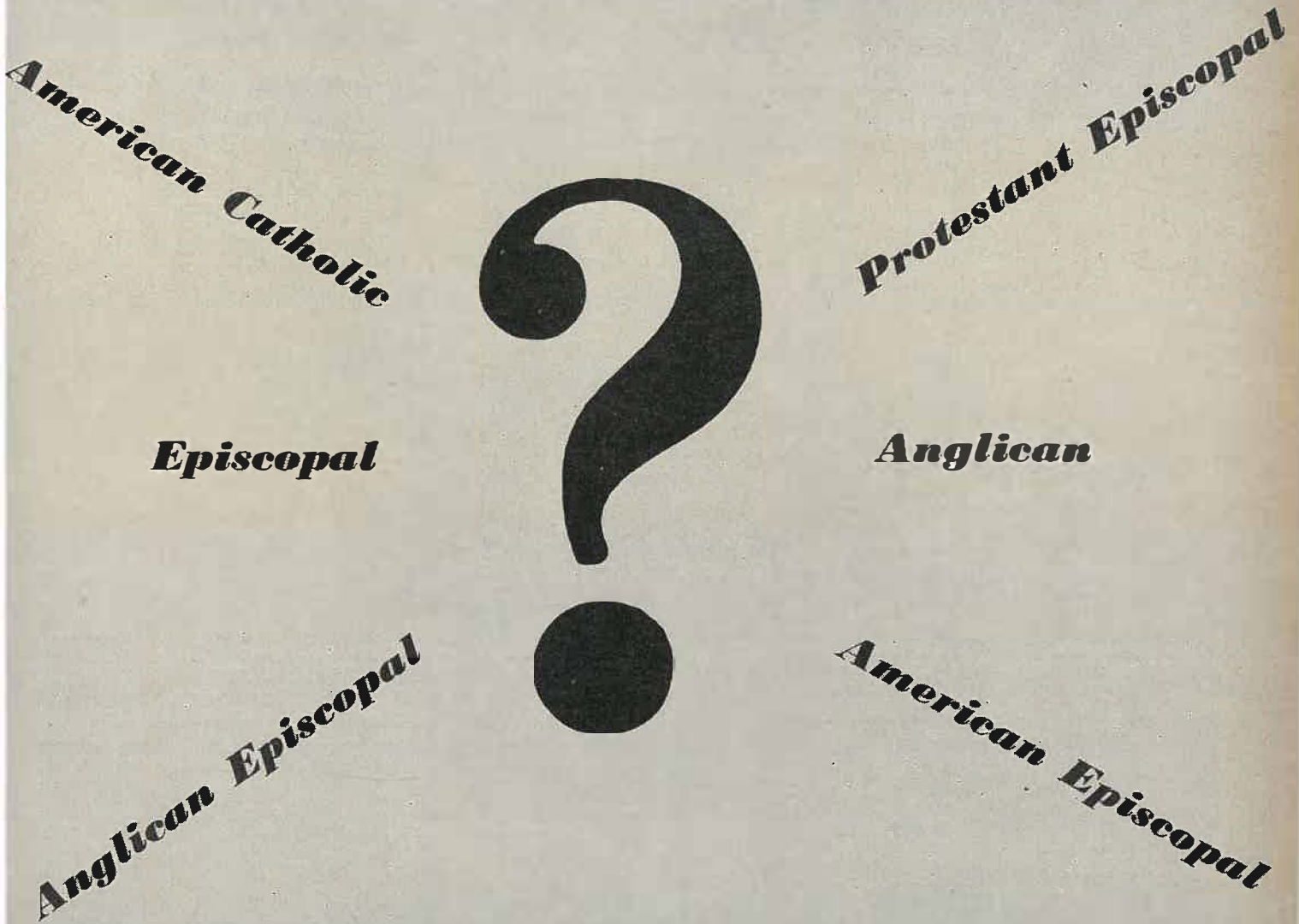


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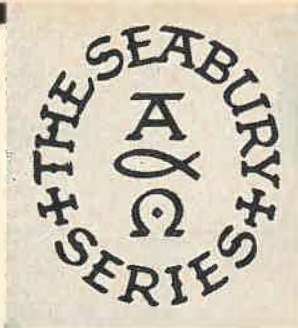
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Volume 143      Established 1878      Number 11

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

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### DEPARTMENTS

Anglican		For the Record	31
Perspectives	30	Letters	13
Books	14	News	17
Deaths	46	People and Places	45
Editorials	28	Vestryman's Diary	36

### SPECIAL FEATURES

North American Anglicans and Unity		Herbert M. Waddams	22
Detroit Industrial Mission		Mrs. Robert Durham	23
Change General Convention?			
Yes		John Craine	24
No		Ralph Kennison	25
General Convention Program			26

## THINGS TO COME

September

10. Fifteenth Sunday after Trinity  
Joint Committee on Program and Budget for General Convention, Detroit  
Order of St. Luke the Physician, International Conference on Spiritual Healing, Philadelphia, Pa., to 13th
12. Daughters of the King, Triennial Convention, Detroit, to 16th
13. Church Periodical Club meeting, Detroit, to 16th
14. Meeting of executive committee, National Conference of Deaconesses, Detroit
15. Meeting of directors and corporation of Retiring Fund for Deaconesses, Detroit
16. Triennial meeting of National Conference of Deaconesses, Detroit  
National Council meeting, Detroit
17. Sixteenth Sunday after Trinity  
General Convention, Detroit, to 29th  
Triennial Meeting, Women of the Church, Detroit, to 29th

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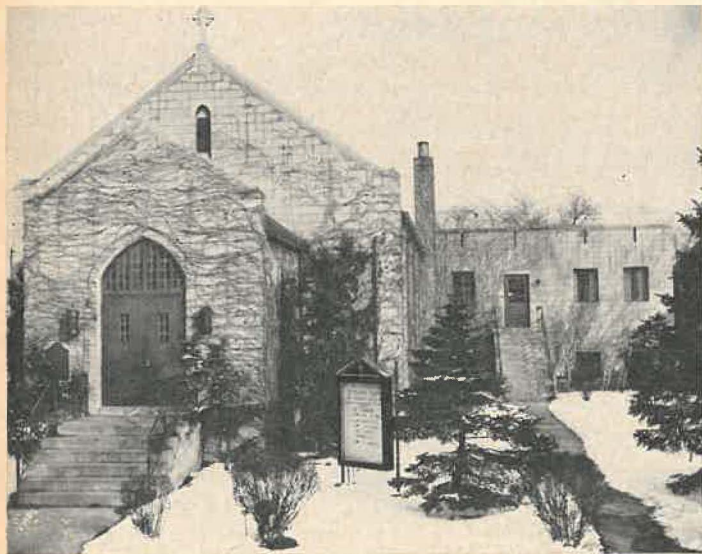
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## LETTERS

(Most letters are abridged by the editors.)

### "Trial Use"

Your editorial on "trial use" [L.C., August 27th] is interesting in that it seems to imply that such practice, using tentative offices proposed for consideration by the Joint Liturgical Commission, will have some influence on the present unconstitutional tampering with public services, ranging from the use of various missals to the alteration of words and phrases so they will not offend the sensibilities of some priest or bishop or lay person. As a matter of fact, I am sure it will increase the confusion of our congregations already confused, not only by the use of something other than the Book of Common Prayer, but also by the varied though legal ceremonies which are used.

Secondly, I am concerned by the "trial use" of Offices, not primarily for the sake of uniformity which the editorial seems to think is the reason for the constitutional regulation, though I do think it is important, nor for "good liturgy," but rather for the theological content of the Offices. I am sure that some of our bishops and priests would be glad to have the requirement in the Baptismal Office that a sponsor or an adult shall answer affirmatively the question, "Dost thou believe in the articles of the Christian Faith as contained in the Apostles' Creed?" eliminated, as is proposed in Prayer Book Studies I, because this might make them think that the Church no longer required them to believe and teach the Birth of our Lord of the Virgin Mary, His actual Resurrection from the dead in a body and consequently [the fact of the] empty tomb, or our own resurrection from the dead.

Also, it is to be noted that the substitute question proposed, while it mentions the Persons of the Blessed Trinity, carefully does not require a belief in the Trinity.

Some of us are disquieted by the theological confusion found in the Eucharistic Liturgy, Studies IV. If the Commission would make clear what I think is so, that the *theology* of the Prayer Book is the *total* of the book and not a combination of viewpoints (so that you "pay your money and make your choice," and thus by "proof texting" the Prayer Book anything can be taught) possibly then we might think more seriously about "trial use" without the careful examination and debate that goes with real revision of the Book of Common Prayer. I know how carefully this was done because I participated in the last revision of the book.

I very much hope that the Convention will not make the changes in the Constitution proposed by the Liturgical Commission.

(Rev.) DON FRANK FENN

Baltimore, Md.

### Ceylon Rites of Unification

Do the Rites of Unification in Ceylon conform to ordination as defined by the Book of Common Prayer? These rites may be summarized by quotations (*italics mine*). Their intention is to "continue . . . the three-fold ministry."

Their underlying principle is that "

*Continued on page 40*

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## BOOKS

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**GOD IN ACTION.** A Study in the Holy Spirit. By **F. A. Cockin**. Penguin Books. Pp. 184. Paper, 95¢. (A Pelican Book.)

**THE PROMISE OF THE SPIRIT.** By **William Barclay**. Westminster Press. Pp. 120. \$2.50.

**THE HOLY SPIRIT.** By **A. M. Henry**, O.P. Translated from the French by **J. Lundberg** and **M. Bell**. Hawthorn Books, 1960. Pp. 138. \$3.50. (Volume 18, Twentieth Century Encyclopedia of [Roman] Catholicism.)

It is often said, perhaps more wishfully than hopefully, that the solution of the theological problems of the 20th century would not seem so distant if theologians were to turn their attention to the third Person of the Trinity. That He has been neglected in the past is evidenced by the relatively small number of books and treatises devoted to Him and His work since St. Basil wrote the first 1,600 years ago.

The three books under review — by an Anglican bishop, a Presbyterian lecturer in New Testament Greek, and a Roman Catholic scholar of the Dominican order — are a small but by no means insignificant contribution to the subject. They are clearly written, scholarly but not academic, and, with the possible exception of the last, as suitable for laity as for clergy.

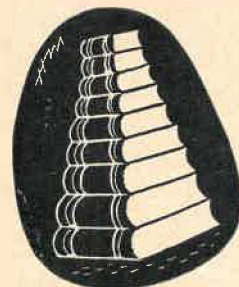
Each of the volumes reflects the special interests and experience of the author and of his Communion; all give thorough expositions of the Biblical doctrine of the Spirit; and, to a certain extent, the discussions are mutually complementary. Thus in *God in Action*, by F. A. Cockin, the author's ultimate concern is to take up some of the major demands with which the Church is confronted in our time: "the need to demonstrate the relevance of Christian faith to urgent human needs, political, economic and social; the need to remove the crying scandal of disunion; the need to demonstrate the reality of Christian discipleship" (p. 11). In *The Promise of the Spirit*, William Barclay's aim is to expound the teaching of the New Testament about the Holy Spirit, while A. M. Henry's aim in *The Holy Spirit* is to elucidate the part played by the Holy Spirit within the dogmatic framework of trinitarian theology.

It is highly gratifying for an Anglican reviewer to be able to commend the first of the three as "a best buy." I do not know of any book costing less than a dollar which equals it in theological penetration into the core of so many of the problems which baffle us today. And I

know of a great many books costing four times as much which cannot hold a candle to it. Dr. Cockin has captured, in a most thrilling way, the spirit of the Apostolic Church, and therefore, of course, has demonstrated its doctrine of the Paraclete who was leading it into all truth. But he has also shown how the Church in the 20th century may apply the doctrine to its own needs, in such a way that any right-thinking man, whether Christian or not, may grasp what the Church is, or should be, trying to accomplish. Some allowance has to be made for the fact that he is writing primarily for the Church of England, and not everyone will share his enthusiasm for the mutual laying-on of hands proposed in the North Indian reunion scheme. But no one should be deterred from investing one dollar in a book which pays such handsome dividends. (The date of Dietrich Bonhoeffer's *Letters and Papers from Prison*, given on p. 147 as 1933, was actually 1953, and the authors listed in the bibliography should surely be accorded the courtesy of initials.)

Dr. Barclay's book will appeal to study groups which have chosen to investigate what the New Testament writers say of the Person and work of the Holy Spirit. Dr. Barclay is at his best when he is explaining the sense of a difficult passage from the original Greek. But exegesis, by itself, is insufficient. The Biblical material demands dogmatic evaluation, and this is what Fr. Henry seeks to provide in the form and language of St. Thomas Aquinas. (Incidentally, he also offers a fuller analysis of the Old Testament doctrine of the Spirit.)

Neither of the last two books is entirely satisfactory. Dr. Barclay's literary interests seem curiously dated, and one



wonders if he has ever pondered Dr. J. V. Casserley's excellent definition of a theologian (quoted by Dr. Cockin on p. 130) as "a man possessed of an insatiable curiosity which compels him to interest himself in everything in which he finds other men interested." It would not appear from his numerous quotations that he was sufficiently interested in cultural changes since the second world war to hold the attention of a more intellectual reader.

The same might be said of Fr. Henry, but his book appears to have been written

*Continued on page 35*



# "TRACK 13"

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# Convention Messages



*from*

*the Presiding Bishop*

By next Sunday the bishops, deputies, and delegates to the General Convention will be in Detroit, ready for work. On Sunday evening they, with thousands of other worshipers, will gather for the great opening service of prayer and praise; on Monday the sessions will begin.

What happens at Convention will affect you directly in your home parish in many ways. Many of the decisions taken there will, we hope, make it clear that the Church must be involved more directly in the real events of people's lives.

Our greatest need, therefore, is to be aroused and moved and guided by the Holy Spirit. Not Church and General Convention as usual, but a fresh understanding of what God would have us do now!

The Most Rev. ARTHUR LICHTENBERGER

*from*

*Bishop Emrich*

*of Michigan*



When the General Convention last met in Detroit in 1919, it was guided by the Holy Spirit to adapt the structure of the Church to the new age. The National Council came into being as an instrument of the Church's mission; plans were adopted which increased missionary spirit and giving; and, reaching across ancient barriers, the most distinguished visitor to address the Convention was Cardinal Mercier.

It is the prayer of all of us who now warmly welcome the General Convention and the Triennial of the Episcopal Churchwomen to Detroit that once again the Holy Spirit will give us wisdom, love, and courage to meet the problems of the present.

Under the leadership of the Rev. Canon I. C. Johnson, Chairman of the Committee on Arrangements for General Convention, and Mrs. Frederick K. Sparrow and Mrs. Harry Dumville, in charge of arrangements for the Triennial of the Episcopal Churchwomen, many hundreds of people have worked long and faithfully on the physical arrangements. Cobo Hall will, they believe, be ideal, for all business will be conducted under one roof; an exhibition (new, at least, in size and scope) has been arranged; and, with our fellow Churchmen across the river

in Canada visiting us, we hope, in large numbers, we can have, because of Detroit's geography, an awareness of the fellowship and witness of the larger Anglican Communion.

But if it is to be a great Convention, the Holy Spirit must come to us, raising us above self, giving to us love and unity, vision and courage to see and grasp God's purpose for His Church. Since rapid change is one of the facts of our world, it is essential that we be willing to change, and that we think of the Church as a living, changing, and sensitive instrument of God's purposes. Bishop William Lawrence once said that if we do the same thing today that we did yesterday, it is not the same thing, for both we and the circumstances have changed. The rapidity of change and the danger of the hour should give to us all a sense of great urgency and expectancy.

The physical arrangements — practical and interesting — have been made by the hard work of many hundreds of devoted people — may God now bless the gathering with His Spirit! The candlestick and candle have been built and molded — may God provide the flame! The leaders of the Church will gather — come, Holy Spirit!

A warm welcome to you all!

# The Living Church

Fifteenth Sunday after Trinity  
September 10, 1961

For 82 Years:

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

## NEWS FEATURE

### Coming Up — at General Convention

by RAY C. WENTWORTH

One of the chief matters before the 1961 General Convention will undoubtedly be the "**Blake proposal**." The United Presbyterian Church in the USA has asked that the Episcopal Church join with it in inviting the Methodist Church and the United Church of Christ to join in exploring the establishment of a Church "truly Catholic, truly Reformed, and truly Evangelical." The Presbyterian request is that the Episcopal Church, with the others, select a committee of nine persons "to negotiate a plan of union." The Joint Commission on Approaches to Unity has recommended that the Church join in such an invitation. The Commission, however, has asked that it be selected as the negotiating committee, and has also recommended that it be directed by General Convention to invite representatives of the Polish National Catholic Church, "as well as from time to time representatives of any Church with which this Church is in full communion," to participate in the conversations.

It might be noted that, in the Presbyterian request to General Convention, the proposal is to "explore" the establishment of a united Church. In requesting the appointment of a committee, however, the Presbyterian Church asked that the committee members be empowered to "negotiate" a plan of Church union. Much talk has been expended on this subject, and various diocesan conventions have adopted resolutions on both sides of the issue.

The Joint Commission on Approaches to Unity has recommended that this Church enter into a declaration of full communion with the **Spanish Episcopal Reformed Church** and the **Lusitanian (Portuguese) Church**.

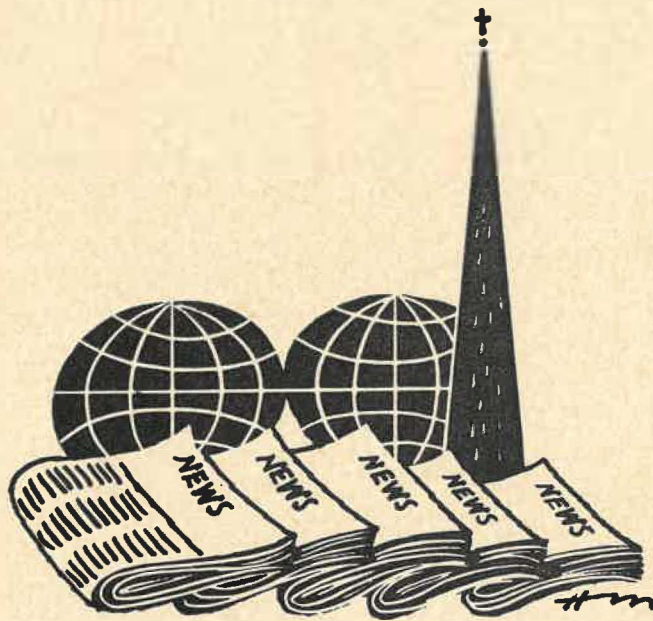
The **Philippine Independent Church** last year proposed that a concordat of full communion be established between it and the Episcopal Church, and last November the House of Bishops recommended the establishment of such a concordat. The Joint Commission on Approaches to Unity also recommends it, and little or no public opposition to the

proposal has been heard. Like the Philippine Church, the Spanish and Portuguese Churches have episcopates derived from Anglican bishops.

Into the laps of the Joint Commission on Ecumenical Relations was tossed the query from the Metropolitan of the Church of India, Pakistan, Burma, and Ceylon asking whether the Episcopal Church would be prepared to recognize,

the grace and authority of Holy Orders as required for the exercise of the ministry of this Church."

The matter of the **name of the Church** has been mentioned occasionally in the pages of **THE LIVING CHURCH**, and this "hardy perennial" will come before the 1961 General Convention in the form of a memorial from the diocese of Chicago. Those who object to the word "Protes-



from their inception, two proposed United Churches — the **Church of Lanka (Ceylon)**, and the **United Church of North India and Pakistan**. The Commission has recommended that, in the case of the Church of Lanka, General Convention should give it a slightly ambiguous go-ahead, but that in the case of the North India Church, the proposal should be politely discouraged until certain difficulties are resolved.

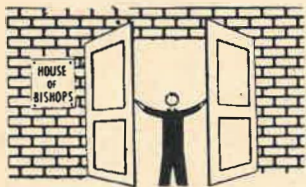
At least one other area in the realm of Church unity will probably be a lively subject of Convention debate. The Joint Commission on Approaches to Unity has recommended a drastic revision of **Canon 36**, which now allows the ordination as priests of ministers of other Churches who wish to remain ministers of those Churches. Under the proposed revision candidates for Orders would be required to hold the historic, creedal Faith of the Church, accept the doctrine, discipline, and worship of this Church, and "desire

tant" in the title, "Protestant Episcopal Church in the United States of America," have as yet had no success in eliminating it. In the past, a number of alternate names have been suggested, but not one of them has been able to muster enough votes for adoption by General Convention. Elsewhere in this issue may be found the results of a poll conducted by **THE LIVING CHURCH** on the subject of alternative names.

**General Convention** itself will undergo change if certain recommendations of the Joint Committee on the Structure and Organization of the General Convention are adopted. Under the Committee's proposals, General Convention would meet annually rather than triennially, and dioceses would be represented in the House of Deputies by two clerical and two lay deputies, rather than four of each as they are now. Under the recommendations of the Committee missionary districts and the Convocation of American

Churches in Europe would continue to be permitted one lay and one clerical deputy. Thus, their representation would be proportionally larger than at present, although they would continue to have only ¼ vote in a vote by orders.

If the annual Convention system is adopted, a closer look at the place and function of the **provinces** will be necessary. The Joint Commission to Study



the Provincial System, by the way, has recommended that it be discharged and that a Joint Commission be created for the "developing and implementing" of its work and that of the Committee on Structure and Organization.

There is automatically on the 1961 Convention docket a proposal for a **Prayer Book Revision** (supplement), since the 1958 Convention passed it on first reading. The supplement was the answer of the last Convention to a request from the Standing Liturgical Commission for provision for **trial use** of public services not now in the Prayer Book, and for the consideration of Propers for saints' days not now provided for. However, some of those most interested in such a supplement have urged that it not be adopted until more work is done to perfect it.

Whether this 1961 Convention will set up arrangements for authorized **trial use** of services is, however, another question. At present, in the opinion of many, there is no canonical way for a bishop or anyone else to authorize trial use of forms of worship designed to replace Prayer Book order. Since many liturgists feel that the only way to test the worth of a proposed Prayer Book revision is by using it, the Liturgical Commission would like to see some sort of canonical procedure established for the purpose.

Not the least of the actions of General Convention will be the election of a **president of the House of Deputies**, since the Rev. Canon Theodore O. Wedel, who has served in that capacity for several years, has retired and will not be a deputy this year.

What about the official **Church magazine**, the *Episcopalian*? The Church Magazine Advisory Board has asked that General Convention provide \$558,974 for the publication over the next three years, with the intention of giving its circulation a decisive boost.

In the field of **overseas missions**, there are a number of issues brought to light in the report of last year's Committee of Conference on Overseas Missions (the "Gray Report") which could come before General Convention, either in recom-

mendations and reports of official bodies or in resolutions proposed by individuals.

The National Council has asked that General Convention study, "through a Joint Committee, the nomenclature and status of our missionary districts, including such related matters as representation in the General Convention, relationships to other dioceses and Provinces, and the like. . . ." Specifically, there has been some desire expressed for constitutional and canonical machinery to allow overseas missionary districts to become autonomous Provinces in the Anglican Communion, rather than dioceses in the Episcopal Church. The status of the Brazilian Church has been mentioned particularly in this connection. There are many who would prefer the term "diocese" to "district," particularly when applied to overseas work.

Two of the overseas missionary districts will have to be supplied with bishops: Bishop Blankingship of **Cuba** and Bishop Harris of **Liberia** have both announced their retirement. With the international situation as it is, it could be speculated that, at least in the case of Cuba, the man selected will be a native of that country.

On the home missionary front, the missionary district of **San Joaquin** has asked that General Convention grant it diocesan status.

**Evangelism**, which is likely to become as much of an issue at this General Convention as missionary policy, is pointedly brought to the Convention's attention by a proposal by the Joint Commission on Evangelism. The Commission recommends that the office of a Secretary to the Presiding Bishop for Evangelism be created, and that \$70,980 be set aside for this purpose over the next three years. A "Mass Meeting on Evangelism" will be held at St. John's Church, Detroit, on September 26th.

The National Council, at its April, 1961, meeting, voted to memorialize General Convention to appoint a Joint Commission to study the **quota system**. The National Council believes that the goal should be the giving by the dioceses of one-half of their ordinary income.

A major item in the business of every General Convention is the adoption of a **budget**, and the issue doesn't look any milder this year than it ever has. The perennial cry of the church treasurer, "Where's the money to come from?" is as applicable to the national Church as it is to the parish. Nevertheless, needs have to be met, and opportunities provided for. Will this Convention be the one to give a really significant impetus to our overseas missions program? One of the opportunities in this area — some would say one of the needs — is a request from Bishop Swift of Puerto Rico for a large sum of money and a number of missionary clergy to take advantage of certain immediate missionary opportu-

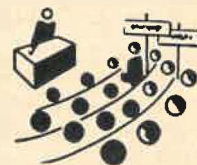
nities there. In addition, the Church in other places, notably Brazil, is caught in a local inflationary trend that renders the aid they get from this country insufficient. In Brazil, particularly, one answer to the problem would be the purchase of land so that present exorbitant rents would be made unnecessary. But such land, purchased at today's inflated prices, would cost money even while effecting savings.

Overseas missions are not the only places where the Church can spend money, of course, and one of the local requests for funds comes from the American Church Building Fund Commission, which wants \$100,000 a year for the next three years. The Commission reports that, in the last three years, it has received requests for loans totaling well in excess of \$4,990,000, and that it was able to make loans only in the amount of \$709,225. Nevertheless, it points out that its permanent loan fund is currently being turned over at the rate of once every five years.

The total budget which National Council will recommend to the Convention will be \$35,157,752: for 1962, \$10,705,663; for 1963, \$11,788,312; for 1964, \$12,663,777.

It is virtually certain that the General Convention will be asked, in one way or another, to withdraw the Episcopal Church from the **National Council of Churches, the World Council of Churches**, and other bodies. Failing this, the promoters of this action will probably ask the Convention (a) to disassociate this Church from certain "political" statements by the NCC and others, or (b) to request the NCC itself to abstain from making such statements, or at least to say explicitly each time that such statement does not necessarily reflect the views of the Episcopal Church. The Church's appropriations for the NCC and the WCC also are likely to come into question, as is our contribution to world relief through Church World Service, an agency of NCC.

The **socio-politico-economic** field is, as usual, wide open to resolutions proposed by individual bishops and deputies. The Convention will likely reiterate previous



stands in the areas of race relations, capital punishment, and federal aid to public and private schools. The Joint Commission on the Church in Human Affairs has asked the Convention to make its own certain statements by the 1958 Lambeth Conference about family planning, and would like the Convention to urge the several diocesan departments of Christian social relations to study the work-



men's compensation laws in their states, to compare the same to other such laws and to minimum standards recommended by the U.S. Department of Labor, and share their findings with their dioceses.

The Convention will have a good deal of what might be called "miscellaneous work" to do. The ratification of various episcopal elections will have to be seen to, as will the requests for second suffragancies that will probably come from the dioceses of Connecticut and South Florida. Responsibility for the *Historical Magazine* may be transferred to the **Church Historical Society**. And, if the silences of a legislative organization are as significant as its utterances, it is interesting to speculate that this *could* be one of the few Conventions *not* to discuss marriage canons on one basis or another.

What about Bishop Pike of California? The clericus of a Georgia convocation has asked Bishop Stuart of Georgia to request action in the House of Bishops against Bishop Pike, in view of an article of allegedly questionable orthodoxy published in the magazine, *Christianity Today*. Bishop Stuart has not said definitely whether he will comply with the wishes of the clericus. In one form or another, the question of episcopal orthodoxy may come up in the House of Deputies, as well.

The Joint Commission on the Work of **Deaconesses** has asked that General Convention approve a proposed pension plan for deaconesses, and also has asked that the 1961 Convention urge that agencies employing deaconesses pay them a minimum of \$3,000 per year, in addition to making provision for living quarters and for travel and other expenses. This Commission also, by the way, wants to be continued by the Convention. Inasmuch as the Joint Commission on Committees and Commissions has recommended that the Commission on the Work of Deaconesses be discontinued, and its work made part of the responsibility of the Joint Commission on Status and Training of Professional Women Church Workers, this matter could become the cause of a good deal of discussion in Detroit.

The Commission on Status and Training of **Women Church Workers** is recommending that General Convention adopt a canon outlining selection, training, and licensing procedures for such workers. It may be that some bishop or deputy will suggest inclusion of provision for like arrangements for men Church workers, whose condition obviously did not come under the purview of the above-named Commission.

In the field of **theological education** the Joint Commission dealing in these matters has recommended a considerable revision of Canon 30. The Commission would like to have its area of concern limited to education for Holy Orders, and to have its name changed accordingly. In

addition, it suggests that a system be set up for the recognition of official seminaries of the Church, according to definite standards. The standards recommended by the Commission are likely to come in for considerable discussion in both Houses.

Proposed **amendments** to the Constitution, passed on first reading by the 1958 Convention, are of course on the agenda this time. In addition to the proposed Prayer Book supplement, mentioned above, the following proposals are up for consideration and final action:

1. A change in Article I, Section 2 of the Constitution to count foreign missionary bishops when establishing the quorum necessary for transacting business in the House of Bishops.

2. Article I, Section 6 — a change to give voting rights in a vote by orders, equal to those now enjoyed by missionary districts, to foreign missionary districts and the Convocation of American Churches in Europe.

3. Article II, Section 2 — a change would count bishops having jurisdiction outside of the U.S. in on the consents required for consecrating a bishop.

4. Article V, Section 6 — this amendment would smooth out the wording presently in use, apparently without changing the force of the Article.

5. Article X — the official status of the Book of Common Prayer would be extended to the Convocation of American Churches in Europe, under this amendment.

6. Article XI would give the Convocation of American Churches in Europe the status of a missionary district in the machinery of Constitutional amendment.

7. An addition to Article XI would put Constitutional amendments into effect on the first day of January following the Convention which adopts them on final reading.

Permeating this year's Convention will be a general concern for the work of the **Church in urban life**. Detroit is, of course, an industrial city, and one where the fluctuation of the economic state of the nation is immediately evident. Social and racial tensions are perpetual problems and the work again/layoff again/work again pattern of the automobile industry presents a real challenge to the Church in its ministry to the individuals and families of the area. Detroit is the location of the Detroit Industrial Mission, which has been active in exploring the role of the Church in an industrial society [see page 23].

Many bishops and deputies are expected to take the opportunity of their trip to Detroit to visit automobile plants and the United Auto Workers union headquarters. A joint session of the House of Bishops and the House of Deputies has been requested, so that the Church's work in urban areas may be duly considered.



# GENERAL CONVENTION

## INDUSTRIAL AREAS

### Blue Collars and Leisure

Economic changes that affect not only parishes "in the shadow of the smokestacks, but *all* of the parishes in the Church" are ticked off in the report to General Convention of the Joint Commission to Survey Missionary Problems in Industrial Areas.

The Commission points out that its previous analyses and recommendations have been vindicated. However, "the Church has not yet felt it advisable to accept seriously the problems, the programs, or the recommendations for this vital area of its life."

In 1955 the Commission report "included an outline of a study made by the National Association of Manufacturers



regarding probable direction and expansion of industrial areas." The report also evaluated "some of the changes of the work forces and their problems in relationship to the Church."

In 1958, recommendations were made "for an image [study] and other research studies to be made to indicate the reaction of industrial America to the Episcopal Church."

The "first emphasis" of the 1961 report is "colossal and massive change" which "the Church must understand if it is going to reach out and minister adequately." Among the changes which the Commission believes the Church had better consider:

✓ Churches in heavy industry areas such as Pittsburgh, "which were flourishing when this committee was first organized, now find themselves badly hurt by the changing work patterns caused by the decrease in demand for steel." This decrease is attributed to use of plastics, aluminum, etc., and "the change in building designs and structures," as well as the end of the wartime economy.

✓ Automation has increased the need for technicians, or "blue-collar" people and thereby weakened unionism. The Church's role in regard to organized labor may "have to develop some new approaches." Also the "background and training of the technical workers often differ greatly from [those of] the industrial worker of a decade ago . . . . This new American has time to look at the Church."

✓ There is now an increasing pattern of

unemployment. To be considered in this connection are "the great number of women in industry" and "moonlighting" [holding of additional job or jobs].

There may be a change taking place in the role of the clergy and particularly in ways of meeting the needs of people. "The many changing economic patterns place an even greater obligation on the Church to review and to study its capital expenditures. The practical use of facilities, the cost per communicant to operate, and the optimum communicant strength for good pastoral relationships with individual priests or with a multiple staff should be weighed in order to spend available funds with the greatest wisdom. . . . In a society which builds multiple-use buildings centrally located for the use of the maximum number of people, it might be well for the Church at least to analyze these patterns to see if they hold principles that the Church might find useful."

"The great importance of space, the race to dominate it, together with the fact that its conquest has been turned over in large measure to the military are dominant factors in our lives. The fortunes of cities rise and fall with decisions that are made in the Pentagon."

Decisions in industry are tending more and more to be made on a national basis. Older missionary attempts with ministry geared to decision makers on the local level are now almost obsolete. "The Church in America has never been too much at home in the whole decision-making process. . . . It is now less involved in decision making . . . than ever before in its history. . . . If the Church accepts a role which does not involve redemptive and effective ministry to the decision-making levels of human life, then the Church is accepting a role simply as a chaplaincy in a culture. This means that it is very soon imprisoned in the culture and that its prophetic voice is stilled."

"The Church, as it now is, is evidently considered irrelevant by many Americans. . . . A million Americans a year are turning away from the organized Church." Church membership is no longer "on an escalator basis. . . . In many areas it is going down."

"We can no longer assume that we are quietly going along in a settled culture. It may well be that unless the Christian Church turns its major attention to the building of a new culture that the culture as we know it will collapse."

The Commission records its gratitude to General Convention for its support, and to the Division of Urban Industrial Church Work and to the Department of Christian Social Relations "for the staff work made possible for this Commission."

The Commission also records its gratitude for the help of the Detroit Industrial Mission and "for the Society for the Promotion of the Industrial Mission in Pittsburgh," and adds:

"These . . . active units . . . are engaged in the exploration of the Church's mission to industrial America. The work of these organizations should be much better known throughout the Church. . . ."

The Commission recommends that the Church do these things:

- (1) Give priority to a theological study

of work. "The work scene must become a place where the victorious Christ can be realistically expressed."

(2) Experiment with the "work scene as the place of evangelism."

(3) Conduct research on the increasing amount of leisure time, which is "a new frontier for the Church."

(4) Provide staff on the national level "committed to the Church and to the industrial scene." The Division of Urban Industrial Church work "has lacked staff for more than a year and is now committed to only part-time staff. . . . There should be staff . . . and appropriate program and budget for the industrial interest, in addition to that of the urban interests."

## INDIAN AFFAIRS

### Findings and Recommendations

Revitalizing of the Church's ministry to American Indians is called for in a report of National Council to General Convention.

The report, including recommendations adopted by National Council, is the result of a study made by the Home Department and the Department of Christian Social Relations, at the request of the 1958 Convention.

"The proposed resolutions," says the report, "contain no budgetary action, but it should be pointed out that their adoption would give support to the need for increased funds for . . . missionary work. . . ."

Among the findings of the study were: a chronic shortage of personnel, with constant change and frequent vacancies; facilities that are inadequate or outmoded; a beginning renewal of inquiry and experimentation in ministry to the reservation community; a new interest in cultural insights; new examination of the place of language and a renewed drive to be able to "think Indian"; too little use of educated Indian lay leaders; fewer Indian priests and lay workers than in the past; a developing sense of responsibility for their own affairs on the part of Indians but not enough use of this in local congregations; a new sense of community on the reservation.

Off the reservations, the report finds that the Church has a continuing concern for Indian Churchmen who may hesitate to join in the work and worship of the Church in a new setting, that the Church must discover new ways of reaching those who have been "left out," that the Church has a special ministry to all people in social change "wherever differences of custom or tradition make for misunderstanding and hurt. . . ."

The report makes these recommendations, in resolution form:

Resolved . . . that the general policy for the Church's ministry to Indians . . . shall be the basis for the . . . missionary program. . . .

Continued on page 33

## An Invitation

Bishops, deputies, triennial delegates, and other Churchpeople in Detroit at General Convention time are cordially invited to THE LIVING CHURCH dinner, traditionally one of the most delightful events of the Convention.

As usual, we have secured a top-notch authority to speak on one of the Church's most vital issues. Bishop Voegeli of Haiti will discuss "The Mission of the Episcopal Church as Related to a Changing Latin America."

In the midst of the political and cultural turmoil of Brazil, Cuba, and other Latin American countries, the Church must not only bear its witness but understand what is happening to the people it seeks to serve. You can't afford to miss Bishop Voegeli's important address!

The dinner will be held Saturday, September 23d, at 7 p.m. in the Sheraton-Cadillac Hotel. Tickets, \$5.00 each, available from the Convention ticket bureau.

## CONSTITUTION AND CANONS

### Time Study

An error in its printed report to General Convention makes it appear that the Joint Committee on Supplements to White and Dykman's *Annotated Constitution and Canons* has fallen behind in its work. Says the report:

"Your committee is happy to report that a supplement covering amendments adopted at the General Convention of 1955 was published by the Seabury Press in 1957. . . ."

Actually, a supplement covering amendments adopted at the 1958 Convention was published by Seabury in 1959. The dates in the report to the 1961 General Convention have not been made current.

## ACU CYCLE OF PRAYER

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

### September

10. All Saints', San Francisco, Calif.
11. Church of the Atonement, Chicago, Ill.
12. Santa Maria Virgen, Ponce, Puerto Rico; Emmanuel, Elmira, N. Y.
13. St. Peter's, Portland, Ore.
14. Church of the Holy Cross, Thomson, Ga.; Convent of St. Anne, Arlington Heights, Mass.; Christ, Lead, S. D.
15. \_\_\_\_\_
16. St. Barnabas', Burlington, N. J.

**Tribute**

The superior of the Order of the Holy Cross, in tribute to the late Rt. Rev. Theodore N. Barth, who died recently [L.C., September 3d], has made the following statement:

"The Order of the Holy Cross has learned of the death of Bishop Barth with deep regret. His friendship with the Community in general and with St. Andrew's School in particular has been long and constant. Those members of the Order who have had the privilege of working in his diocese remember with gratitude and affection his generous support and encouragement and his buoyant and helpful counsel."

Bishop Vander Horst of Tennessee, who served under Bishop Barth as a priest and as Suffragan and later Coadjutor of Tennessee, has said that Bishop Barth was "a great bishop, a past master in schools of religion, and one of the finest retreat leaders in the American Church."

**NATIONAL COUNCIL**

**Research to Strategy**

The Most Rev. Arthur Lichtenberger, Presiding Bishop, has announced the appointment of the Rev. Joseph G. Moore as the first executive officer of the new Strategic Advisory Committee. Bishop Hines of Texas is chairman of the Committee, which is advisory to Presiding Bishop Lichtenberger as president of the National Council.

The Committee was created by the National Council, in part as a result of recommendations by the Committee of Conference on Overseas Missions ("Gray Committee").

Dr. Moore has been executive director of the General Division of Research and Field Study, with headquarters in Evanston, Ill., since 1952. He will be succeeded in that post by the Rev. John D. McCarty, who has been assistant secretary of the Division.

**RELIGIOUS ORDERS**

**Chapel at Evergreen**

Bishop Minnis of Colorado dedicated a new chapel for the Community of St. Mary at Evergreen, Colo., last month. The Community's branch house, St. Raphael's, has been established at Evergreen for several decades.

Many of the furnishings of the Chapel of St. Mary and St. Joseph — gifts of Mrs. Winfred Douglas — are from the chapel of the late Canon Winfred Douglas, composer and authority on plainsong, who brought members of the Order to Evergreen early in the century.

Mrs. Douglas, widow of Canon Douglas and a trustee of the Evergreen Conference center, is a member of the General Division of Women's Work.



Denver Rocky Mountain News  
Chapel at Evergreen  
A new chapel for an old establishment.

Canon Douglas was choirmaster for the Community for more than 30 years.

Among the furnishings from the Douglas' chapel which are now in the Chapel of St. Mary and St. Joseph are a stone altar and a statue of St. Joseph. The statue stands in a niche in the vestibule of the new chapel.

**LONG ISLAND**

**Melish Forces Yield**

After many years of struggle and litigation, the "Parishioners' Committee for Holy Trinity Church," Brooklyn, N. Y., has announced that it will cease its efforts to gain (or retain) control of the parish and its property. In a release, a co-chairman of the committee said that three vestrymen who had supported the Rev. William Howard Melish, sometime assistant rector of the parish, had resigned.

The parish was formally declared extinct by the Long Island diocesan convention of 1960. Mr. Hunter L. Delatour, chancellor of the diocese of Long Island, when asked by THE LIVING CHURCH what effect the announced resignation of these men would have on the status of the parish, replied, "None at all."

The congregation of Holy Trinity Church split over "outside activities" of the Rev. Mr. Melish, who was assistant at the church from 1939 until 1951. He was accused of supporting Communist-

**The Living Church Development Program**

During the next two or three months contributions received for the Development Fund will be used to assist THE LIVING CHURCH in reporting General Convention in larger issues, using the services of veteran reporters.

Previously acknowledged .....	\$10,392.65
Receipts Nos. 3503-3512, Aug. 23-29 .....	46.00
	\$10,438.65

Contributions from readers are acknowledged by individual receipts and are recognized as legitimate charitable deductions on federal income tax returns.

linked causes. The Rev. John Howard Melish, father of William, who was rector of the parish for many years (including the years when the younger Melish was assistant), was made rector emeritus in 1950. After the resignation of his father, the younger man took over as acting rector, whereupon litigation was started to remove him. Legal proceedings hinged on whether a pro-Melish or an anti-Melish vestry was the duly constituted governing body of the parish.

A widely publicized incident in the struggle occurred one Sunday in 1956, when both Mr. Melish and a supply priest approved by the bishop celebrated overlapping Eucharists in the church, each with his own congregation. Later that year, Brooklyn's Appellate Division court upheld a decision supporting Mr. Melish and setting aside the election of the Rev. Herman Sidener as rector of the parish, on the grounds that the electing vestry did not have a quorum present. Also in that year, the diocesan convention of Long Island passed a canon enabling the bishop to appoint a vicar to any parish whose vestry has for one year failed "to present to the bishop a candidate approved by the bishop."

In 1957, the Appellate Division of the New York State Supreme Court reversed previous decisions and ruled that the Rev. Dr. Sidener was rector of the parish. On July 21, 1957, however, Dr. Sidener, acting on the judgment of Bishop DeWolfe of Long Island, closed the church. The action came after a meeting had been held at the parish house, which had been forbidden by Dr. Sidener. The Sunday before the closing, Dr. Sidener had been knocked to the floor by a person attending the coffee hour after a church service.

The 1960 diocesan convention declared the parish extinct on grounds of disuse.

In announcing the cessation of the struggle, the pro-Melish group said that it was clear "that the church will not again be opened for regular services of public worship until every appearance of possible contention has been removed. To eliminate what seems to the diocesan authorities to be the final obstacle these three men have resigned."

**CHURCH AND LAW**

**Confidences Protected**

A bill recently signed into law by Governor Kerner of Illinois provides that ministers, priests, and rabbis may not be compelled to disclose in court, or to any public officer, information confided to them in their capacities as clergymen.

Clergymen's confidences secured through counseling or confessions have been protected in Illinois courts despite the lack of a covering statute. The new law confirms that stand, with the provision that such information must have been obtained in the course of duties as a confessor or advisor. [RNS]

# *North American Anglicans and Unity*

by the Rev. Canon Herbert M. Waddams

Rector, St. James's Anglican Church, Manotick, Ont.

## **The line across North America has no religious validity, says the author.**

In recent months there have been new steps proposed or taken in the USA and in Canada involving Anglican relations with other Christian traditions. The so-called Blake-Pike proposals are the best known of them, but in Canada new conversations have been initiated between the Anglican Church and the United Church of Canada, as well as with the Presbyterians. The striking thing about these various activities is that the discussions and plans which have been taking shape in the USA and in Canada have been conducted as though each country were entirely self-contained and had no connection with the other.

Obviously this is an absurdity. The line which runs across North America dividing Canada and the United States is a convenience—it has no ecclesiastical meaning, and certainly no religious validity as such. This line is in many ways illogical even from a geographical and political point of view, and from the point of view of the Anglicans involved it merely represents a convenient way of organizing the Churches because it is a political boundary, and as such makes an ecclesiastical boundary.

Obviously there are important differences of outlook and atmosphere between the two countries. But it is important to grasp that from a religious point of view an Anglican living north of the 49th parallel, or whatever the boundary may be, is not to be distinguished from one living to the south of it, except for the convenience of administration.

Normally it is Anglican practice to have one independent Church for each political unit, but there are many exceptions. There are four separate Anglican Churches in the United Kingdom; in Asia the Church of India, Pakistan, Burma and Ceylon includes a number of independent states; and in Africa there is yet another pattern. When the matter is examined as a whole it seems indisputable that from an Anglican point of view North America forms the natural unit in

which religious and ecclesiastical matters should be considered, and that we ought not to import into our religious affairs the rather immature nationalisms sometimes appearing in other matters.

In Church relations it is even more important that this should be understood than in other facets of religious life. Some practical points will make this clear. Many Churches are organized on a North American basis, such as the Greek Orthodox, and their attitude to Church relations is conditioned by this fact. Even if all the Churches were strictly organized according to the political boundaries of one country, it would still be obvious that nothing could be done in the field of Church relations in one country which would not have an immediate effect on those living in the other, especially as in many cases the natural communications and contacts run over the border.

Religion in North America has many faults. But it has one immense blessing often undervalued, namely, that it has escaped from Europe. I do not undervalue Europe, which has been and still is the source of much that is best and most original in theological and religious life. But Europe's religion is tied to its history to a degree its own participants often do not realize, and it is part of the North American heritage to be released in large part from these bonds.

This aspect can be overstated too. Nevertheless, Christianity in North America has been liberated from the Church-state complex dogging European Churches, that is not confined to the Churches technically "established," but conditions the life of them all.

This applies just as much to Anglicans as to others. The identification of Anglicanism with the specifically English tradition is still strong, though it is weakening, and ought eventually to disappear altogether. Membership in the Anglican Churches ought not to depend on the fact that an ancestor belonged to the Church of England, but on the integrity of the

Church's message of the One, Holy, Catholic and Apostolic Faith.

North America seems to have been given to Christendom in the Providence of God to provide a stage on which Christian relations can be worked out anew without the inhibiting effects found in Europe, though this certainly does not mean that Europe can be ignored. And from the narrower point of view of Anglican contributions, it is quite impossible to justify Church unity activities either in the USA or in Canada which are conducted as though the existence of the other were quite unknown. If we examine our own vocation there is a strong case to be made that it is in the melting pot of North American Christianity that the Anglican relationship to other Churches must be tested. Here the traditions of Eastern Orthodoxy and Roman Catholicism, Anglicanism and Protestantism meet on neutral ground and are challenged to work out new relationships free of their old enmities and national tensions.

The practical conclusion from this short examination is that the Protestant Episcopal Church of the USA and the Anglican Church of Canada ought not to pursue unity discussions and negotiations except in the fullest agreement with one another. This does not mean that nothing should be done—far from it. The Anglicans of North America are doing deplorably little to go forward in this field, and are clearly failing in their response to the call of God to them. North America is an area where Anglicans ought to be constantly planning and initiating discussions, negotiations and coöperative enterprises with other individual Churches; it is not enough to be content with coöperation within National Councils of Churches.

There is therefore an urgent need for the authorities of the American and Canadian Anglican Churches to take agreed steps together to establish some permanent method of joint consultation and policy recommendation in this whole field. It is a sphere where religious considerations should not be permitted to be affected by political or other lesser influences.

The present lackadaisical outlook of our Churches in the USA and Canada is a failure for which we may pay dearly unless it is corrected with imagination and vigor through one Anglican policy for Church unity in North America.



Detroit Free Press

The Rev. Hugh C. White (right), director of DIM, discusses some aspects of work in an automotive manufacturing firm with Mr. George Squibb, member of Christ Church, Cranbrook.

# Detroit Industrial Mission

A twofold purpose

by Mrs. Robert H. Durham



Ford Motor Co.

Workers at a Ford factory mount front end assemblies on hundreds of automobiles per day.

With General Convention meeting in Detroit, Churchmen will have a heightened interest in the objectives and methods of the Detroit Industrial Mission, familiarly called DIM. More and more people are recognizing that the Church's major form of mission must be to institutional society. DIM is a clinical workshop undertaking to discover firsthand—not by armchair or conference technique—the relationship of the Christian Faith to the daily-work-lives of men and women. Working with patience and urgency, the staff of DIM has won the trust and coöperation of both labor and management.

The work of DIM is built upon two basic facts:

(1) That Jesus Christ is the foundation of existence; He lives in our midst and He can be known. God cares enough for the world to take its flesh upon Himself and to share fully in its life, even unto death. Hence, the world is God's concern and place of action.

(2) That we are living in a society moving rapidly toward total world industrialization. The dominant drive for living in our time is industrial. Mass production has created giant institutions, corporations, hospitals, universities, unions, which are like nations in that they live by their own goals, customs, sets of laws and they exert tremendous control over all people involved in them. The mass production principle, initiated in Detroit by Henry Ford, is no longer confined to manufacturing, but is the principle for organizing people to work together at any task. Reluctantly, we admit that all men, all women, regardless of social strata, are affected by this industrialization of society, whether they are laborers on the night shift or "corporation wives."

A grave concern to thoughtful Christian people is the estrangement of the Church from the real issues and decisions of life. The fellowship and beliefs of the Church rarely follow men to work. The Church which proclaims reconciliation finds itself cut off from the very areas of life most real to most men. In this era of rapid change, if the Church does not find ways of speaking to industry, it will scarcely be speaking at all!

DIM is dedicated to reëstablishing in a specific sector of life communication between the Church and the world it is sent to serve. It has a twofold purpose:

- (1) To engage men of the world of industry and to explore with them the relevance of Christianity for their work;
- (2) To discover what changes in the Church's structure and ministrations are demanded by the nature of the new so-

*Continued on page 32*

Mrs. Durham is a member of the General Division of Women's Work.

# Change Genera

## YES

by the Rt. Rev. John Craine  
Bishop of Indianapolis

**T**HE question we must some day answer is, "Does General Convention truly serve the Church, or is the Church now in the position of serving General Convention?" Institutions are created to serve specific areas of man's needs, but it is pathetically easy for institutions to become ends rather than means. This happens when men neglect to reconsider the functions for which the institutions were established.

General Convention was established to serve two functions. (Of course this is a simplification, but the general aims are there.) The first purpose was to safeguard the doctrine and discipline of the Church by preserving its universal quality in all of the dioceses of the American Church. The second purpose was to provide the means whereby the dioceses could act unitedly on matters of policy and strategy in the development of the Church in these United States.

These were the two real purposes. One was defensive, to retain our ordered doctrine and discipline in the Anglican Communion, and the other was the positive purpose of propagating the Faith. With the first of these purposes, the proposal of the Joint Committee on Structure and Organization of the General Convention, for an annual, smaller, shortened meeting of Convention, would envision no change. The present constitutional amendment requiring three years for any Prayer Book reform or constitutional amendment would certainly be retained. We are sure that the loss of this provision would be a matter of serious reservation to those considering change to an annual meeting.

Change for the sake of change or as

an inevitable mark of progress is not the desire of the Joint Committee. This Committee was reestablished at the General Convention of 1955 in answer to the pleas of many who were concerned with the ponderous and rigid structure of General Convention, and we have heard little lessening of these expressions of concern.

If you study the report of the Joint Committee [L. C., October 30, 1960], you will notice that we are asking for only one thing now. This is the passage of a first reading of an amendment to the Constitution, which would permit us both to meet annually and to decrease the size of the House of Deputies. Convention deputies are well aware of the fact that the Constitution can be amended only in two succeeding sessions, and thus the committee's request is only the initial step, making amendment possible by 1964.

In addition, we would certainly count on the mandate of this Convention for a real study of the purpose and functioning of General Convention during the next three years — a management study if you will — so that the specific proposal presented in 1964 for action will represent the planning of Churchmen who are competent in the field of group organization and the management of a business as large as that represented by the Church. We are able now to draw on the experience of other Church bodies, both Anglican and denominational, to study the merits of an annual meeting itself, and the specific plans which would give it substance.

Because of the vast amount of dissatisfaction we have found from many who have served as deputies, the one danger



Doris Ho

**Bishop Craine:**  
The second purpose is propagating the Faith.

we face at the moment stems from the wide variety of solutions offered. In other words, many are in favor of change, but each is inclined to his own idea. We stand in danger of tinkering with the machinery, when really a new engine or a new vehicle is needed. No one should fear having this question raised. We may ourselves discover there is no better way of handling the Church's work nationally than we presently have, with all the inadequacies many feel to be in it.

We have been most gratified by the number of individuals and deputations who have both considered the material we sent out in relation to this, and have also taken pains to write us with specific approvals or criticisms. There has been much intelligent thought, for which we are grateful. I should like here to summarize a few of the critical points which have been raised in correspondence and answered privately.

(1) I do trust we have allayed fears of those who would see the danger of too easy  
*Continued on page 38*

Bishop Craine is chairman of the Joint Commission on the Structure and Organization of General Convention.

# l Convention?

**A chairman  
sees advantages,  
a deputy  
sees dangers  
in an annual  
Convention  
and a smaller  
House of Deputies**



**Mr. Kennison:**  
Haste is superfluous in preserving the Faith.

September 10, 1961

## ***NO***

**by Ralph G. Kennison**

**Augusta, Maine  
General Convention Deputy**

**A**ll my life I have seemed to be in a contradictory position as to progress, per se.

In business I am a progressive, looking for changes, improvements, and action. Starting with the one fundamental of integrity, business only becomes successful by constantly adding new ideas, new methods, new processes, new and better products. Changes, imagination, trial and error, new concepts are all a part of business and are all necessary to business progress, because the products of today cannot be the products of yesterday.

In my Church life I am a conservative. The product—the historic Faith—needs no change or improvement. It is the Faith “once for all delivered”! It needs only to be sold by today’s methods. It must not be eroded by changes motivated only by expediency. My conservative side warns me against the possible results of the proposed change in structure of General Convention, particularly by the shortened interval between Conventions.

To me, there seems to be great danger in annual sessions because the change lessens certain safeguards which now exist. For example, I believe that the layover for a three-year period in Prayer Book changes and in constitutional changes is one of the wise safeguards set up by the Church. Time is important here, time for reflection and careful, prayerful consideration. It allows for perspective, and, for what is sometimes necessary, a cooling-off period. While no change is currently proposed in the layover period, it logically would be the next step. Articles X and XI of the Constitution as now in effect specify referral to the

next *triennial* Convention, and triennial Conventions would cease to exist.

Annual Conventions would make it possible to keep up steam for all sorts of schemes, plans, and isms to come into being. Haste is desirable in propagating the Faith. It is entirely superfluous in preserving it.

Annual Conventions would, I am sure, give the kiss of death to provincial synods, and eventually leave the Church with no regional meetings in which to consider, and help with, and recommend on regional matters. Admittedly, there should be improvement in the provincial system, but I would rather see it improved than allowed to die. I cannot believe that a minor league game under the shadow of the annual major league all-star game could continue to exist and be worthwhile.

Such frequent sessions could (and probably would) generate small nuisance legislation which is now at a minimum because of the urgency of handling more important matters within the allotted time. I can envision annual sessions of five days, initially, soon becoming the same length as the triennial Convention. Look at our state legislatures! Perhaps the term “nuisance” legislation is harsh, but as a deputy to our four past Conventions I choose the term with due thoughtfulness.

The only possible excuse for annual Conventions is the matter of the budget which, admittedly, is difficult to project in detail on a three-year basis. However, the Church, in its wisdom, has set up the National Council to make necessary changes between Conventions in the items

*Continued on page 39*



# 60th General Convention

Holy Communion will be celebrated at St. John's, Messiah, Mariners', Cathedral, Old Christ Church, Incarnation, and All Saints', Windsor, at 7:30, 8:30, and 9:30 a.m. daily, from September 18th to September 29th, except Saturday and Sunday.

The Order of St. Luke's healing service will be held

daily from September 18th to 29th at St. John's Church from 5:15 to 5:45 p.m., with the exception of Saturday and Sunday.

*Murder in the Cathedral* will be given by the Christ Church Company at Old Christ Church from September 21st to September 27th. The play will begin at 8:00 p.m.

Sunday, Sept. 17	3:00 p.m. 7:30 p.m.	Orientation, all new deputies, Cobo Hall. Opening Service, Arena, Cobo Hall.
Monday, Sept. 18	7:30 a.m. 7:30 a.m. 10:30 a.m. 10:30 a.m. 12:00 noon 2:15 p.m. 2:15 p.m. 8:00 p.m.	Corporate Communion, deputies and bishops, Cathedral. Corporate Communion, Triennial, St. John's and Mariners'. Both Houses in session, Cobo Hall. Triennial in session, Cobo Hall. Service, Mariners'. Speaker: the Rt. Rev. Edward R. Wickham, Suffragan Bishop of Middleton, England. Both Houses in session, Cobo Hall. Triennial in session, Cobo Hall. Evening of Music (honoring the Presiding Bishop), Ford Auditorium.
Tuesday, Sept. 19	7:30 a.m. 7:30 a.m. 8:00 a.m. 9:00 a.m. 10:00 a.m. - 1:00 p.m. 12:00 noon 12:30 p.m. 4:30 p.m. 6:30 p.m. Evening 7:00 p.m. 7:00 p.m. 7:00 p.m. 7:00 p.m. 7:00 p.m. 8:00 p.m.	Holy Communion, Episcopal Pacifist Fellowship, Old Christ Church, breakfast. Corporate Communion, American Church Union, St. John's. Breakfast, UTO treasurers, and General Division members, YWCA, Central Branch. Triennial in session, Cobo Hall. Joint session, Cobo Hall. Service, Mariners'. Speaker: the Most Rev. Howard H. Clark, Archbishop and Primate of All Canada. Luncheon, bishops' wives, 8th floor, Veterans' Memorial Bldg. Triennial tea for nominees, Cobo Hall meeting room. Dinner, Joint Commission on Ecumenical Relations, Crystal Ballroom — Masonic Temple. Meeting, American Sub-committee of the Anglican Congress, parlor of Commandery of Knights Templar, 3d floor (after Ecumenical dinner.) Dinner, Diocese of Arkansas, Wolverine Room, Wolverine Hotel. Dinner, Diocese of Bethlehem, West Room, Sheraton-Cadillac. Dinner, KEEP, English Room, Detroit-Leland. Dinner, Episcopal Radio-TV Foundation, Wayne Room, Statler-Hilton. Dinner, Diocese of Erie, Ivory Room, Statler (invitation). Service of Witness for Religious Orders, Messiah.
Wednesday, Sept. 20	7:30 a.m. 7:30 a.m. Morning 9:00 a.m. 9:30 a.m. 12:00 noon 2:15 p.m. 2:15 p.m. 3:00 p.m. - 5:00 p.m. 4:30 p.m. 6:30 p.m. 6:30 p.m. 7:00 p.m. 8:30 p.m.	Holy Communion, Department of Christian Social Relations, Old Christ Church, breakfast. Corporate Communion, Dioceses of Eau Claire, Fond du Lac, Milwaukee, St. John's, 7:30 a.m., breakfast. Breakfast, Diocese of Northern California, Michigan Room, Sheraton-Cadillac. Triennial in session, Cobo Hall. Both Houses in session, Cobo Hall. Service, Mariners'. Speaker: the Rt. Rev. H. L. Jacob de Mel, Bishop of Kurunagala, Ceylon. Both Houses in session, Cobo Hall. Triennial in session, Cobo Hall. Clergy Wives' Tea, Art Institute. Tea for Missionaries, Cobo Hall. Dinner, Church Society for College Work, India Room, Detroit-Leland. Speaker: the Most Rev. Henry K. Sherrill. Dinner, Seabury Press, Wayne and Bagley Rooms, Statler. Speakers: Bishop Bayne and the Rev. F. N. Davey. Dinner, Episcopal Society for Cultural and Racial Unity, Grand Ballroom, Statler. Speaker: Archbishop de Blank; presiding, Bishop Pike. Ecumenical Mass Meeting, Cathedral.
Thursday, Sept. 21	7:00 a.m. 7:30 a.m. 7:30 a.m. 7:30 a.m. 8:00 a.m. 9:00 a.m. 9:30 a.m. 12:00 noon 12:00 noon - 2:00 p.m. 2:15 p.m. 2:15 p.m. 3:30 p.m. 7:00 p.m. 7:00 p.m. 7:00 p.m. 7:00 p.m. 7:00 p.m. 8:00 p.m.	Corporate Communion, breakfast, Confraternity of the Blessed Sacrament, Incarnation. Corporate Communion, breakfast, Church Society for College Work, Mariners'. Corporate Communion, breakfast, Girls' Friendly Society, St. John's. Corporate Communion, breakfast, Rural Workers' Fellowship, Old Christ Church. Corporate Communion, breakfast, Diocese of Los Angeles, Old Christ Church. Triennial in session, Cobo Hall. Both Houses in session, Cobo Hall. Service, Mariners'. Speaker: Archbishop de Blank of Capetown. Luncheon, National Diocesan Press, Pontchartrain Club. Both Houses in session, Cobo Hall. Triennial in session, Cobo Hall. Rehearsal, United Thank Offering, Cobo Hall Arena. Dinner, Department of Christian Education, Grand Ballroom, Statler. Dinner, Department of Christian Social Relations, Witherell and Elizabeth Rooms, Wolverine. Dinner, Departments of Promotion and Finance, Grand Ballroom, Henrose. Dinner, Hobart, Kenyon, and Trinity Colleges, English Room, Sheraton-Cadillac. Dinner, Overseas Department, Grand Ballroom, Sheraton-Cadillac. Service of Witness, the American Church Union, Incarnation. Speaker: Bishop Welles of West Missouri. Reception.



Friday, Sept. 22	7:30 a.m.	United Thank Offering Communion, Cobo Hall Arena. Standup breakfast for visiting missionary bishops after service, Room 2043, Cobo Hall.
	9:30 a.m.	Both Houses in session, Cobo Hall.
	11:00 a.m.	Triennial in session.
	12:00 noon	Registration for Youth Weekend begins at hotels.
	12:00 noon	Service, Mariners'. Speaker: D. K. Brooks, M.D., Superintendent, State Hospital, Salem, Ore.
	2:15 p.m.	Both Houses in session, Cobo Hall.
	2:15 p.m.	Triennial in session, Cobo Hall.
	4:30 p.m.	High tea, Diocese of Ohio, Wayne Room, Statler-Hilton, (invitation)
	5:45 p.m.	Dinner, American Bible Society, Cobo Hall Ballroom, Sec. "B." Speaker: Bishop de los Reyes, Philippine Independent Church.
	6:00 p.m.	Dinner, Evangelical Education Society, India Room, Detroit-Leland.
	6:00 p.m.	Dinner, Youth Weekend, Fort Shelby.
	8:00 p.m.	Missionary Mass Meeting, Cobo Hall Arena.
	9:30 p.m.	Reception, Youth Weekend, Pick Fort Shelby.
Saturday, Sept. 23	7:30 a.m.	Holy Communion, National Association of Diocesan Altar Guilds, Mariners'.
	7:30 a.m.	Holy Communion, breakfast, Evangelical Education Society, Episcopal Evangelical Fellowship, Old Christ Church.
	7:30 a.m.	Breakfast, Diocese of Chicago, Fort Shelby.
	8:00 a.m.	Breakfast meeting, Women of Province VII.
	9:00 a.m.	Corporate Communion, Diocese of South Dakota, Trinity.
	12:30 p.m.	Luncheon, General Division of Laymen's Work, Bagley Room, Statler (invitation).
	1:30-4:00 p.m.	Plenary session, Youth Weekend, Cobo Hall.
	Afternoon	Tea for bishops and wives, Cranbrook House.
	6:30 p.m.	Banquet, Youth Weekend, Cobo Hall. Program, 8:00 p.m.
	7:00 p.m.	Dinner, American Indian Mission and Ministry, Wayne Room, Statler.
	7:00 p.m.	Dinner, The Living Church, English Room, Sheraton-Cadillac.
	9:00 p.m.-12:00 p.m.	Dance and entertainment, Cobo Hall.
Sunday, Sept. 24	8:00 a.m.	Corporate Communion, breakfast, General Division of Laymen's Work, Cathedral.
	8:00 a.m.	Holy Communion, breakfast, General Division of Women's Work Alumnae, St. John's.
	8:00 a.m.	Corporate Communion, Youth Weekend, Cobo Hall.
	10:30 a.m.	Service, Episcopal Society for Cultural and Racial Unity, Incarnation.
	10:00 a.m.-12:30 p.m.	Plenary session, Youth Weekend, Cobo Hall.
Monday, Sept. 25	7:30 a.m.	Holy Communion, breakfast, Department of Christian Social Relations, Old Christ Church.
	8:00 a.m.	Breakfast meeting, Women of Province III, Michigan Room, Statler.
	8:00 a.m.	Breakfast meeting, Women of Province VII.
	8:00 a.m.	Breakfast, Women of Province IV, English Room, Statler-Hilton.
	9:30 a.m.	Both Houses in session, Cobo Hall.
	9:30 a.m.	Triennial in session, Cobo Hall.
	12:00 noon	Service, Mariners'. Speaker: Rev. William G. Pollard, director of nuclear studies, Oak Ridge.
	2:15 p.m.	Both Houses in session, Cobo Hall.
	2:15 p.m.	Triennial in session, Cobo Hall.
	Afternoon	Meeting, Women of Province II, after Triennial meeting.
	7:00 p.m.	Dinner, Province I, Michigan Room, Statler.
	7:00 p.m.	Dinner, Province II, English Room, Sheraton.
	7:00 p.m.	Dinner, Province III, Wayne Room, Statler.
	7:00 p.m.	Dinner, Province IV, Grand Ballroom, Park Shelton.
	7:00 p.m.	Dinner, Province V, Crystal Ballroom, Sheraton.
	7:00 p.m.	Dinner, Province VI, Sky Room, Fort Shelby. Meeting of Women of Province VI after dinner.
	7:00 p.m.	Dinner, Province VII, Elizabeth Room, Wolverine.
	7:00 p.m.	Dinner, Province VIII, Grand Ballroom, Henrose.
Tuesday, Sept. 26	7:00 a.m.	Corporate Communion, breakfast, Guild of All Souls, Incarnation.
	7:30 a.m.	Holy Communion, breakfast, Brotherhood of St. Andrew, St. John's.
	9:30 a.m.	Both Houses in session, Cobo Hall.
	9:30 a.m.	Triennial in session, Cobo Hall.
	12:00 noon	Service, Mariners'. Speaker: the Most Rev. Isabelo de los Reyes, Jr.
	2:15 p.m.	Both Houses in session, Cobo Hall.
	2:15 p.m.	Triennial in session, Cobo Hall.
	4:30 p.m.	Tea for missionaries, Cobo Hall.
	7:00 p.m.	Dinner, Church and the City, Founder's Room, Sheraton.
	7:00 p.m.	Dinner, Diocese of Missouri, Mason Room, Sheraton.
	7:00 p.m.	Dinner, Diocese of Delaware, Chrysler Room, Henrose.
	7:00 p.m.	Dinner, Diocese of Connecticut, Sheraton Room, Sheraton-Cadillac.
	7:00 p.m.	Dinner, Diocese of Oregon, Michigan Room, Sheraton-Cadillac.
	8:00 p.m.	Mass meeting, Joint Commission on Evangelism, St. John's.
Wednesday, Sept. 27	9:30 a.m.	Both Houses in session, Cobo Hall.
	9:30 a.m.	Triennial in session, Cobo Hall.
	12:00 noon	Service, Mariners'. Speaker: F. Edward Lund, Ph.D., president of Kenyon College.
	2:15 p.m.	Both Houses in session, Cobo Hall.
	2:15 p.m.	Triennial in session, Cobo Hall.
	4:30 p.m.	Tea for missionaries, Cobo Hall.
	6:30 p.m.	Dinner, Berkeley Divinity School, St. Timothy's.
	7:00 p.m.	Dinner, Bard College, Aviation Room, Detroit-Leland.
	7:00 p.m.	Dinner, Bexley Hall, Christ Church.
	7:00 p.m.	Dinner, Church Divinity School of the Pacific, Stockholm.
	7:00 p.m.	Dinner, Episcopal Theological School, Shelby Room, Fort Shelby.
	7:00 p.m.	Dinner, General Theological Seminary, Grand Ballroom, Park Shelton.
	7:00 p.m.	Dinner, Nashotah House, Sheraton Room, Sheraton.
	7:00 p.m.	Dinner, Philadelphia Divinity School, Shelton Room, Park Shelton.
	7:00 p.m.	Dinner, Seabury-Western Theological Seminary, Sky Room, Fort Shelby.
	7:00 p.m.	Dinner, School of Theology, University of the South, English Room, Sheraton.
	7:00 p.m.	Dinner, Virginia Theological Seminary, Founder's Room, Sheraton.
Thursday, Sept. 28	7:00 a.m.	Corporate Communion, breakfast, Religious Orders, Incarnation.
	9:30 a.m.	Both Houses in session.
	9:30 a.m.	Triennial in session.
	12:00 noon	Service, Mariners'. Speaker: Rev. Albert T. Mollegen, professor of theology, Virginia Theological Seminary.
	2:15 p.m.	Both Houses in session, Cobo Hall.
	2:15 p.m.	Triennial in session, Cobo Hall.
	Evening	Dinner, General Division of Women's Work, Ivory Room, Statler.
	7:00 p.m.	Dinner, Cathedral Films, Inc., Mason Room, Sheraton-Cadillac (invitation).
Friday, Sept. 29	9:30 a.m.	Both Houses in session, Cobo Hall.
	9:30 a.m.	Triennial in session, Cobo Hall.
	2:15 p.m.	Both Houses in session, Cobo Hall.
	2:15 p.m.	Triennial in session, Cobo Hall.

# Opinion Poll Results

Out of a total of 144 names and variations of names suggested by LIVING CHURCH readers in an opinion poll, "the Episcopal Church" appeared to have a definite edge as a substitute for the present name of the Protestant Episcopal Church in the United States of America. This name, with or without such endings as "in the United States" or "in the U.S.A." or "of the U.S.A.," gathered in 791 votes.

The poll was based on a ballot in the August 6th issue of THE LIVING CHURCH which provided for a first, second, and third choice of names. First choice was counted as three votes, second choice as two, and third choice as one. Ballots were received from 152 clergymen and 427 laypeople, for a total of 579 replies, or 3,474 possible votes.

A strong second was the name, "American Episcopal Church," which with its variant endings received 589 votes. Third was "the Anglican Church," 336 votes; fourth was "the Anglican Catholic," 332 votes.

The present name, "the Protestant Episcopal Church," with various ways of including the name of the United States in the complete name, received 254 votes. Its rank of fifth in the poll is no indication, of course, that the present name is less popular than the alternatives, since the poll was primarily designed to record preferences for a changed name.

Sixth came "the Holy Catholic Church," with 146 votes; seventh, "the Anglican Episcopal Church" with 128 votes; and eighth, "the American Catholic Church" with 100 votes. Each of these had its variant endings referring to the U.S.A. Combinations with the word "Orthodox" gathered a total of 31 votes. Names including the word "Anglo-Catholic" received 60 votes; "the

Church" received 15 votes, 13 of them being for "the Church in the U.S.A."

Other suggestions included the words "Evangelical," "Reformed," "Ecumenical," "Apostolic," "International," "Holy," "Protestant," "Pecusalite," "Universal," etc., in various combinations. One respondent cast three first-place votes for "the Church of England in the Colonies."

The name, "American Episcopal Church," without any other words, received the highest number of votes of any single name — 585. Four votes were cast for variants of this name, which was proposed by the diocese of Chicago in its memorial to General Convention and advocated by Dr. Robert W. Shoemaker in an article in THE LIVING CHURCH of July 9th. However, 354 votes were cast for "the Episcopal Church," 212 for "the Episcopal Church in the U.S.A.," 65 for "the Episcopal Church in U.S.A.," and 35 for "the Episcopal Church of the U.S.A.," 29 for "the Episcopal Church, U.S.A.," 20 for the same "of the United States," 19 for "in the United States," and seven for "in U.S." This is a total of 741 votes for what is, in effect, one name. Other names beginning with "the Episcopal Church" might be regarded as somewhat in between the two first choices. These were "the Episcopal Church in America" with 29 votes, "of America" with 17, "of the Americas" with three and "(American)" with one, for a total of 50 votes. Even if these votes were switched from "the Episcopal Church" to "the American Episcopal Church," the former would still have an edge.

Research indicates that a number of the names suggested have been used by other religious bodies, particularly by bishops with small Churches or none, whose orders were derived from romantic ecclesiastical adventurers of the 19th century. These names include the American Catholic Church, the American Orthodox Church, the Apostolic Episcopal Church, the Evangelical Catholic Church, the Orthodox Catholic Church, the Reformed Catholic Church. Even the name "American Episcopal Church" has been used by one of these

## Poll on the Church's Name

General names:

1. The Episcopal Church .....	791
2. The American Episcopal Church .....	589
3. The Anglican Church .....	336
4. The Anglican Catholic Church .....	332
5. The Protestant Episcopal Church .....	254
6. The Holy Catholic Church .....	146
7. The Anglican Episcopal Church .....	128
8. The American Catholic Church .....	100

Specific names:

1. The American Episcopal Church .....	585
2. The Episcopal Church .....	354
3. The Episcopal Church in the U.S.A. ....	212
4. The Anglican Catholic Church .....	152
5. The Protestant Episcopal Church in the United States of America .....	138
6. The Anglican Episcopal Church .....	102

Breakdown on the top four general names:

1. The Episcopal Church	
The Episcopal Church .....	354
The Episcopal Church (American) .....	1
The Episcopal Church in America .....	29
The Episcopal Church in the United States .....	19
The Episcopal Church in the U.S.A. ....	212
The Episcopal Church in U.S.A. ....	7
The Episcopal Church in U.S.A. ....	65
The Episcopal Church of America .....	17
The Episcopal Church of the Americas .....	3
The Episcopal Church of the United States .....	20

The Episcopal Church of the U.S.A. ....	35
The Episcopal Church, U.S.A. ....	29

2. The American Episcopal Church	
The American Episcopal Church .....	585
The American Episcopal Church in the U.S. ....	2
The American Episcopal Church of the U.S.A. ....	2

3. The Anglican Church	
The Anglican Church .....	39
The Anglican Church in America .....	58
The Anglican Church in America (Episcopal) .....	3
The Anglican Church in the U.S. ....	15
The Anglican Church in the U.S.A. ....	96
The Anglican Church in U.S. ....	11
The Anglican Church in U.S.A. ....	38
The Anglican Church of America .....	15
The Anglican Church of the U.S. ....	20
The Anglican Church of the U.S.A. ....	30
The Anglican Church, U.S.A. ....	23

4. The Anglican Catholic Church	
The Anglican Catholic Church .....	162
The Anglican Catholic Church-The Anglican Church in America .....	3
The Anglican Catholic Church in America .....	10
The Anglican Catholic Church in the U.S.A. ....	28
The Anglican Catholic Church of America .....	9
The Anglican Catholic Church of the U.S. ....	3
The Anglican Catholic Church of the U.S.A. ....	4
The Anglican Catholic Church of U.S.A. ....	1
The Anglican Catholic Church-U.S.A. ....	12

## Trial Use

"bishops," an ex-convict who is not known to have gathered a congregation or left any successors. The name "American Catholic Church," which received 98 votes, is used by two different and apparently unrelated bodies, one in Miami, Fla., and one in New York. According to the 1961 *Yearbook of American Churches*, the Miami group lays claim to 66 clergy, 40 churches, and 4,563 members as of 1958; the New York group claimed 20 churches and 8,435 members in 1947 (no figures are given for clergy), and did not provide more recent statistics to the 1961 *Yearbook*.

Most of these Churches are incorporated in one or another state under the names they have chosen. Advocates of any of these names must check carefully into their present legal status.

\* \* \*

In this poll, we find support for our opinion that the name, "the Episcopal Church in the U.S.A.," shortened in common usage to "the Episcopal Church," would be the best choice for a name and the best one for the supporters of a change to unite upon. The word "American" is resented by our continental neighbors to the north and south as a unique designation for citizens and organizations of the United States of America, and the fact that there are other episcopal Churches in the United States does not seem to us to pose any serious problems. "Episcopal" has never been used as a part of the name of either the Roman Catholic Church or the Orthodox Churches, and it has been dropped as a part of the name of the Methodist Church. Presbyterians do not suggest by their name that there are no other presbyterian Churches nor have Congregationalists intended to convey the idea that they were unique in having a congregational form of government.

And outweighing all other factors is the down-to-earth, common-sense consideration that "Episcopal" and "Episcopalian" have for generations meant to both the Church and the general public exactly what they would mean if the Church's official name were "the Episcopal Church in the U.S.A." To adopt this name would be merely to fall into line with general usage.

It is our understanding that, subject to approval by General Convention itself, the proposal for a change of name will be considered first in the House of Bishops. Usually the matter has come up first in the House of Deputies in past Conventions and has been defeated there — on one occasion by a single vote in the lay order. At the Convention six years ago, the proposal was defeated by substantial majorities in both orders.

Whether the House of Deputies at Detroit in 1961 will be of the same opinion as it was at Honolulu in 1955 is, of course, a matter for the House itself to determine if and when the question comes before it. Every now and then some hardy perennial of Church debate does get acted upon. Mr. Shoemaker's book has been of great help in clarifying the "origin and meaning of the name, Protestant Episcopal," and we believe that he is 100% right in asserting that the name of the Church stubbornly holds on to an 18th-century meaning of the word "Protestant" that is not in current use among other American Christians. The question is not one of changing the historic position of the Church, but simply one of bringing its nomenclature up to date.

We are glad to have Dr. Don Frank Fenn's letter on the question of trial use of proposed Prayer Book revisions. For the first time in many years, this distinguished Church leader will not be a deputy, and the Committee on Amendments to the Constitution will have to find a new chairman.

The points Dr. Fenn brings up are good examples of why we have opposed the idea of a "trial Prayer Book" in the past. However, as we see it, the book that contains the authoritative doctrine of the Church is not any trial book but the one that has been duly and finally adopted by Convention in the manner specified in the Constitution. The trial offices themselves, it must be emphasized, will not be set forth by the Liturgical Commission on its own authority, but set forth by Convention after debate and, if necessary, amendment of the Commission's proposals. And even then, their status will not be the authoritative position held by the Prayer Book itself.

The great difficulty involved in attempting Prayer Book revision without trial use has been pointed out by Dom Gregory Dix, in *The Shape of the Liturgy*; also, a number of members of the Liturgical Committee of the American Church Union were kind enough to lend their counsel to THE LIVING CHURCH on the specific question of trial use at this time and in this Church. The Book of Propers is a case in point; what one Convention has done should now be undone, until widespread study and trial use can be brought to bear on improving the material.

The old rule, "*Lex orandi, lex credendi*," still holds. The law of prayer is the law of belief. But, as we see it, although the trial materials are "prayer," they are not "law" until they are perfected and adopted by two successive Conventions with all the safeguards embodied in the Church's constitution.

## Living Church Dinner

For many years, THE LIVING CHURCH has held a General Convention dinner to enjoy an evening with friends of the magazine and pay tribute to the news correspondents who bring you the news of what is happening in the Church week by week all over the world. The dinner has become one of the important events of the Convention, and it appears that this year's dinner will continue the tradition.

This year, our speaker will be Bishop Voegeli of Haiti, on the subject, "The Mission of the Episcopal Church in Relation to a Changing Latin America." Both from the standpoint of the renewal of the Episcopal Church's sense of mission and from the standpoint of the profound political and cultural revolution that is sweeping over our Latin American neighbors, this seems to us to be one of the most important issues facing the Church in our times.

Everybody is invited as long as a seat is available. Come and bring your friends with you. (For details, see the announcement on page 20.)

## Man the Superfluous

by the Rt. Rev. Stephen F. Bayne, Jr.

Executive Officer of the Anglican Communion

I suppose the fact that it had been 30 years since I last saw Cornwall was what made all this so vivid. Thirty years ago a friend and I had spent a week or so cycling around Cornwall. We were both impoverished divinity students (now he is a wheezy, elderly dean and I a ditto traveling evangelist) but life was gay and carefree then, bed and breakfast was five shillings, and Penzance and Land's End and the Lizard and all the rest of that remote and lovely land was our midsummer oyster.

At all events, my spouse and two sons and I had a day or two in Cornwall this summer; and for me it was an eager renewal of an old friendship. But how changed it seemed! Where I remembered lonely roads and open moors and uncluttered villages, now there are masses of people — buses, caravans, cars. There was hardly standing room in Mousehole. At Land's End the parking lot covers half the moor. An enormous military installation usurps the meadows where we stuffed on strawberries and Cornish cream to recover from cycling to Mullion.

I'm not Against Progress, at least not any more than anybody else my age is. What was so depressing was the reminder that the sheer numbers of people in the world and the inescapable complexity of our society and the interdependence of our technical civilization and all the rest work so tirelessly and apparently irresistibly to destroy precious gifts. There is no solitude any more. For most of us there is precious little countryside to give balance to urban souls — the world is suburban. There is no place to get away from anything. Old individualities, different ways of life, the local cultural principalities are all being mashed out of existence. The world is all crammed together nowadays, and mankind, with all our wonderful variety and differences and separateness, is getting to be more and more of a luxury. At least if we continue to be tolerated, it can only be on a basis of strict docility and uniformity.

Put at least half of this sourness down to middle age, if you will, and put a lot more of it down to the Berlin crisis, which hung over our heads like storm clouds — for all I know the world will have come to an end by the time you read this. But allowing for all the personal and emotional elements, it remains true that mankind as we know it is facing

an immense crisis unlike anything we have ever had to face before.

The numbers, the complexity of the choices we have to make, the immense complication of a world society in which nobody can be neutral and where there is no hiding place, the impossibility of avoiding or postponing decision — all these are marks of the struggle of man to stay on top of what he has invented. And we seem to face this closed box of existence with a curiously useless set of equipment.

What earthly use is all our historic apparatus of responsible individual freedom? What is the sense of self-discipline or love or faith or the long, patient course of understanding? We are in a mob society where individual values are a danger and a detriment rather than a glory. Man as we know him is simply an anachronism, a luxury perhaps — perhaps not even that.

Somebody said to me in China that there is no Chinese culture any more; there aren't any cultures left except one — urban culture. It is one and the same all over the earth, one all-embracing, devouring, rich, bland, superficial, impersonal way of life which gives to us almost everything except what we want and need to stay alive. And it asks of us very little except the absolutely indispensable things. You may come in, but you must check your guns at the door, meaning your right to be alone, to think your own thoughts, to suffer for what you love, to decide, even foolishly — meaning, really, your right to be different.

Humanity is facing a crisis because of its own incredible productivity, which has made our world so tiny and so delicately interwoven and so complex in its balance and so swiftly impersonal in its operation. The issue in the crisis, I think, is whether man can or ought to survive in anything like his present form. He cannot, he will not survive unless he masters his own inventions. And the only means of survival he has lie within the fragile shell of his own soul. We have to choose whether or not choice itself is to have any meaning in the next chapter. And this choice depends, finally, on the way we think the universe operates, on what our basic ideas are.

This is the missionary's task. If he is to be truly obedient to God and His sending, I believe, the first obligation of the

missionary is to be on man's side against everything that depersonalizes and dehumanizes him. This means that the missionary cannot take refuge in a religion which simply abandons the world, or which presupposes a different world from than the one we are in. There is nothing which will do the cause of man more harm than to teach him that his salvation lies in abdicating the historic dilemmas and choices of this world. Christians are not mere dreamy refugees from reality. The Incarnation was God plunging Himself into creation, not seceding from it. Therefore the mission of the Church is to penetrate society, like the yeasty, salty Gospel itself.

And this has impressive implications when you begin to think such a principle out in terms of the missionary task and tools. The school, the university, the training of men and women for public service, the development of a moral theology adequate to the needs of our society, the constant, clean, judging Word preached in terms that make it unmistakably clear whose side we are on in all this — these are prime missionary tools, I think.

So, too, must the missionary be sure what century it is he is talking to. All too often we preachers seem to be saying to the world that it has made our task difficult by abandoning the old ways and we wish it would come back again to some point where we think that all was well.

The Gospel is not simply a sanctified grudge against the 20th century. The task of the evangelist is quite different from the task of the historian. This is elementary, surely. But, as any preacher knows, sometimes the hardest part of our job is to stop feeling sorry for ourselves and interpreting this as the Gospel. This world is the only one we have, a world in which men and women have to make almost impossibly difficult decisions about taxes and nuclear power and Russians and rockets and national sovereignty and the education of the masses of our brothers and a host of other matters about which we don't know a tenth as much as we wish we did.

All I am saying, really, is that I think the work of the missionary, lay or clerical, abroad or at home, somebody else or yourself, is the most urgently and critically important part of a human being's vocation. Are you on man's side? Are you on God's side (which is really saying the same thing)? If so, then let us quit dabbling in religiosity and look at the real issues and the real choices our brothers and we are facing. And let us do it never forgetting that God made Man also faced them — He did face them, He does still — and that the highest honor that can come to us is also the basic definition of the missionary's ministry, to follow in thankful obedience where God has led the way.

## Bright Spots Before My Ears . . .

by Charles Roe

First, I must relay the news that Vox Productions have "very tentative plans" for a re-issue of their magnificent DL 223 (South German Baroque Organ Music). [L.C., August 6th].

No other record of which I've written has drawn the inquiries I've had about DL 223—they came from as far away as England. FTR readers may take large credit, I think, for reviving Vox's interest in their original limited edition of 1956. I've been almost swamped, and I've passed your comments along to my friend, Susan Sands, at Vox.

You can help the cause along by writing to Miss Sands personally at Vox Productions, Inc., 236 West 55th Street, New York 19, N. Y.

That done, I'd like to dip into another of my favorite projects, The Society for the Prevention of Cruelty to Church Music (free memberships open to all).

At every turn I meet the complaint that it just isn't possible to have really good service music in a small church—or worse, palming off the mediocre as

"Pretty good stuff for a little church, huh?" I get all sorts of hackneyed excuses: lack of money, lack of time, lack of talent, lack of organ, lack of organist. The whole boils down chiefly to this: complete lack of interest with a subdivision, laziness.

In my opinion, those excuses just won't hold water, since I discovered what one very small parish has done with no more



money, time, or talent than is available to any parish in the Church. I made the discovery (wouldn't you know it?) in my own backyard.

Goshen, Indiana, where I live and write, is a typical small town with some

14,000 souls, predominantly Mennonite, heavily Evangelical, fundamentalist, with a generous sprinkling of Amish. Sturdy Anglican and Roman churches complete the picture with the smallest and oldest flocks.

At a Church music workshop of the Roman diocese, I heard of a group of young women who make up the choir of St. John's Roman Parish in Goshen. The things I heard I didn't believe.

But they are true.

Eight young women, six of them wives and mothers (with a *grand* total of 32—count 'em, 32—children amongst them) turn out the most heavenly music poured into these ears in many a moon.

The director, and moving spirit, brought the choir into being in 1955 by recruiting seven other local girls who just wanted to sing. This and their earnest devotion was about all the talent they could bring to this early effort.

But they worked hard, not less than two hours a week, and persevered to achieve today's superbly beautiful contribution to the worship of the Church. The time they give is stolen from other things. Husbands and neighbors are drafted for babysitting and other chores, TV programs are ignored, dishes are sometimes piled in the sink to await their turn. Those two hours on Friday evenings are God's.

Rose Marie Weaver, the director, is a

## AN INVITATION FROM YOUR SEMINARIES

The eleven seminaries of your Church welcome all delegates and visitors who will be in Detroit for the meeting of the General Convention.

We also extend an invitation to all to visit the exhibit booth in Cobo Hall sponsored by the schools listed below. It will be an excellent opportunity to acquaint yourselves again with the work that your seminaries are doing.

### DIRECTORY

Berkeley Divinity School, New Haven, Conn.

Bexley Hall, the Divinity School of Kenyon College, Gambier, Ohio

Church Divinity School of the Pacific, Berkeley, Calif.

Divinity School of the Protestant Episcopal Church in Philadelphia, Philadelphia, Pa.

Episcopal Theological School, Cambridge, Mass.

Episcopal Theological Seminary of the Southwest, Austin, Texas

The General Theological Seminary, New York City

Nashotah House, Nashotah, Wis.

Protestant Episcopal Theological Seminary, Alexandria, Va.

School of Theology of the University of the South, Sewanee, Tenn.

Seabury-Western Theological Seminary, Evanston, Ill.



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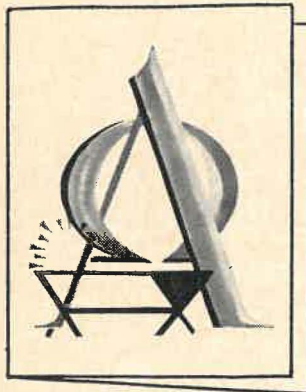
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happy, bubbly little person who turns into a small martinet in rehearsal. She insists on, and gets, smart precision, sharp, clean pickups and cutoffs, smooth dynamics, beautiful balance. There's no place for the prima donna. Mrs. Weaver is the only musically trained member of the choir, but she's proud of her amateur standing. She has taught her pretty colleagues to accept the tough discipline which must go into any successful choral organization.

In my opinion the principal ingredient of the choir's almost phenomenal success is that they sing for the sheer downright



love and joy of singing. The result is something no paid choir could hope to achieve if its professional choristers sing for money rather than love.

The choir's budget probably does not exceed \$100 a year. Thus they meet the objection of "no money."

What do they sing? Gregorian chant, sacred polyphony, both traditional and contemporary music of real worth. And not for these gals the simple little things which require little time, less talent, no effort.

They sing in three divisions: an alto section of three, three second sopranos, and two firsts. What's more they perform the incredibly difficult feat, for amateurs, of singing mostly *a capella*, because they have only a sickly spinet type electric machine to accompany them. When they *must* use it they do so sparingly and well subdued. A tiny alto, mother of three and bank employee, climbs onto the bench to play it. That's their effective answer to "no organ" or "no organist."

When do they sing? At High Mass every Sunday from September through May, for all weddings and liturgical functions throughout the year.

How do they sing? I've heard worse at the National Cathedral and I've heard none better, save for size and make-up, except the King's College Chapel Choir at Cambridge.

But don't get the idea that these are a lot of frustrated religious, full of solemnity, sanctimonious airs, and phony piety. A rehearsal of these gals is a little like a conclave of bingo fanatics — until they start to sing.

Shades of St. Cecelia! Let me hear no more weak and flabby excuses for the perfectly horrible music heard in too many churches, Catholic and Protestant.

Their secret? I think somebody told them singing for God was more fun than anything. Silly girls; they believed it.

## INDUSTRIAL MISSION

*Continued from page 23*

ciety in which we live and work.

Thus the operation of the Mission has two major thrusts: work in the field — direct work with men in industry at their place of work; work with the Church — feedback to the Church of insights gained in the field.

In this work, DIM is flexible, sensitive, responsive to the needed interpretation of mission. Until recently, the mission of the Church was thought of only in terms of geography. Now, mission is conceived of as functional, carrying the Gospel to new groupings within which men live, to unions, professions, racial groups, and corporations. In trying to help men find their relationship with each other under God, and dignity and fulfillment in their occupations, the staff of DIM must be prepared to bring personal experience as well as theological insight to practical problems. What are the possibilities for the abundant life on the assembly line? What factors build up or tear down life?

As the Church is now organized, it is in no position to serve these institutions because it does not know the conditions or even the language of industry. Only persons who work in the same situation or under the same management can have meaningful conversation about what is going on. The staff of DIM is doing precisely this. All live in working-class communities; one staff member, a Ph.D., has worked two years in a foundry; two are completing their fourth year as laborers on motor car assembly lines. They live, work, *listen* first and then *speak* to groups during lunch in the plant and conduct on-going discussions in 14 industrial areas where fellowship and support can continue. Recently, two bargainers said to DIM staff members, "We would have nothing to do with you if it was just another talk session. We work with you because we know you are living these problems with us and will stay with us for a long time." The staff sees its role not as "bringing in" the Gospel, but as catalyzing the Church already there in individual laymen. The problems of these structures are too complex for the lone

*Continued on page 37*

## ANGLICAN CYCLE OF PRAYER

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

September

10. Ondo-Benin, Nigeria
11. Ontario, Canada
12. Oregon, U.S.A.
13. Osaka, Japan
14. Ossory, Ferns, and Leighlin, Ireland
15. Ottawa, Canada
16. Owerri, West Africa

## NEWS

Continued from page 20

The resolution then outlines a policy of the Church's duty to give leadership in the solving of Indian problems, acting with recognition of the dignity of Indian persons; to face up to the pressing needs of its own Indian missions, and, at all levels of decision-making, to demonstrate its belief in the right of all peoples to self-determination. The Church's ministry, it says, should be concerned with needs for adequate education, employment, home, community life, and full citizenship, as well as spiritual development.

*Resolved . . .* that the Church stands for a just and consistent policy . . . on the part of both governmental and voluntary bodies; calls upon Congress and the Bureau of Indian Affairs to modify their policy of termination of Federal Services to one of positive emphasis on supporting Indians in the development of reservation and community resources . . . and urges state and local governments to assume their full responsibility to . . . Indian citizens. . .

*Resolved . . .* that . . . persons be appointed as designated representatives to governmental and voluntary groups . . . with one representative of the Church appointed to function in Washington. . .

*Resolved . . .* that a permanent Advisory Council on Indian Work be appointed. . .

*Resolved . . .* that a designated officer in the Home Department shall continue to

carry major responsibility for Indian work. . .

*Resolved . . .* that selected clergy and laity shall be designated as consultants for Indian work, to help in the orientation of new personnel, to assist with in-service training, and to visit and advise with local personnel.

*Resolved . . .* that the Home Department be requested to supplement the few pioneer projects now existing. . .

*Resolved . . .* that the National Council . . . present to the people of the Church the urgent needs of the field. . .

*Resolved . . .* that the Home Department be enabled to expand training facilities for seminarians . . . new workers . . . and present workers. . .

*Resolved . . .* that additional funds shall be made available through the Home Department for the repair and adaptation of physical plants and equipment in the field.

*Resolved . . .* that a Scholarship Committee be created to assist National Council staff in . . . awarding of National Council scholarship funds, and to correlate the . . . program with that of other Churches and agencies.

*Resolved . . .* that . . . selected workers have a period of leave for . . . study and training. . .

*Resolved . . .* that the Department of Christian Social Relations is requested to assist the jurisdictions and . . . National Council in studying . . . social problems and working toward their solution, utilizing community resources which exist, and giving . . . leadership in improving these resources.

## WOMEN WORKERS

### Canon Proposed

"A healthier mode of selection and training" of professional Church workers is the aim of the Joint Commission on the Status and Training of Professional Women Church Workers in proposing a new Canon.

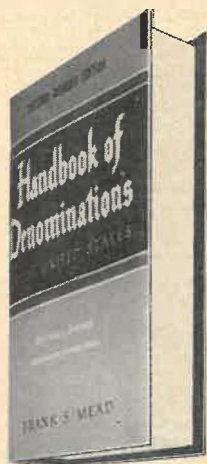
The Commission also recommends that General Convention pass a resolution urging all women who can qualify under the proposed Canon and who are employed full time in Church work to take steps to be admitted to a license.

The proposed Canon, "Of Licensed, Qualified Women Workers," provides that a woman desiring to be admitted applicant for licensing is to consult her pastor or some presbyter to whom she is known, and, after his inquiry into her physical, mental, moral, and spiritual qualifications, if she is counselled to continue in her intention, she is to make her desire known to the bishop of her jurisdiction.

She is then to be examined by a physician and psychiatrist appointed by the bishop, with their report submitted on the form used by an accredited woman's training school. A certificate from her rector and vestry is to be submitted, with testimonials by two priests and four lay communicants, three of

## Handbook of Denominations in the United States

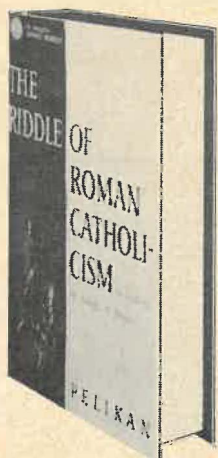
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whom shall be women. These documents are to be kept on file by the bishop and submitted to the standing committee or council of advice. A formal application is to be made to the bishop, with transcripts of her educational preparation, "which shall as a minimum consist of a full college course, ending with a bachelor's degree."

Upon the bishop's approval, she is to be admitted as an applicant. During the period of applicancy, she is to be under the supervision of the bishop, and to report to him at the Ember seasons. In case of ambiguities, the general regulations of Sections 2 and 3 of Canon 26 shall determine what is to be done.

Before she is licensed the applicant must also satisfy the bishop and standing committee or council of advice that she has completed two years of graduate study at an accredited Church training school or seminary satisfactory to the bishop, been certified by the institution as to her knowledge of the Holy Scriptures, doctrine, Church history, ethics, Prayer Book, apologetics, and been certified by an appropriate institution as to completion of such study and work as to make her competent in her chosen field. She must also have completed appropriate practical or clinical work.

For the applicant of maturity, or "who can give evidence of such proficiency in career or professional life as gives evidence of usefulness to the Church," the proposed Canon provides for licensing if she can satisfy the bishop and standing committee or council of advice that she has completed a five-year combination of at least two of the following: attendance at college, attendance at an accredited Church training school or seminary; employment in the field of Christian education, provided that at least 16 semester hours have been earned in two or more of the following: religion, education, Christian education. Requirements for physical and psychiatric examination and application are the same as for the applicant referred to in the first section.

Further, the Canon would provide that licensed lay workers accept posts only upon authority of the bishop of a diocese or rector of a parish. Provision for letters dimissory and for resignation is made, and the process for suspension or revocation of licenses is elucidated.

The Commission also proposes resolutions that Convention:

✓ Recognize the standards of the Association of Professional Women Church Workers.

✓ Continue the Commission and direct it to "coöperate closely with the National Council's Unit of Church Vocations."

Members of the Joint Commission are: Bishop Hall of New Hampshire, chairman; Bishop Crittenden of Erie, vice chairman; Bishop Sterling of Montana; the Rev. Messrs. John Allin; L. Skerry Olsen; Walter Williams; Mrs. Ernest Rucker, secretary; Mrs. Francis Clarkson; Mr. Lindley M. Franklin, Jr.



## BOOKS

Continued from page 14

exclusively for Roman Catholics, who require an encyclopaedic statement of the dogma of the Roman Church. Christians who do not belong to the Roman Communion will need a translation of the Vulgate and some knowledge of St. Thomas before attempting to read the book. The great merit of Dr. Cockin's book is that in appealing, in Anglican fashion, to scripture, tradition, and reason, it has succeeded in appealing to Everyman, and thrown into relief the parochialism of those who lean too heavily upon any single one of the three.

In conclusion, it should be noted that careless writing on pp. 35 and 59 of Dr. Barclay's book gives rise to some extremely questionable doctrine. Fr. Henry's discussion of the *filioque* clause (p. 73) does not do justice to the reasons for the rejection of the clause by the Orthodox Churches, and makes it appear that Rome and Constantinople are in closer agreement than is actually the case. One wonders how much longer the Roman Catholics will have to call Hosea, Osee, now that they may call the God of Abraham, Isaac, and Jacob, Yahweh.

KENNETH WOOLLCOMBE

### In Brief

**THE CHURCH IN COUNCIL.** By E. I. Watkin. Sheed & Ward. Pp. 227. \$3.95. Between a couple of introductory chapters and an epilogue, surveys in 1, 2, 3, etc., order the 20 Councils regarded by Rome as "ecumenical." "The declared intention of the present Pope John XXIII to convoke an ecumenical Council invites the inquiry what precisely is an ecumenical Council, how many such Councils there have been, what functions did each perform, what work did it achieve. The purpose of this book is to answer these questions. . . ." (It might be added that, of the 20 Councils which Rome accepts as ecumenical, the Eastern Orthodox accept the first seven, while some Anglicans accept only the first four, some the first six, and some the first seven.)

### Books Received

**NEW CHURCH PROBLEMS WITH THE AGING.** By Elsie Thomas Culver. Association Press. Pp. viii, 152. \$3.50.

**DEAR MR. BROWN.** Letters to a Person Perplexed about Religion. By Harry Emerson Fosdick. Harpers. Pp. 190. \$3.

**SUCCESSFUL PARTIES AND HOW TO GIVE THEM.** By Marjorie Wackerbarth and Lillian S. Graham. T. E. Denison. Pp. 294. \$3.95.

**CZECHO-SLOVAKIA: A CRITICAL HISTORY.** By Kurt Glaser, Associate Professor of Government, Southwestern Illinois Campus, Southern Illinois University. Caldwell, Idaho: Caxton Printers. Pp. xvi, 275. \$5.50.

**CHESTERTON: MAN AND MASK.** By Garry Mills. Sheed & Ward. Pp. 243. \$4.50.

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## Diary of a Vestryman

### Race and St. Martha's

(fiction)

by Bill Andrews

September 7, 1961. It often seems to me that the more a vestry has to do, the quicker it does it. These are very busy days for St. Martha's Parish, Oakburg. We are building a new church. We are getting ready for the new Church school year. The midweek organizations are getting their programs ready, and there is a distinct squeeze on the available meeting-room space. The time is at hand to get the preparations for Every Member Cavanaugh rolling.

Because all these things involve complex considerations, the vestry tonight was very ready to leave the details to its committees, and the measures recommended were accepted with a minimum of discussion and hardly any disagreement.

The result was that we ran through the heaviest agenda I've ever seen handled by a vestry of St. Martha's, in an hour and a quarter!

But we didn't adjourn. At the last moment, the rector asked if anyone had anything else to bring up, and Dan Harrows said he had a question to ask the rector. It was, "Father, what do you propose to do about the Williams and Johnson families?"

Fr. Carter said, "I'm not sure I understand the question. Are they in some kind of trouble?"

Dan snapped back, "They aren't. But maybe we are. Are these people going to be members of this parish?"

Fr. Carter said quietly but with an intensity I didn't understand (for I couldn't place the names Williams and Johnson), "Dan, I hope they are going to be members of this parish, and what I will do about them is welcome them into our parish life."

"Into the guilds? Into the Church school? Into the youth group?" Dan shot his questions out in rapid-fire succession. The rector said, "Yes."

I was tired of listening to a conversation without knowing what it was about, so I demanded an explanation. Dan said to me, "Those are the two Negro families that moved into new homes in the Loper Subdivision on Maple Street. I understand they bought the property through a white agent — not that old Loper is above selling to colored folk if he got his price. The neighbors out that way are pretty peeved about it. Well, anyway, last Sunday here come

the whole two tribes of them into the 9:15 service, all dressed up, the four adults, and a whole parcel of kids from little ones to high school age."

Fr. Carter interrupted, "Actually the oldest Williams girl is a sophomore at the State University. Yes, they all came to church Sunday. I asked them to."

Bill Burns said, "Father, don't you think you should have checked with some of us before you went out and deliberately tried to draw them in?"

Fr. Carter is usually a quiet and agreeable soul. But now he barked, and what he said when he barked was, "Since when do I need a vestry O.K. to try to draw a family into Christ's Church?"

Harrows said, pleadingly, "Now, Father, I know what I've said and Bill has said can be taken wrong. But, darn it, I'm not prejudiced. I've known some fine Negroes. But St. Martha's is the Church of the better class of people in Oakburg —"

Fr. Carter interrupted, "St. Martha's is the Church of a Crucified Convict who died to save everybody in Oakburg."

Bill Burns said, irritatedly, "Be realistic, Father. Do you think that the Hendersons, who moved here from Alabama, will sit in a pew beside Negroes? Or do you think that some of the old stuffed shirts won't cancel their pledges? It doesn't matter much to me, but I say you will lose more people than you gain if you let these two families in."

Fr. Carter said, a little more quietly, "You may well be right. Maybe I have so failed my duty as a teacher of righteousness that some people won't understand their Christian duty and will leave the parish. If so, I'm sorry. But I will not exclude any family from the parish. I couldn't exclude the Johnson's, in any case, for they have a letter of transfer from St. Simon's."

"Oh," the senior warden interjected, "if they are already Episcopalians, that settles the issue."

Fr. Carter shook his head. "That doesn't make the slightest difference. They are Christian people who live within the bounds of this parish. That's all there is to it — and I'm putting this to you gentlemen straight as a spiritual issue, an issue of right and wrong. My duty, and yours, is to receive these people, make them welcome, and accord to them every right and privilege of any other Churchpeople."

Dan lost his temper then, and shouted at the rector, threatening to take the issue to the bishop (Fr. Carter's reply was, "Please do!"), to cancel his pledge, and to "show the rector that the people have some say in running this parish."

The senior warden introduced a hasty motion to adjourn, and it passed with two dissenting votes.

So, after a period of calm, we are back in conflict again — a conflict about which I've got to do some serious thinking.

## INDUSTRIAL MISSION

Continued from page 32

layman, the single bit of the "scattered Church"; therefore a specialized, new arm of the Church is needed.

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(3) It does not seek to manipulate industry.

(4) It is ecumenical in spirit and works with people of all Churches.

(5) It is associated with four parishes which span the social and economic milieu. The partnership helps keep both groups honest in their task and stimulates interest in people's occupations for their sake, not for the self-interest of the parish. The rector of one parish has said, "The association keeps reminding us that if our parish is not relevant to Detroit life, it is not obedient to the Gospel."

(6) It furnishes experience in the field for the clergy attending Dr. Reuel Howe's Institute for Advanced Pastoral Studies.

"Industrial mission" is both a new concept for the Church's whole mission and ministry and a particular form for carrying out these major tasks. DIM hopes to increase the number of people who see the need for this work and to involve them. Significantly, the women, long known as the champions of foreign missions, were early to recognize DIM as a crucial, new mission strategy, and they supported it with a United Thank Offering grant early in this triennium.

At General Convention, the DIM staff will furnish the leadership for a special joint session to consider the report of the Joint Commission on the Church in Human Affairs. A field trip to typical industrial sites has been planned for the bishops and deputies.

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## Change Convention? — Yes —

Continued from page 24

Prayer Book or constitutional changes. These safeguards we think are wise, and they have been retained.

(2) Many quite frankly like the "big show" aspects of Convention and would regret their loss. It would certainly be possible to have an expanded Convention every five years or so to include all the varied elements of the Church's life as we now see them. This is not at enmity with the Committee's proposal but we have simply tried to call attention to the fundamental purposes of General Convention.

(3) It is maintained by some that the "host city" receives a tremendous boost from its performance. This could easily be answered by a study of communicant and financial statistics in those rare cities which have entertained previous Conventions. Knowing how parishes and dioceses respond to all-out efforts, I should suspect that there would be a period of extreme exhaustion after Convention left town.

(4) Several, of course, indicate favoring other methods—the improvement of the provincial system, the presence of the necessary budgetary power in National Council, etc. The Church may well come to the development of a sounder provincial government and system, but there is no hint at the moment that we are ready to invest governmental and fiscal authority in regional organization. The Methodists do this with some success, but we are far from it. True, National Council can adjust the budget within limits set for it by General Convention but it can not change the actions yearly by asking for more money than a triennial Convention has promised. Yes, it might mean

more time of service for those who are elected deputies, as we have seen in our national and state governments, but I have not noticed in the American people a willingness to be governed by a secretariat.

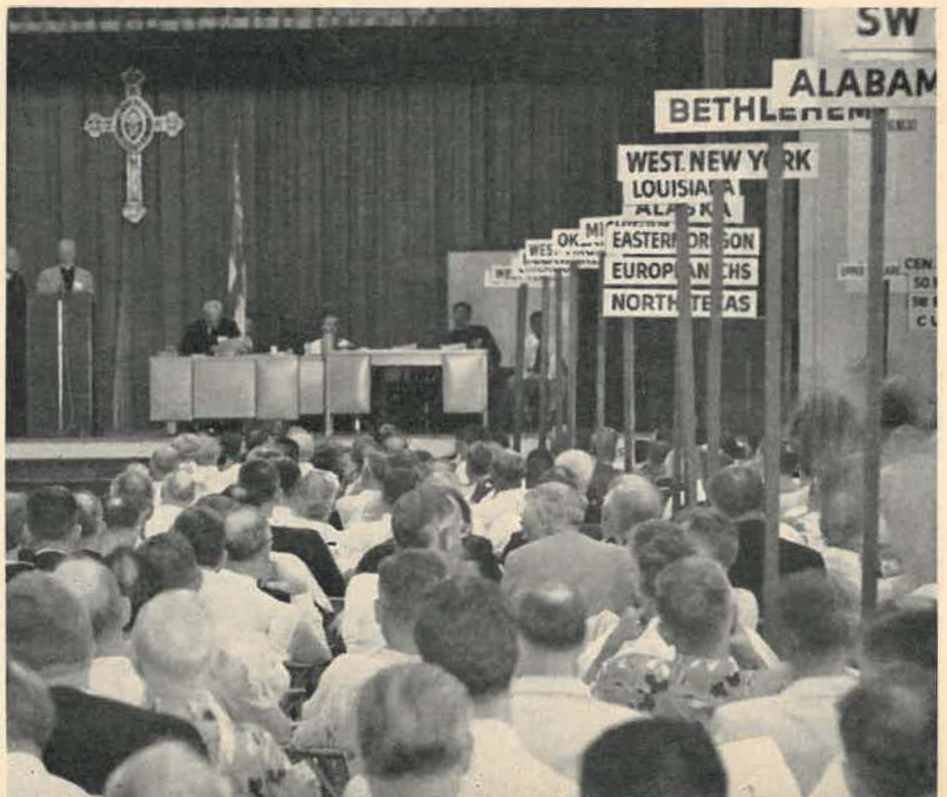
(5) It is interesting to note correspondence both deploring the possibilities of proportional representation, and deploring the Committee's report for not having suggested it. The Committee suggested this in 1958 and it was emphatically defeated. It may come some day, but it certainly will not even be considered until we are willing to examine our present structure.

(6) There are other arguments regarding the content of a shortened annual Convention. Some fear the proposal of more "nuisance" legislation. We have this now and Committees are perfectly able to deal with it. We should be even more efficient with a more compact Convention and greater continuity in the House of Deputies. Others fear that the control of such Convention would be in the hands of a few. It certainly is in such control now. Less than one-fourth of the deputies serve on any Committee, and Convention's ponderous size gives advantage to skilled parliamentarians.

We have specifically dodged the questions concerning the present practice of the "divided vote." Many would fear the loss of this divided vote, as enabling the Convention to take more hasty and drastic actions. So we have retained the possibility of the divided vote by cutting the diocesan deputations from four to two in each order.

We hope that the Convention will now be willing to allow a study of our purposes, and to take the first step which will allow the introduction of specific proposals in 1964.

Certainly proportional representation will not even be considered until we are willing to examine our present structure.



## Change Convention?

— No —

*Continued from page 25*

making up the over-all budget. This appears to be all that is necessary. In fact, annual Conventions would relegate the National Council to a far less important and more ineffective position.

And to the argument put forth that "if dioceses need annual conventions, and the House of Bishops meets annually, why not the national Church?" let me suggest that the situation is entirely different. The dioceses are not permitted to make changes in the Prayer Book, they may not permit or refuse ecumenical mergers, nor do they have authority in other essential matters of faith and practice. Dioceses are only a convenient division in the larger framework of the whole Church. The House of Bishops carries on important deliberations and studies between Conventions, as would a commission, but does not legislate annually, nor, as far as I know, seek to.

I have other conservative thoughts, too, concerning changes in structure.

It is proposed that a diocesan deputation consist of two lay and two clerical deputies. Such representation would lead to many "divided" ballots, and a much less clear expression of opinion. One opponent in either order could kill any vote in his order, leaving the diocese standing as neither for nor against (but counting in the negative). One opponent in a deputation of four still records indication of majority thinking. Deputations can and should disagree, as a matter of principle, but the disagreement should not always have to be in even halves.

An argument by the proponents of the change stresses the fact that the present large House of Deputies limits debate, leaving many speakers unheard. General Convention is not a debating society! In my experience I have never heard important debate left unsaid. Rather, much debate is repetitive and inconsequential. Perhaps every deputy would like to tell the folks back home he made a speech, and I have seen some with this thought apparent. But is this necessary or desirable?

Another argument stresses the large turnover of deputies, advocating the smaller house and four-year terms. But is not a large house preferable to perennial repeaters who soon become "big wheels" and dominate through prestige and long experience in legislative strategy? I like the thought of the ordinary-Joe-in-the-pew sharing in the Church's thinking and acting as a check to political log-rolling. He may be somewhat inept as a freshman deputy, but he will not vote "yes" unless he is sure.

The proposal indicates that the length of the session prevents many good laymen from attending. To the contrary, it would appear that it is much easier for a

layman to attend for two weeks once in three years than it would be to attend for one week every year for four years. This holds, too, as far as expense is concerned, which would be greater for both dioceses and individuals.

The proposal criticizes the "big show," and here I find the conservative side of my nature being submerged. I feel strongly that the big show is worthwhile because it is both an inspiration and an education for the deputies as well as an invaluable witness and stimulation in the area where Convention is held.

The remaining points, given by the proponents, are so inconsequential to the matters of faith and practice for which General Convention primarily exists that they are of little concern. I cannot be alarmed over the fact that we must hold Conventions in a large city. All our works proclaim that we are not city-centered in our outlook. And if we are looked upon as a conventioning luxury body, people must be nearsighted. Most everyone I have seen at our Conventions has been worried over making expenses come within allowances, with enough left over to take in one or two of the \$5.00 dinners that are scheduled almost nightly.

Another disturbing thought comes as the possible result of making the House of Deputies smaller, although I may be witch-hunting. There is the feeling existing, presumably by some of the larger dioceses, that representation should be on a proportional basis. That is, the number of deputies representing a diocese should be on the basis of communicant strength, or some similar yardstick. I cannot believe that bigness is necessarily rightness, and I like the safeguards that come through our present system of diocesan balance. While this fear of the future may be unfounded, there definitely could be the temptation for proportional representation if the house is smaller in size, if more deputies could be accommodated, and if policy leadership is in the hands of fewer people.

I continue in my conservatism to stress the need for safeguards. General Convention is not merely a programming and budgetary body. Its equally important function is to preserve the Faith of the Episcopal Church in the United States of America.

Shortening, streamlining, and speeding up General Convention copies, in my viewpoint, many of the undesirable practices of today's business. Meet often, pass the work on to committees, then get back to the job before someone misses you. I am mindful of the statement that a camel is a horse that was put together by a committee.

I like General Convention just as it is, with only such minor changes as are necessary to keep it as effective today as it has been in the past. Sharing in Convention is a privilege and a rewarding experience, not a chore.

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## LETTERS

Continued from page 13

since the ministries . . . are by fact of separation *imperfect* and limited in authority, the ministry can recover fullness only by the union of all the part of the one Body." The bishops recover fullness at their commissioning when the ministers of the uniting Churches lay their hands on the bishops saying: "We acknowledge you to be *now* possessed of the fullness of the ministry of this Church."

The next rite, having no name, title, or "historical precedent" is "intended to be the means by which a new development in the restoration of the unity of the Church is effected" and to create a "ministry fully accredited." Each bishop, now possessing fullness, prays thus that each presbyter may receive supplementary gifts: "confirm Thy blessings already given and . . . pour out Thy Holy Spirit to endue each according to his need with grace and authority for the exercise of the Office of Presbyter in the Church of God in this Church of Lanka." After this, the bishop lays his hands on the Anglican and non-Anglican clergy and acknowledges their ordinations thus: "Forasmuch as you

were called and ordained minister/priest/presbyter in the Church of God within the . . . . . Church," and commissions them thus: "Receive from God the power and grace of the Holy Spirit to exercise this office in the Church of Lanka."

Thus supplementary gifts are sought, non-episcopal ordinations acknowledged and a commission as presbyter in the Church of Lanka bestowed.

Is this ordination as defined by the Book of Common Prayer?

H. M. BARRATT

Southport, Conn.

### The Name of the Church

*Webster's Encyclopedic Dictionary* says: "Protestant — now applied to all those Christian denominations that differ from the Church of Rome, and sprang from the *Reformation*" (italics mine).

Do we wish to continue to publicize the Episcopal Church (the Church of England) as having originated in Reformation times? Or do we, through ignorance, believe she so originated?

(Rev.) MARCUS J. SIMPSON

Portland, Conn.

There is as much confusion and misunderstanding in consequence of the use of the term "Catholic" in reference to the Episcopal Church as there is in the use of the term "Protestant." Both require "troublesome" and uncomfortable explanations. This is as it should be.

I hope and pray that if there is any change in the name of the Episcopal Church, that the term "Catholic" will be added and the term "Protestant" will be retained.

(Rev.) JOHN W. WELLS

Priest-in-charge, St. David's Church  
Bronx, N. Y.

### Johannesburg Election

American papers take a long time to reach Tanganyika, and I have only just seen your report [L.C., June 4th] that I was chosen (as Bishop of Johannesburg) "by South African bishops after an elective assembly failed in an attempt to select a successor to Bishop Reeves."

Unlike the proceedings of American elective assemblies, those of South Africa are confidential, and I myself do not know who the other candidates were or how many ballots were necessary before a decision was reached. But what is certain is that the

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advertising in *The Living Church* gets results.

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elective assembly met for the first time on May 9th, and that before the day was out they had secured the necessary majority and had cabled me asking me to accept the bishopric. The matter was never referred to other bishops at all, and the report that you received was based on someone's un-informed guess as to what took place.

The point is important to me personally because, in all the present circumstances, I could not have agreed to go to Johannesburg unless the diocese itself had chosen me.

I should be grateful for the prayers of your readers on Sunday, October 1st, the day of my enthronement.

(Rt. Rev.) LESLIE E. STRADLING  
Bishop of Southwest Tanganyika  
Njombe, Tanganyika

### Protestant Communion

The Rev. Mr. Preston's letter [L.C., August 20th] reproaching Episcopalians for failure to partake of Protestant fellowship Communion clarifies by its basic error the central difference between liberal Protestant and Catholic views of worship and the Church. He says: "But, assuming this lower concept (the Communion as a memorial), can we deny that the purpose of the service is the same, namely to give the participants guidance and inspiration and strength. . . ?"

Can we deny it? We *must* deny it. The

Church, and particularly the Church's worship, are not purposed primarily to give the *participants* anything, but to give *God* the honor and glory due to His Name. Did Christ participate in synagogue services for His own inspiration and strength? Did the Apostles offer the Eucharist and spread the Church for their guidance or that of those around them? No! The actions of the Church, both liturgical and non-liturgical, are and must be God-centered. We need not worry about our own comfort, our own inspiration; for if we are given to God in Christ, God will provide.

STEPHEN ANDREWS

Evanston, Ill.

I am writing in reference to the Armed Forces Number [L.C., July 2d] and to the comment by the Rev. R. G. Preston in the August 20th issue.

I was and am one of those chaplains "customarily" absent from the Protestant Communion service. However, this absence is not due to any feeling of exclusiveness or superiority. It is the direct result of a mutually preagreed-upon arrangement with the other chaplains.

At the Recruit Training Command, Great Lakes, Ill., where tens of thousands of young men underwent training during my duty there (June, 1960-June, 1961), I had the privilege of serving as priest and chaplain. The senior chaplains coöperated 100% with me in the arranging of a comprehensive Episcopal program. These senior chaplains recognize liturgical differences and theological variations which are present in the Chaplains' Corps.

This absence in no ways deprived me of contact and fellowship with the men. It gave opportunity for special hospital visitations and Communion. When no other chaplain was available for a first Sunday Communion service, I gladly served, officiating in accordance with the doctrine, discipline, and worship of the Episcopal Church. No man was ever offended except perhaps for a few confirmed Episcopalians who said, "This wasn't the way *we* used to do it at home. . . ."

The absence of the Episcopal chaplain from the Protestant Communion service is not "spiritual arrogance and a definite affront to our Christian brethren." It is one more example of the splendid spirit of coöperation which exists between chaplains of many religious professions in our Armed Forces, of the mutual respect for ecclesiastical and liturgical differences and variations. It demonstrates the motto of the Navy's Chaplains' Corps — *Coöperation without compromise*. The men know it. The men love it!

(Rev.) CHRISTOPHER B. YOUNG  
LT, CHC, USNR

Operation Deepfreeze 62 Chaplain  
Davisville,  
East Greenwich, R. I.

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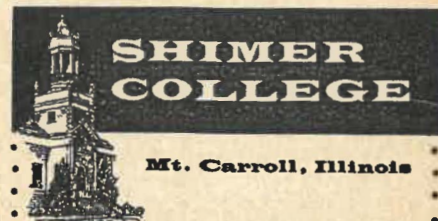
Since Bennington College, Bennington, Vt., has no record of the religious affiliation of its students, I would like to request clergy having students from their parishes going to Bennington to let me know about them directly, so that we can minister to them.

(Rev.) FREDERICK B. WOLF  
Rector, St. Peter's Church

Bennington, Vt.

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Sun 8, 9:30, 11, 6:30; Wed 7:25, Thurs 11

### CORNELL UNIVERSITY

Ithaca, N. Y.  
Rev. R. B. Stott, Rev. C. S. Tyler, chaplains  
Sun 9:30, 12 HC; Mon, Wed, Fri 12 HC; Tues,  
Thurs 4:45 HC

### EAST TENNESSEE STATE COLLEGE

**JOHNSON CITY** 807 Lake St.  
Rev. Albert N. Minor, chap.  
Sun 9, 10:45; Tues 4:30; Wed 12:15; Fri 7

### GEORGIA TECH and AGNES SCOTT COLLEGE

**ALL SAINTS** Atlanta, Ga.  
Rev. Frank M. Ross, r; Rev. J. M. Coleman, college  
chap.  
Sun 8, 9:15, 11, 7; Canterbury 6

Continued on page 45



# CHURCH SERVICES NEAR COLLEGES

Continued from page 42

**GOUCHER COLLEGE and STATE TEACHERS COLLEGE, Towson, Md.**  
**TRINITY** 120 Allegheny Ave., Towson, Md.  
 Rev. Wm. C. Roberts, r; Rev. Kingsley Smith, ass't.  
 Sun 8, 9:45, 11; Thurs 10:30

**HARVARD, RADCLIFFE, M.I.T.**  
**CHRIST CHURCH** Cambridge, Mass.  
 Rev. Gardiner M. Day, r; Rev. R. D. Maitland, chap.  
 Sun 8, 9:30, 11:15, 7. St. John's Chapel 10

**HOBART & WILLIAM SMITH COLLEGES**  
**ST. JOHN'S CHAPEL** Geneva, N. Y.  
 Rev. David A. Crump, chaplain  
 Sun 9:30, 7; Weekdays 5, 10; Canterbury Assoc.  
 Fri 5

**HOWARD UNIVERSITY**  
**CANTERBURY HOUSE**  
 2333 First St., N.W., Washington, D. C.  
 Rev. H. Albion Ferrell, chap.  
 HC Sun 9, Wed & HD 7, Thurs 12:15; Wed 7:30  
 Canterbury Assoc.

**UNIVERSITY OF ILLINOIS**  
 Champaign-Urbana  
**ST. JOHN THE DIVINE** Champaign, Ill.  
 Rev. F. S. Arvedson, chap.  
 Sun 9 HC, 11 Cho Eu, 5 EP, 5:30 Canterbury;  
 Daily: MP, HC, EP

**UNIVERSITY OF KENTUCKY**  
 Lexington, Ky.  
**ST. AUGUSTINE'S CHAPEL** 472 Rose St.  
 Sun 8, 10:30, 8; Weekdays 7:30, 5

**KENYON COLLEGE** Gambier, Ohio  
**HOLY SPIRIT**  
 Rev. Richard F. Hettlinger, chaplain

**LOWELL TECHNOLOGICAL INSTITUTE**  
**LOWELL STATE TEACHERS' COLLEGE**  
**ST. ANNE'S** Merrimack St., Lowell, Mass.  
 Rev. Francis B. Downs, r;  
 Rev. H. H. Choquette, ass't.  
 Sun 8, 9:15, 11

**MICHIGAN COLLEGE OF MINING and TECHNOLOGY**  
**TRINITY** Houghton, Mich.  
 Rev. Herman Page, r  
 Sun 8 & 10:30; Canterbury House 9:15

**UNIVERSITY OF MICHIGAN**  
**ST. ANDREW'S**, 306 N. Division, Ann Arbor, Mich.  
 Rev. Edward A. Roth, chap.;  
 Robert H. Hauert, assoc.  
 Sun 8, 9, 11, 7; Tues 9:15; Wed 7; Fri 12:10

**MOUNT HOLYOKE COLLEGE**  
**ALL SAINTS'** South Hadley, Mass.  
 Sun 8, 10:30 Rev. Maurice A. Kidder, v and chap.,  
 Lawrence House, Fri 5:30

**UNIVERSITY OF NEVADA, Reno Campus**  
**ST. STEPHEN'S** E. 8th at N. Center  
 Sun H Eu 8, 10:30, 5; Wed 9:30; HD 7, 9:30  
 and as announced.

**UNIVERSITY OF NORTH CAROLINA**  
**CHAPEL OF THE CROSS** Chapel Hill, N. C.  
 304 E Franklin St.  
 Rev. T. R. Thrasher, r; Rev. J. A. Viverette, Jr.,  
 chap.  
 Sun 7:30, 9, 11; Wed and HD 7, 10, 5:30;  
 Canterbury Sun 6

**OHIO STATE UNIVERSITY**  
**ST. STEPHEN'S** Columbus, Ohio  
 Rev. Jonathan Mitchell; Rev. George Ross; Rev.  
 Gordon Dean  
 Sun 8, 9:30, 11, 7:30; Tues 7, Wed 12, Thurs 7

**OHIO UNIVERSITY** Athens, Ohio  
**GOOD SHEPHERD** 64 University Terrace  
 Rev. Frederick Walls  
 Sun 8, 9, 10:30, 6; Thurs 7:15, 10:10

**PATERSON STATE TEACHERS' COLLEGE**  
**ST. MARY'S MEMORIAL**  
 447 Belmont Ave. Haledon, N. J.  
 Rev. Harris E. Baldwin, Jr.  
 Sun 8, 9:45, 11

**RICE UNIVERSITY**  
**TEXAS MEDICAL CENTER**  
**COLLEGIATE CHAPEL OF ST BEDE, Houston, Texas**  
 Autry House, 6265 So. Main  
 Rev. Lane Denson, chaplain  
 Sun HC 10; Wed HC 7; Mon thru Fri 5:15

**ROLLINS COLLEGE**  
**ALL SAINTS'** Winter Park, Fla.  
 Rev. Wm. H. Folwell, r; Rev. A. Lyon Williams, chap.  
 Sun 7:15, 9, 11:15; Canterbury Club Sun 5-7

**RUTGERS UNIVERSITY**  
**CANTERBURY HOUSE**  
 5 Mine St. New Brunswick, N. J.  
 Rev. Clarence A. Lambelet, Episcopal chap.  
 Sun 6; Tues & Thurs 7

**SAN JOSE STATE COLLEGE**  
**SAN JOSE CITY COLLEGE**  
**TRINITY** 81 N. 2nd St., San Jose, Calif.  
 Sun 8, 9:25, 11  
**Christian Center** 300 So. 10th St.

**SOUTHERN ILLINOIS UNIVERSITY**  
**ST. ANDREW'S** Carbondale, Ill.  
 Rev. W. J. Harris, r; Rev. D. L. Bell, ass't.  
 Sun 8, 10:30, Canterbury 6; EP daily 5:15; Wed  
 HC 7; Fri HC 10

**TEXAS A. AND I. COLLEGE** Kingsville  
**EPIPHANY & CAMPUS CHRISTIAN FELLOWSHIP**  
 Rev. C. C. Covington, r & chap.

**UNIVERSITY OF TEXAS**  
**ALL SAINTS'** Austin, Texas  
 Rev. H. G. Secker, r; Rev. Gerhard D. Linz, chap.  
 Sun 8, 9:15, 11, 6 Canterbury; Daily 7:05, 5

**TULANE UNIVERSITY**  
**NEWCOMB COLLEGE**  
**CHAPEL OF THE HOLY SPIRIT** New Orleans, La.  
 1100 Broadway  
 Rev. W. Donald George, chap.; Rev. Wayne S.  
 Shipley, ass't. chap.  
 Sun 7:30, 9:30, 11:30, 5:30; Daily: HC 7 Mon,  
 Wed, Fri; 7:45 Tues, Thurs, Sat; EP 5:30, Canter-  
 bury Forum Wed 6

**UPSALA COLLEGE** East Orange, N. J.  
**ST. PAUL'S** Prospect & Renshaw  
 Rev. George L. Grambs, r  
 Sun 8, 9:15, 11; Canterbury Mon 5:45

**WESLEYAN UNIVERSITY**  
**HOLY TRINITY** Middletown, Conn.  
 Rev. Joseph C. Harvey, r  
 Sun 8 & 10

**WHITMAN COLLEGE**  
**ST. PAUL'S** Walla Walla, Wash.  
 Rev. D. S. Alkins, r; Rev. S. A. Watson, c  
 Sun 8, 9:15, 11, Canterbury 5:30; Wed & HD 11;  
 Daily (Mon thru Fri) 8:45

**UNIVERSITY OF WISCONSIN**  
 Madison, Wis.  
**ST. FRANCIS' HOUSE** 1001 University Ave.  
 Rev. Gerald White  
 Sun & daily worship; full-time chaplain and  
 Canterbury program

**UNIVERSITY OF WISCONSIN, Milwaukee**  
**EPISCOPAL CAMPUS RECTORY**, 3216 N. Downer  
 Rev. James Dyar Moffett, chaplain  
 Open Daily 7-10

**YALE UNIVERSITY** New Haven, Conn.  
**EPISCOPAL CHURCH** at Yale  
 Office: 29 Vanderbilt Hall; Mailing address: 1955  
 Yale Station  
 Rev. Kenneth R. Coleman, chap.; Rev. Jacques P.  
 Bossiere, ass't. chap.  
 Sun MP & HC 9:45; Wed HC 7:30; HD EP &  
 HC 5; Daily MP 11:15. All Services are in Dwight  
 Memorial Chapel.

This Directory is published in all January and September issues. Write Advertising Manager for details.

# PEOPLE and places

## Appointments Accepted

The Rev. John A. Benton, Jr., formerly rector of St. John's Church, Kissimmee, Fla., is now studying for his doctorate in counseling and psychotherapy in the graduate school of the University of Florida. He will also be locum tenens at St. John's Church, Newberry, Fla., and Holy Cross Church, Cross City. Address: Box 638, Newberry.

The Rev. Claude A. Collins, formerly vicar of St. Andrew's Church, Bessemer City, N. C., and St. John's, High Shoals, will be assistant rector at St. Andrew's Church, Fort Pierce, Fla.

The Rev. Lloyd W. Fonvielle, formerly rector of All Saints' Church, Sedgfield, Greensboro, N. C., is now an associate on the staff of St. Alban's Parish, Mount St. Alban, Washington, D. C.

The Rev. Hal R. Gross, formerly rector of St. Paul's Church, Oregon City, Ore., will on October 15 become archdeacon of Oregon with headquarters in the diocesan office in Portland.

The Rev. M. Wendell Hainlin, formerly vicar of St. Simon's Church, Miami, Fla., is now rector of St. John's Church, Kissimmee, Fla.

St. John's has moved to a new 10-acre site and a parish hall has been constructed there. The building will accommodate three grades of the parish school until a permanent school building can be built on the site.

The Rev. Edmond G. Hawley, formerly curate at the Cathedral Church of St. Mark, Minneapolis, Minn., is now curate at St. Luke's Parish, Evanston, Ill. Address: 424 Lee St.

The Rev. Douglas W. Hutchings, formerly vicar at Epiphany Chapel, Timonium, Md., is now assistant at St. Thomas' Church, Baltimore, Md. Address: 1601 E. Thirty-Second St., Baltimore 18.

The Rev. Albert E. Line, formerly rector of Trinity Church, Muscatine, Iowa, is now rector of St. John's Church, Camden, Ark. Address: Box 5896.

The Rev. John Richard Lodge, formerly in charge of St. Philip's Church, Wrangell, Alaska, is now assistant at Christ Church, Nashville, Tenn. Address: 909 Broadway.

The Rev. Howard M. Mason, formerly vicar of St. James' Church, Kemmerer, Wyo., and St. Bartholomew's, Cokeville, is now vicar of St. Francis' Church, Moab, Utah. Address: Church of St. Francis, Box 96.

The Rev. Richard H. McGinnis, formerly assistant at Trinity Church, Seattle, Wash., is now vicar of Christ Church, Anvik, Alaska.

The Rev. Christopher Neely, who was recently ordained deacon, is now assistant at the Church of the Ascension, Middletown, Ohio.

The Rev. Arthur H. Newberg, formerly assistant at St. Francis' Church, San Francisco, will be priest in charge of St. Mark's Church, Tulsa, Okla., until August 1, 1962, with address at 1904 N. Boston Ave. The rector of St. Mark's is on leave of absence (see Other Changes).

The Rev. William H. Peckover, formerly rector of St. David's Church, Spokane, Wash., will on September 17 become rector of St. Luke's Church, Vancouver, Wash.

The Rev. Walter D. Roberts, formerly rector of St. Jude's Church, Walterboro, S. C., is now rector of St. John's in the Wilderness, Flat Rock, N. C.

The Rev. Charles E. Schnabel, who was ordained deacon in April, is now curate at Holy Trinity Church, Valley Stream, N. Y. (He had been assigned to a church in Pittsburgh, but the assignment was changed. He in fact began work in July in Valley Stream in the diocese of Long Island.)

The Rev. E. Stewart Wood, formerly rector of Grace Church, Hopkinsville, Ky., is now on the staff of All Saints' Junior College, Vicksburg, Miss.

## Armed Forces

Chaplain Robert S. Ellwood, USNR, formerly addressed at Camp Pendleton, Calif., may now be addressed: Marine 17, 1st Bn. 3rd Marines, c/o FPO, San Francisco.

## Changes of Address

The Rev. F. Sanford Cutler, who was recently ordained deacon, may now be addressed: Apartado 2240, San Jose, Costa Rica.

The Rev. Gardner A. MacWhorter, retired priest of the diocese of Chicago, has moved from 423 Belden Ave. to 428 Belden Ave., Apt. 19, second floor, Chicago 14.

The Rev. H. Gene Norman, formerly addressed in San Jose, Costa Rica, may now be addressed: Apartado 1207, Managua D.N., Nicaragua.

The Rev. W. Brown Patterson, Jr., fellow and tutor at GTS, may be addressed at 420 W. Twentieth St., New York 11.

The Rev. Frederick S. Wandall has completed graduate studies at Christ Church, University of Oxford, England, and may be addressed at 901 S. Broadway, Pitman, N. J., for the present.

## Ordinations

### Priests

Virginia—On July 1, the Rev. Robert H. Crewdson, now rector of Lynnwood Parish, with address at Port Republic, Va.; on July 15, the Rev. James M. Warrington, assistant, St. John's, McLean.

### Deacons

Wyoming—On July 25, James E. Scott, Jr., to be vicar of Christ Church, Glenrock, Wyo.,

and All Souls', Edgerton; and Eugene Todd, to serve St. John's, Green River, Wyo., and a mission in Dutch John, Utah.

## Marriages

Miss Elisabeth Hydon, of Burlington, Vt., and Mr. William C. Garrison, III were married on July 8. He was ordained deacon the following week and is now serving Grace Church, Chattanooga, Tenn. Address: 4010 Brainerd.

## Births

The Rev. Sam Byron Hulsey and Mrs. Hulsey, of St. John's Church, Corsicana, Texas, announce the birth of their first child, Ashley Alexandra Louise, on July 26.

The Rev. William E. Pilcher, III and Mrs. Pilcher, of the Church of the Advent, Enfield, N. C., announce the birth of their third child and first son, William Gerhard, on August 8.

The Rev. Kenneth M. Snyder and Mrs. Snyder, of St. Stephen's Church, Spokane, Wash., announce the birth of their third daughter, Rebecca Ann, on April 20.

The Rev. Robert H. Walton and Mrs. Walton announce the birth of their first child, R. Timothy, on July 31. The Rev. Mr. Walton is Protestant chaplain at the Toledo State Hospital, Toledo, Ohio.

## Other Changes

The Rev. Edwin L. Hoover, rector of St. Mark's Church, Tulsa, Okla., has been named James P. Mills Fellow for the academic year 1961-1962. He began his year's leave of absence from parish duties on September 1 to take up residence at 7, Harvey Rd., Cambridge, England. He is a member of Downing College of the University of Cambridge.

## DEATHS

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

The Rev. Robert Bootman Kimber, rector emeritus of the Church of the Atonement, Brooklyn, N. Y., died on August 19th, in New York City.

Fr. Kimber was born in Flushing, N. Y., in 1871. He received a B.A. degree from Columbia University in 1891, and a B.D. degree from the General Theological Seminary in 1894. He was ordained to the priesthood in 1895. Until 1900, he served as rector of Trinity Church, Seymour, Conn. He then became secretary of the board of the Domestic and



Foreign Missionary Society. In 1902, he began work as superintendent of the New York City Mission Society, a post he held for ten years. He was canon of the Cathedral of St. John the Divine from 1904 until 1911, and secretary of the diocese of New York from 1909 until 1914. During the next two decades, he served parishes in Richmond, Staten Island, N. Y.; Chicago; and Detroit. For twenty-two years until his retirement in 1956, he was rector of the Church of the Atonement.

Fr. Kimber is survived by four daughters, three grandchildren, and five great-grandchildren.

The Rev. William Krause, assistant at St. James' Church, Fordham, N. Y., died on August 9th at Poughkeepsie, N. Y.

William Krause was born in New York City in 1878. Beginning as a packer at the American branch of Oxford University Press, he became manager of the Bible department and corporation secretary. After his retirement, he studied for Holy Orders, and was ordained to the priesthood in 1948. Since then he had served as assistant at St. James' Church, to which he had previously given 30 years variously as vestryman, senior warden, and lay assistant.

Surviving him are his wife, Elizabeth Tritsch Krause; a daughter and two grandsons.

The Rev. John Walter Woessner, retired priest of the diocese of Central New York, died on August 16th, at West Hartford, Conn.

John Woessner was born in Corpus Christi, Texas, in 1887. He received the B.A. degree from Trinity College and studied at Berkeley Divinity School. In 1915, he was ordained to the priesthood. His ministry was in Texas and Connecticut before he took charge of Trinity Church, Camden, N. Y., and its associate missions in 1926. From 1929 to 1935, he was rector of Christ Church, Sherburne, N. Y. From 1935 until his retirement in 1944, he was rector of Trinity Church, Fayetteville, N. Y.

Surviving are his wife, Mildred Randall Woessner; two daughters, a son, and four grandchildren.

Ernest Williams, mechanical engineer and member of the Church of St. James the Less, Scarsdale, N. Y., died on August 23d, at Scarsdale, N. Y.

Mr. Williams was born in Ely, Minn., in 1892. He received the B.S. degree in mechanical engineering from Cooper Union in 1915, and the master's degree in 1920. He studied electrical engineering at Columbia University. He was a member of New York architectural and engineering firms, a life member of the New York Association of Consulting Engineers, and belonged to state and national societies of professional engineers. He helped plan more than 1,000 buildings in many parts of the world, among them Grand Central Terminal, Rockefeller Center, Chrysler Building East, the Waldorf-Astoria Hotel, the Taft Hotel, St. Thomas' Episcopal Church, the Church of the Heavenly Rest, New York; the National Gallery of Art and the Jefferson Memorial, Washington, D. C.; the Elgin Gallery, British Museum, London; Children's Hospital, Tokyo; and World War II military installations in the eastern part of the United States.

His survivors are his wife, Dorothy Scot-Smith Williams, a son, and two granddaughters.

# DIRECTORY OF CHURCH SERVICES DURING GENERAL CONVENTION

## DETROIT, MICH.

**ST. PAUL'S CATHEDRAL**  
4800 Woodward Ave. at Hancock  
Sun HC 8, 9, MP 11 (HC 1S)  
Daily MP 9; HC Wed noon

**ST. ANDREW'S MEMORIAL** Fourth & Putnam  
Rev. R. L. Miller, r  
Sun 8, HC 11, MP (HC 1S)

**CHRIST CHURCH** 960 E. Jefferson  
Oldest religious site in the city.  
Rev. William B. Sperry, r  
Sun HC 8, 9 (Cho. followed by breakfast) 11 MP.  
Preacher Sept. 17, Rt. Rev. H. I. Louttit, So. Fla.;  
Sept. 24, Dr. C. D. Kean, Washington, D. C. During  
Convention Mon Thru Fri HC daily 7:30. 12:15  
Organ Recital and Int. Sandwich lunch available.  
Tour of church, parish house and rectory (Sibley  
House), the oldest house in Detroit.

**ST. COLUMBA** 1021 Manistique  
Sun HC 7:30, MP & Ch S 9:15, MP 11; Wed HC 10

**EMMANUEL**  
18430 John R. St., bet McNichols Rd. & 7 Mile  
Rev. Charles Abele  
Sun: HC 8, 9:15, 11

**ST. JOSEPH'S** Woodward and Holbrook Ave.  
Rev. Jas. S. Dickson, r; Rev. F. J. Haines, c  
Sun: HC 8, MP & Ser 11  
Outstanding Convention Speakers. Welcome.

**MARINERS'** On the Civic Center  
Rev. Elmer B. Usher, r  
Sun: 7:30 Radio, HC 8, MP & Ser 11, EP 5:15;  
Wkdays: MP 7:15, HC 7:30, 8:30, 9:30, Noon  
addresses at 12:10, EP 5:15

**MESSIAH** 231 E. Grand Blvd.  
(10 Min. E. of Civic Center out Jefferson Ave.,  
1 bl. N. of Belle Isle Bridge)  
Rev. John G. Dahl, r  
Sun: 8 (Low), 11 (High)

**ST. PAUL'S MEMORIAL**  
Hubbell & Grand River Avenues  
Rev. C. B. W. Maddock  
Sun 8 HC, 9:15 & 11 MP; Tues 7:15 HC; Wed  
10:30 HC

**ST. PHILIP'S & ST. STEPHEN'S**  
14225 Frankfort Ave.  
Rev. Wilfrid Holmes-Walker  
8 HC, 9:15 MP, 11 MP

**TRINITY** Trumbull at Myrtle  
Downtown, 1 blk. S. of Grand River  
Sun HC 8:30, MP 11, 1S HC 11; Tues HC 10

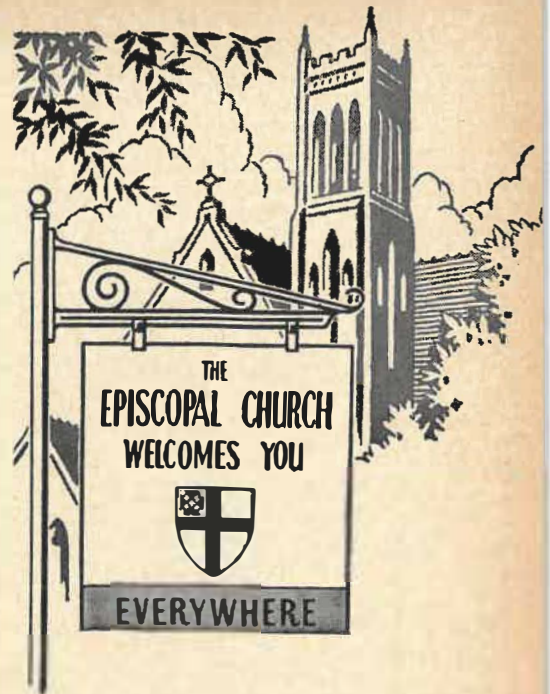
**WINDSOR, ONTARIO, CANADA**  
**ALL SAINTS'** City Hall Sq.  
Sun HC 8, 9:15 & 11 (1st, 3rd), MP 11 (2nd, 4th),  
EP 7. Daily Celebration 7 (Sun 8) during General  
Convention.



CHURCH OF THE MESSIAH  
DETROIT, MICH.

# 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.



## LITTLE ROCK, ARK.

**TRINITY CATHEDRAL**  
Very Rev. Charles Higgins, dean  
1 blk E. of N-S Hwy 67  
Sun 7:30, 9:25, 11

## 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

## SAN FRANCISCO, CALIF.

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

## WASHINGTON, D. C.

**ST. PAUL'S** 2430 K St., N.W.  
Sun Masses 8, 9:30, 11:15, Sol Ev & B 8; Mass  
daily 7; also Tues & Sat 9:30; Thurs & HD 12 noon;  
MP 6:45, EP 6; C Sat 5-7

## CORAL GABLES, FLA.

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

## FORT LAUDERDALE, FLA.

**ALL SAINTS'** 335 Tarpon Drive  
Sun 7:30, 9, 11, & 7; Daily 7 & 5:30; Thurs &  
HD 9; C Fri & Sat 4:30-5:30

## COCONUT GROVE, MIAMI, FLA.

**ST. STEPHEN'S** 2750 McFarlane Road  
Rev. Don H. Copeland, r  
Sun HC 6:30, 7, 8, 9:15, 11; Daily 7:30, also  
Mon 11:30; Tues 6:30; Fri 10; HD 6:30, 7:30,  
11:30; C Sat 4:30

## ORLANDO, FLA.

**CATHEDRAL OF ST. LUKE** Main & Jefferson Sts.  
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

## 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

## EVANSTON, ILL.

**ST. LUKE'S** Hinman & Lee Streets  
Sun H Eu 7:30, 9, 11, MP 8:30, EP 12:30;  
Weekdays: H Eu 7; also Wed 6:15 & 10; also Fri  
(Requiem) 7:30; also Sat 10; MP 8:30, EP 5:30;  
C Sat 4:30-5:30, 7:30-8:30 & by appt

## BALTIMORE, MD.

**MOUNT CALVARY N. Eutaw and Madison Streets**  
Rev. MacAllister Ellis, Rev. Donald L. Davis  
Sun Masses: Low Mass 7, 8, 9; Daily: 7, 9:30;  
C Sat 4:30-5:30, 7:30-8:30

## BOSTON, MASS.

**ALL SAINTS'** at Ashmont Station, Dorchester  
Rev. S. Emerson; Rev. T. J. Hayden; Rev. D. F. Burr  
Sun 7:30, 9 (sung), 11 Mat, Low Mass & Ser;  
Daily 7 ex Sat 9; EP 5:30 Sat only; C Sat 5,  
Sun 8:30

## ST. LOUIS, MO.

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

## LAS VEGAS, NEV.

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

## BUFFALO, N. Y.

**ST. ANDREW'S** 3107 Main Street at Highgate  
Rev. Thomas R. Gibson, r  
Sun Masses 8, 9:30, 11:15; Daily 7, ex Thurs 10;  
C Sat 4:30-5:30 & by appt

## 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 (& 10 Wed); EP 5

**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
Rev. Terence J. Finlay, D.D., r

8, 9:30 HC, 11 Morning Service & Ser, 9:30 & 11,  
Ch S, 4 EP (Spec Music); Weekdays HC Tues 12:10;  
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals  
Wed 12:10; EP Daily 5:45. Church open daily for  
prayer.

**HEAVENLY REST** 5th Ave. at 90th Street  
Rev. John Ellis Large, D.D.

Sun HC 8 & 9, MP Ser 11; Thurs HC and Healing  
Service 12 & 6; Wed HC 7:30; HD HC 7:30 & 12

**ST. MARY THE VIRGIN** Rev. Greg Taber, D.D.  
139 West 46th St.

Sun: Masses 7, 9, 11 (High), Ev & B 8; Daily 7, 8;  
C Thurs 4:30-5:30; Fri 12-1; Sat 2-3, 4-5, 7:30-  
8:30

**RESURRECTION** 115 East 74th  
Rev. A. A. Chambers, S.T.D., r; Rev. C. O. Moore, c  
Sun Masses: 8, 10, (Sung); Daily 7:30 ex Sat;  
Wed & Sat 10; C Sat 5-6

**ST. THOMAS** 5th Avenue & 53d Street  
Rev. Frederick M. Morris, D.D., r

Sun HC 8, 9:30, 11 (1S), MP 11; 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 12:30 Tues, Wed & Thurs,  
EP 5:15 ex Sat; Sat HC 8; C Fri 4:30 & by appt

**ST. PAUL'S CHAPEL** Broadway & Fulton St.  
Rev. Robert C. Hunsicker, v

Sun HC 8, MP HC Ser 10; Weekdays: HC (with  
MP) 8, 12:05 (HD also at 7:30); Int & Bible  
Study 1:05 ex Sat; EP 5:10 ex Sat 1:30; C Fri  
4:30-5:30; Organ Recital Wed 12:30

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

**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. Logan, p-in-c  
Sun Mass 8, 9, 10 (Spanish), 11:30, MP 11:15;  
Daily Mass Mon, Tues, Wed, Fri 7:30, Thurs & Sat  
9:30, MP Mon, Tues, Wed, Fri 7:15, Thurs & Sat  
9:15, EP daily 5; C Sat 4-5 & by appt

**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

## SYRACUSE, N. Y.

**CALVARY** 1507 James St. at Durston Ave.  
Sun H Eu 7:30, 9, 11, MP 8:40; Mon, Wed, Fri 7;  
Tues 6:30; Thurs & Sat 9:30; Daily EP 5:30; C Thurs  
8:45, Sat 4:30-5:30

## PHILADELPHIA, PA.

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

## RICHMOND, VA.

**ST. LUKE'S** Cowardin Ave. & Bainbridge St.  
Rev. Walter F. Hendricks, Jr., r  
Sun Masses: 7:30, 9:30, Ch S 11; Mass daily 7  
ex Tues & Thurs 10; Sol Ev & Devotions 1st Fri 8;  
Holy Unction 2d Thurs 10:30; 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 8, 10:30, Mat & H Eu

## WHITE SULPHUR SPRINGS, W. VA.

**ST. THOMAS'** (near) The Greenbrier  
Rev. Edgar Tiffany  
Sun 8, HC; 11 MP & Ser (1st HC)

**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, Inter-  
cessions; Lit, Litany; Mat, Matins; MP, Morning  
Prayer; P, Penance; r, rector; r-em, rector-  
emeritus; Ser, Sermon; Sol, Solemn; Sta, Sta-  
tions; V, Vespers; v, vicar; YPF, Young People's  
Fellowship.

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# AT DETROIT—AND AFTER

## *A Word to All General Convention Participants and Visitors*

The formal agenda of General Convention is good and sufficient reason for bishops, deputies, delegates to the Triennial of the Women of the Church and visitors to attend the meetings in Detroit. Under the guidance of the Holy Spirit, the Convention has the great task of deciding the Church's future plans and policies.

A great gathering of this type also has important by-products, not the least of which is the opportunity given to Churchmen from all over the country to exchange information and learn from each other's efforts.

Thomas White and Associates will have a booth at General Convention because we believe we have help to offer dioceses, parishes and missions. We hope you will come to our booth and allow us to share some of the practical experience we have gained in more than 300 Stewardship Education and Budget Programs conducted in parishes and missions of 51 dioceses and missionary districts.

Our experience (which we are prepared to document fully) proves that when the people of the Church are given a clear and simple presentation of their spiritual responsibility as stewards of God's gifts, they will respond. And they will respond, on all counts better, when this spiritual responsibility is presented through personal witness by fellow laymen as a commitment of their lives to Christ rather than as an urgent move to meet some temporary financial need of the Church.

We can offer you practical, proven means of approaching the question of Stewardship Education on a truly spiritual basis which produces, in addition to a substantial increase in the budget of the parish, new powers, new leadership, and new enthusiasm for the whole work of the Church.

Please stop at our booth for a friendly and useful exchange of views. It is more than possible that ideas successfully tested and used by 300 other parishes can be put into effect in your parish, repaying you a hundredfold for the time and money invested in your visit to Detroit.

## **Thomas White and Associates**

*Incorporated*

**430 NORTH MICHIGAN AVENUE**

**CHICAGO 11, ILLINOIS**

**Telephone MOHAWK 4-4088**