

The Living Church

November 20, 1966

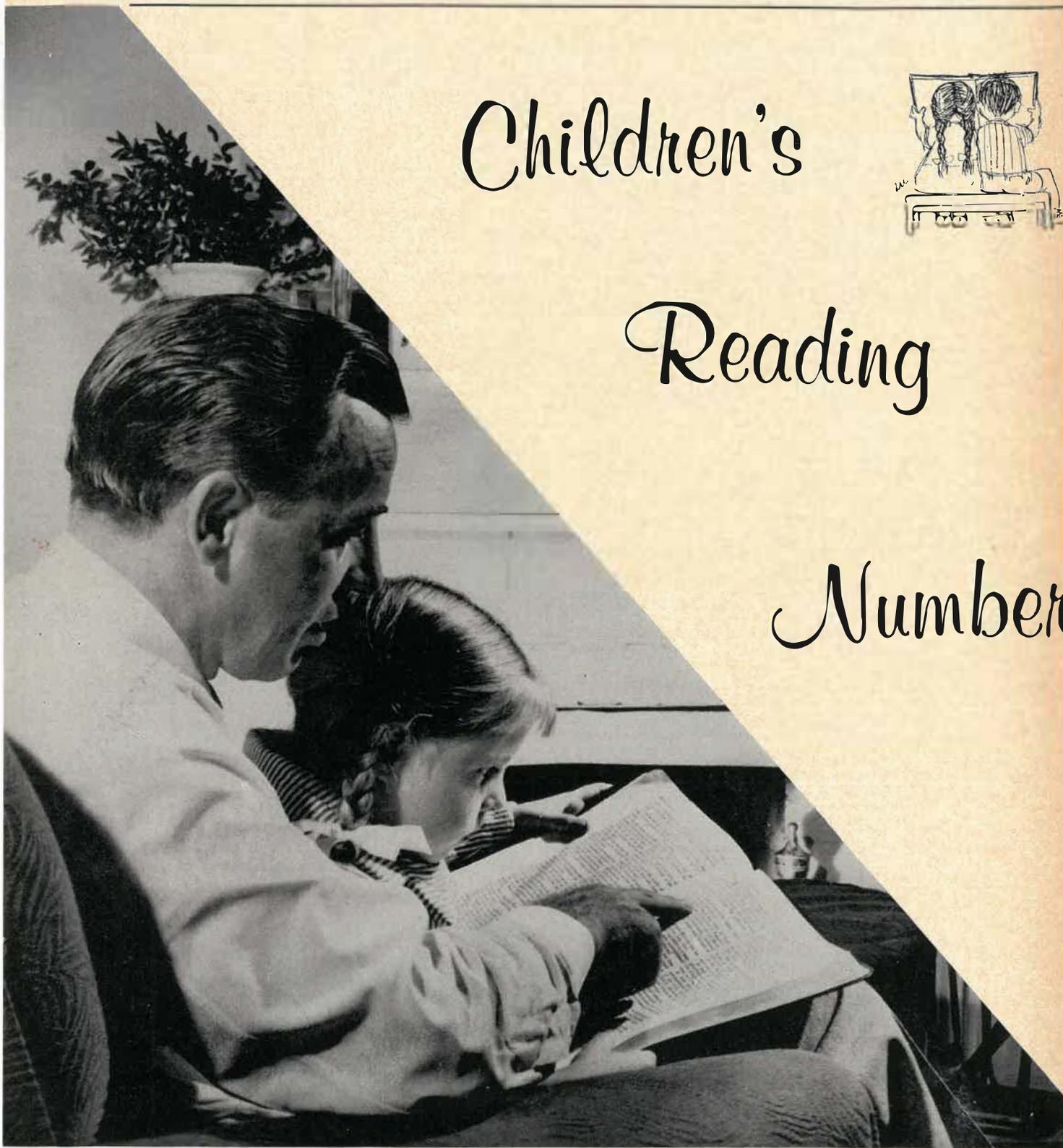
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Number



Announcing . . .

The 1967

Church School Essay Contest

Sponsored by *The Living Church*

Subject: *What does the Church expect of me, and what do I expect of the Church?*

This subject was suggested to us by a priest who has devoted most of his long ministry to the chaplaincy of a Church preparatory school for girls. He writes: "As I teach and counsel these teen-age girls I become more and more impressed by the fact that we fail, rather miserably, to relate our Christian heritage, our Christian life, to their daily lives. I feel that we endeavor to impose our religious ideas on them, instead of taking the time to ascertain their needs and thus set about the task of helping them to fulfill their needs in these difficult days."

We think he has a point; so in this contest we want the young people to talk while we adults listen.

Eligibility: All undergraduates in Church-related primary or secondary schools offering courses for academic credit (not including Sunday schools), except members or employees of The Living Church Foundation and members of their families, are eligible for this annual contest.

PRIZES

FIRST PRIZE: gold medal and **\$100**

SECOND PRIZE: silver medal and **\$50**

THIRD PRIZE: silver medal and **\$25**

Regulations: Essays to be typed (double spaced) or written in ink in legible longhand, on one side of the paper. Length: 1,200 words or less. The manuscript must be mailed and postmarked not later than midnight, February 27, 1967, to Contest Editor, *The Living Church*, 407 E. Michigan St., Milwaukee, Wis. 53202, and received not later than March 6, 1967. On the title page, which is to be attached to the front of each manuscript, must be typed or written clearly, the name, age, and grade of the writer, as well as the name and address of the school. Accompanying each manuscript must be a statement from an instructor of the student's school that the entry submitted is the original work of the student.

No more than three entries from any one school will be considered.

Bronze medals will be made available to schools which desire to conduct intramural contests. These medals will be awarded on the basis of the schools' own selections.

All manuscripts submitted become the property of the publishers of *The Living Church* and will not be returned to the writers. At the discretion of the editor, some of them may be published in *The Living Church* or elsewhere. Announcement of the winners will be made in the April 23, 1967, Educational Number of *The Living Church*.

BOOKS

The Christian Universe. By Eric L. Mascall. Morehouse-Barlow. Pp. 174. \$4.25. An Episcopal Book Club Selection.

In this publication of the Boyle Lectures (St. James' Church, Picadilly, London) for 1965, Prof. E. L. Mascall writes in one of his more urbane and winsome styles. Although your reviewer has a built-in resistance to book club (most of all religious book club) choices and to much of the author's turgid prose, *The Christian Universe* can be reported as both delightful and discerning.

Mascall's thesis is clearly stated: "Compared with the historic faith of Christendom, the world which is offered to us by modern secularism is restricted, impoverished, and quite incapable of satisfying our real needs and aspirations." Of course, this does not prove the truth of Christianity and the falsity of secular-



From *Yeshu, Called Jesus*, by Claire Huchet Bishop; ill. by Donald Bolognese. Farrar, Strauss, & Giroux. © 1966 by Claire Huchet Bishop.

ism. Nevertheless, the conviction is worth stressing because, as the author continues, "Most of our contemporaries have been bamboozled into assuming that the Christian view of the world is so dull and pointless that it is not worth investigating, while the secularist view is liberating and satisfying or at any rate offers solid value for cash down" (p. 22).

There is discussed, in order, the contemporary literature and drama of "the absurd"; the Christian view that the world reflects, at least in part, the glory of God; the witness of the world's religions; "socio-genetic evolution" particularly as set forth by Teilhard de Chardin; angelology and demonology; and the redemption of the universe and mankind, described by Teilhard de Chardin as *Christogenesis*, and by some Eastern Orthodox theologians as *Christification*.

The concluding chapter, "Task and Re-

sources," delineates the author's view of the place of the Church in the secular world. His dependence on Karl Rahner is both obvious and acknowledged. A key paragraph (p. 170) succinctly summarizes the book:

The Christian, then, faced with the challenge of a secularist age, is neither to repudiate the secular nor capitulate to it; he is to claim it for God and enter into its life in order to play his part in making that claim good. "The transfiguration of the secular," "the supernaturalisation of the natural"—it is in such phrases as these that I would sum up the Church's task in this, as in every age.

Eric Mascall has given us a prose, but not prosaic, *Te Deum*.

(The Rev.) ALDEN D. KELLEY, D.D.
Bexley Hall

* * * *

The Seminary: Protestant and Catholic. By Walter Wagoner. Sheed and Ward. Pp. 256. \$6.

Every facet of the Church's life is being scrutinized anew, and seminary education does not escape either. In the Roman Church the questioning of traditional procedures has been perhaps more incisive than elsewhere. An experienced Protestant authority, Walter D. Wagoner of the Fund for Theological Education, now presents a balanced but penetrating study of the Roman seminary scene in *The Seminary: Protestant and Catholic*. Criticism is directed at the isolation, and excessive number, and the inefficient size of so many of the schools. There are 454 Roman seminaries in this country, and two-thirds of the major seminaries have less than fifty students each. The author pleads strongly for contact with the world in which laymen dwell and with secular universities; and the problems and shortcomings of the minor seminary system are unsparingly exposed.

Deserved tribute is paid to the impressive concern of Roman seminaries for the spiritual formation of the future priest. Non-Roman seminaries must pay attention to the truth that "Protestant seminaries thus are always tempted to become graduate schools of religion" (p. 51) and to the Roman conviction "that the formation of the seminarian in Christ is the absolutely central purpose of the seminary years" (p. 24). This book is frank, fair, clearly-written, and often witty. The Episcopal Church is now examining her own programs of theological education, and Walter Wagoner's book will repay attention by all interested in this study.

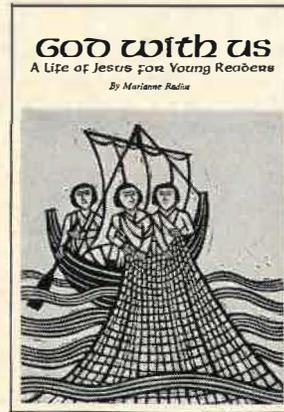
(The Very Rev.) D. J. PARSONS, Th.D.
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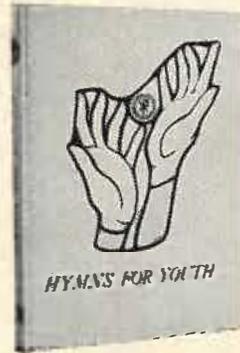


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Otherwise the format is remarkably sat-
isfactory.

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was the *lingua franca* of the Mediterran-
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tive: this volume is better than *par ex-
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(The Rev.) EDWARD POTTER SABIN
St. Matthias' Church
Waukesha, Wis.

Children's Booknotes

By Georgiana M. Simcox

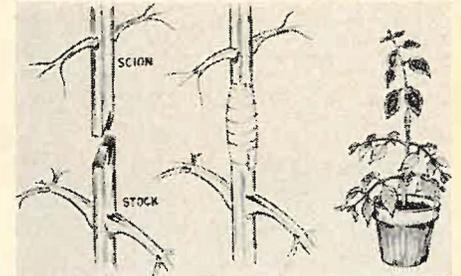
The Story of Saul the King. By Helen
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Yeshu, Called Jesus. By Claire Huchet
Bishop. Ill. by Donald Bolognese.
Farrar, Straus, and Giroux. Pp. 97. \$3.50.
Location, time, and plot are found in
Israel in the first century A.D. The reader
is there in the hilly country with village
people, and with the children, particularly
Yeshu, whom we know as Jesus.

Winter Science Activities. By John M.
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liday House. Pp. 128. \$2.95. Prob-
ably intended for the scientifically-mind-
ed young person, but also presented to
interest those not already wild over bugs
and plants. Many wintertime experiments
are in detail and illustrated. Excellent
for the persons enjoying cold months.

The Art of Ancient Peru. By Shirley
Glubok. Special photography by Alfred
H. Tamarin. Harper & Row. Pp. 41.
\$4.50. This is another excellent book in
the author's ancient culture series for
young readers. The span of 2,000 years
of Peruvian arts in textiles, potteries, and
precious metals ends with the time of
the Spanish conquest. Fascinating illus-
trations.

Adventures in Paper Modelling. By
G. C. Payne. Frederick Warne. Pp. 64.
\$2.95. An excellent book of instructions
for just what the title says. The 24 pho-
tographs and 103 drawings aid the plain
instructions that create masks and models.
Inexpensive materials are used. What



From *Winter Science Activities*, by John M.
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by Holiday House, Inc., publishers.

starts as fun could easily become a hobby
that would be practical in school projects
and in drama work.

Adventure With Flowers. By Eliza-
beth T. Billington. Ill. by Arnold
Dobrin. Frederick Warne. Pp. 60. \$2.95.
Flower study does not have to be boring,
and this book shows and tells why such
study can be otherwise. An important
glossary for beginners in the study of
plant life is included.

The Wonders of Nature. By Geoffrey
Coe, Grace F. Ferguson, and Amy E.
Jensen. Ill. by Cynthia I. Koehler and
Alvin Koehler. Design layout by Don-
ald D. Wolf and Margot L. Wolf.
Grosset & Dunlap. Pp. 160. \$3.95. Each
of the authors has contributed a full sec-
tion on living plants — mushrooms to
trees. The drawings, both black and
white and colored, are numerous and
good. A long glossary at the beginning
of each section is a great improvement
over the time-honored location in the
last pages of a book.

A Teen-Ager's First Car. By Henry G.
Felsen. Dodd, Mead & Co. Pp. 128.
\$3.25. A practical book on car owner-
ship, problems and pitfalls. It contains
good advice both to parents and to
young men and young women thinking
about buying a first car or now owning
one. "How much does \$334 really cost?"
The author's major interest is teen-age
activities and problems. He is an adviser
to the young.

The Living Church

Volume 153 Established 1878 Number 21

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

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THINGS TO COME

November

- 20. Sunday next before Advent
- 23. Clement of Rome, B.
- 24. Thanksgiving Day
- 27. First 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.

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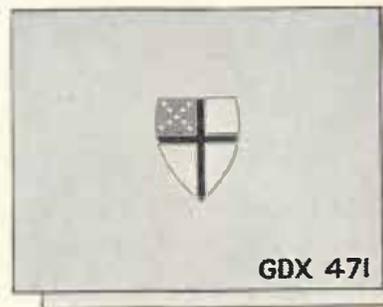
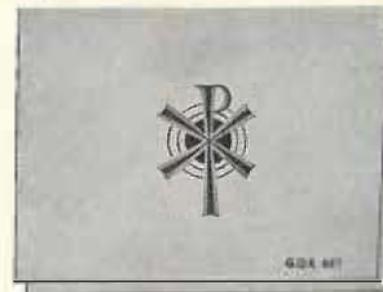
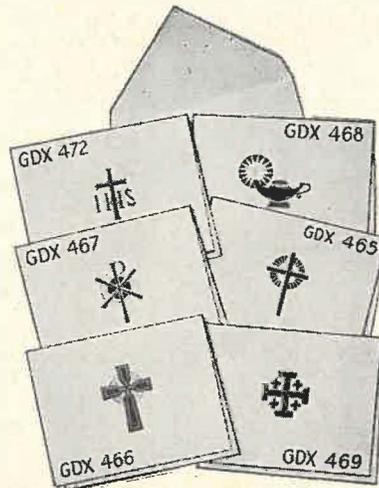
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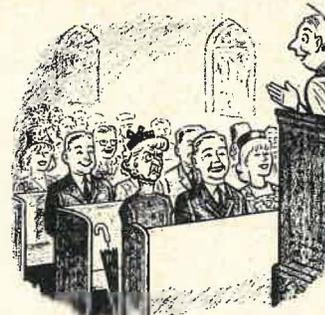
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The high altar at Thanksgiving: Trinity Church, Tulsa, Okla.

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O MOST merciful Father, who hast blessed the labours of the husbandman in the returns of the fruits of the earth; We give thee humble and hearty thanks for this thy bounty; beseeching thee to continue thy loving-kindness to us, that our land may still yield her increase, to thy glory and our comfort; through Jesus Christ our Lord. *Amen.*

The Collect for
Thanksgiving Day

The Living Church

November 20, 1966
Sunday next before Advent

For 88 Years:
A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.

LONG ISLAND

The New Suffragan

When on October 29th a special convention of the Diocese of Long Island assembled to elect a second suffragan bishop, their choice was the Ven. Richard B. Martin, 53, a tall scholarly priest who has quietly been bringing new life to Brooklyn's 43 Episcopal parishes and missions.

He is also a man of many accomplishments. He is one of the few Negroes ever named to a bishopric in the history of the Episcopal Church. When, last January 15th, he took charge as Archdeacon of Brooklyn, he was the first Negro Episcopalian to achieve the rank in the metropolitan New York area. His job, he said in a recent interview with THE LIVING CHURCH, is: "To be brave enough to face the processes of change."

Long Island's new suffragan is expected to continue to work quietly for theological and sociological renewal in the burgeoning four-county diocese. As aid to the Rt. Rev. Charles W. MacLean, the other suffragan of the diocese, he will continue on a course to which the Rt. Rev. Jonathan Sherman, diocesan, referred in his own acceptance speech. Bishop Sherman said: "Someone said to Archdeacon Martin, 'Now you are in office, we expect to see things pop.' We have, in the Diocese of Long Island, a terrific latent potential that lies waiting to be uncorked."

NEW YORK

St. Paul's 200th

St. Paul's Chapel of Trinity Parish, where George Washington worshipped during his first term as President of the United States, celebrated its 200th anniversary October 30th.

Heralding the special service on the last Sunday of last month, President Johnson sent the following message to the vicar of St. Paul's, the Rev. Robert C. Hunsicker: "I have learned with much pleasure that St. Paul's Chapel of Trinity Parish is observing the 200th anniversary of its founding. On this memorable occasion I am happy to have this opportunity to extend warmest greetings and congratulations to all your members. You must derive great pride and satisfaction from the long fruitful history of your



Archdeacon Martin

Conway

church's service to God and to your community. May the coming years bring the abundant blessings of God upon a congregation so long devoted to His service."

The Rt. Rev. John E. Hines, the Presiding Bishop, was the preacher. The Hon. John V. Lindsay, Churchman and mayor of New York, also spoke.

Attending the service were the modern counterparts of four bishops consecrated in 1832 at the same service in St. Paul's. They were: the Rt. Rev. Harvey D. Butterfield, Bishop of Vermont; the Rt. Rev. Charles G. Marmion, Bishop of Kentucky; the Rt. Rev. Henry W. Hobson, retired Bishop of Southern Ohio, and the Rt. Rev. George E. Rath, Suffragan Bishop of Newark.

PENNSYLVANIA

Episcopal-Roman Discussions

An appointed group of Episcopal and Roman Catholic clergy have met in Philadelphia to discuss practical and pastoral matters. The men were appointed by the Rt. Rev. Robert L. DeWitt, Bishop of Pennsylvania, and the Rt. Rev. John J. Graham, chairman of the human relations commission of the Roman Catholic Archdiocese of Philadelphia.

The first meeting was one of organization that eventually brought forth much serious talk of the belief in and the administration of Holy Baptism.

Membership from each Communion represents parochial priests, assistants, hospital chaplains, and seminary professors.

CANADA

The Primate on Union

Canada's Anglican Primate, the Most Rev. Howard H. Clark, has said that he is no longer optimistic about prospects of union with the United Church of Canada. He said that doctrinal differences constitute the crux of the problem.

In an interview, the Archbishop said that the United Church finds it difficult to accept the idea of bishops and the concept of the three-fold veto with bishops, priests, and laymen voting separately on matters of doctrine. "There is also a strong element in the United Church which looks back to the congregational tradition that rejects any recitation of doctrines of faith as a test for membership." He added that Anglicans believe the creeds are basic. Archbishop Clark

Long Island Election

Ballot number:	13		14		15		16		17	
	C.	L.	C.	L.	C.	L.	C.	L.	C.	L.
Nominees										
R. Thomas Blomquist	(withdrew)									
Robert Y. Condit	(withdrew)									
John W. Davis		½		½	7	1	8	2	7	¾
Henry B. Hucles	(withdrew)									
W. G. Hensen Jacobs	(withdrew)									
Harold F. Lemoine	(withdrew)									
Dougald L. Maclean	61	60%	63	57	60	55	54	46½	46	37½
Richard B. Martin	60	37%	73	40	81	51	88	56½	103	65
William G. Penny	16	1½	13	2½	10	2½	12	3½	8	4½
Frank M. S. Smith	(withdrew)									
Albert E. Swift	49	13½	36	12½	25	5	11	1½	8	1½
E. Frederic Underwood	(withdrew)									
William H. Wagner	(withdrew)									
David J. Williams	4	1½	2	1½	3	1	3	1	3	1
Votes counted	190	114%	187	113½	186	115½	176	110½	175	109½
Necessary to elect	96	57%	94	57	94	58	89	55½	88	55

said that "one of the saddest results of our encounter with the United Church" is that some groups in the Anglican Church of Canada feel that union discussions to date indicate their Church has been captured by Protestant elements.

During the synod sessions of the Diocese of Rupert's Land action was taken that called for reunion talks by Anglican and Roman Catholic Churches and asked Anglicans to "begin official conversations" on the question. The resolution, the first proposal of its kind from a Canadian Anglican diocese, will have to be presented before the General Synod next summer.

"... Emotionally, some people find the idea of union or reunion with Rome more easily acceptable than union with the United Church," the Archbishop said. "But we have been talking with the United Church for 23 years and we now have the *Principles of Union*. We have not yet begun to speak with the Roman Catholic Church in these terms. . . ." [RNS]

ATLANTA

Current Problems Discussed

By The Rev. ARNOLD A. BUSH
Correspondent for Florida

Some seventy clergy from thirteen southern dioceses attended the seminar held October 25th-27th, in All Saints',



Atlanta, Ga. Dr. Thomas J. J. Altizer, the Rev. Samuel W. Williams, Dr. Elbert Tuttle, and Mr. Ralph McGill were speakers during the several sessions.

The Rev. Frank Ross, rector of All Saints', was especially pleased at the clerical response, for the seminar had had no official backing from the province. A few clergy in Atlanta wanted to share some of the leaders in Atlanta with area clergymen.

The seminar opened with a lecture on theology by Dr. Altizer, associate professor at Emory University. The following day, the president of the Atlanta chapter of the NAACP, the Rev. Samuel Williams, spoke on profits, property, and persons. "Profits and property are the basic 'faith' in our part of the world and men act on profits and property." In the light of the racial problems of this country, he said, "a person has no dignity except as an instrument of profits and property. Too few people in our society have a concept of the Negro as a 'full person.'"

Dr. Tuttle of Emory Medical School, who is also in charge of the kidney machine clinic in Grady Hospital, Atlanta,

lectured and then led a discussion on some of the ethical problems that face the physician as well as society as a whole. Mechanical preservation of life, transplants—donor and receiver, and experimentation on a human being, were some of the topics presented.

Visits were made by all clergy to either the Southern Christian Leadership office where they learned "first hand" about certain areas of unrest; or to the Georgian Clinic, which is a part of the state department of public health.

The seminar closed with a lecture by Mr. McGill, publisher of the *Atlanta Constitution*. He spoke of the trends of the past in terms of today's problems, the migrations of the Negroes to the north and west, and the ever present problem of unemployment.

At the final meeting many spoke of their appreciation of the seminar, and a straw ballot indicated the desire for another meeting to be held next year.

ECUMENICAL RELATIONS

Anglican-Roman Commission Set Up

The first meeting of the joint preparatory committee set up to inaugurate serious discussions between the Anglican and Roman Communions will take place January 9th - 13th, in Gazzada, near Varese, in northern Italy. The dates were announced shortly after the names of the committee members had been made public.

This dialogue, agreed upon last March in the joint declaration issued by Dr. Arthur Michael Ramsay, Archbishop of Canterbury, and Pope Paul VI, "founded on the Gospels and on the ancient common traditions, may lead to unity in truth for which Christ prayed."

Of the 21 members of the preparatory commission, 11 are Anglicans, including two secretaries, and 10 are Roman Catholics. Among the Anglicans are: the Rt. Rev. John Moorman, Bishop of Ripon, the senior Anglican delegate-observer for Vatican II, and head of the present Anglican delegation; the Rev. Dr. Massey H. Shepherd, Jr., professor of liturgics at the Church Divinity School of the Pacific; the Rev. Dr. Eugene R. Fairweather, professor of dogmatic theology at Trinity College, Toronto; the Rt. Rev. William G. Simon, Bishop of Llandaff; the Rt. Rev. Charles H. Wilfred de Soysa, Bishop of Colomba (Ceylon); and the Rt. Rev. Edward G. Knapp-Fisher, Bishop of Pretoria (South Africa).

The Roman Catholics include: the Rt. Rev. Jan Willebrands, secretary of the Vatican secretariat for promoting Christian unity; the Rt. Rev. Charles H. Helm-sing, Bishop of Kansas City-St. Joseph, Mo., and a member of the secretariat; the Rev. George Tavard, head of the theology department at Mt. Mercy College, Pitts-

burgh; the Rev. John Keating, secretary of the English section of the Canadian Roman Catholic bishops' commission on ecumenism; the Rt. Rev. William Z. Gomes, auxiliary Bishop of Bombay; and the Rev. Charles Davis, regarded as England's leading Roman Catholic theologian.

In the famous March declaration, the Pope and the Archbishop said that the dialogue should include not only theological matters, "but also matters of practical difficulty felt on either side."

ALBANY

Churchmen's 60th

Four charter members of the Troy Area Churchmen's League had places of honor at the dinner October 6th, celebrating the 60th anniversary of the organization founded in old Christ Church, Troy, N. Y. Several past presidents were also present. Two area clergy present had been lay members of the league before entering the priesthood.

Church and civic dignitaries sent congratulatory messages to the group. Governor Rockefeller wrote, "I am glad to add my voice to this acclaim," from Church authorities. Two men, in their letters of congratulation, commented on the usual short life of laymen's organizations in the Church—less than two years. The Rev. Howard Harper, executive director of laymen's work for the Executive Council, wrote, "One could justifiably congratulate the Troy Churchmen's League simply on having lasted sixty years." He added that the league must be doing, as the ad says, "something right," and the League's something is "good solid devotion to the Lord and His Church"; and as long as that lasts "the League will continue to make God's love and power known among men."

The Rt. Rev. Allen Brown, Bishop of Albany, who also mentioned the short life of similar groups, wrote that "to have been in existence sixty years is no small accomplishment in itself." He reminded the members that the group had served the Church under the direction of five bishops and that the real test "is what we put into our years. As we move into our Second Century Program there will be opportunity to express in new and significant ways the Christian concern that has brought you to this milestone." He iterated the statement from the Consultation on Church Unity Statement of Principles: "Membership is an act intending total self-surrender and unconditional commitment to Christ; it resists those concepts of membership which derive from secular organizations." Whatever the future may hold, I suggest that this is the kind of 'membership' we want in our organization, in our diocese, and in the Church."

Guest speaker was Mr. Prime Osborn III, Churchman and lawyer from Jackson-

ville, Fla., who addressed the gathering on "The State of the Church." He said that the Church is no longer a controlling influence in the lives of men, because the Church has failed to be relevant to the present-day needs. "We should not be afraid to let the Church loose in areas which are not historically the 'place of the Church' nor deny her the right to cause some anxiety because of embarking on different ministries than are usually expected of her. The Church has always been most effective in those periods when it has been most disturbing."

The Troy Churchmen's League continues its work along the lines of the original purposes—the exchange of laymen's views, friendship, and promotion of Church work on a larger scale. It aided in the formation of the diocesan men's group, and has aided the promotion of general diocesan affairs. Through its thank offering, the men have participated in the establishing of the diocesan youth center at Beaver Cross. From its ranks have come 12 priests of the Church, and at least one bishop.

NEW MEXICO AND SW TEXAS

Indian Work

A national advisory committee established in 1961 to aid the Home Department of the Executive Council on the work of the Church among American Indians, spent two days in September at San Juan Mission, Farmington, N. M. An unprecedented aspect of this meeting was its location in one of the special fields of work under discussion. The committee members, some for the first time, were able to survey the Church's four mission centers in three jurisdictions on the Navajo reservation.

An important topic on the agenda was the feasibility of developing regional ministries across jurisdictional lines, and an advantage was gained for the discussion by consultation with the coordinating council for special field ministries in the southwest. The coordinating council chairman, the Rt. Rev. C. J. Kinsolving III, Bishop of New Mexico and Southwest Texas, was moderator for the talks on advantages and obstacles of a coordinated approach. Coordination of the work of the Church in the Navajo field has resulted in such advantages as the development and administration of a Navajo language study program for all personnel in the field. A tentative combined budget has been approved by the three jurisdictions and submitted to the home department for study; and the vicars of the four mission centers have held joint consultations.

One of the major concerns of the national advisory committee is the matter of standards which have been established as prerequisite for leadership in the Episcopal Church. Educational standards for

ordination were studied for their relevance in certain situations where godly success depends far more on a mastery of non-Western culture than upon the classical disciplines of the seminaries and Canons. The Church's failure to raise leaders among the Indian people accented a discussion of the urgent need to take advantage of new training opportunities and find new roles for Indian leaders.

The national advisory committee asked for expanded efforts to bring industry to the reservation areas where the people are living. It also warned that careful attention must be paid to working conditions on the reservation. The lack of preparation for industrialization has resulted in human tragedy which could have been avoided with even the most rudimentary precautions.

WESTERN MICHIGAN

Housing Ordinance

The Rt. Rev. Charles E. Bennison, Bishop of Western Michigan, is one of three religious leaders in the area who supported the Kalamazoo housing commission ordinance that faced a referendum November 8th. The other leaders are the Most Rev. Alexander Zaleski of the Roman Catholic Diocese of Lansing, and Methodist Bishop Dwight E. Loder of the Michigan area of that Church.

Bishop Bennison said that the ordinance is a moral issue that involves and is directly related to the whole doctrine of God and the doctrine of man.

PROVINCES

V — Mid-West: October 11th-13th

Approximately 300 clerical and lay delegates met at the Sheraton-Chicago Hotel for sessions on the theme, the Church and the revolutionary sixties.

The Rt. Rev. John P. Craine, Bishop of Indianapolis and president of the province, presided at the business meetings. An evening meeting, a panel discussion on urban housing, education, and city planning, was moderated by the Rev. James P. Morton, director of the Urban Training Center, Chicago.

On October 12th, a concelebration of the Eucharist by the bishops of the province was held in the Cathedral of St. James, with the Rt. Rev. C. Kilmer Myers preaching. Bishop Myers, Suffragan Bishop of Michigan, is also Bishop-elect of California.

After an all-day tour of the urban renewal and public housing areas of Chicago, delegates at dinner heard an address by Mr. Paul Ylvisaker of the Ford Foundation, an authority on urban affairs.

Concurrent with the meetings for adults, the high school age province dele-

gates—ten from each diocese—met in St. Augustine's, Wilmette. In addition to their discussions of urbanization, they also attended the province dinner in order to hear Mr. Ylvisaker.

VII — Southwest: October 12th-14th

All jurisdictions within Province VII, meeting in Topeka, Kan., were represented except the Diocese of Missouri, which withdrew from the synod in 1964. A greeting was sent them, in which it was noted that their presence was missed and their return requested.

A resolution concerning the structure and function of provinces was sent the General Convention to the effect that the province "favors continuation of provincial divisions provided that canonical changes are made to strengthen the province as a vital element in the Church's mission."

Regarding proposals for proportional representation at General Convention, the synod opposed "proposals that membership in the House of Deputies be based on the communicant strength of the several dioceses."

The Presiding Bishop and the Executive Council were memorialized "to en-



list the combined resources of every national department and its staff" for a project to develop "curriculum materials and training procedures especially attuned to the many ethnic and economic groups with which the Church today must be concerned." Areas of special concern mentioned in debate are the Indian on the reservation, the Latin, Negro, and White in the ghetto.

AROUND THE CHURCH

The Ven. **Kenneth Nelson**, archdeacon of the Diocese of Albany, and the Most Rev. Edward Maginn, apostolic administrator of the Roman Catholic Diocese of Albany, accompanied **Jackie Robinson**, one of baseball's great players, on a tour of the slum areas of Albany, especially the areas affected by the south mall urban renewal state office building complex. Mr. Robinson is a special aide in urban and racial affairs to the Governor of New York.

Some Recent Books

Each year the publishing houses flood the bookshelves with books for children. Some are excellent, some adequate, and others totally without merit. In the following paragraphs, we will discuss several books which are of particular interest to grade school readers.

Of seasonal interest is *Christmas Stories 'Round the World*, edited by Lois Johnson and illustrated by Beth Krush. This is a marvelous collection of Christmas stories, each a tale of Christmas in another land with a short factual preface describing the Christmas traditions of that particular country. The stories are fairly short, easy to read, and interesting. Highly recommended for sixth and seventh grade reading, and good "read-to" for lower grades.

The Christmas Story from the Gospels of Matthew and Luke, edited by Mar-

guerite Northrup, will make a handsome gift to anyone. It is magnificently illustrated with full-color plates of old masters depicting the Christmas story.

A must for every family with children is *The Jesse Tree* by Raymond and Georgene Anderson, a truly fine addition to the family library of books about the faith. It contains stories and symbols of the season of Advent — quite illuminating, as this season is a bit obscure or overlooked by most Churchmen.

Perhaps the most outstanding publication read is *The Bible Story* retold by Stefan Andres, illustrated by Gerhard Oberlander, and translated from the German by Michael Bullock. Here is a beautiful retelling of the Bible with simple, effective dialogue. The illustrations are colorful water-color drawings. It is not the usual disjointed collection of Bible

stories, but brilliantly presented to give a flowing continuity of biblical events.

In the Beginning by Roger Pilkington, with drawings by Piet Klaase, is a particularly fine explanation of the Creation. It correlates the views of scientists with the believer of the Bible, paralleling the scientific story of creation with the biblical story of Genesis. It is beautifully written for young people in easily readable language with the closing emphasis on the Creation by God for good and our part therein.

In the field of science is an exceptional biography: *Enrico Fermi: Atomic Pioneer* by Doris Faber. This biography is written with a warmth that should enthrall young would-be scientists. Most children tend to think of physicists as remote geniuses whose minds are occupied solely with complicated formulae,

but Enrico Fermi is presented as a humorous, lovable family man, despite his great accomplishment.

Another biography of note for young readers is *She Wanted To Read* by Ella Kaiser Carruth. This is the life of a remarkable, dedicated woman, Mary McLeod Bethune. In spite of the poor writing, the book merits reading because of the outstanding life of its heroine and her contribution to all mankind.

Young Miss Josie Delaney, Detective by Mary Malone will be enjoyed by young girls. It is about a very venturesome twelve-year-old who makes things happen. It has a small mystery which is solved with a happy ending.

The Operation That Happened To Rupert Piper is by Ethelyn M. Parkinson and is illustrated by Gloria Kamen. It is a story of a boy and his stay in the hos-

pital, and is delightful. How he gets there and the things that happen to him while there, most likely, will never happen. It is most amusing and would be especially enjoyed by fifth and sixth graders.

A well-written book about Thailand and the life of the rice farmers there, is *The Springing of the Rice* by Erick Berry with pictures by John Kaufmann. The central character is a young boy named Tam who grows to his manhood with the particular rice planting described in this book. A very fine description of life in another land.

The most spectacular presentation in the land of fantasy is Roald Dahl's *The Magic Finger*. It is fancifully illustrated by William Pene du Bois. *The Magic Finger* is a delightfully different tale with a sugar-coated lesson in kindness to animals. Obviously, this author is not a hunter. Children who love flights of fantasy into the realm of the highly imaginative will enjoy this. So will mother and dad.

Piñatas by Virginia Brock is an interesting and informative book about piñatas. A very helpful addition to a library for children who enjoy making things. The book contains explicit directions for making numerous piñatas.

Naturally, the above reviews cover only a small portion of the many excellent books. Following is a listing by general subject matter of many others.

Books mentioned in the article

CHRISTMAS STORIES 'ROUND THE WORLD. Edit. by Lois Johnson. Ill. by Beth Krush. Rand McNally. Pp. 175. \$3.50.
THE CHRISTMAS STORY FROM THE GOSPELS OF MATTHEW AND LUKE. Edit. by Marguerite Northrup. Metropolitan Museum of Art. \$3.75.
THE JESSE TREE. By Raymond and Georgene Anderson. Fortress. Pp. 63 paper. \$1.95.
THE BIBLE STORY. By Stefan Andres. Ill. by Gerhard Oberlander. McGraw-Hill. \$7.95.
IN THE BEGINNING. By Roger Pilkington. Ill. by Piet Klaase. Abingdon. \$2.50.
ENRICO FERMI: ATOMIC PIONEER. By Doris Faber. Prentice-Hall. \$3.50.
SHE WANTED TO READ. By Ella Kaiser Carruth. Abingdon. \$2.25.
YOUNG MISS JOSIE DELANEY, DETECTIVE. By Mary Malone. Dodd, Mead. \$3.50.
THE OPERATION THAT HAPPENED TO RUPERT PIPER. By Ethelyn M. Parkinson. Abingdon. \$3.25.
THE SPRINGING OF THE RICE. By Erick Berry. Ill. by John Kaufmann. Macmillan. Pp. 89. \$2.95.
THE MAGIC FINGER. By Roald Dahl. Harper and Row. Pp. 41. \$2.50.
PINATAS. By Virginia Brock. Abingdon. \$3.

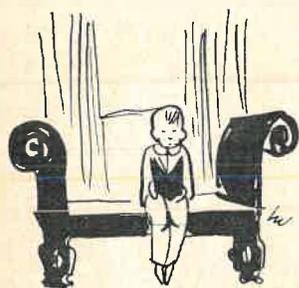
Books received for the article

Religion:

THE CHILDREN'S MOMENT. By Julius Fischbach. Judson. Pp. 128. \$2.95.
PARABLES FOR BOYS AND GIRLS. Selected by Marjorie Ingzel. Nelson. Pp. 64. \$1.25.
THE PROPHECY AND THE SOLDIER; JESUS IS BORN; JACOB; ABRAHAM. By J. M. Warbler and Harold Winsone. Ill. by Alain LeFoll. Macmillan. \$.59 each.
SONGS IN OUR BIBLE. By Jessie Eleanor Moore. Ill. by James A. Woodend. Judson. \$2.95.

Animal stories:

BOBBIE, A GREAT COLLIE. By Charles Alexander. Dodd, Mead. \$3.50.
OSCAR LOBSTER'S FAIR EXCHANGE. By George Selden. Ill. by Peter Lippman. Harper and Row. \$3.95.



By Mark H. Grant

Headmaster
St. Mary's School
Tampa, Fla.

For Grade Schoolers

SAILOR'S CHOICE. By Natalie Savage Carlson. Ill. by George Loh. Harper and Row. \$3.50.

Family situations:

PONDER AND WILLIAM. By Barbara Softly. Penguin. \$.95.
NO BISCUITS AT ALL. By Lois Horton Young. Friendship. Paper. \$1.75.
THE PETERKIN PAPERS. By Lucretia P. Hale. Dover. \$1.
THE LAST OF THE PETERKINS. By Lucretia P. Hale. Dover. \$1.
THE SEVENTEENTH-STREET GANG. By Emily Cheney Neville. Ill. by Emily McCully. Harper and Row. \$3.50.
MISS KIRBY'S ROOM. By Jean Horton Berg. Ill. by Alex Stein. Westminster. \$2.95.
QUEENIE PEAVY. By Robert Burch. Ill. by Jerry Lazare. Viking. \$3.50.
LITTLE THUNDER. By Georgiana Dorcas Ceder. Ill. by Robert Jefferson. Abingdon. \$3.
WHITE ELEPHANT FOR SALE. By Edna Beiler. Ill. by John Gretzer. Friendship. Paper. \$1.75.
FIVE IN A TENT. By Victoria Furman. Parents' Magazine Press. \$2.95.
WINDWAGON SMITH. By Ennis Rees. Ill. by Peter P. Plasencis. Prentice-Hall. \$3.75.
SEA BEACH EXPRESS. By George Panetta. Ill. by Emily McCully. Harper and Row. \$3.95.
EMILIO'S SUMMER DAY. By Miriam Anne Bourne. Ill. by Ben Schecter. Harper and Row. \$2.95.

Science:

WHEN AN ANIMAL GROWS. By Millicent E. Selsam. Ill. by John Kaufman. Harper and Row. \$1.95.
ANIMAL TIMEKEEPERS. By Navin Sullivan. Ill. by Haris Petie. Prentice-Hall. \$3.50.
EASY PHYSICS PROJECTS. By Rocco Feravolo. Ill. by Lewis Zacks. Prentice-Hall. \$3.50.
WARRIOR WHALE. By Joseph J. Cook and William L. Wisner. Dodd, Mead. \$3.25.
FAMOUS FOSSIL FINDS. By Raymond P. Holden. Ill. by John Martinez. Dodd, Mead. Pp. 100. \$3.50.
THE SHAPE OF THE EARTH. By Jeanne Bendick. Rand McNally. Pp. 72. \$3.08.
NATURAL WONDERS OF THE WORLD. By Robert Stock. Parents' Magazine Press. Pp. 94. \$2.95.
HOW MAN PROVIDES. By Bertrand P. Boucher. Home Library. \$2.95.
FINDING OUT ABOUT BIRDS. By William C. Dilger. Home Library. \$2.95.
THE LIVING COMMUNITY. By S. Carl Hirsch. Ill. by William Steinel. Viking. \$3.75.

Mystery and Adventure:

THE MYSTERY OF SCORPION CREEK. By Wayne C. Lee. Abingdon. \$3.
ROBIN HOOD. By Henry Gilbert. Parents' Magazine Press. \$2.95.
AMERICAN TALL TALES. By Adrienne Stoutenburg. Ill. by Richard M. Powers. Viking. \$3.50.
THE INGENIOUS JOHN BANVARD. By Nan Hayden Agle and Frances Atchinson Bacon. Ill. by Joseph Pipin. Seabury. \$3.50.

Fairy tales:

THE LAND OF GREEN GINGER. By Noel Langley. Penguin. \$.95.
PHILLIP AND THE POOKA. By Kathleen Green. Lippincott. Pp. 93. \$2.95.
THE BROWN FAIRY BOOK; THE GREEN FAIRY BOOK; THE BLUE FAIRY BOOK. Edit. by Andrew Lang. Ill. by H. J. Ford. Dover. \$1.50 each.
A TALE OF STOLEN TIME. By Eugeny Schwartz. Ill. by Nonny Hogrogian. Prentice-Hall. \$3.75.
THE STORY OF KING ARTHUR AND HIS KNIGHTS. By Howard Pyle. Dover. \$1.50.
THE WONDER CLOCK. By Howard Pyle and Katherine Pyle. Dover. \$1.50.
THE TROLL MUSIC. By Anita Lolul. Harper and Row. \$2.95.

Miscellaneous:

KICK, PASS, AND RUN. By Leonard Kessler. Harper and Row. \$1.95.
YOUNG INDIA. By Marianna Norris. Ill. by Blaise Levai. Dodd, Mead. Pp. 64. \$3.25.
THE CALLING ALL GIRLS PARTY BOOK. By Rubie Saunders. Ill. by Harlow Rockwell. Parents' Magazine Press. Pp. 96. \$2.95.
THE QUIET TIME BOOK. Rand McNally. Pp. 112. \$1.
MORE JOKES FOR CHILDREN. By Marguerite Kohl and Frederica Young. Ill. by Bob Patterson. Hill and Wang. \$3.

Telling the Gospel

Once upon a time, there were some sheep named Fred, Charlie, Isabel, and Gertrude. They were in desperate trouble, but they didn't know it. They were living in a dark cave and could not find a way out by themselves.

One day, a strange new sheep appeared in the darkness, who said that the great shepherd had sent him. Quite naturally Fred, Charlie, Isabel, and Gertrude guffawed and tee-heed about that, because they'd been in the cave so long they didn't really believe in the shepherd even though they got together every week to talk about him, and in the darkness formed an exclusive club (what else could it be) and built a building which they said belonged to the shepherd.

The new sheep said that not only was he sent from the great shepherd, but he was himself the shepherd's son who had

trude began to talk to other sheep who formerly were unknown to her. They came to see the sheep who had come into the darkness, who had been banished but returned, and suddenly they saw light within themselves. They began haltingly to follow the sheep who had the light; but as they followed they stumbled and fell. Some decided that maybe darkness was better after all, and turned back into the familiar cave.

All of the sheep stumbled and fell, but the stranger would help them up, and they helped one another up, and painfully they made their way along a rock-filled path up from darkness into a meadow filled with sheep made golden in the sun. The stranger sheep turned to those who had wanted to see light though they had lived in darkness. They wanted the light so earnestly and followed it so faithfully

By The Rev. Laurence J. James

Rector, St. James' Church
Pittston, Pa.

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come to bring light into the darkness. Fred, Charlie, and Isabel laughed and laughed about that, because they were sure the darkness was the warmth of the shepherd's smile. What else could they believe, since they had only known darkness. Gertrude was no longer quite sure what she thought about the stranger. His words had meaning; he knew about light which she could only imagine, and this fascinated her. But the other three sheep decided to kick the new sheep out of their cave and preserve the darkness, thinking that the great shepherd wanted it this way. The stranger sheep was put out of the cave very cruelly.

In a few days he returned, bringing light from the world beyond the cave's darkness. Some of the sheep who did not belong to the exclusive club began to see the light, as did Gertrude. Ger-

trude in the steps of the stranger (with his help, of course) that what had once been only a thought, or perhaps a dream to many, was in fact a reality.

Is there more to tell? Maybe. You and I are like Fred, Charlie, Isabel, and Gertrude. We have lived all our lives in darkness. It would be difficult for us to know light if we saw it. That darkness is all around us and even finds a home in some of us, should not be surprising. But remember the Gospel of St. John, which grownups know. It says that light was shining in darkness, but the darkness did not understand it. There was One, St. John said, who was sent to His own. He came from God. Some did not receive Him, but those who followed Him over a sometimes painful path, and who received Him, "To them He gave the power to be sons of God."

Just for Children



From *The Magic Spectacles*, by Lilian Moore; ill. by Arnold Lobel. © 1965 by Lilian Moore. Parents' Magazine Press.

I

At Christmas time our interest in new books for children increases, and many gift lists increase with new children to start on the wonderful road of storybook land. For these new little people, one will naturally search for books concerned with religious training. In this specialized field a book may be initially appraised by the qualifications of its author. One distinctive writer of religious books for children is Mary Alice Jones, who as director of children's works for the International Council of Religious Education, has been in touch with thousands of children, teachers, and parents. Three of her books are to be highly recommended for the young child's introduction to God and Christianity: *My First Book About Jesus*, *Prayers and Graces*, and *Bible Stories*. All three of these books are published in the large, but thin, good lap size which little tots as well as parents prefer, and all are richly illustrated.

The story in *My First Book About Jesus* is simply told, is one that children will listen to over and over again; it makes Jesus a very real but special human being, a "favorite character." *Prayers and Graces*, delightfully unique and imagina-



From *Humpty Dumpty's Storybook*, ill. by Cyndy Szekeres. © 1966 by Parents' Magazine Press.

tive, can help a young child bring God into his daily experiences as a natural companion — "It's been a happy day, dear God, I helped my mother bake a cake. . . ." *Bible Stories* is narrated for the pre-Sunday school child in present-day idiom and includes the lore of Joseph, Miriam, Ruth and Naomi, and David.

I Think About Jesus by Kate Smallwood is another book for the tiny child, and will complement rather than replace the Mary Alice Jones book. Both books establish the "believe" rather than "make-believe."

Favorite Bible Stories and Verses is an anthology which includes the three Jones books and, in addition, her *Ten Com-*

encouraged to copy the pictures with crayons or finger painting. Perhaps the book's fault is the word "first" in its title. At a cursory glance it is altogether irresistible, but should be read to a child at random, not from cover to cover. The older child who has become familiar with the scriptures will enjoy the contemporary applications.

God's Church by Devere Ramsay should become the property of all children at about six and older. The book delineates the history and growth of the Christian Church starting after the first Easter. It is not a large book and can cover only a few incidents, but these are the exciting adventures of real people —

Discovering

By Helen
Business Ac
St. Paul
Milwaul

For the

mandments For Children which she delicately and expertly interprets with wise simplicity, with a God's-love emphasis, with a God-without-wrath image.

My First Bible Book, translated by Paul T. Martinsen, is, upon first examination, very impressive and captivating in typography. The illustrations, full-page, boldly contemporary in color and impressionistic execution, will capture parent and child alike. However, the legends which interpret the pictures — and the pictures do need interpretation — do not relate to the Bible at a child's level of understanding and association. The kindergarten can be amused and taught if

Philip, Paul, Patrick, Francis of Assisi, Martin Luther, the Puritans — and the origin of the first Sunday school. Illustrations are realistic, and the text is supplemented with musical scores of well-known hymns.

More Beautiful Than Flowers by Joan M. Lexau is written for small children to understand God through the beauties of nature, but its very merit — beautiful poetry — defeats its assignment. The constant use of the simile is monotonous to the small child, and the comparisons for the most part are not within his comprehension. However, it is a praiseworthy little book which is appropriate

for a child to give his mother, particularly the mother who is called upon to lead devotions in an adult group.

II

The following list of general story books has been grouped according to age suitability. Inevitably, three-to-six is an arbitrary "yardstick" as every child does not outgrow his first and favorite stories when seven candles go on his birthday cake; and it is likewise true that the baby in a bassinet reacts to the very music and rhythm of word sounds.

To start with the playpen set is to start with nursery rhymes. Good news it is that Mother Goose is not dead! The Rand

adult, even a maritime-minded adult, could make a list of watercraft in the world that would match all that are sketched in this little book. As the parent reads the very short legends he will unavoidably ad lib with geography and history, and all kinds of tales. The whole family will love this book for its originality in content, ingenuity in presentation, and fascinating line drawings.

Sally's Caterpillar by Anne Rockwell will appeal to every child who loves to search in the grass for the little fuzzy-wuzzies, and what child doesn't? The full-page illustrations in agreeable pastels are reminiscent of children's books of many years ago, and the various stages of the butterfly, cocoon, and caterpillar introduce the child to one of the wondrous marvels of God-created nature.

stories and poems, an interesting variety of talking animals and talking people with interesting things to do and say. Any parent will memorize the provocative poems along with the small child; the child who has become an independent reader will love the stories.

Mouse At Home by Mary DeBall Kwitz relates a year in the life of a mouse who plants her garden, harvests, and prepares for holidays with the final sharing of her cup of cheer on the new year's first day. Mouse's life runs parallel to that of the usual mother, except only an unusual mother would make as many as 101 jars of pickled nasturtiums. The drawings enhance the charm of the story. It is a little book.

The Narrow Escapes of Solomon Smart by Mabel Watts. The fantastic narrow

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Young

McNally Golden Anniversary Edition of *The Real Mother Goose*, which includes the historical background of the famous folk tales conceived in 1697, will delight parents, aunt, or friend shopping for a book for a new child. Also on the book shelves are *Favorite Nursery Classics*, *Favorite Stories and Rhymes*, *Favorite Bedtime Stories*, *Favorite Stories For Tiny Tots*, *Favorite Animal Stories*, *Muggins Mouse*, and *Wynken, Blynken, and Nod*.

Group 3-6 years: *If I Had A Boat* by William Jay Smith is not a story with a plot, but a wondrous glossary of "floating transportation." It is doubtful that any



From *Mouse at Home*, by Mary DeBall Kwitz. © 1966 by Mary DeBall Kwitz. Harper and Row.

Belinda and Me by Bettye Hill Broucher tells the story of any little girl and her playmate. Belinda does what all little girls do — dress up in mother's heels, dig in the sand box, play house, etc. Every little Susie or Mary will feel that she has been "put in a book." Illustrated with line drawings which probably will not escape crayons.

The Road To Raffydiddle by Mildred Plew Merryman: in rhyme, the road is imagination, with a mysterious fiddler whose fiddling calls merrymaking folk of all professions. Shadowy illustrations promote a ghostliness of the characters. If read in exaggerated sing-song voice, the young child will like the beat of trochaic tetrameter and rhyming sounds. Not recommended for bedtime reading.

Humpty Dumpty's Storybook, illustrated by Cyndy Szekeres, is a collection of

escapes involving wild dogs, hungry snakes, and raging rivers, is a game a little boy plays in the pages of this book with members of his family. The subliminal message is one of a warm family relationship — bears and beavers have mothers too. An excellent book for encouraging children to make up their own "make-believes."

Partouche Plants A Seed by Ben Shecter: A humorous tale of Partouche, a pig, who wanted a garden of his own, but had to learn that the middle of a railroad track was not the right place to plant corn. The child who has been lead to believe that most pigs huff and puff and blow down houses will learn that pigs can be lovable and not too smart.

It's Not Your Birthday by Berthe Amoss, is the story of a little boy who

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Books for students in junior and senior high school cover, of course, a wide variety of subjects. Some of the volumes we will consider, such as Duvall's *Today's Teen-agers*, are for parents of high school students. Most are, however, for the young people themselves, and deal with problems of adult life, matters of general interest, and fictional and biographical subjects of interest to most any curious teenager.

The Stork Didn't Bring You. By Lois Pemberton. Nelson. Pp. 241. \$3.50. Lois Pemberton has done, in this book, what parents have had difficulty doing for eons: that of putting sex education on a level that junior high students can understand. From the glossary, titled "The Words For It" to the "Directory," which is a well-compiled list of agencies that aid others, the book is a wealth of honest information, written in the teenager's own vernacular.

The Long Ride Home. By James L. Summers. Westminster. Pp. 170. \$3.50. Fiction, with a purpose, is a complete description of this book. The story of Todd and Ann Blair, children of an alcoholic father, is near to many hearts. Their move to a small town, and final association with Alateen, the organization related to Alcoholics Anonymous, is narrated by Mr. Summers in a manner that could truly help other teenagers who are also victims of the same disturbing problem. This story is heartily recommended to help create better understanding of the family of an alcoholic.

Youth Considers Marriage. By David R. Mace. Nelson. Pp. 94 paper. \$1.50. *Youth Considers Personal Moods.* By Reuel Howe. Nelson. Pp. 95 paper. \$1.50. The two books named are both from a series done for a youth forum. They are available in paperback, and this reviewer would recommend that these two books be a part of a church library, available to all teenagers. The books are written so that a person is able to do a certain



amount of self-appraisal, and finally, relate himself to others, and above all, to God.

God Is For Real, Man. By Carl F. Burke. Association. Pp. 128 paper. \$1.75. To quote from the frontispiece, "Interpretations of Bible passages and stories, as told by some of God's bad-tempered angels with busted halos," is an understatement. This collection of vernacular interpretations of many of the well-known Bible passages and parables is far beyond expectation. The reader's first reaction was one of horror and disbelief, and, yet, the farther into the book I read, my emotion changed to one of gratefulness, that a man, such as the Rev. Mr. Burke, could reach out to the "fallen angels." *God Is For Real, Man* should be avail-

showing him, or her, the way to a respectable place in a chosen community.

God and His People. Edited by Harold Bassage. Seabury. Pp. 212. \$4.95. Dr. Bassage, a priest of the Episcopal Church, brings forth his past experience as a writer-dramatist, to give to all a deeply-moving interpretation of the King James' version of the Old Testament. The book is written in a form of free verse, and easily read. The illustrations, by sculptor Clark Fitz-Gerald, are well done, aiding also in the interpretation. If one had never read the Bible, this would be the perfect introduction to the Old Testament.

The Story of the Early Church: Part One. By Richard Tatlock. Ill. by Cecil Bacon. Mowbrays. Pp. 48 paper. 5s. Od.

Examining

Some New Books

For High School Students

able to all persons, in all walks of life, in order to promote a better understanding of our brothers.

Today's Teen-agers. By Evelyn Duvall. Association. Pp. 256. \$4.95. Dr. Duvall, who writes for parents, gives easily-understood guidance in coping with the problems of living with modern youth. She covers the gamut of sex, dating, drinking and drugs, education and early marriages, plus much more. The author shows great insight in dealing with all generations.

My Life: What Will I Make Of It? By Rowena Ferguson. Rand McNally. Pp. 159. \$2.95. From the question, "Where Did I Come From?" to "Where Do I Fit In?", Miss Ferguson expounds with many answers. As a youth consultant for many years, her experience has given her the ability to reach the young adult mind,

(70¢). Part One is the first of three books in this series. In preparation are Part Two: "The English Church from the Beginnings to the Reformation," and Part Three: "The English Church and the Reformation." Easily read, and accompanied by pictures, this paperback is a condensed history of the Anglican Church, especially suited for Sunday school or inquirer classes.

Kings, Prophets, and History. By Josephine Kamm. McGraw-Hill. Pp. 191. \$3.50. It is a difficult thing to accomplish, that of interpreting the Old Testament. Mrs. Kamm has reconstructed, with a new dimension, the stories found within. The evidence, found by modern archaeologists and contained in her book, helps to whet one's appetite for further discoveries.



The Story of Paul. By James Kallas. Augsburg. Pp. 151 paper. \$1.50. James Kallas has prepared for students this broad interpretation of the life of Paul, together with special insight into his mission in life: that of spreading the Christian kingdom. This paperback's value is heightened by the availability of twelve filmstrips, three records, study guides, and maps. The prices of all are obtainable from Augsburg Publishing House, Minneapolis. The whole series is an excellent teaching aid.

Joel of the Hanging Gardens. By I. G. Edmonds. Lippincott. Pp. 148. \$3.50. Intrigue and excitement in the Hanging Gardens of Babylon make for fine fiction. The story of Joel, son of Jacob of the Tribe of Judah, and his adventures in the

Agle and Frances Bacon. Seabury. Pp. 128. \$3.50. If you are a connoisseur of art, float along with John Banvard down the Wabash, Missouri, and Mississippi Rivers. This story is a biography of a fine artist, brought to life on the pages of this book. Written as though it were fiction, the story is packed with exciting experiences of river life, and a young artist's struggle for success. The story is excellent, and the illustrations of Joseph Papin add much to the enjoyment any young person can attain by reading this book.

The Iron Peacock. By Mary Stetson Clarke. Viking. Pp. 251. \$3.95. Here is a highly authentic story of one Joanna Sprague who faced life as a bond servant in the 1650s. She was put in the care and



story of a teenager, Barbara McAllister, and her ambition to be a champion figure skater. After the disastrous plane crash which killed the members of the United States olympic skating team, many people placed their hopes on Barbara's success. The book unfolds the many experiences Barbara had during her training in Europe, and how she learned to "skate to a mountain song."

David in Silence. By Veronica Robinson. Ill. by Victor Ambrus. Lippincott. Pp. 126. \$3.25. If ever you have been apprehensive of the deaf, this is a book to be read. The warm, sympathetic story of deaf, misunderstood David has a lesson in it for all. David's struggle for acceptance is one of great strength. Teenagers especially should read this book for a new appreciation of the handicapped persons among them.

Marion Anderson: Lady From Philadelphia. By Shirley P. Newman. Westminster. Pp. 175. \$3.75. From beginning to end, this biography of one of the greatest vocal artists in existence is a warm and moving story. Her struggle for acceptance, and her rise to fame against the barriers of segregation has a lesson for all to learn. To quote Miss Anderson, "We believe everyone has a gift for something. . . . Young people should try and set a goal for themselves. . . . The degree with which they lend themselves to it shows the mettle of which they are made." This book has a lesson for all ages.

On the Trail of a Twin. By Kenneth F. Hall. Friendship. Pp. 127 paper. \$1.75. This book has two sections. The first, a fictional story of one girl, Jan, searching for a twin brother from whom she was separated at birth. In her travels she meets with many forms and stations in life. The second section is rather self-analytical inasmuch as the reader is helped to discover bases for Christian response to Jan's many experiences.

Thirteen Clues For Miss Marple. By Agatha Christie. Dodd, Mead. Pp. 241. \$3.50. Agatha Christie readers will recognize Miss Marple as the little lady who lived next door to the rectory in St. Mary Mead, a small town not far from London. Miss Marple works out the many problems involving the thirteen mysteries

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By Bette Faas

St. Andrew's Church
Livingston, Mont.



From *A Golden Treasury of Jewish Tales*, retold by Asher Barash; Ill. by Henry Hechtkopf. © 1965 by Massadah Press Ltd.

plot to help his people escape from Babylon and return to Jerusalem, keep one spellbound. This fantasy is an aid to young teenagers in understanding the early history of the Old Testament.

A Treasure Chest of Poetry. Ill. by Lazlo Matulay. Parents' Magazine Press. Pp. 416. \$2.95. This collection of poetry selected by *Parent's Magazine* is truly a cross section of all that is good in the literature of children's poetry. From the old favorite nursery rhymes of *Mother Goose*, *Alice in Wonderland*, and several works of Keats, Poe, and even Shakespeare, this reviewer had difficulty in laying it aside. Beautifully illustrated with pen and ink sketches, it is a book any young person would treasure for many years.

The Ingenious John Banvard. By Nan

charge of an iron master for the Company of Undertakers of Iron Works in New England. Her experiences as a kitchen maid, her friendship with the Indians, and finally her marriage, make an intriguing and heart-warming story.

Dave, and His Dog, Mulligan. By Jim Kjelgaard. Dodd, Mead, Pp. 148. \$3.50. Jim Kjelgaard, one of the best known authors of books especially for boys, has created an excellent story of a boy's perseverance for success in *Dave, and His Dog, Mulligan*. Based in the desert area of the west, it is an experience of which many boys do not think when hunting comes to mind. The book is highly entertaining, and has educational value.

Skate to a Mountain Song. By Alberta Eiseman and Ingrid Sladkus. Macmillan. Pp. 134. \$3.50. This is the true, romantic



Twentieth-Century Superstitions: VI

“Communism is a Christian heresy.”

We have forgotten who it was who first said this, and perhaps it's better. He was a justly respected and normally responsible Christian of our age. In a weak moment he was tempted to say something interesting, and the poor soul fell. It was a bad fall, into utter foolishness. His saying is challenging, provocative, arresting, paradoxical, all that he wanted it to be. Unfortunately, it is completely false as an assertion of fact. Yet we hear it quoted with approval by people who should know better, and would know better if they simply consulted the dictionary and the facts about Communism, Christianity, and heresy.

The statement means, on the face of it, that present-day political Communism is a deviant offspring of Christianity. A Christian heresy is a product of Christianity that has gone off on its own tangent. Montanism, Arianism, Unitarianism, Universalism, Christian Science—these are typical Christian heresies. They were born of Christianity itself. They retain recognizably Christian marks; they possess definitely Christian elements. They remain partly Christian.

If it could be shown that Karl Marx derived his communist theory from the communism which existed in the apostolic Church, described in Acts 2:44-5 and 4:32-5, it could then be said that Communism is a Christian heresy in the sense that it originated in Christianity. But among all the crazy theories about Marx and the sources of his doctrines, this one has never yet been put forth. Marxist Communism did not originate in Christianity. It did not inherit by birth, nor has it subsequently acquired, any elements of Christian faith or morals whatever. It is totally non-Christian in any and all the forms it has taken to date. So the statement that Communism is a Christian heresy can be made to make sense only by a drastic re-definition of all the terms. If this is to be done, the job should be handed over to the Communists. In the game of transubstantiating terms they have no peers, as witness their spectacular achievements with such words as “people's republic,” “agrarian reform,” “democracy,” “workers' government,” “liberation movement,” and “peace front.” The peoples of the USSR, East Germany, and Poland are joyously free and live under democratic governments which are of, by, and for the workers; Comrade Moa Tze-tung, the hero of China's agrarian reform, leads a noble peace front against the bloated capitalist-imperialist-fascist militarists of Wall Street; the gallant Soviet troops liberated Hungary from the wicked freedom fighters. These astounding claims are not really in the Big Lie category. They are cryptograms which become plausible and luminous to anybody who masters newspeak (peace is war, freedom is slavery,

black is white, etc.). For further examination of the idiom and the technique the reader is referred to George Orwell's 1984.

Regrettably, something like this itch for using old words in a new and imaginative way seems epidemic in America today. Thus we get theology that says “God is dead—long live Jesus!” and newspeak phrases like “religionless Christianity” and “Christianity without God.” People who use language with such scorn for the established meanings of words are likely to be patsies for the superstition that Communism is a Christian heresy. The potential harm here is much graver than any mere mistake in judgment and understanding. It can confuse people into thinking that there may be some very Christian things which, by some mystery of grace, the communist Christian heretics have preserved, and the more orthodox Christians have lost, and which in God's providence the latter may receive from the former; something like Christians' learning from Christian Scientists that, after all, a lot of one's aches and pains are all in the mind.

In its report on “the Church and the disorder of society” issued at Amsterdam in 1948, the World Council of Churches offered to Christians much wise and helpful counsel about Communism, which is still relevant and needed. It said this: “Christians should ask why Communism in its modern totalitarian form makes so strong an appeal to great masses of people in many parts of the world. They should recognize the hand of God in the revolt of multitudes against injustice which gives Communism much of its strength. They should seek to recapture for the Church the original Christian solidarity with the world's distressed people, not to curb their aspirations towards justice, but, on the contrary, to go beyond them and direct them towards the only road that does not lead to a blank wall, obedience to God's will and His justice.” That statement is as true in 1966 as it was in 1948; but perhaps we are in a better position today than we were then to render a just verdict upon Communism's actual performance when it encounters poverty, distress, and dire human need. Characteristically, it does not step into the disaster area to help, after the example of the Good Samaritan; it steps in to take over if it can. It is very misleading indeed to suggest that because the Communists talk about liberating the toiling masses and banishing hunger and want from the earth they mean what Christians mean by such talk. They do not. The need of a people in distress is not to them a Macedonian Cry to come and help; it is an invitation to subversion and conquest. Between 1948 and 1966 the world has seen abundant evidence of that.

The Amsterdam report goes on to say that the points of conflict between Christianity and the atheistic Marxian Communism of our day are as follows: “(1) the communist promise of what amounts to a complete redemption of man in history; (2) the belief that a particular class by virtue of its role as the bearer of a new order is free from the sins and ambiguities that Christians believe to be characteristic of all existence; (3) the materialistic and deterministic teachings, however they may be qualified, that are incompatible with belief in God and with the Christian view of man as

a person, made in God's image and responsible to Him; (4) the ruthless methods of Communists in dealing with their opponents; (5) the demand of the party on its members for an exclusive and unqualified loyalty which belongs only to God, and the coercive policies of communist dictatorship in controlling every aspect of life."

This is polite, formal, official-documentary language. To put it in plainer English, Communism says that man's present life in the flesh is all that there is; that all men are sinners except the proletariat, who are sinless; that there is no God, and man is only an animal, entitled

to no better treatment than a beast of burden deserves; that anything goes when the Party is dealing with an enemy or opponent; and that the only loyalty of the faithful is to the Party, which has the right of absolute control over even the thoughts and dreams of man.

We doubt that any Communist would challenge the fairness and accuracy of this description of the basic principles of Communism. He would insist that this is the true faith, which if a man believe he shall be saved. So this is Communism. If it is a Christian heresy, it's the farthest-out one to come along in 1,900 years.

(To be continued)

LETTERS

A CHANGE IN POLICY

The volume of letters to the editor has increased so enormously that we now find it necessary to change our policy with regard to the length of letters to be published. We urge all who write to keep their letters **under 100 words in length if possible.** Occasionally, the nature of the subject necessitates lengthier treatment, and this we shall keep in mind. But we must regard 100 words as our normal word limit—and the shorter the better. All letters will continue to be subject to abridgement by the editors.

Morality and Church Investments

In the early spring I saw an ad in the *New Yorker* magazine urging tourism in South Africa. It featured a full color picture of a white hunter and spoke of the glories of travel in that magnificent land.

Thinking I was probably foolish, I nonetheless wrote to the *New Yorker* and asked how they could, with a consistently moral editorial view, have no conscience in regard to their advertising policy. (I cited the fact that 30 percent at least of our citizens were not allowed to travel in South Africa.) I received a courteous, short, prompt, formal reply to the effect that my letter had been referred to the advertising department. Last month I heard again from the *New Yorker*. It seems their contract with this advertiser had expired and they did not intend to welcome further advertising from them. The letter ended, "We thought you would like to know."

Moral: Would it not be wonderful for our Church to be *that* moral? How great we would become if we would put our money where our mouth is in terms of investments. But, alas, I know now that decades from now our parishes, our dioceses, our national Church will still be explaining very carefully that they really can't decide which company, which investment fund, which real estate firm has the kind of policy which makes it possible for us to deal with them because they know the difference between right and wrong.

So I guess if I really do believe that man is capable of change, that our sick society can reform, that we can live as men with brothers, I will write my letters to the *New Yorker*, or my political representative, or the management of the grocery store chain, etc.—but not my Church. I fear my

Church would only set up a committee of "representative" Churchmen, have a buzz group, and send out a report on high quality paper that "there are many facets to this problem."

CONSTANCE FORSYTH WITTE
St. Louis, Mo.

Negro Bishops

After some especially tedious research, I am compelled again to admit that THE LIVING CHURCH is the only source document of its kind preserving continually from week to week vital statistics and facts about the Church. For this reason, I hope you will place in print for the first time (as far as I know) the names of the ten Negroes who have been elected bishops in the Protestant Episcopal Church of the United States of America.

1. James T. Holly Haiti 1874
2. Samuel D. Ferguson . . . Liberia 1885
3. Edward T. Demby . . . N. Carolina 1918
4. Henry B. Delany Arkansas 1918
5. Theophilus M. Gardiner Liberia 1921
6. Bravid W. Harris Liberia 1945
7. Dillard H. Brown Liberia 1961
8. John M. Burgess . . . Massachusetts 1962
9. Cedric E. Mills . . . Virgin Islands 1963
10. Richard Martin . . . Long Island 1966

Two other Negro priests declined election: the Rev. Samuel W. Grice by the House of Bishops and the Rev. James Solomon Russell by Arkansas.

ARTHUR BEN CHITTY
President
Association of Episcopal Colleges
New York City

Hurray for the H. G.

I can just hear the Holy Ghost now: "A funny thing happened to me at the House of Bishops meeting. I came firmly committed to the cause of the bishops who were making a presentment against Bishop Pike, because said prelate has been pretty hard on me—calling me a concept, of all things! But when I saw that the Pike Piper of Heresy was leading those mitered children down the garden path, I realized that desperate measures were called for, and, convinced that an ambivalent committee report that said Bishop Pike was both naughty and nice and that the Catholic Faith was both dispensable and indispensable as a part of the Church's luggage, I decided that the one through whom I could best work was the one least convinced about my reality.

So I parted company with those ecclesiastical knights of the Round Table—the

Lancelots and the Louttits, the Galahads and the Gladhands, and entered into that Sir Kay of California himself, and I got more coöperation out of him than anybody, because that rascal finally got up and made a speech that went something like this:

"Now wait just a minute. You have made some pretty serious accusations against me, and now you are wondering if you are men enough to carry them through. Well, like it or not, you have tangled with a bearcat this time, and, as one who knows the law of the Church, I am demanding here and now, as the Canon Law permits me—an accused bishop—that you see this matter through to the bitter end. You are going to forward this matter of a trial whether you like it or not, and every bishop in this House is going to be forced for one of the few times in his prelatical life to take a stand. I've taken many a stand in my time, mostly unpopular, and now it is your turn. I have you where I want you, and there I am going to keep you until you do what has to be done."

This is one play where you can't tell the hero from the villain. So I say, shame on the bishops, double shame on Bishop Pike, and hurray for the Holy Ghost!

(The Rev.) M. JOHN BYWATER
Rector, St. Paul's Church
Quincy, Fla.

Editor's comment. Our letters on this controversy have run to scores in number. We thank all those who have written, and trust they will agree with us that right now it seems futile to carry on the shouting match. Fr. Bywater strikes a more helpful note. We do not univocally echo his "shame on the bishops" or his "double shame on Bishop Pike," but we'd like to carry the trumpet obbligato on his "hurrray."

Meaning of Anglo-Catholic

Way, a Roman-Catholic publication of the Franciscan Fathers of California, contains an interview with the rector of an Episcopal church, a Fr. David Crump, in its January-February 1966 issue, in which he is quoted, in referring to the priest of a neighboring Episcopal church, as follows: ". . . in previous times he would have used another somewhat Victorian term 'Anglo-Catholic.' That term now is shading way off into a gray."

An Anglo-Catholic in the United States is a member of one of the Anglican dioceses

in that area, who refuses to isolate himself by name from his fellow Anglicans in neighboring Canada, or anywhere else in the world. He bears in mind that he was not baptized or confirmed into an Episcopal Church, that he is a communicant not merely of an Episcopal Church, but of the whole Anglican Communion, and also of the Old Catholic Communion. He is keenly aware of the full extent of unity allowed him in which he can receive the sacraments he needs without hindrance, challenge, or question. Therefore he identifies himself with the ONE Church which now encompasses two primacies, that of the Archbishop of Canterbury for the Anglican Communion, and of the Archbishop of Utrecht for the Old Catholic Communion, since the Bonn Agreement of 1931. He is grateful that he can enjoy the same right and privilege in any Old Catholic Church in Holland, Germany, elsewhere, as he does in his home "Episcopal church." Therefore he cannot suffer any term for his faith short of this fact. How can such a position be described as "Victorian," one that should be "shading off into a gray," merely because he will not be a conventional Churchman, easily satisfied with a localized, isolationist term such as "Episcopalian," "High-Church," or "Low-Church?"

How can a positive response be made to the urgent call today for ecumenicity and dialogue toward Christian unity with those outside the Anglican fold, if we cannot begin this activity among ourselves?

(The Rev.) ENOCH JONES, JR.
Los Angeles, Calif.

Episcopal Elections

In a recent news article [L.C., September 25th] regarding the election of a bishop, you wrote that he "had given assurance that if elected, he would accept."

I was brought up in the General Theological Seminary in the days of Fosbroke and Easton who insisted that the greatest sin against the Holy Spirit is to exclude Him from everyday deliberations. In any ecclesiastical election, the Holy Spirit is implored to preside in the councils of those who choose the man, and also to confer right judgment on the man chosen. This guidance by the Holy Spirit includes consideration of the spiritual atmosphere of the convention, the number of ballots, and the genuine agreement reflected in the decision, as well as post-convention evaluation of the problems and opportunities of the diocese and of one's own capacity to respond. To announce before being nominated that one will accept election is to preclude the Holy Spirit's guidance toward declining the episcopate on the basis of any of those factors which cannot be considered until after premature acceptance is promised.

Discerning laymen and clergy, as well as the press, are cynical enough about ecclesiastical politics. Now integrity is at stake. In the sentence before you mention that he had "given his assurance that if elected, he would accept," you also report that, having been elected, "he gave no inclination of his answer to the election." How can a man promise to do one thing and then remain undecided as to whether or not he will do it? Having given his word that he would accept if elected, where is integrity if, after election, the Holy Spirit should lead him to feel that he is not genuinely called?

Sydney Smith, famed Anglican parson, observed in the eighteenth century: "They say that the Holy Spirit prevails over the councils of the Church, whereas in fact it is the odd vote." How can we educe respect for the Church if we induce episcopal candidates to answer the telephone before it rings?

(The Rev.) EDWARD O. MILLER
Rector, St. George's Church
New York City

The Youth Cult

Your editorial "Twentieth-Century Superstitions: III" [L.C., October 9th] comes as a comforting note to many of us who are doing a pretty good day's work, when, because of our age and because we are not with the "in" group of youth, are considered old enough to be put out to pasture. Because of the accent on youth, Mother Church rather gingerly passes us by for we are "over the hill" in spite of the fact that many of the old timers can put many of our youthful brethren to shame. To be sure no one can overlook the devotion and dedication of so many of our young men in the Church. To be sure there are some places in the Church where wisdom and experience takes precedence over the magnetism of the young man with fresh ideas and new approaches. How gratifying it is to take note of the fact that Trinity Church, New York, would rather entrust the affairs of its parish to wisdom and experience than to the "go getter."

However, the over-60 parson who manages to keep his job or is working in some vital part of God's vineyard considered "not quite desirable" by many young priests, so often has become a veritable inspiration to the community in which he lives. For what he is prevented from giving to his Church, he willingly and devotedly gives to his community. How many over-60 clergy exercise a very active and vital part in community life? How many of them head up committees and work hard for the United Fund? How many of them give much of their time and energy to the housing problems within their communities? So many of the over-60 clergy have played a very vital part in so much of their community life. What a blessing it is to the community and to the over-60 priest, when the community is quick to recognize wisdom, experience, zeal, and ability, and to use the same, which dear holy Church fails to see.

The pity of this is that the Church would, like the community, be so much richer if less emphasis were made of the miracle of youth, and recognition were given to the stability of wisdom and experience.

(The Rev.) THOMAS A. WITHEY
Chaplain, Kemper Hall
Kenosha, Wis.

Most excellent and timely editorial headed "Twentieth-Century Superstitions: III" [L.C., October 9th]. Let us hope and pray, ever so fervently, that vestries and all concerned persons will "read, mark, learn, and inwardly digest" your statements.

DONALD J. GARDNER
Rector, St. Barnabas Church
Ardsley, N. Y.

It Never Was R. C.

THE LIVING CHURCH [October 16th] erred when, in referring to the desecrated St.

Brendan's Cathedral, Clonfert, Co. Galway, Ireland, it stated that "The Anglican Cathedral of the Church of Ireland was originally a Roman Catholic Church." This is not the way the Church of Ireland describes itself. Its Preamble and Declaration in the Irish Book of Common Prayer reads: "We, the Archbishops and Bishops of the Ancient Catholic and Apostolick Church of Ireland. . ."

If we of the American section of the Anglican Communion owe courtesy to anyone, we certainly owe it to members of a Church in the same Communion, by respecting and recognizing what they believe and say about themselves.

HAROLD F. BICKFORD
Los Angeles, Calif.

The Cathedral of Clonfert has never belonged to any other religious body save the Church of Ireland, founded by St. Patrick in 444 A.D., thereby antedating considerably the Council of Trent.

(The Rev.) EDMOND T. P. MULLEN
Rector, Trinity Parish
Brooklyn, Conn.

Pike's "Removal"

Your editorial forswearing prejudgment of Bishop Pike [L.C., October 23d] is a laudable expression of catholic charity and moderation. I hope that the rest of the Church press will follow your good example in this unhappy affair.

At the same time, I wonder whether you realize how difficult it will be to distinguish between "trial in the press" and "news blackout." On the one hand, Bishop Pike has clearly indicated that he intends to make as much use of the mass media in this controversy as he has in all his previous ones. On the other hand, THE LIVING CHURCH has never, to the best of my knowledge, published the true story of this prelate's removal from his see (I read the details in a Canadian Church paper).

(Maj.) H. W. GLEASON, JR.
Carlisle, Pa.

Editor's comment. About the supposed "true story" of Bishop Pike's "removal from his see" as reported in "a Canadian Church paper": We are in a position to report, authoritatively, that that story was essentially false; this is why we did not publish it.

Historic Episcopate

Thanks for another wonderful editorial in "What Is The Historic Episcopate?" [L.C., October 30th]. How I wish you were in the House of Bishops!

Keep up the good work.
ROBERT PACE
Chapel Hill, N. C.

Editor's comment. It's a nice thought, but after that last meeting we're not so sure!

The Living Church is not responsible for any of the views expressed in "Letters to the Editor," and in fact disagrees with many. This is a free open forum, dedicated to the proposition that people have a right to be heard.

HANLEY

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did not have a birthday when his big brother did and was consoled with the instruction to make a list of "what you want" when your birthday does come. The imaginative drawings are charmingly combined with a simple text—six giraffes pyramided on a mountainous hot dog posed on ice cream garnished with a pickle!

A Birthday For Bird by Diane Redfield Massie is a book with beautiful art work, a picture book for little children. As a reading story it is suggested that only the last half, which describes the actual party, be used; skip the first part which describes how Bird makes sure that all of his friends are informed of his coming birthday — "he tells them at least twenty times every day" and adds what he wishes by way of presents.

Miss Twiggley's Tree by Dorothea Warren Fox. "Funny Miss Twiggley lives in a tree with a dog named Puss and a color TV." And what is more, Miss Twiggley sleeps in her hat. Any proper parent who immediately decides from this opening verse that eccentricity (maybe senility) is not to be glamorized for juvenile minds, should bear with the story to the end. The warm and happy conclusion (moralistic, to be sure) makes Miss Twiggley a lovable and unforgettable character.

III

Listed now are books for children of six years and older:

The Fox Friend by Elizabeth Coatsworth. The "hero" of the story is Perky, a funny little dog "like a beagle" who is upstaged by all the forest animals. Only a red fox accepts Perky's overtures and becomes his friend. This reviewer feels that a child will identify with either 1) Perky, funny looking, snubbed, and unacceptable; 2) the other animals who are snobs, better-than-thous; 3) the fox, a conceited do-gooder.

The Magic Spectacles by Lilian Moore contains seven easy-to-read stories for the youngster who is becoming skilled in reading. The stories will excite his imagination as well as develop his independent reading. This is adventurous fantasy that invites reading over and over again.

Blaze and the Lost Quarry by C. W. Anderson is another in the *Billy and Blaze* series. Billy looks for adventure on his pony, finds a lost quarry with a place to swim, and acquires a new dog.

Animal At My Doorstep is by Helen Hoover who writes from the vantage point of her cabin buried in the primeval wilderness of northern Minnesota. This is an excellent nature story for the older children who read their own books.

Mother, Mother I Feel Sick, Send for the Doctor Quick Quick Quick by Remy Charlip and Burton Supree is not a book to be read to young children. The book is

designed in the manner of a shadow play with instructions for dramatizing the story — fun for eight to twelve-year-olds.

See Me Grow by Mary Sue White. Using the first person, the author makes her story, in rhyme, actually an autobiographical account of a boy's experience in his physical and mental growth from five to seven.

Books mentioned in the article

Religion:

MY FIRST BOOK ABOUT JESUS. By Mary Alice Jones. Ill. by Robert Hatch. Ages 2-6. Rand McNally. Pp. not numbered. \$1.

PRAYER AND GRACES. By Mary Alice Jones. Ill. by Elizabeth Webbe. Ages 3-6. Rand McNally. Pp. not numbered. \$1.

BIBLE STORIES: OLD TESTAMENT. By Mary Alice Jones. Ill. by Elizabeth Webbe. Ages 3-6. Rand McNally. Pp. not numbered. \$1.

FAVORITE BIBLE STORIES AND VERSES. By Mary Alice Jones and Kate Smallwood. Ill. by Elizabeth Webbe. Ages 2-6. Rand McNally. Pp. 112. \$2.95.

MY FIRST BIBLE BOOK. By Per Chr Ouiestad. Tr. by Paul T. Martinsen. Ill. by Reidar Johan Berle. Ages 4-6. Augsburg. Pp. not numbered. \$1.75.

GOD'S CHURCH. By De Vere Ramsay. Ill. by Rita Endhoven. Ages 6-10. Eerdmans. Pp. 48. \$1.95.

I THINK ABOUT JESUS. By Kate Smallwood.



From *The Narrow Escapes of Solomon Smart*, by Mabel Watts; ill. by John E. Johnson. © 1966 by Mabel Watts. Parents' Magazine Press.

Ill. by Esther Friend. Ages 2-6. Rand McNally. Pp. not numbered. \$1.

MORE BEAUTIFUL THAN FLOWERS. By Joan M. Lexau. Ill. by Don Bolognese. Ages 6-8 (and adults). Lippincott. Pp. not numbered. \$2.95.

For Tiny Tots:

THE REAL MOTHER GOOSE. Ill. by Blanche Fisher Wright. Rand McNally. Pp. 128. \$3.95.

FAVORITE NURSERY CLASSICS. Ill. by Anne Sellers Leaf. Rand McNally. Pp. 112. \$2.95.

FAVORITE STORIES AND RHYMES. Edit. by Katharine Lee Bates. Ill. by Helen Endres and William Neebe. Rand McNally. Pp. 96. \$2.95.

FAVORITE BEDTIME STORIES. Rand McNally. Pp. 112. \$2.95.

FAVORITE STORIES FOR TINY TOTS. Rand McNally. Pp. 113. \$2.95.

FAVORITE ANIMAL STORIES. Ill. by Elizabeth Webbe. Rand McNally. Pp. 112. \$2.95.

MUGGINS MOUSE. By Marjorie Barrows. Ill. by Anne Sellers Leaf. Rand McNally. Pp. not numbered. \$1.

WYNKEN, BLYNKEN, AND NOD. By Eugene Field. Ill. by Clare McKinley. Rand McNally. Pp. not numbered. \$1.

Ages 3-6:

IF I HAD A BOAT. By William Jay Smith. Ill. by Don Bolognese. Macmillan. Pp. not numbered. \$2.95.

SALLY'S CATERPILLAR. By Anne and Harlow Rockwell. Parents' Magazine Press. Pp. not numbered. \$2.95.

BELINDA AND ME. By Bettye Hill Braucher. Ill. by Brinton Turkle. Viking. Pp. not numbered. \$1.95.

THE ROAD TO RAFFYDIDDLE. By Mildred Plew Merryman. Ill. by Frank Aloise. Abingdon. Pp. not numbered. \$1.95.

HUMPTY DUMPTY'S STORYBOOK. Ill. by Cyndy Szekeres. Parents' Magazine Press. Pp. 95. \$2.95.

MOUSE AT HOME. By Mary DeBall Kwitz. Harper & Row. Pp. 32. \$1.95.

THE NARROW ESCAPES OF SOLOMON SMART. By Mabel Watts. Ill. by John E. Johnson. Parents' Magazine Press. Pp. not numbered. \$2.95.

PARTOUCHE PLANTS A SEED. By Ben Shecter. Harper & Row. Pp. 32. \$2.50.

ITS NOT YOUR BIRTHDAY. By Berthe Amoss. Harper & Row. Pp. 24. \$2.25.

A BIRTHDAY FOR BIRD. By Diane Redfield Massie. Parents' Magazine Press. Pp. not numbered. No price given.

MISS TWIGGLEY'S TREE. By Dorothea Warren Fox. Parents' Magazine Press. Pp. not numbered. \$2.95.

For 6 years and older:

THE MAGIC SPECTACLES. By Lilian Moore. Ill. by Arnold Lobel. Parents' Magazine Press. Pp. 70. \$2.95.

BLAZE AND THE LOST QUARRY. By C. W. Anderson. Macmillan. Pp. 46. \$2.95.

ANIMALS AT MY DOORSTEP. By Helen Hoover. Ill. by Symeon Shimin. Parents' Magazine Press. Pp. 60. \$2.95.

MOTHER MOTHER I FEEL SICK SEND FOR THE DOCTOR QUICK QUICK QUICK. By Remy Charlip and Burton Supree. Ill. by Remy Charlip. Parents' Magazine Press. Pp. not numbered. \$2.95.

SEE ME GROW. By Mary Sue White. Ill. by Jean Tamburine. Abingdon. Pp. not numbered. \$2.50.

THE FOX FRIEND. By Elizabeth Coatsworth. Ill. by John Hamberger. Macmillan. Pp. not numbered. \$2.95.

Books received for the article

THOSE MOST IMPORTANT YEARS. By Ottar Ottersen. Augsburg. Pp. 170. \$3.95.

HEAR OUR GRACE. Selected and ill. by Sharon Banigan. Follett. Pp. 44. \$1.

HEAR OUR PRAYER. Selected by Sharon Stearns. Ill. by Helen Page. Follett. Pp. 44. \$1.

THE CHILD'S BOOK OF PSALMS. Selected by Edith Lowe. Ill. by Nan Pollard. Follett. Pp. 44. \$1.

A BIG CITY. By Francine Grossbart. Harper and Row. Pp. not numbered. \$3.50.

COME AND SEE ME. By Martha Kennedy. Ill. by Martha Alexander. Harper and Row. Pp. not numbered. \$2.50.

MARTHA THE MOVIE MOUSE. By Arnold Lobel. Harper and Row. Pp. not numbered. \$2.95.

MOUSE AT HOME. By Mary DeBall Kwitz. Harper and Row. Pp. 32. \$1.95.

MY SON THE MOUSE. By Robert Kraus. Harper and Row. Pp. not numbered. \$1.95.

THE OH BALL. By Gertrude Espenscheid. Harper and Row. Pp. not numbered. \$2.25.

THE CHURCH MICE. By J. Sheridan Bole. Ill. by Elise Piquet. Nelson. Pp. 48. \$1.95.

WHY THE SUN WAS LATE. By Benjamin Elkin. Ill. by Jerome Snyder. Parents' Magazine Press. Pp. not numbered. \$2.95.

A RAINBOW OF MY OWN. By Don Freeman. Viking. Pp. not numbered. \$3.

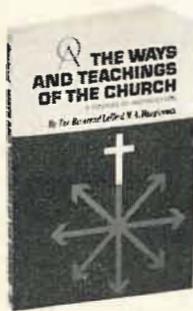
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FAAS

Continued from page 15

contained in this superb collection of Agatha Christie offerings, each of which has its own incredible happenings.

That Quail, Robert. By Margaret A. Stanger. Lippincott. Pp. 127. \$3.95. "Robert," a female quail hatched from an egg found in an abandoned nest, endeared herself to all who met her. The biography of her life with Dr. and Mrs. Kienzle in their Cape Cod home is one that all lovers of avian life will want to read.

Books mentioned in the article

THE STORK DIDN'T BRING YOU. By Lois Pemberton. Nelson. Pp. 241. \$3.50.
THE LONG RIDE HOME. By James L. Summers. Westminster. Pp. 170. \$3.50.
YOUTH CONSIDERS MARRIAGE. By David R. Mace. Nelson. Pp. 94 paper. \$1.50.
YOUTH CONSIDERS PERSONAL MOODS. By Reuel Howe. Nelson. Pp. 95 paper. \$1.50.
GOD IS FOR REAL, MAN. By Carl F. Burke. Association. Pp. 128 paper. \$1.75.
TODAY'S TEEN-AGERS. By Evelyn Duvall. Association. Pp. 256. \$4.95.
MY LIFE: WHAT WILL I MAKE OF IT? By Rowena Ferguson. Rand McNally. Pp. 159. \$2.95.
GOD AND HIS PEOPLE. Edit. by Harold Bassage. Seabury. Pp. 212. \$4.95.
THE STORY OF THE EARLY CHURCH: PART ONE. By Richard Tatlock, Ill. by Cecil Bacon. Mowbrays. Pp. 48 paper. 5s/-d (70¢).
KINGS, PROPHETS, AND HISTORY. By Josephine Kamm. McGraw-Hill. Pp. 191. \$3.50.
THE STORY OF PAUL. By James Kallas. Augsburg. Pp. 151 paper. \$1.50.
JOEL OF THE HANGING GARDENS. By I. G. Edmonds. Lippincott. Pp. 148. \$3.50.
A TREASURE CHEST OF POETRY. Ill. by Lazlo Matulay. Parents' Magazine Press. Pp. 416. \$2.95.
THE INGENIOUS JOHN BANVARD. By Nan Agle and Frances Bacon. Seabury. Pp. 128. \$3.50.
THE IRON PEACOCK. By Mary Stetson Clarke. Viking. Pp. 251. \$3.95.
DAVE, AND HIS DOG, MULLIGAN. By Jim Kjelgaard. Dodd, Mead. Pp. 148. \$3.50.
SKATE TO A MOUNTAIN SONG. By Alberta Eiseman and Ingrid Sladkus. Macmillan. Pp. 134. \$3.50.
DAVID IN SILENCE. By Veronica Robinson. Ill. by Victor Ambrus. Lippincott. Pp. 126. \$3.25.
MARION ANDERSON: LADY FROM PHILADELPHIA. By Shirley P. Newman. Westminster. Pp. 175. \$3.75.
ON THE TRAIL OF A TWIN. By Kenneth F. Hall. Friendship. Pp. 127 paper. \$1.75.
THIRTEEN CLUES FOR MISS MARPLE. By Agatha Christie. Dodd, Mead. Pp. 241. \$3.50.
THAT QUAIL, ROBERT. By Margaret A. Stanger. Lippincott. Pp. 127. \$3.95.

Books received for the article

Reference (home or school library):

I, THE AIRLINE PILOT. By Marius Lodeesen. Dodd, Mead. Pp. 209. \$3.75.
THE PEACE CORPS: KINDLERS OF THE SPARK. By Edna McGuire. Macmillan. Pp. 224. \$3.95.
WASHINGTON, D. C. By James Wood Well, Ill. by Joseph Papin. Seabury. Pp. 126. \$3.95.
THE LASER: LIGHT THAT NEVER WAS BEFORE. By Ben Patrusky. Dodd, Mead. Pp. 128. \$3.50.
PLANTS WITHOUT LEAVES. By Hutchins. Dodd, Mead. Pp. 152. \$3.50.
AWAY TO MEXICO. By Albert J. Nevin. Dodd, Mead. Pp. 96. \$3.50.
UNDER THE NEW ROOF. By Esther M. Douty. Rand McNally. Pp. 288. \$4.50.
PORTSMOUTH: THE LIFE OF A TOWN. By Ola Elizabeth Winslow. Macmillan. Pp. 186. \$3.50.

Adventure:

INTO THE GROOVE. By Rutherford G. Montgomery. Dodd, Mead. Pp. 144. \$3.50.
JIM BECKWITH, NEGRO MOUNTAIN MAN. By Harold W. Felton. Dodd, Mead. Pp. 173. \$3.50.
THE ADVENTURES OF THE NEGRO COWBOYS. By Durham and Jones. Dodd, Mead. Pp. 143. \$3.50.

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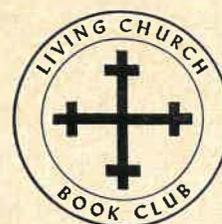
This book became famous even before it was published as a book, when it appeared serially in *The New Yorker* and precipitated nation-wide discussion and controversy about the "new theologians" whom it personally presents — such men as Bishop John Robinson of England, Rudolf Bultmann of Germany, Paul van Buren of America.

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The Rev. A. Raymond Betts, former rector of St. Paul's, Chillicothe, Ohio, is rector of Grace Church, 5501 Hamilton Ave., Cincinnati, Ohio 45224.

The Rev. John J. Bishop, former rector of St. John's, Westwood, Mass., is rector of Epiphany Church, Winchester, Mass. 01819.

The Rev. Charles R. Boswell, vicar of Good Samaritan, Oak Park, Ill., is also associate rector of Grace Church, Oak Park. Address remains the same: 1121 N. Humphrey (60302).

The Rev. Robert Burton, a non-stipendiary assistant at St. Luke's, Vancouver, Wash., is working in the Lakeshore area of Vancouver toward the goal of establishing a parochial mission there. He teaches senior high school English in Ridgefield, Wash. Address: Box 96 (98642).

The Rev. Charles F. Caldwell, former rector of St. Mary of the Angels, Pine Castle, Fla., is assistant at St. Barnabas', 319 W. Wisconsin Ave., Deland, Fla. 32720.

The Rev. Richard W. Corlett, former rector of Good Shepherd, Canajoharie, and priest in charge of Trinity Church, Sharon Springs, and Holy Cross, Fort Plain, N. Y., is rector of St. Andrew's, 4917 - 4th Ave., Brooklyn, N. Y. 11220.

The Rev. Walter W. Cawthorne, former vicar of St. Luke's and St. Peter's, St. Cloud, Fla., is curate at St. Peter's, St. Petersburg, Fla. Address: Box 1555 (33731).

The Rev. William A. Davidson, former curate at St. Paul's, Brooklyn, N. Y., is rector of Ascension Church, 129 Kent St., Brooklyn, N. Y. 11222.

The Rev. Charles A. Deacon, former priest in charge of St. Paul's, and vicar of St. Andrew's Mission, Angelica, N. Y., is curate at the Church of the Advent, Kenmore, N. Y. Address: 237 Wardman Rd. (14217).

The Rev. H. Arthur Doersam, rector of Epiphany Church, Glenburn, Pa., has been appointed canon to the Bishop of Bethlehem.

The Rev. Edwin Duckworth, former vicar of St. Barnabas', Florissant, Mo., is studying to be a counselor. Address: 7224 Dorset, University City, Mo. 63130.

The Rev. William M. Dunning, former vicar of Grace Church Mission, Oxford, Mass., is assistant at St. Thomas', Rochester, N. Y. Address: 65 Castlebar Rd. (14610).

The Rev. Everett F. Ellis, former rector of Holy Trinity, Wyoming, Mich., is rector of St. James', Mill Creek Hundred, 2106 St. James' Church Rd., Wilmington, Del. 19808.

The Rev. Malcolm L. Foster, former rector of St. Peter's, Peekskill, is rector of St. John's, Southampton, L. I. Address: 100 S. Main St., Southampton, L. I., N. Y. 11968.

The Rev. Hobart J. Gary, former rector of St. John's, Southampton, L. I., is rector of St. George's, 755 Clinton Ave., Bridgeport, Conn. 06604.

The Rev. Robert K. Gilpin, former rector of Holy Innocents', Racine, Wis., is rector of St. Andrew's, Manitou Springs, Colo. Address: 111 Mohawk Pl. (80829).

The Rev. Sidney E. Heath, former curate at St. Thomas', St. Petersburg, Fla., is vicar of St. Adrian's, Islamorada, Fla. Address: Box 363 (33036).

The Rev. Marx A. Jones, former vicar of St. Mary's Mission, Crystal Lake, Ill., is now rector of the parish. Address: 210 McHenry Ave. (60014).

The Rev. Raymond C. Knapp, former chaplain at the University of Wyoming, Laramie, Wyo., is rector of the Church of the Redeemer, Delano, Calif. Address: 1725 - 11th Ave. (93215).

The Rev. Keith W. Mason, formerly with the Anglican Church of Canada, in Nova Scotia, and more recently locum tenens at St. Andrew's, Longmeadow, Mass., is rector of St. Mark's, 60 West St., Leominster, Mass. 01453.

The Rev. Edward J. Mohr, editorial assistant of *The Witness*, is also rector of Trinity Church, Athens, Pa. Address: 701 S. Main St., Athens (18810).

The Rev. Charles O. Moore, former assistant at the Church of the Resurrection, New York, is rector of St. Giles', 3025 Walters Ave., Northbrook, Ill. 60062.

The Rev. Grosvenor M. Needham, former rector of St. John the Divine, Agana, Guam, is rector of St. Andrew's, 1928 Darrow Ave., Evanston, Ill. 60201.

The Rev. Franklin K. Robinson is director of pastoral ministries, Christ Church, Greenwich, Conn. He received the Th.M. from Princeton Theological Seminary in June. Address: 21 Sachem Rd., Greenwich (06830).

The Rev. Walter R. Scott, Jr., is priest in charge of St. Peter's, Peekskill, N. Y., during the interim between rectors.

The Rev. Edward W. Sties, former director of Christian education for the Diocese of Bethlehem, has been appointed archdeacon of the diocese, and will continue to reside in Wilkes-Barre, to direct the subsidiary office of the diocese from that city.

The Rev. James Trippensee, former curate at St. George's Cathedral, St. Vincent, W. Indies, is priest in charge of Holy Trinity Parish, Georgetown, St. Vincent, W. Indies.

The Rev. Gerald H. Van Fleet, former vicar of Our Saviour Church, Arlington, Mass., is rector of St. James', Amesbury, Mass. Address: 56 Sparhawk St. (01913).

The Rev. H. Lee Wilson, former rector of Good Shepherd, Reedy, Calif., is rector of St. Michael's, 200 Drummond Ave., Ridgecrest, Calif. 98555.

The Rev. Canon Joseph Wittkofski, rector of St. Mary's, Charleroi, Pa., is chaplain of the post

election session of the Pennsylvania Senate. He has held this post before on three other occasions.

The Rev. Benton J. Wood, former headmaster of York School, Monterey, Calif., is vicar of St. Luke's and St. Peter's, St. Cloud, Fla. He has also been appointed academic dean of Trinity School, of the Diocese of South Florida [L.C., October 30th]. Address: Box 1056, St. Cloud, Fla. 32769.

Suspension

The Bishop of Pennsylvania, the Rt. Rev. Robert L. DeWitt, acting in accordance with the provisions of Canon 62, has suspended Edgar Carl Sandiford from the active ministry, the suspension to end April 26, 1967, and to be followed by deposition on said date, unless prior to April 26, 1967, Edgar Carl Sandiford retracts a declaration of abandonment of the ministry. Dated October 26, 1966.

Church Army

Capt. William G. Avery, former assistant at Christ Church, Newark, N. J., is in charge of St. Colomba's Mission, White Earth, Minn. 56591.

Ordinations

Perpetual Deacons

Michigan—Robert J. Cox, assisting at St. Luke's, Utica, address, 50265 Van Dyke, Utica, Mich. 48087.

San Joaquin—George Linsteadt, assisting at St. Michael's, Ridgecrest, Calif. 93555.

New Addresses

The Ven. Vine Deloria, c/o Anibal Sanchez, 1007 Dunholme Rd., Reistertown, Md. 21136. On leave.

The Rt. Rev. Dean T. Stevenson, 944 Indiana Ave., Lemoyne, Pa. 17043.

The Rev. A. J. Langtry Williams, 80-15 - 41st Ave., Elmhurst, N. Y. 11373.

DEATHS

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

The Rev. Augustus George Bayley Cribbe, 74, retired priest of the Diocese of Western Massachusetts, died in St. John's, N.B., Canada, October 4th.

Fr. Cribbe, who was born in Newfoundland, was a graduate of Kings College Divinity School, and was ordained to the priesthood in 1921 in Nova Scotia. For the next several years he served the Anglican Church of Canada and was received into the Episcopal Church in 1927. He was rector of St. John's, Wilkinsonville, Mass., until 1946. His health forced him into semi-retirement. In 1955 he moved to Clearwater, Fla., and since 1958 he had assisted at the Church of the Good Samaritan, Clearwater. He was honored with the title of honorary associate rector.

The Burial Office and Requiem Eucharist were read in Good Samaritan Church. Interment was in Clearwater.

He is survived by a niece, Miss Naomi Colburn, with whom he made his home.

Patricia Ann Saylor Lontz, 48, president of the Churchwomen of North Dakota, died September 22d, in a hospital in Fargo, N. D.

Mrs. Lontz was a graduate of the University of North Dakota, and the Washington School of Secretaries. She was stricken while presiding at the opening session of the Churchwomen held in St. George's, Bismarck, September 20th, and was taken to Fargo by ambulance.

The Burial Office was read in Gethsemane Cathedral, Fargo.

She is survived by her husband, William, a son, a daughter, and her mother.

Mary F. Harrison Sparkman, mother of the Rev. Thorne Sparkman, died October 14th.

Mrs. Sparkman, who had lived in Chattanooga, Tenn., and Bryn Mawr, Pa., is also survived by two daughters, Nora, and Frances S. Satterlee, wife of the Rev. Capers Satterlee, and several grandchildren, one of whom is the wife of the Rev. Charles Bledsoe.

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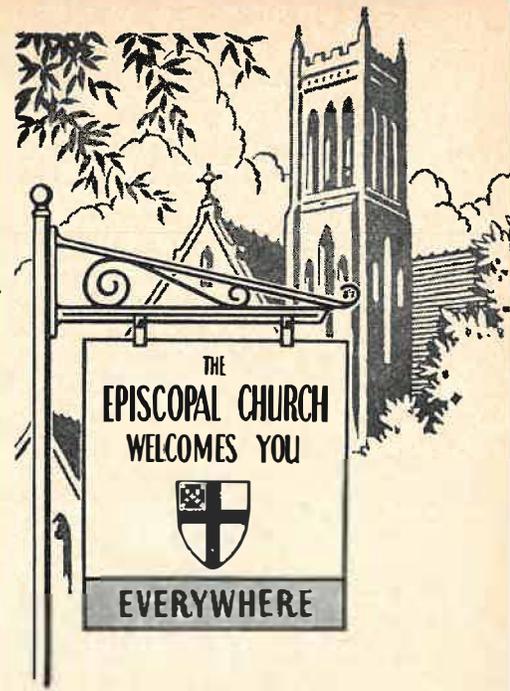
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CHURCH DIRECTORY

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH.



LOS ANGELES, CALIF.

ST. MARY'S 3647 Watseka Ave.
The Rev. R. Worster; the Rev. H. Weitzel
Sun Low Mass & Ser 7; Sol High Mass & Ser 10;
Wkdys Mon, Tues, Wed 7; Thurs, Fri, Sat 9; HD
7 & 6:30

SAN FRANCISCO, CALIF.

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

WASHINGTON, D. C.

ALL SAINTS Chevy Chase Circle
The Rev. C. E. Berger, D. Theol., D.D., r
Sun HC 7:30, Service & Ser 9 & 11; Daily 10

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; Sat 4-7

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun HC 6:30, 7:30, 9, 11; Daily 7:15 5:30; also
Tues, Thurs, HD 6; Fri & HD 10; HD 6; 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
The Very Rev. John G. Shirley, r
Sun 7, 8, 9:15, 11, 5:15; Daily 6:45

DAYTONA BEACH, FLA.

HOLY TRINITY BY-THE-SEA Grandview & Ora
The Rev. David J. Dillon, Jr., r
Sun 8 HC, 9:15, 11 MP & Ser (HC 1S)

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

ST. MARK'S

1750 E. Oakland Park Blvd.
Sun Masses 6, 7:30, 9, 11:10; MP 11; Daily MP &
HC 7:30; Wed HU & HC 10; Fri C 4:30

FORT MYERS, FLA.

ST. LUKE'S 2nd & Woodford
The Rev. E. Paul Haynes, r
Sun 8, 9, 11; Daily 7, ex Wed 10; HD as anno;
C Sat 4:30

MIAMI, FLA.

HOLY COMFORTER 1300 SW 1st St.
The Rev. R. B. Hall, r; the Rev. J. Valdes, asst
Sun 8, 10, 12; LOH Wed 10:30; Thurs 9

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Magnolia & Jefferson
The 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
The Rev. John F. Hamblin, Jr.
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
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; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School, c, curate; d, deacon; d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; IS, 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)

GRACE 33 W. Jackson Blvd. — 5th Floor
"Serving the Loop"
Sun 10 MP, HC; Daily 12:10 HC

EVANSTON, ILL.

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

BALTIMORE, MD.

MOUNT CALVARY N. Eutaw & Madison Sts.
The Rev. R. L. Ranieri, r
Sun Masses 8, 9:30 (Church school) & 11:15
(Sung); Mon thru Fri Mass 7; Tues, Thurs & Sat
Mass 9:30; C Sat 4:30-5:30

BOSTON, MASS.

ALL SAINTS' at Ashmont Station, Dorchester
Sun 7:30, 9 (Sung), 11 High Mass, Daily 7 ex Mon
5:30, Wed 10, Sat 9

DETROIT, MICH.

ST. JOHN'S Woodward Ave. & Vernor Highway
The Rev. T. F. Frisby, r
Sun 8 HC, 11 MP (HC 1S & 3S); 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
The Rev. Tally H. Jarrett
Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Daily MP,
H Eu, & EP

BROOKLYN, N. Y.

ST. PAUL'S (Flatbush)
Church Ave. Sta. Brighton Beach Subway
Rev. Frank M. S. Smith, r; Rev. Robert C. Dunlop, c
Sun 7:30, 9, 11. HC daily

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 (G HC 10 Wed); EP 3:00

ST. BARTHOLOMEW'S

Park Ave. and 51st St.
The Rev. Terence J. Finlay, D.D., r
Sun 8, 9:30 HC; 11 Morning Service & Ser; Week-
days HC Tues 12:10; Wed 8 & 5:15; Thurs 12:10;
EP Tues & Thurs 5:45 Church open daily for prayer

SAINT ESPRIT

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

GENERAL THEOLOGICAL SEMINARY CHAPEL

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

HEAVENLY REST

5th Ave. at 90th Street
The Rev. J. Burton Thomas, D.D., r
Sun HC 8 & 9, 11 MP Ser 11 ex 15; Wed HC 7:30;
Thurs HC & LOH 12; HD HC 12

ST. IGNATIUS'

The Rev. Charles A. Weatherby, r
87th Street, one block west of Broadway
Sun Mass 8:30, 10:45 MP & Sol Mass; C Sat 4

ST. JOHN'S IN THE VILLAGE

218 W. 11th St.
The Rev. Chas H. Graf, D.D., r; Rev. C. N. Arlin, 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 Avenues
The Rev. D. L. Garfield, r; the Rev. L. G. Wappler,
the Rev. T. E. Campbell-Smith
Sun Mass 7:30, 9 (Sung), 10, 11 (High); Ev B 6;
Daily Mass 7:30, 12:10, Wed & HD 9:30; EP 6.
C daily 12:40-1, Fri 5-6, Sat 2-3, 5-6, 7:30-8:30

RESURRECTION

115 East 74th St.
The Rev. Leopold Damrosch, r; the Rev. C. O.
Moore, c; the Rev. B. G. Crouch
Sun Mass 8, 9 (sung), 11 (Sol); 7:30 Daily ex Sat;
Wed & Sat 10; C Sat 5-6

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

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

THE PARISH OF TRINITY CHURCH

TRINITY Broadway & Wall St.
The Rev. John V. Butler, S.T.D., r
The Rev. Canon Bernard C. Newman, S.T.D., v
Sun MP 8:40, 10:30, HC 8, 9, 10, 11; Weekdays
MP 7:45, HC 8, HC & Ser 12, EP 5:15; Sat MP 7:45
HC 8; Organ Recital Wed & Fri 12:45; C Fri 4:30
& by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.
The 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.
The 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.
The Rev. Paul C. Weed, v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,
& 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; Weekdays 7:30 (ex Sat); 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.
The Rev. James P. DeWolfe, Jr., r
Sun MP & HC 7:45, 9, 10:50 & HC 5; EP 6; Daily
MP & HC 6:45 (ex Thurs 6:15); EP 6; C Sat 1

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
The 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

WOODSTOCK, VA.

EMMANUEL CHURCH E. Court St.
In the beautiful Shenandoah Valley
Sun HC 8, 11 (1S) MP 11

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