

# The Living Church

February 3d, 1952 Price 15 Cents



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**FAMILY OF CHURCH WORKERS: Bishop Whittmore and two of his children. [see page 21.]**

**A WEEKLY RECORD OF THE NEWS, THE WORK, AND THE THOUGHT OF THE EPISCOPAL CHURCH**



## LETTERS

### The Congregational Minister

MY attention has been called to a paragraph [L. C., January 13th] in "Sorts and Conditions." It has to do with the Church situation at Shelburne Falls in the diocese of Western Massachusetts.

Briefly the situation can be summed up this way. The Episcopal, Baptist, and Congregational Churches of Shelburne Falls have entered into an agreement, with Epis-

copal consent on our part, to employ one man, the Rev. Thomas E. Pardue, a Congregational minister, instead of each congregation obtaining its own clergyman or lay leader. It is the understanding that he is to conduct Sunday union services of the Congregational and Baptist churches, and, in addition, to lead the worship, at another hour, in our own church.

Of course he cannot become pastor of

## East and West Meet



RNS

Some 200 Eastern Orthodox refugees who arrived in New York City recently were welcomed by a delegation representing Orthodox and other Churches.

The welcome was arranged by Church World Service of the National Council of Churches, Religious News Service reports.



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# The Living Church

Established 1878

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

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THE LIVING CHURCH is published every week dated Sunday, by Morehouse-Gorham Co. at 407 East Michigan Street, Milwaukee 2, Wis. Entered as second-class matter February 6, 1900, under the Act of Congress of March 3, 1879, at the post office, Milwaukee, Wis.  
 Subscription Rates — \$7.00 for one year; \$13.00 for two years; \$18.00 for three years. Canadian postage, 50 cents a year additional; foreign postage, \$1.00 a year additional.

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## Things to Come

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### February

8. Fourth Sunday after the Epiphany.
4. Bishop Tucker of Ohio retires.
5. Town and Country Work Seminar, Province V, Elkhart, Ind. (to 8th).
8. Woman's Auxiliary, National Executive Board, Seabury House (to 11th).
10. Septuagesima Sunday.  
Race Relations Sunday.  
Christian Education Division, NCC, annual meeting, to 16th, Columbus, Ohio.
12. National Council, Seabury House.
13. Arizona convocation, to 14th.  
Southern Brazil convocation, to 17th.  
Canal Zone convocation.
17. Sexagesima Sunday.  
Brotherhood Week, NCC (to 27th).
21. Episcopal Hospital Assembly, Cleveland, Ohio.  
Lay conference on Christian and his daily work, NCC (to 24th).
22. Presiding Bishop's Committee on Laymen's Work meeting, Greenwich, Conn., to 24th.  
Washington's Birthday corporate communion for men.
24. Quinquagesima Sunday.
25. St. Matthias (transferred from February 24th).
27. Ash Wednesday.
29. World Day of Prayer.

### March

2. First Sunday in Lent.
9. Second Sunday in Lent.
10. Election of Primate of New Zealand.
16. Third Sunday in Lent.
23. Fourth Sunday in Lent.

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 Ecumenical Press Service and is served by leading national news picture agencies.

Member of the Associated Church Press.

## SORTS AND CONDITIONS

**FIRST GOOD NEWS** about Bishop Cooper, the Anglican Bishop in Korea, since his disappearance northward in a party of prisoners of the North Koreans, came in an AP dispatch last week. The Bishop's name appeared on a list of 47 internees broadcast on the Pyongyang and Peiping radios. No information was given about the whereabouts and health of the internees, and the list did not include the names of others about whom the UN truce negotiators had been inquiring, including Roman Catholic Bishop Byrne and several Anglican missionaries. At least, the broadcast gives strong reason to hope that Bishop Cooper is still alive. In the meantime, Korean Church affairs are being supervised by Assistant Bishop Chadwell, consecrated recently by the Archbishop of Canterbury.

**BAD NEWS** comes from England, where Dom Gregory Dix, the noted Benedictine author and lecturer on liturgical subjects, has undergone a second operation for abscesses caused by amoebic dysentery. Seven New York Churches were among friends all over the United States who last Sunday began a Novena for his recovery. Latest information was that his condition was not good.

**THERE ARE** two diocesan convention seasons in the Episcopal Church—a small one, mostly in warmer parts of the country, toward the end of January; and a large one in May. The shift from January to May has grown from year to year, in spite of the fact that a meeting after the year is five months old weakens the convention's control of the budget. A few dioceses try other months—February, April, October. Maybe some hardy diocese will try to develop a convention that meets more than once a year.

**LOUISIANA'S** convention was asked by Bishop Jones, January 23d, to give him episcopal assistance in the form of a suffragan bishop. The convention had previously indicated its desire that he make the request. If the necessary consents from bishops and standing committees are received in time, a special convention will be held in May for the election. The convention also set up an episcopal endowment fund.

**GAMBLING** as a source of Church funds was forbidden by Bishop Bloy in his address to the Los Angeles diocesan convention. Not only sponsoring and engaging in games of chance but accepting contributions from such sources as race track charities met with the Bishop's disapproval. A lively debate on the question of tax support for parochial schools resulted in no action.

**MARYLAND'S** convention took a number of important actions. The convention authorized legal steps to discontinue the cathedral status of the Church of the Incarnation and to strengthen the status of the executive council as an organ of the diocese. The convention went on record against the Vatican ambassadorship. A clerical salary standard was adopted, providing for \$3,000 a year for a single

man, \$3600 for a married man, \$200 additional for each child, and a minimum of \$500 a year for auto maintenance. Individual parishes were called upon to provide "adequate housing."

**A CLOSE CONTEST** on the question of petitioning the state legislature to permit civil marriage resulted in defeat of the proposal. The clergy were for it, the laity against it. At present, all Maryland marriages must be performed by ministers of religion.

**DALLAS**, in its convention, set itself an objective of 5,000 candidates for Confirmation and a fund of \$250,000 for missions and diocesan institutions. A year-long program of evangelism will culminate in preaching missions in Dallas and Fort Worth conducted by the Rev. Dr. Samuel Shoemaker next November. Autumn confirmation classes of all the parishes and missions will be presented together at a gigantic service in Dallas, with bishops of neighboring dioceses being invited to assist.

**THESE ARE** only a few samples of the activity going in diocesan conventions last week. More of them will be reported in next week's diocesan section.

**THE AMERICAN** committee for the Japanese Brotherhood of St. Andrew has for many years been the lengthened shadow of two men—Paul Rusch in Japan and Courtenay Barber, Sr., in the United States. This great team was broken up with the death of Mr. Barber last May, but the Committee has reorganized itself and is making ambitious plans for the support of Paul Rusch and the Japanese Brotherhood in 1952. Your reporter had the pleasure of attending the meeting of the Committee in Chicago last Saturday at which Russell O. Lamson of Waterloo, Iowa, was elected the new president of the committee's board of directors, and the Most Rev. Henry St. George Tucker, retired Presiding Bishop, was voted into the new post of honorary chairman. There is much new blood on the committee, and it accepted a capital and operating budget of \$159,420 without a tremor.

**"KEEP"** will be the new name of the Kyosato Educational Experiment Project, already well known to L.C. readers as the rural Church center in which the Japanese Brotherhood of St. Andrew helps poverty-stricken farmers to help themselves. A total of \$47,527 was given for this and kindred projects in 1951. Among new members of the committee are Bishop Conkling of Chicago, Bishop Emrich of Michigan, Bishop Campbell, Coadjutor of West Virginia, and Mrs. Rollin T. Chamberlin, past president of the national Executive Board of the Woman's Auxiliary.

**FOR** many years, The Living Church Relief Fund has been one of the sources of income for this significant work of lay leadership for the Japanese Church, and of course it will continue to be so in the future.

Peter Day.



FOURTH SUNDAY AFTER EPIPHANY

## GENERAL

## EPISCOPATE

## Bishop Kemerer Improving

Bishop Kemerer, retired suffragan of Minnesota, who suffered a stroke in late December is showing definite improvement in his health, according to Bishop Keeler of Minnesota. A patient at Sheltering Arms Hospital, Minneapolis, Bishop Kemerer is able to sit up now for a portion of each day.

## To Puerto Rico and Haiti

Bishop Bentley, vice president of National Council and director of the Overseas Department, will visit the missionary districts<sup>1</sup> of Puerto Rico and Haiti in the near future.

The Bishop expects to leave by air for San Juan, Puerto Rico, on February 25th. He will spend the week in Puerto Rico with Bishop Swift, then go with him to the Virgin Islands for a week's visit, and return to San Juan in time for services on March 9th.

On March 11th, Bishop Bentley will fly from San Juan to Port au Prince to spend three weeks in Haiti with Bishop Voegeli of Haiti. He will visit the missions in Haiti and the Dominican Republic, returning on April 7th.

## "Hot Potato Committee"

Usually made up of entries that are routine, even if the acts they record are not, the published record of official acts which every bishop is required by canon law to keep, sometimes yields items of interest out of the ordinary—like that of one bishop, who after several days of intense activity, "tried to spend the day doing nothing, and succeeded pretty well."

In the January 1952 *Bishop's Newsletter*, diocese of Pittsburgh, Bishop Pardue of Pittsburgh refers to his attending on November 27th and 28th a meeting of the Committee of Nine of the House of Bishops—known as the "hot potato committee" because, says Bishop Pardue, "we are given the controversial subjects which arise in the Church as our agenda for discussion and recommendation."

Bishop Pardue continues:

**TUNING IN** (Background information for new L. C. readers):  
<sup>1</sup>Missionary districts are, like dioceses, Church areas under the jurisdiction of a bishop. Primary difference is that a missionary district is not entirely self-governing. Its bishop is elected by

"The Committee is made up of men of extreme points of view as well as those who stand in the middle of the road. We have been meeting together now for about six years and it is a great experience of the Christian Gospel in action among divergent, opposite-minded men. At this session we have discussed what is probably the most controversial issue for the entire Ecumenical Movement, and we came out with a unity of mind and a statement which is hard to believe possible. Every man on the committee agreed, although parts of the statement hurt various members of the group. The statement will not be presented anywhere to the public until the next meeting of the House of Bishops at General Convention this coming fall."

THE LIVING CHURCH of October 23, 1949 (Fourth Convention Number) contains this reference to the same committee:

"A report on Intercommunion, the contents of which remain unrevealed, from a Committee of Nine of the House of Bishops, was discussed by the House of Bishops in a closed session, and referred back to the Committee. The report is to be presented at the next meeting of the House of Bishops. . . ."

## CONVENTION

## Before-Hand Work

The General Convention Office has opened, and the Rev. Dr. Gabriel Farrell has begun his work as Convention manager.

Although plans for the 1952 Convention have been in the making ever since the last Convention, this event marks an important step in the business of preparation. It will be Dr. Farrell's job to keep Convention running smoothly and that means a lot of before-hand work.

Dr. Farrell recently retired as director of the Perkins Institution for the Blind, Watertown, Mass., a position in which he served for 22 years, to join the staff of Episcopal Theological School. The School is releasing him temporarily so that he may devote full time to his Convention duties. His office is located in Boston, the Convention city, at St. Paul's Cathedral.

The Rev. Gardiner M. Day, rector of Christ Church, Cambridge, Mass., an-



DR. FARRELL: Full time on General Convention.

nounced the opening of the office in an address to the annual meeting of the Church Service League of the diocese of Massachusetts. Mr. Day is chairman of Massachusetts' Committee on Arrangements for Convention.

He said that a distinguished prelate from overseas, whose name he cannot yet announce, will attend Convention's opening service in Boston Garden and give a number of addresses during Convention, which meets from September 8th to 19th.

Mr. Day also announced that the treasurer of the diocese, Philip H. Stafford, now has \$30,000 in gifts and pledges in the 1952 Episcopal General Convention Fund, toward the necessary \$55,000 which it is estimated that the Convention will cost. A diocese-wide offering for General Convention will be held on May 11th. Mr. Day said he was especially pleased about an unsolicited contribution of \$500 from the diocese of Connecticut.

The appointment of chairmen of some of the most important Convention com-

the House of Bishops, and its boundaries may be changed without local consent. On meeting certain requirements as to self-support, number of parishes, etc., a missionary district may ask to be admitted as a diocese.

being used by the U. S. armed forces to care for wounded from Korea.

Chaplain<sup>1</sup> Ellenberg has joined the staff of the Chaplain School at Fort Slocum, N. Y., as executive officer.

He wears the Silver Star and the Bronze Star with cluster.

An article commending the work done by Chaplain Ellenberg at St. Luke's and giving some of the history of the hospital which is playing such an important role in the Korea war, appeared in the December 5th issue of the *Christian Century*. The article was written by Harold E. Fey of the *Century* staff on November 10th, while Chaplain Ellenberg was still in Tokyo. Mr. Fey said:

"This afternoon I saw hundreds of wounded American, French, Dutch, Turkish, British and other United Nations soldiers as I made the rounds with Chaplain Ellenberg. Tokyo Army hospital is the largest and probably the best equipped institution of its kind in the Far East, and its corridors and recreation rooms, in addition to its wards, are filled with cots.

"The man who visits almost every patient in the 2000-bed hospital and annex every day and never leaves without a cheery word is Chaplain Ellenberg, an unmarried clergyman, who has learned at least a word or two of greeting in each of the 21 languages spoken by the United Nations forces in Korea. Chaplain Ellenberg went ashore with the first wave of the 4th Infantry Division in the 1944 Normandy invasion and was decorated for his services there.

"Chaplain Ellenberg is as completely dedicated a man as one is likely to find. Seven days a week, often at midnight as well as through the day, he carries the manifold ministries of religion to his young charges. He is perhaps 40 years old, which makes him seem quite paternal to the wounded under his care. Their youth is astonishing, and their faith under his ministry is deeply moving. Many have terrible wounds, since those with more superficial hurts are cared for in Korea. Sometimes several die in a single day, and the chaplain is at their side whenever the call comes.

"The great hospital now called the Tokyo Army hospital was once St. Luke's International Medical Center of Japan, a model institution founded by the Episcopal Church and famous throughout the world. It is surmounted by the cross of Christ, and its cornerstone is inscribed: 'Dedicated to the Glory of God and the Service of Humanity.' It was founded in 1885 in a one-story shack in the part of Tokyo to which foreigners were once restricted. In

1910 after the emperor had given it a gift—the first ever received by a Christian institution from the head of the Japanese state — it began its climb to greater usefulness. Dr. R. B. Teusler, its great developer, raised money in the United States and in Japan, and completed a new hospital in 1923 at a cost of \$500,000. Three weeks later the hospital was entirely destroyed by the great earthquake and fire. A barracks hospital was erected, and the next year that burned down. Yet Dr. Teusler was not daunted, and in 1930 the cornerstone was laid for a medical center which was completed in 1933 at a cost of \$2.5 million.

"Its beautiful Gothic chapel raises its lofty arches over a tier of balconies, so that patients on each floor can attend the services or pray there at any time. The hospital was conducted by Japanese Episcopal priests and doctors during the war. When hostilities ceased it was commandeered by the American army, since the beginning of the Korean affair its facilities have been used to the limit."

## DISPLACED PERSONS

### Sponsors Needed

National Council's Department of Christian Social Relations is reminding Churchpeople that sponsors for Displaced Persons and Volksdeutsche\* are still needed, especially planned diocesan or parish group sponsorship.

As of December 31, 1951, over 3500 individual displaced persons in more than 1500 family units had been resettled or were being resettled by the Episcopal Church in the United States, in cooperation with Church World Service. About 400 units still remained to be sponsored. About 350 units assigned earlier had been rejected for immigration because of health or political reasons.

These figures compare with a total of about 50,000 displaced persons resettled by CWS by December 31st through all participating Churches.

In addition to the 400 units still to be sponsored during 1952, there will be about 250 Volksdeutsche units, which have already been assigned to the Episcopal Church.

CWS estimates that the bulk of the remaining DP's would arrive in January and February since all such visas must have been issued by December 31, 1951, according to law. If the Immigration and Naturalization Service has held up a case, however, extra time for qualification is allowed, so that there will be a

\*People of German ancestry and background who have settled in other countries.

trickle of DP's coming through June. Volksdeutsche have a longer time to receive visas.

## BSA

### Debt Campaign Successful

A special campaign to reduce the indebtedness of the Brotherhood of St. Andrew has been successful, and the Brotherhood is now solvent. This announcement was made at the recent annual meeting of the BSA's national council.

The council voted to hold provincial conventions this year in provinces two, three, and five rather than a national convention. It is the hope of the council to hold a national convention every three years with the provincial meetings in between so that more men and boys may attend large BSA gatherings.

The Rev. Clarence Haden, Jr., addressing the council, took note of the value and need of the BSA in the program of the General Church. Mr. Haden, who is executive director of the Presiding Bishop's Committee on Laymen's Work, said that there is no competition or conflict between Laymen's Work and the program of the BSA.

General secretary Morton O. Nace reported that the BSA now has over 5000 members.

## WORLD RELIEF

### Chalices for Greece

When Bishop Scaife of Western New York returned from his visit to Greece last year he appealed for chalices<sup>1</sup> to send to the Greek Orthodox Church. The bishop reported that, as of January 21st, 18 individuals and organizations had responded with a number of chalices and patens and \$471.60 in cash (which would buy about eight half-pint chalices). All of the cash came in amounts of \$25 or less, except for \$325.60 from the Woman's Auxiliary of the diocese of Western New York.

## PEOPLE

### Still a Catholic

The rumor that T. S. Eliot had been converted from Anglo-Catholicism to Roman Catholicism reached the office of THE LIVING CHURCH last week. A cabled query to the Rev. C. B. Mortlock, LIVING CHURCH correspondent for England, brought this reply: "Rumor utterly devoid foundation. Eliot much troubled by wide currency. Deny emphatically."

**TUNING IN:** [Chaplains in the armed forces are paid by the government and serve under military authority. Churches are assigned quotas in the chaplaincy proportional to their membership in the general population. Each chaplain must be en-

dorsed for service by the Church to which he belongs. ]A chalice is a large cup of precious metal, usually with a stem that has a swelling or knob in the middle; it is used for the consecrated wine in Holy Communion.





# Church and School:

## RIVAL MORALITIES

By Neal Frank Doubleday

Professor of English, James Millikin University

WE have long been accustomed to think of church and school as coordinate agencies for good. It is a comforting assumption, but it needs some examination. In the moral development of boys and girls from the homes of the unchurched, the public school is obviously the dominant agency. But we need to consider whether, with boys and girls from Christian homes, the church is not actually subordinate to the school.

The public schools have in the last generation enormously increased their functions. Indeed, they fulfill functions that Churches have relinquished to them, and they have accomplished good things. It is, for instance, quite obvious that public schools in some places have done more toward good race relations than the Churches have.

Nevertheless, the increasing influence of the public schools, and their acceptance of wider and wider responsibility for the life of young persons, sets Christian people a problem. And the problem is so pervasive — it extends so far and has built up so gradually — that it is hard to see in its wholeness.

Yet one aspect of the problem is plain enough when we come to think of it. As any parent must be aware, the public schools intend increasingly to absorb and dominate the life of the child. There is

even, in some quarters, the conviction that ideally the school should direct the life of the child in the summer months, and this conviction is on its way to becoming concrete in accomplishment.

Now the position of educators who cherish such ideals is not easy to answer. Suppose you were to protest to a school administrator. He would point to neglected and sadly underprivileged children, and ask you whether it was not better for them to be controlled by the school than influenced by street and home.

### SCHOOLS vs. COMICS

If you answered "Yes, it is better," you might possibly be right. But, without quite intending to, you might also be agreeing that children in general ought to have their moral characters formed by the public schools. And we all know persons who already have relinquished — perhaps without meaning to — some of their responsibilities as parents and Christians to the public schools.

Just the other day an intelligent, Churchgoing woman in comfortable circumstances remarked to me that she thought it better for her daughter to spend the summer looked out for by the public schools than to spend it reading comic books. So it may be — but for

her daughter the alternative is not a necessary one.

The proportion of the child's life the school takes up — and if educators have their way, that proportion will increase — is an important matter to Christians. At the very best the Church has relatively few hours in the child's life, and no great part of these is devoted to instruction.

Recently I found myself heartily agreeing with an article about Sunday school teaching, until I remembered — what the author was ignoring — that his program was to be accomplished in periods perhaps a half-hour long, and not on all the Sundays of the year. If the child devotes nearly all his time to school and school activities, he may very naturally decide that what so involves him is important, and that all else is secondary.

Moreover, in the public school, boys and girls live in a child's world governed by a few adults who are sometimes adapting themselves to the child's point of view, and sometimes busy about developing the child's point of view as their educational theory teaches them. The slowness with which boys and girls of today become intellectually mature is the inevitable result of the excessive segregation of generations to which our very concern about youth has led us, not only in schools but through all sorts of youth activities.

### A FRIENDLY CLIMATE

But the problem is not only in the public school's increasing encroachment of the child's time, or in the segregation of generations. Public schools are by law and custom secular, even though some

TUNING IN: ¶The Book of Common Prayer (p. 295) says: "The minister of every parish shall diligently, upon Sundays and Holy Days, or on some other convenient occasions, openly in the Church, instruct or examine the youth of his parish."

Presumably such teaching is to be based upon the Offices of Instruction, to which this rubric is appended. In practice, however, the "minister" usually delegates this to the Sunday school of which he is spiritual director.

have enough education in the real sense to criticize what they have been taught in professional "education" courses — except as they learn by experience that certain theoretical classroom procedures don't work. The artificial morality we must fear is designed by professional educational thinkers, textbook writers, and curriculum builders; and sometimes teachers are as much victims of it as their pupils.

I believe that Christians must see that the intent of public education is at many points really different from the aims of Christianity, and perhaps ultimately hostile to them. But I think, too, that Christians must in all humility realize that the inflation of the intent of the public schools could only have come about as Churches relinquished their responsibilities to the public schools.

Perhaps the moral ideals of the public schools are as good as we have any right to expect secular ideals to be. But we have no right to assume that we approve of secular ideals we have not examined, and we know that secular morality is always in some sense opposed to Christian morality. But the crux of the matter is this: suppose that this secular morality is, as secular morality goes, unexceptionable. The procedure itself is dangerous and liable to continual misuse. For this secular morality will depend upon what individuals in positions of educational authority believe life should be made.

If the conditioners succeed, their product will be uniform entities of character, well-adjusted to an expedient state and ideal of life. Certainly society on its level should be a community, a body of members, as the Church on its level is a body of members. But we shall never have anything like a community in that sense if the conditioners have their way, for they can form only like, conditioned units.

In their efforts to form an expedient character the public schools have more of boys' and girls' time, more facilities, and — we may fear this is often true — more interest than Churches have. The schools have, too, the advantage of social pressure and the child's instinct for conformity. There is no possible solution to the problem until Christians understand what the problem is. There is, I think, no immediate possible full solution. The first thing necessary is to realize that the children of Churchmen<sup>¶</sup> are subject to the confusion of rival moralities. But there is a comfort. Churchmen can see to it that the child feels himself, and in fact is, a member of his parish and the Church. If the child really has that membership, secular conditioning will forever fail.

**TUNING IN:** ¶ Churchman ordinarily means a member of the Church of England or some Church in communion with it, including the Episcopal Church. More recently, in U.S.A., "Churchman" has also been used to mean an active member

## "And a little child shall lead them"\*



**T**HREE years ago, through the vigilance of a sexton,<sup>¶</sup> a little girl of eight was introduced to an Episcopal Church Sunday School. She fell into the care of a teacher gifted with something more than a knowledge of modern teaching methods and projects. From her, she learned the love of God and His Church. So real was the girl's experience that within the year she had shared her discovery with her parents, and opened the way for them to be received from the Roman Church (Her father has since become a vestryman).

When she began her second year at Sunday School, she brought with her a boy five years old, who had attached himself to her like a shadow. He was the son of a Methodist mother and of a brilliant Jew who was studying for his doctorate at Yale University.

At the end of that year, the boy's father wrote to the Sunday School teacher:

"Before leaving New Haven, my wife and I want to thank you for the training our son, Stevie, has received in St. John's Sunday School. You have succeeded in laying in him the groundwork of a true religious belief, a basis from which he will be able, if we can only continue the work you have begun, to build his life on a foundation unmatched in this era of doubt and cynicism. We shall try to keep alive in him the basic tenets and faith you have created."

When the family arrived at Gainesville (the father had been appointed to the faculty of the University of Florida), Stevie and his mother were befriended by a couple from the father's department at the University. They took them to the University Chapel of the Methodist Church. They went three times, once with the father. But one shopping day, Stevie and his mother came upon a different church. Said Stevie, "Mamma,

that's a nice church, and it's open; let's go in and say our prayers."

They went in, knelt, and said their prayers. Whispered Stevie, "I like this church, and here is where I want to go."

That night the father said the same thing. Stevie was enrolled in the Sunday School of Trinity Parish, and the parents enrolled themselves in the Confirmation Class. In November Stevie and his father were Baptized; next month Stevie's mother and father were Confirmed.

Wrote Stevie's mother to the priest in New Haven:

"Your predictions about our reaction and attitudes towards the Episcopal Church were quite accurate. Both my husband and I feel that we receive little satisfaction from the emphasis on the social aspect and mission of the Church formulated by some of the protestant denominations.

"It is not that we can see no social mission for the Church. On the contrary, we do. But we believe that this mission can be accomplished only by first building a foundation of true Christian belief and worship; and it is in this respect that we feel at home in the Episcopal Church. As my husband puts it quite bluntly, he can get all the sociological treatises he needs from his colleagues at the University."

The little girl in New Haven had initiated the reception of her Roman parents, the Baptism and Confirmation of a Jewish father, the Confirmation of a Methodist mother, and the Baptism of little Stevie. Two families were united in the Church through her influence.

Just before her own Confirmation, the Bishop of Connecticut sent for her, congratulated her on her good work, gave her his blessing, and heard her say, "Thank you very much, Sir, I only hope that I can bring many more people into the Church."

\*Adapted from the *Connecticut Churchman*.

of any Christian body. ¶ A sexton is the man who takes care of a church. It is a short form of the word "sacristan" which usually means a person who takes care of the things pertaining to the altar and the priest's vestments.



of the relationship of this Church to the problem of mixed marriages; but in our own experience we have known many instances in which the Episcopal Church proved an acceptable meeting ground for those of mixed religious background — Roman Catholic, Protestant, and even Jewish.

For the Episcopal Church does not ask those who come to it to repudiate their previous religious experience, but to add to it new treasures derived from many sources. The Protestant is not re-baptized, nor the Roman Catholic re-confirmed. Each finds within its fold things both familiar and unfamiliar. And often the husband and wife of widely differing religious background find that both can be at home in the Episcopal Church, and can bring up their children in the happiness that only spiritual harmony in the family can bring.

**G**ENERAL Convention was quite right in warning Churchmen against premarital agreements to bring up their children in another religious system. The signing of such a pledge is morally wrong, if the signer is convinced that his own communion is a part of the One, Holy, Catholic Church. It would be equally immoral for the Church to require any such pledge from non-members marrying communicants of the Episcopal Church. Indeed, such a pledge is usually signed under conditions of mental stress making it virtually a forced promise, and therefore one not to be considered binding in the light of subsequent clearer judgment.

But we do not think that mixed marriages, between Episcopalians and Protestants, or between Episcopalians and Roman Catholics, are necessarily to be condemned. The religious difference is one that must be faced, prayerfully and earnestly, before marriage. It should be resolved if possible by agreement on a common religious loyalty; if that is not possible, then by agreement to respect each other's convictions, and to review the situation frequently, and especially when the first child is born. If this is sincerely done, the grace of the Holy Spirit operating through the sacrament of Holy Matrimony can be trusted to lead to a solution that will make for a harmonious family life.

The really important thing is that the problem be recognized, and that the husband and wife learn to pray together, respecting each other's convictions and trying to find the way to harmonize them without violating the conscience of either. There is a great deal of truth in the saying that a family that learns to pray together is likely to stay together.

The Episcopal Church also has much to offer to those outside its fold who have contracted mixed marriages. We could cite many Roman Catholics and Evangelical Protestants who have found a common home in the Episcopal Church, where both their traditions are respected and enriched. We could cite Jewish members of mixed marriages who have found

satisfaction in a Church that proclaims the coming of the Messiah foretold by the Old Testament prophets, and in which the Liturgy draws heavily on the sacred literature of Judaism, fulfilled by the revelation of the Son of God who was also the Flower of the Hebrew race.

Recently the *Connecticut Churchman* told a true story (see page 13 of this issue) of a little girl in Sunday schools in that diocese who brought not only her own family but another mixed family into happy fellowship in the Episcopal Church. Her parents were former Roman Catholics who had fallen away, but who found a new Catholicity in the Episcopal Church, her father eventually becoming a vestryman. When she was in her second grade she brought to Sunday school a little boy, son of a Methodist mother and a Jewish father who was studying for his doctor's degree at Yale. When the boy was baptized, his father was also baptized; later both father and mother were confirmed. The mother wrote to the rector:

"Both my husband and I feel that we receive little satisfaction from the emphasis on the social aspect and mission of the Church formulated by some of the Protestant denominations. It is not that we can see no social mission for the Church. On the contrary, we do. But we believe that this mission can be accomplished only by first building a foundation of true Christian worship; and it is in this respect that we feel at home in the Episcopal Church."

Through the influence of this little girl, before she reached the usual confirmation age, two families found "a foundation of true Christian worship" and of harmonious family life in the Episcopal Church, coming from such diverse backgrounds as Rome, Protestantism, and Judaism. She knew nothing of canon law, or of the resolutions of General Convention; but she knew what it meant to bear personal witness to Jesus Christ, and her witness was richly rewarded.

**M**IxED marriages can result in the loss of faith on the part of one or both parties, and in an unhappy marriage. But they can also lead to highly successful marriages, and to a great increase in the faith of both parties, and of the new family. It all depends on how the mixing is done. If the right spiritual ingredients are properly blended, and the mixture stirred by the grace of the Holy Spirit in a truly sacramental marriage, with a common Church life, the result can be something very wonderful and enduring.

Perhaps there is no fool-proof recipe for a successful mixed marriage. But here is one that we offer with confidence, because we have seen the successful results that it has produced in many lives:

Take two young people, of sound and mature religious and moral convictions. Separate out any prejudices and intolerance. Mix with prayer and good will, strongly flavored with mutual love. Add the salt of self-discipline, the pepper of zeal and



**EDITORIAL**

sightseers but as men of God to give comfort and absolution, and to commend the dying and the dead to the mercy of Almighty God.

Some of the victims were Episcopalians; and their families will always have the knowledge that their Church sped to be with their loved ones at the time of their tragic death. Others belonged to other communions and faiths, or to none; but the Church did what it could for them, too. This is a high example of the ministry of the Church to "all sorts and conditions of men" in the time of their great need.

This is an important part of the priestly ministry; and it is something for which all of the clergy should be prepared. They should always be ready to aid the stricken, to hear the confessions of those who are dying, to give the Blessed Sacrament when desired, to bless or anoint, and to say the words of commendation for the dying and the departed. Laymen, too, should be ready to do what they can, including the baptism of the dying, as one of the soldiers did in the crash of a military air transport off the Canadian coast last month.

"In the midst of life we are in death; of whom may we seek for succour, but of thee, O Lord?" We commend these faithful priests, who have borne their witness in the time of tragedy. They have not only done what they could for the victims, and for the comfort of the bereaved, but they have stood before the people as living witnesses to the concern of the Church for men and women in their extremity.

None can know what secret influence for good this may have in the hearts and souls of participants and passersby as well. For in their ministrations at such an hour, the spirit of Christ Himself has been shown forth, to transfigure tragedy and to demonstrate the Christian conviction that death is swallowed up in victory.

*Tax Deductions*

**A**T THIS time of year, when Everyman is preparing his income tax return, it may not be amiss to remind the clergy and professional Church workers that they can deduct the subscription price of THE LIVING CHURCH, and the purchase price of religious books, from their gross income. Professional books and periodicals are legitimate expenses, as are cassocks and other vestments that constitute the professional "uniform" of the clergy.

Lay Church folk are also reminded that they may deduct not only their cash contributions to church and charity, but also the fair value of any gifts in kind—vestments, altar hangings, memorial windows, or other gifts made during the taxable year. And if they have paid their own expenses as delegates to diocesan convention, provincial synod, or other Church gathering to which they have been elected or appointed, in our opinion those expenses are also deductible.

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**BOOKS**

need to be read against the background of the book as a whole.

On page 107 the phrase "ecumenical council," by convention restricted to one of the historic general councils (like Chalcedon) that has acquired acceptance by the Church, is used as synonymous with "ecumenical conference" in the modern sense (like Amsterdam),—thus presenting a possible source of confusion to the uninitiated.

But this is a minor inaccuracy in a book on the whole so well written, so penetrating in its analysis, so undergirded by genuine spirituality. Serious students of religion should "read, mark, learn, and inwardly digest" it — and then (as Dr. MacGregor would surely have them do) proceed to doubt it.

**Of Interest**

**T**HEODORE MAYNARD is a Roman Catholic layman, who has written voluminously on religious subjects.

His latest work, *Saints for our Times*, (just published), consists of 18 biographical sketches of 12th- to 20th-century saints† (Appleton-Century-Crofts. Pp. xii, 296. \$3.50).

*Four Prophets of our Destiny*, by William Hubben, consists of chapters on Kierkegaard, Dostoevsky, Nietzsche, and Kafka, by a onetime Roman Catholic, now turned Quaker (Macmillan. Pp. viii, 170. \$2.75).

*Nietzsche and Christian Ethics*, by R. Motson Thompson is, in the words of the author's prefatory note, "an attempt to show the supremacy of the Christian Ideal in face of the strong attack with which it has ever been confronted" (Philosophical Library, 1951. Pp. 104. \$2.75).

An eye-opener for any who think that credit for the Catholic revival in the Church of England is all on the Oxford side of the ledger: *Cambridge Churchmen* ("An Account of the Anglo-Catholic Tradition at Cambridge"), by John Castle (Mowbrays, 1951. In America: Morehouse-Gorham. Pp. 16, with two plates. Paper, 30 cents).

A litany of the Name of Jesus appears on p. 159 of this editor's copy of T. T. Carter's *Treasury of Devotion. The Holy Name*, by E. D. K. Wood, consists of 38 "devotional notes" on a slightly different version of this prayer (SPCK, 1951. Pp. x, 205. 6/6).

†Francis of Assisi, Anthony of Padua, Elizabeth of Hungary, Thomas Aquinas, Catherine of Siena, Joan of Arc, Thomas More, Ignatius Loyola, Philip Neri, Francis de Sales, Vincent de Paul, Rose of Lima, Isaac Jogues, John Mary Vianney, John Bosco, Mary Bernard Soubirous, Frances Xavier Cabrini, Therese of Lisieux.

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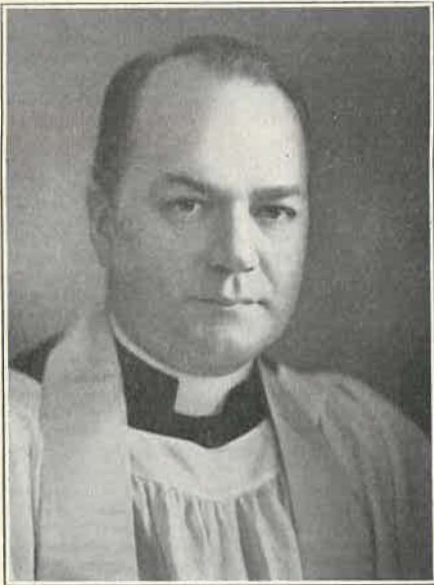
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FR. PATCHELL: Joyous about new fields.

interest throughout the years. Robert L. Gerry is junior warden. The four sons of Robert L. Gerry all served there at the altar. One of them, Elbridge E. Gerry, is on the vestry.

The vestry, seeing the new work to be done in the changed neighborhood, are in the process of conveying the property and funds to the Missionary and Church Extension Society of the diocese of New York. This makes possible a mission church with special reference to Puerto Ricans.

Following this historic incident is another. The present rector of St. Edward the Martyr, the Rev. Drury Luca-doe Patchell, who came to the parish in 1943, is particularly interested in and concerned with the people of the neighborhood. He has learned some Spanish, but finds that the people wish to learn English and do so quickly. Fr. Patchell will be priest-in-charge of St. Edward the Martyr Mission. Associated with him will be the Rev. Estaban Reus-Garcia, of San Juan, Puerto Rico.

Another historic incident: Fr. Reus-Garcia is one of the senior priests, in point of service, in Puerto Rico. He was made deacon in January, 1926, and advanced to the priesthood in August that year.

The young people are very active at St. Edward the Martyr. It very fortunately happens that Miss Josephine Martin, a student at Windham House, spent last summer in Puerto Rico, as a student worker. She has become deeply interested in Puerto Ricans, and will now work at the Mission of St. Edward the Martyr, directly with Fr. Patchell in the Church school, and in the formation of a girls' club, and in parish visiting.

St. Edward the Martyr has 32 active members in its branch of St. Vincent's

Guild (of acolytes), with three active associates and nine inactive — these last being in services. There is a fine choir.

Still another remarkable incident occurred. The New York Youth Board with headquarters in Albany, offered to be responsible for the salary of a full-time social worker, and the required equipment needed for her work in the parish house. The project is not part of the mission work of St. Edward the Martyr; but it will be carried on there, administered by the Department of Education of the Protestant Council of Churches of New York of which Bishop Gilbert is the president. The worker will be a woman trained in youth work.

The young people of the parish, hearing of the coming social worker, and also of the children from the Children's Center and their plans, came in and got the parish house in shining order for them. They scrubbed floors, and waxed them; washed windows and curtains; and otherwise got the house in excellent order. The whole place was warm with good will.

Fr. Patchell was joyous about the new fields opening up. But he said, "A priest in a Catholic parish or mission is leader, guide, and teacher. His work is to serve the people. It is evangelical work. When our guests come asking us about the Church, then we shall teach them the Catholic Faith."

**MASSACHUSETTS**—Father ordained son at Christ Church, Cambridge, Mass., recently.


The event, unusual enough in itself, was of special interest to Massachusetts Churchpeople because it was in that diocese that the father lived and worked as student, curate, rector, and bishop, and where his sons and daughter were born and bred. And it was of special interest to Churchpeople all over the country because the father is the Presiding Bishop. The son, the second of the three Sherrill sons to be ordained, is the Rev. Edmund Knox Sherrill.

His ordination as priest took place at the church where he has been working as curate since graduating from Episcopal Theological School in the same city last June.


**WESTERN MICHIGAN**—Another father-son ordination that took place recently was the ordering to the priesthood of the Rev. James Robinson Whittemore by his father, the Bishop of Western Michigan. Fr. Whittemore was ordained at Christ Church, Grosse Pointe Farms, Mich., where he will be assistant. Another of the Bishop's three children who is working for the Church is his daughter, Nancy, who is on the staff of the Christian Education Department of National Council.

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## NOTICES

### DIED

**DOGGETT**, at Montclair, N. J., on Saturday, January 19, 1952, Evelina Porter, in her 87th year. Wife of the late Rev. Walton Hall Doggett, daughter of the late Major General Fitz John Porter, and mother of Porter Doggett of 380 Claremont Ave., Montclair.

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### BOOKS

**USED AND NEW BOOKS:** Liturgy, ceremonial, dogmatics, commentaries, devotional, psychology, etc. Send for list. Books are cheaper in England. Ian Mitchell, 29 Lower Brook St., Ipswich, England.

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## CHANGES

the diocese of Virginia for some time, may be addressed at Monoyama Boys' School, Osaka.

### Deacons

**Main:** John Colby Myer, M.D., was ordained deacon on October 20th by Bishop Loring of Maine at the Cathedral Church of St. Luke, Portland, Maine. Presenter, the Rev. A. R. McKinley; preacher, Dean W. D. Hughes. To be vicar of St. George's Mission, York, Maine. Address: 2 School St., Sanford, Maine.

**Michigan:** Jay P. Coulton was ordained deacon on October 28th by Bishop Emrich of Michigan at Christ Church, 120 N. Military, Dearborn, Mich., where the new deacon will be curate. Presenter, the Rev. E. R. Green; preacher, the Rev. John Shufelt.

Two men who have given up careers in business to study for the ministry were ordained to the diaconate on December 14th by Bishop Emrich of Michigan at Virginia Theological Seminary, where they will be students until June.

**William C. Norvell**, who was presented by the Rev. Ivor Curtis, was a communicant of All Saints' Church, Pontiac, Mich. **James B. Shannon**, who was presented by the Rev. J. L. Trotter, came from Christ Church, Cranbrook, Bloomfield Hills, Mich. The Rev. Dr. A. C. Zabriskie was the preacher.

**Newark:** Benjamin Pierson Ford was ordained deacon on December 27th by Bishop Washburn of Newark at St. Mary's Church, Sparta, N. J. Presenter, the Rev. E. S. Ford, father of the ordinand; preacher, the Rev. R. B. Pegram. To be curate of St. James' Church, New York.

**New Mexico and Southwest Texas:** Charles Leonard Henry, lay pastor in Belen and Socorro, N. Mex., was ordained deacon on December 19th

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