

The **WITNESS**

JUNE 2, 1955

10¢



BISHOPS AND MISSIONARIES

BISHOP BENTLEY, head of the Overseas Department, and Bishop Harris of Liberia with the faculty of Cuttington College whose names will be found elsewhere in this number

ARTICLE BY CHAPLAIN O'GRADY

SERVICES In Leading Churches

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Sun HC 7, 8, 9, 10; MP, HC & Ser 11;
EY & S 4. Weekdays, HC 7:30
(also 10 Wed. & Cho HC 8:45
HD; MP 9; Ev 5. The daily offices
are Cho ex Mon.

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For Christ and His Church

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Story of the Week

**Juvenile Delinquency Theme
Of Church Conference****PANEL DISCUSSION ON PRESENT-DAY YOUTH
BY EXPERTS IN VARIOUS FIELDS**

★ Juvenile delinquency, and particularly the Church's responsibility in dealing with it, was a focus of attention at the annual meeting and conference of the Episcopal Service for Youth, which took place at Seabury House. A panel of five, presided

over by Miss Esther Stamats, of the department of united Church women of the National Council of Churches, discussed "Who Is the Delinquent?" concluding that everyone — individuals, the Churches, schools, and parents, had in some way been delinquent.

Participating in the panel were the Hon. Hubert T. Delany, judge of the children's court in New York City, Mrs. H. Stuart Stone of Wallingford, Conn.; Miss Violet G. Bemmels, public school psychiatric social worker from Valley Stream, N. Y.; Miss Agnes W. Grabau, executive secretary of the youth service in Memphis, Tenn., and the Rev. Leland H. Henry, director of the department of social relations of the diocese of New York.

The panel discussion was the climax of the three-day meeting of social workers and board members of youth casework agencies in ten states, all member agencies of service for youth.

Citing the failure of most city parishes to minister to the

people in their immediate vicinity, Henry called on the Church in the city to adapt itself to the changing population. He explained that often this means "taking in gangs of boys and gangs of girls where practically every member of the gang is actually, if not technically delinquent," and exercising infinite patience in helping them with their problems. He also deplored the tendency of parishes to "disintegrate" the family through parish activities which separate, rather than unite the family.

"I think we ought to face very frankly the responsibility of the Church for making the Church itself the family of God and working out a fellowship that is not only inclusive of various races and nationalities, but which actually brings in the common interests of the various age groups," Henry said.

Judge Delany declared that inadequate methods and facilities, and lack of public support for those who are trying to better society was leading

to the build-up of "a population of hostile children" outside the reach of existing social institutions.

These points were reiterated from the floor by the Rev. Rex B. Wilkes of Baltimore, who termed the fellowship of the Church "too often theoretical rather than actual." Wilkes said that if the Church is to help, "it must not be a place where the individual meets again with hostility — and that's not easy," he added. He said the parish must learn to accept and welcome difficult young people, and the young people must learn to adjust to the discipline of the parish.

It was pointed out by Henry that "many fine Church people have shut their minds to the reality of how the other half lives," thus making the task of preventing crime that much harder. All the panelists stressed the importance of affection and security in the home, and of spotting problems early in the young person's life. They said the schools, the parent-teachers' associations, and other groups must take a more active interest in the lives and problems of children and young people.

Among the other topics which took up the conference's attention was the acute shortage of social workers, both within the Church and outside it. Miss Helen M. Olmstead of Buffalo, chairman of personnel for the Episcopal Service for

Youth, told of the low rate of enrollment in schools of social work, and of the need to promote social work as a vocation.

Presiding over the meeting was Bishop Sherman, suffragan of Long Island and president of the organization. He said that the Episcopal and Lutheran Churches were "way out front" in the field of Church-related social work through their insistence on the highest professional standards and on a continuing relationship to the resources of the Church. Bishop Sherman went on to explain the theological basis upon which social work in the Church rests. He said in this respect the Episcopal Church had a great contribu-

tion to make in meetings with other social workers.

Bishop Sherman was re-elected president, and the following vice presidents were also re-elected: Walter W. Pettit, Ridgefield, Conn.; the Rev. John K. Mount, Jr., Crownsville, Md.; Miss Helen M. Olmstead, Buffalo, N. Y.; Mr. Clarence M. Brown, Philadelphia, Pa.; Mrs. John E. Woodward, South Orange, N. J.; the Ven. John H. Esquirol, Southport, Conn. Mrs. H. Stuart Stone of Wallingford, Conn., was elected to succeed Mrs. Perry B. Strassburger of Montclair, N. J., as representative on the national board of the Woman's Auxiliary.

Alcoholism a Major Problem Says Dr. Menninger

★ Dr. Karl Menninger, noted psychiatrist, said the five million alcoholics in the U. S. constitute the nation's single largest mental health problem. And both the Protestant churches and psychiatry must be more deeply concerned with this problem, he told 50 clergymen and laymen at the annual meeting of the department of pastoral services, National Council of Churches.

"Nothing looms as large on the horizon," said Dr. Menninger, director of the Menninger School of Psychiatry, Topeka, Kans. "Every day we see horrifying examples of men and women who drink up every penny they own and make serious critical errors in judgment that affect you and me. It is a problem which is taking a tremendous mental, social and physical toll."

While psychiatrists can help some alcoholics, he said, "it is unrealistic for us to think that

all who need help will get analyzed." He warned against the tendency to regard psychiatry as a cure-all.

Dr. Menninger praised the rehabilitation program of Alcoholics Anonymous but said it will not be able to reach all who need help.

"The churches and psychiatry must carry the responsibility for working out the best method of dealing with the problem," he said.

Mrs. Marty Mann, executive director of the National Committee on Alcoholism, described the AA program as "basically a spiritual one which recognizes that it takes the power of God to help the alcoholic."

She reported that when AA was founded in 1935, alcoholism was generally regarded as a hopeless problem. The 150,000 active AA members have helped change the lives of an estimated 2,000,000 people around the world, she said.

Mrs. Mann said the movement was the "most constructive chain reaction of our age," pointing out that since its start in the U. S. it has spread to 53 other countries around the world.

"AA may well turn out to be this nation's greatest export," she observed.

Misinformation and lack of information about the nature of alcoholism has been the alcoholic's biggest problem, she said. The majority of people tend to think of it as either a sin or a crime, and one of AA's major jobs is to teach the facts about it, Mrs. Mann said.

COMMENCEMENT AT GENERAL

★ Forty-eight men, from twenty-one states, were graduated from the General Seminary on May 25th. Commencement opened with a service on May 23rd when Bishop Lewis of Nevada was the preacher.

The alumni essay was delivered the following day by Prof. John M. Holt of the Southwest Seminary, Austin, Texas. Dean Charles T. Harrison of the University of the South, Sewanee, was the speaker at the graduation exercises.

Honorary doctorates went to Bishop Harte, suffragan of Dallas; the Rev. C. Rankin Barnes, secretary of the House of Deputies; Prof. Powel M. Dawley of the General faculty; Chaplain J. C. W. Linsley of the U. S. air force; the Rev. B C. Newman, vicar of Trinity Church, New York; the Rev. Frank Leeming of Peekskill, N. Y.

PANAMA BISHOP CELEBRATES

★ The tenth anniversary of the consecration of Bishop Gooden of Panama was observed at the cathedral, Ancon, May 8. He and Mrs. Gooden were honored at a luncheon the next day.

THE PICTURE ON THE COVER

★ When Bishop Bentley, in charge of the overseas work of the National Council, visited Liberia a few months ago he sat for a picture with the faculty of Cuttington College.

Front row: the Rev. Paul M. Washington; the Rev. Henry Prior; Mrs. Washington; the Rev. Packard L. Okie. Second row: Bishop Harris; Bishop Bentley; the Rev. Seth C. Edwards, college principal; Mrs. Prior; Melvin J. Kenny; Mrs. Okie. Back row: Mrs. Edwards; Mrs. Kenny; Wentworth E. Miller; W. R. Hughes.

The Rev. and Mrs. Okie have returned to the United States since this picture was taken.

QUAKERS TO VISIT SOVIET UNION

★ Seven leaders of the American Friends Service Committee left for the Soviet Union today, June 2, for a good will tour of a month duration. Clarence Pickett, former head of the agency, will head the party which "hopes to express religious concern for world peace to Russians in all walks of life."

Stephen G. Cary, present head of the Committee, is also a member of the party.

"Many American Friends have a strong desire to renew contacts that have existed for many years," Pickett said. "It seems desirable to have a delegation representing not the government but work-a-day people who will visit the Russians and report upon their findings when they return."

He said Friends had had contact with the Russian people during most of the 300 years of the Religious Society of Friends, and especially so since World War I. He cited medical relief missions sent to Russia during the first war

and in the 1920's by British and American Quakers.

"Friends have also had contact with Russian officials through international Quaker centers in New York, Paris, Geneva and Vienna," he said. "Seven British Quakers visited the USSR in 1951. In 1953 and in 1954 a small number of British, American and Swedish Quakers conferred in Sweden with members of the Baptist Church in Russia."

"We hope to discuss with responsible persons in religious, academic, and public affairs in the Soviet Union the kinds of problems we have already raised in the United States and elsewhere," Mr. Pickett said.

WOMEN TURNED DOWN IN NEW YORK

★ The convention of New York rejected a move to let women serve as delegates and on vestries by a vote of 243 to 180. The vote was taken after Bishop Donegan had praised the work of women in the church which some interpreted as a plea that the vote be in the affirmative.

The convention also passed a resolution praising the Anglican Church in South Africa for its "vigorous and sacrificial witness for equality of all races under God against the tyranny of the apartheid policy."

KARL BARTH GETS DEGREE

★ Karl Barth of Switzerland has accepted an honorary degree from the Budapest Reformed Theological Academy but stated that he would not go to Hungary to receive it.

Also among the 12 clergymen outside Hungary to be awarded doctorates is Martin Niemoeller who, along with Barth, have strongly opposed rearmament of Germany.

UNITED CHURCH CENTER

★ A United Church Center, a block long, will be built in the Morningside Heights section of New York, at a cost of 14-million. It will be a 17-story building with accommodations for 3,000 staff workers. It will be modern in every respect; air-conditioned, tile floors, accoustically treated ceilings, flourescent lighting, nine self-service elevators, basement garage.

John D. Rockefeller Jr. gave the site and is also paying for a Gothic exterior which will harmonize with other non-commercial structures nearby, like the Union Seminary and the Riverside Church.

A number of Churches have already indicated that they will have their national offices there but it is unlikely that the Episcopal Church will be one of them.

CONVENTION IN NEBRASKA

★ The council of Nebraska met at Nebraska City in St. Mary's Church, which served as the Cathedral during the episcopate of Bishop Talbot, whose jurisdiction covered so much territory that he was called the "Bishop of all Outdoors."

A budget of \$103,824 was adopted and an asking budget of \$110,604 for next year was ratified. The delegates also voted to undertake a campaign for an advance fund of \$350,000.

DUBLIN DEAN AT BERKELEY

★ Dean dePauley of St. Patrick's Cathedral, Dublin, Ireland, will give the address June 7 at the commencement of the Berkeley Divinity School. The alumni sermon will be by the Rev. Warren E. Traub, rector of St. John's, Ithaca,

BISHOP HOBSON HAS ANNIVERSARY

★ The convention of Southern Ohio, meeting May 10-11 at St. Paul's, Columbus, marked the 25th anniversary of the consecration of Bishop Hobson, which occurred May 1st. He thanked the diocese for its enthusiastic and loyal support of the missionary work of the Church, and spoke of the many new churches and missions which are being established at a remarkable rate.

Resolutions were passed exploring that the U. S. delegates to the UN had abstained from voting on the resolution to continue the commission for keeping under review the problem of race conflict in South Africa. Another reaffirmed confidence in the UN as the best political means at present for achieving peace through international cooperation.

Bishop Kirchhoffer of Indianapolis was the preacher at the missionary service held in connection with the convention.

Bishop Hobson was honored at a surprise celebration of his anniversary at the convention dinner, presided over by Charles P. Taft, with addresses by the Rev. Phil Porter of Dayton, Mrs. Dale Osborn, president of the Auxiliary and Canon Gilbert P. Symons. An unexpected visitor and speaker was the Presiding Bishop who gave a glowing tribute to Bishop Hobson.

NORTH DAKOTA HAS CONVOCATION

★ The convocation of North Dakota met at Jamestown, May 16-18, with an address by Bishop Barton of Eastern Oregon a highlight. He spoke of the importance of the domestic as well as the foreign mission fields.

Bishop Emery pointed out

that the district has 18 clergy, the largest number in many years but he said that it had to be brought to 25 to do the work properly.

The endowment commission is seeking \$500,000 to insure future diocesan status reported pledges of \$80,000 and said the project was receiving excellent support throughout the state.

The Auxiliary met concurrently with the highlight a symposium on the relationship between believing and doing which was held at the state mental hospital. Experts in caring for the mentally ill were the leaders.

INCREASED BUDGET IN BETHLEHEM

★ The convention of Bethlehem, meeting at Trinity, Bethlehem, Pa., adopted a budget and accepted objectives which make the missionary budget of \$110,000 possible.

A highlight of the meeting was the presentation of a program of stewardship prepared by the department of promotion of which the Rev. Dean Stevenson is chairman. Layman Byron Miller of Honesdale used slides and a film in presenting the program.

DAY OF WITNESS IN LOS ANGELES

★ Seven Los Angeles judges of the appellate, superior and municipal courts were the ushers for the special day of witness service to the faith of the Church at St. Paul's Cathedral, Los Angeles, May 14, sponsored by the Los Angeles regional branch of the American Church Union.

Celebrant was Bishop Francis Eric Bloy. Also taking part in the service was Suffragan Bishop Donald James Campbell; Canon Douglas Stuart of Grace Church, Los Angeles, co-chairman of the

day with Abbott Bernay, president of the Los Angeles branch, and the Rev. Canon Albert DuBois, of New York City, executive secretary of the American Church Union.

CAPITAL PUNISHMENT RESOLUTION

★ The social service department of the diocese of Delaware sent a resolution asking the state senate to abolish the death penalty. Almost simultaneously the bill was defeated by one vote in the senate, but is almost certain to come up again.

The Rev. H. N. Herndon, chairman of the department, said that capital punishment "has proven to be no deterrent to crime."

HUGH POWERS HAS ANNIVERSARY

★ The Rev. Hugh W. S. Powers will be honored at the Holy Nativity, Baltimore, June 12th on the occasion of the 50th anniversary of his ordination. Holy Trinity was founded by Mr. Powers and it was through his efforts that a parish house and an exceptionally beautiful church were built and paid for. He served the parish as rector from its founding in 1911 until his retirement in 1950.

NEW CHURCH IN KENYA COLONY

The Archbishop of Canterbury laid the cornerstone for a new church at Fort Hall, Kenya Colony, which is a memorial to native Christians murdered at the height of the Mau Mau terror.

His address, translated sentence at a time, in which he praised those who have practiced "faith unto death," brought prolonged cheers from the more than 4,000 tribesmen attending the ceremony.

EDITORIALS

Vestry and Vestrymen

I AM frequently asked questions about the origin, meaning and function of the vestry. Hence I believe the following comments may be of interest, not only to those who are members of the vestry, but to a parish as a whole.

The word vestry has two meanings: 1. It is usually a room just off the sanctuary of the church in which the vestments are kept. 2. It is a corporate board of directors charged with maintaining the physical plant and financial resources of a parish.

The word originated from the fact that in post-Reformation England the annual parish meeting normally was held in the vestry room. The vestrymen were first officially defined in the English canon laws of 1603 as being all "rate payers" who met annually in the vestry or robing room of the parish church to consider the affairs of the church. Under these canon laws the vestrymen had responsibility of two kinds, namely, those relating to material things and those pertaining to spiritual matters. Under the former, it was their duty to provide for all necessary material things for the work and life of the parish, to prevent desecration of church property and remove trespassers, and to enforce reverence during worship. On the spiritual side, it was their duty to see that all members of the parish received communion at least three times a year and also to present to the bishop for his judgment all parishioners who had their children baptized elsewhere than in the parish church, as well as any "notorious sinners, schismatics and non-communicating parishioners."

When the English took over New York in 1764, vestrymen changed from being simply "rate payers" to representative members of the parish elected to administer the temporal affairs of the parish. Ever since then the vestry has normally consisted of the rector, two wardens, and a variable number of vestrymen.

While this is actually the origin of the term vestry, the vestry as a corporate body really has a much older ancestry. In ancient times

the affairs of the Jewish synagogue were administered by a rabbi and a council of elders, or in the case of the Temple, the High Priest and the Sanhedrin, functioning very similarly to that of a modern vestry. By the end of the apostolic age, the general pattern of Church life in the Roman Empire appears to have been quite similar to the parish as we know it. In addition to the bishop or presbyter, in each parish were deacons who carried on the work which now is normally done by the altar guild and the work which we would now call social service or poor relief, and a council of elders who assisted the bishop or priest in administering the temporal affairs of the parish. Out of the former there gradually grew the three orders of bishops, priests and deacons, whereas out of the latter grew the corporate council or body which is now called the vestry.

Under our canon law the rector is given complete control over the worship and spiritual jurisdiction of the parish, the use of church and parish house and any other parish buildings, the music, the educational program, the offering for the poor and most other parochial matters. In most parishes today, however, the rector believing in and being part of a more democratic society than existed in 1603 when the canons were formed, neither takes nor wants the power and undivided responsibility given him by canon law. Consequently, in a well-run parish today the rector shares as much of his designated power and responsibility as possible, not only with the vestry, but with assisting ministers, organists, religious educational director, and lay readers of the parish. Thus while the vestry is designated primarily as a board of property and finance, it actually is a council of advice sharing in the planning and execution of the total parish program, for as a rule, the greater the participation of the laity in the life of a parish, the more vital is the spiritual life and missionary outreach of the parish in the community.

—GARDINER M. DAY

Rector of Christ Church, Cambridge, Mass.

WHAT IS A CHRISTIAN COLLEGE?

By Gerald B. O'Grady Jr.

Chaplain of Trinity College, Hartford, Conn.

THE basic thesis in our concept of the Christian college is that it must be a community. In the Hebrew-Christian tradition we live at every moment under God's two-fold demand that we love him with our total being, and that we love each other as we love ourselves. The response to this command is a pattern of interweaving relationships, between God and man and between God-centered men, which makes a Christian community. And since a college is a community of learning, the relationships between teachers and students will be permeated with a common delight in learning from the rich panorama of the past and excitement in the search for truths and their application in the future. These relationships and the community which they create are not merely desirable extras; they are fundamentals without which an institution can be neither Christian nor a college. From this perspective, picturing the young man or woman living on campus for four years, we see isolation and loneliness as the dragons to be slain, and community as essential.

Now let us look at some smaller contributory ends, and also some suggestive threats, to such a community. We begin with some very humble points which even a good secular college should have, and work our way into the richer picture.

Geographical factors can be important. To live, eat and play together strengthens and enlarges relationships within the community. Or, negatively, to the extent that the faculty and student body are dispersed geographically, community is threatened, and a special effort is required on the part of those who live away to seek all available occasions for sharing the life of the college.

Communication, too, is essential in a healthy community; there must be facilities for easy, open communication across all levels of the college. Or, negatively, to the extent that there is stratification of students, faculty, administration and trustees without confrontation, conversation or communication across those lines, there is no community.

There must also be time; time for genuine thought, for meeting, and for conversation.

Both the teacher and the student should have time to sit down over a quiet pipe to digest an idea and explore its implications and its relation to what he already knows. Or negatively, there is the threat of an overcrowded curriculum in which the student is attempting too many different things at once with consequent skimming, intellectual indigestion, and a chaotic view of reality.

Scholarships

IT IS a further threat when a capable student is involved in too many activities to find real expression in any one of them, or when he must run off from a hurried academic life to an outside job, in order to live while he learns. Scholarships are of the utmost importance to preserve time for the true purposes of an academic community.

Something similar is true for the teacher: time for those same activities is essential to his function. Too frequently the true purposes of the academic community are lost in an ulcer-making rat-race of classes, papers, committees, and speaking engagements in which there is not time for thinking and conversation, the things which give the teacher and the college community their real character.

We have these elements, then: geography and the business of living together; communication across all strata of the community, and time to communicate and to think. These are the desirable ends which, when put together, contribute toward the larger end. Moving on to the more specifically religious aspects of the ideal Christian college, I see these as at least starting points:

There should be open encouragement for men of real commitment on the faculty; encouragement for those men to get their commitment out from hiding under a bushel, out where it can illuminate the business of learning and living. It is the committed men who are stimulating — and I am not suggesting tests of Christian orthodoxy; even the committed atheist who holds earnestly to that highly technical position in theology, has his place here.

BUT threatening the ideal of a community of frankly committed men there is an

idol and behind it lurks a pale, emaciated demon.

The idol is objectivity—the dogma that in all things we must be objective. This word has lost its original association with “a fearless search for truth wherever the search may lead.” In a peculiar transformation, objectivity has come to imply the presentation of every point of view with such deadly disinterestedness as to imply that no point of view really matters, and that the teacher doesn’t really care.

Such teaching could easily be done by phonograph, with a recorded voice in the style of Lieutenant Friday of the dragnet program, delivering “the facts, just the facts,” which the student may spew back at the end of the term. Thus the personal contagion of the teacher might be removed entirely!

Over against the frightful picture of utterly disinterested robot-teachers spewing facts, we must restore the picture of Mark Hopkins and the student sitting on the log. The student there confronts a man, and a committed man—which does not mean that he makes the student’s decisions for him. Rather, it is from him that the student catches the realization that it is important to make decisions, to be committed.

Hidden behind the idol of objectivity is that demon, indifference. Many present teachers are the third and fourth generation descendents of ancestral teachers who began with objectivity, eliminated religion and any sense of commitment to religion from “respectable” teaching, and then spawned successive generations of teachers who were themselves supposed to be receiving adequate education—although it was without any reference to even the basic facts of western religion and the relevance of those facts to the development of western culture.

Both the idol of objectivity and the demon of indifference are deadly weights on the spirit of an academic community. Uncommitted and indifferent men, with as much contagion as a piece of stone, have no place in the community of vital and contagious relationships.

Department of Religion

THE Christian college would have a fully developed department of religion, realizing that the ultimate questions of life are religious questions and that man is not truly educated or ready to deal with those questions unless he

knows religious history and religious experience.

There is another danger here, apparent in many colleges which are now creating departments of religion, that the subject is installed as simply one more dish in an intellectual smorgasbord. In the Christian college there would be a strong department, but rather than being isolated there, religion would permeate every area of study and inquiry.

There must be a crisis of thinking here: either God does not exist and religion is a lot of nonsense, in which case we should stop talking about a Christian college; or else God does exist and is the central point of reference in terms of whom every aspect of reality must be understood. In this hypothetical Christian college, committed men would be encouraged to explore the relevance of a God-centered world view to their particular studies, and the relevance of the Christian gospel to every area of life, and to share that exploration with their students.

Again I say, there would be no test of orthodoxy. But the student would at least be given the privilege of making an informed decision, of knowing what he was rejecting, rather than sliding off into secularism by inertia and because nothing else is presented.

Finally, the Christian college would certainly have a chapel, and a strong chapel life, as a center and a strong thread in the fabric of community life. Here, in the great communal moments of common prayer, the Christian community of the Christian college would be itself most clearly, pulled together and in a sense summed up most acutely.

If the chapel program is right, the community would very simply and easily find worship the great corporate act in which the past week’s teaching and learning in the various aspects of God’s creation are presented to him at his altar for his blessing of what was good and for his forgiveness of what was second-rate. In the chapel, the whole body of the community would seek the guidance and energy and zeal, which are communicated with God’s grace, to strengthen the relationships and the learning processes of the coming week.

AN INVITATION TO ROMAN CATHOLICS

By Robert S. Trenbath

Rector of St. Alban’s, Washington, D. C.

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THE WITNESS

Tunkhannock, Pa.

A Blind Man Groping

By William B. Spofford, Sr.

HOWEVER frequent the warning, and however authoritative the source, none of us can grasp what total war would mean, Thomas E. Murray of the Atomic Energy Commission said in these pages last week that "man can now make weapons capable of reducing the world to the primitive conditions of the time of Cain and Abel. He even has, within the range of his grasp, means to completely exterminate the human race."

Yet people escape from this reality by going about their day-by-day living even though the next crisis may be the final one. We go about our business here in the United States as though we were living in the best of possible worlds—management is highly paid, with generous pensions on retirement at 65 or earlier; investors are happy over a 35% rise in the stock market in recent months; labor, at least that part of it that is organized, goes along with the show because financiers and managers have finally had the sense, from their point of view, to pay workers high wages for short hours.

Yet to say, in speech or print, that our economy is a house of cards that would crumble if peace broke out is more apt than not to bring a couple of FBI boys into your neighborhood to make inquiries, or bring a summons from an investigating committee where you would be told what a paid informer, whom you had never known or seen, told them about you. One of these, David Brown, only recently, testified under oath at a hearing by the Subversive Activities Control Board, that he had lied to the FBI in informer reports for which he was paid up to \$250 a month. He said further that he frequently submitted lists of names although he did not attend meetings where he said the listed persons were present. "All through my association with the FBI I lied."

Which I have no difficulty in believing since I have had a little personal experience with this same board and with paid informers.

I have read nothing since as to what has

From an address on What Faces Youth to the Torch Club, Wilkes-Barre, Pa., May 9.

happened to David Brown, but if the current pattern of American justice holds, an effort will be made to prove that he told the truth in the first instance but lied in the second, and so will be lodged in jail where he can do no further damage.

Basic Cause

BASICALLY, I believe, the reason we are offering our youth such a mess is because our prosperity is a war economy—with fear and hatred of enemies skilfully and perpetually fostered in all we read and hear.

At a meeting a couple of weeks ago in New York of the editors of this paper, a member who is a teacher in a theological school, wanted to know if it was really true, as he had heard, that our economy was based on war.

He was answered by the other clergymen present, rectors of parishes in Long Island and New Jersey. Bob Hampshire, rector at Farmingdale, L. I., said that there was hardly a person in his parish who was not, directly or indirectly, involved in war work. Some work in the huge plants like Sperry; some are in plants that employ a few dozen people making some single gadget that finds its way eventually to some war stockpile. Restaurants have sprung up like mushrooms to feed these workers; movies have opened to entertain them; housing developments are all over the place to house them. His picture was one of great activity and prosperity, with wheels within wheels, all based on war.

His picture was substantiated by the others. And as I drove home the next morning I left at seven thinking that I would thus avoid traffic—I never got into a jam as nerve racking as the one that caught me as soon as I crossed the George Washington bridge—workers rushing to the eight o'clock shift in the defense plants in the Jersey flats.

How long we can maintain this I wouldn't know. If hate and fear and the stock-piling of increasingly more powerful means of destruction continues, then it is possible of course that some incident will end it all very quickly. If that happens we don't have to bother to define youth as those between 15 and 25—none of us will be here to do the defining. Perhaps the show will be started all over again, as one atomic scientist described it, by picturing a baboon walking out of the jungle rubbing two sticks together; or perhaps, as Arnold Toyn-

bee suggests, civilization again starting its long march upward from a tribe of Pigmies in Central Africa who are sufficiently removed from present civilization to be out of reach of the big blast.

Or, if somehow we can manage to prevent the 18-hour war, perhaps we can continue our war economy, with all that goes with it, for an indefinite period. We can silence, by junking our Bill of Rights, those who are critical of the show, and setting up a type of American totalitarianism which Chief Justice Warren thinks the majority of citizens would accept.

In a speech in St. Louis on February 19 of this year he said:

"A few days ago a group of state employees charged with responsibility for determining what announcements could be posted on the employees' bulletin board refused to permit the Bill of Rights to be posted on the ground that it was a controversial document. Only after the Governor in writing vouched for its non-controversial character was the Bill of Rights permitted to occupy a place along with routine items of interest to the state employees. And this happened in the U.S.A. on the 15th of December, 1954, the 163rd anniversary of our Bill of Rights. It is straws in the wind like this which cause some thoughtful people to ask the question whether ratification of the Bill of Rights could be obtained today if we were faced squarely with the issue."

There are economists who believe that we can continue indefinitely our present war economy — colossal debts, federal, state and municipal, do not matter so long as a small interest charge is paid. Add a dose of controlled inflation and everything will be all right. This point of view has been headlined in recent weeks through the effort of Mr. Wolfson to gain control of Montgomery Ward. His chief argument was that our economy is to expand at a terrific rate, endlessly. So his proxies dangled, literally, a golden key before the stockholders whom he promised handsome dividends if they allowed him to get his hands on the several hundred millions that the conservative Mr. Avery had salted away in government bonds. Mr. Wolfson could be right, if you are willing to pay the price of war or the threat of war and what goes with it.

Another Alternative

THERE is at least a third alternative. It is peace, based on a recognition of co-existence.

Both of these words, peace and co-existence, I realize are today naughty words. It was a prominent lawyer of Wilkes-Barre who said to me at this table that he did not like co-existence. And when I asked him what was the matter with it he replied, "Nothing I guess, except that the Russians thought of it first."

If we are to have peace, the West and the East have to stop glowering at each other with bombs in both hands, shouting hatred at each other. We need to be adult and know that neither American capitalism nor Soviet or Chinese communism is the end of God's creation. The world, if we allow it to continue to exist at all, surely will evolve into something better than either, throwing out, I should hope, the evils that exist on both sides of the line that divides us, and merging the virtues, likewise to be found on both sides.

G. D. H. Cole, professor of social and political theory at Oxford University wrote in the Nation of April 23:

"I am no Communist, for I detest the suppression of all free thinking which Communists not only regard as needful but seem positively to admire. I hate cruelty, centralization, rigid discipline, and the vindictive mistrust which the Communist philosophy appears to involve. I cannot, however, for that reason consent to regard the peoples of the Communists countries, or the Communists of my own or other countries, as enemies with whom I have nothing in common. I have much in common with them. I share their wish to help all the subject peoples of the world to emancipate themselves from foreign imperialist rule: I admire their planned economies and their vast achievements in economic construction; and I see them, on one condition, as advancing, however deviously, toward a classless society and an expansion of freedom for the ordinary man and woman in the affairs of everyday living. The one condition is of course, that they escape from the ever-present peril of utterly destructive world war, fear of which poisons their behaviour and forbids them the luxuries of common honesty and decent tolerance."

What this Britisher says of this one condition could perhaps be equally said of us—that we too must escape from the ever-present peril of utterly destructive world war, fear of which poisons our behaviour and forbids us

the luxuries of common honesty and decent tolerance.

Youth in China

THE last missionary of the Episcopal Church to leave China, after being there for 25 years, gave an address before a small group which was wire-recorded. He told of the regime of Chiang-Kai-Shek: of the backing we gave him in men and money, which amounted to nothing because of incompetence, lack of organization, graft. He told of the fantastic inflation with the U.S. dollar normally 4 for 1, but under Chiang being one morning 40,000 for 1, and in the afternoon, 80,000 for 1. Eventually that currency reached three million for one. So Chiang announced that a new currency was to be issued which would be again four for one. In seven months it went to five million for one.

So this missionary told us why the "liberation" (his word) won the backing of the Chinese people. One, a deep desire to be independent of the west, which he developed at some length historically. Two, the hope and belief that the industrialization of their country, with all the hard work and discipline, which he described as very rigid, giving their country a place in the sun. And he stressed the part youth is playing in the whole program. He told also of the lies that are spread throughout the world, manufactured in Hong Kong and Formosa—millions of executions; other millions dying of starvation.

He told of having a meal with Bishop Hall in Hong Kong when he first came from Hankow on his way home. The bishop said: "I'm so angry with Reuters and the Associated Press. They're on my doorstep day-in and day-out to get me to say that the famine in China is the worst ever in Chinese history. But I haven't any information at all."

"Well," the missionary told us, "I knew the answer because I'd come out of the same area. Formosa was saying that they were flying planes over and dropping rice to these people. That was eye-wash."

Newspapers

THIS matter of news is a very interesting subject. It was dealt with in a short editorial in the Christian Century of May 4 called News In a Flash. It states that the manager of AP at its annual meeting the week before boasted that techniques have been so perfected that it can give "virtually instantan-

eous reception" of its news all over the world—to 4,150 foreign subscribers to its news and photo services; as well as 1,744 newspaper and 1,376 radio and TV station cooperative members in the U.S.

It means this, says the C.C.: "Let some senator bellow against U.S. aid in Asia and before he surrenders the Senate floor his most mischief-making words can be read and heard in Bandung. Let some anonymous propagandist in Formosa whisper to an American correspondent that 500 Red planes, including 100 Russian jets, are poised to strike from the Chinese mainland, and before the correspondent has left the radiophone office this alleged latest devilment is hawked on American streets and over the air. — — — —"

"Is the facility attained the past year to transmit news in a flash a boon to mankind? May it not be, on the contrary, one more contribution to the day-and-night war of nerves that is turning our world into a global lunatic asylum? If every rumor, every fool remark by an irresponsible headline hunter, every unconfirmed report, every assault on fear or ignorance or prejudice can be flashed around the earth in the twinkling of an eye, how are the newspapers and the broadcasting stations to guard us all from a mass nervous breakdown?"

"In these days, moreover, the newspaper-maker's problem is made more difficult when the speed of his operations is deliberately taken advantage of by interested parties to excite the public. Was Secretary Dulles, for example, without hidden motives when, on one day and after a much publicized meeting with the President in Augusta, he told the press that the U.S. had just discovered a sensational increase of communist air forces having 'grave implications' opposite Formosa; and then two days later told the Senate Foreign relations committee that maybe this wasn't true, or, if it was, maybe it did not add anything new to the Formosan crisis? Mr. Dulles would undoubtedly deny that he was using the press and radio-TV reporters for a foray in psychological warfare. It would be hard, however, to find a Washington correspondent who believed otherwise. And certainly Mr. Dulles' first announcement got its screamier headlines— instantaneously."

The editorial calls on newspapers to evaluate the reliability for news—to spot the trial

balloons; the absence of substantiating data; reports emanating from sources which experience has proven untrustworthy.

Newspaper owners and editors are for the most part high-minded and responsible people, fully aware of the social effects of their product. I do not pretend to know the solution of their problem. But I certainly agree with the Christian Century that they have one.

Soviet Youth

THE Soviet Union has a tremendous program for youth which touches life at every point: education, health, recreation, industry, agriculture. I have just read an illustrated account of the accomplishment of 150,000 young people who, with older industrial and agricultural experts, had volunteered to go to virgin lands to carry out a reclaiming program. It brought into being in six months 124 grain farms equipped with the latest power machinery. Regimentation we can call it—or labor camps—but the account that I read did not read that way.

The story of Russia's athletic program was written for the Saturday Evening Post of April 30 by Avery Brundage, president of the International Olympic Committee. Mass production of athletes, with 34,000 boys and girls taking part in the annual sports parade in Moscow. He reports that there are 800,000 trained gymnasts in Russia; 60,000 soccer teams in the Ukraine alone; with four million track and field athletes. It is a fantastic story, with men and women in their forties, beating youths of twenty in long distant races.

Wrote Brundage: "As I watched those thousands of husky, healthy Soviet boys and girls performing in Moscow last July, I thought of the 42 per cent draft rejections back in the United States. I thought of American youth enjoying the superior advantages and the greater privileges offered by the country with the most freedom and the highest standard of living in the world, and at the same time subject to all the temptations to grow soft and flabby from too easy living, too much amusement, too many automobiles and television sets. I thought of their need for sound guidance and wise leadership, and I wondered what was going to happen in the games of the 16th Olympiad at Melbourne."

I cannot get as excited as Mr. Brundage apparently is over who wins the next Olympics.

Certainly whichever country does will not prove that country to be superior in its way of life.

What we should recognize I think is that there are two ways of life, each with good and bad points, and we ought to co-exist on this planet until men everywhere have discovered the inner will of the world, discovered the means of doing that will, and in action doing that will.

To me it means a cooperative society for the common good of all people everywhere. I believe also such a world will be evolved, given time, unless we prefer in our greed to end the whole business by blowing it up.

And if there are those of you who fear a cooperative society more than you do an atomic war—and there are some at least who do—then I hazard the guess for your comfort that this bright new world of my dreams is a long way off as far as we are concerned. Our immediate job, as I see it, is to preserve the good things we have by preventing war and by maintaining our cherished freedoms.

Pointers for Parsons

By Robert Miller

Episcopal Clergyman of Campton, N. H.

NEVER, perhaps, were parsons more moral, more industrious, more busy than they are today and it could be argued that with the aid of the radio, the press, and a weekly magazine they were never so well-informed.

Yet morality is not enough and industry does not suffice. If the Christian faith is to retain its hold on men and win its way in the world parsons, as parish spokesmen, must begin to think out answers to problems that are new. What has the Church to say about war in these days of H-bombs and biological warfare? What shall it say about world order in the face of its own divisions? What shall it say about the gifts of a nation to other nations? What shall it say about God's judgment on the highest standard of living in the world?

"What amazing questions!" exclaims Dr. Boanerges. "I have had a long, and I may say, successful ministry, and I never found it necessary to raise any of them."

Nurture Corner . . .

By **Randolph Crump Miller**

Professor at Yale Divinity School

THE big word in the Seabury Series is redemption. It applies to our faith in Jesus Christ as our Redeemer. We experience the redemptive love of God in Christ within the community of faithful people—people who have known something of the redemptive power of God's grace and have become channels of redemption to other people.

Redemption is the sacrificial means whereby we are forgiven our sins and are brought back into the fellowship. The classical story of redemption is the Prodigal Son. The classical story of one incapable of redemption is the elder son in the same story who becomes alienated from the joy of the prodigal's homecoming.

A non-redemptive parish is one that thinks the elder son, so respectable and law abiding, got a raw deal. It is a parish that refuses to take seriously what Jesus said about letting the children come to him. Its members frown on children being baptized at 11 A. M. Sunday morning. In such a parish nothing redemptive will happen, for the teacher and pupils will find in the Seabury Series nothing but frustration. There is no Christian nurture at St. Millstone-by-the-Sea.

When the church is thought of as a redemptive and sustaining community of children and adults, "the Body of which Christ is the head, and all baptized people are the members," there is an atmosphere in which the tools of the Seabury Series will be useful. Self-examination of a parish's spiritual life is a first requirement for a sound program of Christian education.

A Haven of Blessing

By **Philip McNairy**

Dean of St. Paul's Cathedral, Buffalo

ON THE South shore of the Island of Crete there is a harbor called "Fairhavens," a small inlet protected by two atolls, which for centuries has offered shelter and security from storm to mariners and their ships. It is from this bastion of nature that our marriage service has borrowed the term "haven" and ap-

plied it to Christian families. Each time a marriage is solemnized, we pray "That their home may be a haven of blessing and peace."

The twentieth century seems to have taken for granted that a simple ceremony and a ring will somehow create a situation which, with a little effort, will develop into a strong home. There is a sincere desire on the part of most husbands and wives to make their dreams of marital peace and family happiness come true. With great care and astute planning, some of them prepare for a home of their own. They want the utmost of permanence and security for their children. They want a place of peace and rest for themselves and their loved ones.

Despite such commendable efforts, the record of family collapse and marriage casualty is startlingly large. Obviously a "haven of refuge and peace" is not a building. Some of the most spacious and durable dwellings simply enclose from the outside world the storm of unhappiness and discord that rages within.

Nor is the "haven" a thing of the will alone. Occasionally we find father or mother or both, with strong personality, great faith, noble ideals, who do superb work in holding the family together. If they have superimposed a program upon their children that is based on intellect and not on love, their strong influence will gradually diminish as the urge toward independence carries the second generation away from the home fortress.

How then does a home become a "haven of blessing and of peace?" We need to look to the two "spiritual atolls" which God ordained to guard each home, established on a truly Christian foundation. The first is "Faithfulness and Patience," twin factors which imply something more than a marriage contract. They are the evidence of the dedication and self-renunciation found in a spiritual covenant alone. They require human determination, but also divine grace.

The second "spiritual atoll" is "Wisdom and Godliness." Christian marriage, "Instituted of God," calls for human personality and character according to God's design. Out of the raw material of man and woman, united in common affection, must be fashioned a spiritual household, if there is to be a haven of blessing and of peace. It is toward this objective that the Church, through instruction and counsel, through sacrament and prayer, attempts in every home to do the will of God.

CATHEDRAL FUND IS SOUGHT

★ The Archbishop of Canterbury has appealed for \$280,000 to build a cathedral at Lusaka, capital of Northern Rhodesia.

He also presided at the ceremony in the cathedral at Salisbury, Southern Rhodesia, on May 8th, which inaugurated the new province of Central Africa. Immediately after the service he laid the cornerstone for a new bell tower to house bells now being cast by the same firm in London that made the bells of Westminster Abbey in 1593.

NEW CHAIRMAN OF FACULTY WORK

★ Thomas P. Govan, visiting professor of history at Tulane University, New Orleans, has been named executive chair-

man for faculty work in the division of college work of the National Council.

Successor to T. S. K. Scott-Craig, who returns to the department of philosophy at Dartmouth College, Dr. Govan will head one of the newest projects of the Episcopal Church. The committee on faculty work, organized in 1953, has sought to influence closer cooperation and sympathy between faculty member and college chaplain and to help individual professors implement Christian principles in their particular academic fields.

HITS CRITICS OF UNITED NATIONS

★ Walter Van Kirk, head of international affairs for the National Council of Churches,

told a Hartford, Conn., audience that there is a conspiracy of unreasonable assaults against the UN taking place in this country.

It should be countered he said, with a campaign by Church people to deepen understanding of the international organization.

He also urged Church people to seek a dependable system of disarmament; support all efforts to negotiate in the cold war and back American economic aid and technical assistance abroad.

HAGERSTOWN RECTOR RESIGNS

★ The Rev. Kenneth M. Gearhart has resigned as rector of St. John's, Hagerstown, Md., because of illness and is now on an extended vacation in Florida.

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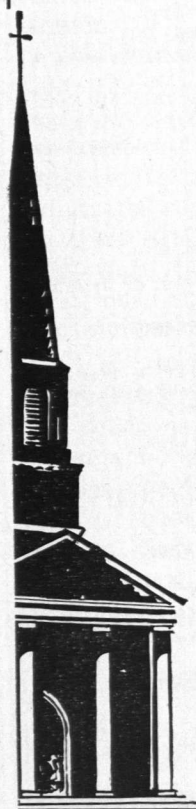
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PEOPLE

CLERGY CHANGES:

BRADFORD B. LOCKE JR., formerly at St. Mark's, Mount Kisco, N. Y., is now rector of Christ Church, Guilford, Conn.

H. WALTER WHICHARD, formerly rector of Christ Church, Blackburg, Va., is now rector of St. Paul's, Suffolk, Va.

SAMUEL S. ODEN, formerly rector of Christ Church, Pearisburg, Va., is now rector of churches at Bridgetown, Cape Charles, Eastville, Va.

ROBERT L. THOMAS, formerly of Norton, Va., is now rector of Christ Church, Blacksburg, Va., where he will also be chaplain to Episcopal students at V.P.I.

W. D. CHAPMAN, ass't at Calvary, Columbia, Mo., is now rector of St. Paul's, Brunswick, Me.

ARTHUR R. STEIDEMANN has resigned as rector of Trinity, Kirksville, Mo., and will do clinical training in a mental hospital this summer before accepting a new position.

ARTHUR WALMSLEY has resigned as associate rector of the

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Ascension, St. Louis, with no announcement of future plans.

W. G. WORKMAN, ass't at Christ Church, Lexington, Ky., has resigned to be ass't at the Ascension, New York.

JAMES BIRNEY, formerly ass't at St. Albans, Washington, is now rector of St. Luke's, Seaford, Del.

ORDINATIONS:

W. A. EDWARDS was ordained deacon by Bishop Marmion, May 10 at St. John's, Glasgow, Va., where he is vicar. He was formerly a Methodist minister.

CHARLES SCOTT was ordained priest by Bishop Van Dyck, May 22, at St. Stephen's, Middlebury, Vt. He is a former Presbyter-

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rian minister and will continue as chaplain of Middlebury College.

LAY WORKERS:

EVELYN SPICKARD, formerly director of education at the Intercession, New York, is now director of education for the diocese of Colorado.

BENJAMIN HARRISON, organist at the Ascension, St. Louis, Mo., enters C.D.S.P. in the fall to study for orders.

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CHAPEL OF THE INTERCESSION

Broadway and 155th St.

Sun HC 8, 9:30 & 11, EP 4; Weekdays HC daily 7 & 10, MP 9, EP 5:30, Sat 5, Int 12; C Sat 4-5 & by appt.

ST. LUKE'S CHAPEL

487 Hudson St.

Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8, C Sat 5-6, 8-9 & by appt.

ST. AUGUSTINE'S CHAPEL

292 Henry St. (at Scammel)

Rev. C. Kilmer Myers, v
Sun HC 8:15, 11 & EP 5; Mon, Tues, Wed, Fri HC 7:30, EP 5, Thurs, Sat HC 6:30, 9:30, EP 5.

ST. CHRISTOPHER'S CHAPEL

48 Henry St.

Rev. Edward E. Chandler, p-in-c
Sun HC 8, 10; Daily HC 8, ex Fri & Sat 7:45.

BISHOP HART TO PRESIDE

★ Bishop Hart of Pennsylvania will preside at the service which will open the Priests' Convention, to be held June 5-8 at Wayne, Pa. The sermon will be preached by the Rev. Frank Damrosch of Doylestown, Pa. Bishop Ivins, retired bishop of Milwaukee had been previously announced, but his health compelled the cancellation.

The convention is sponsored by the American Church Union.

YOUTH QUERIED ON SEX

★ Strong opposition to pre-marital or extra-marital sexual relations was voiced by the great majority of the nearly 400 young people who replied to a questionnaire circulated by the Church of Scotland's committee on the religious instruction of youth. Of those who answered the questionnaire, 238 were men, 154 women.

The survey also disclosed that "few young people are really opposed to belief in God but quite a number are antipathetic to the Church," the committee reported. It summed up their attitude as: "We are quite glad the Church is there if we need it but we don't feel terribly interested in it."

The questionnaire sought the youths views on pre-marital relations both in the case of engaged persons and those not engaged. Fifty-seven per cent of the men and 54 per cent of the women said such relations are wrong in the case of engaged couples, and 78 per cent of the men and 92 per cent of the women condemned them between non-engaged persons.

The great majority of those who replied condemned extra-

marital relations but, according to the report, four men and three women said they "saw nothing wrong" in such acts.

The committee said it was "disturbed" by the fact that some of those condoning irregular sexual relations were Church members.

IRISH ARCHBISHOP SEES PEACE HOPE

★ Archbishop John Gregg, Anglican Primate of All Ireland, said that he believed prospects for peace are better now than at this time last year. He addressed the opening session of the Church of Ireland's general synod meeting in Dublin.

The archbishop told delegates that Christians should "pray for the continued growth of the spirit of good will in the hearts of all both in Ireland and other lands.

Referring to "the tragic divisions existing within the one visible Church of Christ" today, he said that "the limitation upon inter-communion is one of the outstanding features of the religious situation at the present."

"Though it is recognized in every quarter that our unhappy divisions — many of them inherited from past centuries — impose upon us this disability," Archbishop Gregg said, "yet, in spite of long and serious consideration during

the last 30 years, a way out of the difficulty has not yet been found.

"To a great many people, the obstacles seem to be compounded of human exclusiveness and pride, but so far as our Church is concerned a question of serious principle is involved about which no compromise can be permitted."

INDIA MISSIONARY HEADLINER

The Rev. Inayat Masih, a missionary from India, was the principal speaker at five regional meetings of the Auxiliary of Central New York, May 23-27.

The clergy had conferences at the same time to discuss the fall program of the diocese, with Bishop Louttit of South Florida giving a series of addresses.

VERMONT CLERGY HONOR BISHOP

★ The clergy of Vermont met at Burlington recently to celebrate the nineteenth anniversary of the consecration of Bishop Vedder Van Dyck. He was presented with an album of Bach organ music played by Albert Schweitzer.

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BOOKS...

Edited by George MacMurray

Inside Buchmanism, by Geoffrey Williamson. Philosophical Library. \$4.75.

This book will not sell widely because its price is so outrageously high and disproportionate to its importance or the quality of its materials. Yet it has a certain intrinsic interest. Mr. Williamson is a journalist and he has taken considerable pains to visit Caux, the Swiss center of Moral Re-Armament, to talk with its leaders and members, and to scrutinize its literature and records.

His account is an engaging one, starting with a picture of Frank Buchman and Mae West in her Hollywood apartment. Buchman's saga on the world-wide level is as startling and puzzling and disconcerting as Norman Vincent Peale's

on the national level. Each of these movements has managed to identify itself with "religion" without being very explicitly religious: cults of confidence and God-control which are more rather than less humanistic than theistic.

This book is a much more independent study than such propaganda works as Peter Howard's *The World Rebuilt*. Williamson is convinced that Buchman and his associates are sincere, even though they have "turned Religion and Moral Uplift into Big Business." Also he concludes that in the shift from the "Oxford Groups" to "M.R.A." they "have made a cardinal error in turning their energies toward high-pressure politics in general and towards anti-Communist activities in particular."

—Joseph Fletcher

The Episcopal Church Since 1900 by George E. DeMille. Morehouse-Gorman, \$3.50

There was a definite need in the Church for a volume which would bring the story of the Episcopal Church up to date. Thayer Addison's *The Episcopal Church In The U. S. A.* ended with the year 1931. William Manross' *History of the Episcopal Church*, is not up to date, and of course S. D. McConnell's history ends at the turn of the century. Canon DeMille's book fills a definite need, and is a magnificent contribution to Church history.

DeMille has been reading history for forty years and writing it for twenty. He is an accurate historian, and a gifted writer. Two of his previous volumes, *The Catholic Movement in the Episcopal Church*, and *History of the Diocese of Albany*, are examples of his skill. Those who have read these volumes

know where the author stands, and that he can write history.

Packed within the pages of this brief volume, is the living story of the Episcopal Church since the days of Bishop Brent in the Philippines, to the priests in the slums of Jersey City. Included in the account are the ventures toward unity, the development of lay and clerical education, the reshaping of the Liturgy, and the crucible of war. It is a fascinating story told with force and clarity, and at times, humor.

Nevertheless, history is more than a story or the interesting narration of facts. The author says: "History is not a mere collection of anecdotes, or a list of names and dates, and it is the historian's business—after he has assembled the facts, to attempt to interpret those facts" . . . Chapter ten, entitled *The Point of the Story* is worth the price of the book. Of course, you would have to read the story to get the point, but chapter ten is really a tribute to the author's keen historical sense.

This book is a must for all who want to know what the Episcopal Church has done in the first half of the 20th Century, and based on fact, where the Episcopal Church is headed.

—G. H. M.

Temptation by Dietrich Bonhoeffer. MacMillan. \$1.25

The modern martyr Bonhoeffer's scriptural meditations on Temptation, were presented to a clergy conference of the Confessing Church, held near Stettin in 1937. Everyday temptations are met in union with the victorious Christ, in a compelling assertion of vital faith. As a devotional manual for laymen, or a study of the essence of Christian suffering for the professional religious thinker, this little book will prove as influential as were the author's other volumes.

—G. H. M.

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BACKFIRE

EVERETT C. YATES

Layman of Roxbury, Mass.

With regard to your editorial *Reunion and the Ministry*, may I quote from one of best American theologians, the Rev. Francis J. Hall, as follows:

"There is an unconscious but sad humour in the attitude of dissenters of today toward the Church of God. They have rejected her ways, ways which she teaches to be necessary for the maintenance of saving truth and grace, and then accuse her of narrowness and uncharitable bigotry because she will not 'unchurch' herself to comply with their revolutionary demands. Unfortunately, these demands find some support from misguided Churchmen.

"But the faith and order of the Church is divine, constituting 'a sacred deposit which is incapable of compromise or surrender.' (House of Bishops, 1886).

"Accordingly, while charity must be restored, the only way to visible unity is along the ancient paths of the Catholic Church and Religion. When the world becomes persuaded of this, visible unity will be possible, and not before."

(From Hall's *Introduction to Dogmatic Theology*).

A. F. GILMAN

Churchman of Palatine, Illinois

When we read letters like those of H. J. Mainwaring and Jane R. Leroy in Backfire of April 21 it is well to remember that if the Tory and Catholic parties who stand for the Divine Rights of Kings and Bishops had prevailed in England at the time James II ran away to France there would never have been constitutional monarchy in Britain or a United States of America.

They are just as subversive of the United States form of govern-

ment as Communism. I wish we could substitute the words "Church of the Living God" in the creed for the word Catholic. That word Catholic is so ambiguous that it must be defined everytime it is used if it is to be accurately understood. Maybe if we could get that word out of the creed we could all get together and try to make the world the place God wants it to be instead of squabbling about who is boss.

I look forward to *A Blind Man Grope* and wish there were more men in the ministry like Bill Spofford.

V. LIVINGSTON

Rector at Astoria, Oregon

Let's put to use the Protestant in our official title. We won our glorious freedoms at the great Reformation era in Church history. We may lose them by our indifference.

Whitsunday is also World Council of Churches Day. You may want to send an offering to 156 Fifth Ave., New York 10, N. Y. (The W.C.C. office). Archbishop Temple of Canterbury has called the ecumenical movement the outstanding event of the 20th century.

It is strange that we are so indifferent to united Christian effort in the Atomic Age.

JANE E. MALLORY

Churchwoman of Texarkana, Texas

When did Churchill join the saints? Has the writer of your editorial (4/28) ever realized how



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many Hindus, Boers and other subject people died because of his imperialism? Or the part he played in starting two world wars and a cold war? Or his total worship of wealth; or his open admiration for Mussolini and Hitler in the 30's; or his causing the death of American boys so he would sustain British prestige in Italy; or the 100,000 Anzacs slaughtered at the Dardanelles by his folly in 1915?

Or the sordid life of British labor under Tory oppression? What generosity has he ever shown? What has he done that Caesar did not; or Alfred?

How childish he is by contrast with Wilson, Lincoln, Lee, Jefferson, Jackson, Truman, Willkie, Atlee, Mendes France?

And when did the Witness get to be Tory?

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