

# The Living Church

December 6, 1953

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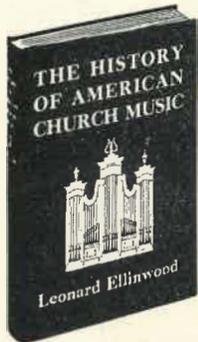
**ARMY CHAPLAIN** celebrating Holy Communion: A diocese with one quarter of its parishes vacant [*see pages 6 and 16*].

**The Dead Nettle:** P. 12.

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# The Living Church

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and the Thought of the Episcopal Church.*

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MANAGING EDITOR: Alice Welke  
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PROMOTION MANAGER: G. W. Burckhardt

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News deadline of THE LIVING CHURCH is Wednesday for issue dated one week from the following Sunday. Late, important news, however, received in this office up to the Friday morning before date of issue will be included in special cases. When possible, submit news through your diocesan or district correspondent, whose name may be obtained from your diocesan or district office.

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## Things to Come

DECEMBER						
S	M	T	W	T	F	S
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JANUARY						
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31						

### December

6. 2d Sunday in Advent.
8. Annual Meeting, Friends of the World Council of Churches, New York City.
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.

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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The Living Church

## LETTERS

LIVING CHURCH readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation, and to limit their letters to 300 words.

### The New Yorker and the RSV

EVERY priest who is concerned about the use of the beloved King James edition of the Holy Scriptures as over against the new Revised Standard Version should be sure to read Dwight MacDonald's article in the November 14th copy of the *New Yorker*. The whole book review section is given over to it, and it is positively splendid.

Possibly I feel it is so excellent because it agrees with my views. But, I know some priests who use the RSV because they think it is modern and up to date; this article should give them some doubts as to such unsound reasoning. Last September (1952) in participating in our local ministerial program honoring the new RSV, I had the feeling we were glorifying the publisher much more than the Holy Scriptures. Now I am sure that this was the case.

(Rev.) GERALD L. CLAUDIUS,  
Rector, Trinity Church.

Logansport, Ind.

### Safely Home

MANLEY DAVIS HAS BEEN RETURNED HOME SAFELY. THANK YOU FOR YOUR COÖPERATION.

(Rev.) JAMES L. DUNCAN,  
Rector, St. Peter's Church.

St. Petersburg, Fla.

### Editor's Comment:

The above telegram was received from Fr. Duncan on November 27th. Manley Davis was reported missing in the November 22d issue of THE LIVING CHURCH.

### Modern Art

YOUR attempt to defend the "controversial crosses" at St. George's, St. Louis Park, Minn. [L. C., November 22d], as works of art is far from convincing. Perhaps the old adage, "*de gustibus, etc.*" should hold in this case, but I wonder. In private homes and art museums let the modernists disport themselves at will: no one has to look at their monstrosities if he does not wish to, but to be confronted with them in the house of God is vastly different.

In a recent copy of the *Church Times* a writer, commenting upon modernistic architecture and art in churches, cited a well known fact that Sir Christopher Wren disliked the Gothic style and characterized it as barbarous. "Although this may be true," he said, "there is no indication that he found it revolting," and that is what many sensitive people feel when brought into touch with the extreme forms of modernistic art.

You mention Whistler. Personally I do not care greatly for his pictures nor for those of many artists of recent times, but I do not find them revolting.

However, I must confess that much of what is called modern art fills me with

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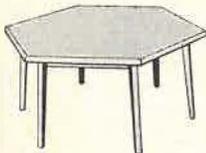
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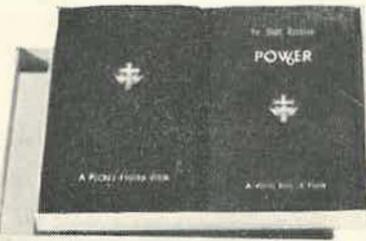
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## LETTERS

disgust, when it attempts to portray our Lord and the saints it nauseates me: I might almost say horrifies me, and I know that I am far from alone in this.

I well remember a remark made by my father some 50 years ago, when I showed him a portrait of our Lord by an artist of the then modern but not extreme school. He looked at it for a few minutes and then said "God have mercy upon the man that did that." Perhaps there is after all something to be said for the iconoclasts.

May I add that your facetious translation of the German verse is indeed "roughly done." The literal meaning is "In mourning for our sins we weep," and the original is not revolting to those who know and love the German tongue.

(Rev.) BRUCE V. REDDISH.

Santa Barbara, Calif.

### A Loss and a Gain

THIS week we are losing a loyal employee and you are gaining one. When G. W. Burckhardt broke the news a month ago that he had been offered a position with THE LIVING CHURCH, the news was received with mixed emotions. On the one hand, a hard-working, conscientious assistant to the Sales and Advertising Manager was being lost, but Burck was being offered a position which would be a challenge to his talents—one which would permit him to combine his love for hard work with his devotion to the Episcopal Church.

There was no question as to what was best for him. He has been told that there will always be a place for him here, although we are sure you will never want to let him go. THE MIDLAND CO.,  
ROBERT NOURSE,  
Vice President.

South Milwaukee, Wis.

### Editor's Comment:

Mr. Nourse is Chairman of Laymen's Work of the North Shore Convocation of the diocese of Milwaukee.

### Shot in the Arm

CONGRATULATIONS on publishing the superb articles by Bishop Wilburn Campbell [L. C., November 8th, 15th, 22d]! When our own Church here in the States sometimes shows signs in certain places of purple preciousness, hearing of the courage of a Bishop Reeves is a good "shot in the arm" for us all. . . .

LEE H. BRISTOL, JR.,  
Advertising Manager,

Products Division, Bristol-Myers Co.  
New York, N. Y.

### The Living Church Development Program

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.

Previously acknowledged	\$12,587.30
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# SORTS AND CONDITIONS

FROM NOW ON, friends of THE LIVING CHURCH are going to be hearing a good deal from G. W. Burckhardt, who has given up his job of assistant sales manager of the Midland Company to become promotion manager of THE LIVING CHURCH. As promotion manager, he will have two main jobs: first, to make THE LIVING CHURCH better known both among Church-people and the general public; second, to organize the existing general good will for the magazine into a practical program of increased circulation, financial support, and all-around effectiveness in service to the Church.

THE WORD "promotion" means "moving forward," and that is a good summary of Mr. Burckhardt's task. His call to the work did not come from man, but from God. And, because God is issuing orders in this way to an amazing number of men and women in these times of crisis, we have prevailed on our new promotion manager to tell the side of the story that is often left untold. This is the result:

"I am writing this in response to Peter Day's suggestion that I explain why I decided to leave the industrial field and join THE LIVING CHURCH.

"I have had a growing and ever more insistent desire to serve God—and I decided recently that I wanted to do so not for part of the day, but for all of it. True, we can serve Him wherever we are, or in whatever we are doing. But the fact remains that, in industry, much of your time and energy is of necessity channeled into activities that are of the marketplace.

"However, in saying that I came to THE LIVING CHURCH to serve God, I am really stating a result, or effect, rather than a cause. To understand why I am here, I should explain what it is that re-directed my thinking to make me want to serve Him.

"The growing sense of urgency that I have experienced in this matter is rooted in an event, momentary but decisive, that occurred some time ago. Some, in telling of such a moment in their own experience, have called it 'a great and sudden illumination.' My moment was certainly that. But, instead of arriving at the solution to some difficult mathematical formula, I was blessed with a spiritual awakening in the form of a penetrating awareness that He is a personal God, in the very fullest and deepest sense, and that everything that is mine is His.

"So it is understandable, I think, that I should want to do more for Him. But what? Where? The problem of where I would find the kind of work that is also His work was a puzzling one. To contemplate preparation for the ministry—when one is 40 years old—gives a man pause.

"And so it was that nearly a year ago I began to pray unceasingly for guidance, for some indication as to where I would find such an opportunity. Months passed and no answer was forthcoming. Or, I should say,

none seemed to be forthcoming; for, in retrospect, it is now quite apparent how the necessary conditions and events were being shaped to provide the answer. How dull we can be in our perceptions!

"However, I did receive an indication that I had had His ear during all those months, shortly after I retired on the night of September 3d. Very suddenly I had a sense of having been assured that my petitions for a future in His service had been accepted and would be answered. That assurance was so positive that my mind and body responded to it, just as yours would if a friend walked up to you and told you that you had won some coveted prize. You'd feel jubilant and your heart would beat faster. So it was with me.

"On September 15th the thought occurred to me that there might be something for me at THE LIVING CHURCH. But, after thinking about it for a few minutes, I decided there couldn't be. My entire business experience had been in the industrial field, so how could I possibly fit into the operations of a Church magazine? I came very near not writing Peter Day at all, and did so only after recalling that feeling of positive assurance I had had some 12 days before. Well, I thought, this could be it, so I'll write and see what happens.

"This was it, and it did happen. My prayers were answered. And so I enter this association with THE LIVING CHURCH with a feeling of profound humbleness and thanksgiving . . . and a resolve that I will work as I have never worked before.

"This is the first time I have set down in writing the record of the growth of my faith over the past few years. It is sobering to reflect that these words will be read by many. I will confess, too, to a feeling of shame: how much had I given Him to merit the blessings He bestowed? No more than a fragment.

"And, finally, I could be frightened, too, for speaking so frankly of a personal God—as one who is warm, friendly and helpful. Not too many people today regard the Father as truly a father. On this score I stand firm. This, to me, is the ultimate truth. I have it through His grace, and I will tell it to all who will listen."

G. W. BURCKHARDT.

FROM OUR point of view, these events are equally providential. We have long needed a man who could employ first-rate business experience and skills in the service of God and His Church, and could do so with a sensitive recognition of the difference between Church life and business life. So we are delighted to present to you G. W. Burckhardt as a key member of the team that is dedicated to supplying the Church with a weekly record of its news, its work, and its thought.

Peter Day.

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**ECUMENICAL****Seaworthy and Sound**

An appeal for contributions from all active bishops and other clergy, in behalf of both the World Council of Churches and the National Council of Churches, was recently made by Bishop Dun of Washington, chairman of the Episcopal Church's Joint Commission of Ecumenical Relations.

The Bishop's letter, dated November 2d, announced that the World Council had just celebrated its fifth anniversary and has proved itself seaworthy and sound. The NCC, he also noted, is almost three years old, has settled down to the complex business of inter-Church cooperation in the United States.

The letter said:

"We look to the time when every parish and mission and diocese of our Church shall participate in some way in furthering the vast work which we are able to do together and unable to do separately. . . . We suggest if you send one check to leave the division of the amount up to us, but if you send two checks, one should be made out to the World Council of Churches and the other to the National Council of Churches. The total of our Church's share in the support of these two agencies is \$28,000 for World Council and \$137,000 for the National Council."

**ARMED FORCES****Unshepherded**

The armed forces need to recruit at least 50 chaplains a month between now and next June 30th in order to keep all vacancies filled, the Chiefs of Chaplains reported in Washington, D. C.

More vacancies exist in the quotas for Roman Catholic, Episcopal, and Lutheran Communions than for other religious groups, the chiefs said.

That there is no time to waste in filling the Episcopal Church quota\* is made clear in this urgent statement from Bishop Louttit of South Florida, chairman of the Armed Forces Division of the National Council:

We appreciate the use of your columns in THE LIVING CHURCH to call the attention of the laity and clergy of the Church to the door that is opened to a tremendous missionary opportunity in the armed serv-

\*There are approximately 115 Episcopal Church chaplains now on active duty with the armed forces. One of them is pictured on this week's cover: Lt. Col. Herbert E. P. Pressey.



BISHOP DUN  
*A 3-year-old and a 5-year-old.*

ices of our country. In this "cold" period of the struggle with Communism apparently the numerical strength of the Armed Services of our country will be stabilized at around three million young men and women. As a good many of these are on temporary active duty or enlisted for a two or three-year enlistment it seems likely that somewhere around three-quarters of a million men and women will be entering and leaving our armed services each year.

For the most part those embarking on this adventure are lads and girls of 17 and 18 who are almost immediately to be subjected to all of the temptations that go with being away from home and living with a group of young people freed, in many cases for the first time, from parental and home influences. Like the rest of the population of the United States, over half of these youngsters owe no allegiance to any religious body.

The Church cannot afford to let her own young people go unshepherded during their period of service, nor can it let pass the tremendous missionary opportunity offered to the chaplaincy in winning the unchurched host to loyalty to Christ as Lord and Saviour. Consequently the Church must act and act now to fill its quota of chaplains for the armed forces.

We need immediately 25 to 30 chaplains in the Air Force, five in the Army, and five to 10 in the Navy. Surely there are 45 clergy 33 years of age or younger in the some 7,000 clergy of the Episcopal Church who are willing to give two or three years of their life to this glorious missionary opportunity as reserve chaplains on active duty. Certainly some of that

number might have a vocation for the regular chaplaincy in the Army, Navy, or Air Force. To test that vocation it is necessary to enter on a period of active duty before applying for a regular commission. Specific information about each of the services can be gotten from the Chief of Chaplains of each of the three services or from our own Armed Forces Division of the National Council, 281 Fourth Avenue, New York 10, N. Y.

**FINEST YOUNG PRIESTS**

We beseech the prayers of the entire Church that the Holy Spirit will guide many of our finest young experienced priests to offer themselves for this duty.

It should be noted that the chaplain's ministry is no longer a limited ministry to men; now he serves them and their families. At one Air Force installation the writer recently visited, a Sunday school of more than 500 children is held each Sunday.

"To be noted also is the fact that on overseas assignment the chaplain can make a real contribution toward winning the world for Christ as he leads his men to witness for Him in lands outside of the United States, thus holding up the foreign missionary's hands.

**Officially Dead**

The Department of the Army has notified the Rev. and Mrs. Robert H. Parkes, Pomfret, Conn., that their son, Marine Lt. Patrick E. Parkes, reported missing in action in Korea since November, 1950, has been officially declared dead.

According to statements from officers and enlisted men who were with Lt. Parkes in the prison camp in North Korea, he "died of starvation-malnutrition on February 28, 1951."

Fr. Parkes is rector of Christ Church, Pomfret, and is also chaplain of the Rectory School, Pomfret.

**Traveling Communion Set to be Permanent Part of Chapel**

The chaplain's communion set given to the Rev. Dr. Reuben W. Shrum in 1939 by the Army and Navy Council of Churches of the Episcopal Church has been presented to the chapel of the naval air station at Jacksonville, Fla.

Canon Shrum, before his illness and retirement as a Navy chaplain, used the set in the South Pacific, at Great Lakes, and in Jacksonville. Mrs. Shrum made the presentation to the commanding officer of the station.

## Bronze Star Medal

For supplying the spiritual wants and needs of all men in the regiment, no matter where they might be and no matter what combat conditions existed, 1st Lieut. Robert C. Woodfield, an Episcopal chaplain with the United States Army in Germany, has been given the Bronze Star medal. The period of service for which the medal was awarded covered roughly the eight months before July 28th of this year.

## BIBLE

### Bestseller

The Revised Standard Version of the Bible has broken all sales records in the book publishing business since its publication one year ago, and still remains on the nation's bestseller book lists after 48 consecutive weeks. By selling close to 2,500,000 copies during the past 12 months, the Revised Bible has achieved a record sales figure for all time unequalled by any other book in U.S. publishing history — fiction or non-fiction.

## RURAL WORK

### Roanridge Closes Fall Sessions

More and more the Roanridge program is being concentrated on the development of personnel, rather than on promotion or techniques for the conduct of town and country work. The director of the National Town-Country Church Institute, the Rev. Norman L. Foote, said at the end of the fall training period:

"It is becoming our feeling that experimental advance in rural and small town work is better done by diocesan enterprise with methods adjusted to local needs, rather than by experiments here in Platte County, Missouri. If we can interest and partly train men for such work and lend our support to diocesan advance projects, we shall be accomplishing the mission entrusted to us."

The dioceses of Eastern Oregon, Minnesota, Arizona, Eau Claire, West Missouri, Dallas, Iowa, and Northern Michigan were among those represented at the recent sessions.

### Put to the Test

A practical extension of the "homestead" project of the Roanridge Rural Training Center at Parkville, near Kansas City, in the diocese of West Missouri, is waiting only for the right priest to man it.

For several years the Rev. John Philbrick of the Roanridge staff, and Mrs. Philbrick, have conducted a one-acre

## A SOLDIER AND HIS BIBLE



RNS

*"Blessed Lord, who hast caused all holy Scriptures to be written for our learning; Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of thy holy Word, we may embrace, and ever hold fast, the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. Amen."*

—Collect for the Second Sunday  
in Advent.

THE place of the Scriptures in the Church's life is symbolized, on this "Bible Sunday," as the Second Sunday in Advent has come to be called, by this picture of a soldier reading his Bible in the field. [For news of the Church and the armed forces, see page 6.]

"Bible Sunday," now observed throughout the Protestant world, is an Anglican creation, of accidental rather than intentional origin. At the time of the English Reformation our present Epistle and Gospel for this Sunday had

long been read as the Eucharistic lessons. In the opening verse of the Epistles ("Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope"), Cranmer saw an opportunity to emphasize the importance of the Bible, and so wrote the Collect.

When St. Paul, as in today's Epistle, spoke of the Scriptures, he meant the Old Testament, for the New Testament had not been written, much less canonized. But our Lord's words in the Gospel ("Heaven and earth shall pass away: but my words shall not pass away") apply at least to part of the New Testament; and the Collect, with its emphasis on "all holy Scriptures," refers to the complete Bible—Old Testament, Apocrypha, and New Testament—as the Church has received the same.

subistence homestead to demonstrate both proper use of natural resources and the manner in which a rural minister can greatly supplement his family living by growing food.

A parishioner of Grace Church, Brookfield, Mo., of which the Rev. Robert B. Gribbon is vicar, now has offered to furnish and stock such a homestead as part of the support of a clergyman for the Brookfield-Brunswick area. This would provide the first opportunity to

put to the test the value of the experiment under the practical demands of the rural mission field. The first requirement is a man with a family ready to undertake the project.

Bishop Welles of West Missouri has appointed a committee to seek a man for the job. Interested clergy have been invited to communicate with Fr. Gribbon at Box 386, Chillicothe, Mo., or with the Rev. Earle B. Jewell, rector of St. Andrew's Church, Kansas City, Mo.

## PROVINCES

### \$3400 Minimum

A resolution urging the establishing of a minimum salary of \$3,400 for priests in orders for two years or more was passed at the recent synod of Province I, held in Worcester, Mass.

Also passed was a resolution petitioning the House of Bishops to clarify the phrase "at gatherings for a responsible ecumenical purpose," as it relates to celebrations of Holy Communion at such gatherings. A resolution calling for the authorization by the House of Bishops of the proposed revised form for the Holy Communion for public use on a particular Sunday throughout the Church was tabled after considerable discussion. [For action taken by the Bishops on both these subjects, see L. C., November 29th.]

As the result of a resolution passed by the synod, the clergy were asked to direct their sermons on the third Sunday in Advent to the need for recruiting men for the ministry.

The adoption of a budget of \$20,553 for 1954 was approved.

### Work of Town & Country

#### Endorsed

Endorsement of the work of the National Council's Town and Country Division and the recommended creation of a Provincial Division highlighted the action of the recent synod of the Province of the Northwest, held in Calvary Cathedral, Sioux Falls, S. D., October 20th to 22d.

Addresses were given by the Rev. C. Rankin Barnes, secretary of the National Council, the Rev. William G. Wright, director of the National Council's Home Department, and Miss Ellen Gam-

### Bargain

An unidentified woman got an unusually good bargain at a recent rummage sale conducted by a women's group of St. John's Church, Stamford, Conn. Inadvertently sold to her were two 18-inch solid brass candle sticks belonging to the church. Church officials offered to refund the money in return for the candlesticks.

mack, personnel secretary. The Rev. Homer Grace, Denver, Province VI missionary to the deaf congregations delivered his report in sign language; an oral translation was made by the Rev. Evans Moreland. Fr. Grace urged the training of speaking priests for ministering to the deaf congregations.

Bishop Gesner, coadjutor of South

Dakota, was elected president of Province VI, succeeding Bishop Brinker of Nebraska. Other officers elected were: secretary, the Rev. George Masuda, Billings, Mont.; treasurer, Mr. Robert Feyerharm, Northfield, Minn.; National Council representative, Bishop Brinker of Nebraska.

## L. C. STAFF

### Motive Power

Ready understanding of his motives for wanting to join the staff of THE LIVING CHURCH made for a happy send-off from employers and employees at his previous place of business, said



L. C. Staff, Polaroid

MR. BURCKHARDT  
New promotion manager.

Mr. G. W. Burckhardt, who came to the magazine on December 1st for the newly-created position of promotion manager.

For the last several years Mr. Burckhardt has been assistant sales manager for the Midland Company of South Milwaukee, manufacturers of garden tractors, including the well-known "Dandy Boy" [see pages 4, 5]. Previously he had been sales manager for a builder of pleasure boats and assistant traffic manager for a builder of mine-sweepers.

As L. C. promotion manager, he will turn from developing motive power for garden tools to developing motive power for the Church.

"Burck" was born in Milwaukee in 1911 and completed three years in pre-law at the University of Wisconsin. Except for a few years spent in Seattle, he has built his career in the Midwest. He is married and has a daughter, Joan, who is seven. St. Mark's, Milwaukee, is the Burckhardts' parish church.

## PUBLIC AFFAIRS

### Churchwoman Appointed

Mrs. Helen L. Peterson, formerly director of the Mayor's Committee on Human Relations in Denver and a member of the Department of Christian Social Relations in the diocese of Colorado, was recently appointed executive director of the National Congress of American Indians. The Congress includes individual and tribal members from practically every Indian tribe in America.

Mrs. Peterson is an Oglala Sioux Indian, born on the Pine Ridge Reservation in South Dakota. As a result of the Church's work there, she became an Episcopalian and has taken responsibility in various aspects of Church work.

### Remorse

The defense attorney for Carl Austin Hall said recently that the convicted killer of Bobby Greenlease began to feel remorse for his acts as soon as the Rev. George L. Evans, rector of St. Paul's Church, Kansas City, Kans., began to visit Mr. Hall at the prison.

The Rev. Mr. Evans was an instructor at Kemper Military Academy, Boonville, Mo., when Mr. Hall was a pupil there. The clergyman is also a friend of the condemned man's defense attorney.

Mr. Hall expressed a desire to keep the promise he had made to marry his partner in crime, Mrs. Bonnie Brown Heady, who is also scheduled to die in the Missouri gas chamber on December 18th. His defense attorney discouraged him, saying that his priest friend could not marry divorced people, even if the necessary permission could be gained from the federal prison system.

### Sentence Upheld

The third conviction of George P. Hetenyi, former Episcopal Church priest, was upheld recently by the Appellate Division, Fourth Department, Rochester, N. Y. He is serving a sentence of from 40 years to life in prison for the slaying of his wife.

## PRESS

### A Slight Red Glow

When a request went out from the diocese of Delaware that no flash bulbs be used during the consecration of Bishop Mosley as Coadjutor of Delaware, one enterprising photographer came up with a solution to the problem that resulted in pictures of the administration of the Holy Communion and of the laying on of hands without distracting from the solemnity of the occasion.

Mr. Harry A. Lemmon, chief pho-

tographer for the Wilmington *Morning News*, used infra-red radiation and photographed on infra-red film. Infra-red radiation permits a photographer to take pictures in total darkness. The only thing visible is a slight red glow from the infra-red bulb.

## YOUNG PEOPLE

### Juke Box Friday Night

During the past year some 11,000 teen-age youngsters have visited one of Fort Worth's (Texas) "night clubs" — actually a young people's center that meets with the approval of parents who are anxious that their children have fun and yet be out of harm's way.

According to an article appearing in the Fort Worth *Star-Telegraph*, the center, sponsored by St. John's Church, has been one of the city's more successful efforts in bringing together youngsters from varied backgrounds and homes for entertainment that is wholesome but not dull.

The "club," located in a large gothic building in back of the church, is decorated with pennants and colored spotlights. A juke box provides the music for dancing and gives the center a "night club appeal." A television set, donated by a local businessman, will be installed in the near future. Dancing, shuffleboard, and ping pong provide additional entertainment.

Largest turnouts have been for the Friday night parties which are free to junior and senior high school students. More than 360 young people attended a party this fall, and a session last year drew an attendance of 440. Enthusiastic students agree that the center has replaced Friday night "driving around" and movies.

Parents volunteer for chaperoning, a job performed under the watchful but carefully casual supervision of the Rev. John R. Leatherbury, rector of the church and director of the center. Fr. Leatherbury began work with young people in 1926.

Operating expenses, which average about \$1,500, are met by the church budget and gifts of Fort Worth businessmen.

The center is open daily for the use of any young people's group, but the largest turnouts are at the Friday night parties when the center's hours are from 7:30 to 10:30 P.M. Fr. Leatherbury reports that he has heard of no horseplay to or from the center, but to discourage the possibility, admittance is halted at 9 P.M.

The only real problem the center has, according to a frequent chaperon, W. J. Phipps, is getting the youngsters to go home when each evening's festivities are over.

## INTERCHURCH

### Errors in Each Other

"The ecumenical movement can be a great source of purification if we will just be frank enough with each other," Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches, said during the recent meeting in Washington, D. C., of the General Board of the National Council of Churches. He suggested that the proper role of an ecumenical gathering is to be a society of mutual aid. Dr. Visser 't Hooft said:

"It is difficult for each Church individually to recognize where in its own life

President Eisenhower addressed a luncheon attended by about 200 Church leaders and government officials. The President said that the United States government is "merely a translation into the political field of a deeply felt religious faith" — a belief in the dignity of men and their equality before God.

Highlights of the meeting (aside from Presiding Bishop Sherrill's luncheon address on the significance of the NCC in the life of the nation):

✓ Adoption, after an hour of debate, of a statement on housing which said that support should be given to the general principle of assistance by federal, state, and local governments in the solution of the national housing problem.



Fort Worth Star-Telegraph

YOUNG PEOPLE'S CENTER, ST. JOHN'S, FORT WORTH  
Instead of horseplay, the bunny hop.

it has become too mixed up in material matters. I find, however, that it is always easy to see where other Churches have fallen too much into the realm of the secular. The American Churches can do a wonderful job of detecting such error in the European Churches, and they, in turn, have been able to make quite cogent criticism of American Churches."

A great campaign of ecumenical education is needed, he said, before the movement to bring unity to Christianity can succeed. He described as utterly abysmal the lack of information that most member Churches have about other member Churches.

Dr. Visser 't Hooft is in this country to consult with Church leaders in regard to the World Council's second assembly, which will be held at Evanston, Ill., in August. His office is in Geneva.

The statement recommended, among other things, that federal aid to research in ways of reducing building costs be restored; that non-segregated housing be supported; that a single federal agency coordinate a comprehensive program. (One amendment suggested that churches, institutions, and individuals look carefully into their own ownership of sub-standard housing.)

✓ Approval of the appointment of Dr. Roswell P. Barnes, now executive secretary of the NCC Division of Christian Life and Work, as associate general secretary of the National Council of Churches. The change will take place on February 1st.

✓ The request of Mr. John V. Riffe, executive vice-president of the CIO, that the clergy encourage their people to take an active part in union affairs.

**Brother Bishop-Elect<sup>†</sup>**

The fifth ballot assured the election of the Rev. William Henry Marmion, rector of St. Andrew's Church, Wilmington, Del., as the third bishop of the diocese of Southwestern Virginia, to succeed Bishop Phillips, who retires on March 24th.

Born in Houston, Texas, in 1907, Mr. Marmion is the son of Charles Gresham Marmion and Katherine Angie



MR. MARMION  
On the fifth ballot.

Rankin Marmion, and the younger brother of the Rev. C. Gresham Marmion, Jr., bishop-elect of Kentucky. He is married to the former Mabel Dougherty Hall. They have two children.

Mr. Marmion holds degrees from Rice Institute and the Virginia Seminary. He was ordained priest by Bishop

Quin in 1934, the same Bishop who had ordained his brother, one year earlier.

Next in the balloting was the Rev. Dr. Robert A. Magill, rector of St. John's Church, Lynchburg, Va. [For others nominated, see box.]

Until his 1935 appointment as associate minister at St. Mark's Church, San Antonio, Texas, Mr. Marmion was in charge of two Texas parishes: St. James' Church, Taylor, and Grace Church, Georgetown. He remained at St. Mark's—a church which has the distinction of having had four of its rectors, during the past 25 years, elected and consecrated to the episcopate—until 1938 when he became rector of St. Mary's-on-the-Highlands, Birmingham, Ala. He has been rector of St. Andrew's Church, Wilmington, since 1950.

Mr. Marmion was a deputy to two General Conventions (1943 and 1946), and an alternate at two.

**Coadjutor Needed**

Election of a coadjutor for Bishop Bowen of Colorado was approved recently by a special diocesan convention that has been called by the Bishop. The extent of diocesan work was the reason for his request for assistance.

**Slight Coronary Thrombosis**

While returning to his home in Oregon from the recent meeting of the House of Bishops in Virginia, Bishop Jenkins, retired Bishop of Nevada, suffered a slight coronary thrombosis.

Bishop Jenkins was confined to bed at the home of his daughter, Mrs. Frederick W. Mitchell, 5251 Park Ave., Indianapolis, Ind. The Bishop has for a number of years been serving missions in the southwest coast counties of the diocese of Oregon.

**NEW ZEALAND**

**Once a Surveyor**

The Ven. Francis Oag Hulme-Moir, archdeacon of Cumberland, was recently elected seventh bishop of Nelson to succeed Bishop Stephenson, who retires early next year.

The archdeacon, who was once a surveyor, entered Moore Theological Col-



ARCHDEACON HULME-MOIR  
Work with U.S. Army.

lege, Sydney, in 1934, and was ordained priest in 1936. During World War II he served as chaplain with the Australian Imperial Forces, working closely with the U. S. Army Chaplain Corps.

In 1943 he was appointed Deputy Assistant Chaplain-General with the Second Corps, then under the command of General Douglas MacArthur.

**CANADA**

**52,380 Square Miles**

The Very Rev. Howard H. Clark, D.D., dean of Christ Church Cathedral, Ottawa, Ontario, was recently elected bishop of the diocese of Edmonton, thus filling the vacancy caused by the transfer of Archbishop Barfoot from the diocese of Edmonton to Rupert's Land.

Edmonton, located in the civil province of Alberta and the Church's Province of Rupert's Land, has an area of 52,380 square miles (about as big as North Carolina), with 51 parishes and 55 missions. It is served by 44 priests.

**Balloting: Southwestern Virginia**

Ballot No.	1		2		3		4		5	
	Cl.	Lay								
Votes Cast .....	38	84	38	84	38	84	38	84	38	84
Necessary to Elect ..	20	43	20	43	20	43	20	43	20	43
R. A. Magill .....	13	31	13	36	16	38	16	40	14	38
W. H. Marmion .....	9	12	14	16	16	21	20	38	23	46
C. C. Fishburne, Jr. . .	2	13	0	10	1	6	0	2	0	0
W. W. Lumpkin .....	0	3	0	2	0	0	0	0	0	0
H. E. Perret-Gentil. . .	3	7	3	6	1	5	0	1	0	0
Van Francis Garrett. .	1	5	0	2	0	0	0	1	1	0
G. R. MacClintock . . .	2	3	1	0	0	2	0	0	0	0
Moultrie Guerry .....	8	10	7	12	4	12	2	2	8	0
Totals.....	38	84	38	84	38	84	38	84	38	84

**TUNING IN:** †Brother Bishops at the present time in the American Church are: the Most Rev. Henry St. George Tucker, retired Presiding Bishop, whose brother, the Rt. Rev. Beverley Dandridge Tucker, is the retired Bishop of Ohio, and the

Rt. Rev. Richard Bland Mitchell, Bishop of Arkansas, who is the brother of the Rt. Rev. Walter Mitchell, retired missionary Bishop of Arizona. The Marmions would be the third pair of brothers.

## Recommendations on Recordings

THE Church's Joint Commission on Church Music has taken action to request the National Council that, in the future, the Commission be consulted before the issuance of musical recordings by the Council or any of its departments and "that the recommendations of the Commission be followed in such recordings." This action was taken at a recent meeting of the Commission held in New York City.

The Commission has been prompted to such a step by its dissatisfaction with "Great Music of the Church," published earlier this year in the name of the National Council. This set of four records was produced by the Division of Radio and Television to provide suitable material for use on such programs. The Commission is of the opinion that these records do not come up to the standard which should be maintained in Church music and that since they are labeled as having been produced by the National Council they may have been received as having "official status."

Four long-playing records (33 $\frac{1}{3}$  rpm) comprise the volume of "Great Music of the Church." The first is "Great Hymns: Organ Only." The second, "Great Hymns: Choir and Organ," the third, "Great Organ Music," and the fourth, "Great Anthems." They were recorded by the choir of Christ Church, Lexington, Ky., under the direction of the organist and choirmaster, Arnold Blackburn. The choir is composed of 25 men and women. The records were made in the Church.

The selection of the choir and the hymns was entirely that of the Rev. James W. Kennedy, D.D., then acting executive secretary of the Division of Radio and Television of the National Council. The organ music and the anthems were chosen by Mr. Blackburn.

The two records "Hymns: Choir and Organ" and "Anthems" have been of real help to many in broadcasting devotional programs. The libraries of small radio stations are often deficient in sufficient and well rounded libraries of hymnal material. Many of the records one does find are solo recordings in which the soloist is more concerned with individual interpretation and tone production than in properly singing a hymn.

For the most part the hymns on the record are familiar and are good. In several of them, however, there is a noticeable tendency to "slow up" each stanza as it progresses.

We could have wished, personally, that some other of the tunes had been chosen in places where optional tunes are provided in The Hymnal.

The most unfortunate part of these recordings is in the chants which have been included on the "Anthems" record.

It is alleged that these have been included "in order to indicate the correct pointing according to The Hymnal 1940." Certainly the recordings do not indicate any knowledge of that pointing. This could have been a valuable feature and the choirmaster must have known of the recording issued by the Commission in 1952 in which the chants are produced in accordance with that pointing. In the Venite, especially, as produced by this choir of Christ Church, Lexington, there is a marked tendency to fall into a dance rhythm which is totally foreign to speech rhythm chanting as intended in the Hymnal.

"Hymns: Organ Only" is in the first place a misnomer. They are "hymn tunes" and not "hymns." A hymn is ever and always a set of words; a poem, usually. Secondly each tune is played three times and it causes a hearer to wonder why. If these records had been designed to be used in small chapels where there was no musical instrument the congregation might well sing the hymns to these tunes, using three stanzas for each.

The production of a record of 17 organ numbers seemed hardly necessary in view of the large number of fine organ records produced by some of the great artists of that instrument; E. Power Biggs, Ernest White, Carl Weinrich, and others.

It is to be hoped that the members of the National Council will give attention to the request that is to reach it from the Commission. It is vital, if the cause of good Church music is to advance, that the body created by General Convention to establish standards and to encourage their adoption should have a voice in any material that is even remotely suggestive of possessing official status. But by the same token the Commission might well proceed to the issuance of material of this kind for the benefit of our own clergy who, called upon to conduct religious programs on the radio, often discover that they have little of the great music of our own Church with which to add interest to the service.

## Judgment

By the Rev. EDWARD G. BARROW

REALITY is not always pleasant: a tooth-ache hurts, and it is a real hurt; grief also hurts, in a different way, but it, too, is real; likewise the judgment of God is real.

But whereas the hurt of the tooth-ache cannot be avoided until the offending tooth is repaired or removed, it is a common human tendency to escape many



unpleasant things just by trying to keep them out of our minds. Do we not so try to escape the thought of God's judgment?

However, one of the characteristics of the Advent season is the insistence of the Church that we be reminded that our Lord Jesus Christ is to come in judgment. The Collect of the season, repeated at every service, ought to drive into our consciousness the fact that Jesus Christ, our Lord and the eternal Son of the Father, is our Judge.

Moreover, judgment is a constant and continuing process: every thought, word, and deed, is weighed by God; we ourselves are weighed by God, and in the presence of God our own imperfection makes a sorry sight in the light of His purity.

Advent reminds us of these things, but thanks to God, Advent also tells us that God came to save us from the effects of judgment — "Jesus Christ came to visit us in great humility." He is not only our Judge, but our salvation. Sins, and many of them, do we commit in our relations with our fellow-men. But one thing we cannot do, with impunity, is to cheat in our relationship with God. For then the Salvation wrought by Jesus Christ is lost by us, and bearing down on us, relentlessly, is judgment.

Keeping this in mind, we shall be realists; if we put it out of mind, we are then escapists. But by living the Church's life in Advent we cannot escape the terrible concept of God's judgment. Thus shall we know the meaning of His salvation.

\*From *Parish Life*, St. Paul's Church, Brainerd, Minn. (where the author is rector), November 1953.

OF all the characteristics of mature Christians, detachment is considered by the world to be the most unprepossessing. At best, it is judged to be a chilly virtue; at worst, it is misconstrued as an unfeeling callousness. The liberty for larger action, which is the active result of detachment, is dismissed as a grubby diligence; the fidelity and scope of devotion, which is its inner fruit, is misunderstood as an impersonal dutifulness, from which immature emotions recoil in a desire for a more natural and torrid possessiveness.

If there is one thing which the modern temper is incapable of either understanding or wanting it is love without claimfulness. Trained by an art and literature conceived in the original sin of uncriticized self-expression, and nourished by emotions whose natural end is self-fulfillment without sacrifice, contemporary man misinterprets the whole intention of charity as merely miscellaneous. The desire to love without possession and to be loved without idolatry appears tepid and unpleasing.

For it is precisely within the realm of human feeling that we have most lost our sense of discrimination and distinction. Christian charity is everywhere confused with a bland, universal innocuousness, while the more vivid and destructive passions motivate and urge all major action. We are charged on all sides by thoughtful men as being a generation of emotional adolescents, for lack of sensitiveness to those fine shadings within the affective life, of which T. S. Eliot writes with uncompromising precision:

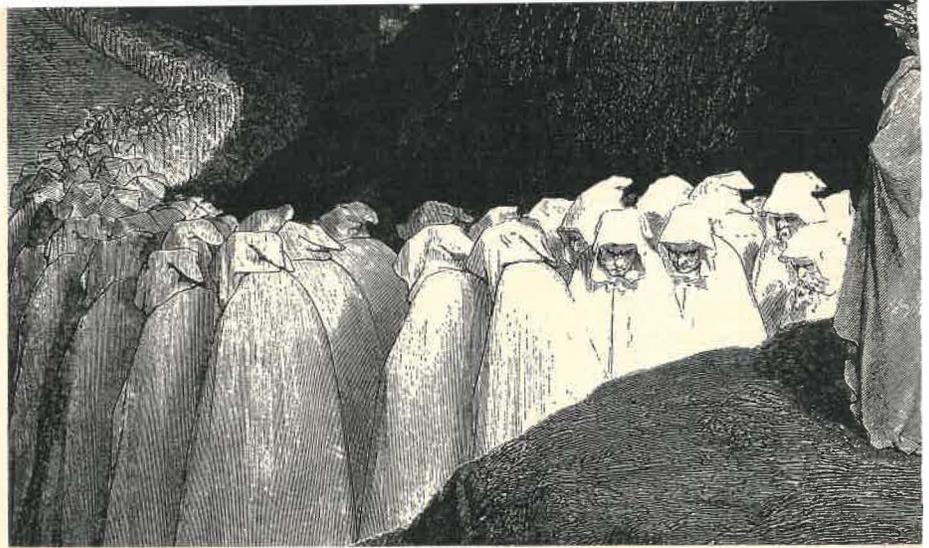
“There are three conditions which often look alike  
Yet differ completely, flourish in the same hedgerow:  
Attachment to self, and to things and to persons, detachment  
From self and from things and from persons, and growing between them indifference  
Which resembles the others as death resembles life;  
Being between two lives — unflowering, between  
The live and the dead nettle.”\*

As Christians, we shall not be able to find the strait path in this universal confusion of the emotions until we have regained a more exact understanding of the nature and function of real detachment.

Now and then we recognize the presence of this ambiguous quality in all who

\*“Little Gidding” from *Four Quartets*, by T. S. Eliot. Harcourt, Brace, 1943.

**TUNING IN:** ¶Stoicism was a school of philosophy founded at the end of the fourth century B.C. by Zeno of Citium. It was so called from the Stoa or painted corridor (*stoa poikile*) on the north side of the market place in Athens. Although



# The Dead Nettle

## An Essay on Christian Detachment

### Part I

By Merle G. Walker

***Scuffed at by the world, scorned even by Christians,  
essential to holiness, and as far removed from stoicism***

have attained to any degree of sanctity. We are conscious of it in the serenity of monks and nuns who through discipline have passed beyond the petty tyrannies and importunities of self. We sense it in the unselfconscious labor of simple people, the “holy and humble men of heart.” It is clearly visible in our relations with a really consecrated priest, where we are aware of it as a certain spiritual “distance,” which checks our presumption to an easy intimacy, and quiets our noisy natural clamor for special attention, flattery, condoning, and indulgence, and throws us back upon ourselves to regard ourselves with a momentary distaste.

We see detachment in others, but let us be honest: so ingrained is our habit of self-centeredness that we are too often repelled by it and turn from our moment of involuntary admiration for true selflessness, to look for someone who will pay more attention to us and will have what we smugly call “the warm, human touch.”

In short, we do not really understand the detachment which is an essential

accompaniment of real growth in holiness. We do not understand it, because it has been improperly defined, and often confused with pagan, naturalistic, and humanistic virtues, with which it has no connection. The first common error is that Christian detachment has been confused with stoicism,<sup>1</sup> which, as Mr. Eliot says, “grows in the same hedgerow,” but which, in reality, is an altogether different species.

Like detachment, stoicism, too, begins as an attempt to control the emotions and limit the infinite expansions of the self or ego. Stoicism is the naturalistic effort to free man from the tyranny of uncriticized desires, and also to give liberty of spirit by breaking his slavish dependence on external objects of love, affection, or appetite. But where it began historically, and still begins, with an impulse to inner freedom, it ends by making an ideal of the inability to feel. As with so much unredeemed pagan thinking, it begins with a kernel of truth and ends with the deification of a partial objective.

It begins with a fact, which the Chris-

it originated on Hellenic soil, it was, according to Encyclopedia Britannica, a by-product of that interaction between East and West that followed the conquests of Alexander the Great. It was later taken up by the Romans.



Dante's Hell, by Dore

# tle ment

## achment is nevertheless as life is from death

tian calls "original sin." Man is in bondage to his own desires, his own wants, his own attachments; he cannot break free from what he "loves," and his peace of mind becomes so linked with the fortunes and fates of what he desires and with the answering feelings of those he woos, that his whole inner response of pleasure or pain, of peace or despair, is everywhere dictated by what is beyond his control. Heart and soul are everywhere mortgaged to the objects of his feeling. What began as an inward free response of longing or devotion ends as bondage to an outward fact. The approval or disapproval of the beloved person; her presence or absence; her fidelity or infidelity is the measure of his own peace.

### THE PAIN OF THE STOIC

The external object may not even be a person; man may be subject to the colder tyrannies of wealth, intellectual attainment or social prestige. To the stoic this complete contingency of a free being upon the being, attainment, or response of something other than itself

is the greatest pain, from which reason must set him loose. With this kernel of truth Christianity concurs, but it calls this condition of slavery idolatry, and its condemnation lies not in that it is painful, but that it entails separation from God. In his novel, *Woman of the Pharisees*, Francois de Mauriac says:

"If we want to know in what relation we really stand to God, we cannot do better than consider our feelings about other people. This is peculiarly the case when one person above all others has touched our affection. If he is seen to be the source of all our happiness and all our pain, if our peace of mind depends on him alone, then let it be said at once, we are separated as far from God as we can be, short of having committed mortal sin.

"Not that love of God condemns us to aridity in our human friendships, but it does lay on us the duty of seeing that our affection for other human beings shall not be an end in itself, shall not usurp the place of that utterly complete love which no one can begin to understand who has not felt it." (p. 170).

Stoicism, however, made, and still makes, precisely that "aridity" in human love the end, and turns into a spiritual ideal what for Christianity must be only a purifying stage in the movement toward a more perfect love. Feeling, affection, passion become the great evil in a philosophy whose ultimate goal is the negative one of freedom from pain. Invulnerability, imperturbability, *ataraxia*,<sup>1</sup> take the place which in Christianity is reserved for charity.

Inability to be disturbed, philosophic tranquility, emotional equilibrium, was to the first Stoics an image of the quality of their untroubled gods, who neither saw nor pitied man's suffering, but dwelt in a bland eternity of untroubled self-sufficiency. The smug man, like the Pharisee, grew into a smug image of his still smugger gods. And this, alas, is still an image of modern man at his most fearful and insecure.

### GLORIFIED INDIFFERENCE

The modern man most praised for what the world mistakenly calls "detachment" is the man who strives to lift himself by philosophy and pure reason above the possibility of costly love, to remove himself beyond the major stabs and hurts of our human condition. Among the sophisticated the stoical ideal still perseveres as the "light touch," circumventing real human relationships by a brittle and meaningless camaraderie.

Sadder still, among the timid and confused, stoicism survives in an adolescent determination "not to love anybody or want anything too much, because you just get hurt." The hideous price of this deliberate indifference is a

recoil from all major experiences—marriage, parenthood, real friendship—or else the fraudulent contracts of hearts which have entered into them with so many secret reservations of self that they are in essence almost meaningless.

For the stoical ideal is not true detachment; it is only a glorified indifference, more awful than natural callousness in that it is the careful result of a deliberate withdrawal of the imagination, a contraction of sympathy, and a paralysis of spontaneous feeling. Catholic Christianity, following our Lord's precedent, has always held such purely rational loss of charity as the gravest of mortal sins. To need no one, to be dependent upon no one, to live apart from shared burdens is the condition of a soul separated from God, whose nature is outpouring love. It is not the carnal sins, but the keen edge of self-sufficiency that carves out the deepest regions of Dante's Hell.

In fact, Dante's Hell, except for the accompaniment of spiritual suffering, is an exact copy of the stoical heaven. It grows narrower and narrower, as every element of sharing is pruned away from souls thrown more and more upon their inner isolation. The downward descent into Hell leads first beyond physical passion with its necessary element of mutuality, to the loss of natural relation with parents and friends, and thence to the loss of the wide loyalties to Church, state and community. At last, denied the gift of tears, the damned are entirely free of all emotion, and dwell in a solitariness where no demand will ever be made upon them again.

As Mr. Eliot points out, even passionate attachment with its danger of idolatry, suffering and slavery, is better than this. It is at least a kind of life, even though, like the nettle, it stings all who try to grasp it. The whole stuff of human life—even its confused, blind passions and lusts—is potentially the material for the Incarnation. But with the dead soul, even God can do nothing; its deliberate suicide even charity cannot revive. The symbol of stoicism is the unmoved countenance of the Spartan boy with the fox in the cloak; the symbol of Christian detachment is the anguished face of Christ on the Cross.

The essence of Christian detachment is not to cease to feel, but to have all feeling transmuted into a selfless sharing of the love of God toward mankind, and toward all the created world. The soul will feel more, not less—even to the limit of the Cross itself—but there is no doubt about it, it will surely feel most differently from the turbulent emotionalism of the fallen self.

(To be continued)

TUNING IN: †*AtarAXia* (which gives English, *ATaraxy*) is a Greek word meaning impassiveness, coolness, calmness. It is derived from the negative prefix *a* and *tarasso*, "to trouble"—the same word used in St. John 14:1: "Let not your heart

be troubled: ye believe in God, believe also in me." As a philosophical term *ataraxia* is defined as the "doctrine that the complete peace of mind is a pleasurable state of equilibrium" (*The Dictionary of Philosophy*, edited by D. Runes).

## Music and Red Tape

**S**EPARATION of powers is a problem not only to the federal government but to the Church, as is shown by the comments of our Church music editor, the Rev. John W. Norris, in this week's issue. The Joint Commission on Church Music, which is an arm of the Church's legislature (General Convention) does not like the phonograph records of Church music produced by the National Council, the executive body of the Church, and has asked the National Council to submit henceforth to its judgment in such matters.

The Commission and the National Council both came into being in 1919. The Council was then established by canon law to "administer and carry on the Missionary, Educational, and Social work of the Church, of which work the Presiding Bishop shall be the executive head." Until that time, the Church had for 130 years managed to get along without much executive organization, and had entrusted administrative functions to various commissions and boards that operated independently of each other.

The Commission, on the other hand, was set up by simple resolution of the 1919 Convention to accomplish certain tasks, and has been continued by a new resolution of each succeeding Convention. It is not a structural part of Church government, although its extensive program of publications, recordings, conferences, and counsel has been of such continuing usefulness that, as a practical matter, it has become a more or less permanent agency of Church administration rather than just a committee to report to the legislature.

Three main organizations with three fields of activity were merged to bring the National Council into being — the Domestic and Foreign Missionary Society; the General Board of Religious Education; and the Joint Commission on Social Service. These three agencies had already decided to merge their financial appeal to the Church in a Nation-Wide Campaign to be conducted simultaneously in every parish throughout the Church; and the logical next step was the unification of the three into one body, which thereupon began to fill the place in the Church of an executive branch of Church government.

The recent action of the Commission on Church Music is, however, a sharp reminder that not all of the executive functions of national Church life have been surrendered to the National Council without a struggle. If an activity is missionary, educational, or

social, it belongs to the National Council. If it is musical, the Commission on Church Music regards itself as the appropriate executive body. If it is ecumenical — for example, the selection of Episcopal Church representatives on the National Council of Churches or the World Council of Churches — the Joint Commission on Ecumenical Relations has a hand in the matter. If it has to do with theological education, there is a Commission on that subject charged by General Convention with certain responsibilities. And there is an official Church seminary, the General Theological Seminary, which is itself an independent arm of General Convention.

**T**HE Joint Commission on Assistance to the Eastern Orthodox Churches is not subject to sovereignty of the National Council. The Church Historical Society and the Historical Magazine are official, but not under the administration of the Council; the Joint Commission on Approaches to Unity similarly goes its way as an arm of the legislature, but not of the executive.

The important subject of the Prayer Book and the conduct of Church services is not within the jurisdiction of the National Council. It belongs partly to an independent officer of General Convention, the Custodian of the Standard Book of Common Prayer, and partly to the Standing Liturgical Commission which, like the Council but unlike the Commission on Church Music, is a continuing canonical body.

Technically, the Presiding Bishop and the National Council have no special authority over the Church in matters spiritual, theological, liturgical, musical, ceremonial, or moral, except as these matters may in some way be regarded as missionary, educational, or social. On the other hand, we doubt whether the Commission on Church Music really has any more authority over the music put out by the National Council than it has over the music of a parish. The terms of its commission from General Convention do not seem to us to imply any such grant of authority.

The Rev. James W. Kennedy, who was acting executive secretary of the Division of Radio and Television of the National Council's Department of Promotion when the offending records were produced, is that rare sort of being in ecclesiastical circles, a man who gets things done. Records were

needed to help in broadcasting certain types of local Church programs, and Dr. Kennedy forthwith set about producing such records with the aid of his own choir and choirmaster at Christ Church, Lexington, Ky.

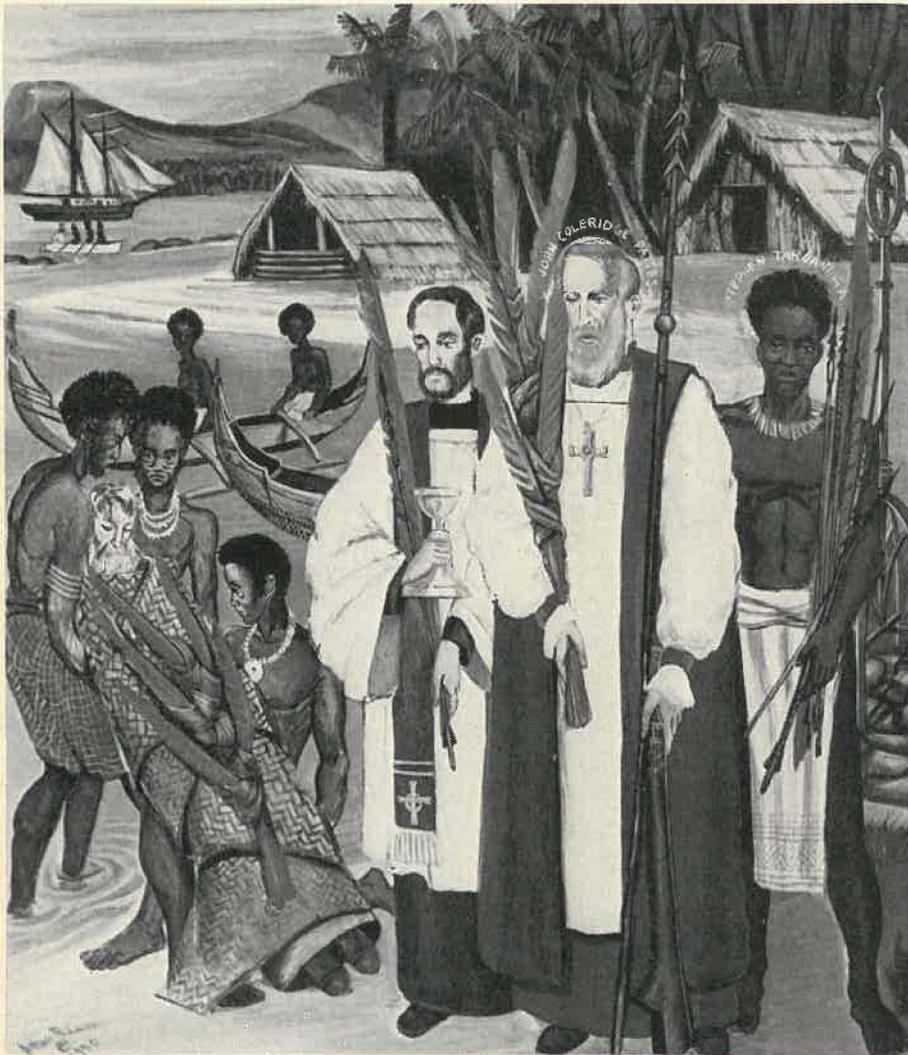
Like General Forrester, who believed in getting thar fustest with the mostest men, Dr. Kennedy — who is anxious to absorb personally any blame for inadequacies in the recordings — may have a tendency to simplify ecclesiastical strategy to that which accomplishes the task in hand. In this case, the task was to get the Church on the air with a joyful noise. Not only was the Commission by-passed in this effort, Dr. Kennedy informs us, but so also were the usual channels of deliberation and delay within the Council itself. Though we recognize the importance of high musical standards in the Church, we cannot find it

in our heart to condemn a “bureaucrat” for breaking all the red tape in sight. The Church needs more such men.

The Commission on Church Music is quite right in making known its expert opinion about the musical quality of “Great Music of the Church.” But it is quite wrong, we believe, in proposing that any effort by the National Council to do something musical be subjected not only to the normal red tape of the Council but to additional red tape supplied by the Commission.

Having fulfilled the period of service to which he agreed at the outset, Dr. Kennedy is back at the helm of Christ Church, Lexington, and can leave to others the job of improving on the National Council’s set of records entitled, “Great Music of the Church.” While waiting for a set in the highest style and taste,

### Melanesian Martyrs



The scenes pictured here describe the martyrdom of three Christians. The central figure is of John Patteson, missionary bishop and martyr, with two companions — Joseph

Atkin, his chaplain, and Stephen Taroaniara, his first Melanesian convert. The painting was done by Allen Rohan Crite and was displayed recently at St. John’s Church, Roxbury,

Mass., when the parish at their Eucharist acclaimed them as the first martyrs of Melanesia.

On September 20, 1871, these men arrived at the island of Nukapu in the Solomon Islands on their mission ship, the “Southern Cross,” to proclaim Christ to those who did not know Him. The bishop went ashore alone and disappeared into the jungle. When he failed to return after some hours, his friends started to go after him, but immediately were met by a shower of arrows from the people of the island. Joseph and Stephen, wounded badly, nevertheless got back to the ship.

Soon they saw an out-rigger canoe being pushed out to sea; it floated alongside their ship and they saw that it contained the body of their bishop. He was wrapped in burying cloth; on top of his body was a palm branch with five knots in it; on his body were five wounds — he bore the marks of the Lord Jesus.

The next Sunday Joseph was celebrating the Eucharist; in the midst of the service he became paralyzed from the poison on the arrows that had wounded him. Both he and Stephen died within a few days. Their blood was shed for the sake of Christ. Their sacrifice spearheaded the proclamation of the Gospel in Melanesia.

The day before the bishop had arrived at Nukapu slave traders had kidnapped five men from the island and the natives had thought the bishop was another slaver and had sought revenge by death with five wounds. For the Christian world the five wounds recalled the Saviour of the world.

the Church can bridge the waiting period with the aid of the existing recordings. The net result strikes us as so stimulating to the cause of getting the Church on the air with adequate music that we wonder if the National Council ought not to make a regular practice of bringing in rectors-on-leave for short periods to warm up a few more hot potatoes.

Returning to the broad question of the distribution of powers in the Church, we note that the National Council is going through a gradual process of growth — a process which we would desire neither to hurry nor to retard. The Department of Christian Education, in order to educate, has had to set forth the Church's teachings in a series of books under that title, thus entering upon the field of theological pronouncement — and doing it with conspicuous success. In order to train laymen to support the Church budget, the Council has had to rethink its promotional task in terms of the spiritual significance of giving. Thus it has entered upon the field of spiritual leadership, and has done its job well.

We think that the Church should continue to look to its Commission on Church Music for leadership in matters musical and to its Liturgical Commission for such guidance in matters liturgical as it is willing to take from any official source; but even in such matters, we think that in the long run a strong central government will work for the good of the whole Church, and that the germ of such a government is to be found in the National Council rather than elsewhere. The Council undoubtedly ought to consult with General Convention Commissions and make the fullest use of their substantial resources; it certainly ought to make use of existing materials of high quality. But this use should, we think, be at its own discretion rather than under the authority of the agency it is consulting.

### *No Head*

**A**LL is not well in the Church's ministry to the armed forces, we are told by the most authoritative sources. In his important letter in this week's issue, Bishop Louttit notes some 45 vacancies in the Church's chaplaincy quota, a situation roughly comparable to a diocese in which a quarter of the parishes are vacant.

Reporting to the Williamsburg meeting of the House of Bishops, Bishop Louttit said that the home parishes simply were not keeping in touch with their men in military service, and that not only was the Church failing to meet its task in a vital missionary field but "we shall lose our young men; we are losing them."

Bishop Sherrill told the House of Bishops that "a discouraging number of chaplains never hear a word from their bishops."

And, just to prove that the problem is not merely one of the Episcopal Church but of all Communions,

the Chiefs of Chaplains have recently stated that 50 new chaplains per month will be needed for the next six months. The Churches farthest behind in their quotas are the Roman Catholic, the Lutheran, and the Episcopal. The problem is partly one of turnover as reserve chaplains complete their tours of duty, but it is also a problem of existing vacancies.

For years, THE LIVING CHURCH has been urging the appointment of a bishop to head the Church's work in the armed services. General Convention has made constitutional provision for a suffragan to the Presiding Bishop to give episcopal oversight in this important field. While this is not the full-fledged military jurisdiction that we believe to be needed, it would at least help to place the Church's ministry to the armed forces on a continuing basis with strong executive leadership. But as far as we know, there are no present plans to implement this constitutional provision, even though it is plain that there will be a large military establishment for many years to come.

**W**E wonder how bad the situation has to get before the Church's ministrations to the armed forces are reorganized on a basis that has a chance of working. Isn't it becoming obvious that bishops don't write to their chaplains, not because they are lazy men, but because the chaplains have moved out of their area of competence and responsibility? Isn't it equally obvious that the parish clergy, as a body, are simply not in a position to keep up an effective mission by mail to scattered members of their flock?

The Armed Forces Division of the National Council is doing a heroic job within its organizational limits; but the facts themselves are proof that the present program is not enough. The usual argument against a bishop for the armed forces is that since he would have too big a job for one man, the ministry to the armed forces ought to be everybody's business. But experience has proved here as elsewhere that what is everybody's business is nobody's business.

We hope that no one will conclude that we are recommending that bishops stop writing to their clergy, that priests stop writing to their young men, that clergy stop offering themselves for the chaplaincy. On the contrary, we urge them to redouble efforts to meet the need as best they may under the conditions that presently exist. And we assume that a military bishop would hammer away at such matters in the future. Today, Churchmen coming out of service commonly tell us, "I never saw an Episcopal chaplain." If they heard of their Church at all, there is a good chance that they heard of it only from home.

Let us use every measure we can to build faithful Churchmen in the armed forces; but above all, let us establish episcopal leadership in this vital field and support it vigorously once it has been established.

**Books on the Bible**

**B**IBLE SUNDAY, as this Sunday is often called, is a good time for a round-up of some of the books on the Bible that have appeared earlier in the year but, for one reason or another, have not yet been reviewed, or which it will not be possible to review for some time.

This round-up, it must be admitted at the outset, is based upon browsing rather than upon a careful reading of the works concerned; still, browsing has its place in any well-rounded reading program and can serve to indicate the general character of works that the reader, through his own browsing in bookstores, can investigate more fully.

Books on various aspects of Bible study received this year range all the way from the recently published *An Idiom-Book of the New Testament*, by C. F. D. Moule, to *The New Testament: A New Translation in Plain English*, by Charles Kingsley Williams, published in March.

Moule's book, which is an expansion of his earlier pamphlet on the subject (L. C., December 28, 1952), is definitely one for Greek scholars. In fact, the blurb on the jacket as much as says so — although "intended primarily for theological students" would not necessarily in these days imply that the work so described "presupposes a knowledge of Greek." But this particular work does. In fact it bristles with Greek, with some English sandwiched in between the lines (New York: Cambridge University Press. Pp. x, 241. \$5).

At the opposite extreme from Moule's book, but the fruit also of Biblical scholarship, is Williams' *The New Testament: A New Translation in Plain English*. This looks good to this editor. Printed in England, the translation confines itself to simple words (the standard being that of the *Interim Report on Vocabulary Selection* — London, 1936), with very brief notes and a glossary of words not found in the *Interim Report*, and breaks the material up into short sentences. This latter feature is especially noticeable in the opening of Ephesians and Hebrews, which is more understandable to anyone when read in this version (Longmans. Pp. 545, 27. \$2.25).

One-volume commentaries are probably best reviewed by being used. And Dr. W. K. Lowther Clarke's *Concise Bible Commentary* has been referred to on many occasions in this office when quick checking of some factual point or method of interpretation was necessary. But Dr. Clarke's commentary is more

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than a one-volume commentary: it is a  
one-man work—a fact which Dr. Clarke  
would be the first to admit has its dis-  
advantages as well as its advantages.

None the less, this volume has received  
on all sides generally favorable review.  
Representing the fruit of 40 years' note-  
taking on interleaved editions of the  
Scriptures, it is the fitting magnum opus  
of a devout Church of England priest  
and scholar who has taken seriously his  
ordination vow to "be diligent . . . in  
reading of the holy Scriptures, and in  
such studies as help to the knowledge of  
the same. . ." (Macmillan. Pp. xii, 996.  
\$7.00).

Something of what Clarke does for  
Anglican exegesis is done for Roman in  
*A Catholic Commentary on Holy Scrip-  
ture*.\* Those who would find out the  
permissible Roman viewpoint on a dis-  
puted matter will find it readily here.  
(Thomas Nelson. Pp. xvi, 1312. \$15).

Another Roman work, which seems  
amazingly liberal in certain respects, is  
*History of the Old Testament*, by Dr.  
Paul Heinisch (translated by William  
Heidt, OSB). The book is copiously il-  
lustrated with woodcuts by Frank Kac-  
marcik that are simply terrific in impact  
(Liturgical Press, Collegeville, Minn.  
Pp. xviii, 492. \$6.50).

A Roman work nicely gotten out and  
with attractive color illustrations is  
*With The Bible Through The Church  
Year*, by Richard Beron, OSB. This is  
more fully described by its subtitle:  
"Around the year from Genesis to Apo-  
calypse with psalms and texts on the  
liturgy." The Bible stories are retold  
by Dom Beron, with prefaces on the  
liturgy by Mary Perkins and illustra-  
tions by Brothers of the Benedictine  
Order (Pantheon Books. Pp. 242.  
\$4.95).

While this might be judiciously used  
by some Anglicans, it is hard to see  
how it can have more than a limited  
appeal to such readers, who would be  
much better advised to follow the daily  
lectionary of the Book of Common  
Prayer.

*According to the Scriptures*, by C. H.  
Dodd, is the work of a leading English-  
speaking New Testament specialist  
[L. C., November 29th] who, under  
this title, has revised and rewritten the  
material he gave as lectures at Prince-  
ton Theological Seminary, March 1950.

Dr. Dodd's work, which is a study of  
the use of the Old Testament in the  
early Church, presupposes some knowl-  
edge of Greek, for he cites passages in  
the original without translating them;  
but anyone with a working knowledge  
of the language and an interest in New  
Testament study should be able to

wrestle with the book to his profit  
(Scribners. Pp. 145. \$2.75).

Finally, like C. S. Lewis [L. C., No-  
vember 29th], H. V. Morton of *In  
the Steps* . . . fame has entered the  
juvenile field, beginning appropriately  
with a "travel book about the Holy  
Land for young people," *In the Steps of  
Jesus* (Dodd, Mead. Pp. 218. \$3).

Here is surely something for anyone  
to consider when looking for a present  
to give to a book-loving teenager. Like  
all of Morton's works, it is definitely  
interesting and alive.

**In Brief**

THE IMITATION OF CHRIST. By  
Thomas à Kempis. Translated by  
Richard Whitford and decorated by  
Valenti Angelo. Pocket Books: A  
Cardinal Edition. Pp. 305. Paper,  
35 cents.

An attractively illustrated inexpensive  
edition of a great devotional classic.

**Books Received**

MAN'S NEED AND GOD'S ACTION. By Reuel  
L. Howe. Foreword by Theodore O.  
Wedel, Ph.D. Seabury Press. Pp. xiii,  
159. \$2.50.

DO YOU WANT INWARD POWER? By John  
Heuss. Foreword by Horace W. B.  
Donegan. Seabury Press. Pp. viii, 172.  
\$2.25.

AGAPE AND EROS. By Anders Nygren.  
Translated by P. S. Watson. West-  
minster Press. Pp. xxvi, 764. \$7.

EXPERIENCE AND INTERPRETATION (Sec-  
ond series, Gifford Lectures 1952, *Nat-  
ural Religion and Christian Theology*).  
By Charles E. Raven. New York: Cam-  
bridge University Press. Pp. vii, 227. \$4.

PICTORIAL HISTORY OF THE JEWISH  
PEOPLE. From Bible times to our own  
day throughout the world. (Illustrated  
with 1000 pictures. By Nathan Ausubel.  
Crown Publishers. Pp. 346. \$5.

YOUNG PEOPLE'S HEBREW HISTORY. By  
Louis Wallis. Philosophical Library.  
Pp. ix, 117. \$2.50. [Carries on jacket  
commendations of various scholars, in-  
cluding Samuel A. B. Mercer, priest of  
the Church and noted Egyptologist.]

JOHN THE BAPTIST: MISSIONARY OF  
CHRIST. By Andre Retif. Newman  
Press. Pp. x, 122. \$2.50. [A Roman  
Catholic work.]

THE FIRST CATHOLICS. The Acts of the  
Apostles for Children. By Marigold  
Hunt. Sheed & Ward. Pp. x, 146. \$2.75.

THE IRISH AND CATHOLIC POWER. An  
American Interpretation. By Paul Blans-  
hard. Beacon Press. Pp. viii, 375. \$3.50.

WHEN YE PRAY. By the Rev. Robert  
Lessing. Holy Cross Press. Pp. 78.  
Paper, \$1.

\*Editorial Committee: Dom Bernard Orchard,  
Rev. E. F. Sutcliffe, Rev. R. C. Fuller, Dom  
Ralph Russell. Foreword by Cardinal Archbishop  
of Westminster.

## PARISH LIFE

### 6,000 Pieces of Glass

More than 6,000 pieces of colored glass, gathered from England, Germany, France, and America went into the making of a stained glass altar window recently created and installed in Grace Church, Charleston, S. C., by R. Geisler, Inc., Long Island City, N. Y.

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lation of St. John the Divine. Two panels to the left portray Holy Matrimony and Holy Communion; those to the right, Holy Baptism and Holy Confirmation.

### An Altar and a 7-Foot Cross

A recently formed mission, the Church of St. Martins, Davis, Calif., holds its services in a motion picture theater.

Each Sunday a curtain is dropped over the screen and an altar and a seven-foot cross are erected on the stage. Lights, adding warmth, are directed upon the altar.

Services are conducted by the Rev. Charles W. Williams, vicar, and also pastor of St. Luke's, Woodland, Calif., and the Ven. C. Aaron King, an arch-deacon of the diocese of Sacramento. One service a month is conducted by a lay reader.

### No Dust Catcher

The guest register of the Church of St. Luke the Physician, Excelsior Springs, Mo., is no dust catcher. A week or so after a visitor has left the spa, he receives a card from a member of the Woman's Auxiliary bearing a picture of the stone church and the message: "Thank you for visiting our Church while you were in Excelsior Springs. If you return, we hope you will visit us again."

December 6, 1953

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GREENWICH · CONNECTICUT

**OHIO** — The Very Rev. Percy F. Rex has been installed as dean of Trinity Cathedral, Cleveland, Ohio, by Bishop Burroughs of Ohio. Dean Rex was formerly rector of Trinity Church,<sup>†</sup> Binghamton, N. Y.

At the same service the Rev. Messrs David Loegler, G. Clarence Lund, and W. Chave McCracken were installed as honorary Canons of the Cathedral. The sermon was given by the dean emeritus, Dr. Chester B. Emerson, who retired in 1951 after 18 years' service as dean. Bishop Tucker, retired Bishop of Ohio; and Bishop Demby, retired suffragan of Arkansas, were present at the installation.

**NEBRASKA** — Bishop Clarkson Memorial Hospital, Omaha, will move to a new, 300-bed capacity building near the campus of the University of Nebraska College of Medicine in about two years. Its present building, built in 1921, has

the purpose of furnishing clinical facilities for the training of medical and technical personnel.

The chapel on the lobby floor, provided by the Churchmen of Nebraska at a cost of about \$30,000, will have a seating capacity for 62 persons.

The comfort and safety of the patient were the prime consideration in planning the new Clarkson Hospital, and hospitals throughout the country were studied to design one of the most modern hospitals.

Total cost will be about \$3,500,000.

**SOUTH FLORIDA** — For the first time, apparently, in the history of South Florida — and perhaps anywhere — a church has been built before it had a congregation.

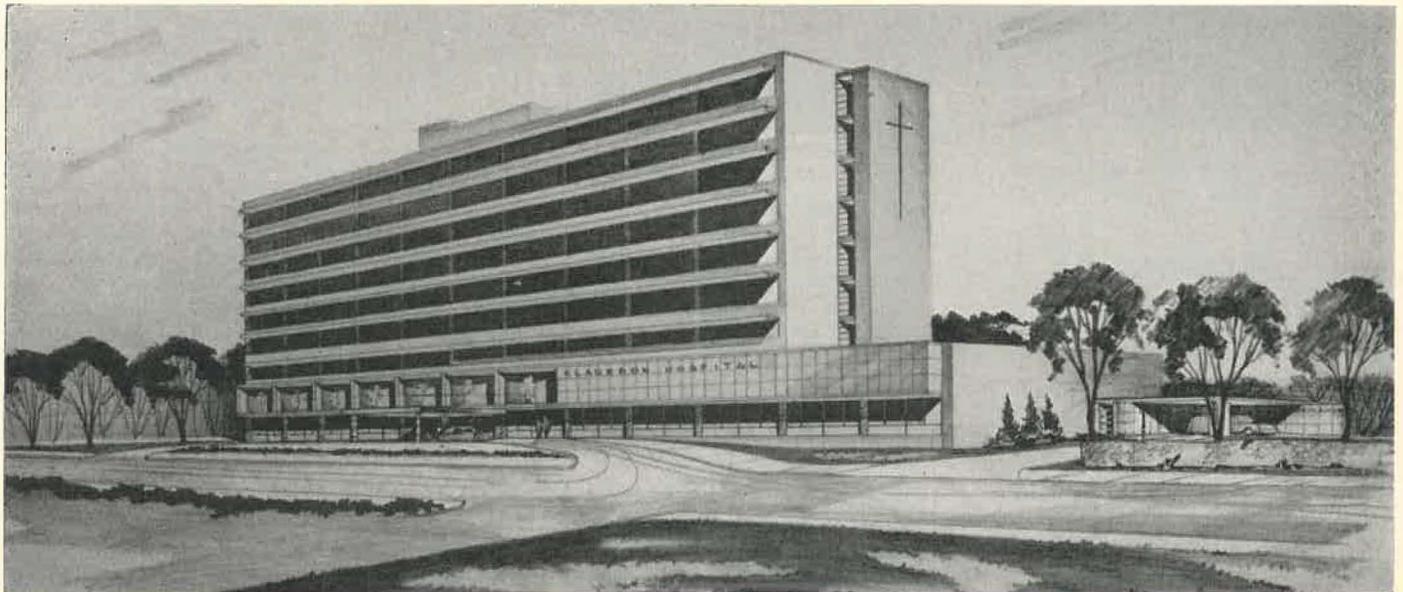
The church is St. David's, located in an orange grove in Lakeland, Fla. The parish hall and altar were blessed recently by Bishop Louttit of South Florida.

In his sermon, Bishop Louttit pointed

**DELAWARE** — Succeeding Bishop Mosley, new coadjutor of Delaware, as dean of the Cathedral Church of St. John, Wilmington, Del., will be the Rev. Thomas M. W. Yerka. The new dean will resign from his present parish, the Church of the Good Shepherd, Austin, Texas, on January 26, 1954. He is married and has one son.

**MARYLAND** — The grand old lady on the hill, historic St. Luke's Church, Church Hill, Md., celebrated its 225th anniversary on October 18th. The reconditioned church is constructed of bricks which, it is reputed, came from England as ballast in sailing vessels. The rector is the Rev. L. Harold Hinrichs.

**GEORGIA** — The Episcopal Churchmen of Georgia, meeting at Camp Reese, St. Simons Island, recently adopted a program to provide lay readers trained to meet any needs of the diocese, wheth-



ARCHITECT'S DRAWING, CLARKSON HOSPITAL  
300-bed building, 62-seat chapel.

been sold to an Omaha Lutheran Hospital group who will continue to operate the hospital.

Clarkson Hospital is sponsored by the diocese of Nebraska, and its board of trustees is 100% Episcopalian. Land for the new hospital was purchased outright so that it will remain entirely independent as in the past. The hospital, a charter member of the Episcopal Hospital Assembly, is fully approved by the American College of Surgeons and other accrediting bodies.

Its contract with the University of Nebraska contemplates its affiliation for

out the missionary nature of the Church —and how St. David's, sponsored by All Saints' Church, Lakeland, was a purely missionary nature. He said:

"We shall have wasted our money if we but divide one congregation into two smaller ones. But we shall be carrying out the Church's great task if we bring newcomers to St. David's. . . ."

The Rev. Clifton H. White is rector of All Saints'; the Rev. Edward H. Manning, curate at All Saints', will become priest-in-charge of the mission at St. David's.

er in vacant parishes and missions or to assist the clergy. Leaders of parish groups were urged to institute a program to educate the men and to further personal evangelism.

**DELAWARE** — The mother church of the diocese of Delaware, Immanuel Church,<sup>†</sup> New Castle, celebrated its 250th anniversary on October 25, 1953. According to Richard S. Rodney, chancellor of the diocese and senior warden of Immanuel, the original building was erected in 1703 on the site of an early Dutch fort.

**TUNING IN:** †Church buildings are always erected to the glory and praise of Almighty God, revealed in His tri-personal nature as Father, Son, and Holy Ghost. When a Church is specifically known as Trinity Church, this general truth is

given added emphasis. When a Church is called **Immanuel Church** (col. 3), this accords with the belief that God the Three-in-One has made Himself known to us uniquely in the person of His Son, Immanuel, "God with us."

## DEATHS

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

### Lydia A. Manning

Lydia Anne Manning, widow of the late Arthur D. Manning, for many years senior warden of the Church of St. Luke the Beloved Physician, Saranac Lake, N. Y., died at her home in Saranac Lake, November 22d, after a long illness. Her only survivor is a daughter, Miss Carolyn Grover Manning.

### Ethel M. Roberts

Ethel M. Roberts, retired executive secretary of the Publicity Department of the diocese of Massachusetts for 32 years, died November 13th, of a heart attack at the age of 70. Her home was in Winchester, Mass.

For 27 years Miss Roberts had been Massachusetts correspondent for THE LIVING CHURCH, a service for which she refused to accept any pay until January, 1952, after her retirement from diocesan work.

Miss Roberts came to the diocese in 1920 to conduct a special campaign in behalf of the expanding mission of the Church. She was so successful that as the diocesan council was established and its departments developed, it became natural that she should become executive secretary of the Department of Publicity.

Although she performed all her tasks with meticulous conscientiousness and rare ability, Miss Roberts' chief pleasure came in her contacts with the missionaries who came to the diocese through the Speakers' Bureau, which she established. Her concern for their welfare, their carefully planned programs and itineraries, and her abiding interest in their work made a deep impression upon them and earned their lasting gratitude.

At the 1934 General Convention in Atlantic City, Miss Roberts was warmly praised as the correspondent who was most successful in getting Church news into the secular press.

In 1936 she became editor of *The Church Militant*, the diocesan magazine. To this she gave her facility in writing and her literary taste, cooperating with each bishop to perfect its contents. She remained editor until 1944.

In her earlier years, Miss Roberts spent a decade in England, and always cherished the resulting associations which formed an integral part of her delightful and unusual personality.

### ACU CYCLE OF PRAYER

#### December

8. St. Luke's, Kalamazoo, Mich.; St. Mary's, Napa, Calif.
9. St. John the Evangelist, Newport, R. I.
10. St. Mary's, Stuart, Fla.

December 6, 1953

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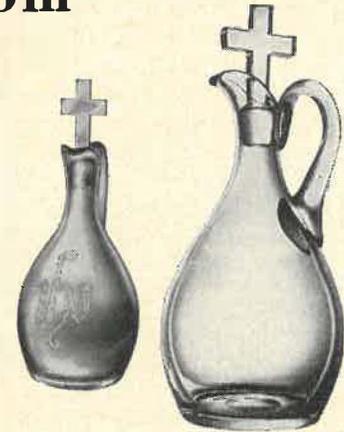
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 Carleton College  
 Northfield Minnesota

SEMINARIES

Religious Education Instructor

The Rev. H. Lawrence Whittemore, Jr., rector of Trinity Church, Swarthmore, Pa., was recently named instructor in religious education at the Philadelphia Divinity School. He succeeds the Rev. Norman C. Farnlof, rector of the Church of St. John the Evangelist, Philadelphia, who resigned recently.

Professorship Established

The Trustees of the General Theological Seminary recently established the Charles Lewis Gomph Professorship of Christian Apologetics in honor of the late Dr. Gomph, whose bequest to the seminary made the endowment possible. First to hold the new professorship is the Rev. W. Norman Pittenger, author and lecturer, and a member of the seminary faculty since 1935.

COLLEGES

A Shared Endeavor

Thrombosis of the right eye, which reduced his vision to 10%, has not impaired the work being done at the University of Chicago by the Rev. Bernard Iddings Bell, campus pastor to Episcopal Church faculty and students.

Dr. Bell, who suffered the attack on November 2d, lost the sight in his other eye 20 years ago as the result of acute glaucoma. At present he is unable to read, write, or conduct services. Whether his sight will be restored cannot be predicted for three months.

In the meantime the full Church program on the campus is being conducted under his supervision. The Rev. Johnstone Beech, a war veteran and student in the Graduate School of English, is taking the Communion services, and faculty people and students are giving their full cooperation.

"Nothing less than this kind of co-operation was to be expected," said Dr. Bell. "This is not a work done by any one person or dependent on any one pastor. It is a shared endeavor to bear witness to the Faith in a University community."

At present there are 57 faculty families and 461 Episcopal Church students in the University. The Church's work is under the supervision of the Episcopal Church Council, composed of nine faculty members, three local clergymen, the Bishop of Chicago, and Dr. Bell. The president is Miss Gertrude Smith, chairman of the Classics department.

With their assistance, Dr. Bell is able to continue his program of personal counseling, a program which entails an average of 12 consultations a week on

matters physical, intellectual, moral, and religious.

His telephone consultations, which average 50 a week, have not been affected by his blindness, and his correspondence, much of it with parents of Episcopal Church students, continues to average 70 letters a week.

The Church Council also sponsors well-attended public lectures on the University campus by eminent lecturers.

For the students, the Council also sponsors the Canterbury Club which meets weekly to discuss the relationship of Christianity to Letters, the Arts, Science and Education.

In the absence of a regularly assigned chaplain to the University's several research hospitals — Billings, Lying-in, Bobs Roberts, Goldblatt and Argonne Cancer — the Council members and Dr. Bell make an average of 50 calls a month on the Episcopal patients. This work, under Dr. Bell's supervision is also being carried on by the Council members.

PUBLIC SCHOOLS

A Sermon and a Bond Issue

J. Leo Bradley, city finance director of Woonsocket, R. I., took exception to a recent statement by the Rev. Canon Anthony R. Parshley that the increasing domination of the state's public schools by Roman Catholic teachers and school committeemen would inevitably lead to "the decline of the effectiveness of the public schools."

Canon Parshley, rector of the Church of the Good Shepherd, expressed his opinion in a sermon and suggested "four possible solutions" to what he termed the public school problem as it affects 10,000 Episcopal Church children in Rhode Island:

(1) Admission of the Roman Catholic schools into the state public school system, with the state paying the bills and the Church managing the parochial schools.

(2) Strengthening Episcopal Church Sunday schools and the released-time religious education program.

(3) Establishment with other Churches of joint schools with religious training.

(4) An Episcopal Church parochial school system.

Mr. Bradley said Woonsocket's mayor, K. Kevin Coleman, and his advisory commission, are trying to bring about the installation of an entire new public school system, both physically and administratively, and are gravely concerned over Canon Parshley's views which were expressed at a time when the advisory commission and other officials — in the majority Roman Catholics, including Mayor Coleman — were about to ask approval of a bond issue to accomplish the school program. [RNS]

## Appointments Accepted

The Rt. Rev. Dr. G. Ashton Oldham, Retired Bishop of Albany, is now in charge of the Church of the Ascension, New York. Address: 35 Fifth Ave., New York 11.

The Very Rev. Victor Bolle, rural dean of the convocation of Nashotah in the diocese of Milwaukee, who is rector of Grace Church, Hartland, Wis., serving churches in North Lake and Pewaukee, will on July 1st give up this work to become associate rector of Christ Church, Whitefish Bay, Milwaukee.

The Rev. Victor O. Boyle, formerly rector of Christ Church, Walton, N. Y., is now rector of St. Mark's Church, Malone, N. Y.

The Rev. G. Rowell Crocker, formerly rector of St. Martin's Church, New Bedford, Mass., is now rector of Immanuel Church, Ansonia, Conn.

The Rev. Franklin R. Funk, formerly vicar, Chapel of the Holy Nativity, Philadelphia, is now rector of the newly-formed parish of the Holy Nativity, which was formerly a chapel of St. Luke's Parish, Germantown.

The Rev. Thomas W. Murray, formerly rector of Zion Church, Palmyra, N. Y., is now rector of Christ Church, Gilbertsville, N. Y., in charge of churches at Maple Grove and West Burlington.

The Rev. William C. R. Sheridan, rector of St. Thomas' Church, Plymouth, Ind., is now also chaplain to Episcopal students at Culver Military Academy, Culver, Ind. Mail having to do with Episcopal cadets should be sent to St. Thomas' Rectory, Plymouth.

## Changes of Address

The Rev. Albert E. Wilcox, who recently retired from his work at St. Mark's Church, Honey Brook, Pa., may now be addressed at 432 Pinellas St., Clearwater 4, Fla.

## Ordinations

### Priests

Panama Canal Zone: The Rev. Edwin Crowe Webster of Almirante, Western Panama, was ordained priest on October 4th at St. George's Church, Almirante, by Bishop Gooden of the Panama Canal Zone. Presenter, the Rev. J. H. Schaffter; preacher, the Ven. W. L. Ziadie.

The service was attended not only by the members of St. George's Church, but also by delegations from Bocas del Toro, Guabito, Dos Canos, Changuinola, and Darkland.

Quincy: The Rev. Theron Rex Hughes, Jr., was ordained priest on November 4th by Bishop Essex of Quincy at the Cathedral of St. John, Quincy, Ill. Presenters, the Very Rev. E. J. Bubb, and the Rev. D. F. Heermans; preacher, the Rev. J. N. Taylor. To be assistant of the cathedral and vicar of Zion Church, Mendon, Ill. Address: 1444 Maine St., Quincy.

### Deacons

Panama Canal Zone: Francis Mustapha Harrison, who is 62 years old, was ordained deacon on his birthday, September 29th, by Bishop Gooden of the Panama Canal Zone at St. Mark's Church, Puerto Limon, Costa Rica. Presenter, the Ven. W. L. Ziadie; preacher, the Rev. J. H. Schaffter. To serve in the archdeaconry of Limon. Address: Guacimo, Linea Vieja, Costa Rica.

The ordinand is a native-born Barbadian who served with the British Army in Egypt during World War I. For some years he taught school in Costa Rica and was prepared for ordination under the direction of Archdeacon Ziadie.

Joseph Alfred Wade was ordained deacon by Bishop Gooden, Retired Suffragan Bishop of Los Angeles, acting for his son, Bishop Gooden of the Panama Canal Zone, at St. Augustine's Church, Oakland, Calif., on September 29th. Presenter, the Rev. L. A. Baskerville; preacher, the Very Rev. Sherman Johnson.

The ordinand, who was born in Limon, Costa Rica, had his training under Archdeacon Ziadie of Limon and is now taking a year of special study at the Church Divinity School of the Pacific. Address: 733 Twenty-Seventh St., Oakland 12, Calif.

The organist at the service was Mr. John Spalding, a candidate from the missionary district of the Panama Canal Zone who is also studying at the Church Divinity School of the Pacific.

Henry Arthur Blake, headmaster of Christ

Church Academy, Colon, was ordained deacon by Bishop Gooden of the Panama Canal Zone, at Christ Church-by-the-Sea, Colon, on October 24th. Presenter, the Rev. M. J. Peterson; preacher, the Rev. C. W. Hayes, a former student of the ordinand.

The Rev. Mr. Blake, a native of Jamaica, will continue as headmaster of the academy and will be curate of Christ Church-by-the-Sea.

San Joaquin: William T. Halstead was ordained deacon on September 29th at St. Paul's Church, Visalia, Calif., by Bishop Walters of San Joaquin. Presenter, the Rev. V. M. Rivera; preacher, the



**MR. BLAKE'S ORDINATION**  
*Headmaster becomes deacon.*

Rev. Samuel Garrett. To be vicar of St. Alban's Mission, Los Banos, Calif.

Tennessee: Leon Crawford Balch was ordained deacon on November 14th by Bishop Barth of Tennessee at St. Paul's Church, Kingsport, Tenn. Presenter, the Rev. L. F. Kent; preacher, Canon J. R. Sharp. To continue his studies at the School of Theology of the University of the South.

West Texas: Gerald Nicholas McAllister was ordained deacon on September 30th by Bishop Jones of West Texas at St. Mark's Church, San Antonio, Tex. Presenter, the Rev. C. H. Douglass; preacher, the Rev. D. W. McClurken. To be in charge of the Church of the Epiphany, Raymondville, Tex. Address: Box 191.

## Marriages

The Rev. Frank E. McKenzie of St. Stephen's Church, Morganton, N. C., and Martha M. Walton were married by Bishop Henry of Western North Carolina on October 31st at Grace Church, Morganton.

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Sun HC 8, 11 I S, 11 MP; HC Tues 7, Wed 10:30

BROOKLYN, L. I., N. Y.

ST. JOHN'S ("The Church of the Generals")  
99th St. & Ft. Hamilton Pkwy.  
Rev. Theodore H. Winkert, r  
Sun 8, 9:30 HC, 11 MP, 1st Sun HC 11

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square  
Very Rev. Philip F. McNairy, D.D., dean; Canon  
Leslie D. Hallett; Canon Mitchell Haddad  
Sun 8, 9:30, 11; HC Daily 12:05, Also Tues 7:30;  
Healing Service 12 Noon Wed

ST. ANDREW'S 3105 Main at Highgate  
Rev. Thomas R. Gibson, r; Rev. John Richardson  
Sun Masses 8, 10 (Sung), 11:45, Ev & B Last  
Sun 5; Daily 7, Thurs 10; C Sat 7:30-8:30

NEW YORK, N. Y.

NEW YORK CATHEDRAL (St. John the Divine)  
112th & Amsterdam, New York City  
Sun: HC 7, 8, 9, 9:30 (Ser), 11 (with MP & Ser),  
4 Ev & Ser; Wkds: HC 7:30 (also 10 Wed), Cho  
Mat 8:30, Ev 5:30. Open Daily 7-6.

ST. BARTHOLOMEW'S Park Ave. and 51st St.  
Rev. Anson P. Stokes, Jr., r  
8 & 9:30 HC, 9:30 & 11 Ch S, 11 M Service &  
Ser, 4 Ev, Special Music; Weekday HC Tues 10:30;  
Wed & Saints' Days 8; Thurs 12:10; Organ Re-  
citals Fri 12:10; Church open daily for prayer

CALVARY Rev. G. C. Backhurst  
4th Ave. at 21st St.  
Sun HC 8, MP & Ser 11; Thurs HC & Healing 12

GENERAL THEOLOGICAL SEMINARY CHAPEL  
Chelsea Square, 9th Ave. & 20th St.  
Daily MP & HC 7; Cho Evensong Mon to Sat 6

HEAVENLY REST 5th Ave. at 90th Street  
Rev. John Ellis Large, D.D.  
Sun: HC 8 & 9:30, Morning Service & Ser 11;  
Thurs, and HD HC 12 Noon

ST. IGNATIUS' 87th St. & West End Ave.,  
one block West of Broadway  
Rev. W. F. Penny; Rev. C. A. Weatherby  
Sun 8:30 & 10:30 (Solemn); Daily 8; C Sat 4-5,  
7:30-8:30

ST. MARY THE VIRGIN Rev. Gleg Taber, D.D.  
46th St. between 6th and 7th Aves.  
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. Roelf H. Brooks, S.T.D., r  
Sun HC 8, 9 & 11 I 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. Kiimer Myers, v  
292 Henry St. (at Scammell)  
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

OKLAHOMA CITY, OKLA.

ST. PAUL'S CATHEDRAL Very Rev. John S. Willey  
127 N.W. 7  
Sun 8:30, 10:50, 11; Thurs 10

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  
Sun 8, 11 HC; Weekdays as anno; C appt

PARIS, FRANCE

HOLY TRINITY PRO-CATHEDRAL  
23 Ave. George V  
Very Rev. Sturgis Lee Riddle, dean  
Sun 8:30, 11 Student Center, Blvd. Raspail

KEY—Light face type denotes AM, black face  
PM; addr, address; anno, announced; appt,  
appointment; B, Benediction; 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.

ADVENT OF CHRIST THE KING  
Rev. Weston H. Gillett; 261 Fell St. nr. Gough  
Rev. Francis Kane McNaul, Jr.  
Sun Masses 8, 9:30, 11 (High & Ser); 9 MP; Daily  
7:30 ex Sat; Fri Sat & HD 9:30; 9 MP, 5:30 Ev;  
1st Fri HH 8; C Sat 4:30 & 7:30 & by appt

ST. FRANCIS' Sun 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 Glenarm 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 Ev 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.

LEXINGTON, KY.

KENTUCKY THEOLOGICAL SEMINARY  
Chapel Services: Good Shepherd: Main St. & Bell Ct.  
MP 7:30 & Ev 5 Daily; HC Tues 7:45 & Thurs 10