

THE Witness

10¢ A COPY

May 11, 1950



THE CHURCH OF THE ASCENSION
Hickory, North Carolina

PRAYING FOR THE HARVESTS

SERVICES In Leading Churches

THE CATHEDRAL OF ST. JOHN THE DIVINE NEW YORK CITY

Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons, 11 and 4.
Weekdays: 7:30, 8 (and 9 Holy Days except Wednesday, and 10 on Wednesdays) Holy Communion; 8:30, Morning Prayer; 5, Evening Prayer. Open daily 7 a. m. to 6 p. m.

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Fri., Organ Recital-12:30.

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Thursdays and Holy Days: Holy Communion, 11 a.m.

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Thursdays and Saints' Days at 10:30 a.m.
The Church is open daily for prayer.

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Thursday and Holy Days: 11 a.m., Holy Communion.

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This Church is open all day and all night.

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Student and Artists Center
Boulevard Raspail
The Rt. Rev. J. I. Blair Larned, Bishop
The Very Rev. Sturgis Lee Riddle, Dean
"A Church for All Americans"

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SERVICES In Leading Churches

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The Rev. C. Leslie Glenn

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Sunday: 8, 9:30, 11 a. m., 4:00 and 7:30 p. m.; Mon., Tues., Thurs., and Sat., 12; Wed., Fri., 7:30; Holy Days, 7:30 and 12

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Holy Days: Holy Communion at 10:30.

SERVICES In Leading Churches

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Tues.-Fri. (October-May): 12:10 P.M.

The Cathedral is open daily

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7:30 a.m., Holy Communion; 9:30 and 11 a.m., Church School; 11 a.m., Morning Prayer and Sermon; 6 p.m., Young People's Meetings.

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Saints' Days: 12 noon.

This Church is open every day.

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Rev. A. J. Miller, Rector

Sunday: 8 and 11 a.m.
Friday and Holy Days: 9:30 a.m.

STORY OF THE WEEK

The Ascension, Hickory, N. C. Has Remarkable Growth

*Fine Program Carried on Under Leadership
Of The Rev. Robert B. Campbell*

★ Last fall, the new Church of The Ascension, Hickory, N. C., was formally opened by the laying of the corner stone—exactly 71 years to the day after the laying of the corner stone of the first church of the parish. The service was delayed until the church was completed in order that this date might be commemorated. Bishop M. George Henry of Western North Carolina preached the sermon. The Rev. Boston Lackey of St. James Church, Lenoir, N. C. and the Rev. Richard Lee of St. Luke's Church, Lincolnton, N. C., assisted in the service.

The handsome edifice of limestone, from nearby Grandfather Mountain, with its tall spire standing triumphant over the house of worship—occupies a lot 187 feet wide and 420 feet deep. The lot on which the church stands, valued at \$20,000, was given by Major and Mrs. Thomas A. Mott, Mrs. Robert E. Simpson, and T. Manly Whitener.

The building committee, composed of Major Mott, chairman, and senior warden at the time, T. Manly Whitener, Jay J. Dell, Ervin C. Yount, G. Norman Hutton and the rector, the Rev. Robert B. Campbell, worked untiringly toward the erection of the church. Those on the building fund committee were the same men and J. Lenoir Cilley, Joseph C. Cobb, R. G. Hafer, E. M. Fennell, J. L. Friday and

E. W. Walton. Other members of the vestry at the time who ably assisted the building and the building fund committees, were Dan H. Ligon, William P. Brandon, Dr. Kenneth Cloninger, Vernon Lackey, Joseph Moye, Richard W. Turkelson and Joseph Wingo.

When the Rev. Robert B. Campbell came to Hickory in 1947 there was \$300 in the building fund. The budget for the running of the church was \$4000. The budget today is \$14,000. One hundred thousand dollars was raised for the building fund. The new church was started in January 1949. The church is of Gothic architecture, with a parish house of stone and stucco. There are 300 sittings in the nave pews and 32 in the choir stalls. The floor is of flagstone and the church is heated by radiant heat. The steel beams overhead are covered with oak wood. The walls are grey-green. The acoustics are excellent. The chancel has indirect lighting. The church is equipped with a new Wicks Pipe Organ. A beautiful stained glass altar window, depicting the Ascension of our Lord has been given by the women of the church. There are 12 Gothic windows in the nave, of antique seeded diamond shaped squares, in soft colors. All of these unusually beautiful windows were designed and executed by the High Point Glass and Decorative Company.

Mrs. J. L. Riddle gave the handsome altar brass, and altar service book in memory of her husband. She also gave a rector's pew in memory of Thomas Mutter Johnston, beloved former warden. The pulpit is a memorial to the former rector, the Rev. Samuel B. Stroup. Mrs. E. M. Fennell gave silver cruets in memory of her grandmother. The altar was given in memory of Miss Ada Schenck. The altar hangings were given by Mrs. R. E. Simpson, Mr. and Mrs. Vernon Lackey and the Woman's Auxiliary. Mrs. Alex Menzies gave imported fair linen cloths. The remaining chancel furnishings were given by Mr. Vernon Lackey, in memory of his son, Vernon Lackey Jr., who was killed in World War II. Major T. A. Mott gave the litany desk in memory of his father and mother.

Rapid Growth

In the past two and one-half years 90 people have been received into the church and church attendance has more than trebled over the months prior to September 17th, 1947.

The parish house is modern in design and equipment. The main assembly room has a stage, a movable altar can be placed on the stage for worship service. Curtains across the stage may be drawn; they are of sound-proof plastic material. Class rooms, choir and robing rooms for the men and women are off the assembly room. The kitchen is large and convenient. The ladies' parlor and secretary's office is known as the Sara Lee Gifford memorial room. It was furnished by friends of Miss Sara Lee Gifford a beloved member of the parish and daughter of Mr. and Mrs. L. C. Gifford. The rector's study

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was furnished by the young people's fellowship. There is an upstairs room being furnished as a play room for young people.

Young People's Fellowship

The young people's fellowship was organized shortly after the Campbells went to Hickory. The group met in the rectory every Sunday evening until the new church was completed. The young people paid for the furniture in the rector's study—which cost over \$500. They have contributed to the missionary work of our Church. They have taken part in programs for

Woman's Auxiliary. The group meets every Sunday evening in the parish house for program of worship, study and fellowship. Supper is served each evening by the Bishop Horner and Bishop Rowe circles of the Woman's Auxiliary.

The Woman's Auxiliary

Two and a half years ago, there were about 10 active members of the Woman's Auxiliary. Today there are five circles. The Bishop Rowe, Bishop Horner, St. Catherine, St. Hilda and St. Mary's Circles. Under the leadership of the president, Mrs.

Lawrence Cline, an excellent program is worked out for a year ahead. The various circles meet once a month and the general Auxiliary meets six times a year. At present, two circles serve the young people's fellowship each Sunday evening and the other three take turns at conducting a nursery school each Sunday at the eleven o'clock service, in order that parents who attend church may have a place to leave their children. The different circles also serve a supper to the men's club once a month.

The altar guild meets every fourth Friday in the parish house. Two different women have charge of the altar for a month at a time.

A new rectory is being constructed on 16th street in Hickory. It is a seven room ranch type house. It is all one floor and is made of brick. It will be completed in June.

Diocesan Convention

The Church of the Ascension is the scene of the annual Diocesan Convention on May 10th and 11th. The convention will hear President Harold L. Trigg of St. Augustine's College discuss "Christian race relations." An important spot on the agenda is the presentation of the proposed budget, for undoubtedly the budget will reflect the growing life of the Church in the diocese. The convening of the convention in Hickory will give the delegates opportunity to see the fine new edifice of the Ascension.

LEADERSHIP TRAINING CONFERENCE

★ A leadership training conference for women of New England was held May 8-10 at Seabury House. Speakers included the Presiding Bishop, Bishop Bentley, vice-president of the National Council, and Bishop Budlong.



THE REV. ROBERT B. CAMPBELL, Rector of the Ascension, Hickory, N. C., who has done a remarkable job

NOTABLE SERVICES IN NEWARK

★ In accordance with the resolution of the 1949 General Convention recommending that congregations of the Episcopal Church and the Presbyterian Church worship together, two historic churches in the center of Newark, N. J., Trinity Cathedral and Old First Presbyterian Church did so on the two Sundays following Easter. On April 16, the congregation of Old First Church came to the Cathedral for morning prayer. The Rev. Lloyd Foster, pastor of the church, read the second lesson. Dean Frederick J. Warnecke of Trinity preached the sermon. He spoke of the peculiar genius of Anglicanism stressing that attitude which holds Catholicism and Protestantism in tension rather than in compromise within itself. No service was held in Old First Church on this Sunday morning.

On April 23, the Cathedral congregation worshipped in Old First Presbyterian Church. The clergy of that church conducted the service with Dean Warnecke reading the New Testament lesson. Dr. Foster preached the sermon, pointing out ways in which God can use us in this modern world to further the advancement of his kingdom. No service was held in the Cathedral at this hour, though there was an early celebration of the holy communion, and evensong in the afternoon.

Despite the fact that one Sunday was Low Sunday and on the second one it rained, tremendous congregations attended both services. There was deep interest in the services by the lay people of both churches. Old First mailed an outline of morning prayer prepared by Dean Warnecke to its congregation before the first service.

Old First Church, founded in 1666, is the church of the settlers of Newark. Trinity Cathedral, founded in 1739, is the second oldest church of the city. Its first senior warden was a

former elder of Old First Church. There has been a fine record of respect and friendship between the two churches, enhanced now by the common experience of worship.

WALTER H. STOWE A CANON

★ The Rev. Walter H. Stowe, rector of Christ Church, New Brunswick, N. J., was installed as honorary canon of Trinity Cathedral, Trenton, on May 3rd by Bishop Gardner at the parish church in New Brunswick. Dr. Stowe is the editor of the Historical Magazine and president of the Church Historical Society.

ALBANY ELECTION NEXT WEEK

★ The following clergymen have been nominated by a committee of the diocese of Albany for the office of Suffragan Bishop: the Rev. Allen W. Brown, rector of Christ Church, Hudson, N. Y.; the Rev. Oliver D. Carberry of St. Paul's, Albany; the Rev. H. Boardman Jones, rector of Christ Church, Troy; the Rev. Charles E. Kennedy, rector of the Messiah, Glens Falls; Dean Howard S. Kennedy of the Cathedral, Albany; the Rev. Leslie Lang, rector of St. Peter's, New York City. The election takes place at Lake Placid on May 15.



CHANCEL OF THE ASCENSION showing the beautiful window made by the High Point Glass and Decorative Company, which designed and executed all of the stained glass in the new church

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ST. MARTIN'S FORUM

★ About 150 persons were present the afternoon of April 30 for the forum held at St. Martin's, New York, at which Scott Nearing, economist and sociologist, was the speaker. Dr. Nearing maintained that it is only government spending to the tune of forty billion a year that is holding up the so-called free enterprise system. He also pointed out that over three-fourths of this went for military purposes, just as it had previously in Japan and Germany under Hitler, with war the inevitable result. In answering a question about "what has youth to look forward to," Dr. Nearing said: "Depression and war, in that order. But it does not have to be, since we have the means for a planned economy which can prevent both. It is up to you to see that this is done."

The forum, which was scheduled to last about an hour and a half, starting at four o'clock, was so popular that it was nearly seven before Dr. Nearing was allowed to leave to catch a train.

The next forum is to be on May 14th, at the same hour, when the speaker will be Mary van Kleeck, formerly director of industrial studies of the Russell Sage Foundation. The concluding meeting of the spring series will be the afternoon of May 28th when the speaker will be the Rev. Prof. Joseph F. Fletcher of the Episcopal Theological School. He is to speak on the possibilities for world peace.

Plans are now being made to resume the forum in the early fall under the direction of the Rev. W. B. Spofford Sr., managing editor of *The Witness*, and a committee composed of members of the parish, together with representatives of organizations and institutions outside the parish. The chairman of the



MRS. R. B. CAMPBELL, wife of Rector of the Ascension

committee is Mr. David Johnson, son of the rector of St. Martin's, the Rev. John H. Johnson.

ROBERT B. CAMPBELL OF THE ASCENSION

★ The Rev. Robert Bailey Campbell, whose family background is linked closely with the Lee family of Virginia, became the rector of the Ascension, Hickory, N. C., in the fall of 1947. Prior to that he has been the rector of the Incarnation, Cleveland, Ohio.

When he arrived at the Ascension there was \$300 in a building fund. Today there is a new church and parish house, pictured in this number of *The Witness*, and a modern rectory is now under construction. Over \$100,000 was raised for this building program. In addition the budget of the parish was raised from \$4,000 to \$14,000 and all of the organizations of the parish have shown remarkable growth.

In all of this the rector and Mrs. Campbell, who is outstanding in her leadership, have had the wholehearted cooperation of large numbers of faithful parishioners, the story of which is featured on page three.

BISHOP HART ADDRESSES SERVICE FOR YOUTH

★ Opportunity, security and responsibility are democracy's objectives, Bishop Hart of Pennsylvania told those attending a dinner of the Episcopal Service for Youth, meeting in Atlantic City in connection with the national conference of social work. Referring to E. S. Y., he stated that the organization provided the Church with an agency to help youth develop spiritually, mentally and physically.

Also addressing the meeting was Miriam B. Van Waters, superintendent of the Reformatory for Women of Massachusetts, who said that social work done by the Church "should be skilled—of the highest type. Church people should back science and approach the problems of human behavior in the Christian spirit of dealing through knowledge."

CHAPLAINS MEET THE DEANS

★ For the first time in the history of the two provinces, members of the boards of examining chaplains of the diocese of the fifth and sixth provinces and the deans of the seminaries in that area, met for a conference April 24, at Seabury-Western Theological Seminary. The meeting was initiated by the dean, Alden Drew Kelley, who invited the 20 men for a conference.

The conference had a 10-point agenda, fulfilling two main purposes, Dean Kelley said. The first purpose of the meeting was "to provide an opportunity for inter-change of experience and practices of the various boards of canonical examiners in the hope that more uniform procedure in time may be developed." The conference was also held in order to discuss matters relating to canonical exami-

nations as affected by the revisions of the canons by General Convention in 1946 and 1949 and the new syllabus of theological studies.

The examining chaplains went on record that "canonical examinations should not be scheduled during the academic year except as in accordance with recommendations in the report of the joint commission on theological education presented to General Convention in October, 1949, to wit: the first week in May."

The examiners also felt that of the three types of questions set for candidates for holy orders (whether factual, comprehensive, or the type involving practical applications) that the comprehensive-type is preferable.

CHURCHES CHALLENGED BY MRS. ROOSEVELT

★ Mrs. Eleanor Roosevelt, Episcopalian, speaking in Jamaica, N. Y., challenged the Churches to help put democracy into action. "If we are to hold the place of leadership in the world," she declared, "we have got to show at home what democracy really means; that in a democracy men have a chance to live as brothers, a chance to live unafraid. Until we achieve this, not all our economic and military power will win the struggle we are in."

CONVENTION OF CONNECTICUT

★ Bishop Donegan, coadjutor of New York, is to be the speaker at the dinner on May 16th held in connection with the convention of the diocese of Connecticut, held at Christ Cathedral, Hartford. Prior to the convention, on the 14th, Bishop Budlong is to confirm candidates throughout the diocese who were prevented by illness or other causes from being present at the time of the regular visitation in their parishes. This service also is being held at the cathedral.

CONVOCATION OF WYOMING

★ The convocation of the district of Wyoming was held in St. Mark's Church, Casper, on April 18-20. Bishop Hunter in his charge to Convocation, called for the consideration of a step by step procedure to become an aided diocese. The first step would be to increase the endowment fund which will call for sacrificial giving, over and above present giving. Bishop Hunter also asked convocation to consider the building of a new Canterbury house at the University of Wyoming—which

he called the biggest piece of advance work in the district. The Convocation in adopting its largest budget in history noted that Wyoming had given very little in past years to the Indian work in the district, so as a step forward toward more adequate giving in this area the amount of \$500 was added to the budget.

Bishop George H. Quarterman, district of North Texas, gave a stirring address at the annual banquet. Bishop Quarterman challenged Convocation to think in terms of a program

(Continued on Page Eighteen)



THE BUILDING COMMITTEE at the Church of the Ascension, Hickory, N. C.: upper left: Major Thomas A. Mott, chairman; upper right: Jay J. Dell; lower left: T. Manly Whitener; lower right: Ervin C. Yount. Also serving on this committee was Norman Hutton

EPISCOPAL CHURCH NEWS

ELSA HOLDS DINNER

By ANDREW M. VAN DYKE
Executive Secretary of ELSA

★ In conjunction with the National Conference for Social Work held in Atlantic City, the Episcopal League for Social Action had a dinner and informal discussion at which Church social relations people and other social workers from twelve different dioceses were present. For many in the group, the League was something of which they knew practically nothing. The Rev. William B. Spofford Jr., former executive secretary, gave a short talk about its history and motives. Recalling that the late Archbishop Temple had often insisted that the Church must work with the whole of man's relationships, with his God, with his fellowmen and with nature, Mr. Spofford said that the League has always since its founding in 1919 sought to show the way for man in his religious, political and economic life. In ELSA, the speaker affirmed, there have been historically four main centers of interest and activity. In the Episcopal Church, its members and the League as an entity, have sought to stimulate the social relations work of the Church, on the level of General Convention, the national Church, the diocese, and in local parishes, stirring the Church to act in society for the gospel. A main focus was always that of the rights of labor, and he recounted the many exploits of members of the League in the intense labor struggles of the twenties and early thirties. He also remarked that labor relations was now a technical subject, and though it is most necessary that the League be alert to the problems of organized and unorganized workers, some of the battle has been won. A third matter which has been of concern is that of

Christian social analysis, and the League's sponsorship of the spreading of knowledge of the Malvern conference and its endeavors to arouse action on it, along with the publishing of the book "Christianity and Property," a result of a League conference under the leadership of Dr. Joseph Fletcher. As a fourth point he mentioned the role that the League had played in developing interest and program for urban church work.

Following Mr. Spofford, Mrs. Muriel Webb, program director for Christian social relations of National Council, discussed the role of official and unofficial social action groups in the Church. She stressed that official departments must follow the pronouncements of conventions and councils. It is the unofficial groups like the League which can and must be prophetic, forward groups, taking stands on particular social questions.

Spencer Miller Jr., newly elected president of American International College, spoke briefly of his deep conviction that ELSA must always be a gadfly, a group of concerned churchmen who will be leading and prodding the church "re-

cumbent" into paths of action so necessary. Mr. Miller hoped that the Episcopal Church would never be left without the courageous witness that deeply socially-minded people had always given it, and called upon the League and all interested persons to be together in such endeavor.

CONVENTION OF GEORGIA

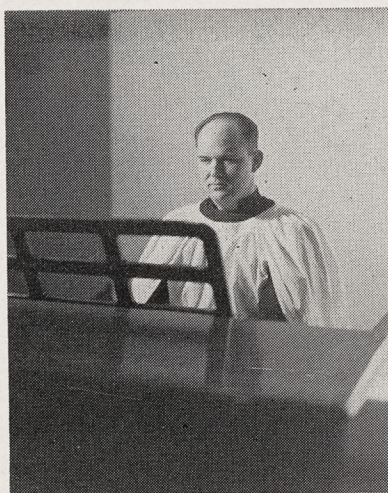
★ The convention of the diocese of Georgia met where the first one had met—in St. Paul's, Augusta, which has been celebrating its bi-centennial this year. A former rector of the host parish, Bishop Coadjutor Hines of Texas, preached at the evening service April 18th on what Church members must do as the present civilization dies. He called for a "rediscovery of worship," a challenge to man-made institutions, and upon members to "stand up and be counted."

Bishop Barnwell, diocesan, addressing a joint session of convention and Woman's Auxiliary next morning, declared that church folks must learn to distinguish between the ways of the world and the ways of Christianity.

One new mission was admitted to convention—Grace, in Cairo, served by the Rev. Harcourt E. Waller, of Bainbridge. The department of missions was authorized to work with the Bishop in subdividing the diocese into archdeaconries. The secretary of the Diocese was reelected, and the Rev. Johnson H. Pace, Jr., of Christ Church, Dublin, will become acting Secretary in June.

BISHOP DONEGAN AT SEWANEE

★ Bishop Horace W. B. Donegan of New York will preach the baccalaureate at the University of the South on June 11th.



EDWARD TAYLOR WARD
playing on new Wicks organ at
the Ascension, Hickory, N. C.

EDITORIALS

He Who Was Nailed Is Lord

He Who Was Nailed to the Tree
Is the Lord, and the Ruler of all things.

THERE are many differing emphases put on Ascension day in various devotional systems. St. Augustine says our Lord's ascension means he is now present everywhere, not limited as to place. Bonaventure says it is the proof of our resurrection, since the heavenly spirits now see the Christ in his humanity, as well as his divinity. But our hymnals, which represent the consensus of Anglican devotion, emphasize chiefly the fact that this is the final triumph of Jesus. In his triumph also triumphs the humble power of love over the forces of this world. It is a day of realistic optimism.

This realistic optimism is much needed in the year 1950. It was easy for us to see, and to say, that "The Lord God omnipotent reigneth" just after the war. But now the one world has split. The soldier, after witnessing unimaginable sacrifice on the battlefield, has come home to a scene of selfishness. The magnificence of humanity during the horrors of war has changed to grubby snatching for advantage in the softer fields of peace. One might expect that some of the leaders of the vanquished would do away with themselves; what can we say when some of our own intellectual and political leaders have done so?

The small mind takes refuge in scapegoats, in "monolithic thinking." Some believe that every Wall Street denizen is part of a gigantic conspiracy, whether he be the boss of a bond house or an office boy; some believe every labor leader is an agitator; some believe every liberal is a dupe or spy of the Communists; and some believe that every Roman priest is in entire agreement with his superiors about the desirability of clerical fascism and an immediate crusade against Russia. Even when one knows that none of these generalizations is true, there is a tendency to absorb the invisible vapors they throw off and to become disgusted with everybody in general, even if with no one in particular.

We are even disgusted with ourselves as a race. We forget that the H-bomb is no wickedder than whatever weapon Cain used on Abel; that more people died in Tokyo than in Hiroshima. We have used atomic energy as a symbol of our wickedness, when in fact in itself it is no more wicked than electricity.

Nothing has more momentum than fear. Fear makes earnest groups give Americanism medals to publicity seeking politicians; fear caused the Salem witch trials and the inquisition; fear lay back of the Dreyfus case and the Nuremburg laws. Fear has caused more wars than pure greed or pure hate, and they have all been wars that ended with regret and disgrace about evenly divided.

It is true that individuals in many groups gave the initial momentum to this wave of fear we now observe all about us. Spokesmen, official or otherwise, representing journalism, clericalism, ancestor worship, and business, sounded the first alarms. But now it has become a fashion. Educators speak of bringing up children in the atomic age; scientists revel in gory variations on the theme of complete destruction; money-raisers assure us that their project is the only defense, or, at least must go on; and so forth. Much of the scare talk parades under the banner of preventing the next war; a great deal of it, how-

ever, has a certain subtle relish in its tone.

What can we do? Too often this question is merely a rhetorical expression of complete despair, an excuse for jumping onto the juggernaut for personal safety.

What can we do? We can do everything. The lonely figure on the Cross has overcome the world. His followers overcame their world after his ascension, in spite of every disadvantage of numbers, rank, and ability that can be conceived. We can witness to our faith that God's spirit is infinitely more powerful than the blind thrashing monster of hysteria. We can be outnumbered, outvoted, outmaneuvered, shouted down; we can

★ "QUOTES"

WE hear too little of the Christian virtue of Hope, the expectation of the triumph of the right and true . . . We need to be encouraged by news of the progress of the Kingdom of God in the rising spirit of brotherhood, the strength of social sympathy amongst men of earnest spirit.

—MALCOLM SPENCER

★

be defeated. But the Kingdom of God cannot be defeated. If what we seek belongs to that Kingdom, it will come. What we seek may not come in our time, but it will come. To have less hope than this means that our faith is incomplete; it goes up to Good Friday, but it does not continue through to Ascension Day.

Family Is Sacred

AMERICA is celebrating the family this week, and we of the Church are 100% behind it. The Church has a stake in the family, and the family in the Church. After all, the Church began in a family with a child who was subject to Mary and Joseph. And ever since the Church has had much to do with marriage and with the home. Many of our Christian concepts derive from the family—for example, the fatherhood of God and the brotherhood of man. To say the very least, the Church and the family are tied up with each other in our western civilization.

It might well be said that the Church has nurtured that which is basic to the survival of the family unit: the institution of marriage. The Church has fostered reverence for marriage, marriage as a holy estate, marriage as an indissoluble union between one man and one woman under God, marriage as a sacrament and a sacred contract. It is this teaching of the spiritual nature of the marriage bond, this word of Christ himself, what God hath joined together let no man put asunder, which has been the safeguard of the family and the home for generations. In truth we have something to glory in and to preach from the house tops in this Christian tradition of reverence for marriage. Let that slip away from the young and the older as well, and we shall see the dam burst.

We often think of the disastrous effects of the swift social changes and wars of this half-century upon the family. But perhaps even more it has been affected by the shift from a religious idea of marriage to a secular one which quite leaves God out of the picture. If this should increase and prevail more and more, if marriage were to become simply a legal contract made and broken in the Hollywood manner, then we would have universal social disintegration. We would face the increase of everything that goes under the name of sexual license. No man or no society which fails to govern its vitalities can escape decay and dissolution. We would mar and disfigure the lives of little children if we became a nation of broken homes. We would raise up a generation of rebellious-embittered youth, insecure and hostile, because the beginnings of their

lives were poisoned by parents who failed them.

To counteract this the Church stands in the way of all interpretations of life purely on the level of this world and of man's selfish nature. The Church teaches reverence for life—which means that another person is never to be used as a means to satisfy lust, but respected and treated as a person, as an end. The Church teaches reverence for marriage—which means that it is never to be profaned or lightly set aside, but honored and preserved as a holy estate, God's intention for man, woman and child. The Church is the foundation of the ideas and the qualities of life which are essential to the family at its best and for its survival.

Give! Giving! Gave!

By PHILIP H. STEINMETZ

Rector of the Ashfield Parishes

WHEN you love, you give without figuring costs. A boy on a date with his best girl stops spending only when he is out of money or they have done everything she asks. Parents mortgage their farms to provide education or medical care or help for their children. When you love, you give.

When you are giving, you are saying that you love. And how freely you give tells something of how deeply you love. Giving is at the bottom of the greatest joy in life. It is our closest approach to the heart of God revealed in the fact that "God so loved the world that he gave his only begotten Son..."

And he did it without being asked and to those who did not deserve the gift but rather already owed him everything.

There is no getting away from or changing this utterly clear fact of history. We may think that God was foolish and decide that we will be more careful and give only when we can expect a good return. We may look about for some ulterior motive. We may take the line that since we did not ask to be given a Saviour, we don't have to accept him and have a right to continue to live our lives to suit ourselves.

Or we may respond to God's gift by putting all we have from him back into his hands to be used as love directs in meeting the most urgent needs, ours and others and in bringing joy into the world.

What line do you take with your time, your thoughts and your money? Have you found the joy that lies in unstinted giving?

Praying for the Harvests

By **HUGH McCANDLESS**

Rector of the Epiphany, New York

THE Rogation days, which fall on May 15, 16, and 17 this year, are far less known and observed, by the majority of Americans, than Thanksgiving. In one sense, this is a good thing; gratitude is a healthier state of mind than impotency. On the other hand, probably because they are less well known, the Rogation Days have not been discolored and diluted by commercialism and purely social observances.

Thanksgiving derives from the experience and custom of the Pilgrim fathers; indirectly it may hark back to the harvest festivals of England. It has its spiritual precedent in the feasts of the Jews, which were almost always thanksgivings, rather than supplications.

The Passover came in the Spring, at the time when new born lambs were sacrificed, and the people had the unaccustomed pleasure of eating fresh meat. The regular harvest was observed at Pentecost, about fifty days after Passover. The feast of Tabernacles, a vintage festival, took place when the grapes were ripe and when work on the farms was interrupted until the Autumn rains softened the soil.

The Rogation tradition goes back indirectly to pagan Rome, where there were Spring processions in honor of Ceres and other agricultural divinities. These were superseded by Christian days of prayer for crops which eventually were put in place of the days of general supplication which preceded Ascension day.

Prayers just before Ascension day for good harvests were very timely in Gaul and northern Europe, and the custom spread back to Rome, and became widely observed.

In England and northern France, the season was especially suitable for the type of prayer used on these days, a litany, or praying in procession. The people would proceed from their church to the barns and fields and orchards of the community, saying prayers at each station, and along the way. In England, this was called "beating the bounds" of the parish. There was an element in it which resembles our contemporary "clean-up" weeks: as they went about, the villagers could notice how each landholder was fulfilling his obligations in keeping up the roads and hedges, the ditches and dikes, and especially the landmarks, which adjoined his property.

The urbanization and industrialization of the

past century have made such praying for the crops appear more or less academic to many people of the world. The purchase of foods in packages which guaranteed the contents gave many city dwellers the idea that modern science had guaranteed harvests, and that famine was a thing of the past, possibly only as an anachronism in backward countries. Rogation Sunday became therefore "Rural Life Sunday" and it was observed with more concern for the work of the Churches among isolated rural people than for the harvests. Feeling as we did about the certainty of enough food, and good enough food, for all, it certainly appeared to be more realistic and unselfish to consider the most important crop of all, our future citizens, a great percentage of whom would come from the country.

Duty of Conservation

IN the last few years, however, the effect of turning industry over to tools of destruction, rather than tools of production, and of the withdrawal of farmers and farm lands from useful activity, due to the demands and results of war, has shown all men how contemporary starvation can be. The rapid increase in the world's population, in spite of war, and the hunger of so many of them, due partly to war, have led to a reconsideration of our former optimistic ignorance and



CHURCH OF THE ASCENSION, Hickory, N. C., has a large and active Young Peoples Fellowship. Here officers and committee chairmen meet with the Rector to plan a supper which they recently gave for Episcopal students of Rhyne College

indifference; and Rogation day prayers can be said this year without fear either of selfishness or more antiquarian sentimentality. Such matters as the conservation of topsoil and other natural resources are now felt to be implied in the ancient prayers. Conservation is now seen, more and more significantly, as a duty of the religious or conscientious citizen: a duty both to God and to posterity.

Processions and prayers will therefore mark the observance of this season by many religious bodies. A note of modernity will be struck in places where farm machinery will be the subject of prayers and thanksgiving. In some parishes, "Lord's Acres" will be dedicated with the income for religious and charitable projects. In other places, community-owned equipment and storage places will be considered in a sense part of the church property.

In city churches, this observance will be rather nostalgic, but it will not be a mere sentimental gesture. Some parishes will have prayers in the gardens they maintain in the midst of troubled busy cities.

On Rogation Sunday, the first part of the morning service will be held in the gardens of some of these city churches. There will be prayers for the husbandmen, for the lands and harvests of the world, and for those beset by famine; and a thanksgiving. Then the people will enter the church as hymns are sung, and say the litany kneeling, according to the modern custom. City dwellers, people whose work is far removed from the life-giving soil, their prayers are both more inclusive and more intense, in their fellow feeling for all men, for having begun them out where God reveals himself again in the miracle of Spring.

At the Epiphany

ONE such garden is at the Church of the Epiphany, New York. In the back of the buildings, surrounded by the ivy-covered walls of neighboring tenements, is a haven of leaves and flowers. It is small but serene, and it does not "crowd" the visitor who comes in for quiet meditation and a bit of green-dappled sunshine. An ivy covered Celtic Cross, removed from the Church of the Epiphany in Winchester, Mass., when that building was enlarged, sets the tone of the whole place.

It began as a rubble heap. There one might dig and find bricks and plaster and boards and broken glass, and the solid rock of Manhattan, and almost anything but soil. The first earthworm did not appear until yards of soil from Connecticut, New Jersey, Pennsylvania, and New Hampshire were brought in.

No donations were ever asked, but they have come in a steady stream; from neighbors and parishioners. Next door is a stable from which issue every Spring the flower vendors, the men who drive their wagons through the streets and cry their wares. They have contributed buckets of manure, all carried generously and reverently through the church, and unsold flowers. People have given choice tulips and begonias, yuccas, roses, an alligator pear, peony and larkspur plants, pussywillows whose roots had developed in a glass of water in Rhode Island, violets from country walks, irises from a friend's garden, herbs from the Washington Cathedral garden, pansies as memorials, "Live Forevers," a rhododendron, and the daffodils and narcissi which pop up with enthusiasm every year. The girls at the Chapin School contributed marigold seedlings one year. The white geraniums left over from the children's Easter service also find their way in.

A very young contributor brought in what she called "onions," but she said her mother had sent them and they would have marvelous red flowers. During the war, a vague lady appeared wanting to start a victory garden. She planted morning glory seeds instead, but beets came up, to everyone's amazement.

In late May and June appear the house plants of people leaving town. These are taken "at the owner's risk." Some have flourished, some have died, but all have been welcome as representing at least a pot of earth.

Twice, one year, the garden supplied flowers for the altar of the church. It has been a wonderful place for vacation Bible schools, picnics, luncheon meetings, and nervous bridegrooms. The anonymous bent back of the gardener seems to invite confidences. One troubled party, waiting for her son's wedding to begin, confessed that she was nervous about her daughter-in-law. "You see, she's never been to a wedding!"

One neighbor is an old lady living in a back apartment. She oversees with frank satisfaction any small bit of activity. Once, after she had regarded a busy cultivator for some time, the latter broke the silence by hoping she enjoyed the garden. "Sure de," she replied, "I enjoy everything that goes on in there!"

In the Winter the garden is soft with snow, but it is frequently brightened by the gay laundry of the industrious neighbors. In the Summer there are Japanese beetles and weeds and droughts and lovely rains, and the hopes and dreams that have haunted gardeners since the world began. Always the garden changes, and only the sparrows and the changing seasons come again.

Hospitality of the Lord's Table

By SAMUEL M. DORRANCE

Clergyman of Noroton, Connecticut

WHAT right has he to do it? The question is asked when one of our clergy invites "Christians of other names" to receive the holy communion. It is asked by those who disapprove. It is asked also by those who approve, but wonder whether the invitation is lawful. For at the close of the order of confirmation there is this rubric: "And there shall none be admitted to the holy communion, until such time as he be confirmed, or be ready and desirous to be confirmed."

To answer this question I turned first to the notes I made in Dean Hodges' course in liturgics over forty years ago. There I found this statement: "There is an apparent excommunication against unconfirmed persons, but that is not intended to repel devout strangers. Its purpose is to apply to people within the Church." Next I turned to my notes on Dr. E. S. Drown's lectures in systematic divinity. He had this to say: "Confirmation is normally and properly required of those who come to communion. It is a normal and just use of discipline. But the rubric has no bearing on the question of admitting the members of other Christian Churches to our communion. Even in the earliest case where the rubric appears confirmation is not made sacramentally necessary to receiving communion. The matter is one purely of discipline. The rubric had nothing to do with the present situation, which did not exist at the time the rubric was made." Then Dr. Drown made the following statements: "(1) The real reason we may not keep the unconfirmed members of other bodies from communion lies in the idea of the Church and sacraments. (2) If the Church does keep them away, it becomes sectarian; it sets up some other test than that of baptism. The only Catholic test of Church membership is baptism, and that carries with it all the rights of membership."

This question of the hospitality of the Lord's table was the subject of a furious controversy in England some eighty years ago. The scholars commissioned to revise the New Testament were about to begin their labors, and Dean Stanley invited them to receive communion at a special service in Westminster Abbey which was held on June 16, 1870. A number of these scholars were not members of the Church of England. But what provoked the angriest criticism was that one of them, Vance Smith, was a Unitarian. Fifteen hundred and twenty-nine priests and deacons of

the Church of England signed a memorial, sent to the Archbishop of Canterbury, Archibald Campbell Tait, in which they voiced their "grief and astonishment at the admission, in Westminster Abbey, to the Blessed Sacrament of the Body and Blood of Christ, of teachers of various sects, openly separate from our own communion, and more especially of one understood to be a denier of the Divinity of our Lord." The Memorial closed by stating the belief of the signers that "the Church expressly guards against such a cause of offense" by the rubric we are discussing. The Archbishop replied in a long letter to Canon T. T. Carter, who had forwarded it to him. After saying that Vance Smith, "feeling he could not accept the great doctrine which the Church most distinctly proclaimed, committed an error in being present, though I doubt not with the best possible motives," he continued as follows: "But some of the memorialists are indignant at the admission of any Dissenters, howsoever orthodox, to the Holy Communion in our Church. I confess that I have no sympathy with such objections. I consider that the interpretation which these memorialists put upon the rubric to which they appeal is quite untenable. As at present advised I believe this rubric to apply solely to our own people, and not to those members of foreign or dissenting bodies who occasionally conform. All who have studied the history of the Church, and especially of the reign of Queen Anne, when this question was earnestly debated, must know how it has



THE KITCHEN in the new Parish House of the Church of the Ascension, Hickory, N. C., is modern in every detail

been contended that the Church of England places no bar against occasional conformity.”* The last mutter of the storm was a resolution passed by the Lower House of Convocation expressing “deep regret at the offense caused by the reception of the Holy Communion, in Westminster Abbey, by a member of one of the companies of Revision who denies, and has publicly declared his rejection of the Creed commonly called the Nicene.” It is significant that nothing was said about the other Dissenters.

Bishop Tuttle

A GREAT missionary bishop on this side of the Atlantic who lived to become the revered Presiding Bishop of the Protestant Episcopal Church, Daniel Sylvester Tuttle, tells in his autobiography how he came to hold the same position as Archbishop Tait. In a letter too long to quote in full, written less than two years before the historic service in Westminster Abbey, he gave careful advice to one of his clergy who had asked how he was to treat “other denomination communicants.” Confirmation was to be urged at the right time, but “your leaning should be towards mercy, and all your doubts construed towards mercy.” “Publicly, give no other invitation than the regular church service gives. Privately, act your own pleasure, use your own discretion.” “I think you must be misinformed as to my having publicly invited ‘other denomination persons’ to the holy communion in Virginia City. I never did so. Though on the day of the first celebration while the communicants were coming to the chancel I did nod my head to Mrs. F. and Mrs. I. who seemed to be hesitating whether to come. And I told Mr. D. the night before that I should be happy to have him come to partake of the blessed sacrament. And I did tell Mrs. C. an evening or two afterwards that we are not close-communion as you call it.”

Almost forty years later, recalling how cautious he had been, he says: “In after times I changed my own views and practice. When administering the holy communion in towns where perhaps my visit was almost the only religious service of the year I did not hesitate to invite people publicly in these words: All Christians, by whatsoever name they call themselves, who will come with us in faith and charity to partake of our blessed Lord’s body and blood in the holy communion this morning will be cordially and lovingly welcomed. And I grew to interpret the rubric after the confirmation office as applicable, in the strictness of its warning, only to the children of our own Church homes and Sunday schools, not to devout Christians of other names, who, in the hunger of

their souls, might desire earnestly to be fed by us at the Lord’s table. **** So, circumstances and experience constrained a mellowing of my thoughts and an erasing of some of the hard and fast barbed lines, that as a strict sort of churchman I had deemed it my duty to set up.” *2

Have our ministers the right to invite “Christians of other names” to the Holy Communion? Those who do it believe they have not only the right, but the duty. They do not conceive of themselves as guards set to turn away all but the certified members of one branch of a family. Rather, thinking of that “holy Church universal” for which we pray “more especially” in the prayer for all conditions of men, they think it their duty and privilege, as spokesmen for their Master, to invite and welcome “all who profess and call themselves Christians” to that holy table “which is not ours, but his.”

*Life of Archibald Campbell Tait, by Randall Thomas Davidson, D.D. and William Benham, B. D. Macmillan and Co. 1891.

*2 Reminiscences of a Missionary Bishop, by Daniel Sylvester Tuttle. Thomas Whittaker. 1906.

Clothes Make the Man

By CORWIN C. ROACH

Dean of Bexley Hall

FOR the small boy it is an achievement to be able to dress himself. The man takes it for granted. So Peter, when told that the risen Lord was waiting for the disciples on the beach, quickly put on the outer garments he had stripped off while hauling in the nets. It was a simple, commonplace gesture of reverence and respect. The apostle probably did it without thinking, so excited was he. His Lord, however, noticed the gesture and used it to point a moral. Clothes make the man. The very fact that a person is able to dress himself shows that he possesses independence of action. He can do as he pleases. When a man is old, he reverts to the helplessness of the child and finally at death the shroud replaces the swaddling clothes. Yet clothes are a constraint. That is why Peter stripped off his garments while working at the nets. Out of respect he put on his fisherman’s blouse. “He put on his clothes”—Jo. 21:7. Will he be willing to wear the cloak of his Master, even if it means being girt to a cross? Clothes make the man, but what kind of clothes and what sort of man? Are we wearing the prophetic mantle or the pale liveries of this world?

THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

Christianity and History. By Herbert Butterfield. Scribner's. \$2.75.

This thin slip of a book, less than 150 pages long, is one of the most important books on its subject to appear during the past fifty years. The author is Professor of Modern History in the University of Cambridge, in a succession of great historians, beginning with Lord Acton—to whom he is a worthy successor. He does not hesitate to hold that the writing of history involves more than the accurate presentation of facts; that it requires a philosophical grasp of the whole human process; that such a theory as the Nineteenth Century notion of universal and endless progress is inadequate; that every generation is as close to the Kingdom of Heaven as any other; that only God and his purposes can give meaning to history; and that this meaning stands out clear in the teaching of the prophets and above all, in the teaching, life, death, and resurrection of Our Lord.

The contrast with such theories of history as have been advanced by some other eminent historians, viz. that history has no meaning, no pattern, no "lessons," is very marked. The lessons of history are grim. God's judgments are not limited to one nation or one generation. Britain and America have something to answer for at the bar of God's justice, as well as Germany and Russia and Japan. Professor Butterfield's book is accordingly of tremendous practical importance as well as being of interest to the philosopher of history. It will make the reader think and think hard, not just about the long involved pageant of the past, but also of the tumultuous present, where we ourselves stand "in jeopardy every hour," faced with decisions that involve life and death and the world in which our children's children will have to live. This is a good book for preachers; but every educated person in America ought to read it too.

Psychotherapy and a Christian View of Man. By David E. Roberts. Scribner's. \$3.00.

The correlation of religion and psychotherapy, and their practical cooperation in hospitals and elsewhere provide one of the most fruitful areas in modern religious and theological activity. Professor Roberts, of Union Theological Seminary, has a wide experience in this area. For one thing, he conducts a course in collaboration with an expert psychiatrist; this course includes actual field work on

the part of the students in a large mental hospital. Moreover, Dr. Roberts' background is that of philosophical theology. He is in a good position, therefore, to help interpret religion and psychotherapy to each other. The book is full of profound insights and genuine understanding of difficult mental cases. It is, moreover, written with modesty and a sense of proportion—qualities not too common in areas where polemics have often been the order of the day. He does not write of "the" Christian view of man, for there are many, though certainly every Christian view of man looks upon man as a sinner. Dr. Roberts does not go the length of a theoretical portrayal of "the total corruption of man's heart;" nor, on the other hand, does he lambast everyone who disagrees with him by calling them "superficial liberals." This wise and well-proportioned treatise ought to be in the hands of every parson, teacher, theological student, vestryman, and intelligent layman throughout the church.

Dante The Philosopher. By Etienne Gilson. Sheed and Ward. \$4.00.

This book is written in the best tradition of French scholarship: it is lucid, thorough, conclusive. But it is not profound. The title is misleading; it does not deal with Dante the philosopher, but with the attitude of the poet towards philosophy. A great part of the book is devoted to polemics, especially directed against Gilson's fellow-countryman Mandonnet, who in his book *Dante le theologien*, defended the awkward thesis that Beatrice means nothing in Dante's works but sacred theology; Gilson of course has an easy play in winning his attack. Dante, as Gilson portrays him, is a

"moralist" whose chief concern was Justice, and whose supreme virtue was loyalty. Dante's work does not constitute a system, but is the dialectical and lyrical expression of all his loyalties. Gilson inquires into the main works: *Vita Nuova*, *Banquet*, *Monarchy*, and *Divine Comedy*. Some "eclaircissements" are added, one particularly interesting on "The Thomism of Siger of Brabant" in which Gilson discusses carefully the doubtful position of this Averroist. He emphasizes that Dante was not an orthodox Thomist, but felt free to make his own decision. He holds that Dante believed in the relative independence of philosophy, the "donna gentile" of *The Banquet*, from sacred theology, as he also believed in the relative independence of the state from the church.

—RICHARD KRONER

Vessel of Clay. By Leo Trese. Sheed and Ward. \$2.00.

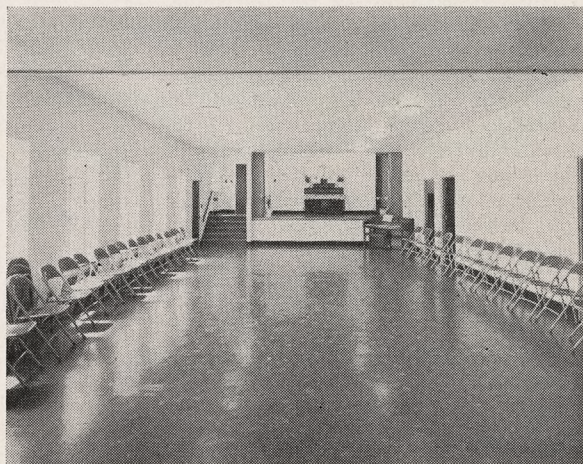
One day in the life of a Roman priest—a perfectly fascinating and beautifully written account of the ministry of an earnest, devout, and self-sacrificing pastor.

The Weight of Glory And Other Addresses. By C. S. Lewis. Macmillan. \$1.25.

The famous author of "The Screwtape Letters" has gathered together five addresses made during the late war and immediately afterwards in this small book. He deals effectively and incisively with modern man's superficial and mistaken ideas of Christianity—negative Unselfishness instead of positive Love, especially in man's desire for heaven; symbolism instead of sacramentalism in transvaluation; religion as an individual and private matter instead of as unity with the Body of Christ; secular learning instead of holy learning; the approval of social groups instead of the approval of Righteousness. A worthy book by a worthy author.

—C.L.W. Jr.

THE ASSEMBLY ROOM
in the new Parish House
of the Church of the
Ascension, Hickory, N. C.



Youth of the Church

By JOHN BOOTY

Ex-Chairman of the National Youth Commission

THERE are administrators in the Church who believe that the adolescent is a little more mature than the kindergarten child but still ought to be rigidly taught and poured into a mold and fashioned into a "tin soldier" of Christ. The United Movement of the Church's Youth seeks flesh and blood soldiers for our Master, flesh and blood soldiers who have fought through to their belief in the eternal and loving God in their age of anxiety, their so-called adolescence (and when you mention the word you are supposed to imply, by the tone of your voice, some inferior and slightly diseased animal). Religion which is "hammered" into a young person is temporary, blown away by the passage of time. The religion of a tin soldier is not inspirational, but rather as time passes appears foolish in new situations. The United Movement of the Church's Youth seeks to confront each young person with the meaning of being Christian. Many of us will never forget the national youth commission meeting when Dave Gordon (now a student in a seminary) led us in considering the implications and meaning of this statement regarding evangelism drawn up by the commission on evangelism of the Church of England:

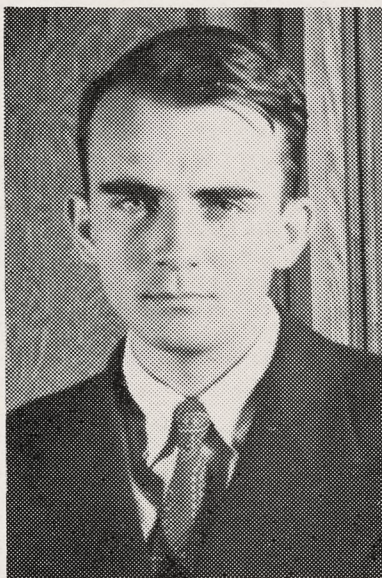
"To evangelize is so to present Christ Jesus in the power of the Holy Spirit, that men shall come to put their trust in God through him, to accept him as their Saviour, and serve him as their king in the fellowship of his Church."

We began by asking if we really believed in Christ Jesus, believed that he is Saviour, King. UMCY seeks to have the young people of the Church face this and find him. Then program can have meaning and efficacy, for it is based on a living faith. This approach may seem to be too adult. Large numbers of young people do not believe that it is. For it is in high school that the young person ceases to rely on the faith of his parents and must either find faith for himself or join the growing ranks of the lost. It is when the Church's young people face and accept Christ for themselves that the Church's teachings about boy-girl relationships, vocations, and the like have real, valid meaning and can be applied to everyday living.

This whole reasoning explains to some extent why the division of youth believes that young people should lead the United Movement of the Church's Youth. It is sincerely felt that young

people who have won their faith on the battleground of doubt and fear can and should stand up in this world of doubt and fear to be living examples, epistles of the Kingdom of God on earth. But even with the growing examples of the values of youth leading youth, there are still those who believe that this is dangerous.

I sincerely wish that those who



JOHN BOOTY

Writes About Young People

doubt the ability and worth of youth leading youth could meet the newly elected chairman of the national youth commission, Lindley Hartwell, and others like him. Lindley is a young man. He has had much experience in youth work. He is stable and has a vitality of spirit which inspires those who know him. I can readily state that this young person knows our Lord and eagerly seeks to let his life and his leadership be directed by the Holy Spirit. Lindley is strong with the strength of the gospel. And his sense of humor graces any fellowship

of which he is a part. I believe that he will lead many searching young people to the throne of God.

One of the truly joyous things connected with the Church's youth work is the foresight those adult leaders of the division of youth and the acting executive secretary have in allowing the growth and expression of youth's faith through UMCY. The division has the authority to clamp down and automatically direct the movement. But instead, under such leadership as that provided by its chairman, Dean Watson, youth is given full opportunity to rally its numbers to the Church, to Christ.

But there needs to be more of this kind of vision, for not only is the young person who bears the mark of conversion upon him able to lead, but in his time of life needs to learn the responsibility and the rewards of providing leadership in the Church. Too often the relationship in a youth group is one in which the whole business is dominated by an adult who lacks faith. Ideally the relationship should be one in which the advisor is present to represent the clergy in challenging youth with the reality of Christ (this is particularly true of the new youth group) and to be present to help or advise when he or she is called upon to do so. In a way this is the most difficult kind of leadership for any adult to have to give. But I am convinced that it is the most fruitful leadership in the Church youth group.

In a way this is the answer to our leadership need today. Young people and young adults can, if they are supported, shoulder much of the load. And they have demonstrated that it is not wrong. If only everyone would take to heart this statement made by William Temple, late Archbishop of Canterbury, to the youth of England:

"Some of your adventures will end in disappointment; some of them will bring rebukes from ecclesiastical authorities, middle-aged folks like myself may be shocked and horrified. Never mind! Sometimes the adventurers will be right and the authorities wrong. But we need men who will seek the guidance of the Spirit of Christ to determine what is right and will then give themselves to it heart and soul."

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THE RELIGIOUS PRESS

Selected by GEORGE MACMURRAY

BULLETIN (Federal Council): One of the problems the Church faces in its public relations springs from the fact that like many other specialized fields, the Church has a language all its own. Some laymen even accuse clergymen of talking a dead language. If what the Church has to say about the moral and ethical, as well as the spiritual, is to be readily understood by everyone, perhaps we need a vocabulary that will save our messages to the world from languishing in waste baskets.

CHRISTIAN CENTURY, commenting on the judgment barring union of the Congregational Church and the Evangelical Reformed Church, registers its amazement at the sweeping terms in which Justice Steinbrink issued his permanent injunction. It prevents not only this proposed merger, but also prohibits union "with any other body or organization whatsoever." Says the editorial: "This is by far the most sweeping assertion of jurisdiction over a religious body by a civil court in American history. It makes the word

of one judge control the life and policy of a great denomination, not only for today but for all time to come. And the implications for all other congregationally organized denominations are so sweeping as to constitute a virtual prohibition against any of them participating in any Church union movements." The editorial ends by urging an appeal to the Supreme Court if necessary.

WATCHMAN-EXAMINER (Baptist): after praising Belgium for its industry, economy and enterprise, following the war, says it was too much for the R. C. clergy whose ambition it is to control this community of hard-working and dependable people. It is this group who seek to restore Leopold as king, thus threatening the peace and stability of the country. He is opposed by workers and war heroes. The country, says the editorial, is proving ground that Fascism is far from dead. In the anti-communism furore, now engaging world attention, this may be overlooked. Meanwhile Christianity is again discredited by

being identified with reaction and with a monarch's vainglorious lust for pomp and power. And that is not true of the real kind of Christianity with which we would be identified. The medieval habits of the Roman Church, however, die hard.

CHURCH OF ENGLAND NEWSPAPER: The first essential in the upbringing of children must be the example set by their parents. There must be no deceiving, no lies, no broken promises, but complete faithfulness. In that way alone could the terrible increase in juvenile delinquency and "problem children" be checked. They were problem children only because their basic needs of truth and faith had not been fulfilled, and because they had no security left.

WATCHMAN-EXAMINER (Baptist) warns against organic union based on bigness and avoiding essential distinctions of truth and duties for the sake of harmony. As human beings, we are prone to think in terms of bigness, imposing titles, grandiose organizational frameworks, and wealth. It is not impressive how God again and again by-passes these to do a great work through some humble and oft-times despised channel which affects the whole course of history.

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Berkeley Divinity School, New Haven, Conn.; Bexley Hall, Gambier, Ohio; Church Divinity School of the Pacific, Berkeley, California; Divinity School of the Protestant Episcopal Church in Philadelphia; Episcopal Theological School, Cambridge, Mass.; The General Theological Seminary, New York City; Nashotah House, Nashotah, Wis.; School of Theology of the University of the South; Sewanee, Tenn.; Seabury-Western Theological Seminary, Evanston, Ill.; Virginia Theological Seminary, Alexandria, Va.

EPISCOPAL CHURCH NEWS

(Continued from Page Seven)

and then seek the budget to meet the needs. He said it was high time for Missionary districts to get off the WPA. Bishop Quarterman pointed out that the Episcopal Church was a rooted, comprehensive, and worshipping fellowship.

BOSTON PARISH CELEBRATES

★ St. Cyprian's, Roxbury, Mass., observed the 40th anniversary of its organization on May 4. It marked also the 35th anniversary of the rectorship of the Rev. David LeRoy Ferguson. The parish now has a membership of about 1,000. Special services of worship and thanksgiving were held on May 7th.

CONVOCATION OF SALINA

★ The ordination of Glenn Walker as deacon was a feature of the convocation of the district of Salina, held April 22-23 at Garden City, Kansas. He left immediately for British Guiana to be a missionary. Advance steps adopted for the district included a church school by mail; a survey to determine a long-term program of advance; and the further development of the two homes of St. Francis Boys' Homes, located at Salina and Ellsworth.

LARGE CLASS AT SEABURY

★ The largest class in the history of Seabury-Western Seminary, thirty, will be graduated on June 30. President Virgil M. Hancher of the University of Iowa will be the commencement speaker; the Rev. Walter H. Stowe, editor of the Historical Magazine and the president of the Church Historical Society, will be the alumni speaker; the newly consecrated bishop of Rochester, Dudley Stark, will speak at the alumni dinner.

RUSSIAN ORTHODOX EASTER MUSIC

★ An unusual vesper concert was held in Trinity Church, Fayetteville, N. Y. on April 30th when the pastor and choir of St Peter and St Paul's Church, Syracuse, presented excerpts from the Easter music of the Russian Orthodox Church. Portions of the litany and of evening prayer from our own Prayer Book were sung by the rector of Trinity Church, with the choir responding in Russian.

Five members of the choir were displaced persons, brought to the Syracuse area and now happily settled at the request of Church World Service. The Trinity Church rector, the Rev. E. Walter Chater, is chairman of the displaced persons committee of the diocese of Central New York.

CHAPLAINS MEET AT GRAND CANYON

★ College chaplains of Arizona conducted a four-day conference for college students at the bottom of the Grand Canyon during Easter Week. Students from the University of Arizona were on vacation; students from Arizona State Col-

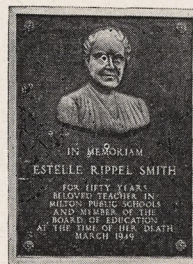
lege at Tempe and Phoenix College were excused from classes for the event.

Instead of going to the ordinary tourist's view-point at the south-east end of the canyon, they traveled over seventy miles of one-way dirt roads, part of them cut out of the wall of the canyon itself, to Hualpai Hilltop at the western end where they were met by a party of Supai Indians with riding and pack horses. Over half the students chose to walk down the eight-

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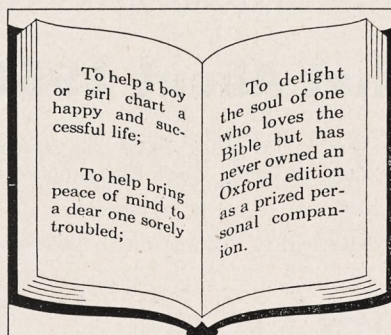
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mile trail to the Indian village of Supai; those not so confident in their legs rode down, leading the pack horses laden with bedding and food.

The women in the party were quartered in a lodge and the men slept on the grass under the stars. Each student assisted in the preparation or clean-up of three meals, which had been planned especially for the trip by the department of home economics at the University of Arizona.

Activities centered around the chapel, a quonset hut which the Church flew in by helicopter several years ago. All but two Indian communicants participated in the services. In the mornings the Rev. John W. Ellison, chaplain to Episcopal students at the University of Arizona, and the Rev. Donald B. Robinson, chaplain to Episcopal students at Arizona State College, gave lectures on Christian

theology, cosmology, Christology, and anthropology. In the evenings, the Rev. Canon Morton T. Kelsey, Trinity Cathedral, Phoenix, lectured on the devotional life. The afternoons were free for exploring the canyon, swimming beneath any of five water-falls (one of them 220 feet high), roaming through the Indian's fruit and nut orchards, or attending a tribal council which happened to coincide with the conference.

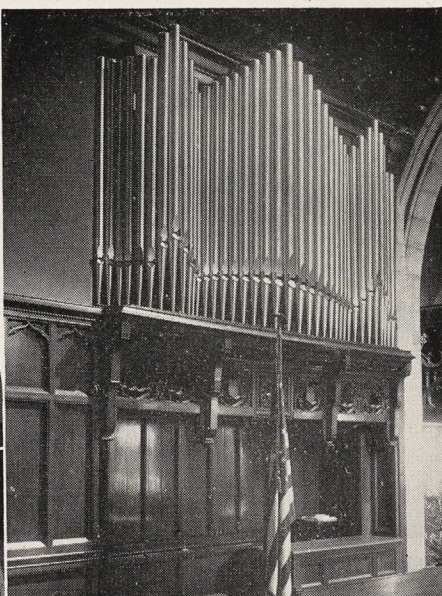
Although most of the party started out of the canyon at 9:00 a. m. on Sunday, the Rev. Mr. Robinson and Canon Kelsey remained behind to conduct the regular Indian worship service, but only on the condition that the Indians reserve for them the fastest horses in the village. Perhaps the agreement suffered in translation: the clergymen were provided with Rodeo ponies. As soon as Canon Kelsey put one foot in the stirrup,

his horse took off and did not touch the ground again until it reached the first ford in the river, a distance of a mile and a half, at which point he dismounted and, when his guide arrived, insisted on trading horses. Although the main party had a head start of an hour and forty minutes, the two clergymen reached the rim of the canyon almost simultaneously with them, two hours later. The only explanation is that the ponies were trying to equal the helicopter's record flight of 7½ minutes for the same 8-mile trip.

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NEWS OF CHURCHES OVERSEAS

MONTREAL ANGLICANS HIT MOB ASSAULT

Anglicans of the Montreal diocese, meeting in their 100th anniversary synod, declared that the recent mob assault on a chapel of the Christian Brethren at Shawinigan Falls, Que., was "an open and shameless disregard" of fundamental human rights. The synod unanimously passed a resolution stating that it "viewed with deep concern recent happenings in this province, and especially the outbreak of violence at Shawinigan Falls."

Neither the Shawinigan Falls nor the provincial authorities provided adequate protection for the victims of the assault, the synod declared. It urged an immediate provincial investigation and "such consequent action as will provide compensation for the material damage done and will secure, without prejudice of race or creed, the free exercise of fundamental human rights."

Earlier, the delegates took a further step toward admitting women as delegates to the all-male synod. By a vote of 103 to 68 they adopted a notice of motion which would admit the women. The action will have to be ratified by a two-thirds majority at next year's synod sessions, however, before taking effect.

At a luncheon attended by 719 lay men and women, the centenary of the diocese was celebrated. Bishop T. R. Ludlow, suffragan of Newark, N. J., the featured speaker, deplored the "competition" between "rich" and "poor" churches. He criticized "rich" churches which offer large stipends to able clergymen to entice them to leave poorer parishes. "Adding to a man's salary does not add to his strength," he said.

GERMANS ADOPT PROPOSALS TO PROMOTE PEACE

Proposals intended to promote world peace were drafted by the synod of the Evangelical Church in Germany for submission to the World Council of Churches. One suggestion was that the World Council instruct the commission of the Churches on international affairs to "work out a basis for a just and lasting peace and forward the findings to competent governments."

The synod also suggested that a conciliatory spirit might be strengthened by effecting more frequent meetings between Christian political and economic leaders. In addition, it recommended that "other leading figures representing politically opposite

camps be invited to meet under church auspices for free discussions."

Also proposed was the setting up of a permanent commission by the World Council of Churches to deal with peace problems.

IMPORTANT CONFERENCE IN GERMANY

Representatives of the Evangelical Church in Germany and the Roman Catholic Church met with officials of the Democratic German Republic to discuss Church-state relations in the eastern zone. The conference lasted nearly six hours. According to Church circles, the conference met in a "frank atmosphere" and the East Zone officials appeared willing to find a modus vivendi between Church and the state.

A statement issued after the conference said that the Church representatives had insisted that full freedom of religious life was the churches' "specific concern." It said the government leaders assured them that the Churches can carry on their activities on a constitutional basis, as before.

Minister President Grotewohl was reported as having said that no reprisals against clergymen of religious institutions are intended by the government despite recent sharp criticisms of East Zone "anti-religious"

policies by Protestant and Roman Catholic leaders. It is expected that further conferences between government and Church leaders will take place in the near future.

OPTIMISTIC ABOUT REUNION

The Archbishop of Canterbury, in addressing the British Council of Churches, expressed himself as being optimistic about the chances for Church reunion. "We are far nearer reunion than we were twenty years ago," he said, but then added: "We are as far apart from Rome as we were 25 or even 300 years ago."

PROTESTANTS HIT IN SPAIN

Spanish Protestants were charged with proselytizing for political ends and with operating their churches with funds from abroad by the Falangist publication, "Arriba," published in Madrid. Proselytizing by Protestants is generally forbidden in Spain.

INTER-FAITH MEETING HITS ANTI-SEMITISM

Instances of anti-Semitism in western Germany were denounced in a resolution adopted at a meeting of leaders of Protestant, Roman Catholic and Jewish faiths meeting in Munich, which was attended by 75 top-ranking leaders.

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PEOPLE

DEATHS:

DANIEL T. HUNTINGTON, 82, first bishop of Anking, China, died at his home in Wellesley, Mass., May 1. He was a missionary in Hankow for 17 years before being consecrated for Anking in 1910. He retired in 1940.

ROGER W. BENNETT, 58, died April 7 of a heart attack. He was rector of St. Mary's, Newton Lower Falls, Mass.

ORDINATIONS:

DANIEL T. HILL was ordained priest April 25 by Bishop Barry of Albany at St. Mark's, Green Island, N. Y., where he is in charge. He was a Methodist minister for 22 years.

RICHARD HEINTZ, former clergyman of the Evangelical and Reformed Church, was ordained deacon April 11 by Bishop Hunter at St. Paul's, Dixon, Wyo. He is in charge of the Little Snake River parish, with residence at Dixon.

CLERGY CHANGES:

HAROLD L. HUTTON, rector of St. Paul's, Pawtucket, R. I., becomes rector of St. Paul's, Syracuse, N. Y., June 15.

E. IRWIN HULBERT JR., vicar of St. Paul's, Jesup, Ga., becomes rector of Grace Church, Hopkinsville, Ky., July 1.

EUGENE M. CHAPMAN, formerly rector of St. John's, Decatur, Ala., is now senior associate minister of Calvary Church, Pittsburgh, Pa.

ALFRED MARTIN, retired, is locum tenens until June 15 at St. Paul's, Syracuse, N. Y.

JAMES L. DUNCAN, rector of All Saints, Winter Park, Fla., becomes rector of St. Peter's, St. Petersburg, Fla., July 1.

WALTER G. HARTER has resigned as vicar of St. Luke's, Tuckahoe, N. Y., to retire from the active ministry. He is living in New York City.

ROLAND J. BUNTEN has resigned as rector of St. Paul's, Poughkeepsie, N. Y., effective August 1 to retire from the active ministry.

FREDERICK W. DAGLISH, formerly vicar of Capitola-by-the-Sea, Calif., became rector of St. Stephen's, Gilroy, Calif., May 7.

JOSEPH M. COBB, rector of St. James, Shelburne Parish, Leesburg, Va., becomes rector of St. James, Roanoke, Va., June 15th. This is a new parish recently organized in a fast growing part of the city.

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BACKFIRE

Readers are encouraged to comment on editorials, articles and news. Since space is limited we ask that letters be brief. We reserve the right to abstract and to print only those we consider important.

LOUIS WALLIS

Author of *The Bible and Modern Belief*

Professor S. L. Terrien, of the Union Theological Seminary, complains that my new book, *"The Bible and Modern Belief,"* does not confront the central issues of the Bible in such a way as to supply a treatise on "Creation," going thence to "Redemption," thence to "Righteousness by Law," and finally dealing with "Forgiveness and Grace."

As a matter of fact, what the book undertakes to show is that the concrete and relatively limited historical framework within which the religion of the Bible evolved must be taken into account more fully by those who seek to adjust the Judeo-Christian tradition within the broader scientific and cultural framework of today.

Professor Terrien's mind is overshadowed by the practical and constructive task of helping young people to do religious work for the present generation. He is rightly preoccupied by the severe pressure of that task. But this does not release him from the obligation to be scientifically accurate in so casual a matter as a book notice. A lay reader of the notice in question could not possibly get an inkling of what the book is about. Dr. Terrien defines the book as an "attempt" to provide religious and theological instruction about what he calls the "core" of Hebraism and Christianity. But from the terms of his notice, one may find grounds for suspicion that he is attempting to deal with a subject that is beyond his technical power. This is not the first time that a critic has disposed of a book by the old method of setting up a straw man and then triumphantly knocking the straw man down.

JOHN COLE McKIM

Clergyman of Peekskill, N. Y.

It seems to me that if the proponents of various forms of legalized murder really know of any facts which support their contentions, they might easily state them with a closer approach to clarity than is exhibited in your issue of April 27. From a number of similarly defective passages, I cull the following sentence from page 8, column 1.

"It is true that the Christian Church has sanctioned existing legislation that permits capital punishment, killing in self defense, and mass slaughter in war for purposes of political security or territorial aggrandizement."

What, exactly, is here meant by

"Christian Church?" Through precisely what organ of utterance, or with what penalties, does it "sanction" secular legislation? When and in what language has it "sanctioned existing legislation that permits capital punishment . . . and mass slaughter . . . for purposes of territorial aggrandizement?" What existing legislation permits mass slaughter for territorial aggrandizement?

JOHN N. SERVICE

Layman of New York

The editorials on Voluntary Euthanasia (Witness, April 27) were excellent in every way. I was persuaded by Mr. Russell and then promptly dissuaded by Mr. Forbes.

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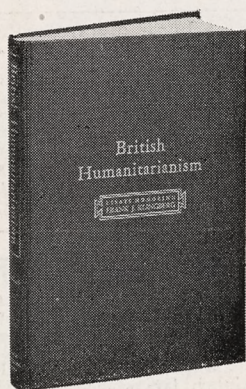
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The essays devote their attention to the field of British humanitarianism, not only because it represents Dr. Klingberg's major interest, but also because unity of subject makes a more solid contribution. The subjects range geographically and chronologically, but keep within the framework of the British Empire. . . .

Although the essays are widely dispersed through the field of British humanitarianism, there are many vistas yet unexplored. Professor Klingberg's pioneer work in this field has marked trails and set signposts for the world of scholarship.—From the Editor's Introduction.

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