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# THE EPISCOPALIAN

*At the Beach • About Updike • On Colleges • Before Reruns • June 1963*







1

## Experiment in Evangelism

# DIGGING IN AT DAYTONA

**A TEAM OF CHRISTIAN "COMMANDOS" HITS THE BEACH  
DURING THAT WILD COLLEGE HOLIDAY WEEK IN FLORIDA.**

WHIPPED up by sun, sand, surf, sex, and suds, thousands of college students rioted through the streets of Fort Lauderdale, Florida, during their spring holidays two years ago, waving beer cans, smashing windows, tearing down lamp posts, and overturning cars. Frightened city officials immediately clamped down on the youths; a novel and movie, *Where the Boys Are*, graphically described the orgy to a shocked nation; and psychologists began commenting on the anxiety of young men and women growing up in a nuclear age.

As spring, 1963, began warming campuses—and students—again, an estimated 60,000 young persons from as far north as New England and as far west as Michigan crowded into cars, buses, trains, and planes and headed for Daytona Beach, some 200

miles up Florida's Atlantic coastline from the ill-starred scene of their previous gatherings. This time, however, there were a number of differences, not the least being that the undergrads had with them a seasoned college chaplain.

Known to many as the "Espresso Priest" because of his predilection for carrying the ministry to coffeehouses, bars, and other places frequented by young adults, the Rev. Malcolm Boyd of Wayne University, Detroit, Michigan, arrived just as the majority of the students were pouring into the famed seaside community. Coming at the request of the Rev. J. R. Brumby III, rector of St. Mary's Episcopal Church, Daytona Beach, who, in the name of the local ministerial association, had invited him to make the trip,

*Text continued on page 5*



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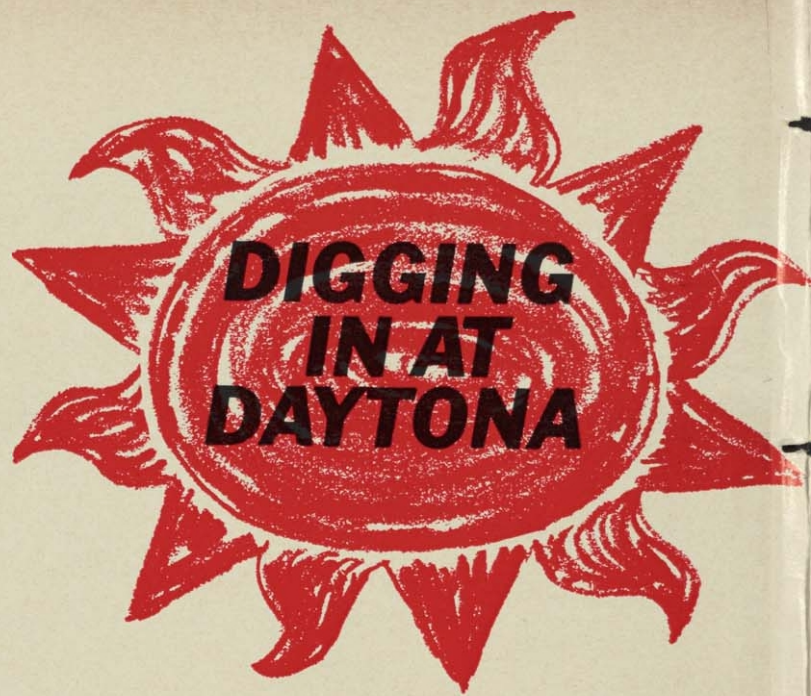
7

BY THOMAS LABAR

**1** Before the week began a strategy conference was held to plan the approach to the college students. From left are Ed Beck, a Methodist clergyman and former basketball star; the Rev. J. R. Brumby III, rector of St. Mary's Episcopal Church, Daytona; Chaplain Boyd; and Stanley Nass, the city commissioner in charge of the spring college

holiday. **2** Up and down the beach, amplifiers blared hot jazz and folk songs under the warm sun. **3** During his daily broadcast, Chaplain Boyd asked and answered hundreds of questions about life, love, and the hereafter. **4** Methodist minister Bill Wade, who once played with the Chicago Bears, leaps for a high one in a volleyball game. **5** Along the hard smooth sands almost as many cars as students raced beside the sea. **6** One of the most spectacular events was the performance of the space divers one afternoon. **7** Groups of folk-singers riding on trucks entertained the college crowd from dawn to dusk. **8** On Good Friday Chaplain Boyd held a service on the beach.





*In the midst of the frolicking, running, laughing, singing students, free after months of winter classes to enjoy the sun, sand, and surf, Chaplain Boyd makes himself an integral part of their holiday. Never "putting them on the spot," as they expressed it, he managed to get them talking about important subjects and helped answer their serious questions.*







Surrounded by his colleagues, Chaplain Boyd reviews the success of their venture. From left are Naomi Long, Richard English, The Rev. Donald Cutler, and actor Woodie King, Jr.



Touring the coffeehouses, Chaplain Boyd puts on his original play dealing with racial prejudice.

*Text continued from page 2*

Chaplain Boyd brought with him a talented team of fellow Episcopalians.

Barely had these "Christian commandos" alighted from their airborne transport than they hit the beach. On the way to their quarters, they passed a large motel alive with the cries of young people and the sound of hot music. Stopping to see what all the excitement was about, Chaplain Boyd quickly found himself in the center of a twist contest. Soon word was passing along the surfside that something new had been added to the collegians' week in the sun.

"I think it's extremely important," commented Chaplain Boyd, "to break the image of the stuffy and aloof Christian. We must show young people that we're human. That's the only way to reach them. Until you've established a relationship with them, you can't do much about explaining the relevancy of the Christian message to their lives."

His chances were to be numerous. The civic authorities had planned a lively week which included such big-name stars as Peter, Paul, and Mary,

the folksingers; other bands of folksingers who toured the beach on flat-bed trucks; street dances; parachute drops; and jazz concerts. Weaving their way in and out of all these events were Chaplain Boyd and his team, which included Naomi Long, a Girls' Friendly Society worker from Australia, and Richard A. English, a graduate student from the University of Michigan. There as an observer for the Church Society for College Work was the Rev. Donald R. Cutler, another young Episcopal clergyman. The Episcopalians talked to young people, listened to their problems, and occasionally offered advice.

The Methodist Church was also at work, represented by a group of former big-time athletes headed by the Rev. Ed Beck, noted college basketball star. These men, all Methodist ministers, also circulated among the throngs, playing games of touch football or volleyball with the boys and urging the vacationing collegians to keep their fun within proper limits.

Less orthodox in his approach, Chaplain Boyd seemed to be searching for the very soul of his young

charges. During a daily, 11 A.M. to 2 P.M. radio broadcast that he conducted on the beach, he probed for the basic anxieties, hopes, and emotional bents of the students. His questions ranged from the Bomb to beer to unwed mothers. The collegians gave answers thick and fast, as if possessed by a deep hunger to discuss such subjects with someone who they felt would not censure them if their opinions were somewhat off the well-worn track.

As one young man said, "It's nice to talk about these things with someone who doesn't put you on the spot." A bronzed young woman in a blue bathing suit commented, "I used to think religion was all stagnant or something, but this is different." Or, as another young man put it, "Every preacher I've known before seemed to hide behind a pulpit and yell at me. This guy is out here among us and really wants to know what we think."

Of course, there were a few who thought Boyd was "some kind of phony," and others who saw him as a publicity hound. One person remarked that he never seemed to get



## DIGGING IN AT DAYTONA

very deeply into religion. The detractors, however, were in the minority.

Chaplain Boyd is used to both the brickbats and the roses that come his way. The thirty-nine-year-old priest spent his early adulthood as an advertising and promotion executive in Hollywood. Tiring of the emptiness of the movie colony, he entered the Episcopal priesthood, deciding to devote himself to young people. First at Colorado State University and then at Wayne, he has shown himself unafraid to shake the foundations now and then. He serves his student "parishioners" wherever he finds them, feeling that the Church must go to them if, as is often the case, they will not come to the Church. "Young people everywhere tend to be a hidden generation," he observes. "They present a don't-care face to the world, when in reality they are waiting and watchful, weighing the rules and morality the adult generations force upon them."

Perhaps the strongest impact of the week was made when the Episco-

pal troupe toured the three local coffeehouses, presenting the last act of Chaplain Boyd's play, *A Study in Color*. To the rhythm of a bongo drum, the author and actor Woodie King, Jr., who accompanied the group from Detroit, sat under a spotlight. Boyd wore a black mask; King, a white one. In avant-garde style, the drama tells the story of two men who have exchanged their skins. At the end the lights go out, the drumbeats rise to a maddening tempo, and one actor shouts frantically, as if he were unsure of himself, "You see, you're Negro and I'm white, you're Negro and I'm white, you're Negro and I'm white."

After one of the performances, a blond boy wearing a sweatshirt emblazoned "Psycho Ward" turned to his similarly clad date and whispered, "Wow, these Episcopalians are crazy, dynamite, man, real cool, you know, real cool."

Things got even "cooler" on Good Friday when Chaplain Boyd conducted a beachside service against a background of spirituals softly sung by the Highwaymen, a nationally

known folksinging group. Reading from the works of "beat" poet Lawrence Ferlinghetti, he referred to Christ as a "cat" who "cooled it on the Cross." At first the sunburnt students casually sipped beer and smoked, but as the service progressed they grew more intent. "I've never experienced anything more meaningful," one coed commented at the conclusion.

But the most moving time of worship occurred at the end of the week's invasion when, at 5:30 Easter morning, Chaplain Boyd and a small group set up an altar at the edge of the ocean and, as the sun rose over the surging Atlantic, celebrated the fact of the risen Lord at a service of Holy Communion.

As the Episcopal commandos left Daytona Beach, Chaplain Boyd said wearily that this was one of the most challenging weeks he'd ever spent. He said he had no idea how helpful it had been. But after the team had gone, the students were still talking. "He never bugged you," said one young man about Boyd, "but you always knew he was there if you wanted to talk." ◀



*As the sun rises over the surging waves, Chaplain Boyd celebrates Holy Communion on Easter morning on the beach.*



# LETTERS

## CALM COMMENT COMMEDED

Your admirable article, "The Religious Crisis in Our Schools," by Richard Smith [May issue] is a model of intelligent, urbane debate. Would that all discussions were conducted with equal disinterested weighing of alternatives.

Two caveats deserve mention, I believe, if only to correct erroneous impressions. First, the tone of the article strongly implies that Jews are unanimous in their support of the Regents decision. Though I strongly support the decision, in all fairness it ought be pointed out that distinguished Jewish leaders dispute the wisdom of the Court on this issue. Jews ought to be added to the list of religionists who are not unanimous.

Mr. Smith notes, "Might a minority's demand interfere with the majority's right to exercise religion?" Neither minority nor majority have rights under law; only individuals have rights. Groups have desires, wants, needs, and other synonyms. But group desires, no matter the size of the group, do not make for group rights.

RABBI FISHEL A. PEARLMUTTER  
Chaplain, U.S. Naval Reserve

## "HAVE-NOT'S" TO HAVE'S"

I am delighted to report that response to our brief notice in a recent "Have and Have Not" column exceeded all expectations.

Thus far we have received bushels of tracts, along with other reading material, and a tract rack is on the way. Many churchmen also have written encouraging letters even though they had nothing to send except their prayers and good wishes.

However, I would like to caution prospective donors obtaining names through your column: please write the

**CORRECTION**—The water color by Dong Kingman reproduced on page 25 of the May issue is from *The Water Colors of Dong Kingman, and How the Artist Works*, by Alan D. Gruskin, published by The Viking Press, and not from *The Reporter* magazine. Our apologies to both publishers for this error.

"advertiser" before mailing—he may no longer need the item or items you have.

Within a few days after our notice appeared, I received and accepted a Tennessee man's offer of a new lectern Bible. Shortly thereafter, and before his gift arrived, three other used lectern Bibles came in the mail. One has been given to the Church of the Holy Apostles in Moore, Oklahoma, and the other two will be channeled through the diocesan office to other missions.

Lest I be misunderstood, let me add that all these Bibles are much appreciated and will be put to good use.

If other parishes and missions are as thrilled by this help from afar as we are, a column such as "Have and Have Not" is more than serving its avowed purpose of matching need with surplus.

JOHN VORNHOLT  
Kingfisher, Okla.

## FIFTY ZILLION HEAVENLY HOSTS

An idea for an interesting article might be on the chancel play experiment we are conducting at Trinity Episcopal Church, Troy, Ohio.

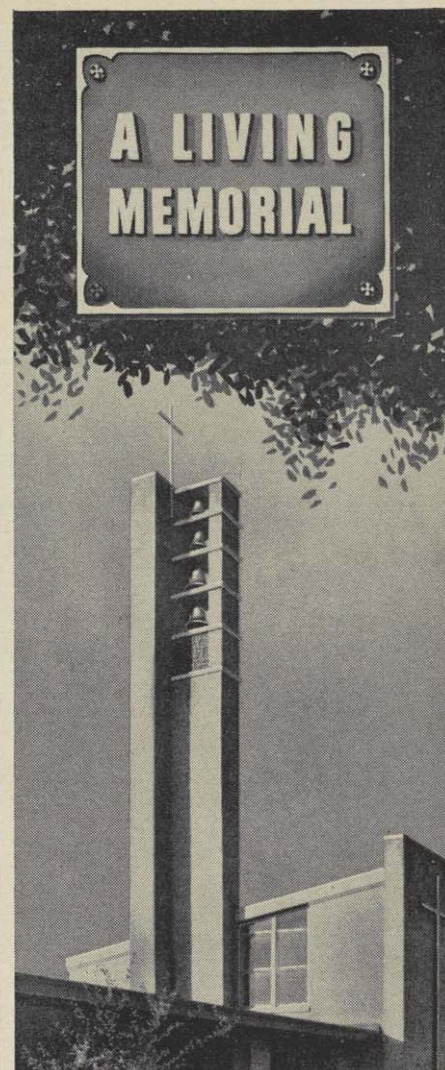
The chancel plays are very short, based on the highpoints of Jesus' life and presented during the Family Service. They have been presented by individual classes, grades five through high school.

For years we had been herding the whole Sunday school into parts for the Christmas play. Rehearsal was bedlam and the youngsters didn't seem to realize any benefit, plus the fact the whole show was upstaged by the kindergarteners—about fifty zillion heavenly hosts, stumbling and bumping through the sacristy, across the front of the church and then stopping to sing "Away in a Manger." As teachers, we became more and more dissatisfied with this as a meaningful experience or as a teaching device. We thrashed it out at meetings and came up with the idea of the chancel plays. We feel we're on the right track.

MRS. E. B. GAMBLEE  
Troy, Ohio

## FROM MELANESIA TO AMERICA

In your January issue, in part II of Canon Howard Johnson's excellent



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## LETTERS

series, "Anglican Odyssey," was a fascinating account of the work of the Melanesian Brotherhood.

In thinking over the work of these dedicated followers of our Lord, it has occurred to this writer that there could well be a place for such an order or brotherhood in our own culture and society. Young men could be formed into such an order taking vows for a two-year period (or more), training for several months in a "mother house," and then going out in pairs to various communities around the country, living under a common rule, getting local employment, and carrying the mission of the church into the world. They could renew their vows for another period or then be free to marry or pursue their Christian vocation in any other way.

The services of these "brothers" could be requested by bishops under whose jurisdiction and guidance they would serve from local parishes, or

in the next issue of

## THE EPISCOPALIAN

- Preview—Anglican Congress
- Between Conventions
- Five Historic Churches
- Frances Kelsey—Doctor Courageous

however would best serve the needs of the mission of Christ in a local community. Through such an order there would be an exciting means for young men (possibly women, too, in another sister order) in the church to express their need for commitment, adventure, and being part of a "team." Here could be one of the ways in which the church might reach out in an adventurous and entirely new way, under a discipline, and yet free of the hindrances that so often prevent a creative ministry in a local parish.

This is just an embryonic outline of an idea. If any readers are interested in the possibilities of such a brotherhood, it would be appreciated if they

*Continued on page 56*



continuing

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The Spirit of Missions

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# THE EPISCOPALIAN

*A Journal of Contemporary Christianity Serving the Episcopal Church*

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# A GIRL WITHOUT A COUNTRY

Sepiers' six years of life have been cruelly tragic. Her family was deported from Turkey and would not be welcomed back, even if there were funds to get back. Her Armenian parents belong to the oldest Christian nation but it no longer exists. There is only a Russian Communist Satellite in the Caucasus. Her father was an invalid when the family was forced to leave Turkey and poor and insufficient food caused his death soon after arriving in Lebanon. For many years the family has existed in a one room hovel. The mother has tried to eke out a living working as a farm hand. Malnutrition has since incapacitated her for hard labor. Now in this one small room, bitter cold for lack of fuel in winter and blisteringly hot, standing in the dry sun-scorched plain in summer—evicted, unwanted, countryless, a sick mother and her four children have one constant companion—hunger.

There are hundreds of Sepiers in the Near East, born of refugee parents who, in many cases, have lived in the same temporary, makeshift shacks for over 30 years. Their parents are not worthless, good-for-nothing people. But it is hard to keep hoping for a real life for 30 years. The children themselves never asked to be born into such a miserable and hopeless existence.

Sepier is an appealing, sweet child. There is a haunting sadness about her but she is naturally affectionate and appreci-



ative. Little girls like Sepier can be found in many other of the 55 countries listed below where CCF assists over 42,000 children in 469 orphanages and projects. Youngsters like her can be "adopted" and cared for. The cost to the contributor is the same in all countries—ten dollars a month. The child's name, address, story and picture and correspondence with the child are provided for the donor.

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## FOR YOUR INFORMATION

\* \* \* \* \*

On June 2, Christians observe the Day of Pentecost. Pentecost, or Whitsunday, the seventh Sunday after Easter and the fiftieth day after the Crucifixion of our Lord, is the time when the Holy Ghost was visited upon the apostles and those with them (ACTS 2). The annual message from the six presidents of the World Council of Churches, page 11, and the prayers compiled by contributing editor **John W. Suter**, page 55, remind us of the continuous significance of Pentecost.

The jubilant whoop-de-doo captured in this month's cover is one symbol of a growing mission field—the student world. In "DIGGING IN AT DAYTONA," page 2, associate editor **Thomas LaBar** describes an experiment in evangelism for students led by the Rev. **Malcolm Boyd**, chaplain at Wayne State University in Detroit.

By featuring "CAMPUS UNDER THE CROSS," page 27, at this particular time, we hope to provide some helpful information and ideas to those high-school students and parents who are now beginning to face the college problem. This section may be lifted out for future reference.

Both subject and author of "GUARDIAN OF THE SEAS," page 16, are well known on the national scene. The subject, Vice Admiral **Charles Donald Griffin**, is Deputy Chief of U.S. Naval Operations. Author **Milton E. Magruder** is assistant manager of the National Association of Broadcasters. Subject and author are members of St. Alban's, Washington.

"WHEN THE SUPREME COURT ACTS," page 19, discusses possible reactions to the Court's decision on the use of the Bible in public schools. The author, **Roland R. Hegstad**, is the editor of *Liberty* magazine and lives in Takoma Park, Maryland.

The author of the report on **John Updike**, "MAN BETWEEN TWO CREATIONS," page 24, is the Rev. Dr. **C. Fitz-Simons Allison**, associate professor of ecclesiastical history at the School of Theology, University of the South, Sewanee, Tennessee.



# PENTECOST 1963

*A Message from the Presidents of  
the World Council of Churches*

*"And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor . . ." (Luke 4:17-18).*

*"When he, the Spirit of truth, is come, he will guide you into all truth. . . He shall glorify me: for he shall receive of mine and shall show it unto you" (John 16:13-14).*

So THE earthly ministry of Jesus Christ begins and ends with the Holy Spirit, *the presence by which He continually lived*. He begins with an announcement of great news: today the Old Testament prophecy is fulfilled, and the curtain goes up on the kingdom of God. He ends with a promise, the assurance of new triumphs of the Spirit: His disciples are not to grieve at His physical departure, for the coming of the Spirit will mean that the knowledge and love of God grows deeper among men year after year and age after age. At Pentecost we remember the first fulfillment of that promise—and we taste "the power of the age to come."

Here is a text for our churches today. Do we begin and end with the Holy Spirit? Christians everywhere are united on this point: to be a Christian is to have received the Spirit; to be the Church is, since the first Pentecost, to be full of the Holy Ghost. It can truly be said that the members of Christ have never ceased "to preach the gospel to the poor . . . to heal the broken-hearted, to preach deliverance to the captives . . . to proclaim the acceptable year of the Lord." But it cannot

be said complacently. What vast opportunities for Christian witness and service still lie before us, untapped not simply from lack of helpers or resources, but fundamentally because we will not "walk by the Spirit" or exercise the gift we have all of us received!

Do we likewise end with the Holy Spirit? That means an openness, a looking forward. There is much hopeful talk at present of Christian unity, and what was once the pursuit of the few has become the search of all. But unity *in the Holy Spirit* will demand sacrifices, as we venture into new paths chosen, not by us but by Him. It is the temptation of our churches (and one to which we often succumb) to become nostalgic: for the first century A.D., or the twelfth, or the sixteenth—or even for the first fifty years of the ecumenical movement. St. Paul warns us to leave the things that are behind, and to press on to the goal of our calling. He does so, perhaps, knowing that even Christians can lose their nerve. But *not* to press on is serious, since it is the very negation of faith in the Holy Spirit, Who always goes before us, eager to show us afresh the things of Christ.

Today we often tremble for the very foundations of Christian doctrine and Christian behavior; we tremble for our churches and their place in many different communities. At least we do not need to tremble for the Spirit of God, Who never fails or grows old. This Pentecost we call upon you, as we call upon ourselves, not to tremble but to trust in Him Whom we have together received and through Whom we offer worship: love in action, fount of truth, the Lord and Giver of life.



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Charles C. Parlin—New York



*In an era of rapidly moving families, smaller houses, and dramatically increased longevity, housing for many people over sixty-two has become a major concern. Here is a report on some church-centered reactions to this growing national problem.*

**Y**OUR father dies suddenly, leaving your mother to live all alone in a large house. Your three-bedroom home will be squeezed to hold three generations, but you don't feel it's wise or kind to let grandmother stay in the old place alone. . . .

Your mother and father are healthy and alert but—well, just a little forgetful and not really up to lawn care and household upkeep. . . .

Your husband is about to retire; your income will be reduced. You are certainly not ready for an institution, but you do feel you should make some long-range plans. . . .

You go through the slum section of a city and see the many old people sitting on the steps at twilight, lonely and forlorn. Are these the so-called "golden years". . . ?

You note the old gentleman shuffling with his shaky

tray in a cafeteria. He has tea and a muffin when he really seems to need a square meal. . . .

Any of these experiences can make the frequently quoted statistics on aging become suddenly quite real. "For the first time in human history, people over sixty-five years of age constitute a significant proportion of the population of both the nation and the church. It is estimated that 17 per cent of the church's communicants are over sixty-five, and this percentage will continue to increase." Thus reads the introduction to a pamphlet on aging published by the Christian Social Relations Department of the Episcopal Church's National Council.

Each Christian congregation in the United States is undoubtedly engaged in some phase of ministering to the aging. If it is not directly involved with older parishioners themselves, it is concerned with crises arising in the lives of younger members who suddenly have to help older relatives. Parishes are facing the fact that this is an expanding ministry and are trying to decide what action should be taken next.

One of the most urgent problems is the need of the senior citizen for housing suitable to his economic, emotional, and physical status. The Church, as the household of God, has always been active in the area of shelter and care for older people. There are eighty boarding homes

**IS  
THE  
"OLD  
PEOPLE'S  
HOME"  
ENOUGH  
?**



for the elderly in the United States under the auspices of the Episcopal Church alone. Most of these were established between 1875 and 1910, and most are for women. They provide shelter and food, and they try to create a family atmosphere. Often, however, what they really provide is custodial care. Most are very small, but they are still operating and still filling a vital need.

The picture has changed, however, since the time these homes were established. People tend to try to enter them at a much later age. To many the term, "old people's home," carries a certain stigma, because it is surrounded by an institutional aura and implies custodial care. Individuals react against the idea of losing their independence. Furthermore, many people nowadays are perfectly able to enjoy independent living for a much longer part of the last days of life—thanks to medical discoveries and the new science of geriatrics. In addition, the economic situation of the elderly is much better today, as a result of social security and increased retirement pensions.

### Problems and Alternatives

Nevertheless, housing is still one of the senior citizen's principal needs. Recently, Episcopalians have shown an acute awareness of this problem by their involvement in the building of housing especially designed for the citizen over sixty-two years of age. Some are involved as members of community committees; some as members of parishes engaged in such projects; and some as participants on the diocesan level.

This movement has been given impetus by the enactment of Section 231 of the Federal Housing Act of 1961. This section provides for direct loans to nonprofit agencies for the purpose of constructing rental housing for the elderly. These loans may cover 100 per cent of the total development cost of a project and can be repaid over a period of up to fifty years. The interest rate is currently  $3\frac{3}{8}$  per cent. Such projects may include related facilities such as dining areas, infirmaries, and community rooms. They may not be elaborate or extravagant in design.

The services and maintenance of such projects must also be financed. A variety of solutions to this have been used, but the most common is the endowment or "founders' fee." A founders' fee (sometimes called a life-rental or resident fee) is a lump sum paid in advance of occupancy by the tenant, and it is in addition to monthly payments that cover services.

Lest someone immediately cry out, "Why aren't children taking care of elderly relatives as they did in the past?" it should be pointed out that many of them are. In spite of the fact that most modern homes are small and most young parents are obliged to move oftener than the elderly would wish, four million of the seventeen million U.S. citizens over sixty-five live with their children or other close relatives. About 70 per cent of the elderly (defined by the census bureau as over sixty) own

their own homes. Almost half of these are husband-and-wife households. About 4 per cent do not have the security of either nominal ownership or of being related to the household head. However, this is 4 per cent of 22.2 million people—or 888,000 persons.

The housing problems of senior citizens not requiring nursing or custodial care seem simple at first glance. Most of these persons have some financial reserves—represented by perhaps a house and a moderate yearly income—but need smaller, less expensive quarters which are physically and financially less taxing to keep up. Having paid a life rental in a planned old-age-housing development, these people would be guaranteed residence there as long as they could pay the monthly rental, and as long as their health permitted independent living. They would know that their fixed expenses would remain constant.

If they had no other capital in reserve, however, they might be in trouble if a serious, chronic illness occurred. A long illness can be extremely expensive, and many of these housing projects do not make provision for such care in the original contract. Again, a low-cost housing development designed for the citizen over sixty may fit his everyday needs, but it does not solve the problem of a terminal illness.

The consensus of senior citizens, as well as experts on problems of aging, seems to be that the older members of society prefer housing that is centrally located near stores, churches, and cultural centers, and that they prefer not to be in a community segregated by age. If they are urbanites, they prefer to be near or in their accustomed section of the city, if possible; and, above all, they wish to avoid any institutional aura, and to retain their independence and active interests as long as possible.

### The Response of Episcopalians

How have Episcopalians responded to these needs? Although there is a certain similarity among those housing projects being sponsored by Episcopal parishes and dioceses, there is as much variety in the financial arrangements, accommodations, and services offered prospective tenants as there is in the communities themselves.

Many of the projects are taking advantage of the F.H.A. loans to get started. Others are being underwritten financially by banks and insurance companies. Three are solving some of the financial problems by requiring founders' fees of prospective tenants.

One of the most firmly established of these is Gatesworth Manor in St. Louis, Missouri. It is operated by the Episcopal-Presbyterian Foundation, which was chartered in 1961 by the Diocese of Missouri and the Presbytery of St. Louis. It was financed by a short term loan of \$1.5 million from local banks. The amount of the founders' fee depends on the size and location of the living unit, but runs from \$4,500 to \$19,900. The latter



## IS THE "OLD PEOPLE'S HOME" ENOUGH?

is for a five-room suite. The monthly-care charge begins at \$150 per person where two occupy a single-type unit and varies according to type of unit and occupancy. This charge covers three meals daily; medical care by a resident doctor; hospitalization; utilities; as well as linen, laundry, and maid service.

Canterbury Court in Atlanta, Georgia, which the planners hope will be finished in late 1964, has a founders' fee ranging from \$8,600 for an efficiency apartment to \$27,000 for a two-bedroom apartment with kitchenette. The monthly fee is expected to be from \$140 to \$295, depending upon the type of unit and number of persons occupying it. The services will be about the same as at Gatesworth Manor, but an infirmary will be attached. Canterbury Court is being financed by local loans, and there is some endowment money which will be used to defray the costs of a limited number of needy residents. It is sponsored by All Saints' and St. Luke's Episcopal churches in Atlanta.

Churches in greater St. Petersburg, Florida, have banded together to sponsor Suncoast Manor, which will offer similar accommodations in about the same price range as the projects in St. Louis and Atlanta. This facility is being financed by loans insured by the federal government under the terms of Section 231 of the housing act. The walls of the one-story buildings are already rising, and the projected date for turning the key on the development is late November. Suncoast Manor is offering three types of accommodations—a small villa, a patio garden apartment, and a studio room in the Manor Center. The membership charges for these are \$16,500, \$12,500, and \$9,000 respectively. The services to be provided are similar to those at Canterbury Court and will cost \$175 a month. All of these residences have spiritual and recreational facilities and are centrally located for easy access to the resources of the community.

### For Those with Lower Incomes

Although these residences are filling a definite need, they seem to imply an expectation that users will be comparatively well off financially. Some have endowments to draw upon to help prospective residents of restricted financial means. All of them hope to increase the size of such funds so that they can expand their ability to care for people who otherwise could not afford residence.

Some housing for elderly citizens sponsored by Episcopalians does not require a founders' fee. St. Paul's Manor, sponsored by the parish of that name in San Diego, California, is such a place. It is of the apartment-hotel type in construction and services offered, but charges a monthly rate that makes occupancy financially possible to people with no other income than old age assistance. All of its units are occupied, and it does not offer any medical or nursing care.

Roland View Towers, sponsored by St. Mary's Episcopal Church in Baltimore, Maryland, is also planned

for low rentals and services similar to St. Paul's. Planners expect it to be open for residents by Christmas. They have well over 600 applicants now, which is many more than they will be able to accommodate.

The Diocese of Newark has endorsed a program sponsored by interested local residents near Hackettstown, New Jersey. Several Episcopal clergymen have been active in getting this nonsectarian project under way. It is still in the planning stage, but is shaping up into a villagelike retirement project.

### Minimum-Cost Projects

Several parishes and at least one diocese have made plans specifically aimed at minimum-cost housing for the elderly, including units in urban redevelopment areas. These plans are important when one realizes that, according to the most recent census figures, the median income for male heads of households over sixty years of age is only \$2,400. And that in 1959, almost four million U.S. citizens sixty years or older were reported as having no cash income at all. More than 80 per cent of these were women.

City location of senior-citizen housing is important, because older people of whatever economic status seem to move toward the center of a city. About 10.5 per cent of the central city population in large metropolitan areas is over sixty-five, whereas only 7.5 per cent of the suburban population falls into this age group.

The Diocese of Rhode Island has a project near the cathedral in Providence known as the Edwards Fund Homes. The Edwards Fund was established in 1934 for the purpose of acquiring land and erecting a home for the aged of the Episcopal Church in the Diocese of Rhode Island. When the fund became large enough for some concrete steps to be taken, the diocese decided to



*Parish-sponsored St. Paul's Manor in San Diego is centrally located and designed for older people of modest means.*



locate the apartments in seven inner-city houses.

Rhode Island Episcopalians have now converted some of the houses, and have nineteen apartments available for elderly people of limited means. Besides these, the diocese is operating apartments on a regular commercial rental basis in some of the other houses. When the investment in the property itself has been recovered through these rentals, further conversions will be undertaken. When the conversions are complete, it is hoped there will be room for forty-five to fifty people altogether. The apartments rent for about \$50 a month, which covers all utilities except a private phone.

The Church of the Ascension in Vallejo, California, is constructing apartments to rent at approximately \$70 to \$85 a month. St. Timothy's Church in Compton, California, is sponsoring apartments to be rented for \$60 to \$80 a month. Loans from the community facilities administration have been approved for both these projects.

The most interesting information about the project in Compton is that St. Timothy's is a small inner-city parish of about 250 communicants. One third of its people are foreign born, one quarter are Negro, and some 5 per cent speak Spanish as their basic language. The Rev. John C. Lathrop, of St. Timothy's, says, "What is interesting to me is what you can do with a few people, some ideas, and no money." It probably should be added that a catalyst in the person of a dynamic rector helps, too, as this parish also runs an extensive day-care project for working mothers in addition to a really low-cost day school.

These minimum-cost projects do not generally include a centrally cooked and served meal. Most specialists in geriatrics feel that it is important that this service be rendered to older people. No matter how independent they are, many of our senior citizens become seriously

undernourished, because planning and cooking a balanced diet seem to be too troublesome or boring.

One community in the Midwest solved this by setting up a center near the residences of many older people; it serves a midday hot meal at low cost in addition to providing some social life, hobbies, entertainment, and counseling. This has the added advantage of encouraging the older people to get out of doors and walk.

### The Thinking To Be Done

All of the dioceses and parishes that individually or collectively are sponsoring housing developments for senior citizens hope that they will be able to integrate the residents into the life of the parish. It is felt that these older and more experienced members of society will have as much to contribute to the life of the parish as they may receive from it in terms of compassionate care. Certainly a Bible class which older citizens may attend and to which they may contribute their wisdom makes more sense than just a Bible study class for old people in an old people's residence.

This is the kind of thinking that churches planning to build nonprofit housing for senior citizens need to do. Thinking thus goes beyond concern about the four walls and the safety gadgets the architects will no doubt take care of. Whose needs are we meeting? What needs should we try to meet? No church wants to go into the real-estate business as such or to put up buildings just to gain prestige.

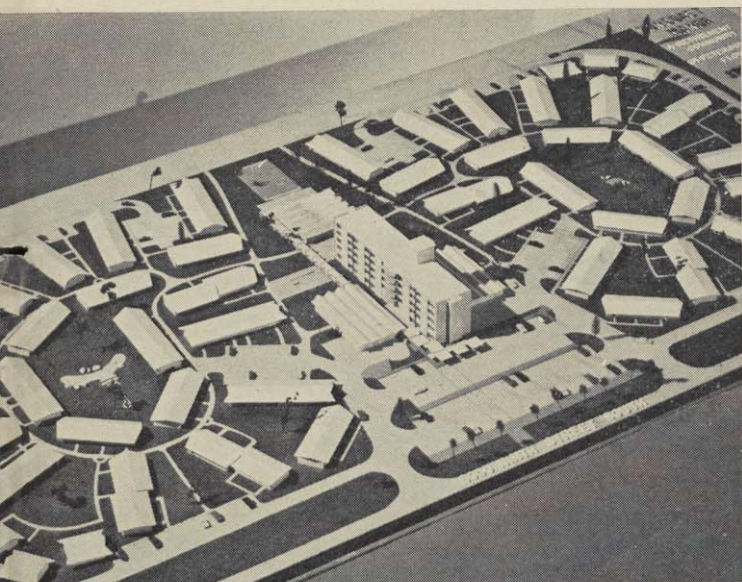
Other possible questions are: Who can afford founders' fees? Is the church going to discriminate in this way? Should a parish put its energies into planning a facility that can be better undertaken by the community as a whole or perhaps even by outside investors?

There is also a great need among older people of many communities for such auxiliary services as "meals on wheels"; chauffeuring to appointments, church services, and activities; housekeeping help; and others limited only by the imagination and the varieties of situations to be served. It might be that in some places these needs are more urgent than new shelter.

Some creative thinking should also be done about services and activities that older people can themselves contribute to the parish and community. Many parishes and many communities are doing amazing things in this area. Much more could be done.

The fact that it is usually a matter of years from the time the first committee decides to undertake a building project until the first resident moves in illustrates how much work and planning must go into housing as such. Other services can become a reality much sooner. Many places will want and need to undertake both.

It is to be hoped that Christian love and concern will make this ever-growing ministry encourage "the last of life for which the first was made," and provide a fruitful time for the aging individual, his community, and his church.



*The churches of Greater St. Petersburg, Florida, are sponsoring Suncoast Manor which will be finished in the fall.*



# GUARDIAN OF THE SEAS

**Admiral Griffin has one of the most demanding jobs in the free world today, but this does not limit his service to the church**

NERVE-JARRING cold war problems flow across his Pentagon desk in a seemingly endless stream. There is a daily gnawing worry—shared with other top military and diplomatic leaders—over such incidents as the quarantine of Cuba, Soviet reconnaissance flights over U.S. carriers at sea, and prowling missions by Russian submarines and trawlers off both U.S. coasts. All have an explosive potential for a hot war with communism that could destroy mankind.

Vice Admiral Charles Donald Griffin, tough but amiable Deputy Chief of Naval Operations, faces up to them with calm and efficient determination and rarely, if ever, loses his jovial good humor.

"The thing that supports me most," explains this Episcopal layman, "is my Christian belief. Knowledge that the good Lord looks over us provides the serenity which enables us to handle the decisions of our time. Without this knowledge, frankly, I don't know what I would do."

His faith, a penchant for study and hard work, and a thoroughness with detail have served the admiral well during a brilliant career studded with responsible staff assignments and equally responsible air and sea commands.

As Deputy Chief for Fleet Operations and Readiness, the admiral's responsibility is to see to it that every ship of the world's mightiest fleet is

operating at top efficiency, to see that each is ready instantly to repel an attack and to join in a war of retaliation against any enemy who initiates aggression.

His concern is not only with the readiness of ships and planes and guns and missiles, but also with the readiness of sailors and marines to use them—the logistic readiness required to keep the fleet in fighting trim and the mental readiness to recognize the job ahead and to see that it is done.

The battle-hardened veteran of World War II and the Korean War is well-trained for the job.

He is the only man in history to serve as plans officer for both the Atlantic and Pacific Fleets. He was senior assistant to Admiral Arthur W. Radford when Admiral Radford was chairman of the Joint Chiefs of Staff. And it was he who set up the Navy's Long-Range Objectives Group which envisioned the present role of the Polaris submarine as the Navy's number-one weapon.

Before taking over his present post in November, 1961, he held one of the most coveted jobs in the Navy—that of Commander-in-Chief of the Seventh Fleet, the most powerful naval force in peacetime history and a constant deterrent to Communist aggression in the Far East. The

Seventh Fleet's motto, *Ready Power for Peace*, is an apt description of Admiral Griffin's basic concerns and responsibilities.

## **An Urge To Serve**

Don Griffin, born in Philadelphia, Pennsylvania, grew up in southern Maryland and in Washington, D.C., with an unquenchable urge to fly and to sail the seven seas—in either order.

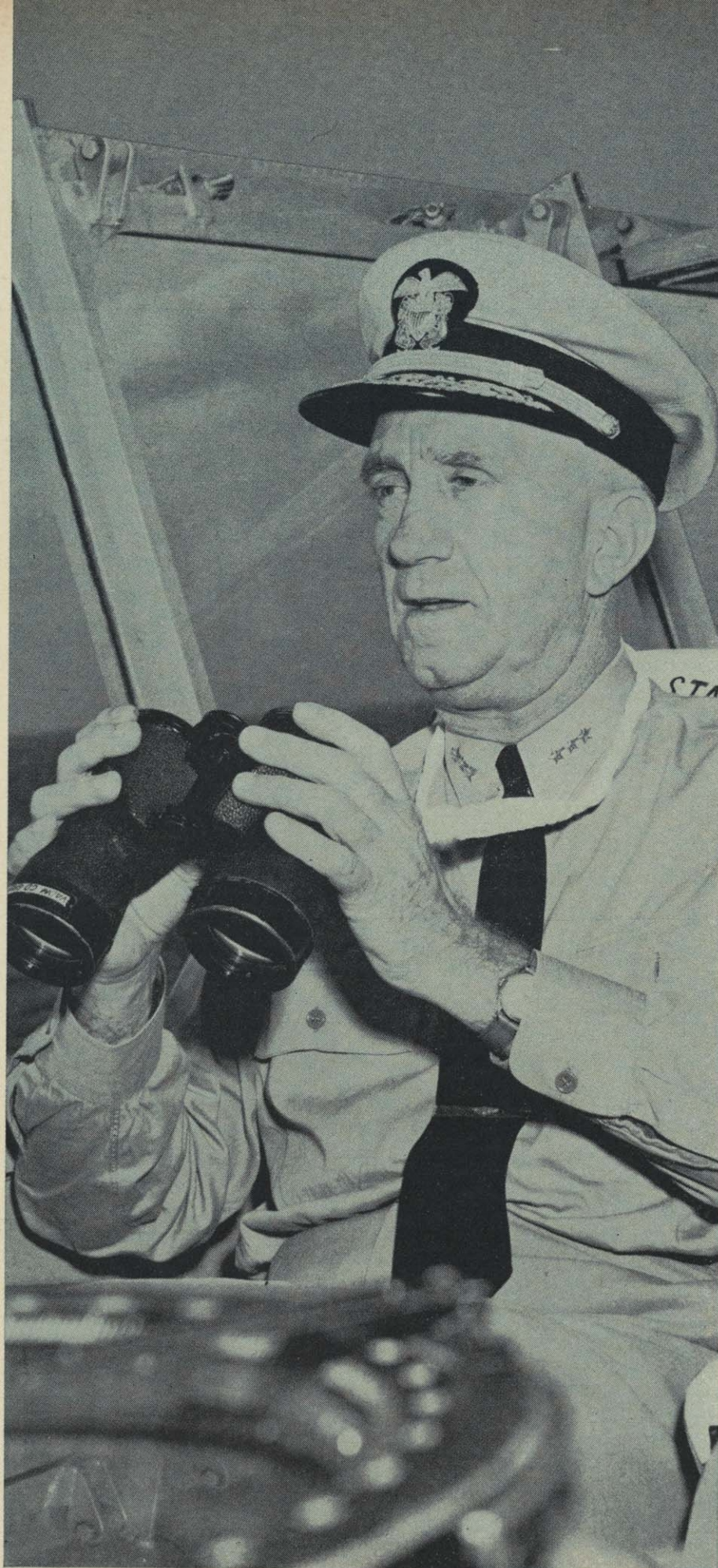
He graduated from the U.S. Naval Academy in 1927 and three years later earned his wings at the naval air station in Pensacola, Florida.

He was a young lieutenant testing fighters and dive bombers at Washington, D.C.'s old Anacostia flight-test center when the Japanese bombed Pearl Harbor. Soon he was in the thick of the battle, first as air group commander, then as air officer aboard the carrier *Essex*; later as operations officer for Admiral Marc Mitscher's famed Task Force 58, the scourge of the Pacific that sank 795 enemy ships and destroyed 4,425 enemy planes and eventually drove the Japanese back to the shores of Japan itself.

He returned to Washington in 1944 as a captain to sit with the Joint War Plans Committee which was formed to plot the final defeat of Germany and Japan. The committee planned well, and its work paid off quickly, at least in part. On his very next assignment, as commander

**By MILTON MAGRUDER**





*Vice Admiral Charles Donald Griffin's job is to see to it that the men and ships of the U.S. Navy are ready for action. Here he inspects fleet operations from the bridge of the U.S.S. St. Paul.*

of a carrier on Atlantic convoy duty, Admiral Griffin wound up escorting troopships bringing victorious G.I.'s home from LeHavre.

He was selected for flag rank in 1954 after commanding a carrier in the Sea of Japan during the Korean War.

Despite his love for the sea and the air (he still has his pilot's license but very little opportunity to use it), Admiral Griffin has never lost interest in studies. After post-graduate work at the Naval Academy, he earned a master's degree in aeronautical engineering at the University of Michigan in 1937. He also studied tactics and strategy at the National War College in 1950-1951.

#### **House on a Hill**

The admiral and his wife, the former Camille Yvonne Ganteaume of Newtonville, Massachusetts, live in a comfortable, 100-year-old yellow brick home on the grounds of the old Navy Observatory in Washington. The location is ideal: close to the State Department and not far from downtown Washington. It is just a short drive in the admiral's Volkswagen to the Pentagon across the Potomac, and an even shorter one through historic old Georgetown to St. Alban's Episcopal Church, where the family has worshiped for years.

In his last two tours of duty in Washington, Admiral Griffin has



served as a member of the St. Alban's vestry. His knowledge of organization and detail has been of great help to the parish. Recently, he compiled in several months of work a complete catalogue, with names, dates, and dollar amounts, of every memorial given the church during its 110-year history. Others had shrugged off the job as impossible, but the admiral sailed in with enthusiasm. Right now, he is pulling the loose ends together for his next assignment as chairman of the 1963-1964 every-member canvass.

Naval service is now something of a family tradition. Charles Donald, Jr., graduated from the U.S. Naval Academy in 1962, now is an ensign aboard a destroyer in the Pacific. Daughter Linda Louise, a graduate of Wheaton College in Norton, Massachusetts, is married to Capt. Harry Collins of the Marine Corps and lives at the U.S. naval base in Milton, Florida.

Adachi Taeko-San, a beautiful Japanese girl who was a maid in the Griffin home in Yokosuka, Japan, is an unofficial member of the family. By special dispensation of Tokyo's Roman Catholic bishop, the admiral was her "stand-in" father when Taeko-San, a convert from Buddhism, was married in 1960. A local priest refused to let an Episcopalian give the bride away, but Taeko-San appealed to the bishop, and the admiral finally was able to escort her down the aisle.

A photo of Taeko-San, resplendent in a Western wedding dress, the admiral at her side, has an honored place in the Griffin home among hundreds of photographs, Japanese paintings, oriental furnishings, and other memorabilia of a quarter-century of travels. Each carries a memory.

One such memory is of the time Admiral Griffin, then commanding Atlantic Fleet carrier forces, invited Dr. E. Felix Kroman, his rector at St. Alban's, and the Rev. Clifford L. Stanley of the Virginia Theological Seminary to spend a week aboard his flagship, the U.S.S. *Forrestal*, during off-shore maneuvers.

Dr. Kroman (see page 47) remembers the 1958 sea trip as though it happened yesterday.

"Don provided us with everything we might possibly need, right down to foul-weather gear and fatigue caps with 'Forrestal' lettered above the peak," Dr. Kroman said. "It was an experience Cliff and I will never forget."

Another cherished photograph shows former President Eisenhower and the admiral reviewing a Marine Color Guard aboard the U.S.S. *St. Paul*, flagship of the Seventh Fleet. It was taken in the summer of 1960 when the Chief Executive spent two days aboard the ship during his Far East tour.

The admiral was host to four other Chiefs of State—Chiang Kai-Shek of Nationalist China, Carlos

P. Garcia of the Philippines, Ngo Diem of South Vietnam, and Posyn Yun of South Korea.

### More Than the "Old Man"

Such meetings help to strengthen East-West relations, but the admiral is quick to point out that all 60,000 men of the Seventh Fleet play a vital role in this people-to-people diplomacy, an all-important phase of the fleet's operations.

"When they go ashore," the admiral points out, "these boys take a little bit of America with them, and they learn about these people—and from these people—and bring it home with them. These people-to-people contacts help create better understanding, and better understanding among all peoples of the world is a very important paving block in the road that ultimately may lead to peace."

The admiral also notes that in more than 3,500,000 individual liberties for men of the Seventh Fleet there have been only eight disciplinary cases arising from visits ashore.

"That's a mighty fine record—and one in which the American people can be justly proud."

The admiral has attended many churches around the world and, naturally, has his favorites. One is St. Alban's in Tokyo, "because it reminds me of home." Another is St. Michael's Cathedral in Kobe which Anglican Bishop M. H. Yashiro helped build with his own hands, starting with scraps of metal and wood he recovered from the rubble of buildings leveled by U.S. bombers in World War II.

Services of worship aboard the admiral's ships always were well attended.

"A lot can be done by example," Don Griffin says with a smile. "I found that the men came without any hesitation once they knew the 'old man' would be there regularly."



*As guests of the admiral, the Rev. E. Felix Kroman (center) and the Rev. Clifford Stanley (right) observe the Navy at work during maneuvers.*



# When the Supreme Court Acts

*Let's not be upset for the wrong reasons when the U. S. Supreme Court hands down its decision on Bible reading and the Lord's Prayer in the public schools. The issues are complex and emotion-charged.*

HIGH on the east wall of the United States Supreme Court chamber, above and behind the justices' seats, is a sculptured panel, stretching from wall to wall. In its center are two Homeric figures seated, representing the Majesty of the Law and the Power of Government. Between them is a tablet of stone with the numerals of the Ten Commandments carved on it.

Many citizens have come before this imposing backdrop to argue the right of every man to worship freely. Before it in late February two families came to contend that their rights were compromised by religious practices carried on in the public schools of two states—Maryland and Pennsylvania. Other parents a year ago expressed their displeasure at a twenty-two-word prayer written by officials of New York State and repeated daily by students in the schools there.

In that case (*Engel v. Vitale*) the Court decided that it is not a constitutional function of government to write and direct the saying of a prayer. By the time this article appears, the Court may have decided that readings from the Bible and recitations of the Lord's Prayer, conducted by school authorities as part of the opening exercises in public schools, are also unconstitutional.

Whatever the Maryland and Pennsylvania decisions, they will have far-reaching consequences for the United States. In no previous cases were the justices asked to define more precisely the protections guaranteed by the First Amendment: "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." In none has the "wall of separation" between Church and state—its length, its height, its breadth, its very foundations—been subjected to such minute scrutiny. In none have the religious heritage of our nation, the nature of our public schools, the vitality of our faith—and the emotions of millions of our citizens—been so intimately involved.

Remember the first reactions to the New York Regents' Prayer decision last year? A flood of attacks on the Supreme Court: a wailing and gnashing of teeth by clergymen, Congressmen, commentators, and Christians of every persuasion.

What were the major reasons for these reactions apart

from the merits of the majority decision itself? Here are seven.

**1. Ignorance of what the Court said.** Many Americans strongly attacked the Regents' Prayer decision before investigating the exact wording of the majority arguments. It is significant that, after carefully studying the arguments, responsible leaders from every major Christian group in the country endorsed the Court's action. In a statement submitted to the Senate Judiciary Committee, 132 deans and professors of law and political science likewise defended the Court.

**2. Awareness of what the Court said.** When a Roman Catholic cardinal declared he was "shocked and frightened" by the Regents' Prayer decision, he obviously well knew the implications of the decision with regard to Roman Catholic hopes for direct federal aid to parochial schools. If tax-supported schools could not have religious observances, it would be highly unlikely that sectarian schools with religious observances might receive direct tax support.

**3. Politics.** Politicians cannot afford to be against love or motherhood, much less God and the Bible. And it is easier to express shock than explain decisions. States' rights figured prominently in Congressional reaction. Many Congressmen felt that the Supreme Court had no right to "interfere" in a "sovereign state's" administration of its own school system.

**4. Race prejudice.** Some of the South's reaction can be traced in part to resentment over the Court's important 1954 decision on racial desegregation in the schools. As one Congressman stated after the Regents' Prayer case, the Court has "put the Negroes in . . . and . . . driven God out."

**5. Religious prejudice.** Many of the reactions to the Regents' Prayer decision were based in part on resentment against Unitarians, Jews, freethinkers, atheists, and others who have led the fight against religious practices in public schools.

**6. A sense of guilt.** Those Christians who leave pews and offering plates empty Sunday after Sunday often need a way to assuage guilt pangs. How better than to blame the Supreme Court for the spiritual ills of our nation? Add those who never pray or read the Bible at home with their children, and who otherwise neglect their stewardship of God's gifts, and you have a formidable force of reactors.

**7. Too much dependence on past tradition.** If atheistic materialism is the symbol of the Soviet Union, prayer might be described as the symbol of the United States, indicating, as it does, a fundamental belief in the spirit-



## WHEN THE SUPREME COURT ACTS

ual. Confronted with the threats of communism, moral laxity, and rampant secularism here at home, we tend to forget that the Supreme Court has not removed the spiritual from our schools, but just a limited symbol in the form of a government-written prayer.

Awareness of some of the emotional factors behind reactions to the status of religion in our schools should make us willing to look at the current cases as calmly as possible. I was privileged to attend the hearing on the Maryland and Pennsylvania cases now before the Supreme Court. Here are some of the highlights of this now-historic hearing.

### Highlights of the Hearing

It was late February. The courtroom was crowded. As the clock at the back of the chamber touched ten, the marshal of the Court stepped forward and we stood. "Oyez, Oyez, Oyez," he began his traditional chant as the justices entered and were seated. "All persons having business before the honorable, the Supreme Court of the United States, are admonished to draw near and give their attention, for the Court is now sitting. God save the United States and this honorable Court."

Two cases were before the Court:

1. *Murray v. Curlett*. William J. Murray III attended Woodbourne Junior High School in Baltimore, Maryland. There he was forced to listen each morning to reading, without comment, of a chapter in the Bible or recitation of the Lord's Prayer. He and his mother, describing themselves as atheists, challenged the constitutionality of the regulation. The school board then amended its regulation to excuse any child, upon request of his parents or guardian, from participation in or attendance at the opening exercises. The Maryland lower courts upheld the amended regulation. The Court of Appeals of Maryland concurred, in a 4-3 decision, judging that no constitutional rights were violated by the exercises.

2. *Abington Township v. Schempp*. Mr. and Mrs. Edward Lewis Schempp are Unitarians and parents of three children attending the public schools of Abington Township, Pennsylvania. A Pennsylvania law requires that "at least ten verses from the Holy Bible shall be read or caused to be read without comment at the opening of each school day." The Schempps challenged the law. A three-judge federal court unanimously found the Pennsylvania statute unconstitutional under the First Amendment. As had the Baltimore school board, the state legislature then amended the law to allow any child to be excused from such exercises. After a new hearing the three-judge court again unanimously declared the law to be unconstitutional.

In neither case did the parents or youths question the use of the Bible as a source or reference work in the teaching of such subjects as literature, history, art appreciation, or social studies that may be part of the regular school curriculum. The basic question was this: are readings from the Bible and recitation of the Lord's

Prayer, conducted by school authorities as part of the opening exercises in the public schools, essentially religious services, thus constituting an "establishment of religion" in violation of the United States Constitution?

We looked at the somber faces of the justices. Associate Justice Byron White was closest to us, only a few steps away. At the other end of the bench sat Associate Justice Arthur Goldberg, the other recent appointee. Next to him was Associate Justice Potter Stewart. Chief Justice Warren, sitting in the middle, read the title of the case to be heard: "*Murray v. Curlett*."

"Mr. Attorney," said Chief Justice Warren, "you may proceed." After an opening statement by counsel for the Murrys, counsel for the Baltimore School District defended Bible reading in public schools. He said, "The Bible is not being read in our schools because it is a religious book, but because of its traditional ethical and moral values *apart* from religion. The services," he said, "are not there for religious purposes, but for the salutary effect upon the whole child. The service puts him in a good frame of mind for the day."

Even Justice Stewart, lone dissenter in the New York Regents' Prayer decision, looked quizzical. "Wouldn't a tranquilizing pill do that?" he asked.

The route to the issue, as the majority of justices saw it, was circuitous, but scenic. Take, for example, this detour to Hawaii:

**Justice Warren:** In Hawaii we have many Japanese and Chinese students. Do you believe it would be proper to have Buddhist or Shinto ceremonies in the public schools of that state? Should Christian children be made to attend and to participate?

**Counsel:** School authorities there have the discretion to do so if they feel the tone of the day would be helped. [Counsel proceeded to argue: ancient documents help establish morality; the Bible is an ancient document; the Bible is used as an ancient document to establish morality—not religion.]

**Justice Black:** So is the Koran an ancient document. Do you think there is the slightest possibility that Baltimore would choose other ancient documents such as the Koran or the Buddhist scriptures to be read? How can you argue that we do not here have a religious ceremony based on the Lord's Prayer?

**Counsel:** The Bible has other values than religious. It teaches morality and ethics. . . .

**Justice Harlan:** Please come to the heart of the matter. Discuss the *Cochran*, *Barnette*, *Everson*, *McCollum*, *Doremus*, *Zorach*, and *Engel* cases, and show us how this case can be decided in your favor and in harmony with these. Or tell us why we should overrule all these.

**Counsel:** We agree with the *Engel* decision. In that the state wrote and directed the prayer; we agree that that is unconstitutional. In Maryland we are not putting state hands in the composition of a prayer. The Bible is traditional, and prayer is simply a traditional exercise.

**Justice Goldberg:** Do I understand you to mean that the state can select a prayer, but it cannot compose one?



**Justice Harlan:** What do you do with the McCollum case?

**Counsel:** There we had religion on the public school grounds taught by religious teachers. Here we have no religious teachers.

**Justice Harlan:** Here you cite as the essential difference the fact that you have no religious teachers. You say it is the lack of a religious teacher that sets this case apart from the McCollum case. Yet, just a moment ago, you said that the difference was that your *ceremony* was not *religious* . . . The real question here is: *are we going to re-examine the premises of all these previous cases?*

If churchmen concerned about the "godless" men sitting on the Court had been at the hearings, they would have been equally concerned about the Baltimore School District counsel who, in defense of religious practices in the public schools, reduced the Bible to the status of a first edition Shakespeare—rare, but not religious. It took the Jewish member of the Court, Justice Goldberg, to say, "If the Bible is anything, it is the greatest religious book ever written," and to ask with some puzzlement, "Aren't you denigrating the Bible?"

Justice Stewart, the minority of one in the New York Regents' Prayer case, showed by his questions that he is still greatly concerned that the Court refrain from preventing the free exercise of religion. Last year he held that when the Court barred the nonsectarian Regents' prayer, it "misapplied a great constitutional principle. I cannot see," he said, "how 'official religion' is established by letting those who want to say a prayer say it. On the contrary, I think that to deny the wish of these school children to join in reciting this prayer is to deny them the opportunity of sharing the spiritual heritage of our nation."

Justice Stewart followed the same line of reasoning in the Bible-reading cases, arguing that to rule out Bible reading for the sake of the minority is to violate the majority's right to free exercise of their religion. He was answered: "Students have the right to practice prayer and to read the Bible. They do not have the right to the aid of the state in that exercise."

The justice showed disappointment that no evidence was in the record to show that the Murray and Schempp children had suffered from scorn, insult, and aversion by their fellow students because of their refusal to participate in prayer or Bible reading. He suggested a remand for trial to show that the youths were coerced and were damaged psychologically or otherwise.

Another back road wound from prayer to the 1961 Sunday "blue law" decision (McGowan) and back to Bible reading. It started with counsel's argument that the Court's decision favoring Sunday laws justifies their favoring Bible reading. His reasoning: the Court held in the McGowan case that Sunday laws were historically religious, but that they had now attained a sufficient state of civil justification to avoid violating the Establishment Clause of the First Amendment. "Recitation of the Lord's Prayer and reading from the Bible," said counsel, "likewise are longtime practices, admittedly religious to

begin with, but which long ago attained a traditional value."

Justice Harlan denied that the Court has approved laws that are a mixture of religious and civil purpose. He said the Court has held that Sunday laws have outgrown *completely* their religious intent; they are now secular laws, not a mixture of religious and civil. Justice Warren mentioned gambling and liquor sales, no longer restricted by most Sunday laws, to illustrate that the intent of these laws has changed.

If the Bible is read in the schools only for its moral value, have we the right to exempt *anyone* from moral training? An interesting exchange developed over this point:

**Counsel for Pennsylvania:** Pennsylvania is using the Bible to bring lessons of morality—the state simply picked a common source of morality and is having it read without comment.

**Justice Brennan:** Is this the way to teach morality? Why do you excuse certain youngsters? Why do you not teach morality as you teach arithmetic? Do you excuse students from arithmetic?

**Counsel:** No, but we do from dental and medical examinations if there are religious objections.

**Justice Warren:** Are you saying that parents who are immoral have the right to have their children excused from teachings on morality?

**Counsel:** No, some might believe the Bible so devoutly that they only want their children to hear the Bible read liturgically.

**Counsel for the Schempps (in rebuttal):** If morality of school children is enhanced by Bible reading, why rob the rest of the public? Why not have the mayor of Philadelphia read ten verses over a radio station every day? That would be good for all citizens.

**Justice Stewart:** Would this be unconstitutional?

**Counsel:** No, unless the city council passed an ordinance. If mandated, it would be unconstitutional. The mayor, as well as each councilman, has the right to buy time on TV or to stand on the sidewalk and read the Bible.

The hearings were almost over. John D. Killian III, Pennsylvania's deputy attorney general, stood before the justices, his hands raised expressively, his voice charged with emotion.

"What will be the consequences if the Court rules out prayer?" he asked. "Have you considered the consequences? We are, as this Court has said, 'a religious people whose institutions presuppose a Supreme Being.' " His voice rose. "We would have to take all religion out of public life. . . . [The Court] would open a Pandora's box of litigation which could serve to remove from American public life every vestige of our religious heritage."

For a moment the Court was silent. Then, in a voice equally charged with emotion, Justice Black spoke:

"You are invoking the consequences," he said. Then, very quietly, "Have you considered the consequences if we *approve*?"





*Procession, with Bishop Lichtenberger at center, moves to cornerstone. At rear, passer-by satisfies curiosity.*

## New Church Center Dedicated

**I**T WAS a bright, brisk afternoon in late April. Shortly after three, a side entrance door on East 43rd Street in New York City opened to release a procession of vested bishops and clergymen led by the Rt. Rev. Arthur Lichtenberger, Presiding Bishop of the Episcopal Church.

The Presiding Bishop and his colleagues walked a windy few steps to Second Avenue and then turned left into a small crowd gathered under the overhang of Manhattan's newest building, the twelve-story Episcopal Church Center. The occasion at hand was the dedication of national headquarters for the some 3.5 million members of the Protestant Episcopal Church in the United States of America.

First stop for Bishop Lichtenberger was the cornerstone. One by one, officers of the church handed him symbolic items to be sealed in the Church Center's foundation. The items included a cross; the Holy Scriptures; the Book of Common Prayer; the constitution, canons, and 1961 journal of the church's governing body, the General Convention; the United Thank Offering box which belonged to the founder of the special women's offering; and the lists of memorials, thank offerings, other gifts, and names of contributors to the Center.

Wielding a silver trowel, Bishop Lichtenberger began the sealing of the cornerstone, and then moved inside to the lobby area. After a stop before the colorful ceramic mosaic map of the world—which symbolizes the worldwide mission of the Episcopal Church—the procession

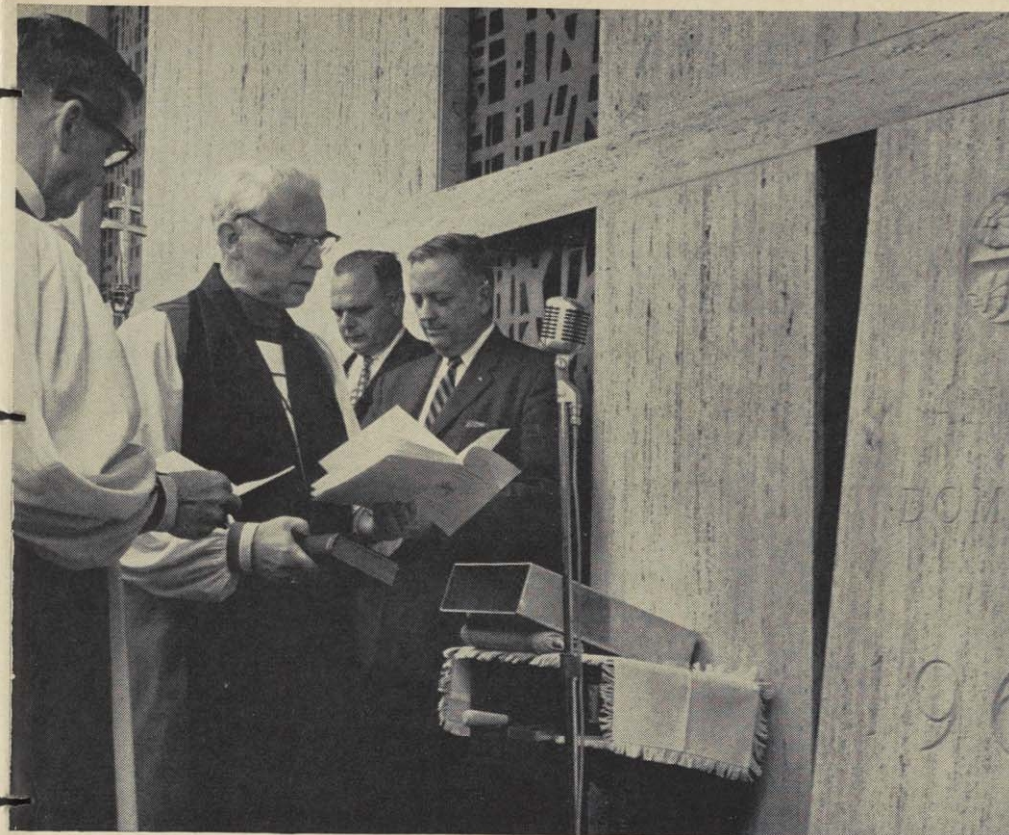
moved to a plaque on the southwest wall of the lobby area where the entire building was blessed.

After the Presiding Bishop struck the doors to the ground-floor Chapel of Christ the Lord three times with his Primatial Cross, the procession entered the beautiful chapel for the dedication of the worship area and its memorials. The half-hour service was concluded with the singing of the Doxology; the reading of the Sentence of Consecration by the Rt. Rev. Stephen F. Bayne, Jr., executive officer of the Anglican Communion; and the chanting of the "Te Deum," a traditional thanksgiving.

With the dedication ceremonies, the Episcopal Church Center is now formally set apart to serve God as the hub of the church's world-wide mission. The Center itself contains some 100,000 square feet of working space, more than three times the amount in the old Church Missions House at 281 Park Avenue South, which had served the Episcopal Church since 1894.

The Center includes offices and an apartment for the Presiding Bishop; the office of General Convention; offices for the National Council, its departments and divisions; headquarters and a ground-floor bookstore for the Seabury Press; and offices for many national church organizations including the Brotherhood of St. Andrew, the Daughters of the King, the Episcopal Church Foundation, the Church Army, the American Church Building Fund, the Church Periodical Club, the Girls' Friendly Society, and the Foundation for Episcopal Colleges (see page 28).





*Presiding Bishop places General Convention Journal in cornerstone box. At left is Bishop John E. Hines of Texas, House of Deputies President Clifford Morehouse (right) and National Council Treasurer Lindley Franklin participated in ceremony.*



*"New York's finest" watch traffic flow in front of Center's entrance.*



*New Center, with vertical limestone piers, blends new and traditional designs.*

*Bishop Bayne (center) reads statement of consecration for Center's Chapel of Christ the Lord. Bishop Lichtenberger sits at left. To right of the free-standing altar and the green marble Celtic cross are Bishop Horace W. B. Donagan of New York and Archbishop Iakovos, head of the Greek Orthodox Archdiocese of North and South America.*



# man between two creations

*Man's search for God is harrowing, unheroic, and often*

THE unofficial heavyweight title for American novelists has been up for grabs for some time. The critics, since the deaths of Sinclair Lewis, Ernest Hemingway, and William Faulkner, have been musing publicly about the matter but offering little other than nominees.

One of these is a slight, thirty-one-year-old native of Pennsylvania who chooses these days to put paper to typewriter close to the tidewater marsh grasses around Ipswich, Massachusetts. John Updike has published two volumes of short stories, a book for children, and three novels (a first book of poetry is scheduled for this fall). Up to now he has suffered the rather backhanded acclaim of the critics, who say in effect, "Updike writes beautifully and significantly—for a young man."

Whatever else may be said about Updike, he deserves the serious attention of Christians, because he gives lucid views of man's nature under tensions and temptations that are religious in the best sense of that word. He is deeply aware of the great issues to which the New Testament is addressed. This is not to say that he has done anything as ambitious as Tolstoy, Dostoyevsky, or Kazantzakis have done. His concerns are on a smaller canvas focused to magnify particular scenes and events, often quite pedestrian and even petty, but they come to life astonishingly and linger long in the memory.

His short stories, which first appeared in *The New Yorker*, are now published under the title, *The Same Door* (Alfred A. Knopf, \$3.75). They are like candid shots of "the inner man"—the motives, fears, needs, and motions of the unseen self—and they deal with young people involved in most diverse ways with apparently mundane matters. Whether he is describing the visit of a girl to the apartment of a young Greenwich Village couple, or a clergyman talking with a dentist, or the problems involved in giving alms to a Negro in New York City, or an

evening visit of a couple with their British guest, Updike opens the surface so that nothing is superficial. He tells simple stories that seem to circumscribe, to triangulate, to point to something inexpressible but universal and common to us all. This something is never preached, but a broad hint is given under the dedication to his parents, a quotation from T. S. Eliot's *The Elder Statesman*:

*But there's no vocabulary  
For love within a family, love  
that's lived in  
But not looked at, love within  
the light of which  
All else is seen, the love within  
which  
All other love finds speech.  
This love is silent.*

*The Poorhouse Fair* (Alfred A. Knopf, \$3.50) is a most unlikely novel; there is no romance and little action. The 185-page volume is devoted to a day in an old folks' home where the patients prepare for their annual fair. The reader gets to know several of them as well as the prefect in charge of the institution. The characters are so well drawn that toward the end of the book long sections of dialogue occur without need for such identifying interruptions as "she replied" and "he asked."

In *The Poorhouse Fair*, Conner, the prefect, is a sympathetically drawn humanist who believes that faith in God is outmoded and unscientific, a superstition, and that the only life after death is to be found in future generations who will live without want and waste. Conner states his credo thus:

The state will receive what is made and give what is needed. Imagine this continent—the great cities, things of beauty; squalor gone; the rivers conserved; the beauty of the landscape, conserved. No longer suffering but beauty will be worshiped. Art will mirror no longer struggle but fulfillment. Each man will know himself—without delusions, without muddle, and within the limits of that self-knowledge will construct a sane and





useful life. Work and love: parks: orchards. Understand me. The factors which for ages have warped the mind of man and stunted his body will be destroyed; man will grow like a tree in the open. There will be no waste. No pain and above all no waste. And this heaven will come to this earth, and come soon.

In many ways Conner is a person deserving respect. He is conscientious and truly dedicated to the service of mankind. His vision of the future is admirable indeed. Yet, he seems to see neither the true grandeur of man nor his deep misery. He is terribly shocked to discover the lingering, irrational bitterness and hatred manifested in an unfair and ugly anonymous letter and in the undeserved antipathy he receives from his charges.

The climax of this unusual novel occurs when Conner helps the patients pick up stones from a section of wall that a truck has accidentally knocked down. As he is helping to remove the stones and smaller rocks, tossing them in a wheelbarrow and out of the way, Conner is hit in the thigh by a rock, then another and another—some of the women patients even tossed them. He is stunned not so much by the hurt of the stones as by the injustice of it. "I had no idea of that much hate," he exclaims to his assistant.

**I**N FEW places can one find a more accurate anatomy of liberal humanism, not only in its naïveté concerning the power and subtlety of sin, but also in its ultimate cheapening of the human stature. Updike describes the humanity of America twenty years from now in a quietly horrible way:

The London Pacts with the Eurasian Soviet had been new in the experience of America, who had never fought a war that was not a holy war, and never lost one once begun. There was to be no war; we were to be allowed to decay of ourselves. And the population soared like diffident India's, and the

economy swelled, and iron became increasingly dilute, and houses more niggardly built, and everywhere was sufferance, good sense, wealth, irreligion, and peace. The nation became one of pleasure-seekers; the people continued to live as cells of a body do in the coffin, for the conception "America" had died in their skulls.

The terrible malady besetting mankind, in Updike's view, is a body of slow death which occasionally boils over with ever new and unjust crucifixions. The stoning of Conner reveals the sad and destructive perversity of man's heart that cannot be overcome by conservation, intelligence, or even dedicated service in a peaceful and affluent society. The haunting inscription after the title page is from LUKE 23:31. "If they do this when the wood is green, what will happen when the wood is dry?"

*Rabbit, Run* (Alfred A. Knopf, \$4.00; paper, Crest, 50¢) is the story of a conceited and yet strangely fascinating young man called Rabbit, who has never lived up to the glory of his high-school days. Leaving his wife and child, he goes to live with a prostitute. He is temporarily brought back to his wife through the efforts of a young Episcopal clergyman, Jack Eccles, but he runs away again. The wife, in a drunken stupor, accidentally drowns her child in the bathtub, and again Eccles is responsible for the reconciliation.

At the end of the child's funeral, however, as the grave is being filled with dirt, Rabbit turns to the people and tries to explain: "You all keep acting as if I did it. I wasn't anywhere near. She's the one." The imperviousness to others that could cause such a cruel remark was not so thick that it hid from Rabbit the hostility he evoked from everyone present. Characteristically the Rabbit turns tail and runs yet again.

What makes it worthwhile to read of such a person? It is what Updike does with him that makes it of real

interest. Rabbit is the personification of man living unto himself and attempting to be true to that alone. He was nurtured in the shallow, truncated humanism of Polonius' speech in Shakespeare's *Hamlet*, "to thine own self be true," or as Rabbit put it, "If you have the guts to be yourself, other people'll pay the price." Updike is showing us the kind of human produced by a society that believes we are to seek first our own good and the kingdom of heaven will be given unto us.

**B**UT what of the Church and the Episcopal priest? There is a scathing denunciation of Eccles' role in the whole affair delivered by the Lutheran minister to whose church Rabbit's parents belong. Pastor Kruppenbach rudely rebukes Eccles for getting involved as no pastor should. He admonishes Eccles to pray instead, and if God "wants to end misery He'll declare the Kingdom now."

There is much more to be said for Eccles than might be immediately discernible. In the first place, Rabbit presents a prodigious undertaking for redemption. His egotism is of pathological proportions. In his flight from the graveyard he even hears "his name. . . called in Eccles' voice," not "Eccles calling him" (an example of Updike's literary brilliance, too). It is true that Eccles failed. Kruppenbach didn't fail. The very best insurance against failure in the ministry is not to get involved. The agonizing, ambiguous mess that Christ came into, where He became involved and sometimes failed, is a world that Christians are tempted to avoid.

Considering the condition of Rabbit's heart plus the circumstances in which both he and Eccles were involved, it is a wonder of grace that Eccles was able to do as much as he did. At the very last Rabbit thinks of Eccles as one of the three significant people in his life. Eccles

BY C. FITZ-SIMONS ALLISON



BETWEEN TWO CREATIONS

evokes the only unselfish thing that Rabbit ever does. He attempts to phone Eccles so that he "shouldn't be discouraged."

To establish such a relationship in a matter of weeks and elicit even that response is itself no small motion of grace. Here again we seem to find the point and real subject of the novel in the inscription following the title page, a quotation from Pascal's *Pensées*: "The motions of grace, the hardness of the heart; external circumstances."

REVIEWERS (especially in *Time*) keep sticking Updike for not attempting something more ambitious than the apparently limited themes with which he deals. This charge is tantamount to an admission that they have failed to perceive or understand the real issues underlying the smooth prose and simple scenes. His latest work is a good example of Updike's concerns.

*The Centaur* (Alfred A. Knopf, \$4.00) is a story of three days in 1947 in the life of George Caldwell, a Pennsylvania high-school general-science teacher. There can scarcely be any question but that this is Updike's best work. It is magnificently touching, vivid, credible, and haunting.

Caldwell is unusually thoughtless of himself and not thereby less human. He dresses so poorly that it embarrasses his son. He has the heart and artistry of genius for teaching, but it is in large measure dissipated in the chaos which results from his inability to discipline and keep order. He somehow lacks the toughness and ego necessary to keep his classes under control. His response to the boy who was probably guilty of cruelly wounding him with a dart which punctured his ankle is to treat the young savage with such kindness that his own son is jealous.

The first chapter ends with a lecture on the origins of life on this planet, given amid the growing chaos of human depravity before Caldwell's eyes; it culminates simultaneously in

the ring of the bell, the bursting of destructive adolescent energy, and the climax of the lecture, which tells of the emergence of a "flint-chipping, fire-kindling, death-foreseeing . . . tragic animal . . . called Man." This is one of the best pieces of writing Updike or, quite possibly, anyone else has done in these times.

Here is a simple story on the surface with an integrity all its own. On a deeper level it is puzzling, frustrating, and complicated. Interwoven in this story is the myth of Chiron, the immortal centaur, who gives up his life in the place of—and as atonement for—Prometheus. Caldwell is Chiron and his son Peter is Prometheus.

At the end of the book is an index of some fifty-six mythological gods and places with page references to their counterparts in the story. One could take a whole course in mythology and spend days with cross references to get all the characters and places identified. Fortunately the story is intelligible without the myth, the index, or the Greek.

One is tempted to suggest that Updike, stung by the critics' charge that he never attempts anything ambitious, has deliberately picked an obscure Greek myth, thrown in an involved index, as well as the passage in Greek, to send up a flag that says, "I'm really trying to do something serious."

The usual clue is moved, in support of this suggestion, from the page following the title page to the title page itself, where perhaps even the critics will not fail to notice it. This time the quotation is from the great Swiss theologian Karl Barth: "Heaven is the creation inconceivable to man, earth the creation conceivable to him. He himself is the creature on the boundary between heaven and earth." *The Centaur* is an attempt to show something of the nature of man caught between these two "creations."

In the early history of the Church the anonymous *Epistle to Diognetus* was treating the same basic issue when it said of Christians, "every foreign land is their fatherland, and yet for them every fatherland is a foreign land." The tragedy of man is that he

is torn between the two worlds, and his temptation is to be in either but not both.

This fact leads one inevitably to the view that *The Centaur* and *Rabbit, Run* must be read together. Perhaps Updike sees man as twofold, human of this world and divine of another. When the parts are separated, they are respectively depraved (Rabbit) and destroyed (Caldwell). Certainly there is in Rabbit a monstrous ego exceeding the depravity of which animals are capable. And there is in Caldwell a pattern of self-sabotaging principles that leads him, even in his selflessness, to his own destruction.

Rabbit evokes a certain fascination because there is little of conscience, sanctions, guilt, or remorse to inhibit and crush his ego. But because he is also a creature of heaven, he is left a depraved thing running hopelessly in this world.

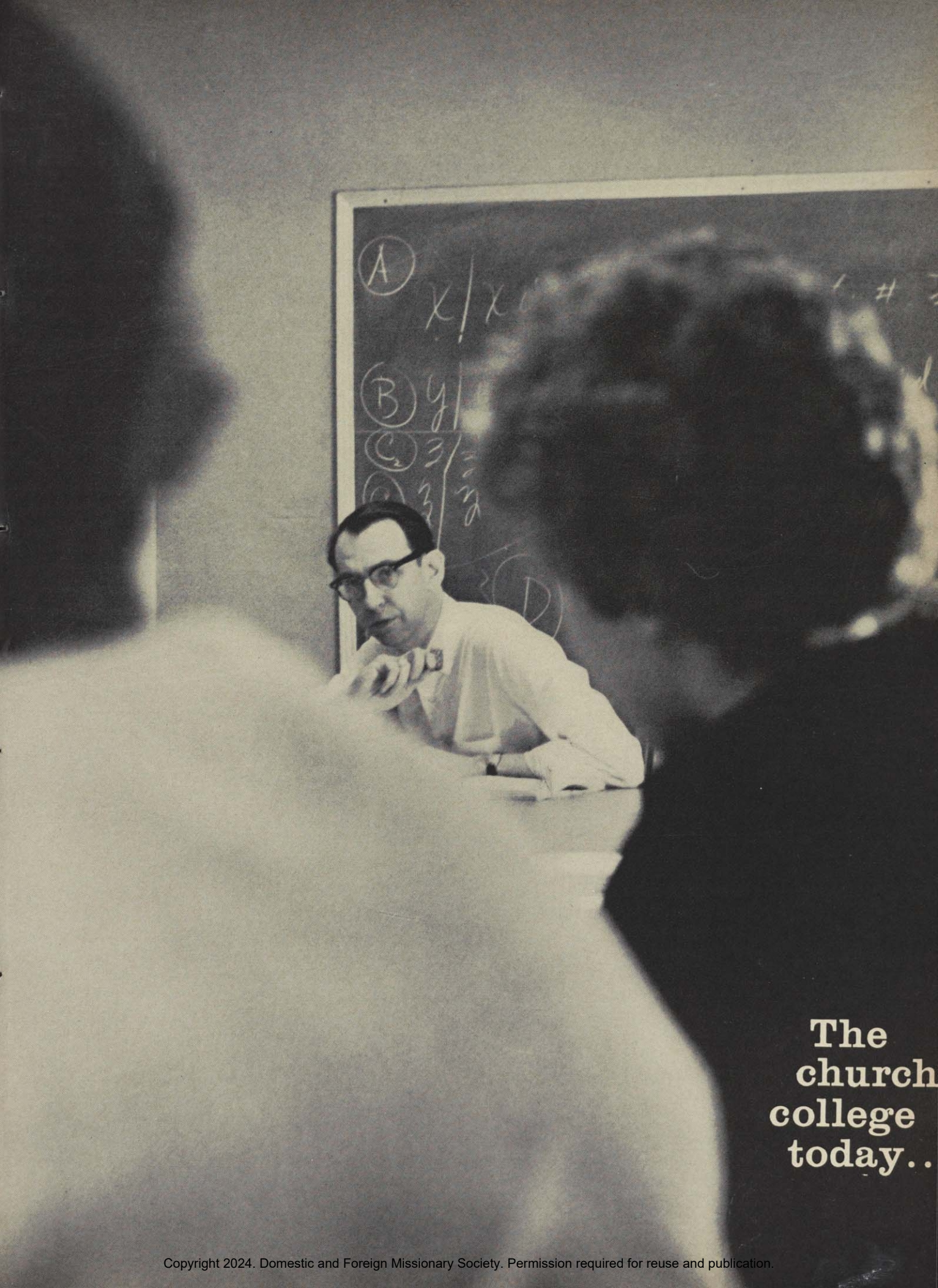
WE LIKE and admire Caldwell. But he is too vulnerable. He hasn't enough ego for this world, leaving it by his own hand—or, more accurately, on his own wounded hoof. The Council of Chalcedon in 451 A.D. dealt with this basic issue: how can man be divine without destroying his humanity?

Updike has described the malady. Rabbit's depravity may be set out in unnecessary clinical detail, and George Caldwell's otherworldliness may be surrounded by unnecessary obscurity, but together they remain a profound and magnificent reflection of the nature of this "flint-chipping, fire-kindling, death-foreseeing . . . tragic animal . . . called Man."

Beneath the surface of scenes many Christians would hardly recognize as religious, Updike discovers for us the everyday and universal need for "the love within which all other love finds speech," and restates the tragedy of man, running and dying, caught between two worlds without the love of the God-Man, Jesus Christ.

Anselm once wrote a book called *Cur Deus Homo*—Why God-Man? John Updike has gone a long way in a short time to describe why. ◀





**The  
church  
college  
today..**



# Campus under

**D**RESSED in new frocks or freshly pressed suits, thousands of young people will file across flag-decked platforms this June to receive their high school diplomas. Some will do so with proudly advertised knowledge that fall will find them on the campus of their choice.

Through the anxious weeks of waning winter and emerging spring, the waiting has been rough for seniors and their parents. It is more than whether the first-choice college of the four or five laboriously applied to "comes through." It is whether any of them will.

By now nearly everyone is at least vaguely aware of the college problem. Its dimensions and details may be vague, but the press, radio, and TV allow few to escape the hint that in quality and quantity the enterprise of American higher education has its troubles.

It is curious that a society so thoroughly dedicated to investing capital and manpower in production should suddenly find that in one of its most basic "industries," it has more consumers than it can readily satisfy.

The outcry against shoddy educational goods is persistent on all sides.

As the numbers of seniors seeking further education rapidly increase, we may expect the public discussions of not only the quantity, but also the quality, of this undertaking to increase.

## What Role for the Churches?

What role are the nation's churches playing in the current search for better ways to an educated populace? Episcopalians recently took a long step in the direction of finding some answers when presidents of eight colleges, many long associated with the church through history and conviction, formed the Foundation for Episcopal Colleges. The purpose of this new association is to examine the place of the Church in the field of higher education and to interpret the needs of these eight Episcopal-related senior colleges to church people.

Other denominations are making similar inquiries and

studies. The Danforth Foundation, a philanthropic organization, has instituted a two- to three-year study of U.S. church-related colleges and universities. Presbyterians, Methodists, Lutherans, and Baptists have all launched special studies to examine the problem.

Many Christians are convinced that the current search for qualitative improvements in higher education is not a matter of finding some new ingredient, but of rediscovering the importance of something the enterprise of education has lost.

"Indifferentism to religion dominates most Western universities," Dr. Charles Malik, former president of the United Nations General Assembly, told a conference on international affairs, as he deplored the "tragic divorce between the kingdom of God and the kingdom of the mind." Dr. F. J. Mullin, president of Shimer College, as he views the challenge ahead for Christian educators, says, "... the most important function of a college today is to help students discover the meaning and worthwhileness of life, and to aid them in establishing lasting values."

That Christians must struggle in the mid-twentieth century to provide young people with a God-centered education is somewhat ironic, when it is considered that the university came into full existence in the Middle Ages as one of the Church's efforts to teach, preach, and minister. The preservation of the liberal arts curriculum and the emergence of the professional schools of theology, medicine, and law were natural results of the Christian mission in the world.

Of the 2,100 accredited colleges and universities in the United States, well over half were founded with strong ties to one religious group or another. Today, only about a quarter of these continue to claim any church connection. How is it that the churches' direct involvement in higher education has declined to its present low ebb?

In colonial America all the early schools of higher



# the cross

learning were founded under religious auspices. According to Arthur Ben Chitty, historiographer of the University of the South, eighteen colleges existed before the Revolutionary War. During the westward expansion of the nineteenth century, colleges established by religious denominations "sprang up everywhere" like mushrooms after a rainstorm.

Anglicans inspired such well-known institutions as William and Mary, which but for an Indian uprising would have antedated Harvard; Kings College, which later became Columbia University; Lehigh; and the University of Pennsylvania. Unfortunately, after 1775, many Anglicans were identified with the king's cause, and these institutions broke away from the church.

It took the small, recovering Episcopal Church years to recover from this blow. When it did join the other churches in building colleges, work was steady but modest. The second phase of Episcopal expansion in the educational world began on a sparkling September morning in 1820 when the Rt. Rev. John Henry Hobart, Bishop of New York, strode to the edge of Seneca Lake and struck his cane to the ground, saying, "Here, gentlemen, this is the spot for the college." A few years later students were attending the first classes at Hobart.

The exploits of another pioneering bishop are still remembered by Kenyon students when they sing of their hearty founder, the Rt. Rev. Philander Chase, first Episcopal Bishop of the Northwest Territory: "He built the college, built the dam/ He milked the cows; he smoked the ham/ He taught the classes, rang the bell/ And spanked the naughty freshmen well."

A different sort of struggle took place later as freed Negro slaves, with the help of the Episcopal Church, built St. Augustine's. An old record shows that many earned their tuition laboring for a standard hourly wage of "five cents for outside work, four cents for inside work, and two and one-half cents for pumping water."

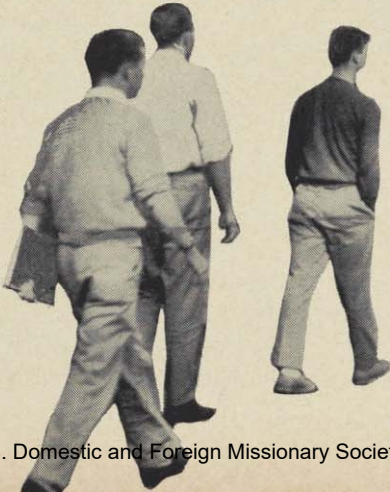
## Why So Few?

In all, the Episcopal Church has founded over a score of institutions of higher learning, but of these only nine are directly church-related today (eight are four-year schools; the ninth, Okolona, in Okolona, Mississippi, is a junior college). A quick look at the statistics compiled by the various churches shows that this is a mere sprig in the religious grove. An approximate count of colleges and junior colleges by affiliation reveals: Roman Catholic, 278; Methodist, 115; Baptist, 76; Presbyterian, 67; and Lutheran, 45.

Analyzing the fact that the Episcopal Church has so few colleges in comparison to other churches, Dr. Thomas P. Govan, professor of history at New York University and former executive chairman for faculty work in the college division of the church's National Council, points out that in colonial days wealthy Anglicans established many preparatory schools, most of which are still associated with the church, but tended to send their sons to England for advanced training, thus having less motivation than others for establishing colleges.

After independence, a church weakened by external harassment and internal dissension was unable to establish new institutions as readily as other religious bodies. During the fecund period of the nineteenth century, when other churches were building colleges on the frontier as they moved westward, the majority of Episcopalians remained on the Eastern Seaboard and were content to send their children to one or another of the many excellent Eastern colleges already in

*Text continued on page 38*





# HOBART and WILLIAM SMITH COLLEGES

**Founded:** 1822, by Bishop John H. Hobart of New York as a college for men. The oldest of the Episcopal-related institutions of higher learning, Hobart merged with a nearby women's college, William Smith, in 1943. Both operate under the same administration but maintain separate identities.

**Students:** 1,260: 929 at Hobart; 331 at William Smith.

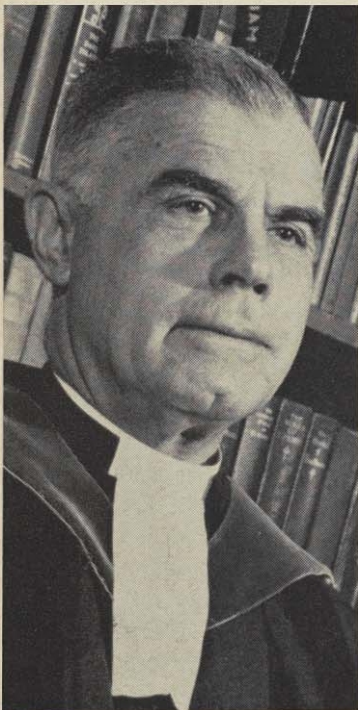
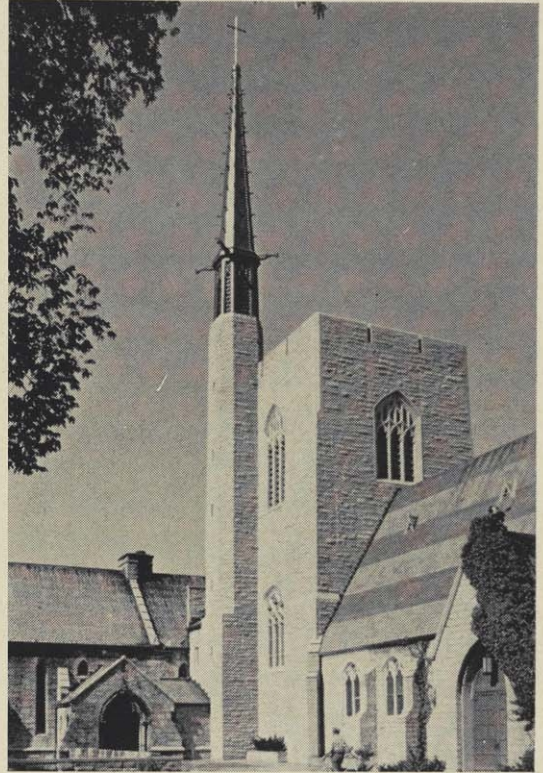
**Campus:** Located on the shore of Seneca Lake, largest of the Finger Lakes in central New York, the combined colleges have more than thirty buildings, including an observatory and a 100,000-volume library.

**Faculty:** 103.

**Degrees:** B.A., B.S., M.S., and a graduate program with Columbia University.

**Charges:** Tuition, \$1,250 per year; board and lodging, \$930 to \$1,000 per year.

**President:** The Rev. Louis M. Hirshson. After thirty-one years in the parish ministry of the Episcopal Church, Dr. Hirshson was installed as president of Hobart and William Smith Colleges in 1956. A graduate of Harvard University and Berkeley Divinity School, he served the church in Ohio, Pennsylvania, and Connecticut before coming to his present post.



*Louis M. Hirshson*



*Hobart men playing the old Indian game of Lacrosse*





**Founded:** 1823. The second college opened in the state, it was established by a group of Episcopal clergy and laymen who wanted a school free of the religious tests of Congregational orthodoxy during that period at Yale. Although attempts were made in the 1820's and 1830's to create special faculties of law, theology, and medicine, the college has remained a liberal arts center for men.

**Students:** 1,426.

**Campus:** Comprising some eighty-five acres, the present site is only a few blocks from the state capitol. Amid ample playing fields and greens are some twenty-five buildings of classic Gothic design, among them a 2,500-seat field house, an engineering laboratory, and a 400,000-volume library.

**Faculty:** 121.

**Degrees:** B.A., B.S., M.A., M.S., and a special five-year course for electrical engineering, engineering science, and mechanical engineering.

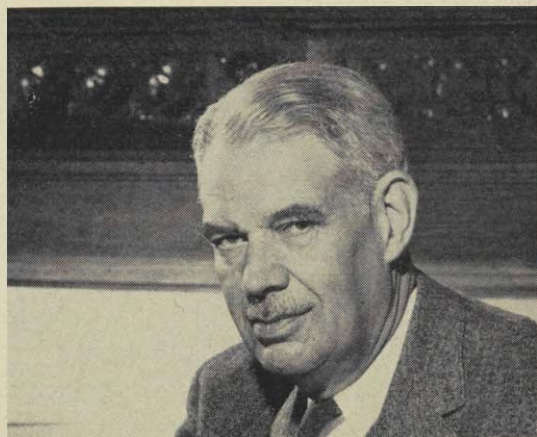
**Charges:** Tuition, \$700 per semester; board and lodging, \$400 per semester.

**President:** Albert C. Jacobs. Before becoming Trinity's fourteenth president, Dr. Jacobs had been chancellor of the University of Denver, provost of Columbia University under President Dwight D. Eisenhower, and a professor of law at Columbia for twenty-two years. A graduate of the University of Michigan, he received a Rhodes Scholarship in 1921 and studied at Oxford for four years.

# TRINITY COLLEGE

HARTFORD, CONNECTICUT

*Albert C. Jacobs*







*F. Edward Lund*

**Founded:** 1824, by the Rt. Rev. Philander Chase, first Bishop of the Northwest Territory, to train ministers for the Episcopal Church. In 1891, the institution was divided into two parts: Kenyon, the liberal arts college for men, and the divinity school known for its principal building, Bexley Hall. Both have the same president.

**Students:** 550 at the college; 56 at the seminary.

**Campus:** High above the Kokosing River on a 485-acre plateau a hundred miles southwest of Cleveland, some eighteen buildings serve the college. Numbered among these are Old Kenyon, a 145,000-book library, and a private airport.

**Faculty:** 60 at the college; 11 at the seminary.

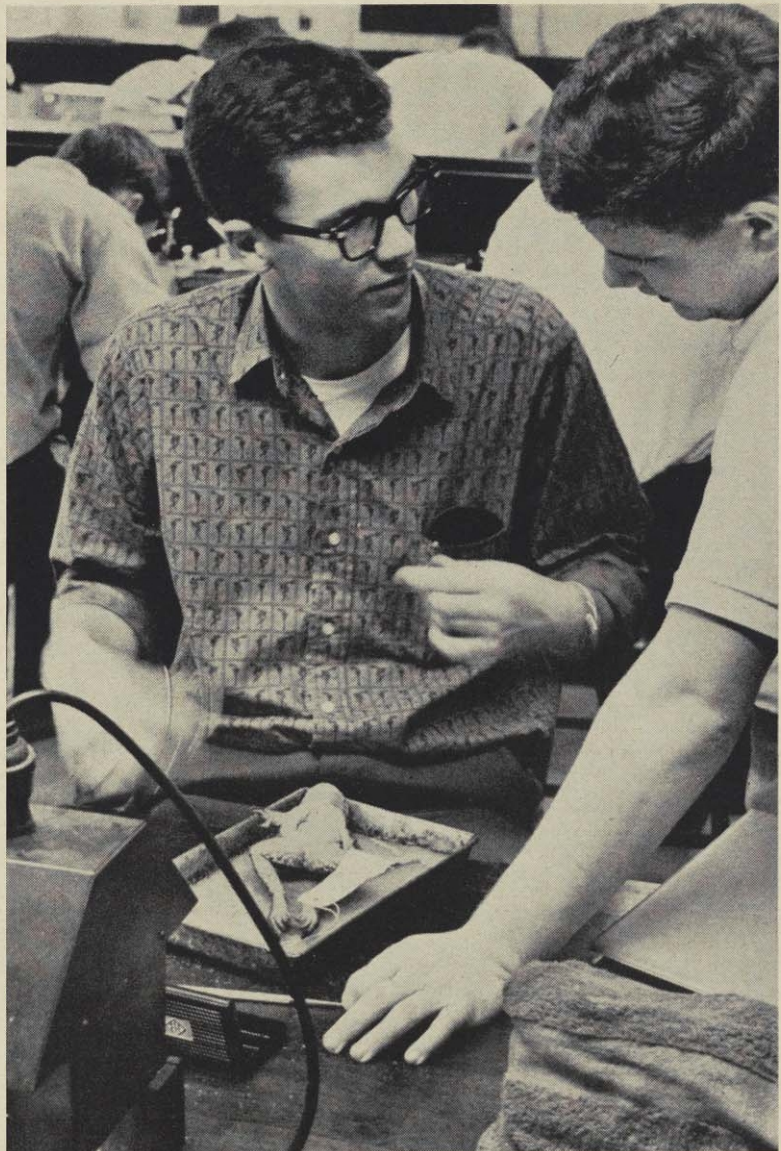
**Degrees:** B.A., B.S. under a special five-year program in conjunction with Massachusetts Institute of Technology, Case Institute of Technology, and Rensselaer Polytechnic Institute.

**Charges:** Tuition, \$650 per semester; board and lodging, \$400 to \$430 per semester.

**President:** F. Edward Lund. The son of pioneer Episcopal missionaries, Dr. Lund was born in Wuhu, China, and received his early education in that Asian country. He later earned his B.A. and M.A. degrees from Washington and Lee University in Virginia and his Ph.D. degree from the University of Wisconsin. After almost a decade of teaching, he was elected president of Alabama College at Montevallo. In 1957, he assumed the leadership of Kenyon.

# KENYON COLLEGE

GAMBIER, OHIO



*Kenyon students dissect frog in biology class*





**Founded:** 1857, when representatives of ten southern dioceses met to establish an Episcopal institution of higher learning in the South. Shortly after the cornerstone laying, the War between the States broke out, and school properties were destroyed by bivouacking armies on their way to the battles of Chickamauga and Missionary Ridge. In 1878, a theological school was established. Today the all-male institution, which has trained forty bishops of the church, is owned by twenty-one dioceses.

**Students:** 704 at the college; 86 at the seminary.

**Campus:** Located deep in the Cumberland Mountains midway between Nashville and Chattanooga, some 2,000 feet above sea level, the university owns 10,000 acres of hill, valley, and forest land. Included among its thirty-seven buildings of sandstone construction are a 143-foot campanile, containing the world's largest carillon; a 100,000-volume library; and a forest reserve center.

**Faculty:** 56 at the college; 13 at the seminary.

**Degrees:** B.A., B.S. in forestry, and a special five-year program for engineering students in conjunction with Columbia University, Rensselaer Poly-

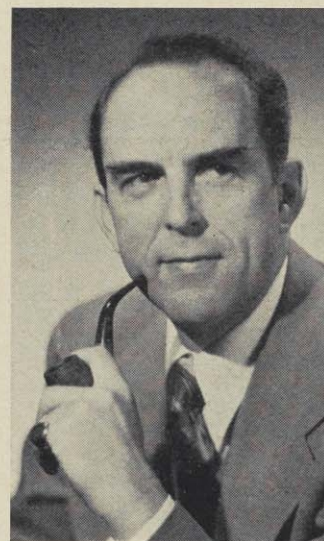
# University Of The South

SEWANEE, TENNESSEE

technic Institute, and Georgia Institute of Technology.

**Charges:** Tuition, \$475 per semester; board and lodging, \$335 per semester.

**Vice-Chancellor and President:** Edward McCrady. Although the chancellor is always a bishop of one of the owning dioceses, Dr. McCrady is the continuing executive officer of the university. His association with "Sewanee" has been a long one. From 1937 to 1950 he was professor and chairman of the biology department, which his grandfather, John McCrady, first headed in 1871. After two years of special service with the Atomic Energy Commission's Office of Research and Medicine in Oak Ridge, Tennessee, he became vice-chancellor in 1951. Son of the late Rev. Edward McCrady, head of the philosophy department at the University of Mississippi, Dr. McCrady was educated at the College of Charleston, South Carolina; the University of Pittsburgh; and the University of Pennsylvania.



Edward McCrady





*Although small, Bard's library is one of the finest in the state*

# Bard College

ANNANDALE-ON-HUDSON, NEW YORK



Reamer Kline

**Founded:** 1860, as St. Stephen's College, by Episcopal layman John Bard, grandson of George Washington's physician, primarily to train physicians and clergymen. From 1928 to 1944, the school was affiliated with Columbia University as a center for especially gifted students. Two years ago it reaffirmed its ties with the Episcopal Church.

**Students:** 405.

**Campus:** A hundred miles north of New York City, on the east bank of the Hudson River across from the

Catskill Mountains, are some 450 acres of wooded land belonging to Bard. The twenty-two buildings that make up the college feature an excellent theater, a 70,000-volume library, and a chapel.

**Faculty:** 50.

**Degrees:** B.A., and B.S. in conjunction with Columbia University.

**Charges:** Tuition, \$1,780 per year; board and lodging, \$770 per year.

**President:** The Rev. Reamer Kline. Assuming the presidency in 1960, Dr. Kline left the rectorship of St. Mark's Church, New Britain, Connecticut, where he had served six years. A graduate of Middlebury College, the University of Michigan, and the Episcopal Theological School in Cambridge, Massachusetts, he has been in the parish ministry and close to educational circles much of his life. In 1958, he drafted a report on education which was adopted by the church's General Convention.



**Founded:** 1867. After the Civil War, the Episcopal Church set up the Freedmen's Commission to help former Negro slaves to adjust to their new way of life. One of the group's first acts was to establish a series of institutions of higher learning, St. Augustine's being the first. Later the coeducational college became a charter member of the American Church Institute, the church's agency for higher education for Negroes.

**Students:** 732.

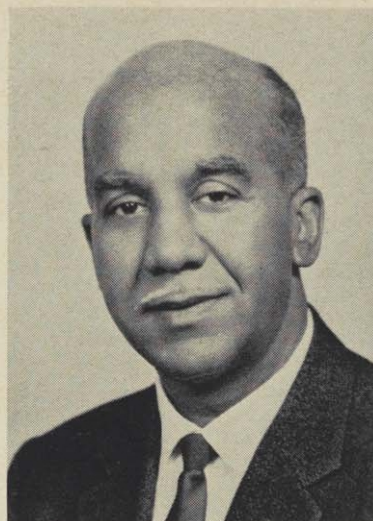
**Campus:** The former estate known as Seven Springs on 108 acres along the eastern boundary of Raleigh is now St. Augustine's. Among its twenty-four brick and stone buildings are a chapel, five residence halls, and a health and fine arts building currently under construction.

**Faculty:** 45 full time; 6 part time.

**Degrees:** B.A., B.S.

**Charges:** Tuition, \$400 per semester; board and lodging, \$420 per semester.

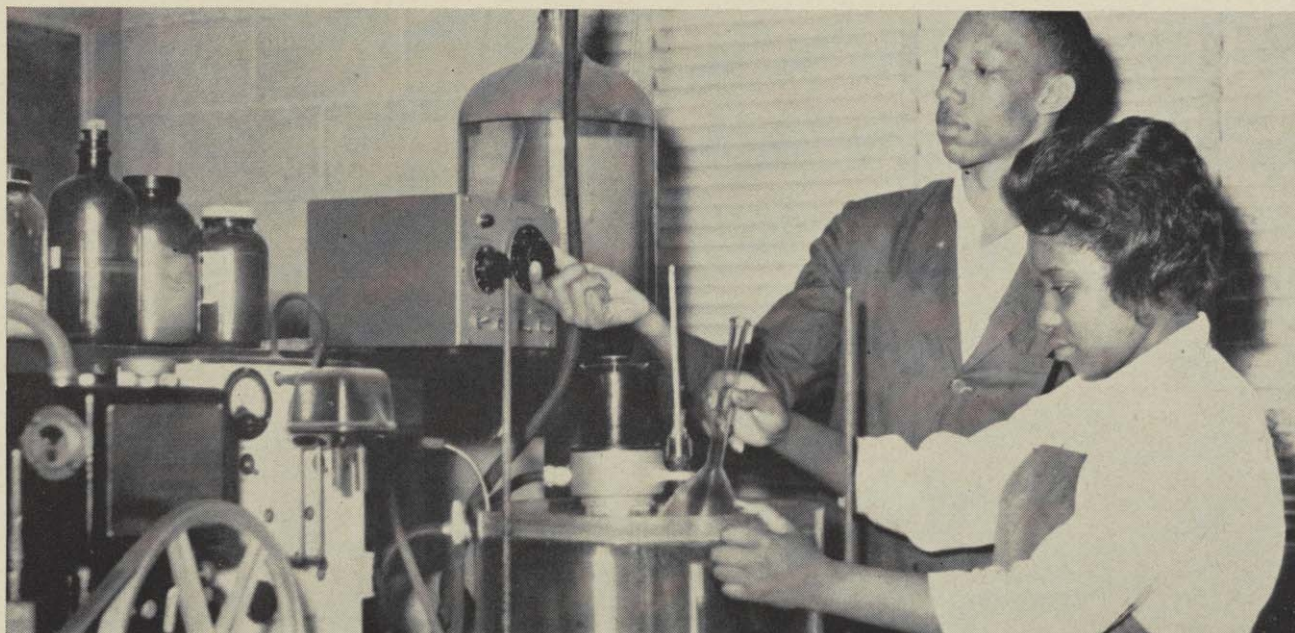
**President:** James A. Boyer. Since his undergraduate days, Dr. Boyer has been associated with St. Augustine's, first as a student, then as an instructor, and later as dean. In 1955, he became the president of his alma mater. Dr. Boyer earned his M.A. degree at Atlanta University and his doctorate at the University of Michigan.



*James A. Boyer*

# St. Augustine's College

RALEIGH, NORTH CAROLINA



*Students of St. Augustine's in well-supplied chemistry laboratory*



# St. Paul's College



Earl H. McClenney

*Physics classes at St. Paul's  
are always well filled*

## LAWRENCEVILLE, VIRGINIA

**Founded:** 1888, by the Rev. James Solomon Russell. Beginning as a parish school in the vestry room of a frame church, it moved to its own building as the clergyman saw the great need for higher education among Negroes of the region. Nineteen years later it joined the other Episcopal-affiliated schools in the American Church Institute. In 1941, the school became a four-year, coeducational institute.

**Students:** 422.

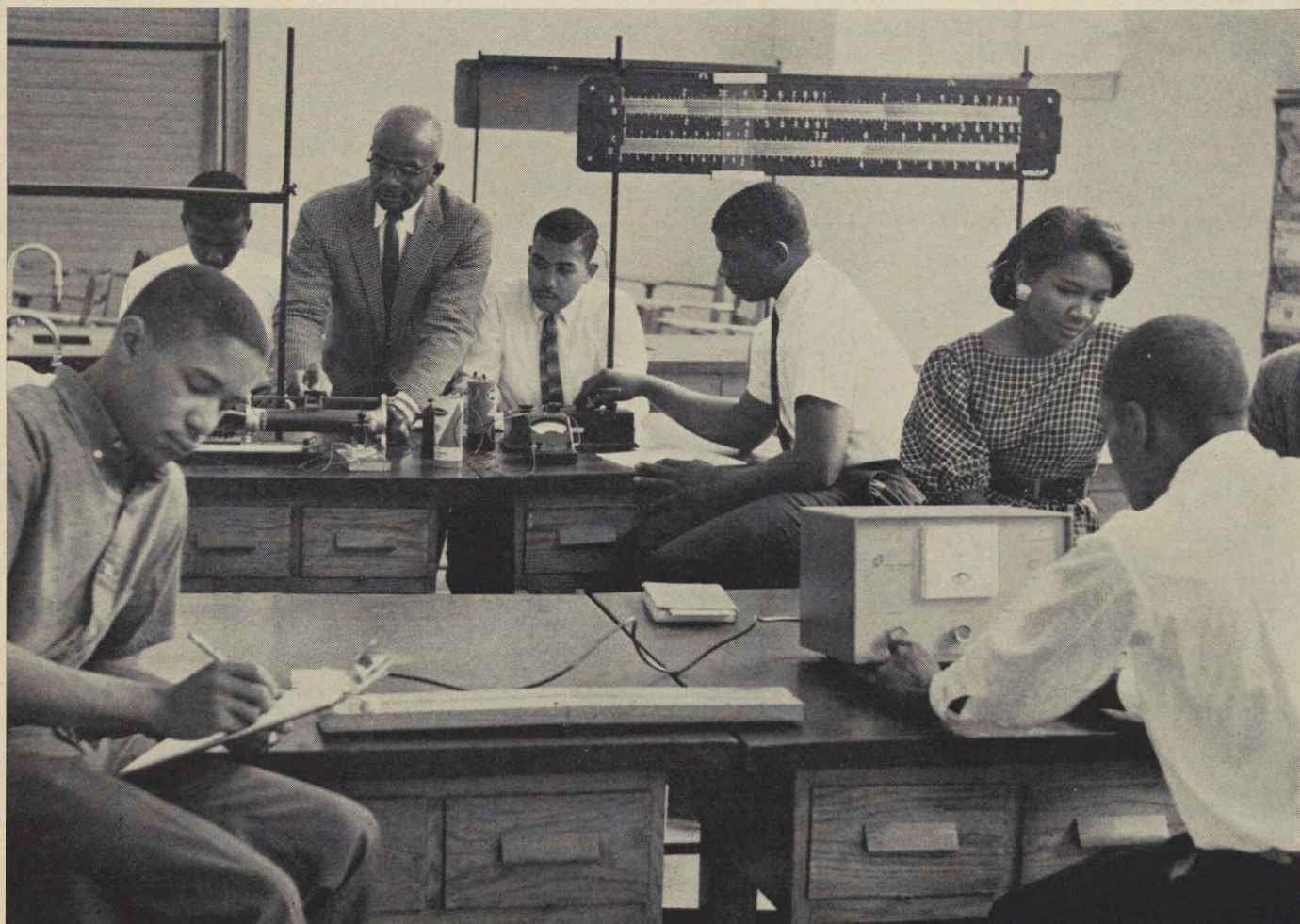
**Campus:** Some seventeen red-brick buildings, most of them constructed by former St. Paul's students, dot seventy-five acres of rolling, landscaped hills seventy miles south of Richmond. Among them can be found the Long Island and Chicago buildings, which were underwritten by two of the church's dioceses.

**Faculty:** 40.

**Degrees:** B.A., B.S., and B.S. in education.

**Charges:** Tuition, \$187.50 per semester; board and lodging, \$168 to \$197 per semester.

**President:** Earl H. McClenney. In 1950, Dr. McClenney became president of St. Paul's and accepted the arduous responsibility of bringing a former Polytechnic Institute into the status of a full-fledged college recognized by the Southern Association of Colleges and the Board of Education of the State of Virginia. He received his education at Talladega College, Cornell University, and the University of Pennsylvania.





**Founded:** 1853. The latest college to become affiliated with the Episcopal Church, this coeducational institution was established by Mrs. Francis Wood Shimer as a Baptist school. Later it became a women's college. In 1950, it severed its religious ties to join the University of Chicago as a center for experimental education. Five years ago, it terminated its relationship with the larger institution and became affiliated with nine mid-western dioceses of the Episcopal Church.

**Students:** 270.

**Campus:** At the edge of a small country town that serves as the seat of Carroll County, Illinois, 130 miles west of Chicago, are forty-five acres of land on which stand the fourteen brick and stone buildings of colonial design that serve Shimer College. Among them are a gymnasium, a 17,000-volume library, and a building devoted to instrumental and vocal music.

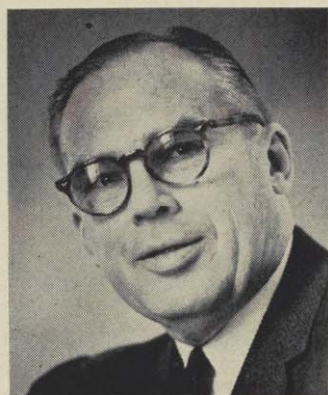
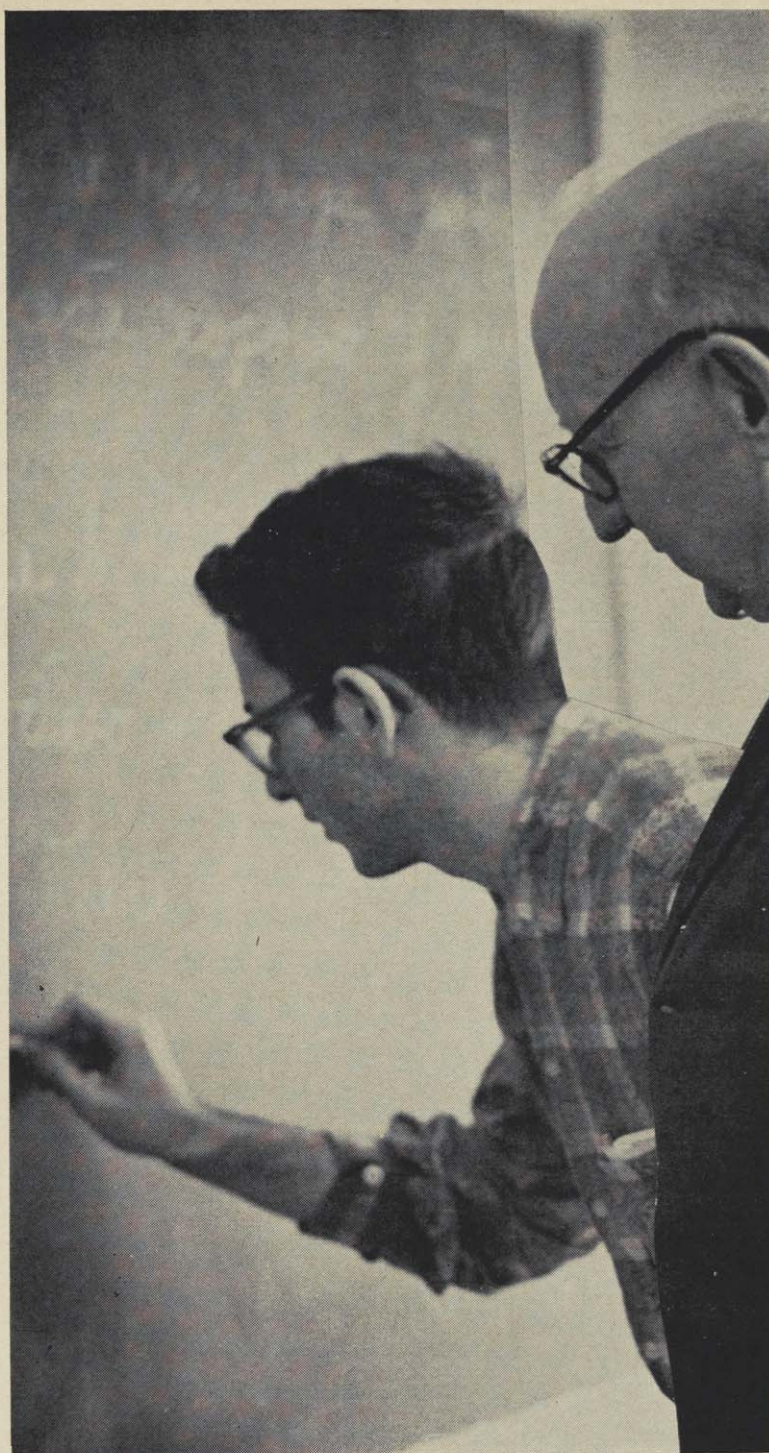
**Faculty:** 33.

**Degrees:** B.A., B.S.

**Charges:** Tuition, board, and lodging, \$972.50 per semester.

**President:** F. J. Mullin. A native Texan, Dr. Mullin attended the University of Missouri and the University of Chicago, where he received his Ph.D. degree. After teaching physiology at the University of Texas, he became a dean of the University of Chicago's medical school, and in 1954 accepted the presidency of Shimer College.

*A Shimer student at work in an advanced Russian class*



*F. Joseph Mullin*

# SHIMER COLLEGE

MOUNT CARROLL, ILLINOIS



existence. In addition, says Dr. Govan, "Episcopalians generally lacked the evangelistic zeal which spurred the other churches on to building colleges and universities."

### Challenges, Needs, and Plans

But regardless of how many colleges are associated with one church and how many with another, the important fact today is that higher Christian education in general has suffered a severe decline. Toward the latter part of the last century, increased religious differentiation within student bodies and faculties, reflecting the changes in U.S. society, began to demand religious neutralism. State institutions were founded which, in some instances, were forbidden to engage in specific religious instruction. The existing colleges tended equally to conform to the scepticism and secularism of the machine age.

For the eight senior Episcopal colleges the answers to this challenge are likely to be as diversified as their background and physical make-up.

Kenyon, which was ranked as one of the top colleges for men in the nation by a recent survey, is currently undergoing an extensive self-study, not to replace intellectual excellence with "piety," according to Dr. F. Edward Lund, president, but to "infuse all departments" with the Christian ethos. Chaplain J. Moulton Thomas of Trinity reports the formation of a faculty-student vestry which gives the undergraduates greater responsibilities for the religious life of the college. At Shimer, where the students walked away with first place in natural science and the humanities during a 1960 rating of 222 colleges, experiments flow thick and fast. Instead of football, the students, many of whom have come straight from their sophomore year in high school, engage in Socratic dialogues ranging from ethics to life after death. An April issue of *Time* magazine paid tribute to Shimer's pioneering program.

Paramount as the intellectual questions are to them, the colleges are also faced with serious financial needs. Figures released by the U.S. Office of Education reveal that the average salary at a public-supported institution is 10 per cent higher than the average salary at a

private school. At the same time, the cost in tuition and living expenses for students of private schools averages \$500 more per semester compared with similar figures in state schools.

Just as plans for the future differ from one campus to another, so do their physical requirements if they are to meet the flood of students scheduled to swamp U.S. colleges in the next decade. Together the Episcopal colleges list immediate capital needs of well over \$25 million. For instance, the University of the South plans to add a new college for men, another for women, and a graduate school, thus forming an Oxford-like campus which will accommodate more students but preserve the atmosphere of smallness. Hobart and William Smith are embarked on a ten-year improvement plan which will include a new fine-arts center.

Other needs include such things as a student union for Bard, a physical-education building for St. Paul's, a chapel for Shimer, a dormitory for Kenyon, a fine-arts center for Trinity, and dormitories for St. Augustine's.

### The Growing Family

Nor is the growth limited to existing campuses. The Rev. David C. Trimble, rector of St. Luke's Episcopal Church, Prescott, Arizona, recently reported news of a possible future candidate for foundation membership. Leaders of the Eighth Province, which includes the church's twelve westernmost dioceses and districts as well as the Philippines, Honolulu, Alaska, and Taiwan, have agreed to accept an offer from the College of the Pacific in Stockton, California, to establish an Episcopal liberal arts college on its campus. If the funds can be raised, the new coeducational institution is planned for a 40- to 100-acre site, and it will accommodate, for the first few years, between 100 and 500 students.

In Honolulu, a steering committee of Episcopalians, Presbyterians, Methodists, and members of the United Church of Christ is raising funds and planning for a new four-year college on the island of Oahu. Scheduled to open in 1965, the college is being designed to accommodate 1,200 men and women.

Although the details of the future are not all clear, the eight college presidents are firmly convinced that their schools, with all other Christian colleges, have a unique role to play in the expanding world of tomorrow. As the Rev. Reamer Kline, president of Bard, says: "We live in a world increasingly shaped by the sophisticated intelligence of highly trained people. Unfortunately, there are few points of contact between their community and the Church's community of faith. The church-related college, if it is doing its job, can be one of those significant encounters. If the Church is to contribute significantly to the course of human history in our times, it must be involved realistically in its colleges. Here is one of the real spiritual battlefronts of the future."

—THOMAS LABAR



*The presidents of the Episcopal Church's eight four-year colleges (from left to right): F. Edward Lund, Kenyon; Earl H. McClenney, St. Paul's; Albert C. Jacobs, Trinity; F. Joseph Mullin, Shimer; Louis M. Hirshson, Hobart and William Smith; Reamer Kline, Bard; Edward McCrady, University of the South; and James A. Boyer, St. Augustine's.*



BY JOHN G. HARRELL

**B**EFORE another dreary summer TV season descends we might risk an inquest of the season past. More American homes became equipped with television sets than with telephones this past year, which is a fairly good indication of television's importance in our life. What we saw, or might have seen, is a significant measure of our general culture and our use of leisure.

#### Some Memorable Telecasting

The season was not without its major achievements. Some shows, like *The Tunnel*, were popular successes while others went almost unnoticed. In January, for instance, you might have seen *Russians: Self- Impressions*, a group of five related, dramatic vignettes adapted from the works of Chekhov, Gogol, Dostoyevsky, Tur-

genev, and Pasternak. It was a brilliant display of scholarship and dramaturgy, providing a keen insight into the Russian character. This literary evening was worth a dozen historical reconstructions of the rise of communism. The producer was R. F. Siemanowski, who has also been the producer of the award-winning religious program, *Look Up and Live*. Because of the merits of the Russian show, Mr. Siemanowski has been relieved of all other duties for C.B.S. to produce three or four "specials."

During Passiontide, N.B.C. Opera presented the gigantic Bach "St. Matthew Passion" in two parts. Conducted by Alfred Wallenstein, it was a musical success. More importantly, producer Samuel Chotzinoff created for the oratorio an original staging which would be impossible to dupli-

*The  
1962-1963  
television  
season  
has been  
noted for  
cancellations  
and  
investigations,  
clowns, and  
frowns*





## Inquest Before Reruns

cate in any other medium. As a single new achievement in television history, this remarkable performance sets a milestone.

*Hallmark Hall of Fame* has almost singlehandedly kept first-rate drama on television. Although some critics were disturbed by its interpretation of *Pygmalion*, for most of us it was exhilarating just to see a delightful play professionally staged, carrying to the viewer the excitement of a cast unwearied by the routine of a filmed series.

### Local Stations

No doubt local stations throughout the country created memorable shows which were never listed in national ratings and which never received prominent awards. A newspaper is not great simply because of the national and international news services or syndicated comic strips it subscribes to, but because of its coverage and interpretation of events that affect the welfare and happiness of the community it serves. Similarly, a local station proves its worth only in terms of its service to the community, supplying those programs of which the networks are incapable, and possibly choosing from the networks the programs most suitable to the locale. It is in this area that local stations can distinguish both themselves and the television industry in general.

In San Francisco, KPIX, an affiliate of C.B.S. owned by Westinghouse, has repeatedly during the year pre-empted network shows at prime viewing hours to present attractive programs of local cultural concern. Production crews at this station have created some outstanding features, such as a two-part investigation of San Francisco's skid row, a documentary treatment of the earthquake of 1906, and a children's opera by Benjamin Britten performed with puppets. On Easter Day they telecast from an Oakland church a staged version of Britten's *Noye's Fludde*,

which surpassed all the network broadcasts of cathedral services.

### The Beverly Hillbillies

Presumably, if we consider the ratings and the *TV Guide* awards balloting, a good many readers of *THE EPISCOPALIAN* look back fondly to a year with *The Beverly Hillbillies*. This incredibly corny, unabashedly stupid program wins all the popularity contests hands down. A few years ago westerns rode the crest until they became too psychological. Then it was the medics' turn, until these shows became too psychological. Now we can look forward to a year of hillbillies on TV, until they become too psychological, if possible.

Like the western, hillbilly humor has deep roots in American culture. Since the days of Will Rogers and Bob Burns, it has been kept alive by Tennessee Ernie Ford and *Grand Ole Opry*, whose appeal has been to limited audiences. Now that rustic humor has returned to broad public favor, it would be interesting to know why. It is my guess that, while bombs and diplomacy have become ultrasophisticated, as a nation we have needed to say to ourselves that we are really a backwoods people—that perhaps we feel just a bit more comfortable making ourselves at home with hillbillies than with Mrs. Kennedy, Princess Grace, or even with Liz Taylor. Or with a nose cone, for that matter.

### The Lucy Show

A close competitor of *The Beverly Hillbillies* for popularity was *The Lucy Show*. The scripts for *The Lucy Show*, like those for *The Beverly Hillbillies*, were unbelievably trite. The direction, especially of the children, lacked all human warmth and worked mechanically for the cute effect or the patronizing joke at the expense of children.

It might be objected that the purpose of having a Lucy script at all is in order to set up a situation for

Lucy and Viv to exercise their talents for clowning. Both actresses have astounding ability. Their partnership has often produced miraculous moments of skill and intuition. They have an uncanny sense of timing, and once the key sequence begins, the clowning mounts with absolute accuracy to its logically inane conclusion. Isolated from the rest of the show, each of these sequences was a marvel.

But can we so easily overlook *The Lucy Show* as a whole? Miss Ball happens to own the studio that produces it. Considerable thought was given to creating a new format for the actress, following her divorce from Mr. Arnaz. Miss Ball is a professional and a perfectionist, and the new format must have commended itself to her. What assets did she find in it?

First, the new program provided an important role for her expert foil, Vivian Vance. Then, by employing several children, it gave the program a family quality found to be an asset when Ricky was born in the previous series. And to have Lucy playing the role of a widow allowed possibilities for man-hunting situations—which have never been capitalized on. The totally unexpected switch was to have Vivian play a divorcee.

### The Lucy Show and the Television Code

*The Lucy Show* marks some new plateau in popular entertainment. The Motion Picture Code declares, "The sanctity of the institution of marriage and the home shall be upheld." The Television Code echoes the same stricture, but goes on to say, "Divorce is not [to be] treated casually nor justified as a solution for marital problems." As a result of these two codes, we have never before been treated in mass entertainment to humor at the expense of a broken marriage.

The codes which largely govern our two chief forms of entertainment



are Roman Catholic in origin and couched in pious legalisms. Not only do they often miss the point, they often reach the wrong conclusions. Unfortunately, divorce is a fact. There are millions of divorced persons who would benefit by a sensitive treatment of their critical experience in the mass media.

The tragedy is that *The Lucy Show* has foolishly threatened the Television Code by treating divorce destructively. It is hard to estimate Miss Ball's own personal crisis as a factor in this choice. But Vivian's jokes about Ralph, her former husband, are invariably hostile and cruel. They lack any dimension of respect for him as a person or any conception that their marriage and divorce profoundly involved them both. The humor is tasteless and the assumptions, dangerous.

One wonders how much this situation contributes to the popularity of *The Lucy Show*. We should be concerned about the damaging effects of this kind of treatment in manipulating responses for divorced persons and in shaping public attitudes toward those unfortunate enough to have experienced the end of marriage.

### **The Television Code and Advertising**

The Television Code, adapted from the Motion Picture Code, was written at the behest of the telecasters themselves and is self-imposed. Only two-thirds of all stations, however, have subscribed to it. One section of the code deals directly with a problem peculiar to TV: the limitations on advertising. It states that during prime viewing time there shall be no more than four minutes of advertising per half hour, in addition to a seventy-second station break during which there may also be advertising. Many programs use this not as a maximum, but as a minimum level for commercials.

In November, Commissioner Rob-

ert E. Lee of the Federal Communications Commission proposed that the F.C.C. adopt the code regulation on advertising and enforce it on all stations. Only one other commissioner concurred, and the motion quietly failed. By spring the amount of "overadvertising" on prime-time television had not diminished, and the F.C.C. began to take Mr. Lee's suggestion more seriously. If the F.C.C. adopts and enforces the Television Code regulations on advertising, it will be a major step in strengthening the regulatory agency. Most viewers would probably agree that it's about time.

### **The House and the Ratings Systems**

Other governmental action is pending as a result of investigations by a House special subcommittee. Representative Oren Harris's subcommittee began in March to question the validity of audience-sampling techniques which largely determine which television programs stay on the air. The investigation started with the smaller firms supplying such service to stations, sponsors, and agencies. Some of the operations appear to be fraudulent, while others are clearly unscientific and unreliable. By April the subcommittee had heard testimony from A. C. Nielsen Co., the largest in the rating business. It soon became apparent that many of the Nielsen methods of audience research are inadequate and that television programming for the nation can practically be determined by the whim of a few viewers, since each sample represents some 50,000 homes in the Nielsen method. One possible outcome of the investigation might be the placement of rating services under the control of the F.C.C. Newton Minow, chairman of F.C.C., struck a more positive emphasis in an address to the telecasters, saying that he hoped the hearings "may encourage you to put more trust in the people and more faith in your own

judgments of the public's capacity to respond to the best that is in you."

### **Casualty List**

Proof of the all-powerful role of audience ratings in television programming came with the cancellation of *It's a Man's World*. This excellent program simply did not have as large an audience as N.B.C. likes to have, although it was a vastly loyal audience as letters protesting cancellation proved.

A.B.C., which did not place in the most recent *TV Guide* poll, is canceling most of its shows except its Thursday night line-up. This means *Naked City*, one of A.B.C.'s few distinguished programs, goes with the rest.

Daytime viewers found an oasis in the TV wasteland in Merv Griffin's show. N.B.C. has dropped Mr. Griffin, who has been picked up by C.B.S., but it is not yet clear what kind of opportunity will be given to him next season by his new network.

Children's television has had its greatest setback in N.B.C.'s cancellation of Shari Lewis on Saturday mornings. Miss Lewis managed to present a complete musical drama every week, incorporating educational features into each show.

A number of other shows closed during the season and no doubt were lamented by their faithful audiences. Many of them, however, deserved to give way to better material. The unfortunate trend during the season, though, was to replace canceled shows with old movies. (This is the plan for Shari Lewis's replacement next year.) The incredible fact is that the movies are pulling better audiences than genuine television. Movies on TV are, after all, secondhand entertainment. They were designed, not for the living room, but for the theater. And like all hand-me-downs, they are almost never really satisfactory. Let the telecasters heed Mr. Minow and give us "the best" that is in them. ◀



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## PEACE ENCYCLICAL PRAISED

A gathering volume of applause from the world's religious, governmental, and educational leaders is greeting Pope John XXIII's encyclical entitled *Pacem in Terris*, or *Peace on Earth*. One of the most notable features of the new, 20,000-word encyclical was that it was the first such papal pronouncement addressed not merely to Roman Catholics,



but to all men of good will. ● In the document Pope John called for a form of world community which, growing out of a strengthened United Nations organization, could assure the peace of the human race. He asked for a ban on nuclear testing and for world-wide disarmament. He also called for increased freedom of religious belief, and greater economic and social justice for women, the working classes, and former colonial peoples. ● Immediate reaction came from the eighteen-nation Disarmament Conference

in Geneva, Switzerland, where one delegate said that the encyclical injected "a new spirit" into the negotiations. U.N. Secretary General U Thant hailed the document as a "timely reminder that the fate of mankind still hinges on the deadly balance of nuclear devastation." Soviet Premier Nikita S. Khrushchev commented that the encyclical was "founded on a real understanding of the entire danger represented by war." President John F. Kennedy called it a "penetrating analysis" of the world's most momentous problems, and the U.S. Congress voted to include the document in the Congressional Record. ● Religious leaders spoke with equal enthusiasm. J. Irwin Miller, president of the National Council of Churches, termed it an "historic statement." A "masterpiece" of far-reaching significance, was the way Dr. Lewis Webster Jones, president of the National Conference of Christians and Jews, put it, while Methodist Bishop John Wesley Lord said the encyclical opens "new possibilities" for the future of the human race. The Rt. Rev. Arthur Lichtenberger, Presiding Bishop of the Episcopal Church, predicted that the encyclical "could well be a rallying point for us all, and thus avert the . . . continuing threat to world peace."

## RACE RELATIONS: HURT AND HOPE

The Birmingham ordeal and the brutal murder of postman William Moore have scarred the nation's conscience. Lost in the furor over the Alabama tragedies, however, were some hopeful signs that those who have suffered in the struggle for human rights do not stand alone,

*Continued on page 44*



# Overseas Roundup

**LIBERIA**—Architects' drawings were completed this month for the new Trinity Episcopal Cathedral in Monrovia, capital of the African republic. In his annual report, the Rt. Rev. Bravid W. Harris, Missionary Bishop of Liberia, noted that Liberia's 105 Episcopal congregations are served by sixteen national clergymen and ten from the United States. At least six young Liberians are preparing to enter Episcopal seminaries, while nearly 4,000 young people attend the forty-five day schools operated by the church.

**ALASKA**—A significant career in the missionary field came to an end recently when the Rev. Henry H. Chapman and his wife, Susan Smith Chapman, retired from St. Andrew's Mission, Petersburg, after more than forty years of service. Dr. Chapman's father, the Rev. John W. Chapman, had also served many years in Alaska.

**PHILIPPINES**—In the heart of bustling downtown Manila, the Philippine Episcopal Church and the Philippine Independent Church have opened jointly a new four-story center. Mainly intended for youth services, the building includes a college center, a chapel, and dormitory rooms for college women, in addition to offices of the joint Divisions of Christian Education and Christian Stewardship.

**U.S.A.**—Some forty Episcopal clergymen, laymen, and laywomen will gather at Seabury House this month for a ten-day training session before going to their new overseas posts as missionaries of the church. After hearing analyses of current religious and social changes throughout the world from such noted Episcopalians as Dr. Margaret Mead and the Rev. Daisuke Kitagawa, some fifteen churchmen will go to Latin America, five to Hawaii, and the rest to other mission assignments.

**HAWAII**—The 1,045 boys of the Iolani Episcopal School, representing over forty-five different racial and national backgrounds, are currently celebrating their alma mater's centennial anniversary. Iolani is the oldest and largest privately sponsored boys' school in Hawaii.

**NIGERIA**—After 120 years of administration from the United Kingdom, the Anglican Church of West Africa has achieved full independence. All matters—such as the appointment of bishops and the handling of proposed changes in the Prayer Book—previously referred to the Archbishop of Canterbury now are the responsibility of the Rev. C. J. Patterson, Bishop of the Niger and Archbishop of the Province of West Africa.

**COSTA RICA**—A new church center known as the Centro Cultural Episcopal has been opened at the University of Costa Rica in San José. The center will provide facilities for the teaching of religion and for meetings and discussion groups of the college community. It will also provide rooms for university students.

**NEW ZEALAND**—The more than 170,000 Maoris living on North Island, New Zealand, can expect their own diocese in the future, predicts the Rt. Rev. Wiremu N. Panapa, Suffragan Bishop of the Anglican Diocese of Waiapu, Mid-North Island, who has striven for his people's progress.

**PANAMA**—In El Carmen, two new classrooms are being added to the Episcopal school to meet the problems of a growing enrollment.

**ALASKA**—Episcopalians in one of the U.S.'s newest states will soon be breaking ground for a new \$100,000 diocesan center. Half of the funds will be raised in Alaska, and half will be supplied by National Council.

**TAIWAN**—When a thief broke into St. Paul's Church on Taiwan and stole the chalice, it was a sad blow for the tiny congregation trying to gather funds for a new building. Their spirits rose, however, when the Rev. P. L. Hutton revealed his skill as a silversmith and produced a replacement that outshone anything they had seen before.



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nor are their pleas for simple justice left unheard and unsupported. ● Sparked by the National Conference on Religion and Race held in January, local interfaith groups to promote racial equality have been formed throughout the country; noteworthy among these is the Greater Little Rock Conference on Religion and Human Affairs. ● Memphis State University quietly stated that its student body, first integrated with eight Negro students in 1959, now includes about 130 Negroes. Duke University, after integrating its graduate school in 1961, announced that this year's freshman class will include five Negroes. ● The National Committee Against Discrimination in Housing, whose sponsors include the church's National Council, was able to hold its first national conference last month. The housing committee, which serves as a central bureau to distribute information and advice to local fair-housing committees, revealed that more than 250 neighborhood groups to promote integration in housing now exist in the United States.

### PROTESTANT PROPHETS

Several Protestant leaders have placed on record for the *Christian Herald*, a monthly magazine, their views of Christianity's role in the next twenty years. Businessman J. Irwin Miller, president of the National Council of Churches, said that in the next two decades Christians "must learn how to work and speak as one."

Dr. Carl F. H. Henry, editor of the magazine, *Christianity Today*, forecast a struggle between "state absolutism and the God of the nations . . . between the supernatural and a sociological source, sanction, and stipulation of human rights and responsibilities." ● Dr. Ben Herbst, president of the United Church of Christ, foresaw the Church less involved with "property,"

and more concerned with "mobility." The next twenty years, asserted Dr. Nels F. S. Ferré of Andover Newton Theological School, Andover, Massachusetts, will see "a generally educated new world dismiss traditionalist Christianity on a world-wide scale." He added, however: "the next twenty years can be superlatively creative if we dare to go beyond both traditionalism and modernism into the promised land of Christian creativity."



### ARGUMENTS AGAINST AID

The National Council of Churches has issued a carefully documented fifty-six-page study detailing arguments opposing use of public funds for parochial schools. Assembled under the direction of the Rt. Rev. Malcolm Endicott Peabody, retired Episcopal Bishop of Central New York, the study asserts that such aid should be opposed because: (1) it would undermine the current concept of separation of Church and state; (2) it would violate both federal and state constitutions; (3) it would severely damage, if not destroy, our public school system and our educational standards; (4) it would accelerate the fragmentation of our society and, in particular, increase religious conflicts. Entitled *Public Funds for Parochial Schools?*, the study was written by George LaNoue, a specialist in Church-state law.

### BIRTH CONTROL: BREAKING THE TABOO

President Kennedy is being urged to call a national conference of religious leaders, including Roman Catholics, to discuss the question of birth control, long an almost taboo subject in public life. Although the suggestion came from the Planned Parenthood Federation of America as a way "to work out the beginning of a new era of religious harmony in the field of family planning," both Protestant and Roman Catholic leaders are expected to endorse the idea. ● The need for such a discussion had already been stressed by the National Council of

Continued on page 46





# Capitalscene

■ Carl L. Shipley, Republican National Committeeman for the District of Columbia, has finally said out loud what many party pros have been muttering privately: that Governor Nelson A. Rockefeller's remarriage is "political suicide" . . . Rockefeller boosters are assiduously trying to offset this notion by spreading the word that (1) there are 14 million American voters who have been divorced, and who therefore presumably would feel sympathetic identification with a divorced man, and that (2) Roman Catholics, who feel strongly about divorce and remarriage, are mostly going to vote for Kennedy anyway . . . Neither argument is quite convincing to the Old Poles, who are beginning to look around actively for alternatives to "Rocky" as the 1964 Republican presidential candidate. Booms are already under way for Sen. Barry Goldwater of Arizona and Gov. George Romney of Michigan, and the winter book odds now favor a real scramble for the nomination.

■ *Nearly everyone seems to agree that the "Catholic issue" which played such a big part in the 1960 campaign is a dead letter. But President Kennedy is still bending over backwards to avoid any act or statement that might revive it . . . Even among Protestants, some eyebrows were raised when the word got around that Kennedy in-*


*tended to pass up Rome on his trip to Europe next month. Any U.S. President except the first Roman Catholic to hold the office would almost certainly have seized the opportunity to meet Pope John XXIII. But Kennedy knows from painful experience the kind of use that bigots could make of photographs showing him entering the Vatican.*

■ The National Institute of Health is moving gingerly in the direction of more research on population control. But the federal government's huge medical research agency is still a long way from undertaking the crash program which has been urged by the famed Roman Catholic scientist, Dr. John Rock, to perfect new methods of fertility regulation acceptable to all religious bodies . . . In the current N.I.H. budget, totaling nearly \$800 million, only \$2.4 million is earmarked for studies of human reproduction—and many of these are only distantly related to birth control problems. N.I.H. officials say, however, that next year's budget will allocate \$4 million for reproduction research. If this modest boost is favorably received by the public—and so far, it has drawn no protests, even in Roman Catholic circles—N.I.H. officials (and the White House) may be emboldened to take more adequate steps in future years.

■ *President Kennedy's domestic legislative program continues to move very slowly in Congress. The House has passed the bill to help build medical schools and train doctors. Senate approval is likely. But it seems highly doubtful whether any other education legislation, including the bill to aid colleges and universities, will get through this year . . . The Senate has passed the Youth Employment Act (S. 1) to provide jobs for up to 75,000 young people in conservation camps and hometown projects. It now goes to the House, where its*

*fate depends on whether or not the powerful Rules Committee will permit it to come to the floor for a vote. It killed a similar bill last year . . . Another bill in which many church people are keenly interested—providing for a "National Service Corps" to strengthen community service programs in the United States—has been introduced in the Senate (S. 1321) and in the House (H.R. 5625) and has been referred to their respective Labor Committees. Congressional hearings have been scheduled for these important bills.*





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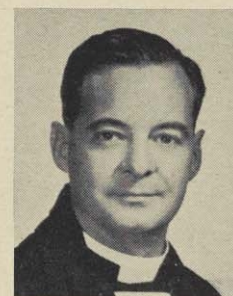
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### BISHOP COLE OF UPPER SOUTH CAROLINA DIES

Funeral services for the Rt. Rev. C. Alfred Cole, Episcopal Bishop of Upper South Carolina, were held April 13 at Trinity Church, Columbia, South Carolina. Fifty-four-year-old Bishop Cole died April 11 in Columbia after heart attacks in February and March. The cheerful and likeable leader of some 20,000 Episcopalians in the Diocese of Upper South Carolina had been host to the church's House of Bishops and the Archbishop of Canterbury last fall. He is survived by his wife, Catharine Tate Powe Cole, and six children ranging in age from eight to nineteen.



● Bishop Cole had served as Bishop of Upper South Carolina for ten years, following ministries in the Carolinas and West Virginia. He was born in Washington, D.C., and received his education at Duke University and the School of Theology of the University of the South in Sewanee, Tennessee. He was ordained deacon in 1936 and priest in 1937. He was rector of St. Martin's Church, Charlotte, North Carolina, for eleven years and was rector of St. John's, Charleston, West Virginia, when he was called to the episcopate.

### IMAGE OF THE SOUTH

Protestantism in the South is "free enterprise gone mad," a sociology and religion professor told some one hundred representatives of fifteen denominations at a recent conference in Atlanta, Georgia. Dr. Earl Brewer of Emory University asserted that southern Protestantism "has a peculiar brand of excessive sectism. It is more interested in individual soul-saving than in social salvation and social issues." But he added that the tradition of "isolation, sectarianism, and fundamentalism" is giving way. ● His opinion was seconded by a survey conducted by the Charlotte *Observer*, Charlotte, North Carolina, which revealed that the traditional picture of the "Bible Belt," where Christians interpreted the Bible literally and preachers exercised great public influence, is fast disappearing. The daily said it found that "we live not so much in the 'Bible Belt,' as on the fringe of an area that used to be the Bible Belt."

### LIGHTS ON IN CONNECTICUT

Lights were on in all of Connecticut's 196 Episcopal churches each night for a week this spring, as a unique diocesan-wide teaching mission covered the state. The project was carefully planned for over a year by thirty-two priests of the diocese; the Episcopal Mission to Connecticut provided an identical program nightly during the six-day study period, and called for a clergyman from a neighboring parish to teach



the mission in the individual churches. ● A good example of the program's effectiveness was St. George's Church, Bridgeport, where the rector, the Rev. Delmar Markle, stepped aside while the Rev. Roger S. Gray, rector of Grace Church, Long Hill, conducted the sessions. The topics he discussed included creation, God, the Incarnation, the Atonement, the Church, and the Communion of Saints. Opening each evening at 7:45 P.M. with fifteen minutes of hymns, the sessions usually adjourned with corporate prayer at 9 P.M. St. George's was full every night, as were most of the other participating churches. As Father Markle observed at the close of one session, "I think the work here, and the knowledge that the same thing is happening in all surrounding parishes, has had great effect in deepening the faith of my communicants and broadening their understanding of the Christian mission in the world."

## A MATTER OF LIFE AND DEATH

As the Rev. George M. Davis, Jr., assistant rector of Trinity Episcopal Church in New Rochelle, New York, was preparing for an early-morning service of Holy Communion, a man walked up to him and said, "I want to see you." Dr. Davis suggested he wait until the service was over, but the man became insistent. Having led his visitor into the vestry room, the priest turned to see the man pull two pistols out of his coat and hand them over. "I just killed somebody," the man blurted out. Questioning his distraught visitor, Dr. Davis found that the man had slaughtered five members of his family, including his estranged wife and child, in their beds that same morning. The priest took the weapons, called the police, and talked quietly with the man until the officers arrived and led him away.

## IN PERSON

► The newly installed 100-bell carillon of Old Swedes Episcopal Church, Philadelphia, Pennsylvania, rang out in greeting to Prince Bertil of Sweden when he visited the church recently. Begun by Swedish settlers in 1697, the beautiful old brick church, where Betsy Ross was married, became a part of the Episcopal Diocese of Pennsylvania in 1845. The prince came to help dedicate the church as a national historic site.

► Staunchly refusing to leave his African hospital, eighty-eight-year-old Dr. Albert Schweitzer still works an eighteen-hour day, a recent visitor reports. In addition, he walks five to six miles a day, plays the piano, sings hymns and songs, gives daily Bible lectures, and helps raise the funds to operate his hospital.

► Henry L. McCorkle, editor of *THE EPISCOPALIAN*, has been elected president of the Associated Church Press. He succeeds Edwin H. Maynard, editor of *The Methodist Story*. The Associated Church Press includes some 165 Protestant, Anglican, and Orthodox publications in the United States and Canada with a total circulation of more than 17.5 million, and an estimated readership of more than 40 million.

► The Rev. Dr. Clement W. Welsh will relinquish the editorship of the *Forward Movement*, which publishes *Forward Day by Day* and many Christian pamphlets and tracts, to become director of studies at the College of Preachers and Canon Theologian of the Washington Cathedral, Washington, D.C.

► The Rev. George C. Anderson, founder and director of the Academy of Religion and Mental Health, has received the eighth in a series of La Salle College centennial medals. The Episcopal clergyman served churches in Pennsylvania and Alabama before starting his present work.

► The highest award available to church musicians of the Anglican Communion, the Archbishop of Canterbury Diploma, went this year to John Boe, an organist and director of music at Seabury-Western Theological Seminary. He is the first American to win the award.

► The Rev. Dr. E. Felix Kloman, former Dean of the Virginia Episcopal Theological Seminary and rector of St. Alban's Parish in Washington, D.C., has been elected president of the board of the Pastoral Institute, an educational center for clergy counseling in the capital.

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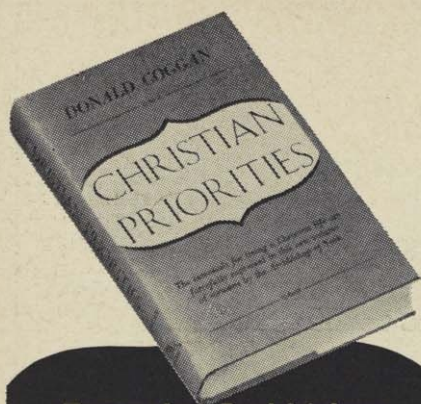
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# Where You Take

In his new novel, *The Corridor* (Random House, \$3.95), Edmund Fuller has done more than justice to a universally important theme; he has vibrantly brought to life true characters in an engrossing narrative.

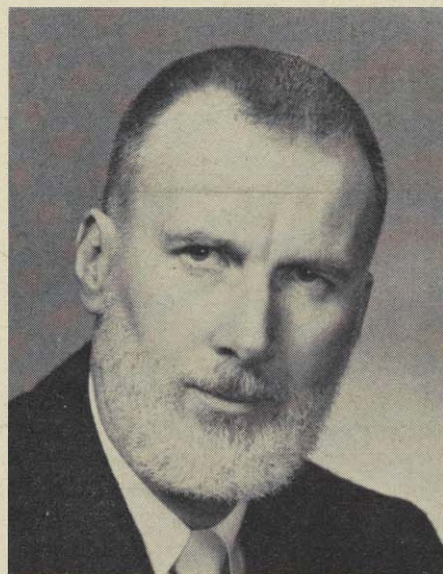
To explore the many bonds that a husband and wife have spun in a marriage may well be one of the most difficult tasks confronting a writer. It is a testimony to Mr. Fuller's skill as a novelist that he has seized on a critical point in the lives of Malcolm and Jean Adamson which sets into question all the forgotten or ignored realities of their marriage. In the sudden glare and painful clarity of mortal danger, their relationship gains a new intensity.

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The operation is successful, but in its aftermath Jean suddenly lapses to the brink of death. While she fights for her life, Malcolm is involved in his own crucial struggle.

During the next three days, the corridor becomes the setting for the intense drama in which their past is projected upon the present, and both gain new dimensions. The events that molded their marriage assume, in retrospect, more profound values and mean-



Edmund Fuller

ings; and, conversely, the tracing of past developments culminates in a more acute understanding of their present relationship.

The author does not side-step the shadows. To enhance the radiance and luminosity of the Adamson marriage, he describes with accuracy the tribulations of jealousy and the sundering that results from the withholding of confidences. Nor does he gloss over the temptations that threaten to disrupt the union.

It is Mr. Fuller's wisdom to show us the difficulties that are bound to exist even in the best of marriages. And from a starting point of Shakespeare's "The course of true love never did run smooth," the reader travels over the whole range of experience leading to Goethe's conclusion: "The sum which two married people owe to one



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# Your Marriage

another defies calculation. It is an infinite debt which can only be discharged through all eternity."

Fuller's admirable and convincing honesty, far from casting any doubt on the essential institution of marriage, helps alert us to its difficulties, and explains the mounting number of failures.

The success of this novel stems from its examination of eternal themes dramatized in all their present reality. By seizing marriage at the core of its divine fruitfulness, Fuller unfolds for us the meanings of childbirth at the crisis of miscarriage; he draws into this wonderfully grasped situation all the reverberations of survival and barrenness, of sexual selfishness and love for children, of home and marital shelter and loyalty.

Among the many characters, the figure of the priest, Father Nichols, is so impressively conceived as to linger in one's memory long after one has finished the book. "You know that you are responsible for where you take your marriage from here," Father Nichols tells Malcolm. "So for Heaven's sake, while you think it out, have a little mercy on yourselves." He goes on to say: "It's an odd thing. Often people outside the Church are much more unyieldingly set against forgiving themselves than people in it, contrary to popular opinion. If you will assume the magnanimity of God to be considerably greater than your own—which is undoubtedly true—it helps."

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This is the question to which Dean John B. Coburn addresses himself in his honest and helpful book, *Minister: Man-in-the-Middle* (Macmillan, \$3.95). He is well qualified for the task. Formerly a navy chaplain with combat experience, a college pastor in a New England town, and dean of a cathedral in a metropolitan city, he is presently dean of the Episcopal Theological School in Cambridge, Massachusetts. A man of the world and a man of God, he brings to this inquiry theological depth and practical wisdom.

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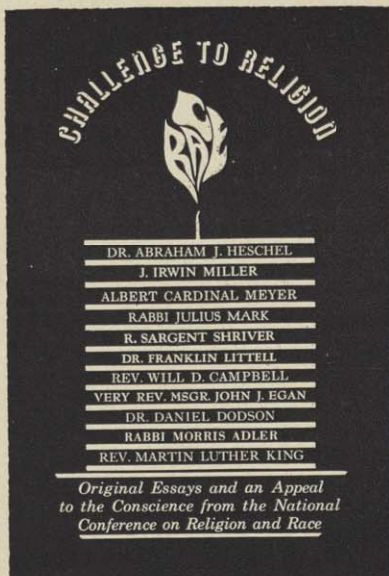
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## BOOKS

culties and hopeful about the Church's recovery of its sense of mission in the world. He dodges no issues.

Within this framework Dean Coburn reveals his own sensitivity to the struggle of personal faith and the desire to make one's life count for something. He has a good ear for speech cadences and is fluent in expressing inner dialogue. He looks clearly at the man-in-the-middle, the man compassionately involved in the life of his world, the good and bad of it, as God in Christ involves Himself in that same world.

The many sources that have gone into the making of this book are filtered through Dean Coburn's own experience and insight to offer a clear, richly textured, and useful guide. It will be helpful to many in finding their own path. —ROBERT N. RODENMAYER

### Taking Unbelief Seriously

"There are times I almost think I am not sure of what I absolutely know." Thus spoke the King of Siam, in a rare mood of philosophical humility. Are we, as Christians, sure of what we know absolutely? Of course, we answer, our faith is granite-solid.

If in moments of occasional weakness a flickering doubt crosses our minds, we have so eminent a theologian as Karl Barth himself to assure us that unbelief should not be taken seriously —"faith is concerned with a decision once for all . . ." Yet when someone asks us how we establish the superiority of our certainty over that of the Buddhist or the Marxist, we make embarrassed noises that add up only to "our certainty is truth; other people's certainty is delusion." William Warren Bartley's book, *The Retreat to Commitment* (Knopf, \$4.00), is a devastating examination of this weakness in conventional Protestant apologetics.

Bartley's title, *The Retreat to Commitment*, points directly to his irritation with the sentimental gobbledygook that characterizes much twentieth century religious thinking. "Conversion" is no longer in vogue, but "commitment" and "decision" are eminently fashionable. "Metaphor," "symbol," and "myth" save us from the distressing clarity of Biblical "picture-thinking." "When I say a creed," said Father Dumpty to the bishop (or the bishop to Father Dumpty), "it means just

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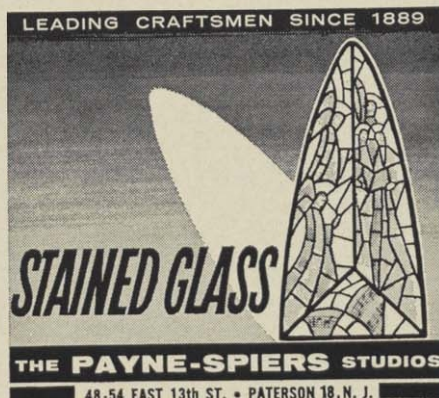
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what I choose it to mean—neither more nor less.” As Bartley observes of these convenient formulas, “Protestants now, like Alice, curtsy while they’re thinking what to say.”

It would be easy to hack away at Bartley’s presentation. He balances, unfairly, the most stuffy and obscure Christian utterances against the nobler varieties of rationalism. He oversimplifies Barth and Niebuhr; he bases his analysis upon a black and white distinction between “rational” and “irrational” that seems more appropriate to the eighteenth century than to our more subtly psychologizing age. Yet we would be wrong to assume that by pouncing upon these inadequacies, we have disposed of Bartley’s argument.

*The Retreat to Commitment* is an important and a fundamentally good book. Now that Bartley has thrust the issue so squarely before us, we are going to have to come to terms with it. And the issue is simply this: does Christian faith confer, uniquely, a certainty that places it beyond all further questioning, or must we, too, like the comprehensively critical rationalist, always keep our minds open to the possibility that we may be totally or partially mistaken?

Bartley maintains that “the Christian cannot, from his own Christian point of view, consider and be moved by criticisms of his Christian commitment.” Most of what I have read, most of what I have heard from pulpits and in parish and college discussion groups and conferences, proves Bartley right in practice. Is he also right in theory?

Can we be sure of what we know absolutely? —JOHN B. HARCOURT

RELIGIOUS DRAMA: ENDS AND MEANS, by Harold Ehrensberger (Abingdon, \$6.00).

This book explores the history and purpose of religious drama, gives suggestions for production, and concludes with lists of plays and a general bibliography. The opening discussion is little more than a series of disjointed and superficial generalizations and appears to have been put together in a hurry. The chapters devoted to staging a play are more thorough and should be especially helpful to churches without experience in play production. Seasoned groups may also find many fresh ideas here. By far the most valuable part, however, is the play list. Included are a number of play descriptions written by directors of religious drama groups, and these give the more detailed in-

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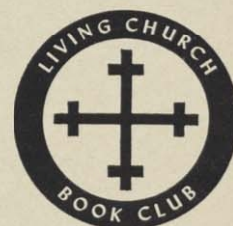
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## BOOKS

formation so helpful in the selection of a play but not generally available. A longer, less detailed list follows, together with an exhaustive bibliography on all aspects of drama—history, writing, acting, and production.

—STANHOPE S. BROWNE

*STAINED GLASS*, by E. Liddall Armitage  
(Charles T. Branford, \$15.00).

In three sections this knowledgeable author gives us not only the history and technology of stained glass, but a series of statements of general principles by leading artists of the medium. Line drawings help to make a readable text even more engaging. The book is richly illustrated and should be of especial interest to art students, serious hobbyists, and to everyone who enjoys this ancient but resurgent art form. A useful glossary, bibliography, and index are included. —THOMAS H. LEHMAN

*LORD OF THE FLIES*, by William Golding  
(Capricorn Books, \$1.25).

A "sleeper" first released in America in 1955, this brilliant and bizarre novel has grown steadily in critical favor. Using a group of British schoolboys stranded on a tropic island as a microcosmic human race, author Golding explores the nature of evil in man through symbolism at once gruesome and beautiful. —B.G.K.

*THE DO-IT-YOURSELF PARENT*, by Richard and Margery Frisbie (Sheed & Ward, \$3.95).

Another book addressed to parents is not worth mentioning unless it is distinctively different. This one is not just different; it is unique. Unique among do-it-yourself books because it requires no reading of elaborate diagrams or purchase of expensive tools. Unique among books for parents because it does not add to their confusion or guilt, but is inspirational and builds self-confidence.

Having admitted that schools have limitations and having defined those areas of educational enrichment that are the prerogative and the responsibility of the home, the authors offer suggestions that can guide and inspire parents to attempt constructive action. Out of their experience as parents, and with a light touch, they describe numerous educational ventures families will enjoy together that will broaden everybody's horizons. No matter what the Supreme Court decides about pray-



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ers and Bible readings in the schools, parents will be impressed with the two chapters on religious teaching at home. If the book lists seem a little confusing, it should be remembered that the authors are Roman Catholics. Anyone who wants a supplementary reading list for his own use can get one through his rector or diocesan department of Christian Education. Episcopalians will probably disagree with some of the detailed statements and suggestions on religious practices in the home but will find many others helpful. In any case, the authors' general advice and over-all attitude toward spiritual growth in children is excellent. —M.C.M.

ETHICS AND BUSINESS, by William A. Spurrer (Scribner's, \$3.50).

A good honest attempt to answer the question, "Here am I; where is the Church?" through a series of letters to laymen in the business world. These are excellent letters on basic theology in laymen's terms, but the author's efforts to apply the Gospel to specific situations bog down in details. These details, however, could make an excellent manual for clergymen interested in knowing where their people live during the week. Every concerned Christian could profit from reading the last four chapters. —JOHN B. TILLSON

THE SEVENTEEN BOOK OF ETIQUETTE, by Enid Haupt (McKay, \$5.95).

This book, written in the bright, informal style of the magazine, *Seventeen*, is meant to produce what the world thinks of as the ideal young American: scrubbed, open, democratic, alert, and poised in varied social situations.

Not a rule book by which one can appear to be someone else, this is a book of excellent general principles, as well as specific rules, to develop the integrity, self-respect, and confidence which lead to genuine individuality.

—MYRA SIEGENTHALER

RIDERS IN THE CHARIOT, by Patrick White (Viking, \$5.95).

Dickensian in scope, this splendid Australian retelling of the Passion burns with the flames of intuition bestowed on the four main characters whose disparate lives eventually, literally, cross. Miss Mary Hare, spinster, seeks the riders in the chariot; Mr. Himmel-farb, a Jew, escapes the furnace of Nazi Germany; Alf Dubbo, part Negro, attempts to paint "the innermost, incandescent eye of the feathers of fire"; and Mrs. Godbold sings as she irons

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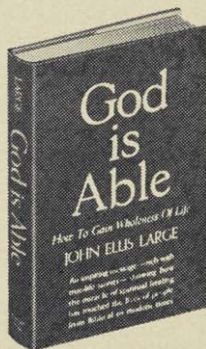
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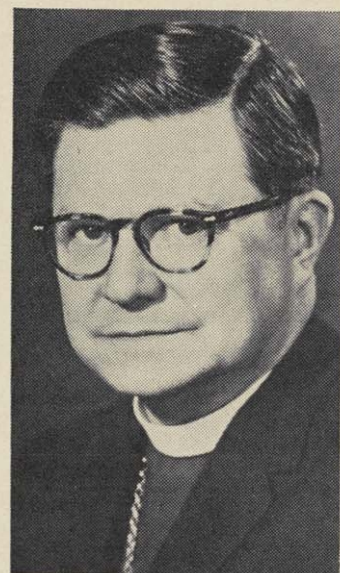
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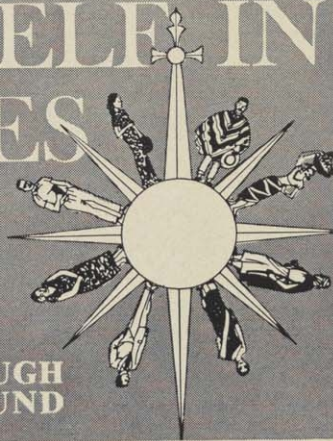
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of "the King . . . riding in the clouds His chariot. . ." Well worth anyone's time.  
—WARREN H. DAVIS

PRAYERS FROM THE ARK, by Carmen Bernos de Gasztold (Viking, \$2.95).

This is a beautiful book from jacket front to last flyleaf. Jean Primrose has done in picture and decoration for Carmen Bernos de Gasztold's poems what Rumer Godden has done in careful rendering of exact meanings into English. From "Noah's Prayer,"

*The days are long,  
Lord.  
Lead me until I reach the  
shore of your covenant.*

to the "Dove's Prayer,"

*The Ark waits,  
Lord;  
it has endured.  
Let me carry it  
a sprig of hope and joy,  
and put, at the heart of  
its forsakenness  
this, in which Your love  
clothes me,  
Grace immaculate,*

man, animals, birds, and insects voice serene trust in God, whose creatures they accept themselves to be. They are world animals but, through Rumer Godden's skill, distinctively French.

—PORTIA MARTIN

TO CATCH AN ANGEL, by Robert Russell (Vanguard, \$4.50).

To be human is to be limited, and Robert Russell, recognizing that the body can never perform the demands of the spirit, accepts his blindness as his own physical limitation, not so very different from yours and mine. His book is the autobiography of a man blind since childhood, now teaching college poetry, of an enviable spirit determined to overcome any obstacles that stand in the way of "growing until He says 'enough.'"—MARY BUCKLEY

METROPOLIS 1985, by Raymond Vernon (Doubleday Anchor, \$1.45).

The director of the New York Metropolitan Region Study, 1956-1959, interprets the findings of his group and analyzes the probable future of the area. Most readably written, it will interest all whose problems are connected with urban regions. Although its statistics are specifically for New York, there are valid comparisons to be drawn for all large city areas.  
—J.W.



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# Prayers for Whitsuntide

It shall come to pass, saith the Lord,  
that I will pour out my Spirit upon  
all flesh.

—JOEL 2:28

•  
O God, who in all ages hast sent  
thy power to sanctify the faith-  
ful: May the flame of thy Spirit  
so kindle and cleanse thy Church,  
that in purity and strength we  
may present unto thee the glad  
oblation of our lives; through  
Jesus Christ our Lord.

JOHN W. SUTER  
THE PASTOR'S PRAYERBOOK

•  
O Holy Spirit, splendor of God, keep  
us sensitive to the grace that is round  
about us. Let not the needs of our  
neighbors, from being so familiar, suf-  
fer from our neglect, nor the virtues  
of our friends, from continual proof  
of them, go quite unblest; but as  
thou givest us our daily bread, give  
also daily thankfulness; for the love  
of our Lord Jesus Christ.

A. S. T. FISHER  
AN ANTHOLOGY OF PRAYERS

•  
God of all peace and consolation,  
who didst gloriously fulfill the  
great promise of the Gospel by  
sending down the Holy Ghost on  
the Day of Pentecost, to estab-  
lish the Church as the house of  
his continual presence and pow-  
er among men: Mercifully grant  
unto us, we beseech thee, the

same gift of the Spirit, to re-  
new, illumine, refresh, and sanc-  
tify our souls, to be over us and  
around us like the light and dew  
of heaven, and to be in us a well  
of water springing up into ever-  
lasting life; through Jesus Christ  
our Lord.

PRAYERS FOR THE CHRISTIAN YEAR  
CHURCH OF SCOTLAND

•  
O God, who art love, and whose will  
for men is peace: By the might of thy  
Spirit quench the pride, anger, and  
greed which cause man to strive  
against man, and people against  
people; prosper those who take coun-  
sel together that justice, mercy, and  
peace may prevail; lead all nations  
in the ways of good will and common  
service, and bind the whole human  
family in one brotherhood in the king-  
dom of thy Son, for his Name's sake.

PRAYERS FOR THE CHRISTIAN YEAR  
CHURCH OF SCOTLAND

•  
O Holy Ghost, Giver of light and  
life: Impart to us thoughts higher  
than our own thoughts, and  
prayers better than our own pray-  
ers, and powers beyond our own  
powers, that we may spend and  
be spent in the ways of love and  
goodness, after the perfect image  
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## LETTERS

Continued from page 8

would communicate with the writer with any further ideas or thoughts, and/or perhaps come for a visit to talk it over.

Many thanks to THE EPISCOPALIAN for its magnificent work.

THE REV. HENRY L. BIRD

The Parish on Martha's Vineyard  
Vineyard Haven, Mass.

### BARRIER OR STIMULANT?

We have read THE EPISCOPALIAN for more than a year, and have thoroughly enjoyed its articles and presentations. A second subscription was sent to our older daughter, now a college sophomore. It has brought to us laymen many worthwhile new ideas and growth in knowledge of our church.

I take exception, however, to the concept expressed in John Updike's "Seven Stanzas at Easter." How un-Easterlike it is; how neomodern, unrealistic its thought; how pseudoscientific its verbose approach to the Queen of Seasons! Just as the first Easter was a miracle, and needs relating to present experience, as we all agree, it must remain the beautiful story that follows through our whole Christian year. Let us relate living to Easter, not relegate Easter to Mr. Updike's "materiality."

I am no theologian, yet Mr. Updike's verses could place a temporary barrier in my chain of thought. The Cross, the Stone, and the Angel were real. We need no "ifs" in poetry or prose, because the Resurrection proved "ifs" don't exist. Why devote a full page in a fine periodical to clouded thinking?

MRS. CHARLES A. BRIGGS, JR.  
Glenside, Pa.

### SOMETHING LOST IN EXTRACTION

In my first subscribed number of THE EPISCOPALIAN I would like to take issue with the author of "Jesus as Leader." There seemed to be an ominous note in the reference to "zealot party, a group much like the Algerian O.A.S." If the writer is going to make a pass at the O.A.S., then certainly he should include F.L.N. which is worse.

It's not your prerogative to use the church paper to cast political remarks that are biased. I subscribed to THE EPISCOPALIAN to get the correct interpretation of Christianity, not to hear personal political remarks.

ROBERT M. HATFIELD  
Northport, N.Y.

## FAMILY MEMO

The purpose of this column is to bring you—our family of readers—information about the progress and uses of THE EPISCOPALIAN through the Parish Every Family Plan. The Parish Plan offers all churches and missions the opportunity to send THE EPISCOPALIAN to all of their families at the low cost of \$2 per family per year.

### For Those Temporarily Absent

The years spent away from home—at college or in the armed forces—often prove critical for religious commitment.

St. Matthew's Episcopal Church, in Louisville, Kentucky—a parish with more than 800 communicants—believes that everything possible should be done to strengthen religious devotion and maintain ties with young people while they are away temporarily.

Recently, when the parish decided to adopt the Parish Plan and send THE EPISCOPALIAN to all members, it did not forget the sixty young people at college and in the armed forces. THE EPISCOPALIAN will go to them on college campuses and military installations all over the world each month during the year as a reminder that those at home are thinking of them and eagerly awaiting their return.

The rector, the Rev. Wilfred Myll, is enthusiastic about the church's national monthly magazine. "A splendid periodical . . . infinitely better than any magazine the Episcopal Church has published in the past."

### The Pioneer Spirit

St. David's Episcopal Church deserves an especially warm welcome as a new member of the Parish Every Family Plan. It is an inspiring example of the spirit of the old West.

The small mission is in New Town, North Dakota, a community formed ten years ago by residents of three communities that were flooded by the waters of the Garrison reservoir. The congregation had no church home, but this did not stop them. They made arrangements to use the Congregational church for worship every Sunday, and for this they contributed pews, an organ, and an altar. The lay reader, who conducts Evening Prayer, is the only physician in the area. Once a month the priest-in-charge, the Rev. Frederick K. Smith, drives over from his headquarters at Mandan, a distance of 352 miles round trip, to celebrate the Holy Communion.

New Town is the headquarters of the Fort Bertold Indian Agency, and St. David's congregation includes Indian members. Its twenty-two families are now reading THE EPISCOPALIAN.

THE EPISCOPALIAN





"THE Lord hath need of them." In the Gospels these words are applied to donkeys (MATTHEW 21:3), but this fact need not keep us from applying them to ourselves. It may even make the application easier; for anyone who has ever heard these words speaking in his heart knows that they come through strongest when he feels most donkeylike—most tied to a stake by his plodding inabilities, past stupidities, and present inadequacies, and most in need of a mighty resurrecting hand to raise him to the level of human freedom.

But no mighty hand moves. Instead, if we are listening, a small voice says, "The Lord hath need of thee."

Perhaps it is only at such a moment that the words can come through at all. At other times we are too busy with our own plans and ideas, too full of our own words. But when we stand drooping, halter tied to that stake, maybe we can hear other words.

When we hear them, we will undoubtedly react to them in our own donkeylike way. "Who, me?" we say, "You can't mean it." Far back in the past, God may have needed the prophets and great pioneers; but not now, not characters like us.

The prophets and pioneers, in their day, reacted in exactly the same way. When God called Moses, he said, "Who am I . . . ?

I am slow of speech, and of a slow tongue" (EXODUS 3:11; 4:10). And what was Jeremiah's response? Or Isaiah's? One said, "Ah, Lord God! Behold, I cannot speak: for I am a child" (JEREMIAH 1:6). And the other, "Woe is me . . . because I am a man of unclean lips" (ISAIAH 6:5).

Peter, in the boat with Jesus, went even further. "Depart from me; for I am a sinful man, O Lord" (LUKE 5:8). In other words, "Go away—you can't possibly need anyone like me, so leave me alone."

We all stand together: ancient prophets, first-century disciples, and modern donkeys. But, "The Lord hath need of thee" is hard for us to understand. We can see that we need God; but how can He possibly need us?

We can see that the lower needs the higher. In fact, this idea is so much part of our mental make-up that need automatically carries with it in our minds a sug-

gestion of inferiority. But that the higher should genuinely need the lower; the stronger, the weaker—this is beyond us. Perhaps that is why the idea runs through all Christian teaching that Christ Himself comes to us in the needy. "I was an hungred, and ye gave me meat . . . naked, and ye clothed me" (MATTHEW 25: 35-36). Christ, the mighty resurrecting hand, comes to *us* as One who serves, because that is the only way we can grasp the idea of God's needing us.

For He *does* need us. The higher *does* need the lower. God has created a world in which He has need of us all the time. He needed that donkey to bring the Christ to His city. He needs us to scrub floors and paint pictures, to make machines and to write books, to build houses and dream under trees.

And why? Because it is the way for us. When Peter told Jesus to leave him alone, Jesus said, "Fear not; from henceforth thou shalt catch men" (LUKE 5:10). Jesus gave Peter a job to do, pinpointing the phrase, "The Lord hath need of thee." And it was this job which brought Peter to Jesus' side and kept him there until the end and beyond; it was this job which changed him from Simon, the unstable, to Peter, the Rock of the early Church.

If we can listen to the words, "The Lord hath need of thee," and look around when we are tied to that donkey stake, hapless and helpless, we shall find our job. It may be a big job, a life work—in fact, the really big jobs probably begin in this way. It may be something routine and right to hand, perhaps the inner task of getting new directions on whatever work we plod away at day by day. Or it may be something so tiny and momentary as to be hardly noticeable.

It may, for instance, be seeing, as if for the first time, sunlight striking through the window onto the floor, and thinking, "If only I appreciated sight and light as the gifts they are, then looking at that light would be satisfaction enough for a lifetime." Whatever the experience is, small or large, it must be looked for in that moment, because it is the gift of the moment, and it is the way for us.

The Lord has need of us all the time for everything—but it is for our sakes, not His. —MARY MORRISON

## UNTYING THE DONKEY



# Have and Have Not

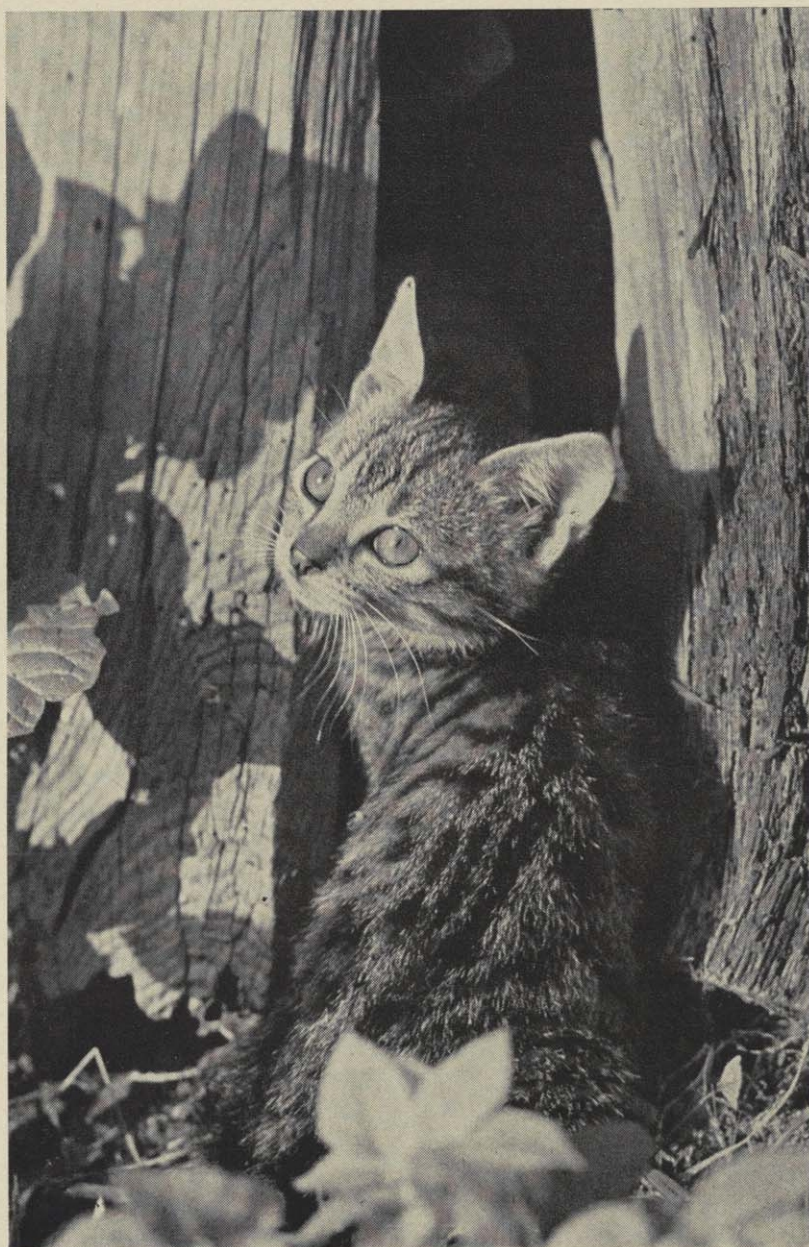
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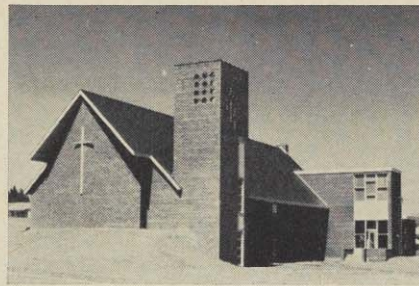
JUNE

- 2 Whitsunday
- 2 Christian Unity Sunday
- 3 Monday in Whitsun Week
- 4 Tuesday in Whitsun Week
- 5, 7-8 Ember Days
- 9 Trinity Sunday
- 11 St. Barnabas the Apostle
- 16 First Sunday after Trinity
- 23 Second Sunday after Trinity
- 23 Evensong for the International Congress on Education of the Deaf, Washington Cathedral. The Rt. Rev. George M. Murray, Bishop Coadjutor of Alabama, will preach simultaneously in sign language and orally; interpretive dancers will dance the Lord's Prayer; a deaf choir will sing the Canticles and Psalms proper to the service.
- 24 St. John Baptist
- 26- The National Assembly of the Episcopal Girls' Friendly Society will be held at Oberlin College, Oberlin, Ohio. The triennial General Assembly brings together G.F.S. members of fourteen years of age or over in this country and abroad.
- 29 St. Peter the Apostle
- 30 Third Sunday after Trinity
- 30- 1963 Training Program for Parish Assistants in Christian Education at Seabury-Western Theological Seminary, Evanston, Ill. Sponsored by the National Council Department of Christian Education.

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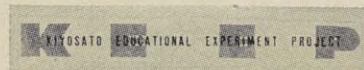
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## CALENDAR OF PRAYER—JULY

### Dioceses of the Anglican Communion and Their Bishops

- 1 **London, England:** Robert Wright Stopford, *Bishop*; Roderic Norman Coote (Fulham, North and Central Europe), *Bishop*; Edward James Keymer Roberts (Kensington), *Bishop*; Francis Evered Lunt (Stepney), *Bishop*; George Ernest Ingle (Willesden), *Bishop*; Frederick William Thomas Craske, *Assistant Bishop*; Nathaniel William Newnham Davis, *Assistant Bishop*; Richard Ambrose Reeves, *Assistant Bishop*.
- 2 **Long Island, U.S.A.:** James P. DeWolfe, *Bishop*; Charles W. MacLean, *Suffragan*; Jonathan G. Sherman, *Suffragan*. (Life and work of Religious Orders; departments of diocesan council; diocesan School of Theology; Episcopal Charities appeal; commitment of lay apostolate.)
- 3 **Los Angeles, U.S.A.:** Francis Eric Bloy, *Bishop*; Ivor Ira Curtis, *Suffragan*. (East Los Angeles Inner City Project [Rev. Nicholas Kouletsis]; opening new missions; ministry with racial minorities; refugee work [Miss Lucille Richards].)
- 4 **Louisiana, U.S.A.:** Girault M. Jones, *Bishop*; Iveson Batchelor Noland, *Coadjutor*. (That faith and loyalty may be deepened so that Church's witness may be a reconciling force in modern life.)
- 5 **Lucknow, India:** (Vacant).
- 6 **Madagascar:** Jean Marcel, *Bishop*; James Seth, *Assistant Bishop*.
- 7 **Maine, U.S.A.:** Oliver L. Loring, *Bishop*. (For bishop and diocese.)
- 8 **Manchester, England:** William Derrick Lindsay Greer, *Bishop*; Kenneth Venner Ramsey (Hulme), *Bishop*; Edward Ralph Wickham (Middleton), *Bishop*.
- 9 **Maryland, U.S.A.:** Noble C. Powell, *Bishop*; Harry Lee Doll, *Coadjutor*. (Valley House [for alcoholics]; Lafayette Community Center and Associate Inner City Mission [for urban renewal].)
- 10 **Masasi, East Africa:** Ernest Urban Trevor Huddleston, C.R., *Bishop*.
- 11 **Maseno, East Africa:** Festo Habakkuk Olang, *Bishop*.
- 12 **Mashonaland, Southern Rhodesia:** Cecil William Alderson, *Bishop*.
- 13 **Massachusetts, U.S.A.:** Anson Phelps Stokes, Jr., *Bishop*; Frederic C. Lawrence, *Suffragan*; John M. Burgess, *Suffragan*. (Urban parishes in areas of changing racial patterns; mill-town parishes; Church's witness on the campus.)
- 14 **Matabeleland, Southern Rhodesia:** Kenneth John Fraser Skelton, *Bishop*.
- 15 **Mauritius:** Alan Francis Bright Rogers, *Bishop*.
- 16 **Mbale, Uganda:** Lucian Charles Usher-Wilson, *Bishop*.
- 17 **Meath, Ireland:** Robert Bonsall Pike, *Bishop*.
- 18 **Melanesia:** Alfred Thomas Hill, *Bishop*.
- 19 **Melbourne, Australia:** Frank Woods, *Archbishop*; Donald Llewellyn Redding, *Coadjutor*; Geoffrey Tremayne Sambell, *Assistant Bishop*.
- 20 **Mexico:** José G. Saucedo, *Bishop*. (Rev. Alfonso Gomez; lay workers; St. Andrew's Seminary and other schools; arousal of vocation.)
- 21 **Michigan, U.S.A.:** Richard S. Emrich, *Bishop*; Archie Henry Crowley, *Suffragan*; Robert Lionne DeWitt, *Suffragan*. (Witness of Gospel in changing world of industrialization technology.)
- 22 **Milwaukee, U.S.A.:** Donald H. V. Hallock, *Bishop*. (City missions in Milwaukee, Madison; clergy with armed forces [Chaplains John Edwards, James Hynek].)
- 23 **Mid-Japan:** Paul Yasuo Kurose, *Bishop*.
- 24 **Minnesota, U.S.A.:** Hamilton H. Kellogg, *Bishop*; Philip F. McNairy, *Suffragan*. (Church schools [Breck, St. James', Shattuck, St. Mary's Hall]; Indian missions [Ven. Frederick Kramer]; hospital ministry [Rev. Leslie Hallett, Rev. Perry Gilfillan].)
- 25 **Mombasa, East Africa:** Leonard James Beecher, *Archbishop*.
- 26 **Missouri, U.S.A.:** George L. Cadigan, *Bishop*. (Christ Church Cathedral; Thompson Retreat and Conference Center; City Mission Society; St. Luke's Hospital; Grace Hill House.)
- 27 **Mississippi, U.S.A.:** Duncan M. Gray, *Bishop*; John Maury Allin, *Coadjutor*. (New missions [Newton, Long Beach, Olive Branch]; diocesan schools [All Saints', Okolona Junior College]; mission to Negro people.)
- 28 **Monmouth, Wales:** Alfred Edwin Morris, *Archbishop*.
- 29 **Montana, U.S.A.:** Chandler W. Sterling, *Bishop*. (Isolated mission fields; air bases in state; churchmen in remote places.)
- 30 **Montreal, Canada:** Robert Kenneth Maguire, *Archbishop*.
- 31 **Jessellton, North Borneo:** James Chang Ling Wong, *Bishop*.



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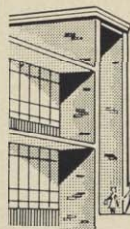


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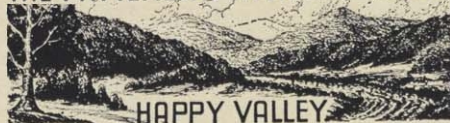
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Continued on page 63



# Know Your Diocese



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The Diocese of New York, largest in the Episcopal Church—a major mission field? Strange as this sounds, there are more communicants (5,248) in the thirty-seven missions and aided parishes of the diocese than in six of the church's missionary districts. Within the 4,763 square miles of the ten counties constituting the diocese are 206 parishes, aided parishes, and missions, with over 90,000 communicants served by 444 clergymen and 363 lay readers.

In 1785, the first diocesan convention, held in St. Paul's Chapel of Trinity Parish in New York City, was attended by five clergymen and eleven laymen representing six parishes. But the establishment of the Anglican Communion in this part of the new world goes back far earlier. When the Dutch territory of New Amsterdam became the English Colony of New York in 1664, Governor Nicolls' chaplain was a priest of the Church of England.

The first division of the diocese took place in 1838 when the Diocese of Western New York was created. In 1868, Albany, Long Island, and Central New York were set apart as separate dioceses, and in 1931, the Diocese of Rochester was organized.

No frontier of the past posed bigger problems and more

formidable challenges for the church than those brought on by the swift changes which have occurred since World War II. Days of violent transition during the depression and World War II have given way in the metropolitan areas to demolition of some slum areas and construction of scores of new apartments. But problems of juvenile gangs, racial strife, and changing neighborhoods continue to challenge the clergy. The rural mission north of Manhattan is becoming as scarce as a horse-hair sofa. Sometimes change in country areas has not been increasing suburban populations, but, rather, drastic shifts in population.

In recent years two temporary groups, summer campers and migrant workers, have been given increasing missionary attention in the diocese.

The diocese's two suffragan bishops, the Rt. Rev. Charles Francis Boynton and the Rt. Rev. James Stuart Wetmore, aid in many phases of diocesan activities. The two archdeacons, the Ven. Richard E. McEvoy and the Ven. George F. Brätt, are concerned with missions and aided parishes in the urban and rural areas, respectively.

The results of five years of study, research, and analysis by the Commission on Preparation for Confirmation have now been published in a book, *Ready and Desirous*. It is the first report on confirmation ever to be prepared in the diocese and may be the first in the church.

*The Rt. Rev. Horace W. B. Donegan, Bishop of New York, was born May 17, 1900, in Derbyshire, England. His undergraduate work was done at St. Stephen's College (now Bard College) and at Oxford University. In 1927, he was awarded the Bachelor of Divinity degree at Episcopal Theological School, Cambridge, Massachusetts, and he is the bearer of numerous honorary degrees. He is chairman of the board of trustees of General Theological Seminary, New York City, and visitor to four religious communities.*



*Ordained to the diaconate in June, 1927, and to the priesthood in May, 1928, Bishop Donegan served churches in Massachusetts and Maryland before becoming rector of St. James' Church, New York City, in 1933. On October 28, 1947, he was consecrated as Suffragan Bishop of New York. Two and a half years later, he was elected bishop coadjutor by acclamation. He became the diocesan on October 28, 1950.*

*One of Bishop Donegan's notable achievements since becoming diocesan has been the reorganization of the diocese into a bishop-and-executive-council form of government. In 1957, the bishop launched the diocese's 175th Anniversary Fund, which resulted in contributions of \$2,500,000 for construction and rebuilding of urban missions and establishment of a revolving fund for capital improvements in suburban and rural areas. Yearly contributions from the churches have shown a marked increase during Bishop Donegan's episcopate.*



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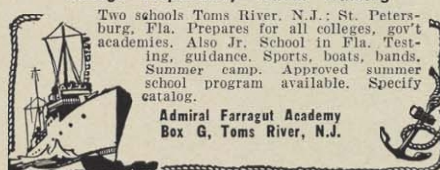
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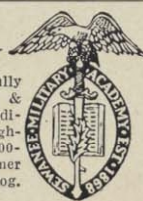
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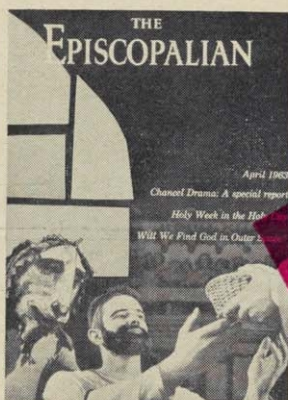
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