

The **+** WITNESS

MAY 26, 1966

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THE WITNESS is published weekly from September 15th to June 15th inclusive, with the exception of one week in January and bi-weekly from June 15th to September 15th by the Episcopal Church Publishing Co. on behalf of the Witness Advisory Board.



The subscription price is \$4.00 a year; in bundles for sale in parishes the magazine sells for 10c a copy, we will bill quarterly at 7c a copy. Entered as Second Class Matter, August 5, 1948, at the Post Office at Tunkhannock Pa., under the act of March 3, 1879.

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Story of the Week

College Chaplain Appraises Products of Church Schools

By Clarence A. Lambelet

Episcopal Chaplain at Rutgers University

A talk given to the Church School Association of the Trenton-Burlington Convocation of the Diocese of New Jersey.

I trust that you will understand when I say that I approach my task this evening with some need to apologize for so doing. Although at one time I did teach Sunday School and have been in charge of a Church School, tonight I am in the role of a critic or judge. This is not a happy role for me, especially as I have great respect for the selfless persons who give so much of themselves in the volunteer, and usually thankless job, of teaching Church School. It is unfair to criticize teachers for not obtaining spectacular results in that one hour or half-hour period some thirty or forty times a year, with uneven attendance, no home work, no incentive of grades to spur the students on to harder work, often with little cooperation from the parents, and teaching values which are contrary to the entire trend of contemporary society. As a critic of the products of our Church Schools I do not really have many helpful suggestions to make, I can't outline a course of action to make our Church Schools more effective.

Why then should I have bothered to accept this invitation to speak?

First, because I do have some things I want to say about our young people in colleges today. I won't say that I fully understand them, I don't think anyone really does, but I do know some things about them which may be pertinent. Also, by saying these things I may indeed serve some slight purpose in both encouraging you in your task and in helping you to find some of the answers which I do not myself know.

Religiously Illiterate

It is an obvious thing to say, and you have heard it before, but I think it needs saying again, that our college age young people are religiously illiterate. If the Church School is going by that name, then it should take itself seriously as a school. The secondary and high schools in most of our communities are notably much better educational institutions than they were even a few years ago. The calibre of training

our college freshmen now display is vastly improved over a few years ago. Our young people going to college are intelligent and they are better disciplined as scholars. This improvement is not just in the field of mathematics and science, although it is outstanding there. A Rutgers English professor told me of a freshman paper read recently in an English Department staff meeting which put all the professors to shame by the high quality of writing. These young people are handling more data, more facts of learning, than ever before. But they are also learning more about those, perhaps intangible, but terribly important, aspects of learning which involve mental discipline, clear thinking, the drawing of rational conclusions.

It is perfectly clear that their religious instruction has not kept pace with the rest of their schooling. Our task here might be considered under several headings. The first one is content. College students simply do not know the facts of Bible study, church history, theology. While knowledge of Christianity does not make the Christian, surely it is fair to say that the Church should nevertheless have concern that the knowledge of Christianity be studied with the same rigorous scholarship that one finds in other fields of study. If we are going to have church schools, then we should

expect the teachers, text books, and the conduct of the classroom to be comparable with those found in the public schools. I do not see why outside reading, homework, and examinations are not utilized for their teaching value. And, I am not very sympathetic with the excuse that neither the students, nor the parents, will cooperate. If they did not, at least the classrooms would be cleared for those who are serious enough about their religion to learn something about it. There would be a further valuable result: The disinterested would be taught that religion is at least a serious study.

Different World

But there is more to teaching than just insistence upon standards of content. In any age there are ways of looking at life, methods of interpretation, viewpoints, attitudes, basic presuppositions on which a philosophical structure is built, which differ from those of other ages. At least one of the purposes of an education is to give perspective, so that we may see our age in relationship to other ages, that we may understand ourselves better. But we cannot escape from the age in which we live. Unconsciously we are molded by our own age. I want to say more about this later. At this point it is relevant to look at the content of our church school courses from this aspect. There is a marked difference between generations, and our teachers are speaking out of what I will call a life viewpoint which is unknown to the students. I suspect that the course content as presented in your little teacher's guides represents yet another life viewpoint. And certainly the Bible

and the Prayer Book are far removed from the others. What does this mean to the students? It means that Sunday School is not so much "out of date" — I doubt if they would use that term — as uninteresting. It does not speak to them. It is a bore and a chore. The "in" term a few years ago was "irrelevant" and I am not enough "in" to know quite what term to use now. But the term we use does not matter. The fact, however, of alienation between generations does matter very much.

New Ways Needed

There are two points I would make about this question of teaching the students wherever they may be in their own "life viewpoint". One is the obvious one that the teacher must really get to know the students, know what they are thinking and how they go about thinking it, what their interests and concerns are. The teacher also must have the imagination to see that the Bible and Prayer Book, our two basic references, speak to every human situation. The other point is that the teacher must have the breadth of view to see the limitations of the current life viewpoint of our culture. This is an age which is quite willing to escape into fantasy—witness television shows, most of which do not deal with real human problems — but which is not willing to deal with miracles. It is an age which naively accepts the validity of the scientific method of arriving at truth, but resists the idea that there may be either truths which cannot be arrived at through the scientific method or that there are other methods of arriving at truth. It is an age which has rejected what I shall call a philosophical basis

for authority, and which is just beginning to realize the lack of such authority. Perhaps I can put this simply by saying that our young people are untrained in thinking philosophically, theologically, or morally. Thus, to teach religion, one cannot just teach the basic facts of Bible, history, etc., one must also train the student in a whole new way of thinking and must convince him that this way has some validity also.

Let me say that I realize the statements I have just made are carelessly thought-out and are not precise. My apology is that this is basically the controversy abroad in the church today between the so-called "new theology", if it be that, and the "old theology", if there be such a thing. The new theologians are not right — their philosophical perspective and their knowledge are too limited. On the other hand, they are asking questions which grow out of the current life viewpoint, and the Church is not responsible to its task if it does not deal with these questions and in the context of contemporary thought patterns. This is too large a task for me, and certainly for this evening, but the Church must face this challenge, nevertheless.

I would like to turn now to our college age young people with some rather scattered observations about them.

Lack Loyalty

1. We may be in danger of overemphasizing their alienation, but we must nevertheless deal with it. I really do not think that many of today's students have experienced loyalty as a factor in their lives. They are not loyal to family, school, nation. They have little com-

mitment to any political or moral system. Certainly, they are not committed to Christianity, either as an institution or as a way of life. It isn't just that many do not have Faith, they do not have faith in anything. Those students who plan a demonstration before they have even decided what they are going to demonstrate against are unusual only in the positiveness of their action. Young people, especially college students, feel with some cause that they are being reduced to numbers on an IBM card. I have great sympathy with those who rebel by making their own cards unique in the scotch tape with which they cover the numbers. They somehow sense that it is better for the machine to have a nervous breakdown than for them to. There may be many reasons for the alienation of teen-agers. No doubt the affluent society, the experiences of their parents in depression and war, the cold-war, and many other factors enter it. But, I suspect that the basic cause may rest in the sheer number of people and in the resultant impersonality felt by so many people in a technological society. We cannot go back to a simpler or less crowded society. Somehow, we must learn that we can still be human beings, with all that means in terms of unique personal relationships, in the crowded technological world in which we must live.

Bored With Life

2. I would like to say something about the boredom faced by most people today. It may be the boredom of satiation. There is no doubt that recreation, sex, drink or drugs, and all other escape activities are overindulged in to the point that

they lose all excitement. Our young people, and I suspect more and more their parents also, are basically bored by life. One seldom finds students excited about anything. They talk about apathy on the campus, and look back nostalgically to that entirely different world of 20 or 30 years ago about which they have heard. Their nostalgia is touched with scorn, however. How could anyone care enough about anything to be excited about anything? I think that when we get distressed at the moral standards of young people we ought to interpret much of their activity not as the result of bad morals, but rather of boredom. Again, I don't claim to have the answers, but I would suspect that we have lost the discipline of fasting, which our Lord said was so important. A self-imposed rather Spartan discipline could do much to remove the boredom of life. I am amazed at the number of young college men who take Ranger training in ROTC, or who join a sky-diving group. There is more to this than a search for excitement. There is also a realization that this is a way to that self-confidence which can remove some of the ennui of life. Certainly, the Church has failed this generation in not setting forth both the challenge and the discipline of the vocation to be a Christian. Most manifestations of Christianity as sometimes presented is really rather boring. It should not be.

Bad Morals

3. I suppose I must face the question of morals. Everyone wants to discuss it. All right, in my opinion, young people's morals, on the whole, are indeed worse than ever. Opportunities

for sin are greater, penalties, at least on this earth, are less, the prevailing attitude is one which denies any objective standards of right and wrong. What can you expect? Most of us have had relatively little success in preventing moral failures resulting in tragedy, but then, if we are to believe the Adam and Eve story, God was not very successful at this either. Perhaps we really have gone about this question wrong. It seems more and more to me that while Christianity does teach us a system of morals, the old Law did that also. What Christianity teaches us in addition is God's power and love to forgive, and the sanctifying power of the Holy Spirit in contrite and humble hearts. Perhaps with children we should look upon every wrong act as an opportunity for redemption. The successful parent or teacher might not be the one who just elucidates most clearly what is right and wrong — although I think we must always do that — but rather he is the one who seizes upon each moral situation in the young person's life as an opportunity to help that person understand something of the redemptive power of the cross.

God's Gifts

Children are God's gift to us and they are the reality of the renewing power of God's love in society. The Church must take very seriously its responsibility and its opportunity in religious education. We must not fall into the error of thinking that religious education is restricted to the work of the rector, the parish, or someone else who undertakes to teach Church School. The Church exists wherever there are Christians and the Christian home is al-

ways the basic unit of the family of God. Religious education is first and foremost the responsibility of parents. But the parish must do its work, too. The influence of the priest on children must be strengthened in every way possible. Children must be given the opportunity to learn and to receive and use God's grace given through the

corporate and sacramental life of a parish. Furthermore, there are always with us those children whose parents are not practicing Churchmen. We have a mission to them. The Church School is terribly important. It deserves our dedicated and intelligent efforts to make it truly a living force in the lives of our young people.

ing down payments or tying up capital funds. The new halls will accomodate 150 men and 150 women of the 800 member student body of the college, which was founded in 1867.

St. Andrew's School

The completion of a new dormitory building this summer at St. Andrew's School, Middletown, Del., will make possible the enlargement of the student body to 180 boys in grades 8 through 12. During the next academic year the school will open its new 16,000 square foot science building containing a lecture hall, separate laboratories for biology, chemistry, physics and general science, a library, 3 project rooms for use of individual students, and stockrooms for each science.

At the same time the school is granting a teaching fellowship to a graduate student at the University of Delaware. He will live at St. Andrew's, observe classes, and do some practice teaching under the department head. The objective is to assist young men with a particular interest in secondary teaching in church schools.

Admission to the school is based on academic competition but all candidates are considered on their merits without regard to the family's financial circumstances. Financial assistance is given when families need it to enable an accepted candidate to attend.

Northwestern Military and Naval Academy

The Rev. James Howard Jacobson, since 1943 headmaster of Northwestern Military and Naval Academy at Lake Geneva, Wis., has announced immediate plans for an expansion of the present library, the first step of a long range multi-million dollar develop-

(Continued on Page Sixteen)

Forward Looking Plans Mark Programs

★ The third triennial meeting of church-related schools is scheduled to be held in Washington, D. C., November 10 to 12 of this year, the central theme being worship and the schools. Presiding Bishop Hines will be the preacher at the opening service in Washington Cathedral, where much of the activity of the conference will center. Plans have been made to incorporate music, drama, fine arts, and demonstrations into the program centering on the theme.

A survey of church-related schools has revealed a wide expansion in plant, new summer programs, and academic developments. Some of them are reported here.

St. Albans School

An extensive and varied summer program will make full use of the campus of St. Albans School, Washington, D.C. The 29th year of St. Albans Summer School will run from June 20 to Aug. 13. In addition to a large number of credit courses some six-week non-credit courses are offered. The international seminars for students 15 to 20 years of age will this year include 3 courses in a new division of Asian studies, and will run June 20 to July 22.

A new program, the St. Albans Urban Workshop, running June 20 to July 29, is designed

to give boys and girls, 10 through 12th grade, a better understanding of basic urban problems confronting changing industrial society. For the same period St. Albans sponsors a swimming and tennis clinic open to all without age limits.

Harvard School

A co-educational course entitled "Effective English" open to students from any school system entering grades 9-12 this fall, is being offered this summer, June 20 to July 29, by the English department at Harvard School, North Hollywood, Calif., in conjunction with the California Reading Institute. The course, consisting of 4 hours of instructions each day, one of which will be given to individual instruction in composition in sections of one teacher per five students, includes in its objectives improvement of the student's reading rate and accuracy, the quality of writing, and preparation for or improvement of verbal aptitude on college board examinations.

St. Augustine's College

A leasing plan is making possible the construction of two new residence halls at St. Augustine's College, Raleigh, N. C., in time for the fall term. Under the leasing arrangement colleges are enabled to obtain student housing without mak-

EDITORIAL

Episcopal Schools A Vast Enterprise

IT HAS BEEN the practice of the Witness to publish each spring a number devoted to a survey of educational news in the church and to a presentation of some trends and concerns in the field. Each fall we have published a similar number, with slightly different emphasis, in connection with the annual observance of Episcopal School Week.

Our interest in the field and what we believe to be the interest of people in the church generally is not haphazard. About 650 schools below college level, in addition to the colleges, are owned by or related to the church. This includes parish day schools, boarding and day schools for boys, boarding and day schools for girls, and pre-schools. There are more than 50 additional ones beyond the continental United States.

When it is seen what this represents in terms of persons, time, money, ideas, concern, planning, and hope it can be recognized that it constitutes a very substantial segment of the total life of the church. A calculation will reveal that the schools comprise one of the largest group of enterprises in the church. As an enterprise in the church it has its shortcomings and unevenness, like others, but much in it is extraordinarily fine, genuinely creative, and true to the church's mission in the world.

These are factors in the background of our issues in this field. They have had as their aim the stimulating of awareness that the vocation for education on various levels, the communication of the fulness of truth, is inherent in the nature of the church, to whatever degree it may be exercised. They have sought to widen the realization in the church that the educational institutions related to it are in fact leading bearers of the church's mission in society.

In so far as the schools exercise the church's function as teacher of the whole truth they have a claim on its commitment and support. In so far as the schools carry, in their own way,

the church's mission in society they require independence.

While maintaining the degree of independence needed for a wholesome development a large number of all the schools in the church are related to one another in the National Association of Episcopal Schools, in which, as members, they share a common identity and function as an area of the church in the field of education. Its purposes represent both goals and needs: to provide a clear witness to the role of Episcopal schools; to strengthen the relationship between the Episcopal Church and its schools to their mutual benefit; to respond to the church's call to "Mutual Responsibility and Interdependence in the Body of Christ," involving the member schools in cooperative endeavor, to the end that they shall

- fulfill their responsibilities to each other
- carry forward in the field of education the church's mission to the world
- to assist schools to function more effectively in such areas as worship, curriculum, and teacher training
- to help establish standards and criteria to guide the life and work of the schools
- to establish and maintain adequate means of communication among member schools and with the church.

Since last year Dr. Ruth Jenkins, the Bishop's School, La Jolla, Calif., president of the association, and the Rev. John D. Verdery, Wooster School, Danbury, Conn., the vice-president, have had the assistance of the Rev. John Paul Carter as executive secretary in the pursuit of these purposes. This number is devoted to assistance in furthering the purposes enumerated above.

KINDLY SAVE THIS NUMBER

THE WITNESS receives many requests from parents for information about Church Schools. We suggest therefore that you set this issue aside for reference. If you do not find in the announcements in these pages the schools you want please write us giving information about the child.
The Witness **Tunkhannock, Pa. 18657**

THE CHURCH SCHOOL: AIM AND POTENTIAL

By John Paul Carter

*Executive Secretary of National Association
of Episcopal Schools*

THE CHURCH POSSESSES A POWERFUL INSTRUMENT OF WITNESS IN OUR SCHOOLS

FROM A CHRISTIAN viewpoint, all education can be summed up under one of two headings—its aim is either to understand God better or to serve him better. All theoretical knowledge may be ranged under the search to know God; and all technologies and applications may be ranged under the goal of service to God. The vast increase of information in modern times has not changed this twofold understanding; indeed, it has been itself a demonstration of God's infinite variety and of the many paths of his service.

Heart of the Matter

THE PURSUIT of these two ends is the heart of the Christian apostolate. Jesus Christ is our Lord and Redeemer. He is the base of our understanding of God, and his command is our call to service. To teach what we have received, to witness to our utter seriousness about the search for God, and to demonstrate what we understand our call to be — these are the bases upon which the church has founded the schools related to it and continued their support to this day. This faith precedes any other reasons for the existence of the church schools.

Though the foregoing represents an overview of the schools, one must not suppose that the schools have uniform histories and common foundations. Some are ancient: Trinity School, in New York, is the oldest boys' school in the United States and dates to the early part of the 18th century; Hannah More Academy, our oldest school for girls, is nearly one hundred and fifty years old. New schools are being planned for today. Our schools educate children from the nursery school level to high school graduation. Some were begun by bishops and clergy, some by interested laymen, some are supported by dioceses and parishes, others derive from independent boards. The schools are to be found in every part of the country and throughout the mission fields. In one sense,

they are the product of no concerted human plan — they have been formed in their different times and in their different places out of the hopes of a myriad of churchmen who have understood how central education is to the Christian task.

It is not to be supposed, even, that the schools have all been formed for purposes which are self-consciously high and holy. School-founding, like everything else, is not exempt from sin. "We have this treasure in earthen vessels". Some have been formed as places of indoctrination rather than as centers of freedom in learning, some have been established as places of privilege and separation and segregation, dividing class from class and race from race. We have been far behind in the founding of schools to deal with the special problems of the retarded, the crippled, the slow learners, the emotionally disturbed, and the socially disadvantaged. We are far from understanding deeply and penitentially that the best schools must be put into the worst places, and that the best education must be given to the most ignorant and handicapped. The educational vocation of the church is not perfect, it is not finished, and it is not uniformly praiseworthy; but it is there. Even imperfectly, the educational task is going on every day, and the schools at home and overseas are carrying it forward.

Different Opinions

THE MOVEMENT does not lack for critics, most of them loyal and genuinely seeking the enhancement of the schools. There are others who truly know little of the schools and criticize out of ignorance. Still others wish to destroy the schools, and can see no place for them today.

Our society believes in public education and, rightly, does not cede the task of education to any religious body. The first laws providing public education were written in the Massachu-

setts Bay Colony as early as 1649 — but they were in a place where only one religion was tolerated, and it was a task of about 200 years before we came fully to understand the wisdom of a free, public education. That point of understanding reached, many feel the church's place in education has been superceded and that there is no longer a need for us to be involved.

Whatever weak points the schools assuredly have, and whatever sins they have committed and are committing, one does not have to be around them very long before realizing the tremendous amount of self-examination which is going on. The hard questions are being asked. Faculty, students, administrators, patrons and members of boards are asking them and working toward the answers. The schools are asking themselves the central question of their vocation.

That inquiry, in fact, is the first part of the answer to the question about the need for the church schools. Their very dissatisfaction with themselves, their willingness to pursue the questions and to question their own motives is a healthful and much-needed contribution to American education. In 1965, we spent approximately thirty-five billion dollars for education in the United States, as against fifty-one billion for arms. If we have peace, we may, within a generation, spend more for education than for the military budget. Our culture is summing itself up to do a major educational task. We are determined to extend the advantages of education as far as possible, not only at home but abroad. A self-examination of the most careful frankness is necessary if we are to do this wisely. Nowhere is the level of this discussion so serious and so continuous as it is among the church schools.

Church is Relevant

INDEED, there is a sense in which the American society is assigning to education the task that was assigned to the church in the middle ages: to save the culture. One wonders how this could be done without an urgent questioning underlain with the search for God and with the commitment to service. There are those who do feel that the church is hopelessly irrelevant — but few who know the truth of the present struggle for racial equality, of the cause for peace, of the work for social and

physical welfare will doubt the effectiveness of the church's witness. There is ample basis for hoping that the church's contribution in this expanding day of education will not be less important or less effective.

For one thing, an enormous amount of innovation and experiment must be undertaken to advance education into further levels of usefulness and effectiveness. We have entirely new machinery for fact-collecting, new devices for observation, new powers of locomotion, and the remarkable instrument of electrical communication. The computer, the scientific apparatuses, the jet and the rocket, and television via telestar cannot fail to change education, to extend its range and to make it a global matter. The church schools not only are independent and free, and therefore able to experiment more nimbly than the public schools, but they also rest upon an understanding of oneness of man which no secular unit can ultimately profess. Both our freedom and our theology fit us for the present and constitute a remarkable potential for the schools.

Personal Ministry

NEXT, the church schools with all their faults, rest upon a solid concept of personal ministry. As Christians, our understandings of the needs of human beings have developed remarkably within the church, especially since the second world war. The leadership of the church's department of Christian education working through the group life laboratories, and the advances made in the study of pastoral theology in the seminaries through the clinical training programs have combined to strengthen noticeably the quality of personal ministry in the church.

Relations between teacher and student, school administrations and parents is generally good. These relationships are guarded through low teacher-student ratios and through serious efforts on the part of the school administrations to share their understandings of the needs of human beings with their patrons. These are genuine personal ministries within the church and they establish and hold a standard for achievement by the public schools.

Additionally, we have obvious advantages in subject matter. In the church schools, one does not have to secularize history or English and

teach them as though time were not divided into B.C. and A.D., and as though "Christendom" were not a word with the most concrete sort of content for the whole world. And how could one find the roots of modern science apart from the incarnational theology of the Christians? Without the church schools, where shall there be a witness that worship is integral to learning? And is our social ethic ultimately based upon humanitarianism or redemption? It is the witness of the church schools that these matters are not simply a group of questions for sermons but that they are matters of the most concrete importance in our culture, and in the culture's education. It is not to be supposed that the secular society is without its own particular ambiguities and that these sometimes work to its disadvantage. In the matter of education, this often becomes very clear especially in those instances where having to be secular means to falsify.

Our Urban Society

MANY MORE POINTS can be made to explain the powerful need and the important witness of the church's schools as they establish a standard for all education. One, especially, needs to be understood. The mass society in which we live is now almost entirely urban. The cities have grown so vast that it now has become almost impossible for the public schools to retain the democratic basis upon which they were founded. With increasing size, the cities have divided themselves powerfully along class and economic lines. Developments of \$12,000 houses extend for miles, elsewhere others are composed of \$20,000 houses, still elsewhere there are the \$50,000 developments, and elsewhere still are the apartment house districts and the tenements of the poor.

It is simply no longer true that the urban public schools are great places of meeting for the classes and races of men. That is what the controversy over "bussing" is about. Though often accused of separation in the past, and though reputed to be places of learning only for the rich, an extremely significant counter-trend is underway in the church schools. The best of them have been seriously engaged for more than a decade in the search for students of every race and class, and have undertaken the huge task of raising the scholarship funds to

make this possible. By now, many of the schools have 25% to 35% of their total income from scholarship funds. This constitutes a very large-scale effort to gather mankind together for education, to make of the school a place in which tolerance, affection and compassion of man for man may be learned and lived. This movement will spread, and it is of the greatest significance in our mass society.

Community a Classroom

MORE THAN THIS, the schools are going in search of the American mass society by using the community itself as a classroom. Schools like St. Stephen's, in Austin, Texas; St. Alban's, in Washington, D.C. have begun courses in urban dynamics, poverty, city planning, and the like. In the summers, large scale, school-sponsored and school-housed efforts are being made in voluntary service, in remedial education, in special opportunities for the gifted, in programs for the socially handicapped, in projects involving overseas travel and study. To an increasing degree, the world is becoming the place of teaching.

None of this is to say that the church's schools do not have far to go. But it is to assert that they stand at the forefront and have established positions of leadership for themselves in the world of education precisely because they are Christian and precisely because the exercise of Christian conscience among them — and within them — is leading them into new paths.

The church possesses a versatile and powerful instrument of witness and work in those more than seven hundred schools at home and abroad. Not only do they serve their own students from pre-school to the threshold of college or vocation, but they also have large contributions to make to Education with a capital "E", because they are Christian and because they are the church's.

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The Church-Related School in Modern Society

By C. Burgess Ayres
Headmaster of Shattuck School

RELIGION MUST BE PRESENTED IN WAYS RELEVANT TO OUR TIMES

IN AN AGE which has been described over and over again as an age of anxiety, where front pages of our newspapers show a crumbling of absolutes, when college students parade with four letter Anglo-Saxon vulgarities on placards in the name of freedom of speech, when a public school teacher buys an ad in a newspaper and lashes out at the "slick, empty life of students frozen with sophistication," where children from good homes are more interested in "goof balls" than even golf balls, certainly, we may conclude there has been a crumbling of standards.

This poses a problem for the foundation of education — the family, the church and the school. Mr. Conant pinpointed a facet of this problem when he stated, "It is an uneven contest when the choice between easy and tough programs is left entirely up to the students—to students with convertibles, plenty of ready money, and community approval for spending most of their evenings in social activities."

The independent school — whether church affiliated or not, for the most part, has chosen the tough program — the tough curriculum, both imaginative and creative.

Like the stereotype of a politician, these independent schools can point with pride to small classes, individual counselling, development of advanced placement courses. In general, pursuing the goal of academic excellence. The rich vein of the mother lode of academic excellence has been constantly worked by these independent schools. This work should go on in the future if the independent school is to justify itself! Is this goal of academic excellence enough? What final good is served when a student scores a 700 verbal and a 780 mathematical on the scholastic aptitude test?

What is the Goal?

TO PUT IT another way. What is the final good for a student who can run like the dickens on his intellectual legs and only crawl on his moral knees?

The Soviet Union has defined the ultimate

values to be instilled in the "New Soviet Man." Values which give a high priority to academic excellence. The men or man who currently controls the Kremlin dictates the final truth based on Marxism-Leninism. I recall a vivid illustration of the ridiculing of our faith I saw in Leningrad in 1962. Walking along the Nevsky Prospect I came upon the Kazan Cathedral which had been converted into a religious museum. Upon entering, the first thing I saw was a gigantic picture of the first Cosmonaut, Titov. He was pointing toward outer space. Underneath was an inscription which I laboriously translated with the help of my Russian dictionary to read: "The inhabitants of Asia, Africa, America, Europe, Australia heard the voice of a Soviet Cosmonaut. It was the voice not of a divine being — not of a fictionalized divinity. It was the voice of a man from the planet earth — the voice of a man from the new Socialistic World."

Obviously, if Titov or anybody else had not found the transcendental power of faith and the meaning of reverence on earth, then it was unlikely that he would find the ultimate meaning of devotion in space! The above poses dramatically the conflict between the metaphysical and the divine versus the material and physical.

Job of the School

IN TRUTH, in our own country, today most of our students are more impressed by the power of lasers than the power inherent in the story of Lazarus. Here, the issue is joined because the church-related school assumes that the divine being is not a fictionalized divinity, but a living God. Nevertheless, it is foolish to assume all students share the school's assumption. Today, we are working with students who are growing rapidly in many ways. They are by definition seekers! They also take different poses. They are self-styled atheists or agnostics; but above all else, they are seekers after meaning. They respect facts and seek the

truth. Also, they respond to the Judeo-Christian principle of service, of compassion. Otherwise, the peace corps would have been a pipe dream. They respond to the havoc caused by the flooding of the Mississippi by filling sand bags and doing other back breaking jobs!

The church-related school should meet these wiry young intellects head on. Not in the sense of Freud, who concluded that religion is a neurotic response to life's problem: a universal neurosis of humanity. Nor like Dr. Karl Jung, who maintained that religion meets man's deepest needs and that the lack of religious conviction is the basic cause of every neurosis he found in his patients. It is self-evident that Jung's attitude toward religion is hardly more complimentary than that of Freud! What he was saying, I think, was that a man who believed in something enjoyed better mental health than those who had no conviction. Take a nice, religious pill and you'll feel much better!

The church-related school is committed to religious principles neither as medicine, nor in a narrow sectarian sense, but to a life of ultimate devotion. The measure of success is our ability to present religion to our students in ways relevant to our time.

The Rev. Dr. James I. McCord, President of the Princeton Theological Seminary, has this to say about the state of our faith: "It (referring to the decline in religious influence) has come about because of the Church's introversion, her preoccupation with out-moded forms and structures, and her practice of sterile self-analysis that has produced confusion about her mission and responsibility. The church has not grasped the opportunity to be an all-inclusive society, the place where every human being may make a contribution to the wholeness of mankind." Oliver Wendell Holmes suggested one way when he said that a page of history may be worth many sermons.

Lessons of History

FOR EXAMPLE, let us examine the question of power: of final authority.

In American history classes, students study the classic reasons for the separation of church and state. They learn why the writers of the constitution were determined to set up a secular state. Nevertheless, the essential point is lost if the students don't recognize this instrument of government as basically a religiously inspired

document. The principle of separation of powers was the recognition that total power whether exercised by a tyrant or the tyranny of the mob was corrosive. The founding fathers were not prepared to grant total power or set up any kind of absolute infallible authority. Thus, the concept of constitutionalism implies not only the negative limitation of power, but also the affirmation that the state's goal is the increase in opportunities for the development of the individual as the seat of ultimate spiritual, political and creative authority.

James Orwell put this in another perspective when he said, "When man stops worshipping God, he starts worshipping man." This, of course, is the stuff of authoritarian governments.

In our own time, we have seen the corrupting effect of totalitarian government; both on the right in Nazism and its awful spawn Auschwitz and Dachau; and also on the left in Communism whether it be under the sick despotism of Stalin or the more benign rule of Khrushchev or the unknown quality of his two successors. Whatever men have their hands on the power levers of the Kremlin, the Soviet government claims infallibility in the creation of the New Soviet Man: highly trained, technically skilled, with values dictated by Socialistic Realism.

The rights of man are irrelevant to an infallible authority. A limited political authority affirms the uniqueness of man.

When I was in college, higher education seeking complete objectivity ruled out anything that could not be measured by instruments of science or objective fact. But faith, compassion and devotion while intensely subjective are abstractions which can be known by a rational inquiry of our Judeo-Christian background. However, "objectivity" continues to place road blocks in the search for ultimate meaning.

Reviewing a proposed classroom text an editor wrote: "The exceedingly open treatment of the role of religion in the search for truth will be poorly received in many schools. . . . Although my community is remarkably free from bigotry, I have had to move with much greater caution than this presentation seems to observe in the discussion of these things. I agree with the importance of religious thinking to the students, but I do not feel that it can be as openly presented as this text does."

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Texas Military Institute

Dr. Edward P. Droste, who has been at Texas Military Institute, Austin, since 1954, the past two years as headmaster, has been appointed first president of the school. Nearing completion at the school is the General Douglas MacArthur Memorial Library, costing \$375,000 and providing space for 25,000 books, a reading room, an audio room, a visual room, six classrooms and six teacher offices.

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