

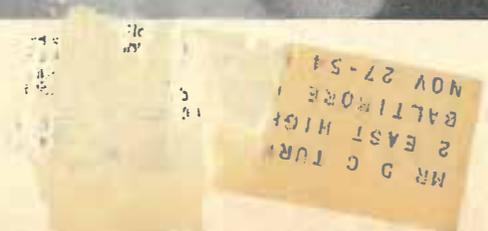
# The Living Church

December 13, 1953 Price 15 Cents



**ST. MARY'S SCHOOL** for Indian Girls, Springfield, S. D.:  
Teachers use every bit of creative ability [see page 4].

**Polish National Catholics:** p. 12.



# Sparks of Fire

## A REVIEW

by

The Rt. Rev. Theodore N. Barth, D.D.  
The Bishop of Tennessee

"Sparks of Fire" is a good name because in reality the short essays do seem to fly out of a crackling fire, each giving off its bit of intense and shining illumination. There are eight chapters, each a unit in itself, and divided into smaller sections, which in short self-contained bits deal with various facets of the general theme. The themes are timely in that they address themselves to the every-day questions and problems that one hears on every side. For instance there are chapters dealing with the age-old complaint that the Church is full of hypocrites, or the idea that preachers ought to stick to religion and let business, political and social problems alone. One does not realize how many of these fallacies and half truths are current until he sees them assembled as they are in this book, and he recognizes every one of them. Moreover, one cannot help but be captivated by the simple, homely, Christian common sense with which Bishop Carruthers puts each one of them in its place.

But it is not all question answering. As the book goes on the writer leads the reader into the deeper considerations of practical Christian living, such as, "dealing with temptation," "the value of prayer," and "the acceptance of personal responsibility." Moreover, he deals with them in the same down to earth style with which he answered the questions, at the same time revealing a profound awareness of the ways of God and the ways of man, and their relations one with the other.

It is hard to think that anyone reading these essays will not find his life stimulated and his spiritual insights enriched. In addition to this there is a simplicity of style and a wealth of literary reference and illustration that is delightful and helpful to all.

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## Talks With *Teachers*

The Rev. VICTOR HOAG, D.D., Editor



## Making a Time-Line Chart

FOR some years a chart of the Christian year has been used in our Church schools showing the year as a circle. On first thought this seems logical, since we live through the same list of events—feasts, fasts, and anniversaries—year after year. It does seem a little like a circle or a wheel. Now we start with Advent again; now we come to Christmas again; and so on.

This might be fairly simple to picture and understand if the Christian year would stay fixed, like the secular. But the problem of showing the flexible element in the year, dependent upon the date of Easter, makes the present circular charts terribly confusing. This is being noticed in many schools where the new Fifth Grade Course of the Episcopal Church Fellowship Series (Morehouse) is in use. Teachers and pupils alike are often at a loss to catch the meaning of the curving lines which are intended to show the possible variance.

The truth is that the year is not a circle, when you come to think of it. The January we start upon is another January, not the one we lived a year ago. And the Christmas we now approach is a new one, one in the long line of the years of the Lord. Time does not return upon itself, but forever moves on, from here to eternity.

### THIS YEAR OF GRACE

In teaching the Christian year, therefore, with the need for exhibiting the changing element in relation to the secular calendar, it would seem to be far clearer to show a time-line, straight and divided into uniform spaces, but coming from the past and stretching into the future. The year we study is this year of grace. In our study we shall use our Prayer Book tables to work out the Church dates for this year. In doing this we shall master the principle of varia-

tion, and also the correct order of all the events.

### PAPER AND THUMBTRACKS

It is suggested that classes make a time-line as follows: Get a long piece of wrapping paper longer than the table top, and fasten it with scotch tape or thumbtacks to the top of the table. Next, down the long center axis draw a heavy black line with a yardstick. Decide, from the length of your space, the monthly units. Thus, if the table is about five feet long, you can make each week one inch. This makes your line for the year 52 inches long.

After marking the inches (weeks), and each week into seven portions, list the entire secular calendar for the current year (starting with December, to include Advent) on one side of the line. If more space is desired, a much longer piece of paper may be employed, fastened to the wall, perhaps turning the corner of the room. In this grand size the weeks can be several inches wide, and each

day correspondingly wider. But the time-line on the table top, which the class labors over and improves week by week, is more convenient.

Next, into the secular calendar put all fixed dates desired, as Memorial Day, Labor Day, Washington's Birthday, etc. (We work from the known to the unknown, building on the children's past experience of great dates). Next, add all fixed Church dates—such as Christmas, Epiphany, and All Saints' days. In all this, consult the tables in the Prayer Book as part of the learning experience.

Now we are ready to fix the movable portions of the year. Find the date of Easter for 1954 (April 18th). From this calculate the days before and after Easter. Color the chart by seasons as usual.



### PORTION OF TIME-LINE

Entries related to the secular year are made first on the left of the line; Church dates (depending on Easter) are inserted at the right.

# The Living Church

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## Things to Come

DECEMBER						
S	M	T	W	T	F	S
		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30	31		

JANUARY						
S	M	T	W	T	F	S
					1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30
31						

### December

13. 3d Sunday in Advent.
16. Ember Day.
17. NCC Executive Committee, Church World Service, New York City.
18. Ember Day.
19. Ember Day.
20. 4th Sunday in Advent.
21. St. Thomas.
25. Christmas Day.
26. St. Stephen.
27. St. John Evangelist.
28. Holy Innocents.  
Eighth Anglican Seminary Conference, Austin, Texas, to 30th.

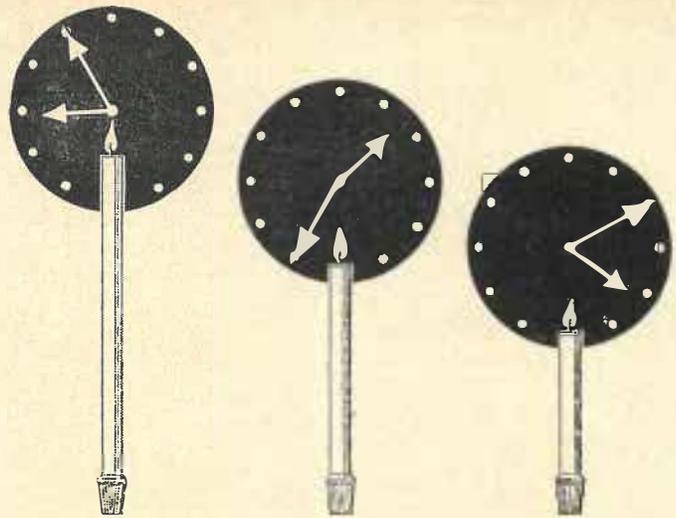
### January

1. Circumcision.
3. 2d Sunday after Christmas.
6. Epiphany.
10. 1st Sunday after Epiphany.
17. 2d Sunday after Epiphany.
22. Presiding Bishop's meeting, Committee on Laymen's Work, Seabury House, to 24th.

LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service and is served by leading national news picture agencies.

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December 13, 1953



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# LETTERS

*When minds meet, they sometimes collide. The editor believes, however, that the opinions of his correspondents should be taken at least as seriously as his own.*

## This Present Emergency

**Y**OUR letter of November 3d, enclosing a draft for \$855.53 from the readers of **THE LIVING CHURCH**, reached me this morning.

I returned to Korea four days ago, and it is a great joy to be back in my diocese again.

Thank you, and all who contributed so very generously to the Fund for myself and Korea. Having only just arrived I must look around a bit before deciding on what objects your gift may best be used. There are of course so many things which need relief and rehabilitation, and your contribution will be of the greatest assistance toward whatever I eventually decide on.

I have already written to thank **THE LIVING CHURCH** for all the publicity and help you have given to the work and needs of the Church in Korea.

Since my arrival I have seen a little of the devastation caused by the war, and there must be some millions of displaced persons. There are said to be some 100,000 orphaned children. We look after two or three hundred in two orphanages. We used to have two hospitals, but alas they have been closed since the Japanese war, for lack of doctors and funds. I hope we may be able to open at least one. They were never more needed than at this present emergency.

✠ CECIL,

(The Rt. Rev. Cecil Cooper),  
Bishop in Korea.

English Church Mission, Korea.

## Unifying, Not Divisive

**M**AY I express my appreciation of your report on the Fourth National Study Conference on the Churches and World Order [L. C., November 15th], and at the same time call your attention to one important action which was not mentioned.

Section v on the United States and Collective Security did something far more significant than merely to approve NATO. Its resolution on regional pacts urged that "the non-military, political, social, economic, and cultural aspects of these arrangements be stressed." And with special reference to NATO it said:

"We urge that the United States take the lead in creating a Consultative Assembly composed of members of the legislative bodies of the NATO nations, meeting regularly to discuss problems of mutual interest, and making recommendations to the Council of NATO."

We are inclined to forget that the North Atlantic Treaty has three substantive articles. Article 5 provides for common military action to prevent or defeat aggression. That article has been implemented, haltingly, by the creation of a military structure. Articles 2 and 3 provide for common political, economic, and social action. These articles have not been implemented as yet.

The resolution of Section v, approved by the Plenary Session, looks toward the implementation of these non-military aspects of NATO. The specific proposal of a

Consultative Assembly follows the existing pattern of the Strasburg Assembly of members of parliaments of the nations of Western Europe, including Great Britain. This has the support of all those in the NATO countries who are committed to a closer union of the free nations of the Atlantic community. Members of the United States Senate and House were invited as observers to the last meeting of the Strasburg Assembly, and their attendance was authorized by the Congress.

One can scarcely conceive of a more fruitful method of dealing with the common problems of the free nations than a regular meeting of representatives of their legislative bodies. This proposal may well point the way toward getting NATO off the dead center where it is now stalled. It almost certainly would tend to restore a consistent, steady, bi-partisan foreign policy in the United States.

Incidentally, this proposal won the support of several who had grave conscientious scruples regarding NATO. It is unifying, not divisive. It may well be the most constructive new suggestion coming out of the Cleveland conference.

(Rev.) LELAND B. HENRY,  
Executive Director, Department  
of Christian Social Relations,  
Diocese of New York.

New York, N. Y.

## Dishes Can Be Dreary

**A**T St. Mary's [School for Indian Girls, Springfield, S. D.], staff members and students live together as a family group. The staff members serve as hostesses at the tables, are class mothers to the girls, and help to create an atmosphere of family life in which we are all striving to become better Christians. The duties are determined by the amount of energy one has to give rather than by an arbitrary system. Many of these Indian children come from homes on reservations and it is our privilege and responsibility to help them overcome the suffocating effects of the cultural, economic, and social poverty of reservation life to enable them to use their God-given talents to become useful, creative Christian members of society.

## TEACHERS HARD TO GET

Each teacher uses every bit of initiative and creative ability she possesses to help the girls broaden their horizons. It is even difficult for us who have worked with them for many years to comprehend what it must be like to live in a small cabin and to grow up without adequate food or clothing, and few, if any, books. . . . Of course many of the girls come from much more normal homes, but even they are handicapped by the low cultural level of reservation life. I believe that it is this challenge which keeps us struggling to maintain St. Mary's in the face of such poverty that there can be no item in the budget for books or equipment and makes the paying of the bills a nightmare each month. . . . In spite of the fact that the teachers receive only \$50 a month in addi-

tion to room and board, there is simply not enough income to pay for the essentials of living.

Teachers are hard to get, not only here, but in all mission schools not only because the salary is so low but also because there are too many who regard teaching merely as a job, rather than a vocation. . . .

We need at least one more teacher who is fully qualified to teach in the grades, or one who is qualified to teach in high school. At present we have three regular teachers, including myself, and one part-time teacher to cover all subjects from grades four through 12, in addition to supervising the kitchen, laundry, and countless other aspects of daily living for 40 girls.

We also need a person with enough knowledge of cooking to supervise children in the kitchen. The girls work there on regularly assigned details. They are so organized that their chief need is for an understanding adult who can show them what to do, check to keep their standards high, teach them how to follow recipes, and how to plan their work. A sense of humor is particularly appreciated in this job as dishes can be very dreary without a joyous atmosphere. The girls report to the kitchen before each meal and remain until the dishes are done. During school hours girls are assigned from study halls to go down to help, as cooking is considered a part of their education.

We feel that there must be Church-people who would like to work among the American Indians and to whom a school such as St. Mary's would have a great appeal. Our greatest difficulty has been in trying to get teachers who were interested in the mission field, more particularly the domestic field, as a career. What these children need is the help of understanding adults who . . . have stayed at the school or are willing to remain long enough to acquire a thorough understanding of the problems confronting a group of children who stand greatly in need of the Church's help.

BERNICE HOLLAND JONES,  
(Mrs. Emmett D.),  
Headmistress, St. Mary's School,  
Springfield, S. D.

## Reading the Bible

**W**HYY is it assumed that the layman "reads his Bible for devotional rather than historical purposes," that to him, "the question of authorship is primarily one of curiosity," or even "dry as dust" [L. C., November 29th]?

This laywoman is not at all indifferent "as to who the author was, what sources (if any) he used, where and when he wrote, etc." and she derives no devotional stimulus from operations on St. John's Gospel that seem to empty it of nearly all historical content. Also, she wonders why, if it is primarily an early example of Christian religious drama, the eighteen and a half Christian centuries that have followed it have produced nothing even remotely approaching it.

(Miss) C. I. CLAFLIN,  
Buffalo, N. Y.

**WHAT about the Bible?** In our Letters column, Miss Charlotte Clafin objects to some statements in THE LIVING CHURCH of November 29th that attempted to distinguish between a layman's use of the Bible, taking it simply at its face value, and a scholar's use of the Bible, which challenges the traditional authorship of some books, finds evidence of multiple authorship and extensive editing in others, and accords uneven historical value to various books and various passages.

**THE FACT is,** and let's face it honestly, that the use of the Bible in the Episcopal Church has become so involved and technical that the book is as far away from the laity as it was in medieval times. Our religion itself is, of course, biblical to the core. Every service includes selected Bible passages, short scriptural quotations, and prayers that are steeped in biblical thought. But the layman is not expected simply to sit down at home and read the Bible. And if he has the temerity to do so, the experts leap up with warnings that "you can't tell the players without a score card."

**PERHAPS** the only thing that is as involved as Bible reading in our present civilization is watching a football game. Just when St. John makes a touchdown the referee comes up with a 15-yard penalty that leaves us worse off than we were before the play began.

**WHAT IS** the answer? Miss Clafin appears to suggest that critical study is to be condemned in some way if it weakens the case of certain spiritually important books for historical reliability. This may be a misinterpretation of her remarks, but the fact remains that we all do want a straight answer to this question: Did Christ say, "I am the Resurrection and the Life," or didn't He? On second thought, I am sure she is right in asserting that I was off the beam in saying that such a question is, to the layman, "primarily one of curiosity." It is nothing of the sort; the question whether the halfback did or did not make a touchdown when a penalty was called may be technical, but it is practical too. You can't ignore the referee and the rule book, no matter how confusing and irritating their role in the game may be.

**ON THE OTHER hand,** Bible reading is not a game, and I do not believe that the grace of God is supposed to trickle down to you and me and Miss Clafin through tortuous channels that baffle out nine-tenths of its power. The Bible is there, big and basic and shaped for the needs of God's people. We must have done the baffling ourselves.

**ONE** of the things I hope THE LIVING CHURCH will help to accomplish in its second 75 years is to sweep away the barriers between the Bible and the people of the Church. We don't know the answer yet, but there are some things that may indicate the right line for future thinking.

**THING No. 1:** The Bible has its own integrity. Though it may be explained, interpreted, studied, analyzed, nobody can dismember it and say that part of

it is scripture and part of it isn't. Nor can it be understood and appreciated unless it is regarded as an indivisible whole. (Here the scholar has a necessary job of textual criticism, to help decide which of various existing texts should be regarded as Bible and which should not.)

**THING No. 2:** Since Christianity is a religion based on historical facts, the work of "higher criticism," which studies the Bible coldly and dispassionately to determine the facts about authorship, origin, historical weight, etc., is absolutely necessary. And in such a study, a skeptical approach is a less grievous error than a credulous one.

**THING No. 3:** Far from undermining the historical credibility of Christianity, the work of higher criticism has erected, on historically sound foundations, a glorious and convincing picture of God's progressive revelation of Himself to man, culminating in the Incarnation of God the Son in human life. The "quest of the historical Jesus" has issued in the discovery that He is the Christ.

**THING No. 4:** Those biblical passages and books which the critics do not regard as trustworthy for their special task are just as much a part of the Bible as the parts which "stand up under critical scrutiny"—but often one gets the impression that the critics themselves don't realize this fact.

**THING No. 5:** The Bible is really the work of one author—the Holy Ghost. Just as Christ was the Son of Mary, who was the daughter of a long series of human progenitors, so the Bible is the product of many human minds over many centuries, and is yet the product of one divine mind that has existed before the beginning of worlds.

**THE CHURCH** did not create the Bible any more than it created Christ. It recognized the Bible as the work of the Holy Spirit, as the word of God. Though no doubt a few of the biblical books were written with a conscious intention of their human authors to produce Holy Scripture, the great majority were not; and which of the books was written on orders from Church authority?

**ON THE CONTRARY,** it sometimes appears that the Bible can regenerate the Church. Many times, among humble and neglected folk, the reading of God's Word has led to the springing up of "holiness Churches" that bear many marks of divine grace and bring many souls to faith in Christ.

**THING No. 6:** Higher criticism is not the key to the Scriptures; Faith is. The critic can give you the best guess about the human authorship and historical weight of any passage; the Church, as the keeper and interpreter of Holy Writ, can tell you its theological, doctrinal, and moral significance; a saint can tell you its spiritual import; but only God the Holy Ghost can tell you what it means to you.

**WE GO** hand in hand toward God, and help each other greatly along the way; but there is a last half-mile that we can only travel alone. Peter Day.

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## NATIONAL COUNCIL

## Builders for Christ

*Miss Elizabeth McCracken's telegraphed summary of the December 1st to 3d National Council appears below. Her complete report will be published next week.*

The Capital Fund Campaign, to be conducted throughout the entire Church, was organized at the National Council meeting with Blair Lee as chairman of the committee. The plan is to have a diocesan chairman in every diocese to work with bishops. Promotion is to be conducted through all possible channels with special reliance on the national and local Church press. Approaches will be made to foundations and to every diocese. Title of the campaign is to be "Builders For Christ."

## RURAL FIELDS

The Council meeting was the shortest in seven years. The only long report was from the Rev. Norman Foote, director of the Town and Country Institute, at Roanridge, near Parkville, Mo. He reported that 60% of the theological students with Roanridge training have chosen work in rural fields. Council adopted a resolution of appreciation to Mr. W. A. Cochel who gave the Roanridge property and funds to the Institute. The Rev. Dargan Butt spoke on the Town and Country work at Valle Crucis, N. C. Mr. Butt said that 57% of the students at Valle Crucis go into country work.

Robert D. Jordan, director of the Department of Promotion, offered his resignation, to take effect in six months after the end of the Capital Fund Campaign. The resignation was accepted with complimentary resolutions [see col. 2].

## THRILLING SPEECH

The Rev. Norman B. Godfrey thrilled the Council with a speech about Okinawa, from which he has just returned.

The sum of \$10,000 was voted towards the expenses of the World Council meeting at Evanston, Ill., next August; \$3,000 was voted for a study fellowship on the Christian approach to Communism.

## One Last Campaign

The resignation of Robert D. Jordan as director of promotion for the National Council was accepted by Council at its December meeting. Mr. Jordan's resignation will not become effective until he conducts one last campaign in a long series of campaigns and programs which he has conducted for the Church during



ROBERT JORDAN  
*Great hours and great plays.*

his ten years as promotion director. The finale for Mr. Jordan will be the Capital Funds Campaign which he will direct this spring.

Since coming to the National Council in 1944, Mr. Jordan has been responsible for promotion of the annual Every Member Canvass and other special offerings and funds raised for the Church. Mr. Jordan headed the effort for the Reconstruction and Advance Fund which secured more than \$7,000,000; he organized the radio campaign for the Presiding Bishop's Fund for World Relief, which raised more than a \$1,000,000 in a single day. In 1949 he undertook the organization and supervision of the Church World Service campaign for world relief, "One Great Hour of Sharing," in which all the Churches associated with Church World Service joined in their appeal.

In addition, he was associated with the presentation of the Church's radio

program "Great Scenes from Great Plays." Two years ago he was called upon to direct the participation of all Churches in the Crusade For Freedom, which was seeking support for the radio programs beamed behind the Iron Curtain.

Mr. Jordan has been responsible for the annual Laymen's Training Program, which gives special training to laymen throughout the Church, preparing them to interpret the program of the Church to parishes all over the country.

Under his leadership, the Department of Promotion has grown to four divisions, covering the fields of public relations, publications, radio and television, and stewardship and missionary information. The enlarged work of the Speakers' Bureau has been conducted under his supervision.

## URBAN WORK

## Demonstration Centers

The Rev. Dr. Almon R. Pepper, executive director of the Department of Christian Social Relations, recently announced that the Department has received a grant of \$25,000 a year for a five-year program of developing experimental demonstration centers in five of the Church's urban-industrial parishes.

The grant will be made through the Episcopal Church Foundation by a charitable fund which wishes to remain anonymous. The program for utilizing these funds was approved by the National Council and will be administered for the department by its Division of Urban-Industrial Church Work, of which the Rev. G. Paul Musselman is executive secretary.

Mr. Franklin Parker, Jr., Division chairman, has appointed a special committee to establish "ground rules" covering criteria and procedures in choosing parishes or missions for these demonstration projects. Bishop Warnecke, Coadjutor of Bethlehem, a member of the Division, is chairman of the committee, which will set objectives and establish standards for participation.

Dr. Musselman said he hoped the grant could be expended in such a way that diocesan and parish sources would

**TUNING IN:** ¶The Advent season, which looks forward to Christ's coming in glory at the end of time, looks back also, through the long reaches of the past, to the "preparation for the Gospel" traceable in the Old Testament. Thus in Advent

are read such books as Isaiah and other of the prophets, who foretold the coming of the Lord's Anointed. On the third and fourth Sundays, the Church turns its attention to the more immediate preparation made by John the Baptist.

supplement local grants on a partnership basis. He also noted that these Foundation funds would not be used simply to supplement the income of urban churches in distress, but will be used to pioneer in establishing reproducible techniques of value to the whole Church.

An announcement will be made in two or three months telling when and under what conditions the committee is ready to accept applications.

## MINISTRY

### Dean of Men Ordained

John Earl Shoemaker, dean of men of the University of Arkansas, was ordained deacon by Bishop Mitchell of Arkansas in St. Paul's Church, Fayetteville, Ark., on November 23d.

Mr. Shoemaker has served St. Paul's Parish as lay reader, Church school superintendent, and as youth counsellor. During the past 18 months he has been preparing for the ministry under the guidance of the Rev. Marius J. Lindloff. Mrs. Shoemaker is the former Embry Scott of Little Rock, Ark. They have four daughters. He has been assigned as assistant at St. Paul's while continuing his work at the University.

Mr. Shoemaker grew up in the Parish of the Good Shepherd, Augusta, Ga., and was graduated from Augusta Junior College in 1931, winning a four-year scholarship to Harvard. He received the B.S. degree from Harvard in 1935 and the M.S. in 1936. After graduation, he worked for 10 years as a metallurgist in Michigan and Pennsylvania, coming to the University of Arkansas in 1946. He became Dean of Men in 1948.

## HOSPITALS

### Most Irritating Feature

"Oh how I hate to get up in the morning" expresses the feelings of most hospital patients. For years they have been aroused at 5:30 AM, ostensibly to get ready for breakfast, still almost two hours away.

Miss S. Margery Jarmon, director of nurses at Bishop Clarkson Memorial Hospital, Omaha, Neb., says the early rising policy was "the most irritating feature of a stay in the hospital. We are recognizing the fact that, while the amount of care to be given requires us to have a routine, it must be a flexible one adapted to the patient if it is to meet his needs as an individual. We must not expect him to adapt to our routine."

A professional journal, in a discussion

**TUNING IN:** ¶The maintenance of Church hospitals is one way by which the Church, as the larger Body of Christ, shares in and extends the work of healing men's bodies that Christ Himself instituted in His earthly ministry. Though Church



*Keystone*  
URBAN-INDUSTRIAL AREA  
Five parishes will be chosen.

of the therapeutic value of good nursing care, said, "The timing . . . should always be determined by the patients' and not the nurses' convenience. The old fashioned, before 7 AM routine is no longer justified."

### SURVEY OF EX-PATIENTS

As a result of a survey of over 2,500 Clarkson ex-patients, of which one third or more believed they were awakened too early, Clarkson, on December 1st, began waking their patients at 7 AM unless scheduled for early surgery. Mr. Hal G. Perrin, hospital administrator, said, "Thus we have a new day and perhaps a new era for patient care and comfort."

## EPISCOPATE

### Birthday

December 10th, 1953, is the 72d birthday of the Rt. Rev. Dr. William Blair Roberts, Bishop of South Dakota. Bishop Gesner, who had been Bishop Rob-



BISHOP ROBERTS:  
South Dakota  
missionary  
approaches  
retirement.

erts' Coadjutor for eight and one-half years, succeeds him as diocesan on January 6, 1954.

Bishop Roberts was consecrated on

December 6, 1922, as Suffragan Bishop of South Dakota. Nine years later he became the fifth missionary Bishop of that district. Bishop Roberts served as a chaplain during World War I. The rest of his ministry was spent in South Dakota, where he was a missionary for four years before being elected to the episcopate.

At the recent convocation of his district Bishop Roberts urged greater participation by laymen in the work of the Church.

## INDIAN AFFAIRS

### Archdeacon Hogben Elected

The Ven. Joseph F. Hogben, archdeacon of the district of Utah, who until recently worked on the Ute Reservation at Whiterocks, Utah, has been elected president of the Western Indian Regional Conference.

The group, which met early in September on the reservation at Covelo, Calif., is made up of non-Roman representative workers from the far western states.

## ACU

### Council Notes Progress:

Delegates to the annual meeting of the Council of the American Church Union, held in New York City on October 12th and 13th, heard reports from officers and committees which indicate significant gains in membership, finance, and leadership during the past year.

The ACU Executive Director, Canon Albert J. duBois, said in his report that a noticeable acceleration in growth and interest during the past months seemed to point to a growing confidence in the ACU's program and gave great promise for the future.

Bishop Campbell, superior of the Order of the Holy Cross and vice president of the ACU, was celebrant at the Corporate Communion held October 13th at the Church of St. Mary the Virgin. Spencer Ervin, Philadelphia, ACU president, presided at Council sessions and at the Banquet which was held on Monday, October 12th.

Plans were made for printing ten new brochures and books under ACU auspices and for the distribution of over 100 new teaching tracts.

Officers and executive board members for 1953-54 were named:

President: Spencer Ervin, Philadelphia; vice-presidents, the Rt. Rev. Robert E. Campbell, West Park, N. Y., the Hon.

hospitals, naturally and rightly, employ all of the proved and tested methods of scientific medicine, the motivation is that of the ever-present Christ alive and active in our midst: "Behold, I make all things new" (Revelation 21:5).

John Nicholas Brown, Providence, R. I., Mrs. Frederick D. Sharp, Washington; general secretary, the Rev. Canon Albert J. duBois, New York City.

## WORLD RELIEF<sup>¶</sup>

### Powdered Milk and Food Packages

Two appropriations of \$3,000 each were made in November by the Presiding Bishop's Committee on World Relief and Church Coöperation for food needs in other parts of the world. One appropriation is for a shipment of U.S. surplus powdered milk for distribution in Korea, India, Germany, Austria, Greece, and other countries.

The other contribution of \$3,000 is for the purchase of food packages for refugees in West Berlin, other parts of Germany, Austria, Trieste, and for Eastern Orthodox priests in France. Each food package costs \$3.00 and contains egg powder, milk powder, flour, sugar, and lard.

The Committee on World Relief has a continuing program of assistance to refugees and sister Churches. Persons wishing to support this program are requested to send their checks to:

The Presiding Bishop's Fund for World Relief, 281 Fourth Avenue, New York 10, N. Y.

### Coupons for Korea

The first major Church in the United States to participate in the UNESCO Gift Coupon Plan for the provision of educational materials for elementary schools in Korea is the Episcopal Church, through its Woman's Auxiliary.

In "Food, Health, and Education for All Peoples," the third of its pamphlets in the series "This Is Our Business," the Woman's Auxiliary suggests ways in which Churchwomen can carry out their responsibilities toward raising the educational and living standards of the world's underprivileged people.

Particular note is made of the plan, already widely used by secular groups, by which gift coupons may be purchased from UNESCO and sent directly to Korea as an international medium of exchange for buying paper, notebooks, pencils, and other classroom supplies. Roughly one-third of Korea's elementary schools were destroyed in the recent war, creating a pressing shortage of buildings, books, and supplies.

Upon request, the national office of the Woman's Auxiliary will send all the information needed for parish auxiliaries to join in the Gift Coupon Plan. The leaflet also urges Churchwomen to sup-

port the Church's own programs in underdeveloped areas of critical need, exert their influence as citizens in support of the technical assistance programs of the United Nations, and "support and extend the influence and work of the United Nations Children's Fund through purchase and use of greeting cards."

Quoted in the leaflet is the resolution



KOREAN CHILDREN  
"This is our business."

RNS

adopted by General Convention in 1952 recommending:

"That we earnestly urge the making of a determined attack upon this problem of desperate need in all underdeveloped territories, and that we promote and support every practicable effort to build up in such areas the political, social, and educational foundations necessary for the achievement of human freedom."

### EPF

### Appeal Direct to President

The Episcopal Pacifist Fellowship, long concerned with the fate of the Japanese War Crimes' prisoners who remained after the executions carried out under General MacArthur, recently appealed to President Eisenhower to use his influence in behalf of immediate pardon and release for more than 700 prisoners still in Sugamo Prison, Tokyo, Japan.

In a letter to the President, Bishop

Lawrence of Western Massachusetts, chairman of the Fellowship, said that the appeal was not based on grounds of political expediency but on the broad principles of humanity and Christian forgiveness. "Eight years," he said, "have passed since the end of the war; these men and their families have suffered hard punishment. We beg that you will take appropriate action in recommending their release."

Similar appeals had been sent to the American Occupation in Japan, to the President of the Philippines, and to the government of Australia. Recently the Fellowship was informed on reliable authority that President Quirino of the Philippines had pardoned all but some 50 Japanese whose death sentence he commuted when they were returned to Japan. They have also been informed that the Australian government has returned its war crimes' prisoners.

## AWARDS

### Prize-Winning Sermons<sup>¶</sup>

Winner of the sermon-writing contest sponsored by the Presiding Bishops' Committee on Layman's Work is the Rev. Richard E. Byfield, vicar of St. Thomas' Church, Sunnydale, Calif., who graduated in June from the Church Divinity School of the Pacific.

Others high-ranking in the contest, which was open to young men recently ordained, were, in order, the Rev. Messrs. Gene A. Rose, Harry Finkenshaedt, Jr., and Peter B. Goodfellow.

Winners also included the Rev. Messrs. Frederick V. Kettle, Robert B. Muhl, and Richmond N. Hutchins. All of the sermons submitted will be available for publication in the Lay Reader's Sermon Service.

In his sermon, the Rev. Mr. Byfield stressed the point that even religious people need to enlarge their ideas about God, Who can be depended on to bring His will to pass; movements and men come and go, but God stands firm.

The Rev. Dr. Theodore O. Wedel, warden of the College of Preachers, was chairman of the committee of judges.

## MOVIES

### Coronation in Color and Sound

British Information Services has announced that it has available in 16mm sound color version, a new film entitled *Coronation Day*. It covers the highlights of the coronation. Prints may be rented at the rate of \$5.00 per day from B.I.S., New York, or any of its regional offices.

**TUNING IN:** ¶World Relief, which ministers to the suffering and needy of all nations, regardless of race or creed, is an expression of the command to love one's neighbors as oneself — where neighbor means not just the person next door, but

anyone we are in position to help. ¶Sermons composed by the preacher may be delivered in Episcopal churches only by the clergy and such layreaders as have passed special examinations. Usually lay readers use sermons written by clergymen.

## PANAMA

### Ancon to Nashville

The Very Rev. Raymond T. Ferris, dean of the Cathedral of St. Luke, Ancon, Canal Zone, announced his resignation on November 22d, to take effect February 7th.

Dean Ferris, who resigned to accept the rectorship of Christ Church, Nashville, Tenn., came to Ancon as general missionary in April, 1942, and served in that capacity until he was appointed dean of the cathedral in 1944.

During the past 10 years he has also served as chaplain of the Bella Vista Children's Home, editor of the *Messenger*, official publication of the missionary district of the Panama Canal Zone, and as chairman of the district's department of Christian education for the past two years. His work as chairman has been characterized by considerable counseling and the institution of quiet days and retreats.

## ENGLAND

### Brilliant Heretic

The recent death of Dr. Ernest William Barnes, who retired in May as Bishop of Birmingham,<sup>1</sup> recalled many of the unorthodox points of view which Dr. Barnes expressed during his lifetime and the historic controversies in which he played a part.

Typical of these incidents is one described by the present Bishop of Chichester, Dr. Bell, in his book, *Randall Davidson, Archbishop of Canterbury*:

"On October 6, 1927, at a lunch-hour service at Birmingham, the Bishop of Birmingham delivered an address on sacramental teaching. In language which was bound to cause offense, he derided the doctrine of the Real Presence. He said that there were men and women today whose sacramental beliefs were not far from those of the cultured Hindu idolater. 'They pretend [Dr. Bell quotes Dr. Barnes as saying] that a priest using the right words and acts can change a piece of bread so that within it there is the real presence of Christ. The idea is absurd and can be disproved by experiment.'

"He also . . . expressed his readiness to believe in the doctrine of transubstantiation 'when I can find a person who will come to the chapel of my house and tell me correctly whether a piece of bread which I present to him has undergone the change for which believers in transubstantiation contend.'

"This address was bitterly resented by multitudes of Churchmen. On Sunday, October 16th, as Dr. Barnes was preparing

to preach in St. Paul's Cathedral, a leading Anglo-Catholic incumbent of the London diocese, Canon Bullock-Webster, appeared with a large body of laymen and made a public protest. . . . After making his protest, Canon Bullock-Webster celebrat-



*Wide World*

BISHOP BARNES  
*Mathematics and mercy killing.*

ed what he called a Reparation Mass in the Church of St. Michael Royal, hard by."

In an address to the convocation of Canterbury, Dr. Geoffrey Fisher once said of Dr. Barnes: "If his views were mine, I should not feel that I could hold episcopal office."

Dr. Barnes ignored the suggestion that he resign; and no official attempt was made to remove him from the episcopacy.

Dr. Barnes was educated at King Edward's School, Birmingham, and at Trinity College, Cambridge, where he had a brilliant career as a student and tutor.

A book entitled *The Rise of Christianity*, written by Dr. Barnes, appeared in 1947. His advocacy of mercy killing and of the liquidation of the lesser stock of the British population was among his heresies [L. C., December 11, 1949]. Dr. Barnes was 79 and in ill health at the time of his death.

## SOUTH AFRICA

### The Surprise

An all-white, three day conference, called by the Federal Missionary Council of the Dutch Reformed Church, met in Pretoria, South Africa, November

20th, to consider racial attitudes relative to the government's apartheid policy.

Anglican, Methodist, Congregational, and other Church representatives attacked the traditional Afrikaner stand on race relations and pleaded for a change. But, said *Religious News Service*, the surprise of the three day session was the amount of support received from Afrikaner, Dutch Reformed clergymen.

Some Dutch Reformed clergymen followed the line of defending apartheid as being necessary for the protection of the white man and deprecated any criticism of government policy. Others, for instance, Dr. B. B. Keet of the Stellenbosch Theological Seminary, called for a new deal in South African race relations. He said:

"We must seek to open doors, and not to close them. We do not know how long it will take before all discrimination on the ground of color alone disappears, but we are moving along the right lines. The only alternative is to move along the line of ever increasing estrangement. In reality there is only one apartheid known to the Scriptures and that is separation from sin, and not from fellow human beings."

The influence of the Dutch Reformed Church in all phases of South African life is enormous. Apartheid has been acclaimed time and again from Dutch Reformed pulpits. The Dutch Reformed Church and Prime Minister Daniel F. Malan's regime have been regarded as virtual allies, but now South Africans have heard leading figures in that Church call for a change of heart by Europeans.

The conference was a preliminary to a larger one, planned for next year, which will be attended by non-whites as well as whites.

## CANADA

### Bede House

Two young Anglican women in Toronto, Ontario, have opened an establishment known as Bede House, which proposes to bring modern art and design into the service of the Church through printing, publishing, and vestments.

The first project, "a protest against the flood of ballet dancers, scotty dogs, and other irrelevant subjects," will be the sale of Christmas cards with a Christian motif. Sales to the clergy or to church organizations are being offered at a discount.

Bede House address is 451 Bloor Street, Toronto.

**TUNING IN:** ¶English bishops are elected by the cathedral chapter; but, under severe legal penalties, the chapter must elect the man nominated by the Crown. Under ironclad custom, the Crown nominates only on the advice of the Prime

Minister — in this case, Ramsay MacDonald, who chose Bishop Barnes as a good Socialist and an able man. Nowadays, it is customary for prime ministers to consult senior bishops about such appointments.

By Ray Berry

Director of Acoustics, Committee on Architecture and Acoustics  
American Guild of Organists

*Padded cells and cocktail lounges have a kinship with some of today's churches.*



## The Purpose of Sound in *Worship*

**F**EW will be happy in a church building which has nothing in its look, inside or outside, to which they are not accustomed through past experience. To a large extent, the same may be stated for that which people hear in worship. Regrettably, many churchgoers today are being subjected to the results of two influences, both of which are sharply opposed to correct thinking about sound in worship.

First, the advent and ever-increasing use of commercial acoustic absorbents has caused many worship rooms to resemble padded cells. The science of sound has been in existence for about thirty years. In that time sweeping changes in concept about the performance of sound in the church have come into being.

Second, the use of electronic instruments rather than the pipe organ has brought into function an altogether new, and foreign, sound-type in the worship service, a sound-type which is akin only to the soporific — the purpose of musical sound in the bar and cocktail lounge.

The result of absorption of acoustic materials on speech and music in worship requires an understanding of the function of these materials. Most absorbents owe their efficiency to the fact they are highly porous. In absorption of this type, the air inside the pores is set into vibratory motion by sound waves, and the friction of this motion against the walls of the pores generates heat.

A portion of the total energy of sound waves is thus transformed into heat energy, and the remaining part is sent back into the room as reflected sound.

Commercial acoustic materials do not act upon all sound frequencies (pitch levels) at the same rate. Usually, they gobble up the high frequencies (the top end of sound) at a far greater rate than the low. The result is sound which is altered, sometimes recognizably distorted, from the character and timbre of that at the source, be it speaker, singer, choir or organ.

Today's acoustic materials, methods of installation, etc., lag shockingly far behind technological knowledge. So long as this continues, the Church will suffer mightily from salesmen and company representatives interested primarily in their order books and commissions; from architects who lack sufficient contemporary information; from acoustics consultants who may know their subject scientifically, but who are apparently unaware of (or uninterested in) the true purposes of sound in worship.

There is a growing distrust of acousticians affiliated with industry. Such bias is not necessarily true in most instances, but architects, church-building committees, and others are constantly seeking help from qualified persons not connected with manufacturers.

It would appear that the acoustics world is interested mainly in the control of noise. For the church, this is important, though concerned principally with noise from outside the worship

areas and therefore a relatively small part of the entire picture.

The most important factor in acoustics in the church is the quality of sound — quality which is directly related to, and wholly consistent with, the purposes of speech and music in worship.

What are these purposes? For speech, the purpose must be promotion of syllabic intelligibility in all parts of the worship room, giving the speaking voice character, dynamism, ringing conviction.

For music, it is the provision which makes all types of music live, crisp, rich, definitive, sufficiently loud.

Acoustic materials strangle most of the essential overtones of speech and music, strain off most of the top end of sound. Overtone structures are the very parts of speech and music which give, which enhance the properties listed in the preceding paragraph.

The use of P A systems in the average-size worship room is as ridiculous as it is needless and wasteful. Cathedrals and large churches often require speech reinforcement systems, but these must be scientifically and adroitly designed and installed to reinforce speech sounds only, in only those areas requiring it, and in such a way that they will not pick up musical sound. They will scarcely ever be perceptible to the listener in so-called loudspeaker tone. Projection of the entire church service is permissible only for areas structurally separated from the main worship area.

No clergyman with adequate powers of producing and projecting speech, who

← At left: In a picture taken in 1949, Robert Owen is at the console of a new organ at Christ Church, Bronxville, N. Y. In his article, Mr. Berry points out that no two worship rooms or buildings are exactly alike; each presents its own problems of acoustics, adding up to a monumental task.

understands even the bases of public speaking, should require the help of a P A system in a worship room with reasonable reverberation characteristics.

No church which has acoustic properties consistent with the purposes of speech and music in worship will ever be over-padded with any absorbent. Acoustics texts graph the scientific ideals for speech, and for music. These graphs are largely the result of laboratory experiment only.

Scientific ideals for speech reverberation optimums may on the whole be acceptable. They are too low for true worship music, a large portion of which literature was composed for, and originally performed in environments sharply opposed to today's padded cells.

The Anglican service is basically a corporate structure. As organ builder Charles McManis has so aptly phrased it: ". . . the damning indictments (of acoustic absorbents), from a religious point of view, add up to isolationism of the worshipers, and bringing out of the lower emotions: self-pitying sadness rather than inspiration and aspiration."

In the corporate worship structure, parishioners must have a feeling of unity and oneness, must have an acoustic atmosphere which permits spiritual uplift rather than spiritual depression — an environment giving meaning, vitality, and honesty to speech and music, rather than a persuasion to crying-in-the-beer emotions.

The action of commercial absorbents on organ tone results in sound which is heavy, hooty, ponderous, due to over-emphasis upon the bottom end of sound, because the top end has been emasculated. This sound-type is precisely that which many listeners mistakenly call loud, to which there is widespread objection. It is painful to the ears of older people. It is diametrically opposed to contemporary organ design trends and ideals. To the musician especially, it is sound which is incomplete, for acoustic control action has deprived musical sound of the necessary time lapse in reverberation environment absolutely essential for worship music of any kind.

Added to acoustic action on organ sound must be the highly questionable organ design-types in evidence in churches, chapels, concert halls throughout this country, and in use today. Correction of these evils will be accomplished only when architects, acousticians, musicians, musical instrument makers, com-

bine their talents, energies, and resources and grow to understand each other's problems to the working out of mutually usable solutions.

Most important of all is it that acoustics scientists and absorbents makers secure complete understanding of the real purposes of speech and music in worship (including the human factor and all this implies), that they design products and methods which enhance these purposes rather than destroy them. This utopia will come to pass only when scientists and manufacturers realize fully such purposes, effect solutions provably consistent with the real meaning of worship.

A few words about the other change which has materially affected sound in the church — the electronic instrument. Manufacturers are not unaware of the public's regrettably stupid habit of managing sound in their home radio, TV sets, playback equipment. The average person insists on turning the tone control all the way down to the "deep" side, and by so doing strains out most of the top end of sound in reproduction. Many electronic instrument makers have built in this muted sound-type at the factory, providing a sound-type which is warped and distorted.

There is not space here to describe the differences between pipe organ and electronic instrument. The latter will never match the former, principally because of the economic factor. It would cost a fortune to build, even more to purchase, and a genius to play, an instrument capable of matching completely the tonal resources of a well designed pipe organ.

Electronic instruments transmit their sound through tone cabinets, are auto-

matically associated by listeners with radio and TV "organ" sound-types. But association goes further. Those who listen to the "soap operas" become subconsciously accustomed to the particular kind of sound (and manner of playing) which is related intimately to the lower emotions. Is it logical to transfer purposefully this sound-type to worship?

The electronic instrument is here to stay and admittedly has a place, even in the church. It is cheaper to buy and requires less maintenance. However, it must be stressed strongly that these instruments do require some maintenance. Vacuum tubes should be thought of like our teeth. Both need the attention of their "dentist" just as regularly. No such instrument will continue to function perfectly without regular inspection.

In all too many instances, the installation of electronic instruments is their own chief obstacle. For best results, usually, tone cabinets should be installed in reverberation chambers — rooms slightly similar to the chambers in which certain divisions of pipe organs are housed. A pamphlet published recently by the Baldwin Piano Company (*The Architectural Planning of an Organ Installation*) discusses this intelligently and in detail. Readers of this pamphlet, available for the asking, must understand that the information herein contained is not transferable to pipe organ installation.

The aural-association factor of the electronic instrument in worship is of first importance. Any instrument which promotes crying-in-the-beer emotions is utterly opposed to the true purpose of musical sound in worship.

The newly created committee on Architecture and Acoustics of the American Guild of Organists is already at work on complex, difficult problems related to acoustics in the church. These five men hope eventually to effect collaborative study and research, by individuals and organizations, in art, architecture, acoustics, the ministry, music, musical instrument manufacture, acoustics materials making, building construction methods and materials, and many others, which may result in publishable information — at a non-technical level — which can be used as a reliable guide by all persons requiring assistance.

Here is a monumental task. It is well-nigh impossible to state generalized information that can be used in specific instances. No two worship rooms or buildings will ever be exactly the same. They will always require individual study and decision by qualified experts. However, if purposes, ideals, methods, and aims of each group element are known to and understood by all others, the Church of the future can be a building in which speech and music are enhanced, not mutilated by well meaning but misguided persons and groups.

### THE LIVING CHURCH RELIEF FUND

Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of Publication, 407 E. Michigan Street, Milwaukee 2, Wis., with notation as to the purpose for which they are intended. They are kept separate from the funds of the publisher, and the accounts are audited annually by a Certified Public Accountant.

#### Korean Children

Previously acknowledged . . . . .	\$2,131.76
Thanksgiving Day, Fairbanks, Alaska . .	144.00
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## The Polish National Catholic Church

WHEN unity between the Episcopal and Presbyterian Churches was under discussion it was urged that it ought to be easy for Presbyterians and Episcopalians to get together, for both were of similar cultural traditions.

As a matter of fact, however, the precise opposite has taken place: Episcopalians and Presbyterians, though they have not given up hope of eventual union, are not thus far united or even in communion with one another. On the other hand, the one Church in America with which the Episcopal Church does enjoy intercommunion is a body with quite different cultural background — the Polish National Catholic Church.

Intercommunion may be defined as an interchurch relationship, based upon agreement as to the essentials of faith and order, in which each Church recognizes the catholicity of the other and admits to the sacraments members of the other body, but maintains its own liturgical customs and its jurisdictional identity. Such is the relationship which the Episcopal Church has enjoyed with the Polish National Catholic Church since 1946.

The Polish National Catholic Church was formed about the turn of the century after certain Polish-speaking Roman Catholic congregations in the areas of Scranton, Pa., Buffalo, N. Y., and Chicago, Ill., had, under the leadership of sympathetic Polish priests, broken away from the Roman Catholic Church because of the refusal of that body to accord them a voice in the control of Church property. Independent movements in Chicago and Scranton, that took place in the late 90's, merged in 1907, accepted the Rev. Francis Hodur (original leader of the Scranton secession) as their Bishop-elect, and set up what has since been known as the Polish National Catholic Church. Fr. Hodur later that year received episcopal consecration from Old Catholic bishops in communion with the see of Utrecht. (The Buffalo group finally came into the union in 1914.)

All this and much more is told in a book recently published in England — *The Polish National Catholic Church in America and Poland*, by Theodore Andrews.\* Dr. Andrews, a priest of the Episcopal Church, removed some years ago from the southern states to take a parish in the industrial town of Passaic, N. J. There he discovered the congregation of a Church of which he had never before heard, namely, the Polish National Catholic Church. Mak-

ing the acquaintance of its pastor, he took up the study of the Polish language, later becoming proficient enough to make translations of some of the formularies of that body into English. Finally, as the subject of his thesis for the degree of STD (which he received from the General Theological Seminary at the age of 60) Dr. Andrews offered a study of the Polish National Catholic Church.

THE book, however, does not read like a doctoral dissertation. In spite of ruggedness in spots and of a few minor factual errors and discrepancies which in no way affect the central presentation, the study is an interesting and informative account of the history, teachings, liturgical practices, organization, and life of a Church with which ours is in full communion — a Church set right in the midst of the American scene, but of which the bulk of Episcopalians unfortunately have little knowledge.

Quite properly Dr. Andrews begins his study with medieval Poland, where "clerical celibacy — a potent force in strengthening Papal control — did not prevail till the 13th century," and where, one might add, the Reformation very nearly did prevail. Intensely nationalistic, with a profound love of their land and language, the Poles were apparently a problem for Rome even in the middle ages, throughout which period, according to Dr. Andrews, the Mass, at least in some localities, continued to be said in the vernacular.

When Fr. Hodur, the "Moses" — as Dr. Andrews calls him — of the Polish National Catholics in their exodus from Rome, and their Prime Bishop from 1907 to his death in February 1953, accepted episcopal consecration from the Old Catholic see of Utrecht, he subscribed to the declaration of faith of that body. And officially, today, the Polish National Catholic Church recognizes the first four ecumenical councils — not as implying rejection of the others, but regarding these four as definitive for the faith.

It is true, however, that in some of the confessional material by which the Polish National Catholic Church supplements the Apostles' and Nicene Creeds, as well as in the writings of Bishop Hodur, there are statements which have seemed to some to be at variance with the historic faith and which at least introduce an element of confusion into the picture.

Dr. Andrews discusses this, admits to the confusion — which he puts down, at least in part, to

\*London: SPCK (agents in America: Macmillan). Pp. ix, 117. 12/6.

the crusading spirit of Bishop Hodur, who had in him more of the fery zeal of the prophet than of the studied exactness of the theologian — and concludes in favor of the Church's fundamental orthodoxy. This orthodoxy, he believes, is substantiated with crystal clarity in the Church's catechism — a work which, incidentally, had the imprimatur of Bishop Hodur. (Anglican formularies are perhaps not without some confusing passages, too.)

In particular, Dr. Andrews refers more than once to the universalistic teaching of the Polish National Catholic Church, according to which every soul — after more or less purgation in the life to come if not in this life — will finally be reconciled to God, who only so may be said ultimately to reign supreme over all. In an important footnote on page 53 Dr. Andrews explains that, at a meeting of the intercommunion committees of the two Churches — which, at the inauguration of intercommunion, were appointed to meet from time to time — some of the Polish theologians explained that universalism, in their Church, was not so much a doctrine as an allowable opinion.

**P**OLISH National Catholic Churches look very much like Roman ones, with three altars in front and numerous candles, statues, and ornaments. The Blessed Sacrament is usually reserved on the high altar. Singing is hearty and — to this editor at least when he attended such worship — distinctly pleasing. The Mass is the Roman rite translated into the vernacular and with a few changes, but most of these are within the prayers rather than in the general order of the service. Benediction of the Blessed Sacrament has a more dynamic quality than Roman Benediction, the monstrance being held for a prolonged period to the continuous ringing of the bells.

The Polish National Catholic Church counts the sacraments as seven but groups together as one, Baptism and Confirmation (which are not, however, administered simultaneously, as in Eastern Orthodoxy) and adds, as another sacrament, the proclaiming, reading, and hearing of the word of God. In accord with this emphasis, preaching is held in high esteem and sermons are listened to with interest.

The Polish National Catholic Church has a present membership of about 265,000 in America and an estimated (1950) membership of 250,000 in Poland, its one mission field, where work was begun in 1925 by the Rt. Rev. Francis Bonczak, now retired and living in Milwaukee. In America alone the Church has a considerably larger following than the European Old Catholics in communion with the see of Utrecht. Moreover, although there are several churches laying claim to the name of Old Catholicism in the United States, the Polish Church is the only one that is in communion with Utrecht.

Its present numerical strength in America is approximately that of the Episcopal Church in 1870 —

although it is only about one-seventh as old as Anglicanism in America.

Here is a Church in communion with our own that needs to be better known by Episcopalians. True, in communities where it is not yet represented, it can hardly be known except through reading about it. Dr. Andrews' book will here fill a real need. And of course from time to time stories about Polish National Catholic doings appear in *THE LIVING CHURCH* — and will continue to appear.

**B**UT a Church and its people cannot be known through books. Its members must meet face to face, must break bread together — not only at the Lord's Table but at one another's family tables. The intercommunion committees of the two bodies meet from time to time for worship, study, and fellowship. It is hard to see how anything but good can come from this. But such high level talks need to be supplemented at the grass roots, in every community where the Episcopal Church and the Polish National Catholic Church are represented.

Polish people finding themselves in localities where there are no Polish National Catholic Churches probably more readily adapt to Episcopal Church services than do Episcopalians to Polish worship. For Polish people, however much they may love and cultivate their own language, must, if they are to live and move in America, also speak English. But English-speaking Americans have no similar compulsion to learn Polish.

Nevertheless, we think that this language difficulty on the part of Episcopalians is something they could largely surmount without learning a strange language. After all the Liturgy is essentially an action; and this action, especially when it follows the same general pattern of a familiar rite, can be followed in outline even when the language is unfamiliar.

Christian unity is to unite in Christ that which is otherwise different; to effect cultural congruity through unity in the faith; to bridge across divergencies of language, nationality, temperament, or race and to bring the richness of all varieties of these into the measure of the stature of the fullness of Christ. If we cannot deepen our fellowship with a group in our very midst that stems from a different national background, what chance is there of the global impact of Christian unity?

The part that intercommunion between Polish National Catholics and Episcopalians plays in relation to the goal of one world in Christ is something that no one can predict. Certainly neither Church wishes to absorb the other or to proselyte members of the other.

Rather we hope that, in communities where the two Churches are represented, both groups will get to know each other better, to appreciate each other's ways, to love each other. If they do this, God may be trusted to take care of the rest.

Part II  
of an Essay  
on Christian Detachment

By Merle G. Walker

**"the horror of hell is not deprivation, but literal self-fulfillment: the soul has just what it wants, and . . . it has nothing else."**



## The Dead Nettle<sup>11</sup>

THE first obstacle to an understanding of Christian detachment is a confusion of detachment with indifference, or stoicism [L. C., December 6th]. The second obstacle is the confusion of attachment with love. Detachment, in fact, is necessary only because attachment is the natural state of fallen man's emotional being. Man is literally fastened to the objects of his loves, his wants, and his desires; and these become reciprocally fastened to him.

What was created to be loved and valued first for God's sake, then for its own sake "under God," is instead appropriated to the self, claimed for the self, turned to the uses of the self. But the paradoxical quality of this claimful love is that what we claim then claims us. Natural appetite lays hold on another person or object for its own satisfaction, and in turn becomes dependent for peace, happiness, and security upon that

other object or person. What it has clutched it cannot let go. In the very moment of asserting ownership, the ego confesses its slavery.

The person I must have for my own, loving me specially and idolatrously above all others and in disparagement of all others, becomes the person I "cannot live without." The things I strive to acquire as mine, lending prestige to my own standard of living or to what I priggishly call "my way of life" become "absolute necessities." The possessive are in the end the possessed. The major personal tragedies of this life occur in that deadly interval where legitimate enjoyment passes into positive attachment, and lover and beloved are absorbed into a mutually parasitic life.

Somerset Maugham has drawn an unforgettable picture of the slavery of such a love in Philip Carey's "love" for Mildred, and has called it after Spinoza's

phrase "Of Human Bondage." The penetrating picture which Dante draws of Paolo and Francesca, fixed together forever in the literal expression of illicit love, bent together in an eternally forbidden embrace, blown always by the wind of the same arrested and turbulent passion, is a picture of attachment to a person.

Shakespeare has shown the parental relation turned to attachment in the aged Lear, demanding as a right from Cordelia, his daughter, that free expression of devotion and willing commitment which can only be meaningful as the spontaneous proffer of a free being's real love. Marlowe's tragic heroes show the wreck and ruin of attachment to worldly power, to learning, to wealth. The various attempts of dramatists and poets to interpret the Faust legend are studies in attachment. The figure of Mephistopheles, the prince of this world, arranges to give the soul what it really wants, to offer the thing to which he knows Faust is essentially fastened.

In Marlowe's version it is knowledge; in Goethe's, universal experiences; in Dorothy Sayers', a perfect society. Sometimes Lucifer appears, as in Goethe, disguised as the scholar, appealing to the lust for wisdom; sometimes he summons up the shade of Helen of Troy, promising that phantom of pseudo-romantic love: the perfect woman, perfectly enjoyed; sometimes he promises a perfect society, free of suffering, where every soul shall be free to have its dream, without poverty or sacrifice.

Always he wears for Faust, who is  
(Continued on page 18)

TUNING IN: ¶The dead nettle is a plant that is alive but does not sting. As a title for this series the term is taken from T. S. Eliot's poem, "Little Gidding," where "the dead nettle" appears as a symbol of Christian detachment [L. C., December

6th]. With it, "in the same hedgerow," according to Eliot, grows the live nettle, standing for that attachment to persons and objects which in the end may be said to sting. Between the two, in Eliot's picture, grows a third plant — indifference.

## What's In a Name?

MUCH material has in recent years been put out on Baptism and its relation to Confirmation, grouping the two rites under "Christian Initiation" and treating of them theologically, historically, and practically.

Not so much has been done to present the conclusions of scholars at the grass roots level. But a step in this direction is the latest brochure of Associated Parishes, Inc., entitled *Christian Initiation: Part I—Holy Baptism* (Associated Parishes, Inc., 6 N. Carroll St., Madison 3, Wis. Pp. 16. Paper, 50 cents postpaid; 50 or more copies, 40 cents each, post-paid).

This is a commentary, in non-technical language, on the Baptismal Office of the Book of Common Prayer. Facing pages cover the subject under the parallel headings "This is What We Do" and "This Is What We Mean." The significance of Holy Baptism is effectively related to its origin in Scripture, its development in history, and its impact upon society, through education, social action, etc.

Not the least attractive feature of this excellently gotten out brochure are the three drawings by Sister Marianne Nordstrom, of the Order of St. Brigitta of the Church of Sweden [see cut].

There should be few poorly prepared for baptisms in any parish using this booklet, especially if the clergyman will sit down and go over its material with parents, sponsors, and candidates.

WHAT'S in a name? Everything, one might say, when the name is one of the 55 applied by the New Testament writers to God Incarnate.

At least Vincent Taylor believes that the proper study of the Person of Christ begins with a study of the names by which He was known to His early followers. Dr. Taylor has accordingly entitled his most recent work, *The Names of Jesus* (New York: St. Martin's Press. Pp. ix, 179. \$3).

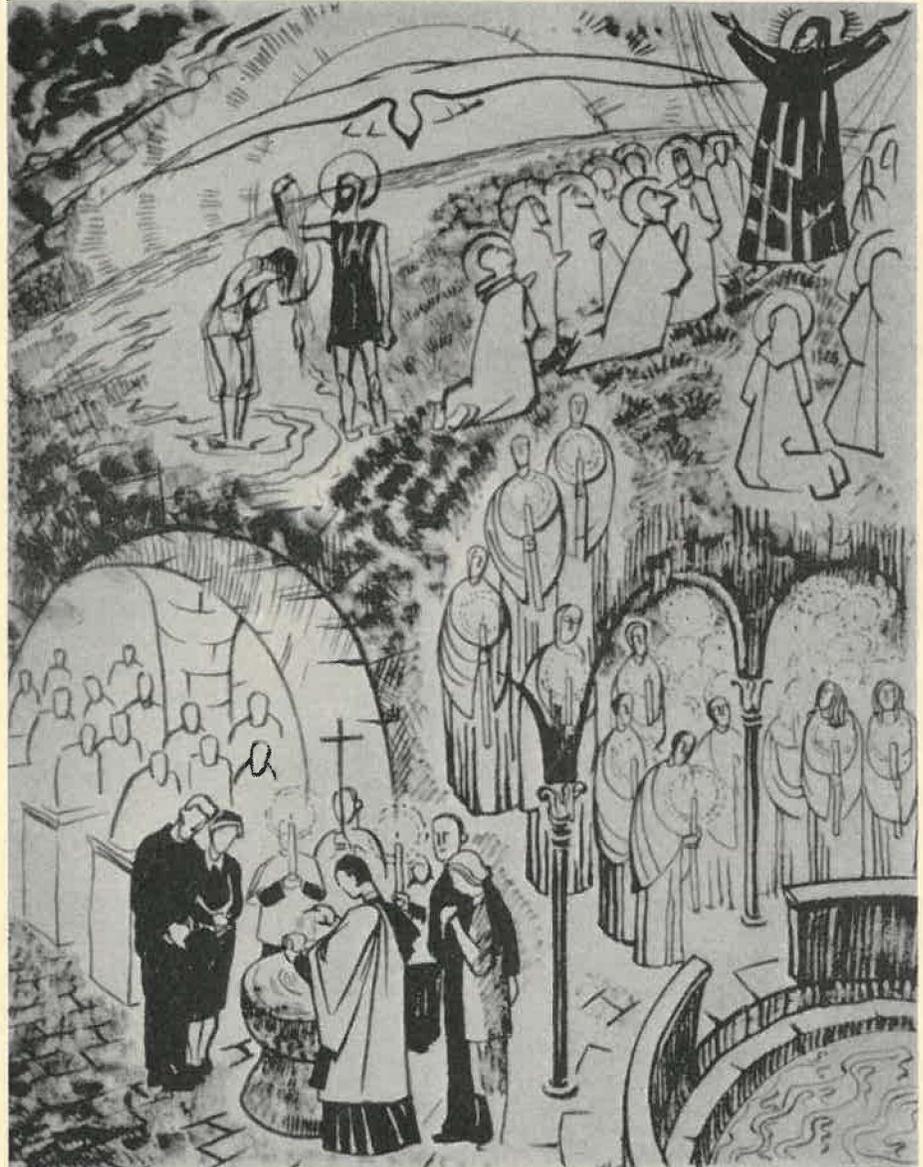
Dr. Taylor, who is a British scholar and one of the leading New Testament specialists of the English-speaking world, has long combined the facility for patient and exacting research with an aptitude for the presentation of his results in clear and lucid language and, above all, with a distinctly religious emphasis. This pleasing combination appears in marked degree in the present volume.

Dr. Taylor divides his study into two

parts. In Part I he considers the 10 principal names and titles of Jesus, e.g., Christ, Son of Man, Lord, Son of God, etc. Part II treats of other names applied to our Lord by the New Testament writers. These Dr. Taylor groups under Messianic titles, Messianic and communal names, soteriological titles, and Christological titles proper.

The study starts off, appropriately, with the name Jesus—"none is more

He avoided the term because of its contemporary political associations, preferring instead the title "Sun of Man," in its supernatural sense. This title, however, used frequently by our Lord with reference to Himself, is only once used of Him in the New Testament by others — by St. Stephen at his martyrdom. It was too Jewish to be easily understood by persons of Gentile background, for whom another name, *kyrios* (Lord),



HOLY BAPTISM  
*An impact on society.\**

precious in Christian ears"—which, Dr. Taylor observes, "is used in the New Testament where the narrative interest is uppermost or where it is desired to emphasize the humanity of the Lord."

Many facts—and this is essentially a factual study—will appear startling to the general reader. Thus many will be surprised to learn "that Jesus did not speak of Himself as 'the Christ.'" Dr. Taylor hastens to add that this is no evidence that our Lord did not regard Himself as the Messiah, but only that

was ready to hand—one which has continued in use ever since.

The scholar, the preacher, and the general reader will learn from this book how much there is in a name, when it is the "Name of our salvation."

\*From *Christian Initiation: Part I—Holy Baptism*. Copyright Associated Parishes, Inc. From top to bottom, (1) the Spirit of God at creation moves above the waters (Genesis 1:2); (2) the Spirit descends upon Christ at His Baptism; (3) Christ commands His disciples to baptize; (4) Baptism in the early centuries—candidates, with lighted candles, proceed to baptistry; (5) Baptism today.

**SPRINGFIELD** — Only the walls and tower survived the fire which destroyed the Church of the Redeemer, Cairo, Ill., November 7th. The Blessed Sacrament was saved intact by a communicant who wrenched the tabernacle<sup>f</sup> from the burning altar.

A rebuilding fund has been started by Cairo's mayor, Egbert A. Smith, a communicant and vestryman of the church, and several nearby parishes, including St. Peter's Mound City, Ill., and Grace Church, Paducah, Ky., have pledged their assistance.

The Rev. Ellsworth B. Stone, rector, said that the building was partially covered by insurance.

**NEW YORK** — The latest work of John Angel, a nine-foot stone figure of St. Paul, was unveiled and blessed by Bishop Donegan of New York on November 26th. The figure is located in the southwest portal of the Cathedral of St. John the Divine, New York City. Mr. Angel, who is 72, has already completed between 135 and 140 sculptured figures, singly or in groups, for the cathedral, the *New York Times* reports.

**NEW JERSEY** — A "country Gothic" church, built of Ohio sandstone, trimmed with Indiana limestone, was dedicated recently at St. Paul's, Westfield, N. J.

The new \$380,000 building replaces an old wooden church which is now too small for the parish. Interior construction of the new church uses laminated trusses made of Douglas fir. The altar is made of Bottachion marble, imported from Venice.

The rector of St. Paul's, the Rev. Frederick W. Blatz, is a contributor to a recent Funk & Wagnall book, *Successful Fund Raising Sermons*.

**TEXAS** — Memorial gifts have provided about \$10,000 worth of furnishings for the new St. John's Church, La Porte, Tex. The building itself, which was recently dedicated, is of English village style, constructed of Texas limestone at a cost of \$70,000; it includes sacristies for the priest and altar guild, choir rooms, rector's study, and recreation hall, as well as the main edifice which seats 225.

**BETHLEHEM** — Leaders and members of all parish organizations in five locations attended leadership training schools, sponsored by the adult education division of Bethlehem's department of Christian education, on November 13th through November 17th.

The schools, conducted by Prof. A. G.



ST. PAUL  
*In the southwest portal.*

Peterkin, associate professor in the department of education, Lehigh University, are intended to provide the offices and members of all parish organizations with the new methods and ideas which are being developed in group dynamics.

**WESTERN NEW YORK** — A \$2,500 purse, raised for the relief of suffering earthquake victims on the Ionian Islands, Greece, was recently presented by Bishop Scaife of Western New York to the Rev. John E. Pallas, representative of a Greek relief campaign committee in Buffalo.

Special thanks were extended by Fr. Pallas, who said:

"The Hellenic Orthodox Community of Buffalo most happily welcomes this noble and most gracious gesture of the episcopal diocese of Western New York and expresses its heartfelt thanks to Bishop Scaife, the clergy of the diocese, and constituents of the Episcopal churches in this area for their magnificent response to the appeal for the relief of the Ionian Islands of Greece."

**NEBRASKA** — Attorneys who are members of the Church in Nebraska will present a copy of the prayer for Courts of Justice from the Book of Common Prayer to every state supreme court justice, district judge, county judge, and municipal judge in the state. The prayer, suitable for framing, is intended to be hung in the judges' chambers.

The attorneys decided on this action after a corporate Communion at Nativity Chapel, Trinity Cathedral, Omaha, on November 13th. The Communion is an annual event held concurrently with the annual meeting of the Nebraska State Bar Association. It was instituted in 1950 on the invitation of Bishop Brinker of Nebraska.

**COLORADO** — Mrs. E. T. Boyd, who soon begins her 23d year as Supervisor of Rural Work for the diocese of Colorado, was recently presented with a national award for meritorious service in community activities by Mrs. Warder Lee Braerton, national vice president general of the Daughters of the American Revolution.

Although many time-consuming activities occupy Mrs. Boyd, they are in addition to her full time diocesan position in which she is noted for her excellent and devoted work with the "scattered congregation" in the rural areas of Colorado's 63 counties. She serves 1,000 families with 600 members in the Church School by Mail.

**TUNING IN:** ¶A tabernacle is a container for the Sacrament permanently placed on the altar. When the Sacrament is kept elsewhere the container is usually called an aumbry. The word "tabernacle" means "tent," and is derived from the ancient

Israelite Tent of Meeting, in which "the Lord used to speak to Moses face to face as a man speaks to his friend" (Exodus 33:11). "Aumbury" or "ambry" means "cupboard," from the Latin "armarium," a place for keeping implements.

**ALBANY** — The New York State Supreme Court, issued an order on November 10th which completed the merging of two parishes in Troy, N. Y., Christ Church and the Free Church of St. Barnabas.

To be known as Christ and St. Barnabas' Church, the parish will have a communicant strength of about 200, and an endowment of a little over \$80,000. It will use the church building, parish house, and rectory belonging to the former St. Barnabas', since the building owned by Christ Church was sold a few months ago.

The Rev. Edward Kronvall, Jr., under whose leadership the merger was accomplished, continues as rector. He had been rector of both parishes for the past year and a half.

**LOUISIANA** — Radio and television broadcasts of Church services, sponsored by members of the Brotherhood of St. Andrew, were described by Mr. Joseph D. Henderson of St. Paul's Church, New Orleans, at the annual diocesan BSA assembly.

Listeners to these broadcasts are invited to write for a free copy of the Book of Common Prayer, given by the Brotherhood.

Approximately 80 laymen and clergymen attended the meeting, which was held at Christ Church Cathedral, New Orleans. Members elected as president Mr. Charles A. Dorhauer, Jr., of New Orleans. There are nine active and three dormant BSA chapters in the diocese with an average membership of 15.

**MICHIGAN** — *The Detroit Building Tradesman*, the official publication of the Detroit Building and Construction Trades Council, (AFL), edited by James Garrison, a member of the Department of Christian Social Relations of the diocese of Michigan, has received a signal honor. Out of 300 entries in the International Labor Press Association's contest, the Detroit paper received first prize for the "Best First Page."

Mr. Garrison, who received the award for his newspaper, is a senior warden at St. Christopher's Parish, Detroit.

**CHICAGO** — Bishop Hallock of Milwaukee dedicated the new chapel of Grace Church, Hinsdale, Ill., recently. In addition, he dedicated two new stained glass windows in the vestibule of the church. The Bishop was rector of Grace Church when elected coadjutor of Milwaukee in 1952.

The dedication service was broadcast by means of amplifiers to an overflow congregation on the lawn. The rector, the Rev. Dudley J. Stroup, and Dr. Walter C. Klein assisted the Bishop at the dedication.

"... as you did it to one  
of the least of  
these my brethren,

## YOU DID IT TO ME"

— Matt. 25:40

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\*Checks should be made payable to the Living Church Relief Fund with notation: "for SAVE THE CHILDREN FEDERATION." Contributions are deductible from income tax.

## Nettle

(Continued from page 14)

Everyman, the disguise of the soul's most tormenting and possessive desire. The soul receives precisely that to which it is attached, and it is to this, its real intention, that it is delivered, at the end. The promise of unlimited possession, becomes the actuality of eternal bondage. The false paradise of attachment is changed, under the transmutations of eternity, into the insatiable hunger of hell.

Not only upon the stage of high tragedy and epic poetry is this horrible logic of attachment worked out to its deadly conclusion. Its more usual scene is the quiet homes of professing Christians. The possessive parent, who sees in the child the fulfilment of personal aims and ambitions, or who finds in the parental

relation merely the opportunity for the exercise of authority, becomes the disgruntled, self-pitying old person, who has made a hell of so many family lives — the insatiable figure in the rocking chair, demanding as his right the constant admiration, appeasement, and yielding of children now adult.

Similarly, the possessive lover, seeking to have as "his own," becomes the jealous husband, rival of the claims even of his own children, resentful of his wife's friendships or interests, or of any activity apart from himself. And the possessive beloved, desiring to be idolized, becomes the nagging wife, hostile to the demands of her husband's work, or the legitimate claims of his parents and friends.

The man "who has lived for his work" has at last the same fate as the woman who has "lived for her children." When the object of attachment is removed or gains independence, both fall into the pitiable gesture of Lot's wife, "the petrified gesture of refusal"\* to change, as they fail to relinquish people or things or work to the demands of time and growth. Where true charity and love are meant to be civic virtues, enlarging the scope of love and loyalty, attachment is separative. The real, free

needs of children, family, mate, state, Church, vocation are everywhere experienced by the ego as competitive.

The end of such desire is inner starvation: all that could feed and nourish and enlarge personal love, all that could civilize mere ravenous longing and make it grow into citizenship, is rejected, and the end is nothing but the original hunger. For the horror of hell, here or hereafter, is not deprivation but literal self-fulfillment: the soul has precisely what it wants, and because of its own inner envy, it has nothing else.

True detachment, then, in Mr. Eliot's figure, is a condition which grows beside indifference and attachment, but is itself neither. It is neither because, in itself, it is not — like stoical tranquility or the objects of attachment—an end. In itself it is not even a virtue. It may not be sought for itself, nor cultivated as an ideal. It is a by-product of charity, which is always to be the controlling virtue.

Detachment begins only when charity has already begun to be, and it exists only in order that charity may exist more fully. Indeed, we might properly speak of it as the purgative stage of charity, the necessary period of mortification in which the self must detach itself from all the false gods to which it has become fixed. What it has clutched, it must after a manner let go;

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We gratefully acknowledge the contributions listed below, given for the purpose of strengthening THE LIVING CHURCH as a vital link in the Church's line of communication. Only current receipts are listed, but we are also grateful for the many pledges giving promise of future support.

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\*The phrase is Santayana's. (See cut, p. 14, for Doré's version of Lot's wife in Genesis 19.)

# THEOLOGICAL EDUCATION SUNDAY 1954 JANUARY 24

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The Third Sunday after the Epiphany, the Sunday nearest to the Feast of the Conversion of St. Paul, January 24, 1954, has been designated as Theological Education Sunday. On that day offerings will be taken for the support of our Theological Seminaries. I commend this great cause to the generous and intelligent support of all our Church people.

**Henry K. Sherrill**  
PRESIDING BISHOP

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but the process is not merely the negative one of liberation. The end is not even the soul's own inner freedom, as it is in stoicism, for freedom-in-itself as an end is spiritual pride and high-mindedness. Real detachment happens; it happens primarily as the result of charity; it may not be striven for except within the larger and more spacious movement of charity.

Therefore, before we can describe or define true detachment directly, we must first understand the kind of love for whose sake it exists. Charity is, of course, only proper love, as attachment is improper love. And proper love can mean to the Christian nothing else but the love with which God loves. Our Lord promised to His lovers that they would love Him and one another with the same love with which He loved the Father and the Father loved Him. "I have declared unto them Thy name, and will declare it," He said on the eve of His passion, "that the love wherewith Thou hast loved me may be in them. . ." (St. John 17:26). Whereas the love of the natural man is the love of "attachment to self and to things and to persons," the love of man-in-Christ is to be a part of the very love of God for His Son and for the world.

This love is not taught, but caught. We learn it first by receiving it. We can have it for others only as we experience it inwardly ourselves. We cannot begin with our own natural love at all, even our love of God or our supposed love of our fellow men. Such natural love is everywhere infected with the deadly contagion of self. Charity, and its accompanying detachment, begin in the direct experience of God loving us. If we are to love our neighbors as ourselves, we must first learn how our selves are properly loved: that is, how God loves them. That has been our whole trouble: we have loved self inordinately and all others for the self's sake. Detachment will be necessary, but it is possible only after some first faint experience of proper love.

God does not, therefore, wait for the soul to become detached before He draws it to Himself. He would have to wait forever were detachment the beginning, for the soul is in bondage to the enslaving attachments which blind it to Him, and it can be freed only by love, not by mere effort. With our Lord the wilderness of His temptation and detachment followed the descent of the Dove at His baptism. With St. Paul, asceticism and the desert of mortified personal desire followed the blinding light of the Damascus road. The disciples were first called to be companions of Christ, and their purification followed, slowly and with many setbacks and failures. Love is the beginning, even as perfected love is the end.

(To be continued)

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**MUSIC**

By the Rev. JOHN W. NORRIS

**Nor "Happy Holiday"**

FOR numerous years there has been considerable agitation on the part of Churchmen everywhere concerning the commercialization of Christmas. More recently there has been started a movement which has for its avowed purpose to "Put Christ back into Christmas." One aspect of this movement has been the effort to eliminate the abbreviation "X-mas," which of course is merely using the Greek "Chi" in place of the word Christ. Now the movement has reached the stage where it is being preached by popular song and recording.

The song is titled with the slogan of the movement: "Put Christ Back Into Christmas." Both the words and music were written by Edward Egide Unger. It consists of four stanzas without refrain and while it perhaps is not comparable to the great hymns of the Church it does carry a message not alone for today but for every year. The words are:

"Don't wish me Merry 'Ex-mas,'  
Nor 'Happy Holiday.'  
Put Christ Back into Christmas  
On this blessed Holy Day.

Put Christ Back into Christmas  
Like on that silent night,  
When the star of Bethlehem  
Gave way to new-born light.

Let all the world give glory  
To Christ the King of kings;  
Let Children tell the story  
Of love our Saviour brings.

Put Christ Back into Christmas,  
While shepherds watch and pray,  
As angels sing the glory of  
Our Lord on Christmas Day."

Musically it is uninspiring, although it has the virtue of the popular song in being written in dance rhythm and sufficiently repetitious to be easily learned. This creates a problem similar to the one presented by the children's hymn, "I sing a song of the saints of God." Does the message of the poem and the music which it has inspired outweigh the evident lack of poetical and musical worth? We could not recommend "Put Christ Back Into Christmas" for use in either churches or Church schools; yet it might be used at Christmas parties or even in a Christmas entertainment. The song is published and copyrighted by M. Witmark & Sons, New York.

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## PARISH LIFE

### Wardrobe by Elizabeth Arden

Elizabeth Arden came in person and furnished the wardrobe for a fashion show in Princeton, N. J., sponsored by Trinity Church. The recent show and tea, held in the gymnasium of Miss Fine's School brought in more than a thousand dollars for the building expansion fund of the diocesan home for the aged.

### "Little Children. . . Come"

The newly completed Children's Chapel of All Saints' Church, Lakeland, Fla., was formally dedicated before a capacity congregation recently.

Known as the "Shrine of the Holy Family," the chapel was originally begun in memory of two parish children who were drowned early last summer, but is now dedicated as a memorial to all youngsters, with a revolving fund to be used for work among those who are indigent, crippled, sick, and afflicted.

Located within a bay of the parish hall wall, the shrine contains figures of two baby angels, one dressed in pink and one in blue, and a solid redwood canopy inscribed with the words "Suffer Little Children to Come Unto Me."

### Communicant Confusion

The question which often comes up in connection with parochial report forms, "what is a communicant," evokes a confusion of answers. To help settle the question, the clergy of the diocese of Southern Virginia, meeting in conference at Galilee Church, Virginia Beach, Va., October 29th to 30th, appointed a committee which, after study, suggested:

(1) That the items, "Total Remaining" and "Present Number in Good Standing" are, and should be, the same.

(2) That in reporting loss of communicants "In Community but Inactive," such losses should be reported but once, and the date of removal written in the parish register.

(3) That members lost as communicants because of removal from the community without transfer, should be numbered on the parochial report under the heading, "Domicile Unknown." Such losses should be reported but once, and the date of such report should be written in the parish register.

(4) That, solely for the purpose of uniformity in parochial reports in the diocese of Southern Virginia, any communicant who does not participate in the worship of the parish or contribute to the support of the same for a period of two years should be removed from the communicant list and be so reported under the proper heading.

(5) That each year, by careful scrutiny, the communicant list should be kept as clear of inactive members as possible.

December 13, 1953

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## DEATHS

"Rest eternal grant unto them, O Lord,  
and let light perpetual shine upon them."

#### Robert Stewart Snyder, Priest

The Rev. Robert Stewart Snyder, non-parochial clergyman of the diocese of New Mexico and Southwest Texas, died October 12th at the home of his sister in Alpine, Calif., of a heart attack. He was 51.

Fr. Snyder, a native of Roswell, N. M., was the son of Karl Andrew Snyder and Evelyn Buckingham Lewis Snyder. He attended public schools in Los Angeles, and graduated from Park College and Seabury-Western Theological Seminary, Bachelor of Divinity, 1936. He was ordained deacon in 1936 and priest in 1937. In December, 1924, he married Gertrude Elizabeth Hancock.

He was director of Religious Education, St. Paul's Church, Oakland, Calif., 1936-1937; rector, the Saviour Church, Hanford, Calif., 1937-1942; canon, St. John's Cathedral, Albuquerque, N. Mex., 1942-1943; vicar, Hot Springs Field, N. M., 1943-1948; archdeacon of New Mexico, 1948-1950; rector, St. Paul's Church, Las Vegas, N. M., 1950-1952; priest-in-charge, Holy Trinity Church, Raton, N. M., 1950-1951.

In 1946 he represented his diocese as deputy to the General Convention, and held numerous diocesan offices. His sister, Mrs. S. S. Worley, Alpine, Calif., survives him.

#### Rosalind M. Cragwell

Rosalind M. Cragwell, 69, wife of the Rev. Clarence A. Cragwell, curate of St. James' Church, Paraiso, C. Z., died of a heart attack November 19th, 24 hours after she was stricken at her Parque Lefevre home.

Mrs. Cragwell, the former Rosalind Murlin Haynes, was born in Bridgetown, Barbados, B. W. I. An active woman, Mrs. Cragwell was greatly concerned with religious, educational, and social matters. A licensed midwife, she found time to practice her profession when not supervising school and religious activities.

In addition to her husband, Mrs. Cragwell is survived by four sons, a daughter, a granddaughter, and other relatives in Panama, the United States, and Barbados.

#### Fritz Thor

Fritz Thor, 54, a concert pianist and organist at Emmanuel Church, Weston, Conn., died in a Norwalk, Conn., hospital November 17th. He had suffered a heart attack on November 7th.

Mr. Thor was a graduate of Temple University, and at one time, conducted a music school in New York City.



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# CHANGES

## Appointments Accepted

The Rev. E. Percy Bartlam, formerly rector of the Church of the Good Shepherd, Wailuku, Maui, T. H., will on December 31st become rector of St. Stephen's Church, Liberty, Tex.

The Rev. Hébert W. Bolles, formerly Bishop's chaplain to Episcopal students in the Providence collegiate area, is now rector of the Church of the Ascension, Wakefield, R. I. Address: 7 Kenyon Ave.

The Rev. A. Nelson Daunt, formerly rector of Calvary Church, Bunkie, La., in charge of churches at Lecompte, Cheneyville, and Marksville is now rector of Prince George Church, Georgetown, S. C., and All Saints', Pawley's Island. Address: 223 Queen St., Georgetown.

The Rev. J. Ralph Deppen, formerly rector of Trinity Church, Chicago, will on January 1st become rector of the Church of St. Elisabeth, Glencoe, Ill. Address: 380 Hawthorne Ave.

The Rev. J. Murray Eby, formerly in charge of St. John's Parish, Suddie, British Guiana, is now curate of All Souls' Church, 88 St. Nicholas Ave., New York 26.

The Rev. Samuel C. W. Fleming, formerly rector of St. Mary's Church, Daytona Beach, Fla., is now rector of All Saints' Church, Fort Lauderdale, Fla. Address: Box 2157.

The Rev. Daniel O. Gauclair, formerly curate of Christ's Church, Rye, N. Y., is now curate of Trinity Church, Whitinsville, Mass. Address: 31 Linwood Ave.

The Rev. William Thomas Heath, formerly rector of Trinity Church, Buffalo, will on January 1st begin work at Immanuel Church-on-the-Hill, Virginia Theological Seminary, Alexandria, Va. The Rev. Mr. Heath was during the past year named an honorary canon of St. Paul's Cathedral, Buffalo.

The Rev. Robert C. Holmes, formerly in charge of St. Mary's Church, Williamsport, Pa., is now rector of Christ Church Parish, Berwick, Pa. Address: 537 E. Third St.

The Rev. John B. Midworth, formerly rector of St. Paul's Church, Burlington, Vt., is now executive secretary of the adult division of the Department of Christian Education of the National Council. Address: 28 Havemeyer Pl., Greenwich, Conn.

The Rev. John S. Neal, formerly rector of Christ Church, El Reno, Okla., is now vicar of St. John's Church, Kissimmee, Fla. Address: 315 E. Dakin Ave.

The Rev. Henry P. Roberts, Jr., formerly rector of St. Luke's-in-the-Meadow, Fort Worth, Tex., is now rector of All Saints' Church, Weatherford, Tex. Address: 105 S. Waco St.

The Rev. Max E. Roberts, formerly rector of St. Andrew's Church, Omaha, Nebr., is now associate priest of St. Matthew's Cathedral, Dallas, Tex. Address: 6027 Winton St., Dallas 6.

The Rev. Henry F. Seaman, formerly rector of St. Mark's Church, Plainview, Tex., will on January 1st become rector of the Church of the Holy Faith, Santa Fe, N. Mex. Address: 311 E. Palace Ave.

The Rev. Robert Sheeran, vicar of the Church of the Holy Apostles, Hilo, Hawaii, is now archdeacon of the Island of Hawaii.

The new archdeacon and the Rev. Allen J. Downey, vicar of Christ Church, Kealahou, Hawaii, recently revived the work in the Kau district of Hawaii Island. The archdeacon is in charge of this work, which has the status of an unorganized mission; the Rev. Mr. Downey takes services there on alternate weeks.

The Rev. William Turner Shoemaker, who has been serving St. Mary's Church, Lake Ronkonkoma, L. I., N. Y., is now assistant rector of St. Mark's Church, Jackson Heights, N. Y. Address: 33-50 Eighty-Second St., Jackson Heights 72.

The Rev. Eugene A. Stech, formerly rector of St. Mark's Church, Waupaca, Wis., will on December 15th become curate of the Church of Our Saviour, Chicago. Address: 532 Fullerton Pkwy., Chicago 14.

The Rev. David M. Talbot, formerly rector of Trinity Church, Coshocton, Ohio, will begin work at Christ Church, Clayton, N. Y., on January 18th. He has been appointed by Bishop Peabody of Central New York as supervisor of the North Country mission field.

The Rev. Mr. Talbot, who has had experience in town and country work in the diocese of Ohio, recently returned from Switzerland, where he attended a World Council seminar on rural work.

The Rev. Hugh L. S. Thompson, vicar of St. Columba's Church, Paaulo, Hawaii; has taken on the work as vicar of St. James' Church, Papaaloa, Hawaii.

The Rev. Warren E. Traub, formerly rector of St. Paul's Church, New Haven, Conn., is now rector of St. John's Church, Ithaca, N. Y. Address: 423 N. Cayuga St.

## Armed Forces

Chaplain (Major) Gordon Hutchins has had a change of mailing address at Fort Dix, N. J., from 9th Infantry Division to 9th Infantry Division Artillery.

Chaplain (Capt.) James W. Rice has had a change of mailing address at Fort Campbell, Ky., from HQ 127, ABN Eng Bn to HQ Div Arty, 11th AB 2 Div.

## Resignations

The Rev. Roscoe T. Foust, D.D., has resigned as rector of the Church of the Ascension, New York, and will engage in personal psychological counseling. Address: 129 E. Seventy-Ninth St., New York.

The Rev. W. Karl Rehfeld, rector of St. Paul's Church, Hammond, Ind., has resigned to take a position in social work.

The Rev. Dr. Taylor Willis, rector of Christ and St. Luke's Church, Norfolk, Va., will retire from the active ministry on December 31st. Address after that date: 512 Fairfax Ave., Norfolk 7.

## Changes of Address

The Rev. Dr. Robert W. Andrews, priest of the diocese of Los Angeles, formerly addressed at 5271 Chelsea St., La Jolla, Calif., may now be addressed at 445 Fullerton Pkwy., Chicago.

The Rev. Benjamin Axleroad, Jr., who recently became chaplain of the Chicago City Mission, with responsibilities at the West Side Veteran's Administration Hospital and Cook County Tubercular Sanatorium, should be addressed at 5408 S. Ellis Ave., Chicago 15.

The Rev. Clinton H. Blake, Jr., formerly addressed at Route 1, Singletary Lane, Framington, Mass., should now be addressed at 89 Main St., Bridgewater, Mass.

The Rev. Edward W. Conklin, who recently became rector of Emmanuel Church, Louisville, may be addressed for all purposes at 5629 Southern Pkwy., Louisville 14.

The Rev. David T. Gillmor, retired priest of the diocese of Sacramento, formerly addressed in Vallejo, Calif., may now be addressed at 50 Chestnut Ave., Los Gatos, Calif.

The Rev. Dr. Ashton Hamilton, who is serving St. Philip's Church, Richmond, Va., formerly addressed at 520 St. James St., may now be addressed at all mail at 614 Overbrook Rd., Richmond 22, Va.

The Rev. Richard H. Schoolmaster, who recently became rector of St. Luke's Church, Ypsilanti, Mich., should be addressed at 120 N. Huron St.

## Ordinations

### Priests

Arkansas: The Rev. James Clinton Buckner was ordained priest on November 19th by Bishop Mitchell of Arkansas at St. Mark's Church, Crossett, Ark., where the new priest will be in charge. He will also serve the Church of the Transfiguration, Monticello. Presenter, the Rev. J. R. McLean; preacher, Bishop Gray of Mississippi. Address: Box 95, Crossett.

Kansas: The Rev. James David McCallum, III was ordained priest on November 4th by Bishop Fenner of Kansas at St. Mary's Church, Galena, Kans., where the new priest will be vicar. He will also serve St. Stephen's, Columbus, and St. Mark's, Baxter Springs. Presenter, the Rev. F. J. Raasch; preacher, the Bishop. Address: 415 Washington, Galena, Kans.

### Deacons

Arkansas: John Earl Shoemaker was ordained deacon on November 23d by Bishop Mitchell of Arkansas at St. Paul's Church, Fayetteville, Ark., where the new deacon will be assistant while continuing his work as dean of men at the University of Arkansas. Presenter, the Rev. M. J. Lindloff; preacher, the Very Rev. C. P. Lewis. Address: 512 Mission St., Fayetteville.

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Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8,  
9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 12-1,  
4:30-5:30, 7-8; Sat 2-5, 7-9

**RESURRECTION** 115 East 74th  
Rev. A. A. Chambers, r; Rev. F. V. Wood c  
Sun Masses: 8, 9:15 (Instructed), 10:30 MP, 11  
(Sung); Daily 7:30 ex Mon & Sat 10; C Sat 4-5

**ST. THOMAS** 5th Ave. & 53rd Street  
Rev. Roelif H. Brooks, S.T.D., r  
Sun HC 8, 9 & 11 1 S, MP & Ser 11; Daily 8:30  
HC, Thurs 11; HD 12:10

**NEW YORK, N. Y. (Cont.)**

**THE PARISH OF TRINITY CHURCH**  
Rev. John Heuss, D.D., r

**TRINITY** Broadway & Wall St.  
Rev. Bernard C. Newman, v  
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8,  
12, Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30;  
HD HC 12; C Fri 4:30 & by appt

**ST. PAUL'S CHAPEL** Broadway & Fulton St.  
Rev. Robert C. Hunsicker, v  
Sun HC 10; Daily MP 7:45, HC 8, 12 ex Sat, EP 3;  
C Fri & Sat 2 & by appt

**CHAPEL OF THE INTERCESSION**  
Broadway & 155th St.  
Rev. Joseph S. Minnis, D.D., v  
Sun HC 8, 9:30 & 11, EP 4; Weekdays HC daily  
7 & 10, MP 9, EP 5:30, Sat 5, Int 11:50; C Sat  
4-5 & by appt

**ST. LUKE'S CHAPEL** 487 Hudson St.  
Rev. Paul C. Weed, Jr. v  
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,  
8-9, & by appt

**ST. AUGUSTINE'S CHAPEL** Rev. C. Kilmer Myers, v  
292 Henry St. (at Scammel)  
Sun HC 8:15, 11 & EP 5; Mon, Tues, Wed, Fri  
HC 7:30, EP 5; Thurs, Sat HC 6:30, 9:30, EP 5

**ST. CHRISTOPHER'S CHAPEL** 48 Henry St.  
Rev. Edward Chandler, p-in-c  
Sun 8, 10, 8:30; Weekdays, 8, 5:30

**CINCINNATI, OHIO**

**ST. MICHAEL AND ALL ANGELS** 3626 Reading Rd.  
Sun HC 8 & 10:45, Mat 10:30; HC weekdays 7  
ex Mon 10; C Sat 7-8

**PHILADELPHIA, PA.**

**ST. MARK'S** Locust St. between 16th & 17th Sts.  
Rev. Emmett P. Paige, r; Rev. Paul Kintzing, Jr.  
Sun HC 8, 9, 11, EP 4; Daily 7:45, 5:30; Mon,  
Wed, Fri 7; Tues thru Fri 12:10; C Sat 12-1, 4-5

**PITTSBURGH, PA.**

**ST. MARY'S MEMORIAL** 362 McKee Pl., Oakland  
Sun Mass with ser 10:30; Int & B Fri 8; C Fri 7  
& by appt

**NEWPORT, R. I.**

**TRINITY** Founded in 1698  
Rev. Peter Chase, p-in-c  
Sun HC 8, Family Service 9:15, MP 11; HC Tues &  
Fri 7:15, Wed & HD 11

**SAN ANTONIO, TEXAS**

**ST. PAUL'S MEMORIAL** Grayson & Willow Sts.  
Rev. H. Paul Osborne, r  
Sun 8, 9:15 & 11; Wed & HD 10

**MADISON, WIS.**

**ST. ANDREW'S** 1833 Regent St.  
Rev. Edward Potter Sabin, r; Rev. R. L. Pierson, c  
Sun 8, 11 HC; Weekdays as anno; C appt

**LONDON, ENGLAND**

**ANNUNCIATION** Bryanston St., Marble Arch, W. 1  
Sun Mass 8 (Daily as anno, HD High 12:15),  
11 (Sol & Ser), Ev (Sol) & B 6:30 (3:15 as  
anno). C Fri 12, Sat 12 & 7

**KEY**—Light face type denotes AM, black face  
PM; addr, address; anno, announced; appt,  
appointment; B, Benedictian; C, Confessions;  
Cho, Choral; Ch S, Church School; c, curate;  
d, deacon; EP, Evening Prayer; Eu, Eucharist;  
Ev, Evensong; ex, except; HC, Holy Com-  
munion; HD, Holy Days; HH, Holy Hour; Instr,  
Instructions; Int, Intercessions; Lit, Litany;  
Mat, Matins; MP, Morning Prayer; r, rector;  
r-em, rector-emeritus; Ser, Sermon; Sol, Solemn;  
Sta, Stations; V, Vespers; v, vicar; YPF, Young  
People's Fellowship.

**ANNISTON, ALA.**

**ST. MICHAEL AND ALL ANGELS** 18th & Cobb  
Rev. Earl Ray Hart, LL.D., r  
Sun 8 HC, 11 MP (1st Sun HC); HD & Wed 10 HC  
Open daily 8-5

**LOS ANGELES, CALIF.**

**ST. MARY OF THE ANGELS** 4510 Finley Avenue  
Rev. James Jordan, r; Rev. Neal Dodd, r-em  
Sun Masses: 8, 9:15, 11; Daily 9, ex Tues & Fri 7;  
C Sat 4:30 & 7:30 & by appt

**OAKLAND, CALIF.**

**ST. PETER'S** Broadway at Lawton Ave.  
Rev. Dr. L. D. Canon Gottschall  
Sun Masses 8, 11; Wed Healing Service & Addr 8;  
C by appt

**SAN FRANCISCO, CALIF.**

**ST. FRANCIS'** San Fernando Way  
Rev. Edward M. Pennell, Jr., D.D.  
Sun 8, 9:30 & 11; HC Wed 7, HD & Thurs 9:15

**DENVER, COLO.**

**ST. ANDREW'S** 2015 Glenorm Place  
Rev. Gordon L. Graser, v  
Sun Masses 8, 11; Daily Masses 7:30 ex Mon 10;  
Thurs 7; C Sat 5-6  
Three blocks from Cosmopolitan Hotel.

**STAMFORD, CONN.**

**ST. ANDREW'S** Washington Ave.  
Rev. Percy Major Binnington  
Sun HC 8, Fam Serv 9:30, 11 (Sol); Wed 8, HD &  
Fri 9; C Sat 5-6

**WASHINGTON, D. C.**

**ST. PAUL'S** 2430 K St., N.W.  
Sun Masses: 8, 9:30, 11:15 Sol, Ev & B 8; Mass  
daily ex Sat 7, Sat 12; Prayer Book days 7 & 12  
Noon; C Sat 5-6

**ORLANDO, FLA.**

**CATHEDRAL OF ST. LUKE** Main & Jefferson Sts.  
Sun 7:30, 9, 11 & 6:30; Daily 7:30 & 5:45;  
Thurs & HD 10; C Sat 7-8

**CHICAGO, ILL.**

**ST. BARTHOLOMEW'S** 6720 Stewart Avenue  
Rev. John M. Young, Jr., r  
Sun 7:30, 9, 11 HC; Others posted

**EVANSTON, ILL.**

**ST. LUKE'S** Hinman & Lee Streets  
Sun Eu 7:30, 9, 9:15, 11, Ch S 9; Weekdays  
Eu 7, 10; Also Wed 6:15; Also Fri (Requiem) 7:30,  
MP 9:45; 1st Fri HH & B 8:15; C Sat 4:30-5:30,  
7:30-8:30 & by appt.

\* The sign used in this heading is a replica of one available from the National Council 281 Fourth Avenue, New York 10, N. Y., at prices from \$13.50 to \$30.50, plus shipping charges. Price includes name of and directions to your church. A necessity for any church that is anxious to welcome strangers, but not more than one church in ten uses this roadside sign today.