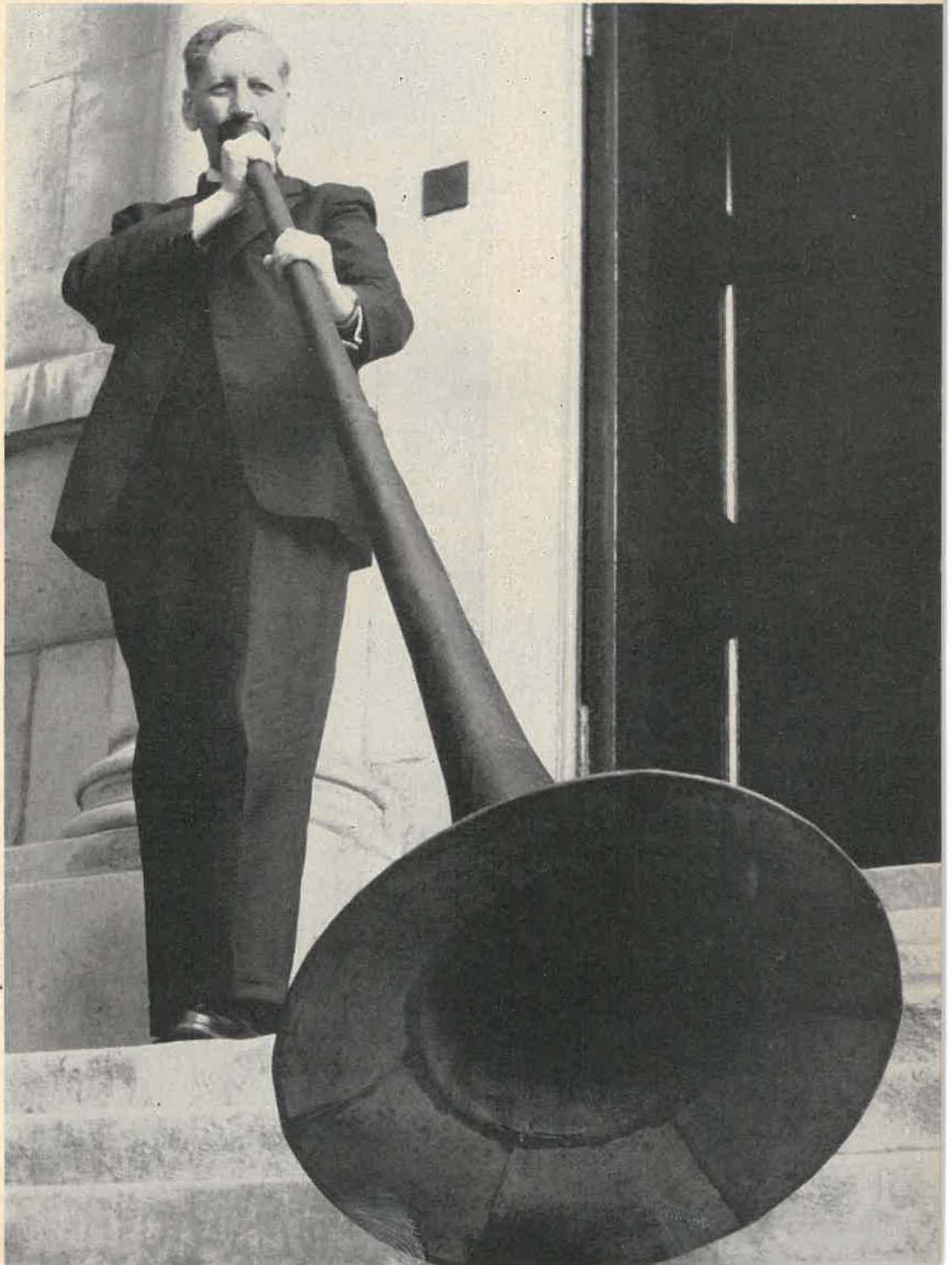


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The Rev. E. C. E. Bourne, vicar of All Hallows-on-the-Wall, London, tries out the "Vamp" [see p. 12].

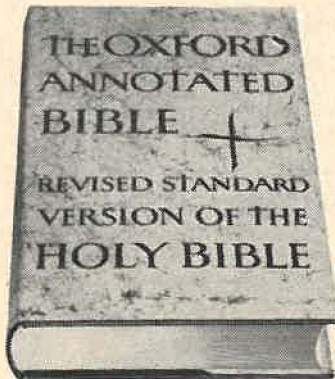
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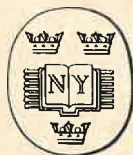
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The Living CHURCH

Volume 147 Established 1878 Number 21

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church.

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THINGS TO COME

November

- 24. Sunday next before Advent
- 28. Thanksgiving Day
- 30. St. Andrew

December

- 1. First Sunday in Advent
- 8. Second Sunday in Advent
- 10. National Council meeting, Greenwich, Conn., to 12th
- 15. Third Sunday in Advent
- 18. Ember Day
- 21. St. Thomas (Ember Day)
- 22. Fourth Sunday in Advent
- 25. Christmas Day
- 26. St. Stephen
- 27. St. John Evangelist
- 28. Holy Innocents
- 29. Christmas I

NEWS. Over 100 correspondents, at least one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used, or returned.

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November 24, 1963

LETTERS

Most letters are abridged by the editors.

Comments Welcomed

I wish to commend THE LIVING CHURCH for printing the Rev. Dr. Robert Curry's recent article, "Outward Thrust" [L.C., October 27th], which gives an indication of one way in which we are able to implement the Anglican Congress document, "Mutual Responsibility and Interdependence in the Body of Christ."

He asks for "a shot in the arm from the national Church," and our Committee on Voluntary Service is ready and willing to be of help.

It would aid our planning greatly if members of the Church would send any comments and suggestions on Voluntary Service our way. We would especially like to hear from high school and college-age young Churchmen.

(Rev.) ALTON H. STIVERS
Executive secretary,
Committee on Voluntary Service,
National Council

New York, N. Y.

Mrs. Not Mr.

We of Morehouse-Barlow Co. are very pleased to have some relationship to the new administrative assistant of the diocese of New York, Edmund J. Beazley [L.C., November 10th, page 18]. However, our relationship is that of an "in-law." It is Mrs. Beazley who is the head of the Christian education department of our New York store. Mrs. Beazley will continue to render her customary fine service in this capacity (free advt.).

CLIFFORD P. MOREHOUSE,
Vice President, Morehouse-Barlow Co.
New York, N. Y.

Correction

In the October 27th edition of THE LIVING CHURCH it has been reported that the missionary clergy under the jurisdiction of the Home and Overseas Departments now will have a raise in pay every three (3) years, etc. and that the salaries of the new clergy will begin at a minimum of \$5,300 a year, that including housing, utilities, basic hospital and major medical benefits, and that the basic yearly salary of a bishop having ordinary jurisdiction in the overseas field will now be \$8,000 and in the home field will be \$10,000 by action of the National Council.

These are only suggestions or recommendations. As a result of the last General Convention, 1961, a mandate was handed to the National Council to make a study of the salaries of missionary clergy and missionary bishops at home and abroad. As a result of this study, recommendations from the Home Department were that certain raises were in order. But when the suggestions were made to the National Council it was further suggested that specific amounts should be named and these are the suggestions that appear in the recent issue of THE LIVING CHURCH.

These recommendations must go to the

Continued on page 31

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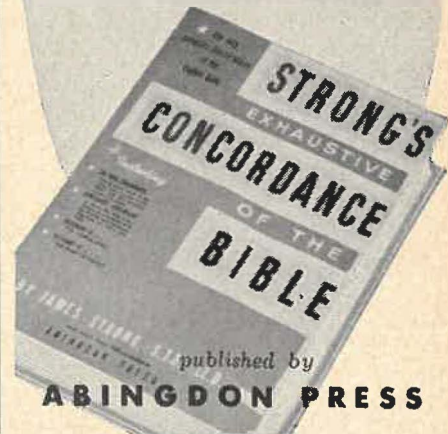
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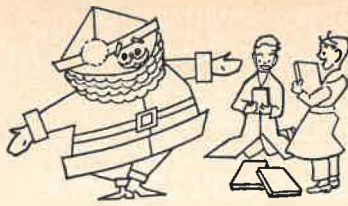
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Books

Fancy Footwork

Religion and the Schools: The Great Controversy. By Paul Blanshard. Beacon. Pp. 265. \$4.95.

Paul Blanshard in his timely book, *Religion and the Schools*, has provided us with another valuable resource in the continuing debate about the doctrine of separation of Church and state, applications of the 1st and 14th Amendments, and the many perplexities surrounding presentation of our religious heritage and moral values in our public schools.

While the book claims, as do all "complete factual backgrounds" of our history, to be objective, Mr. Blanshard is too well known to escape the charge of prejudice, though he makes a genuine effort at some points to represent the views of those who have serious misgivings about the ultimate consequence of recent Court rulings.

As one who makes no pretense about being "objective" on this issue, I find myself unwilling to accept the presuppositions or the implicit solutions of this great controversy contained in this book. The question remains, despite Mr. Blanshard's fancy footwork to avoid it, whether or not the Supreme Court has ignored the "free exercise" clause of the 1st Amendment and in effect "established humanism" and an absurd dogma of "neutrality" as the privileged "religion" of our land.

Since Mr. Blanshard rests much of his case on the opinion of Justice Black, it would seem to me that he should examine critically the inconsistent definition of "religion" which has been used by this jurist in the Everson decision (concerning school buses) and later in the Torcaso decision which upheld the right of an atheist to become a notary public. In the first instance, the application of the 1st Amendment rested upon the claim that "we must not pass laws which aid one religion, and/or religions, or prefer one religion to another . . . or force or influence a person to go to a church, profess a belief in any religion . . ." and that "no tax in any amount, large or small, can be levied to support any religious activities or institutions, whatever they may be called or whatever form they may adopt, teach or practice religion" (p. 79). Yet scarcely four pages later, Justice Black is quoted in the Torcaso decision as saying: "Neither a state nor the Federal Government can constitutionally pass laws nor impose requirements which aid all religions as against non-believers, and neither can aid those religions based on belief in the existence of God as against those religions founded on different beliefs. . . ." And he added in his footnote: "Among religions in this country which do not teach what would generally be

considered a belief in the existence of God are Buddhism, Taoism, Ethical Culture, Secular Humanism, and others."

The author attempts in the concluding chapter (p. 192) to escape the dilemma of admitting that "secularism" is in fact a religion when he juggles definitions and insists that most of the controversy could be eliminated if the "protagonists on both sides would keep in mind the distinction between 'secular' and 'secularist' — the former meaning 'not under church control' while the latter means 'one who rejects every form of religious faith and worship.'"

Many of us, I think, will gladly concede the dangers and limited value of exercises which have been called "prayer" in our schools — even though the regents' prayer was a sincere attempt by civic leaders to find a means of acknowledging that we are "a religious people whose institutions presuppose a Supreme Being." The extent to which some compulsion is involved in any curriculum and the impossibility of working towards religious tolerance without facing honestly our fundamental religious diversity remain questions which Mr. Blanshard has not answered in his concluding chapter entitled "Truth and Consequences." He makes a number of cogent points, however, when discussing the problem of tax support.

Despite the readable style and thorough documentation of his thesis, Mr. Blanshard has not convinced me that our basic Christian heritage is not entitled to an equal hearing with secular humanism — if not through specific courses, at least by preserving pointers (like Church spires) which encourage young people to look beyond man and beyond their classroom for ultimate answers to life.

As this review is being written, the Congress has voted major funds to provide for libraries and laboratories for Church-related colleges! The debate rages on.

TREVOR A. HOY

Canon Hoy is program director, diocese of California.

Picture of the Forest

An Outline of the Bible Book by Book. By Benson Y. Landis. Barnes & Noble. Pp. 186. Paper, \$1.25. Cloth, \$2.95.

As long as general background information about the Bible is needed, by Church school teachers, by prep school and college students, and even by seminarians, there will always be a need for the "handbook-outline."

Dr. Benson Y. Landis has written an excellent book of this type, surpassing similar productions in print, which tend either to be pious or to be critically opinionated. Both pitfalls are avoided by

Dr. Landis in his *An Outline of the Bible Book by Book*.

As usual, there is more information that I feel should have been included. No mention is made of the fact that Lamentations uses the Hebrew acrostic style of poetry. The order of books in the Hebrew Bible is given only in a footnote on page 175, and should be associated, at least by a reference, with the English list on page 3. But it isn't fair to criticize what has been left out; so much must be left out in a book of such brevity.

As to what is put in, very few faults can be found. The liberal use of quotation of important and well known material is especially valuable and the quotations are well selected. I do wish the map of Jerusalem in the time of Christ had been more clearly labelled as far as the northern city walls are concerned.

There is not much here about the trees, but this is an excellent picture of the forest.

DAVID B. COLLINS

The reviewer is chaplain, University of the South, and lecturer in OT and NT at the university's School of Theology.

Rich in Information

Apostle for Our Time: Pope Paul VI. By John G. Clancy. P. J. Kenedy and Sons. \$4.95.

When Pope John died in June, the question flashed around the world: Will the Vatican Council be continued? After this had been answered, there was still a lingering query: Will the new Pope carry on the plan and program of Pope John? The book before us, a beautifully written biography of Pope Paul, answers this query fully—if there are still any who need reassurance!

Giovanni Battista Montini is another northerner called to the papal throne. His father was a leader in social reform, his mother was equally devoted to public affairs and to religion and social welfare — she is still remembered for her generous care of the poor. Young Giovanni studied at home for his seminary examinations, but at 23 entered the Gregorian University in Rome and began working for two doctorates, simultaneously! Before completing them, he was summoned to prepare for diplomacy at the Pontifical Academy. Within a short time he was appointed second secretary to the Nunciature in Warsaw, but again was shifted to another office: In October, 1924, he was called to serve in the Secretariat of State.

Here he remained, with ever increasing responsibilities, until he was named Archbishop of Milan in 1954. During these 30 years he came to know and understand

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the workings of the whole world-wide ecclesiastical system which centers in the Vatican. He was very close to Pope Pius XII, and also to Pope John, and to many more of the leaders in Church and state the world over. As Archbishop of Milan he won the loyalty and affection of multitudes of north Italians—in a part of the world which has been deeply influenced by social revolutionary ideas, and even by Communism. His years of study as a scholar, of experience as a diplomat, of pastoral care and administration as an archbishop, were all leading up to and preparing him for the great task to which he has now been committed.

The non-Roman-Catholic reader will find this book rich in information about the life and activities of the inner group which has responsibility for policies at Rome. To some it may be a revelation: The Vatican is no nest of intrigue, designing to crush the liberties of nations! It is a center of hard-working and devoted men, dedicated to the welfare and freedom of Christians everywhere, even in nations where local conditions have resulted in repression and persecution of non-Catholics. The steps already taken by Pope Paul are clearly the assurance and the guarantee of still greater things to come!

FREDERICK GRANT

The Rev. Dr. Grant served as an official Anglican observer at the first session of the Vatican Council. He is special lecturer at Union Theological Seminary on Hellenistic Religions and Gnosticism.

Uncommon Revolutionary

Loaves and Fishes. By Dorothy Day. Harper & Row. Pp. 215, with photographs. \$3.95.

We live, increasingly, in a time of renewal of Christian social concern and there can be few Churchmen left who have not been confronted in past months with the vigorous conflict between Gospel ethics and the apathy and complacency of the "affluent society."

In Michael Harrington's book *The Other America*, and in Gunnar Myrdal's *Challenge to Affluence* (to mention only two recent works) the myth that we have solved the "problem of poverty" in an economy of abundance is resoundingly exploded.

Dorothy Day, however, is a resolute Christian woman who has been saying this, and more (much, much more!) ever since leaving the Communist Party and entering the Roman Catholic Church over 33 years ago. In her autobiography *The Long Loneliness*, she touched briefly on her founding of the penny paper known as *The Catholic Worker*. In *Loaves and Fishes* she tells the story of a paper that initiated a "Movement," of the hospitality houses that began to appear on skid row, of the volunteer helpers

(there is no paid staff)—their erratic behavior, agreements, and disagreements. It is a magnificent record, extremely well written and copiously illustrated with fine photographs. Dorothy Day is a journalist and a good one; she does not hesitate to laugh at herself, but she never allows humor to stand in the way of making her point, usually a radical and telling one against sham and hypocrisy, individual and corporate.

Whatever we may think of Dorothy Day—and she has been called a socialist, a pacifist, a fanatical idealist, a dangerous radical—the fact remains that her deep religious faith and the transparent honesty revealed in these pages indicate a Christian of light and salt witnessing to this age of the "obscured truth" (otherwise known as the "big lie"). *The Catholic Worker* has always sought to apply Catholicism's social teaching and Eucharistic love to the lost and the least; the corporal and spiritual works of mercy are to be directly acted out in love without equivocation. When the status quo stands in the way of mercy, love, and peace *The Catholic Worker* recruit advances to the picket line and to jail as resolutely as the woman who brought the paper to life and remains its living symbol. For Dorothy Day is a revolutionary of an uncommon kind on the American scene.

She sums up her philosophy best when she says:

"The greatest challenge of the day is: how to bring about a revolution of the heart, a revolution which has to start with each one of us? When we begin to take the lowest place, to wash the feet of others, to love our brothers with that burning love, that passion, which led to the Cross, then we can truly say, 'Now I have begun.' Day after day we accept our failure . . . because of our knowledge of the victory of the Cross."

This book belongs on the shelves of every urban priest and parish.

FRANK V. H. CATHY

Canon Cathy is rector of All Saints' Church, Indianapolis, an inner-city parish which also serves as social welfare headquarters for the diocese. He is also diocesan director of Christian social relations.

A Bittersweet Tie

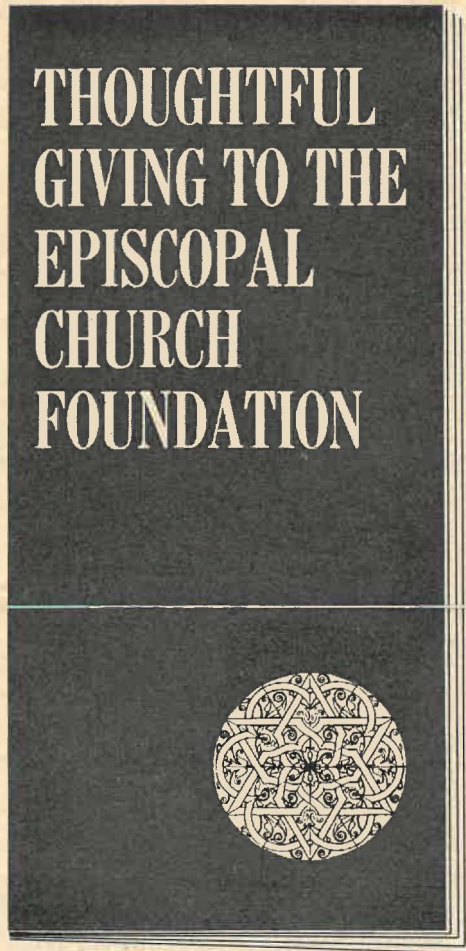
A Vicarage Family. By Noel Streatfeild. Franklin Watts. Pp. 246. \$4.95.

Noel Streatfeild is a novelist and a theatrical personality. She is also the beneficiary of a tradition. In *A Vicarage Family* she explores her inheritance and shares it with the less fortunate. The book is called "an autobiographical story," but it is a little more than this. Miss Streatfeild writes her own memories of life as a strong-minded child growing up in a clerical household in Edwardian England. The result is an affectionate — but honest — appraisal of a clergy family.

A Vicarage Family is a child's view,

Continued on page 20

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O great and wondrous God, who hath given us life and a fruitful world to live in, we thank Thee for the food whereby our bodies are sustained, and for the Body of Thy Son by which our souls live. Thou hast made both hunger and food, and made both to be tokens of the eternal fulfillment which shall be ours. Thou hast made small, simple things to be vessels of that which is infinite; Thou hast made us, vessels of earth, to be containers of the divine. Glory and praise and honor and thanksgiving be unto Thee for ever and ever, world without end.

cfh

Robert Williams, *Memphis Commercial Appeal*



For Thanksgiving, women of the Church of the Holy Communion, Memphis, Tenn., make their own communion wine and grind the flour to make their own communion bread. "In every celebration of the Holy Communion we offer symbols of our work and life to Christ through the bread and wine," the rector of the church, the Rev. Eric S. Greenwood, pointed out. "We decided to go all the way — to have the work of our own hands in it."

In the picture (taken last year) are, from left: Mrs. Dan Matthews, Mrs. A. L. Whitman, Mrs. Donald Gordon, and Mrs. Greenwood, wife of the rector.

The Living Church

For 85 Years:

A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.

Sunday next before Advent
November 24, 1963

CALIFORNIA

Costly Fight

Legal action has already cost St. Stephen's Parish Day School, Belvedere, Calif., some \$15,000 in fees and other expenses, according to the Rev. Llewellyn A. White, rector of St. Stephen's. At issue is the parish's right to operate a school.

Before the new school opened this fall, two suits had been filed against the church by neighbors who charged violation of the area's zoning regulations and violation of a restrictive covenant in the church's deed [L.C., October 13th]. The school opened despite these suits. The suit on the zoning issue has since been rejected. An injunction was filed on the issue of the restrictive covenant, but no further action had been taken at press time.

After the school opened, however, the plaintiffs filed suit against the city council, demanding that the parish be stopped from operating the school. The parish promptly filed a demurrer, which was upheld. An appeal from the demurrer was filed by the plaintiffs, but hearings on the appeal had not been heard by press time.

Fr. White told THE LIVING CHURCH he is confident the courts eventually will uphold the right of the parish to operate the school, but that meanwhile the legal expenses are putting a disproportionate strain on available resources.

Editor's note: Readers who wish to help St. Stephen's in its legal fight may do so through THE LIVING CHURCH RELIEF FUND. Checks should be made payable to the fund and marked, "For Legal Aid for St. Stephen's School."

HOUSE OF BISHOPS

Missionary Bishops

The House of Bishops, meeting in Little Rock, Ark., November 12th to 15th, elected three new bishops, subject to acceptance and the necessary consents.

The Rev. Leonardo Romero and the Rev. Melchor Saucedo (brother of the Bishop of Mexico), both Mexican nationals, were elected Suffragans of Mexico; and the Rev. David B. Reed, of Rapid City, S. D., former assistant secretary of the National Council's Overseas Department and sometime Archdeacon of Co-

lombia, was elected Bishop of the new missionary district of Colombia.

Bishop-elect Reed, who is currently South Dakota correspondent for THE LIVING CHURCH, has accepted his election, subject to the necessary consents. He told THE LIVING CHURCH that he intends to keep Churchpeople fully informed about the Church's work in Colombia.

The bishops decided to press forward with a program for "mutual responsibility" as outlined at the Anglican Congress in Toronto [L.C., September 1st]. The House of Bishops voted to ask the Presiding Bishop and the National Council to work up a plan for implementation of the program, so that the 1964 General Convention can act on it.

A committee to study "in depth" the Pentecostal movement within the Episcopal Church will be formed as a result of a proposal by Bishop Gordon of Alaska which was adopted by the House. The committee will be composed of three to five bishops.

Statement on Experimental Ministries

At its meeting, the House of Bishops adopted the following statement on the place of "experimental ministries" in the life of the Church. The statement was prepared by the House of Bishops' "Committee of Nine."

I

The House of Bishops assumes that the normal ministry of Word and sacraments will be in accordance with the doctrine, discipline, and worship of this Church as set forth in its Constitution, Canons, and Book of Common Prayer. The House, therefore, does not recommend or encourage departure from this norm.

The House recognizes, however, that from time to time there have been, and will be, responsibilities for missionary, pastoral, and institutional service which, because of their unusual nature, cannot be fulfilled within the structure of this norm. When, within a bishop's judgment, such responsibility and opportunity demands exceptional activity, it is requested that the bishop present to the House his proposal for an experimental deviation from the normal practice and discipline.

After receiving the advice of the

House, if such experiment is carried forward, the House expects periodic and continuing reports regarding the progress or the termination of the experiment.

The original suggestion of such a proposed experiment should be made in written form to the Presiding Bishop, who, if he chooses, may refer the suggestion directly to the House or to an appropriate committee for advisory reply. In all interim cases of committee action a full report should be made to the House at the next regular meeting.

II

In taking counsel about the experimental deviations referred to, we recognize that a central question in almost all of them will be that of the sacramental rites contemplated for use by the clergy. Whether the specific issue be that of ministry in a special inter-church situation, or the use of alternative rites within a congregation, or the question of liturgical development, or the liberty to use the rites of other Churches than our own, at some point we are likely to be brought to the fundamental issue of freedom and authority within the Church, particularly as concerned in liturgical matters.

It may well be that a pastoral letter should be devoted to this theme. It may also be that amendment or enlargement of constitutional and canonical legislation is required. However that may be, in the meantime the following considerations seem to us the principal ones to guide our counsel and action in these matters. In responding to the question, for instance, whether a priest of this Church may use a service of Holy Communion which is either an altered form of the service in the Book of Common Prayer or the service of another Church with which we are not in full communion, we would have at least these thoughts in mind:

A. First, these provisions of our Prayer Book and Constitution seem to us of particular relevance:

1. The preface to the Prayer Book, dealing with freedom in worship, declares that "in every Church, what cannot be clearly determined to belong to doctrine must be referred to discipline; and therefore, by common consent and authority, may be altered, abridged, enlarged, amended, or otherwise disposed of, as may seem most convenient for the edifi-

cation of the people, 'according to the various exigency of times and occasions.'"

2. The Constitution of the Church makes it clear that no alteration or addition to the Book of Common Prayer may be made except by the action of two successive meetings of the General Convention.

3. At ordination to the priesthood, the ordinand is required to promise, by the help of the Lord, "always so to minister the doctrine and sacraments, and the discipline of Christ, as the Lord hath commanded, and as this Church hath received the same, according to the commandments of God. . . ."

4. The Prayer Book provides that the bishop may authorize alternative forms of service, when "the edification of the congregation so requires, in place of the order for Morning Prayer, or the order for Evening Prayer."

B. Second, at least these principles following seem to us the most significant ones involved in both the disciplinary provisions outlined in the preceding section and also in our common counsel about deviations from these norms:

1. In our Church, the Book of Common Prayer and its services are understood as being not only forms of public worship but also as the principal guardian and teacher of the tradition of the Christian faith. Therefore, the question of authority in worship is always a question not only of appropriate liturgical patterns and formulas, but also—indeed fundamentally—of doctrine. The Church's teaching ministry is mainly expressed through its corporate worship, in Word and sacrament, rather than through individual gifts or authority.

2. The ministry of Christ in His Church is a single, corporate ministry expressed through the multiplicity of separate ministries, each of which has validity and authority as far as it expresses Christ's ministry in and through His Body. Therefore the corporate action of the Church seems to us to be an essential requirement for true ministry, not merely on the grounds of democratic action but on the grounds of the essential unity of the Church.

3. In the divided historical Church anyone's participation in Christ's ministry must be through and in a particular body, that one which to him best permits his discipleship of the one Lord in the one Church. To the degree that we are moved to go outside the discipline of our membership and ministry within a particular Church, we run the risk of obscuring the existing unity of the Church as far as we can now know it and possess it.

4. In approaching the dilemmas of our ecumenical situation, we believe it is essential to bear in mind that unity cannot come without the responsible, corporate action of Churches. Individual action, important as it may be in pointing the way toward unity, must never be

allowed to obscure the need for the corporate decision of the Church.

5. We recognize the conflict of loyalties which often arises at such points, and we do not seek to pass judgment on the motives of those who move beyond what can be authorized as an official act of the Church. We would remind those whose conscience seems to require action beyond the limits of the Church's corporate position, however, that they must recognize that they are acting without authority as its ministers and run the danger of courting misunderstanding of the Church's doctrine and of confusing the greater issues often involved.

6. We also recognize that in the unprecedented circumstances of our time, new duties may well be seen which the Church cannot adequately fulfill within its existing structures and authorities. We would then affirm that obedience to our Lord requires steady reexamination of all we do and all our structures and procedures, to make possible the new forms our obedience must take. In this necessary search, we believe that the procedure outlined in Section I best meets the requirements and conditions which seem to us essential, and we commend it to every bishop accordingly.

SCHOOLS

Beginning with Descartes

by CHRISTINE FLEMING HEFFNER

The Episcopal Schools Association, jointly with the Unit of Parish and Preparatory Schools of the National Council, held their second triennial convention November 7th-9th in Washington, D. C.

The conference opened with a service of witness at the Washington Cathedral, at which Bishop Louttit of South Florida was preacher. At the Communion breakfast the next morning, the Rev. Dr. David Hunter, associate general secretary of the NCC, spoke on "The Religious Texture of General Education." Bishop Bentley, vice president of the National Council, greeted the delegates in the name of the Presiding Bishop and explained that Bishop Lichtenberger had for some time been seriously ill, in an oxygen tent and in great pain, because of pulmonary embolism (blood clots carried to the lungs) [L.C., October 20th] but that he was at home and it was hoped that he would begin in a few weeks to return to his office part of the time.

The theme of the convention was "The Church's Ministry of Reconciliation in the Field of Education," but in spite of the recent action of the Association's Executive Committee to insist that all schools belonging to it must admit students without regard to race [L.C., October 13th], the subject of racial discrimination in schools was not brought up in any of the public meetings or speeches.

The theme speaker for the convention was the Rev. C. FitzSimons Allison, Ph.D., associate professor of ecclesiastical history, the School of Theology of the University of the South. His two speeches considered a Christian doctrine of man and of God for the space age.

In the first, Dr. Allison selected as an arbitrary point to signify the beginning of the space age the choice made by Western civilization between the scientific views of Descartes and Pascal. Modern civilization, said Dr. Allison, is the result of the following of the approach of Descartes, who "poured his footings on the sawdust of the conscious mind" and who maintained that the purpose and end of his endeavor was "to master and possess nature." The mistakes of Descartes, he said, are the errors of our age. Pascal, on the other hand, "knew something of the infinite dimensions of man's nature, his grandeur and misery," and understood that the proper attitude toward creation is that of a creature with love for creation and commitment of service that transcends himself.

The separation of faith from knowledge and the ignorance of the human capacity for misery, both results of the Cartesian view, have taken place since that choice, said Dr. Allison, both in the culture at large and within the Christian Church itself. The contemporary result has been that "our space age has occurred with a concomitant stream of pessimism and nihilistic despair. . . . At no time in history has a people been so powerful and at the same time so conscious of the misery and the imminent possibility of destruction, both collectively and personally."

"The emphasis upon man's tragic misery has been brought home to us from four different sources in the 20th century: scientists, artists, psychiatrists, and theologians," he said. "It is as though," he went on a bit later, "we drove away from some 17th-century picnic and have just now discovered the garbage we left hidden and unclaimed until this century. The space age is one strewn with garbage. There is our own personal garbage of guilt and lost innocence, our need to hate and our bondage to our fears. There is the literal yet symbolic garbage of beer cans, auto junk yards, and . . . even in space itself . . . the numerous articles incident to the satellites. . . . And if we do not believe the evidence from the psychologists . . . then we have but to look at our contemporary literature."

Within this view of the "problem of being human" in the space age, Dr. Allison said that the fundamental question that Church schools face is where we stand in relation to our civilization. "Are we of our culture without bringing anything into it to judge it, reform it, redeem it? . . . Or do we bring something to our age that the age does not possess? . . . Are we merely trying to civilize?"

"The temptation of the serpent was a temptation of power and hubris. . . . Our age is a time peculiarly seduced by hubris and intoxicated with power but with a haunting babble of eloquent voices testifying to our misery. . . . Our schools have this vocation to be the repentant remnant seeking to bring to this world the word of man's own good, his grandeur, his home, his redemption."

In his second address, Dr. Allison said, "We need to know we have a gracious God. Whatever the reasons for a Church school, this alone will give a Christian education its integrity." He discussed the changed meaning of basic religious words, and the loss of the kerygma that they revealed. He discussed the redemption of death and the redemption of guilt, saying that "without guilt a civilization cannot exist and with it it will die," that the removal of guilt by non-Christian solutions results only in inevitable dehumanization. "Guilt," he said, "is the reminder that we are not yet what we are to be; it is to spiritual health as pain is to physical."

Dr. Allison's speeches are to appear in book form.

Discussion followed the addresses, divided into "The Anthropological Approach," led by Dr. Marshall Fishwick, of the Wemyss Foundation, Wilmington, Del.; "The Cultural Approach," led by Dr. Philip Rhineland, of Stanford University; and "The Political Approach," led by Dr. Virginia Harrington, of Barnard College. Eight workshops considered the interests of delegates from various angles, such as grade levels, service projects, the work of chaplains and teachers of religion, concerns of board members and trustees, Church schools and Church publications.

The convention turned over to the ESA Council for action a number of resolutions. One asked for an in-service training program to be carried out by a travelling staff team. Another requested that the National Council "take appropriate immediate action" to establish and maintain a central file of pertinent legal information, and to "reaffirm the historic position of the Church in regard to primary and secondary education." This action was taken because of the legal harassments being undergone by St. Stephen's Church School, Belvedere, Calif., and the consideration that other Church schools may have to overcome similar legal obstacles and suffer similar financial strain in the process [see page 9].

Newly elected officers of the Episcopal School Association are Miss Ruth Jenkins, Bishop's School, La Jolla, Calif., president; the Rev. John Verdery, Wooster School, Danbury, Conn., vice president; Mrs. Catherine B. Elliott, National Council, recording secretary; Mr. Robert H. Porter, Choir School of St. Thomas' Church, New York City, chairman of the standing committee on Episcopal School Week. The Rev. Clarence Brickman,

executive secretary of the Unit of Parish and Preparatory Schools of the Department of Christian Education of the National Council, continues as executive secretary of the association.

Some 500 delegates attended the convention, from at least 50% of the Church's schools. They came from 44 states and six overseas areas. Delegates included members of six women's religious orders. To the observing eye it seemed that most of the Church's schools must be run by young, suave, eager priests and young, pretty, energetic women. To the casual ear it seemed that most of the Church's schools must be located south of the Mason-Dixon line, for the voices overheard in conversation in the vast reaches of the Sheraton-Park Hotel were rich in the subtle variations of southern speech found from Texas to Virginia.

QUINCY

Five Years Ahead

Bishop Lickfield of Quincy has established a "five year plan" for the Church in his diocese.

Outlining his plan at deanery meetings last month, Bishop Lickfield said that one of his goals was the doubling of the diocese's communicant strength. The five year plan, as outlined in the diocese's publication, *Light*, is this:

"1963—The year of evangelism. This is the year we are stirred up to hear what God has to say to us and to the world.

"1964—The year of commitment. This is the year in which we will all seek to understand and do God's will in our lives.

"1965—The year of outreach. This is the year in which we will specifically and actively become lay evangelists as the Holy Spirit gives us opportunity.

"1966—The year of growth. By this



Bishop Lickfield
By 1967, the need will be money.

time, we should have reached that place where growth is an absorbing preoccupation.

"1967—The year of stewardship. This is the year in which we will need to lay out our money for God's work."

SPAIN

Progress Report

The Spanish government has taken another step to ease restrictions upon Protestant churches.

Official sources in Madrid said recently that a Baptist congregation there will be permitted "to post outside its chapel door" notices giving the times of services. Heretofore, notices posted outside Protestant places of worship had been barred on the ground they would violate Article 6 of the Spanish Constitution.

That article forbids "any external manifestations other than those of Roman Catholic religion."

It was not immediately known whether the permission would automatically apply to all Protestant churches or whether each congregation must apply individually. Neither was it reported whether the ruling applied only to Madrid or to all of Spain. [RNS]

MICHIGAN

Monthly Celebration

Episcopal Communion services are being held at a Roman Catholic home for the aged in Detroit.

According to the Rev. Thomas E. Frisby, rector of St. John's Church, Detroit, monthly services are held at Carmel Hall for Episcopalians who are residents of the home. Permission was granted, he said, by Archbishop John V. Dearden of Detroit, who was recently named a member of the Vatican Secretariat for Promoting Christian Unity.

"Before I wrote Archbishop Dearden," said Mr. Frisby, "I used to take communion to the rooms separately, but this was quite a job to serve communion individually 20 times. And it's much nicer to gather together."

The monthly service is held in a lounge. According to Mr. Frisby, nuns at Carmel Hall prepare the linens for an improvised altar. [RNS]

AFRICA

Optimism, No Timetable

Creation of theological panels for the study of doctrinal questions has accelerated the exploratory effort toward greater unity among Churches in East Africa, according to Bishop Stefano R. Moshi, head of the Evangelical Lutheran Church in Tanganyika.

Bishop Moshi, who was in the U.S. last month, said that participants in doctrinal discussions in Tanganyika include Luther-

ans, Moravians, Anglicans, Presbyterians, and Methodists. Other groups also have sent observers to sessions of the Conference for Wider Church Union, he added.

While participants are generally "optimistic," the Lutheran bishop said, a timetable for possible future mergers has not been set and many difficult problems remain unsolved. [RNS]

VATICAN COUNCIL

Progressives on Top

The Rt. Rev. John Moorman, Bishop of Ripon, England, an Anglican delegate-observer at the Second Vatican Council, reports that the "progressives" appear to be dominant at the Roman Catholic meetings.

In a recent talk to newsmen he said that "the progressive party wants more power for the bishops. They call it collegiality—supreme power to the College of Bishops and the Pope. From what I have seen, I would say that progress is winning. There is certainly real progress now."

He said that "the object of the Council is reform, and you cannot have unity without reform. Therefore, in a sense the Council is working toward unity as it works toward reform." [RNS]

ORTHODOX

Anglo/Orthodox Talks

The resumption of talks between the Anglican and Orthodox Churches is proposed in a letter received recently by the Ecumenical Patriarch from the Archbishop of Canterbury. An announcement said the Patriarch will communicate the proposal to the Orthodox Churches for their consideration.

The Archbishop of Canterbury suggested the opening of dialogue between the Churches when he visited the Ecumenical Patriarch in Istanbul last year. The last important conversations between these Churches date back to the year 1921, but contacts since then have been frequent and friendly. [EPS]

Stronger Commission

As a result of progress in the ecumenical field, the Russian Orthodox Church has strengthened the composition and structure of its Holy Synod's Commission on Questions of Christian Unity.

Metropolitan Nicodim of Leningrad and Lagoda, chief of the Moscow Patriarchate's Department of External Affairs, announced recently that the Commission will be made up of six high-ranking bishops and six priests whose field has been that of contact with foreign Churches.

Noting that Pope Paul VI, in an unprecedented gesture of friendship, had sent delegates to represent the Vatican at the recent celebration of the 50th anniversary of the consecration of Patriarch

Alexei, Metropolitan Nicodim said that the evident seeking of Christian unity by Church leaders had revealed to the Russian Church the need for a new organ to deal with ecumenical problems.

Among those to the commission:

Metropolitan John, Exarch of North and South America; Archbishop Kyprian, manager of the Moscow Patriarchate; Archbishop Sergei of Berlin, Exarch of Middle Europe; Archbishop Anthony, Exarch of Western Europe; Archbishop Sergei of Minsk and Byelorussia; Bishop Alexei of Tallin, Metropolitan Nicodim's deputy in the Church's foreign department; and Bishop Vladimir, permanent Russian Orthodox Church representative at the Geneva headquarters of the World Council of Churches. [RNS]

PENNSYLVANIA

Rose Presents Legal Thorn

Trinity Church, Ambler, Pa., can rent, but it can't buy, the property on which it is built. Because the church has a perpetual lease by which it pays the property owner, the diocese of Pennsylvania, a red rose each year, the diocese cannot sell the property to anyone, not even to the parish.

Trinity would like to buy the land, according to the *Church News*, diocesan newspaper, so that it can build a home for retired people. It has found, however, that it can't get a mortgage for construction of the home unless it can get clear title to the property, and it can't do this as long as it exists as a parish. The parish is looking for a legal solution.

About \$300,000 are needed for construction and furnishing of the home, and for its initial operation, according to the *Church News*.

The Cover

The Rev. E. C. E. Bourne, vicar of All Hallows-on-the-Wall, London, England, tries out the "Vamp," a sort of megaphone that used to be used by bass singers in churches. The device was part of an exhibit held at All Hallows this fall showing several church instruments of the period 1750-1850.

Among the other devices were a "Serpent" (so called because it looked like one), a wooden instrument with a cupped mouthpiece that used finger holes instead of keys; and an "Ophicleide"—successor to the serpent and predecessor to the tuba—a brass instrument shaped somewhat like a bassoon and played with keys. There was also something called a "Dumb Organist," but hasty research has not revealed what this might have been.

OLYMPIA

Epilogue

One of the tasks the late Frank A. Rhea, retired Bishop of Idaho, undertook during his retirement was the temporary oversight of a congregation of Japanese-American Churchpeople at St. Peter's Church, Seattle, Wash. Bishop Rhea, who died recently [L.C., November 10th], wrote *THE LIVING CHURCH* not long ago:

"Early in the war with Japan, and under a war psychosis, we evacuated Japanese, issei and nisei, living on the Pacific coast, to internment camps, euphemistically known as 'resettlement centers,' of approximately 10,000 people each. One such camp was located in the sagebrush area of Idaho at a place called Hunt. There were between 500 and 600 Churchpeople from eight congregations, who were incorporated into All Saints' Mission, with three Japanese priests in residence—Canon Gennosuki Shoji, Fr. Kenneth Nakajo (since deceased), and Fr. Joseph Kitagawa, now on the faculty of the University of Chicago Divinity School. [Bishop Rhea was bishop-in-charge.]

"Twenty years later, the congregation of St. Peter's Church, Seattle, is happily settled in its new church."

WORLD'S FAIR

Christ a Clown?

by WILLIAM GRIFFITH

A controversy over a film planned for showing at the New York World's Fair has erupted in New York City, with several high ranking clergy showing deep concern. Two men closely connected with the project have resigned.

The film is a 15-minute motion picture in pantomime depicting "Christian," a "clown figure," moving quietly through a circus environment.

The fear in the minds of some of the clergy is that the "clown figure" may be mistaken for Jesus Christ, but according to the Protestant Council of the City of New York, this is not the film's intent. The Rev. Dr. G. Barrett Rich, a Presbyterian and a director of the Protestant Council, said:

"The film has not been completed and we hope that when it is completed it will not offend the people that are making the objections. We want to make it clear in the preface of the film that the 'clown figure' is not Christ. We who made the film had no intention of degrading our Lord."

Bishop Wetmore, Suffragan of New York and a supporter of the film, said:

"So now I am a 'liberal!' All the clergy of the New York area with whom I argue, insisting on the validity of the 39 Articles as the historic basis for Anglican theology, will be amazed to hear this. They might also raise the question as to where this puts them.

"Whether you are east of something or west of it, depends on where you now stand. The same is true of the 'Liberal/Fundamentalist' tags. The present furor developing around the film now being produced for use in the Protestant and Orthodox Center at the New York World's Fair puts a great many denominational leaders into the 'liberal' camp.

"True liberals will not be completely happy to be joined by so many top Church executives—Lutherans, Presbyterians, Methodists, and Baptists, as well as Episcopalians. The answer, of course, lies in the fact that the accusations are being made by extreme fundamentalists, who think that by waving the 'liberal' flag they can make fundamentalists out of anybody who doesn't at the moment agree with them.

"The facts are these. The whole World's Fair project was initiated by the Protestant Council in 1961, when the council asked New York area denominational leaders to name representatives to a 'Committee for New York World's Fair.' This committee has devoted a tremendous amount of time, planning the project, designing a building, creating financial support, and struggling with a film concept.

"Most of the members of the committee were named by responsible Church bodies. Two who were very active have recently resigned; neither of them was named to the committee by a denomination.

"Mr. Emilio Knechtle was named a co-chairman of the committee by the Protestant Council's board of directors when he completed his term of office as chairman of the board. Professor J. Marshall Miller took a leave of absence from the school or architecture of Columbia University to accept appointment as program director for the project—for a year and a half he was the only staff person assigned.

"Both Mr. Knechtle and Professor Miller are devoted Christian laymen; both have been profoundly affected by Dr. Billy Graham and both are proud of their militant fundamentalist position.

"They made it clear, again and again, that they thought the film to be developed for use at the fair should consist primarily of testimonials by business leaders as to the importance of Christianity. This position, from the beginning, received practically no support from other members of the steering committee.

"Mr. Knechtle resigned on August 30th and Professor Miller tried to use his threat of resignation to prevent the board of directors of the Council from approving the film design that the committee Professor Miller was employed to serve had approved by a vote of 8 to 3. The board of directors nevertheless approved the steering committee's proposal, 3 to 1. Professor Miller, therefore, had no choice but to resign. He has been succeeded by the Rev. Dr. G. Barrett Rich, who retired earlier this year as pastor of the Fourth United Presbyterian Church in the Bronx.

"Now, is the film, as the special feature of several films to be used in the Protestant and Orthodox Center at the New York World's Fair, really 'liberal' as the fundamentalists say it is?

"Theologically, the problem is this, as I see it and as a large majority of the steering committee see it: At the deepest level, what must a Christian be prepared to do as he

encounters situations in which children of God are debased, depersonalized, or treated as less than human?

"At a certain level of Christian concern we preach sermons about such things. We even organize meetings of protest and carry picket signs. We try to stimulate the press and arouse public opinion. At times we even excommunicate the offenders.

"But what is the deepest level of Christian action in this circumstance? The clown figure in the film demonstrates this devastatingly as he moves quietly through a circus environment. When he sees a grotesque man, called the 'Geek,' held captive in a cage so people can laugh at him, the clown figure quietly does the greatest 'act of redemption' possible—he merely opens the cage, releases the 'Geek,' and sits there in the 'Geek's' place. The animosity he develops among the management is tremendous.

"Later, the clown figure comes upon a Negro so placed that if those who throw balls at him hit the target he is dumped into a tank of water. Again, showing 'redemption' at the deepest level, he quietly takes the Negro's place.

"The end of the story is clear for 'clown,' as it would be for you and me if we dared to exercise our Christian concern with such splendid disregard for our own safety. The end is death at the hands of the infuriated.

"It has been said again and again, both in the steering committee and before the board of directors of the Protestant Council, that there is absolutely no intention that the clown figure should be identified as Christ; the fundamentalists just will not accept this.

"The clown figure is 'Christian,' and if anyone thinks that is inappropriate let him read I Corinthians 3:18, 'If any man among you seemeth to be wise in the world, let him become a fool, that he may be wise.' Then let him go on to I Corinthians 4:10, 'We are fools for Christ's sake. . . .'

"The film, as yet untitled, is contemporary, relevant to the World's Fair setting, and has already proved itself to be provocative. If those who view it see what it says about their own responsibility as Christians they will be terribly humbled and see a new and demanding role for themselves in the face of contemporary social issues.

"The theme of the Protestant and Orthodox Center at the World's Fair is 'Jesus Christ the Light of the World.' This theme will be supported in many ways—the building itself, the denominational displays, the whole list of films to be shown without charge in the auditorium. The film now being specially developed but as yet untitled could bear such a title as 'Redeemed and yet Redeeming.' But whatever it is eventually called, the unrest it is already causing at the theological level will be multiplied at many levels as the fair proceeds."

One of the clergy deeply concerned about the possibility of many people thinking that the clown figure will be looked at as Christ is the Rev. Charles H. Graf, rector of St. John's Church in the Village, New York City. He suggested that "to claim that it isn't really our Lord, but 'Christian' (all of us), as a clown, is not very comforting either."

Fr. Graf, who often disagrees with the Protestant Council and its executive director, has evolved as one of the central

figures opposing the producing and the showing of the film.

The Rev. Arthur Lee Kinsolving, rector of St. James' Church, New York City, and president of the Protestant Council, told THE LIVING CHURCH:

"The novel presentation in modern symbolic terms was bound to be misunderstood by some and to give offense to many. That which offended the piety of those of more fundamentalist outlook was the inappropriateness that the clown figure in the film represents Jesus Christ. But the truth is it represents a typical Christian—a figure similar to the central one in *Pilgrim's Progress*.

"Had the committee selected a simple old fashioned biblical film, it would have had little impact on those at the fair who are not already devoted Christians. We believe that this film will attract and captivate a wide hearing, and will invoke in the minds of many a contemplation of the central Christian mystery of redemption."

UNITED CHURCH MEN

Jackie Robinson, President

Jackie Robinson, a former baseball star who now is vice-president of a restaurant chain, has been elected president of United Church Men, a nationwide, interdenominational organization of Anglican, Protestant, and Orthodox laymen.

Named by unanimous vote of the UCM's board of managers at its recent annual business meeting of Indianapolis, Mr. Robinson is a layman in the United Church of Christ. He received the annual "Churchmanship Award" earlier this year from his denomination's Council for Christian Social Action. The UCC's General Synod cited his "Christian commitment of time, energy, and skill in the struggle for social justice" and his "serene courage in the face of racial discrimination."

Mr. Robinson was the first Negro to play on a baseball team in the major leagues.

GFS

Midwest Leadership

The Girls' Friendly Society has announced a grant of \$35,000 from Lilly Endowment, Inc., of Indianapolis.

The money will be used to provide a field representative for the GFS in the Province of the Midwest, to carry on a three-year leadership development program there. G. Harold Duling, director for religion of Lilly Endowment, said that this gift is in line with the foundation's interest in religion and in constructive young people's activities.

"Project 2000 Week" was celebrated by the GFS the first week of November, during which GFS branches all over the country gave dinners, conducted girls' day programs, and attended services of thanksgiving. "Project 2000" is the GFS's name for its 85th anniversary program.

TITLES

New and OLD

for the young people on your Christmas list

by **Marjorie F. Warner**

Christmas shopping season is just about at hand. Bookshop windows and shelves are crowded with the latest books for boys and girls. Bright colored jackets and catchy titles vie for your shopping dollar. Which books will make the best gifts for the young people on your list?

Some with their lavish use of color make a quick appeal to the eye. At first glance they may seem ideal to put beneath the Christmas tree. A second, more discerning look may show some to be more like the tinsel on the tree with much glitter, but little substance.

When each season brings hundreds of new books for children, the temptation to select from the latest is great. This constant flood of new titles threatens to inundate earlier distinguished books. The latest are not always the best. Certainly some of the older books should be a part of the literary background of every child.

This is not to suggest that a book is great merely because it is old, nor that colorful illustrations signify triviality. Rather it is meant to indicate that each book must be judged on its own merits

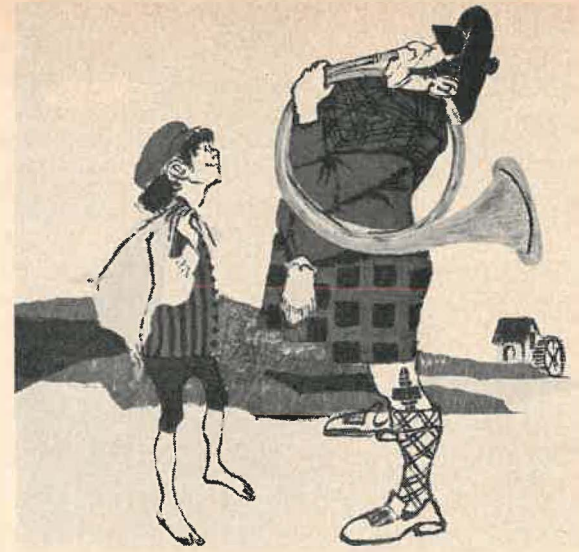
Miss Warner is children's librarian, Manitowoc Public Library, and co-president of the Women of St. James, St. James' Church, Manitowoc, Wis.

both as to literary and artistic quality. A book selected with thought and care can mean far more than just another gay package to open on Christmas Day. A really distinguished book will enrich the life of the recipient.

It goes without saying that to be of lasting value a book should be well written and well illustrated with a pleasing format. The truly worth-while book is even more. It adds to the child's fund of knowledge, or helps him to understand the world about him and appreciate the beauty in it. Many books help to develop ethics and proper standards. Others are important because they add to the cultural background of the child, stretch his imagination, or bring the laughter that is the right of every child.

As adults we have an obligation to acquaint children with the best, and to guide them in developing discriminating taste that they may know the joy and inspiration of reading. The best is none too good. There isn't time in the world today to waste on mediocrity.

The following is a very brief list of books that I can recommend on the basis of writing, illustrating, and the contribution the contents can make to a child. It is a combination of new titles and books previously published. Your public library can suggest dozens of other books that would be equally cherished and valued as gifts.



From *All in the Morning Early*, © 1963, by Evaline Ness, by permission of Holt, Rinehart and Winston, Inc.

Picture Books and Easy Reading

Small Rain; Verses from the Bible. Chosen by **Jessie Orton Jones**. Illus. by **Elizabeth Orton Jones**. Viking. 1943. Unpaged. \$2.50. The verses were selected because of their significance to boys and girls. The spiritual meaning of the verses is interpreted in lovely illustrations of the activities of modern children.

Ask Mr. Bear. By **Marjorie Flack**. Illus. by author. Macmillan. 1932. Unpaged. \$2. Two year olds are not too young for this story of a little boy who did not know what to give his mother for her birthday until he asked Mr. Bear.

Little Bear. By **Else Minarik**. Illus. by **Maurice Sendak**. Harper & Row: 1957. Pp. 63. \$1.95. This and the other Minarik books about the same bear and his family stand at the top of the easy-to-read books. In all, the mother's love and understanding show through. Though the characters are bears they might well be human.

All in the Morning Early. By **Sorche Nic Leodhas**. Illus. by **Evaline Ness**. Holt. 1963. Unpaged. \$3.50. Verse and prose blend in a merry tale full of the repetition that delights small children. Barefoot Sandy sets out to take a sack of corn to the mill "all in the morning early." First he meets a kilted, horn-blowing huntsman. They join forces, and then continue

to add to the entourage all of the animals and people they meet on the way. It is a re-telling of a Scotch story that is just right for reading aloud. The distinctive illustrations by Evaline Ness compliment each page, and add merriment and Scotch atmosphere.

The Middle Grades

Caddie Woodlawn. By Carol R. Brink. Illus. by Kate Seredy. Macmillan. 1935. Pp. 270. \$3. Fine characterization in a story of life on the Wisconsin frontier in the 1860s. Newbery Award in 1936.*

Marguerite de Angeli's Book of Favorite Hymns. Compiled and illus. by Marguerite de Angeli. Doubleday. 1963. Unpagged. \$2.95. Here are the words and music for 50 family favorites. Marguerite de Angeli, a highly ranked author-artist for children, made the selection and provided the many illustrations for the book. The pictures are fresh and lovely with many in the soft, clear colors associated with the artist. If there is a sameness to her children, perhaps it is because she has sensed and captured the essence of childhood. For all ages.

A White Heron: A Story of Maine. By Sarah Orne Jewett. Illus. by Barbara Cooney. Thomas Y. Crowell. 1963. Pp. 35. \$3.50. An idyllic short story of the Maine woods and young Sylvy living an isolated life with her grandmother and a plaguy old cow. At home in the woods with the forest creatures, Sylvy is over-



© 1963, by artist Barbara Cooney, in *A White Heron*, by Sarah Orne Jewett, Thoms Y. Crowell Co.

come with shyness on meeting a young man. He is a bird collector, and seeks Sylvy's aid in finding a white heron. Her realization that she cannot betray the bird to gain a friend is sensitively portrayed. Barbara Cooney has slightly abridged the text and added delicate illustrations.

Burt Dow: Deep-Water Man. By Robert McCloskey. Illus. by author. Viking. 1963. Pp. 63. \$4. Burt is a retired deep-water man. He has an impatient sister, a pet giggling gull, and the "Tidely-Idely," an old and not too seaworthy boat that is his pride and joy. He pumps out his

boat with a "slish-cashlosh slish-cashlosh." Then "clackety-BANG! clackety-BANG!" the engine starts and Burt, "firm hand on the tiller, giggling gull flying along behind," puts out to sea for adventures that include being swallowed by a whale with Burt's hand still "firm hand on the tiller, giggling gull flying along behind." The book is large (about 9 x 12 inches), and the pictures breath-taking. Each beautifully designed illustration flows across two pages filled with color and detail to delight the eye and titillate the sense of humor. Mr. McCloskey has no peer as an author-artist portraying the humor that is typically American. This is a rollicking tall tale with superb pictures for all ages to enjoy. (Of seven previous books written and illustrated by McCloskey, two have received the Caldecott Award† — *Make Way for Ducklings* in 1942, *Time of Wonder* in 1958.)

The Dwarf Pine Tree. By Betty Jean Lifton. Illus. by Fuku Akino. Atheneum. 1963. Unpagged. \$3.50. The author has created a modern story with the feeling of an old Japanese legend. She tells of a pine that wished to be a dwarf tree beautiful enough to cure the illness of a lovely princess. His wish brings consequences of painful cutting and wiring to achieve the much sought dwarf size and graceful shape. The princess is cured, but the tree's life is spent, and he is carried to the top of a mountain to dwell with the tree spirits. Ever after the princess and everyone else who looks to the top of the mountain can see the perfect little tree silhouetted against the full moon. Suffering, sadness, high aspirations, and great sacrifice are all a part of this compassionate story. The illustrator has added pictures reminiscent of old Japanese prints for a truly beautiful book.

Stormy, Misty's Foal. By Marguerite Henry. Illus. by Wesley Dennis. Rand McNally. Pp. 224. \$3.95. Based on fact, this is the story of Misty and her foal, Stormy, born in the aftermath of a storm that ravaged Chincoteague Island. There is suspense, excitement, tragedy, and finally a feeling of hope for the future as Misty and her foal help raise money to replace the horses killed in the storm. The author-artist team have produced another story certain to be popular with horse lovers in grades 3 to 7. Though not on a par with their Newbery Award winning *King of the Wind*, it is an attractive, worth-while book.

Charlotte's Web. By E. B. White. Illus. by Garth Williams. Harper. 1952. Pp. 184. \$2.95. Beautifully written story of a pig, a spider, a rat, and a girl who can understand the talk of animals. Humor and compassion are blended in a gentle story of friendship.

The Art of Lands in the Bible. By Shirley Glubok. Designed by Gerard Nook. Atheneum. 1963. Pp. 48. \$3.95. This is a collection of superior photographs of objects dating back 7,000 years. The brief text describes art treasures made in biblical lands by people other than the Hebrews. The book is simple, but informative, and has a handsome and inviting format. *The Art of Ancient Egypt* and *The Art of Ancient Greece* are companion books by the same author.

Teenage

Words from the Exodus. By Isaac Asimov. Decorations by William Barss. Houghton Mifflin. 1963. Pp. 203. \$3.25. Words and phrases found in the books of Exodus, Leviticus, Numbers, and Deuteronomy are enthusiastically explored by a well-informed author. Mr. Asimov manages to be both instructive and entertaining as he discusses derivations, uses, and



From *Words from the Exodus*, Houghton Mifflin Co.

changes of meaning. This is good reading and useful reference material for any Bible student from sixth grade up. It continues the author's study of words in the Bible begun in *Words in Genesis*.

Joan of Arc. By Jay Williams. Illustrated. American Heritage. 1963. Pp. 153. \$3.95. This is a beautifully made book with a distinguished format, an adaptation from *Horizon Magazine*. Details of Joan of Arc's life, legends about her, facts about her trial are combined with a fascinating selection of pictures, drawings, and maps. The well reproduced illustrations range from early prints to Joan in modern art, and include drawings of her armor and recent photographs of the countryside she knew. The text is simple and clear with no writing down. It can be read with understanding and enjoyment by anyone from sixth grade up.

Jewels for a Crown: The Story of the Chagall Windows. By Miriam Freund. Illus. with 13 plates in 6 colors. McGraw-Hill. Pp. 64. \$4.95. All 12 of the widely acclaimed Chagall windows are reproduced in glowing colors in this slight book crammed with information. An ap-

*Newbery Award is given annually to the "most distinguished contribution to American literature for children."

†Caldecott Award is given annually to the illustrator of the "most distinguished American picture book for children."



From *Mr. Willowby's Christmas Tree*, McGraw-Hill Book Co.

appropriate Bible text precedes the discussion of the symbolism of each of the windows that are based on the biblical account of the 12 tribes of Israel. The painstaking details involved in the creation of these stained glass windows, and Chagall's life and earlier work are summarized in an initial chapter. Highly recommended for adults as well as older children.

Who Wants Music on Monday? By **Mary Stolz**. Harper & Row. Pp. 267. \$3.50. A sensitive, realistic portrayal of two teenage sisters, their college-age brother, and his roommates. With humor and compassion the author describes their growing to find their place in the world today. She is an exceedingly able writer, and again shows great understanding of contemporary American family life and youth. Strongly recommended as a fine teen-age novel.

Soutters. By **Samuel Ball**. Holiday House. Pp. 220. \$3.25. Mr. Ball has written a worthy sequel to *Bristle Face*, named one of the Notable Children's Books for 1962. This is another superior boy and dog story set in the rural south at the turn of the century. The characters, both animal and human, are warm, colorful, and often comic. The story is a satisfying blend of humor, excitement, and everyday adventure.

Johnny Tremain. By **Esther Forbes**. Illus. by **Lynn Ward**. Houghton. 1943. Pp. 256. \$3.50. Historically important people and events come alive in this story of the struggle for liberty in Boston at the time of the Revolution. Newbery Award in 1944.

Amos Fortune, Free Man. By **Elizabeth Yates**. Illus. by **Nora S. Unwin**. Dutton. 1950. Pp. 181. \$2.95. Biography of a Negro slave who was able to purchase his freedom after 40 years of servitude. It is the moving story of a simple man to be remembered for his deep religious feelings and for his dedication to the fight for freedom. Newbery Award in 1951.

Christmas Books

Mr. Willowby's Christmas Tree. By **Robert Barry**. Illus. by author. McGraw-Hill. 1963. Pp. 32. \$2.50. Mr. Willowby's tree is too tall for the room so the top is lopped off, discarded, and claimed as a tree for the upstairs maid. With gay good humor the event repeats and repeats until the very tiniest tip is just right for the Mistletoe Mouse. The verses will set toes tapping. The black and green illustrations are full of humor and have entrancing detail.

Away in a Manger: Paintings of the Nativity by Boys and Girls Around the World. Sponsored by the World Council of Christian Education and Sunday School Association. Nelson. 1963. Unpaged. \$3.50. Twenty-four pictures in full color by children from five continents reverently portray the meaning of Christmas. The simple text is based upon the RSV Bible. For all ages and especially parents and teachers.

The Lamb and the Child. By **Dean Frve**. Illus. by **Roger Duvoisin**. McGraw-Hill. 1963. Pp. 32. \$2.75. An unusual Christmas story that is a simple adaptation of the "Second Shepherd's Play" from the 15th century Wakefield Cycle. At the start the situation is comic with the rascally Mak trying in vain to disguise a stolen sheep as a baby. The transition to the shepherds' reverent visit to the Christ Child is smoothly worked out. Illustrations in black and white and red and gold have a medieval flavor. Consider this for reading aloud even beyond the picture book age.

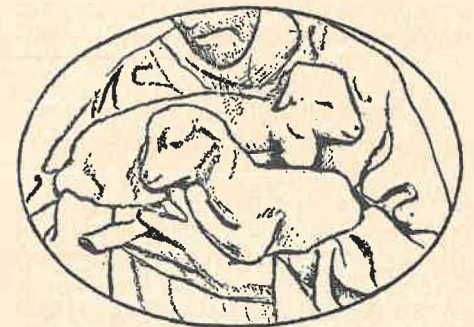
Bring a Torch, Jeannette, Isabella: A Provencal Carol. Adapted and illus. by **Adrienne Adams**. Scribner's. 1963. Unpaged. \$3.25. This is Christmas as it has been celebrated in Provence in France for the past 300 years. A line or two of words and music appear together as each luminous picture unfolds the Christmas Eve ceremony. Especially lovely are the night scenes of a torchlight procession winding its way through the village to the crèche at the church. It is the most attractive of the Christmas books that I have examined. Try its gentle, quiet beauty at bedtime with the picture book age. Older children, too, will appreciate the illustrations that create a feeling of great serenity with their muted shades.

Christmas Gift: An Anthology of Christmas Poems, Songs, and Stories Written by and about Negroes. Compiled by **Charlemae Rollins**. Illus. by **Tom O'Sullivan**. Follett. Pp. 119. \$4.95. Mrs. Rollins says in her foreword, "It is my earnest hope that this book may help every reader to appreciate the Negro's contribution to the love and reverence, the joy and brotherhood, that is the universal spirit of Christmas." She succeeds admirably in this collection, the only one of

its kind. There is a wealth of material filled with the warmth and joy of the true Christmas spirit. The compiler is well known and greatly respected as an outstanding children's librarian. The attractive book is enhanced by numerous line drawings. For all ages, and especially for reading aloud by families.

Joyful the Morning: The Story of an English Family Christmas. By **Nora S. Unwin**. Illus. by author. McKay. 1963. Pp. 117. \$2.95. An English Christmas in the early part of the 20th century is seen through the eyes of eight-year-old twin girls. There is emphasis on the pleasures and excitement that surround their simple Christmas preparations. No commercialism here; gifts that are never lavish are purchased or made at home. On Christmas Day family prayers follow breakfast. Granny reads the Gospel of Luke. The twins then attend church with the entire family. The values are good, but I fear that for most children the story lacks vigor to support the nostalgia. Probably limited to girls in fourth or fifth grade who crave stories of "olden days."

Shepherd's Reward. By **Leonard Wibberly**. Illus. by **Thomas Fisher**. Ives Washburn. 1963. Pp. 32. \$2.50. A lovely legend of a shepherd who offers first his



From *The Shepherd's Reward*, Ives Washburn Co.

cave and then his only son for the Christ Child. Mr. Wibberly has set the story in poetry ideal for reading aloud to almost any age audience. It is a small book, distinguished in appearance by the fine drawings.

Tales of Christmas from Near and Far. Edited by **Herbert H. Wernecke**. Westminster. 1963. Pp. 232. \$3.95. Here are stories of how the Nativity is celebrated in many parts of the world. Of the 33 selections, 14 tell of Christmas in different parts of the United States. These range from New England to the South and Alaska, and include many of the national groups that make up our country. Ludwig Bemelmans, Ruth Sawyer, Selma Lagerlof, and Lois Lenski are among the better known authors included. Not all of the selections show the same high literary standards, but they may be useful for the information they supply. All ages. This is the fifth volume in the "Christmas Around the World" series.

Is a Best Seller a Best Book?



by Edmund Fuller

It occasionally happens that a writer asked to contribute a piece on a particular subject opens by moving to dissociate himself from it. This is very nearly such a case, for while it is possible to say something about Christianity and best sellers in relation to each other, nevertheless the two subjects are only tenuously related. Perhaps the best beginning would be to clear up some points about best sellers, since clearing up points about Christianity has occupied the best minds of the Church for centuries.

Two common assumptions at opposite poles of opinion are equally mistaken: One is the snobbish view that if a book is a best seller it can't be good; the other, that if it is a best seller it must be good. Sometimes it is possible to predict vast sales for a book with reasonable certainty, yet many publishers have made sad miscalculations, or else have been astounded by a book's success. A notable case of the latter kind was Alan Paton's *Cry, the Beloved Country*—decidedly a Christian best seller—which met sweeping acclaim and sold out its small, unheralded first printing almost in one day so that the publisher was slow in catching up with the demand.

Cynics claim that if you load on sex you'll get a best seller; but while many books seem to prove the point, thousands try to apply that theory and fail completely. One must acknowledge that fine books become best sellers while equally fine ones don't; conversely, trashy books become best sellers while equally trashy ones don't.

Considering that the Christian vision of life is a minority view in the current literary world, and also that it is not at all the moving spirit of our age, there are more best sellers that are Christian, or congenial with Christian attitudes, than might be expected. Of course, one of the perennial best sellers and record breakers of all time is the Holy Bible. Also it is amazing to see the sales rolled up by almost any well-publicized new translation, from the RSV to such special ones as those of Phillips or Knox.

Now let's cast an appraising glance at the current best sellers. For quite some time the top of the heap had been Morris L. West's *The Shoes of the Fisherman*

[L.C., July 14th]. This is a fine book, though uneven and marred by inferior secondary plot elements. In the newly flourishing ecumenical spirit, with the timeliness of Vatican Council II, and the transition from John XXIII to Paul VI, Mr. West's story of a modern Pope is of interest to all Christians, not solely his fellow Roman Catholics.

But *Shoes* has just been nudged downward from first to second place by Mary McCarthy's *The Group*. Is this a loss for our side? No—because as remarked above one simply cannot consider best sellers in such terms. *The Group* is indeed a thoroughly secular book, in which the old but sometimes justified images of the Episcopal Church as the Republican Party at prayer, and as the socially acceptable context for weddings and funerals, turns up again. Yet there is satirical brilliance to this book and Christians can share the zest with which Miss McCarthy sets about demolishing the idea of Progress in her tracing of the adventures of eight Vassar girls from graduation in '33 to the onset of World War II. If you are startled, even shocked, by some of its explicitness you are up against the almost total literary freedom of an age that has rejected taboos.

It is my view that a Christian well grounded in the doctrine of man should be able to regard calmly more, not less, of the realities of human nature and behavior than anyone else.

James Michener's *Caravans* is a romance set in modern Afghanistan; it is lively and interesting but not profound. Popular fare of various other sorts includes John Fowles' *The Collector*. This English novel is about a pathological kidnapping. Strikingly original, it transcends the suspense-thriller medium by its penetrating comments on dehumanizing, life-stultifying aspects of our present-day culture. Ian Fleming's *On Her Majesty's Secret Service*, the latest James Bond adventure (President Kennedy is among the devotees), is an unadulterated but not unadulterous suspense-thriller. Betty Smith's *Joy in the Morning* is a wholesome

Mr. Fuller, editor, critic, and teacher, is the author of *The Corridor* [L.C., October 13th], a novel which has been widely and favorably received.

marshmallow. Norah Lofts' *The Concubine* is a better than average fictional study of hapless Anne Boleyn.

The John O'Hara world is stale, flat, and unprofitable; *Elizabeth*. Appleton is the latest slice of it. *City of Night*, by John Rechy, is another sort of problem. It is the most hideous and horrible literary item now flourishing, portraying drably and unsparingly the lives of male prostitutes, especially Negro ones, in New York City. It has some documentary value; things like this are all too true; yet it is sensation that puts this book on the best seller list.

Making its tentative appearance on the list is Pearl Buck's *The Living Reed*, a novel of Korea spanning several generations. It is only slightly below her top level of achievement; an important book that will greatly contribute to a broader understanding of East-West relations, but in particular of the backgrounds of the Korean War, too little known to the Americans tragically involved in it.

Not yet on the list but certain to climb there is the new novel by Rumer Godden, *The Battle of the Villa Fiorita*. This is a charming book, with her customary grace of style and narrative skill. It also raises profound moral questions about marriage and divorce and the rights of children versus those of parents in the entanglements of such matters. I recommend it highly.

The non-fiction best seller lists, sometimes more heartening than fiction, are not as rewarding as they might be, at present. I'll touch only the highlights. Foremost among these is Jessica Mitford's *The American Way of Death* [L.C., November 17th]. This we should greet with joy. The Episcopal Church has been in the forefront of those who, on religious grounds, have challenged and resisted the grossly pagan and vulgar funerary customs of the age. This is the best statement on the subject since Evelyn Waugh's celebrated fictional satire, *The Loved One*. Miss Mitford's book is documentary and by its nature much more comprehensively analytical. The screams of rage and pain from the ranks of undertakers are a testimony to her effectiveness, in the vein of Samuel Johnson's remark: "I never feel

Continued on page 29

The Church and the Law

Since the Supreme Court decision forbidding official prayer in public schools, a lot of ink and emotion has been spent in asserting what might be called the right of the Church to function in public education. Now a more serious legal aspect of the Church/education relationship has arisen, and it might well occupy the best thought, concern, and action of Churchpeople.

The place is California. The event—or series of events—is a process of litigation between the neighbors of a parish church and that church. Suits filed by the complainants have sought to prevent St. Stephen's Church, Belvedere, Calif., from operating a day school. These suits were brought on the grounds of alleged violation of zoning laws and violation of a restrictive covenant in the church's deed. In addition, suit has been brought against the Belvedere city council, to compel it to stop the church from operating its school.

Zoning regulations and restrictive covenants are probably not the reasons for the lawsuits, not the rationale behind the actions. They are the legal weapons that the plaintiffs use. What the reasons are, we would not attempt to guess. They may be complex indeed, but the point at issue is simple and basic. And it is serious. It is the question of whether education can be considered an integral part of the Church's mission and purpose.

By and large, history supports the Church's claim to the right to train and develop men's minds in the name of Christ. Though there are certainly instances of the opposite principle, historically the Christian Church has usually been the sponsor and guardian of education. The scholars of the past were trained in their mental skills by the Church.

But history is a poor defense—the Church had better be prepared to offer a more effective answer than “we've always done it,” if she is to justify her right to supervise the learning of her children. This is a new day, a new age. And anyway, there are better reasons to give.

The Nature of Education

These reasons lie in the very nature of education and of the Church. Learning is not acquired in a vacuum, but only in a frame of reference. There is no one solid and objective and unbiased and universally accepted core of education to which religion may be added like frosting on a cake. Christianity is instead the leaven in the cake of education. The way history or geography or mathematics or philosophy or physics or driver training is taught will depend upon the religious convictions of the teacher, or at least of the school. There is no way to set aside decisions on the meaning of life and the frame of reference of thought until “the age of discretion” (whenever that is), when one can then take a look at the Church from a neutral view and make up one's minds about its claims. There is no neutral view, there is no way of avoiding an attitude toward life and toward the world it is lived in. Those who do not learn about the

world from a Christian viewpoint must learn about it from some other—secular humanist, economic or psychological determinist, or just plain chaotic. The purpose of a Church school is not to provide a place where children may learn about Christianity in the same building where they learn the three Rs; it is to learn that the three Rs are part of the world that God made and redeemed by His Son. The attitude toward nature that is the springboard of teaching in a Church school is ideally one which takes the approach of Pascal and St. Paul.

The Church cannot insist that all the nation's children be taught from this vantage point; force-fed Christianity not only doesn't work—it's wrong. The rights of men to reject or ignore Christ are ones that Christ Himself demands. But the Church must insist upon her right to teach her children, and any others who are willing to be taught, from her own world-view.

The Nature of the Church

Here the nature of education overlaps the nature of the Church, which is to spread the Good News of Christ and to show the depth and breadth of the meaning of that News to all men, in whatever work they do, in whatever lives they live. The nature of the Church is precisely this—it is an organism of teaching, of influence, of growth, of revelation, and it is commissioned to do all that it is possible for it to do to bring men under the influence of its God and into fulfillment of His purpose.

This right is now assailed, and it is not one day too early to bring into the battle for this crucial right every weapon, financial, legal, spiritual, moral, we can lay hands on. Perhaps it should not be necessary to have money to fight for rights—the fact is that in this fallen world it is necessary. A small school such as St. Stephen's must be hard put to wage this battle, which is in truth a battle for a great principle, on the strength of its own finances. This is a battle fought for all the Church, and it deserves the support of all the Church. As stated in an editor's note on page 9, contributions for such assistance and support may be sent through THE LIVING CHURCH RELIEF FUND.

Legal assistance is also needed, and since this is a matter which may rise again elsewhere, we commend to the National Council the urging of the Episcopal School Association that a central file of pertinent legal information be gathered and made available.

First, last, and all the way, we certainly commend this matter to the prayers of the Church. Battles may be against powerful enemies, but those who fight with us are more than those who fight against us.

But the Church needs to look to more, in this connection, than the offering of financial, legal, or spiritual aid to St. Stephen's School. The Church needs to look to its own actions, its own attitudes. Wherever a parish is not teaching and influencing, not letting its own members and society know what God has done and what this means to them, that parish is betraying its own nature and lending credence to those who suppose that the Church really has no business running schools because its job is making its members feel good. Wherever a Church-sponsored school is nothing but a secular private school with religion classes and chapel services added, there credence is lent to the proposition that the

Church school is really only a "business" such as any other private school. Were the Church's schools no more than this, then the plaintiffs would be right in demanding that the Church get out of the business. Since education is really very much the business of the Church, they are wrong.

Let every one who is concerned for the principle involved in this legal tangle, as well as everyone who would like to help an embattled school, give what he can to help. Let every one who is a Churchman pray for the outcome of this affair. But also let every parish examine itself in the light of the issues of this fight. Let every Church school examine itself to see how far it may fall short of fulfilling the reason for its existence: the teaching of the Children of God everything within the framework of the love and purpose of God.

Aids to Judgement

Christmas books for children and best sellers for adults have long had one thing in common: Choosing among them needs to be done on each book's merits, for all the glitter of color in one case and fame in the other. Now they have an issue of THE LIVING CHURCH in common, for they are the subjects of the two articles presented in this Christmas Book Number. Both authors—librarian Marjorie Warner and teacher Edmund Fuller—take care to insist on the responsibility to choose among books on the basis of merit. Judge for yourself, they say—but since that judging is not always easy, they give pointers and helps to be used during the Christmas shopping season.

A fattened review section gives further help in finding the books you want for the people you want them for—or for yourself.

A number of books about the best seller of all time, the Holy Bible, are being published in time for the Christmas market. Gunter Wegner's *6,000 Years of the Bible* is reviewed in this issue, and reviews of *The*



Encyclopedic Dictionary of the Bible and *The Geographical Companion to the Bible* will appear soon. After all, help with your Christmas or any other book buying is not confined to this issue of THE LIVING CHURCH—reviews and articles are offered week by week throughout the year.

The pre-Christmas season brings out an ample selection of gift editions of the Bible, as well as books about it. Since they range from a Doubleday New Testament

illustrated with reproductions of great masterworks of art, at \$18.95, to a lovely volume of the four Gospels in a limited edition, published by Harcourt, Brace & World with a probable \$200 price tag, your gift can be as impressive as you wish. Random House offers a gift Bible at \$45, and Zondervan a calfskin-bound one at \$19.95. Oxford offers a gift-packaged Bible which includes a silver-ruled gift card at \$25, but also—like other publishers—Bibles at much less, as advertised in this issue.

Bibles, best sellers, or books for boys and girls—books are one of the best bets for Christmas giving to those you love or admire or just plain like. A poor book, to be sure, can be a waste of money and paper and ink and time. But a good book can have a sacramental quality, conveying the graces of one mind and heart to many minds and hearts through the homely commodities of paper and ink. Therefore the choosing is important. We suggest that THE LIVING CHURCH is always important in that choosing.

And don't forget The Living Church Book Club—a year's subscription is a natural for a super Christmas gift.

Thank Whom?

Columnist Bill Vaughan, noticing the public school observance of Thanksgiving with a simultaneous rejection of religion in schools, has asked, "Thanks to whom?"

It's a good question in other connections, too. Someone ought to dig into what may be a profound significance in the fact that it is very right and polite to say, "Thank goodness," or "Thank heaven" (preferably "heavens"), but to say, especially with fervor, "Thank God!" is to skirt the edge of blasphemy too close for one's hearers' feelings. "Thank the Lord" is a bit better, but still not really *comme il faut*.

How often Christians say, "I'm so thankful"—which is a pleasant state to be in, but no prayer. How seldom they say, right out, "Thank You" to God. Yet it is this which is the purpose of setting aside a holy day of Thanksgiving.

We know one Christian who says "Thank You" when she remembers the roast before it burns, or when the dropped plate lands butter-side-up, or when she finds the missing checkbook. She says that since she always—in spite of her best intentions—feels resentful when the roast does burn or the plate does flip, it only seems logical to thank someone when they go right, and the only Person she can imagine being responsible for things going right is God.

Her logic and devotion are perhaps simple and medieval, but maybe that's what we need more of, in regard to Thanksgiving. Gratitude is a simple and basic virtue. It is complicated people who find it hardest to say, "Thank You."

When you see pumpkins and pilgrims in the school-room window, ask yourself, "Thanks to whom?" And when you go to church, don't just sit there thinking how thankful you are for your blessings—thank God!



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BOOKS

Continued from page 6

set down by a sensitive and perceptive adult, so that the reader is both charmed and challenged. Indeed, charm and challenge occasionally seem to work at cross purposes in the book; the mixture of perspectives is not always smoothly accomplished. For instance, when Victoria (the name Miss Streatfeild gives to the child she was) discovers the humanity of her parents, it is hard to know whether the discovery was made by the child or is the result of adult reflection. But this slight confusion does not inhibit our understanding and sympathy.

Miss Streatfeild wisely avoids the "cuteness" which marred *Of Jigs and Juleps*, although she has an eye for the comic: the "high church" dog named Adrian, for instance, who ("looking reverent") followed the vicar as he took Communion to the sick; or the weeping six-year-old who says on Shrove Tuesday, "I can't bear to think there's forty days of farce in front of me." On the other hand, the author shapes her wit with the undeniable realities of poverty and convention. There is never enough money, never enough freedom, never enough approval.

The children we meet in this vicarage are tied to the adult world of Church and school by a bittersweet love, rather than by what adults conceive to be the important links — respect, duty, togetherness, piety, and so on. Security gives these children an uncanny strength, but their security is not found where adults find it.

It is Miss Streatfeild's realism which enables her to assess her own roots, so that *A Vicarage Family* turns out to be something more provocative than a sentimental period piece.

BARBARA WOLF

Mrs. Wolf is a writer and the wife of a clergyman (the Rev. Frederick B. Wolf).

A Pupil's Double Debt

Paul Tillich: An Appraisal. By J. Heywood Thomas. Westminster. Pp. 214. \$4.50.

J. Heywood Thomas' *Paul Tillich: An Appraisal* is the third major study of Tillich's theology to appear in recent months. It is worthy to stand beside the studies by George Tavard and Kenneth Hamilton.*

In some respects Thomas' book is the most helpful of the three. It surveys Tillich's theology as a whole rather than focusing upon a single theme, as Fr. Tavard does on Christology. And it is more judicious and appreciative of Tillich's intention than is Professor Hamil-

**Paul Tillich and the Christian Message*, by George Tavard; London: Burns and Oates, 1962 [L.C., October 28, 1962].

The System and the Gospel, by Kenneth Hamilton; Macmillan, 1963 [L.C., October 18th].



From *A Vicarage Family*

With security, an uncanny strength.

ton's sustained polemic. As Thomas himself has put it, he has sought "to repay a pupil's double debt — to say what I have learned and to pull my teacher's work to bits."

The author, now lecturing in the philosophy of religion at the University of Manchester, is a Welshman who read philosophy and theology at the University of Wales and then Cambridge before going to Union Theological Seminary to study with Paul Tillich some 10 years ago.

He views Tillich's theology from the standpoint of one trained in the English tradition of linguistic analysis. While a student in Tillich's lectures, Thomas questioned repeatedly his mentor's use of words and the logical connections between the various parts of Tillich's thought. At the time Tillich referred to him as his "logical critic," a title Thomas has striven hard to live up to.

Thomas regrets that in Tillich's thought "its fruitfulness is covered over with a disconcertingly antiquated and forbidding terminology." He points out numerous examples of what he calls the tendency "to regard meanings as things, and the meaning of words as something fixed" and speaks of "the fallacy that words are bearers of something mysterious which is their meaning." He rejects the radical scepticism that has led Tillich to attempt to remove theology from any direct dependence upon the results of historical research. He joins Reinhold Niebuhr in thinking that Tillich so grounds sin in human finitude that human responsibility is seriously weakened.

Particularly worthy of note is a brief biographical section that relates Tillich's life to some of the persistent themes in his theology. Valuable also are two chapters which outline those parts of Tillich's

system not yet published, on the basis of lecture notes and a mimeographed outline of propositions which Tillich has supplied to his students. In addition there is a most interesting appendix in which one finds a survey of Roman Catholic writing on Tillich's theology. Since this literature is almost entirely in periodicals, the summaries and evaluation are most helpful.

That a single figure should in his lifetime have provoked major critical works from three quite different perspectives is some indication of Paul Tillich's stature. If Thomas concludes that Tillich's theology does not finally succeed in its intention, he reaches that conclusion with regret.

Thomas leads one to feel that the failure, if indeed it is a failure, is itself a magnificent achievement. From it we can learn much about the Christian faith and more of its significance for the realms of art, politics, psychoanalysis, philosophy—in a word, culture. It is ironical that this "19th-century thinker" should provide Mr. Thomas with the material upon which to demonstrate his skill at logical analysis. The tradition out of which Thomas writes has been singularly unproductive of the sort of bold and imaginative thinking which makes Tillich himself so stimulating and influential.

ROBERT J. PAGE

Dr. Page was a student in Paul Tillich's classes at Union Theological Seminary, 1952-54, while working toward the Ph.D. degree.

The Single Eye

Father Bob and His Boys. By **Emily Gardiner Neal.** Episcopal Book Club. Pp. 254. \$4.

Writing a posthumous book about a saintly person is a relatively easy thing to do. Whether the miracles claimed for the character portrayed are true, false, or only journalistically overdrawn doesn't matter to the person portrayed; he is beyond the reach of mortal journalism. But the author is up against an impossible challenge when a book is written about a living person who has at least one of the attributes of sanctity—the "single eye"—and is otherwise a complex and unconventional compound of very human wisdom and naivete, a deep concern for kids in trouble, and an astonishing capacity for hard work. This challenge Emily Gardiner Neal has tried to meet in *Father Bob and His Boys*, and has succeeded about as well as anyone could.

But how will the subject of such a book feel about it? The nearer he is to being saintly the more clearly he is going to see the faults which are brushed over by the author and the sins which are not even known to the author. The truer the reporting of the author, the more the subject will have with which to find fault. What is the author to do with a subject

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The illustrations above and left are from *Father Bob and His Boys* by Emily Gardiner Neal.



I have come to feel that the Homes are fully organized."

The resignation was accepted but without enthusiasm.

Months later, word came that "Father Bob" had just been named Bishop of Damaraland.

A hectic interlude followed. With his consecration date pointed for but a few months ahead, "Father Bob" came back to the United States to settle up a host of personal and ecclesiastical affairs. Friends prevailed upon him to write a memoir of the first 15 years of the Homes' existence (he founded the first one in 1945). He recognized the importance of getting these precious impressions down on paper while they were still fresh in his memory. Six weeks in front of a typewriter in a mountain cabin in Colorado did the job, sketchy to be sure, but with the full color and life of the remarkable days he had lived through at the Homes. "Father Bob's" memoirs became much of the meat in *Father Bob and His Boys*.

At this point Emily Gardiner Neal was asked to consider taking over. A fine reporter by training and experience and with several books already to her credit, Mrs. Neal came to central Kansas and spent many days interviewing staff members who had long been with the Homes, many personal friends who contributed different facets to the story, and relatives who had known "Father Bob" from childhood. She carried on correspondence with others who had been associated with the Homes.

To those of us who are close to the subject it is hard to believe how honest this reporter has been. Don't look for accurate names or even dates in the successive case histories of the St. Francis Boys' Homes, for they have been changed to protect the "Old Boys." The stories will delight and interest you and will touch your heart, but only someone with access

who says, "Please leave my name out altogether. Call me the missionary or the director or something. And that picture which shows me with Jack and Eddie, have them retouch me out of it." This is not false modesty but simply a humble recognition that the objects of God's love — the boys — are more important than the instrument by whom God revealed His love — the subject.

The book begins with the background and early years of its subject, the Rt. Rev. Robert H. Mize, Jr., now Bishop of Damaraland in South West Africa, and founder and first director of the St. Francis Boys' Homes in Kansas. The preparation of the book began on the night of June 28, 1960, when the board of directors of the Homes was astounded by a letter from "Father Bob," on leave for a well-earned vacation in Africa, resigning his job in order to follow out "my purpose in life, above everything else, which is to be a priest and pastor." He wrote, "through the years I have tried to develop the Homes to the point where they are not dependent upon any single person. And I step out of the directorship because

to the closed files of St. Francis' case histories can tell you how literally true they are.

Nor is this book an institutional history. The conflicts with staff and with civil authorities in which "Father Bob" found himself embroiled are hard to believe even for the present staff of what is now an established, licensed, and recognized Church-related institution. But the dry minute-books of the board of directors show how carefully Mrs. Neal did her research. Again the chronology and the names are changed. Most of the principals are still very much alive!

This is a book almost anyone will like. It is the story of a lot of interesting kids, the story of the almost unbelievable obstacles in putting an institutional structure around the Christian concern for children in trouble. Most of all, it is the story of a simple and complex, humble and proud, wry and winsome priest who just couldn't help biting off chunks that everyone else knew were too big to chew.

WILLIAM E. CRAIG, PH.D.

Fr. Craig, who succeeded Fr. Mize as director of St. Francis Boys' Homes, was involved in production of the book even before Mrs. Neal was invited to research and write, and his review therefore deals primarily with how the book was written. The following review, by a new staff member, is more in the nature of an appraisal.

We all know about delinquency in America. Our newspapers are full of stories. National statistics tell of the growth of the problem year by year. Reports from prisons and reform schools suggest that once the pattern of delinquency starts it only gets worse, not better.

It is, then, a distinct pleasure to read Emily Gardiner Neal's *Father Bob and His Boys*, in which we are treated to the story of a Christian institution which is strongly marked with success in this field—the St. Francis Boys' Homes of Kansas.

This is the story of "Father Bob" Mize (now the Bishop of Damaraland) who founded two homes limited to juvenile delinquents, which form, in Mrs. Neal's words, "a demonstration of the power of the Christian faith practiced in something of its fullness, unweakened for expediency's sake, and undiluted by false 'practicality.'"

A book of this sort could so easily become uncritically sentimental, but it does not. This is the whole story, with the mistakes and failures clearly underlined. Father Bob began with a vision of the Christian way, but he needed to learn the disciplines of the work, the contributions of psychology and scientific social work. The story unfolds largely through the personal stories of the boys who came to St. Francis, boys who grew with the Homes, both boys and Homes feeling their way, both learning and maturing.

In the beginning there was just the



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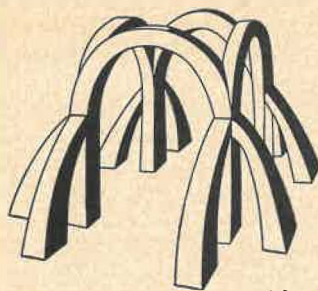
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faith of Fr. Mize, supported by his bishop. For a while it seemed as though no one else would trust, no one else would catch the vision, but then a group of lay people joined him to form an advisory committee.

But when the people of the community found out that Father Bob intended to bring young criminals to their community, send them to their public schools, have them date their daughters, and seek jobs in their stores, they, from the sheriff to the parish church, were vocal in their opposition. But that too changed, as first Ellsworth and then Salina joined in the experiment of faith in Christ and His way — the leaven was spreading.

When the boys arrived they saw the

Home without bars — physical or psychological — between them and the community simply as an easy mark; they saw forgiveness before penitence strictly as their chance to continue in the old ways. But the faith spread again; it spread to Lefty and Sam, and Jimmy, and the others whose stories are here. The Homes had and have no subsidy, depending entirely upon gifts. There is strong hope that another St. Francis Home may be built.

The story should be read for itself. But beyond that it should be read by Christians for its proof of St. Paul's declaration that the Gospel is not in words, but in power.

N. KENNETH YATES

Fr. Yates is assistant director of the Homes.

Where Satan Stalks

The Innocent Curate. By Paris Leary. Doubleday. Pp. 203. \$3.95.

The author of a satirical novel must possess, at the least, both wit and an ironic sense of humor, and he must rebuke with a narrative flare that never lingers long enough to spell out the moral. While Paris Leary's details can briefly distract us from the rush of business at hand, his shaping of this tale, *The Innocent Curate*, is so skillful that its perfect balance between the absurd and the profound contributes a brilliant appraisal of the parish situation. Generalizing, the villain puts it this way: "The Church was, at the moment, an irritating, if not precisely a worthy, opponent. Though largely, from the time of Constantine, given over to pursuits which would have astonished its original Founder, it still contained enough of his peculiar power to constitute a force to be reckoned with."

The plot moves from normalcy (for this particular upstate New York parish) through crisis—that is, the intrusion of a truly undeniable religious power—to what we might call the denouement that chastens.

The characters are outlandish, but painfully recognizable. They include, among others, a block-busting do-gooder of enormous wealth, Mrs. O. Felix Cooper; a High Church rector en route to his mitre; two young lovers ensnared in reality; a professional fund-raiser in action; and the innocent curate.

There is much more to Mr. Leary's accomplishment than an attack on those in the Church who have felt it necessary to resort to professional fund-raising organizations, but that alone is devastating enough to earn our gleeful gratitude. As we have every right to expect, Satan stalks these pages, and ordinary men and women both aid and thwart him, as mankind has always done. Innocence, however, is still a powerful force, and so is love. Together they provide the chief weapons in God's arsenal.

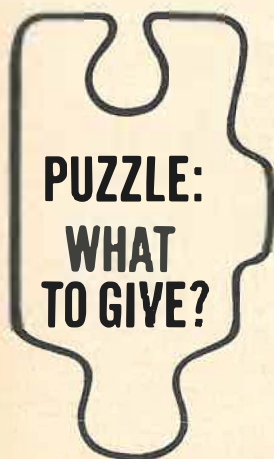
WILLIAM TURNER LEVY, PH.D.

The Rev. Dr. Levy, assistant professor of English at City College of New York, is also an author and editor.

Mystery and Reality

A Sense of Reality. By Graham Greene. Viking. Pp. 119. \$3.

Though Graham Greene is best known as a novelist, his *21 Stories* (1962) demonstrated his mastery of the short story. In *A Sense of Reality*, he reveals further powers of compelling his readers to think and feel. In these four stories he directs our thoughts and feelings to dream and reality, faith and belief, to the contradictions of adult morality and the gropings of a childish mind. And each story sug-



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In another, a traveling wine merchant who admires the Catholic novelist Pierre Morin meets him by chance on Christmas Eve at midnight Mass. He learns that the man whose works have led so many to the Church has himself lost his belief. A voluntary excommunicate, he is yet bound to the Church by a paradoxical faith.

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Whether they present exotic fantasy realistically, or suggest the strangeness in commonplace reality, Greene's stories communicate an intensity of thought and feeling. They deal subtly with important matters. Therefore they are not recommended for those who crave the familiar, untroubled thought, or simple soothing emotion.

T. R. DALE

Dr. Dale is head of the department of English, Milwaukee Downer College.

The Everlasting Writing

6,000 Years of the Bible. By G. S. Wegener. Translated from the German by Margaret Shenfield. Harper & Row. Pp. 352; 223 illustrations. \$6.95 through December 31st; thereafter \$7.95.

The Bible is still the world's best seller, and G. S. Wegener's book, *6,000 Years of the Bible*, tells us its history; how it came into being, how it was translated from its original languages, and how we got the editions in such wide use today right up to Phillips and Rieu and the New English Bible. The closing section of the book gives an excellent account of the discoveries made in the last hundred years of ancient biblical manuscripts—there is Tischendorf unflaggingly searching the libraries of old monasteries until he found the Codex Sinaiticus, a superb fourth century Greek text of the Bible; Schechter patiently at work in the lumber room of the Old Synagogue in Cairo; the Dead Sea Scrolls.

This is a well written (and well translated) book which is always lively and never dull, and the author has a keen eye for the human elements in the story. "St. Patrick of Armagh, deliver me from this everlasting writing" wrote one medieval Irish monk in the margin of the Latin text he was copying; anyone who has ever had to copy a manuscript knows how he felt. Or, there was the "Wicked Bible" of 1631, so called because by accident or the design of a disgruntled printer the word "not" was omitted from the seventh Commandment; despite this innovation the edition was not a success.

The publishers deserve a special word of praise for a handsomely produced

volume. There are over 200 illustrations, all clearly reproduced, and many of them have never appeared in book form before.

A note is necessary on the Prologue where the author repeats the often found statement that Woolley's excavations at Ur in 1929, where he found a ten foot "flood layer," demonstrated the historicity of the biblical flood. This view is not now accepted by experts; the flood in question appears to have been only a strictly local inundation, and other pits dug at Ur reveal no evidence of water-borne debris. Nor was there any evidence at another site only four miles away from Ur. For an authoritative discussion, see John

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Bright, "Has Archaeology found evidence of the Flood?" in *The Biblical Archaeologist Reader* (Doubleday Anchor, 1961).

You should not overlook this book in your search for acceptable Christmas presents for yourself or others.

J. R. BROWN

Fr. Brown, associate professor of Old Testament and Hebrew at Nashotah House, writes L.C.'s new column, "According to the Scriptures" [p. 30].

Holiday Collection

Christmas: An American Annual of Christmas Literature and Art, Vol. 33. Editor, **Randolph E. Haugan.** Augsburg. Pp. 68. Gift edition, \$1.50; library edition, \$3.50.

Augsburg's annual *Christmas* is a handsome collection of articles and pictures in the form of a large pictorial magazine. The paper-covered edition should be sturdy enough to bring out for several years at holiday time. Its contents are not entirely great "literature and art," but are interesting and pleasantly illustrated. The emphasis is mostly religious.

This year's edition includes a history of the Christmas crèche as it has been developed in several countries. "Francis of Assisi and the Christmas tradition" tells of that saint's contributions to our celebration. The section on carols includes music for some lesser-known ones.

Christmas customs of foreign lands are illustrated in one article, and the book concludes with recipes for German and Scandinavian Christmas delicacies.

MARTHA PRINCE

Mrs. Prince is former L. C. news editor.

Persecution Memorialized

Tudor Books of Saints and Martyrs. By **Helen C. White.** University of Wisconsin Press. Pp. 381. \$6.75.

Sixteenth-century England was a nation undergoing monumental challenge and change; in politics and religion, as in architecture and literature, the Tudor world from 1485 to 1603 was a network of transitions from the old to the new.

As the Elizabethan Settlement sought "to keep as many of the English people in the pews of one national Church as possible" Tudor monarchs and prelates acted with characteristic zeal and cruelty. Thus on one day in 1540 three Lutherans were burned for heresy at Smithfield as three Catholics were being hanged, drawn, and quartered for treason. On both sides religious writers memorialized persecution and bloodshed in traditional fashion. The result was the greatest outpouring of hagiographic books of modern times. Helen C. White, a noted Renaissance scholar and chairman of the English Department at the University of Wisconsin, has written a comprehensive



From *Tudor Books of Saints and Martyrs*
Milestone in a bloody history.

history of this literature in *Tudor Books of Saints and Martyrs*.

The English tradition Miss White traces began in 1483 with William Caxton's translation of the *Legenda Aurea*, a medieval collection of saints' stories by Jacobus de Voragine. The literary milestones of this bloody, magnificent history

are Foxe's *Book of Martyrs* and *Ecclesiastical History*, Roper's *Life of Syr Thomas More*, and the Recusant records of the lives and deaths of Fisher, Campion, and Southwell.

Though historical circumstances are different, the literary form of such works owes much to traditional Christian hagiography. Even John Foxe, that arch-Protestant celebrant of middle-class martyrs, often follows the classic pattern of saintly biography or legend: parentage, childhood, prophecy, religious struggles after perfection, fatal combat, trial, and death.

Fiction and fact are equal parts of the formula. The central paradox of a martyr's career—the contrast between the sordid details of a very earthly death and the glory of its meaning and its memorial in shrine and legend—is vividly communicated in this meticulous, scholarly, readable book. Miss White devotes roughly equal space to “the world of historic fact,” which sharply separates a martyr like More from, say, Mary of Egypt, and “the world of spiritual significance” which unites both in a timeless order of art and belief. *Tudor Books of Saints and Martyrs* will interest, inform, and move all literate Churchmen and Christians.

ALBERT E. STONE, JR.

The reviewer is professor and chairman of English at Emory University. Author of The Innocent Eye: Childhood in Mark Twain's Imagination, he makes American literature and culture his specialties.

The Importance of a Vital Faith

In the Midst of Life. By Emily Gardiner Neal. Morehouse-Barlow. Pp. 205. \$4.50.

Emily Gardiner Neal shares with the readers of her book, *In the Midst of Life*, how she, in the midst of a meaningful healing ministry, was called upon to live through the dying of her husband. In spite of the anguish of watching him slowly slip away from her, she increasingly experienced his physical and spiritual nearness.

She describes the comfort and flooding rush of light and peace that both she and her husband received from the Church's Sacrament of Holy Communion and anointing for healing.

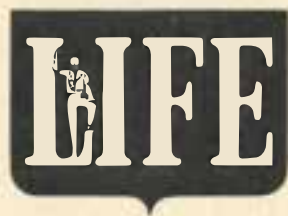
She tells of her husband's discovery of Christ, whom she already had come to know, and how He led him through the ordeal of suffering to the peace and freedom from fear that is offered to all.

Mrs. Neal stresses the importance of possessing a vital faith before bereavement comes. She says:

“Christian hope is more than wishful thinking. It is assurance; and Christian faith is more than belief, it is certitude. The believer does not question survival after death, he knows. He does not only believe in God, he believes God.”

She describes the thoughtfulness of friends, the beauty and assurance of the Requiem Mass. She gives practical insights into what happens to a bereaved

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person and advises against hasty moves and hasty decisions.

Her chapters on prayer are particularly meaningful.

"In the beginning only the local prayer groups in Pittsburgh knew of Alvin's death; and then the word began to spread throughout the country, reaching scores of churches where I had spoken during the preceding few years. . . . Thus an unbroken chain of power-filled and power-releasing prayer had been set in motion. The outcome of this continuous prayer effort has afforded me one of the most remarkable experiences of my life. In an almost uncanny fashion, it has sustained me far above my own ability to endure. This for me has been the ultimate demonstration that prayer is infinitely more than a source of comfort: it is a source of incalculable strength."

Her chapter on the Church's ministry of death is important reading for clergy as well as lay people.

For example:

"The ministry of death is as generally neglected by the Church as the ministry of healing and with equally disastrous results: In the one case the neglect has led to Christian Science, and in the other it has resulted in a widespread turning to spiritualism. The Church regards both as heresy, but she, herself, is largely responsible for both, because of her failure to teach the truth she possesses. . . .

"Imbedded in every human heart are certain longings. The answer to all of these as to every other such need with which we are confronted, lies in Jesus; and the Church, through Him, holds these answers if only she will teach them. When she does not, people desperate for comfort will turn elsewhere; and thousands turn to spiritualism not knowing that the Church offers them the Communion of Saints.

"This is not to deny the reality of true mystic experience as opposed to psychic phenomena. The former is recorded throughout Scripture, and occurs today as it has in all generations. But with or without such experiences, we can be united with our dead if we seek such spiritual union through Christ.

"If the Spiritualists refuse to let their dead die, the Church refused to let our dead live, by apparently joining forces with our secular society in its attempt to shield us from the reality of death, seeming to believe that if we overlook it, it will go away. . . .

"I have seen how great is the spiritual hunger of the American people. They do not eschew their Churches because they are antiquated, but because they lack spiritual power: because they attempt to substitute academic beliefs for flaming faith in person. Preferred the hard stones of intellectualism, the spiritually starving seek elsewhere the living Bread which alone can alleviate their hunger."

HELEN SMITH SHOEMAKER

Mrs. Shoemaker is the widow of the Rev. Samuel Shoemaker, well known evangelist [L.C., November 10th], a member of the General Division of Women's Work of the National Council, and the author of a number of books on prayer.

Christmas Booknotes

Stories of Christ and Christmas is an anthology which "deals with religious material exclusively." Authors include Heywood Broun, Mary Ellen Chase, Daphne du Maurier, Elizabeth Goudge, Henry van Dyke, Harry Emerson Fosdick, etc., plus many less known writers. Editor is Edward Wagenknecht, critic and author, as well as anthologist. (Decorated by Peter Burchard. McKay. Pp. 336. \$6.95)

The International Book of Christmas Carols includes, besides 52 English carols, 19 that are French, 26 German, 2 Dutch, 10 Scandinavian, 19 Slavic (but none Russian), 4 Italian, 27 Spanish, and 5 Latin. Many are great and familiar, many will be new to Americans. Both original language and English translation are supplied. One carol (p. 76) is marked "Original words in Huron Indian," but only the English translation is used with the music: " 'Twas in the moon of winter-time when all the birds had fled, That



Illustration from *The International Book of Christmas Carols*, © 1963, Prentice-Hall, Inc.

mighty Gitchi Manitou sent angel choirs instead. . . ." (First verse in Huron language appears in "Notes.") Walter Ehret did the musical arrangements which aim to be simple but interesting; chord indications are supplied. George K. Evans did translations and "Notes"—the book opens with a resume of the development of Christmas customs and music, and closes with historical notes on individual songs, plus first line indices. George Chien designed the book and Don Martinetti illustrated it. (Prentice-Hall. Pp. 338. \$10.)

Paperbacks Received

LUTHER. The play, by John Osborne. New American Library: Signet Book. Pp. 125. 60¢.

PSALMS IN THE MIDST OF LIFE. A collection of 29 meditations based on the Psalms. By Rita Snowden. Fortress. Pp. 124. \$1.25.

BEST SELLERS

Continued from page 17

that I have hit hard unless it rebounds."

Probably we should consider it good that James Baldwin's angry *The Fire Next Time* [L.C., August 18th] is there. It is one of the pivotal documents of the present phase of the race crisis. But there are answers to be made to Baldwin, perspectives to be restored, in a way that has not yet been done.

Just appearing on the scene—and I am not sure how long it will hold its place—is James B. Conant's *The Education of American Teachers*. It examines such an urgent problem, and his study cuts so widely into the entire structure of the American educational enterprise, that I hope many readers will turn to it.

This cursory review of most of what are passing as best sellers today demonstrates the thesis that both substantial and trivial books enjoy this accolade.

A final cautionary note is needed. In terms of influencing the public, the *New York Times Book Review* list is the most significant single one; that of the *Herald-Tribune* lags only a small way behind, and the two lists show only negligible variation. Other media print lists. These are always roughly ten books of fiction and ten of non-fiction which a group of stores has reported to be selling most briskly within a given week. Some of this is capricious; there are more marginal runners-up than might be supposed.

Unfortunately a good bit of book buying (both by stores and public) is based on these lists. This is wonderful for the books that make it and regrettably hard on some that don't. By a kind of Parkinson's Law, books tend to sell because they are listed as best sellers, though I would not wish to exaggerate this point. Yet if two books are selling nearly the same amount, if one is listed it will forge sharply ahead of the one that is not.

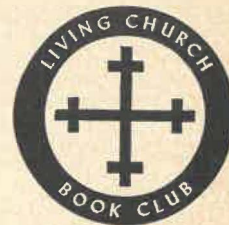
It is useful and legitimate to scan these lists, but it is deplorable for anyone to rely wholly upon them. One of the most useful things that the *New York Times* does is to append to its best seller list a box called "And Bear in Mind" which recommends a number of titles in fiction and non-fiction that ought not to be lost in the shuffle.

The chief thing that Christianity has to do with best sellers is quite apart from the accidental question of whether books of Christian intent or interest happen to be on the list at some given moment. The fact is that the Christian reader, by his essential moral theology, is especially obligated not to let others choose reading for him by default but to discriminate, evaluate, and intelligently seek out for himself those books within a given season that are worth his time and attention. If he does this, his reading will include some best sellers, but it will also carry him far afield from that marketplace.

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According to the Scriptures

Background of Salvation

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by the Rev. J. R. Brown
of Nashotah House

The Old Testament is about God, His eternity, His majesty, His grace, and His judgment. This remains true even when it speaks of Moses and David or the prophets. We are to read it in this light, as the story of God's redemptive actions towards mankind, rather than from the human side as the story of the spiritual development of a religiously gifted nation.

This story of salvation is set against a background: In Genesis 1-11 a preface is given, so that we can understand what the main story is about. Man is a being created by God, in His image and for His glory. But he is also "fallen;" he has failed to achieve his destiny and thus, in disharmony with his true God-given nature, he has made the self the center of his life. The New Testament will say that the process of redemption which began in the days of the Old has come to fulfillment and that man has been redeemed by the Incarnation, Passion, and Resurrection of the Son of God—restored to his true nature so that he can become what God meant him to be.

In the Beginning God

The Bible nowhere discusses whether God exists; it takes the fact for granted. It begins with an account of the Creation: God stands at the beginning of all things, it says, as their creator; He is the life of all that lives, and His glory floods through all that He has made. We are not given here what we would now call a scientific account of how the world and man came to be. Science tells us the *how* of the matter; Genesis tells us *why*. It deals with

the meaning and purpose of creation, and the way in which we are to understand the world we live in. The truth it expresses is that at the beginning of the process, and shaping it all the way through, is not something mysterious called Nature or Evolution, but a Person, with a character, a will, and a purpose; a moral personality—above all, a righteous one. The Bible sets this out in poetic language and imagery.

Sometimes we have gone to the Bible as though it were a textbook of science or history, but to do this is to misunderstand it, and such an approach is comparatively modern. In any case, the fact that in Genesis 1-2:4 we have one version of creation and in 2:4-25 another, should have indicated that this was not the purpose of the compiler of the book. Jesus Himself often presented abstract truth by means of a story, and so it is here.

He Spake and It Was Done

Through the work of archaeologists we now know that there were a number of creation stories in the ancient world. The best known is an old Babylonian one where we read that creation came about after a struggle between the gods, when Marduk defeated the monster of chaos, fashioned the heavens and the earth from her body, and eventually created man as the servant of the gods to relieve them from work they found burdensome.

References to something like this story appear in the Old Testament (see Isaiah 51:9; Psalm 74:12), and it is often suggested that Genesis is giving us a drastically revised version.

But it does more than that; it gives us a polemic against the old story. Creation is *not* the result of a struggle between various powers. It is solely the work of the one God, and a completely effortless act of His will. "He spake," says Psalm 33 "and it was done. He commanded, and it stood fast."

With God, to speak is to act. His Word is effective in creation, and the rest of the Old Testament tells us how it is effective also in history. It shows God as ever at work: speaking, carrying out His purpose, calling men to do things, saving, judging. The New Testament adds that the Word who, being God, performed the first creation is, having been made flesh, performing a second creation and restoring man to his true nature (St. John 1. 1-18).

ACU CYCLE OF PRAYER

Prayers for Church unity, missions, Armed Forces, world peace, seminaries, Church schools, and the conversion of America are included in the American Church Union Cycle of Prayer. Listed below are parishes, missions, individuals, etc., who elect to take part in the Cycle by offering up the Holy Eucharist on the day assigned.

November

24. Church of the Resurrection, New York, N. Y.
25. Church of the Holy Comforter, Kenilworth, Ill.
26. Church of the Messiah, Chicago, Ill.
27. Church of the Holy Comforter, Poughkeepsie, N. Y.
28. St. Ann's, Anna, Ill.; St. Mary's, Williamsport, Pa.; St. Paul's, Suamico, Wis.
29. St. Peter's, Ripon, Wis.
30. St. Andrew's, Kenosha, Wis.; St. Andrew's, Peoria, Ill.; St. Andrew's, Manitou Springs, Colo.; St. Andrew's, Charleston, S. C.; St. Andrew's, Grayslake, Ill.

LETTERS

Continued from page 3

Program and Budget Committee. If they look with favor upon these recommendations, then the budget has to be presented to the General Convention and voted on separately in the two Houses. That these raises will become a reality I just could not guarantee.

I would not be critical of the fine reporter who made this report but I am sure he made it not realizing how his statement would sound. Certainly I can well understand how clergy and bishops who are not getting the salary that is recommended can certainly feel that the National Council has perhaps taken great liberties in just automatically saying these raises are to be.

(Rt. Rev.) J. WILSON HUNTER
Bishop of Wyoming

Laramie, Wyo.

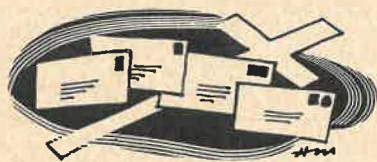
The Only Theology

Your October 20th editorial, "A Theology Needed," certainly was pertinent to our times. I wonder if it has not always been pertinent in all times.

At the risk of over-simplifying, it seems to me the only theology needed is that everything we do — typing, welding, sweeping, or what not — be offered to God and done in such a way as to glorify Him.

Anent "built-in obsolescence," in a business lifetime intimately associated with the sales planning of many companies I have never known one that purposefully worked toward this. What has happened is at one and the same time simpler and yet more complex.

At the rate our society has "progressed," especially since World War II, the competitive climate has grown increasingly hotter. We have seen for virtually the first time markets for particular products approach saturation almost over night. (Compare the speed with which families of all income levels acquired TV sets in the last decade



with the pre-war progress of automatic refrigeration.) To sustain sales at or above the profit break-even point, manufacturers have had to add new features continuously, even to re-design completely, from year to year. This is what buyers have wanted, *not* what manufacturers have wanted.

Example: Our kitchen was completely modernized about 12 years ago. Most of the equipment operates as well as its current counterparts. But today's ranges and refrigerators have many more thoroughly desirable features put in them because people wanted them. We'd like to modernize again. And knowing that the future will bring just as many more refinements, we have no desire to pay enough for replacements that will last a lifetime.

PAUL C. BAKER

Bloomington, Ill.

November 24, 1963

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TALKS WITH TEACHERS

by the Rev. Victor Hoag, D.D.

Training in Prayer

We were starting a series of teacher training meetings which were to be attended mainly by new teachers. To gain the interest of the group (and for my own information) I began by asking the question, "What do you expect to learn from this course?"

The first to reply was a man who said, "I want training in devotion." He added, "I want to know how to pray and how to teach children to pray."

This was a surprise, for most beginners usually say they want to know more about the Bible, or how to organize a lesson, or how to interest children. This man brought to his teaching a much deeper motive, and an approach too often lacking. He has already had a splendid response from the sixth grade class to which he was later assigned.

Here is a weak point in our teaching. The printed texts and guides give much space to the teaching of the ways and traditions of the Church, and its literature in Bible and Prayer Book. Little is found to help children start and grow in the life of personal devotion. Perhaps it is assumed that the intimacies of Christian practice will be taught before Confirmation, and by the priest, who is thought to be best able to do this. Little seems to be expected of the class teacher.

Your Special Task

Yet if you are to teach the Christian religion to these growing souls, you surely are entrusted with a large portion of the task of establishing their sense of God and their prayer habits. Long before Confirmation these must be started, and will become the strong foundations for a life of devotion. To implant these is the very personal part of your work with your class. No printed text can organize it for you. You will give what you have, in your own way. "Through the cracks of crowded lessons" will seep in the reverence and love for God and holy things which are the substance of religion.

The things you do and say, and the way you act will all matter. Either you have something to transmit, or you haven't. What you say through your teaching will not be remembered very much, but the way you say it will make a lasting impression. This is not to disparage the grist of our teaching—the mass of externals of lore and custom which make up our planned curricula.

These are the carrying agents which, in sacramental manner, are the means of transmitting the fragile wonders of the heart of religion.

Training in the devotional life should be part of all our teaching, from the earliest age. How to accomplish this is our personal problem, week by week. Although it is difficult to codify, there are some objectives which are clear, and some ways which may be used. The obvious short cut is to give short talks ("little sermons") about God, and exhortations to faith and prayer. These have their place, and may accomplish more than we know. But there are ways which use a better *teaching* approach, and which we might hope will make deeper and more lasting impressions.

Teaching How to Pray

Here is our educational base: We learn best by doing, not by being told. Several ways for the class teacher to start his children in a life of prayer are given here briefly.

The prayer on entering church: Everyone soon learns to kneel in the pew on entering, but what to say (not just "count ten") is our opportunity. The long established "Let the words of my mouth. . . ." can be taught in class, and drilled until known by all. But the use of personal words, and the expectation of entering into the service to follow, with proper attention and reverence—these can be mentioned in class frequently, and other prayers suggested.

Silent prayer in class: Some teachers use this at the start of each session. What each one prayed about is sometimes asked. Sometimes the class may be talking about a current incident or person, and the call to silent prayer comes naturally. Heads are bowed and eyes closed.

Sentence prayers in class: This old custom is as good as ever, and a class will respond happily once they have established the habit. The period should not be long, and a short phrase from two or three children is enough.

Intercessory prayer: A class drew names of one another, no one revealing the name of the one he drew. Then all promised to pray for their "secret prayer partner" for a month or longer, when a new drawing took place. The custom is said to have created a sense of group affection which aided the cumulative teaching immensely.

Memorizing prayers: As we have said often in this column, here is the great neglect of all our fine new teaching. They "have nothing to show for it." Here is a chance for class drill, and homework carefully checked on. If your school has given you no assignments this year, have your class learn to say some of these collects: 2d Advent; 1st Epiphany; Monday after Easter; 6th, 19th, and 21st Trinity, etc. These are all short, and "working prayers" for life.

PEOPLE and places

Appointments Accepted

The Rev. T. Chester Baxter, who has been serving as rector of St. Paul's Church, Rochester, N. Y., will soon give up this work. On January 1 he will become archdeacon of the diocese of Rochester and canon to the ordinary. Address: 299 Beresford Rd., Rochester, N. Y., 14610.

In addition to his experience in parishes of different kinds, the Rev. Mr. Baxter also has his master's degree in business administration from Harvard University. He will serve as executive assistant to the bishop, with broad responsibility in creating and administering the program of the diocese.

The Rev. Robert W. Dunn, formerly assistant at St. Peter's Pro-Cathedral, Helena, Mont., is now rector of St. Mark's Church, Aberdeen, S. D. Address: 813 N. Washington.

The Rev. Gordon D. Griffith, formerly of Australia, is now assistant minister at Trinity Church, San Jose, Calif. Address: 81 N. Second St.

The Rev. Frederick B. Jansen, who has been serving as chaplain to Bishop DeWitt, Suffragan of Michigan, and as assistant at the Church of the Messiah, Detroit, is now on the staff of the department of program for the diocese of Michigan.

The Rev. Mr. Jansen will have a number of responsibilities, including work as consultant to convocations in development of program and assignments in Christian social relations. In his duties under Bishop DeWitt he has done research in a variety of fields with emphasis on the problems of the inner city.

The Rev. Joseph A. Johnson, formerly rector of the Church of the Good Shepherd, Hartford, Conn., is now canon chancellor of Christ Church Cathedral, 1117 Texas Ave., Houston, Texas.

The Rev. Percy D. Jones, formerly assistant at St. John's Church, Detroit, is now vicar of St. Paul's Church, Harsens Island, Mich.

The Rev. C. Pendleton Lewis, formerly rector of St. John's Church, Warehouse Point, Conn., will on December 1 become rector of Calvary Church, Stonington, Conn. Address: 33 Church St.

The Rev. Giles F. Lewis, Jr., formerly in charge of the Church of the Epiphany, Laurens, S. C., will on December 1 become assistant to the rector of Christ Church, Greenville, S. C. Address: Box 10228 Federal Station, Greenville.

The Rev. Richard F. Neal, formerly rector of St. Nicholas' Church, Midland, Texas, will this week become rector of St. Peter's Church, Amarillo, Texas. Business address: 4414 N.W. Fourth St., Amarillo, Texas, 79106; home address: 4412 Gem Lake Rd.

St. Nicholas', which now has almost 700 communicants, was organized as a mission in 1956 and the Rev. Mr. Neal was the first vicar; he became rector in 1958. The curate at St. Nicholas' Church, the Rev. Gene E. Curry, will serve as locum tenens until a new rector is called.

The Rev. James H. Newsom, Jr., formerly associate rector of Christ Church, Greenville, S. C., is now rector of St. Paul's Church, Suffolk, Va. Address: 229 N. Saratoga St.

The Rev. Russell S. Northway, O.M.C., formerly chaplain at St. Francis Boys' Homes, Ellsworth, Kan., has for some time been vicar of St. Paul's Church, McHenry, Ill. Address: Box 413, McHenry, Ill., 60050.

THE ANGLICAN CYCLE OF PRAYER

The Anglican Cycle of Prayer was developed at the request of the 1948 Lambeth Conference. A Province or diocese of the Anglican Communion is suggested for intercessory prayers on each day of the year, except for a few open days in which prayers may be offered, as desired, for other Communion, missionary societies, or emergencies.

November

- 24. Texas, U.S.A.
- 25. Tohoku, Japan
- 26. Tokyo, Japan
- 27. Toronto, Canada
- 28. Trinidad, West Indies
- 29. Truro, England
- 30. Tuam, Killala and Achonry, Ireland

November 24, 1963

The Rev. F. J. Seddon, formerly rector of St. John's Church, Alamogordo, N. M., is now vicar of Holy Family Mission, Orlando, Fla. Address: 1525 Hudson, Orlando.

The Rev. John B. Wheeler, formerly of Dunkirk, Md., is now on the staff of the Providence Center for Exceptional Children, Annapolis, Md., and is a student at Johns Hopkins University, Baltimore, Md. Address: 1015 Norman Dr., Apt. 204, Annapolis.

The Rev. Alonzo Price, perpetual deacon of the diocese of California, is now deputy organist at Grace Cathedral, San Francisco, in addition to his work as assistant at St. James' Church, San Francisco. Address: 625 Scott St., Apt. 801.

The Rev. Irving V. Shepard, formerly rector of the Church of the Epiphany, Rochester, N. Y., will on December 1 become vicar of St. Martin's in the Field, Edwardsville, Kan. He will also do work at Fort Leavenworth and will be chaplain to the women's prison in Lansing, Kan. Address: Edwardsville.

Changes of Address

The Rev. John F. Plummer, rector emeritus of the Church of St. Michael and All Angels, Berwyn, Ill., may be addressed at British Home, Brookfield, Ill., where he is chaplain in residence.

The Rev. Dr. Arthur L. Washburn, retired priest of the diocese of Rhode Island, formerly addressed in Siena, Italy, may now be addressed at the Hotel Continental, Cambridge, Mass.

Laymen

Mr. Willard P. Verduin has resigned as executive director of the Kanuga Conference of the Episcopal conference center at Hendersonville, N. C., and has accepted a position as business manager of the Camp Sequoyah enterprise in Weaverville, N. C. Mrs. Verduin is parish secretary of Trinity Church, Asheville, N. C. The Verduins will make their home in Asheville.

Church Army

Sister Janet V. Lee, C.A., formerly in charge of St. George's Church, Austin, Nev., and St. James', Eureka, has taken a three-month leave of absence to be with her sick father. She will then request reassignment. Her present address is Box 704, Menlo Park, Calif.

Women

Miss Carmen Dell Davis, formerly parish assistant at Grace Church, Carthage, Mo., is now director of religious education at St. Paul's Church, Council Bluffs, Iowa, and may be addressed at 223 S. Sixth St.

Marriages

Miss Constance Ann Styles, daughter of the Rev. Philip M. Styles and Mrs. Styles, of New Rochelle, N. Y., was married on October 26 to Mr. Erik Tellmann, of Oslo, Norway, who was at one time a Fulbright scholar at Indiana University. Mr. Tellmann completed studies this June at Norway's Foreign Service School and is currently secretary in the Norwegian foreign office at Oslo. The bride, who graduated last year from Indiana University, also studied abroad; she recently completed study for her master's degree in French literature at Columbia University.

Births

The Rev. Bronson Bryant and Mrs. Bryant, of St. Paul's by the Sea, Jacksonville Beach, Fla., announce the birth of their second child, Jonathan Hall, on August 15.

The Rev. Douglas M. Carpenter and Mrs. Carpenter, of St. Stephen's Church, Huntsville, Ala., announce the birth of a son, Douglas Barstow, on October 14. The baby is the grandson of the Bishop of Alabama.

The Rev. Donald R. Clawson and Mrs. Clawson, of Grace Church, Orange Park, Fla., announce the birth of their second son, Paul Donald, on October 30.

The Rev. Herbert C. Crandell, Jr., and Mrs.

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PRIEST, 45, married, family, B.A., S.T.B., seeks parish in East or Midwest. Reply Box H-989.*

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THE LIVING CHURCH

Crandell, of St. Paul's Church, Flint, Mich., announce the birth of a daughter, Mary Ellen, on September 23. The Crandells are now living at 218 Hunt Lane, Flint, Mich., 48503.

The Rev. Harry W. Firth and Mrs. Firth, of the Church of the Good Shepherd, Fredonia, Kan., and the Church of the Ascension, Neodesha, announce the birth of their second child and second daughter, Mary Louise, on October 23.

The Rev. Joseph C. Harrison and Mrs. Harrison, of St. John's Church, Silsbee, Texas, and St. Paul's Church, Woodville, announce the birth of their second child and first son, David Lawrence, on September 28.

The Rev. John D. Hughes and Mrs. Hughes, of St. Mary's Church, Manchester, Conn., announce the birth of twin sons, John David and William Howard, on August 7.

The Rev. David A. Kearley and Mrs. Kearley, of St. Bartholomew's Church, Huntsville, Ala., announce the birth of a son, John David, on October 6.

The Rev. Stephen H. Knight II and Mrs. Knight, of St. John's Church, Detroit, announce the birth of their first child, Stephen Knight III, on Oct. 19.

The Rev. John T. Morrow and Mrs. Morrow, of St. George's Church, Helmetta, N. J., announce the birth of their third child and first daughter, Joan Marya, on October 22.

The Rev. Roderick L. Reinecke and Mrs. Reinecke, of St. Timothy's Church, Winston-Salem, N. C., announce the birth of their fourth son, John William, on October 3.

The Rev. Ray W. Schaumburg and Mrs. Schaumburg, of St. Mary's Church, Blair, Neb., announce the birth of their second child and first son, Peter Michael Eric, on November 4.

Depositions

Arthur Lownsdale Tait, presbyter, was deposed on October 21 by Bishop Pardue of Pittsburgh, acting in accordance with the provisions of Canon 60, Section one, with the advice and consent of the standing committee; renunciation of the ministry.

Diocesan Positions

The Rev. Paul S. Hiyama is now dean of sector six of the metropolitan Detroit convocations of the diocese of Michigan, replacing the Rev. John M. Shufelt, who has resigned for reasons of health.

DEATHS

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

The Rev. Laurence C. Brenton, who recently served as vicar of All Saints' Church, Houghton Lake, and St. Elizabeth's Church, Higgins Lake, Mich., died suddenly, on October 23d, at the home of his son in Columbus, Ohio. He was 52.

Born in Burlington, Wis., he attended the University of Toledo, and Nashotah House. He was ordained to the priesthood in 1953 and served as priest-in-charge at St. Peter's Church, Fort Atkinson, and St. Mary's Church, Jefferson, Wis., from 1953 to 1955. He was vicar of St. Katherine's Church, Owen, Wis., from 1955 until 1958, when he went to Houghton Lake. He founded the mission at Higgins Lake.

Surviving are his wife, Beatrice, and seven children.

The Rev. Albert Masferré, a tutor at St. Andrew's Theological Seminary, Quezon City, Philippines, died October 30th, in Manila, from a cerebral hemorrhage.

Fr. Masferré was born in Sagada, Mt. Province, in 1911. He attended St. Andrew's Training School, and was ordained to the priesthood in 1941. He was deacon of All Saints' Mission, Bontoc, from 1940 to 1941, when he became priest-in-charge of the church. He served there until 1949, when he went to the mission at Besao, where he served in 1952. He was a chaplain at St. Luke's Hospital, Manila, from 1952 to 1960, when he went to the seminary in Manila.

Fr. Masferré was a deputy to General Convention

in 1962, and had served as secretary of the convocation since 1956.

He is survived by his wife, one brother, and two sisters.

William Gaston Adams, 67, former vestryman of Trinity Church, Asheville, N. C., died in Asheville, on November 2d.

Mr. Adams was a member of the Brotherhood of St. Andrew, and a former trustee of Patterson School, Lenoir, N. C. At Trinity Church, he served as a teacher and superintendent of the Church school, and as a counselor for the Young People's Service League for the diocese of Western North Carolina. Mr. Adams, who was a realtor, was recognized in the field of real estate appraisals.

He is survived by his wife, two sons, a brother, sister, and six grandchildren.

Stephen Arthur Bice, son of the Rev. Arthur L. Bice and Mrs. Bice, died September 21st, after a long illness. He was 18.

The Rev. Mr. Bice is rector of Emmanuel Church, Albany Falls, N. Y. Stephen is also survived by one sister and four brothers.

Nell Prestwich Hanney, wife of the Rev. Cyril P. Hanney, vicar of St. Christopher's Church, Trona, Calif., died October 3d.

Mrs. Hanney was born in 1909, in Manchester, England. She later went to Canada with her family. During World War II, she was a secretary at the British Embassy in Washington, D. C. She and Fr. Hanney were married in 1947, and resided in Spokane, Wash., where Fr. Hanney served as canon at the Cathedral of St. John the Evangelist. From 1951 to 1960, when the Hanneys went to southern California, they resided in Anoka, Minn.

In addition to her husband, Mrs. Hanney is survived by two daughters, Gwynneth and Bronwen; and a son Derwyn; her mother; a sister; and a brother.

Robert A. McCarthy, former vestryman of St. Luke's Church, Dallas, Texas, died October 2d, while on a business trip in Houston.

Mr. McCarthy was born in Oklahoma City, Okla. He was a graduate of the University of Oklahoma, and the southwestern representative of Hill Hubbell Co., of Cleveland, Ohio. He was a member of the National Association of Corrosion Engineers, the Guild of Ancient Suppliers, and the Buckler's Club.

He is survived by his wife, Mrs. Bess McCarthy; a daughter, and a sister.

William Adams Simonds, Sr., 76, active layman of St. Christopher's Mission, Sun City-Youngtown, Ariz., died October 19th, in Glendale, Ariz.

Mr. Simonds was born in Central City, Neb. Early in his career he was city editor of the Seattle, Wash., *Times*. In 1924 he became public relations director of Ford Motor Co. He founded the *Ford News* (now the *Ford Times*) and was its editor from 1928 to 1942. In 1945 he went to Hawaii, where he joined an advertising agency, and was a lecturer at the University of Hawaii. While in Hawaii, he served as senior warden of St. Christopher's Church, Kailua, Oahu. He moved to Sun City two and one-half years ago, and was active in the formation of the mission there.

Mr. Simonds was the author of 12 books including *Edison, His Life, His World, His Genius*, and *Henry Ford, Motor Genius*.

Mr. Simonds, whose wife died 13 days before he did, is survived by four sons, two daughters, 15 grandchildren, and three great-grandchildren.

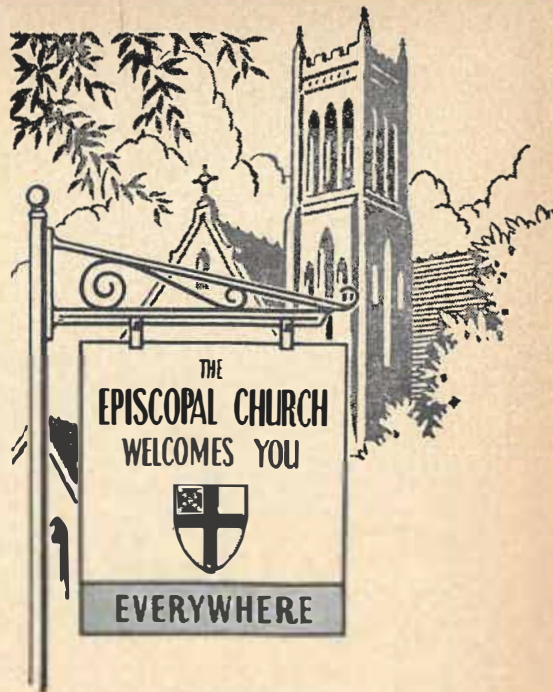
Maurine Stone Walling, mother of the Rev. Albert C. Walling II, with whom she made her home, died October 27th, at Richland Hills, Fort Worth, Texas.

Mrs. Walling was the daughter of Jefferson Davis Stone and Nora McMordie, Texas pioneers. She was confirmed at St. Mark's Church, San Antonio, and was a communicant of that parish for a number of years.

In addition to the Rev. Mr. Walling, who is vicar of St. Nicholas' Church, Fort Worth, she is survived by a daughter, Mrs. William O. Dysard, of San Antonio, and two grandsons.

CHURCH DIRECTORY

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Sun HC 7:30, 9:30, 11:15, MP 9, Cho EP 7;
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Thurs 9, Mon, Tues, Fri, Sat 8; C Sat 4:30-5:30

LOS ANGELES, CALIF.

ST. MARY OF THE ANGELS 4510 Finley Ave.
Rev. James Jordan, r
Sun Masses 8, 9, 11, MP 10:40, EP & B 5:30;
Daily 9; C Sat 4:30 & 7:30

ST. MARY'S 3647 Watsaka Ave.
Rev. R. Worster; Rev. H. Weitzel
Sun Masses 7, 9 (Sol), 11; Daily 7, 9; C Sat 5-6

ST. MATTHIAS

Washington Blvd. at Normandie Ave.
Sun Masses 7:30, 9:15 (Sung), 11; Daily Mass Mon,
Tues, Wed, Fri 7; Thurs 9:15; Sat 8; B, HH
1st Fri; C Sat 4:30-5:30, 7:30-8:30 & by appt

SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. near Civic Center
Rev. James T. Golder, r; Rev. Warren R. Fenn, asst.
Sun Masses 8, 9:15, 11; Daily (ex Fri & Sat) 7:30,
Fri & Sat 9; C Sat 4:30-6

WASHINGTON, D. C.

ST. JOHN'S Lafayette Square
Rev. John C. Harper, r
Sun HC 8, HC & Ser 9:15, MP & Ser 11, French
Service 4, EP & Ser 7:30; Daily services at 12:10.
Church open from 7 to 7.

ST. PAUL'S 2430 K St., N.W.
Sun Masses 8, 9, 11:15, Sol Ev & B 8; Mass daily
7; also Tues & Sat 9:30; Thurs 12 noon; HD 6 &
12; MP 6:45, EP 6; C Sat 4-7

ST. THOMAS' 18th & Church Streets, N.W.
Sun HC 8, Morning Service & Ser 11, EP 7:30; Tues
& HD HC 12:15; Thurs HC 7:30

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun HC 7, 8, 9, 11; Daily 6:45, 5:30; also Fri &
HD 10; C Sat 4:30

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley, r
Sun 7, 8, 9:15, 11; Daily 6:45; C Sat 4:30

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 9, 11, & 7; Daily 7:30 & 5:30, Thurs &
HD 9; C Fri & Sat 5-5:25

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Magnolia & Jefferson
Very Rev. Francis Campbell Gray, dean
Sun 6:30, 7:30, 9, 11; Daily 7:10; 5:45; Thurs &
HD 10; C Sat 5-6

PALM BEACH, FLA.

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S. County Rd. at Barton Ave.
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Anderson; Rev. Lisle B. Caldwell
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MP 8; Wed HC 10

WEST PALM BEACH, FLA.

HOLY SPIRIT 1003 Allendale Rd.
Rev. Peter F. Watterson, STM, r
Sun Masses: 7:30, 9, 11; Daily: Mon & Wed 9;
Tues, Thurs & Sat 7; Fri 6; C Sat 4:30

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun Masses 7:30, 9:15, 11:15, 7; Ev & B 8; Daily
Mass 7:30, Ev 7:30; C Sat 5.

KEY—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d. r. e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evenson; ex, except; IS, first Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES
Huron & Wabash (nearest Loop)
Very Rev. H. S. Kennedy, D.D., dean
Sun 8 & 9:30 HC, 11 MP, HC, Ser; Daily 7:15
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon thru
Fri) Int 12:10, 5:15 EP

EVANSTON, ILL.

SEABURY-WESTERN THEOLOGICAL SEMINARY
Chapel of St. John the Divine
Mon thru Fri Daily MP & HC 7:15; Cho Ev 5:30

BALTIMORE, MD.

ST. MICHAEL & ALL ANGELS 2001 St. Paul
Rev. Osborne R. Littleford, r
Sun 7:30, 9, 11, 4; Daily HC and the offices

MOUNT CALVARY N. Eutaw and Madison Sts.
Rev. MacAllister Ellis; Rev. Robert Jaques
Sun Masses 7, 8, 12:15 (Low Mass), 9 (Sung
Mass); Daily 6:30, 7, 9:30; C Sat 4:30-5:30, 7:30-
8:30

BOSTON, MASS.

ALL SAINTS' at Ashmont Station, Dorchester
Rev. Frs. S. Emerson, T. J. Hayden, D. R. Magruder
Sun 7:30, 9 (Sung), 11 Mat, High Mass & Ser;
Daily 7 ex Sat 9; EP 5:30; C Sat 5, Sun 8:30

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschield, S.T.D., r
Sun HC 8, 9, 11, 1S, MP; HC Tues 7, Wed 10

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
Rev. Tally H. Jarrett
Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Mon,
Tues, Wed H Eu 9:30; Thurs, Fri, Sat H Eu 7:10;
EP daily 5:30

EAST MEADOW, LONG ISLAND, N. Y.

CHRIST THE KING DeWolfe at 5th St.
Rev. Marlin L. Bowman, v
Sun 8, 10, 12

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4;
Wkdays MP & HC 7:15 (6 HC 10 Wed); EP 5:15

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Terence J. Finlay, D.D., r
Sun 8, 9:30 HC, 11 Morning Service & Ser, 9:30
& 11 Ch S, 4 EP (Spec Music), Weekdays HC Tues
12:10; Wed & Saints' Days 8; Thurs 12:10; Organ
Recitals Wed 12:10; EP Daily 5:45. Church open
daily for prayer.

GENERAL THEOLOGICAL SEMINARY CHAPEL

Chelsea Square, 9th Ave. & 20th St.
Daily MP & HC 7 (7:30 Sat & hol); Daily Cho Ev 6

HEAVENLY REST 5th Ave. at 90th Street
Sun HC 9 & 1S, 11, MP Ser 11 ex 1S; Wed HC 7:30;
Thurs HC & LOH 12 & 6; HD HC 12

ST. IGNATIUS Rev. Charles A. Weatherby, r
87th Street, one block west of Broadway.
Sun Mass 8:30, 10:45 MP & Sol Mass (Nursery
care); Daily ex Mon 7:15 MP & Mass; C Sat 4

ST. JOHN'S IN THE VILLAGE 218 W. 11th St.
Rev. Chas. H. Graf, D.D., r; Rev. Alan MacKillip, c
Sun HC 8, Ch S 10, Cho Eu 11; Weekdays HC Mon,
Wed, Fri 7:30, Tues, Thurs, Sat 10; HD 7:30 & 10.

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun Low Masses 7, 8, 9 (Sung), 10; High Mass 11;
B 8; Weekdays Low Masses 7, 8, 9:30; Fri 12:10;
C Thurs 4:30-5:30, Fri 12-1, 4:30-5:30, 7-8, Sat
2-5, 7-9

RESURRECTION 115 East 74th St.
Rev. Leopold Damrosch, r; Rev. C. O. Moore, c;
Rev. C. L. Udell, asst.
Sun Mass 8, 9 (Sung), 11 (Sol); Daily 7:30 ex Sat;
Wed & Sat 10; C Sat 5-6

SAINT ESPRIT 109 E. 60 (just E. of Park Ave.)
Rev. René E. G. Vaillant, Th.D., Ph.D.
Sun 11. All services and sermons in French.

ST. THOMAS 5th Avenue & 53d Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S), MP 11, EP 4; Daily ex Sat
HC 8:15; Wed 5:30; Thurs 11; Noondays ex Mon
12:10. Church open daily 6 to midnight.

NEW YORK, N. Y. (Cont'd.)

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, S.T.D., v
Sun MP 8:40, 10:30, HC 8, 9, 10, 11, EP 3:30; Daily
MP 7:45, HC 8, 12, Ser 12:10 Tues, Wed & Thurs,
EP 5:15 ex Sat; Sat HC 8; C Fri 4:30 by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8, MP HC Ser 10; Weekdays HC (with
MP) 8, 12:05; Int 1:05; C Fri 4:30-5:30 & by appt.
Organ Recital Wed 12:30.

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Leslie J. A. Lang, S.T.D., v
Sun 8, 9, 11; Weekdays HC Mon, Fri, and Sat 9,
Tues 8, Wed 10, Thurs 7; Int noon.

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

ST. AUGUSTINE'S CHAPEL 292 Henry St.
Rev. Wm. W. Reed, v; Rev. Thomas P. Logan, p-in-c
Sun 8 Low Mass, 9 (Sung), 10:45 MP, 11 Sol
bilingual Mass, 5 EP; Weekdays Mon, Tues, Thurs,
Fri, Sat 9:15 MP & Low Mass; Wed 7:15 MP &
Mass; EP daily 5

ST. CHRISTOPHER'S CHAPEL 48 Henry Street
Rev. Wm. W. Reed, v; Rev. James L. Miller, p-in-c
Sun MP 7:15, Masses 7:30, 9, 11 (Spanish), EP
5:30; Daily: Int 12; Mon-Fri MP 7:45, Mass 8,
EP 5:45; Sat MP 8:45, Mass 9, EP 6, C 4-6 by appt.

SYRACUSE, N. Y.

CALVARY 1507 James St. at Durston Ave.
Sun H Eu 7:30, 9, 11, MP 8:40; Mon, Wed, Fri 7;
Tues 6:30; Thurs & Sat 9 (MP 8:40); Daily EP
5:30; C Sat 4:30-5:30, 7-8

COLUMBUS, OHIO

ST. JOHN'S "Across the River"
Rev. L. M. Phillips, r
Sun 8 H Eu, 10 MP; HD, regular

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17 Sts.
Sun HC 8, 9, 11; EP 5:30; Weekdays 7:45, 5:30;
Wed, Thurs, Fri 12:10; Sat 9:30; C Fri 4:30-5:30,
Sat 12-1

WESTERLY, R. I.

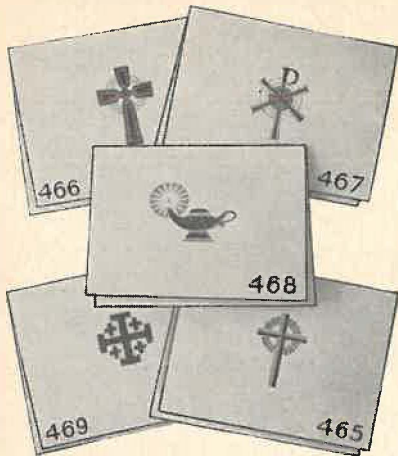
CHRIST CHURCH Broad & Elm Sts.
Sun 8, 9, 11; Daily Offices 9 & 5; HC 9 Wed &
HD; 10 Tues, 7 Thurs; C Sat 5-6

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30, 9:30, Ch S 11:15; Mass daily 7
ex Tues & Thurs 10; C Sat 4-5

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