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August 20, 1961

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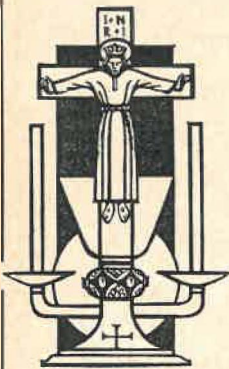
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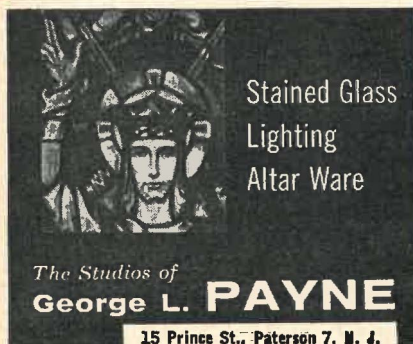
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BOOKS

A Rich Panorama

STRANGE SECTS AND CURIOUS
CULTS. By Marcus Bach. Dodd,
Mead. Pp. viii, 277. \$4.50.

Those of us who are accustomed to
looking at religion through a window
in southern California can hardly but
regard voodooism and the religion of
Father Divine's rosebuds as among the
relatively conventional manifestations of
that curious quest of mankind that Chris-
tianity was supposed to have outmoded.
One could have wished, in a book like
Strange Sects and Curious Cults, for an
inspection of the even more luridly fan-
tastic cults that grow from very special
seeds planted in Californian soil and are
brought forth in all their profuse, if
ephemeral, splendor by the sun that
shines with peculiarly impartial radiance
upon the sane and the insane.

This is by no means to suggest that
Marcus Bach, an expert in the study of
religious *bizzarries*, in any way fails to
introduce us to a rich panorama, even
though for the most part he looks in less
obvious places. He is a firm upholder of
the notion that orthodoxy is my *doxy*
while heterodoxy is the other fellow's
doxy. So he claims to be a special re-
porter only, and though his concluding
chapter ("Faith Is a Feeling") leaves this
reviewer with another feeling, that a
rather special *doxy* might underlie his
approach, the book provides, on the
whole, a very interesting report on a
considerable variety of strangenesses.

From the point of view of the re-
viewer, the author seems unduly aston-
ished by the intertwining of "voodoo
beads with the Catholic rosary" and other
such mixtures. Christianization is, of
course, a very lengthy process, and if
there is an Anglican or any other parish
that is entirely de-paganized, it is surely
even more of an oddity than ever voodoo
could be. Such total de-paganization is
supposed to take place only in heaven, a
region the author has very properly ex-
cluded from his itinerary. Elsewhere
Christianization is only partial.

Christmas, for example, is all but suf-
focated under avalanches of mistletoe
and other parasites of an endearing but
not specifically Christian design. Europe
has been in process of de-paganizing for
centuries and the old gods are so far
from being dead that many of them are
still quite young enough to emigrate and
to discover a *vita nuova* in even more
hospitable continents.

In New Mexico, for instance, Dr. Bach
encountered in full bloom a penitential
sect of such an unimaginative character
that its votaries appear to be hardly dis-

tinguishable from the medieval flagellants
who, being a little too much for even that
Freudless age, were condemned centuries
ago. Accounts of them have ever since
provided theological students and others
with not entirely healthy reading. In
"towns along the Rio Grande between
Santa Fe and Taos and in villages hemmed
in by highways #85 and #64" the
Brothers Penitent are to be found today,
lashing away at their bodies in Lent, and
one of them is even literally crucified
(to some extent) as the culmination of the
season's penitential exercises. They are
all "good Catholics," too — or at least
as good as those Mexicans who proclaim
their devotion to Mary *con idolatria*
without, of course, the fullest ecclesiasti-
cal approbation.

Never let it be said that the heirs of the
Reformation have fallen behind the Un-
reformed Church in the fertility of their
cult-production. Shakers, Hutterites, Psy-
chianists, and other offspring are well
reported in this book, which has also a
chapter on another movement erroneously
called the Oxford Group. This nomen-
clature raises a question of the extent to
which one is to call a group by the name
it happens in one way or another to have
assumed.

The Oxford Group has no more (and
probably less) to do with Oxford than
have Cambridge sausages to do with
Cambridge. It is true that a Provost of
Queen's, B. H. Streeter, may be said to
have encouraged it; but then Streeter was
a broadminded gentleman and scholar
who did not like to discourage anything
unless it seemed positively wicked, and it
is a little unfair that a name should lead
men, as it has done, to blame or praise
the entire University of Oxford for a
movement whose devotees once met in a
room in one of its ancient colleges.

Dr. Bach is to be thanked for an in-
formative and well-written book whose
special viewpoint, though by no means
beyond criticism, does not unpleasantly
obtrude itself in these pages.

GEDDES MACGREGOR

In Brief

THE LETTERS TO TIMOTHY,
TITUS, AND PHILEMON. Translated,
with Introductions and Interpretations, by
William Barclay. Westminster Press. Pp.
xv, 324. \$2.50. Another installment in
Daily Study Bible Series. William Bar-
clay is lecturer in New Testament and
Hellenistic Greek at the University of
Glasgow.

LAND OF ELDORADO. By Sante
Uberto Barbieri. Friendship Press. Pp.
xiii, 161. Cloth, \$2.95; paper, \$1.50.
Deals with coming of Protestantism to
South America, and its subsequent growth,
etc. Author, born in Italy, is Bishop for
Buenos Aires area of Methodist Church
of Argentina.

The Living CHURCH

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

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THINGS TO COME

August

- 20. Twelfth Sunday after Trinity
- 24. St. Bartholomew
- 27. Thirteenth Sunday after Trinity

September

- 3. Fourteenth Sunday after Trinity
- 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 Rerting Fund for Deaconesses, Detroit

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

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

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August 20, 1961

LETTERS

LIVING CHURCH readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation and to limit their letters to 300 words. (Most letters are abridged by the editors.)

The Women of the Church

Thank you for the Churchwomen's Number [L.C., July 23d] and especially for the excellent editorial on the Women of the Church.

You have so succinctly spelled out the fact that every Churchwoman, whether or not a member of an organized group, is related to the Program of the Church, and is in no way apart from the edicts and the blessings of the Church.

We are grateful for this preview of the Triennial Meeting, and for the support THE LIVING CHURCH extends to Episcopal Churchwomen.

FRANCES TURNER

(Mrs. Paul F.)

Presiding Officer, Triennial Meeting of the Women of the Church
Wilmington, Del.

Invitation

Fr. Muse [was] placed in maximum security at Parchman State Penitentiary for *his own protection*. [This] information [was] left out of your article in the July 23d issue of THE LIVING CHURCH and changes the picture somewhat.

I sincerely hope that Fr. Muse will revisit Mississippi someday — but with a different motive and under different circumstances. He could discover that we do have a wonderful state that has made great strides and progress in the brief period since the Reconstruction Days. When he comes in love we can meet him in love.

ELIZABETH P. WISE

Jackson, Miss.

Armed Forces

My heartfelt congratulations to you on the July 2d issue which was designated "Armed Forces Number"! We have seen no other Church publication which has exceeded your coverage in scope and insight and in excellency of content. Every article was well written.

You are to be commended for this outstanding job of informing the membership of the Episcopal Church of its ministry, both lay and clerical, within the Armed Forces. This is the kind of information which enables the Churchpeople of our nation to develop a balanced image of life in the Armed Forces.

Thank you, and may God bless you!

(Chaplain) FRANK A. TOBEY
Major Gen., USA, Chief of Chaplains

In the issue of THE LIVING CHURCH devoted to our military chaplains [L.C., July 2d], Chaplain Plumb writes as follows regarding the once-a-month Protestant Communion service: "Our chaplains customarily absent themselves from this service. There

Continued on page 22

Norman
Vincent
Peale

praises

Carmelo Soraci's

own story of how his
talent freed him from
life imprisonment at Sing Sing

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and the
STAINED GLASS
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The Living Church

Twelfth Sunday after Trinity
August 20, 1961

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and the Thought of the Episcopal Church.

SOUTH FLORIDA

Special Convention

Bishop Louttit of South Florida has announced a special meeting of the convention of his diocese, to be held at St. Luke's Cathedral, Orlando, Fla., on September 14th.

The meeting, says the bishop, will be for the purpose of requesting the consent of General Convention for the election of a suffragan bishop to succeed the late Rt. Rev. William F. Moses, and also for the purpose of considering Bishop Louttit's request for a second suffragan bishop for the diocese.

Bishop Moses died in a hospital in London, England, on July 31st [L.C., August 13th].

LAYMEN

Richardson Wright Dies

Richardson Little Wright, author, lecturer, editor for 35 years of *House and Garden* magazine, and contributor of many articles to THE LIVING CHURCH, died on August 6th at the age of 75. He was the foster father of the Rev. Donald F. Burr, curate at All Saints' Church

Mr. Wright: Gardens and religion.



(Dorchester), Boston, Mass.

Mr. Wright, who was born in Philadelphia in 1886, studied at the Episcopal Academy in Philadelphia, and at Trinity College, Hartford, Conn., where he earned the M.A. degree. He became Sunday editor of the *Knickerbocker Press* of Albany, N. Y., in 1910, and was successively a special correspondent in Siberia and Manchuria for the *New York World*, the *Chicago Daily News*, and the *London Daily Express*; literary critic for the *New York Times*; and dramatic critic for *Smart Styles*. He became editor of *House and Garden* in 1914.

A member of the Church Literature Foundation for a number of years, Mr. Wright was the author of more than a score of books, many of them on the subjects of houses and horticulture, and including some religious volumes, e.g., *The Anatomy of Saints* and *A Sower Went Forth*.

In addition to Fr. Burr, Mr. Wright is survived by his wife, Gertrude Albion MacCormick Wright, and another foster son, Paul Burr.

ARMED FORCES

Chaplain Lindner Dies

Chaplain Newell Dwight Lindner, Capt., USNR, died unexpectedly at his Falls Church, Va., home on August 8th. He was 53 years old.

Chaplain Lindner was rector of St. Mark's Church, Islip, L. I., N. Y., when, in 1942, he received a commission in the U.S. Navy.

He returned to the Islip parish in 1945, and he continued as rector until he became associate director of the Presiding Bishop's Committee on Laymen's Work, where he served from 1949 to 1950.

He was reactivated in the Navy in 1950, and has served in various posts. In April he became head of the Reserve branch, personnel section, of the Bureau of Naval Personnel's chaplains' division.

He was born in Malverne, N. Y., in 1908. After graduation from Princeton University, he studied at Berkeley Divinity School, where he received the STB degree in 1934. He was ordained to the priesthood in 1935. He served Christ Church, Bellport, N. Y., from 1934 until 1938, and was rector of St. John's Church, Mount Pleasant, Mich., in 1938 and



Chaplain Lindner: A Naval career.

1939. He became rector of the Islip church in 1939.

He is survived by his wife, Edith Garrard Wilson Lindner, his father, Paul W. F. Lindner, and two children, Margaret and Paul.

PUBLIC AFFAIRS

Three for Aid

Three bishops of the Church were among 257 religious leaders signing statements urging Congress to support President Kennedy's program for foreign aid.

Bishop Brown of Albany, Bishop Creighton, Coadjutor of Washington, and Bishop Powell of Maryland lent their personal support to the program, which includes long-range financing of foreign aid. [RNS]

COLLEGE WORK

Birth of Freedom

Some 500 Episcopal students, teachers, college workers, and chaplains are expected to take part in the 1961 National Study Conference arranged by the National Canterbury Association, which is to be held at Beloit College, Beloit, Wis., from August 30th until September 6th.

The theme for the conference, the fourth in a series of annual conferences

sponsored by the Canterbury group, will be "A New Birth of Freedom." The main addresses will be given by Dr. Thomas P. Govan, executive chairman for faculty work of the Division of College Work of the National Council's Home Department, who will analyze six basic documents in American history.

To show how basic tenets about men and the social order are built into U.S. history and to deal with their distortions in life today, Dr. Govan will focus on the Declaration of Independence ("still the



Dr. Govan: Focus on history.

central statement of American political thought and conduct"); the Preamble to the Constitution; Alexander Hamilton's speech of June 18, 1787 to the Constitutional Convention; Benjamin Franklin's speech on the last day of that Convention; Abraham Lincoln's Gettysburg Address and his Second Inaugural Address.

Bishop Corrigan of the Home Department is scheduled to be the conference chaplain, and will give a talk each evening. The Rev. John Crocker, Jr., Episcopal chaplain at Brown University, Providence, R. I., is to be the leader of the Bible study, and the Rev. Philip T. Zabriskie, executive secretary of the Division of College Work, will be in charge of the opening convocation.

LEXINGTON

Released Time Ruling

In reply to a request from the Rev. Clarke Bloomfield, rector of the Church of the Good Shepherd, Lexington, Ky., for clarification of Kentucky laws, the attorney general of the state has ruled that the practice of released time from public schools for religious education does not violate principles of separation of Church and state.

Mr. Bloomfield asked for a ruling because his parish was planning instructions for confirmation candidates. [RNS]

BRIEFS

FALL OPENING: According to Bishop Gibson of Virginia, a trustee of the Episcopal Theological Seminary of the Caribbean, San Juan, Puerto Rico, the seminary is expected to open on September 1st with an enrollment of 16 resident students.



INDIANA SAMARITAN: About four miles from his destination in Evansville, Ind., Bishop Craine of Indianapolis suffered a flat tire, and was unable to flag down a ride. Finally an "ancient, tired vehicle" stopped, and its agricultural-type driver carted the bishop and his vestments, together with the farm tools, in to town. The modern day Good Samaritan was Mr. Parker, a Negro, who had been driving in the opposite direction to a Baptist church when he noticed the bishop's plight.



PERIPATETIC GIFT: A three-month tour of Europe and the Holy Land and a Volkswagen automobile in which to make it were the gifts of a grateful St. Thomas' Church, Medina, Washington, to its rector, the Rev. Arthur A. Vall-Spinosa. Dr. Vall-Spinosa, who has been rector of the Medina parish for 12 years, has spent his entire 25-year priesthood in the Pacific northwest.



ENGINEERING PRIESTHOOD: The Rev. Hendrik B. Koning was recently ordained to the priesthood by Bishop Armstrong, Coadjutor of Pennsylvania. Mr. Koning is a mechanical engineer and will continue in that profession during the week, and will serve, without salary, on the staff of St. John's Church, Bala-Cynwyd, Pa.

Mr. Koning is a native of the Netherlands, and served in the Dutch submarine service during World War II.



Mr. Koning: A double career.

SOUTH AFRICA

The Duty of Protest

"It is not the task of the Church to act as a parliamentary opposition or to take the initiative in organized political action. But it is the Church's duty to protest against the manifest injustices, inhumanity, and oppression as being directly opposed to God's law."

So said the Rt. Rev. John Hunter, Bishop of George, South Africa, recently, to his diocesan synod, warning that the reconciliation of races in South Africa is a difficult task for the Church, because in attempting to promote interracial fellowship the Church finds herself moving in a direction "diametrically opposite to the prevailing policy of the country."

The bishop said:

"Not content with grouping them in separate geographical areas and giving them separate types of education and treatment, those in authority want to reduce contact among different peoples to the barest minimum. This means peoples living in the same land yet eyeing each other suspiciously across dividing fences. . . .

"Never in the history of South Africa have the people been so deeply divided, nor has there been such a growing sense of frustration and bitterness felt by large sections of the population. . . .

"At the same time we see the granite, adamantine obstinacy of those in authority, and their determination to brook no opposition or criticism against the policy they have devised or the steps they have taken to implement it." [RNS]

MICHIGAN

New Department

The diocese of Michigan has announced the formation of a new "Department of Diocesan Episcopal Community Services." The new group will work to serve Bishop Emrich of Michigan and the 179 parishes and missions of the diocese. Its creation was authorized by the diocese's executive council, upon the recommendation of the Standart report on the reorganization of the diocese.

The new department will relieve the department of Christian social relations of its responsibility for health and welfare services, and will be responsible for liaison with the diocesan social agencies of the diocese, liaison with the social service department of the Detroit Council of Churches, provision for and supervision of institutional chaplaincy services throughout the diocese, and provision for services to the ill, those in need, etc.

The new department will also act as a clearing house and resource for parochial clergy who wish information regarding the services provided by community health and welfare agencies.

The director of the new department is the Rev. Elmer B. Usher, who will also continue as rector of Mariners' Church and superintendent of Mariners' Inn.

GENERAL CONVENTION

COMMITTEES AND COMMISSIONS

Subject to Revision



General Convention Commissions on alcohol and on deaconesses as well as the Committee on the provinces should be dispensed with, it is tentatively recommended by the Joint Committee on Committees and Commissions.*

Both the alcohol Commission and the Commission studying the provincial system make like recommendations in their reports to Convention [L.C., August 6th and April 23d]. The deaconess Commission, however, asks to be continued [L.C., May 21st].

In only one instance does the Commission on Committees and Commissions recommend continuing a Commission which asks for its own discharge: The Joint Commission on the Historical Magazine of the Church wants its responsibility transferred to the Church Historical Society [see page 19].

The Joint Committee on Committees and Commissions was created by the 1958 General Convention to "report to the General Convention as to establishing or continuing Joint Committees or Commissions." The JCCC submits to the 1961 Convention "no resolutions for the continuing of these Joint Commissions and Committees as it is customary for them to submit such resolutions in connection with their reports to General Convention." The JCCC points out that its "viewpoint is tentative and subject to revision following the publication of the reports of these Committees and Commissions and their submission to the General Convention of 1961," and urges "that those attending the Convention study the reports well in advance of their consideration by the Convention itself."

The JCCC does, in resolution form, ask for its own continuance, but plans to hold its meetings hereafter only at the time of General Convention.

Taking note of the necessity of Committees and Commissions, the report also points out that "the tendency of all legislative bodies to create committees raises serious questions." The report goes on:

"Experience has amply demonstrated the danger and waste often involved in such a process. Proposals are sometimes made for the establishing of Joint Committees and Commissions to study matters already thoroughly investigated in the past or that would involve work already being carried on by some group in the Church or calling for decisions that would trespass upon fields

* Committee members: Bishop Louttit of South Florida, chairman; Bishops Blanchard of Southern Ohio and Quarterman of Northwest Texas; the Rev. Messrs. Duncan M. Hobart, vice chairman; George W. Barrett, secretary; and James L. Stillwell; Mr. B. Powell Harrison, Theodore T. Odell, Ph.D., Everett S. Wallis, Sc.D.

where constitutional or canonical authority have already been established. We are also aware of the likelihood of Joint Committees and Commissions being continued long after the work for which they were created has been accomplished or taken over by others or even shown to be impractical."

The JCCC perceives a division by types of Commissions and Committees:

"There are those obviously necessary for the functioning of General Convention itself, such as the Joint Committee of Arrangements for the General Convention and the Joint Committee on Program and Budget.

"There are those of such vital importance to the life of the Church that they have been established by Canon, such as the Standing Liturgical Commission and the Joint Commission on Theological Education.

"There are those with a continuing responsibility for aspects of the Church's work such as the Joint Commission on Church Architecture and the Allied Arts and the Joint Commission on Church Music.

"There are those set up to consider problems of particular urgency in the Church's contemporary mission, such as the Joint Commission to Survey the Problems of Missionary Work in Industrial Areas.

"Then there are those established for a particular purpose which should be discharged when their work is completed or when it has been incorporated into the regular program of the Church carried on by the National Council."

These are the JCCC's opinions concerning the various Commissions and Committees:

"Church Architecture and the Allied Arts. Few fields are in such a definite state of creative change and transition as is this one. This is amply demonstrated in contemporary church building and furnishing, in painting and in sculpture. Obviously the thinking and judgment of a competent Commission is needed.

"Arrangements for the General Convention of 1961. Obviously a similar Committee will be needed for each General Convention.

"Supplement to White and Dykman's Annotated Constitution and Canons. The Constitution and Canons continue to be amended and Canon Law continues to be made. All who are familiar with the Annotated Constitution and Canons will want this splendid work to be kept up to date. The continuing of the Joint Committee is recommended.

"Work of Deaconesses. The role of the Order of Deaconesses seems to us to be a part of the larger problem of the place of Professional Women Church Workers.

"We therefore recommend that this Commission be discontinued and that any needed consideration of the work of Deaconesses and particularly pensions for them be made a part of the function of the Joint Commission on Status and Training of Professional Women Church Workers.

"Coöperation with the Eastern Churches, Ecumenical Relations, and Approaches to Unity. The work of these three Commissions is being discussed together in view

of the similarity of their Commissions. The Joint Commission on Coöperation with the Eastern Churches [L.C., April 2d] feels that it has a rather specialized function to perform in our relationship to these Churches and within the movements working toward Christian reunion. The Joint Commission on Ecumenical Relations [L.C., August 13th] has been responsible for matters concerning our relationships with other Churches and ecumenical bodies while the Joint Commission on Approaches to Unity [L.C., June 25th] has explored steps and undertaken conversations looking toward organic union with other Christian Communions.

"We recommend that the three Joint Commissions be continued for the coming triennium although we would endorse steps which we understand they are already considering, looking toward the combining of their work and the reduction of their number.

"Evangelism. This Commission was established by the General Convention of 1958 to fill what was genuinely believed to be an urgent need in the life and work of the Church. We recommend that this Joint Commission be continued.

"Expenses of the House of Deputies. We endorse the recommendation made by the House of Deputies in 1958 that this Committee be made a Joint Standing Committee of both Houses of the Convention.

"Structure and Organization of the General Convention. We note that this Committee is presenting a report recommending some far-reaching changes in the structure of the General Convention. We believe that the problems covered by this report [which will be covered in a future issue of THE LIVING CHURCH] will require considerable time for their solution regardless of whatever action is taken by the General Convention of 1961, and we recommend that the Joint Committee be continued.

"General Theological Seminary. Inquiry shows that this Joint Committee performs valuable functions as a liaison between the General Convention and the General Theological Seminary, particularly in making nominations for trustees of the seminary. We recommend that it be continued.

"Historical Magazine of the Church. This Joint Commission performs a valuable function in the preservation of historical material and in the publication of the Historical Magazine of the Church and we recommend that it be continued.

"Church in Human Affairs. Formerly known as the Joint Commission on Social Reconstruction, this Commission was continued in 1958. War and peace, housing, race relationships, and responsible freedom have been among the matters to which it has given thought and study.

"We have considered the relationship of

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. To date the goal of \$12,500 is still far away.

Previously acknowledged \$9,278.95
Receipts Nos. 3384-3445, Aug. 2-8 - 516.70

\$9,795.65

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



The Rev. Plummer Whipple (left), general manager of the 1961 General Convention, takes notes as Bishop Emrich of Michigan performs the drawing to determine seating of deputies at the Convention. The Rev. Canon Irwin C. Johnson, chairman of the committee on arrangements for the Convention, holds the receptacle.

the work of this Joint Commission to the similar sort of work being carried on under the aegis of the Department of Christian Social Relations of the National Council and have concluded that the separate approaches and contributions of two different groups, made up of different persons, are of a value sufficient for us to recommend that the Joint Commission be continued.

“Missionary Work in Industrial Areas. The responsibility of this Joint Commission has been to study some of the most serious problems facing the Church in our contemporary culture, problems centering in the rapid changes taking place in our cities.

“We are aware that the work in this field is also a responsibility of the Division of Urban-Industrial Church Work of the Department of Christian Social Relations of the National Council. However, the scope of the problem is of such magnitude that we are inclined to think that further study, carried on by a Joint Commission made up of those not directly responsible for the execution of policy, would be profitable. We note further that this Joint Commission has been assisted by the staff of the Division of Urban-Industrial Church Work. Therefore, we recommend that the Joint Commission be continued.

“Standing Liturgical Commission. Obviously this Commission should be continued as provided by Canon 22.

“Church Music. What we have already stated about the Joint Commission on Church Architecture and Allied Arts applies in large measure to the work of this Joint Commission and we recommend that it be continued.

“Program and Budget of the General Convention of 1961. Similar Joint Committees will obviously be needed for all future General Conventions.

“Provincial System. In view of the fact that previous recommendations for changes in the provincial system have not been approved by the General Convention and with a belief that any further recommendations should await possible changes in the structure of General Convention itself we recommend that this Joint Commission not be

continued. [See also, L.C., April 23d.]

“Society and Alcohol. While fully aware of the urgency of this problem and appreciative of the contributions of the Joint Commission in guiding the thinking of the Church on it we believe that future leadership in this field should be a part of the responsibility of the Department of Christian Social Relations of the National Council. We recommend, therefore, that the Joint Commission not be continued.

“Theological Education. We commend to the study of the General Convention the proposed revision of Canon 30 being submitted by this Joint Commission providing for certain changes in the character of the Commission [L.C., June 25th].

“This Joint Commission is of utmost importance to the life of the Church and we believe that maintaining high academic standards for institutions preparing men for the ministry should be taken into account in any consideration of proposed changes in the character of this Joint Commission.

“Advisory Committee to Coöperate with the Treasurer of General Convention. We recommend that this small Committee be continued.

“Status and Training of Professional Women Church Workers. This Joint Commission was created by the General Convention of 1958 and is reporting that it needs more time to continue its study. . . . We recommend that it be continued.”

HISTORY

Archives in Austin

Moving day for the Church Historical Society has come and gone but the Society is hoping for the arrival of even more historical documents at its new headquarters in the modern library of the Seminary of the Southwest, Austin, Texas.

In its report to General Convention the Society says, “The chaos of the move south [from Philadelphia] has subsided; and the orderly arrangement of our holding, the purchase of needed equipment and supplies, plus the training of a small staff enable us to ensure with confidence the preservation of valuable materials and their accessibility to our patrons.”

Among the missing documents are a

“portion of the General Convention archives temporarily deposited in the New York Historical Society, New York City.” The Church Historical Society recommends that “General Convention place these valuable documents in the archives and library of the Church Historical Society.”

This recommendation is part of a broader one that “a more systematic program be initiated to guarantee the use of the Society’s facilities as a repository for important papers of historical value.” The report suggests that Commissions and Committees of General Convention, National Council officers, and bishops send their non-current papers to Austin where they “would provide for the Church a rich deposit of her history and activities through the years.” Moreover, the Society “solicits additional historical items at all times. Interested patrons and Churchmen send us bits of Americana

TOPICAL BULLETINS: Four parish bulletins featuring General Convention themes are available from the National Council. Featured are: Cobo Hall, in Detroit; Bishop Emrich of Michigan and Old Mariners’ Church, Detroit; the General Convention seal; and the Detroit Diocesan Center (diocese of Michigan).



from time to time as they come across them — we would encourage this practice on a broader scale throughout the Church.”

Other developments of the triennium recorded in the Society’s report:

✓ An attempt is being made to establish communication among diocesan historiographers with the possibility in mind of establishing a central file showing the location of valuable documents now held by the dioceses.

✓ A \$3,000 microfilm machine and reader (the latter available to the public) have been set up, and 9,000 feet of microfilm have already been processed, including films of *THE LIVING CHURCH*.

✓ The Society has become an institutional member of the Society of American Archivists.

✓ Physical improvements have been made through the budget allotted for the triennium (among them a steel mesh cage for valuable documents).

✓ The archivist, Virginia Nelle Bellamy (who wrote the report), attended a four-week institute on archival management conducted by the Assistant Archivist of the United States.

Included in the Society’s proposed budget for the next triennium is a \$3,000 item — “Subsidy for Historical Magazine.” It has been proposed that publication of the magazine be transferred to the Society from the Joint Commission on the Historical Magazine [see page 19].

More news on page 19

Colleges,

Students, And Religion

As a parent and an educator, I am interested in colleges. As a scientist and a teacher, I am interested in students. As a human being and a layman, I am interested in religion. Recently Shimer College sought and obtained affiliation with the Episcopal Church through the endorsement and sponsorship of the college by eight bishops from nearby midwest dioceses [L.C., December 6, 1959].

Many questions have been raised about the relationship of the Church and the college, and what this means to Shimer students. Without trying to analyze or discuss fully college-Church relationships, I would like to give a few personal affirmations about them. As an inquiring Churchman and a college president, I am interested in the role my Church and my college may play in higher education.

I believe that truth has been made known to man in many ways. It is not inconsistent that the highest scholarship throughout past ages was devoted to God and dedicated to furthering His interests. In this age of materialism it is important for both individuals and institutions to stand and be counted as to their position on fundamental issues — in other words, to bear witness to the eternal values.

A modern educational institution cannot truly, completely serve both secular and sacred goals. There must be an attitude which accepts the primacy of one or the other as the ultimate good in life. In our present social framework the college years may well be major determinants of the kind of individual a person is going to become. It is at this time that the freedom and independence of choice not only allows, but often makes necessary, changing values and the establishment of goals which set the pattern for the next generation of citizens. The most important function of a college today is to give that which creates purpose and meaning to life.

It is the function of every college to increase and transmit knowledge. It is the function of a Christian college to give direction to the use of that knowledge — it must recognize that knowledge itself is not the final value, nor is man the ultimate measure of life.

If a college is to have a Christian em-

phasis, it must encompass those ideas most characteristic of Judeo-Christian thought. To this end it should: (1) have an over-all ethical and moral orientation to its total program, (2) be concerned in maintaining the kind of environment which will encourage worship and a recognition of the resources of strength and inspiration to be found in the Church, (3) offer specific course materials which bring out the contributions of both early and modern religious thinkers, (4) be representative of the Church's views and attitudes, for instance, as to the nature of God and of man and the relationship between them, in a way that secular colleges are not, (5) give some assurances that such a representative character will persist once it has been established and that the college will draw on the Church in those areas where it is most appropriate, and (6) provide the kind of community where the spirit of the enterprise is characterized as a commitment to a devout and sincere Christianity in its corporate life and study. The organization of the curriculum, the instructional methods, and the entire atmosphere of the college should combine to lead the student to an understanding of man's dignity and responsibility and of God's awesomeness and grace, without which education would be in vain.

Shimer already had in its official *Statement of Purpose* at the time it became affiliated with the Episcopal Church a few years ago the following words: "Shimer believes that a religious orientation for its program is necessary if the total commitments to the student are to be met. The college has the responsibility to be truly intellectual, but above all to be concerned with the development of ideals and the recognition of moral values. Such an orientation is traditional for the Shimer campus, and may be said to be intangibly present. Shimer tries to supply to the student the kind of place where originality is not feared and where significant problems can be attacked, an environment where traditions of equality, democracy, tolerance, experimentation, cooperation, and obedience to the dictates of conscience may be preserved." Shimer has long welcomed all able students seeking such an environment for learning.

Because of its relationship with the

Episcopal Church, Shimer is now able to bring to its students the rich resources of the great traditions of the Church and to provide the kind of higher education where the study of the arts and the sciences is conducted in an atmosphere of religious interpretation and confrontation. So Shimer College, looking forward to a new period of growth and service, has a Church relationship to round out its educational objective and complete its reasons-for-being.

I believe it should be more difficult for Episcopal students than for others to enter an Episcopal college. I hold this view because I think the great danger behind college-Church relationships generally is that such colleges risk becoming custodial institutions for the intellectually fragile or socially errant sons and daughters of Church members — that Church-related schools may too easily become a last resort for the inadmissible and for those rejected by other institutions. Too often in the past as a college or university became intellectually and academically strong, it dropped its Church connections or they became mere formalities. Shimer College, having already committed itself fully to academic excellence and intellectual rigor, is now committed to making significant a college-Church relationship in which each contributes important attributes. This depends upon able students.

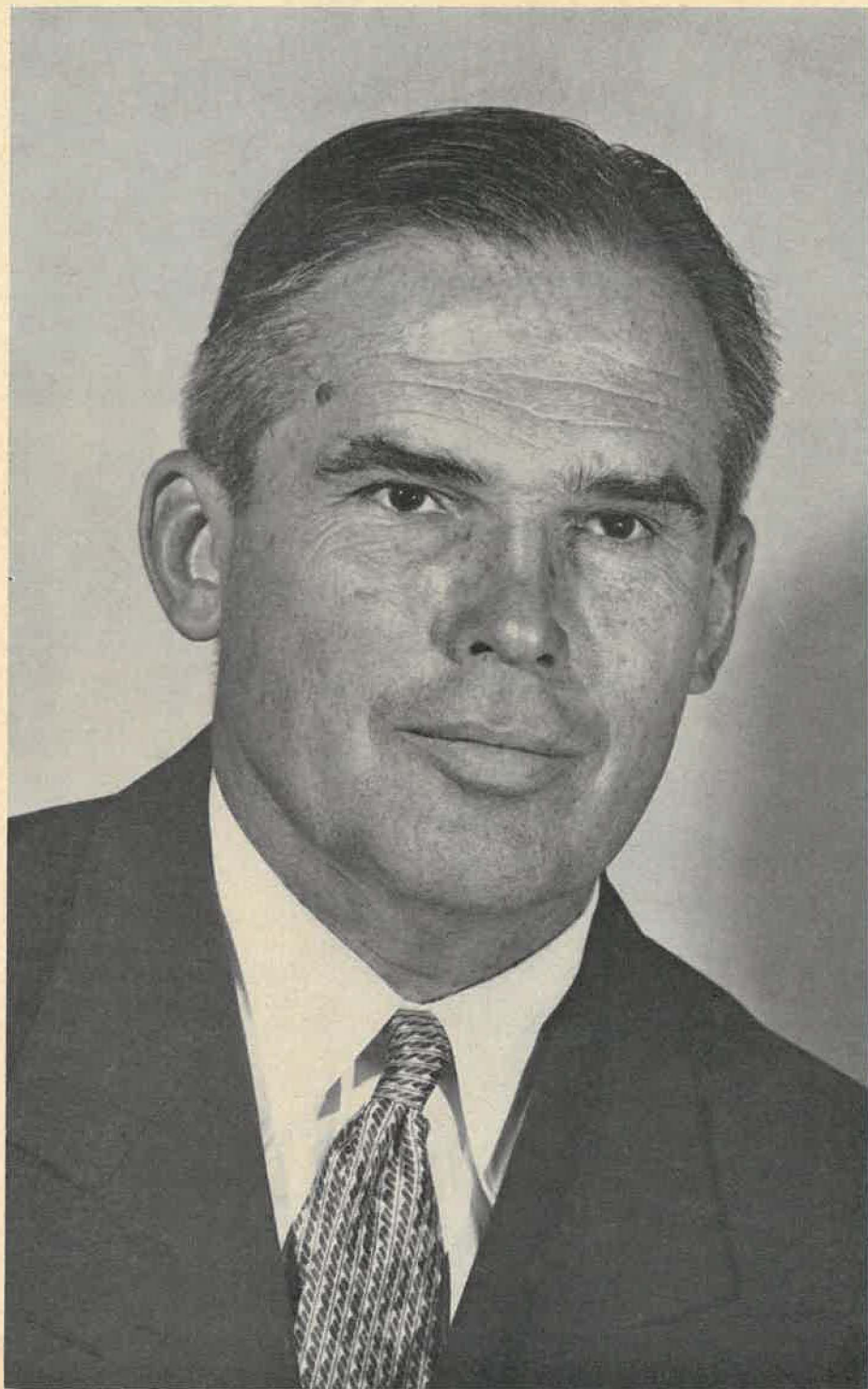
Further, I believe the college — Shimer College — should *not* be completely supported or owned by the Episcopal Church. A liberal arts college is basically an independent faculty with facilities to reach the young. In my mind it subtly jeopardizes that crucial independence to look to any single source, whatever that source may be, for total support. I do feel, however, that able and farsighted Churchmen will inevitably involve themselves, and the college looks to them for real and continuing help. I do think the Church *qua* Church should take a real hand in helping the college, not only financially, but in conveying its qualities to the public and in seeking for it the very best qualified students.

I believe many Churches have been generally lax — I am tempted to say criminally lax — in their recent neglect of education. It is not up to the colleges to do the Churches' work, but it is certainly

**A modern educational institution cannot
serve both secular and sacred goals, says the author**

by F. J. Mullin

President, Shimer College, Mount Carroll, Ill.



Mr. Mullin: "... that day will soon arrive."

the responsibility of our Church to take a strong hand in every aspect of the transmittal of the magnificence of our Christian heritage to new generations. It was the Churches which established the singularly American tradition of higher education. Shimer's affiliation with the Church is more than a mere resumption of a tradition of Church relationship among independent colleges — it represents on the part of the Church the reaffirmation of an obligation to instill in Churchmen of the next generation the tools of inquiry and thoughtful analysis. It provides a place where young people can be confronted with Christian values and a place where they can learn of the contributions of the Church toward meaningful answers to many problems of modern living.

I believe there is no commodity so oversold as education. It has been called at one time or another the ultimate solution to every problem of the last hundred years. Education cannot make men godly. Education cannot make men good. Education cannot even make men wise. It can only give man the tools with which his wisdom, his goodness, his godliness can become manifest. It falls then to the college to cultivate the student's talents and to set before him some choices of goals toward which it is appropriate to strive. A tie to the Church cannot insure that the college will succeed in this undertaking, but it can provide an atmosphere in which goals may be offered, and in which the student's search may continue.

I believe, then, in searching. I would rather have as a student an avowed agnostic who is concerned about religion than a passive and incurious boy or girl for whom religious observance is a mere habitual exercise. In short, Shimer College neither demands students who are pious, nor does it guarantee to make pious the wavering. It seeks the able. It encourages intellectual curiosity and challenge — challenge of *all* beliefs, in the certainty that a faith based on inquiry and conviction is a strong and abiding faith.

I believe Shimer College is not yet truly a Church-related institution. It is true that we have an Episcopal chaplain, and Episcopal services are regularly held on campus; it is true that half of the trustees of the college are Episcopalians and three of them are bishops; it is true that a significant proportion of the faculty are Churchmen; it is true that Episcopal students outnumber those of any other single persuasion. But a true relationship will exist, in my estimation, when an atmosphere of Episcopal concern pervades the campus as the result of a broad general recognition on the part of Churchmen that Shimer is an outstanding college which, both on the basis of its sheer excellence and on the basis of its commitment to the Church, draws their children, their money, their moral support.

I believe that day will soon arrive.

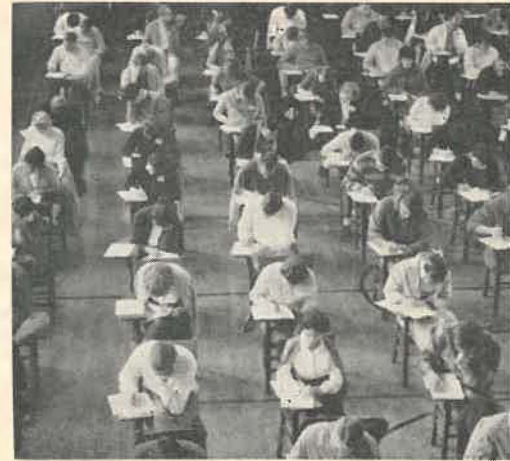
SHIMER COLLEGE

Metcalf Tower serves as the landmark for Shimer's beautiful campus, but the physical surroundings are not so important as the student body. If the three students below were representative of almost 300 others at Shimer, what would we know about them?

Two of the three would have graduated from high school before entering Shimer, but the other would have completed only two or three years before being admitted as an early entrant — a student who entered a full college program sooner than usual, in order to accelerate and enrich his

education. One would have come from within 150 miles of Mount Carroll, one would reside in the greater Chicago area, and one would live almost anywhere in the United States or abroad. Their average College Board score would be about 550 on both verbal and mathematical tests, but one of them might have been around 450 and another 750 or higher. Two of the three will go on to graduate or professional school.

There is one misleading element in the picture. The student ratio of men to women is 2:1, not 1:2.



Not an adherent of the "life-adjustment" philosophy of higher education, Shimer College takes intellectual achievement seriously. From placement examinations to final comprehensive examinations, the student is challenged to demonstrate his ability to reason, to analyze, and to formulate and defend judgments. He is given credit for these abilities and allowed to take his college work at his own pace. On Graduate Record Examinations given nationally, Shimer seniors make consistently high scores year after year [see page 7].

*From placement exam
to finals,
the student
is challenged.*

The students don't often hit the bull's-eye with bow and arrow, but they go right to the heart of most other problems. To hear what Shimer students have had to say about their college, read their assessment of it in a letter written to high school honor students. (It is typical of Shimer students that they felt able to do a better job of recruitment than the professional staff. P.S. They did!)

"... do you want

A specialized, technical education?

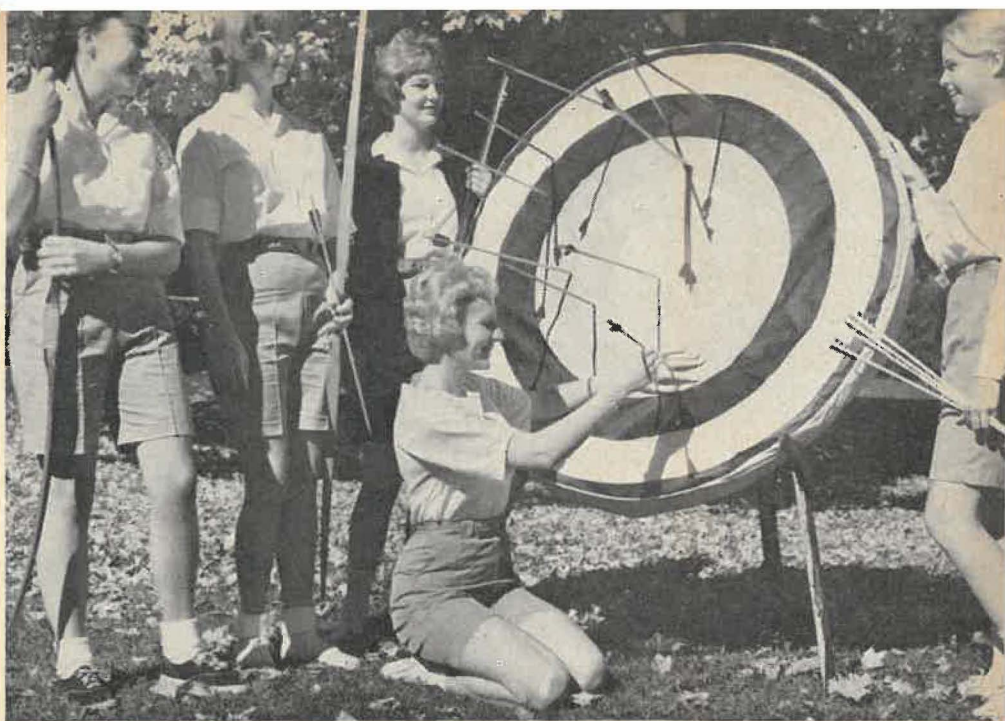
"Not at Shimer. Here you get a basic liberal arts education in depth, with pre-professional emphasis if you choose, and enough concentration in a field to take you into graduate or professional school. (Eighty per cent of our graduates go on to universities for advanced study.)

A big subsidized athletic program?

"Wrong school. We have intercollegiate competition except in football, and lots of intramural sports, but no big deal extravaganzas.

Fraternities and sororities?

"Not for us. Our social life is informal. The student social committee plans social activities, but each individual is able to create his own social environment. Our special interest groups include *Quest*, the campus newspaper; *Green Curtain* for those interested in drama; yearbook; radio station WRSB — or anything you want to organize."



The student setting forth an opinion, in the discussion class below, is going to have it examined thoughtfully and intently by the other participants and will be challenged to exercise her intellectual strength to the utmost in the process.

Over the months the classroom becomes a place for the formulation and clear expression of ideas that come from careful reading, thoughtful discussion (in the classroom and elsewhere), and precise analysis.

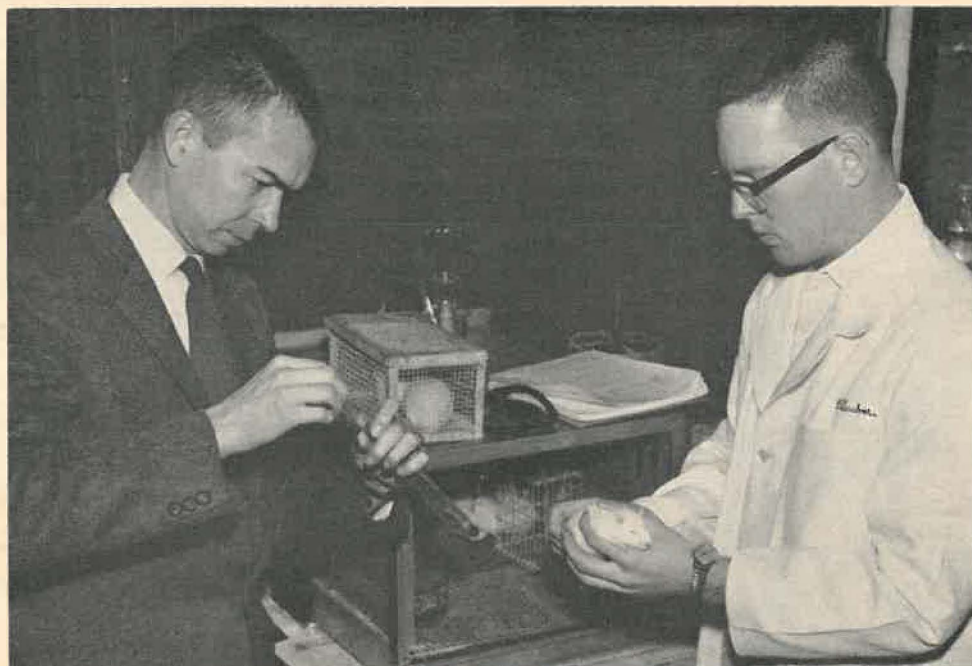


SHIMER

(Continued)

Pre-professional training means, for Shimer College, primarily a broad liberal arts education, to develop in each student the capacity for independent thought on which sound judgment may be founded. This arms the professional man with the tool no amount of technical training can give him — the capacity for competent inquiry and responsible decision.

Dr. John Bennet Olson (left), whose experience has included the Scripps Oceanographic Institution and the Gates-Crellin Laboratories of the California Institute of Technology, helps a junior student with a project.

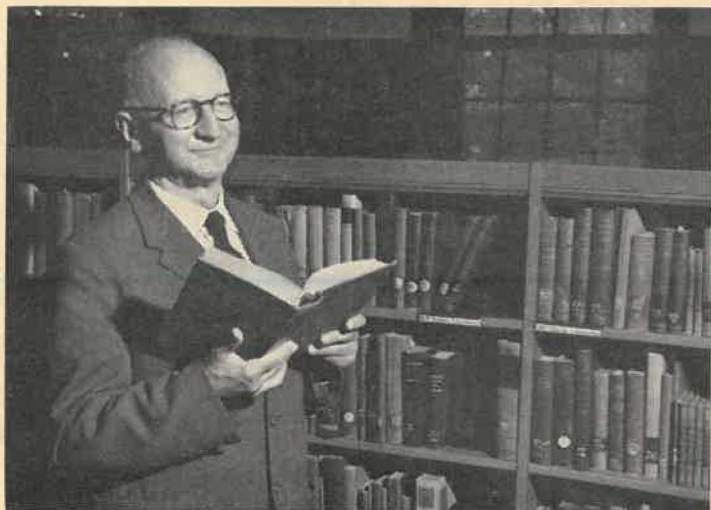
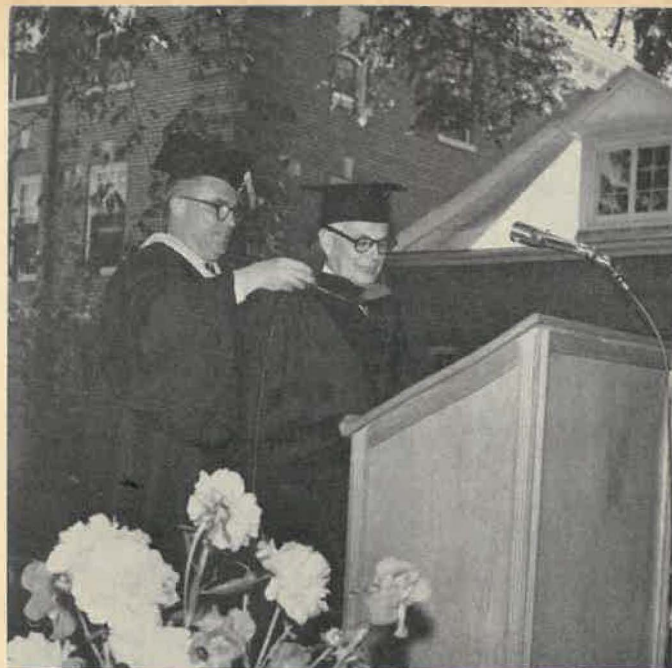


Shimer feels that when an educational philosophy presupposes a student's total involvement in life, students themselves will help create activities that provide continuity. Dramatics, for example, is a vigorous campus concern, expressed in many productions through the year.

The students pictured here in Christopher Fry's *The Lady's Not for Burning* represent a common experience in addition to the shared curriculum of students from different fields.

*From faculty and trustees,
breadth, depth, and an image.*

Besides the scope of resources represented by the faculty, a fifth of whom have had training or extensive experience in foreign universities, and the richness of the reading of original works, Shimer College makes every effort to increase the depth of the student's experience. Students are permitted to study abroad during their junior year, either by individual registration at a foreign university, or by participating in a group of Shimer students, under the guidance of a Shimer faculty member. Dr. Joseph C. Marek, shown here, studied European languages at the University of Prague and Oriental languages at the University of London. After 10 years of teaching in American colleges, he came to Shimer, where he says he hopes to remain until retirement.



A college gives an honorary degree, not to laud a benefactor or reward a scholar, but primarily to present an image to its graduating class, an image of a full and vigorous life with a continually growing contribution to society. For Shimer few persons would represent this model as well as trustee Nelson C. Dezendorf, shown here being awarded an ILLD degree by President Mullin. When the college needed someone to clarify and nourish its vision of a Church relationship, this General Motors executive, senior warden, and former director for the Church Society for College Work, decided to help.

Since 75% of Shimer graduates go on to professional school or graduate work, such an image of exceptional citizenship is indeed relevant.

Shimer College's board of trustees includes

The Rt. Rev. Francis W. Lickfield, Bishop of Quincy

The Rt. Rev. Gordon V. Smith, Bishop of Iowa

The Rt. Rev. Gerald F. Burrill, Bishop of Chicago





Fr. Bro and students: Learning is something you do *with* your teachers.

The Christian College—

an institution vastly different

from any other in the Church's life

by the Rev. Andrew H. Bro

Chaplain, Shimer College, Mount Carroll, Ill.

Perhaps every college chaplain begins his work with a quiet reminiscence about the impact of religion during his own days as an undergraduate. He may recall a couple of motivating personalities, a handful of exciting books, possibly even a "rediscovery" of the Bible. Or he may simply remember one or two sharp bull sessions and the Sunday evenings at a rectory spent, he thought, in pursuit of a date for next week's game.

Perhaps, if he took it a little seriously, he remembers some fuzzy combinations of mysticism and the social Gospel, or of pacifism and a fervent rational humanism. Or possibly there were no "isms," just a mild conversion from an adolescent stance to something a little more personal and profound. Whatever there may have been, a few good images certainly reappear and somehow stimulate the chaplain's thought for his present task.

At Shimer, where traditions were in the making, and where the intellectual life was so obviously the spiritual tenor of the community, it was hard to know where to begin. Should the beginning lie somewhere between presenting the one true Faith once for all delivered, on the one hand, and the various analyses of man so current in modern philosophy, on the other? Fortunately, Shimer College believes in thrusting its chaplain right into the midst of its life, and in my own case this meant instructing in the humanities and being a director of dramatics. Before there was time to read memos on college work strategy or articles on "What's wrong with religion on the American campus?" I discovered that I was an intrinsic part of whatever strategy or lack of strategy, whatever wrongs or rights existed on this campus.

A student called at my office shortly after my arrival and, viewing the library carefully displayed to impress him, asked *not* "What's this book about?" or "Is this worth reading?" but rather "What's the most significant book you've read recently?" The point, as I have gradually discovered it, is that the Shimer students feel that learning is something you do *with* your teachers, not receive from them. And, in a sense, so is believing.

How, then, in this concept, do you present an orthodoxy, a traditionalism, a vintage Faith?

It was useless to assume a posture that implied that the religious life of these Shimer students was inadequate or immature when they, in their good Socratic fashion, had already learned to say, "I know that I do not know." Furthermore, when an Episcopal chaplain finds himself ministering to a community, the membership of which cuts across several confessional lines, he has to strike a balance between the polemic and the maieutic. It was when I heard the dean remark one day to a group of new faculty members

that they should not habitually raise questions in class that are simply foils for predetermined answers but rather questions for which they themselves are seeking answers, I began to see that my job, as chaplain, was not primarily to organize, to proselytize, to catechize, but simply to *be*, with all the frightening implications this suggests.

However, the small group of Episcopalians who were present when I arrived did help me begin with a regular round of Prayer Book services. Shortly afterwards the same student who had discovered that the "most significant and recent book" I was reading was *The Prayers*

of Kierkegaard urged me to share this kind of reading and my thinking on it in a public forum.

We started a series of chapel meditations on Sunday evenings. No sermons, no corporate or liturgical expressions at first, just some readings and my own thinking on writers as varied as Buber, Pascal, Isaiah, Camus, St. Paul, Maurice. These meetings were not intended as a platform for Christian apologetics nor were they ever more than informal worship meetings at best.

The meditations apparently had a message for several students who were looking for a broad base upon which to

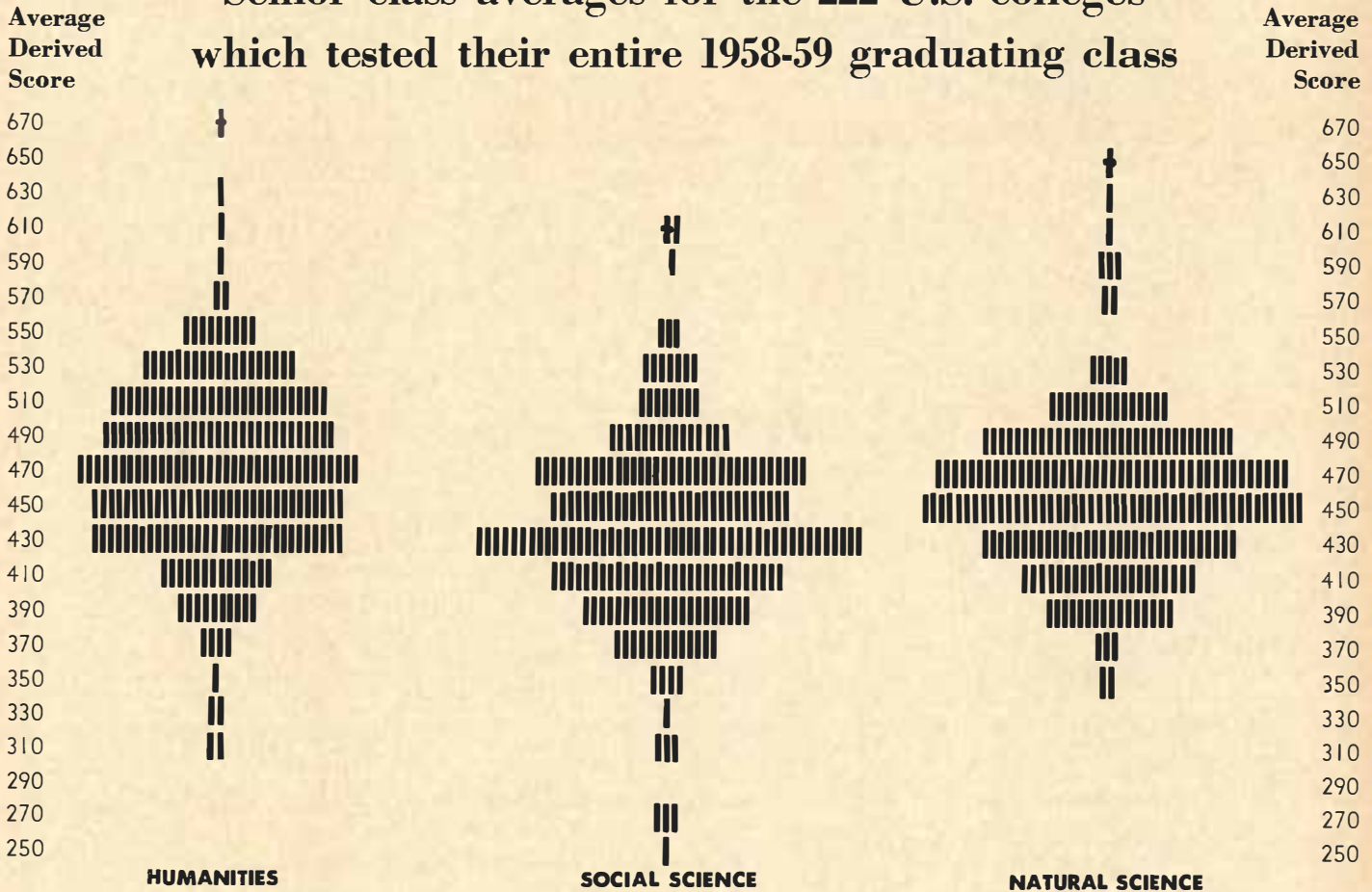
articulate their experience. Some talked with me of the serious reading they were doing over and above the great amount of significant literature, even religious literature, that is contained in the Shimer curriculum. Furthermore, there emerged a group, unusually diverse in age and religious background, even in general interests, who agreed that a form of student reading and meditation would mark a meaningful ending to the day at Shimer.

Thus there began, spontaneously, what developed into a combination of Evening Prayer and Vespers, a daily evening service reflecting for these students a special

Continued on page 20

Shimer's Rank on the Record Area Tests

Senior class averages for the 222 U.S. colleges which tested their entire 1958-59 graduating class



Educational Testing Service, Princeton, N. J., annually tests thousands of students in hundreds of institutions. Usually, only seniors who will go on to graduate school take Graduate Record Examinations, but some institutions give them to the entire graduating class. In 1960, ETS reported the results of 222 colleges which tested all of their 1959 senior classes on the area examinations — humanities, social science, and natural science. The bars in the chart above show the record of these 222 schools (which include a number of the leading colleges and

universities in the country and the service academies). Each bar in each chart represents the total graduating class of one institution. The cross-lined bars show Shimer's score. No Shimer entrant rated below the top 20% of scores represented.

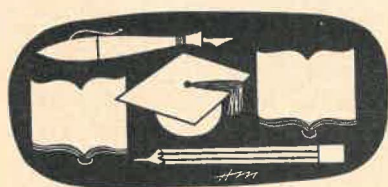
Complete figures for 1958, 1960, and 1961 have not been released but Shimer's classes achieved numerical scores in those years comparable to those of 1959.

These scores are not percentages or grades, but a scale Educational Testing Service uses for its tests.

Specializing in Non-Specialists

In this number, THE LIVING CHURCH presents a special report on one of what seems to be a vanishing breed — the small, independent, Church-related, liberal arts college.

Most of the trends of the times seem to be in the opposite direction. Educational factories get bigger and bigger, and state colleges and universities establish branches in one city after another. Technical education seems in recent years to have overshadowed liberal edu-



cation in importance, and in job-getting, salary-setting ability and prestige. Above all, our world grows increasingly secular, colleges which once boasted a Church affiliation now have none, and it seems almost as if materialism were an organized thing, militant, controlling the teaching on many campuses.

Shimer is, in a sense, an odd institution. It is small and is likely to remain so. With around 300 students in the entire school, classes are small and the work of individual students has a chance to become known, challenged, improved, and respected. The sight of 20 or 30 overflow students sitting on the window sills of a crowded lecture room is unknown at Shimer. So, too, is the phenomenon of a machine grading the final exams, or a rioting student body.

This is an age of specialization. So Shimer's specialty, of course, is turning out non-specialists. Its program is designed to give a broadly based education to its students, and to guide them in developing the maximum ability for using that education. But the proof that Shimer is committed to depth as well as breadth is the fact that two out of three Shimer students go on to graduate and professional schools.

What the chart on page 17 does not show is the *uniformly* high standing of Shimer students. In the 1959 tests on which that chart is based, the Shimer student who ranked *lowest* in his school was exceeded, among all the students of the 222 colleges represented in the chart, by only 3% in the humanities area, by 16% in the field of social science, and by a scant 1% in the realm of natural science.

The academic standards at Shimer, it appears, are high. Is this appearance owed to a sort of systematized cramming? Does the success of Shimer students depend upon syllabus, lecture, and outline? No, the students at this small college are sent to sources — Plato, Aristotle, Galileo, Einstein, Lavoisier — and abstract

their own material therefrom. Their ideas are subject to the scrutiny, not only of their teachers, but of their fellow students. The last is sometimes extraordinarily rigorous, since the student propounding an idea must be prepared to defend it with all his wit and intellect. The predigested textbook is as out of place at Shimer as is the record player in a symphony orchestra.

The honored tradition of academic freedom is a long suit at Shimer. Students who read source material cannot be expected to accept philosophies and ideas third- and fourth-hand. Shimer students are encouraged to question, to probe, to draw and test conclusions, to search for meanings and reasons. Chaplain Bro, in his article [page 16], says that the "vigorousness and excitement with which Shimer commits its students to their own task of discovery permeates the life of the entire community." How does the spirit of experimentation and originality affect the religious life of the students? Chaplain Bro quotes one student, supposedly an agnostic, as saying: "You know, I'm not sure I'm a Christian or that I even know how to become one, but I'm sure now that it's not an escape or a hiding place. It's even dangerous."

Much of the success of Shimer in its program of freedom can be traced to the religious orientation sought by the trustees of the school. It was founded in 1852, and not many years later became a Baptist college. That affiliation was dropped in 1957, but almost immediately the college sought affiliation with the Episcopal Church. That relationship was established in 1959, largely through the efforts of the Rev. Dudley J. Stroup, rector of Grace Church, Hinsdale, Ill., and one of his parishioners, Nelson Z. Dezendorf, general manager of General Motors' electro-motive plant in La Grange, Ill. Mr. Dezendorf was elected to Shimer's board of trustees in 1956, and was made chairman of the board in 1957. It should be said that the college does not receive financial aid from the Episcopal Church.

The Shimer student, then, lives his academic life in a *milieu* where the importance of religion is recognized, officially and unofficially, and where an Episcopal priest shares in the life of the college.

So Shimer has some unusual attributes. (We forgot to mention the early-entrant program, a resoundingly successful experiment that was begun a decade back while the college had a connection with the University of Chicago.) Will this little college be a pattern for future educational endeavors of the Church? It would be a good thing, we think, for the Church can well use dedicated Churchmen who are knowledgeable, who think clearly and independently, and who are not loathe to probe life's deepest meanings.

Richardson Wright

The death of Richardson Wright, distinguished Churchman, editor, and author, is a loss to both the Church and the world. He was one of those rare spirits who are interested in everything and expert on many things. His editorship of *House and Garden* for 35 years, his presidency of the Horticultural Society of America, his books of early Americana, his service as

a newspaperman, war correspondent, and literary critic, indicate only a few of the many facets of his character.

But above all, Richardson Wright was an active, devoted, and theologically literate Christian. His religious books enjoyed wide popularity, and three pamphlets circulated by the Presiding Bishop's Committee on Laymen's Work, *Before Breakfast*, *Before Lunch*, and *Before the Ending of the Day*, helped many thousands of laymen to grow in the life of prayer and Sacrament.

For some years, Mr. Wright served as a trustee of the Church Literature Foundation, and it was during his period of service that the foundation became the publisher of THE LIVING CHURCH. He had already suffered the severe illness which condemned him to retirement and enforced idleness, but was a tower of strength and helpfulness to the new editor in 1952 and the years following. We remember the gist of one of his long-hand notes: "Never write down to the reader. It is

better to make him stretch up if you can."

One of the literary productions of his retirement, at first a LIVING CHURCH article and now a Forward Movement pamphlet, concluded:

"To us and to those for whom we pray, His promise to the dying thief still applies. 'Thou shalt be with Me



in paradise.' That is the message of our Lord's goodness and mercy. To dwell in the house of the Lord all the days of our life is to attain complete recovery."

We know that Dick Wright would wish us now to congratulate him on his recovery.

NEWS

Continued from page 9

HISTORICAL MAGAZINE

Transfer of Responsibility



Responsibility for publication of the *Historical Magazine* will be transferred to the Church Historical Society, if a resolution to be submitted to General Con-

vention by the Joint Commission on the Historical Magazine is passed. The Commission reports that the Historical Society has formally offered to assume editing and publishing of the magazine.

STRUCTURE AND ORGANIZATION

Every October

An annual rather than a triennial General Convention with the number of deputies cut almost in half is proposed by the Joint Committee on the Structure and Organization of Convention.*

In resolutions which would alter the Constitution to make these changes the Committee also proposes that Convention meet on the Wednesday after the first Sunday in October, at a place designated by the preceding Convention, unless the Presiding Bishop and the National Council find "sufficient cause for changing the place or date so appointed."

Included in the Committee's report, not in resolution form, were suggestions:

- ✓ Convention meet for approximately five days.
- ✓ Deputies be elected for four-year terms.

The Committee's resolutions also propose that:

- ✓ The number of deputies from dioceses

*Members: Bishop Craine of Indianapolis, chairman; Bishop Jones of West Texas, Kellogg of Minnesota; Rev. Harvey D. Butterfield, secretary; Rev. Marshall E. Seifert; Rev. Canon Theodore O. Wedel; Messrs. Jackson A. Dykman, Clifford P. Morehouse, D. Harvey Phillips.

be reduced from eight, to four — two clerical and two lay, with deputations from missionary districts as well as the Convocation of American Churches in Europe remaining at one clerical and one lay deputy.

✓ Special meetings of Convention may be provided for by Canon.

✓ Each diocese, district, and the European Convocation "shall prescribe the manner in which and the terms for which its deputies shall be chosen."

Difficulties with the present organization of Convention were summarized in the Committee's report:

(1) The triennial meeting of General Convention no longer permits the legislative body of the Church to deal effectively with the rapidly growing needs and opportunities of the Church because of the necessity of adopting a budget for three years in advance.

(2) The large turnover of lay deputies especially results in a lack of continuity in dealing with the great issues of policy and strategy.

(3) Because of the infrequency of meeting, and the number of new deputies at each Convention, a considerable portion of the present 12-day meeting is now spent in organization.

(4) The length of the present session prevents many able laymen from serving as deputies.

(5) The present size of the House of Deputies makes it unwieldy as a legislative body, and makes it necessary to curtail debate on many important matters because of the numbers who wish to speak.

(6) The size of General Convention prevents any but the large tourist or metropolitan centers from entertaining it.

(7) The House of Bishops is now meeting annually, and the Church would be strengthened even further with the House of Deputies joining them in this practice.

The Committee's report also suggests:

✓ Election of the president of the House of Deputies at the preceding Convention instead of at the opening of each Convention.

✓ Alleviation of the problem of non-con-

currence between the two Houses by greater use of "Joint Committees of Conference" with "deliberations of such Joint Committees of Conference reported in full to both Houses."

A resolution proposes that a Joint Committee on Expenses replace the House of Deputies Committee on Expenses in order to give "a greater degree of correlation between the two Houses of Convention" on Convention budgetary matters.

VISITORS

Noon Preachers

Nine Anglicans have been chosen to preach at noonday services at Old Mariners' Church, Detroit, during the General Convention. The noon services at the church, which is close to Cobo Hall, site of the Convention sessions, will be held immediately after the adjournment of morning sessions of the Convention.

The preachers, together with the dates for which they are scheduled, are:

September 18th, the Rt. Rev. Edward R. Wickham, Suffragan Bishop of Middleton, England.

September 19th, the Most Rev. Howard H. Clark, Archbishop and Primate of All Canada.

September 20th, the Rt. Rev. H. L. Jacob de Mel, Bishop of Kurunagala, Ceylon.

September 21st, the Most Rev. Joost de Blank, Archbishop of Capetown, South Africa.

September 22d, D. K. Brooks, M.D., Superintendent, State Hospital, Salem, Ore.

September 25th, the Rev. William G. Pollard, Director of Nuclear Studies, Oak Ridge, Tenn.

September 26th, the Most Rev. Isabelo de los Reyes, Jr., Supreme Bishop, Philippine Independent Church.

September 27th, F. Edward Lund, President of Kenyon College, Gambier, Ohio.

September 28th, the Rev. Albert T. Mollegen, Professor of Theology, Virginia Theological Seminary, Alexandria, Va.

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MRA

Dr. Buchman Dies

Frank N. D. Buchman, 83, founder of the Moral Re-Armament Movement, died in Germany on August 7th, of a heart attack.

Dr. Buchman, who was a Lutheran minister, was born in Pennsylvania. He founded his movement in 1921 and gave it the name of "Christian Fellowship." It was later known as the "Oxford Group," and took the name, "Moral Re-Armament," in 1939. Dr. Buchman claimed to have organized the movement under direct orders from God. [RNS]

ORTHODOX

Building and Books

The Romanian Orthodox Episcopate of America is constructing a \$350,000 cathedral in Detroit, which will serve as headquarters for the Rt. Rev. Valerian D. Trifa, head of the Church.

The cathedral construction was the highlight of a building program outlined to delegates to the annual Church Congress, held at Grass Lake, Mich., in July.

Delegates to the congress endorsed the taking of a census of all Romanian Orthodox believers in the U.S. at a future date. They also approved the study of the need and possibilities for a housing project for elderly communicants.

The congress noted "with satisfaction" the growing cordial relationship between the Romanian Episcopate and the Russian Orthodox Greek Catholic Church of America. It also sent a formal note to President John F. Kennedy protesting the anti-Church activities of Communist Romania.

Authorization was given by the congress for the editing and publishing in this country of the Church's prayer and service books in bilingual texts when they can no longer be obtained from Romania. [RNS]

Milestone

The Most Rev. Archbishop Mampre Calfayan, retired head of the diocese of the Armenian Church of North America, died recently in Miami, Fla. He was 67 years old.

Archbishop Calfayan, who was consecrated in 1935, was Primate of the Armenian Church from 1954 until 1958. [RNS]

ANGLICAN CYCLE OF PRAYER

August

20. Niagara, Canada
21. Niger, the, Nigeria
22. Niger Delta, Nigeria
23. North Carolina, U.S.A.
24. North China
25. North Dakota, U.S.A.
26. Northern Indiana, U.S.A.

CHRISTIAN COLLEGE

Continued from page 17

liturgy or "works of these people." My rather jaded professional realism anticipated that this kind of thing would last two or three weeks at best. It continued for the entire year and became the basis in the following year for an intensive and careful study of the New Testament.

There was an entirely natural quality about the whole experience so that no student felt he was either making a reputation for piling up piety points or being embarrassed by any lack of religious sophistication. Neither did the chaplain feel he had to bring in flashy personalities and think of catchy slogans to make religion attractive.

A second major experience with this kind of permeation came in an area where many of the students involved had no significant religious motivation. In fact, some may have been somewhat hostile. These students simply felt that if their college had a chaplain who liked to stage plays, there could certainly be room for something along the lines of religious theater, even chancel drama. Furthermore, on a campus where extra-curricular participation in the fine arts carries a prestige like that of athletics on many other campuses, time spent rehearsing and traveling to produce the plays in area churches never took them far from the main stream of the college's life.

It was the combination of interpreting plays such as Christopher Fry's *A Sleep of Prisoners* and T. S. Eliot's *Murder in the Cathedral* and then discussing the meanings of these plays with congregations in a dozen churches immediately after each performance that allowed these students to do what they were being trained to do: participate and analyze. In a significant sense these plays provided an entree, for many of the student actors, to a religious confrontation that might otherwise have never existed.

The Christian college is certainly an institution vastly different from any other in the Church's life, and it is a daily task to interpret whether the *esprit* and intent of such a college really stands within that life. In many ways this task is not unlike that which every Christian faces every day. The question "Are we living by grace or by the letter of the law?" is a continual inquiry. It's always easier, less expensive, less tiring to operate an institution with a strict marshalling of rules and procedures, even traditions. It's much more difficult to know when and how to suspend these or transform them. It is often painful to the self-esteem of a college (as to a person) to acknowledge the problems of frustration and alienation which the very pride in seeking excellence can cause. There is however a sense in which a Christian college can offer itself without embarrassment or loss of integrity to a redemptive centering of its life in a faith in God and then

face the difficulties with courage. In this sense Shimer is approaching its commission to be a Christian college.

Holy Communion is celebrated Sundays and weekdays on campus, Sunday worship for non-Episcopalians is offered in Mount Carroll, and all students may share in special student vespers. Shimer does not require attendance at church services; it asks for a free participation based upon the explicit continuity it makes between the spirit of inquiry and the spirit of trust. Although no course in religion *per se* is required, the great amount of historic and religious literature used within the general curriculum contributes further to this continuity.

One of the chapel players, a supposed agnostic, has commented, "I'm not sure I'm a Christian or that I know how to become one, but I'm sure now that it's not an escape or a hiding place. It's even dangerous." If he should ever be a college chaplain, he'll have a lot of good images.

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Diary of a Vestryman

The Lady Said Yes

(fiction)

by Bill Andrews

August 17, 1961. I was very eloquent in my interview with the Church school superintendent.

"Look," I said, "I've been teaching Sunday school for five years."

"Yes," she said. "I know. You're beginning to get good at it."

"That isn't what I meant," I protested. "I've done my share. It's somebody else's turn."

"Yes," she replied, "it's other people's turn. I'm breaking in eight new teachers this fall. Four will replace people who are moving away. The other four will take over new classes. The school is going to be larger than ever. But it's still your turn."

I shifted my tack then. "Look, I'm junior warden this year. I have many duties in the parish. There's never been a warden who also taught Sunday school in all the history of St. Martha's — as far as I know it, anyway."

She smiled. "Yes. It will be very good for the Church school to have a warden on the faculty. It will help us a lot to get the things we need to do a good job."

I was getting desperate. "There's the building program going ahead, and I've heavy responsibilities for that."

She nodded agreement. "Yes, that's right. We are all counting on you to see to it that a good job is done. The school needs that building program as much as the parish at large. You are our representative."

"And then there's my job," I wailed. "I've several new projects there, too."

The superintendent rubbed her hands together. "Yes," she said. "It is a wonderful thing for the boys of your class to have a teacher who knows the problems of the Christian in business leadership."

"My family —" I meant to recite some unfinished tasks of the suburban householder.

"Yes," she said. "Isn't it wonderful that you and your wife and your children can all share, each in his or her own way, the richness of the Church school and family worship?"

"Look," I said, "I'm tired. I want a rest. Give me a leave of absence!"

"Yes," she said, "you're tired, and I'm tired. So why exhaust ourselves arguing? You know you *should* teach. Here's the manual for the new course. I'll see you tomorrow night at the teachers' workshop."

"Yes," I said.

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LETTERS

Continued from page 5

results the feeling on the part of the pan-Protestants that the Episcopal chaplain considers himself a little too good to go along with the Protestants in partaking of the Lord's Supper. A feeling of resentment often arises."

This it seems to me is most unfortunate and is it necessary? At the outset, let me say that I know full well that many do not view this service in the same sacramental way that we do. To many it is little more than a memorial. But, assuming this lower concept, can we deny that the *purpose* of the service is the same, namely to give the participants guidance and inspiration and strength, and can we not share their service at that level?

For 10 years I was president of the Worcester Council of Churches and as such I participated in a number of such services, but *never* as celebrant. When 2,600 men come out for a 7 a.m. Communion service with breakfast following, all acknowledging the same Lord, all seeking His help, all striving to serve Him, it deserves our support. And there is great inspiration from the spiritual fellowship of such an occasion, much as we feel it falls short of our service. To boycott such a service seems to me spiritual arrogance and a definite affront to our Christian brethren.

(Rev.) RICHARD GREELEY PRESTON
Holderness, N. H.

"Where Art Thou?"

Your special feature, "The Letter of Transfer" [L.C., June 25th], needs an answer from someone because it presents a most incomplete picture. Letters of transfer under our present system are very often lifesavers.

The whole tone of Fr. Hoffman's article is light and flippant. In the article, evidently "father rector" is a boob, for the picture painted of him is pathetic. Most parish priests don't wait for a communicant to

send for their own transfer, but will have it done through the parish office, *when the communicant gives permission*. Many parishes have a mimeographed form already made up which is sent to the former church. If the former church doesn't answer in a reasonable time, a second request is sent. If this is not answered, then a short letter to the cleric's bishop, merely stating that he is not answering his mail, brings results.

The whole theme of "sheep stealing" in the article is absurd. How can you steal a sheep from another parish when that sheep has moved out of the former town and is now residing in your town? I am astonished that the editorial staff should have picked up this thought and ridden it so heavily.

The protection that the letter of transfer offers when the "Smith family" comes into the parish prevents communicants under discipline from lying that they are in "good standing," and it also prevents merely baptized adults from acting as regularly confirmed members. The very fact that Americans do move so much is all the more reason that the letter of transfer should be kept. The host of newcomers in church is proof that some sort of check should be kept, and some sort of official welcome and transfer be given.

Having been a vicar in two mission fields, I, too, have had to fight to get complete files of communicants, but I know that it can be done if you aren't afraid of a little bit of hard work.

Most priests have had the experience of having a "Smith family" move in, only to discover later on that they have been divorced and remarried outside the Church. This does not show on a Confirmation certificate. Sometimes newcomers present themselves at the altar rail to receive the Sacrament, never having been baptized. They have heard that they were "welcomed" at Episcopal churches. Of course they are welcome, but they have not the privileges of communicant status until after Baptism and Confirmation, or until the bishop has ruled on their marital status.

Instead of having such an article as this

printed which is negative in approach, and which will disturb many lay people, why not have one written on the good points of the letter of transfer system and encouraging its proper use? You might use as a title the words of God to Adam in the garden, "Where art thou?" If all your other sources fail, I would be glad to write the article myself.

(Rev.) JOHN W. THOMAS
Rector, Holy Cross Church
Sanford, Fla.

The Church's Name

To do away with the word "Protestant" is only solving half of the problem. Let's eliminate the other half of the problem also! Suggested name: "The Anglican Catholic Church of America."

RONNIE KIMMEL
Bartlesville, Okla.

To those who accept the Apostles' and Nicene Creeds the name is already provided in the word Catholic, common to both . . . so let us acknowledge it with good grace, adding a geographical identification — "American" or "in the United States of America."
(Rev.) JOHN N. ATKINS
West Point, Va.

"American Episcopal Church" is short, simple, and complete. Who could object to it?
MABEL C. OSBORNE
Upper Montclair, N. J.

ACU CYCLE OF PRAYER

August

20. Church of the Good Shepherd, East Chicago, Ind.; Christ, Portsmouth, N. H.
21. ———
22. Convent of St. Anne, Chicago, Ill.
23. Chapel of St. Francis, Dennysville, Maine; St. John's, Napoleon, Ohio
24. St. Bartholomew's, Granite City, Ill.
25. Emmanuel Church, Elmira, N. Y.
26. ———

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WANTED: HOUSEMOTHER. Write or call Headmaster, St. Mary's School for Indian Girls, Springfield 156, South Dakota.

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THE LIVING CHURCH

The Living Church

PEOPLE and places

Appointments Accepted

The Rev. Jack M. Baker, formerly curate at St. John's Church, Northampton, Mass., will on September 1 become assistant minister at Christ Church Cathedral, Springfield, Mass. Address: 35 Chestnut St., Springfield 3, Mass.

The Rev. Lester L. Dobyms, formerly assistant minister at Christ Church Cranbrook, Bloomfield Hills, Mich., is now director of college work for the diocese of Michigan. He will coordinate the work of Episcopal chaplains at six colleges and universities in eastern Michigan.

The Rev. Grant O. Folmsbee, formerly rector of the Church of the Redeemer, Greenville, S. C., will be on the faculty of St. Andrew's College, Laurinburg, N. C., as of September 1.

The Rev. Carl P. Ijams, who formerly served the Church of Our Saviour, Cartagena, Colombia, will be curate at Trinity Church, Newton Centre, Mass. Address: 1091 Centre St.

The Rev. Harry E. Lawhon, Jr., formerly in charge of the Church of Our Saviour, Trenton, S. C., and Trinity Church, Edgefield, is now rector of Grace Church, Camden, S. C.

The Rev. Dr. Edward E. Tate, who has been serving as rector of the Church of the Incarnation, Dallas, will on October 1 become rector of St. Luke's Church, Atlanta, Ga.

The Rev. Donn L. Wolf, who was recently ordained deacon, is now assistant minister at Grace Church, Port Huron, Mich.

Ordinations

Priests

Central Brazil — On July 23, the Rev. Jesse T. Kelly, who was planning to return to the United States to work.

Deacons

Alabama — On June 18, Albert D. Perkins, III, to be in charge of churches at Alexander City and Roanoke, Ala. On June 19, Hoyt Winslett, Jr., curate, All Saints' Church, Mobile. On June 24, Peter M. Horn, curate, St. Paul's, Spring Hill, Mobile. On June 29, Paul E. Cosby, to be in charge of the church at Trussville and also of St. Michael's

Mission, Huffman, Birmingham; Henry L. Heath, a former Methodist minister, to be in charge, after September 30, of Trinity Church, Atmore, St. Anna's Indian Mission, Atmore, and St. John's, Monroeville; and James M. Lilly, in charge, Grace Church, Cullman.

Albany — On July 21, Jesse M. Cavanaugh, newspaperman and editor, age 73, and Swasey Crocker, age 65, who has had a career in banking, investments, and securities; both will serve their own parish, Bethesda Church, Saratoga Spring, N. Y. The Rev. Mr. Cavanaugh will be the first perpetual deacon in the history of the diocese; he is unable to go on to the priesthood because of his age. The ordinands are seventh and eighth in the list of men to be ordained deacon or priest from Bethesda Church in the last six years.

Arkansas — On July 20, Emery Washington, to serve Christ Church, Forrest City, and St. Andrew's, Pine Bluff.

Central New York — On June 3, Terrell H. Warren, to be in charge of Trinity Church, Camden, N. Y., and St. James', Cleveland, N. Y. On June 10, Norman E. Crockett, to be curate at Trinity Church, Fayetteville, N. Y. On June 13, Ralph Johnson, to be curate at Trinity Memorial Church, Binghamton, N. Y. On June 14, F. Lyman Farnham, assistant, Boonville mission field in New York state. On June 23, Frederick P. Woodruff, II, curate, St. Peter's, Auburn, N. Y.

Fond du Lac — On June 18, Frank A. DeChambeau, curate, St. Peter's Church, Cheshire, Conn.; Richard E. Iwick, vicar of churches at Sturgeon Bay and Jacksonport, Wis.; and Henry A. Lentz, who will work under the direction of the bishop.

South Florida — On July 2, Charles F. Caldwell, curate, St. Andrew's Church, Tampa.

West Texas — On July 7, Thomas D. Bond, to serve the Santa Fe Mission, San Antonio. On July 11, George H. Dawson, to be in charge of churches at Bandera and Hondo. On July 15, George H. Dettman, to be in charge of Grace Church, Port Lavaca. On July 18, James P. Dannelley, to be in charge of Trinity Church, Junction; Harold W. Edmonson, to be in charge of the Church of the Messiah, Gonzales; and Leslie E. Rogan, III, to be in charge of Grace Church, Llano. On July 25, Lee S. Block, assistant, Trinity Church, San Antonio.

Births

The Rev. William L. Hicks and Mrs. Hicks, of Christ Church, Lancaster, S. C., announce the birth of their second child and second daughter, Josephine Herring, on July 25.

Depositions

Jerome Lane Wilson, presbyter, was deposed on July 24 by Bishop Powell of Oklahoma, acting in accordance with the provision of Canon 60, section one, with the consent of the standing committee; renunciation of the ministry.

Resignations

The Rev. Jean André Vaché, rector of Johns Memorial Church, Farmville, Va., and chaplain to Episcopal students on the Longwood and Hampden-Sydney College campuses, will retire on September 1. He and his wife will live at 6514 Monument Ave., Richmond, Va.

DEATHS

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

The Rev. Henry John Johnson, retired priest of the diocese of Utah, died on June 27th at Denver, Colo.

Fr. Johnson was born in 1869 in Kilcoe, County Cork, Ireland. He received the B.A. degree from the Royal University of Ireland. He was ordained to the priesthood in Colorado in 1910, and served at churches in Colorado, Utah, and Nebraska until his retirement in 1934.

Edith Mary Adelaide McCausland, last surviving grandchild of Dr. Edward Bouverie Pusey, a leader of the 19th-Century Oxford Movement, died on July 24th at Richmond, Va.

She was born in 1869, during Dr. Pusey's lifetime. Her husband, the late Col. William Henry McCausland of the Cameron Highlanders, was the grandson of a Church of Ireland bishop.

Surviving are two daughters, Misses Eileen and Mary McCausland of Richmond, and a number of nieces and nephews in England.

ATTEND SUMMER CHURCH SERVICES

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

LITTLE ROCK, ARK.

TRINITY CATHEDRAL 17th & Spring
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

SANTA MONICA, CALIF.

ST. AUGUSTINE-BY-THE-SEA 1227 Fourth St.
Rev. Robert C. Ruscak, r; Rev. George F. Hartung;
Rev. Jack L. Cowan
Sun 7:30, 9:15, 11; Daily MP, HC, EP

WASHINGTON, D. C.

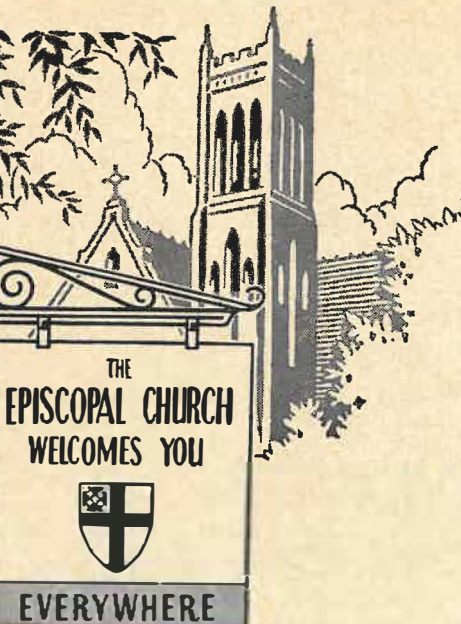
ALL SAINTS' Chevy Chase Circle, Rt. 240
Rev. C. E. Berger, Th.D., r; Rev. H. B. Lilley,
Rev. W. A. Opel, associates
Sun HC 7:30, Family Service 9:30, MP 11, 1S HC 11;
Daily MP 10; HC Wed & HD 10

ST. PAUL'S

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

Continued on next page

KEY—Light face type denotes AM, black face PM; add. address; anno. announced; AC, Ante-Communion; appt. appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d. r. e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, first Sunday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sal, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.



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

ATTEND SUMMER CHURCH SERVICES

Continued from previous page

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley, r
Sun: 7, 8, 10; Daily; C Sat 5

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, 10

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

ALL SAINTS CHAPEL 211 W. Madison
Episcopal Church Loop Center
Tues, Wed & HD: MP & HC 7:45; HC 12:10 Mon thru Fri

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

EVANSTON, ILL.

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

WILLIAMSTOWN, MASS.

ST. JOHN'S 23 Park Street
Sun HC 8, MP 9:15 (HC 2S), MP 11 (HC 1S); HC Tues 7:20, Wed & HD 10

DETROIT, MICH.

ST. MATTHIAS Grand River & W. Grand Blvd.
Visit us during the General Convention
Sun 9, 11; Wed 11; Thurs 7; Fri 8:30

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

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

ROCHESTER, N. H.

REDEEMER 57 Wakefield St.
The Most Modern Church in New Hampshire
Sun: 8, 10 HC; C by appt

The Living Church

NEWARK, N. J.

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

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

ELMIRA, N. Y.

GRACE Church and Davis Sts.
Sun MP 7:15, HC 7:30, 9; Daily EP 5:15; HC Wed 9:30; Thurs 7; HD as anno; MP 9:30 if no HC; C by appt; Healing 1st Mon 7:30

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun: HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4; Wkdys: MP & HC 7:15 (& 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. IGNATIUS' Rev. Charles A. Weatherby, r
87th Street, one block west of Broadway
Sun Mass 10 Sung, other services as announced

ST. MARY THE VIRGIN Rev. Grieg 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. Marris, 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

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

ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8, MP HC Ser 10; Weekdays: HC (with MP) 8, 12:05 (HD also at 7:30); Int & Bible Study 1:05 ex Sat; EP 5:10 ex Sat 1:30; C Fri 4:30-5:30; Organ Recital Wed 12:30

CHAPEL OF THE INTERCESSION

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

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

ST. AUGUSTINE'S CHAPEL 292 Henry St.
Rev. Wm. W. Reed, v; Rev. Thomas P. Logan, p-in-c
Sun Mass 7, 8, 9 MP, 9:15 Sol High Mass, 10:30 Low Mass (Spanish), 5 EP; Weekdays: 7:15 MP, 7:30 Low Mass, 5 EP

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

TROY, N. Y.

ASCENSION 548 Congress St., Rts. 2, 66, 40
Rev. Knight Dunkerley
Sun: HC 7:30, 9:30

WATKINS GLENN, N. Y.

ST. JAMES' (in the Heart of the Finger Lakes)
Rev. Alton H. Stivers, r
Sun HC 8, 10:30; Weekdays as onno

PHILADELPHIA, PA.

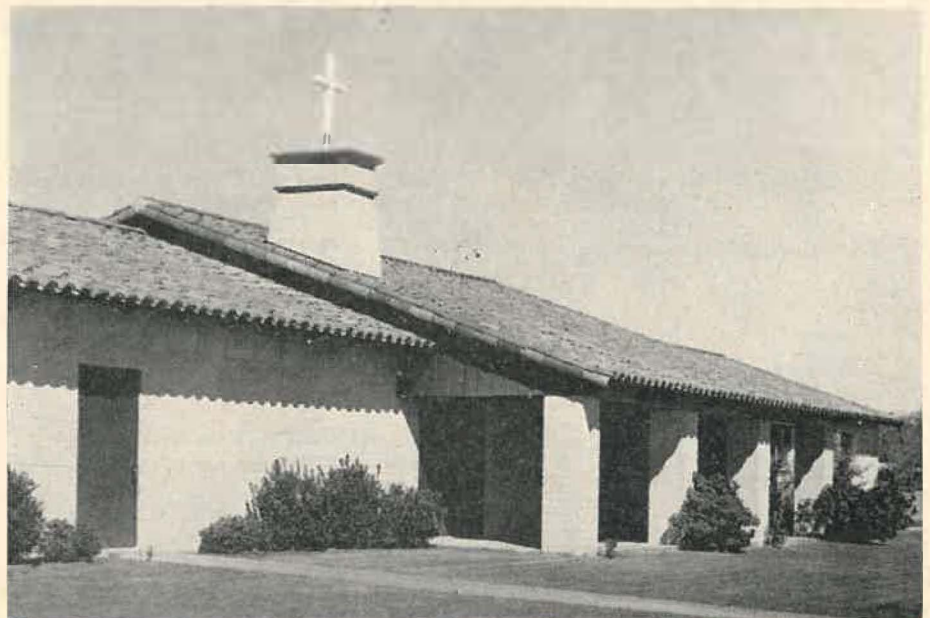
ST. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 9, 11, EP 5:30; Daily (ex Sat) 7:45, 5:30; Wed 12:10; Sat 9:30; C Sat 12-1

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

VANCOUVER, B. C. CANADA

ST. JAMES' Gore & Cordova
Sun Masses: 7:30, 8:30, 9:30, 11, Sol Ev 7:30; Daily Mass: 7:15; C Sat 7 & 8:30 & by appt



CHRIST CHURCH
LAS VEGAS, NEVADA