

The **+** WITNESS

MAY 30, 1963

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CHARLES MARTIN WRITES ON COLLEGES

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Sunday Services: 8 and 9:30 Holy Communion; 11 Morning Prayer and Sermon (Church School); 4 French Service; 7:30 Evening Prayer.

Story of the Week**Phenomenal Expansion Reported
By the Church Pension Fund**

★ Bishop J. Brooke Mosley of Delaware was elected president of the Church Pension Fund, at the May meeting of the trustees. He succeeds Bishop Oliver J. Hart, who is to retire as bishop of Pennsylvania in July.

In his report to the board, Bishop Hart cited the growth of the Fund in its effort toward adequate pensions. The pension roll rose in 1962 to \$4,111,757 for 2,994 individuals. Ten years ago the figures were \$2,756,105 and 2,795. The average new retirement allowance granted in 1962 was \$2,210; it was \$1,499 ten years ago. The present discounted value of future pensions to the present group of clergy both retired and active, and survivors, has reached \$250,313,914. Ten years ago the figure was \$104,524,446. The clergy now number 9,953; there were 7,284 in 1952.

The stipends of clergy have risen to \$56,125,225 a year from \$26,125,392 a year ten years ago. Over this period the number of active clergy has increased 43 per cent. to 8,516; and the average stipend has risen 50 per cent. to \$6,590.

Assets reached \$117,160,895, as against \$54,192,813 ten years ago. The interest yield on investments held at the year end was 4.25 per cent on book value and 3.95 on market value. Ten years ago the figures were 3.35 and 3.34 per cent.

Bishop Hart stated that the record of payment by the units of the church continues to be practically perfect. About 50,000 assessment notices are sent out each year to the treasurers, and remittances made. Some 15,000 changes a year in stipend are reported to the office. General Convention made the payment of assessments mandatory, first, because it recognized that the church had to get support to the retired clergy and to the widows and children, and second, because a pension structure with minimum and family benefits such as this could not operate in division.

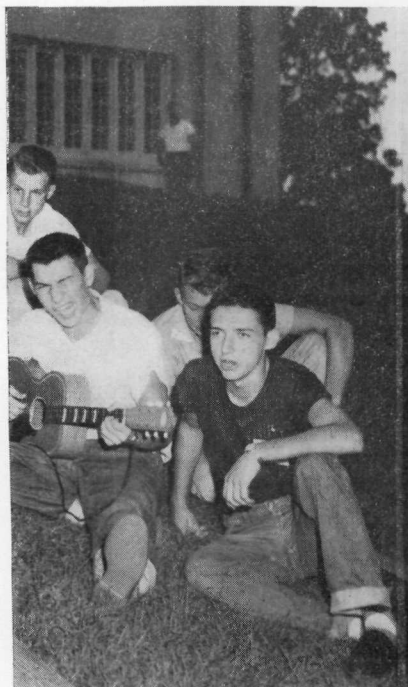
**CONFERENCE OF SCHOOLS
ANNOUNCES PROGRAM**

★ "The church's ministry of reconciliation in the field of education" will be theme of the second triennial conference and convention of the church's schools in Washington, D.C., this fall. The final program was announced this week by the unit of parish and preparatory schools of the National Council and the Episcopal School Association, joint sponsors of the meetings.

The announced purpose of the conference is to re-examine the theological basis for the church schools and their pursuit of academic excellence. Consideration will be given to

reports of two committees established at the annual meeting of the council of the association, of which Dr. John W. Shank, headmaster of Cathedral School, Orlando, Fla., is president, and Dr. Ruth Jenkins, west coast educator, is vice-president. One deals with curriculum needs, religious and secular, the other with standards for the evaluating of schools.

The Rev. C. Fitz Simons Allison, associate professor of ecclesiastical history, the School of Theology, University of the South, will be the conference theme leader, giving presentations on the Christian doc-



HAVING FUN: — Students at our church schools and colleges mix pleasure with their hard work

trines of God and man for the space age at two theme sessions.

Other leaders and speakers at the meeting, which will be held November 7 to 9, are Bishop Louttit of South Florida, chairman of the National Council Christian education department; the Rev. David R. Hunter, department director; the Rev. Reamer Kline, president of Bard College; Prof. Marshall Fishwick of the Wemyss Foundation, Wilmington, Del.; Dr. Virginia Harrington, professor of history, Barnard College; and Dr. Philip H. Rhinelander, professor of philosophy at Stanford University.

The schedule of the convention, of which the Rev. Edward M. Hartwell, president of the Texas Episcopal School Association, is the coordinator, provides for meetings of Episcopal School Association committees, state and area chairmen, staff meetings, workshops, and a service of witness in the Washington Cathedral.

Worship leaders include the Rev. John Jenkins, rector, All Saints' Episcopal School, Vicksburg, Miss.; J. Bettis Lawrence, presently headmaster, St. James' Day School, Texarkana, Tex.; Mrs. E. E. Abbitt, All Saints' Episcopal Church School, St. Thomas, V. I.; and Mrs. Jane Werneken, formerly at Grosse Pointe University School, Mich.

Attendance at the conference is anticipated from administrative and teaching personnel of any church-related school as well as churchmen concerned with their operation.

N. H. REJECTS FIGHT AGAINST LOTTERY

★ The convention of New Hampshire refused to take aggressive action against the new law establishing a state-oper-



HELPING HAND: — These students at one of our church colleges do a paint job for a nearby church. They also take part in many community enterprises

ated lottery to finance state aid to school districts.

Delegates rejected by a vote of 104 to 30 to accept a section of a proposed resolution which would have obligated the diocese to work for repeal of the lottery law.

They also defeated a proposal that they strive to have the sale of sweepstakes tickets banned in their home communities.

The diocesan stand on the lottery, as voted by the convention, states: "That this convention expresses its conviction that the moral and educational welfare of the citizens of New Hampshire could be better served by the adoption of tax legislation other than the present sweepstakes law."

Bishop Hall had denounced the sweepstakes law in an address before the delegates.

ROBERT MILLER DIES SUDDENLY

★ The Rev. Robert Miller, whose "Pointers for Parsons" has long been a Witness feature, died suddenly on May 20. One of his last columns is on page nine, and we have others that he has recently written which will go in future issues.

He was rector of the Incarnation, Lynn, Mass., from 1930 to 1938 when a serious illness forced his retirement. Since that time he has been under constant treatment, moving from hospitals to rest homes and back again. His column, unknown to most readers, was written under great difficulty, with mirrors sometimes needed to see the keyboard of his typewriter as he reclined in bed.

He wrote several books, one of them being entitled "In Weakness Strength", which is not autobiographical, although the title might well be.

Membership in State Council Approved by N. Y. Convention

By Edward J. Mohr

Witness Editorial Assistant

★ Reversing a stand taken two years ago, the convention of the diocese of New York has accepted membership in the New York state council of churches. The action at the annual meeting in the synod house, was taken by a vote of 205 in favor and 164 opposed.

On the initiative of Bishop Donegan steps were taken to invite the meeting of General Convention of 1970 to New York, where it has not met since 1912.

In his annual address the bishop deplored the racial conflicts in Birmingham, referring to "club-wielding police, vicious dogs, electric prod poles intended for use on cattle, high pressure fire hoses, hundreds of children thrown into jail — happenings which have gravely hurt the reputation of our nation in the eyes of the world."

The convention unanimously adopted a resolution in support of the Rev. Martin Luther King and the southern Christian leadership conference, of which he is chairman, and urged all churchmen in the diocese to work for equal rights for Negroes.

The convention tabled a resolution which, though vaguely worded, urged Christians to examine carefully "our literature, entertainment, news channels and advertising", using the Bible and Prayer Book as guides "to good taste that has lasted through the centuries".

In the debate on state council membership the Rev. J. Norman Hall, chairman of the Christian social service department, the Rev. Arthur L. Kinsolving, rector of St. James, and

president of the Protestant council of New York city, and the Rev. Richard F. Gary, priest-in-charge, St. Mary's Church, Manhattan, spoke in favor of the action, citing the services of the council as well as the local application of ecumenical ideals in support of it. Opposing speakers, who included the Rev. Charles H. Graf, rector of St. Johns, Manhattan, expressed as their grounds for rejecting membership only that it would be a financial burden and that the council's legislative lobbyist might misrepresent the views of the Episcopal Church.

For the first time the income of the diocese on quotas from parishes and missions, which is in addition to that on the assessment budget, exceeded one million dollars, totalling \$1,001,192 for 1962. Of this \$560,668, or 56%, was sent to the National Council.

The committee on placement of clergy, appointed by Bishop Donegan at the request of the 1962 convention, reported that "the clergy appears to be the most segregated aspect of our church". The committee, which will continue, had been instructed to study the placement of clergy "on the basis of merit and without racial discrimination" and to "recommend constructive action which will lead to a wider equitable acceptance of clergy by parishes and missions without regard to race."

In a survey made by the committee 87 of all-white or predominantly-white parishes and missions in the diocese indicated a willingness "to employ a qualified Negro clergyman in some capacity, ranging from rector or vicar to seminarian."

In his convention address Bishop Donegan, with reference to the report, had said that he is ready to give his "whole-hearted support to a policy of the placement of qualified clergymen to any position in this diocese regardless of race."

Elected as General Convention deputies were: Dean John V. Butler of New York cathedral; the Rev. Powell M. Dawley, professor, General Theological Seminary; the Rev. John Heuss, rector, Trinity Parish, New York; the Rev. John M. Krumm, chaplain, Columbia University; the Hon. Thurgood Marshall, judge, U.S. Circuit court of appeals; Charles F. Bound, Mt. Kisco; Clifford P. Morehouse, president of the house of deputies; and Andrew Oliver, diocesan chancellor.

CARDINAL INVITED TO CONVENTION

★ Joseph Cardinal Ritter, archbishop of St. Louis, has been invited to address a major session of General Convention of the Episcopal Church to be held in St. Louis in the fall of 1964.

Presiding Bishop Arthur Lichtenberger extended the invitation to the cardinal during a visit at the St. Louis archdiocesan chancery office.

It was not announced whether the cardinal would accept the invitation, an Episcopal spokesman said. However, he added, it was assumed he would if his schedule permits in view of his "extremely gracious attitude on interfaith matters."

In Bishop Lichtenberger's party calling on Cardinal Ritter were Bishop George L. Cadigan of Missouri; Clifford Morehouse of New York, president of the House of Deputies; and the Rev. W. Murray Kenney of St. Mark's.

BISHOP WARNECKE PDS PRESIDENT

★ Bishop Warnecke of Bethlehem was elected president of the Philadelphia Divinity School at a meeting of the trustees on May 15. He succeeds Bishop Hart who is to retire as bishop of Pennsylvania in July.

At commencement the same day Dean Edward G. Harris conferred degrees on 24 seniors, and honorary doctorates went to the Rev. John Knox, professor at Union; the Rev. G. R. Minchin, rector at Haddon Heights, N. J., and the Rev. Philemon Sturges, rector at Chestnut Hill, Pa.

CORRECT CHURCH IMAGE SAYS BISHOP

★ Bishop Thomas A. Fraser of North Carolina said the Episcopal Church must destroy "the image in the eyes of many people that we consider ourselves the best church for the best people."

Every Episcopal congregation in the state must demonstrate in its program that the denomination is "God's church for all people," he told the convention.

"It is crystal clear," the bishop declared, "that one of the weaknesses in our missionary policy is that of this image of the best people. In some areas where we are located the best people are too few in number."

In too many instances, he added, the Episcopal Church has been "neither catholic nor evangelical." He said the church must be both catholic and evangelical and demonstrate "that we are anxious that everyone should become an active member in building the Kingdom of God."

Bishop Fraser observed that one reason why the Episcopal Church is considered by some "the best church for the best people" may be because "we

are not interested in numbers."

"We stress that we are interested in quality and not in quantity and anyone who hears this knows we are whistling in the dark," he continued. "If it is true we are not interested in numbers, then we are planning our own suicide."

"If we are committed to the gospel of Christ and his church, then we are by commitment interested in numbers because we are interested in people."

SEABURY-WESTERN COMMENCEMENT

★ Bishop Wilkinson of Toronto was the speaker at the commencement at Seabury-Western Seminary, held May 29 at St. Mark's, Evanston.

Dean Charles U. Harris awarded diplomas and degrees in course, and conferred doctorates on Bishop Wilkinson; the Rev. L. W. Hallett, chaplain at the Mayo clinic; the Rev. Russell K. Johnson, rector of St. Mark's, Evanston; Bishop F. W. Putnam, suffragan of Oklahoma and Dean Frank Carruthers of St. Matthew's Cathedral, Dallas.

CENTRAL NEW YORK TO ELECT

★ The convention of Central New York approved a request of Bishop Higley for a coadjutor. A nominating committee has been appointed and the special convention is scheduled for fall.

Guest speaker at the convention was Bishop Bayne, executive officer of the Anglican Communion, who spoke to an overflow crowd of 600 people.

WASHINGTON WILL HAVE SUFFRAGAN

★ The diocese of Washington voted at its convention to elect a suffragan. A nominating committee of six clergy and six laymen was chosen and a special convention will be held this summer to elect.



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EDITORIALS

Church Schools & Government

THE ISSUE of governmental aid to Church-related schools is currently being studied by a body established by the National Council for the purpose: the commission on church-state relations. The preliminary report of the commission is given over to an analysis of the questions which must be resolved in the minds of churchmen and of the attitudes which must be determined with respect to the problems in this field. Although General Convention in 1961 resolved that "we stand unalterable against the use of federal or state funds for the support of private, parochial, or sectarian schools", the understanding of the commission is that this declaration does not foreclose a study of all aspects of the matter. So that its report, which it plans to complete by December, will reflect not only its own study, but also that of others, since it has invited expression of views in the church.

The commission sees the central questions of policy in terms of a set of alternatives:

- Is aid to church-related schools inconsistent with the principle of full religious freedom — the principle that religion should be free from all government aid as well as from government restraints?

- Does religious freedom require merely government neutrality with respect to religion, and therefore permit legislation which arranges the collection and spending of public funds so as to avoid handicapping parents in their choice of school?

- Is there justice in the complaints of parents who pay full public school taxes and also tuition for children in parochial schools — the operation of which reduces the amount needed for public schools?

- Do parochial schools serve purely a private purpose, so that tuition payments have no bearing on the justice of school tax burdens?

- Should church-state separation rule out aid

to church-related schools in order to protect the government from involvement in religious strife?

- Would healthy religious pluralism and democratic government be promoted by facing questions of government aid and resolving them on their merits?

To aid discussion of these and related questions the commission is preparing a pamphlet for distribution in the church.

The commission reports that in its view the issue of aid to church-related schools cannot be considered apart from the problem of religion in the public schools, since many of those who favor governmental aid base their view on the judgment that public education tends to promote secularism by ignoring religion or implying that it is unimportant. The extent to which religion may be excluded or included in public education still remains to be determined.

The commission tends to share the expectation of many observers that the federal Supreme Court will distinguish between religious exercises in public schools, which it will hold to be under constitutional ban, and instruction about religion, which it would not.

Difficulties are foreseen in teaching about religion. The preparation of suitable materials would not be easy. School boards would be cautious about introducing programs because religionists differ not only on matters of faith but also on the manner of describing them and their history.

The commission has come to the conclusion that the church in any case should not support any of the constitutional amendments currently suggested with respect to church-state relationships.

Arguments on this business, in the churches and outside, will be with us for a long time. What the commission brings forth, from its membership or from the church, may help to make them stimulating.

The members are Wilber G. Katz, chairman, the Rev. Kenneth W. Cary, Haliburton Fales II, Mrs. Palmer Fitcher, Sidney P. Marland, the Rev. Charles S. Martin, Harry Ransom, and Charles H. Tuttle.

THOUGHTS ON GETTING INTO COLLEGE

By Charles Martin

Headmaster of St. Albans School

COLLEGE EDUCATION IS IMPORTANT BUT MISTAKES ARE MADE BOTH BY PARENTS AND TEACHERS — HERE ARE A FEW

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

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

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

Most Important Job

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

It is taken for granted that boys at St. Albans will go on to college, and that is right. We have always been and we are likely to remain a college preparatory school. This does not mean that we must have an undue concern about getting our boys into college. That would be like the unhealthy concern an occasional boy has about marks. We like our boys to get good marks but we do not want them to work for marks alone. We want them to have the fun of pursuing a subject for its own interest and the fun of experiencing the satisfaction of high achievement for its own sake. Any mark is incidental to that. Going to college is the incidental result, the natural next step to a secondary education filled with the satisfaction of hard work and of academic achievement. At St. Albans we do not want to worry about getting into college: we want to worry about getting a good education, and then college admission will take care of itself.

There is another mistake that we make. This was perfectly illustrated in one of my sixth form classes. When I arrived in the Trophy Room, there was an unnatural quiet save for the music of a piano. A boy was playing, and the class was lost in rapt attention. I joined the listeners, and the period flew by, and passed without the boys being exposed to the wisdom of the headmaster. They were little the worse for that and much better for the music they had listened to. The headmaster, too, left better for the experience, but also troubled by a question: what could the bookish education that St. Albans gives and that the usual college gives, contribute to this boy? It could broaden his understandings and presumably liberate his personality, but it could also, and more than likely would, take too much time and energy from the development of his remarkable gifts.

I am sure that in our preoccupation with

getting our sons into college and the pressures we put upon them to succeed, we fail to encourage gifts which colleges cannot, or at least do not, recognize for admission nor nurture once the boy is admitted; and so we narrow the lives of boys, and leave all life the poorer.

Tests Have Limitations

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

The great importance that parents, school-masters and colleges attach to such tests gives them such an inordinately important place in the minds of students that a boy who doesn't test well in these mass measurements often begins to think of himself as a failure, not only as a student but as a person. A fine boy is sometimes permanently handicapped and fails to make his unique contribution to life because tests and the importance we place upon them have given him a distorted conception of himself. Mass tests can be useful provided we are conscious of their limitations; but overmuch emphasis on them has frequently negated their value and even made them harmful.

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

even as God himself, is found anywhere by him who seeks.

Changing Times

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

But enough of this. College admission with all its pressures is with us. There are great pressures today and there will be more tomorrow. But pressures in themselves are not bad: we grow strong under pressure. What we need to do is to learn to bear pressures that are wise and right and those that are unavoidable. But most important, we need to have a clear understanding of what we are trying to do for our boys.

A Teacher who has had much influence on young people put it this way: "Seek ye first the Kingdom of God and all things shall be added unto you."

- POINTERS For PARSONS -

By Robert Miller

MOST OF US were shocked and horrified by the Nazi concentration camps and gas chambers and we think South Africa's apartheid is a monstrous wrong, but what do we feel about turning firehose on Negro children and setting dogs on them? Is not this the same kind of thing, the same ideas that lead to gas chambers and suppression and denial of liberty?

Do we defend it or condemn it? We condemn it, but what can we do about it? We burn with indignation but have few means of action. Yet our grief and indignation are action in themselves.

Often they are our only protest against the

evils of society. They ought to be shared by all Christians who say "Thy kingdom come," but it falls most often to priest and minister, spokesmen of the congregation, to voice them. The difficulty is that we cannot always be protesting all the evils of our world. We cannot fight on every front even though every front is important.

We cannot, in a word, escape frustration. It is inherent in our vocation, set as we are, in a world that is at enmity with God. We cannot keep ourselves unspotted. We may feel that war is sinful yet we must pay taxes and give our assent to the billions of dollars spent on arms. We cannot escape society; we would not escape it. We share in its blessings and we cannot escape from its evils.

Sometimes we can speak out against them, but more often we must endure them in silence. Then it can be a lonely battle. Who has not been disturbed in his conscience not because evil existed but because he saw no way to fight and overcome it? If only, we think, we could act. If we could fight shoulder to shoulder against it, and overcome it and trample it down.

We do fight against it. Our struggle against sin is fighting against it and so is our grief. They are weapons far more powerful than we think. No one fights against wrong without becoming a man of sorrows and acquainted with grief. He does not tell his grief, but he comes to know what Jesus meant when he said blessed are they that mourn.

UTOPIA AND SCHOOL

By Robert W. Beggs

Chaplain at George Junior Republic

**THE SCHOOL AND COMMUNITY IN INDIA
FOUNDED BY K. K. CHANDY IS A SET-UP
THAT OTHER SCHOOLS MIGHT WELL
FOLLOW IN THE VERY NEAR FUTURE**

AFTER ALL, Adam was a young man. And look what he did to paradise. No wonder only a few have dared to think about a Utopian youth community or school ever since!

A notable exception was William George, founder of several "Junior Republics" at the turn of the century. In a previous Witness article (February 21, 1963) I described the George Junior Republic in Freeville, N. Y. Now I would like to mention the school and community of K. K. Chandy of India, the thought and work of Chandy and George was original and both founded schools of Christian intent. Who wouldn't like to start something similar today?

So this article is utopian in several respects. Either the principles, policies, and programs outlined herein have been tried and proven or they could be made workable. In either case they are utopian in comparison to the vast majority of schools.

So let's glance first at the great majority of schools: The opening remarks of the college

president to my incoming class were, "Look to your right and left, one of you won't be here four years from now." Neither was he! It goes without saying that he had no intention of adopting a policy or program of accepting the student and his problems anymore than the trustees could accept his. And you didn't have to be a student of American history then or now to know the irony of ironies of American education. That a college president or headmaster of a school seldom has had the tenure or job security of his own faculty members!

Is it any wonder that they have had to turn into fund-raising experts? They have little time left after their administrative duties or they generally have trustees who sanction little else. No wonder we have so few noble experiments in education, or any real measure of self-government in the total adult school community or in the student body. When are we going to wake up to the fact that our educational power structures are less democratic than business, labor, government, or the church?

School in India

SOME WILL OBJECT to this. But before you do, you should know about a unique educational community in south India. Over a quarter of a century ago, K. K. Chandy read a book by William George about the "Junior Republic". So he decided to found a boy's town. Being an Indian, Anglican, having done graduate work in England and spent weeks in Gandhi's "ashram", he chose a unique way of sponsoring his school. He started a Christian ashram and named it "Christavashram". This group not only holds the school in trust but it serves the community and world in many other ways—such as famine relief, land reform, promoting reconciliation in political and religious tension areas, and advocating Gandhian non-violence to racial and international problems.

If you were to visit the Christavashram in Manganam, Kerala, India, you would find it perched on top of a hill next to the chapel. This little "intentional" community binds together several families and individuals in lifetime intent and dedication to Christ through communal living, common service and prayer.

One of their many concerns is the operation of their boy's town known as Kerala Belagram. You would find it located where eighty boys were working in the fields or studying together — about half way down the hill.

Near the bottom of the hill, leading out into the world — you would see the "Gurukul". This school is composed of a few graduates of the boy's town and other young people. They study and work together for about a year to find ways to carry out the mission of the ashram and boy's town into the communities where they will live in the future.

By American standards and practice this threefold educational community is "utopian". No American trustees nor board of directors live on campus and share a common life, work, and intent. They are lucky today if they all meet together more than once a year, or know everyone there, or even a handful of faculty or students.

Nevertheless they legally and morally are "on top of the hill" like the Reverend Mr. Chandy's ashram. And most American trustees could be more involved in the life of their school. So why not have them or an elected committee, together with an equal number of elected faculty, form an executive committee or council to help determine policy and program? This council could be

given the legal right to hire and fire any employee. This could make for better relations between head and employees who would feel less threatened.

Tenure for Headmasters

AND LET US not forget the headmaster. Why shouldn't every headmaster have tenure like a bishop? Or at least the tenure of a professor or public school teacher. It is only human nature that if he feels less threatened by his trustees, he will probably become a less threatening "boss" to his employees. At any rate these suggestions could promote a closer relationship between head and trustees and together they could sponsor more original experiments in Christian education.

All of this could have a profound effect on the students and their self-government, or student council. There is a direct relationship between the amount of self-government in the staff and the effectiveness of student self-government. For instance — it is almost certain that the attitude of the head determines to a great degree the attitude of the president of the student council. The boy tends to identify with the man. So, the student president should serve the student body as the headmaster serves the trustees, faculty, and students — and as they all must serve the community and world in the spirit of Chandy's community.

This combination of student and staff-trustee government — which would be really modelled after our church polity — would deserve the name of church school. In such a structure all would be more inclined to carry on a dialogue with the world and spread the church's word of reconciliation. How else can a church school hope to turn adolescent rebellion into constructive rebellion against the threat of thermonuclear war, segregation, teenage unemployment and all the problems which our military-urban-industrial complex present today?

After all, whether in India or America, the ultimate purpose of any school of Christian intent is to serve the world because the very nature of a school is an intentional community.

Guidance Program

WHEN YOU SCRUTINIZE the intent of the school community, its structure and attitudes, a policy begins to take shape. We are only kidding ourselves today if we deny that schools are not accepting "the student and his problems" — or

that educators have no responsibility for student's emotional and spiritual problems or that they should weed out the problem student who slipped through their I.Q. and psychological screening process.

In other words it behooves educators to not only seek "academic excellence" but an "excellent guidance program". In any campus or community approach to education, both are necessary to the whole man and to the whole campus. Both should be included in the total cost and operation of the school.

The only honest alternative to this policy and program would be the school which had the gall to announce that it accepted only budding geniuses of sound emotional stability. And to be consistent it would have to screen faculty on the same basis. Frankly, I believe that such a community of scholars and teachers would be the closest thing to hell on earth. For if there is one thing worse than intellectual pride it is spiritual or emotional pride.

Here I am tempted to launch into the emotionally disturbing elements in the grading system and its consequent gulf between student and teacher. But let it suffice to say that until we recognize our responsibility to try and answer the emotional problems of our students we can never wake up to the fact that the grading system can be a chief contributor to these problems. I know of one school which has abolished grading, but not testing; and its standards have not suffered, nor does it have difficulty in placing its students in institutions of higher learning. If that is utopian, let others try it!

Social Workers

WHEN A SCHOOL adopts the policy of accepting the student and his problems it can ill afford to advertize it as a fund-raising gimmick. Rather it must work out "an excellent guidance program" which can speak for itself. What was once considered utopian in this area is now a must, such as: the psychiatric social worker or clinical psychologist not seeing more than thirty on his case load—every small school has at least this many students who need his help; the guidance person must have a free hand to work on campus in the same way as any community permits any therapist to work with his client; and finally the school must see the role of these people as invaluable.

This is especially true for the chaplain to recognize. For neither one can function in a

school of Christian intent without the other. For both can be drawn to see human problems in terms of human drama, thereby focusing their attention on the divine-human drama in which all our problems and answers take place.

There are at least two obvious areas where psychologist and chaplain must work together: the sophomoric attitude of the student who likes to play god—a stunted wish for omnipotence and omniscience — and the all too familiar practice of students who play house, especially during vacations. These students not only take on the problems of the other and vice-versa, solving neither their own problems nor their added ones — and I don't necessarily mean pregnancy or birth—but the couple are often using each other as a shield against Christian marriage. So why not have psychologist and chaplain combine to teach a course on the problems of guilt, identity, relating to the opposite sex, and preparation for marriage?

But this suggestion would help much more if the opposite sex sits in the classrooms. For in the last analysis the argument for secondary school coeducation is the fact that the school can better answer the problems of coed relationships, a major part of maturation and education for life, if coeds are present!

And this brings us to the conclusion that a school of Christian intent should reflect the national distribution of Protestants, Catholics, Jews, and Negroes. This would give the students more insight into other faiths and races and expose more young people to our church and services.

I began by reminding you of what happened to the young Adam in paradise. I end by reiterating that in a utopian youth community or school of Christian intent, neither Adam nor Eve would be ejected or dismissed! Their problems would have to be faced by them and the faculty and hopefully they would all become new beings in a new community, by the grace of God.

I AM AN EPISCOPALIAN

By John W. Day

Dean Emeritus of Grace Cathedral, Topeka

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The Witness — Tunkhannock, Pa.

HOW TO USE YOUR SUMMER

By Lane Denson

Chaplain at Rice University

THIS BIT OF ADVICE BY A COLLEGE

CHAPLAIN APPLIES TO ALL STUDENTS

WHETHER AT COLLEGE OR PREP SCHOOL

THE MOOD OF THIS YEAR now passing has been one of frequent and sometimes devastating criticism of the *modus operandi* of Rice University. In this frame of mind, it is often that we tend to overlook some of the good in our midst.

One blessing which we have often overlooked is the university's considered wisdom in the simple fact of not offering a summer undergraduate curriculum. Whatever may be said about the hard-nosed academic year, Rice does indicate some reasonable appraisal of the human being by refraining from a June-August edition of the same thing. Some students do find the regular year so wearing that they must spend the summer at another school patching the academic fabric. But the majority are freed for a time to explore life against something other than a landscape of blue and gray.

Given the intensity of the academic year, the wisely provided summers seem an excellent opportunity for the Rice student to shift his intellectual scenery to some of the other major issues of American life. The quantity of intellectual talent turned loose by Rice each June and sent out into the communities of this nation is a joy to behold. Its creative and imaginative use through the summer months can be for the good health of the university in at least two ways. It can serve to make the school better known across the land. It can also see a September returning of young men and women, broadened and enriched by their engagement in other facets of the world, newly charged to reenter the university's life as fuller persons, thus enleavening the university from within.

Try this kind of a summer on for size: Begin by getting reacquainted with your family. They've changed, but you've changed more. Their image of you is pretty much what it was when last you were together, colored somewhat

by the sparse correspondence you've sent their way. Like the space capsules, your attitude of "reentry" has a lot to do with determining the amount of friction that will be generated in the atmosphere of home.

Take a new look at your community. You'll probably have a job, but calculate the off hours and take a look at what community service projects you might lend a hand. Children always need a loving kind of supervision in the various summer programs directed by the "Y" and other agencies. Take a tour teaching in a Sunday school. You swing a big bat of authority with the youth in your community, for you stand in that rare zone of freedom personified by today's college student — disengaged from family, by and large, and not yet engaged in the long term responsibility of "making a living", whatever that means.

Line up your summer reading on the basis of sheer enjoyment. Tackle the books provoked out of the school year, but put off for lack of time. Read the newspaper! Read it carefully, then visit and get to know the folks who create it every day. Try on some theology. After all, your theological education rather came to a slow halt somewhere back in junior high.

The Rice curriculum, for whatever else it may be or create, wisely offers a summer out of each year — a microcosm of things to come beyond the commencement event and a chance for personal and institutional enrichment. Have a good one.

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NEWS IN THE SCHOOLS

★ When the Episcopal School Association's division of girls' schools held its meeting at Miramar, the Rhode Island diocesan conference center, the leaders were the Rev. John Crocker, headmaster of Groton School, and Canon William Shumaker, Christian education director of Rhode Island. Viola Woolfolk, headmistress of St. Margaret's School, Tappahannock, Va., is chairman of the division.

The Association's division of boys' schools, of which Canon Sydney W. Goldsmith, headmaster of Shattuck School, is chairman, held a short business meeting in New York in March.

A group of 21 students from Lenox School, Lenox, Mass., led by two masters, has spent six weeks in Japan, including three at the Kiyosato educational experiment project, where the activities included work with farmers in the area, clearing ground and passing stones for construction of a chapel, a visit to a local high school, and a night spent in the homes of some of the students.

The Rev. Don R. Brown has succeeded Canon Shumaker as headmaster of St. Martin's School, Pawtucket, R. I.

At McAlpin School of Christ Church, Brooklyn, N. Y., the Rev. Arnold F. Moulton is now principal, following Sister Florence Wilkins.

A gift of \$100,000 has been made to Lovett Episcopal Day School in Atlanta, Ga., for the erection of a library as part of the school's development program, which includes a headmaster's residence and expanded athletic facilities.

At Harvard School, North Hollywood, Calif., a music and art history course has been added, and a new audio-visual

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- NEW BOOKS -

Kenneth R. Forbes
Book Editor

The Asians; Their Heritages and Their Destiny by Thomas Welty.
Lippincott. \$4.95

Here is a valuable book written especially for students who know how to work with statistics relating to an immense area of the world which is today in a state of flux — some of them living as independent nations, others still fighting to attain that state. The author is well fitted to deal with his subject, as he has traveled widely through Asia, speaking several Asian languages and well acquainted with Asian professional people, — statesmen, merchants, etc.

The social, economic and religious beliefs and activities of India, China, and Japan are the most thoroughly described of all the regions of Asia. Of especial interest is the treatment of the institutions of caste in India and the clan in Chinese life, particularly the latter, because it is based on families' ancient and present history and exercise of practical service, social and educational, for the benefit of every individual of the clan.

There is throughout the book ample evidence that the author has studied the heritage of the ancient people of Asia, but as to their probable destiny it looks more like something dominated by guesswork. He gives us a very brief outline of what the facts of the *Peoples Republic of China* are and an equal sort of treatment of government of Chiang Kai-shek on the little island of Taiwan where the overwhelming military forces of the United States alone keeps them there still threatening to attack the mainland. The serious blot on the important section of this book is this treatment of China. The bare facts of the growth of Communist China, its great leadership of Dr. Sun-Yat-Sen, but following him and his political principles only by the tiny splinter state of Chiang Kai-shek is an absurdity. Sun-Yat-Sen imported veteran Russians to help him organize his democratic regime and at his untimely death his widow became one of the chief leaders and so remains today.

The author does an excellent job in showing the reader the early days of imperial China — Confucianism, Taoism, the old days of Buddhism

and the social life of gentry and peasant, as he has done also with ancient India.

It is a most valuable volume to have on your shelves for consultation, but so far as contemporary China goes, it would be well for the student to read with care Edgar Snow's two books — *Red Star Over China* written 20 years ago and *The Other Side of the River* just published, to show vividly what Communist China is like today.

The Keys and the Candle by Mary-hale Woolsey. Abingdon. \$3.00

This is a quite delightful romantic tale of the Middle Ages — specifically in Year I of the eleventh century. Two facts made it unique; the millenium century had at last gone, with no tragic happenings such as had long been prophesied — and the expectation of an invasion by the Danes in the near future. The hero is a young boy-scribe in a monastery, the bonded servant of the young and beauteous Lady Maia.

Young Rowan, the hero, began his struggle for support as a swineherd, already hampered since early childhood with a game-leg. He became by chance to be shown one of those rare objects — a book of holy scripture and Rowan set himself to copy it! His elders and some of the monks, however, saw how amazingly accurate the young swineherd was and arranged for him to become one of the monastery's boy scribes.

The denouncement of the young man's life was, of course, his love affair with his bonded slave-mistress, the Lady Maia, who gave him his freedom — and her passionate love at the same time. The book, with its clever illustrations, is a wholesome gift for any parish library. A scholarly master of 11th century church history may sniff as a superior person at some of the imaginary pictures the author indulged in, but there is no harm done; it's a fascinating volume!

Creeds and Confessions by Eric Routley. Westminster Press. \$3.50

An excellent book for students of church history and of the development of Christian doctrine from the Reformation up to the era of the modern church. The author first makes clear the quite definite difference between creeds and confessions.

The confession is a sort of church literature which appeared chiefly in the sixteenth and seventeenth centuries. Creeds were prior to this and grew up in the first five cen-

turies of the church's life. The author deals here with ten of the chief confessions, of the Reformed churches, but also with the Council of Trent as an expression of the mind of the Roman Church and the Thirty-nine Articles of the Church of England, speaking for Anglicanism.

The chief object of all this is to show to the reader how the ecumenical movement of today has modified and criticized the approach to church relations implied in all the old Reformation confessions. He deals at some length in his last chapter very interestingly and pertinently with modern confessions and controversies and describes the United Church of Canada, The Church of South India and the controversy concerning episcopacy.

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