

# The Living Church

*A weekly record of the news, the work, and the thought of the Episcopal Church*



## THE BISHOPS OF ALBANY AND THE SEE CITY

Bishop Oldham (left) and Bishop Barry (right), are the diocesan and the coadjutor of a diocese of unsurpassed variety. The Albany Times-Union aerial view of the city shows the state capitol (with many steeples) and other empire state governmental buildings.

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# 1949 Church

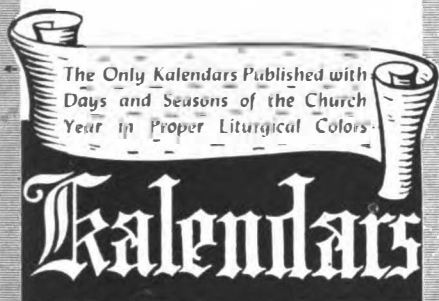
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## BOOKS

REV. C. E. SIMCOX, Editor

### Brief Book Notes

**DOCUMENTS ON CHRISTIAN UNITY: Third Series, 1930-1948.** Edited by G. K. A. Bell, Bishop of Chichester. Oxford Press, London and New York. 1948. Pp. 300. \$3.75.

The Bell Series of documents is indispensable to the student of the ecumenical movement. In this volume the series is brought almost completely up to date, but does not include the reports of Lambeth and Amsterdam 1948 since the book was in press at the time of these conferences. Their reports will go into the next volume. One omission due to lack of space should be noted: the *Proposed Scheme of Church Union in South India*. It should be noted, too, that the Bell Series includes only the documents that concern (a) the ecumenical movement as a whole, and (b) proposals relating to the Anglican communion in particular.

**MASTERPIECES OF RELIGIOUS VERSE.** Edited by James Dalton Morrison. New York: Harpers, 1948. Pp. 701. \$5.

One is tempted to call this the anthology to end all. It contains 2020 poems by 900 poets. It will may be the biggest anthology of religious verse ever published, and among anthologies it is nearly correct to say without qualification: the biggest is the best. In this volume you should find just about anything you are looking for. The best is here, plus much *schmalz*. The material is well organized into topical sections.

### THE LIVING CHURCH RELIEF FUND

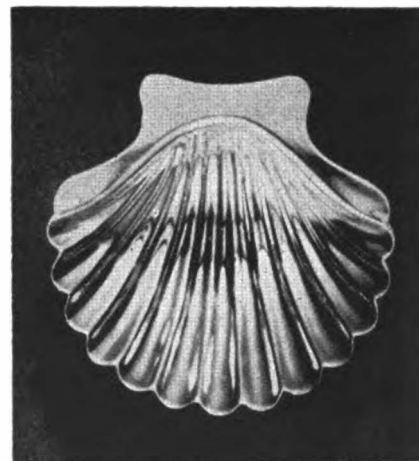
Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of Publication, 744 North Fourth St., Milwaukee 3, Wis., with notation as to the purpose for which they are intended. They are kept separate from the funds of the publisher, and the accounts are audited annually by a Certified Public Accountant.

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## Talks With *Teachers*

REV. VICTOR HOAG, D.D., EDITOR



### Bringing the Christmas Candle

**T**HIS week we share with you a little service for Christmas which may be used by any small group and which will be a most uplifting and unforgettable experience. It is a little ceremony which has been used by the writer in different parishes. Its origin is unknown to him—perhaps some one will write and tell him.

This beautiful, quaint old rite is done by three or more children—preferably not over a dozen, because of crowding and the problem of transportation. If a group small enough to go in one auto is organized, it would make the best unit.

By arrangement, the group goes to some home. It may be the home of some aged shut-in. Or just a congenial family who would accept it in the religious spirit. The front door is to be left unlocked. The children enter singing "O little town," and perform their ceremony in the hall or living room without any preliminaries. The best effect is to come and leave without engaging in conversation. Any adults accompanying them remain in the background, silent.

The children learn the lines, and the simple Latin refrain is chanted by all at the end of each verse. The notes of the chant are the same each time: *mi-mi-mi-do-mi-mi-mi*.

#### THE CEREMONY

*(Having entered the house, singing, the group stands before their host.)*

*1st child, recites:*

Come, Heavenly Child, and on this place  
Shed the sweet halo of Thy grace.  
Oh, burning Love, Oh, living Fire,  
Consume me with Thy deep desire.

*All sing: Laudes Tibi Domine.*

*2d child, recites:*

Ye gentle friends that gather here  
I have tidings strange and dear  
A message and a speech of cheer.

*All sing: Laudes Tibi Domine.*

*3d child:*

Every stone and every sod  
On which this night our feet have trod  
Has found a voice to cry, Praise God.

*All sing: Laudes Tibi Domine.*

*1st child:*

And so, upon this holy night  
On which the angels shone so bright,  
I pray you, let us light our light.

*All sing: Laudes Tibi Domine.*

*(2nd child produces match, strikes it on box, and lights candle carried by 3d child, saying:)*

Thou blessed wax, lift high thy flame.  
And all our hearts shall do the same:  
Burn, holy torch, in Jesus' Name.

*(Hands lighted candle to host.)*

*2d child:*

Now bless this house, Thou unseen Guest  
Whose favor on us all shall rest:  
An open door Thy only quest.

*All sing: Laudes Tibi Domine.*

*All recite together:*

Come, perfect Peace, and dwell inside,  
May peace in every heart abide:  
Peace to the whole world, far and wide.

*All sing: Veni, Veni, Domine.*

*Group leaves, singing "Holy night"  
without further action.*

The host will, of course, place the candle on the mantle or in the window. Some will light other candles from it. The candle brought by the children is a fairly large one, not too tall, with a base so it can stand. Substantial red ones, with tin holder can be purchased.

The time most appreciated is Christmas Eve, just at dusk. After one or two calls for the performance, the children are home in time for supper. But keep it all simple, a child's activity. It is one of those precious things we could wish for every child, and every home.

## The Living Church

*Established 1878*

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

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SECOND SUNDAY IN ADVENT

## GENERAL

### EDUCATION

#### Progress Reported in Curriculum Development

Although years of research, planning, and writing will be necessary before new lesson materials can be produced through the curriculum development project of the National Council, definite steps have already been taken to carry out the request of the Church for educational material.

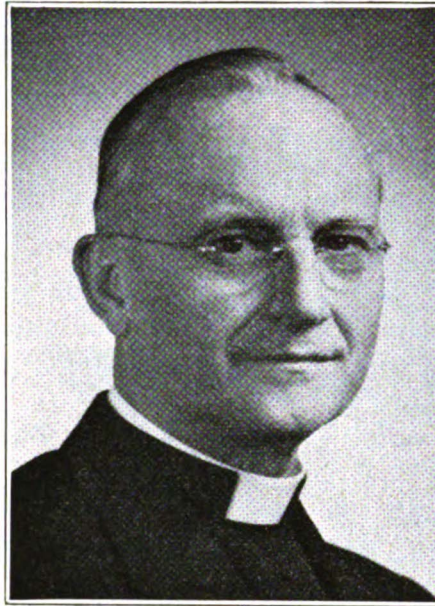
A manual of instruction outlining the lore, the Faith, and the practice of the Church on an adult level is in process of preparation. New plans for teacher training and for stimulating family religion are under way.

Specifications for the new curriculum have also been worked out. An extensive research into the religious comprehension and learning processes of children is in the process of organization. These steps, involving the goals and philosophy of the Christian education program of the Church, are being taken while the Church finds ways and means of financing the production of the new curriculum.

The curriculum development project has been launched in a new office at Seabury House, Greenwich, Conn. Plans for this step have been developing since early in the year when the Rev. Canon V. O. Ward, canon chancellor of Grace Cathedral, San Francisco, and director of Christian education for the diocese of California, was chosen to be editor-in-chief of new curriculum publications. He began work June 1st. Seabury House was chosen for the base of operations because of the overcrowded conditions at the Church Missions House in New York City. The new location affords room for expansion as the project develops.

The editorial staff consists of the editor-in-chief and one associate editor, Mrs. Dora P. Chaplin, and two secretaries, Miss Elizabeth Higginson and Mrs. Joseph R. Lockwood. Mrs. Chaplin is now employed on a part-time arrangement but will give full time to the work as soon as she can be released from her parish work in Chestnut Hill, Mass.

Another full-time associate editor, a priest, to be in charge of producing



FR. WARD: In charge of curriculum development project of national Religious Education Department.

materials for adolescents, will be added to the staff in the near future. Later an assistant editor, a corps of part-time consultants, and additional secretarial help will be employed.

By resolution at the last meeting of the National Council, the curriculum development project will proceed under the direction of a new editorial board which will be responsible to the Depart-

ment of Christian Education. The professional editorial staff is a creation of this board.

### CHINA

#### Evacuation of Mission Workers

First news of evacuation of some mission workers from China reached the National Council in the form of a cable from Bishop Roberts of Shanghai. The message said that the Rev. Ralph L. Tucker and family were coming to Boston by air. Mrs. John J. Morrett of Anking, with her baby, will come to Los Angeles by air. The Rev. and Mrs. Leslie L. Fairfield and family are sailing on a military ship.

It is believed that at any place that is in danger through the Communist advance, women and small children will be evacuated, some of them going to Hong Kong temporarily. Bishop Roberts had advised previously that some families with little children, some persons near retirement, and invalids might return to the United States when passage was available. "The situation is tense, but not alarming," he said at that time.

### ORTHODOX

#### The New Ecumenical Patriarch

By ELIZABETH MCCrackEN

Archbishop Athenagoras, head of the Greek Orthodox archdiocese of North and South America, whose election as Archbishop of Constantinople and Ecumenical Patriarch was recently announced [L. C., November 11th] most graciously consented to an interview. The new Patriarch succeeds His All-Holiness, Maximos V, and will proceed to the Patriarchal residence in Phanar, Istanbul, Turkey, within a few weeks' time. The intervening period will be spent in farewell visits. Speaking first of these, Patriarch Athenagoras said:

"Before I leave, I shall visit Bishop Manning. I love him and I respect him. Since I came to America, in February, 1931, he has been my friend. A few days after my arrival, I visited him; ever since, he has been my very good adviser and helper in all my problems. It is very proper that I express now, first of all, to Bishop Manning, in the columns of THE LIVING

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LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and is served by leading national news picture agencies.

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CHURCH, my gratitude to him and my best wishes for a long life. Bishop Manning is a great example to the country and to the Church as a whole, in doing our duty and defending every good cause. He has been my inspiration, and I shall miss him."

The Patriarch then spoke with appreciation of the three Presiding Bishops whom he had known, as well as Bishop Gilbert of New York, saying warmly:

"I knew Bishop Perry; and then Bishop Tucker; and then Bishop Sherrill. All of them have been so good to me. Bishop Sherrill is an extremely able Church leader, so I am blessed to know him personally."

#### TURKEY

In answer to a question about Turkey, His Holiness Athenagoras said with deep feeling:

"I love Turkey, where I was born. My parents and my other forebears were Greek Orthodox people; but Turkey is my fatherland. I am sorry to leave America, but I am glad to go back to my fatherland. I am sure that I can open the best relations with the Turkish government and the Turkish people. I am so glad and so grateful to President Truman and to the governmental departments and the American people for the sympathy they have shown all these years toward Turkey."

Replying to a question regarding conditions in Greece, His Holiness said:

"They are very bad. I am sure the American government will help them to recover. According to newspapers and letters, conditions are very bad. The people are suffering so much. Refugees by the thousands are sleeping in the streets. There are more than 600,000 orphan children. American public opinion condemned, and Christian sentiment condemned, the cruel abduction of so many children from Greece to other places, and ask for their return to their own country."

This statement led to a question about the European Recovery Plan. With emphasis the Patriarch replied:

"As an American citizen, [since 1938] I heartily endorse the Plan. I am wholeheartedly in favor of it and wish it all success. I hope and believe that it will bring recovery and peace."

#### THE ORTHODOX CHURCH

The questions then turned to ecclesiastical matters. The Patriarch mentioned that the Ecumenical Patriarchate of Constantinople exercises, by canon law, jurisdiction over all Orthodox people who are outside the geographical limits of the other Patriarchates (of Alexandria, Antioch, Jerusalem, Serbia, and Rumania) and the autocephalous Churches. This brings the number under the Patriarch's care to 180,000,000.

The next question had to do with the

training of clergy and lay workers to minister to this vast membership. The Patriarch spoke first of theological education, saying:

"In Istanbul we have a theological school. That is a good school, into which I wish to introduce the English language. Here in America, I opened a theological school in Pomfret, Conn. This has now been transferred to Brookline, Mass., in the heart of Boston. About 110 students are there. We have now more than sixty new priests, trained in this school. They are of Greek parentage, but American-born. Our stabilized program is to have

First, we must, and we do, organize Sunday schools. We opened a Sunday school teachers' school, to educate our Sunday school teachers; to prepare them for our Sunday schools in this time when the pupils are of the new generation. The Sunday school teachers must be able to use both Greek and English, and to teach the children in both.

"We have our own printing press. There we publish for our Sunday schools different books. For the moment, these books are printed in Greek only; we have not yet the means for bi-lingual printing. The teachers translate for the pupils, if necessary."



PATRIARCH ATHENAGORAS: With Ukrainian Bishop Bohdan (at left), the new Ecumenical Patriarch blesses the crowds outside the cathedral. W. S. Zedlovich.

all our priests in America from America. At this time I wish to mention with thankfulness the help of the General Theological Seminary and other seminaries in opening their doors to students from the Orthodox Church."

In answer to a question here about the use of bi-lingual copies of the Divine Liturgy and other books of offices, the Patriarch said:

"The Divine Liturgy will always be celebrated in Greek; we cannot change it. But we shall have prayer books and other ecclesiastical books with the two languages, Greek and English; and for South America, Greek and Spanish. This we shall do when we have the means."

#### CHRISTIAN EDUCATION

The problem of Christian education in several Churches of the Anglican Communion was mentioned here, and a question asked about this important matter in the Greek Orthodox Church. Patriarch Athenagoras, in reply, presented a most encouraging picture, saying:

"Of course, that is a serious problem.

The difficulty caused in the Episcopal Church by the lack of active coöperation on the part of the parents, who, too often, expect the Church schools to do the entire work of the Christian education of their children was mentioned. His Holiness said with a smile:

"We have the same difficulty as you. Some parents expect everything from the priests and the Sunday school teachers. But we try to persuade all of them to help the children with their Sunday school work. The children come so willingly to Sunday school. The priests and the administrators of the churches [vestries] help us so much in our Sunday school work."

Mention was made of the Orthodox and Anglican Fellowship. The Patriarch spoke with praise of this association, saying:

"I have great sympathy with the Fellowship and its work. I have to express my thanks to Bishop Scaife of Buffalo, [Western New York] and to Canon West of the Cathedral of St. John the Divine, and to Dr. Hardy of Berkeley Divinity

School. I am grateful for their coöperation and for their wonderful work."

Referring again to the time for his departure to Istanbul, His Holiness said that the exact date would depend upon the visits he would make before leaving. Of one such visit, the Patriarch spoke with affectionate enthusiasm, saying:

"I have to visit my great friend, President Truman, whom I love so much. I have known him ever since he took office. Last year, in February, I visited him and gave him the cross of the Grand Order of the Knights of the Holy Sepulchre, with a piece of the Cross of Jesus Christ within it. The cross of the Order is gold, and very beautiful. I have visited President Truman many times. He is my good friend, and a great leader. God bless him!"

His Holiness enumerated his other visits, saying:

"I shall go to Boston, Chicago, San Francisco, Los Angeles, Atlanta [Georgia], Ottawa, Canada. I shall bid good-bye to my American and Canadian people, and ask their thoughts and prayers for their continued help to Turkey and Greece. I am sure that they will continue to assist."

The Patriarch spoke briefly of the Lambeth Conference and of the Amsterdam Assembly, saying:

"I attended the Lambeth Conference of 1930, and I followed with great sympathy and interest all deliberations as set forth in the Report of the 1948 Lambeth Conference. I sent a representative to the Amsterdam Assembly. I will take under earnest consideration all movements and relations."

The Patriarch was then asked if there were any subject, not covered by the questions asked, about which he would care to speak. He answered with profound earnestness, saying:

"The great problem of some coöperation among Christian Churches of the three branches of the Christian Faith, in facing the crucial times through which we are passing must be solved. The Churches must help the United Nations in its great endeavor to secure peace with justice. All these years I have been praying for the prosperity of our beloved America, and I will continue to do that, for all my life."

There was a short silence. Then His Holiness said with a gracious smile:

"Many thanks to you and to THE LIVING CHURCH, which I get all these years. I enjoy reading this wonderful magazine."

## INTERCHURCH

### Stewardship Council Elects

Meeting in Kansas City, Mo., the United Stewardship Council elected Dr. Paul H. Conrad, New York, secretary

of stewardship of the Northern Baptist Convention, as president; James E. Whitney, New York, assistant treasurer of the National Council, vice-president; and Dr. Harry S. Myers, Hillsdale, Mich., secretary-treasurer.

The council is composed of 28 non-Roman churches in Canada and the United States. Elections were held during the three-day annual meeting.

## SOCIAL RELATIONS

### Methods Outlined for Resettlement of Displaced Persons

In order that the resettling of displaced persons may proceed in an orderly and efficient manner, the National Council is lending its aid in the gigantic project and is currently informing bishops, chairmen of diocesan departments of social relations, and appropriate diocesan chairmen in the Woman's Auxiliary concerning the procedure necessary to effect such aid.

The Rev. Dr. Almon R. Pepper, director of the Department of Christian Social Relations, has pointed out that there is a great deal of work to be done locally if displaced persons are to put to best advantage their trades and skills and their knowledge of farming.

A parish priest may act as the certifying agent for an individual opportunity for employment and housing.

"If you know of any people in your diocese who have relatives eligible for entry under this program they may use the blank supplied for that purpose. Priority is given to such applications," Dr. Pepper's letter stated.

The necessary blanks may be had from the Department of Christian Social Relations, 281 Fourth Ave., New York 10, N. Y., or from diocesan departments of Christian social relations. The blanks, when filled in, are to be returned to the same office—not to Church World Service. The Department will sponsor the applications for admission to Church World Service.

## RADIO

### Special Christmas Program Scheduled for Episcopal Hour

Departing from its regular pattern, Great Scenes From Great Plays will offer a program of great Christmas music on December 24th, with Metropolitan artists Gladys Swarthout and Lawrence Tibbett as featured singers. The program will be on the air at the usual time, 8 P.M., EST, and listeners are asked to consult their local newspapers for the hours in their own time zones.

Nathan Kroll, who composes, ar-

ranges, and conducts the music on the program regularly, will lead an augmented orchestra, and a chorus of 16 carefully chosen voices.

During the program the Presiding Bishop will read the Nativity Story from the Gospel according to St. Luke.

According to the Department of Promotion, Great Scenes From Great Plays in its first month received a "radio pulse" rating in the New York area of 6.3, double that of any other religious program. For example, The Greatest Story Ever Told received a rating of 3.7; the Catholic Hour, 3.3; Church of the Air, 1.2; and The Eternal Light, 3.3.

## RELIGIOUS ORDERS

### Augustinian House Removed to South Florida

The Order of St. Augustine, formerly known as the Community of the Good Shepherd, has moved its mother house to the Church property at Enterprise, Fla., from an island off the coast of South Carolina. The Order at present consists of two priests and two lay brothers who are in residence in the rectory at All Saints' Church, Enterprise.

These headquarters are serving on a temporary basis until the members of the Order can find a satisfactory site where a monastery can be built of sufficient size to entertain individuals and groups for quiet days and retreats.

Founded in 1943 in this country, the Order of St. Augustine is governed by the Rule written by the venerable Bishop of Hippo about the year 423. Since that date the Rule has been the direction for souls dedicated to God in the monastic life under the vows of poverty, chastity, and obedience. The Order is contemplative and members are not available for outside engagements.

Said Bishop Wing in welcoming the order to South Florida, "We welcome to our diocesan family these brethren who are giving their lives wholly to the art of prayer, and pray God's blessing upon their venture of faith in our diocese."

### Brotherhood of St. Barnabas Installs Superior

On November 11th in the Chapel of St. Barnabas' Home, Gibsonia, Pa., Brother Charles was installed as Brother Superior of the Order of St. Barnabas.

Bishop Pardue of Pittsburgh, visitor to the home, was the celebrant at the service of Holy Eucharist. Bishop Sawyer of Erie, visitor to St. Barnabas' Home, Northeast, Pa., read the Gospel and Epistle. Bishop Scaife of Western New York read the service of installation.

## The Diocese of Albany

**A**LBANY at the age of 80 is a young diocese, as dioceses of the American Church go. Even the Midwest can boast several dioceses a score of years older. And yet, the beginnings of the diocese of Albany go back to some of the earliest missions planted in the American Colonies by the Society for the Propagation of the Gospel. Parochial charters and church buildings date back to revolutionary times, and the names of clergy and laity of the area, as well as of hills, rivers, and lakes are part of the heritage of every American schoolboy.

Articles in this special issue record the shattering of Anglican Church life by the Revolutionary War and the gradual rebuilding into an area in which the Church is now twice as strong as it is over the country as a whole. We have just been looking through the *American Church Almanac* for 1870, the oldest of the three yearbooks now combined in THE LIVING CHURCH ANNUAL, and it is interesting to compare the newborn diocese of 1868 with the diocese today.

When it first began its separate existence, the diocese of Albany had only 7,887 communicants. Today it has 29,779, an increase of 277%. During the same period, the total population of the area increased from 823,870 to 1,186,305, a mere 44%.

The baby diocese was well staffed with clergy — 86, in comparison with today's 122. In its first year it had 1,343 baptisms, and 767 confirmations; in 1947, 1,619 and 1,027. There were only 21 more marriages in 1947 than in 1868, although there were twice as many burials.

The most remarkable figure in a comparison of the diocese then and now is, following the national trend, the difference in Church school teachers and scholars. In 1868, 915 teachers were bringing the faith to 6,708 children. Last year, 780 teachers were teaching 5,911 children — a decrease of almost 10%.

Comparison of these figures with the number of communicants then and now underlines the radical character of the change. There was almost one Sunday school child per communicant in 1868. Today there is one per five communicants.

Financially, the diocese of Albany is in strong position today. Contributions for all Church purposes last year totaled \$1,036,381, in comparison with \$186,242 in 1868. And the total indebtedness reported in the current diocesan convention journal is a mere \$151,046 — a negligible figure when compared with values of Church property well up in the 10-million-dollar bracket.

One social service institution was recorded in the *American Church Almanac* for 1870 — the "Orphan House in Cooperstown." Today the thriving hospitals

and homes under the patronage of the diocese form a large segment of our special Albany section.

Statistics, of course, provide only an external measure of progress. And yet, there can be no doubt that the statistics we have quoted above bear testimony to the work of God's grace in the diocese of Albany — in the Hudson, Mohawk, and Susquehanna valleys; in the Catskills and Adirondacks; in cities, large and small, and in rural villages. Every sort of contrast within the Episcopal Church is to be found in the diocese — social, ecclesiastical, and cultural. The true strength of the diocese of Albany, and of the Church as a whole, is to build a supernatural unity in Christ on the principle of wholeness set forth in the Book of Common Prayer, so that the contrasts become a richness of spiritual resource instead of a ground for dissension.

**W**E CANNOT let this special number pass without paying tribute to Bishop Oldham, whose qualities of leadership have many times led to his selection as the ambassador of the entire Church at great international events; and to Bishop Barry, who is already recognized as a gifted leader of men.

The list of those who have helped in the preparation of this special number is so long that we hesitate to name any names. But we must record our thanks for the efficient service of the Rev. H. Boardman Jones, diocesan editor of the issue, and of the committee he assembled to assist in its preparation.

On the ensuing pages, the diocese of Albany speaks for itself. We are confident that our readers will find the story a fascinating one. And we wish the diocese a future as vigorous and distinguished as its past and its present.

### *American Patriarch*

**I**T IS with great pleasure that we publish in this issue an exclusive interview with His Holiness Patriarch Athenagoras, who leaves shortly to take up his new duties and responsibilities as head of the Eastern Orthodox world. During his long stay in this country, he has become not only an American citizen but one who has a rare understanding of Western thought, as well as that of the East. And particularly he has come to know and love the American Church and the Anglican communion.

It will be a wonderful thing to have such a leader as Ecumenical Patriarch at this crucial time in the world's history. He will be in a unique position to interpret the East to the West, and the West to the East. His administration of the historic patriarchal



see will, we are confident, be truly ecumenical in nature, as well as in name.

We salute His Holiness on this happy occasion, and we assure him of our continuing prayers for him in the high ecclesiastical office to which he has been called. May his reign be a long and fruitful one, to the glory of God and the strengthening of His Kingdom.

### *Rethinking Our China Policies*

**T**O MOST Americans, whose attention has been divided between the domestic and the European scenes, the progressive disasters that have overtaken the Chinese Nationalist government, and the triumphs of the Communist forces in Manchuria and north China, come as a great shock. On every side the questions are being asked whether Chiang Kai-Shek's government can or should be saved by American aid, and whether the Communists may not have outflanked and outsmarted the Western nations by their advances in China.

We do not pretend to have the answers to these questions. But we do have some thoughts that a Christian journal may appropriately contribute, as this country seeks to formulate a new policy to meet the changed circumstances.

The first of these thoughts is that the American nation would do well not to become further entangled with a regime that appears to have lost the confidence of the Chinese people, and that certainly cannot claim to represent them by any democratic standards. It would be most unfortunate if, in its desire to find any club to beat the Russian bear, the Administration would pour billions of dollars and quantities of supplies into bolstering up the government of Chiang, who shares with the Communists responsibility for the civil war that could only have been prevented by the coalition government proposed by General Marshall two years ago. Worse still would it be if an American expeditionary force were sent to fight on the Nationalist side in the Chinese civil war.

So, too, with the Church and its missionaries. They will be *persona grata* to the people among whom they minister only insofar as they prove themselves ambassadors of Christ alone, and not ecclesiastical pawns in the "cold war" between East and West. The Church in China must be the Church of all the people who accept Christ, and not only of those whose politics are "right." Foreign missionaries in that country, whether in Nationalist-held or in Communist-held areas, must be scrupulously careful to remember that, and to exemplify it in their life and work.

The second thought is that American policy toward China should recognize that we cannot and should not try to force our will upon the Chinese people, any more than we want Soviet Russia to force its will upon them. China is like a sleeping giant that is beginning to awake; and when she really does wake

she will be one of the most powerful forces in the world. It is the part of wisdom for us to do everything possible to emphasize our friendliness and sympathy with the Chinese people, rather than with any political party or pressure group.

Even on the narrower ground of resisting Communism, it will be more effective for us to help the Chinese organize responsible local and regional governments, looking toward the time when a representative national government may be formed; rather than to try to bolster up the waning power of the Nanking government, or perhaps of a future government-in-exile.

The third thought concerns the policy of the Episcopal Church. We should do everything in our power to help the Holy Catholic Church in China, the Chinese branch of the Anglican communion; but we should not attempt to dictate to it. We should fully recognize its autonomy, as we now do in theory but not in practice.

Specifically, we think the time has come when the three dioceses founded by the American Church should be handed over completely to the Chinese Church, and should cease to be considered also as American missionary districts. If American bishops remain in China, they should forfeit their seats and votes in the American House of Bishops. The amounts now paid for their salaries, and for other salaries and expenses of these three districts should, we think, be paid in a lump sum to the Chinese Church, to be budgeted and allocated by the bishops and clerical and lay representatives of that Church. At least, we think the National Council should seriously consider this, with a view to action by General Convention.

We do not claim that these three thoughts are sufficient as an outline of policy either for this nation or for our Church, in regard to China. But we do think that they are factors that should be taken into serious consideration, as we consider what our policy toward China should be. For within the next few months both the American government and the Episcopal Church are going to have to rethink their policies toward China; and a great deal will depend upon the vision and statesmanship that go into that rethinking.

#### "MORE THAN WE CAN DESIRE"

**N**EVER the whole (for that can never be),  
 But let desire—with its need of Thee—  
 Let it be filled. Christ, let there be a rest  
 In restlessness; a pause within a quest;  
 An answer even as the seeker speaks  
 (For Thou Who answerest art in that which seeks).  
 So, even as the shell holds all the sea  
 Within its murmuring depths, may we hold Thee.

LOUISA BOYD GILE.

# A Foreword

By Bishop Oldham

It is a pleasure to write a foreword for this Albany edition of *THE LIVING CHURCH* in commemoration of the 80th anniversary of our diocese.

Bits of the history and accomplishments of these eighty years will be set forth in these pages, but the true progress of the Church cannot be indicated by pictures or statistics, nor can it be fully known by man, since it is spiritual in nature and known only to God.

How many children baptized in our churches and missions and there made members of Christ have in very deed become inheritors of the Kingdom of Heaven?

How many persons on whose heads hands have been laid in Confirmation have thereby received such strength through the gift of God's Holy Spirit that they have been enabled to live according to His will?

How many have pledged their troth each to the other at God's Altar and because of the blessing there given been enabled to live together "for better, for worse . . . in sickness and in health . . . till death us do part"?

How many sinful and sorrowful souls have come to the Holy Communion and receiving that heavenly food have gone forth cleansed in soul and strengthened in will to carry on their God-appointed tasks?



THE PRESIDING BISHOP

It is a privilege to be able to send a message of sincere congratulation to the diocese of Albany upon the occasion of their 80th anniversary as a

diocese. Since visiting England this summer 80 years seems a comparatively short time, but in the life of our own country it is a period of great significance.

The diocese of Albany has given many wise leaders to the Church in the episcopate and among the clergy and laity. Bishop Doane was a notable figure; Bishop Nelson served most effectively; Bishop Oldham has been of tremendous value to the Church at large in many capacities, especially as a member of the Consultative Committee of the Lambeth Conference, as a member of the Provisional Committee of the World Council of Churches and in many other ways; Bishop Barry has undertaken his task with great energy and with wisdom and devotion.

I am confident that with such a heritage of the past and under such leadership, the diocese will go forward from strength to strength, and I pray that God will bless you all abundantly.

✠ HENRY K. SHERRILL,  
Presiding Bishop.

How many who have taken their last journey in the arms of Mother Church are now numbered among those in white robes about the throne of God?

The answer to these questions God alone knows, but that there have been very many such we cannot doubt and because of this, our hearts are filled with thankfulness to Almighty God for all the rich blessings He has showered upon this diocese of Albany through the past 80 years.

But true gratitude must show itself not only in words but deeds; not only "with our lips but in our lives." We recall the past to get strength and direction for the living present. To be sure there are great difficulties facing the Church today, but when have there not been? So on this anniversary we linger in memory on the devoted lives of those who have gone before and pray that we may prove to be worthy successors by reproducing in our day and generation the many noble deeds they did of old.

The deep and genuine interest of so many of you in this observance is the best assurance that you will do this and is a source of great encouragement to my brother Coadjutor and myself. It is also cause for heartfelt gratitude on my part for the privilege of being your Father in God these many years. Let us all then, as we face the future, thank God and take courage, and may God's rich blessing be upon you all both now and evermore.

Faithfully your friend and Bishop,  
G. ASHTON OLDHAM.



GOVERNOR DEWEY

Both as Governor and as vestryman of St. Peter's Church of Albany, I am happy to send warm greetings to the members of all congregations of the Protestant Episcopal diocese of Albany, with my hearty congratulations upon the celebration of the 80th anniversary of this diocese.

I am happy to know that the spiritual progress of these eight decades

is being recognized in a special number of *THE LIVING CHURCH*.

The growth, both in membership and in influence, of the Protestant Episcopal congregations in our diocese is a consequence of the devotion of successive generations of clergy and parishioners alike. In their adherence to the principles handed down to us in the Holy Scriptures and in their good deeds, they have lived up to the true primary meaning of the word "religion" as that which binds men together. I am exceedingly proud of the manner in which our Church is meeting our increased need for the resurgence of a living, working belief in God. The cankers of dissension and hatred which separate the nations of the earth today are, I firmly believe, due in large measure to the materialism which has prevailed for all too many decades. The best efforts of statesmen are of no avail unless they are illumined by divine inspiration.

May the Albany diocese continue to grow in its influence for good throughout the decades to come.

THOMAS E. DEWEY,  
Governor of New York.

## From 1704 to 1948

**T**HE story of the Episcopal Church in the area of the present diocese of Albany begins in the fall of 1704, when the Rev. Thoroughgood Moore arrived in the little Dutch village at the head of navigation on the

was an active and zealous Churchman, a lay reader, and the translator of the Book of Common Prayer into the Mohawk language.

Meanwhile, missionary work was being carried on among the white inhabitants of the Hudson and Mohawk Valleys. In 1709, Thomas Barclay, already functioning as missionary to the Mohawks, was also appointed by the S.P.G. to start work in Albany, and in 1716 the first building of St. Peter's Church, Albany, was opened for public worship. In continuous operation, except for the interval of the Revolutionary War, from that day to this, St. Peter's is the mother church of the present diocese of Albany. In 1758, the Church made its first beginnings in the neighboring village of Schenectady, and by 1769, St. George's Church had been completed; the building is still in use today.

In 1760 Sir William Johnson, soon to found Johnson Hall on the hills above the Mohawk Valley, erected the first building of St. John's, Johnstown. In 1779, a second Mohawk church was built by Sir William at Indian Castle, near Little Falls.

parently, the church in upstate New York was dead.

The story of its revival is one of the most thrilling in American Church history. In spite of the apparent desolation, there were still laymen who believed in



S.P.G. SEAL: From an 18-century engraving.

Hudson. He had been appointed by the newly organized Society for the Propagation of the Gospel as missionary to the Mohawk Indians. He was succeeded in 1708 by the Rev. Thomas Barclay, who settled at the chief castle of the Mohawks, at the junction of the Schoharie Creek and the Mohawk River — a location now known as Fort Hunter. Here, in 1711, Queen Anne's Chapel was erected, a rectory built, and a successful work inaugurated. Under him and his successors, notably his son, the Rev. Henry Barclay, and the Rev. John Stuart, work was continued among the Indians until the outbreak of the American Revolution. This work has never had the publicity given to the famous but abortive work of the Jesuit missionaries among the same people, but it prospered so greatly that by 1775 most of the Mohawks were members of the Episcopal Church.

One reason for the success of this mission was the steady support given it by a great colonial statesman who was also a great layman of the Church, Sir William Johnson. The most notable of the Mohawk Episcopalians was Joseph Brant, in some ways the greatest man the Indian race ever produced. Brant

### REVOLUTION AND DISASTER

The American Revolution brought complete disaster to the Anglican Church. The Mohawks, loyal to their ancient alliance with the King, were driven from the state. A large body of them, under the leadership of Brant and the Rev. John Stuart, emigrated into Canada, where their church at Brantford became the mother church of the Anglican Communion in the province of Ontario. The churches at Albany, Schenectady, and Johnstown were closed, and the clergy imprisoned or exiled. Ap-



SIR WILLIAM JOHNSON: A contemporary portrait.

the Church and its mission. Furthermore, the post-war period was marked by a large immigration into upstate New York, largely from Connecticut. A considerable proportion of these immigrants were "Connecticut Churchmen" of the old school, strong Churchmen, resolved that the Church should be planted wherever they moved. The revival began in 1787, when the Rev. Thomas Ellison, a young English priest, was called to St. Peter's, Albany. Not only did he revive that dormant parish; taking seriously the missionary commission of the Church, he acted as a roving apostle, visiting Schenectady, Kinderhook, Unadilla, and Cooperstown. The old parishes at Schenectady and Johnstown were soon reopened. But the work did not stop with the revival of old parishes. Through two decades, the Church spread like wildfire. In 1787, a group of laymen at Ballston Spa incorporated the first of the post-revolutionary parishes. They were followed by Duanesburg, Morris, Unadilla, Fairfield, Richfield — to name only a few. During this period, the Church was fortunate in her clergy. Daniel Nash, Russell Wheeler, Philander Chase, Ammi Rogers, Stephen Jewett — all were born pioneers, on fire with the spirit of the missionary. By 1810, the picture of revolutionary



SARATOGA BLOCKHOUSE: Reminder of America's struggle for freedom.

desolation had completely altered. Twenty-five parishes or missions were in existence, operating and growing. The one priest — Ellison — had become 14. Ten new buildings had been completed, and others were in process of erection. The Church, like her Master, had experienced a resurrection.

#### STEADY GROWTH

The following decades were years of steady growth. The opening of the Erie Canal brought a flood of people into the Mohawk Valley. The development of lumbering opened up the Adirondack wilderness. The industrial revolution built up the cities of the capital district. The increase of the Church kept pace with the growth of population. By 1837, the diocese of New York had become impossible of administration by one bishop. In that year, for the first time in American Church history, a diocese was divided, and Western New York was set off. This gave temporary relief, but it soon became evident that further division was necessary. From 1851 on, there was constant agitation for the setting up of a new diocese within the state. Finally, on November 15, 1868, the diocese of Albany was formally organized. Within the year, Long Island became a separate diocese, and Central New York was set off from Western New York. The original diocese of New York had given birth to four healthy children.

The primary convention of the diocese of Albany met in St. Peter's Church, Albany, on December 2, 1868. In the 80-odd years since the close of the Revolution, the one priest had been replaced by 62; the three parishes had grown into 107; the materials for a strong diocese were at hand. The chief work of this convention was the election of its first bishop. In that election we can clearly see how the Holy Ghost may perform his sacred operations through the mechanism of political maneuvering. After a rather sharp contest, William Crosswell Doane, rector of St. Peter's, was chosen first bishop of Albany. The situation had found its man. Thirty-seven years old, the son of a great bishop, he had already become one of the leaders of the "advanced" High Churchmen of his day. He was a man who would have made his mark in any field. A dominating character, tireless in work, strong in the faith, a born leader of men, a combination of poet, visionary, and practical politician, he was to set the seal of his personality upon the life and institutions of the new diocese.

His episcopal career may be divided into three periods—periods which, however, overlap considerably. His first job was to strengthen the missionary work of the diocese. During the earlier years

of his episcopate, he was indefatigable in visitations, visitations accomplished often under the most adverse physical circumstances. Every tiniest mission felt the inspiration of his presence and the guidance of his leadership. The result was, that in the first 25 years of his episcopate, 72 parishes and missions had been added to the diocesan roster. Many of these—Christ, Schenectady; Gloversville; Ilion; Massena; Oneonta; Ascension, Troy; Saranac Lake—are now among the strongest in what may be called the second rank of parishes in the diocese.

The second phase of Bishop Doane's



MAYOR CORNING

I am happy to join the many friends of the Episcopal Church in the City of Albany in recording my personal appreciation and best wishes on the occasion of its 80th Anniversary. It has rendered distinguished service these many years under the leadership of able bishops and clergy both in our religious life and community affairs. The institutions of social welfare and education under its auspices have been administered, not only to the end of efficiency, but with a ready desire to serve regardless of race or creed.

Accept my sincere thanks for your past, your present, and your continuing witness to the stability of Christian living among the boys and girls and men and women of our community.

ERASTUS CORNING,  
Mayor of Albany.

activity was the development of diocesan institutions. He came to the episcopate with a vision of a diocese strong in center as in circumference. He pictured a central group of institutions, with the cathedral as its heart, that would act as a power house for all the far-flung operations of a great missionary diocese. In 1873, therefore, he secured from the legislature a charter for the cathedral. Temporarily housed in a disused foundry, it was to become, in his vision, a building that would be worthy of comparison with the cathedrals of the old world. Funds were not easy to come by, but he persisted. It was the first American cathedral in the architectural sense of the term.

Around the cathedral grew up daughter institutions. In 1870, St. Agnes' School for girls was started. In 1875 the Child's Hospital began work. Both were staffed at first by an order—the Sisterhood of the Holy Child Jesus—which eventually withdrew from the school and confined itself to hospital work. In 1884, came St. Margaret's House for Babies. By 1894, his 25th anniversary, Bishop Doane could truthfully say that his dream had become reality.

In his third phase, Bishop Doane stood forth as a great figure in the American Church and the Anglican Communion as a whole. His commanding personality and strong views compelled attention in the House of Bishops. For years he was president of the Board of Missions of the national Church. He became one of the outstanding men of the Lambeth conference. The secular world realized his stature, and he was appointed chancellor of the Board of Regents, the governing body in New York State education. He was the only ecclesiastic ever to hold that position.

#### BISHOP NELSON

In 1902, Bishop Doane, now 70 years old, asked for a coadjutor. Characteristically, he had his own candidate for the position, the Rt. Rev. James Dow Morrison, Bishop of Duluth, for whom he avowedly campaigned. But for once the diocese refused to follow his lead, and on February 11, 1904, the Rev. Richard Henry Nelson, rector of St. Peter's Church, Philadelphia, was elected. It was a fortunate choice. Less dynamic than Bishop Doane, Bishop Nelson was a true *pastor parvorum*, simple, unassuming, yet strong with a quiet strength, a born handler of men, firm in the faith. He faced a difficult task.

Bishop Doane had laid vast foundations; to his Coadjutor and successor fell the thankless and unspectacular job of consolidation. He first tackled the perpetual problem of diocesan missions.



ALBANY'S FIRST TWO BISHOPS: (Left) *William Croswell Doane, 1869-1913*; (right) *Richard Henry Nelson, 1913-1929*.

For this he was well fitted. Coming from a large city parish, he nevertheless had an instinct for missionary work, and with his natural and unassuming dignity, he could deal with the humblest people on a friendly footing. The mountaineers of the Adirondacks still delight to tell how he stayed overnight in their log cabins, shared their rude fare, and performed his morning ablutions from a tin basin on a shelf outside the cabin door.

In 1907, the William Croswell Doane fund was established to endow the central institutions of the diocese, and some \$40,000 was raised to implement its activities. But Bishop Nelson's great contribution was his handling of the clergy. By tact, sympathy, and humor, he built up a diocesan morale which still continues.

In 1920, Bishop Nelson, rapidly breaking from his enormous labors, mentioned the need for a coadjutor. But with his customary modesty and unselfishness, he refused to go any farther in the matter until he could see the way clear to support the coadjutor without placing an additional burden on the diocese. By 1922 the endowment of the episcopal fund had increased to a point which justified the election of a coadjutor. In May, 1922, therefore, an elec-

tion was held. The Rev. George Ashton Oldham, rector of St. Anne's, Brooklyn, was elected on the first ballot. He was consecrated on October 22d of the same year.

### **Bishop Oldham's Episcopate**

The episcopate of Bishop Oldham, covering the aftermath of one World War and the full impact of another, with intervening economic dislocation, has nevertheless been marked by growth and consolidation. Bishop Nelson, in failing health, assigned to his Coadjutor in 1926 almost full charge of the diocese, and resigned in 1929, two years before his death.

Under Bishop Oldham the emphasis on the mission field has been continued. Many of the procedures and institutions of the earlier days have been changed in the light of present needs. Serious thought was given in 1928 to a division of the diocese, with a new see of Ogdensburg, but it was not done. To deal more adequately with the large missionary field, Bishop Oldham appointed in 1925 the Rev. George A. Perry as diocesan missionary. Four years later the Rev. Guy Harte Purdy, who as rector of the Church of the Holy Cross in Warrensburg had shown keen interest in missions, and had made a thorough survey

of the entire field, became the first diocesan archdeacon. Until his resignation in 1941, Archdeacon Purdy brought to his work the utmost devotion and zeal, and his death on October 18th of that year closed one of the most notable priestly careers in the history of the diocese.

New administrative methods being needed, Bishop Oldham secured for the diocese the present Diocesan House, 68 South Swan Street, Albany, across the street from the Cathedral, in 1926; and the same year saw the formation, under his leadership, of the Diocesan Council. The post of executive secretary was created in 1929, the first incumbent being Mr. C. C. Chadbourn. His successors have been the Rev. Canon Robert W. Woodroffe, the Rev. A. Abbott Hastings, who combined the work with that of archdeacon during his tenure of that office from 1941 to 1944, and the present executive, Mr. Walter C. Loecher, who brings to his work wide experience in business and in the life of the Church. A strong feature of diocesan finance is the investment trust set up under the direction of the Bishop and Dr. Hastings.

Other phases of Bishop Oldham's policy of providing central leadership and methods for the work of the diocese have included the formation of a branch of



FAMOUS VISITOR: *The Archbishop of Canterbury is shown with Bishop Oldham (left) and Bishop Barry (right) on his visit to America in 1946.*

ALL SAINTS' CATHEDRAL: *Sixty and four years in the building, the beautiful spiritual center of the diocese of Albany is not yet completed. The picture shows the high altar and east window. (On the cover, the roof of the cathedral may be seen at the corner of the picture of Bishop Barry. It stands in an angle of the State Education Building.)*



the Church Mission of Help in 1925, with an office in the Diocesan House, the creation in 1926 of the office of director of Religious Education, first filled by the Rev. Louis Van Ess, the founding of the diocesan paper, the *Albany Churchman*, and the start in 1936, under the direction of Canon Woodroffe, of the Silver Bay Conference for youth, an increasingly important part of the life of the diocese.

The institutions of the diocese, founded in an expanding age, and without fully adequate endowments, have presented grave problems. St. Agnes' School in 1928 faced a crisis when its buildings were found to be unsafe. Bishop Oldham began a vigorous drive for funds, which produced \$165,000, and in 1931 the fine modern building of the school was opened on a large and beautiful site near the city line. St. Christina's School in Cooperstown, which in its last years was run by the Sisters of St. John, a Canadian order, no longer had a function to perform when modern welfare procedures placed children of its clientele in foster homes, and has been closed, its funds being merged with the Albany Diocesan Foundation. The quota system for mission giving, abandoned under the economic pressure of the middle 30's, has been restored, and last year giving for missions reached a record high of over \$63,000.

Bishop Oldham has brought to the diocese not only patient and courageous leadership for 26 years, but prestige from his unusually distinguished work

in international movements, in the Anglican Communion as a whole, and in the ecumenical movement. He attended the Lambeth Conferences of 1930 and 1948, and at the latter was chairman of the Committee on the Church and the Modern World. He has traveled abroad frequently, preaching many times in England, and taking a prominent part in the work of the World Council of Churches, the Conference on Faith and Order, and the World Alliance for International Friendship through the Churches, of which he was president for over a decade. In 1947, by appointment of the Presiding Bishop, he represented the Episcopal Church at the celebration of the centenary of the Church in Australia.

#### **Bishop Barry, Coadjutor**

On May 2, 1945, the Rev. Dr. Frederick L. Barry, rector of St. Luke's Church, Evanston, Ill., was elected Bishop Coadjutor of the diocese of Albany. Born in Brooklyn, New York, March 23, 1887, he attended high school in New York City, and was graduated from St. Stephen's College in 1922. After his graduation from General Seminary in 1925, he became assistant at St. Paul's Church, Flatbush, Brooklyn, N. Y. He was rector of St. Gabriel's Church, Hollis, Long Island, from 1931 to 1937; rector of St. John's Church, Bridgeport, Conn., from 1937 to 1940; then rector of St. Luke's Church, Evanston, Ill., from 1940 to 1945.

On St. Peter's Day, 1945, he was consecrated Bishop in the Cathedral of All Saints, Albany. During his rectorship at St. Luke's, Evanston, he was awarded the honorary degree of D.D., in recognition of distinguished parish administration. While in the diocese of Chicago he served as a member of the diocesan council and as president of the Clergy Round Table. Since coming to Albany he has received honorary degrees from Hobart College and the General Theological Seminary. He is known throughout the Church as an able administrator and one who is vitally interested in young people's work and Christian education.

During his short episcopate in this diocese, he has revitalized its missionary work through his friendliness, unceasing efforts, and determined enthusiasm.

#### **The Cathedral of All Saints**

The Cathedral of All Saints, Albany, has, from the erection of the diocese, played a large part in the diocesan life and work. Bishop Doane had been nurtured in the cathedral idea, for his father, as Bishop of New Jersey, had been the first bishop in this country to visualize a diocese having as its center a cathedral church with a group of schools. Early in his episcopate the first Bishop of Albany wrote, "I think no episcopate complete that has not a center, the cathedral, as well as a circumference, the diocese." This concept has continued to be the basis of the erection, the work.

and the spiritual emphasis of the Cathedral of All Saints.

As a temporary focus for his cathedral concept, Bishop Doane in 1872 bought and furnished a disused foundry at Elk and Hawk streets, the present site of the Child's Hospital. The next year an act of the legislature incorporated the Cathedral of All Saints. From the beginning it has also served as a parish church, while omitting none of the traditional cathedral functions; and by its charter, seats in the cathedral have always been free.

The site of the Cathedral, on Elk street, at Swan street, was presented to the chapter by Erastus Corning, Jr. An Albany architect, Robert W. Gibson, won the competition for the Cathedral design with his majestic conception in free Gothic. In the meantime, the sum of \$100,000 had been subscribed, and on June 3, 1884, in the presence of a large company including Governor Grover Cleveland, the cornerstone was laid.

Building proceeded in stages as funds were available. The work of the Women's Diocesan League, who raised over \$60,000, and many gifts from without the diocese were important factors in the progress of the work. On November 20, 1888, the cathedral was dedicated. The same year saw the beginning of the longest deanship so far in the cathedral's history, that of the Very Rev. Wilford L. Robbins, who stayed until 1903 when he left to become dean of the General Theological Seminary.



ALBANY EPISCOPAL HOUR: *The Rev. Messrs. Pennock, Paulson, Carberry, Jenkins, and Stroup (moderator) discuss the "Great Plays" theme.*

The completed choir was consecrated in 1904. The west front and the nave and transept clerestories remain to be finished in stone rather than brick, but since 1904 the fine proportions of the cathedral have been essentially realized.

The cathedral continues above all to be the spiritual center of the diocese of Albany. Its worship, loyal to the Prayer Book, has from the beginning emphasized dignity and beauty, and attempts to set a norm for the diocese. Eucharistic vestments have been used almost from the beginning. Daily Morning and Eve-

ning Prayer are read, and there is a daily celebration of the Holy Communion. Three missions: St. Giles', Castleton, St. Margaret's, Menands, and St. Alban's, Albany, have been started by the Cathedral. In addition, its clergy provide the Albany hospital chaplaincy, and religious education at St. Agnes School.

## SARANAC

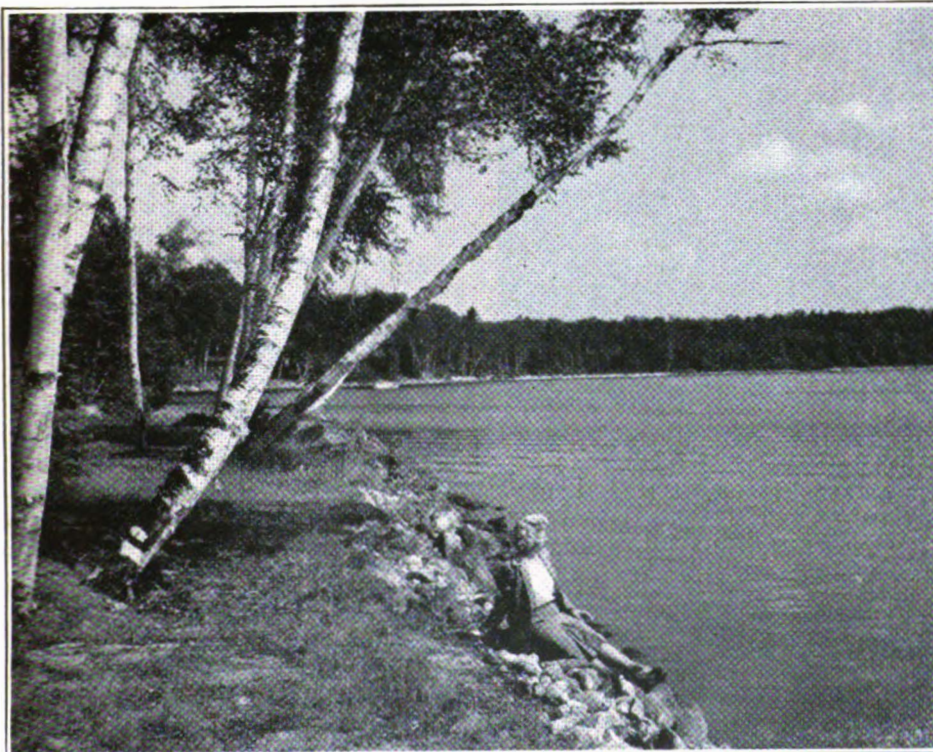
### A Unique Ministry

The diocese of Albany has within its wide borders a large work among patients with tuberculosis. Beside the several state and county sanatoria in many places throughout the diocese, there is the extensive work which centers in the village of Saranac Lake.

Outstanding in the anti-tuberculosis field are the many sanatoria of this community—Trudeau Sanatorium, Ray Brook, Sunmount (Veterans), Will Rogers Memorial, Stony Wold, Gabriels, Prescott House, Northwoods, Alta Vista, Santanoni, and other (though smaller) sanatoria.

The Church of St. Luke the Beloved Physician, the first church to be built in Saranac Lake, was completed in January, 1879, and, since its beginning, has served the tuberculous patients throughout the community. The present rector is the Rev. Ernest B. Mounsey. In this parish of 260 communicants are many who were former patients who have made the village their permanent home.

The work among the patients in the sanatoria, covering about 2,500 patients, is never-ending and calls for much more time and care than can be given by the rector of the local parish, who can see the patients only at intervals. The Rev. Sydney T. Ruck, rector of St. Eustace



NYSPIx.

SARANAC LAKE: *The many tuberculosis sanatoria located in this salubrious Adirondack area provide a great but understaffed missionary field.*



THE ADIRONDACKS: Summer and winter sports, and vacation trips to historic shrines can all be undertaken within convenient distance of an Episcopal church. St. John's-in-the-Wilderness, Paul Smith's, is one of the many summer chapels dotting Albany's vacation areas. (Upper three photos from NYS Pix.)

Church, Lake Placid, has services at Stony Wold Sanatorium, and is a welcome visitor.

But the great need is for a priest whose main job would be to cover the large sanatoria. Patients come from every section of the United States, and from beyond the borders both North and South. Here is a great field in which the Church can do a much needed work.

## RADIO

### The Diocese of Albany Goes on the Air

The National Council's nation-wide radio program, which began this fall, was widely discussed and weighed pro and con for months before it ever went on the air.

But while all the debate was going on, the diocese of Albany was not idly talking. One priest of the diocese, the Rev. Dudley J. Stroup, formulated an idea, and on a hot July day sat down with the manager of an Albany radio station and presented it. The station manager saw possibilities in the plan presented, because it was an unusual one in the field of religious radio. Before that hot afternoon drew to a close, the station had promised air-time free of charge if the plan could be worked out satisfactorily.

About the first of September, the radio station gave final approval to the plans and set October 1st as the date for the first program.

To the surprise of the committee, the half-hour following the national broadcast was the time allotted!

### BASED ON "GREAT PLAYS" THEME

The first play presented by the national Church was *Cyrano de Bergerac*. And the first program (like each succeeding program) was based on the theme of the evening's play. The Rt. Rev. Frederick L. Barry, Bishop Coadjutor of the diocese, spoke for a few minutes on "self-denial." Then the moderator of the program took over and introduced the several clergy in the studio, who discussed the practical aspects of self-denial in the life of the individual. At the end of the discussion, listeners were invited to send in questions to be answered on succeeding programs.

The purpose of the diocesan program is to supplement and underscore the national program in its appeal to the lapsed and the unchurched. The fan-mail which has been received has not approached that of the national program (which has 500 times as many stations!), but it has served to show that the broadcast is enjoyed by a great many listeners.

Plans are under way to re-broadcast the Albany Episcopal Hour over other stations in the area, so that it will reach every nook and cranny of the diocese.

## THE ADIRONDACKS

### "God Never Takes a Vacation"

Those who are privileged to live in the Adirondacks and there to "behold the fair beauty of the Lord" are increasingly conscious of how the Psalmist came to lifting up his eyes to the hills in the search for strength, help, and a new life, and found therein the certainty with which man can declare "my help cometh even from the Lord." For this reason it is not difficult to understand why increasing numbers are coming to this section among God's natural wonders for genuine recreation, to find both new life and strength whereby to live it.

Lake Placid on Mirror and Placid Lakes, perhaps the most famous Adiron-



dack resort, with its famous winter sports program as well as summer attractions, is cared for by St. Eustace's parish, worshipping in St. Hubert's Church, beautifully situated overlooking Mirror Lake.

The Au Sable Valley lying in the "heart of the Adirondacks," with its varied and innumerable attractions, includes the world famous Au Sable Chasm, at the northern extremity, "the finest trout fishing in the east," numerous small lakes as well as Lake Champlain, the view of Whiteface and Marcy, with elaborate hostels, mountain lodges, village inns, and tourist accommodations, the new Whiteface Ski Center at Wilmington, and quaint mountain villages. Visitors here are served by St. James, Au Sable Forks, and the mother parish, St. Paul's, Keeseville, while at the southern end All Soul's Chapel at St. Hubert's in Keene Valley fills a summer need, ministering to many, while maintaining monthly services for residents and winter tourists the balance of the year.

Majestic Lake Champlain, attraction to numerous visitors both by reason of historical museums and shrines along its shores as well as the grandeur of its water and mountain scenery, is lined with parishes from The Church of the Cross, Ticonderoga, to Christ Church, Port Henry; Trinity, Plattsburgh; and Christ Church, Rouses Point on the Canadian border, all actively engaged in a full time ministry to native and traveler, while inshore the Church of the Good Shepherd, Elizabethtown, always vital, takes on vastly increased activity with the advent of spring and summer, St. John's, Essex, and St. Mary's, Willsborough, are "summer chapels," the former officially a parish, although only holding summer services, while the latter is bidding strongly for a full year round ministry by a priest in the field.

One of the "jewels" of the Adirondack's Lake George, attracting not only summer vacationists, but all year round week-end visitors, has three beautiful parish churches: St. James in Lake George village, St. John's, Diamond Point, at present only a summer chapel, and the Church of St. Sacrament, Bolton Landing. St. Andrew's, Schroom Lake, and St. Mary's, Lake Luzerne, both beautifully situated in lake and mountain, summer and winter recreational areas, minister regularly to native and transient congregations.

Summer chapels of distinctly resort nature also in the Adirondacks, which serve to remind resorters of the need for spiritual recreation and development, and provide the same for many, include Transfiguration, Blue Mountain Lake; St. Peter's-by-the-Lake, Fourth Lake;

and the Good Shepherd, Raquette Lake, in the central sections, while in the north the Chapel of St. John's-in-the-wilderness, Paul Smith's, site of Paul Smith's College, which bids fair to become an all year round seat of ministry to college students, and St. John's, Merrill, on Lake Chateaugay, likewise witness to the seasonal traveler.

A familiar sign of many Church Bulletin Boards in the summer seasons proclaims the fact that *God Never Takes a Vacation*. In Albany, the statement is a fact, not a slogan.

## HISTORIC CHURCHES

### St. Peter's, Albany

Much of the early history of the Episcopal Church in the area of the diocese of Albany is the history of St. Peter's Church. Founded in 1702 as a garrison chapel and a center for SPG missionary work among the Indians, it played a strategic role which has already been recorded in the article on the history of the diocese.

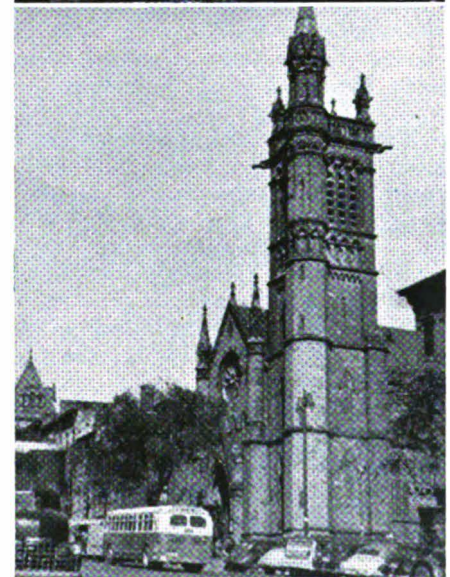
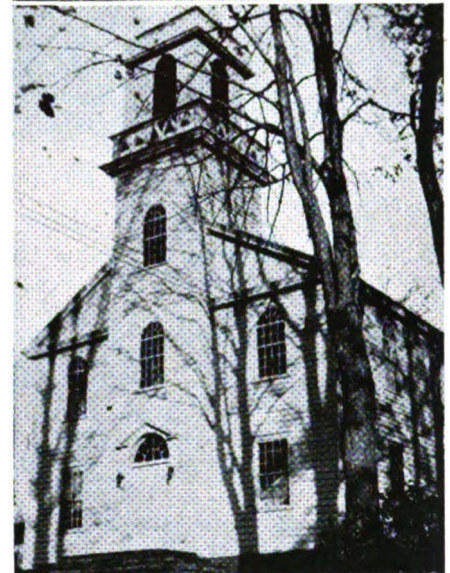
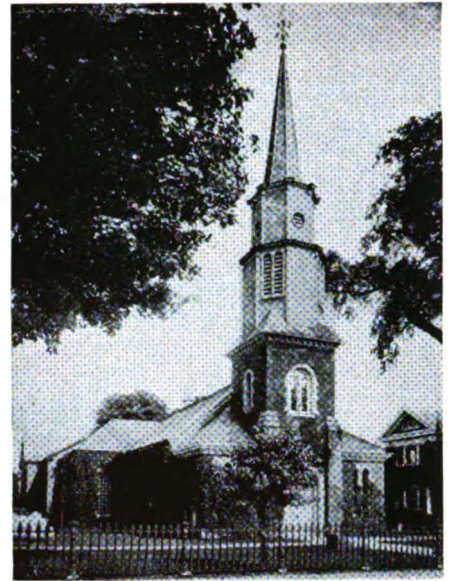
After the Revolution, the parish was incorporated with the title, "The Rector and Inhabitants of the City of Albany in Communion of the Protestant Episcopal Church in the State of New York," and the Rev. Thomas Ellison began his amazingly fruitful ministry. Besides supervising all the Episcopal churches in northern New York, he was interested in the Church in Vermont, and found time to tutor several boys. One of them was James Fenimore Cooper, the future novelist.

He died at the untimely age of 43 in 1802. St. Peter's grew with the Church and the nation in succeeding years, and for 21 years before his election as provisional Bishop of New York, Dr. Horatio Potter served as its rector. Under his successor, the Rev. Thomas Pitkin, the present Upjohn church was built in 1859-60.

In more recent history, St. Peter's has had several notable rectors, including the Rev. William Crosswell Doane (1867-70), who became the first Bishop of the diocese of Albany; the Rev. Walton W. Battershall (1874-1912); the Rev. Charles C. Harriman (1912-39). The Rev. Erville B. Maynard is the present rector, and Governor Dewey of New York is a member of the vestry.

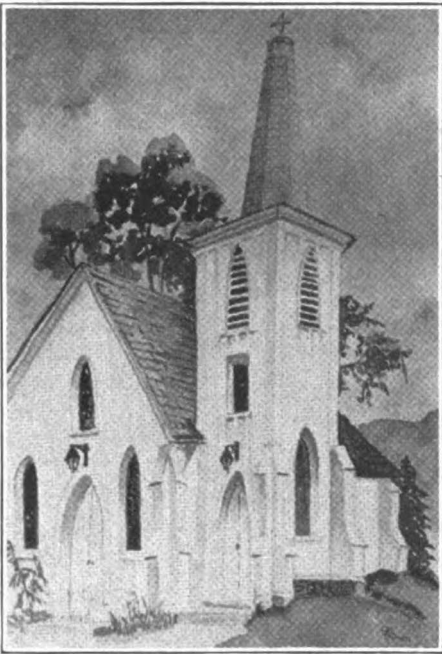
### St. George's, Schenectady

In his article in the *Area Researchers and Writers Series*, Professor Frederick L. Bronner of Union College recounts the story of the founding of St. George's Church, Schenectady—the "English Church" in a settlement founded by the Dutch. Services of the Church of



#### HISTORIC ALBANY CHURCHES

*St. George's, Schenectady (top), has been enlarged, but parts of the building date back to the 1760's; Trinity, Rensselaerville, was erected in 1813; and St. Peter's, Albany, oldest parish in the diocese, has an Upjohn church built in 1859.*



TRINITY, ASHLAND: Founded in 1799 by Philander Chase.

England were held in Schenectady as early as 1710 by the Rev. Thomas Barclay, SPG missionary who resided in Albany. He preached in both English and Dutch. But the first effort to build a church did not begin until 1758 under the leadership of his successor, the Rev. John Ogilvie, and with the active support of a Schenectady layman, John W. Brown.

One of those instrumental in the venture was Sir William Johnson, foremost man in the area, colonial agent, and superintendent of Indian affairs, who, according to Professor Bronner, "was much interested in the founding of a mission in Schenectady."

The church was finally completed in 1769, ten years after the project was begun. It still stands today, although many alterations have taken place over the years to accommodate the building to the needs of the present.

After the Revolutionary upheaval which saw its rector and some of the congregation depart for Canada, St. George's was one of the many parishes nursed back to health by the Rev. Thomas Ellison, rector of St. Peter's, Albany. By 1804 it was ready to call a full-time rector, the Rev. Cyrus Stebins, and, in the words of Dr. Bronner, "has never lacked one since."

The present rector is the Rev. Darwin Kirby, who came to St. George's in 1947, succeeding the Rev. George F. Bambach.

### Christ's Church, Duaneburg

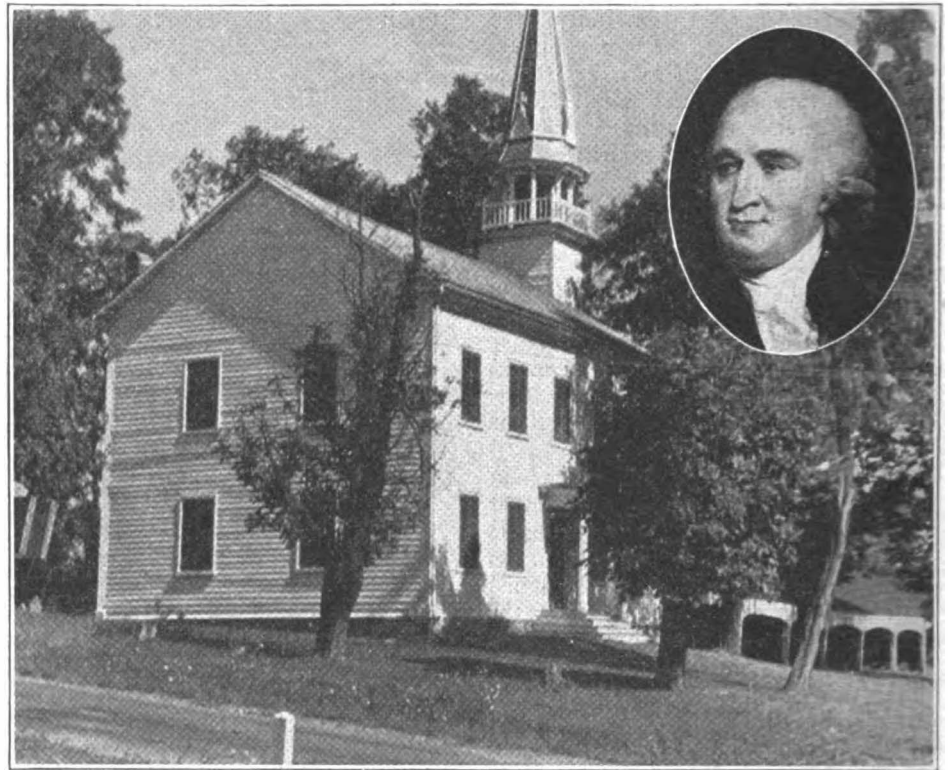
"I, James Duane, proprietor of the town of Duaneburg, in the county of Albany, to all to whom it may concern,

do hereby make known and declare that the edifice by me lately erected at the place in the center square of the said town, and the ground on which this said edifice is situated, and intended and hereby appropriated for the public worship of Almighty God, according to the rites and ceremonies of the Protestant Episcopal Church in the State of New

York, for which use they will always remain and continue. And that I have requested and do hereby pray, the Right Reverend, the Bishop of the Protestant Episcopal Church in said State of New York to consecrate and set apart the said edifice with the ground on which it is erected, the name of Christ's Church in Duaneburg, according to the rites and ceremonies of the said Protestant Episcopal Church.

York, for which use they will always remain and continue. And that I have requested and do hereby pray, the Right Reverend, the Bishop of the Protestant Episcopal Church in said State of New York to consecrate and set apart the said edifice with the ground on which it is erected, the name of Christ's Church in Duaneburg, according to the rites and ceremonies of the said Protestant Episcopal Church.

by Duane to his friends and neighbors. Still standing and in continued use, Christ Church, Duaneburg, N. Y., is the oldest original Episcopal church building in the diocese of Albany. This historic shrine is visited by hundreds of interested persons every year. The Duane and North families are buried in the crypt of the church.



CHRIST CHURCH, DUANESBURG: Built in 1793 by James Duane (inset), it is the oldest church still maintaining its original form in the diocese.

York, for which use they will always remain and continue. And that I have requested and do hereby pray, the Right Reverend, the Bishop of the Protestant Episcopal Church in said State of New York to consecrate and set apart the said edifice with the ground on which it is erected, the name of Christ's Church in Duaneburg, according to the rites and ceremonies of the said Protestant Episcopal Church.

"In testimony whereof I have hereunto set my hand and seal the twenty-fourth day of August in the year of our Lord One Thousand Seven Hundred and Ninety-Three."

The Rt. Rev. Samuel Provoost, Bishop of New York, read the above declaration of Judge Duane in the presence of the Judge and Mrs. Duane, General and Mrs. William North, Miss Catherine Duane, Baron Von Steuben, and General William Popham, to a congregation of about 300 persons assembled for the dedication services.

Thus, on August 24, 1793, began the history of Christ Episcopal Church in Duaneburg, a place of worship given

### Bishop Tuttle's Church

Up over Windham Mountain, between Windham and Ashland Villages, stands one of the historical landmarks of Greene county and the diocese of Albany. The "Little White Church in Pleasant Valley," as Trinity Church is sometimes affectionately called, was founded in 1799. Plans are being made for a fitting celebration of its 150th anniversary next year.

The founder was one of the great missionaries of the Episcopal Church, Philander Chase, later to become the first bishop of Ohio and later of Illinois. Journeying from New York by horseback, the Rev. Philander Chase went to Pleasant Valley and found a small devoted group of Churchmen under the leadership of a layman, Samuel Gunn. Gunn had begun to collect a flock and read services as early as 1793. With the help of Chase the congregation was formally organized in 1799.

Trinity Church has made an outstanding contribution to the world and the Church in the men who have been born and raised in her midst. The great figure

of Trinity Parish is Daniel Tuttle, for 20 years Presiding Bishop of the American Episcopal Church. It was through the inspiration and work of the Rev. Thomas Judd that young Daniel Tuttle studied for the priesthood of the Episcopal Church and became later Bishop of Montana, Idaho, Utah, and Missouri and then Presiding Bishop.

This small parish high up in the Catskill Mountains has had the distinct honor of having given eight of her sons to the priesthood and one of her daughters to the religious life. The present Dean of the General Seminary, Dean Rose, and the present Headmaster of St. Faith's School, Saratoga Springs, the Rev. Leonard W. Steele, grew up together as boys in Pleasant Valley and attended Trinity Church Sunday school.

### Rensselaerville and Greenville

Rensselaerville and Greenville, two lovely villages in the Helderberg mountains southwest of Albany, can each boast a parish church of special interest and charm.

Trinity Church in Rensselaerville, Albany County, was consecrated in 1815 by Bishop John Henry Hobart not long after its first rector, the Rev. Samuel Fuller, had abandoned his post as the Presbyterian pastor in the same village to take apostolic orders in the Episcopal Church. The church was designed in the colonial style by Ephraim Russ, a famous builder of churches and of many fine old houses still in use in the village and vicinity. The area was apparently so pleasant a place to live and work that the parish required no more than five rectors during its first century and a

quarter; and for many years a parochial school flourished there. Rensselaerville is well known for its unique character as a village community, to which many of its devoted families return not only every summer but also as often as possible.

Christ Church in Greenville, Greene County, was probably the earliest congregation in its section of the state, although the present fine parish church in the Early English style was not consecrated till 1825. The splendid oak paneling and its light, spacious interior make it a village church of peculiar beauty. Today's congregation is one of the many small but vigorous ones in the rural areas, for which the Albany diocese is noted.

The Rev. John R. Ramsey is at present in charge of both parishes.

## YOUNG PEOPLE

### The Silver Bay Conference

The diocesan conference for young people was first held at Silver Bay on Lake George in 1935, and has been held annually since. The conference was started under the leadership of the Rev. Robert E. Woodroffe, then executive secretary of the diocese. Dean Kennedy of the Cathedral is the present director.

Silver Bay offers unusual facilities for the purpose. Beautifully situated on the shore of Lake George, its facilities include a large inn, several large dormitory buildings, gymnasium, chapel, and complete sports equipment. The conference center is owned by the YMCA, but each conference has its own separate staff and meeting place.

The annual conference begins on Sunday afternoon, usually the last Sunday in June, and runs through the following Saturday noon. Each day begins with the Eucharist in the chapel. After breakfast four class periods are held. Usually there is one lecture in the first hour required for all students, while in the other three hours three optional courses are given. The afternoons are left free for recreation. After dinner the chaplain's hour with hymns and meditation is held on a point of land jutting into the lake. A social program follows and the day always closes with Compline in the chapel.

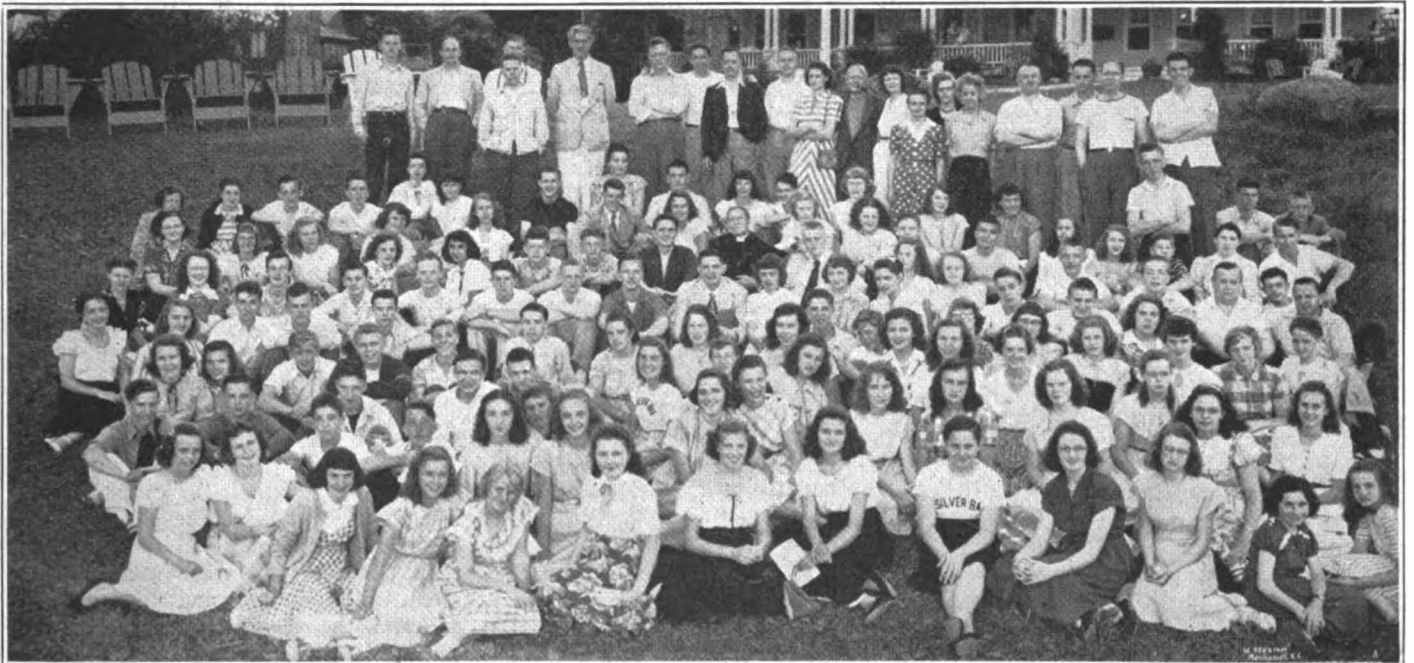
The teaching is done by diocesan clergy, the chaplain and a special lecturer often coming from outside the diocese. The chaplain this year was the Rev. William C. Woods of Kent School, and the special lecturer on social action was the Rev. Samuel L. Pollard of Montreal.

## WOMEN'S WORK

### Auxiliary Program Combines Material and Spiritual

Presenting Church work as a profession has been one of the major emphases of the women of the diocese of Albany this year. As a result of the work of a committee headed until recently by Dr. Bernice Smith of Russell Sage College, Troy, several young women have found their vocations as Church teachers and secretaries.

Other activities led by the diocesan Woman's Auxiliary have included study classes on the Bible, the Prayer Book, and Missions. One branch has special-



ALBANY YOUNG PEOPLE: At the annual Silver Bay Conference on Lake George.

William Tersian.

# Albany—A Missionary Diocese

## *Facts, Figures, and Problems in Rural Work*

By the Rt. Rev. Frederick L. Barry

Bishop Coadjutor of Albany

**T**HE story of the rural work in this diocese is written by one whose experience in such a field is very limited. Yet in administering such an area, one's interest, knowledge, and conclusions become intensified by action rather than theory. Share with me for a moment some dull statistics, which seem to justify my belief that Albany is the largest missionary jurisdiction in the United States.

It is one of six dioceses in New York State and embraces 19,656 square miles and has a population of something in excess of 1,186,305. Geographically, this is one-third of the state. It is a territory of great scenic beauty with the Catskills and the Adirondacks affording a vacation paradise. But to mention the winter would be to spoil the story. Suffice it to say it is rugged.

#### Parishes 111.

- 47 are completely self-supporting;
- 21 share their clergyman with another parish;
- 37 share in diocesan missionary aid;
- 6 are inactive.

#### Missions (organized and unorganized) 58;

- 37 receive diocesan missionary aid.

A deanery organization, six in number — Ogdensburg, Adirondack, Mohawk, Albany, Troy, and Susquehanna — serves to coördinate the work and the program of the diocese in our parishes as well as the missions. Conventions twice a year in each section afford fellowship and inspiration for the bishops, the clergy, and the diocese. The extent of the diocese forbids a corporate gathering of the whole except for the convention held in May each year. The rural dean in each area is a parish priest who serves as a contact man for the Bishop Coadjutor. His chief responsibility is to assemble the two gatherings just mentioned. Full time deanery missionaries are being appointed to give full time to advanced work in 75 communities of over 1,800 population yet untouched by the Church.

Our chief problem is not only one of expansion into 75 untouched areas, but to decide just how much of the existing work is to continue. To illus-

trate: We have at the present time 29 buildings serving but 229 people. This is a real estate problem. Further, statistical analysis reveals that in the northern part of the diocese, we have 26 missions with a total communicant strength of 1,045 adults and only 145 children.

These missions, in the last 12 years have cost the diocese, from missionary funds, a total of \$68,500. Even in the light of service rendered over the years, with the strengthening of city parishes and shifting populations, we must ask, has the investment been sound? Obviously, this cannot continue as we are faced in both illustrations with the necessity of consolidating much of the work, to say nothing of human effort.

Is it not reasonable to expect that our Church people in the rural areas, who are willing to drive long distances to the movies, will travel the same distance to attend the services of the Church? I have great respect for the intelligence and realism of the rural people and I know that as they have cooperated with leadership in education, farm bureaus and Grange organizations — so will they cooperate with the real leadership of the Church. Their welfare has been enhanced by centralization in every day life, *why not in religion?*

Lest you question the validity of this reasoning, we need only point out the intelligent planning and results attained by the Roman Communion. In the area of the Episcopal diocese of Albany, the Roman Church has 1200% more adults and children and 500% more clergy. They have but 60% more buildings, yet do 12 times the work. We cannot approximate their achievements but surely we can emulate their intelligent planning and methods. Further, our adherents in these areas are not found among the young people and children. We have paid a terrific price for mixed marriages, and for our lack of pastoral work and religious education. Some will say, the answer is in the support of the Federated Church or in our abdication to the Roman Communion, but in good conscience, can we leave the rural people to the error of a superstitious

Catholicism or to the lowest common denominator of Protestantism?

We, at our best, have an intelligent faith, a vital religion, and we must enter into our task with zeal, in the firm conviction that there is no substitute to meet the spiritual needs of our people. Our task will not be easy and it will require sufficient funds, better stipends for our clergy, and constant pastoral care on the part of the clergy and the bishops. Without realism, without patience, without conviction, we shall have vanished from the rural areas in 20 years; our ineffectiveness will have forced our abdication.

Let me return to my acknowledgment of limited experience. I attribute this void in understanding to a sin, embraced by me and shared by many of our clergy who serve rectorships in city parishes. Frequently, we have permitted our vision and responsibility for the missionary enterprise to be dwarfed through our ceaseless striving to promote selfish solvency and security for an organization. The missionary quota becomes a necessary evil and the Bishop's appeal a rude intrusion. Only experience teaches us that such an attitude and policy has in it the seeds of decay and stagnation for the parish. Some of us reap the just rewards of our deeds — they elect us to the episcopate.

Yet in defense of our clergy and their vestries, let me say that I never remember a bishop visiting my parish and its vestry to tell his story, based on need and experience. The contact was usually by remote control from national and diocesan headquarters — statistics — budgets — and the penalizing increase on the little white card. Missionary interest and giving will not increase as long as the light of our Lord's missionary command must pass through the shadows of bishops and clergy and secretaries indulging in hearsay.

Bishops must put down their gavel and come out of their "ivory towers" and go to work on the level of their clergy and their people. Until this is done our laity will remain uninterested, unilluminated, and unconverted, and the clergy underpaid, discouraged, and uncoöperative.

ized in evangelism. Social service and box work has been large; one branch, working through Church World Service, has sent three tons of clothing, cleaned and mended, since January. Others have sent many food packages.

The United Thank Offering for the triennium so far amounts to \$14,599.28, indicating an increase in the three-year total. Progress in spiritual matters was exemplified by an unusually successful and inspiring quiet day at the cathedral.

Mrs. John S. Conover, for 25 years diocesan UTO treasurer and for 33 years president of the Woman's Auxiliary of St. George's, Schenectady, was honored at the annual meeting of the diocesan Auxiliary for her many years in the service of the Church.

The Auxiliary is also organized on the deanery level. Both last year and this year each deanery raised \$500 for missionary work within the diocese.

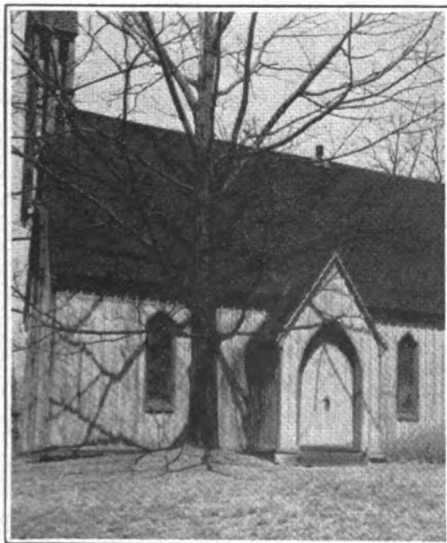
In connection with the 80th anniversary celebration of the diocese, December 5th, the Auxiliary, at the request of Bishop Barry, has been making 19 banners representing the saints, to be carried in the procession and later to be hung in the cathedral of All Saints. The designs were furnished by Canon West of the New York Cathedral.

Mrs. Hewlett Scudder, diocesan Auxiliary president, and her co-workers strive to combine material and spiritual resources "in doing Christ's work and in helping to make Him known to all nations as their Lord and King."

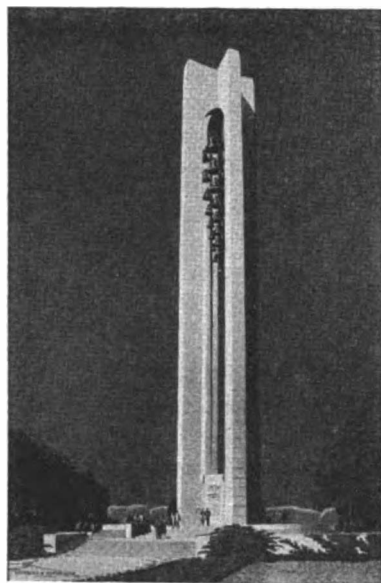
**UNUSUAL PARISHES**

**Front Line Christianity**

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ST. JOHN'S, COPAKE FALLS: *Newest Parish in the diocese, it received parish status at the 1948 convention after many years as a mission.*



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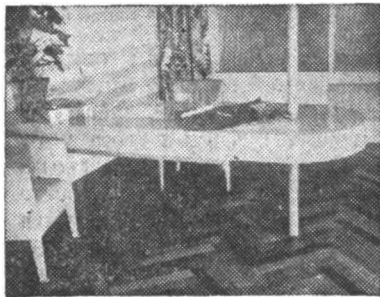
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## ALBANY

congested downtown section of the city of Albany.

The rector of the church and executive secretary of the Institution is the Rev. Reginald M. Field.

Trinity's congregation is made up of all classes of society, rich and poor, drawn from all over the city and the suburbs. The present splendid church building is 100 years old this year.

With the march of time and the expansion of the city, the area Trinity serves has been gradually changed from a fine residential district to a congested downtown business district and to a large extent, a slum area. To meet this changing situation with its new demands for social service work, Trinity Institution came into existence. A large three story modern building, staffed and equipped to meet the needs of the day replaced the old rectory next to the church in 1928 at a cost of \$125,000. Three years ago a four story building, now known as Trinity's Annex, adjoining the Institution, was taken over to meet the present demands for expansion.

Trinity Institution began in a small way when a former rector, Dr. Storey, took steps to provide care and recreation for the hundreds of children whom he observed on the hot city streets un-cared for and with nowhere else to go.

Fresh air camps 18 miles from the city on Lawson Lake were opened in 1920 for underprivileged children. These camps have expanded to meet increased demands and today there are 35 modern, well equipped buildings including running water, electricity, refrigeration, on 650 acres of beautiful woodland and playgrounds on the lake frontage. A large market garden provides fresh vegetables and teaches the children something of nature.

During the long cold winter months an average of 150 undernourished grade school children are given a hot luncheon daily for which they pay a nickel if they have it; nothing if the parents cannot afford it.

Four dentists give voluntary service in a well equipped dental clinic for underprivileged children drawn from ten neighboring schools.

During the winter season when activities in the Institution are in full swing the average monthly attendance at all activities is 4500.

Among the other activities of the Institution are a games room, crafts, billiard room, gym classes, basketball, scouting, stamp club, sewing, dressmaking, dramatics, rhythm band, prenatal clinic for expectant mothers, ballet dancing, ballroom and square dancing, youth canteen, mothers' club.

In addition, much work is done by Trinity for the community at large. For example—arranging hospitalization for

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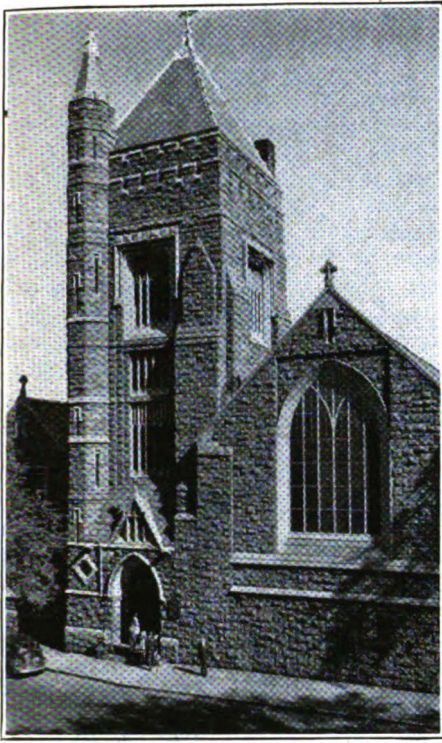
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indigent patients; assisting deserted wives and mothers in readjusting their domestic problems; providing clothing for needy families, adults as well as children; handling a wide variety of domestic problems; providing fuel, milk, and food and a variety of other assistance as far as resources will permit.

A well known slogan used by people needing help, or in trouble of any sort, seems to be "Go to Trinity."

This work is carried on in its several departments by a full time staff of seven together with several part time assistants, and the help of about 135 voluntary leaders and helpers.

### An Old Story With a New Ending

St. John's, Cohoes, like many mill town parishes is faced with problems and opportunities peculiar to this confused and secularized generation. Seventy-five years ago Cohoes was largely populated by English folk who owned, operated, and slaved in the then great Harmony Mills. With a communicant strength surpassing 600 souls, wealthy vestrymen built and maintained for their own lifetime a large and beautiful English parish church with a palace-like rectory and lovely grounds.

The day came, however, when fortunate Episcopalians moved away from Cohoes to more attractive communities and none came to replace them. The mills were sold to become small factories with predominantly Roman Catholic laborers. Today the communicant report lists less than 400 people, none of whom have private means, and the great major-

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ity of whom having spent their childhood in the textile mills have never been privileged to graduate from high school. These are they who in their childhood were invited to sit with their faithful parents in the seats off the side aisles where there were no cushions. They were to "be content with that station into which it had pleased God to call them." Now thanks be to God they may sit where they wish and although the side aisles still have no soft seats, there is room enough and to spare; perhaps in part because of the strange form of a one time class-conscious if hardly Christian church.

Today St. John's Church demonstrates how the Episcopal Church with its Catholic Faith can and does minister to all sorts and conditions of men. Awake to the needs of souls and bodies, the parish seeks to provide for the well-being of both its congregation and its community. Its life finds centrality at the Altar of God and extends from there out to bring light and life and hope to a city darkened by the apathy which results from a long reign of political tyranny.

Hence St. John's people with faith in the Kingdom of God and loyalty to their Master have undertaken a \$25,000 debt in the re-building of a formerly unsafe structure, thus creating a modern and attractive parish house. Boy Scouts, Girls' Friendly candidates, youth canteen, men's club, women's guilds, married couples club, young adults all work and learn and play here.

Two afternoons a week the parish house receives grammar and high school students who come for instruction on released time from the public schools of two different towns.

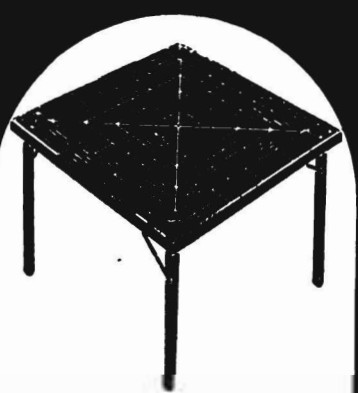
Often it is necessary for the pastor, the Rev. Schuyler Davies Jenkins, to become a frequenter of Children's Court or the office of one of the public welfare agencies. Through him the parish is able

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to plead for mercy with justice and to share the wisdom of the Gospel together with a close understanding of each case in hand. Once on the instigation of the Young People's Fellowship whose canten was threatened by repeated presence of smuggled spirits, he successfully cooperated with the New York State Board of Liquor Control to stop the sale of intoxicating beverages to minors of the city. And because it is not good to have all Christian Social Service work on the rector's shoulders, Fr. Jenkins has prevailed upon his teen agers to sacrifice their Sunday afternoons in order to demonstrate the love of Christ among children committed to a shelter in the neighborhood. There they play together and then worship together—behind locks and bars.

**SCHOOLS**

**Mary Warren School**

Education as a part of the work of the Church is recognized by the diocese of Albany, and the high standards of its Church-related schools are widely recognized.

In the year 1815, the School of Industry of St. Paul's Church, Troy, was formed by Mrs. Phebe Warren. Every Saturday afternoon about 30 poor girls of the parish gathered at her home, where they were taught sewing and knitting. At the same time they were given religious instruction. She continued this charitable work without interruption until her death in 1835.

Her daughter-in-law, Mrs. Mary Warren, who had promised that she would continue this school, then took charge. In 1839 she converted it into a day school, which met in St. Paul's Sunday School Rooms.

In 1844 the school was moved to the Vanderheyden Mansion. That same year Mrs. Warren decided to build a small church on Eighth street, near the school. This church was to be called the Church of the Holy Cross. The pupils of the school, then numbering about 80, were to constitute the choir of the church, and the principal of the school was to be the rector. The first service was held on Christmas Day, 1844.

The great fire of Troy in 1862 destroyed the Vanderheyden Mansion, where the school met. Soon afterwards a stone building adjoining the church was erected by the Warren family. This was named the Mary Warren Free Institute, and here the school has operated continuously ever since.

The expense of maintaining the school is paid by an annual income from funds which were provided by Mrs. Warren and members of her family. The number

*Our Greetings to the Diocese of Albany!*

Ever since we have been in this business of helping Churches, Priests, and Lay People to find means of drawing nearer to Our Blessed Lord, you have made us very happy by your response to our efforts, by the unflinching courtesy and interest of your Bishops and other Diocesan officials, and by the consistent and genial, warm friendship of all your priests and people with whom we have ever come in contact. We simply HAD to have a hand in making this number of The Living Church dedicated to your honor, something long to be remembered.

We recall, especially, Archdeacon Purdy, who was always so kind to us in having us at your Clergy School each summer. Your Bishops and Deans have always gone out of their way to be helpful to us, and especially over the past five years or so, our contacts in the Diocese have given us a wonderful opportunity of seeing the widespread

and different types of work being accomplished, some of them in pioneer fields of activity, which bid fair to be widely copied by the entire Church. Probably no Diocese in the country has so varied a scope of work within it, and it is all being accomplished in an outstanding manner. To do this, you all occasionally have to come down our way for good men, and you have just taken two of our best younger priests to help you keep up your high standards of activity. But we do not begrudge them to you. They will simply carry on the way you always have. God bless your Bishops! God bless your Priests! God stimulate your lay people and bring The Episcopal Church in The Diocese of Albany to such a high standard of belief, worship, and practice, that we others seeing your good work, may emulate it, and with you, glorify Our Father Who is in Heaven.

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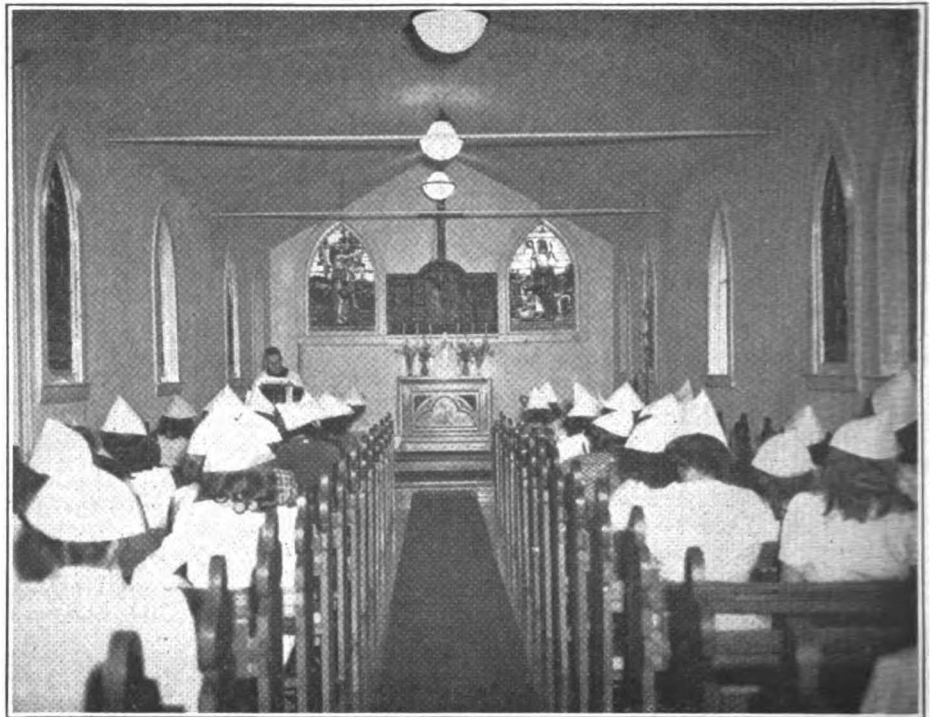
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It is probably the oldest (and possibly the only) girls' choir school in the United States.

### St. Faith's

St. Faith's School, Saratoga Springs, founded by Miss Eleanor Anastasia Shackelford in 1890, offers thorough academic training in the atmosphere of a simple Christian home.

The charter was granted by the University of the State of New York in 1893. Provision is made for pupils from the fourth grade through high school.

In the school chapel, the Holy Eucharist is offered and Evensong is said daily. The whole school attends the latter serv-



ST. AGNES' SCHOOL, ALBANY: *Working on a school project for overseas relief.*

ice and the confirmed girls are accustomed to receive Holy Communion weekly. On Sundays, the whole school attends the 11 o'clock service in the parish church to emphasize the fact that the practice of religion is not merely a school exercise.

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**BOAR'S HEAD:** A scene from the traditional ceremony at Hoosac.

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**Hoosac**

Hoosac School was founded in 1889 by the late Rev. Edward Dudley Tibbits, D.D., rector of All Saints' Church in Hoosick. It began as a choir school connected with that parish. Although since Dr. Tibbits' death in 1930, the school and parish of the village of Hoosick have had separate rectors, the school is still intimately connected with the life of the parish. In 1941, the Rev. Meredith B. Wood, who was then a faculty



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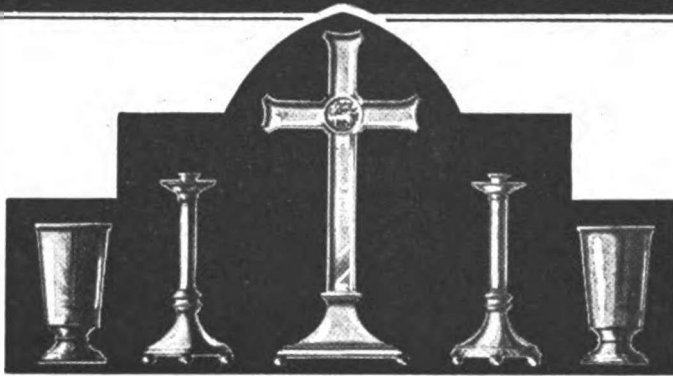
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member of St. Paul's School, Concord, N. H., was called to become Hoosac's third headmaster, succeeding the Rev. James L. Whitcomb, and has since that time served faithfully in that capacity started by Dr. Tibbits and carried on ably by Fr. Whitcomb. To the boys, faculty, and alumni of the school, the term "Father" is of two-fold significance, not only to designate the priestly title of their headmaster, but as the Father of the school family.

Fr. Wood is a firm believer in working out through the curriculum the fundamental idea that religion is the foundation of all learning and that a person cannot be taught one really successfully without use of the other, so at Hoosac all subjects are taught on an equal basis with religious training and sacred studies, rather than by the old idea that religion and other subjects should be kept apart from one another.

Hoosac boys employ the 'self help' system and care for their own rooms, wait on tables at meals, and otherwise spruce up the school property. It is their responsibility to keep the campus and buildings in trim at all times.

**INSTITUTIONS**

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The Home of the Good Shepherd, Saratoga Springs, was organized and incorporated in 1870, and for nearly 80 years has continued in operation as a homelike place of abode for elderly Christian women. An account of its founding says:

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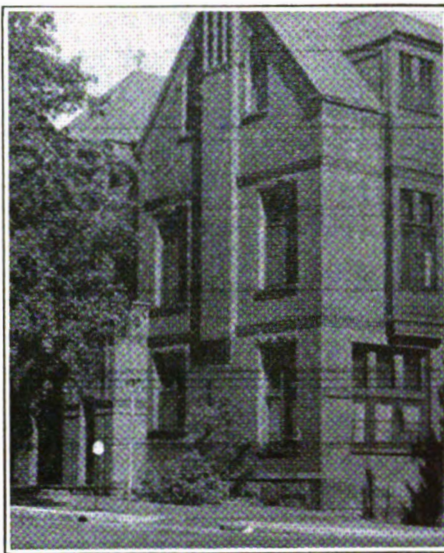
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The Home is attractively furnished and comfortably equipped. It has elevator service. The rooms are neat, light, and have a pleasant outlook. The Home has a quiet location. There are broad verandas, open and sunny, with views of the neighboring lower Adirondack mountains.

Guests may be entertained at meals at a nominal fee, and a guest room is available for those who wish to stay one or more nights.

The Home has a fine chapel, where religious services are regularly held, and where the Sacrament of the Holy Communion is provided. While the Home of the Good Shepherd is operated by a Board of Trustees and Board of Managers, under the auspices of the Episcopal Church, members of other Church groups are admitted.

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One of the oldest and certainly one of the best known institutions in the City of Albany is the Child's Hospital. It was founded in 1875 by Bishop Doane in conjunction with the Order of the Holy Child Jesus, which had come into being just two years before. The first buildings were temporary, and soon a large permanent structure was built at

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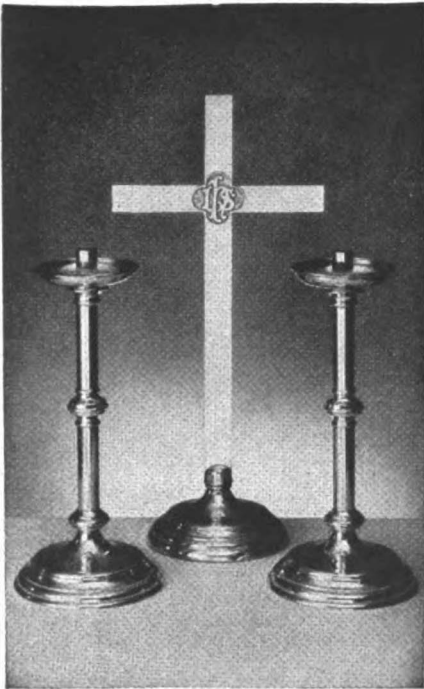
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the corner of Elk and Hawk streets on the site of the old foundry which had once served as the first Cathedral. From that time until the present the hospital has had a continued and useful existence under the direction of the sisterhood.

The Child's Hospital was one of the first in the country to be devoted entirely to the care of children. Leading medical men have been on its staff from the very first days. Today, besides the children's work, a few adult cases are admitted which require the special devoted care of this institution.

The hospital program includes an accredited school for Practical Nurses under the leadership of Miss May Ryan, R.N., director of nurses. Young women from many parts of the state have come here for training.

The present superintendent is Sister Lydia, S.H.C.J. Miss Lola McClellan, R.N., is the director of nursing service.

### St. Margaret's House and Hospital

A little baby left on Bishop Doane's doorstep was in reality the beginning of St. Margaret's House and Hospital for Babies. In 1883 the work of caring for little babies began in two small houses on Lafayette street. Two years later this work was carried on in larger quarters on Columbia street. This, however, proved inadequate and in 1891 the organization moved into the building that had been occupied by the old Child's Hospital. The next move was to Elk street in 1896.

A training school for infants' nurses was started in 1900 by Dr. Shaw. The years have proved the value of that particular training and St. Margaret's graduate nurses have high standing throughout the country.

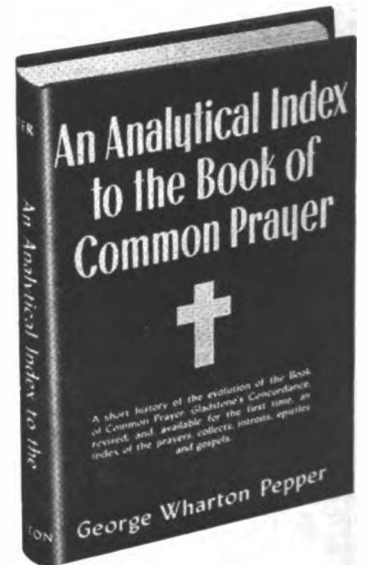
In 1936 the building was condemned, so a new location was at once necessary. Fortunately, the city deeded to the organization the old Isolation Hospital, surrounded by large grounds, ideal for the babies. The old building was thoroughly modernized and is the present fine hospital. Irene Pingle, who came as superintendent in 1933, remained through the changes until her resignation this year. St. Margaret's is now in the competent hands of Lona Bartlett, superintendent.

Throughout all the years from 1900 until his death in 1941, Dr. Henry L. K. Shaw, the attending physician, maintained deep interest in the organization and through his tireless efforts the mortality rate was reduced to almost nothing.

### Episcopal Church Home

Established in 1854, the Episcopal Church Home of the City of Troy has been caring for elderly ladies for almost 100 years. The present building, at

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Broadway and Seventh street, was erected in 1871 and set apart for its charitable purposes by Bishop Doane. In 1881, a beautiful chapel was erected in memory of Caroline E. T. Lane by her children.

At present the home serves 18 guests, who are well cared for by a matron and a nurse. The business of the home is carried on by a Men's Board consisting of the rectors of the eight Troy parishes and a layman from each parish. A Women's Associate Committee, made up of four members from each church, meets once a month at the home. It supervises operations and supplies the personal needs of the ladies.

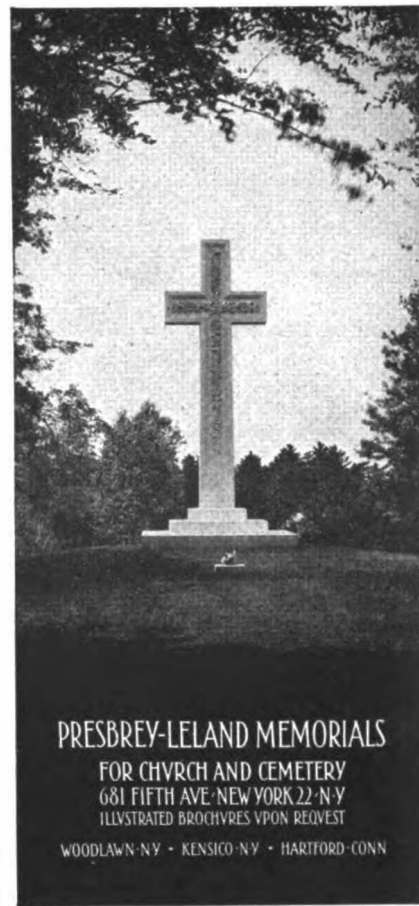
**C.M.H.**

A small group of people started the Church Mission of Help in the diocese of Albany under the leadership of Bishop Oldham in the second year that he was coadjutor. He had been present as a young rector at the meeting called by Fr. Huntington in New York in 1909 at which the Church Mission of Help was organized; and Mrs. John M. Glenn, who was also present, introduced into it the practice of social case-work and the method of individual care that was developing into a profession.

Bishop Oldham became the first president of the Albany society and has presided at almost all its meetings ever since; though after a time he turned over the presidency to Miss Van Benthuysen, who was succeeded in 1947 by Prentice J. Rodgers.

In September of 1923, Miss Agnes M. Penrose, supervisor of case work in the New York Society, came to Albany to be diocesan general secretary of C.M.H. Having worked for eight years in the New York office, Miss Penrose had realized that the girls who brought their troubles to C.M.H. were not girls from the New York city streets, but those who had drifted from small towns and rural areas, where their behavior had been unacceptable and had finally lost their identity in the large city. The first C.M.H. office in Albany was in the Guild House of the Cathedral of All Saints. Since 1926 when Bishop Oldham opened the Diocesan House the office has been housed within it.

From the autumn of 1945 until the present time a loyal staff has carried on under the supervision of Miss Penrose, who because of an accident has been confined to the Child's Hospital, one block away from the office. Since October first of this year Miss Joanna M. Haight of New Lebanon Center, N. Y., a graduate of Mount Holyoke College and the Boston University School of Social Work, and a parishioner of the diocese, has succeeded Miss Penrose as general secretary.



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# The Parishes and

## ALBANY DEANERY

**ALBANY, All Saints' Cathedral,** Swan & Elk Sts (854), H. S. Kennedy, dean; G. Hurst Barrow, canon precentor; Michael R. Becker, canon sacrist. Sun 7:30, 9, 11, 4; Wkdays 7:15, 7:30, 5:15; Thurs and HD, 10; WA last Mon 2, Cathedral House.

**ALBANY, Grace Church,** 498 Clinton Ave (225), Loren N. Gavitt, r. Sun Masses 7:30, 10:45; MP 7; EP 6; Daily Mass 7; 1st Fri HH 7:45.

**ALBANY, St. Alban's,** 281 Whitehall Rd (40), G. H. Barrow, v. Sun 9:45 Ch 5, MP; 10 HC, Sermon. WA 1st Wed. 8.

**ALBANY, St. Andrew's,** Madison & Main Aves (784), R. Lloyd Hackwell, r.; C. H. Kaulfuss, asst; L. E. Springstead, org & chrmastr. Sun HC 8; Ch 5 9:30, 11; MP 11; Wed HC 10:30; WA Wed 11-4.

**ALBANY, St. Paul's,** 78 Lancaster St (1,500), Oliver Carberry, r. Sun HC 8; Ch 5 9:30; Fam Serv 9:30; MP 11—exc on 1st Sun & HD; Wed HC, Healing, 7, 10; HD as ann; WA 2nd Mon in Oct, Dec, Feb, Apr, at 2.

**ALBANY, St. Peter's,** 107 State St (640), E. B. Maynard, r.; Jesse B. Thomas, Ass't. Sun 8 HC, 11 MP & Sermon. 4 EP & Address; Daily: 12:10-12:25 Noonday Prayers, WA 1st Mon in each month 2:30.

**ALBANY, Trinity,** 19 Trinity Pl (1,097), Reginald M. Field, r. Sun 8:30, 9:45, 11. Others as ann.

**ASHLAND, Trinity** (37), Francis A. Willard, v. Sun H. Euch & Sermon 11; Ch 5 10; Miss Anna Greenleaf, Supt.

**ATHENS, Trinity** (68), F. Allen Sisco, Ph. D., r. Sun 9:30. HC on HD. WA 3rd Wed.

**CAIRO, Calvary** (70), Francis A. Willard, v. Sun H. Euch 7:30, Evsg & Sermon 4. Ch 5, parish hall 10, Mrs. James Marshall, Supt. Thurs H Euch 10.

**CASTLETON, St. Giles'** (34), Walter A. Farmer, lay r in ch. Sun MP & Sermon 9. HC 4th Sun. WA last Fri; Jr. WA ev Wed.

**CATSKILL, St. Luke's** (326), L. Dudley Rapp, r. Sun HC 7:30; Ch 5 10; MP 11—first, HC. HD 7:30. WA 2d Thurs of month at 3.

**CHATHAM, St. Luke's**

**CLAVERACK, Trinity**

**CLERMONT, St. Luke's**

**COPEAKE FALLS, St. John in the Wilderness** (51), Gerald S. Bliss, m in ch. Sun HC 1st Sun; MP 10. HD HC 10. WA 1st Fri at members' homes.

**COXSACKLE, Christ** (100), F. Allen Sisco, Ph. D., r. Sun 8, 11. HC on HD. WA 3d Thurs.

**ELSMERE, St. Stephen's,** Elsmere & Herber Aves, Delmar (325), J. J. Paulsen, r. Sun HC 8; Ch 5 9:45, MP 11, YPF 6. HD 7:15. WA 2d & 4th Thurs 1; friendship group 3d Tues 8.

**GREENVILLE, Christ** (53), John Rathbone Ramsey, r. Sun H. Eu 9, 2d & 4th Sun; MP 11, 1st & 3d Sun. HD 8. WA 1st & 3d Wed eves.

**HUDSON, Christ** (837), Allen W. Brown, r. Sun 8, 11. WA 1st Wed 2:30.

**HUDSON, All Saints' Chapel,** Allen W. Brown. Sun 9:45.

**KINDERHOOK, St. Paul's** (151), G. A. Thomas, r. Sun HC 8; MP & Sermon 11, Sung Eu 11 on 1st Sun; Ch 5 11; HD HC 10; WA luncheon 1st Wed 1, work mtg 3d Wed 2.

**LEBANON SPRINGS, Our Saviour**

**MENANDS, St. Margaret's** (100), Michael R. Becker, v. Sun 8, 11; HD 9; Conf Sat 7 to 7:30.

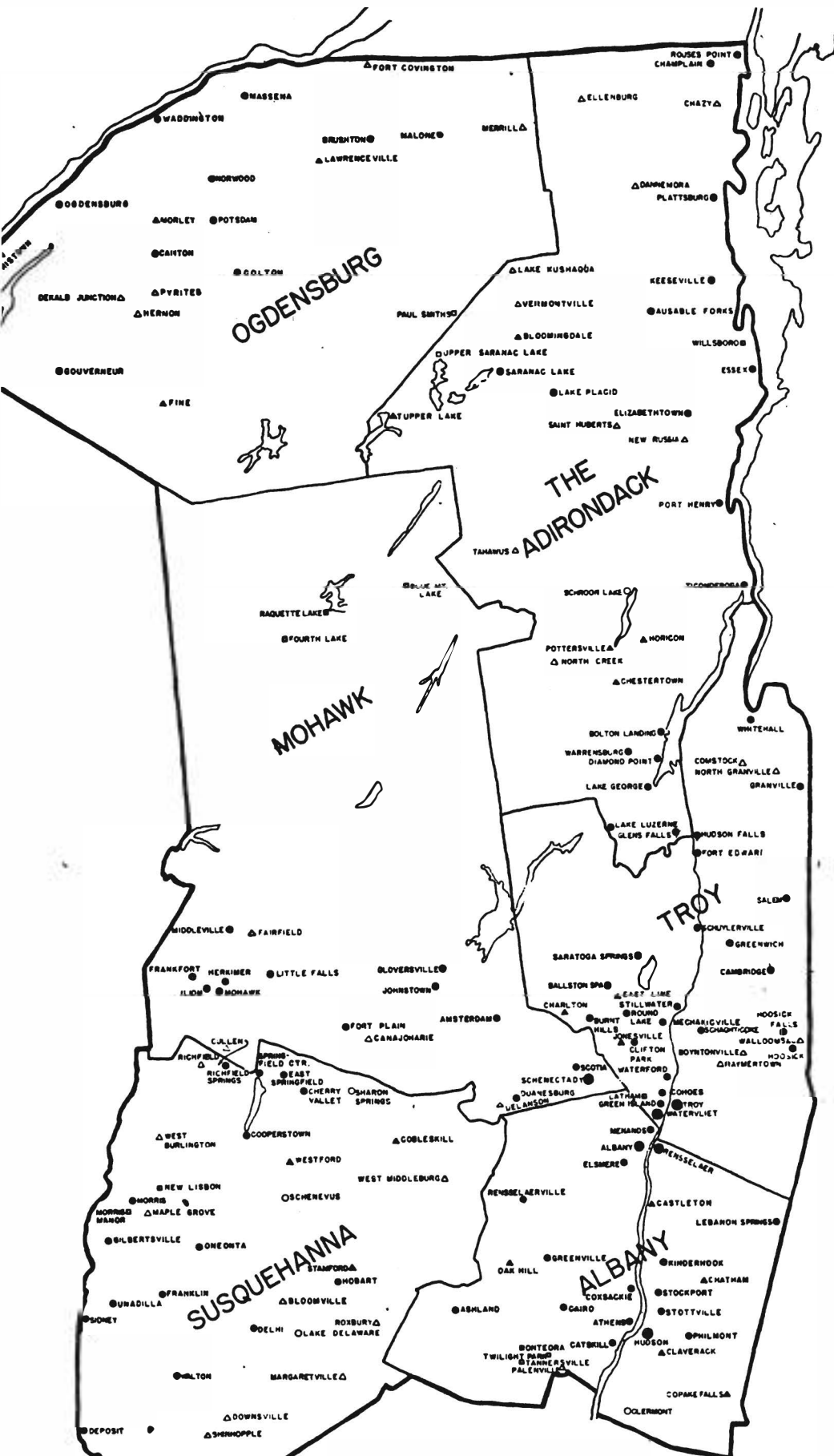
**ONTEORA** (Summer Chapel).

**PALENVILLE, Gloria Dei** (23), Francis A. Willard, v. Sun H Euch & Sermon 9.

### KEY TO SYMBOLS ON MAP

- ⊙ City with more than one congregation.
- Parish in union with convention.
- Parish not in union with convention.
- ▲ Organized mission in union with convention.
- △ Organized mission not in union with convention.
- Parochial chapel.
- Summer chapel.

(Map designed by Jack Foster under the direction of the Rev. H. Boardman Jones, 1947.)



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# Missions of the Diocese of Albany

## PHILMONT, St. Mark's

**RENSELAER, Epiphany**, Third & Catherine Sts (141), Dudley J. Stroup, r.  
Sun 8; 11. Thurs & HD, HC 7. Fri HC 9. WA 2d Mon 8.

**RENSELAER, Messiah** (140), D. J. Stroup, r.  
Sun 9:30 (HC alternate Sun).

**RENSELAERVILLE, Trinity** (68), John Rathbone Ramsey, r.  
Sun H Eu 9, 1st & 3d Sun; MP 11, 2d & 4th Sun. HD 10. WA Alternate Thurs aft.

## STOCKPORT, St. John Evangelist

## STOTTVILLE, St. Barnabas'

**TWILIGHT PARK, All Angels'** (Summer Chapel).

## TROY DEANERY

**BALLSTON SPA, Christ** (343), Albert Rees Hay, r.  
Sun HC 8; HC 11 on 1st & 3d Sun; MP 11 on 2d & 4th. Fri, HD, HC 7:30. WA alternate Tues 12:30; St. Mary's Guild 3d Mon 8.

## BOYNTONVILLE, Holy Name

**BURNT HILLS, Calvary** (76), Noel P. Conlon, r.  
Sun HC 7:30; Ch S 10; Cho Eu & Serm 1st & 3d Sun 11; MP & Serm 2d & 4th Sun 11. HD HC 8. WA, St. Mary's Guild, 1st & 3d Thurs.

**CAMBRIDGE, St. Luke's** (128), H. G. Campbell, Jr., r.  
Sun 8 HC; 1st & 3d Sun HC 11, MP 2d & 4th; HD HC 8; Wed HC 8; Ch S Thurs 2:30; WA 2d Tues.

## CHARLTON, St. Paul's

**CLIFTON PARK, St. George's** (80), H. Doody, v.  
Sun 9:30 HC & MP on alt Sun. HD as ann.

**COHOES, St. John's**, 169 Mohawk St. (385), Schuyler Davis Jenkins, r; H. O. Martin, Jr., part-time asst; Herbert Higham, Leon Polnok, lay-readers.  
Sun HC 7:30, 9; MP 11; Sol Evsg 7. Mon, Tues, Thurs HC 7. Wed HC 10.

## EAST LINE, St. John's

**FORT EDWARD, St. James'** (140), H. Russell Barker, r.  
Sun HC 9:30 (1st & 3d MP). HD 9. WA 1st Thurs 8.

**GRANVILLE, Trinity** (150), R. T. Bliss, r.  
Sun HC 11 (MP 2d & 4th Sun); WA 1st Thurs 2.

## GREEN ISLAND, St. Mark's

**GREENWICH, St. Paul's** (122), Arthur W. Abraham, r, rural dean of Troy.  
Sun 8, 11; Daily Matins, HD 9; Relig Instr Fri 8:55; Men's Fellowship, Youth Group as ann; WA 2d Tues, rectory.

## HOOSICK, All Saints'

## HOOSICK FALLS, St. Mark's

**HUDSON FALLS, Zion**, Main St. (285), H. Russell Barker, r.  
Sun HC 8; HC 11 (2d & 4th MP); HD 8 HC, WA 1st Tues 2:30.

**JONESVILLE, Grace** (12), Noel Patrick Conlon, v.  
1st & 3d Sun 8:30 HC & Serm; 2d & 4th Sun 8:30 MP & Serm; WA, St. Ann's Guild, 2d Tues.

**LATHAM, St. John's Chapel**, clergy St. John's Troy.  
Sun HC 9 on 1st & 3d Sun; MP 2d & 4th.

**MECHANICVILLE, St. Luke's** (475), Hubert Doody, r.  
Weekly HC 7:30. Fortnightly: alternating HC & MP. EP & Instr 7 Fall to Spring. HD, Tues 7:15, Thurs 10. WA 1st Thurs.

**NORTH GRANVILLE, All Saints'** (25), R. T. Bliss, p in ch.  
Sun HC 8.

## RAYMERTOWN, St. Paul's

**ROUND LAKE, All Saints'** (37), Noel P. Conlon, r.  
1st & 3d Sun 9:30 Cho Eu & Serm; 2d & 4th Sun 9:30 MP & Serm. WA last Wed, ev Wed in Lent.

## SALEM, St. Paul's

**SARATOGA SPRINGS, Bethesda**, Washington St (603), Irving G. Rouillard, r.  
Sun 8, 9:45, 11, 4:30 Lent. Thurs, HD 10. WA Thurs 10-4.

**SARATOGA SPRINGS, St Faith's School Chapel**, Leonard W. Steele, princ.  
Sun 8, 5:30. Daily 7, 5:30.

## SCHAGHTICOKE, Trinity

**SCHUYLERVILLE, St. Stephen's** (110), A. W. Abraham, rural dean, p in ch.  
Sun 9:30; HD 10; Relig Instr Thurs 11; WA 1st, 3d Wed.

**TROY, Ascension**, 548 Congress St (350), Arthur L. Bice, r.  
Sun 7:30 HC; 9 parish Com & bkfst; 10:10 upper Ch S; 11 HC & Serm, lower Ch S; 6 YPF. Daily HC 7; Fri & HD 7, 10; Conf Sat 4-5. WA Thurs 2.

**TROY, Christ**, 2165 Fifth Ave (265), H. Boardman Jones, r.  
Sun 9 HC. HC & Serm 11 on 1st, 3d, 5th Sun; MP & Serm 2d & 4th. Thurs & HD 10 HC & Healing Serv.

## TROY, Holy Cross

**TROY, St. Barnabas'**, Fifth Ave & Middleburgh St (192), Paul D. Collins, r.  
Sun 7:30 Low Mass; 10:30 Sung Mass. Daily Mass 7:30.

**TROY, St. John's**, Corner First and Liberty Sts (632), Bradford H. Burnham, r; J. F. Davidson, c; Miss Louise G. Morton, Ch S Dir.  
Sun HC 8; MP 11, but HC 1st Sun in month. HD 10:30. WA 10:30-4, sewing mtgs, Thurs.

## TROY, St. Luke's

**TROY, St. Paul's**, Third & State Sts (992), John Goss, D.D., r; F. E. Thalmann, assoc r.  
Sun 8 & 9:30 HC. Ch S 9:30, 11. MP & Serm 11 (HC on 1st Sun). HC Wed & HD 12:05. WA Tues 10-4.

## TROY, Trinity

## WALLOOMSAC

## WATERFORD, Grace

**WATERVLIET, Trinity Church & St. Gabriel's Chapel** (148), Ivan H. Ball, r.  
Sun 7:30 HC; 8:30 HC (St. Gabriel's Chapel); Ch S 9:30; 10:45 HC. HD 9:30 HC; Fri EP 7:30.

**WHITEHALL, Trinity** (225), Robert H. Moore, r.  
Sun HC 7:30; MP 10. Other servs as ann. WA Wed aft Trinity parish hall.

## ADIRONDACK DEANERY

**AU SABLE FORKS, St. James'** (159), John Quincy Martin, r.  
Sun 8 HC; 10:15 Ch S; 11 HC & Serm (1, 3, & 5); MP & Serm (2 & 4); HD 8 HC; WA 1st Tues 8; Relig Instr Tues 3:10.

## BLOOMINGDALE, Redeemer

**BOLTON LANDING, St. Sacrament** (134), Norman S. Howell, Th. D. r.  
Sun HC 9, Ch S 10, HC (1st Sun) or MP 11. HD HC 9. WA ev other Thurs.

**CHAMPLAIN, St. John's** (35), P. G. Rollit, r.  
Sun 9 HC 1st & 3d; 9:15 MP 2d & 4th. HD 10. Advent & Lent Wed 7:30. WA 2d Thurs.

**CHAZY, St. Luke's**, Summer Chapel (7), P. G. Rollit, r.  
Sun (Summer) HC 8 1st Sun.

## CHESTERTOWN, Good Shepherd

**DANNEMORA, Clinton Prison & Dannemora State Hospital** (12 & 6), K. E. Mackenzie.  
2d & 4th Tues, Hosp 9, Prison 10.

**DIAMOND POINT, St. John's**, Summer Chapel, W. D. Orr, r.  
Sun 8 HC; 10 Ch S; 11 MP & Serm; HD 10.

**ELIZABETHTOWN, Good Shepherd** (61), Cornelius Du Bois, r; Albert Gale, hon. assoc.  
Sun HC 8 June-Sept and 9 Oct-May (exc 3d Sun). MP & Serm 11 (HC 1st Sun). HD HC 10. WA Thurs 2:30.

## ESSEX, St. John's

**GLEN FALLS, Messiah**, 296 Glen St (961), Charles E. Kennedy, r.  
Sun 7:30 HC; 9:15 Children's Eu; 11 on 1st, 3d, 5th Sun HC; 2d, 4th MP. Tues 7; Thurs 10 HC; HD 7 & 10 HC. WA 3d Thurs 2:30.

## HORICON, St. Paul's

**KEESEVILLE, St. Paul's** (58), John Quincy Martin, r.  
Sun 9:30 HC & Serm; 10:30 Ch S; HD 9:30 HC. WA 1st Thurs 2:30. Relig Instr Thurs 2:30.

**LAKE GEORGE, St. James'** (175), E. V. Stires, r.  
Sun HC 8, Ch S 10, MP & Serm 11 (HC & Serm 1st Sun at 11); Senior Ch S Sun 6, rectory; WA 1st Mon 8 & ev Wed 2.

## LAKE KUSHAQUA

## LAKE LUZERNE, St. Mary's

## ABBREVIATIONS

Key—Light face type denotes AM, Black type, PM; ann, announced; Conf, Confessions; Cho, Choral; Ch S, Church School; c, curate; EP, Evening Prayer; Eu, Eucharist; Evsg, Evensong; ev, every; exc, except; HC, Holy Communion; HD, Holy Days; H Eu, Holy Eucharist; Instr, instructions; MP, Morning Prayer; r, rector; Serm, sermon; v, vicar; WA, Woman's Auxiliary; YPF, Young People's Fellowship. Numbers in parentheses indicate number of communicants as last reported to the editors. Listing is by deaneries.

**LAKE PLACID, St. Eustace**, 44 Main St (207), Sidney Thomas Ruck, r.  
Sun 8 HC, 9:30 Ch S, 11 Serv & Serm; HD 10; WA monthly.

## NEW RUSSIA

(Summer Chapel).

## NORTH CREEK

**PLATTSBURG, Trinity** (409), K. E. Mackenzie, r.  
Sun 7:30 HC; 11 MP & Serm (HC & Serm on 1st Sun). Evsg 6 2d & 4th Sun. Thurs & HD 10 HC. WA 2d Tues 7:30.

**PORT HENRY, Christ** (44), G. E. DeMille, r.  
Sun 9.

## POTTSVILLE, Christ

**ROUSES POINT, Christ** (105), P. G. Rollit, r.  
Sun 8 HC; 10:30 MP 2d & 4th; 10:30 HC 1st & 3d. HD 9 HC. Advent & Lent Fri 7:30. WA 1st Thurs.

**SARANAC LAKE, St. Luke The Beloved Physician**, 121 Main St (260), Ernest B. Mounsey, r.  
Sun HC 8. HC 1st Sun; others MP. HC Thurs 11; WA ev Mon 2:30.

## SCHROON LAKE, St. Andrew's

## ST. HUBERT'S, Memorial Chapel of All Souls

## TANAWUS

**TICONDEROGA, Church of the Cross**, 308 Amherst (248), G. E. DeMille, r.  
Sun 7:30, 11; HD 7:30.

**TUPPER LAKE, St. Thomas'** (70), Ernest B. Mounsey, p in ch.  
Serv. as ann. Occasional WA mtgs.

**UPPER SARANAC LAKE, Ascension** (Summer Chapel).

## VERMONTVILLE, St. Paul's

**WARRENSBURG, Holy Cross**, 57 Main St (160), Robert Heron, r.  
Sun 8 HC; 11 HC or MP; HD 9 HC.

## WILLSBORO, St. Mary's

(Summer Chapel).

## SUSQUEHANNA DEANERY

## BLOOMVILLE, St. Paul's

**CHERRY VALLEY, Grace** (350), Robert St. Alban Knox; r, William Powell Hill, r emer.  
Sun 8, 10:30. Other Serv as ann. WA 1st Wed 2:30.

**COBLESKILL, Grace** (15), Edward Diamond, p in ch.  
Sun 2d & 4th at 9. Other Serv as ann.

**COOPERSTOWN, Christ** (400), Duncan Fraser, r.  
Sun 7:30 HC; 9:30 Ch S; 10:45 MP; HD 10 HC; WA 1st Wed 8.

## CULLEN, Good Shepherd

**DELHI, St. John's** (202), J. A. Martin, r.  
Sun 8 & 11 H Euch; Wed & HD 10 H Eu; WA 2d Mon.

**DEPOSIT, Christ** (54), R. D. Malany.  
Sun 9.

**DOWNSVILLE, St. Mary's** (49), G. K. Lowe, r.  
Sun 7:30 HC; 11 Sung Euch & Serm. HD 10 HC. WA 3d Thurs.

## EAST SPRINGFIELD, St. Paul's

**FRANKLIN, St. Paul's** (30), Victor O. Boyle, r.  
9:15 HC 1st Sun. 7:30 EP & Serm (other Sun). WA 1st Fri 2:30.

**GILBERTSVILLE, Christ** (75), F. Evenson, r.  
Sun 7:30, 10:30, 11:30; HD 9; WA 1st Thurs.

**HOBART, St. Peter's** (32), J. A. Martin, p in ch.  
Sun 9:15 exc 2d Sun. Other Serv as ann. WA 2d Tues.

**LAKE DELAWARE, St. James' Chapel**, William John Shane, p in ch; Gerald K. Lowe, assoc priest.  
Sun 7:30 MP; 8 HC; 11 Cho Euch & Serm. Daily 7:30 MP; 8 HC.

## MAPLE GROVE, St. Stephen's

**MARGARETVILLE, St. Margaret's** (52), G. K. Lowe, p in ch.  
Sun 9:15 Sung Euch & Serm. HD as ann. WA 1st Tues eve.

## MORRIS, Zion

## MORRIS MANOR, All Saints'

## NEW LISBON, St. Paul's

**ONEONTA, St. James'** (350), L. Van Ess, D. D., r and rural dean.  
Sun HC 8; MP 11. WA 3d Tues 2:30.

## RICHFIELD, St. Luke's

**RICHFIELD SPRINGS, St. John's** (182), Roscoe Conkling Hatch, r.  
Sun: HC 8 & 11 on 1st Sun with Serm; MP & Serm at 11. HD & Lent as ann. WA 3d Tues.

## ROXBURY

## SCHENEVUS, Holy Spirit

## SHARON SPRINGS, Trinity

## SHINHOPLLE, All Saints'

**SIDNEY, St. Paul's**, 25 River St (224), R. D. Malaga, Sun 7:30, 11.

**SPRINGFIELD CENTER, St. Mary's** (130), Frederick P. Hurd, r. Sun 8 HC; 11 Chor Euch. HD 10 HC. Daily 6 Angelus, EP. WA 3d Wed, parish house.

**STAMFORD, Grace** (30), J. A. Martin, p in ch. 2nd Sun 9:15 H Euch. Other Serv as ann. WA 2d Thurs.

**UNADILLA, St. Matthew's**

**WALTON, Christ**, Gardiner Pl (150), Victor O. Boyle, r. Sun 8 HC; 11 HC (1st Sun), MP & Serm (other Sun). WA 2d Thurs. 2:30.

**WEST BURLINGTON, Christ** (18), F. Evenson, p in ch. Serv on 1st, 3d, 5th Sun.

**WEST MIDDLEBURG, St. Paul's**

**WESTFORD, St. Timothy's**

### MOHAWK DEANERY

**AMSTERDAM, St. Ann's** (1115), William D. Orr, r. Sun 8 HC; 9:45 Ch S; 11 MP & Serm; 7:30 EP & Absolution; HD & Thurs. 10 HC; WA 1st Wed 2:30.

**BLUE MT. LAKE, Transfiguration**

**CANAJOHARIE, Good Shepherd**

**DELANSON**

**DUANESBURG, Christ** (69), Edward Diamond, r. Sun 11. Other Serv as ann. WA 2d Wed.

**FAIRFIELD, Trinity** (14), W. F. Hendricks, Jr., p in ch; Earl Palmer, lay r. From 1st Sun in May through Thanksgiving Day: 10 MP & Serm (ev Sun exc 2d); 11 HC & Serm (2nd Sun only).

**FORT PLAIN, Holy Cross**

**FOURTH LAKE, St. Peter's-by-the-lake**

**FRANKFORT, St. Alban's** (40), E. B. Pugh, p in ch. Sun Ch S 11:30. 12 Noon MP & Serm 1st, 3d; HC & Serm 2d & 4th. WA as ann.

**GLOVERSVILLE, Trinity**, 31 Spring St. (526), Harold P. Kauffuss, r. Sun 8, 10:30, 11:45; Fri. & HD HC 9; Sat 7:15-8:30 Spir Counsel & priv absol. WA 2d & 4th Tues 2:30.

**HERKIMER, Christ**, Main & Mary Sts (370), Herschel Gordon Miller, r. Sun 7:30 HC; 9:30 Ch S; 11 H Eu (1st & 3d Sun); 11 MP (2d & 4th Sun); Wed 10 HC; WA 1 on 2d & 4th Wed.

**ILION, St. Augustine's** (300), E. B. Pugh, r. Sun HC 8; Ch S 9:15; HC & Serm 10:30 (1st & 3d), MP & Serm (2d, 4th, 5th). Wed MP & HC 9:15; Fri MP & HC 7. WA 1st Thurs. 3.

**JOHNSTOWN, St. John's**, N. Market & Church Sts (260), Frederick H. Belden, r. Sun 8, 9:30, 11. Eves and HD as ann. WA 1st Fri 2:30.

**LITTLE FALLS, Emmanuel**, 588 Albany St (295), P. A. Paris, D. D., r. Sun 8 HC. Sung Eu or MP 11. WA Little Falls 1st Thurs; Dalgeville, 1st Mon.

**MIDDLEVILLE, Church of the Memorial** (43), W. F. Hendricks, Jr., r. Sun MP & Serm 9:30; HC 1st Sun. Women's Guild 1:30, 2d Wed in homes of members. Young adult group: 7:30 on 3d Thurs in homes of members.

**MOHAWK, Grace**, 7 E. Main St. (150), Walter F. Hendricks, Jr., r. Sun 8 HC; 11 Cho Eu & Serm (MP & Serm 2d & 4th Sun). Daily, exc Wed, 7 HC. Wed. 9 HC. Conf Sat 8-8:30. WA 1st Wed 2:30, homes of members; Ladies Guild 1st & 3d Thurs 8, homes of members; Social Club 2d Wed 7:30 parish hall; Choir Guild 2d Thurs 7:30 parish hall; Altar Guild 1st Mon 8, homes of members.

**SCHENECTADY, Christ**

**SCHENECTADY, St. George's**, 30 N. Ferry St. (800), Darwin Kirby, Jr., r; David Richards. Sun 8 H Eu; 9 Fam Eu & Bkft, Ch S & Nursery; 11 MP & Serm, Ch Sch. H Eu Daily 7. WA Mon 10.

**SCHENECTADY, St. George's Chapel**

**SCHENECTADY, St. Paul's**, 1909 Fairview Ave (267), Daniel Morse Welton, r. HC 8 every Sun and 10:30 1st Sun; MP & Serm, 2d, 3d, 4th, 5th Sun; Ch S 11:45; WA 2d Wed 8 parish hall.

**SCHENECTADY, St. Stephen's**, Plaza at Baker Ave (220), Tom Moss, r. Sun HC 8; MP 11; Ch S 9:45. Thurs & HD 10. WA 1st & 3d Mon 8.

**SCOTIA, St. Andrew's**, 52 Sacandaga Rd (317), Hugh G. E. Crosby, r. Sun 8 HC; 9:30 Ch S; 11 MP & Serm, Nursery. Thurs. & HD 9 HC.

### OGDENSBURG DEANERY

**CANTON, Grace**

**COLTON, Zion**

**DEKALB JUNCTION, St. John's**

**FINE, Ascension**

**GOUVENEUR, Trinity**, Park St & Trinity Ave (203), Robert Clyde Joudry, r. Sun 8:30, 11; Ch S 9:45.

**HERMON, St. James'**

**MALONE, St. Mark's**, Elm St (235), Cecil A. S. Steen, r. Sun 8 HC; 10 Ch S; 11 MP (HC 1st Sun), Thurs 9:30 HC; HD 7:30 HC. WA Jan, Apr, Sept, Dec.

**MASSENA, St. John's** (351), Norman B. Godfrey, r. Sun 8 HC; 9:30 Ch S; 11 Serv & Serm. Thurs & HD 10 HC. WA 1st & 3d Wed 2; St. Monica's Guild, 2d Tues 7:30.

**MORLEY, Trinity**

**NORWOOD, St. Philip's** (185), Frank Richardson Hughes, r. Sun 7:30 HC; 11 Morn Serv; HD 10 HC; WA 2d Wed 7:30 parish house.

**OGDENSBURG DEANERY MISSIONS**, J. Alan di Pretoro, missionary. Sun H Euch & Serm, St. Peter's, Brushton, 9, HD 9:30. St. Thomas', Lawrenceville, 10, St. Paul's, Fort Covington, 11:15 on 1st, 3d, 5th Sun, 8 on 2d & 4th Sun. Christ, Morristown, 12:15 on 2d & 4th Sun. St. John's, Merrill (Summer): 7:30. Ch S: St. Peter's & St. Thomas', 1st, 3d, & 5th Sat 9:30; Christ, Sun 11:15. WA: St. Peter's, 1st Mon 8; St. Thomas', 1st Sat 2:30.

**OGDENSBURG, St. John's** (1,009), George A. Palmer, r; Eric W. Veal, c. Sun HC 7:30; Ch S 9:15; Broadcast Serv 10:30; Holy Baptism 11:30; Thurs & HD HC 7:30, 10:30.

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**POTSDAM, Trinity** (394), J. Thurston Travis, r. Sun 9 HC; 9:45 Ch S; 11 MP & Serm (1st Sun HC). WA 1st Tues 3.

**PYRITES, All Saints'**

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## NEW YORK

### Diocesan Mission Draws Huge Crowds

By ELIZABETH McCRACKEN

The Diocesan Mission of New York is arousing deep interest everywhere that the missionary, the Rev. Bryan Green of Birmingham, England [L.C., Nov. 21st], is heard. One of the most notable of these occasions was the service at St. Martin's Church on Sunday morning, November 21st, when Fr. Green preached to a congregation that filled the church to the roof. Both galleries, as well as the main body of the church, were packed some little time before the service began. This parish, in the Harlem district of New York City, under the leadership of the Rev. Dr. John H. Johnson, is one of the great parishes of the diocese.

It was necessary for Fr. Green to leave immediately after his sermon to take a train. A young friend who was helping the missionary to make his way from this appointment to another gave an interesting account of the impression made by Fr. Green in Poughkeepsie, where he preached on November 14th

to 16th. The students of Vassar College were invited to attend the mission, held in Christ Church. Sixty came to the first service; six hundred to the next.

Fr. Green himself told the people of St. Martin's that he had heard that two of the professors of Vassar were giving special lectures to refute what he had said. The missionary declared that he was not sorry to hear this.

"Opposition shows interest," he said. "The most serious difficulty the Gospel of Christ encounters is indifference."

### DUTCHESS

The rector of Christ Church, the Rev. James A. Pike, was host for the whole of the convocation of Dutchess, Poughkeepsie being its center. The clergy and people of the other parishes organized transportation to and from the services, making it possible for scores to attend who otherwise could not have come. Christ Church was filled for every service.

An account has already been given of the mission in the Westchester Convocation [L.C., November 21st]. In the Hudson Convocation, there was a fine service in St. John's Church, Kingston, where the Rev. Robert T. Shellenger is

rector. Kingston is at the northern end of the convocation. At the southern end, two services were held in St. George's Church, Newburgh, where the rector is the Rev. Frank L. Carruthers. Good preparations had been made, and the response was memorable. Fr. Carruthers is dean of the convocation.

### RAMAPO

In the Ramapo convocation, again, there was a splendid attendance. Two services were held: one in Grace Church, Nyack; the other in Grace Church, Middletown. The Rev. Claxton Munro is the rector at Nyack; the Rev. E. Spencer Gilley at Middletown. The Richmond convocation [Staten Island] had only one service, but that one will be long remembered. It was held in St. Andrew's Church, of which the Rev. Bernard A. Hemsley is rector. From all over the Island, clergy and their people came.

The Bronx convocation had two services. One was in St. James' Church, Fordham, of which the Rev. Arthur V. Litchfield is rector. The other was in St. Peter's Church, Westchester [which is located in the borough of the Bronx], of which the rector is the Rev. Leslie



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## DIOCESAN

J. A. Lang. The Bronx is adjacent to Manhattan, and many from the Manhattan convocation went up to the Bronx services.

### MANHATTAN

In addition to holding the mission in the six convocations outside Manhattan, Fr. Green has preached in Manhattan churches: in Grace Church on his first Sunday in New York; in St. Martin's on November 21st, as described; and at noon in Trinity Church on three weekdays. The final week of the diocesan mission (November 28th to December 5th) is being given entirely to New York City. On Sunday morning, Fr. Green will preach in St. Bartholomew's Church. In the evening will begin the awaited full week of the mission in the Cathedral of St. John the Divine. All the parishes in the convocation of Manhattan, of which the Rev. Dr. Louis W. Pitt is dean, have been making preparations for many weeks. Several rectors have planned to charter buses to take their people to and from the Cathedral. Others have organized group pilgrimages to be made every night. It is hoped and expected that the Cathedral will be filled.

In order that Fr. Green may be near the congregation, the chairs in the nave of the Cathedral will be so arranged that the people will surround the missionary. After the service, priests, deaconesses, and lay workers, carefully chosen and prepared by Fr. Green himself for their important part in the mission, will be stationed in the several apsidal chapels, to counsel those members of the congregation who wish to ask questions or to seek other help. Fr. Green will meet with one group.

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among the Havasu Indians, Miss Letitia Viele, for many years a worker among the Seneca Indians in Western New York.

Miss Viele will be the only white person resident in the Village of Supai and will reside in what is normally the government teacher's residence until the completion of her own living quarters and arrival of full equipment for these quarters in the Quonset Chapel, St. Andrew's, which was flown into the canyon by helicopter last April.

**NEW JERSEY**

**Large Budget Increase Voted**

The convention of the diocese of New Jersey, meeting on October 16th in Trenton at Trinity Cathedral in a session adjourned from last May, took action to increase the diocesan foundation budget for 1949 from \$121,351.20 to \$132,351.20.

The department of missions budget, totaling \$29,471.20 was increased \$10,000, so that a minimum salary of \$2,400 per year will be paid to all missionary clergy in New Jersey. The sum of \$1,000 was added to the budget of the Church Mission of Help, which operates under the department of Christian social relations.

Although a move was made to increase the amount set apart for the establishment of a full-time department of religious education, the amounts set apart in the budget passed in May were held at \$3,500 for a full-time secretary, with a pension fund premium of \$350.

A resolution was passed rescinding the action of the May convention which provided that if the money set aside for missionaries in the diocese was not forthcoming, the payments to the National Council be reduced.

The Rev. James Richards, rector of Grace Church, Merchantville, chairman of a committee to develop plans for a campaign to elicit \$250,000, declared that the committee felt that the funds should be used in capital expenditures, chiefly for new buildings, with no hope of return except stimulus to the work being done.

"This would be a gift," he said, "with the causes to be selected with a definite budget by the diocesan foundation, in cooperation with the board of missions."

On the consolidation of diocesan appeals, the committee recommended further study.

A fund of \$2,500 was ordered set aside for the celebration of the 400th anniversary of the Book of Common Prayer next year. Bishop Gardner expects to bring the Bishop of Ely and other English clergymen to the diocese during that time.

**DEATHS**

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

**Oscar Roy Greene, Priest**

The Rev. Oscar Roy Greene, associate rector and organist and choirmaster of St. George's Church, Newburgh, N. Y., died of a heart attack on November 14th at his home. He was 52 years old.

Fr. Greene was born in Kingston, N. Y., the son of Levi Greene and May Strong Greene. He became organist and choirmaster of St. George's in 1931. After preparation, he was made deacon in 1945, and advanced to the priesthood in 1946.

He is survived by his wife, the former Miss Gertrude Le Fevre; by a daughter, Mrs. Howard C. Flemming; by three brothers—Virgil R. and Henry D. Greene, and Harold C. Roi; by two sisters, Mrs. Charles Young and Mrs. Charles Quinby; and by three grandchildren.

**Hunter Lewis, Priest**

The Rev. Hunter Lewis, vicar of St. James' Church, Mesilla Park, N. M., and pioneer missionary in the lower Rio Grande Valley, died in El Paso, Texas, on November 13th at the age of 79 years after a brief illness. At the time of his death, the Rev. Mr. Lewis was the senior priest in service in the district of New Mexico and Southwest Texas. The funeral service was conducted at Mesilla Park on November 17th by Bishop Stoney of the district, assisted by the Rev. Malcolm N. Twiss.

Surviving are one son, Hunter W. Lewis; five daughters, Mrs. Edith Berthelon, Mrs. Beulah Smith, Mrs. Fredericia Maveety, Mrs. Sue Wimberly, and Miss Abby Lewis; and two brothers, Minor Lewis of Cincinnati, Ohio, and Fielding Lewis of Potomac Beach, Va.

A graduate of the Virginia Theological Seminary, the Rev. Mr. Lewis was ordained in 1904, and his first charge was the Church of the Holy Communion, Yoakum, Texas. In 1905 he accepted charge of St. James' Church, Mesilla Park, N. M., and a mission field at times covering over 3,000 square miles and a total of 18 congregations organized or served by him. Affectionately known as "Preacher" to thousands in the area which he served for 43 years, he was the last of the circuit-riding parsons in that area, traveling by public conveyance or hitch-hiking to cover his enormous field and knitting caps for the babies he baptized.

In 1941 he officially retired, but continued to give oversight at Mesilla Park and nearby stations until a few weeks before his death. He was student pastor

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to several generations at the New Mexico A. & M. College, and baptized scores of the children and grandchildren of former students there.

### F. W. Neve, Priest

The Ven. Dr. Frederick W. Neve, archdeacon emeritus of the diocese of Virginia, died at his home in Ivy Depot, Va., on November 16th, after an illness of several weeks. He was almost 93 years old.

Born in 1855 at Berenden, Kent, England, Dr. Neve was educated at Oxford. He was ordained to the priesthood in the Cathedral of St. Albans, Hertfordshire, England, in 1881. He came to Albemarle County seven years later and began years of service in the remote regions of the Blue Ridge Mountains, where he trav-

eled on horseback and afoot, gradually bringing about the establishment of a chain of mission stations extending through seven counties. In 1920 he founded the Order of the Thousandfold, which since has spread to many parts of the world.

Surviving are two daughters of his first marriage, Mrs. Allen White of Ivy and Mrs. Frederick Gardner of Mendham, N. Y.; and a daughter by his second marriage, Miss Helen Cooch Neve of Ivy.

### Mrs. John Chandler White

Katherine D. White, wife of Bishop White, retired, of Springfield died at her home there on September 13th after a long illness. She was 81 years old. Funeral services were held at Christ

Church, Springfield, with the Rev. John H. Hauser officiating. Burial was in Oak Ridge Cemetery.

Mrs. White was born in Springfield on November 22, 1866, the only child of the late Dr. Thomas W. and Margaret Doremus Dresser. Her grandfather, the Rev. Charles Dresser, was the rector of the first Episcopal parish in Springfield, now known as St. Paul's. The parish registrar shows that he married Abraham Lincoln to Mary Todd.

Bishop and Mrs. White were married September 10, 1891, shortly after he had been ordained to the diaconate.

Survivors include Bishop White; a son, Maj. General White, in command of the Fifth Air Force at Nagoya, Japan; a daughter, Katherine Virginia; one granddaughter, Rebekah Ann.



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**ST. MICHAEL AND ALL ANGELS** 20th & St. Paul Rev. D. F. Fenn, D.D., r Sun 7:30, 9:30, 11; H Eu daily.

### BUFFALO, N. Y.

**ST. PAUL'S CATHEDRAL** Shelton Square Very Rev. Edward R. Welles, M.A., dean; Rev. R. R. Spears, Jr., canon Sun 8, 9:30, 11; HC Daily 12; Tues 7:30, Wed 11

**ST. ANDREW'S** Main at Highgate Sun Masses: 8, 9:30, 11, MP 10; Daily: 7 ex Thurs 9:30; C Sat 7:30

**ST. JOHN'S** Colonial Circle Rev. Walter P. Plumley, Rev. Harry W. Vere Visit one of America's beautiful churches. Sun 8 HC, 11 Ch S, 11 MP; Tues 10:30 HC

### CHICAGO, ILL.

**ATONEMENT** 5749 Kenmore Avenue Rev. James Murchison Duncan, r; Rev. Robert Leonard Miller Sun 8, 9:15, 11 HC; Daily 7 HC

**ST. BARTHOLOMEW'S** Rev. John M. Young, Jr., r 4720 Stewart Avenue Sun 7:30, 9, 11 HC Others posted

**ST. FRANCIS'** The Cowley Fathers 2514 W. Therdale Avenue Sun Masses: 8 Low, 9:30 Sung with instr., 11 Low with hymns; Daily: 7, C Sat 7:30-8:30 & by appt

**OUR SAVIOUR** Rev. William R. Wetherell 530 W. Fullerton Pkwy. (Convenient to loop) Sun Masses: 9:30 & 11; Daily Mass; 1st Fri Benediction 8; Confessions Sat 4-5, 8-9.

### DENVER, COLO.

**ST. ANDREW'S** Rev. Gordon L. Gruner 2015 Glenarm Place Sun Masses: 8 & 11, Ev & B 8; Daily: 7:30 ex Mon 10; C Sat 5. Close to Downtown Hotels.

**ST. MARK'S** Rev. Walter Williams Cor. E. 12th Ave. & Lincoln St. Sun 8, 9:30, 11, 3 Sun 7:15; Ch S 10:10; HC Thurs, Fri & HD 7; Wed 10; C by appt. Near State Capitol

### DETROIT, MICH.

**INCARNATION** Rev. Clark L. Attridge, D.D. 10331 Dexter Blvd. Masses: Sun 7, 9 & 11 (High); Wed 10:30; Fri 7

**ST. MATTHEW'S** Rev. F. Rickard Meyers 2019 St. Antoine Street Sun Masses: 7:30 & 11, 10:40 MP; C by appt

### EVANSTON, ILL.

**ST. LUKE'S** Hinman & Lee Streets Sun Eu 7:30, 9, 11; Weekdays Eu 7, 10; Fri (Requiem) 7:30; MP 9:45; 1st Fri HH & B 8:15; C Sat 4:30-5:30, 7:30-8:30 & by appt

### HOLLYWOOD-BY-THE-SEA, FLA.

**ST. JOHN'S** Rev. Harold C. Williamson 17th Ave. at Buchanan Sun 7:30, 11, Ch S 9:30, YPF 6:30; HC Wed & HD 10

Key—Light face type denotes AM, black face, PM; addr, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong, ex. except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour, Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young Peoples' Fellowship.

### INDIANAPOLIS, IND.

**ADVENT** Rev. Laman H. Bruner, B.D., r Meridian Ave. & 33rd St. Sun 7:30 HC; 11 Morning Service & Ser

### MADISON, WIS.

**ST. ANDREW'S** 1833 Regent St. Rev. Edward Potter Sabin, r; Rev. Gilbert Doane, c Sun 8, 10:45 HC; Weekdays, 7:15 HC (Wed 9:30) Confessions Sat 5-6, 7:30-8

### NEW YORK CITY

**CATHEDRAL OF ST. JOHN THE DIVINE** Sun 8, 9, 11 HC; 10 MP; 4 EP; 11 & 4 Ser; Weekdays: 7:30, 8 (also 9 HD & 10 Wed), HC; 8:30 MP; 5 EP. Open daily 7-6

**ST. BARTHOLOMEW'S** Park Ave. & 51st St. Rev. Geo. Paul T. Sargent, D.D., r Sun 8 HC; 11 Morning Service & Sermon; Weekdays: HC Wed 8; Thurs & HD 10:30 The Church is open daily for prayer

**GENERAL THEOLOGICAL SEMINARY CHAPEL** Chelsea Square, 9th Ave. & 20th St. Daily: MP & HC 7; Cho Evensong Mon to Sat 6

**HEAVENLY REST** 5th Ave. at 90th St. Rev. Henry Darlington, D.D., r; Rev. Gilbert Darlington, D.D., Rev. Richard Coombs, Rev. Robert E. Terwilliger, Ph.D. Sun HC 8, 10, MP & Ser 11, 4; Thurs & HD 11 HC

**INTERCESSION CHAPEL** Rev. Joseph S. Minnis, Broadway and 155th Street D.D. Sun HC 8, 9:30, 11; MP 10:30; EP 8; Daily HC 7 & 10, MP 9, EP 5:30, Sat 5, Int 12; C Sat 4-5 by appt

**ST. MARY THE VIRGIN** Rev. Grieg Taber, D.D. 46th St. between 6th and 7th Aves. Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8, 9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 12-1, 4:30-5:30, 7-8; Sat 2-5, 7-9

**ST. THOMAS** Rev. Roelif H. Brooks, S.T.D., r 5th Ave. & 53rd St. Sun 8 HC, 11 MP 11 1st Sun HC, Ev 4; Daily: 8:30 HC; Thurs & HD 11 HC

**TRANSFIGURATION** Rev. Randolph Ray, D.D. Little Church Around the Corner One East 29th St. Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11; V 4

**TRINITY** Rev. Frederic S. Fleming, D.D. Broadway & Wall St. Sun 8, 11 & 3:30; Daily: 8, 12 ex Sat 3

### PHILADELPHIA, PA.

**ST. MARK'S** Locust between 16th and 17th Sts. Rev. William H. Dunphy, Ph.D., r; Rev. Philip T. Fifer, ThB. Sun: Holy Eu 8 & 9; Sun S 9:45, Mat 10:30, Sung Eu & Ser 11, Nursery S 11, Cho Ev 4; Daily: Mat 7:30, Holy Eu 7:45; Wed 7; Thurs & HD 9:30; Lit Fri 7:40; EP & Int 5:30 daily; C Sat 12 to 1 & 4 to 5

### PITTSBURGH, PA.

**CALVARY** Shady & Walnut Aves. Rev. William W. Lumpkin, r; Rev. A. Dixon Rollin Sun 8, 9:30, 11 & 8; HC 7:30 daily, Fri 7:30 & 10:30, HD 10:30

### QUINCY, ILL.

**CATHEDRAL OF SAINT JOHN** Very Rev. Edward J. Bubbe, dean Sun 8, 9:30 & 11, daily 11:45; Thurs 8:30

### RIDGEWOOD, (NEWARK) N. J.

**CHRIST CHURCH** Rev. Alfred J. Miller Sun 8, 11; Fri & HD 9:30

### SALISBURY, MD.

**ST. PETER'S** Rev. Nelson M. Gage, r Sun 8, 9:30, 11 Cho Eu & Ser; HD Low Mass 11

### SAN FRANCISCO, CALIF.

**ST. FRANCIS'** San Fernando Way Rev. Edward M. Pennell, Jr., Rev. Frank W. Robert Sun 8, 9:30 & 11; HD & Thurs 9:15 HC

### SCHENECTADY, N. Y.

**ST. GEORGE'S** 30 N. Ferry Street Rev. Darwin Kirby, Jr., Rev. David E. Richards Sun 8, 9, 11 H Eu, (9 Family Ev & Communion Breakfast), 9 School of Religion, 11 Nursery

### WASHINGTON, D. C.

**ASCENSION AND ST. AGNES** Rev. A. J. duBois, r; Rev. F. V. Wood, c 1215 Massachusetts Ave., N.W. Sun Masses: 7:30, 9:30, 11 with Ser, MP 10:45; Daily Masses: 7, Fri 8 EP & B; C Sat 4-5 & 7:30-8:30

**ST. JOHN'S** Rev. C. Leslie Glean Lafayette Square Rev. Gerald F. Gorman Sun 8, 9:30, 11 & 7:30; Mon, Tues, Thurs, Sat, 12, Wed, Fri 7:30; HD 7:30 & 12

**ST. PAUL'S** K St. near 24th N.W. Sun Masses: 7:30, 9:30, 11:15 Sol, Sol Ev & B 8; Daily: Low Mass 7, ex Sat, Thurs & Sat 12; C Sat 5 & 7 and by appt

### WAUKEGAN, ILL.

**CHRIST CHURCH** Grand at Utica Rev. O. R. Littleford, r; Rev. David I. Hornburg Rev. Walter Morley, associates Sun 8, 9:15, 11, 7:30; Wed 7, 9:30; Thurs, HD 9:30

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DECEMBER 10

**Fay Bainter**

in

**"THE OLD LADY SHOWS  
HER MEDALS"**

The tender story of how an old lady finds comfort, sympathy and true understanding following the death of her son on the battlefield.

DECEMBER 17

**Henry Fonda**

in

**"YOUNG MR. LINCOLN"**

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## Things have not greatly changed—

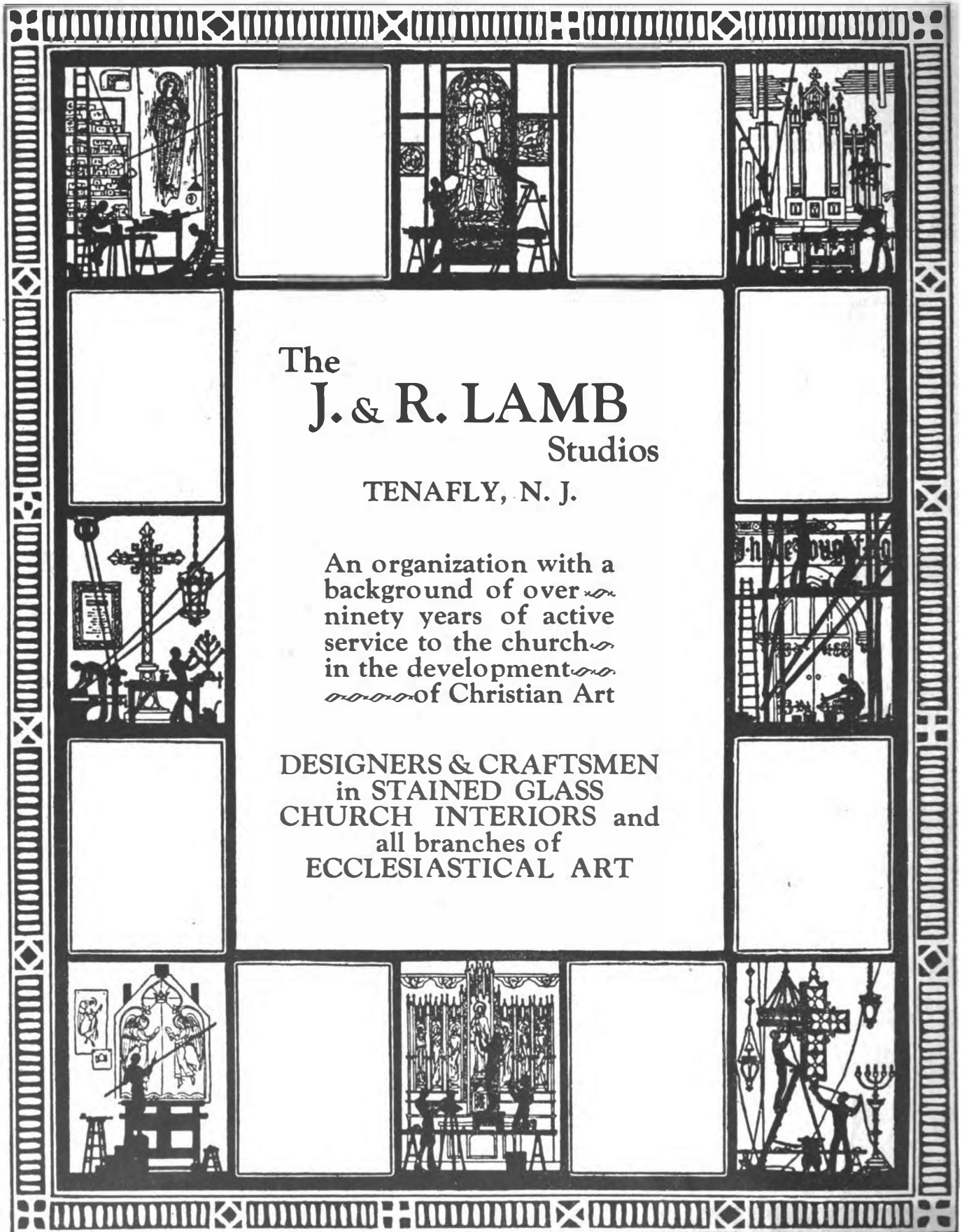
In 1833 a Seminary Dean said this in his report to the Trustees:

*I have visited all the rooms in the building. A few of them require slight repairs, chiefly of plastering; the grates of several of the stoves need fixing; some of the rooms still annoy the occupants by smoking; and, in one, a leak along the flue is injuring the plaster. In other respects, I believe, the building is in good condition.*

The institutions which train our spiritual leaders still depend upon the people of the Church for their maintenance.

BERKELEY DIVINITY SCHOOL, NEW HAVEN, CONN.; BEXLEY HALL, GAMBIER, OHIO; BISHOP PAYNE DIVINITY SCHOOL, PETERSBURG, VA.; CHURCH DIVINITY SCHOOL OF THE PACIFIC, BERKELEY, CALIF.; DIVINITY SCHOOL OF THE PROTESTANT EPISCOPAL CHURCH IN PHILADELPHIA; EPISCOPAL THEOLOGICAL SCHOOL, CAMBRIDGE, MASS.; THE GENERAL THEOLOGICAL SEMINARY, NEW YORK CITY; NASHOTAH HOUSE, NASHOTAH, WIS.; SCHOOL OF THEOLOGY OF THE UNIVERSITY OF THE SOUTH, SEWANEE, TENN.; SEABURY-WESTERN THEOLOGICAL SEMINARY, EVANSTON, ILL.; VIRGINIA THEOLOGICAL SEMINARY, ALEXANDRIA, VA.

**STAINED GLASS Æ MOSAIC Æ CARVED WOOD**



**MURALS : DECORATION : METAL : MARBLE : STONE**