Luke's Church, 247 W. Lovell St., Kalamazoo, Mich. 49006. Checks payable to St. Luke's Choirmothers' Guild w/order.

LETTERHEADS

LETTERHEADS Liturgical, dignified, impressive. Raised printing that looks like engraving. Write for kit with full particulars. Peak Publications, Box 1210LC, Colo. Springs, Colo. 80901.

LINENS AND VESTMENTS

CREATED OUT of a Love for Excellence. Beautiful Hand Embroidered Altar Linens, Vestments, Funeral Palls. Needlepoint. Linens by the yard. Write Mary Moore, Box 3394-L, Davenport, Iowa 52808.

Awards

The Rev. Frederick B. Williams, rector of St. Clement's, Inkster, Mich., was one of the 20 Fellows chosen for the Martin Luther King, Jr., program of Black Church Studies Bibliographic and Curriculum Project of the Rochester Center for Theological Studies, N.Y. The program, which began this past summer and calls for study in West Africa, Atlanta, and Rochester, as well as independent study, will run each summer through 1974. This year the group went to Nigeria, Togo, Dahomey, and Ghana.

Restoration

The Bishop of Pennsylvania, acting in accordance with the provisions of Title IV, Canon 13, Section 2, all conditions met and complied with, remitted and terminated the Sentence of Deposition pronounced on Derwent A. Suthers, January 28, 1970, and restored him to the Order of Priesthood as of July 5.

Churches New and Old

In the 20-year history of St. Martin's, Houston, 10 of its communicants have become ordained clergymen. They and other seminary students have received aid from the parish's theological scholarship fund. During this same period of time, over \$1 million has been expended outside the parish. There are now 1,046 parish families; 4,010 baptized members; and 3,020 active communicants. The Rev. Tom Bagby is rector. Four other clergy are on the staff: the Rev. Messrs. Robert L. Johnson, George W. Floyd, David B. Poteet, and Edward L. Stein.

The new St. Peter's Church, Bullhead City, Ariz., was dedicated by the Rt. Rev. Joseph M. Harte. Vicar of the congregation is the Rev. Howard M. Cartwright, Jr.

Deaths

Sr. Francis Elizabeth, 93, of All Saints Sisters of the Poor, Catonsville, Md., died Aug. 16, in the 62nd year of her profession. She had been in charge of some of the early branch houses, served as novice mistress, and was assistant superior of the order for 30 years.

The Rev. Allen Archer McKee, Jr., 33, priest in charge of St. Mark's Church, Copperhill, Tenn., since 1969, died in an automobile accident July 25. He is survived by his parents, Mr. and Mrs. McKee of Jeffersonville, Ind. The Burial Office and Eucharist were held at St. Mark's and burial was in Frankfort, Ky.

The Rev. Alvin Scollay Hock, 91, retired priest of the Diocese of Oklahoma, died June 14, in Stillwater, Okla. He was the author of *The Church in Indian Territory*. Services were held at St. Andrew's Church, Stillwater, where he was rector, 1923-49.

The Rev. Paul Rudsdil Palmer, 76, retired priest of the Diocese of Oklahoma, died Aug. 13, in Duncan, Okla., after a long illness. He is survived by his widow, Lois. A service was held at All Saints' Church, Duncan, where he was rector, 1958-65.

The Rev. William Hastings Bright-Davies, 75, retired priest of the former Diocese of South Florida who later transferred to the church in Northern Ghana, died July 5, in Brooklyn, N.Y. He was a native of Accra, Gold Coast.

The Rev. Samuel Robinson Knight, Ph.D., 64, vicar of St. Michael's Church, Glendola, Wall Township, N.J., died Aug. 12. He founded the church in 1957 and was its vicar until he died.

Donald C. Bolles, veteran newspaperman, a former vestryman and senior warden of Christ Church, West Englewood, N.J., head of the 1967 General Convention pressroom, and father of the Rev. Richard N. Bolles, died Aug. 24, in Phoenix, Ariz., of leukemia. He is also survived by his widow, Frances, and two other children.

The Rev. Hiram Rockwell Bennett, 86, rector-emeritus of Christ Church, Tonawanda, Pa., and former newspaperman, died July 19, in Troy, Pa., after a long illness. He was a civilian chaplain in WW I. Survivors include one son, Hiram, Jr., and one foster son, Allan.

The Rev. Louis Bowes Keiter, 62, priest of the Diocese of Oregon, retired member of the faculty at Church Divinity School of the Pacific, member of the Standing Liturgical Commission, and chairman of the commission's drafting committee, died Aug. 8, in Portland. He is survived by his widow, Charlotte, and five children. The Burial Office and Requiem were held in All Saints' Church, Portland, Ore.

ADOPTION

SOMEWHERE a priest has an unwed parishioner soon to give birth. In an eastern diocese, a priest and wife, childless, want to adopt. Married eight years, praying patiently for three, local agencies promise us only five more years of waiting. Will Gabriel please come forward? Reply Box M-921.*

FOR RENT

ENJOY St. Stephen the Martyr Episcopal Church, the foliage and Lake Ossipee. Housekeeping cottages or rooms available by day, week, or month. Write Mrs. Harry A. Smith, East Waterboro, Maine. 04030.

FOR SALE

THE PEOPLE'S ANGLICAN MISSAL, \$10.00.
THE ANGLICAN BREVIARY (Red Only) \$20.00, \$25.00, \$40.00. The Frank Gavin Liturgical Foundation, Box 25, Mount Sinai, N.Y. 11766.

85 BOYS' COTTAS, sizes 15 to 21 inch length, \$1.00 each, broadcloth, round neck, gathered (not wash and wear) good condition. Write G. N. Tucker, Choirmaster, St. Luke's Church, 247 W. Lovell St., Kalamazoo, Mich. 49006. Checks payable to St. Luke's Choirmothers' Guild w/order.

LETTERHEADS

LETTERHEADS Liturgical, dignified, impressive. Raised printing that looks like engraving. Write for kit with full particulars. Peak Publications, Box 1210LC, Colo. Springs, Colo. 80901.

LINENS AND VESTMENTS

CREATED OUT of a Love for Excellence. Beautiful Hand Embroidered Altar Linens, Vestments, Funeral Palls. Needlepoint. Linens by the yard. Write Mary Moore, Box 3394-L, Davenport, Iowa 52808.

LOAN WANTED

PRIEST with children in college needs loan of \$10,000 current interest rates, repay at \$300.00 per month. Good credit and references. Reply Box H-920.*

OFFERING ENVELOPES

SUNDAY COLLECTIONS ARE UP 10% or more in churches which use our personalized offering envelope mailing plan. If you have 200 or more contributing members write for details to P.C.S., Dept. L, 8401 Southern Blvd., Youngstown, Ohio 44512.

POSITIONS OFFERED

WANTED: Rector for established Anglo-Catholic parish on East Coast. Reply Box L-917.*

WANTED: Small northern Kentucky parish seeks rector. 120 communicants. Budget: \$13,000. 2 bedroom apartment. Growth potential is good. Reply Box S-918.*

POSITIONS WANTED

PRIEST, single, looking for poor city church to build up in the Faith. Don't close. Call me first. Reply Box K-919.*

RELIGIOUS COMMUNITIES

THE COMMUNITY OF THE JOYOUS SERVANTS OF GOD (formerly, the Congregation of St. Thomas Becket), a community for men and women, married or single. For information write to: Brother Superior, J.S.G., P.O. Box 1686, Mobile, Alabama 36601.

THE CONGREGATION OF SAINT AUGUSTINE. A teaching community for men, operating Saint Michael's Farm for Boys. For information, write to the Very Rev'd William K. Hart, C.S.A., Ph.D., Prior, P.O. Drawer 640, Picayune, Miss. 39466.

*In care of *The Living Church*, 407 E. Michigan St., Milwaukee, Wis. 53202.

CLASSIFIED ADVERTISING RATES

(payment with order)

- (A) 20 cts. a word for one insertion; 18 cts. a word an insertion for 3 to 12 insertions; 17 cts. a word an insertion for 13 to 25 insertions; and 16 cts. a word an insertion for 26 or more insertions. Minimum rate per insertion, \$2.00.
- (B) Keyed advertisements, same rate as (A) above, add three words (for box number), plus \$1.00 service charge for first insertion and 50 cts. service charge for each succeeding insertion.
- (C) Resolutions and minutes of Church organizations: 15 cts. a word.
- (D) Copy for advertisements must be received at least 20 days before publication date.

THE LIVING CHURCH
407 E. Michigan Street Milwaukee, Wis. 53202

Use the classified columns of

The Living Church

to **BUY or SELL**

NOTICE TO SUBSCRIBERS

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

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

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. (Hollywood)
ST. MARY OF THE ANGELS 4510 Finley Ave.
 The Rev. John D. Barker, r
 Sun Masses 8, 9 & 11

SAN FRANCISCO, CALIF.
ADVENT 261 Fell St. near Civic Center
 The Rev. J. T. Golder, r
 Sun Masses 8, 11; Daily (ex Fri & Sat) 7:30, Fri & Sat 9; C Sat by appt

WASHINGTON, D.C.
ALL SAINTS' Chevy Chase Circle
 The Rev. C. E. Berger, D.Theol., D.D., S.T.D., r
 Sun HC 7:30; Service & Ser 9 & 11 (HC 1S, 3S, 11); Daily 10

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

COCONUT GROVE, MIAMI, FLA.
ST. STEPHEN'S 2750 McFarlane Road
 Sun MP & HC 8, HC 10 & 5; Daily 7:15 except Wed; Wed 6; C Sat 4:30

PUNTA GORDA, FLA.
GOOD SHEPHERD 322 Cross St.
 The Rev. Robert Caldwell, r
 Sun HC 8, 9:30, 11 (1S, 3S); MP 11 (2S, 4S); Tues HC 6; Thurs HC 9:30

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; Fri 7:30 & 10:30; C Sat 5

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

FLOSSMOOR, ILL.
ST. JOHN THE EVANGELIST Park & Leavitt
 The Rev. Howard William Barks, r; the Rev. Robert A. L'Homme, c
 Sun MP 7:45; HC 8, 9, 11; Daily Eu 9, ex Tues 6 & Thurs 7; C Sat 5-6

SPRINGFIELD, ILL.
CATHEDRAL CHURCH OF ST. PAUL
 Second and Lawrence (Near the Capitol)
 The Very Rev. Eckford J. de Kay, Dean
 Sun Masses 8 & 10; Daily as announced

BOSTON, MASS.
ALL SAINTS' At Ashmont Station, Dorchester
 Sun 7:30, 8:30 C, 8:45 MP, 9 High Mass & Ser, 10 Ch S, 11 HC; Daily Mon 5:30, Tues & Fri 8, Wed 10, Thurs & Sat 9

KANSAS CITY, MO.
ALL SAINTS' 9201 Wornall Road
 Rev. H. W. Firth, r; Rev. P. J. D'Alesandre, c
 Sun HC 8, 10, 5; Tues 6:30; Thurs 9:30; C Sat 5

OMAHA, NEB.
ST. BARNABAS 40th & Dodge, 1 blk N.
 The Rev. James Brice Clark, r
 Sun Masses 8, 9:15, 10:45 (High)

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; MW, Morning Worship; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

LAS VEGAS, NEV.
CHRIST CHURCH 2000 Maryland Parkway
 The Rev. Karl E. Spatz, r
 Sun 8 & 10 H Eu; Wed 10 & 6 H Eu; HD 6 H Eu

HOPE, N.J.
ST. LUKE'S High St.
 Sun HC 7:45, MP 11 (1S & 3S HC); Wed EP 8; Thurs HC 9:30

BROOKLYN, N.Y.
ST. PAUL'S (Flatbush)
 Church Ave. Sta. Brighton Beach Subway
 The Rev. Frank M. S. Smith, DD., r
 The Rev. John M. Crothers, c
 Sun HC 8, 9 & 11; Thurs 10

HIGHLAND FALLS, N.Y.
HOLY INNOCENTS 112 Main St., near South Gate
 U.S. Military Academy, West Point
 The Rev. William M. Hunter, r
 Sun HC, Ser 8; Cho HC, Ser 10; Wed 10 HC, Ser, HS, LOH; HD 10, 7 HC, Ser; C by appt

NEW YORK, N.Y.
CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
 112th St. and Amsterdam Ave.
 Sun HC 8, 9, 10; MP HC & Ser 11; Organ Recital 3:30; Ev 4; Wkds MP & HC 7:15 (HC 10 Wed); EP 4. Tours 11, 12 & 2 daily; Sun 12:30 & 4:30

ST. BARTHOLOMEW'S Park Ave. and 51st St.
 The Rev. Terence J. Finlay, D.D., r
 Sun HC 8, 9:30, 11 MP & Ser; 4 Ev Special Music; Weekday HC Mon, Tues, Thurs & Fri 12:10; Wed 8, 1:10 & 5:15; Saints' Days 8. EP Mon, Tues, Thurs & Fri 5:15. Church open daily 8 to 8.

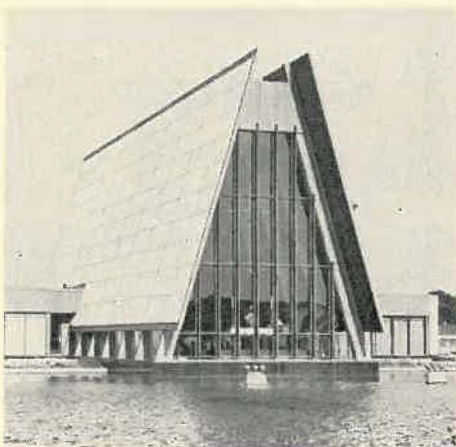
SAINT ESPRIT 109 E. 60 (Just E. of Park Ave.)
 The Rev. René E. G. Vaillant, Th.D., Ph.D.
 Sun 11. All services and sermons in French.

ST. IGNATIUS' The Rev. Charles A. Weatherby, r
 87th Street, one block west of Broadway
 Sun Mass 8:30, 11 Sol Mass; C Sat 4

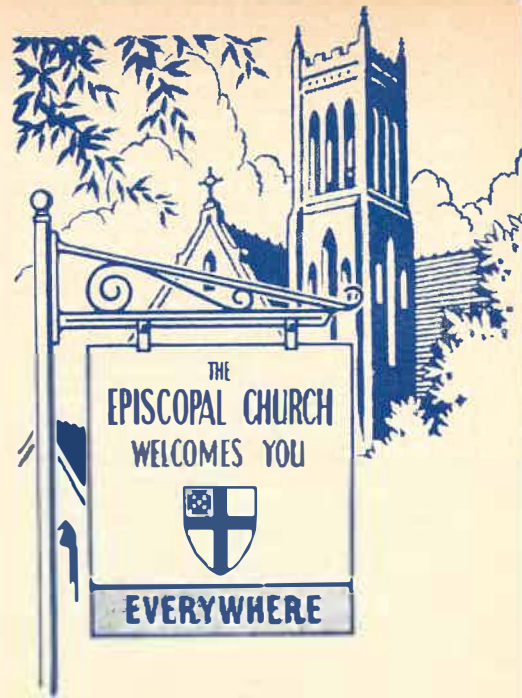
ST. JOHN'S IN THE VILLAGE 218 W. 11th St.
 The Rev. Chas. H. Graf, D.D., r
 Sun HC 8. Cho Eu 11

ST. MARY THE VIRGIN
 46th St. between 6th and 7th Avenues
 The Rev. D. L. Garfield, r; the Rev. J. P. Boyer; the Rev. S. J. Atkinson, O.H.C.
 Sun Masses 7:30, 9 (Sung), 10, 11 (High), 5; Ev & B 6. Daily Mass 7:30, 12:10, 6:15; MP 7:10, EP 6, C daily 12:40-1, Fri 5-6, Sat 2-3, 5-6, Sun 8:40-9

THE PROTESTANT CHAPEL Kennedy Airport
 The Rev. Marlin L. Bowman, chaplain
 Serving Protestant, Anglican, and Orthodox
 Sun 12:15 noon, H Eu



THE PROTESTANT CHAPEL
 Kennedy International Airport
JAMAICA, N.Y.



NEW YORK, N.Y. (Cont'd)
RESURRECTION 115 East 74th St.
 The Rev. James H. Cupit, Jr., r; the Rev. H. Gaylord Hitchcock, Jr.
 Sun H Eu 8, 10 Sung Eu & Sermon; 7:30 Daily ex Sat; Wed & Sat 10; C Sat 10:30-11

ST. THOMAS 5th Avenue & 53rd Street
 The Rev. Frederick M. Morris, D.D., r
 Sun HC 8, 9:30, 11 (1S), MP 11, EP 4; Mon thru Fri HC 8:15; Wed HC 5:30; Tues HC & HS 12:10, EP 5:30. Church open daily to 11:30

NIAGARA FALLS, N.Y.
ST. PETER'S Jefferson & Second St.
 The Rev. W. Michael Cassell, r
 Sun HC 8, 10 (3S), 11 (1S), MP 11; Wed & HD HC 10

PHILADELPHIA, PA.
ST. LUKE AND THE EPIPHANY 330 S. 13th St.
 The Rev. Frederick R. Isacksen, D.D.
 Sun HC 9; 11 (1S & 3S); MP other Sundays

CHARLESTON, S.C.
HOLY COMMUNION Ashley Ave.
 The Rev. Samuel C. W. Fleming, r
 Sun 7:30, 10; Tues 5:30; Thurs 9:45; HD as anno

HOT SPRINGS, VA.
ST. LUKE'S
 The Rev. George W. Wickersham II, D.D.
 Sun HC 8, 11 MP (1S HC)

RICHMOND, VA.
ST. LUKE'S Cowardin Ave. & Bainbridge St.
 The Rev. Walter F. Hendricks, Jr., r
 Sun Masses 7:30, 9:30; Daily as announced

STAUNTON, VA.
TRINITY
 The Rev. E. Guthrie Brown, r
 Sun 8 HC, 11 MP (ex 1st HC); Wkds HC anno

PARIS, FRANCE
HOLY TRINITY PRO-CATHEDRAL
 23 Ave. George V
 The Very Rev. Sturgis Lee Riddle, D.D. dean
 The Rev. Roger Tilden, canon
 Sun 8:30, 10:45; Thurs 10:30

GENEVA, SWITZERLAND
THE AMERICAN CHURCH (Emmanuel, Episcopal)
 Rue Alfred Vincent
 Sun 8 HC; 9:15 Family Worship & Study Classes; 11 MP & Ser (HC 1S)

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