

The Living CHURCH

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Modern pilgrims follow in Columba's wake from Ireland to Iona [page 7].

Ecumenical Officer Named [p. 4]

Problem Teachers

Most children, under average conditions, do about what is expected of them. They work out their lives in whatever family, parish, and town their lot is cast. With individual variations they literally "do their duty in that state of life unto which it has pleased God to call them."

Yet we all recall a few children who, at some stage, stood out from the crowd and were a special problem — not bad enough to be dismissed, but erratic enough to give their teachers moods of despair and exasperation. Such occasional pupils have driven teachers to desperation, even to the thought of quitting. The difficult ones have called for such a vast amount of patience and special attention that the teacher has been tempted to declare, "It isn't fair — to me or to the class!"

But, in a flash of imagination, stand in the shoes of your rector or school director. (This is known as applying the Golden Rule.) Now, look through your bifocals over the list of teachers in your school. Most of them are reliable, successful, faithful — in a word, normal. Some few even are super-normal, of the stuff of geniuses and/or saints. These are the truly wonderful teachers, whom to know is to have a special door into the Christian religion. But there remain the few who, by their irregular performance, must be classed as problem teachers — not bad enough to be dismissed, but erratic enough to give their superiors anxiety. These problem teachers fall into a few types, quite similar to the types of problem children.

Typical Problems

(1) *The spoiled teacher.* He has everything done for him, resents the slightest inconvenience, finds it difficult to teach unless every condition is exactly right. He blows up if the class next to his is noisy, if his material is not ready, if pupils get out of hand.

(2) *The lazy teacher.* He thinks he is a natural teacher, that it's easy for him, so he never gets up his lesson. He reads aloud from the book in class, never accomplishes the memory work, never assigns outside work. His room or box is untidy, his table left in confusion at the close of the class.

(3) *The sensitive teacher.* He resents the slightest criticism, even when well merited, and wants praise for his most ordinary efforts; wants to be appreciated, he hints broadly, for his sacrifices.

(4) *The old-fashioned teacher.* This one is still trying to use the methods and procedures he recalls from his childhood parish. He is strong on "all the Bible stories," but he is not alert to the concerns of his pupils.

His mind is set against the ways of projects, discussion, self-expression, and pupil activity. He refuses to try out new materials.

(5) *The discouraged teacher.* He believes it can't be done: The children just don't respond. Parents don't care, he says, and the times are all against us. He has ceased to try very hard any more. Often absent or tardy.

(6) *The talkative teacher.* At first you like his glib enthusiasm, but later notice that his children are restless and bored. The notebooks are found to have the same wording, because the sentences have been dictated. A written test reveals that the pupils have absorbed little.

(7) *The solo teacher.* He refuses to be assigned an observer or assistant, claiming that an extra adult in the room distracts, and prevents him from holding the attention of the class. Is perhaps just a little shy and self-conscious.

Solving Each One

Nearly every one of these can be saved for better teaching — a special but real salvation. Like problem children, something can almost always be done with each case. People can change, although sometimes it seems as though we who are the parish leaders are not the ones to accomplish it, and life is too short.

How? Look back over the list: The spoiled teacher needs to be given responsibility, the deepening experience of sharing in the school's planning and problems. The lazy teacher can be inspired to better motives, sterner efforts, helped to know the joy of success. The sensitive teacher deserves more recognition, and will thrive on it. All of them will respond to regular personal conferences, to interest and concern shown in their class teaching, to constructive criticism, instead of being left so completely alone. They all need the fellowship of the whole corps of teachers, wise guidance, prompt help when in a jam, frequent contact with an experienced and enthusiastic parish leader — and always more frequent and better planned teachers' meetings.

Maybe you are a problem teacher, and recognize yourself in this list. If so, that will be part of the solution of your case.

ANGLICAN CYCLE OF PRAYER

July

- 28. Monmouth, Wales
- 29. Montana, U.S.A.
- 30. Montreal, Canada
- 31. Jesselton, North Borneo

August

- 1. Moosonee, Canada
- 2. Moray, Ross and Caithness, Scotland
- 3. Nagpur, India

The Living CHURCH

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

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FEATURE

The Church in the Virgin Islands

John M. Hennessy 8

THINGS TO COME

July

28. Trinity VII

August

- 4. Trinity VIII
- 6. Transfiguration
- 11. Trinity IX
- 12. Special House of Bishops meeting, Toronto, Canada
- 13. Anglican Congress, Toronto, Canada, to 23d
- 18. Trinity X
- 24. St. Bartholomew
- 25. Trinity XI

September

- 1. Trinity XII
- 8. Trinity XIII
- 15. Trinity XIV
- 18. Ember Day
- 20. Ember Day
- 21. St. Matthew (Ember Day)
- 22. Trinity XV
- 29. St. Michael and All Angels (Trinity XVI)

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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BOOKS

Stimulating Bibliography

Last Letters to a Friend. By Rose Macaulay. Edited by Constance Babington-Smith. Atheneum. Pp. 288. \$5.

Those who have read Rose Macaulay's *Letters to a Friend*, published last year, will not want to miss the final collection of her letters to Fr. Hamilton Johnson of the Society of St. John the Evangelist (better known as the Cowley Fathers).

Those who missed the previous volume may be stimulated by the appearance of *Last Letters to a Friend* to take up both. A good preface and introduction supply enough background information to make it perfectly feasible to begin with *Last Letters*. In whatever sequence, if you are one of the many persons moved and stimulated by either one of the volumes you will not be satisfied to be without the other.

Dame Rose Macaulay, who died in 1958 at the age of 77, was one of the distinguished novelists of contemporary England. Most of her early work was lightly satirical and the depths of her art and the private pain of her spirit were not known.

Born into the Church of England, she had fallen away from Church life after World War I, spiritually compromised by a long attachment to a married man — a relationship discreetly conducted but known to those close to her. After his death she was in deep despair and night of the soul. It was then that Fr. Johnson, who had long before been her spiritual adviser, wrote to her from America in appreciation of one of her books. The correspondence that followed guided her back into the Church for which, as he discerned, she had been longing.

I was in England when the first volume appeared. It stirred some controversy there as to whether such intimate letters should have been published when their author had had no intention of that sort. Fr. Johnson and members of Dame Rose's family decided that the spiritual value of the letters was the overriding consideration. I think they were right, as in the different yet analogous case of *Letters of James Agee to Father Flye*.

The present letters cover the years 1952-58. They reflect the intensity of her Church life, her intellectual interests, her work on two books. The more important of the literary works is her last, and possibly best, novel, *The Towers of Trebizond* (hereby recommended).

In one letter she remarks, "Thank you for all the books you put into my mind." Readers may turn back those thanks to her, for this volume is a stimulating bibliography, in effect, to a phenomenal range of readings on religious, historical, biographical, and general literary sub-

jects, enhanced by the editor's meticulous footnotes.

There is much, possibly too much for some, discussion of the fine points of liturgy, Prayer Book, and Missal. Devoutly Catholic, Dame Rose nevertheless nurtured some hostility to the Church of Rome. Yet she says, once, "How nice it would be if each Church were to publish a pamphlet full of compliments to the other! Why should there be all this ill-feeling?" As she speaks of the attitudes she often encountered among English Roman Catholics we are reminded doubly of the new wave of good will to which Pope John XXIII gave such impetus.

On Churchmanship and much else there are more treasures here than can be cited. Urging him to throw away her letters, she says, "They must take a lot of space, and aren't worth preserving." Happily, Fr. Johnson thought otherwise.

EDMUND FULLER

The reviewer, author, editor, critic, and teacher has recently had published (by Random House) the already widely and favorably reviewed novel, The Corridor, which will be reviewed soon in THE LIVING CHURCH.

The Direct Approach

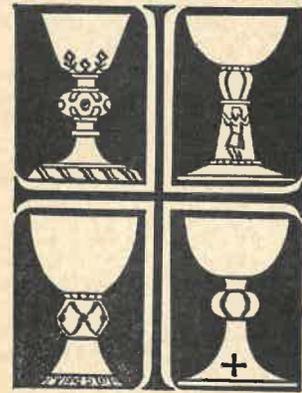
The Cross and the Switchblade. By the Rev. David Wilkerson with John and Elizabeth Sherrill. Pp. 218. \$4.95.

The gangs, the dope, the sex, the violence described in *The Cross and the Switchblade* by the Rev. David Wilkerson are not unusual. The call of our Lord to minister to the young people involved in these conditions is not unusual. The figure of a zealous young minister involving influential citizens in helping to establish a youth center is not unusual. But this popularized *Good Housekeeping* style story is extremely disconcerting because of the series of near-miraculous events which is described. The country preacher is drawn to a *Life* article about teenage murderers during a prayer period. He ventures to New York and through a series of incredible incidents, any one of which would be surprising, establishes his Teen Challenge Center.

For instance, he preaches on the street corner on the text, "For God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish." "Now," the preacher said, "I'm going to talk to you about whosoever. Whosoever means Negroes, Puerto Ricans, and especially it means gang members. . . ." The preaching continues. There is heckling from the gang. He goes on. Before long the gang president and vice-president go down on their knees. Nicky, another gang member, heckles some more and spits on him, and the preacher goes up to him and says,

Continued on page 11

OSBORNE



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The Living Church

Seventh Sunday after Trinity
July 28, 1963

For 84 Years:

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

HOUSE OF BISHOPS

Special Meeting

The Presiding Bishop has called a special meeting of the House of Bishops.

The meeting has been scheduled for August 12th (the day before the opening of the Anglican Congress), and will be held in the Royal York Hotel, Toronto, Canada. Purpose of the meeting: to consider a report from the House of Bishops' committee on race relations.

Suggestion for the special meeting came out of the first meeting of an "Advisory Committee on Intergroup Relations" recently established by the National Council. The committee, meeting in Greenwich, Conn., on June 28th, also suggested that: 1) a special committee of bishops be appointed to draft a pastoral letter or statement for presentation to the House of Bishops, in which the need for civil rights legislation would be emphasized; and 2) Episcopalians — bishops, other clergymen, and laymen — consider the possibility of joining in a demonstration at the nation's Capitol, tentatively set for August 28th, and sponsored by Negro action groups.

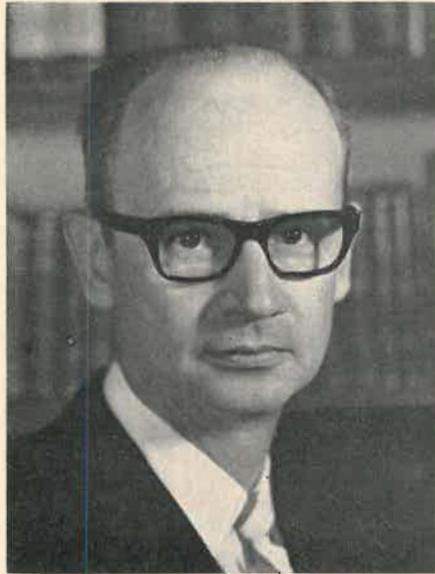
Bishop Marmion of Southwestern Virginia and Bishop Blanchard of Southern Ohio are co-chairmen of the committee. Other members are: Rev. Theodore Gibson, Miami, Fla.; Rev. Duncan M. Gray, Jr., Oxford, Miss.; Rev. Richard Martin, Brooklyn, N. Y.; Rev. John B. Morris, Atlanta, Ga.; Rev. John Teeter, Skaneateles, N. Y.; Rev. Joseph W. Nicholson, St. Louis, Mo.

Also: Mrs. Sarah Patton Boyle, Charlottesville, Va.; Kenneth B. Clark, New York, N. Y.; Julian Dugas, Washington, D. C.; Mrs. Everette Hall, Dillon, S. C.; Mrs. Charles Lawrence, Pomona, N. Y.; John McKnight, Evanston, Ill.; John F. Potts, Denmark, S. C.; Frederick B. Routh, Washington, D. C.; T. Deal Reese, Beaumont, Texas; and Will D. Campbell, Nashville, Tenn.

ECUMENICAL AFFAIRS

Officer Day

Peter Day, 48, editor of THE LIVING CHURCH for the last 11 years, has resigned to become the first Ecumenical Officer of the Episcopal Church. He will assume his new duties no later than Feb-



Ray C. Wentworth

Peter Day: Room for creative effort.

ruary 1, 1964, continuing meanwhile as editor until a successor is chosen.

In his new position, he will fill a post authorized by the 1961 General Convention, which resolved "that an Ecumenical Officer be provided to serve as a special assistant to the Presiding Bishop for ecumenical matters." His responsibility will be to the Presiding Bishop and to the National Council.

Commenting on the appointment, Presiding Bishop Lichtenberger said:

"I am delighted that Peter Day is to be our Ecumenical Officer. In this position, which was created by action of the General Convention in 1961, he will work closely with three Joint Commissions: Approaches to Unity, Ecumenical Relations, and Cooperation with the Eastern and Old Catholic Churches.

"Peter Day has been a valuable member of the General Board of the National Council of Churches for several years. He will now establish and maintain a close relationship with the NCC and the World Council of Churches as Ecumenical Officer of the Episcopal Church.

"There is a detailed job description of this new office in our files at the Episcopal Church Center, but there is plenty of room within it for creative effort. I am certain that within a short time we shall find this description of the work of Ecumenical Officer inadequate. For out of his rich experience and deep concern for the ecumenical movement, Peter Day will help us all to discern and understand more clearly the

opportunities before us in our search for the unity which God wills for his Church."

Peter Day, son of the late Rev. Marshall Day, joined THE LIVING CHURCH staff in October, 1935, as editorial assistant, having graduated *cum laude* from Dartmouth College that year. A month later he became managing editor. When the then editor, Clifford P. Morehouse, joined the U.S. Marines in January, 1943, Peter Day took over as acting editor, and in November, 1945, when Mr. Morehouse returned to civilian life, Peter moved to the executive editorship. He became editor in May, 1952, when publication of THE LIVING CHURCH was taken over by the Church Literature Foundation. The magazine previously had been published by the Morehouse-Gorham (now Morehouse-Barlow) Company.

Peter is a member of the Episcopal Church's Commission on Approaches to Unity and is chairman of the committee on information for the Consultation on Church Union, in which the Episcopal Church, together with the Methodist Church, the United Church of Christ, the United Presbyterian Church, the Evangelical United Brethren, and the Disciples of Christ, are exploring the formation of a united Church, Catholic, Reformed, and Evangelical.

Five times he has been a deputy to General Convention. He is a former chairman of the diocese of Milwaukee's departments of promotion and of Christian social relations, and has been active in the operation of Neighborhood House, Silver Spring Neighborhood Center, and Child Care Centers, all in Milwaukee, and the Wisconsin Federation of Settlements and Neighborhood Centers. He is a past president of the Associated Church Press.

Peter was born in Indiana Harbor, Ind., on August 1, 1914. He attended school in Muncie, Ind., and later attended St. John's Military Academy, before enrolling at Dartmouth. On February 15, 1941, Peter, then managing editor of THE LIVING CHURCH, married Lorraine Kirschnik, then assistant news editor. They have two children and one grandchild. Lorraine has worked for the magazine almost continuously, and is now credit manager and chief bookkeeper. She has been in charge of the People and Places column for about 15 years.

Peter is known throughout the Church

as a speaker and as an author. He has talked to many groups of Churchpeople in various parts of the country on the ecumenical movement, on the role of the layman in the Church, and on the faith of the Church. He is the author of *Saints on Main Street* and *Strangers No Longer*. In addition, he writes a column for *Christian Education Findings*, a monthly magazine published by Seabury Press for the National Council's Department of Christian Education.

EPISCOPATE

Bishop Hart Retires

The Rt. Rev. Oliver James Hart retired as Bishop of Pennsylvania on July 18th, after serving as diocesan for exactly 20 years. (He became the diocesan on July 17, 1943, after serving as coadjutor since the previous October.)

Bishop Hart is succeeded by the Rt. Rev. Joseph G. Armstrong, former Suffragan of Pennsylvania, who became coadjutor in November, 1960. Bishop Armstrong will preside at a special meeting of the diocesan convention on September 9th, when a new coadjutor is to be elected. Bishop Hart announced the date of his retirement to the 1964 meeting of his diocese in Holy Trinity Church, Rittenhouse Square, Philadelphia, on May 6th and 7th. In his address to the convention, he told of a conference for leaders of the Pennsylvania diocese that had been led by Bishop Craine of Indianapolis, during which it had been emphasized that the bishops in the diocese were too involved in the details of administration. The bishop also urged convention delegates to consider the need for a new unit at All Saints' Hospital for the Treatment of Chronic Diseases, in Philadelphia. Delegates responded by approving the proposed 80-bed addition.

The convention adopted a budget of \$451,925, which includes a provision for a new position — executive secretary of the diocese's department of missions. The budget was adopted with the understanding that the diocese will give as much to the national Church as it spends on its own work.

ELECTIONS. Standing committee: Rev. Richard Lyford; Henry Dolan, S. Stoney Simons. Executive council: Rev. Jesse Anderson, Rev. John Albert; George Appel, William Ashton. Deputies to General Convention: clerical, Ernest Harding, Thorne Sparkman, Philemon Sturges, Paul Washington; lay, P. Blair Lee, Sidney Lea, C. Brewster Rhoads, E. LeRoy Van Roden.

FAITH AND ORDER

Auspicious Start

by the Rev. Canon ERIC C. S. MOLNAR
A preliminary report, written during the first days of the Conference.

The Fourth World Conference on Faith and Order opened at McGill University, Montreal, Canada, on July 12th.

July 28, 1963

It was scheduled to continue till July 26th.

The 1963 Conference stands in succession to those at Lausanne (1927), Edinburgh (1937), and Lund (1952), and also to the Assemblies of the World Council of Churches, particularly those of Evanston and New Delhi, which have taken place since the last World Conference on Faith and Order.

The Conference is being attended by 270 delegates and 200 other participants. Other than delegates there are 16 observers, 50 advisors, 17 youth delegates, 38 guests and staff members. There are 34 translators. The three official languages are English, French, and German. The delegates are from 50 countries: eight African, 11 Asian, four Australasian, four Latin American, 21 European, and two North American. They represent 138 Anglican, Protestant, and Eastern Orthodox Churches. There are also five Roman Catholic official observers and fifteen Roman Catholic clergymen invited as guests.

The Montreal Conference represents the first world theological study conference on Christian unity ever held on the North American continent. In accordance with the tradition of previous FAO Conferences, no general theme has been proposed. However, the sections are to study the five major concerns of the ecumenical movement: (1) the Church and the Churches, (2) traditions and Tradition, (3) the ministry, (4) worship, and (5) local unity.

Paul-Emile Cardinal Lèger, Roman Catholic Archbishop of Montreal, who has been described to me as one of the closest friends of Pope Paul VI, caused a message to be read in all Montreal Roman Catholic churches, asking for prayers for the success of the deliberations "of the brethren who have gathered in our midst."

In a dramatic way, the act underlined the unique atmosphere of this Confer-

Bishop Hart of Pennsylvania
Diocesan for two decades.



ence, aware as the delegates are of the goodwill and prayers of the Roman Catholic Church. In the opening address, Prof. Roger Mehl of the Protestant Theological Seminary of Strasbourg University, France, underlined this sentiment when he said that the policy inaugurated by the late Pope John XXIII "is rich with promise for the future," because now "the Roman Catholic Church has realized the necessity of participating in the ecumenical dialogue." Prof. Mehl received tumultuous applause when he said that "we should like to say to our brethren from the Roman Catholic Church who are here as observers, and whom we welcome as brethren, that the Churches belonging to the World Council of Churches do not regard the Vatican Council as an event which does not concern them, but as an event which affects them all, because it really concerns the history of the true universal Church." With equal satisfaction Prof. Mehl welcomed the strong evidence of Eastern Orthodox participation: "All these reasons give us cause to rejoice that the Orthodox Churches now occupy a stronger position within the World Council." More applause of approval greeted his statement when he said, "The Churches of the Reformation must realize the fact that the theology of the 16th century did not devote sufficient consideration to the pneumatological* problem, and that the position occupied by this problem within Protestantism has often been open to question, and has tended to create sectarian movements."

The Rt. Rev. Oliver Tomkins, Bishop of Bristol, England, is the Conference chairman. He, too, rejoiced that "the growth in Christian unity in the last 50 years has been miraculous." And he added: "We all earnestly pray that in the work of Pope Paul VI, God's will may indeed be done. But whatever the character of the new regime, it would certainly appear that impulses and desires in the Roman Catholic Church have been released which cannot be reserved." Another delegate, Dr. Albert C. Outler, professor of theology at Southern Methodist University in Texas, said, "We are eyewitnesses to the emergence of the ecumenical movement as the great new fact of our time."

A number of Roman Catholic clergymen extended to me many personal courtesies. Fr. Jean Martucci, professor of dogmatics at the *Grand Séminaire de Théologie* in Montreal, took me on a personally guided tour of the city, and showed me the archdiocesan seminary. He is a well-known radio and television figure in Montreal. Among the press delegates, Fr. Dom Theodore Strotman, editor of *Irenikon*, which is published by the Belgian Benedictine Abbey of Chevetogne, one of the more colorful figures,

*Pneumatology concerns the doctrine of the Holy Spirit.

is always ready to exchange theological views.

The delegates of the Conference, who split into five sections for the study of the five assigned themes, split up further into 15 sub-sections. This "splitting" procedure has provoked some criticism. Reporters are admitted to section and sub-section meetings, on condition that they do not quote speakers by name without express permission.

The delegates from the Iron Curtain countries (USSR, Czechoslovakia, Poland, and Romania) move about freely, and there is no evidence of the stringent police protection so markedly present nine years ago at Evanston. Mr. Alexey Buevsky, secretary of the Foreign Church Relations Department of the Moscow Patriarchate, who (like a number of other Soviet delegates) spoke primarily in Russian, spoke with me without any apparent restrictions. Another Russian delegate, Archpriest Vitaly Borovoy, professor of theology at Leningrad Academy and vice chairman of the Moscow Patriarchate's Department of External Affairs, underlined at a plenary session the necessity of preserving the Catholic essence in any project of Christian unity. "The Catholicity of the Church is an unalterable axiom for us all, even if we do not always perceive this in all its fullness in the life and activity of our Church." Surprisingly, the Russian theologian said that "the Church Catholic cannot be bound by any particular race, nationality, culture, type of social order, known political system, or form of government" [Italics ours]. Dr. Claude Welch, professor of religion at the University of Pennsylvania, a Methodist, spoke also of Catholicity, but in more sociological terms.

The Conference began auspiciously, despite the vagaries of weather — one day hot and sultry, another day cold and rainy — and in spite of the inadequate, acoustically inept, and uninspiring Winter Stadium of McGill University (where the plenary sessions are being held), and the great distances between Conference foci. But everyone bears stoically these discomforts, because they are by far outweighed by a genuine endeavor of examining the essential elements of Christian unity, under the guidance of the Holy Spirit, who is being invoked by Anglicans, Orthodox, Protestants, and Roman Catholics alike.

RADIO-TV

Script Theology

Trustees of the Episcopal Radio-TV Foundation, meeting at St. Philip's Cathedral, Atlanta, Ga., recently:

- ✓ Set up a script committee with responsibility for theological references and implications in the series' films.
- ✓ Elected Bishop Stuart of Georgia as a trustee, to fill the unexpired term of the late Bishop Cole of Upper South Carolina.

✓ Approved production of the film, "The Late Liz," in the television series called, "One Reach One."

✓ Met with Robert Stabler, president of a company that films television shows, and Peter Robeck, a film distributor, who are associated with the foundation in producing and distributing the "One Reach One" films.

✓ Spent 11 hours hearing 11 consultants discuss such issues as: "What are the concerns and crises of the man on the street today?" "What has the Episcopal Church uniquely to say to these issues?" and "How can we communicate, via TV, with the man on the street?" The discussion was held chiefly for the benefit of the program committee, of which Bishop Louttit of South Florida is chairman.

✓ Appointed to the script committee the Rev. Irwin Hulbert (chairman), the Rev. Carroll Simcox, the Rev. C. FitzSimons Allison, the Rev. Harold Barrett, and the Rev. Martin Tilson.

Tune in

The Rev. Frederick C. Grant, a former president of the Seabury-Western Theological Seminary and an Anglican observer at the first session of the Second Vatican Council, will appear in the first program of a series about the Council featured by the "Catholic Hour," to be broadcast by the National Broadcasting Company on August 4th. With Dr. Grant on the program will be three Roman Catholic priests.

HONOLULU

Bishop Kennedy's Big Day

Bishop Kennedy of Honolulu had the pleasure of ordaining two of his sons to the diaconate on July 7th.

Ordinands David Kittle Kennedy and Paul Sherbourne Kennedy both are graduates of Iolani School, Honolulu, and Trinity College, Hartford. Both graduated from the Church Divinity School of the Pacific this May. Both served as jet pilots in the U.S. Air Force before entering seminary. (David, who was a captain, was a fighter pilot for six years, and Paul, a lieutenant, was a bomber pilot for four years.)



Bishop Kennedy and sons: From left: Paul, Mark, David, Joel, Bruce, and the bishop.

The ordination was a family affair. Older brother Bruce H. Kennedy, a priest at Monterrey, Mexico, preached the sermon. Joel and Mark Kennedy, twin younger brothers of the ordinands, also took part in the service, Joel as bishop's chaplain and Mark as organist.

David will serve as vicar of St. Barnabas' Church, Ewa Beach, Oahu, Hawaii, and Paul has been assigned to the missionary district of Central America, with headquarters in San José, Costa Rica.

RACE RELATIONS

Off the Track?

An Oklahoma City priest recently took issue with demands being made by Negro demonstrators.

"Somewhere the train is getting off the track," the Rev. Herbert N. Conley, rector of St. John's Church, wrote in a parish newsletter. Noting recent demonstrations in another state where Negroes demanded that one out of every four persons hired be a member of their race, Fr. Conley said:

"This is not asking that the Negro be treated simply as a person and an American citizen. Rather it says just the opposite. It emphasizes that the Negro is somehow different from other Americans and therefore is to receive preferential treatment because he is a Negro."

Pointing out that the Episcopal Church is a leader in the fight to end racial discrimination, Fr. Conley criticized what he termed "the almost tacit assumption that the end justifies the means."

"We may find," the priest wrote, "that, as in Castro's Cuba, the liberation is a greater slavery than was known before. Much of the proposed civil rights legislation which apparently frees the Negro, in effect will ultimately deprive all men of freedom."

He urged Christians to seek to eliminate discrimination, but advised them not to be "dragged along in support and acceptance of attitudes that will ultimately destroy all men."

AROUND THE CHURCH

Mrs. Philip Gendron Porcher, mother of two Episcopal priests — the Rev. Philip Porcher, Jr., chaplain to the University of South Carolina, and the Rev. K. Weldon Porcher, assistant at St. Mary's Church, Kinston, N. C. — and mother-in-law of the Rev. Joseph Stoudenmire, of Grahamville and Bluffton, S. C., is South Carolina's **Mother of the Year**. Mrs. Porcher, the assistant director of Christian education of the diocese of South Carolina, has a total of four sons, one daughter, and four grandchildren.

Jesse Ashley Pope, candidate for Holy Orders and missionary to the deaf in the diocese of Southwestern Virginia, married Fanny Rhea Lucy on June 29th. Miss Lucy served as assistant in education at Christ Church, Roanoke, Va. The marriage was in Emmanuel Church, Bristol, Va., with the Rev. Robert L. Thomas of Roanoke officiating and Rev. Douglas S. Slasor of Washington, D. C., translating for the deaf congregation.

Bishop Stokes of Massachusetts was recently appointed by Mayor Collins of Boston to a 32-member committee organized to combat racial discrimination in the Boston metropolitan area. The committee is composed of prominent Protestant, Anglican, Roman Catholic, and Jewish leaders. [RNS]

The resignation of the Ven. William Macbeth, assistant to the bishops of the diocese of Newark, has been announced by Bishop Stark of Newark. Archdeacon Macbeth, who suffered a fractured skull when he was beaten by a stranger recently near his summer home, may be hospitalized for several months [L.C., March 17th].

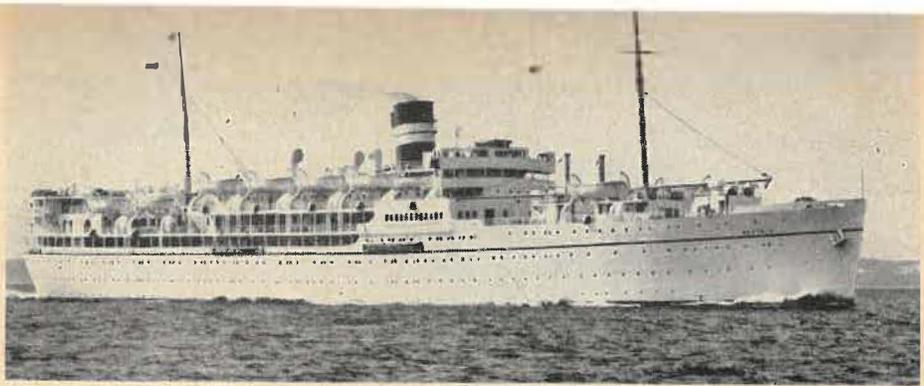
Colegio San Justo, Episcopal preparatory school in Puerto Rico, recently announced the appointment of a new headmaster, the Rev. Grant S. Carey, who has served as the school's chaplain for the past two years. Before coming to San Justo, Fr. Carey was rector of St. John's Church, Lakeport, Calif.

The Living Church Development Program

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

Previously acknowledged	\$5,483.50
Receipts Nos. 4394-4417, July 11-16	340.00
	\$5,823.50
Less adjustment	10.00
	\$5,813.50

July 28, 1963



The *Devonia* under way: It didn't rain.

© Irish Times, Ltd.

"The Irish Put Up a Very Good Show"

by the Rev. Canon C. M. GRAY-STACK

"Very good show" sounds very English, and in fact was the comment of one English bishop to another. This is the story of the "show" and how it came to be staged:

In 563 A.D. the Irish monk Columba, sailing in a small boat, started for Iona with 12 disciples. In 1963 the same route was followed in much the same kind of boat, although admittedly while the earlier "curragh" was covered with skin the later one was covered with tarred canvas [see cover]. Of course, 13 intrepid mariners in a curragh would have made a very small pilgrimage, so a larger ship, the M. S. *Devonia*, was found to carry the rest of the 900 pilgrims. The Scottish Episcopal Church, the American Church, the Australian Church, and the Church of India, Pakistan, Burma, and Ceylon all were represented.

We in the *Devonia* reached Iona in fog, and it looked as if our pilgrimage would be a washout. However, Dr. Charles Tyndall, Bishop of Derry and Raphoe, declared, "It won't rain," and by the time the English and Scottish pilgrims arrived his faith was justified and the sun was shining.

When the English and Scottish pilgrims reached the island we all moved down to Martyrs Bay and presently we saw the curragh rowing around the headland. Actually, St. Columba landed on the other side of the island, but it had been decided this would be too far for the pilgrims to walk. However, under cover of the fog the boat actually put in where the saint landed and then made its way around to the official landing place. The Irish are notoriously hard to regulate! Anyway, the great crowd of pilgrims filled the half-moon of the beach while the bishops greeted the seafarers, who were dressed to represent the Celtic monks who first brought the faith to the island of Iona. Each member of the crew then knelt before the Archbishop of Canterbury and received his blessing.

From the beach the whole great crowd made their way to the Abbey church for the Eucharist. This was a wonderful

scene with oars, a wooden cross, and many banners. Some of the crowd got into the Abbey, others followed the service on closed-circuit television, while still others had to be content with a loud-speaker set on the grass just outside the church. In the procession before the service were Irish, Scottish, Welsh, and English bishops, including the Scottish Primus and the English Primate. The Scottish rite was used, the Bishop of Argyle and the Isles celebrating with dignity and simplicity. A plain, wooden cross from the curragh was placed in the sanctuary, together with the Columban banner, which depicts the Columban monastery of Kells in the diocese of Meath.

In his sermon, the Archbishop of Canterbury spoke of the way Christians have been drawn apart to work on islands, and thanked God for religious orders and the Iona community. He told of Columba, who, "born in Donegal of Irish royal descent, involved in a battle in which 3,000 were slain, and exiled by his own resolve, vowed to win as many as had died." He pointed out that we Christians "must put ourselves alongside secular and secularized society," while preserving detachment in true worship. Later, after Evensong, there was a pilgrimage across the island (complete with brass band) and an informal service at St. Columba's Bay. Then the English Primate, standing on a little hillock by the seashore, gathered some of the pilgrims round him, gave them his blessing, and departed.

This may be said to be the conclusion of the Columban Year that opened with the conference in Limerick last year [L.C., July 1, 1962]. (Here I want to express thanks to all who purchased copies of the report of that conference, titled, "The Celtic Church, Past, Present, and Future" [See L.C., April 28th]. Copies of this report are still available for half a dollar each from the Rev. Canon C. G. Fox, St. Mary's Vicarage, Killarney, Kerry, Ireland. Canon Fox has asked me to clear up one point about this: The report contains various papers read at the Limerick conference, but none of these papers deals with Iona directly. However, the Archbishop of Dublin's paper describes the Book of Kells, the product of another Columban monastery.)



All Saints' Church,
St. Thomas, V. I.



Seventh and eighth grade students
at All Saints' Parish Day School, St. Thomas, V. I.

The Church in the Virgin Islands

by John M. Hennessy

Worship on an island paradise in a church held together with molasses, kneel among devout worshippers of American, Danish, British, Spanish, and French descent, sing loudly with a congregation of Negro natives, white natives, white settlers, tourists, and servicemen, and you can be only in the missionary district of the Virgin Islands, smallest geographically of all the Church's outposts, yet larger in membership than several districts of greater area.

Here for over 200 years the Church has given a spiritual undergirding of order and stability to a crossroads area which has become daily more strategically important with the current spotlight on Latin America. With over half of the district's membership concentrated in All Saints', Charlotte Amalie, St. Thomas Island, this parish with its baptized constituency of 4,700 is one of the largest in the Episcopal Church.

Since the rector, the Rev. Raymond E. Abbitt, and his staff, the Rev. Kenneth Yates, the Rev. Richard Hall, and Mrs. Paula Renner, school principal, are accustomed to visitors and tourists at all hours of the day and night, they will gladly take you on a "Cook's tour" of the parish. You must be prepared for a thriving endeavor with its roots deep in the history of the islands centuries before they became an American possession, yet one which keeps daily in step with insular progress and development.

You will see a 125-year-old church, built in a time of drought, the crumbling stones of which are still held together precariously by precious molasses mortar.

Seven services on Sunday and four

Mr. Hennessy, a Churchman, teaches high school in the Virgin Islands.

each day attest to the fact that the altar has always been the center of parish life, with the Eucharist as the focal point. Plaques, yellowed and cracked with age, memorialize on the church walls the heroism of the early mission clergy. Up the stairway into the west end choir loft, you will see the only pipe organ on the island, built 120 years ago by the master builder Henry Erben, who also built the organs in Trinity Church and in St. George's, New York. Of course, dampness and salt air have taken their toll, and funds are being sought to restore the instrument to its former glory. Crowded against the ancient scarred building, and in marked contrast to it, is the new and modern parish day school, a gift of the United Thank Offering of 1950.

Just as the huge bell booms out the Angelus three times daily over the business district and the water front in calling the busy island to a moment of prayer, so does the influence of All Saints' penetrate into the community's todays and tomorrows. As new housing developments are platted and constructed, the parish is increasingly aware of its missionary obligations and is drawing far-reaching plans for local chapels. The first of these, St. Andrew's, is already built and functioning under its own vicar.

The rector is active in the island's mental health program. Boys are started in the right direction by three active Boy Scout troops, while men who have strayed are helped back by a chapter of Alcoholics Anonymous. All Saints' is the center for the community youth council, and the clergy participate in plans of the island to combat juvenile delinquency. Each Sunday evening the local radio station broadcasts the principal Eucharist of the morning in an effective effort of evangelism, as well as a ministry to shut-ins.

Since the sea — both the Caribbean and the Atlantic ocean — is a major part of the island's life and economy in yachting, tourism, and fishing, each year on a Sunday evening in January an impressive candlelight procession reminds Churchmen and non-Churchmen alike of their dependence on God. Clergy, vestrymen, parish school, members of the congregation, and the city band move from the church down to the water front, where Fr. Abbitt blesses the sea and prays for the souls of those who have lost their lives in its depths; the island bows its head in solemn respect for God's power and creation. Then back to the church the colorful procession winds for the Benediction of the Blessed Sacrament.

But the desperate need of both the secular government and the missionary district lies in the field of education. Although the islands are a responsibility of the Department of the Interior, with a commissioner of education and staff appointed by the governor, none of the

Continued on page 12

Among Ourselves

Nobody is more surprised than the editor of this magazine that there should be an announcement [see page 4] that he is leaving this privileged position (the nearest thing on earth to being in heaven) where people actually pay him for telling the unvarnished truth and voicing his opinions; and, further, that he is doing so to become a servant of the Church's government, toward which he has in the past maintained a kindly, but critical, attitude.

The move will not be a sudden one. Even now, the publishers of *THE LIVING CHURCH* are considering the choice of a successor to carry on the traditions established by Dr. Charles W. Leffingwell, Frederic Cook Morehouse, and Clifford P. Morehouse, in whose footsteps the present editor has tried to follow. These include news reporting without fear or favor; comment based on loyalty to Catholic Faith and Order as this Church has received the same; an Evangelical devotion to our Blessed Lord and to the Scriptures which testify of Him; and a Liberal spirit (not quite in style among present-day theologians, perhaps) of trust in the human mind as able to seek truth and find it and in the human heart as capable of responding to the promptings of God's love and of men's reflection of that love. Ample time is being allowed, first to find the new editor, and then to permit him to finish up his present duties and prepare for his new ones.

Anyone who is editor of *THE LIVING CHURCH* is naturally drawn into many — indeed, virtually all — of the movements and involvements of the Church's life. Promotion, Christian social relations, Christian education, missions, evangelism; parish life, ministry of the laity, liturgy, work with the young and with the old; ecclesiastical structures, on the one hand, and personal and family religion on the other — in each of these areas, one must say something, and therefore must learn what that area is about, and therefore must come to love it as an area for praising God, for serving His people, and for sharpening one's own wits.

But the editor of *THE LIVING CHURCH* is not engaged in Church work, any more than the carpenter who builds a church or the baker who brings the doughnuts for Sunday morning. He is a layman whose task it is to do an honest day's work for the people who engage his services; and joyful and rewarding work it is. The thought of becoming professionally involved in the Church's movements and activities is normally the farthest thing from his mind.

Yet, to me — if I may depart from editorial impersonality and speak for myself — the movement toward Christian unity has become, little by little, an area in which I feel myself well prepared, by experience and training, to do an honest day's work, returning value for value received; and a great thing, about which I shall be able to tell my great-grandchildren, "Yes, I had a small part to play in it in my day."

I see in this new position a special opportunity of usefulness for various reasons, one of which is that many of those who have the most to contribute to the ecumenical dialogue are, by and large, those who are currently the least interested in it. Another is that our witness about episcopate and priesthood and sacraments is made much more convincingly by a layman than by a priest or a bishop.

But above all and beyond all, I feel that the Catholic movement in the Church, as I have known it and breathed its air from my infancy up, has something to contribute which is expressed in ministry and sacraments, but which is far deeper than any means by which it is expressed. And that is theocentricity.

To love God first, and to love man second; to serve God first, and to serve man second — the sharp, uncompromising proclamation of this order of values was the basic message of such great Catholic priests as my father and of many better known — James DeKoven, Fr. Huntington, and one could easily go on to name many now living as well as the dead. To them, the first and great Commandment was first, and the second was like unto it. Some of them in their time could be described in the words of the Epistle to the Hebrews as "destitute, afflicted, tormented — of whom the world was not worthy." They said their Mass with their backs to the congregation because they were not talking to the congregation, but to God. To them, the question of "relevance" was not the relevance of the Church to the world but the relevance of both Church and world to God. They were not "other-directed." They were "Other-directed."

To seek that peace and unity in His Church which is according to God's will, and to seek no other kind of peace and unity, is the responsibility and privilege of the heirs of that great tradition. Often, in the past, it has seemed that the seeking of no other kind took precedence over the seeking of unity. But great changes have occurred from one end of the Christian world to the other, and from Rome to Protestant fundamentalism there is a new awareness that the unity of God's Church is God's will.

Because Anglicanism occupies a position pretty much in the center of Christendom, it superficially appears that the entire Christian world is converging in an Anglican direction. But it simply is not true that we sit in the center with nothing to say but a smug and almost sacrilegious, "Come unto me." Most of the good in Anglicanism has come from its extremes of High and Low and Broad rather than from the complacent center. And we cannot really claim that we have served God and man (whether in the right order or in the wrong order) better than others. If the super-highway of Church unity happens to go through the middle of our ecclesiastical house, it will be a blessing to us only if we have taken wholeheartedly to God's road, forgetting about our dearly loved house because of our greater love for Him and for all His people.

What is the Episcopal Church's commitment in the ecumenical area? Can the Church come to a living consensus about the answer to this question? And what does such a decision imply in our relationships with other parts of the Anglican Communion, with other Churches, episcopal and non-episcopal, with the papacy? What does it imply on the diocesan and parochial

levels as well as on the national and international levels? What does it imply in our participation in the work of world, national, and local councils of Churches? Many of our existing relationships are pragmatic and haphazard; often a careful study of resolutions of General Convention indicates that our policy is to have no policy.

It will not be the task of the ecumenical officer to define the Episcopal Church's ecumenical commitment. That is the task of the whole Church, in General Convention, in the diocese and parish, and in scholarly and literary endeavor. Nor will it be his task to translate that commitment into specific policies. That again is the responsibility of thousands of Churchmen in their varied ecclesiastical and secular activities. But it will be his task to make the Church aware of ecumenical opportunities and alternatives. As the whole Christian world moves toward unity, we need to consult with God and with each other about our place in the movement, lest He exercise His right of eminent domain upon the ground on which we stand, taking the central position which is ours and giving it to others who know what to do with it.

The role of THE LIVING CHURCH in this and in all other areas of Church life will continue to be well-nigh

indispensable. It will take an independent, kindly, but critical view of the work of the ecumenical office, will report the proposals of General Convention commissions dealing with inter-Church affairs, will contain articles and letters expressing contrasting points of view on theological issues and practical programs. And it will deal with a great many other subjects of Christian concern, from the practical details of parish life all the way up to world peace and the expectation of Christ's second coming.

A change of editors does not change the magazine very much, because the readers of THE LIVING CHURCH are an active and articulate group who quickly train a new editor to the standards of journalistic excellence and doctrinal soundness which they demand.

The magazine is in a real sense a weekly town meeting of active and interested Churchmen, deriving its character from the meeting as a whole rather than from any one participant. The assistance and suggestions, and the prayers, of all the readers will be welcomed as the board of directors, under the presidency of Bishop Hallock of Milwaukee, considers the choice of a new editor to serve this distinguished company.

PETER DAY

LETTERS

Most letters are abridged by the editors.

Preference

Lord, have mercy upon us, and deliver us from the dull sort of Sunday morning program suggested by THE LIVING CHURCH on July 14th. Four hours of group dynamics, and "relevant Church life," planning sessions, functional groups, conferences, mutual exhortation and encouragement (a lot of encouragement would be needed!) and no readings from the archaic and obsolete Bible except while people are receiving Holy Communion! Rather than that, give me a nice, mysterious Liturgy, with a choir singing in Greek or Latin, and priests parading around in crowns and gilded robes — something nice and outmoded, irrelevant and suggestive of heaven!

(Rev.) ROY PETTWAY

Rector, Church of Our Saviour
Atlanta, Ga.

Wrong Proof Text

Dr. C. E. Rupe's otherwise excellent exposition of Eccles. 38:1-15 [L.C., July 7th] is in my opinion marred by his assurance that this passage may have something to say about socialized medicine. "And let him (the physician) not go from thee for thou hast need of him" might be rephrased, he maintained, as "Let not the government take him from you for you have need of him." Those who look forward to a federal health insurance plan do so, of course, not because they want the government to take the doctor away from them, but because they are convinced of the value of physicians and are impressed with the progress of modern medicine, and therefore want medical services available to all. They have not been convinced that the majority of Americans are now adequately insured against the cost of sickness and accident by the existing private plans; they know too many families who have become involved in huge debts as a

result of extended illness; they know too many cases of people who cannot be covered by private insurance plans; and they know too many families who wait too long to call the doctor because they do not want to accept his charity. They would hope that by supporting a federal health insurance plan they would not support a measure which would allow the government to dictate the way medicine is practiced, but rather a measure which would be concerned with the way doctors would be paid.

Dr. Rupe also stated: "One aspect of the success of socialization is the fact that physicians are reluctant to leave those who need them." It is good to hear him say that government health plans have met with success! But anyone living in a small Saskatchewan town in July, 1962, would question his assertion that doctors are reluctant to leave their practices in the face of socialization. The month-long "withdrawal of normal service" there, a protest against the Saskatchewan Medical Insurance Plan, was supported by almost every American physicians' organization; and although many doctors performed voluntary service at major hospitals, the majority left their patients when the government implemented its legislation. Among the parishioners I was then serving, one was expecting at any time and her baby had to be delivered by an unknown doctor; another had just suffered a severe heart attack and was transported to a hospital over thirty miles of gravel roads; a third drove 130 miles in order to have her one-year-old, who had fallen fifteen feet, examined by a doctor. It was a trying experience for those of us who previously would have wanted to agree with Dr. Rupp that "physicians are reluctant to leave those who need them."

It may be that there are sound reasons against government health insurance plans. But I do not think that they will be found in Ecclesiasticus.

(Rev.) JOHN RETTGER

Rector, St. Luke's Church

Willmar, Minn.

Most Married?

Since there seems to be more and more publicity these days about Churchmen leaving secular careers to enter the ministry, I am surprised that little mention has been made of the unusual student make-up of some of our seminaries — such as Bexley Hall in Gambier, Ohio.

For instance, the average age of Bexley seminarians is about 34. This ranges from a 21-year-old, "just-out-of-college" postulant to a 53-year-old former FBI agent. I believe that over half of Bexley's students are older men who left secular careers to begin theological studies. Also, I believe that Bexley Hall has the highest percentage of married seminarians, children, and pet dogs of any of the 11 official seminaries of the Episcopal Church!

One might wonder why Bexley Hall is one of the favorite choices of older, married seminarians — especially considering its remote location. (Gambier's population is only about 1000 — and that includes the students and faculties of Kenyon College and Bexley Hall! The nearest large city is Columbus, Ohio — about 50 miles away.)

One Bexley wife explained it to me this way; "Family living in Gambier is wonderful. The married students' apartments are attractive and comfortable. There's plenty of fresh air and beautiful scenery. There's an excellent small-town school system for the children. In many ways, it seems to me that God has given Gambier His special attention. I wish we could stay here for the rest of our lives."

And, despite the lack of nearby metropolitan center, those Bexley wives who must be breadwinners somehow get jobs — many of them in Kenyon or Bexley offices or in nearby Mt. Vernon.

In case you are wondering why my enthusiasm for Bexley Hall — I am leaving a public relations career and entering Bexley as a junior in September.

SAMUEL H. CALDWELL

Euclid, Ohio

BOOKS

Continued from page 3

"I love you." Nicky becomes a minister.

Again, the preacher is searching for a boy somewhere in New York and by chance draws up in front of his house.

David Wilkerson is an Assembly of God third generation preacher. He works by the guidance of the Spirit. His descriptions of gang life ring true. And the results described in the book are amazing, as his volunteer workers fan out from the center in Brooklyn with this direct "spiritual" approach — the asking for the baptism of the Spirit.

It would be well worth investigating this method to see what it might have to say to our Episcopal work of the same kind.

PAUL MOORE, JR.

Dean Moore, of Christ Church Cathedral, Indianapolis, has extensive urban work experience.

After Hell, Sunset

A Man Spoke, A World Listened. "The Story of Walter A. Maier." By Paul L. Maier. McGraw-Hill. Pp. 411. \$4.95

Twenty million people listened to his sermons each week. They were broadcast over 1,236 radio stations in 55 countries and in 36 languages. He received half a million letters annually.

This is the record of the Rev. Dr. Walter A. Maier, who founded "The Lutheran Hour" in 1930 and was its preacher until his death in 1950.

His biography is a well-rounded book that examines all aspects of his life: the young chaplain, the teacher, the radio preacher, the husband, the father.

The author of *A Man Spoke, A World Listened* is Dr. Maier's son, who teaches history at Western Michigan. Though well written, the book suffers from hero worship and from occasional "as they go into the sunset" passages of sentimentality.

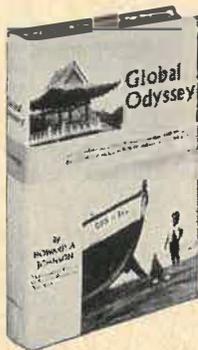
This reviewer heard two of Dr. Maier's sermons on tape. The preaching style and the fundamentalist theology are very similar to Billy Graham's, who was an avid admirer of Dr. Maier.

While many Episcopalians can find no rapport with the rousing, give-'em-hell style of preaching, it is a fact that millions of others do. For this reason alone, for the chance to learn something of evangelism through radio preaching, *A Man Spoke, A World Listened* is worth scanning.

JOSEPH B. MARTIN

The reviewer is director of promotion, diocese of New York, a member of the Radio-TV Committee of Protestant Council of New York City, and was a public relations man for Allied Chemical for six years before coming to the diocese of New York in 1959. He is especially interested in radio-television as tools of evangelism.

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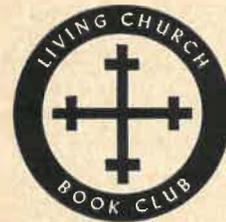
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COMING...

August 4th

in THE LIVING CHURCH
 the second of the semi-annual
 Educational Issues for 1963

VIRGIN ISLANDS

Continued from page 8

public schools is accredited. Nine over-crowded grade schools and a newly-built high school, already bursting at the seams, are short of teachers, classrooms, playgrounds, and adequate funds for teachers' salaries. Several of the island's churches have established grade schools and high schools. All Saints' eight-grade day school has long been a leader in parochial education. A ninth grade is to be added to the school this year, and plans are already made for a complete high school within two years if funds can be made available. Although salaries of the school staff are considerably lower than those in the secular schools, pupils moving from All Saints' into the high school are almost invariably a year or more advanced beyond their public school classmates. Each subject is taught in the light of God's redeeming love, and a daily service in the church reminds the pupils of His presence. Additional facilities are constantly needed, and although the present buildings are impressive, they were outgrown upon completion, according to Fr. Abbitt.

The rector will emphasize to you the fact that there are no problems of integration in the Virgin Islands since segregation is undreamed of and unknown. Here, the color of a man's skin is not only incidental, but often uncertain. All Saints' is almost entirely Negro in its membership; yet white visitors and settlers are warmly welcomed. Any other attitude would puzzle an islander.

The story of All Saints' is duplicated in Christiansted and Frederiksted in St. Croix, where two large parishes and a day school bear like witness to the work of the Church in the important Caribbean. Last May the area welcomed its own first missionary bishop, the Rt. Rev. Cedric Mills, and churches in the British Virgin Islands have been transferred from the Bishop of Antigua to the American jurisdiction.

As you join with hundreds of worshippers in All Saints' on a Sunday morning (the old church seats 600), or as you wander through this ancient Danish city where every fourth person is an Episcopalian, you may be misled into envying Fr. Abbitt as an escapist who has realized the quiet dream of an island idyll.

Your illusion and your tour will come to an abrupt end, however, as the busy priest reminds you that "there is work to be done," and he will dash off to bless a new house, to make a series of sick calls, to conduct a burial at sea, or to visit a boy in jail. You watch his car rocket downhill (all roads are uphill or downhill on the island), and your impressions are manifold and a little bewildering. But you cannot escape the overwhelming conviction that here the Church is most definitely alive!

PEOPLE and places

Appointments Accepted

The Rev. Ross H. Babigian, curate at St. George's Church, Dallas, Texas, is now also serving Holy Spirit Mission, Dallas.

The Rev. Harold L. Batchelor, who has been studying in Cambridge, Mass., for the past year, will be vicar of a new mission in North Miami Beach, Fla., known as the Church of St. John the Divine. The congregation will meet for the time being in an elementary school. Fr. Batchelor, who has two sons, one in the Air Force, organized the first non-commissioned officers' leadership academy for the Air Force.

The Rev. Howard W. Blackburn, formerly associate rector of Grace Church, Tucson, Ariz., will on August 15 become vicar of St. Christopher's Church, Sun City, Ariz. Address: 11015 105th Ave., Sun City.

The Rev. James M. Brown, who graduated in May from Nashotah House, is now serving as the first curate of the Church of the Holy Family, Park Forest, Ill.

The Rev. G. W. Buchholz, formerly rector of All Saints' Church, Cincinnati, Ohio, is now assistant rector at St. Paul's Church, Burlingame, Calif. Address: 415 El Camino Real, Burlingame.

The Rev. Robert F. Cherry, formerly minister in charge of St. John's Church, Murray, Ky., is now assistant priest at Trinity Church, Columbia, S. C.

The Rev. Paul J. Davis, who for the last 10 years was priest in charge of Calvary Church, Sioux City, Iowa, recently announced his resignation, planning to spend a year on sabbatical leave in Arizona. He has changed his plans at the request of the Bishop of Iowa and is now executive secretary of the diocese of Iowa. Address: 225 Thirty-Seventh St., Des Moines 12.

The Rev. Denton D. Durland, formerly rector of St. Mark's Church, Penn Yan, N. Y., will on August 1 become rector of Christ Church, Hornell, N. Y. Address: 79 Genesee St., Hornell.

The Rev. William F. Egelhoff, who has been studying at St. Augustine's College, Canterbury, Kent, England, will on September 1 take charge of a new mission of the diocese of Southern Virginia, in Williamsburg, Va.

The Rev. James F. Erkman, formerly senior curate at St. Luke's Church, Jamestown, N. Y., has for some time been vicar of St. Stephen's Church, Mount Carmel, Pa., and Holy Trinity Church, Centralia. Address: 104 S. Maple St., Mount Carmel.

The Rev. Warren T. Ernest, who formerly served St. Michael's Church, Fort Worth, Texas, will on August 15 become vicar of All Saints' Church, Safford, Ariz.

The Rev. James G. Estes, formerly curate at St. James' Church, Keene, N. H., and vicar of St. John's, Walpole, will in mid-August become assistant priest and school chaplain at St. Michael's Church, Sandakan, North Borneo. He will be serving in the Church of England's diocese of Jesselton.

The Rev. Richard B. Ford, formerly associate priest at Trinity Church, San Jose, Calif., is now director of education and headmaster of St. Andrew's School at St. Andrew's Church, Saratoga, Calif. Address: Box 7, Saratoga.

The Rev. Thomas G. Garner, Jr., formerly deacon in training at St. Peter's Church, Columbia, Tenn., is now priest in charge of the Church of the Holy Comforter, Monteagle, Tenn., and St. James', Midway, as well as chaplain at the DuBose Conference Center, Monteagle. Address: Monteagle, Tenn.

The Rev. Lloyd V. George, formerly rector of St. Stephen's Church, Petersburg, Va., is now associate rector of St. George's Church, Washington, D. C.

The Rev. Frank J. Haynes, formerly assistant minister at St. Joseph's Church, Detroit, in charge of the Church of Our Saviour, Detroit, is now assistant minister at Christ Church, Detroit.

The Rev. Thomas P. Hobson, formerly on the staff of the San Juan Mission, Farmington, N. M., is now vicar of St. Stephen's Church, Sierra Vista, Ariz. Address: Box 1002, Sierra Vista.

The Rev. Eric W. Jackson, who retired on disability pension in the fall of 1961 (he was canon

The Living Church



Fr. Stroup: To Scarsdale, N. Y., in October.

of the Cathedral of St. John the Evangelist, Spokane, Wash.), will begin work on September 1 as chaplain of San Rafael Military Academy, San Rafael, Calif. Address: 283 Cecilia Way, Tiburon, Calif.

The Rev. Howard B. Kishpaugh, formerly rector of the Church of the Mediator, Meridian, Miss., is now vicar of St. Stephen's Church, Wahiawa, Oahu, Hawaii. During his 10 years in the diocese of Mississippi Fr. Kishpaugh was responsible for the construction of a number of buildings and designed the present church plant at the Church of the Mediator. He also served in several diocesan departments.

The Rev. Richard Allen Lewis, formerly rector of St. Christopher's Church, Dallas, Texas, and dean

of the Dallas deanery, will on August 1 become vicar of Holy Trinity Church, Raton, N. M. Address: Box 1086, Raton.

The Rev. Andrew G. MacDonald, formerly vicar of the Church of St. Michael and All Angels, Twain Harte, Calif., is now vicar of St. Mary's Mission, Manteca, Calif.

The Rev. John G. Macort, who was recently ordained deacon, has been appointed curate at St. Thomas' Church, Whitmarsh, Pa.

The Rev. Junius H. Mason, formerly on the staff of Holy Trinity Cathedral, Port-au-Prince, Haiti, is now rector of St. Stephen's Church, Petersburg, Va. Address: 1201 Halifax St.

The Rev. H. Kilworth Maybury, formerly rector of St. John's Church, Portage, Wis., and vicar of St. Paul's Church, Wisconsin Dells, will on August 15 become assistant minister at St. James' Church, New London, Conn. Address: 323 Ocean Ave. For several years past, Fr. Maybury has served as canon precentor and sacrist at All Saints' Cathedral, Milwaukee, Wis., and chairman of the diocesan church music commission.

St. James' Church was Bishop Seabury's parish, and he is buried in the crypt chapel of the present church.

The Rev. Edward E. Murphy III, formerly vicar of St. Matthew's Mission, San Andreas, Calif., will on August 1 become rector of St. Luke's Church, Merced, Calif.

The Rev. E. Edward Philipson, formerly rector of St. Matthew's Church, Sunbury, Pa., will on August 15 become rector of the Church of the Ascension, Bradford, Pa. Address: 204 Jackson Ave.

The Rev. William S. Ray, formerly rector of St. Paul's Church, Franklin, Tenn., is now rector of Trinity Church, Clarksville, Tenn. Address: 317 Franklin St.

The Rev. Roderick L. Reinecke, formerly Episcopal chaplain at North Carolina State College, Raleigh, will on September 1 become rector of St. Timothy's Church, Winston-Salem, N. C. Address: Box 5233, Winston-Salem 8.

The Rev. Dr. Dudley J. Stroup, who has been rector of Grace Church, Hinsdale, Ill., for the past 11 years, will on October 1 become rector of the Church of St. James the Less, Scarsdale, N. Y.

Fr. Stroup's board memberships include the

Church Literature Foundation, Shimer College, and Seabury-Western. He is president of the standing committee of the diocese of Chicago, a member of the bishop and trustees and the cathedral chapter, and president of the Hinsdale Ministerial Association.

The Rev. Robert G. Tharp, formerly vicar of the Church of the Good Shepherd, Maitland, Fla., will on August 1 become rector of St. James' Church, Ormond Beach, Fla. Address: Box 1986, Ormond Beach.

The Rev. Peter Tonella, formerly rector of Trinity Church, Fairfield, N. Y., is now vicar of Holy Cross Church, Novi, Mich. Address: 44080 Marlson Ave.

The Rev. W. Kenneth Williams, formerly associate minister and director of Christian education at Holy Trinity Church, West Palm Beach, Fla., will on September 1 become rector of St. Mark's Church and parish day school, Cocoa, Fla. St. Mark's Parish is one of three Episcopal churches serving the Cape Canaveral development.

The Rev. Hoyt Winslett, Jr., formerly curate at All Saints' Church, Mobile, Ala., will on September 1 become rector of Epiphany Church, Guntersville, Ala. Address: 121 DeBow St.

Diocesan Positions

Mr. Edwin M. White, senior warden of St. Gregory's Church, Deerfield, Ill., is now chairman of the department of Church extension of the diocese of Chicago, succeeding the Very Rev. James G. Parker.

Marriages

Miss Betty June Priddy and the Rev. Martin LeBrecht, priest in charge of St. Luke's Church, Livingston, Texas, and St. Paul's, Woodville, were married on June 9.

Births

The Rev. Bruce E. Bailey and Mrs. Bailey, of Christ Church, Crosswell, Mich., announce the birth of their first child, Peter Stewart, on July 9.

The Rev. John G. Hay and Mrs. Hay, of St. James' Church, Dillon, Mont., announce the birth of their third daughter and fourth child, Juliana Robbie, on June 10.

CLASSIFIED

advertising in **The Living Church** gets results.

BOOKS WANTED

WANTED: Anglo-Catholic and Orthodox books. Rev. V. Hategan, 3256 Warren Rd., Cleveland 11, Ohio.

WANTED: Copy of "Prayers for Priest and People the Parish and the Home." Edited by: The Rev. John Wright, D.D., L.L.D. *Third edition* (revised and enlarged). Published by: Young Churchman Co., Milwaukee, Wis., 1908. Reply: Rt. Rev. Charles W. MacLean, 65 Fourth St., Garden City, L. I., N. Y.

FOR SALE

PICTURES, Crosses, Crucifixes, pamphlets, Communion medals. Inexpensive for resale. St. Philip's Society, West Stockbridge, Mass.

PIPE ORGAN, late model 12-rank Wicks, two manuals, beautiful draw-knob console, being replaced by larger organ in Episcopal Church. Superb sound, new organ guarantee. Many Wicks organs are in Episcopal churches throughout the country and are giving excellent satisfaction. For specifications and price, write Frazee Organ Co., Inc., South Natick, Mass.

LINENS AND VESTMENTS

ALTAR GUILDS: Linens by the yard for the Altar, dachron and cotton and cottons for choir and clerical vestments. Linens hand made to order. Free samples. Mary Fawcett Co., Box 325, Marblehead, Mass.

HAND EMBROIDERED Altar Linens for all requirements, exquisitely executed by skilled needlewomen. Crease Resisting Linen Funeral Palls embroidered in wool. Write for our new catalogue. Mary Moore, Box 394-L, Davenport, Iowa.

MONEY FOR BAZAARS

"Fascinating Foods from the Deep South." Price, \$2.95. F.O.B. Tuscaloosa. Dealers discount 40%. Minimum order, 10 copies. Write: Aline P. Van Duzor, 421 Queen City Ave., Tuscaloosa, Ala.

POSITIONS OFFERED

FOR COMPANY AND PART-TIME assistance housekeeping and motoring, lady living alone desires congenial gentlewoman; maid employed. Country house vicinity New York; Episcopal Church available. Reply: Owner, 65 Knollwood Road, Short Hills, N. J.

PRIEST-TEACHER with teaching experience, to be associate, and share teaching 7th grade day school. Fr. Reinheimer, 2626 Glebe Road, Arlington, Va.

WANTED — Curate. Moderate Churchman. First or second curacy. Full ministry. Emphasis Church school, youth work. Diocesan scale. Reply: Rev. Alexander Anderson, Calvary Parish, 532 Center Street, Santa Cruz, Calif.

WANTED—Priest to conduct Sunday services, August 25 and September 1 in Bronx, N. Y., housing and stipend. Reply Box G-964.*

WOMEN TEACHERS for grade and high school. Reply: Headmaster, St. Mary's Episcopal School for Indian Girls, Springfield, S. D.

POSITIONS WANTED

MARRIED PRIEST with family, seeking real challenge as rector or assistant. Prayer Book Catholic; excellent education; wide pastoral experience; good references. Reply Box C-962.*

MATURE PRIEST, serving small parish, seeks change. Interested in institutional work, curacy, assistant. Seven years' experience curate and rector. Previous business experience, accounting, church office and secular field. Reply Box V-965.*

PRIEST, married, 32, suburban, urban, rural, and mission experience, desires correspondence regarding vacancy; references. Reply Box M-961.*

*In care of The Living Church, 407 E. Michigan St., Milwaukee, Wis., 53202.

POSITIONS WANTED (Cont'd.)

PRIEST - MUSICIAN - EDUCATOR, Mus.B., M.A., B.D., seeks Organist-Choirmaster position with pastoral responsibilities and/or Director of Religious Education, or Chaplaincy (school, college, religious community), with teaching of piano, theory, school music, and religion. Reply Box A-963.*

CLASSIFIED ADVERTISING RATES (payment with order)

- (A) 20 cts. a word for one insertion; 18 cts. a word an insertion for 3 to 12 insertions; 17 cts. a word an insertion for 13 to 25 insertions; and 16 cts. a word an insertion for 26 or more insertions. Minimum rate per insertion, \$2.00.
- (B) Keyed advertisements, same rate as (A) above, add three words, plus 25 cts. service charge for first insertion and 10 cts. service charge for each succeeding insertion.
- (C) Non-commercial notices of Church organizations (resolutions and minutes); 15 cts. a word.
- (D) Copy for advertisements must be received at least 12 days before publication date.

THE LIVING CHURCH

407 East Michigan Street Milwaukee, Wis., 53202

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THE LIVING CHURCH

Armed Forces

Chaplain (Major) **Harry G. Campbell, Jr.**, formerly addressed with the 97th Signal Battalion, APO 46, New York, may now be addressed at the 130th Station Hospital, APO 403, New York.

DEATHS

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

The Rev. **Charles Edward Batten**, a professor of pastoral theology since 1959 at the Episcopal Theological School, died May 25th, at Massachusetts General Hospital.

Fr. Batten was born in Oaklyn, N. J., in 1910. He received the B.S. degree in 1935 from Temple University, and the B.D. degree in 1938 from Crozer Theological Seminary. He was ordained to the priesthood in 1955. From 1939 to 1954 he was professor of Christian education at Crozer Theological Seminary, and was dean at the seminary from 1944 to 1954. From 1954 to 1957 he was director of Christian education at Church of the Epiphany, Winchester, Mass., and from 1956 to 1959 he was assistant professor of practical theology at E.T.S. In 1960 Fr. Batten was chairman of the department of Christian education of the diocese of Massachusetts, and president of the diocese's Institute of Pastoral Care. He was a frequent book reviewer and co-author of *Fit To Be Tied*.

He is survived by his widow and two children, his parents and a sister.

The Ven. **John Edwin Culmer**, 72, retired rector of St. Agnes' Church, Miami, Fla., died in Jackson Memorial Hospital, on June 18th. He served as archdeacon of the diocese of South Florida from 1945 until this year.

Fr. Culmer, who was born at Savanna Sound, Bahamas, was graduated from Oskaloosa College as a Music B. in 1916. He received the B.D. degree from Bishop Payne Divinity School in 1919, the LL.D. degree from Bethune-Cookman College in 1955, and the D.D. degree from Virginia Theological School in 1960. He was ordained priest in 1920.

From 1920 to 1929 he was priest-in-charge of St. James' Church, Tampa, Fla., and from 1929 until he retired in May, 1963, he was rector of St. Agnes'. He served as deputy to the General Convention in 1943, 1946, 1955, and 1958, and was a delegate to the Church Union International Convention in England in 1948. He served on the Dade County Welfare Board from 1952 to 1956 and the Mayor's Biracial Committee on Sit-in Demonstrations in 1960. He is the author of *A Manual of Catholic Worship, Seven Years in Retrospect*, and *Horn in a Washtub*.

His survivors are his widow, Leome Taylor Culmer; three daughters, Francena, Angela, Lone; and two sons, John II, and James.

The Rev. **Ralph E. Mead**, vicar of St. Stephen's Church, Sierra Vista, Ariz., died in his home, in Sierra Vista, on May 23d.

Fr. Mead was born in Richland County, Ohio, in 1910. He received the A.B. degree from Wooster College, Ohio, in 1933, and the M.A. degree from the University of Michigan in 1940. He studied at Philadelphia Divinity School and in 1961 was ordained to the priesthood. Fr. Mead taught in Ashland County, Ohio, schools from 1934 to 1944. He received a teaching fellowship from the University of Michigan for 1945 to 1947. He was assistant professor of speech at Bowling Green State University from 1947 to 1952, professor of speech at Emmetsburg Junior College from 1953 to 1956, and associate professor of speech at Clarion State Teachers' College from 1956 to 1958. From 1959 to 1960 he was director of Christian education at St. John's Church, Sharon, Pa. He later served Our Father Memorial Chapel, Foxburg, Pa., and Holy Family Church, McKinney, Texas. In 1962 he became vicar of St. Stephen's.

He is survived by his sister, Mrs. Elmer M. Keck.

The Rev. **Dr. Randolph J. H. Ray**, rector emeritus of the Church of the Transfiguration, New York's "Little Church Around the Corner," died June 1st, in Carolton Hospital, Fairfield, Conn., after a long illness. He was 76 years old.

Dr. Ray was born on a Madison County, Miss., plantation. He received the B.A. degree from Emory and Henry College in 1905, was graduated from General Theological Seminary in 1911, and received the D.D. degree from the University of

the South in 1925. He was ordained to the priesthood in 1912. He became rector of St. Andrew's Church, Bryan, Texas, in 1914, and dean of St. Matthew's Cathedral, Dallas, in 1917. In 1923 he became rector of the Church of the Transfiguration, where he stayed until he retired in 1958.

He was a deputy to General Convention in 1919, 1922, 1940, and 1943, a member of the standing committee of the diocese of New York from 1939 to 1954, and a member of the Players Club and the Lambs Club. In 1947 he became a trustee of the Cathedral of St. John Divine, New York City, and in 1923 a warden of the Episcopal Actors' Guild of America. He is the author of *Marriage Is a Serious Business*, *100 Religious Poems*, and *My Little Church around the Corner*.

He is survived by his daughter, two grandchildren, and a sister. His wife, Mary Elmendorf Watson Ray, died in 1938.

Charles Albert Kapps, tertiary of the Order of St. Francis, died at his New York home on July 6th.

Born in 1885 Mr. Kapps was a native of Wisconsin. He was for 10 years president of the Fox Head Brewing Company, Waukesha, Wis. He served in the Navy in World War I and on a Selective Service Board in New York in World War II. He was a Mason and a member of the Church Club and the City Club of New York. Mr. Kapps was a communicant of the Church of the Resurrection, New York City, and former national treasurer of the American Church Union.

He is survived by his widow, Charlotte Lindeman Kapps, and a son, Charles.

Hans Sorensen, a disabled veteran who made silver crosses for Washington Cathedral, Washington, D. C., died June 11th at Sibley Hospital. He was 73.

Mr. Sorensen came to the U.S. from Denmark in 1909. After losing a leg during World War I, he learned to repair and make jewelry while a patient at Walter Reed Hospital. During the late 1930s he began to supply silver crosses to the curator's office at the cathedral. Likenesses of this cross, particularly the Jerusalem cross, were used widely as awards for achievement in Church schools. He was active in the American Legion, the Danish Club of Washington, the Veterans of Foreign Wars, and the Loyal Order of Moose.

He is survived by two daughters, Mrs. Lester Edmiston and Mrs. Jack Sargent.

ATTEND SUMMER CHURCH SERVICES

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**.

TUCSON, ARIZ.

ST. MICHAEL & ALL ANGELS 5th St. & Wilmot
Sun HC 7:30, 9:30, 11:15, MP 9, Cho EP 7;
Daily MP & HC 7, EP 5:45; also HC Wed 6:30,
Thurs 9, Mon, Tues, Fri, Sat 8; C Sat 4:30-5:30

LOS ANGELES, CALIF.

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

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

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

SAN DIEGO, CALIF.

ALL SAINTS' 625 Pennsylvania Ave.
Rev. Paul G. Satrang, r; Sisters of the Holy Nativity
Sun Masses 7:30, 9, 11; Daily Mass 7, Wed & Fri
7 & 9:30; C Sat 5

SAN FRANCISCO, CALIF.

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

SANTA MONICA, CALIF.

ST. AUGUSTINE-BY-THE-SEA
1227 4th St. near Wilshire Blvd.
Sun 7:30, 9:15 & 11; Daily HC, MP & EP

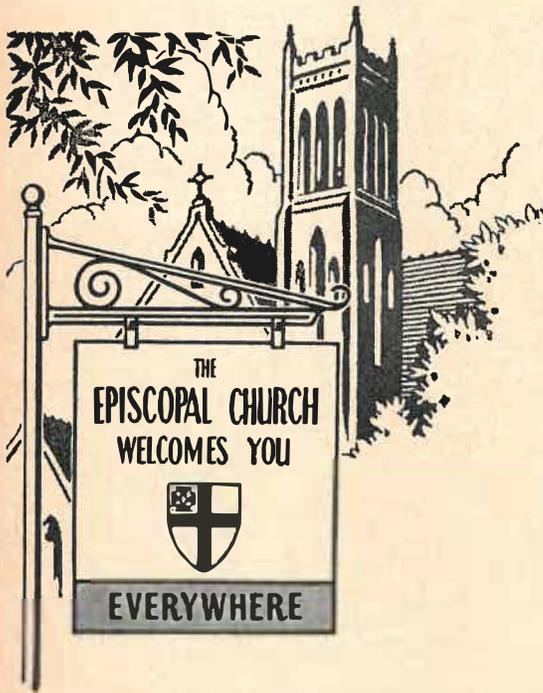
NORWALK, CONN.

ST. PAUL'S ON THE GREEN 60 East Ave.
Rev. F. L. Drake; Rev. A. E. Moorhouse; Rev. R. I. Walkden
Sun 8, 10 (Sung); C Sat 5-6

WASHINGTON, D. C.

WASHINGTON CATHEDRAL Wis. & Mass. Aves.
Sun 7:30, 9, 11, 4; Daily 7:30, 9:30, 12, 4.
Frequent guided tours.

Continued on next page



A Church Services Listing is a sound investment in the promotion of church attendance by all Churchmen, whether they are at home or away from home. Write to our advertising department for full particulars and rates.

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; ex, except; 1S, first Sunday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

ATTEND SUMMER CHURCH SERVICES

Continued from previous page

WASHINGTON, D. C. (Cont'd.)

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

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

CORAL GABLES, FLA.
ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley, r
Sun 7, 8, 10; Daily 6:45; C Sat 4:30

FORT LAUDERDALE, FLA.
ALL SAINTS' 335 Tarpan Drive
Sun 7:30, 9, 11, & 7; Daily 7 & 5:30, Thurs & HD 9: C Fri & Sat 5-5:25

COCONUT GROVE, MIAMI, FLA.
ST. STEPHEN'S 2750 McFarlane Road
Sun HC 7, 8, 10; Daily 7:30, 5:30, also Tues 6:30, Fri 10; HD 6:30, 7:30, 10; C Sat 4:30

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

PALM BEACH, FLA.
BETHESDA-BY-THE-SEA
S. County Rd. at Barton Ave.
Rev. J. L. B. Williams, M.A., r; Rev. James D. Anderson; Rev. Lisle B. Caldwell
Sun 8 HC, 10 MP & Ser; Daily MP 8; Wed HC 10

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

ATLANTA, GA.
OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun Masses 7:30, 9:15, 11, Ev & B 8; Wed 7; Fri 10:30; Other days 7:30; C Sat 5

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

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

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

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

BOSTON, MASS.
ALL SAINTS' at Ashmont Station, Dorchester
Rev. Frs. S. Emerson, T. J. Hayden, D. R. Magruder
Sun 7:30, 9 (Sung), 11 Mat, Low Mass & Ser; Daily 7 ex Wed 10, Sat 9; EP & C Sat 5; C Sun 8:30

DETROIT, MICH.
ST. JOHN'S Woodward at Vernor Highway
Rev. Thomas F. Frisby, r
Sun 8 HC, 11 MP Ser; Wed HC 12:15

ST. LOUIS, MO.
HOLY COMMUNION 7401 Delmor Blvd.
Rev. W. W. S. Hohenschild, S.T.D., r
Sun HC 8, 9, 11, 15, MP; HC Tues 7, Wed 10

ELKO, NEV.
ST. PAUL'S 8th & Sage (on Rt. 40)
Sun HC 7:15 & 9

LAS VEGAS, NEV.
CHRIST CHURCH 2000 Maryland Parkway
Rev. Tally H. Jarrett
Sun HC 8, 9:15, 11, EP 5:30; Daily HC 7:15, EP 5:30

WELLS, NEV.
ST. BARNABAS & ST. LUKE'S (on Rt. 40)
Sun HC 11:15

NEWARK, N. J.
GRACE Broad & Walnut Sts.
Rev. H. S. Brown, r; Rev. Jay H. Gordon, c
Sun Masses 7:30, 9:15 (Sung), 11; Daily 7:30 (ex Fri & HD 9:30); C Sat 11-12, 4:30-5

SEA GIRT, N. J.

ST. URIEL THE ARCHANGEL
Sun HC 8, 9:30, MP 11; Daily HC 7:30 ex Fri 9:30

TRENTON, N. J.
TRINITY CATHEDRAL West State & Overbrook
Sun 7:30, 8:30, 9:30, 11; Wed 7:30 & 10 (Healing Service); HD 7:30

ALBANY, N. Y.
CATHEDRAL OF ALL SAINTS So. Swan & Elk
Sun HC 7:30, 8:30 (Sung), 10:45 (Sung), EP 5:15; Daily MP 7, HC 7:15, EP 5:15; also HC Thurs 10; Wed & HD 12:05; C Sat 4-5

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

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

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

HEAVENLY REST 5th Ave. at 90th Street
Sun HC 9 & 15; 11, MP Ser 11 ex 15; Wed HC 7:30; Thurs HC & LOH 12 & 6; HD HC 12

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

ST. MARY THE VIRGIN 139 West 46th St.
Sun Masses 7, 9, 11 (High), EP & B 8; Daily 7, 8; Wed 9:30; Fri 12:10; C Thurs 4:30-5:30, Fri 12-1, Sat 2-3, 4-5, 7:30-8:30

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

ST. STEPHEN'S The Bronx, Woodlawn
Vireo Ave. at E. 238th St.
Sun HC 7:30, 10 (Sung); Mon, Tues, 9:15; Wed, Fri 7; Thurs 6:30; Sat 9:30; C Sat 4:30, Sun 9:15

ST. THOMAS 5th Avenue & 53d Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (15), MP 11; Daily ex Sat HC 8:15; Tues 12:10; Wed 5:30

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

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

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

ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8, MP HC Ser 10; Weekdays HC (with MP) 8, 12:05 (HD also at 7:30); Int & Bible 4:30-5:30. Organ Recital Wed 12:30.

CHAPEL OF THE INTERCESSION Broadway & 155th St.
Rev. C. Kilmer Myers, S.T.D., v
Sun 8, 9, 11; Weekdays HC Mon 10, Tues 8:15, Wed 10, 6:15, Thurs 7, Fri 10, Sat 8, MP 12 minutes before HC, Int noon, EP 8 ex Wed 6:15, Sat 5

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

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

ST. CHRISTOPHER'S CHAPEL 48 Henry Street
Rev. Wm. W. Reed, v; Rev. Wm. D. Dwyer, p-in-c
Sun MP 7:45, HC 8, 9:30, 11 (Spanish), EP 5:15; Mon-Thurs MP 7:45, HC 8 & Thurs 5:30; Fri MP 8:45, HC 9; Sat MP 9:15, HC 9:30; EP Daily 5:15; C Sat 4-5, 6:30-7:30 & by appt

PEEKSKILL, N. Y.
ST. PETER'S 137 N. Division
Rev. M. L. Foster, r; Rev. J. C. Anderson, c
Sun MP 7:15, HC 7:30, 10 (Sung); Tues 7, Wed 9:30, Fri 6, C by appt

WATKINS GLEN, N. Y.
ST. JAMES'
(Founded 1830; present church built 1863)
Rev. Alton H. Stivers, r
Sun H Eu 8, 10:30; Weekdays as anno

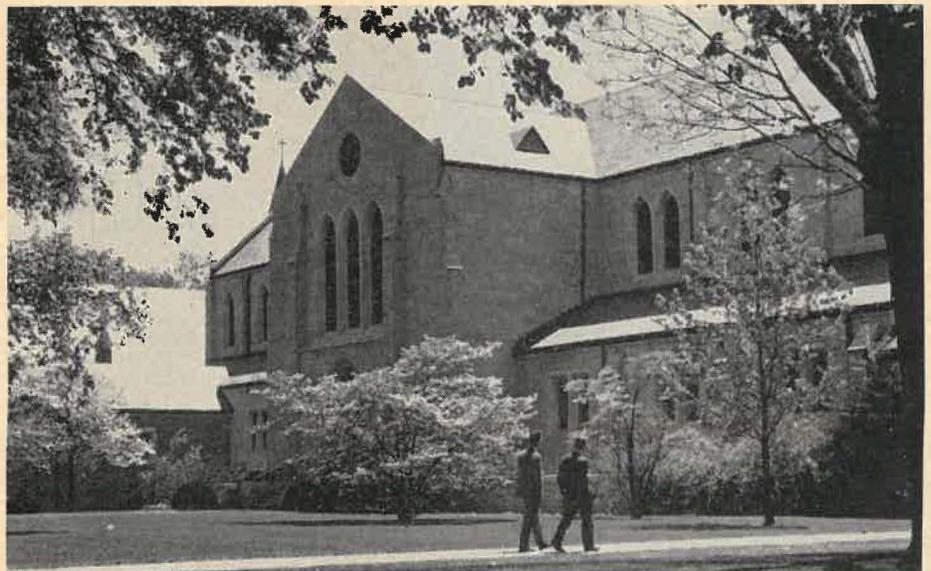
COLUMBUS, OHIO "Across the River"
ST. JOHN'S
Rev. L. M. Phillips, r
Sun 8 H Eu, 10 MP; HD, regular

PHILADELPHIA, PA.
ST. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 9, 11; Weekdays 7:45 (ex Sat), 5:30; Wed 12:10; Sat 9:30; C Sat 12-1

FORT WORTH, TEXAS
ALL SAINTS' 5001 Crestline Rd.
Sun MP & HC 7:45, HC 9:30, 11, EP 6; Daily MP & HC 6:45 (ex Thurs 6:15), EP 6

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

SEATTLE, WASH.
ST. PAUL'S 15 Roy St. at Queen Anne Ave.
Rev. John B. Lockerby; Rev. Eugene L. Harshman
Sun 7:30, 9 H Eu, 11 Mat & H Eu



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