

THE Witness

10¢ A COPY

May 25, 1950



CHRIST CHURCH, ALEXANDRIA

The East End of the Church Showing the Palladian Window

HISTORIC CHRIST CHURCH EXPANDS

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 Wednes-
days) Holy Communion; 8:30, Morning
Prayer; 5, Evening Prayer. Open daily
7 a. m. to 6 p. m.

GRACE CHURCH, NEW YORK
Broadway at 10th St.
Rev. Louis W. Pitt, D.D., Rector
Sundays: 9 H. Comm.; 11 Sermon.
Weekdays: Tues.-Thurs., Prayers-12:30.
Thurs., and Holy Days, H.C.-11:45
Fri., Organ Recital-12:30.

THE HEAVENLY REST, NEW YORK
Fifth Avenue at 90th Street
Rev. Henry Darlington, D.D.
Sundays: Holy Communion, 8 and 10 a.m.;
Morning Service and Sermon, 11 a.m.
Thursdays and Holy Days: Holy Commu-
nion, 11 a.m.

ST. BARTHOLOMEW'S CHURCH
NEW YORK
Park Avenue and 51st Street
Rev. Geo. Paull T. Sargent, D.D., Rector
8 a. m. and 9 a. m., Holy Communion.
11 a.m., Morning Service and Sermon.
Weekdays: Holy Communion Wednesday
at 8 a.m.
Thursdays and Saints' Days at 10:30 a.m.
The Church is open daily for prayer.

ST. JAMES' CHURCH
Madison Ave. at 71st St., New York
Rev. Arthur L. Kinsolving, D.D., Rector
Sunday: 8 a.m. Holy Communion; 9:30
a.m., Church School; 11 a.m., Morning
Service and Sermon; 4 p.m., Evening
Service and Sermon.
Wednesday 7:45 a. m. and Thursday
12 noon, Holy Communion.

ST. THOMAS' CHURCH, NEW YORK
Fifth Avenue and 53rd Street
Rev. Roelif H. Brooks, S.T.D., Rector
Sundays: 8 a.m., Holy Communion; 11
a.m., Morning Prayer - 1st Sunday, Holy
Communion.
Daily: 8:30 a.m., Holy Communion.
Thursday and Holy Days: 11 a.m., Holy
Communion.

THE CHURCH OF THE ASCENSION
5th Ave. and 10th St., New York
Rev. Roscoe Thornton Foust, D.D., Rector
Sundays: 8 a.m. Holy Communion; 11
a.m., Morning Prayer and Sermon; 8 p.m.,
Service of Music (1st Sunday in month).
Daily: Holy Communion, 8 a.m.
5:30 Vespers, Tuesday through Friday.
This Church is open all day and all night.

ST. MARY THE VIRGIN
46th Street, East of Times Square
NEW YORK CITY
The Rev. Grieg Taber
Sunday Masses: 7, 8, 9, 10, 11 (High).
Evensong and Benediction, 8.

CHURCH OF THE HOLY TRINITY
316 East 88th Street
NEW YORK CITY
The Rev. James A. Paul, Vicar
Sundays: Holy Communion, 8; Church
School, 9:30; Morning Service, 11; Eve-
ning Prayer, 8.

**PRO-CATHEDRAL OF THE HOLY
TRINITY**
PARIS, FRANCE
23, Avenue George V
Services: 8:30, 10:30 (S.S.), 10:45
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"

The WITNESS

For Christ and His Church

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SERVICES In Leading Churches

ST. JOHN'S CHURCH
Lafayette Square, WASHINGTON, D. C.
The Rev. C. Leslie Glenn
The Rev. Frank R. Wilson

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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School, 11; Morning Prayer, 11.
Tuesday, Holy Communion, 10:30.
Visit one of America's beautiful Churches.

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The Rev. Philip F. McNairy, Dean-Elect

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Daily: Holy Communion at 12:05 noon.
Also, 7:30 Tuesdays; 11 Wednesdays.

ST. JOHN'S CATHEDRAL
DENVER, COLORADO
Very Rev. Paul Roberts, Dean
Rev. Harry Watts, Canon
Sunday: 7:30, 8:30, 9:30 and 11 - 4:30
p.m. recitals.
Weekdays: Holy Communion, Wednesday,
7:15; Thursday, 10:30.
Holy Days: Holy Communion at 10:30.

SERVICES In Leading Churches

CHRIST CHURCH CATHEDRAL
Main & Church Sts., HARTFORD, CONN.
Sunday: 8 and 10:10 a.m., Holy Com-
munion; 9:30, Church School; 11 a.m.,
Morning Prayer; 8 p.m., Evening Prayer.
Weekdays: Holy Communion, Mon. 12
noon; Tues., Fri. and Sat. 8; Wed., 11;
Thurs., 9; Wed. Noonday Service, 12:15.

CHRIST CHURCH
CAMBRIDGE
Rev. Gardiner M. Day, Rector
Rev. Frederic B. Kellogg, Chaplain
Sunday Services: 8, 9, 10 and 11 a.m.
Weekdays: Wednesday, 8 and 11 a.m.
Thursday, 7:30 a.m.

TRINITY CHURCH
MIAMI
Rev. G. Irvine Hiller, S.T.D., Rector
Sunday Services: 8, 9:30 and 11 a.m.

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NEWARK NEW JERSEY
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Sundays: 8:30 A.M., 11 A.M., 4:30 P.M.
Tues.-Fri. (October-May): 12:10 P.M.
The Cathedral is open daily

ST. PAUL'S CHURCH
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Sundays: 8 a.m., Holy Communion; 11
a.m., Church School; 11 a.m., Morning
Prayer and Sermon.
Wednesdays: 10 a.m., Holy Communion;
10:45, Rector's Study Class.

THE CHURCH OF THE ADVENT
Meridan St. at 33rd St.
INDIANAPOLIS
The Rev. Laman H. Bruner, B.D., Rector
Sunday Services: 7:30 a.m., Holy Com-
munion; 9:30 a.m., Church School; 11
a.m., Morning Prayer and Sermon.

CHRIST CHURCH
NASHVILLE, TENNESSEE
Rev. Payton Randolph Williams
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 Peo-
ple's Meetings.
Thursdays and Saints' Days: Holy Com-
munion, 10 a.m.

**CHURCH OF ST. MICHAEL AND
ST. GEORGE**
ST. LOUIS, MISSOURI
The Rev. J. Francis Sant, Rector
The Rev. C. George Widdifield,
Minister of Education
Sunday: 8:00, 9:25, 11 a.m.-High School,
5:45 p.m.; Canterbury Club, 6:30 p.m.

CHRIST CHURCH IN PHILADELPHIA
SECOND STREET ABOVE MARKET
Cathedral of Democracy-Founded 1695
Sunday Services: 9:30 and 11 a.m.; Church
School, 10 a.m.
Weekdays: Wednesday noon and 12:30.
Saints' Days: 12 noon.
This Church is open every day.

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Shady and Walnut Aves.
PITTSBURGH
Rev. William W. Lumpkin, Rector; Rev.
Nicholas Petkovich; Rev. Eugene M. Chap-
man; Rev. Richard J. Hardman.
Sunday: 8, 9:30, 11 and 8
HC: Mon., Thurs. 7:30; Fri. 7:30, 10:30
Saturday and Holy Days, 10:30

CHRIST CHURCH
RIDGEWOOD, NEW JERSEY
Rev. A. J. Miller, Rector
Sunday: 8 and 11 a.m.
Friday and Holy Days: 9:30 a.m.

STORY OF THE WEEK

Alexandria's Christ Church An Expanding Parish

*This Historical Colonial Parish Emphasizes
The Present and the Future*

★ Although the congregation of Christ Church, Alexandria, Virginia, has completed over 200 years of life, using the same building continuously for 177 years, it is this year expanding its facilities for a wider ministry in a growing community. This church, which meant so much to George Washington and Robert E. Lee in the 18th and 19th centuries, is resisting the temptation to become just a national shrine or museum in the 20th century. Well over 100,000 tourists visit the church each year so that it is necessary to employ a full time tourist hostess. Admission fees, which were collected for forty years, were abolished in 1947 and the church is open daily from 9:00 a. m. to 5:00 p. m. for sight-seers and worshippers.

Christ Church now has a congregation of almost 1,000 communicants and in addition has about 750 other adherents and about 400 in its church school. There has been no addition to its building facilities in 96 years. The present parish hall was built the year after Robert E. Lee was confirmed in Christ Church. There are so many children enrolled in the church school that two sessions are required. Attendance at the main service on Sunday mornings average 450 for the year. During the past five years 449 people have been baptized and 297 have been presented for confirmation. Christ Church has two choirs under the direction

of Mr. Robert Hawksley, F.A.G.O. There are three branches of the Woman's Auxiliary, three parish guilds, a men's group, a young people's service league and a parent-teacher group.

For several years it has become increasingly evident that the 96 year old parish hall is inadequate for the present day life of the congregation. The decision had to be made whether Christ Church would maintain its place of spiritual leadership in the community or whether it would be content to bask in the glory of its past history. When faced with this choice the congregation decided that Christ Church is not George Washington's church or Robert E. Lee's church, but that it is God's church and therefore must not be content to become primarily a shrine or museum. They decided that they would build a new parish hall, keeping the present 96 year old building, which would give adequate facilities for religious education, an expanded parish life, and would also serve as a valuable instrument for service to the community. After the needs had been carefully studied and the plans drawn, a building fund campaign was successfully carried out. The contract for the new building was signed on March 7th, 1950 and the groundbreaking ceremony took place in March. The work is progressing well and the cornerstone is scheduled to be laid on

June 11th with Bishop Frederick D. Goodwin of Virginia, presiding. The building is expected to be finished before December 1st.

The new Christ Church Memorial Parish Hall will harmonize with the 183 year old Church building and is designed to accentuate its architectural beauty and charm. The lovely red colonial brick church has a commanding position in the churchyard which includes half a block. It is located in the heart of downtown Alexandria on U. S. Highway No. 1 which is also the Mount Vernon Memorial Boulevard. Here for 183 years it has borne its eloquent witness to the good news of the Christ. Architecturally it is typical of the country churches built in England in the 18th century. The simplicity of the interior of Christ Church creates a natural setting for evangelical, Prayer Book worship which has been the tradition of the Church in Virginia for three and a half centuries.

The Rev. B. B. Comer Lile became rector of Christ Church on October 15th, 1944. The Rev. O. V. T. Chamberlain became assistant rector on March 1st, 1946.

NO "GRAVE DISTURBANCE" AT CHRIST CHURCH

★ Christ churchyard in Alexandria, Virginia, was used as a burying ground from 1765 to 1815 and many interesting tombstones still remain. Some local residents thought that there had been interments on the site of the new Christ Church Memorial Parish Hall. The vestry, however, knew that the first parish hall of Christ Church had stood on this site and that the tombstones on the

site had been moved to that location in recent years. Many of them had originally marked graves which are now under the present 96 year old parish hall. When the new parish hall excavation was made careful watch was kept for any evidence of interments. In spite of the fears which had been expressed there was absolutely no "grave disturbance at Christ Church," as a Washington newspaper humorously sub-headed a front page story recently.

SPECIALIST IN CHURCHES

★ Mr. Frank L. Cowles, general contractor for Christ Church Memorial Parish Hall, Alexandria, Virginia, is a specialist in erecting church buildings. Within the last few years he has built St. Clement's Episcopal Church and Grace Episcopal Church in Alexandria besides erecting buildings for Christian Science, Roman Cath-

olic, Methodist, Lutheran and Presbyterian congregations in northern Virginia.

GIFTS IN KIND ARE MADE

★ A member of Christ Church, Alexandria, Virginia, who manufactures brick, when called on to contribute to the new parish hall, offered to give all the face brick for the building as his pledge. Another member, who is in the construction business, gave the excavation for the new building. These unusual gifts in kind were received with great appreciation.

COLONIAL ARCHITECTURE HIS SPECIALTY

★ Milton L. Grigg, architect for Christ Church Memorial Parish Hall, Alexandria, Va., is an outstanding authority on Colonial architecture. For several years he worked on the reconstruction of Colonial Williamsburg. He has been archi-

tect for many residences and public buildings of colonial design and has been commissioned as architect for many churches, including two Gothic structures in the Washington area, namely: Grace Episcopal Church, Alexandria, and the Church of the Atonement, Washington, D. C. He is the architect for the restoration of "The Ramsay House" the oldest building in Alexandria, erected in 1749. Mr. Grigg is the architect for the restoration of Montecello, the home of Thomas Jefferson, and for several other buildings of Jeffersonian authorship.

BISHOP BUDLONG TO RETIRE

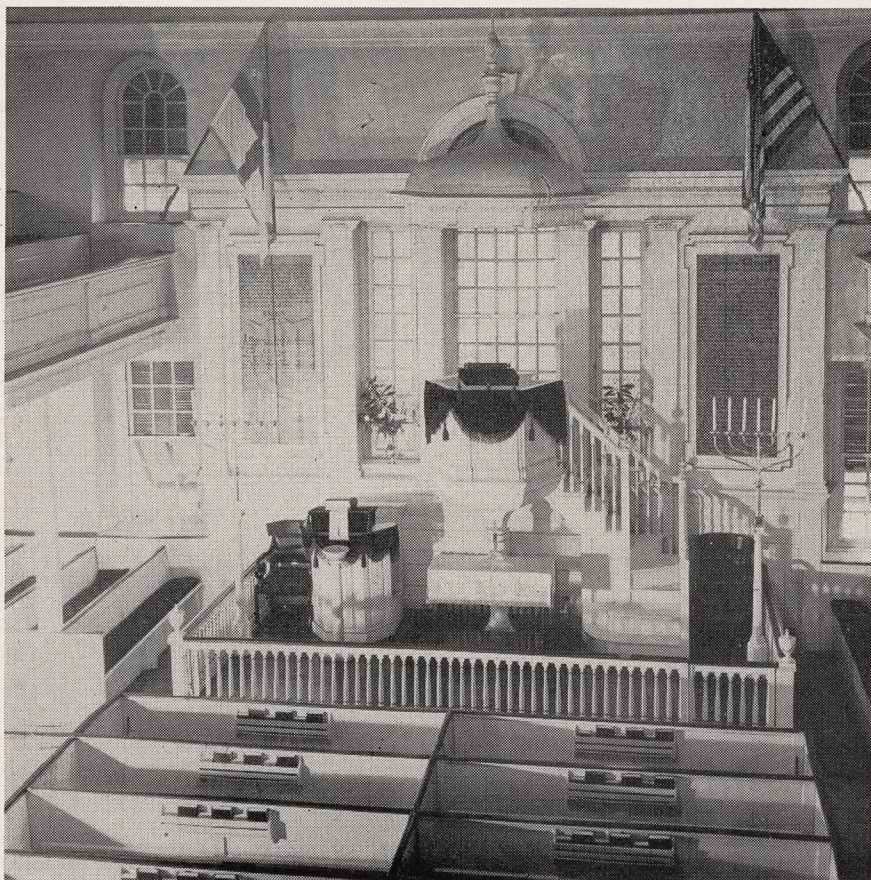
★ Bishop Budlong of Connecticut is to retire on January 15, 1951, after a notable service in the episcopate of nearly 20 years. Subject to acceptance by the House of Bishops, he presented the resignation to the convention of his diocese, meeting at Christ Church Cathedral, Hartford.

The diocese has been largely reorganized during his episcopate so that the administration today is extremely efficient. Also clergy salaries have been notably increased; parish properties have been put in fine condition; missionary offering has been greatly increased; baptisms and confirmations have topped all previous records.

It is anticipated that Bishop and Mrs. Budlong will continue to reside in Hartford after his retirement, and that he will continue to serve the Church by assisting Bishop Walter Gray as occasion warrants.

COMMENCEMENT AT BERKELEY

★ Bishop Bentley, vice-president of the National Council, is to be the headliner at the commencement of Berkeley Divinity School, held in New Haven June 2. The alumni sermon will be by the Rev. Elmer D. Horstmann, rector of Christ Church, Bridgeport, Conn.



CHRIST CHURCH, Alexandria, showing the Sanctuary. The Victorian draperies on pulpit and lectern have been removed since this was taken

EPISCOPAL CHURCH NEWS

GENERAL CONVENTION OF 1952

★ The Rev. Gardiner M. Day, chairman of the local committee on arrangements for the 1952 General Convention in Boston, submitted his preliminary report at the diocesan convention meeting in Boston. The dates will be Sept. 8-19, with Symphony Hall the meeting place for Deputies and Horticultural Hall for Bishops and for exhibits of church organizations. The opening service will be in the Boston Garden, as will also the service at which the United Thank Offering is presented.

The sessions of the Auxiliary will be held in the ball room of the Copley Plaza, with the parish house of Trinity Church, across the street, available for sectional meetings.

Emmanuel Church will be headquarters for the youth convention, with larger meeting held in the new building of an insurance company which is nearby.

Resolutions were passed by the delegates in opposition to the death penalty, declaring that it "falls for the most part on obscure, impoverished, friendless or defective individuals and rarely on the well-to-do and educated. The Church believes that each individual is sacred, as a child of God, and that to legalize the killing of an offender is to deny the basic Christian doctrines of forgiveness of sin and the power of redemption, and that mercy is a Christian duty."

The convention also condemned pending state and federal bills which it said would curb civil liberties in the name of hunting down Communists. The resolution stated that the constitution "guarantees freedom of religion, of speech, of press and of peaceful assembly. We oppose every measure which would undermine the civil liberties and democratic institutions

of our country and support those measures which would strengthen and extend our democracy."

Another resolution asked that the surpluses of food held by the government be made available to areas of need at home and overseas.

COMMENCEMENT AT GENERAL

★ Commencement at the General Seminary is being held

this week, May 22-24. Prof. Stanley Brown-Serman of the Virginia Seminary preached the baccalaureate at a service Monday evening and Prof. Frederick C. Grant of Union Seminary, Witness book editor, gave the alumni address on "preaching value in the new translation of the New Testament" on Tuesday. The commencement address on the 24th was by Prof. Kirkpatrick Scott-Craig of Dartmouth.



B. B. COMER LILE (right) Rector, with **O. V. T. CHAMBERLAIN**, Assistant, Christ Church, Alexandria. The picture was taken at the ground breaking ceremonies for the new Parish Hall

EPISCOPAL CHURCH NEWS

OVER MILLION DOLLARS FOR COLLEGE WORK

★ Bishop Hobson announced at the convention of Southern Ohio, meeting at Christ Church, Cincinnati, that \$1,095,000 had been raised during the past year for the diocesan building fund for colleges. He stated also that more than \$183,000 had been pledged for the national missionary work of the Church. The announcement was the climax of the diamond jubilee convention which was attended by 350 delegates, as well as civic leaders and visiting bishops.

A surprise event was a luncheon, at which gifts were presented, marking the 20th anniversary of the consecration of Bishop Hobson. A chorus of clergy presented an original musical appreciation in the style of a Gilbert and Sullivan operetta. The preacher at the anniversary service, held May 9, was Bishop Barton of Eastern Oregon, who is also the chairman of The Witness advisory board. Bishop Paul Matthews, retired diocesan of New Jersey, was the featured speaker at the banquet.

LAYMEN'S LEAGUE HAS MEETING

★ The laymen's league of Southwestern Virginia had its annual meeting May 6 at St. John's, Roanoke. The highlight of the session was an address by Prof. E. M. McCrady of the University of the South, who is at present on loan to the atomic energy commission at Oak Ridge, Tenn. He said that, happily for him, his work is on the constructive possibilities of atomic energy, but he did discuss to some extent its awful possibilities, declaring that the bombs dropped in Japan are now completely out of date and cannot even be compared with those now possessed by the country.

Among his interesting statements and epigrams were:

"Years ago it used to be the fashion for scientists to be rather opposed to the Church. In these days there is a larger proportion of scientists who are members of the Church than I have ever known." . . . "The conception of the Church as the body of Christ really came to me through the biological approach." . . . "The trouble about Christianity in the lives of many people is that it is tried in such a half-hearted way." . . . "It is still a somewhat puzzling thing that a supposedly Christian Germany so easily went into Nazism." . . . "Aside from my regular work, a study of the relation of science, philosophy and religion is one of my chief and most interesting activities." . . . "Christ did not say you have to prove his divinity or the validity of his commandments." . . . "It is possible to be definitely religious without scientific information. On the other hand science is one of the most inspiring bases of my own faith."

RESOLUTIONS PROMPT LIVELY DEBATE

★ Resolutions introduced at the convention of the diocese of Washington, held May 7-8, caused lively debate. The convention went on record as opposing the principle of federal appropriations to parochial and other private schools, except for such social services as luncheons, etc. It also adopted a resolution for the elimination of racial restrictions in the diocese and community. It approved efforts to bring DPs into the country but tabled a resolution favoring home rule for the District of Columbia on the grounds that it is a political question.

Bishop Dun reported that in 1920, a year in which special efforts for the national Church were made, the diocese gave \$68,000; in 1949 the sum of \$98,000 went to the National Council.

MELISH APPEAL DENIED

★ The appellate division of the Brooklyn supreme court has refused the Rev. John Howard Melish permission to reargue his case or institute another appeal. He has announced that he will carry the case to the court of appeals in Albany. Dr. Melish was removed as rector of Holy Trinity last year by Bishop DeWolfe, charged with supporting the activities of his son and assistant which were described as "radical."

At the convention of the diocese, held at Garden City, May 16, the new vestry of Holy Trinity, strongly pro-Melish, was recognized and the delegates from the parish were seated.

COMMENCEMENT AT PHILADELPHIA

★ Commencement at the Philadelphia Divinity School is to be held May 30-June 1. Sixteen graduates will receive diplomas at a service conducted by Bishop Hart as the president of the trustees. Honorary doctorates are to be awarded to the Rev. George Copeland, rector of St. Peter's, Weldon, Pa.; the Rev. W. N. Parker, rector of the Epiphany, Sherwood, Pa.; and the Rev. Alfred M. Smith, chaplain of the Philadelphia City Mission Society.

The alumni essay will be by the Rev. Herbert Satcher, rector of St. Aidan's, Cheltenham, Pa., and the commencement address will be by Bishop Pardue of Pittsburgh.

NEW INSTRUCTOR AT SEABURY

★ Noah Fehl, fellow at the University of Chicago, becomes a part-time instructor in philosophy at Seabury Western Seminary in September. He will also be director of Brent House, center for work among Oriental students at U. of C.

CONVENTION OF LONG ISLAND

★ Bishop DeWolfe, addressing the convention of Long Island, meeting at Garden City May 16, condemned "a pagan materialism which bids well to destroy the modern world by immorality, H-bombs, destruction and industrialism."

He also opposed revision of the Prayer Book which "almost always causes controversy to arise in the Church, and it would seem unwise to disturb further the minds and the life of our people."

He reported that since the last convention the diocese had expended \$425,000 for new buildings and capital repairs.

By the unanimous vote of the 800 delegates, the convention agreed to permit three women to serve on the diocesan council. They are to serve however for but one year, whereas the men on the council serve three-year terms. Another precedent was established when the convention met in joint session with the Woman's Auxiliary.

PENNSYLVANIA HAS CONVENTION

★ A record missionary budget of \$474,000 for 1951 was voted at the convention of the diocese of Pennsylvania, meeting May 8 in Philadelphia. Approval was also given to the raising of a special fund of \$400,000 to meet "long-deferred capital needs of the diocese." It was announced that a 50-acre estate has been given to the diocese. It includes a house of 19 rooms and a swimming pool. It will be used for conferences and retreats.

NEW JERSEY HOLDS CONVENTION

★ The convention of New Jersey, meeting at Trenton, adopted a budget of \$172,000 for 1951, of which \$96,000 is for the National Council. Approval was also given to Bishop Gardner's proposal for a campaign next year for \$150,000 for advance

work throughout the diocese.

A resolution was passed reaffirming "the conviction of General Convention that our foreign policy should be so directed as to support and strengthen the United Nations" and it called upon the U. S. government "to continue to explore every avenue of possible reconciliation with the Soviet Union, within the framework of the United Nations."

Another resolution which was approved called for the inclusion of lay employees of the Church in the federal social security set-up.

CARLETON COLLEGE CONFERENCE

★ The case for Christianity was the theme for the faith and action conference held at Carleton College, Northfield, Minn., May 7-9, under the supervision of the Rev. James Flint, dean of the chapel. Guest speakers were Prof. Elton Trueblood of Earlham College; Rev. William Young, Presbyterian of Highland Park, Ill.; Rev. Alan Watts, Episcopal chaplain at Northwestern; Prof. Daniel C. Wil-

liams of Chicago Theological School.

The purpose of the conference was to investigate the nature of the faith behind the "good works" which was dealt with at a similar affair last year. Speakers and students also attempted to discover the justification for the claims of Christianity that it is the highest belief known to man and offers a solution to the problems that harass humanity.

SPECIAL SERVICE FOR NURSES

★ A service for practical nurses was held May 7 in St. Paul's Cathedral, Detroit, preceded by a colorful procession of several hundred nurses in uniform. The service was sponsored jointly by the local council of churches and the cathedral.

THE PICTURE ON THE COVER

★ Parishioners of Christ Church, Alexandria, do not still wear pre-Revolutionary clothes. The cover picture was taken in connection with Alexandria's bicentennial celebration last year—hence the costumes.



GEORGE WASHINGTON family pew in old Christ Church, Alexandria, Virginia, still used just as it was when the church was completed in 1773

EPISCOPAL CHURCH NEWS

HENRY DARLINGTON IS HONORED

★ Parishioners and friends met in the parish house of the Church of the Heavenly Rest, New York, on May 14 following the morning service, to honor the retiring rector, the Rev. Henry Darlington.

A special presentation on behalf of the congregation was made by Clarence G. Michalis, senior warden. Mr. Michalis read from a set of resolutions adopted by the vestry at a meeting in December: "It would be difficult to put into words the affection, admiration and deep appreciation of those to whom he has so faithfully ministered for more than a quarter of a century."

The gifts included a check, a new automobile and an inscribed watch. "These tokens," Mr. Michalis continued, "are accompanied by the wish that the years which lie ahead may be filled with all the good health and happiness which he so richly deserves."

"The real test of our affection," he concluded, "lies in how we carry on the spiritual work to which he has given so much of his life. There is the real test of your devotion and affection to him."

Darlington thanked and blessed the parishioners and urged them to "transfer everything" to the Rev. John Ellis Large, who will succeed him as rector June 1.

DEAN SWEET WANTS MORE PLANNING

★ Dean Sidney E. Sweet of St. Louis, addressing the Cincinnati Council of Churches, said that Christianity is not a dominant enough factor in city life. "There are too many subsidized small churches, with inadequate equipment and inefficient leadership," he declared. He maintained that sub-

sidies may be justified for churches in underprivileged areas, downtown areas and college towns, "but where neighborhood churches are subsidized for years and serve only a small group, the subsidies are an actual misuse of Christian funds."

All denominations, he said, should agree to locate or relocate churches only with the advice and consent of committees representing all of them.

DAY OF PRAYER FOR PEACE

★ Carl M. Saunders, editor of the Citizen-Patriot, daily newspaper of Jackson, Mich., won the Pulitzer Prize for an editorial urging the designation of Memorial Day as a day of national prayer for peace. It is believed probable that Congress will continue to make this special designation annually. The first day so observed was Memorial Day, 1949.

Mr. Saunders is a member of the current confirmation class at St. Paul's Church, Jackson, of which the Rev. Howard V. Harper is rector.

PREACHING MISSION IN PARIS

★ The six American and British churches in Paris, France, sponsored a preaching mission, May 7-10, with the Rev. Bryan Green of England the preacher. The chairman was Dean Sturgis Lee Riddle, dean of the American Pro-Cathedral of the Holy Trinity. It marked the first time that all the English speaking churches in the city have united in sponsoring a religious program.

LAYREADERS SERVICE IN PITTSBURGH

★ More than 175 layreaders of the diocese of Pittsburgh attended a service on May 14 at the Ascension, Pittsburgh. The preacher was Bishop Pardue.

UNIT OF RESEARCH AND FIELD STUDY

★ The Rev. George A. Wieland, director of the home department of the National Council, has announced the setting up of a unit of research and field study. "From diocese and district alike," Wieland said, "has come the demand for guidance, direction and actual supervision of survey needs. We have been building up the skills and facilities necessary to meet those demands. There is no possible way in which we can meet all of the requests for this service in the immediate future. We shall need to establish priorities in order to avoid too crowded a schedule. We shall need to have complete cooperation from the diocese or district requesting such a study. We shall need to have a clear understanding as to the purposes and objectives of any survey we undertake."

"The major purpose of any study of this sort as we see it, is to know the facts. Until we know factually where we are now, it is difficult, if not impossible, to chart an intelligent course for the future. Once we know the facts and the historical background which produced them we are ready to move forward. Gains and losses, successes and failures, present needs and opportunities, are all significant. Once we have the facts the road ahead is easier to define. No study has real value until it becomes the foundation of a strategic program of development and growth."

Wieland explained that official arrangement by the bishop and council of the convention of a diocese is required before any study of such diocese will be made; that aims and objectives of the study shall be worked out, a local committee appointed, a budget or appropriation to cover expense shall be provided,

Continued on Page Twenty-one

EDITORIALS

Bulwark of Freedom

THE fact of the Ascension, like the doctrine of the Trinity, is a great bulwark of human freedom. The concept of and the belief in the Holy Trinity is a profound symbol of the nature of the incentives and the quality of the thought of men who believe in and will fight for liberty. But the Ascension was a specific event, both physical and spiritual in its nature, taking place in a remote corner of the Roman Empire, which, in itself, made over both men and nations.

For the Ascension of our Lord means the extending to universal world scope of the healing, renewing impact of Jesus of Nazareth on a few Palestine peasants. What he did to the lepers and madmen and to Mary Magdalene, Zacchaeus and Lazarus before Good Friday and to Peter and the rest of the Apostles after Easter, he has done and is doing around the world ever since. The Ascension of Christ is the universalizing of revolution.

Wherever conservative or sophisticated or timid folk gather today, one is certain to hear sooner or later, as an argument against change—whether of character or of institutions—the mournful cliché: “You can’t change human nature.” The really basic answer to such an argument is, of course, the fact of the Ascension. The truly human nature of our Lord has been exalted to eternal dominion, by virtue of which he has been changing our individual human natures ever since (whenever we let him in) and has been transforming human institutions and civilizations throughout the course of Christian history—which the specious tenets of “neo-orthodoxy” have stubbornly failed to recognize.

For typical examples of institutional transformation: in the early Christian fellowship, when the Church was coming to grips with the disintegrating empire of Rome, two firmly established institutions in the culture of that day—

suicide as the natural and logical way out when life had ceased to thrill or satisfy, and child-murder when the unwanted or ill-formed infant threatened to be an uncomfortable family or community problem—were extirpated from respectable society and, in their place, hospitals and asylums were created and developed as the expression of the spirit of the Christian fellowship by the dominating power of the ascended Lord.

The fact of the Ascension of Christ is the basis of the Christian confidence that human nature can be radically changed and that Christian incentives in civilization are even more

creative and effective in the building of institutions than are pagan incentives. Politicians and industrialists notwithstanding, acquisitiveness is not the one successful incentive to economic activity. The ideals and working standards of the army and navy and the professions are alone sufficient to prove it, without going further afield for evidence in socialized nations. Personal or national self-interest is not the creative motive for successful and joyous living. Mothers, lovers, physicians, “martyrs of science,” genuine teachers, priests, missionaries are all witnesses to the contrary. Self-giving alone is truly creative. War and dependence on armed might is not the one successful method of defense against aggression and

injustice. The life and accomplishments of Mohandas Gandhi are evidence of the effectiveness of another and better way. But all these Christian incentives require a profound change in the nature of the “Old Adam,” the animal man, and in his institutions, before they can become successful, working forces in the world.

Today, as in all earlier Christian eras, every sinful human individual and every imperfect and unjust institution is a candidate for beneficent and radical changes by the power of the ascended Lord of life. But intelligent and devout Christians are of all men most fortunate in that they actually live in the very family and fellowship of

★ “QUOTES”

THE advance of civilization is measured by its self-imposed restrictions. Already today, such restrictions for the sake of the social welfare are thickening on every hand. In countless matters the enlightened conscience is limiting its prerogatives, in that spirit of joy which transforms sacrifice from mutilation to redemption.

—VIDA D. SCUDDER

★

Jesus, where they may know and touch the incarnate God, spiritually and sacramentally present with them, the same mighty God whose ascended life has power to transform the world. This ought to mean for all of us the privilege and duty of constant acts of will, in prayer and meditation and communion, whereby we shall grow both in knowledge (of his nature and our own) and in power (the power he has given us to become the sons of God) so that, in heightened awareness of our divine resources, we may do our part with him in turning the world upside down, in order that it may one day be set rightside up before his face.

The Cocktail Party

THE Nicene Creed makes a point of telling us that the Holy Ghost spoke through men who were not baptized nor confirmed—the prophets. This should bring encouragement to some of us who feel that the Holy Spirit does not speak with one clear voice through the Church, for the prophets were not notoriously of one mind with one another. It should also bring encouragement to all of us in these strange days when men seem to be listening for the word of the Spirit, but do not seem to care whether it is an orthodox word or not. The success of the sale of religious books and “religious” books (there is a difference) is one indication of this.

The success of Mr. Eliot’s play, “The Cocktail Party,” is another. It is being attended by a great many people who think they should, and their relief at finding that it is really rather good theatre is quite obvious. They are prepared for the pill without any sugar coating.

Outside of a rather dilettante discussion, over the cocktails and potato chips, of the crucifixion of one of the characters in the play, there are two bits of obvious unreality. One is when an amateur cook, having left for the kitchen to whip up something for supper out of nothing (and only eggs in the house, mind you; not a single mango or a single pinch of curry powder) appears two minutes later and indicates that the job is done. The other is when a psychiatrist straightened out three lives in three ten-minute interviews. We gather that he does it by means of informers, but the average psychiatrist will think he did it with mirrors, and will dread the possibility of people calling him up and expecting to get similar help in the time it takes to get a hair cut.

There is a refrain running through the play: “I’m not the same person I was twenty-four hours ago.” This does not remind one of life as it really is. It does not remind one of St. Paul,

whose “sudden” conversion must have been preceded by many uncomfortable attitudes, even though some of them were unconscious; and whose conversion was followed by some years of silent readjustment. It is rather unfortunately reminiscent of the time when college girls and junior leaguers were witnessing to the fact that this or that interview had so changed them they hardly recognized themselves.

There is no denying, however, that the play encourages, as well as commends, a serious view of life. Moreover it points up an idea that psychiatrists are beginning to consider with surprised approval: the idea that if we had more monasteries and convents we should have fewer mental hospitals.

The Holy Spirit speaks through strange media, even through a play called “The Cocktail Party.” This we can remember. But we should also remember, lest we build false hopes and be disillusioned, that he works little by little, here a little, there a little, by gradualness, by growth that seems glacier-slow while it is happening.

Historic Christ Church

ARTICLES and pictures in this number tell part of the story of historic Christ Church, Alexandria, Virginia. But it is because the parish has more than a glorious past that we give space to it. Under the leadership of the Rev. B. B. Comer Lile and his associate, the Rev. Oren Chamberlain, together with an alert and hard-working congregation, the parish has had a remarkable growth all along the line. The parish house, now under construction at a cost of close to \$200,000, is symbolic of this fact. A shrine, truly, and visited as such by thousands of Americans each year; but in addition, a large and growing parish with leaders who have the wisdom to provide for the needs of today and of the future.

We congratulate the clergy and people of Christ Church, and present the story as fully as our space will allow since we believe the Church as a whole will be inspired by this example of a historic parish squarely facing the challenge of present day opportunities.

FOR THE DAYS AHEAD

O GOD, who art the strength of thy people in every moment of need; Grant us so to pass through the coming days with faithful hearts and unfaltering purpose, that we may in all things prove worthy of the gift of thy Son, and bring the light of encouragement to our fellow-men; through Jesus Christ our Lord. Amen.

—Forward, summer 1950

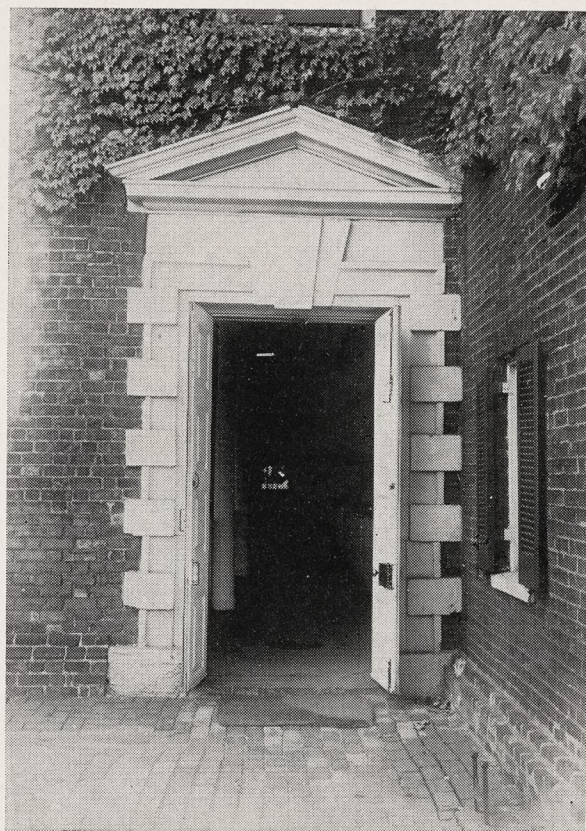
Highlights In The First Century Of Christ Church, Alexandria

THE congregation of Christ Church, Alexandria, had its beginning sometime prior to 1752, which was three years after the establishment of the town. The minutes of the vestry of Truro Parish for July 1752 refer to the need of repairs for the church in Alexandria, which is an indication that the first building had been in use for some time, probably long prior to the founding of the town itself. In 1764, the vestry of Truro Parish, of which Colonel George Washington was a member, saw the need for the establishment of a new parish which would include the congregations of the Alexandria church and The Falls church. In 1765 the new parish, given the name of "Fairfax Parish" was established. At the first vestry election, Colonel Washington was among those chosen. However, due to the fact that his principal residence was in the bounds of the older Truro Parish, he never exercised his rights as a vestryman of Fairfax Parish.

In 1767 the vestry entered into a contract with James Parsons to build the present building of Christ Church at a cost of 600 pounds. The architect was James Wren, one of the vestrymen of the parish and a cousin of Sir Christopher Wren. Because of the business failure of Mr. Parsons and his inability to complete the church building, the task of finishing it was turned over to Mr. John Carlyle who completed the building early in 1773. On February 27th, 1773 the vestry accepted the church as "finished in workmanlike order." Since that day this building has been in constant and continuous use as a house of worship. General George Washington was one of the original pew-holders and paid the highest price that was paid for any of the pews, namely 36 pounds, 10 shillings. In the very shadows of Christ Church one Sunday morning in 1774, surrounded by the congregation, everyone of whom he knew well, Washington advocated withdrawing allegiance from King George and declared that he would fight to uphold the independence of the Colonies. Nine years later, after the independence had been successfully established, he returned to Mount Vernon on Christmas Eve. The next morning he was back in his accustomed pew in Christ Church to receive his Christmas communion and to hear his rector, the Rev. David Griffith, proclaim that peace and good will reigned once more in the land. It is said that no one in the church that morning bowed in deeper

gratitude than did the great General as he thanked God for victory and peace.

On April 25th, 1785, George Washington and other prominent laymen of Fairfax Parish met in Alexandria and signed a contract binding "themselves, their heirs, executors, administrators, and assigns" to pay annually to the minister and vestry of the Protestant Episcopal Church in Alexandria the sum of 5 pounds for each pew assigned to them. George Washington's well known signature is appended to this original contract which is still preserved in the old minute book of the parish vestry. Christ Church is fortunate in having the minutes of all vestry meetings of the parish from August 26th, 1765 down through the most recent meeting which was May 8th, 1950. General Washington was very regular in his attendance at Christ Church from the time of the end of the Revolution until his death in 1799. During this entire time Pohick Church, Truro Parish, with which he had been



NORTH DOOR of Christ Church. On January 1, 1942, the Presidential car brought President Roosevelt and Prime Minister Winston Churchill to this door to attend services

closely associated before the war, was not open for services. The Rev. Thomas Davis, who was rector of Christ Church from 1792 to 1806, conducted General Washington's funeral at the request of Mrs. Washington at Mount Vernon on December 16th, 1799. Five years later, on April 12, 1804, George Washington Parke Custis, adopted son of General Washington, presented to Christ Church "The family Bible of General Washington used at Mount Vernon." This Bible is still in the possession of the church and is shown on special occasions.

Chaplain Becomes Rector

THE Rev. David Griffith, former chaplain in the Continental Army and an intimate friend and spiritual advisor of General Washington, became the rector in 1779 and served until his death in 1789. During this period he played a very important part in the establishment of the Protestant Episcopal Church in the United States. In 1786, the clergy and laity of the diocese of Virginia elected him to be their first bishop, but because of the financially depressed condition of the Church he was unable to go to England to receive consecration. He died in Philadelphia in 1789 while serving as delegate from Virginia to the first General Convention of the Church.

The Rev. Bryan Fairfax succeeded Dr. Griffith as rector and served until 1792 when he inherited a seat in the House of Lords of the British Parliament. In 1793 he went to England and established his rights as the Eighth Lord Fairfax, Baron of Cameron. After six years in England he returned to Mount Eagle, the colonial residence of the Lords Fairfax, which is just outside Alexandria. Bryan Fairfax the Tory, and George Washington the leader of the Revolution, remained close personal friends in spite of their political differences. It is believed that the last time that George Washington filled a social engagement was when he had dinner with Bryan Fairfax a few days before his death in December, 1799.

The Rev. William Meade was rector from 1811 to 1813. His unbounded energy and evangelical zeal accomplished much for Christ Church and for the re-birth of the Church in Virginia. He was consecrated bishop in 1829. His great episcopate in the diocese lasted until his death in 1862.

The Rev. Reuel Keith was rector from 1825 to 1827. He was the first professor of the Virginia Theological Seminary in Alexandria and played an important part in the early life of this great evangelical institution which was founded and housed at that time only a few doors from Christ churchyard. It was the Rev. Dr. Keith who

solemnized the marriage of Lt. Robert Edward Lee and Mary Custis at Arlington mansion.

Robert E. Lee

WHEN Robert E. Lee was three years old his family came to live at 611 Cameron Street in Alexandria which is two doors from Christ churchyard. As a child he played in the churchyard and in the rectory yard and was closely associated with the life of Christ Church. Lee was not confirmed during his youth. When he was forty-six years old, having attained the rank of Colonel in the U. S. Army and while serving as superintendent of the U. S. Military Academy at West Point, he received the Apostolic rite of confirmation at the hands of the Rt. Rev. John Johns, then bishop coadjutor of Virginia. At this service which took place in Christ Church, July 17th, 1853, Colonel Lee knelt between two of his daughters who were confirmed with him. A small silver plate in the communion rail marks where he knelt. While in residence at Arlington mansion, a few miles from Alexandria, General Lee regularly attended services at Christ Church. One Sunday morning in April 1861, Lee drove as usual from Arlington to attend the service at Christ Church. He had previously resigned his commission in the Federal Army. At the conclusion of the service he was approached by a committee of Virginia leaders from Richmond who offered him command of the Army of Virginia which led to his eventual selection as head of the Army of the Confederacy. Federal troops occupied Alexandria during the War between the States and Christ Church was used as the Post Chapel of the occupying forces. In 1866 the church was restored to its old vestry.

A significant fact about Christ Church is that the building has never been radically changed. The only exterior change is the addition of the tower in 1818. The only structural change in the interior is the addition of the gallery in 1786. However, the gallery was a part of the original plan. Beginning in 1820 the square pews were altered to face forward. George Washington's pew, No. 60, is the only pew which retains its original shape.

Almost every President of the United States has worshipped in Christ Church. Traditionally, the President sits in the Washington pew. Much could be written about the many great spiritual leaders and consecrated laymen who have served and worshipped here but space does not permit the telling of their stories. The doors of this church have been continuously open for 177 years and it is not an exaggeration to say that this house of God has been an influence and a witness for Christ to millions of people.

How Christ Church Raised Its Building Fund

IN inaugurating the building fund campaign, the vestry of Christ Church elected its senior warden, Mr. Gardner L. Boothe, to be the general chairman and Mr. Robert J. Johnson, a communicant who had proven himself to be an able leader in church promotion, to be the campaign director. The vestry itself served as the committee on plans and policy and appointed able members of



CHOIR BOYS receive their shovels for the Parish Hall ground breaking ceremony

the congregation to be responsible for enlisting workers, publicity, training workers, printing and listing, assignment of prospects and volunteer secretarial assistance. Leaders were also chosen by the vestry to head the four divisions of workers, namely: the special gifts division, the women's division, the men's division, and the church school division. Each division head chose three captains whose duties included enlisting canvassers.

The clergy, with the assistance of three communicants who are professionals in the fields of printing, engraving, photography, and layout, produced a twenty page brochure which set forth clearly the need of a new parish hall, described the proposed building, and the obligation and opportunity of the people to provide the answer. The goal that was set before the congregation was "At least 3% of your income for three years." Members were given the choice of making pledges payable on an annual, semi-annual, quarterly, monthly, weekly, or lump sum basis. The liberally illustrated brochure pointed out the opportunity for giving parts of the building as special memorials and described "The Book of Remembrance" in which will be recorded the name of every donor and the name of every person in

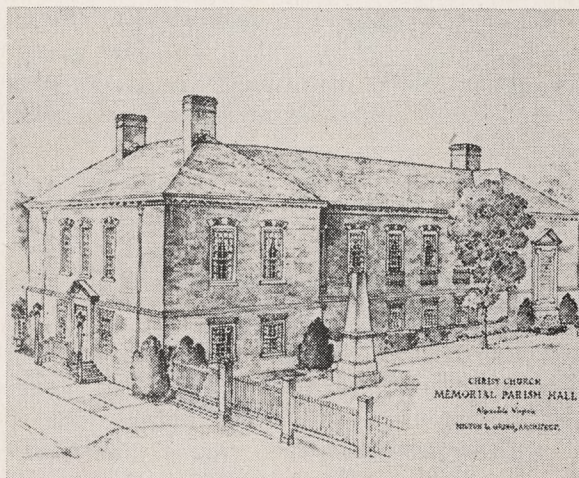
whose memory a gift is made. This provision is appropriate since the building is to be called "Christ Church Memorial Parish Hall."

One hundred thirty canvassers were enlisted. They were trained in one week under the leadership of the campaign director in three evening sessions. The following week, division heads met their groups and the canvassers were given their prospect cards. Each worker was assigned to make four calls and to canvass a fellow worker as a practice call. The final workers' meeting was the "kick-off dinner" at which brief addresses were made by Bishop Frederick D. Goodwin of the diocese of Virginia, the clergy and the campaign leaders.

Most of the calls were made on a Sunday afternoon and that evening the workers reported to captains and division leaders who were assembled in the Parish Hall. Some follow-up was necessary for those who were not reached on the first day. When the campaign closed \$108,000 had been pledged and the new Christ Church Memorial Parish Hall was assured.

How Parish Hall Was Planned

FOR many years the clergy and congregation of Christ Church have known of the need for a new parish hall. Three years ago their awareness of the need led the annual congregational meeting to ask the vestry to select a ways and means committee to plan and promote the building of a new and adequate parish hall. This committee was comprised of members of the vestry, representatives of all parish organizations, and experts in construction. They divided into sub-committees



NEW CHRIST CHURCH Memorial Parish Hall, drawn by Milton L. Grigg, architect

to study the needs of every phase of the parish life. Since only one appropriate building site was available in the churchyard, and the cost of adjoining property was prohibitive, it was very important that this building provide for the maximum needs of the parish in the foreseeable future. After six months of study the subcommittee pooled their findings. On the basis of this information, preliminary floor plans were drawn showing the proposed location of the various facilities and approximate dimensions.

These preliminary floor plans were then turned over to the architect, Mr. Milton L. Grigg of Charlottesville and Alexandria, Virginia, who used them as the basis for his preliminary drawings. The congregational meeting approved these

plans in principle and they were then presented to all the various groups within the parish life, for specific suggestions and criticism. This was very helpful to the architect and the vestry in obtaining a better plan. Everyone in the congregation was then invited to a "last chance" meeting for the purpose of receiving all possible constructive criticism. Using the helpful suggestions which came out of this meeting, the architect drew the final plans.

Construction on the new building is well under way. The building committee is composed of Mr. Gardner L. Boothe, Mr. Erdman T. Stulz, Mr. Clarence J. Robinson, Colonel Presley M. Rixey, USMC, ret'd. and the Rev. B. B. Comer Lile, rector.

Gardening, God and Ourselves

By HUGH McCANDLESS

Rector of the Epiphany, New York

RELIGIOUS thoughts inspired by farm life run all through the Bible. The Jews had originally been a race of herdsmen without settled farms. When they settled in Palestine the change in their mode of living created a cultural and spiritual tension which made their religion one of the great religions of the world, although they were a very small nation and a poor one.

The message of the prophets and of some of the historians of the Jews might be summed up in the phrase "To the joy of the farmers' religion you must add the justice of the desert religion." Varied examples of this tension are numerous.

It has been said that the Bible is a book that begins with God walking in a garden in the cool of the day—the Garden of Eden—and ends in a city—the new Jerusalem in heaven. But the city it ends in is not a grimy mill town—"its gardens and its gallant walks continually are green, where grow such sweet and pleasant flowers as nowhere else are seen."

As we look about us the silent green life which surrounds us is telling us about the being who made it. It tells us about the quiet power of God. Life springs up everywhere, and its seemingly gentle force is irresistible.

Over there is an old rock. One would think nothing could grow on rock. But it is covered with a simple plant life called lichen. At the sides of the rock lichen has caught pine needles and bits of dust and straw and dead leaves, and so now even the grass has a foothold. Some day that rock will be covered with vegetation.

Even in the city, bits of dirt collect in the crevices of buildings, and sooner or later there is a bit of green in the most unlikely place.

The power of life is gentle, but it is indeed irresistible. You have all seen pictures of great rocks which have been split by saplings growing through them. Daffodils have been known to grow right through thin layers of asphalt. You know how soon paths become overgrown unless they are constantly tended. And time after time one must cut out trees if he wants to keep a view open. Otherwise everything is hidden with a veil of leaves. This shows the power of life, and the power of life is only a part of the power of God.

Revelation of Ourselves

ANOTHER revelation of God in gardening is really a revelation of ourselves. We like to create, we like to share in God's creation. That is why everyone likes to grow things, because it is one of our family likenesses with God our father.

Another revelation is in the mystery and complexity of life. Indian corn, for example, cannot go on living without the help of man. It cannot pollinate and reproduce itself. No one knows how it was that the people of Central America were able to domesticate some wild plant so that now it cannot live without its master. And yet great Mayan civilizations were built only on the wealth of corn fields, and no one knows the answer to the mystery.

A tree may seem a still and lifeless sort of thing when the air is still, and its branches do

not move, and yet the tree is full of life coursing up and down its trunk. Each leaf is composed of thousands and thousands of minute square cells and each cell has at its edges a tiny waterway and little particles float continually around the cell. When you first see this under a microscope you can hardly believe your eyes.

Gardening also tells us some useful things about the growth of our own souls. One of these is the necessity for occasional destruction, if we want to create. If we want to grow flowers, we must uproot weeds. Even Albert Schweitzer, who carries "reverence for life" to an extreme point, describes himself as a mass murderer because as a doctor he must destroy many harmful germs. The gardener must destroy slugs and aphids and cutworms in order to create more useful life.

We must uproot and stamp out some things in our souls if we want better things to grow there. Life cannot always be merely the doing of things we want to do—sometimes we must weed out our desires and impulses.

Fertilizing a garden is no good unless you weed it too. And in the same way, our lives need not only opportunities to grow, but discipline in order to grow well.

Another thing we learn is the way weeds seem to imitate useful plants. Chickweed pretends it's carrots or marigolds, parsley can look very like petunias, portulaca, or nasturtiums!

Weeds are tough and versatile, and so are our sins. A bad temper can masquerade as a sense of justice; a mean streak cries out "Don't uproot me; I am a sense of humor." Laziness calls itself serenity, and idle curiosity sometimes claims to be friendly interest!

Another lesson is that the best and rarest plants take hard work. Petunias seem to jump up anywhere. But with a plant like Gerbera you have to prepare the soil for weeks. After trying to grow Gerbera you certainly get the point of our Lord's parable of the soils. (St. Matthew 13:3-23).

One last lesson was pointed out by Rudyard Kipling: "The best work a gardener does is done upon his knees."

Knock! Knock!

By PHILIP H. STEINMETZ
Rector of the Ashfield Parishes

PRAYER begins with God's knocking at our door rather than with our sending application for his favor. He shows us what is good and then we respond by seeking it. If God ceased

seeking us, there would be no more prayer, just as there would be no color without light.

While it begins with God, prayer continues in our response. We have to answer the knock for a visit to take place. Otherwise all the caller can do is leave his card and go. We must drop what we are doing and answer and listen to God if we are to know real prayer.

Then things happen. We begin to learn that the big idea of life is not to be happy but to be devoted children of God. We slowly come to see how his children behave and we get a taste of the special joy he gives them. It is compounded of serenity and love. It is with us in suffering and through death. It eludes adequate description.

No one can keep it to himself. Immediately it pours out into action. It is like the heat you put into a pot of boiling water. There is no keeping it there. It has to escape in steam and, if there is food in the pot, into the delicious odors of cooking until the house and neighborhood is filled.

So God comes to us, knocking, flows into us and out through us into acts of service and praise, bringing with him joy and peace which last through the suffering and sorrow which are a part of every life.

Will you take time to answer the knocking at your door?

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NEWS OF OTHER CHURCHES

DETROIT CONFERENCE URGES PEACE

The conference on the Church and war, held in Detroit and reported in The Witness last week, passed a number of timely resolutions on the closing day, May 11. The Churches were urged to completely repudiate war and "to repent their past involvements in the sins of national warfare." The Churches were urged to support demands for a U. N. world conference "to consider not only the outlawing of the atom and hydrogen bombs but to press for universal disarmament."

The statement declared that "Communist leaders have risen to power because they have linked their ideology with the drive for national freedom and economic betterment. A positive demonstration of Christianity in social and economic terms is the most effective answer to the appeal which Communism makes to desperate multitudes in all parts of the world."

In the economic area, the delegates favored a middle-way of private, public and cooperative ownership "which will embody both personal freedom and social justice, and which will incorporate the peaceful cooperative motive and method and eliminate the warring competitive motive and method which causes internal industrial conflicts and leads to international political conflict."

On civil liberties the statement declared that they must not "be abridged by legal or extra-legal measures such as special loyalty oaths, guilt by association, over-emphasis on secrecy, the chaining of scientific research to military ends, threats to academic freedom, Congressional immunity for unsubstantiated charges, or the attempt to proscribe political parties as such. Freedom for political and religious dissent and for the expression of unorthodox opinions must be protected both by laws and by an informed and courageous public opinion."

There were about 400 delegates, representing most of the Protestant Churches, attending the four-day conference.

RECOGNITION OF CHINA IS URGED BY MISSIONARIES

Early American recognition of China's Communist government was urged in a memorandum addressed to Secretary of State Acheson by 68 Protestant churchmen, most of them

associated with mission work in China.

"Recognition of the People's Republic," the memorandum said, "would provide a way of carrying on relations between the United States and China without implying on the part of our country approval of the Chinese government's philosophy or ideology. This is in line with the principle already followed by our government in regard to certain other nations."

The churchmen declared that "reliable information indicates that a majority of American missionaries in China desire to have our country recognize the present government."

"It is evident that if the United States is to hold its place in Asia," the memorandum said, "we must be constantly aware of the longings and aspirations of the common people in all lands and shape our policy so as to aid in every proper way the fulfillment of these hopes. Recognition of the People's government of China would clearly show that the American government is not to be understood as opposing needed changes.

"Christian missions, which, in addition to evangelism, comprise a broad program of medical, educational, social and relief work," the memorandum went on, "operate within the framework of the People's Republic, but non-recognition tends to militate against the carrying on of such work by Americans."

Among the signers of the statement, which was also addressed to the chair-

men of the Senate foreign relations committee and the House committee for foreign affairs, were Wynn C. Fairfield, secretary of the Foreign Missions Conference; Rowland Cross, secretary of the China committee of the FMC and J. W. Decker, a secretary of the International Missionary Council.

CHURCH-GOING STUDENTS FOUND MORE TOLERANT

A tendency for church-going college students to be more "democratic" than non-church-goers in their feelings toward other races is revealed in a survey just completed by two university psychologists. Several hundred students from Louisiana, Florida, and Alabama were studied by E. Terry Prothro, associate professor of psychology at the University of Tennessee, and John A. Jenson of the psychology staff at Alabama Polytechnic Institute. Purpose of the study was to determine whether there is any relationship between attitudes toward various minority groups and attitudes toward the Church.

The two psychologists found that there seems to be such a thing as an "anti-democratic personality." Students prejudiced toward one minority group were usually prejudiced toward another. Students favorable to one group were favorably disposed toward all.

The same attitudes are indicated among the minority groups themselves. A preliminary study of Negro college students suggests that church-goers tend to be more "democratic" toward whites and other races than those who stay away from church.

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THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

Christianity and Society. By Nels F. S. Ferre. Harpers. \$3.75.

Nels Ferre has proved himself to be one of the most wide-ranging minds and one of the most devout thinkers among American Christians. This is the third volume in a series on Christian theology. It deals with the theological foundations of Christian social ethics. Ferre combines a radical Christian vision with unusual discrimination on concrete issues. He is drawn to both Christian pacifism and Christian socialism but he is not doctrinaire or absolutistic in discussing either. His theology is free from the tendency to emphasize discontinuities that is so common today and yet he recognizes real differences. He does justice to the level of creation which he identifies with "the Spirit of God" and to the level of redemption which he identifies with "the Holy Spirit." He seems to me to ignore some of the difficulties in relating Christian

agape to the social order but he is moving toward a more realistic position on this matter. He has not made the reader's job an easy one but anyone who reads the fifth chapter on "The Distinctive Dimension of Christian Social Action" will come close to the heart of his thought and may be tempted to read the book as a whole.

—JOHN C. BENNETT

The Tree of Life. By David K. Montgomery. Morehouse-Gorham. \$3.

An exposition of the seven sacraments, written simply, with feeling and understanding, and with some telling illustrations, by the Dean of St. Paul's Cathedral, Springfield, Illinois.—C. C. RICHARDSON.

Eternal Values in Religion. By James Bissett Pratt. Macmillan. \$2.00.

A posthumous publication of the distinguished Professor of Religious Psychology at Williams College. Dr. Pratt

writes with lucidity on a number of aspects of religious experience. The opening chapters on the psychology and justification of worship are particularly rewarding.

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EPISCOPAL CHURCH NEWS

BISHOP PARDUE SPEAKS AT CIO CONVENTION

★ When the international convention of the CIO met in Atlantic City on May 10th, Bishop Austin Pardue of Pittsburgh gave the invocation and an address. Since becoming a bishop a little over six years ago Bishop Pardue has enjoyed close association with several CIO leaders, especially among the United Steel Workers. A great many communicants of the diocese of Pittsburgh are members of the CIO, and in a few instances the entire vestry of a church is made up of CIO members, or members of the United Mine Workers.

CHURCHES SPONSOR BENEFIT

★ St. Philip's, New York, joins with the Presbyterian Church of the Master in spon-

soring a benefit theatre party at "Lost in the Stars" on Memorial Day. The musical, with its locale in South Africa, stars Todd Duncan, tenor, in the role of a South African Negro priest of the Episcopal Church. The money raised by the benefit will be used for youth work in the two churches, including its camps. St. Philip's maintains two camps, one at Burlington, Vt., and the other at Tunkhannock, Pa., where The Witness is published.

EAST CAROLINA HAS CONVENTION

★ The convention of the diocese of East Carolina was held at Christ Church, Elizabeth City, N. C., May 10-11. The Rev. Edgar R. Neff, field representative, explained to the delegates the expanded program of the National Council. The speaker

at the convention service was the president of the University of the South, Boylston Green.

LARGE SCHOLARSHIP AT TRINITY

★ The largest scholarship bequest in the history of Trinity College, Hartford, exceeding \$140,000, has been received from the estate of the late Rev. George M. Thompson. He was rector of Christ Church, Greenwich, Conn., from 1895 to 1924. The fund will provide ten full-tuition scholarships each year.

GLORIA DEI CHURCH CELEBRATES

★ Gloria Dei (Old Swedes) Church, Philadelphia, launches a year-long observation of the 250th anniversary of its church building with special services on June 4th. The historic building, oldest church in Pennsylvania, was built in 1700 on its present site, though the history of the parish dates back to 1642.

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EPISCOPAL CHURCH NEWS

(Continued from page 8)

a clear agreement as to policies and procedures shall be made, and clergy and laity of the diocese shall be made available to assist.

It is hoped to make a minimum of four studies a year of dioceses or districts, and there will be provision for some local studies of cities, counties or small areas.

Mr. Wieland and the Rev. Clifford L. Samuelson head the administrative committee of the unit, the Rev. Almon R. Pepper and the Rev. Joseph G. Moore for urban and industrial; Pepper and the Rev. J. Arnold Purdie for social service institutions and parish social service; the Rev. Tollie L. Caution for Negro work, the Rev. Roger W. Blanchard for college work, and Miss Mildred Ashland as committee secretary. Assisting the field staff with the officers named, are the Rev. William B. Spofford Jr., and Mr. Samuel A. Lawrence, the Ven. Norman L. Foote, Prof. William V. Dennis, the Rev. Joseph W. Nicholson, and others.

CHURCH WORK AT POST CHAPEL

★ Bishop Goodrich R. Fenner of Kansas recently visited the post chapel at Fort Leavenworth, and returned filled with enthusiasm over the work our Church is doing among soldiers and civilians in that area.

Said the Bishop: "What an inspiring congregation! The church is always filled to overflowing and the choir under the direction of Miss Margaret Berry is always of the highest quality in presenting the music of the church. During the service, Chaplain Kenneth M. Sowers presented fifty-one persons for confirmation. The chaplain must conduct numerous services each week and direct the teachers and pupils of a church school

that numbers about five hundred. After the service we went over to the Fort Leavenworth officers' club, where the newly confirmed and members of their families were entertained at dinner. There were one hundred and ten people who sat down to break bread. After the dinner, Chaplain Sowers called upon Lieut. General Eddy and me to make speeches. He introduced General Eddy as 'the leading communicant of the chapel,' and I should say he is, even though he entered an emphatic disclaimer."

ST. JOHN'S, STOCKTON CELEBRATES

★ St. John's, Stockton, Calif., marked its centennial May 4 at the concluding service of the synod of the Pacific, when 83 persons were confirmed simultaneously by five bishops at Bishop Walters' invitation: Campbell, suffragan of Los Angeles; Kinsolving of Arizona; Walters of San Joaquin; Rhea of Idaho; Gooden, retired of Los Angeles. The class was presented by Rector George F. Pratt.

Bishop Rhea was elected president of the province, succeeding Bishop Gooden.

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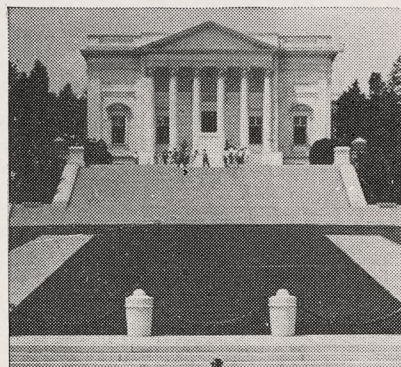
CONVENTION HELD AT FITCHBURG

★ The convention of the diocese of western Mass., was held May 17 at Christ Church, Fitchburg, with the Rev. A. Vincent Bennett the host. The preacher at the convention service was the head of the home department of the National Council, the Rev. George Wieland, and a missionary address was given during the session by Bishop Daniels of Montana.

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PEOPLE

DEATHS:

MRS. MARY LILE ROGERS, widow of the Rev. E. Reinhold Rogers, died in St Petersburg, Florida on May 2nd, after an extended illness. The Rev. Dr. Rogers was for many years, the rector of the Boys Home, an institution of the diocese of Southwestern Virginia and the diocese of Southern Virginia located at Covington, Virginia. Before taking orders he had been a member of the faculty of the University of Virginia and headmaster of the Jefferson School in Charlottesville. Mrs. Rogers was born at Trinity, Alabama, and spent much of her early life in the home of her brother, Dr. William Minor Lile, dean of the law school at the University of Virginia. It was here that she met Dr. Rogers. She is survived by three sons, William Minor Lile Rogers of Marblehead, Mass., E. Reinhold Rogers Jr. of St. Petersburg, Florida and John Lile Rogers of Lynchburg, Virginia. The burial office for Mrs. Rogers was read in Charlottesville, Virginia on May 5th by her nephew, the Rev. B. B. Comer Lile, rector of Christ Church, Alexandria, Virginia.

ORDINATIONS:

GEORGE E. HAYNSWORTH was ordained priest May 10 by Bishop Caruthers at Holy Trinity, Ridgeland, S. C., where he is in charge. He also serves churches at Bluffton and Estill.

LAY WORKERS:

W. TED GANNAWAY has resigned as a member of the National Council since business requires him to move from the 4th province, which he represents. He was largely responsible for the presentation of the Church's program through laymen earlier this year.

CLERGY CHANGES:

H. R. COYKENDALL, formerly rector of St. Paul's, Hudson, Wis., is now assistant at Gethsemane, Minneapolis, Minn.

PAUL F. WILLIAMS, formerly vicar of Holy Communion, Liberty, N. Y., is now rector of St. Michael's, St. Michael's, Md.

JOHN J. MCCARTHY, assistant at Tioga County Mission, diocese of Central, N. Y., is now a novice of the Order of the Holy Cross.

JOSIAH O. HOFFMAN JR., formerly rector of St. Luke's, Monrovia, Calif., is now vicar of St. Dunstan's, San Diego, Calif., and chaplain to Episcopal students at San Diego State College.

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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.

FREDERICK J. WARNECKE

Dean of Trinity Cathedral, Newark

The failure of the Church to raise the new budget so enthusiastically passed by General Convention should cause us to re-examine the bases of our Church giving. For the lack of success in the March 12th campaign cannot be ascribed either to general lack of assent throughout the Church to the new budget, nor to the department of promotion, nor even to our convenient scapegoat, the second province. The department of promotion went all out to provide materials, to train leadership, to make speakers available, and to implement the campaign. Failure nonetheless indicates once more that we have reached a dead end in the approach behind the every member canvass. In brief, that philosophy has been to insist that if we would educate the people of the Church in the needs of the Church, they would give to the budget.

But they haven't! Year after year, we have failed to meet the full proposed national budget, despite all kinds of education and promotional strategy.

I suggest that we turn to the Christian concept of stewardship. The process would then be straightforward and intimately connected with a man's personal religion. We would teach that every Christian is called upon by God to be a good steward of his time, of his talents and of his possessions. This demand is unrelated to parish budgets or missionary quotas. Every man personally has a responsibility to God to be a good steward.

This stewardship is, in part, fulfilled by proportionate giving of his income. The tithe is the traditional and biblical percentage. Why are we Episcopalians afraid to say this? Immediately it answers the question, How much should I give? We avoid the delusion of 'average' gifts. We solve the situation of a wealthy man in a small parish; as well as the need for the widow's mite.

Budgets would then be explained as reports of the stewardship of executives and leaders charged with expending our gifts. The great missionary work of the Church would be taught as the result of good stewardship, and not used as a lever to pry grudging gifts from reluctant people.

I have faith that if the Church taught Christian stewardship and tithing, far greater sums would be available for parishes, for dioceses

and for the national Church. If Holy Scripture is not sufficient warrant for this, look at those Churches giving the largest gifts for missionary work! They are without exception those that have preferred to accept Christian stewardship and tithing to the tricks of modern advertising.

MRS. C. E. ROBERTS

Churchwoman of Dallas

Concerning "Morning Prayer in Modern English" (Witness, May 4) I fail to see any necessity for, or improvement in, Dean Warnecke's changes. Why is "schemes" better than "devices;" "fellowship of believers" better than "communion of saints"—to take two at random? If "redeemed with thy precious life" is better than "blood," will the communion service have to be changed to read, "this is my life?" The whole thing is so unnecessary.

Let the writer revise such hymns as "He who would valiant be" and "Once to every man and nation" and others. I smile to think of an Episcopal congregation "sharing the wretched crust." Why not revise Shakespeare?

I did enjoy "Life in a Wrecktory" by Mrs. Minifie and the letter in Backfire by James J. Joseph of Brooklyn. I also greatly enjoyed the adventures of Mr. Entwistle and hope that there may be more to come.

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