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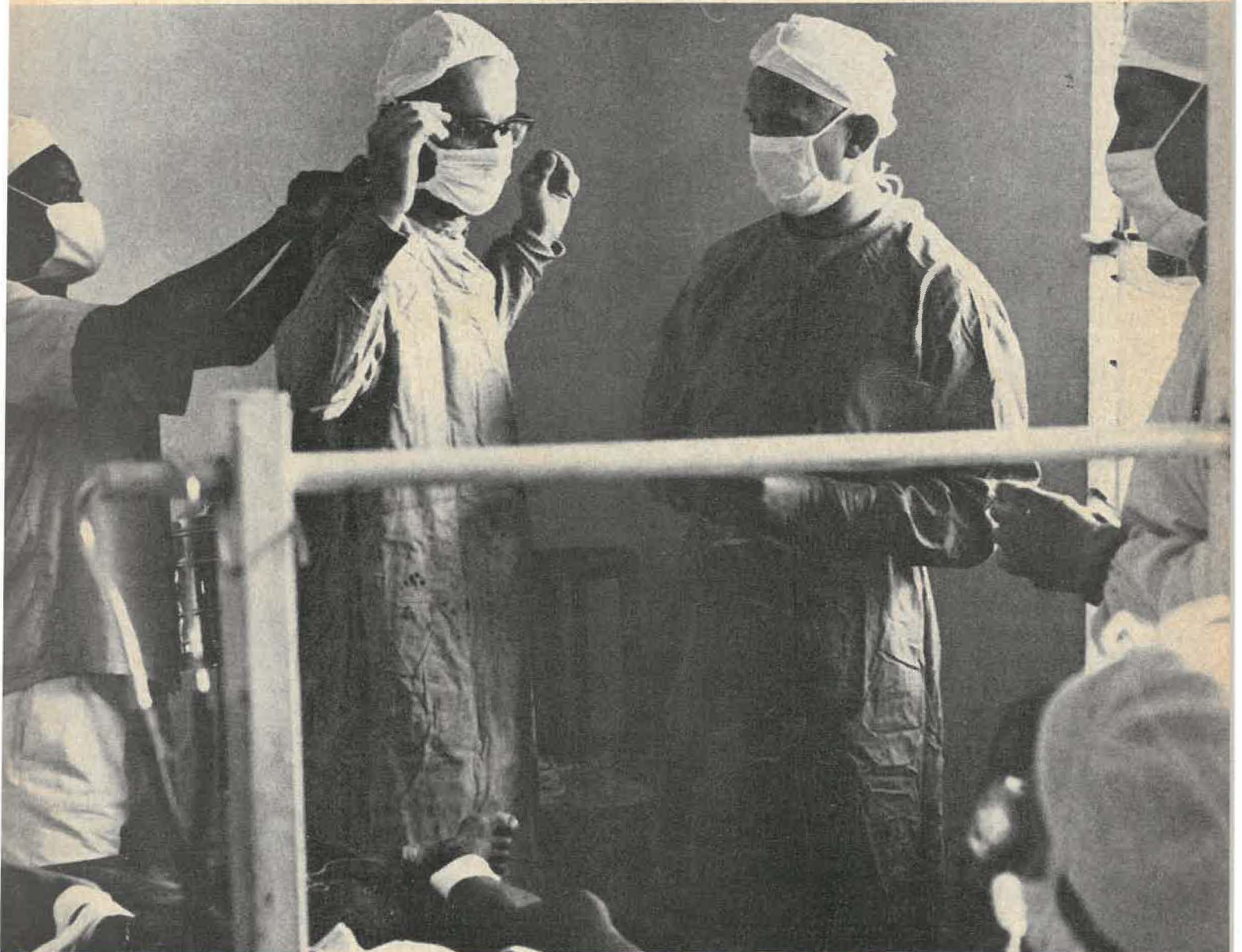


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Philip Littleford (second from left), Baltimore rector's son, in Dr. Carlson's Congo hospital before its destruction by rebels [page 10].

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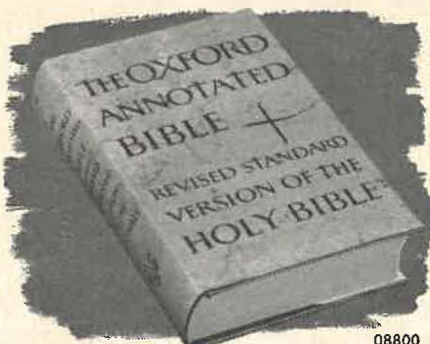
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Volume 149 Established 1878 Number 22

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

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THINGS TO COME

November

- 29. First Sunday in Advent
- 30. St. Andrew

December

- 2. Special convention of the diocese of Oregon to elect a suffragan bishop, St. Mary's Church, Eugene
- 6. Second Sunday in Advent
- 8. Executive Council meeting, Greenwich, Conn., to 10th
- 13. Third Sunday in Advent
- 16. Ember Day
- 18. Ember Day
- 19. Ember Day
- 20. Fourth Sunday in Advent

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.

PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs.

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November 29, 1964

LETTERS

Most letters are abridged by the editors.

And Thank You

Your anniversary number is tops! The cover is magnificent; the retrospects on 1964 General Convention (you call them "view-points") are superb—hard to say which I like the most for I found them all excellent (Starzel, Vogel, Leffler, Simcox—and especially Hefner). The editorial, "Our Catholic Mission," really strikes the note for the next 86 years.

It's all wonderful, thank you!

(Rt. Rev.) EDWARD R. WELLES

Bishop of West Missouri

Kansas City, Mo.

Are "Negro Churches" Necessary?

I cannot help but feel keen disappointment with Bishop Louttit's attitude towards the racial situation in Florida [L.C., October 11th]. It is obvious that he is merely mouthing the same sweet platitudes of the "Uncle Toms" he, apparently, holds in contempt. Like so many of our clergy he has had much to say in defense of the colored brethren but so little action to back it up. Is the good bishop really aware of the situation in his own diocese? Certainly he cannot be or he would, or should, be willing to welcome the "outsiders" into his area to do some evangelizing.

I spend many weeks each year in South Florida sleeping in rundown hotels, eating in dirty restaurants because I am colored. This I don't mind as much as I mind sitting in some Baptist Church in the "nigger" section of town—unless, of course, I happen to be in a city that has a Negro Episcopal church. Sure, I am told that I would be welcome in the white church—does Bishop Louttit really believe this? I have tried it all too often and can relate some rather heartbreaking incidents. But I am only one of many Churchmen who feel that the Church says one thing and does something else—many of my race have spoken to me and they, too, know the true story.

If Bishop Louttit is truly sincere let him close all the Negro missions in towns where the "white" church is adequate to handle the additional members. With the possible exception of Miami I doubt whether any of the Negro churches are necessary.

I respect the bishop and have admired much of what he has said on the racial situation. However, I believe that it is time for some clear demonstration that he really believes what he says. A half dozen Negroes scattered around in a hundred odd churches is hardly an accomplishment to be proud of.

LEON J. WALTERS

Tampa, Fla.

Editor's comment: We thought it fair to allow Bishop Louttit to read Mr. Walters' letter. The bishop's reply follows:

I read with interest Mr. Leon J. Walters' letter concerning my attitude towards Negroes in South Florida. I did not mean to give the impression that the Kingdom of God had come down here. I merely stated, which is true, that the clergy have been advised that the official stand taken by the Church in the matter of integration is also

Continued on page 28



The Hunger, The Thirst

by Malcolm Boyd

author of

IF I GO DOWN TO HELL

The author, known as "disturber of the peace," "the communicator," member of the "break-through generation," gives honest answers to students with honest questions. Malcolm Boyd's topics range from the present racial conflict, through doubts about success, failure and conformity, to student ideas about God, prayer, faith, sex and sin. "The Hunger, The Thirst" will also be invaluable to parents and all those who work with young people. **paper \$1.50**

For Christ's Sake

by O. Fielding Clarke

O. Fielding Clarke considers Bishop Robinson's book *Honest to God* chapter by chapter, pointing out the weaknesses of the Bishop's arguments for rejecting traditional Christian faith and morality.

paper \$1.50; in lots of ten, \$1.25 each

The Ferment in the Church

by Roger Lloyd

The Ferment in the Church explains the past, present and future of the "Honest to God" controversy. This book is a "must" for all clergy and lay people who want to make some sense of the controversy and debate, which though it seems to stem solely from *Honest to God*, really has deeper roots. It is an excellent book for study groups—to follow up *Honest to God*—and for clergy as sermon resource.

paper \$1.75

A Time for Unity

by Oliver Tomkins

The author studies one aspect of the revolution which is slowly transforming twentieth century church life. All over the world the Christian community is struggling to find the right "faith and order" with which it may express its unity in Christ.

paper \$1.75

A Practical Church Dictionary

compiled by James M. Malloch

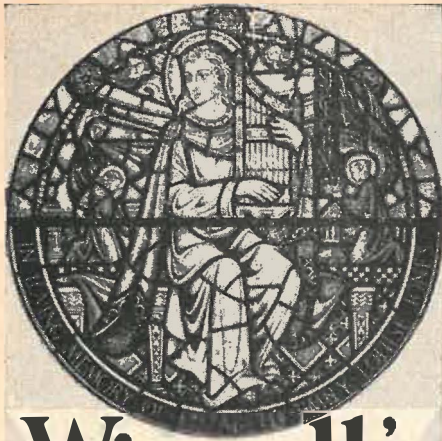
This volume provides succinct but informative articles on specific subjects relating to the myriad aspects of Christian faith and practice, collected in one volume, alphabetically arranged, and presented in encyclopedic fashion. Contains over 4,500 definitions, 536 pages. **\$13.95**

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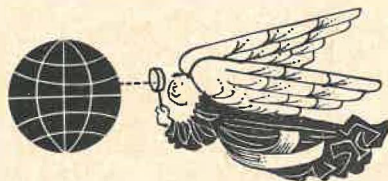
As I was about to say," said Tubal Bogle-Bray, sitting on a window ledge at the Top of the Luke, and sniffing the fog, "these creatures seemed to be filled with ambiguities. Or do I mean ambivalences?"

"I can tell better," Jubal Beadle suggested, furling a wing around his middle to keep out the dampness, "when you tell me what you were about to say." Tubal Bogle-Bray chose to overlook any barb of impertinence in Jubal's statement.

"You have heard," Tubal went on, "that the ingenious creatures hit the moon the other day, with some new mechanical toy. A rocket."

Beadle looked pleased. "It's got powder in the tube. They light a little fuse, and run away, and woosh! Then it bursts into all those pretty little stars. Fourth of July."

"Great Principaities and Lesser Cherubs," exploded Bogle. "Not that kind of rocket. The one I'm talking about took pictures of the moon. The creatures are



probing into outer space. They're learning so much about the universe they don't need to drag in us archangels to explain the mysteries."

"That's a good thing," said Jubal a bit doubtfully. "I never did like to be used to explain a puzzle."

"Right," nodded Bogle vigorously, "but here's where the ambiguity comes in. While you were at the seminary I was visiting the Church of St. Isidore by the Golf Course. It's over Maryland way."

"Pretty country," commented Beadle. Bogle nodded absently.

"Do you know what they're having over there?" he asked rhetorically. "The Blessing of the Hounds, that's what."

"Do tell," Jubal gasped uncertainly.

"That's what I mean by ambiguity, or do I mean ambivalence," scowled Tubal. He thought an instant and continued in a burst of intellectual perception. "You

get the point. In the great cosmic questions they seem to get along without the King. And yet they've taken to blessing hounds, and medals, and football teams, as though the King were what we used to call the Wizard of Galaxy Three."

"It's quite ambiguous," agreed Jubal.

"It's exceedingly subversive also," Tubal informed him. "That's the ambivalence of the existential situation. When they send a rocket into space they don't have any ceremony at all. No champagne, no blessing, not even an Invocation. But over Maryland way, before they ride across the fields chasing a helpless weasel, or some such beast, they have a blessing of the canines."

"For what purpose?" asked Beadle mystified. Bogle shrugged.

"I'm at a loss," he admitted, "I thought such primitivism had been scotched an age ago. But it's cropping out all over. I found a chaplain up in Gloucester blessing all the boats and another one in Florida blessing the fish-poles, and on the way to here I heard that at the Holy Redemption in Ohio they have an annual blessing of the pets."

Jubal Beadle's imagination began to churn. "It could lead to almost anything you know," he bumbled, half entranced with the fancy of the idea. "And quite a number of contradictions."

"That's just the point," complained Bogle. "I understand that chaplains are multiplying like fruit flies."

"In the armed forces?"

"No, no," said Bogle-Bray impatiently, flipping a wing. "Special chaplains. Apparently that's what they call the clergy when they want them to bless things." He scowled at a bottle of rum. "They've got Reverend Snodgrass as chaplain of the country club, Reverend Foxgrove at the Hunt Club, and Reverend Snowden at the ski resort. Reverend Hurlbutt said an invocation when they opened a bowling alley in a place called Smithville, so now he's chaplain of Smitty's Alley."

"Appalling!" said Beadle, blinking twice.

"One can't predict where the movement will end," Bogle said gloomily.

"Sounds like a sort of 'thummin and

Continued on page 29

THE CHURCH ARMY IN THE U. S. A.

157 MONTAGUE STREET • BROOKLYN 1 • NEW YORK

October 8, 1964

SPECIAL REPORT TO FRIENDS

From: HERBERT A. BIRKS, President

Without fanfare or formal ceremony, the Training Center and Headquarters of the Church Army has been in operation at the former Church of the Holy Trinity, Brooklyn, since the beginning of 1962.

The present enrollment at the Training Center is 24 students, an all-time record. The previous term produced 14 graduates, already assigned, meeting the manpower needs of Bishops and the Executive Council at home and abroad. Our supporters share our gratitude that the vision of Church Army has become a reality with active workers in 44 dioceses including Puerto Rico, the Virgin Islands, South West Africa and India.

We are providing manpower at the grass roots level but the vast majority of the Episcopal Church is not aware of our potential for missionary, evangelistic and social work; nor informed of this significant development of lay training.

It is not surprising that the support for this task by the Church Army has been limited and inadequate. Stated bluntly, the Church is unaware of the emergency of this trained lay participation which has reached a stage of major importance and is dramatic enough to ask your help in tackling (1) the problem of recognition and (2) the issue of adequate support.

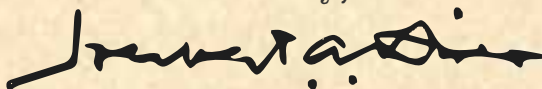
This testifies to the unprecedented and unpredicted growth and success in putting to use the enormous untapped reservoirs of lay manpower for the Church. The vital need for the Church Army's continued effectiveness is greater than before.

To sustain this growth of the past years, it is hoped that you will want to help provide adequate financial backing and the resources to consolidate these gains. We face a critical shortage of funds for these operations...NOW.

1. Funds to train 40 students for the 1964-66 period	\$ 75,000
2. Remodeling of housing and dormitories	25,000
	<hr/>
Total	\$100,000

We ask one hundred persons with vision and faith in this lay training task of the Church to donate \$1,000 each. Will you give prayerful and sincere consideration to this need? Whatever your contribution, it will be welcome and helpful. Should you desire additional information I would be honored to confer with you at your convenience.

Sincerely,



P.S. All contributions payable to the Church Army in the U.S.A. are tax deductible and should be sent to the treasurer, Mr. Kenneth W. Miller, 157 Montague Street, Brooklyn, New York 11201.

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The Church Across the River

A History of the Protestant Episcopal
Church. By Raymond W. Albright. Mac-
millan. Pp. x, 406. \$12.50.

Single-volume denominational histories
of American Churches offer many perils
to an author today, and one can only
applaud the courage of those who under-
take the venture. Publishers put limita-
tions of space, so as to keep the price
within marketable range, and thus place
an author in a horrendous dilemma about
what to include and what to leave out.
For the author knows that every reader
will be disappointed if his favorite person
or parish is not given its due and proper
recognition.

Thus the author is forced to decide
whether he will be a chronicler, and get in
as many names, dates, places as his space
will allow, or whether he will be a selec-
tive interpreter with all the risks of par-
tisanship and special pleading.

To do either task involves not only a
mastery of sources and facts, but also the
gifts of theological insight and sociologi-
cal expertise. Needless to say, the book
ought to be readable for people other than
seminarians who have no choices in their
professors' required lists.

Dr. Raymond W. Albright's *A History*



The Living Church

of the Protestant Episcopal Church is a chronicle and it is readable. It stands in the tradition of Tiffany's and Manross' volumes. His facts are accurate, his interpretations are cautious, his balance of space given to missionary, theological, and institutional concerns carefully measured. If he had stopped his narrative at 1850 or 1860 he would have given us a volume of great usefulness and interest. For he would then have had to deal only with the Church on the eastern seaboard, with which he is quite familiar.

His treatment of the colonial and early national period (the latter dominated by Bishops White and Hobart) is exceedingly well done. I believe all would concur in his judgment, to which he has devoted a special chapter, that the failure to obtain the episcopate in the colonial period—not to speak of the disruptions caused by the American Revolution—left an "episcopal" Church with a primary disability as compared with its religious competitors. Yet one must weigh the possibility of whether the type and kind of bishop(s) that our mother Church of England might have sent us at that time would have helped or hindered the cause of Anglicanism. And would the existence of a colonial episcopate have obviated the Methodist schism—to which Dr. Albright has devoted pages of deep personal concern?

In treating of the dreary "churchmanship" divisions of the mid-19th century, Dr. Albright is eminently fair and reasonable. He has pointed, without laboring the point, to the missed opportunity of the Church in overlooking the significance of the "Mercersburg theology" of Schaff and

Nevin, in the German Reformed Church, which might have saved us from fruitless wastes of energies over Romanism and ritualism. It is my personal judgment that he has been too sparing of the aggressiveness of the Evangelicals and given too much emphasis to the schism of the Reformed Episcopal Church. By comparison he has not made the most of the extraordinary contribution, so far as its lasting effects are concerned, of the work of William Augustus Muhlenberg. It is my own conviction that Muhlenberg (and after him, William Reed Huntington) saved the Episcopal Church from becoming a sect.

For the century since the Civil War, Dr. Albright's book loses relevance, despite the faithful chronicle of new dioceses, at home and overseas, new organizations and interests, and the important reconstruction of the Church's national structure following the great General Convention of 1919. Unlike the earlier period, this past century lacks even the modicum of proper sociological setting. It is really inexcusable in the way the Church in the south and the west is treated. One cannot in a brief review give

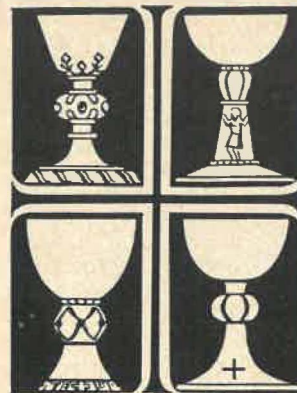
First children's Bible readings in Braille were recently presented to the Rt. Rev. Daniel Corrigan, director of the Home Department of the Executive Council, by the American Bible Society.

Braille Scriptures are offered free to the blind through the American Bible Society and its supporting member Churches.

Dr. Dale C. Recker (center), the society's secretary for the blind, and Dr. John H. McCombe, secretary for Church relations, made the presentation in the bishop's New York City office.



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more than a sampling of this inadequacy.

To take the south—we are left with its return to union after the Civil War, and then nothing more. Dr. Albright seems totally unaware of the remarkable renaissance of the Church in the southern states, and despite his constant interest in early mission to the Negro, he avoids any mention of the agony and the achievement of the southern dioceses in the racial problem. He has nothing to say about the recent growth of the Church in the south or its causes (e.g., South Florida is now the eighth largest diocese in membership in the Church). And, like Dr. Manross before him, he has not mentioned the name of Dr. DuBose of Sevanee, the Church's most distinguished theologian.

As for the Church west of the Mississippi, the neglect is even more appalling. In an elaborate bibliography, only five items deal specifically with the Church in the west, yet little use is made of these—some kind remarks about Bishop Hare's work among the Indians in South Dakota, a few notices from Bishop Tuttle's *Reminiscences*, and some remarks about Breck's work in California. We are given for the most part only a catalogue of the date of organization of the dioceses and occasionally the name of their first bishop. It may be that Dr. Albright did not have time to assess the recent work of Lawrence Brown on the Church in Texas, or Allen Breck on the Church in Colorado; but there is no excuse for the entire neglect of Canon Jessett's important researches in the history of the Church in the Pacific northwest. (Is not Spokane Garry just as important in a history of the Episcopal Church as is Pocahontas?) Bishop Kip's remarkable memoirs are listed in the bibliography, but not one bit of use has been made of them. Bishop Parsons appears as a leader in negotiations with the Presbyterians, but there is no word about his greater achievement in social action, nor is he ever identified in any way as having spent almost his entire ministry in California. I find it hard to believe that Dr. Albright could have written a large portion of this in the Huntington Library in San Marino, Calif., and overlooked the fact that he was working in the middle of the largest diocese (Los Angeles) in the Church. And when one considers that the few paragraphs devoted to the Church in California preface a chapter on "The World-Wide Mission Field," one can only wonder if Dr. Albright uses a Bostonian's map of the United States.

Our Roman Catholic brethren are today much concerned with what they call "triumphalism" to describe the dominance of the Roman Curia in the image of that Communion. But the Episcopal Church has suffered too long from a similar "triumphalism" that considers its Establishment in terms of a Boston-New York-Philadelphia axis. The unfortunate decision of recent years to maintain our own

Church's "Curia" in New York City will help to perpetuate this image. Dr. Albright's book is another underscoring of it. But the Episcopal Church is growing in the south and the west. We need a book not only to chronicle this but to interpret it. The western dioceses may not be quite as old as Massachusetts or Pennsylvania or Virginia (though the first Prayer Book service in the land was at Drake's Bay in California!), but their beginnings and their history are just as important. And they, too, need the light and judgment of a historian, as they take their part in the ongoing mission.

MASSEY H. SHEPHERD, JR., Ph.D.

From Advent through Whitsunday

The Good News in Pictures. Designed by **Jeanne Heiberg.** Liturgical Press. Unpaged. \$15.

Here at last is a creative work of Christian art, realistically geared to the needs of a Sunday school. *The Good News in Pictures*, designed by Jeanne Heiberg, is an album of a dozen pictures, illustrating major biblical events. Joined together with a wire binding, the pictures have an ingenious cardboard backing which enables the whole album to support itself standing upright on a table or shelf. Pictures are two feet high, and a foot and a half wide, boldly executed in a modern style with striking colors.

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Our Church has had a rather poor record in using artistic resources to convey Christian truth. Miss Heiberg shows us what can be done.

H. BOONE PORTER, JR., D.Phil.

Annually, Augsburg

Christmas, An American Annual of Christmas Literature and Art, Vol. 34. Edited by **Randolph E. Haugan.** Augsburg. Pp. 68. Gift edition, \$1.50; library cloth edition, \$3.50.

This year's edition of Augsburg's Christmas annual includes two noteworthy articles on art. One on Michelangelo contains a number of handsome reproductions of the artist's paintings and sculpture. Another is on illuminated manuscripts, especially those at the Huntington Library in San Marino, Calif. It is less generously illustrated but has a more informative text than that on Michelangelo.

Each year the annual includes new versions of certain features. This year's illustrations of the Christmas Gospels, by Sada Jones, are in stylized form somewhat like stained glass. In addition to the usual section on Christmas celebrations in



Madonna of the Stairs, bas-relief by Michelangelo, which appears in this year's edition of *Christmas, An American Annual of Christmas Literature and Art*, published by Augsburg.

various countries, there is an article on the way the holiday was kept in different sections of pioneer America.

Also included are stories, music, and Christmas poetry. The size of a pictorial magazine, the paperback edition should hold up through one Christmas season if not more.

MARTHA PRINCE

In Advent, Bottle Caps

Designs for a Family Christmas. By Ernestine Coffey and Dorothy Minton. Hearthside Press. Pp. 160. \$4.95.

Even if you are all thumbs and bored by handicraft, you might, after paging through *Designs for a Family Christmas*, find yourself sticking cloves in apples, collecting milk bottle caps (for tree ornaments), and shopping for construction paper and gold spray paint.

The authors, Ernestine Coffey and Dorothy Minton, include sophisticated ideas for ambitious, talented home decorators, but many of their plans are simple enough for children, and some are specifically for children. (Mrs. Coffey is a National Council of State Garden Clubs master judge and landscape appraiser, but she also works with Brownies and Cub Scouts; both she and Mrs. Minton conduct Christmas workshops.)

In *Design for a Family Christmas*, all members of the family, plus friends (and there is a chapter on community projects) are assumed to be participants in holiday preparations, from Advent through Epiphany. This is the way it is with the authors' families, and their own family customs bedeck the book.

Mmes. Coffey and Minton must be

Continued on page 23



Give Books for CHRISTMAS

Something for Everyone . . . from ABINGDON

FOR THE WHOLE FAMILY

The Disciplined Heart, by Ruth C. Ikerman. Twenty-four inspiring devotions, offering common-sense suggestions toward spiritual action as well as inner growth. **\$2.25**

The Lord's Prayer, by Ralph W. Sockman. The familiar inspirational prayer has been interpreted with new meaning in this gift edition. **Illustrated, \$1.50**

Hurryin' Big for Little Reasons, by Ronald R. Meredith. Thirty-five brief sketches reminding us that each day presents a never-again opportunity to experience life. **Illustrated, \$2.50**

The Trouble With Being a Mama, by Eva Rutland. A Negro mother tells of the frustrations, anxieties, and joys of raising a family. **\$2.95**

Secrets from the Caves, by Thurman L. Coss. Question-and-answer guide to the Dead Sea Scrolls. **\$3**

FOR THE FAMILY PASTOR

The Interpreter's Bible. The most inclusive commentary of the entire Bible. The shared efforts of 146 Bible scholars. *Ea. vol., \$8.75; 12-vol. set, \$89.50*
Leatherbound Edition (12-vol. sets only), \$375

The Interpreter's Dictionary of the Bible. The most comprehensive Bible dictionary in more than fifty years. All-purpose resource work. *4-vol. set, \$45*

Portrait of the Church—Warts and All, by R. Benjamin Garrison. Vigorous and incisive criticisms of the church. An honest and commanding picture. **\$3**

And Our Defense Is Sure, edited by Harmon D. Moore, Ernest A. Ham, and Clarence E. Hobgood. Sermons and addresses from the Pentagon Protestant Pulpit. **\$2.50**

FOR THE CHILDREN

Good King Wenceslas, by Mildred Corell Luckhardt; illustrated by Gordon Laite. Suspenseful, action-filled adventure story of Stephen, page boy to King Wenceslas. Ages 8-12. **\$3**

Mandragora's Dragon, by Irene Elmer; illustrated by Ruth Van Sciver. Mandragora, the wise and clever cat, could cope with anything except a gold and silver eating dragon. Ages 5-8. **\$2.50**

Jesus, the Little New Baby, by Mary Edna Lloyd; pictures by Grace Paull. The story of the birth of Jesus and those concerned. Ages 3-6. **\$1**

Deborah, by Bernice Hogan; illustrated by Joan Berg. Fictional biography with an authentic background of Hebrew life. Ages 12 up. **\$2.75**

Give Me Freedom, by Mary McNeer; with drawings by Lynd Ward. Vivid biographies of seven people who unselfishly dedicated themselves to the cause of freedom. Ages 12 up. **\$3**

FOR YOUNG PEOPLE

Prayers for Scouts, by Walter Dudley Cavert. Unique book of eighty-six prayers for Boy Scouts. Pocket-size. **Paper, 50¢**

365 Meditations for Teen-Agers, by Walter L. Cook. Scripture reference, brief meditative study, and sentence prayer compose devotions relating the words of Christ to modern behavior and social situations. **\$2.50**

Looking at You, by Norah Smaridge; illustrated by Stan Palczak. Practical suggestions to help the teenager see himself as he really is. **\$3**

FOR ADULTS

The Mercies of God, by Jane Merchant. Eighty-four devotions inspired by the seven main themes found in Paul's epistle to the Romans on the mercies of God. **\$1.75**

Putting Life on Center, by Robert E. Luccock. These 365 daily meditations are grouped into thirteen weekly cycles, each of which explores one central theme of the Christian faith. **\$2.75**

The International Lesson Annual, 1965, edited by Horace R. Weaver; lesson analysis by Roy L. Smith. A comprehensive commentary of the International Sunday School Lessons. **Still only, \$2.95**



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First Sunday in Advent
November 29, 1964

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

MEDICINE

"Jesus Christ Working"

Philip O. Littleford, son of the Rev. Osborne R. Littleford, rector of the Church of St. Michael and All Angels in Baltimore and a senior at the Johns Hopkins School of Medicine, made his escape from the Republic of the Congo just ahead of the rebels who destroyed the hospital in which he had been working. He is now at his home in Baltimore. His associate, Dr. Paul Carlson, who had originally invited the young medical student to come over to help him, was not so fortunate and was captured by the rebels. At press time he was being held as an American spy by the rebel garrison in Stanleyville.

Mr. Littleford went to Africa last April under a fellowship program provided by the Smith, Kline & French drug company for the benefit of senior medical students and newly graduated physicians who desire medical experience not available in the United States. Mr. Littleford had expressed a desire to enter medical missionary work.

He was stationed at Wasolo, a mission station and hospital of the Evangelical Covenant Church of America. This is in the Ubangi province on the northern bor-

der of the Congo, about 800 miles north by northeast of Leopoldville. Wasolo is the only hospital with a doctor in an area the size of Maryland, with a population of almost 100,000.

In commenting upon the hardships one must deal with and the reasons why some people go out to serve in such places, Mr. Littleford said: "Would one come out for humanitarian reasons? Yes, but that alone could not possibly hold him. There is something more. I feel the person of Jesus Christ working through the hearts of Jody [Miss Jody LeVahn, a missionary nurse] and Paul [Dr. Carlson], guiding them, comforting them, giving them strength and giving them love which transforms the lives of those around them."

CLERGY SALARIES

Below Salesmen

The salaries of clergymen in the United States fall far below those of other professional or executive workers, below salesmen and public school teachers, and only slightly above the pay of clerical and factory workers. This is the general finding of a study recently made by the National Council of Churches' Department of the Ministry, under a grant from

Ministers Life and Casualty Union of Minneapolis. Findings are based on detailed eight-page questionnaires mailed to 8,492 clergymen selected by sampling. A total of 66% of those receiving the questionnaire responded.

The median cash salary of clergy of the Episcopal Church is \$5,392, the study reveals. (The median is the mid-point of the total number of responses; half are above this figure and half below. This, rather than the average figure, is used because it is considered more typical.) It was found that the average annual loss to the Episcopal clergyman resulting from having to provide his own automobile is \$530. Of the Episcopalians responding, 75% indicated that they lost something as a result of providing their own cars for professional use.

Although the median salary for Episcopalians was in the upper third of the 15 groups in the study, it falls well below the highest median salary, that of the United Presbyterian Church, which is \$5,669.

The first practical result of the survey is a 20-page guidebook entitled, *How well do you support your minister?* This is designed to help local church officials establish fair compensation standards for their clergy. Dr. Charles N. Forsberg, chairman of the NCC Committee supervising the survey, said that the study, when clearly understood, "will increase the support for a more adequate salary structure for ministers."

Dr. Forsberg pointed out that there is a wider range of salary differences within denominations than between the denominations studied. The study reveals that the major determining factor in a pastor's salary is the size of the church membership. National geography is not a particularly significant factor, but education is.

The median cash salary for the 15 predominantly white Churches in the survey was found to be \$5,158. The addition of about \$1,200 in "benefits" — parsonage, utilities allowance, fees for weddings and funerals — brings the total to \$6,358.

Among other findings are these:

The median income from "fees" for weddings, funerals, and other special services is only \$89 per year.

About 15% of the ministers take outside jobs in order to support their families. The wives of 21% of the married clergy hold salaried jobs.



Photo courtesy Smith, Kline & French
Miss LeVahn, Dr. Carlson, and Mr. Littleford as they made ward rounds.



Bishop Huddleston as he delivered his speech (in Swahili) at the opening of Mahiwa Agricultural Training Centre.

The typical clergyman incurs \$685 annually in automobile expenses for professional purposes, which sum is not reimbursed, thus "subsidizing his ministry out of his own cash salary," the report observes. Only 8% said that their churches fully reimbursed such expenses.

Only 18% reported receiving regular annual salary increases. An additional 38% said that their salaries were reviewed annually, but 27% have no regular salary review.

Dr. Forsberg said that 44% of the clergy would prefer housing allowances to church-owned homes, but 84% now live in church-owned housing.

EAST AFRICA

Better Methods for Home

Three years of planning on the part of the Rt. Rev. Trevor Huddleston, Bishop of Masasi, reached its climax on October 15th, when the President of the United Republic of Tanganyika and Zanzibar, Dr. Julius Nyerere, formally opened the new Agricultural Training Center for boys of the southern region of Tanganyika, at Mahiwa, some 40 miles from Masasi.

The school is designed to accommodate about 150 boys who have completed schooling to the upper primary level (16 to 17 years of age) but who have failed to pass into secondary schools.

The boys will take a two-year course of primarily agricultural training, but other general subjects will be included as well. The boys, after they have completed their course and returned to their homes, will be able to show their local communities better methods of agriculture.

This project is initially being largely financed by "War on Want," which has made a grant of £50,000 over five years' time. The Danish government has also cooperated in appointing an agricultural expert as first principal of the Training

Center, with a guarantee of half of his salary for five years.

Plans are now in hand for a similar training center for girls, and a special department for blind students.

TELEVISION

Two by Two

Benjamin Britten's *Noye's Fludde* will be presented over nationwide CBS television, December 27th, on the program "Lamp Unto My Feet."

Noye's Fludde, based on a Chester miracle play, tells of the exploits of Noah and the ark. A high point in the performance is the procession of 98 animals into the ark, two by two, all chanting, "Kyrie Eleison."

The play, presented last May at St. George's Church, Stuyvesant Square, Manhattan, New York, with over 10,000 people attending the performances, involved many of St. George's parishioners. The parts of Noah's sons and daughters-in-law are sung by members of St. George's music groups, and the 98 animals and birds who enter the ark — from giraffes and elephants to mice and cuckoos — are children and adults of the parish and community. The rector of St. George's, the Rev. Edward O. Miller, feels that *Noye's Fludde* is an excellent example of how music and drama can be made into a "service of worship" that will be meaningful to people of all ages and faiths.

SPRINGFIELD

Over the Top

The Rt. Rev. Albert A. Chambers, Bishop of Springfield, in his address to the annual synod of the diocese in October announced that a total of \$681,469 had been pledged to the Episcopal Advance Fund drive of the diocese which

had as its goal \$500,000. The synod met October 2d and 3d at Christ Church, Springfield.

Using the text, "Glory be to the Father, and to the Son, and to the Holy Ghost. Amen," Bishop Chambers said, "These words are frequently, though almost automatically, on our lips and they represent our vocation. All we do, think, say, feel, and experience should be in this context — as Christians, we do *all* to the glory of the triune God. This we must never forget. Back of all our plans, and our hopes, and our devotions, is this fact: Glory be to the Father, and to the Son, and to the Holy Ghost. Amen. If it is not so, we build in vain."

Expressing concern over recent statements by the Rt. Rev. James Pike, Bishop of California, regarding the doctrine of the Holy Trinity, the synod adopted the following:

"Resolved, that the synod of the diocese of Springfield express its concern to the Committee of Nine of the House of Bishops over public statements made by officials of the Church, undermining the faith of the Church, and express its hope that the House of Bishops will deal effectively and positively with such attacks on the faith of the Church."

Grants and loans announced by Bishop Chambers include allocations to missions at Havana, Centralia, Olney, Paris, Morton, and Rantoul, and to student center expansion at the University of Illinois, Champaign, and Eastern Illinois University, Charleston.

Two new missions were admitted into union with the diocese by action of the synod. They are All Saints', Morton, Ill., and St. Christopher's, Rantoul, Ill., which also will serve the Episcopalians stationed at Chanute Air Force Base.

ACU

Man and Machine

Automation, when more fully realized in this country, will prompt a revival of interest in philosophical studies, including theology, was the comment of the Rev. J. V. Langmead Casserley, as he addressed a meeting of the American Church Union in Washington, D.C.

Dr. Casserley, professor of apologetics at Seabury-Western Theological Seminary, Evanston, Ill., said: "With automation the increase in leisure time will be vast and there will have to be something which will fill in the gap. I believe we will see a great revival in the study of classic thinking, and witness a mood of contemplation on the part of many more than hurried action." He said that people will begin to realize on a broader scale "that truth is really more important than the immediate relevance, that is, fighting for a living or trying to amuse oneself." Dr. Casserley maintained that with the revival of interest in philosophical matters, many people will contemplate the deeper meanings of metaphysics and the-

ology. "What we need now are educational systems which will prepare men for the age which is coming, to help fill in the void which will become apparent when people have more time to think."

Automation's machines teach us much about man, and man, in turn teaches much about God, he said. "Even though the machine is like man, we cannot say man and the machine are the same or that the machine is like man. One is the creator, the other the created."

"So also with man and God," Dr. Casserley went on to say. "While one can see the resemblance of man to God, one cannot rightfully say that God is like man any more than we can change the sentence around and say the machine is like a man."

At the concluding session of the meeting, delegates reaffirmed a resolution passed at the 61st General Convention denouncing racial discrimination.

Elections

The Rt. Rev. Francis Lickfield, Bishop of Quincy, was reelected president of the ACU at the Washington meeting, and the Rev. Canon Albert J. duBois was reelected general secretary and executive director. The Rev. James Richards, rector of St. Paul's Church, Washington, D. C., was elected to the executive committee, and the Rev. Frederic H. Meisel, rector of the Church of the Ascension and St. Agnes, Washington, was elected to the council. Among the eight vice-presidents reelected, the Rt. Rev. James W. Montgomery, Suffragan Bishop of Chicago, was named first vice-president.

MILWAUKEE

Before Interdependence, Renewal

The annual council of the diocese of Milwaukee met October 30th and 31st at All Saint's Cathedral, Milwaukee.

The council:

- ✓ Established a new minimum clergy salary of \$4,500;
- ✓ Made canonical changes to provide for the bishop to call special vestry meetings, thus making it possible for the bishop to act when he sees any possible difficulties arising;
- ✓ Accepted an item of \$5,200 for MRI;
- ✓ Provided for a department of world mission;

The Living Church Development Program

The purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and are recognized as legitimate charitable deductions on federal income tax returns.

Funds previously received have been used to assist in reporting General Convention.

Previously acknowledged	\$14,759.76
Receipts Nos. 6019-6023, Nov. 9-16	52.00
	<hr/>
	\$14,811.76



The Rev. Canon Bryan Green as he addressed young people on "Love, Friendship, and Marriage: a Basis for Christian Sex Morality."

✓ Adopted a new method of levying assessments and minimum askings, based on parish size and on the parishes's average current expenses.

The Rt. Rev. Donald H. V. Hallock, Bishop of Milwaukee, reported that buildings and improvements being made currently are worth a half-million dollars; that the development fund has received \$473,000, though it is \$80,000 in arrears; that the corporate structure of Neighborhood House, Milwaukee, has been changed to allow others outside the Church to aid in financing the enlargement of this project in a depressed area; that Armitage House—the deanery—has been set apart for housing of Anglican students from overseas; that in the program and budget, the first item is that which goes for work outside the diocese and is the first responsibility. He said that before there can be any interdependence there must be renewal "within our own hearts" and at every level of the Church's life.

The Rt. Rev. Lyman Ogilby, Bishop of the Philippines, was the speaker at the council dinner. He told about the missionary effort of a missionary area—his own—then made a strong plea for the implementation of Mutual Responsibility and Interdependence in action.

ELECTIONS. Standing committee: clerical, Arthur Vogel, Charles Gaskell, Victor Bolle, and Winfield Post; lay, Vernon Bingham, Howard Foulkes, Van Coddington, and Alan P. Jones.

MICHIGAN

Visitors from England

"Blessed with special gifts of the Holy Spirit," was the way the Rt. Rev. Richard S. Emrich, Bishop of Michigan, described the Rev. Canon Bryan Green, rector of

Birmingham, England, and canon of the cathedral there. Canon Green and three co-missioners from England conducted an evangelistic program in the diocese of Michigan from November 1st to 22d.

Canon Green's co-missioners are three English priests who have worked with him in his missions throughout the world. The Rev. Harold Frankham is vicar of Luton; the Rev. George Potts is lecturer, St. Martin's-in-the-Bull Ring, Birmingham; and the Rev. Charles Crowson is vicar of Yardley, Birmingham.

The canon's first address was made at the "Festival of Faith" sponsored by the Metropolitan Detroit Council of Churches in Cobo Hall, November 1st. His next major appearance was on November 8th, when he addressed a rally of more than 6,000 young people on the subject of "Love, Friendship, and Marriage: a Basis for Christian Sex Morality."

These two appearances were supplementary to the real work of what was known as "The Bishop's Mission." The rest of the month was scheduled in intensive preaching missions.

RHODESIA

Signs of Complacency?

In spite of pleas from the Anglican, Roman Catholic, and Methodist Churches, Rhodesia's mainly white electorate voted overwhelmingly for independence from Great Britain on the basis of continued white supremacy. Churches in Rhodesia have sought liberalization of the government policy toward Africans.

The current issue of the *Church Times* quotes a letter from an anonymous writer received by London offices of the Society for the Propagation of the Faith, which asserted that if Rhodesia's Church leaders speak out against the political situation the white members of their Churches are quite capable of withdrawing their financial support from the Churches.

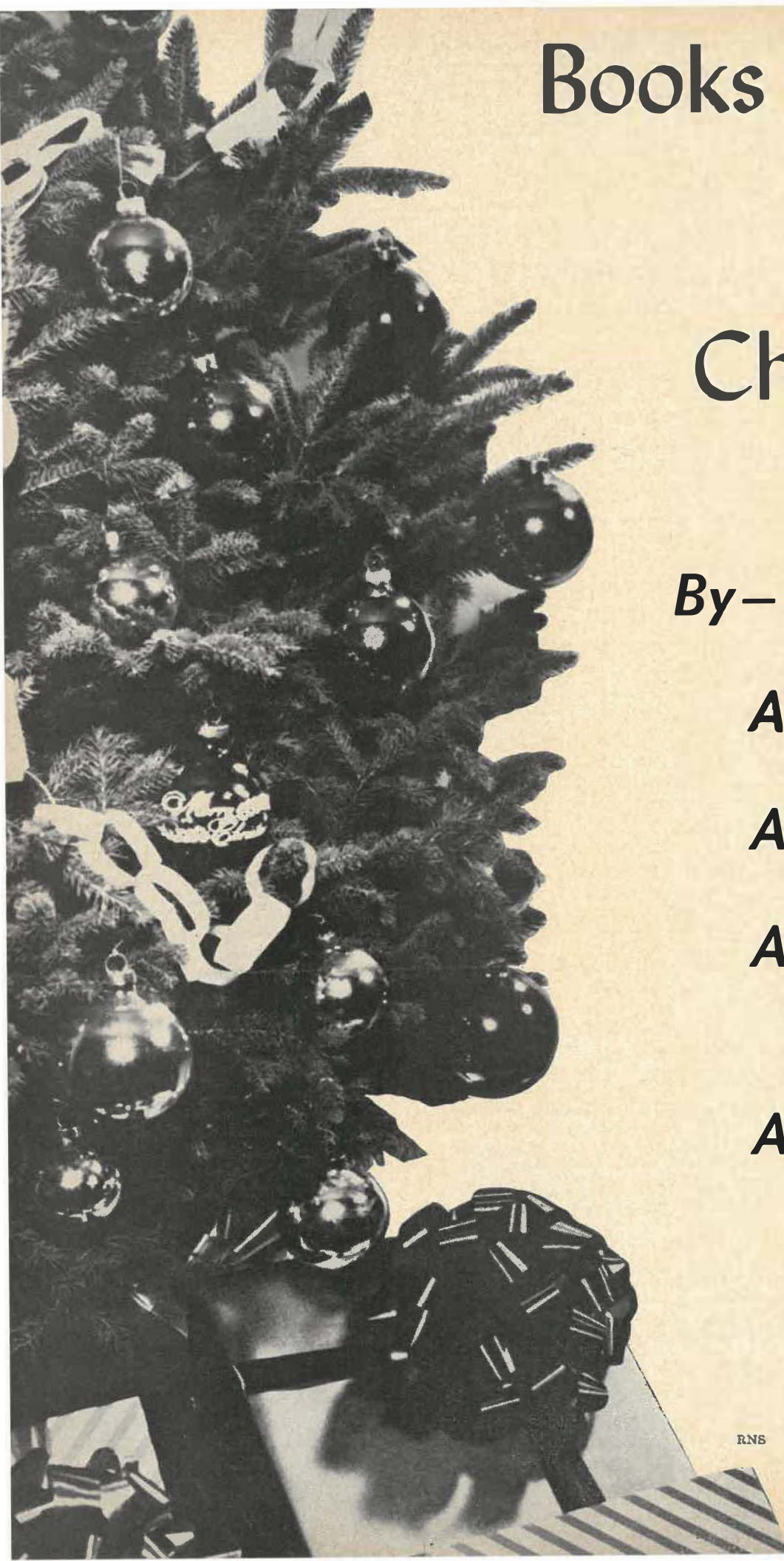
But, added the letter, which was presented as a "Christian appraisal" of the Rhodesian situation, "if Church leaders remain silent, they lose the respect of their African members, for whom religion must touch every department of life, and they allow their white members to remain complacent about the increasing evil of repression and bitterness."

Meanwhile, the Rt. Rev. Kenneth Skelton, the Anglican Bishop of Matabeleland, writing in his diocesan newsletter, listed four grounds for "grave misgivings" about the current political situation in Rhodesia. These were:

(1) The detention of certain persons under an Act which the Constitutional Council has condemned as contrary to that section of the Constitution which relates to personal liberty.

(2) The refusal of the Minister of Law and Order to receive a deputation (including top Church leaders) seeking to draw

Continued on page 22



Books I'd Like for Christmas

By—

A Layman

A Priest

*A Church-
woman*

*A Bishop's
Wife*

Pages 14-17

BOOKS I'D LIKE FOR CHRISTMAS

by Sam Welles

Editor, *LIFE History of the United States*

You could prop up a Christmas tree of any size, and keep it upright, with recent books I would be very glad to get for Christmas. For the varied publications of 1964 present pleasing possibilities for almost any purse or person. Here are some of those which attract this layman strongly, for sundry reasons:

John Keble, a true giant of the Oxford Movement, is the subject of a penetrating study (Knopf—\$8.50 alas) by Georgina Battiscombe which helps to put not only Keble but a notable religious renaissance into proper perspective. My own nominee for the greatest Anglican the 20th Century has yet produced is Archbishop William Temple. And no better ecclesiastical biography has been published in our time than F. A. Iremonger's full-scale

study some ten years ago—luckily now available in a well-abridged paperback (Oxford, \$1.85).

Other paperbacks include Howard Harper's detailed *The Vestryman's Manual* (Seabury, \$1.95); Hugh Martin's *The Faith of Robert Browning* (John Knox, \$1.50), with many fresh insights into my favorite Victorian poet; Evelyn Underhill's minor classic, *The Mystics of the Church* (Schocken, \$1.95).

How can a man apply his personal faith in the midst of the most worldly affairs? Dag Hammarskjold, the late Secretary General of the United Nations, used mysticism. His posthumous *Markings* (Knopf, \$4.95) is uneven but remarkable—a sort of spiritual diary which may well outlive every other book of 1964.

Down to earth, I come to *Ethics and Business* (Scribner, \$3.50), in which William A. Spurrier talks religion to laymen in business—using their own terms. Clifford Morehouse's *A Layman Looks at the Church* (Seabury, \$3.50) is a book from which any layman can greatly profit as well as one which every layman can be proud to have had produced by one of his fellows.

Perhaps the most useful book of the past year for laymen is Paul Tillich's collection of sermons, *The Eternal Now* (Scribner, \$2.95)—far less difficult to follow than his formal theology, but equally full of Christian meaning. The recent death of C. S. Lewis is a sad loss, but one can still pick up any of his old books from *The Screwtape Letters* onward, or get his latest, *Letters to Malcolm: Chiefly on Prayer* (Harcourt, Brace & World, \$3.50), and find wit, wisdom, and inspiration. The perennially stimulating Quaker thinker Elton Trueblood shows much New Testament insight and delight in *The Humor of Christ* (Harper & Row, \$2.50).

Anyone who enjoyed and profited by Werner Keller's fine book of a few years back, *The Bible as History*, needs no recommendation of *The Bible as History in Pictures* (Morrow, \$7.95), which even more effectively underscores his thesis that archeology keeps on proving the Bible's accuracy. The 337 illustrations make it a real buy at the price.

Lucid, persuasive, eloquent, and moving is Nobel-Peace-Prize-winner Martin Luther King, Jr.'s *Why We Can't Wait* (Harper & Row, \$3.50). *On the Battle Lines* (Morehouse-Barlow, \$5.95) has papers from 27 priests on major contemporary moral and social issues. Various viewpoints on race relations make *Black, White and Gray* (Sheed & Ward, \$5.95) a well-rounded symposium.

Kendig Cully has edited *The Westminster Dictionary* (Westminster, \$6); it has unusually long and lively definitions on almost every sort of religious subject right down to the present. Also useful to any layman at Christmas or any time is Louis Cassels' very adult *Christian Primer* (Doubleday, \$2.95).



BOOKS I'D LIKE FOR CHRISTMAS

by the Rev. William H. Baar

Rector, St. Elisabeth's Church, Glencoe, Ill.

Some of us have learned through the years that a person has to be as careful in asking for Christmas presents as in praying, because we so often receive what we ask for. When it comes to books, so many are being published nowadays that it is necessary to be quite selective.

I, for one, appreciate the kind of a book that shows careful study and good writing. If anything could ever dim the joy of Christmas for me, it would be to receive one of many hastily written books so much in style nowadays, entitled something like *What I Think of the Fourth Gospel*, or, *All about the Holy Ghost* (126 pp.). I value the little time that I am able to give to reading and therefore think twice before writing my request to jolly St. Nick.

The book I would ask for above all others, if I did not already have it, is *Anglican Odyssey** by Howard Johnson (published by Harper & Row). The publication of this book is certainly one of the best things that has happened to the Anglican world recently. The price of this book (\$5.95) reflects our affluent society, but it is worth every penny of it.

Another book I value highly, and one which I hope will be underneath many a Christmas tree, is *The Rise of the West*, by William H. McNeill (University of Chicago, \$12.50). This well documented study is the University of Chicago's answer to Oswald Spengler's brilliant but gloomy predictions about Western civilization. The theme is of tremendous importance to every human being on the face of the earth. It goes far beyond the scholarly quest in giving a profound answer to the existential questions, "What are the strengths of Western civilization?" and "Will it survive?"

After these two books, I should like to suggest two fields of special contemporary interest in which much good work is being done. One is the area of "religion and literature." If it is true that the outcome of the crises of Christianity in our time depends upon relating our religion to the world about us, certainly the host of theologians who are examining contemporary literature from the point of view of its theological content are serving

their age well. Here are but a few of the ever-increasing number of worthwhile contributions to this field: Richard Sewall, *The Vision of Tragedy* (Yale, \$4.00, paperback \$1.25); Randall Stewart, *American Literature and Christian Doctrine* (Louisiana State, \$3.50); Amos Wilder, *Theology and Modern Literature* (Harvard, \$3.00); Nathan A. Scott, *Modern Literature and the Religious Frontier* (Harper, \$2.50); Roland M. Frye, *Shakespeare and Christian Doctrine* (Princeton, \$6.00); Paul Elmen, *The Restoration of Meaning to Contemporary Life* (Doubleday, \$3.95); Stanley Hopper, *Spiritual Problems in Contemporary Literature* (Harper, paperback, \$1.50).

The other field of great interest and promise that I should like to read more about is the Ecumenical Movement (and, specifically, the Vatican Council). On this subject two especially beautiful books have come out recently. One is *The Popes: Papal History in Picture and Word* (Universal Books, \$10.50), by Leonard von Matt and Hans Kuhner. It contains magnificent illustrations of the Popes, shown from medals, sculptures, and paintings. The other is *The Pope and the Council*, by Tony Spina (A. S. Barnes, \$12.50). The book abounds in splendid pictures taken by a photographer who is a consummate artist. The prophetic writing about the Vatican Council is still in the journals, but these two books, with their magnificent illustrations, convey some of the historical background and atmosphere of the Vatican, without which it is nearly impossible to interpret what is being written about the Council.

Two more books I would like to receive in an already over-stretched Christmas stocking are a very new one and an old one. The new one is *The Oxford Movement*, edited by Eugene R. Fairweather (Oxford, \$7.00). This is an excellent anthology in a field of special interest for me. The older book is *Liturgy and Society* by Arthur C. Herbert (Alec R. Allenson, paperback, \$2.35), and I would like another copy, because I have loaned and lost more copies of this book than any other in my library. *Liturgy and Society* was a mountain-peak among the publications of its time, and I believe that as the years pass by it will become a classic in every sense of the word.



*Still available from the Living Church Book Club.

BOOKS I'D LIKE FOR CHRISTMAS

by Anne W. Douglas

Sometime Member, General Division of Women's Work

What books do I wish I'd get for Christmas? Books that I can cherish and live with, that I can share with family and friends; books to tell me things I need to know and to refresh my spirit.

Three, frankly, are in the luxury class. First is *The Splendor of Christendom*, edited by Life photographer Dmitri Kessel and published by the International Book Society (Life Books, \$20). Approximately 100 magnificent color plates illustrate great art and architecture of European churches, and a commentary is well written by Henri Peyre, who has been associated with the universities of Lyons in France, Cairo in Egypt, and Chicago, Bryn Mawr, and Yale in the United States. Second is *The Horizon History of Christianity*, published by the American Heritage Company and distributed through Harper & Row. This is slightly less expensive (\$18.95) but very desirable. A third of the 450 illustrations are in color. The narrative, written by the ecclesiastical scholar, Roland H. Bainton, is an objective account of the evolution of Christian belief and its influence on Western civilization. And third, a pictorial history of the 21 missions in California (Sunset Books, Lane Book Com-

pany, Menlo Park, Calif.), is titled *The California Missions*. The price for advance orders is quoted at \$10.95, increasing to \$12.75, with a special deluxe edition at \$14.50, the first of the year.

A good companion on a winter evening would be Marshall Sprague's *The Great Gates* (Little, Brown and Company, \$7.50). Marshall Sprague, historical researcher and author, has written a story of the Rocky Mountain passes in the United States and Canada by which first the padres, then the trappers and soldiers, and now the tourists, have crossed these forbidding ranges. For a novel, I'd like a best-seller, *The Rector of Justin*, by Louis Auchincloss (Houghton Mifflin, \$4.95).

Biography is always welcome, and *John Keble*, by Georgina Battiscombe (Alfred A. Knopf, \$8.50), makes a strong appeal, as does *The Call of St. Clare*, by Henri Daniel-Rops (Hawthorne Books, \$4.50), translated from the French by Salvator Attanasio. Photographs of Assisi and the places connected with St. Francis and St. Clare, as well as reproductions of portraits of the two saints, are said to be superb (Hawthorn, \$4.92).

Christmas calls for at least one volume of poetry; an anthology edited by Jacob Trapp, *Modern Religious Poems*, promises well. Most of the poets included were born or have lived in this century (Harper & Row, \$4.95).

Living Springs, by Olive Wyon (London: SCM Press, 8/6) tells of current

religious movements in Europe.

Wished-for books with spiritual emphasis include *St. Augustine on Prayer*, edited by A. Hand, O.S.A. (printed in the Republic of Ireland; U.S.A., Newman Press, \$3.25). The quotations are drawn from extensive study of the writings of St. Augustine, and a running commentary is included, with footnotes and a bibliography.

To add to my collection of C. S. Lewis I want *Letters to Malcolm: Chiefly on Prayer* (Harcourt, Brace & World, \$3.50). *Prayers*, by Michel Quoist, translated by Agnes M. Forsyth and Anne Marie de Commaille (Sheed & Ward, \$3.95) is neither a collection of prayers nor a collection of meditations, but "rather it is a path of stepping stones," to spiritual growth.

Books I'd like to have for reference and study include *A Layman Looks at the Church*, by Clifford P. Morehouse (Seabury, \$3.50), and Fr. Whitemore's *Joy in Holiness*, a collection of his letters and spiritual directions, edited by Ralph T. Milligan (Holy Cross Press, \$3.35). Any book by Massey Shepherd is worth having, so I would like to add to my library his *Worship in Scripture and Tradition* (Oxford University Press, \$4.50). And the fall selection of The Living Church Book Club is a must — Bishop Lichtenberger's *The Day Is at Hand* (Seabury, \$3.50).

Good books are treasures, be they deluxe editions or paperbacks. I'd like to have *St. Francis of Assisi*, by John R. H. Moorman (SPCK, distributed in the U. S. by Seabury Press, \$1.25); *The Quiet Shining, Women of Light*, by Russell Bowie (Harper & Row, \$3.95); *Scripture and the Christian Response*, by Howard Tillman Kuist (John Knox, Aletheia, \$1.95); and *We the People* by Kathleen Bliss (Fortress, \$1.75). And because the name is enticing, perhaps a bright star on my Christmas tree might be *The Orange Carol Book*, edited by Mervyn Horder (Westminster, \$1.25).



BOOKS CHILDREN WOULD LIKE FOR CHRISTMAS

by Catherine R. Sterling

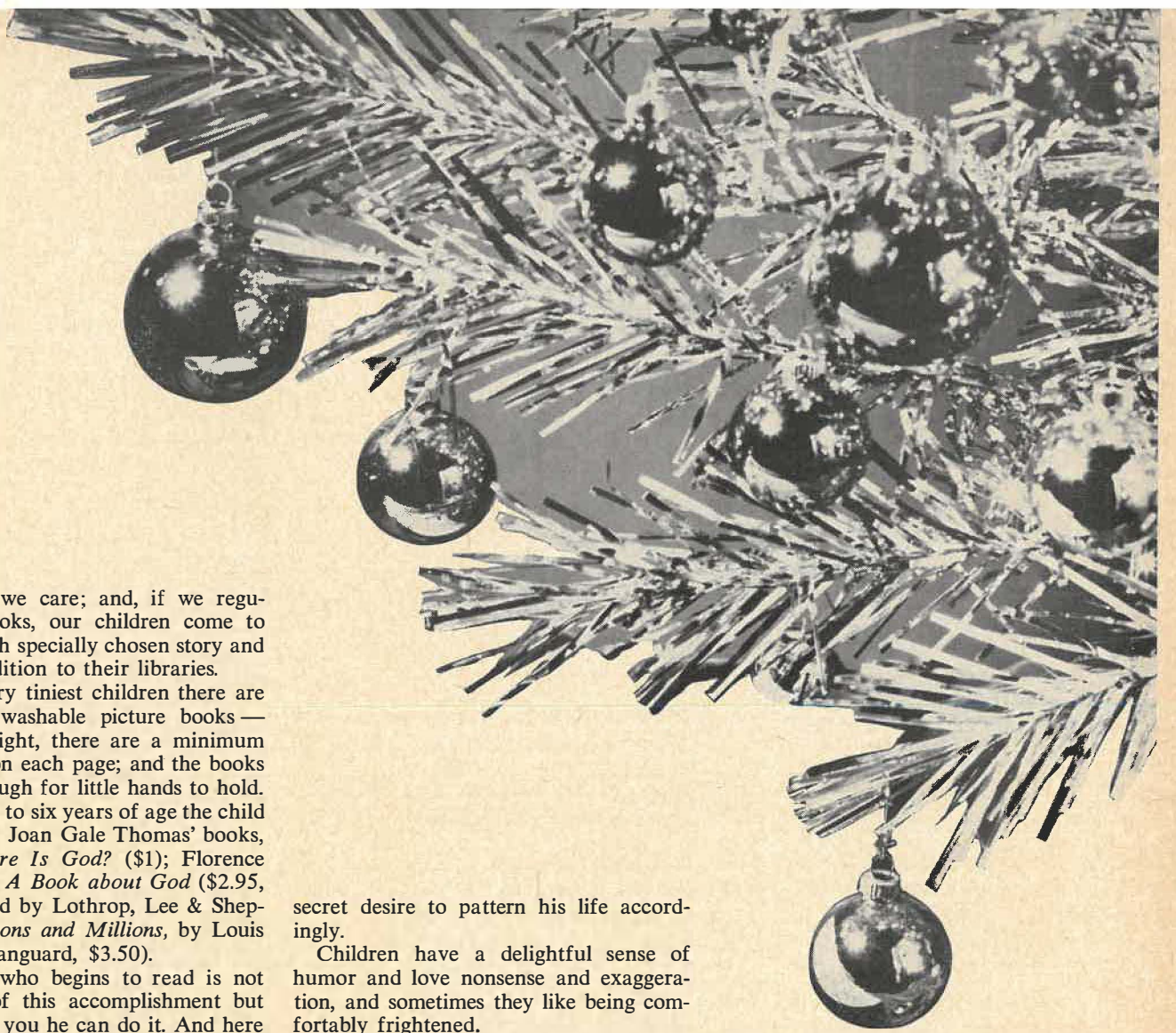
Phyllis McGinley has written, "Surely on a planet increasingly chilly to the touch, uncomplicated childhood ought to remain the last warm and lighted

house in which the human animal can shelter for a time while he grows strong enough to face the gathering of the world."

By providing books for our children we strengthen this sheltering period and bring to them new worlds, new understanding, and new opportunities. By our gifts the

Catherine Sterling is the wife of the Bishop of Montana. The Sterling household includes seven daughters, from Mary, 20, through Margaret, 18, Cathy, 16, Ann, 15, Elizabeth, 13, and Sarah, 11, to Julia, 2; and one son, Jonathan, 7.

The Living Church



child knows we care; and, if we regularly give books, our children come to anticipate each specially chosen story and each new addition to their libraries.

For the very tiniest children there are innumerable washable picture books — colors are bright, there are a minimum of drawings on each page; and the books are small enough for little hands to hold.

From three to six years of age the child enjoys any of Joan Gale Thomas' books, such as *Where Is God?* (\$1); Florence Mary Finch's *A Book about God* (\$2.95, both published by Lothrop, Lee & Shepard); or *Millions and Millions*, by Louis Slobodkin (Vanguard, \$3.50).

The child who begins to read is not only proud of this accomplishment but loves to show you he can do it. And here is where the Dr. Seuss books find a wonderful welcome, especially *How the Grinch Stole Christmas* and *Horton Hears a Who* (both, Random House, \$2.97). Mike McClintock has written an excellent story for the beginning reader, entitled *David and the Giant* (Harper and Row, \$2.19). As the child's vocabulary is enlarged and his attention-span increases he will enjoy reading *St. Francis and the Wolf* by Hetty Beatty (Houghton Mifflin, \$2.50); any of the Mary Poppins stories by P. L. Travers (Harcourt, Brace & World, \$14 the set); and the new book, *Hailstones and Halibut Bones*, by Mary O'Neill (Doubleday, \$2.95).

From 9 to 13 years, the child is enthralled by adventure, nature, and family stories. Particularly suited to this age are the Marguerite Henry horse stories (*Album of Horses*, Rand McNally, \$3.95; *All about Horses*, Random House, \$2.37); the Laura Ingalls Wilder tales of pioneer days; and Paul Gallico's new book, *The Day the Guinea Pig Talked* (Doubleday, \$3.25). Boys and girls between 12 and 14 find C. S. Lewis' adventure books—the seven-book "Narnia series" published by Macmillan—fascinating. Biographies of great people may bring about admiration and hero-worship in a youngster, and a

secret desire to pattern his life accordingly.

Children have a delightful sense of humor and love nonsense and exaggeration, and sometimes they like being comfortably frightened.

The teenager reads in spurts, but let him begin a book that captures his imagination or challenges his belief and nothing can induce him to lay it aside. This serious side enjoys sharing in the suffering of others and winning against great odds. The child who has been nurtured in the Christian teaching suddenly becomes euphoric over Harper Lee's *To Kill a Mockingbird* (Lippincott, \$4.50); weeps and is quiet after reading the Hackett's *Diary of Anne Frank* (Random House, \$3.95); and dreams of serving in the Peace Corps as a result of reading Alan Paton's *Cry the Beloved Country* (Scribner, \$3.60) or John Howard Griffin's *Black Like Me* (now available in paperback, New American Library, 50¢).

Teenagers take their wonder and awe into William Gibson's *The Miracle Worker* (Knopf, \$3.95); their young strength of body goes with them as they journey with Jim Thorpe in Gene Schoor's *Jim Thorpe, Indian Athlete* (Doubleday, \$3.25). Taylor Caldwell's *Dear and Glorious Physician* (Doubleday, \$3.95); Thomas Costain's *The Silver Chalice* (Doubleday, \$4.50); and Howard Fast's *Spartacus* (Bantam, 60¢)—these, young people enjoy partly for the historical background but mainly because they discover what happens to

men and women whose lives are affected by Jesus, the Christ.

It is sometimes difficult for adults to realize that books like George Orwell's *1984* (Harcourt, Brace & World, \$2.75) or William Golding's *Lord of the Flies* (Coward-McCann, \$5.00) provide young people with ideas that stimulate their political thinking and teach them in another way the Christian doctrine of man.

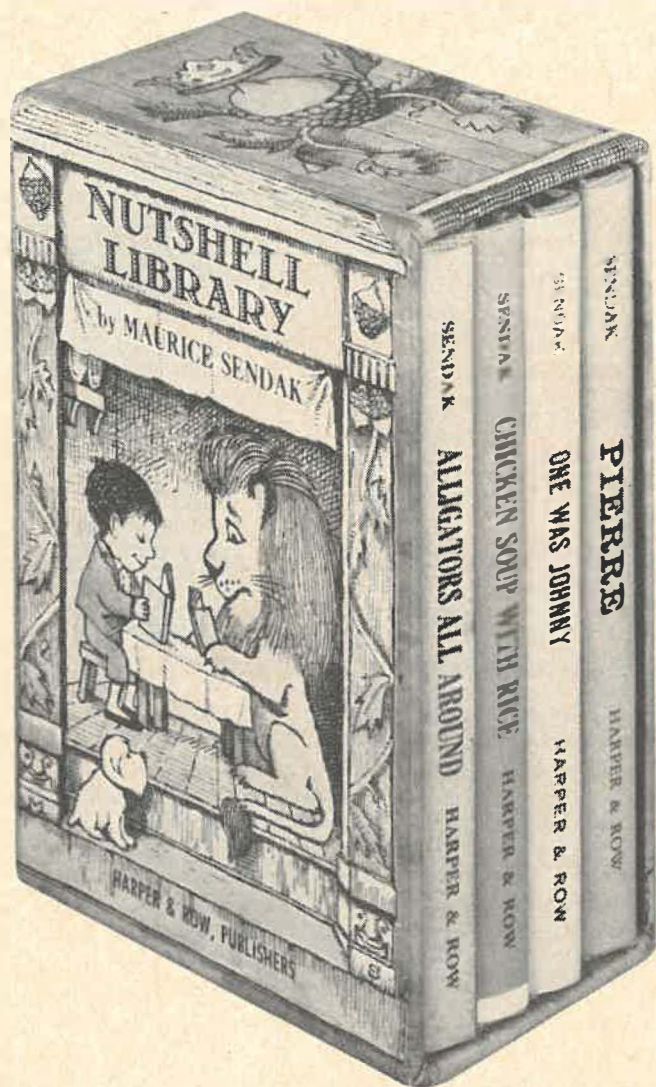
For fun, for the wonderful sound of their laughter, give children *O Ye Jigs and Juleps* by Virginia Cary Hudson (Macmillan, \$2.50) or that brand new one, *People I'd Like to Keep*, by Mary O'Neill (Doubleday \$2.95).

Gifts for children? Books—in them the magic of the printed word that opens the avenues of young minds to the dreams of others, the mighty goals that men strive toward in this life, and the thousand and one facets of the wonders of God's created world.



Out of a Nutshell -

Genius



by the Rev. William Turner Levy

Assistant Professor of English
City College, New York City

There in the book store it stood: "The Nutshell Library," four small volumes (about 3½" by 2½"), boxed in soberly colored cardboard.

The books were, I found, written and illustrated by Maurice Sendak; they were the first of his works to catch my attention. Delighted by the art work—it was both fresh and curiously old-fashioned—of the cardboard slipcase, I picked up the box. My favorite of the books—I read all four, observed by a bemused but understanding bookseller—is *Alligators All Around*. And they are all around, zany illustrating the alphabet page by page: for C alligators are "catching colds," for G, "getting giggles," for H, "having headaches," for I, "imitating Indians"—there is no end to their inspired foolishness. Nothing like time or mood can wither their absurd, appropriate gestures and expressions. It is a miraculous work in miniature. Vying with the *Alligators* for favor is *Chicken Soup with Rice*. This is a calendar book to teach the months; in it, even more remarkable than Sendak's drawings are his verses:

"In January
it's so nice
while slipping
on the sliding ice
to sip hot chicken soup
with rice.
Sipping once
sipping twice
sipping chicken soup
with rice."

I bought the books (for myself), determined to find out more about Sendak and what he had done. He was born in Brooklyn in 1928 and lived in New York. He is prolific, and has been represented on *The New York Times Book Review's* list of the year's 10 best illustrated books nine times in the past 12 years.

He has done both writing and illustrating of four other books, and has done pictures for about 40 others. Of the books on which he has collaborated (and I have not yet seen them all), four are especially noteworthy. One, by Ruth Krauss, entitled *A Hole Is to Dig*, is a first book of first definitions. "Hands are to hold" evokes two-inch-high drawing of the ut-

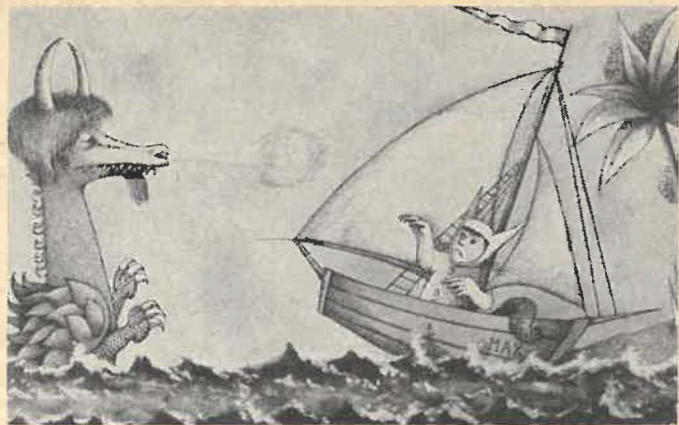


Illustration from *Where the Wild Things Are*: a master of fantasy.

most simplicity: We are shown an older sister holding the hand of an infant, and a picture of four small children, fingertips barely touching, dancing away from us. Children as young as three years old can enjoy this unpretentious, witty book.

Little Bear, by Else Holmelund Minarik, is a book designed to develop first-grade reading skill. In its four stories Little Bear learns that he already has a fur coat, that his mother would never forget his birthday, that space flights leave you in a world much like your own, and that wishes are best when they are simple. It is a warm, reassuring book. It is truthful about the security home provides; yet it is realistic about our needing to learn that fact in a roundabout way. The quality of the facial expressions, the love conveyed in looks and stances, makes this one of Sendak's finest creations. The first thing I thought as I put it down was how fortunate any child would be to have this book and to absorb its truth through word and line.

Which brings us to another fine book about experience, **Charlotte Zolotow's Mr. Rabbit and the Lovely Present**. This is a poetically sensitive story about a girl who consults a wise rabbit about gifts for her mother's birthday. Sendak's watercolor drawings are executed and printed in color of rare subtlety. With gradations of light and darkness, day declines into night. The girl and the rabbit relate perfectly from page to page, as they experience this adventure in choosing the gifts.

Mr. Sendak's most recent collaboration is with **Randall Jarrell on The Bat-Poet**, the only book mentioned in this article not published by Harper & Row. It was produced this year by Macmillan. Flawlessly conceived and written, it provides the reader with insight into what poets do and why they do it, through a story of a bat who becomes a poet. Since Maurice Sendak approaches each book as an individual, rather than as another work which can be illustrated in his "style," the fine-line ink drawings that appear here reveal yet another new and brilliant Sendak. And he so respects his

author that their finished product is cooperative.

To respect one's art and to respect the children for whom these books are intended are the rare qualities vitally present in the four other books Sendak has both written and illustrated. **Very Far Away** recognizes that where we are is not ideal, so we must go very far away. We do. And that's not ideal either—for long! So we may as well return to all there is—to this really best of all possible worlds, best because it is the only one there is. The boy, the cat, the horse, and the sparrow show the universality of this truth.

The Sign on Rosie's Door recounts how children play: what they imagine, how seriously they take it, the ways in which they talk and behave. So fresh and authentic that it is a revelation to most of us, the story of children's days and how they pass is delightful in itself, while Rosie is at once—as she should be—very average and very special.

Kenny's Window is a special favorite for me. It is a happy and fulfilling book, a successful blending of story and pictures, the narrative of a boy learning step by step what the world in which he must live is really like. He learns from his toys, his hopes, his dog, his dreams, his friend. The book possesses the heartbreak and wonder of life, with Sendak's insight working at its peak. Kenny learns responsibility through having neglected his teddy bear and then having had to make up to

him. He is an imaginative boy with resources of his own: There is a companionable horse that appears on his roof. He asks it, "When will you come back?" and it replies, "Whenever you want me to."

In a poignant episode Kenny explains to his lead soldiers that he loved them even when he smashed them together in warfare—this was something *they* had to learn.

In an exchange with a goat, the creature asks, "When will you stop loving me?" "Never!" said Kenny. "Never," said the white goat, "is a very long time." No half-truths appear in these books and no fantasy which is not respected for the sake of the child who had to create it.

Max, in *Where the Wild Things Are*, is a master of fantasy. For this book, Sendak has been awarded the coveted Caldecott Gold Medal for "the most distinguished American picture book for children." Published this year, *Wild Things* has all the startling reality of a work of genius, and with it Maurice Sendak becomes the outstanding figure in this genre in our time. We cannot predict what he will accomplish next, but when it is completed probably we will say of it, "Only Sendak could have done it." That is the trademark of the true creative artist. His work will continue to please children—and it will become as classic in its uniqueness as have the unpredictable works of Lear or Carroll.

Books Mentioned

A Hole Is to Dig. By Ruth Krauss. Pictures by Maurice Sendak. Harper & Row. \$1.95.

Little Bear. By Else Holmelund Minarik. Pictures by Maurice Sendak. Harper & Row. \$1.95.

Mr. Rabbit and the Lovely Present. By Charlotte Zolotow. Pictures by Maurice Sendak. Harper & Row. \$2.95.

The Bat-Poet. By Randall Jarrell. Pictures by Maurice Sendak. Macmillan. \$2.75.

Nutshell Library. By Maurice Sendak. Harper & Row. \$2.95.

Very Far Away. By Maurice Sendak. Harper & Row. \$2.73.

The Sign on Rosie's Door. By Maurice Sendak. Harper & Row. \$2.75.

Kenny's Window. By Maurice Sendak. Harper & Row. \$2.50.

Where the Wild Things Are. By Maurice Sendak. Harper & Row. \$3.50.

Christian Classics

When we ask people to tell our readers, in our Christmas Book Number, what books they recommend as gifts, it seems natural to them to recommend recent publications—books as new as they are good. Almost never does someone say, "I'd love to receive a modern edition of *Pilgrim's Progress* with illustrations by a first-rate contemporary artist!" Is it that we simply forget such Christian classics? Or assume that nobody really wants to read them? Whatever the explanation, a word for the Christian classics is in order.

In a celebrated definition which we find strangely depressing, Mark Twain said that a classic is a book which everybody admires and almost nobody reads. It is depressing to any lover of the classics because it is only too true. The fault, however, lies not in the classics in themselves; nor does it lie entirely in the reader who admires them and reverently leaves them unread. Until recently the classics of Christian devotion were usually available only in an old, tired dress. When put into new, modern dress they turn out to be what someone called them: "the everlasting solace of humanity." To "solace" could be added—"and delight."

We mentioned *Pilgrim's Progress*. Bernard Shaw argued that Bunyan was a better writer than Shakespeare, and stated his case pungently and well. This Christian classic is as vital and rousing as ever.

When you are out book-shopping for your friends, you might keep in mind that old books, like old friends and old wine, are the best. In any good bookstore you should find an array of wonderful old books in attractive new dress. Many are now paper-bound.

The late Mr. C. S. Lewis suggested a wise rule for our spiritual reading: that for every new book we read, two of the classics be read. Whether we should make this two-to-one ratio a fixed and unalterable law is questionable; Mr. Lewis did not say that we should. But his principle is sound.

A book doesn't have to be several centuries old to qualify as a classic. If it is, say, a generation old by now, and still has that durable freshness which is one of the marks of a true classic, it may certainly qualify as a classic. Such are the spiritual writings of a Chesterton or a Shaw (and Shaw's *Saint Joan* is a spiritual classic if ever there was one). Such are the writings of Evelyn Underhill, William Temple, Baron Friedrich von Hügel, and all the fine Christian writers of that wonderfully productive generation just behind us.

The point of this editorial? That a gift book need not bear the publication date of 1964 to be a good gift book. So you have a much wider and richer range of possibilities.

This Invaded Planet

One day this planet of ours may be invaded by men, or some other kind of rational creatures, from outer space. And when most of us think about it we don't like the idea the least bit. We assume that our visitors will be nasty characters, greedy and predatory—as we have generally been in our "visitations" upon others. Our attitude of course simply reflects our fallenness.

But our planet has already been invaded from another world, and this is what the Christian religion is all about.

We weren't very happy about it then, either. We took for granted that He who came down from heaven and was made flesh and dwelt among us had evil and sinister designs against us.

The Advent season recalls us each year to the central mystery, the heart, the meaning, the meat of the Gospel, which is God's invasion of our planet in the person of Jesus Christ.

How strange an event it was! How silently the Gift was given! Usually, when a man in this world is changing the whole world forever, the world has some idea at the time that there's something big going on. In the case of Jesus there was no such universal reaction. Almost nobody paid any attention to Him. The local authorities finally got around to killing Him—but only as a holy nuisance.

He "came to visit us in great humility," as we say in the Advent collect. That very unexciting verb "visit" describes it exactly. He quietly dropped in to pay a call on us. He came with no flourish of trumpets. He did

Beginning next week —

Dear Jim

An open letter to Bishop Pike,

in three installments.

not try to hypnotize us with His charming personality. He used no PR tricks. He knew none of the VIPs and He didn't try to cultivate them. Politically, He probably could not have been elected dog-catcher in Nazareth. This is the first part of the story. The second part is that the world took one long look at Him, then shuddered, then murdered Him. It saw that He wasn't exactly harmless.

What was it about Him that drove us berserk with self-protective frenzy against Him? Somebody has well said that Jesus did not get Himself crucified by saying such things as "Behold the lilies of the field, how they grow"; He got Himself crucified by saying such things as "Behold the thieves in the Temple, how they steal!" In a word—He judged us. He showed us up. He made us look bad. And it was more than we could take.

And He goes on judging us in just this way; and we go on reacting in fear, self-protection, and resentment—even though we may profess allegiance to Him. It is hard to walk with Him in loving companionship while at the same time we follow our own selfish wills and ways; it is in fact impossible. He troubles our peace.

But the judgment of Christ upon us is a saving, healing, life-giving judgment. When He makes us look bad it is so that we can begin by His grace to be good as He is good, in His image.

He who invaded our planet in the days of Augustus Caesar has never left it. He is still here—judging us, and answering the prayer of one of our ancient Eucharistic liturgies: "O Lord, make us *living men!*"

The Church Army

There are too many American Episcopalians who have never heard of the Church Army. In England, this order of trained, devoted lay ministers is much more familiar. But there are Americans of various neglected or underprivileged or needy groups who owe their hope and very life to Church Army men and women who have ministered to them in Christ's name. We hope that all our readers will make it a special order of business to read the appeal of the Church Army [see page 5] for help with its venture of faith as it seeks to improve and enlarge its service.

What do Church Army people do? They refer to their task as lay evangelism; but evangelism, as they conceive of it and practice it, is by no means simply a matter of preaching and teaching the Word. Church Army evangelism is a ministry to the whole man in his whole need. Why should an order of lay people be doing this work? Because it is a well established fact that a Christian layman, or lay woman, can often do things for our Lord which the priest or monk or nun cannot do.

When we see how much the Church Army has done and is doing for God, with its limited resources and personnel, we recall Churchill's classic words about how much is owed by so many to so few. May God give the Church Army the increase it needs, to do even greater works for Him.

Christian Journalist Extraordinary

[Guest editorial by a former editor of THE LIVING CHURCH]

Elizabeth McCracken, who died November 12th, was one of the key persons in the development of THE LIVING CHURCH into the leading weekly news magazine of the Episcopal Church. She served as literary editor, associate editor, and New York news correspondent. But her most noteworthy service was her coverage of the National Council and the House of Bishops.

Using her own system of shorthand, she reported the debates in the Council and in the House as few reporters today are able to do. Her stories not only told what action was taken but how it came to be taken.

Miss McCracken came to THE LIVING CHURCH in her middle years, after a distinguished career in secular journalism. Tiny—she probably never weighed as much as 100 pounds—she was determined, and at times even fierce, in the carrying out of her duties. Confidential advance information given to her by bishops was never revealed—not even to the editor in chief. As her years advanced, she demanded, and got, a small table separate from the rest of the press so that they could not bother her with questions while she was covering a meeting.

Miss McCracken's NB's—typed in red—were sometimes the despair of the news editor: "Be sure to get this in: the ladies of St. Luke's Home are counting on it." "Please get this in: Dr. Easton's children are always seeing their father's name in print, but Professor so-and-so's children seldom do."

She was provided by General Seminary with a small room to use as a Manhattan office. One day a seminarian turned on the shower in a washroom down the hall and put up a sign on the door: "Do not come in. I am taking a shower. Elizabeth McCracken." The story is that the shower ran for three days.

Her relationships with the Living Church staff remained formal right up to the time of her retirement. It was always "Miss McCracken" and "Mr. Morehouse" or "Mr. Day." In later years, she deigned to use first names for a few of the senior bishops, but they continued to refer to her as "Miss McCracken."

Withal, she was a person of warm intelligence, wit, loyalty, and deep religious devotion. Her truly great reporting was due not only to her journalistic methods, but to her understanding of the majesty of the Church as it went about the Father's business in the world.

Miss McCracken's retirement was gradual. With the aid of a small group of friends, THE LIVING CHURCH was able to provide her an annuity that continued her small monthly retainer for the rest of her life. This did not tempt her to rest from her labors, but did provide means for "coadjutors," until a hip injury made it impossible for her to keep on.

Within her small frame burned an indomitable fire of excellence from which THE LIVING CHURCH and its readers profited week by week for many years. May she rest in peace and may light perpetual shine upon her!

PETER DAY
Ecumenical officer

Continued from page 12

his attention to public concern over allegations about police methods.

(3) Current restrictions on the free dissemination of news and opinions.

(4) The uncertainty engendered by the so-called "consultation of opinion" of African chiefs and headsmen.

The bishop concluded that he realized that in stating his misgivings he would be accused of "dabbling in politics." He added, however, that he remembered "those who died for freedom not so long ago and one of the lessons of that period was the complacency of the many which produced the catastrophe nobody wanted. I see signs of that complacency among us; and I feel that, as your bishop, I must warn you about it . . .," he declared.

Britain's new Prime Minister Harold Wilson warned the colony that a unilateral declaration of independence would be considered "an open act of defiance and rebellion." Economic repercussions of such a move would be drastic, since it would cut Rhodesia off from the British Commonwealth and from British investments. [EPS, RNS]

AUSTRALIA

Without Grace

Designs for coins to be circulated by Australia when it establishes a decimal currency in 1966 were condemned by an Anglican clergyman as "symptomatic of the country's moral collapse."

Preaching in St. Paul's Cathedral, Melbourne, the Rev. Canon L. L. Nash was referring to the fact that the Latin words, *Dei Gratia* (By the grace of God), now used on shillings and pence, do not appear on the projected new decimal coins.

The coins—to be issued in denominations of one cent and two, five, ten, 20, and 50 cents—show an image of Queen Elizabeth II, accompanied only by the word Australia and the date.

"This," Canon Nash complained, "implies that Queen Elizabeth does not reign by the grace of God, but through the good offices of the Parliament of Australia. This replacing of *Dei Gratia* by 'Australia' is a flagrant breaking down of the First Commandment. God is bowed out and Australia is ushered in.

"As a nation, we are breaking enough

THE ANGLICAN CYCLE OF PRAYER

November

29. Vermont, U.S.A.
30. (St. Andrew's Day)

December

1. Victoria Nyanza, East Africa
2. Virginia, U.S.A.
3. Waiapu, New Zealand
4. Waikato, New Zealand
5. Wakefield, England

of the Ten Commandments without adding to our sins."

The full inscription in present coins, similar to the British system, reads: "Elizabeth II, *Dei Gratia Regina, Fidei Defensor.*" The title *Fidei Defensor* (Defender of the Faith) dates back to the time of King Henry VIII. [RNS]

ENGLAND

Concern over "Misrepresentation"

The Archbishop of Canterbury, the Most Rev. Arthur M. Ramsey, expressed concern at the "misrepresentation" of recent British Council of Churches discussions concerning *apartheid* in South Africa.

Writing as president of the Council, the Archbishop emphasized that the British Council statement at no point approved a policy of "prophylactic violence," as has been claimed by some of the South African press.

He said this phrase occurs only in a passage of the report presented to the Council and that it was "simply describing the arguments of those who call for the military enforcement of sanctions."

"This policy is then explicitly rejected," he said. "It is deeply to be regretted that any impression should have been gained in South Africa that the British Council of Churches supports this policy."

The British Council statement called upon the government to "consider as a matter of urgency what measures are required to ensure that Britain and her citizens no longer act in such a way as to encourage *apartheid*." It was based upon recommendations of a report submitted by a special committee which had been studying South African *apartheid* for 12 months. [EPS]



RNS
The Archbishop of Canterbury, during his visit to Germany, took note of a piece of sculpture in St. Lorenz Church, Nuremberg.

REMEMBER THE PENTECOSTALS: The Most Rev. F. D. Coggan, Archbishop of York, in a sermon at St. Paul's Cathedral, London, called for the inclusion of Pentecostal Christian groups in Church union plans. The Archbishop urged that the discussion be widened to include the "Pentecostal element" whose roots, he said, "are in the New Testament, even if some of its fruits are, to our thinking, not always in strict accord with New Testament teaching."

▽
TRANSLATION: The Roman Catholic wife of an Anglican clergyman has translated the diaries of Pope John XXIII for publication next spring. Dorothy White, wife of the Rev. Kent White, vicar of the Church of St. Mary, Aldermary, one of London's oldest churches, did the translation for the Roman Catholic book firm of Geoffrey Chapman, Ltd. [RNS]

▽
ACCOUNT TO DATE: According to a recently uncovered deed, St. Paul's Cathedral, London, Ontario, Canada, was found to owe 96 years of back rent. The rental fee, "one pepper corn a year," was paid to the diocese of Huron, plus 6% interest, amounting to 102 pepper corns, and the cathedral is now a tenant in good standing. [RNS]

▽
BRIDGE-BUILDER AND PIONEER: The Most Rev. Arthur Michael Ramsey, Archbishop of Canterbury, was commended by Lutheran Bishop Hanns Lilje, of Hannover, Germany, as a "bridge-builder between peoples and a pioneer of Church unity." The Archbishop, on a three-day visit to Germany, in reply stressed the friendship between Churches in England and Germany as of great ecumenical importance and a service to world peace.

▽
REGENERATION: A sharp increase in Confirmation candidates indicates a "regeneration" of Anglicanism in New Zealand, according to *Church and State*, a Wellington, N. Z., newspaper. The paper noted that the number of candidates has grown particularly among adult churchgoers. At some Confirmation services, the paper said, there are more adults confirmed than young people. [RNS]

▽
UNDERGROUND CHAPEL: Plans are being drawn for an underground chapel at the London airport. The chapel will serve Anglicans, Roman Catholics, and Free Churchmen, and will seat between 150 and 200 people. Estimated cost of the project, to be financed through public appeal, is \$280,000.

BOOKS

Continued from page 9

especially popular during December with their children and grandchildren—for instance, they provide paper Christmas hats, wear holiday bell pins to delight grandchildren, and even take time to decorate a special area of the kitchen for children who sit and watch—and wait to help with—holiday cooking.

Directions throughout are simple and complete, even down to how to identify and select greens for Advent and other wreaths. Emphasized is use of materials readily available (coat hangers, soda bottle cartons, old crayons, etc.). The authors explain how and where to set up a work table; how, where, and in what to collect materials; how to display cards; how to fete the birds.

You can be a gourmet cook or no cook at all and find something to make in a chapter on Christmas cooking. A chapter on Twelfth Night includes a recipe for Epiphany cake.

Mmes. Coffey and Minton manage to transform untrimming the tree and storing decorations into pleasurable tasks. And they wind up with a chapter on planning for next Christmas.

INGEBORE MERRYFIELD

Tolle, Lege — the Eckel Gazette

The Eckel Gazette. A Family Newspaper at the Turn of the 20th Century. Compiled by Emily Pope Eckel. Tulsa, Okla. Pp. 89. Price, \$2.75 plus 10¢ postage. Orders should be sent to Emily P. Eckel, 3701 N. Cincinnati, Tulsa, Okla. 74106.

The Eckel Gazette has gone up in price since 1901, but then so has THE LIVING CHURCH. Back in that blessed era—but let me quote: “Terms 25¢ a year. Two copies 1¢. It will be enough to say that the fame of the [sic] has spread clear to Delaware.” Edward H. Eckel was “Editor-in-chief and weather dept.”

Edward H. Eckel eventually abandoned the journalism in which he was engaged at the age of 10, to go on to become the Rev. Dr. Edward H. Eckel, now retired, for many years rector of Trinity Church in Tulsa. Somehow the issues of the *Gazette* were miraculously preserved among the family papers, and in 1963 Mrs. Eckel discovered its yellowed, crumbling sheets. In her foreword she writes: “The discovery of *The Eckel Gazette* lacks the revolutionary importance of the discovery of the Dead Sea Scrolls and other similar archaeological discoveries. But for those who know my husband and to others who might enjoy a glimpse of family life in a Pennsylvania rectory at the turn of the century as seen through the eyes of a pre-adolescent youngster who found time hanging heavily on his hands while convalescing from a contagious disease, my discovery assumes a

more than usual interest.”

I should say so! More than usual interest, and delight. What was it that the mysterious voice said to St. Augustine in the great pre-conversion moment? *Tolle, lege*; “Take up and read.” Very well, then: *Tolle, lege The Eckel Gazette*.

Much of the more sensational news had to do with inhabitants of the aquarium. On March 16, 1901, we read the harrowing account of an aquarium-break by a dangerous salamander “supposed to be Fatty Lizard. We advise people to avoid him as he is a notorious criminal, having been chief of the band associated with the celebrated ‘Tadpole Massacre’ last December. Any person finding him dead or alive will notify the editor hereof and get a kiss in reward.”

A bold crusade for a pet was launched with the terse but moving note: “We have no dog, cat, bird, or baby. Some would think this was not a home without one or more of these pets.”

There was epigram, like this: “Speaking of Mrs. Chub [another inhabitant of the aquarium] Elisabeth said she died in the middle of her life.”

How to be humble without downgrading oneself has always been something of a moral problem. Young Edward seems to have found his own solution, as revealed in this note: “Last Monday afternoon at choir practice Mr. Reeve practiced Edward on three solos, viz.—‘Alleluia! Alleluia!’ ‘Lord we pray thee’ and ‘For in that He died.’ Mr. Reeve thought they were very good and said that he will give Edward a solo after while. Later on he used Edward as an example for Horace Davis to show what tone to get. At the full rehearsal on Tuesday night, after Earl Duncan had tried ‘For in that He died,’ through, Edward sung it through. He did not do it as well as the day before. Thus Edward will become one of the seven solo boys in the choir.”

One hopes that Horace and Earl, having been shown the more excellent way, also went on to better things.

I don’t know when I’ve enjoyed any reading more than this.

CARROLL E. SIMCOX

Secular Work for Clergy

Patterns of Part-Time Ministry. By Douglas Webster. World Dominion Press. London: Pp. 48. 5/.

Ever since the publication of the report of the Committee on the Church’s Overseas Mission (Gray Report) several years ago, Episcopalians have been anxiously reexamining the principles and methods of our missionary program. Many feel, however, that this reexamination has tended to remain superficial and ineffective. To Churchmen who are seriously concerned about such questions, Douglas Webster’s forthright and provocative pamphlet, *Patterns of Part-time Ministry*, will be welcome.

The author is an English priest, widely respected as an authority on missionary matters. In his new booklet, he examines a practice widespread in South America of having clergy earn their living, in whole or in part, from work in secular professions and trades. In many areas, this is the only feasible way to found self-supporting Churches among economically needy peoples. As Webster demonstrates, this same question must be faced in Africa, Asia, and elsewhere.

Readers who are interested in the specific relevance of this question to the Episcopal Church are urged to consult another recently published pamphlet: *A Self-Supporting Ministry and the Mission of the Church*. It is obtainable from the Overseas Mission Society (Mount St. Alban, Washington 16, D. C.) and from the Associated Parishes, Inc. (116 W. Washington Ave., Madison 3, Wis.).

H. BOONE PORTER, JR., D.Phil.

Applicable to Our Times

The Doctrine of the Holy Spirit. The Warfield Lectures at Princeton, 1964. By Hendrikus Berkhof. John Knox Press. Pp. 128. \$3.

The first time I read Dr. Berkhof’s book, *The Doctrine of the Holy Spirit*, I felt that it was one of the best monographs on the subject I had seen. A second reading for the purposes of this review not only confirmed the initial impression but convinced me that it is one of the most significant brief studies in biblical and systematic theology that has appeared in many years. I say biblical and systematic theology, for the precise purpose of the author has been to incorporate the findings of recent biblical studies with regard to the Holy Spirit into a systematic treatment of the doctrine that is applicable to our times.

Dr. Berkhof, professor of biblical theology and dogmatics at the University of Leiden, puts us in his debt in respect both to the content of his book and the manner in which he writes. The irenic tone and the penetrating grasp and appreciation of the varying theological traditions so evident throughout indicate that he himself writes theology in the spirit of the description he gives of it in his preface: “True theology is an act of love.”

The book begins with a discussion of the relation of the Spirit to Christ, in which it is concluded that a radical return to pneumatic Christology would not only do more justice to the biblical message but would be more relevant to the modern mind than our traditional categories. Following this are chapters devoted to the mission of the Spirit, the Spirit and the Church, and the Spirit and the individual. Dr. Berkhof’s treatment of the relation of the Holy Spirit to the individual is of special interest because of his equitable discussion of the Pentecostal movement. His comments on the “theol-



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ogy of being filled with the Spirit" are apt and challenging, particularly those concerning "truth and untruth in the Churches and the sects."

Perhaps the most arresting part of the book is the chapter on the Spirit, the world, and the consummation, in which the secularization so much deplored by many Christian thinkers today is characterized as the continual Christianization of culture and in which the realizing (not realized, but *realizing*) eschatology of the New Testament as a whole is skillfully explicated.

The final effort of the book points to a matter of great importance for the ecumenical movement—the necessity for a reconsideration of traditional trinitarian formularies in the light of contemporary studies in pneumatology. The suggestions put forward are not dissimilar to those recently urged upon us by one of our own American bishops, but Berkhof's are clothed with such cogency of argumentation and set forth in the context of such a mastery and appreciation of classical trinitarian theology that they will not shake the reader quite as violently as the bishop's apparently somewhat *ad hoc* remarks.

JAMES A. CARPENTER

In Profusion, Impact

The Horizon History of Christianity. By Ronald H. Bainton and the editors of *Horizon* magazine. Harper & Row. Pp. 432; 450 illustrations. \$14.95; after January 1st, \$18.95. Boxed presentation edition, \$19.95; after January 1st, \$25.

Every form of art which has been used to represent Christian subjects—ancient mosaics, sculpture, icons, coins, manuscripts, paintings of all ages and styles—are used in great profusion to illustrate *The Horizon History of Christianity*.

The book, by Ronald H. Bainton and the editors of *Horizon* magazine, consists of chapters, well illustrated themselves, interspersed with picture portfolios which are even more generously illustrated sections with a minimum of text.

One in particular, on the Life of Christ, contains a startling mixture of ages and

styles which effectively portrays the impact of the Gospels. It includes the "flight into Egypt" [see cut], from the capital of a column for the Church of St. Lazare at Autun, done about 1125 A.D. The choice of pictures, many from obscure sources, the unusual juxtapositions of style, the layouts, and excellent color printing add up to a superb looking volume.

One may well ask whether the text is of equal value. The problem here is one of space. Christian history is difficult to separate from that of Western civilization, which is a large order for any book, and of course the pictures take up much of the space. The chapter, "Backgrounds of Christianity," is an attempt to condense ancient history up to the time of Christ in 24 pages. In later chapters the pace is somewhat more leisurely, and the author does a good job of relating episodes and beliefs of different ages, showing cause and effect. The attempt to get everything in may make the style somewhat too much like that of a textbook for some readers. On the other hand anyone interested in a specialized subject (even the English Reformation) is apt to find something missing. As a general survey of the subject the text is good. There is an index.

This book, while expensive, would be well worth the price to many people, including clergy and teachers, and would be a welcome gift. *The Horizon History of Christianity* would have a place in the parish library.

MARTHA PRINCE

Picture of the Past

A History of Israel. By Leonard Johnston. Sheed & Ward. Pp. 177. \$3.95.

In *A History of Israel*, Fr. Leonard Johnston sets out to give the non-specialist an accurate picture—as accurate as modern scholarship can provide—of what actually happened. And he does not neglect the faith which animated the history.

More could profitably have been said about patriarchal religion, and about the meaning of the divine Name where, of the various suggestions which have been advanced by modern scholars, the only one referred to by Fr. Johnston—"I am"—is among the least likely. The Hebrew verb used suggests a dynamic coming-to-be rather than a static existence.

Fr. Johnston places Nehemiah before Ezra, after the Exile. This is a probable historical reconstruction, but weighty names can be cited (most recently, that of Professor Beek of Amsterdam in his similar volume *A Concise History of Israel*) in favor of staying with the biblical order.

But any such study is bound to evoke occasional dissent, and the book gives us a very readable and sympathetic treatment of its subject, which may be cordially recommended.

Fr. Johnston is lecturer in Scripture at the Roman Catholic College, Ushaw, in England.

J. R. BROWN



Sculpture from Archives Photographique

Flight into Egypt. Illustration
from *The Horizon History of Christianity*.

Booknotes

Westminster's *Bible Encyclopedia for Children*, by Dr. Cecil Northcott, (pp. 175) includes 850 entries (from Aaron through Zorah) and profuse illustrations (from pen sketches to full pages of color) by Denis Wrigley. Enlisted to ensure the book's accuracy and educational value was a panel of Biblical scholars, theologians, and Christian educators. Selling at \$3.95, the handsome 8"x10" volume is a likely gift for children, parents, teachers, parish libraries.

Many sophisticated educators and artists call for daring and imagination in illustration of children's books—pictures that appeal to the daring and imagination of the child. But most children also enjoy the comfortable feel of more pedestrian illustrations. Melva Mickelson's illustrations from *God's Wonderful World*, written by John Travers Moore (Augsburg, unpagged, \$2.50), are reminiscent of a coloring book, and they definitely appeal to the children to whom we have shown them. In fact, one child named the book a "favorite." An art teacher friend of ours would say that this is our fault for letting children get hooked on coloring books in the first place. Perhaps pictures of children who look like children and turtles which look like turtles are the proper foil for the imaginative poetry of John Travers Moore.

There is going to be some scowling over the picture of three angels watching over the infant Lord Jesus, because the angels are depicted as three pretty little girls (such as you might find in a Marshall Field ad for little girls' nighties). It may, actually, be a good deal easier for a young child to grow into an understanding of the angelic beings once he has established rapport with "his angel" on his own level. And there is plenty of less banal teaching material available on angels (e.g., *Angels of God*, by Katharine Wood, Kenedy, \$2.50).

A giant forefinger (photographed in color) points accusingly at a cowering face (with "eyes turned fear green") contrived of torn paper. The illustration, from *The King and the Servant* (a new Little People's Paperback, published by Geo. A. Pflaum) drove a 7-year-old to hide her face in a pillow, only to quickly lift it to see what happens next.

Designed to be read to children up to 8, each brief Little People's Paperback is a Bible story simply but imaginatively told and illustrated. A note to parents from the writer, Gerard A. Pottebaum, in each book will help parents and Sunday school teachers stimulate conversation—and action—related to the stories, and will be welcomed by adults who are a little rusty in their knowledge of Scripture.

With *The King and the Servant* and another new book in the series, *The Good Samaritan*, artist Robert Stro-

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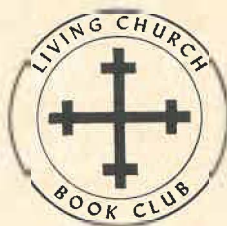
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bridge introduced the art technique which combines photographs and torn paper in a way that "gets through" to children. Illustrations in the eight previous books were anything but trite.

The printing may be a little hard on the eyes of be-spectacled, middle-aged adults—especially where the type is on a variegated background. And, although many children will read these stories to themselves, they will be most valuable if read aloud, at least once, by an adult—not only because of the lessons involved, but because of the vocabulary, e.g., many young children nowadays do not know what "servant" means, nor "pittance," "reckoning," or "throttled." But they all seem to know what "Samaritan" means. One of our family's favorite illustrations is that, in *The Good Samaritan*, of the uplifted face (in torn paper, across two pages) of the beaten man with a large white band-aid taped across his brow.

These books make good gifts (one is *The Story of Christmas*) of the type whose worth is far greater than the price. Each of the 10 sells for 35¢, and the first two of the series, *God Made the World* and *How the Animals Got Their Names*, are also available in hardback at \$1.25.

Why do early pictures of St. Nicholas often show him standing in a tub with three children? **Brian Burland** gives his fanciful answer in *Saint Nicholas and the Tub* (Holiday House, unpagged, \$3.25) with fanciful (and not overbearing) sketches to illustrate by **Joseph Low**. Fringe benefit: This read-aloud book may also help children (and parents) cope with the question of belief in Santa Claus. It is, however, jarring to have the saint referred to as "Mr." Nicholas in the midst of story and pictures otherwise pleasantly flavored with legend and antiquity.

Each year brings new stories of miracles—or changes of heart—wrought on Christmas. "Little Christmas" (Epiphany), less frequently favored by authors, is chosen by **Agnes Sligh Turnbull** as the setting and title for her modern-day change-of-heart story, published in a cellophane-wrapped gift edition this year by Houghton Mifflin (it was originally published in 1947 in the *Farm Journal*). Book decorations for *Little Christmas* (pp. 26, \$3) are by **James Lewicki**.

Ever since its rediscovery at the end of the last century, *Bishop Sarapion's Prayer Book* has been acclaimed as one of the most fascinating documents of the early history of the Christian liturgy.

Its author is believed to have been an Egyptian bishop of the fourth century who was a personal friend both of the great Athanasius and of the hermit Antony. The prayers for the Eucharist, Baptism, and ordination are of exceptional theological interest.

The standard English translation has

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always been that of Bishop John Wordsworth, and students have been handicapped by the fact that this has long been out of print. A reprint by Archon Books (pp. 104, \$3) will be of great service to all who are interested in liturgy. No theological library should be without this classic work.

All royalties from the sale of a delightful, suspenseful children's story, *The Twenty-four Days before Christmas* (Farrar, Straus; pp. 56; \$3.25) will be paid to the **Community of the Holy Spirit**. The author, **Miss Madeleine L'Engle**, who teaches at the community's St. Hilda's and St. Hugh's School, New York, has given her entire rights in the book to the community. Illustrations are by *Inga*,



Illustration by Inga,
from *The Twenty-Four Days Before Christmas*.

which is a pseudonym for **Sister Eleanor, CHS**, who also teaches at the school. The narrative will appeal to primary and older children and right on up to the parents who read it aloud. Vickie Austin, the heroine, gets herself into a most complex situation when, because she prays for a very special present (namely, that her mother be home for Christmas), she decides that she must therefore offer something most dear to her as a present to Jesus. Miss L'Engle won the Newbery medal in 1963 for *A Wrinkle in Time*.

Paperbacks Received

DAVID BRAINERD: BELOVED YANKEE. By David Wynbeek. 2d edition. Eerdmans. Pp. 256. \$2.25.

THE TEN COMMANDMENTS AND YOU. By Harold Edwin Berg. Fortress. Pp. 119. \$1.75.

MY HOPE FOR AMERICA. By Lyndon B. Johnson. Random House. Pp. 127. 95¢.

CURRENT DISARMAMENT PROPOSALS as of March 1, 1964. Preliminary Edition. World Law Fund (formerly Fund for Education Concerning World Peace through World Law), 11 W. 42 St., New York 36. Pp. 195.

A COMPARISON AND EVALUATION OF CURRENT DISARMAMENT PROPOSALS as of March 1, 1964. By Marion H. McVitty. World Law Fund. Pp. 43.

Books Received

THE DOUGLASS DEVOTIONAL. By Earl L. Douglass. Evans-Lippincott. Pp. 385. \$2.95.

ROMAN & EVANGELICAL. By Per Erik Persson. Fortress. Pp. 89. \$2.

MANY BUT ONE. The Ecumenics of Charity. By Dr. J. H. Jackson, president, National Baptist Convention. Sheed & Ward. Pp. 211. \$4.50.

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LETTERS

Continued from page 3

a matter of godly counsel and judgment of their bishop and that any clergyman who denies any individual on the basis of race to receive the sacraments, to have membership in a congregation, or to worship with that congregation, will be presented for trial. Fortunately I have the cooperation of all of the clergy. Fortunately, or unfortunately, I cannot control all of our lay people, white or Negro. Therefore, I cannot guarantee that every white communicant in the diocese would gladly welcome Negro members to his or her particular congregation.

However, we are increasingly confirming Negroes in integrated classes in churches which have been up until now wholly or predominantly white.

We do have Negro congregations for two specific reasons. One is that our churches are located on the whole in neighborhoods and neighborhoods down here unfortunately happen to run pretty much to one color. The second reason is even more important. Were I to close all the Negro churches and transfer their members to a white church, we would lose them all within a five-year period. They would have no opportunity to develop or exercise leadership or to have any appreciable say about their own affairs. By and large our Negroes in South Florida are used to a very Catholic form of worship involving much ceremonial, and by and large our white congregations are used to simpler services.

Many years ago I suggested to the Ven. John E. Culmer that I would be glad to close St. Agnes Church in Miami, where they have a sung Mass with incense on Sunday morn-

ing, and transfer their people to Trinity where they would be fed on a Morning Prayer diet three Sunday mornings a month. He felt that this wouldn't really be fair to each.

Be it noted that this situation is true in the north as in the south. Some years ago the Rt. Rev. Appleton Lawrence, Bishop of Western Massachusetts, told me that a group of Negroes had come to him and asked for the privilege of starting a church that would cater preëminently to Negroes. He demurred on the basis of his stand against segregation. Their reply was, "We are asking for it so this is not segregation; if you insisted on it, it would be." They went on to say that there was no possibility of winning any additional Negroes in any numbers unless they had a church catering particularly to them.

I am sorry for all of this but we inherited a historical situation and are doing the very best we can with it. In the 35 years I have served down here I have seen much improvement for which I give thanks to God.

(Rt. Rev.) HENRY L. LOUITT
Bishop of South Florida

Winter Park, Fla.

Is Somebody Kidding?

Can it be that the Rev. Eldred Johnston's letter [L.C., November 8th] was written with tongue in cheek? He states that "the laity is exposed to a far broader spectrum of life than the clergy," and then considers it paradoxical that the clergy is more liberal than the laity. If Fr. Johnston is serious, I can only say "Nay, brother, not so!"

I have been told that it was proposed to a Roman priest of Cleveland that young priests join taxi drivers on their rounds so that they might learn about life. Our Roman brother was said to have replied, "Let your cabbies join my priests in the confessional — then they will really learn about life." Where has Fr. Johnston been?

He muses: "Could the answer be that the clergyman has less of a stake in this world — that he feels his citizenship is mainly in the 'spiritual' world?" Heaven forbid! The clergyman's "stake" is in this world for it is into this world that we are directed.

The psychological motivations mentioned by Fr. Johnston are not well taken and represent fears that must *never* shape our words or actions.

Again I wonder if the writer is serious because if he is, the laity (God bless 'em) are going to get even weirder ideas of the clergy's task.

(Rev.) SCOTT PEDDIE
Rector, Church of St. Michael
the Archangel

Lexington, Ky.

Not Salary

There is a slight inaccuracy in your news item about General Convention's action on evangelism [L.C., November 8th]. The \$6,000 was not salary for the new General Secretary but a continuation of operating funds included in the General Convention budget for its Joint Commission on Evangelism in the coming triennium. As intimated elsewhere in your excellent coverage, there was no possibility, especially so late in the Convention, to get an increase in Program and Budget for this work.

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ANGELS and ANGLES

Continued from page 4

cummin' type of religion," Beadle added. "I understand that now it is becoming quite customary to have a blessing of the athletic teams before games."

Beadle thought it was his turn to frown. "Battle of chaplains," he suggested in a discouraged voice . . . "It must get quite competitive."

"It does," said Bogle-Bray. "And of course you see what it can lead to? If the hounds are blessed and they don't catch the weasel, it's obvious the fault is with the blessing." Beadle grinned.

"And if you pray for the Red team and I pray for the Blue and the Blue wins, it's obvious I prayed more sincerely than you did." Bogle looked more than slightly offended.

"It's quite evident that in view of my status the Red team would probably be triumphant," he said stuffily, and then flushed slightly at his own competitiveness. "But of course we would know better than to indulge in such balderdash."

Beadle suddenly began to chuckle with great merriment. "What's so funny?" demanded Tubal. "Are you questioning my authority?"

"Oh no," giggled Beadle, "I just thought of something." He leaned against the Old Crow weak from laughter. "You know nowatime when they play at games like football they have the platoon system. One group plays on offense, and one plays on defense."

"I see nothing humorous in that," Bogle said.

"Don't you see? They could have a defensive chaplain and an offensive chaplain!" Beadle slumped down against the bottle and shook with laughter. Bogle turned up one corner of his mouth briefly, then stood at attention.

"Remember who you are," he said firmly. "Pull yourself together. This is no time for levity. I want you to survey the work at St. Thomas the Doubter, at Wimpleton Falls. They have a cult of Spiritual Health. Report to me at five."

"Here, sir?" asked Jubal, scrambling awkwardly to a respectful position, and smoothing out his wing feathers.

"No," Bogle stated after a glance around the luxurious surroundings. "It's a bit too spiritual. Meet me at Monticello."

"Yes, sir," said Beadle saluting. He grinned again. "My, sir," he said with a burst of enthusiasm for his work, "we certainly have many problems to face haven't we?" Tubal did not answer.

"And where will you be going, sir?" asked Jubal politely.

"What is that to thee?" quoted his commanding officer. "Be off on your appointed round." Beadle set his face as resolutely as he could, toppled a brandy sniffer as he spread his wings, and with a word of apology flew out into the blue yonder.

PEOPLE and places

Appointments Accepted

The Rev. Edwin Ball, perpetual deacon, who has been assisting at St. Paul's, Chatham, N. J., is assisting at All Saints', Millington, N. J. Address remains the same.

The Rev. William S. Crittenden, deacon, is curate, St. Mark's, New Canaan, Conn.

The Rev. Peter Dally, former assistant, St. Mary's, Lakewood, Wash., is vicar, Church of the Holy Spirit, Vashon, Wash. Address: Box 422, Vashon, Wash. 98070.

The Rev. John Dirks, former assistant, San Juan Islands Mission, Friday Harbor, Wash., is assistant, St. Mary's, Tacoma, Wash. Address: Box 3456, Tacoma, Wash. 98499.

The Rev. Edward T. Fraim, former rector, St. Luke's, Bridgeport, Conn., is rector Trinity Church, Renovo, Pa.

The Rev. Thomas L. Gardner, former vicar, St. Peter's Church, Johnston, R. I., is in charge of St. Mark's, Warwick, R. I. Address: 111 W. Shore Rd.

The Rev. Reginald Carter Groff, rector, Church of the Advent, Norfolk, Va., will be dean, Cathedral of St. Paul, Springfield, Ill., on Dec. 1.

The Rev. R. Lloyd Hackwell, former rector, St. James' Church, Grosse Ile, Mich., is engaged in a program of study and special ministry until summer, 1965. Address: Box 127, Hancock, N. H. 03449.

The Rev. Peter R. Holroyd, deacon, is curate, St. John's, Waterbury, Conn.

The Rev. Gerald W. Humphrey, former rector, Trinity Church, Hoboken, N. J., is assistant, Christ Church, Oyster Bay, Long Island, N. Y.

The Rev. Francis C. Huntington, curate, Trinity Church, Princeton, N. J., will join the staff of Trinity Church, New York City. Address Dec. 1: 74 Trinity Place, New York 6, N. Y.

The Rev. Laurence J. James, former curate, Trinity Church, Covington, Ky., is rector, St. James' Church, Pittston, Pa. Address: 6 Kennedy St.

The Rev. Harold Magee, former vicar, St. Mark's Church, Warwick, R. I., is vicar, St. Peter's Church, Johnston, R. I.

The Rev. Herbert C. McMurtry, former vicar, Church of the Resurrection, Bellevue, Wash., is assistant, Emmanuel Church, Mercer Island, Wash. Address: 4400 - 86th Ave., S.E.

The Rev. A. C. Parker, Jr., former assistant, Emmanuel Church, Mercer Island, Wash., is vicar, Church of the Resurrection, Bellevue, Wash. Address: 15220 Main St.

The Rev. Richard L. Payne, former chaplain, Holderness School for Boys, Plymouth, N. H., is rector, Church of the Redeemer, Pendleton, Ore. Address: 241 S.E. 2d St., Pendleton, Ore. 97801.

The Rev. John T. Raymond, former rector, St. John's Church, Lodi, Calif., is vicar, St. John's Mission, Tulare, Calif. Address: Box 217 (397 E. Gail).

The Rev. Bruce M. Robinson, diocesan missionary, and vicar, St. George's, Middlebury, Conn., will be

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assistant minister, St. John's, West Hartford, Conn. Address Dec. 1: c/o the church.

The Rev. Thomas O. Sargeant is chaplain, Rectory School, Pomfret, Conn.

The Rev. Richard M. Shaw, former curate, Calvary Church, Summit, N. J., is rector, St. Andrew's, Newark, N. J. Address: 933 S. 17th St.

The Rev. Morgan S. Sheldon, former vicar, Church of the Redeemer, Salmon, Idaho, is vicar, Church of the Holy Spirit, Veradale, and priest in charge, St. Columba's, Millwood, Wash. Address: E. 15319 - 8th Ave., Veradale, Wash. 99307.

The Rev. John R. Smith, former vicar, St. Stephen's, Hobart, Ind., is vicar, St. David's, parochial mission of St. John's, Elkhart. Address: 629 Cedar St., Elkhart, Ind.

The Rev. Theron A. Vallee, former rector, Church of Our Saviour, Shelburne Center, Vt., is vicar, St. Mark's, Terryville, Conn.

The Rev. Ivan Weiser, former curate, Church of the Mediator, Chicago, Ill., is curate, St. Paul's, Fairfield, Conn.

The Rev. George L. Werner, former curate, St. Peter's, Milford, Conn., is rector, St. Luke's, Bridgeport, Conn. Address: Connecticut Ave. and Wilmot Ave. East.

The Rev. Forrest J. Williams, deacon, is director of Christian education, St. James' Church, Danbury, Conn.

The Rev. Robert C. Worthey, former diocesan missionary, and vicar, St. David's Church, Gales Ferry, Conn., is on the staff of Trinity Church, New York City. Address: 74 Trinity Place, New York 6, N. Y.

Ordination

Priests

Newark—On Sept. 26, the Rev. Thomas J. Henry, at St. Dunstan's, Succasunna, N. J., where he is vicar. Address: 4 Read Ct., RFD 1, Box 268C, Flanders P.O., N. J. 07836.

Church Army

Lt. Clyde G. Estes, C.A., superintendent of the Mission of the Good Shepherd, Ft. Hall, Idaho, was advanced to the rank of captain in the Church Army on Oct. 30. This was done by the Rt. Rev. Norman L. Foote, Bishop of Idaho, acting for the Presiding Bishop, and by Capt. Robert Jones, head of the Church Army.

Religious Orders

Stanley W. Eno, Jr., Slingerlands, N. Y., took the name of Brother Marcellus T.S.F., upon his profession as a novice in the Third Order of the Penitents of St. Francis, at rites conducted by the Rev. Loren N. Gavitt. The service was held at Grace and Holy Innocents' Church, Albany, N. Y.

New Addresses

The Rev. E. T. Adkins, 62 Havemeyer Lane, Old Greenwich, Conn. 06870.

The Rev. Donald H. Allen, 229 Engle St., Englewood, N. J.

The Rev. A. L. Burgence, 1235 S. Pickwick Ave., Springfield, Mo. 65804.

The Rev. Pierry F. DeSaix, 30-B Chunn's Cove Rd., Asheville, N. C. 28805.

The Rev. Enrico Gnasso, 1214 North St. Joseph Ave., Hastings, Neb. 68901.

The Rev. William L. Griffin, Jr., 148 Greenway Rd., Glen Rock, N. J.

The Rev. Ernest G. Maguire, chaplain, E.M.S., 38 Bleecker St., New York, N. Y. 10012.

The Rev. Walter J. Marshfield, 8007 Maple Ridge Rd., Bethesda, Md. 20034.

The Rev. James A. Mitchell, retired, 394 E. Palisade Ave., Englewood, N. J. 07631.

The Rev. John Poulos, 618 Summit Ave., 3-B, Jersey City, N. J. 07306.

The Rev. C. Wesley Shike, 131 Riverside Dr., New York, N. Y.

Mr. Hervey E. Stetson, executive director, dept. of stewardship, diocese of Dallas, 2220 Main St., Dallas 1, Texas.

Births

The Rev. Gary A. Verell and Mrs. Verell, St. Thomas' Parish, Reidsville, N. C., announce the birth of their second daughter, Ann Mead, on August 22.

DEATHS

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

The Rev. J. Edwin Charles, retired priest of the diocese of Southern Ohio, died October 28th in a Cincinnati, Ohio, hospital.

The Rev. Mr. Charles was born in Pentre, South Wales. He received the S.T.M. degree from Seabury-Western Theological Seminary in 1935. He was ordained to the priesthood in 1931, and was curate at St. Luke's Church, Evanston, Ill., in 1930 and 1931. He was rector of the Church of the Good Shepherd, Mokenca, Ill., from 1931 to 1934, and priest in charge of St. Ignatius, Antioch, and St. Andrew's, Grayslake, Ill., from 1934 to 1943. Mr. Charles was vicar of St. Paul's Church, Winslow, Ariz., in 1943 and 1944, assistant at St. Andrew's Church, Fort Worth, Texas, from 1944 to 1946, and rector of the Church of the Good Shepherd, Cincinnati, from 1946 to 1954. From 1955 until his retirement in 1958, he was rector of Grace Church, Pomeroy, Ohio.

He is survived by his wife, the former Ethel Smith.

The Rev. Albert Ernest Phillips, retired priest of the diocese of Newark, died October 23d at the age of 82.

The Rev. Mr. Phillips was born in Syracuse, N. Y., in 1882. He studied at Syracuse University, and the General Theological Seminary, and was ordained to the priesthood in 1912. He served churches in Watertown, Great Bend, Black River, and Glen Park, N. Y., from 1911 to 1913, and was curate at the Church of the Redeemer, Astoria, N. Y., from 1913 to 1916. Mr. Phillips was rector of St. Luke's Church, Paterson, N. J., from 1916 to 1927, and rector of the Church of the Mediator, Edgewater, N. J., from 1927 until his retirement in 1953.

Mr. Phillips leaves no immediate survivors. His wife, the former Marion Moulton Vaughan, predeceased him.

The Rev. George Farrand Taylor, retired priest of the diocese of Upper South Carolina, died October 11th, in a nursing home in Columbus, N. C. He was 80 years of age.

Dr. Taylor was born in Detroit, Mich. He received the B.A. and S.T.D. degrees from Hobart College, the M.A. degree from Columbia University, and the S.T.B. degree from the General Theological Seminary. Dr. Taylor was ordained to the priesthood in 1908, and served churches in Missouri from 1908 until 1919, and churches in New York from 1919 until 1934. Dr. Taylor then went to Converse College, Spartanburg, S. C., where he served as an instructor in biblical literature in 1935 and 1936, as an associate professor from 1936 to 1942, and as a professor of religion and philosophy from 1942 to 1946. He then served various churches in South Carolina until his retirement in 1952.

In the diocese of Missouri, Dr. Taylor was chairman of the social service commission and a member of the diocesan council. In 1941 and 1942 he was a lecturer at the Kanuga Lake Conference Center.

Dr. Taylor is survived by his widow, Mary Collision Taylor, and a brother, Paul Taylor, of Detroit.

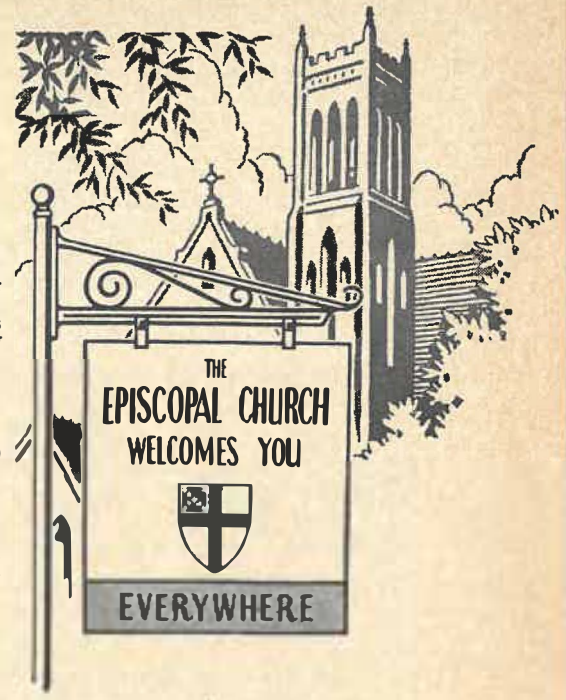
Roland C. Davies, former vestryman of St. Alban's Church, Washington, D. C., and publisher of *Telecommunications Reports*, trade journal for the telephone and telegraph industries, died September 15th in Washington.

Mr. Davies, who was 68, was a Tufts College and Harvard University graduate. He worked for the Boston *Transcript*, the New Mexico *Herald*, the Las Vegas *Optic*, and the Associated Press during the early days of his career. In 1931, he joined the development department of the Chesapeake and Ohio Railway, and worked for the railroad until the founding of *Telecommunications*. In the late 1940s, two other publications, *Telecommunications Weekly Summary*, and *Telecommunications Digest* were founded under his direction.

Mr. Davies leaves his wife, Irene S. Davies; a son, Roland C., Jr., of Philadelphia; a daughter, Mrs. Catherine Janssens, of Annapolis, Md.; five grandchildren; and a sister, Mrs. David Murray, of Farmington, Conn.

CHURCH DIRECTORY

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5100 N. 40th St. (Temporary quarters)
Rev. Canon George McNeill Ray, r
Sun HC 8, MP 9:30, 11; Ch S 9:30;
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LOS ANGELES, CALIF.

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

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; 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 5:30; Daily services 8:30,
12:10, 5:15; 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

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun HC 7, 8, 9, 11; Daily 7:15, 5:30; also Tues,
Thurs, HD 6; Fri & HD 10; C Fri 4:30-5:30, Sat
4:30-5:30, 6:30-7:30

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

INTERCESSION 501 N.W. 17th St.
Rev. Bruce E. Whitehead
HC 7:30; HC or MP 10; EP 7:30

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,
Fri & HD 10; C Sat 5

ST. PETERSBURG BEACH, FLA.

ST. ALBAN'S 85th Ave. & Blind Pass Road
Rev. John F. Hamblin, Jr.;
Rev. George P. Huntington
Sun 7, 8, 9, 11; Daily 6:30; C Sat 4

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

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES
Huron & Wabash (nearest Loop)
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

KEY—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; oppt, 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, Evensong; ex, except; 1S, first Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days, HH, Holy Hour; HU, Holy Unction; 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. (Cont'd.)

ASCENSION 1133 N. LaSalle Street
Rev. F. William Orrick
Sun MP 7:45, Masses 8, 9, & 11, EP 7:30; Wkdys
MP 6:45, Mass 7, EP 5:30; Fri & Sat Mass 7 &
9:30; C Sat 4:30-5:30 & 7:30-8:30

EVANSTON, ILL.

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Sun Masses 7, 8, 12:15 (Low Masses); 10 (High
Mass); Daily 6:30, 7, 9:30; Fri 5:30; C Fri 5-6,
Sat 4:30-5:30, 7:30-8:30

BOSTON, MASS.

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

DETROIT, MICH.

ST. JOHN'S Woodward Ave. & Vernor Highway
Rev. Thomas F. Frisby, r; Rev. R. S. Shank, Jr., c
Sun 8 HC, 11 MP; 1st Sun HC; Wed 12:15 HC

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
The Rev. E. John Langlitz, r
The Rev. W. W. S. Hohenschild, S.T.D., r-em
Sun HC 8, 9, 11, 1S MP; HC Tues 7, Wed 10:30

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

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;
Wkdys MP & HC 7:15 (& 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
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Thurs HC & LOH 12 & 6; HD HC 12

ST. JOHN'S IN THE VILLAGE 218 W. 11th St.
Rev. Chas. H. Graf, D.D., r; Rev. M. R. Harrison, c
Sun HC 8, Ch S 10, Cho Eu 11; Daily HC 7:30 ex
Sat; Sat 10; Thurs & HD 7:30 & 10

ST. MARY THE VIRGIN 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, Wed & HD 9:30,
Fri 12:10; C Thurs 4:30-5:30, Fri 12-1, 7-8, Sat
2-3, 4-5, 7:30-8:30

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

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 Man
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. Jeffrey T. Cuffee, p-in-c
Sun 8 Low Mass, 9 (Sung), 10:45 MP, 11 Solemn
High Mass; Weekdays: Mon, Tues, Thurs, Fri & Sat
9:15 MP, 9:30 Low Mass; Wed 7:15 MP, 7:30 Low
Mass

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: 7:45 Matins, 8 Mass, 5 EP

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 8, 9, 11; EP 5:30; Weekdays 7:30, 5:30;
Wed, Thurs, Fri 12:10; Sat 9:30; C Fri 4:15-5:15,
Sat 12-1

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Rd.
Sun MP & HC 7:45; HC 9, 11, 5, EP 8; Daily MP &
HC 6:45 (ex Thurs 6:15), EP 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

SEATTLE, WASH.

ST. PAUL'S 15 Roy St. at Queen Anne Ave.
Rev. John B. Lockerby, r
Sun 7:30, 9 H Eu, 11 Mat & H Eu

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