

The **+** WITNESS

MAY 28, 1964

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Sunday Services: 8 and 9:30 Holy Com-
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Evening Prayer.

Story of the Week

Action on Prayers in Schools Stirs Diocesan Conventions

★ By a strong negative voice vote the New York diocesan convention, meeting in the synod house May 12, refused to support any constitutional amendment which would legalize prayers and Bible reading in public schools. The resolution, which would have expressed this support to the judiciary committee of the House of Representatives and members of the Congress representing areas within the diocese, was offered by the Rev. Leland B. Henry of Scarborough, who said that the resolution had been drawn up in opposition to the testimony of two bishops of Episcopal Church before the committee, presumably Bishops Creighton of Washington and Moseley of Delaware.

It was supported by 14 other members of the convention. In the debate the Rev. Miller M. Cragon Jr., the Rev. Michael Allen, the Rev. Edward O. Miller and the Hon. Thurgood Marshall, supporting the decision of the Supreme Court and its consequences, opposed the resolution, while in addition to Henry the Rev. Benjamin Minifie and Dr. Clifford Morehouse spoke in favor of it.

In his address to the convention Bishop Donegan reiterated his strong support of the civil rights movement and the legislation in the Congress, and, in matters pertaining to the

church, urged favorable consideration to the mutual responsibility program in the Anglican communion.

The convention rejected a proposal which, in voting on the budget, would have given to rectors of parishes one vote and other clergymen a half vote, and because of lack of unanimous support was forced by a legislative technicality to defer for one year giving women the right to hold office on a basis equal to that of men. On a question put by Bishop Donegan himself the convention refused to return to a two day convention.

Other Backers

The conventions of New Hampshire and Vermont also opposed the proposed amendment on school prayers, as well as passing resolutions on racial equality. Bishop Burgess, suffragan of Mass., speaking at the N. H. convention, stressed the church's obligation to combat racial inequality, as did Bishop Hall, N. H. diocesan.

Not All Favor

There is, however, support among Episcopalians for an amendment to the constitution which will permit prayers and Bible reading in public schools. Thus Bishop Banyard of New Jersey, Bishop DeWolfe of Long Island and Bishop Chambers of

Springfield are among sponsors of a movement urging passage by Congress of the amendment.

The convention of the diocese of Long Island also passed a resolution favoring the constitutional amendment, but as far as we can learn is the only convention to do so.

MICHIGAN ELECTS KILMER MYERS

★ The Rev. C. Kilmer Myers was elected suffragan bishop of Michigan on the third ballot at a special convention on May 15, at St. John's Church, Detroit.

Myers, 48, is presently serving as director of the Urban Training Center in Chicago. With a simple majority of both clergy and lay ballots needed to win, he drew 117 of 200 clergy votes and 235 of 363 lay votes on the final balloting.

While he has not formally accepted the election, it is expected that he will do so. The Rev. Rickford Meyers, rector of St. Matthew's, Detroit, chairman of the nominating committee, had stated previously that all nominated had been sounded out on this matter.

Others nominated were Archdeacon Charles D. Brainwood; the Rev. W. S. Logan, program director of the diocese; the Rev. Jones B. Shannon of Washington, D.C. and the Rev. Henri A. Stines, formerly of Detroit who is presently doing field work for the Episcopal Society for Cultural and Racial Unity.

Colleges and Schools of Church Announce Plans for Future

The Church Farm School

An attractive and informative brochure has been published by the Church Farm School, founded in 1917 by the Rev. Charles W. Shreiner, who, now past 80, is still its headmaster. Admission to the school is restricted to boys from broken homes, with the exception of sons of clergy, men in service, and of alumni. Starting with 15 boys, the school now enrolls 150, from grades 5 through 12, and aims to increase the number.

Bard College

With a student body grown to 500 Bard College this fall will have available for use the first new major building designed entirely for academic and instructional purposes since the opening of the Hegeman Science Hall in 1926. It is the 10,000 square foot William Cooper Proctor Hall and will be used by the art, sculpture and painting department.

At the same time the college will take full occupancy of adjacent Ward Manor, purchased last year from Community Service Society of New York City, which had used the property as a residential home for the

aged for several decades. During the past year two of the major buildings on the new school property have been occupied by Bard men students while the society continued use of a third, Robbins House, in the course of terminating its operation. Bard's larger facilities will result in an enlarged program in sciences, as well as in the six-point program for freshmen and sophomores instituted two years ago.

Windham House

Commencement exercises for graduates of Windham House were held May 23 at New York Cathedral, the Rt. Rev. Charles F. Boynton, suffragan bishop of New York, officiating. The school, the church's graduate training center for women in the east is located in Morning-side Heights, not far from the cathedral.

Participants in the training program receive instruction and work for degrees at New York institutions while receiving supplementary training in the house. The graduates this year, with the institution they at-

tended and the work they did were:

Linda Lee Benson, Baltimore, master of education, Teacher's College, Columbia University; Anne Marguerite Holmes, Prescott, Ariz., master of sacred music, Union Theological Seminary; In Sook Kim, Seoul, Korea, master of social work, New York University; Katharine Johnson Parker, Alexandria, Va., master of religious education, Union; Eleanor Rice, Toronto, Canada, special student, Union; Gloria Juanita Williams, Orlando, Fla., and Katharine Rockwood Hamlen, Schenectady, N. Y., both master of science, Columbia University School of Social Work.

Margaret Hall

In October, 1962, Margaret Hall School announced the site of the new campus on Rose Hill, in Versailles, Kentucky, and began to seek gifts for construction on the new site. At the present time over a half million dollars have been received or pledged for the objective. Margaret Hall is the only church preparatory school in Kentucky. It was founded by Bishop Burton of Lexington in 1898 and was called Ashland Seminary, after the place in which it was located. In 1908 it was moved to Versailles and renamed Margaret Hall for Mrs.



PARISH DAY SCHOOLS are springing up in ever increasing numbers where children like these not only get good training but always have a happy time. These schools are further proof that the Episcopal Church believes in Christian education

J. B. Haggin, whose gift made possible the erection of the building the school has since used. Since 1931 the school has been operated by the sisters of the Convent of St. Helena, to whom title to the property was conveyed in 1934 by the diocese of Lexington.

The project for the new campus calls for a \$500,000 school building, a \$300,000 dormitory, a \$100,000 chapel, and \$100,000 for adaptation of present buildings on the property. More than the minimum need for the chapel has been subscribed, and \$438,550 has been raised for the other buildings.

Harvard School

A two-part master development plan which involves an ultimate objective of four million dollars has been worked out for Harvard School in North Hollywood, Calif. Half of the sum will be devoted to educational improvement. This will provide a faculty compensation and enlargement fund for advancement of professional competence for faculty members and an increase in the number of instructors; a student scholarship fund to make

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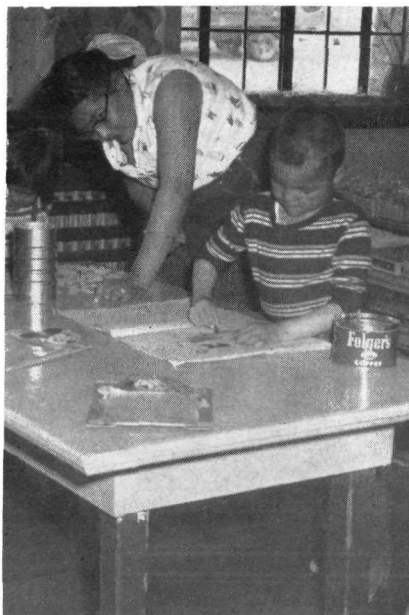
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it possible to give financial assistance to 20 per cent of the students, based on merit or need; and a visiting scholars fund to enable the administration to bring visiting lecturers and professional leaders to the school.

The other half of the development plan calls for additions and changes in the school plant on the 22-acre site which will make possible an increase in enrollment from the present 350 boys to a maximum of 600.

Bethany School

A special reading program instituted this year at Bethany School in Glendale, a suburb of Cincinnati, Ohio, will be expanded in the coming school year. It is designed to increase such reading skills as retention, speed and enjoyment,

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and is one of the extra-curricular activities of the school, which is accredited by the Ohio state board of education and is conducted by the Sisters of the Transfiguration.

Hannah More Academy

The Rev. Kenneth W. Costin, presently chaplain and chairman of the department of theology at Kent School, will become headmaster of Hannah More Academy, Reisterstown, Md., July 1. He succeeds Catherine Offley Coleman.

Founded in 1832, Hannah More, the diocesan school of the diocese of Maryland, is the oldest church school for girls in the country. Costin was ordained to the priesthood in 1956, and was thereafter for two years rector of Trinity parish, Carnerville, N. Y., before going to Kent. Born and educated in England Mr. Costin served as a British artillery and intelligence officer and attended Columbia, Yale and Harvard Universities before entering the ministry. He and his wife, the former Joan Dawkins of Fort Worth, Tex., have six children.

St. Paul's School

The oldest church school for girls on the west coast will have a new headmistress when Catherine Offley Coleman succeeds Hedwig Zorb there on July 1. Miss Coleman will go to St. Paul's, Walla Walla, Wash., from The Hannah More Academy, where she has been headmistress the past 8 years. Miss Zorb is joining the staff of St. Hilda's and St. Hugh's, the coeducational day school conducted in New York by the sisters of the Community of the Holy Spirit.

Before going to Hannah More Miss Coleman served as a teacher and assistant dean at St. Katherine's School, Davenport, Iowa, and, after taking a masters degree in philosophy in religion at Mills College, Oak-

land, Calif., taught at St. Anne's School, Charlottesville, Va., serving there as dean from 1950 to 1956.

The Episcopal Day School

The Rev. T. D. Wallsteadt, now headmaster of St. Joseph's Day School in Boynton Beach, Fla., will on August 1 become administrator of The Episcopal Day School in Midland, Texas, and curate of the Church of the Holy Trinity, of which the school is a part. The school has had a rapid growth since its founding and last moved from the parish hall adjoining the church building to its own campus and buildings. Fr. Wallsteadt, a native of Michigan, and a graduate of the University of Michigan and Nashotah House, will assist the Rev. Francis W. Fowler, rector of the parish.

San Rafael Military Academy

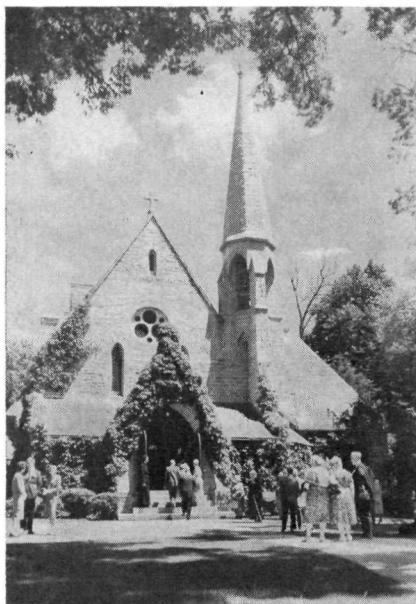
The Rev. Theodore A. Gill, president of San Francisco Theological Seminary, San Anselmo, Calif., will preach the bacalaureate sermon during the commencement weekend June 6-7 at San Rafael Military Academy, a college preparatory school of the diocese of California. For several years a close relationship has been maintained between the school and the seminary, an institution of the United Presbyterian Church, located about two miles distant. Under the arrangement 10 second and third year seminarians serve as dormitory masters and conference group leaders at the academy and receive training in pastoral theology and group dynamics

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both in the seminary and from the Rev. Dr. Sumner Walters, rector and headmaster at the academy.

Iolani School

The summer session of Iolani School, Honolulu, which will start this year June 22, has been augmented by the inclusion of special courses for

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gifted students and a recreation and athletic program. According to the headmaster, the Rev. Burton A. MacLean, the session has been designed, at various levels, for new boys who will be entering Iolani for the first time in the fall; gifted boys and girls who wish to take advanced work in various subjects; boys and girls in the community who may need remedial reading work; and boys and girls who have failed one subject at the end of the regular year.

(Please turn to page 14 for more Notes about Church colleges and schools)

THE PARISH OF TRINITY CHURCH New York

REV. JOHN HEUSS, D. D., RECTOR

TRINITY

Broadway & Wall St.

Rev. Bernard C. Newman, S.T.D., Vicar

Sun. MP. 8:40, 10:30, HC 8, 9, 10, 11. EP 3:30; Daily MP 7:45, HC 8, 12, Ser. 12:30 Tues., Wed. & Thurs., EP 5:15 ex Sat.; Sat. HC 8; C Fri. 4:30 & by appt.

ST. PAUL'S CHAPEL

Broadway & Fulton St.

Rev. Robert C. Hunsicker, Vicar

Sun. HC 8:30, MP HC Ser. 10; Weekdays; HC 8 (Thurs. also at 7:30) 12:05 ex. Sat.; Int. & Bible Study 1:05 ex. Sat.; EP 3; C Fri. 3:30-5:30 & by appt.; Organ Recital Wednesday 12:30.

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487 Hudson St.

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292 Henry St.

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Sundays: 7 a.m. Low Mass, 8 a.m. Low Mass, 9 a.m. Morning Prayer, 9:15 a.m. Solemn High Mass, 10:30 a.m. Low Mass in Spanish 5 p.m. Evening Prayer; Weekdays: 7:15 a.m. Morning Prayer, 7:30 a.m. Low Mass, 5 p.m. Evening Prayer.

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EDITORIALS

It's Largely Up to You

SINCE the decision of the Supreme Court that recitations of prayers and readings from the Bible — in the form of religious exercises — runs contrary to the provisions of the first amendment, discussion has abounded, both on the correctness of the decision, and on ways and means to overcome it or accommodate it.

At the present time the judiciary committee of the House of Representatives is conducting hearings on proposals to amend the constitution in such a way as to legalize the exercises which the court held the first amendment does not now allow in public schools.

The arguments of those who are content with the court decision and who would accommodate themselves to it fall into a fairly consistent pattern. They hold that nothing that has happened prevents children from praying or receiving religious instructions outside the schools; that school boards, supervisors, and teachers, many of whom are not themselves believers, are not competent to make prayers or lead in their recitation or to make selections from scriptures; that the routine exposure, especially under subtle pressure, to such prayer and scripture readings, outside the context of the believing community, may repel a response of faith as much as to arouse it.

Those who seek to overcome the court's interpretation of the first amendment with a new amendment hold that the exercises have been a witness within the public schools of the theistic tradition of western civilization; that their elimination may be a forerunner of other removals of evidences of that tradition in public life in response to the thrust of antagonistic forces in American society; that the removal of a theistic witness constitutes a de facto establishment of secularism; that the resistance on the part of a minority causes the majority to be deprived of that which it holds beneficial for itself.

A recitation of the arguments advanced by the antagonists makes it fairly clear that there is a large area in the field of religion and education in which they are not, or need not be, embattled.

With few exceptions people within the church will hold that there is room for more than one kind of school and one kind of school system. The independent church school and the parish day school are among the educational instrumentalities whose contributions are indispensable in a multiple system, both for the individuals affected and for the variety of educational experience available. For this reason the existence and maintenance of these schools within the church can be no less than the concern of the entire church. Quite apart from what may be done with regard to prayer and Bible reading exercises, there are things which can be done in a church school which cannot be done in a public school.

But just as there is a place for the religious school in a multiple educational system so also there is a place for religion in a public educational system. It is impossible to educate children for real life without giving them a knowledge and awareness of existing religion in human society. Certainly education which is blind to elementary factors in life such as literature, history, medicine, food, sanitation, economics, to say nothing of slightly more advanced forms of descriptions of reality, would be considered deceptive and partial. A curriculum which excludes religion is false as well as defective. The Supreme Court has not said that knowledge of religion may not be conveyed in public schools.

On the contrary the failure of the public schools in this area is the failure of those responsible for the schools to meet their obligations — the local authorities in the first instance; ultimately the people, including the Christian majority, themselves. Children can be taught about religion — not only about that which they may wish for themselves, but also that of others — without being required to "believe" it or being forced to give assent to its propositions, just as they can be taught about capitalism or communism without being required to give moral assent to either.

This does not mean that it makes no difference whether one believes in one thing or in another thing. It does mean that one may be much the better off for knowing what one is talking and thinking about when it comes to religion, as in other areas.

The reading of passages from scripture and the repeating of prayers may serve as a witness.

But that does not begin to be enough. Let the resources of the public schools, much of which are frittered away on politicians' pet projects, be used also to teach children about the history and content of extant religion.

What stands in the way of this is not the Supreme Court, or the first amendment, but the inertia of those who should bestir themselves right in their own communities to bring this about.

ARE SCHOOLS THE CHURCH'S BUSINESS?

By Robert A. Moss

Headmaster of St. Andrew's, Middletown, Delaware

THE MISSION TO A COLLEGE OR SCHOOL IS TO SERVE PEOPLE IN THE NAME OF CHRIST

IT SEEMS to be taken for granted in the Episcopal Church that the promotion of liberal education through secondary schools and colleges is a legitimate undertaking of the Church. Eight Episcopal colleges, a distinguished roster of secondary boarding schools and now the burgeoning of parish day schools throughout the country testify not only to the church's historic concern for education but also its unusual talent for combining religion and education. The very fact that Episcopal schools are, for the most part, good schools in a day of uncertain standards, is apt to divert attention from an important question which all church people, and especially those connected with church schools, should ask themselves. Is the promotion, endowment and management of a school devoted to the liberal arts a legitimate and worthwhile concern of the church?

There are, I think, three things to be said about the witness of the church in the field of education. The first is that the church has a necessary and distinct contribution to make. It goes without saying that the American people today have a tremendous stake in what goes on inside of and what comes out of our schools and colleges. There are vast problems facing us which require all the intellectual talent that we can muster. On every front we face problems whose solution depends on people who at least can think straight. I note this despite the efforts of the television industry to convince us that our

chief difficulties are perspiration, chapped hands and acid indigestion. We need, as never before, a generation of men and women who have brains and who are trained to bring into play good judgment and sound character.

It is for this that we look expectantly to our schools and universities. But with all the confidence we place in education, we must note that education creates dangers too. The Nazi movement in Germany was a shocking reminder of what educated men can do with their skills. Captivating the most highly educated nation in Europe, it produced in the schools and universities a generation which was dedicated to falsifying truth, corrupting morality, perverting science and dehumanizing society.

But surely, one argues, truth justifies itself and holds its own in the face of organized evil. Surely error gives way when confronted by what is good and true. Is not education the answer to the barbarism of the Nazis? Yes and no. The pursuit of truth is an ennobling venture but it provides no guarantee of virtue. The process by which men pursue truth is also the process by which they can corrupt it. An intelligent man can warp and twist truth far more effectively and insidiously than an ignorant man. History will not forget the late Dr. Joseph Paul Goebbels who attended a number of universities, received four degrees and was the inventor of the big lie.

The question is not how much a man knows but



Religious instruction plays an important role in all the church schools. These lads in Hawaii enjoy a lecture outside the chapel

what he worships. This is why the church must witness in our educational institutions. It must be there to witness to the truth that makes men free — to the truth that elicits our deepest commitment and judges our noblest undertakings.

Church Must Learn

THERE IS a second reason why the church should relate itself to a community dedicated to liberal education. The church has a great deal to learn itself. Christians' understanding of the great mystery of their faith is imperfect and their application of it is indecisive. If they are going to move toward a deeper awareness of the meaning of their faith, they must accompany the study of the scriptures with close attention to intellectual and social currents which flow outside and around the church. They must give special attention to people who may be quite unpopular with the church.

This has always been true. More often than not the prophets of the Old Testament stood apart from the main current of Hebrew life and from outside they reminded those who were inside what their faith really meant. The early Christians set out to recall Israel to the essential meaning and mission of the covenant. They were rebels attempting to reaffirm for the faithful what their faith meant. In modern times the church came to understand the deeper meanings of the book of Genesis because of what biologists and thinkers outside the church were saying in their fields. Genesis, the church learned, is not

a textbook in geology and zoology. Its concern is with the value and purpose of the created world. Every advance in the secular sciences has thrown new light on the meaning of scripture.

The Marxist movement in our times presents a challenge which should make us think through the meaning of our faith in relation to the poverty, hunger, and degradation which haunts half the population of the world. If Mr. Khrushchev can get us to open our Bible and find out what it says about social justice among the people of God, he will have done us a great service. My point is that liberal education is committed to examining on a wide scale all the elements of our culture. Some of them may be apparently anti-Christian. These, too, Christians should be encouraged to examine that they may be challenged to a deeper understanding of their faith and what it is they have to say to the world.

Mission to World

IN THE FINAL analysis the church's mission to a school or college is the same mission it has to the whole world. It is to serve people in the name of Christ. It is to preach the gospel, to administer the sacraments and to engage in the ministry of reconciliation. However, this work is focused on a particular age group who are going through a particular kind of experience. Liberal education should be both an enlightening and a disturbing experience. As new vistas open up for him, the student becomes aware of things that he never knew existed before. He finds his powers of intellect and body are capable of things he did not know he could do before. He finds his concerns being stretched to encompass areas which before had little meaning for him. This is exciting work and it can also be quite upsetting.

It is not unusual for him to lose his bearings for a time. He drifts. He adopts all kinds of crazy fads. He fumbles around with all sorts of questions and issues that he cannot solve. He commits himself to incongruous philosophies — if that is what you call the paper-back version of Zen Buddhism. But while he grasps for something solid and real, he often becomes confused to the point where he begins to think that truth is nothing but one man's opinion, that right and wrong are just matters of expedience, that authority is just those restrictions his elders put on him, and that vocation means the easiest way to security, comfort, and status.

THESE ARE problems that agitate and bewilder the student's mind. They are intensified by

education, and their solution is made difficult by the relativism and pragmatism so prevalent in our schools. While they are problems of the mind, none of them yields more readily to high intellectual aptitudes. They are all religious problems, which strike at the very heart of the student's spiritual orientation. They confront

him with what is ultimately dependable and real. So it seems to me that the church cannot avoid involving itself deeply in the student world. It ought to be there because its ministry is to people — and people are there. It ought to be there because it has been given food and people are hungry.

MARC ANTHONY AS A TEACHER

By Charles Martin

Headmaster of St. Albans School

IT IS GOOD TO BE REMINDED THAT OTHERS HAVE RIGHTS THAT NEED TO BE RESPECTED

THIS is about Marc Anthony. . You may remember him. Almost two years ago I returned to school with a bull pup that I had acquired in St. Albans, Vermont. He was so small that I could hold him in my hand. Today he is almost full grown. Since then, unless you have been around school, you have not heard too much about Marc Anthony. He has had his moments of glory and he has had his moments of disgrace, but he has not been in the limelight. Now that he is a lusty, vigorous late adolescent, moving into full maturity, with some signs of good manners and good sense, I feel free to write about him and to allow him to take whatever place he can among us. Also, in writing about him, I write about boys and people; for I never have had a dog from whom I did not learn much about myself and about other people.

Marc Anthony has all the marks of a healthy, out-going adolescent. He loves life with the heartiness and enthusiasm of a vigorous 17-year-old St. Albans student. He has no greater joy than to get out with a group of boys and chase a football or baseball, unless it is to clamp his jaws on a strap and to invite the world to wrestle it away from him. He loves to pit his strength against someone else's. In a tug of war I have yet to see Marc's strength exhausted, but I have seen many of his antagonists cry for relief. Physical exercise is Marc's meat and drink. One can almost feel within himself Marc's exulting joy as he races about and throws himself into life.

IT DOESN'T MATTER whether it is a person entering my study, a football game, a cat or a dog, or just all outdoors, Marc rushes to the

experience with boundless energy and unrestrained curiosity. Occasionally he suffers a rebuff. Physical rebuffs do not matter, for his Creator endowed bulldogs with an imperviousness to pain. But being ignored, treated condescendingly, disciplined unjustly — these hurt him just as they do humans.

Occasionally I detect a loss of spontaneity or a quality of stubborn determination in his enthusiasm — not much, just enough to show he's human, or, let us say, alive. This is part of the growing up process, and it does not disturb him or me. It is going to be a long time before the hardness of the world causes his energy and his interest and his curiosity to subside significantly. I envy him that.

I must confess that I find his love of life, and for a particular part of life — myself — especially attractive. My every morning begins better because he emerges from his bed as I come down the stairs, and greets me with a sleepy but vigorous wiggling — not of his twist of tail, which is incapable of wiggling, but of his whole body. And I find it good to go home or to my study and get a rousing welcome. But his attention is not just occasional. There is continued affection, with troubled concern when I am preoccupied, boisterous joy as I am active with him, and constant devoted companionship.

I welcome this companionship, but it brings its problems. When a lovely lady, very attractively dressed, comes into my study and is greeted with a physical effusiveness that would test the sturdiness of a field hand, I am somewhat embarrassed and not a little disturbed. And there are times when, like some humans I

have known, younger and older, Marc just does not have sense enough to be still and to keep out of affairs that are not his concern. Then there are times when I should like to be free of some of the responsibilities that he brings. I think I have done more chores for him than I have for any of my children, and I know his doctor bills are larger than those of other members of the family. But these things don't give me any real concern. I know that without responsibility there is no living.

Progress Is Slow

WHAT DOES give me concern is my occasional failure to bring under full control his violent energy and boisterous curiosity. A boy just looked in. In spite of my command, Marc was all over the boy, acting as if the only reason the boy appeared was to see him. Even the use of my heel on his toes when he jumped up on the lad merely caused a noisy romp around the room. It was only after some battling that he finally subsided. When we are out walking, a strange dog is sometimes more meaningful than my sharp command of "Heel". But still, such breaches of discipline do not bother me too much, for I see progress, even though it is slower than I should like.

I have learned that it is not always my will that should prevail, and that what actually is good discipline and what is my idea of good discipline are not always the same. Marc's problems of discipline stem largely from qualities which in themselves are good and which are among the strengths of bulldogs. The high spirits and the vigorous body that the Lord has given him make it very difficult for him to sit still or walk docilely at "Heel". The genuine interest in anything and in everything, the unlimited affection he has for all people are what cause him occasional grief and me some irritation. These qualities and the inborn stubbornness of the bulldog do not make for easy nurture or early control. When I am irritated at the slowness of Marc's learning, I have to remind myself of this fact. It is easy with a dog, even as with children, to expect maturity before years and experience permit maturity.

The Non-Conformist

THIS IS not to say Marc cannot be cussed. He can be. He was born with his full measure of original sin. Each morning as I open the door of the car to go to school, he deliberately walks over to a bush or to a post, sniffs at his own

speed, and comes back to the car when he is ready. This is in spite of any hurry on my part, or even of considerable irritation. I have tried many dodges to make him conform to my wishes, but he is either smarter than I am or more stubborn, for each morning the procedure is repeated. I have come to believe that it is an act, calm and deliberate, to let me know that I am his master because he wishes me to be, and that in some things he is independent because he wishes to be independent. And this is good. It is well to be reminded, even if it is by one's dog, that others have rights that need to be considered and respected.

Mystery of Personality

I FEED Marc in the morning. There is a ritual about this that constantly puzzles me. At first there's a great eagerness to be fed. Then, as I prepare the food, Marc goes to his bed and solemnly watches what is going on. When I put the food outdoors, he remains in his bed for a measurable period, then he deliberately walks to the door and goes out at his leisure. He sniffs the food and walks away from it. Finally, when he is ready, he moves deliberately to his dish and noisily consumes the contents. He never approaches the food until he goes through his ritual. I have tried to explain it many ways, but never to my satisfaction. Finally, I have come to the same conclusion that I have about many puzzling habits and qualities of my dog and people; namely, that I just don't understand. Much of the behavior and much of the personality of my dog, as of any person, are a mystery. And the recognition of this, I suppose, is the beginning of wisdom in living with dogs as well as in living with people.

Marc's mature personality is beginning to emerge. It is most interesting and attractive, but it is not wholly as I expected it to be, nor exactly as I would have it. But that is natural and that is good. I have never known a dog, a boy, or any living creature to develop just as I thought he should. I have nearly always expected too much, but in my better moments I frequently recognize that what I expected was not as fine as what did develop. However, there is one aspect of Marc's growing which concerns me, and that is his tendency to take on his master's character. I suppose it is natural for any dog, as for any human being, to reflect the nature of close associates. I would not mind if Marc reflected my strengths, such as they are, but he seems to have a special affinity for my

weaknesses. It would be good if he were wiser, but of course that is true of his master also. I do know his master is wiser and better for having lived with him for two years — wiser, I hope, not only about dogs and about himself but about those other late adolescents with whom we are all so concerned — our boys.

Guiding Principles

“EVERYBODY else can stay out, why can’t I?” plagues many a home. And there seems to be no right answer. Many young people do stay out at night without any apparent restrictions, and no young person can be made too different from his companions, for he has to live according to the general pattern of his times; yet, there have to be some sensible restrictions for everyone’s good. The problems of young people, the problems of living together, are a concern of every generation. Each tends to think of its problems as unique, yet they never are; but it is true that our day, with its confused standards and rapid changes, does have its problems beyond the ordinary.

To the association of independent schools of Greater Washington it seemed natural for parents, students, teachers to attempt to think out a set of general principles that might be helpful in meeting these problems. Out of many conferences have come nine principles which are in no way extra-ordinary but which do represent our common thinking. To some they will seem so obvious as not to be worth stating; to others, unacceptably restrictive; but to most of us they will be a helpful guide.

When To Be In

IT IS DIFFICULT for a set of principles to be general and yet specifically helpful — and these are no exception. For instance, we would all agree that a student ought to be in at a reasonable time, but the question is: “What is a reasonable time?” That will vary with the given situation. If a boy is going to the movies alone, he can be home by 10 or 10:30. If a couple are going to the movies, they may wish to have a coke afterwards, and 11 or 11:30 would be the hour. If a “prom” is the date, it is natural to go somewhere for food afterward, and the hour might be 1 or 1:30. Now, we would all agree that the unfortunate practice of a series of parties after the date is unwise, but we would likewise agree that after the dance something to

eat in a restaurant or in a home is perfectly all right. Every situation is different and must be met with good judgment and good spirit.

Presuppositions

THESE PRINCIPLES presuppose such good judgment and such good spirit; they presuppose courtesy and consideration for the other fellow. It is only as they are applied with that judgment and in that spirit — parent considering the student, student considering parent, date considering date — that they can be effective and helpful. We offer them in the expectation that each school, family, and student will take them and seek to apply them to their own situation. We offer them in the hope that we might all come nearer that goal of living which is freedom for each with a high sense of responsibility for all.

Guiding Principles

- Social activities of students should be confined to weekends and holidays and should end at a reasonable hour.
- When students entertain, parents should be present or available at all times.
- “Party crashing” should not be tolerated.
- Parents and students should have a common understanding as to the time a student should return home from a social function.
- Parents and students should have a common understanding as to where and with whom time is to be spent.
- The practice of “parties after parties” should be discouraged.
- The common courtesies, such as prompt acceptance or regret of invitations and appropriate dress at social functions, should be taught and their practice insisted upon.
- Since schools do not permit the use of any alcoholic drinks at their social functions or allow any student who gives evidence of their use before these functions to participate in them, parents should follow this practice in any party held in their home or under their sponsorship.
- Since parents have a moral as well as a legal responsibility for those whom their sons or daughters may have in their cars, they should see that their children are trained to be, and continue to be, considerate and courteous drivers, with a keen sense of responsibility for the safety of their passengers and of others.

CHALLENGE OF NEW FRONTIERS

By William B. Spofford Jr.

Dean of St. Michael's Cathedral, Boise, Idaho

THE CHURCH HAS TO MAKE THE NEW DEVELOPMENTS A MAJOR CONCERN OR TAKE A BACK SEAT

A SCARIFYING ITEM came across the desk the other day. It announced that more efficient methodology has finally caught up with the original "thinking machine" and, as a result, this oldster of a decade or so is technologically unemployed. It seems that the grandsons of old Number 1 can do the job a hundred times more accurately and with increased speed. So the "Adam" of the thinking machines has been forced into early retirement, made obsolescent by his ability to do a good job.

So often, we function as though we did not live in a new world. (Have you tried to help your primary children with their math homework lately?) But the facts are all around us—in the laboratories, on the drawing boards, punched on the tapes which are ready to roll.

The other day some theologians and computer experts had a seminar down in Berkeley. Said the computer expert: "They are already doing things that, if performed by men, most people would regard as intelligent." Citing a machine that plays champion checkers and another that was listed by its human collaborators as the co-author of a scholarly mathematics paper, he said that the machine was supplied with a number of strategies for working on geometry problems, and instructed to keep track of which strategies worked best and rearrange them, accordingly. "After it had flawlessly solved hundreds of geometry problems used on college entrance examination tests, the operators looked at its list of strategy. The machine had promoted to the top place a method that is used by 'A' students in geometry, but not usually discovered by 'B' students. Even the 'Aha!' setups seem to be there."

Stating that the social implications of the computer are profound, he said "The only thing that makes our government tolerable is its inefficiency. But computers can keep a life-long data file on every individual. And what will we

use to anchor our image of ourselves now that machines can remove the uniqueness of man's creative intelligence on which we have depended for our belief in our importance?"

In answer, Dr. Conrad Bonifazi, a British existentialist at the Pacific School of Religion said; "If man is the sum of his intelligence, you would be a prophet of doom. But we don't have to believe that he is. Man is also the value-maker, and the machines don't deal in what-for-ness."

Prof. Robert Kimball of Starr King School of Theology said: "It's like what happened to God after the discoveries of Galileo, Darwin and Freud. There was a time when we kept moving God around to gaps in evolutionary theory that the scientists couldn't explain, and they kept filling the gaps. The machines are challenging us to define man."

At the end, all seemed satisfied with Bonifazi's statement: "The challenge to us is to decide who we are, and what we are to become, and not to hand over our destiny to some other power."

So, who says that the frontiers are now closed and there are no more challenges! H. G. Wells, George Orwell, Aldous Huxley were the early prophets on this frontier — and they were, indeed, prophets of doom, like Elijah and Jeremiah. It is obvious that the Christian Church has to be in the forefront of this concern . . . or forfeit any right to be called a responsible institution.

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VII — XII

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NOTES FROM COLLEGES AND SCHOOLS

Cathedral Choir School

The Rev. Harold R. Landon, who has been canon precentor of New York Cathedral, has succeeded G. C. Voorhees, deceased, as headmaster of the Cathedral Choir School. The school has been a boarding school but will become a day school at the end of next academic year. The change will be



Harold Landon

made to make the resources of the school available to more boys and to strengthen the curriculum and raise salaries of teachers.

Canon Landon is a member of the editorial board of the Witness, and was formerly theological tutor and vice warden of Buwalasi College, Uganda, East Africa.

St. Augustine's College

Two additional grants received by St. Augustine's College, Raleigh, N. C., from the National Science Foundation have brought the total received from this source for work at the school to \$107,930.

Under a grant of \$5,920 the college will conduct an in-serv-

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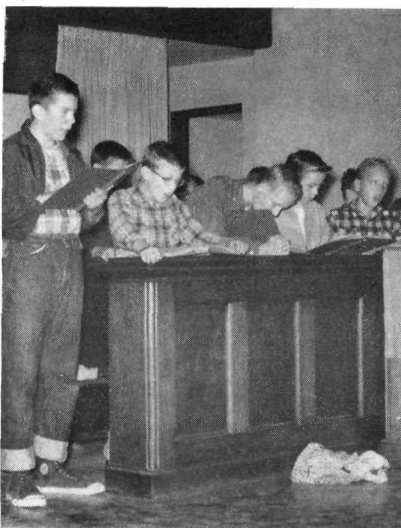
ice institute for 30 secondary school mathematics teachers during the academic year beginning next fall, a course in basic concepts of modern algebra being given the first semester and one in probability and statistical inference in the second.

Another grant of \$5,710 will provide for instruction for elementary teachers and supervisors in modern mathematics and basic concepts of informal geometry. This will be given for 30 participants going to the school on Saturdays during the course of the year.

Dr. P. R. Robinson, dean of instruction at the college, who will direct the programs under the grants, has also announced that two members of the faculty have been awarded UNCF fellowships for work for doctor's degrees in their fields at Pennsylvania State University. They are James F. Wise, associate professor of art and Lawrence Gould, associate professor of mathematics.

St. Luke's School

The annual spring strawberry festival held for the benefit of the scholarship fund at St. Luke's School, New York, this year had a Shakespearian motif.



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An Elizabethan food table provided strawberry bread, mushroom and onion tarts, and carrot cake, all based on research and pretesting, while a consort of recorders, all in Elizabethan costumes, provided background music. The eighth grade gave performances of the comedy scenes from "A Midsummer Night's Dream". The school, located on the west side of Greenwich Village, is sponsored by Trinity Parish.

St. Mary's, Sewanee

A new residence building, St. Gabriel's Hall, costing \$265,000, will be the first unit in the \$700,000 master development plan of St. Mary's School, Sewanee, Tenn. When completed the new hall will enable the school to raise its enrollment to 100. Other parts of the plan call for completion of the present academic building to include a library, theater-auditorium and other facilities to make one unit of the entire educational plan, and the construction of a new chapel, swimming pool and faculty residence. Founded in 1887, the school has had Sister Christabel, C.S.M., as its superior since 1934.

The Annie Wright Seminary

George W. Taylor, headmaster of The Annie Wright Seminary in Tacoma, has arranged the dedication in early October of eight memorial windows in the school's Raynor Chapel. The windows, designed and executed in France, depicting, St. Francis' Canticle to the Sun, will honor people associated with the seminary in the past and present. Dr. Ruth Jenkins, the former head of the school who is now headmistress of The Bishop's School, La Jolla, Calif., and president of the Episcopal School Association, will participate, being largely responsible for the gifts.

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ST. STEPHEN'S, Belvedere

DR. GRANT SPEAKS ON COUNCIL

★ The annual two-day convention of the diocese of Easton opened with a dinner at the beautiful new Moderne high school in Elkton, Md. At the following service in the evening at Trinity Church, Dr. Frederick Grant spoke briefly on the Vatican Council, and the first session of the convention began. Over 250 were present, including many women, although the annual meeting of the ECW was the following week at Christ Church, Easton. There, also, the women plan an all-day meeting in June for the discussion of issues to come before the Triennial.

May 13th, 400 women of the diocese of Rhode Island attended the annual diocesan luncheon at St. Martin's Church, Providence, after the United Thank Offering was presented at a communion service conducted by Bishop Higgins. This was followed by a resume of the Vatican Council by Dr. Grant, an afternoon business meeting, and slides of the Church's work among Indians, shown by Mrs. Henry Allen of Boston.

NEW YORK WOMEN HEAR OF WORK

★ The ECW of the diocese of New York made a two day session of their annual meeting, which opened Friday, May 15th at the Savoy-Hilton. Miss Frances Young and Mrs. Robert Rodenmayer, both of the National Council, spoke at the luncheon and immediately following it. Later there was a choice of three groups. At one, Dr. Elizabeth Mason of Columbia (also the wife of an Episcopal priest) led a discussion on Growth through Education; at another, Mrs. Donald Roberts, a professional and ECW chairman for social relations, discussed Growth through Civic

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Participation, while Mrs. Doris Bartels, herself an artist and the director of New York's Gallery of Contemporary Christian Art, spoke of understanding, and participating in, the visual arts.

Dr. Clifford Morehouse addressed the dinner on Episcopalians Confront the World. Saturday morning, the United Thank Offering was presented at a communion service at the Cathedral, the treasured Golden Alms Basin being used. Bishop Donegan officiated and preached. The service was followed by lunch, the annual meeting and the induction of officers.

NEW HEADMASTER FOR SHATTUCK

★ C. Burgess Ayres, dean of Choate School, has been named headmaster of Shattuck School, Faribault, Minn.

He succeeds the Rev. Sidney W. Goldsmith Jr., who resigned several months ago because of illness, after serving the famous school for many years.

- BACKFIRE -

Benjamin Minifie

Rector of Grace Church, New York

I was a bit surprised to see that you featured the Liturgical Conference in Riverside, Rhode Island, in a recent issue of *The Witness*.

Isn't it almost time we had a moratorium on liturgical conferences, seminars, workshops and what-have-you? Frankly, they strike some of us as playing-church and much too irrelevant in such times as these.

My quarrel with these meetings is their sameness. I'm all for free-standing altars and lay people carrying cruets and breadbox down the aisle. But hasn't this all been said enough,

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and does anybody seriously believe the revival or salvation of the church is going to come about thereby? I am of the strong conviction that some of our brethren have grossly exaggerated the importance of such matters. The real meaning of the people's offering will not be lost sight of if we will only tell them.

And I especially regret the kind of assumption made by Bishop Higgins and all the other speakers as well, namely, that a great victory has been achieved because the Holy Communion has become the chief Sunday service in more and more Episcopal churches. From my observation this achievement has frequently, if not usually, resulted in a great loss of numbers in parish after parish.

How long are some of these people going to write off 400 years of Anglicanism in which Sunday Morning Prayer has had a rightful and important place? And I don't mean as an abbreviated appendage to the Holy Communion, that unfortunate custom which burdens the worship of the people with three lessons, usually without any connection at all. Morning Prayer and Sermon, when the lessons are wisely chosen and rightly read, when some imagination and true devotion are used in the choice of hymns and intercessory prayers, and when the Word is fervently preached, is not to be derided and dismissed, as so many of these liturgical movement avant garde people consistently do. The Divine Office is also "our Lord's own service." It was the service he was nurtured on as a boy and youth in Nazareth. Long before the liturgical movement was ever heard of, people like William Reed Huntington and his successors were profoundly concerned about relevant, meaningful worship and they still are.

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