

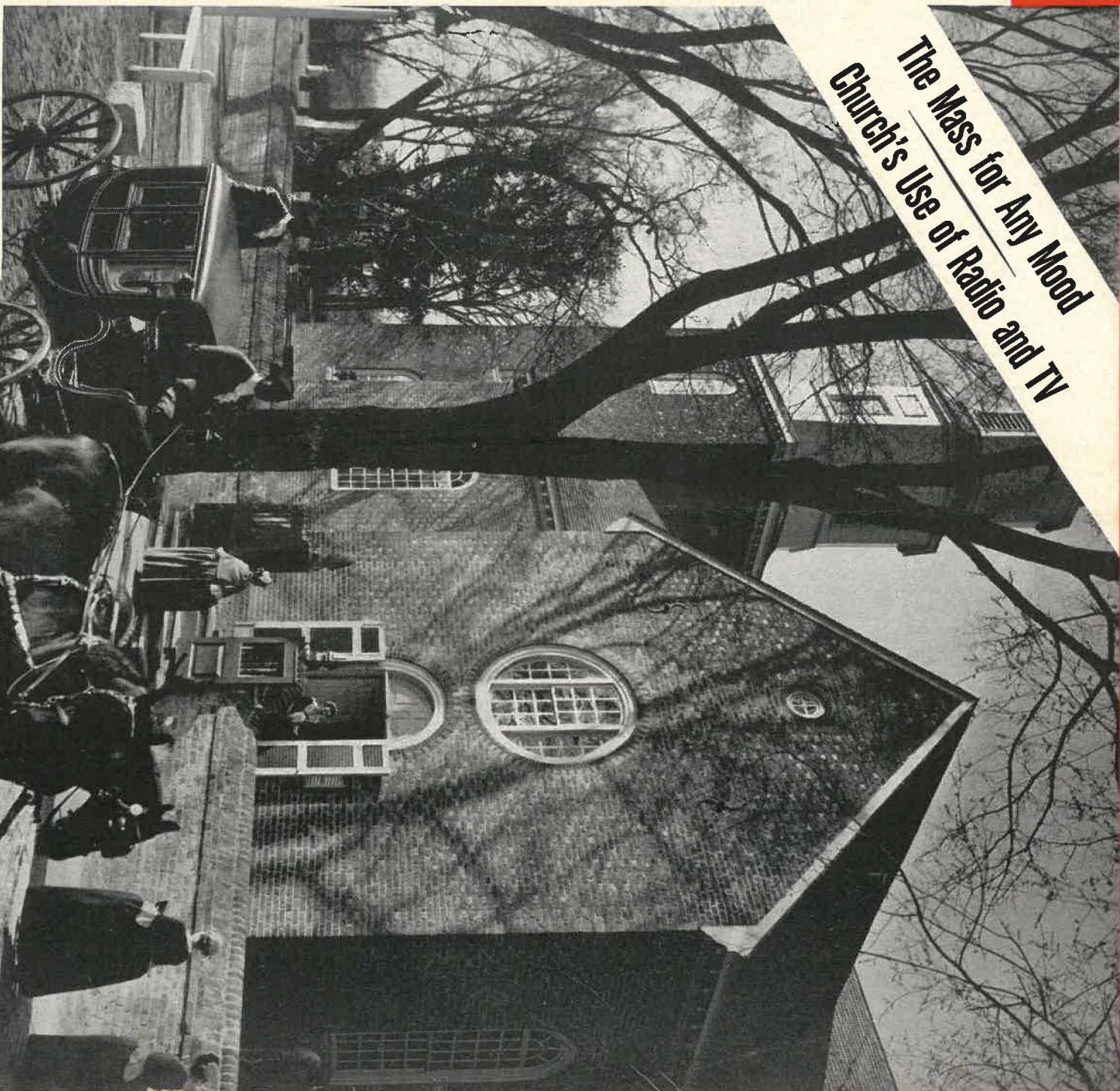
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America's Colonial Days:  
What role did Anglicans play  
in early education? (P. 4).

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# the Living CHURCH

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## Things To Come

- March**
4. Third Sunday in Lent
  9. North Texas convocation, to 11th.
  11. Fourth Sunday in Lent  
Girl Scout Sunday
  18. Passion Sunday
  25. Palm Sunday
  26. Monday before Easter
  27. Tuesday before Easter
  28. Wednesday before Easter
  29. Maundy Thursday
  30. Good Friday
  31. Easter Even
- April**
1. Easter Day.
  2. Easter Monday.
  3. Easter Tuesday.

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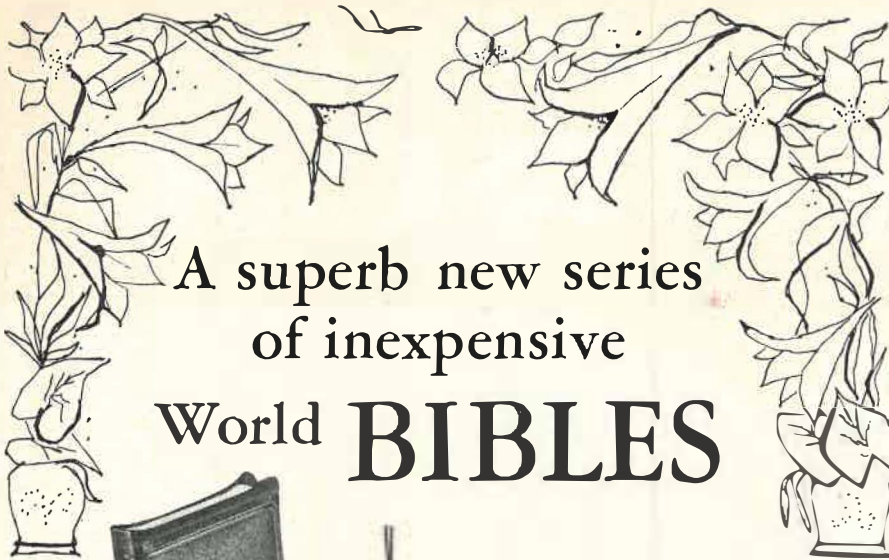
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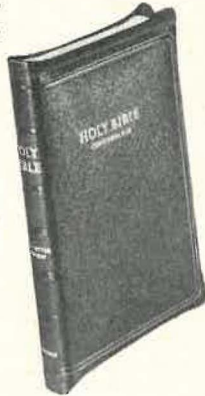
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# Efficiency in Religion

By the Rev. Edward G. Barrow

Rector, St. Paul's Church, Brainerd, Minn.

*Lent, is 19 days old and Church-people have already made their rule for keeping it. But there may be those who, for various reasons, have not undertaken their Lenten observance as they had intended. It is never too late to begin, and Fr. Barrow's article offers helpful suggestions in this matter.*

**H**ow women do admire — and envy, sometimes — the efficient house-keeper. Everything is in its place; the dishes are never left to pile up in the sink; the family clothing is kept in perfect order; the shopping is done with system; and the family finances are administered with planning. Then, to top the matter, she has time left over for social events, and is never flustered by guests. She is adequate to meet all situations and emergencies.

Likewise the efficient business man, store-keeper, mechanic, or professional man: he, too, is admired by his associates, for he knows exactly what he is doing, and when to do it.

But *why* does this same reasoning not apply to religion? Often the otherwise efficient man or woman wants to practice his or her religion just when it seems convenient or the mood strikes. The discipline of housekeeping or business is too often forgotten — sometimes not even desired — in religion.

But if our Christian Faith is as important as we like to say it is, then it,



too, needs efficiency and a disciplined approach. If housekeeping or business were treated in the same way that religious practice is treated, the dishes

would certainly wait until milady felt like doing them, or a contract for an important business deal would await the time the business man felt in the mood.

In our religious practice Lent definitely has an important place in bringing us back to religious efficiency and discipline. Certainly the season commemorates our Lord's 40 days in the wilderness; certainly it is a preparation for Easter; certainly it leads us to devotion to the Person of our Lord. But also it can, and should, be used as a time to restore efficiency into our religious practice, and we ought to be grateful for the opportunity.



On the basis of the foregoing, a Lenten Rule is suggested as a guide, in the sincere hope that it will be restorative to the health of souls:

1. Church *every Sunday* unless illness prevents.
2. Holy Communion, with preparation beforehand and a thanksgiving afterward, at least once a week.
3. Reading of the Gospels, and meditation upon them.
4. Attending at least one week-day service. For younger Churchpeople an early morning Eucharist before school would be excellent.
5. Lenten reading. There are plenty of suitable books available in parish and community libraries.
6. Rechecking of private prayers, making an intercession list for people (and objects) who need our prayers.

A Lent well kept will mean a joyous Easter and growth in grace.



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Did the Puritans, the Quakers, and other pietistic groups do more for education in colonial America than the Anglicans? Or did Anglicanism play a real part in this movement? A professor and author, who is also a Churchman, makes a preliminary study in the present article of a story which, if told in full, might reveal more than has hitherto been suspected.

# Anglicanism and Education in Colonial America

By John Walton

Department of Education, The John's Hopkins University

In the American colonies, the Anglicans made valiant efforts to establish educational institutions. Anglican contribution to American education, however, has not been fully recognized by historians, partly because other religious groups were more active in the public school movement of the 19th century, and, perhaps, also, because of the low estate of the Anglican Church immediately after the Revolution. Then, there is a remark of Governor William Berkeley of Virginia, quoted far and wide as evidence of the Anglican attitude toward education. Replying to the Lords Commissioners of Foreign Plantations, this colonial worthy said:

"But, I thank God, *there are no free schools, nor printing*, and I hope we shall not have these hundred years; for learning has brought disobedience, and heresy, and sects into the world, and printing has divulged them, and libels against the best government. God keep us from both."

The New England Puritans, on the other hand, and to a lesser degree the Quakers and other pietists, have had a good press in educational matters. But Puritanism was only one set of ideals that contributed to the formation of American institutions.

It is the purpose of this article to examine briefly some of the evidence bearing on the Anglican contribution to American education during the

colonial period. A definitive study of the Anglican contribution to education in America should be made; perhaps this review of the admirable record of the Church in colonial days will stimulate such an inquiry.

At Jamestown, as well as in New England, the enormity of the pioneer's task must have exhausted the energies of the settlers; but within 10 years after their arrival, they were proposing a school for the education of the Indians, and four years later the Virginia Company was making plans for the establishment of a hall for the education of the white youth of the colony. In 1618, when Sir George Yeardly was preparing to start for Virginia, he received instructions to choose a convenient place "for the planting of a University at the said Henrico in time to come," and that in the meantime, preparation be made for the building of a college for the children of the "Infidels." For this purpose, the Virginia Company allotted 10,000 acres of land.

In connection with the plans for the establishment of the University of Henrico, interest soon developed in a grammar school for the children of the planters. In the Records of the Virginia Company we find that, on October 30, 1621, the Committee chose to spend some money, collected for either a Church or a school, for the latter:

" . . . there was therefore a greater want of a Schoole then of Churches: . . .

they therefore conceived it most fitt to resolve for the erectinge of a publike free schoole wch beinge for the educacon of Children and groundinge of them in the principles of religion Civility of life and humane learninge served to carry with it the greatest waight and highest consequence vnto the Plantacons as that whereof both Church and comonwealth take their originall foundacon and happie estate, this beinge also like to prove a worke most acceptable vnto the Planters, through want whereof they have bin hitherto constrained to their great coste to send their Children from thence hither to be taught."

This school was to prepare students for the University, as they arose "by degrees and deserts in learninge."

This early idealism in educational matters on the part of the Virginia Company would appear to equal that of the New England Puritans. That it was soon to wane was due to a number of causes: the great massacre of 1621 to 1622 delayed the actual establishment of these institutions; in 1624, the Virginia Company was abolished; and the next year, James I died. His successor, Charles I, soon became so involved in controversies at home that he neglected Virginia, a responsibility of the crown. Massachusetts, on the other hand, was to remain a charter colony until 1684.

It may be argued that the first Anglicans in Virginia were Puritan and Genevan at heart, and, therefore, interested in education; but it might as



well be said that the Puritans of New England were really Anglicans, who had not desired separation from the Church of England. At the time, the distinction between Anglicans and Puritans was not so clear as it was to become after the Restoration. The fact remains that, in the harrowing days of the early settlement of Virginia, the Anglicans proposed to establish a school and a university.

The failure of these early attempts did not mean that colonial Virginia would be destitute of schools. At the time Governor Berkeley made his statement, there were two free schools in Virginia. Benjamin Syms had drawn up his will in 1634 to 1635, in which he provided two hundred acres of land, together with the milk and increase of eight cows "for the maintenance and support of a learned, honest man to keep upon the said ground of free school for the education and instruction of the children of the adjoining parishes of Elizabeth City and Kiquotan." The date of the bequest was probably 1641; but, since Syms wrote his will in 1634-35, he was apparently the first man to provide for the endowment of an American school, antedating John Harvard by about three years.

The Eaton Free School in Elizabeth City Parish was the other free school in Virginia in 1671. Founded on the bequest of the will of Thomas Eaton, drawn in 1659, this school was endowed with five hundred acres of land,

two Negroes, twelve cows, two bulls, twenty hogs, and a number of household utensils.

During the colonial period there were in Virginia at least nine endowed schools, in addition to a number of private schools; and notwithstanding an almost irresistible inference in the statements of Ellwood P. Cubberley, a prominent historian of American education, these were not pauper schools. For example, the school endowed by John Yeates of Suffolk Parish in Nansemond County was established for all the children in the parish; and both the Syms and Eaton schools had some students who paid tuition.

The Virginians managed to maintain a high literacy rate throughout the 17th century, and in 1661, the assembly proposed the erection of a college. It was not until 1693, however, that the indomitable Commissary Blair succeeded in chartering the College of William and Mary, the second college to be founded in the colonies.

In Maryland, another colony in which the Anglicans were influential, there was a lively interest in education. As early as 1622, Edward Palmer, in England, received a patent from the Virginia Company to establish another Oxford on a picturesque island in the Susquehanna River. Dying two years later, he left all his lands and tenements in the New World for the founding and maintenance of a uni-

versity, which was to be called Academia Virginiensis et Oxoniensis. On its faculty were to be "two paynters, the one for oyle cullors, and the other for water cullors, wch shall bee admitted fellowes in the same Colledge to the end and interest that the said schollers shall or may learne the arts of payntinge." This almost grotesque attempt to establish a university with a fine arts faculty in the American wilderness failed, but it illustrates the interest in education among the Anglicans.

Governor Francis Nicholson, an Anglican *à outrance*, arrived in Maryland in July, 1694, from Virginia where he had been an enthusiastic supporter of the College of William and Mary. Almost at once he set about promoting the cause of education. A few days after the Assembly convened on September 20th, he sent a message asking that a way be found to build a free school in the province; and he headed the list of contributors. Furthermore, he recommended that a free school be established in every county. As a result of his encouragement, the Assembly enacted the "Petitionary Act for Free Schools" in 1696, and King William's School on the Severn was the result. This school continues today as vener-

The Wren Building at the College of William and Mary, erected at Middle Plantation, the site of Williamsburg, Va., in 1695-98, is said to have come from plans prepared by Sir Christopher Wren. It is the oldest academic building standing in the U.S. The marble statue is of Virginia's beloved Royal Governor, Norborne Berkeley, Baron de Botetourt.

Colonial Williamsburg





able St. John's College, older in its origin than Yale University by almost a decade.

Not only by encouraging the building of schools did Governor Nicholson befriend learning; he also supported Commissary Bray in the Church's efforts to establish lending libraries in every parish in Maryland. The first of these was a provincial library in Annapolis, the Bibliotheca Annapolitana, reputed to be the first lending library in the colonies, and also the largest collection of books.

In the same year that King William's School was founded, Nicholson proposed to the Assembly that his Majesty be asked that part of the revenue appropriated for furnishing the colonists with arms be laid out for "small books," such as the Common Prayer Book, the Whole Duty of Man, books against drunkenness and swearing, and books on fortifications and parish government.

This proposal was the first recommendation by any public official in America that public funds be applied to the support of libraries. The indefatigable Bray continued collecting books until nearly every parish in Maryland possessed a free lending library, ranging in size from 10 to 1000 volumes.

In New York, the Anglicans' efforts in behalf of education did not occur to any great extent until early in the 18th century. But the activities in that colony of the Society for the Propagation of the Gospel (SPG), founded in England in 1701, form a noteworthy chapter in the history of American education.

In his first address to the Assembly on October 20, 1702, Lord Cornbury, Governor of New York, urged the erection of public schools; and in November of the same year "An act for the Encouragement of a Grammar Free School in the city of New York" was passed. That the Church was interested in this measure is shown by the final clause which specified that the schoolmaster be approved and licensed by the Bishop of London or by the Governor. This school opened in 1704, with George Muirson as schoolmaster. He soon returned to England to take Holy Orders, and Andrew Clarke, with a certificate from the Bishop of London, succeeded him.

Between 1710 and 1776, the Society supported continuously in the colony of New York from five to ten elementary schools. The enrollment ranged

*Continued on page 22*

# FOR EVERY MOOD, THE MASS

*We need never tire of the Holy Eucharist, for it speaks to us with an infinite variety of emphases, encouraging us when we are sad, toning us up if we are weary, expressing our thankfulness when we are happy.*

**By the Rev. Roy Pettway**

**Rector, The Church of Our Saviour, Atlanta, Ga.**

**N**o matter how often we come to the Holy Eucharist, the service never becomes commonplace. There is always the wonder and mystery of offering up the Holy Sacrifice and feeding upon the Body and Blood of our Lord. And there is always something fresh in the service itself that strikes us.

We are different persons each time we come. We have had more experiences, more troubles, more joys than we had when we came yesterday or last week. We are perhaps a little further along the road to holiness than we were yesterday or last Sunday — or maybe we have slipped and are not quite so far along as we were. The Mass means something different to us each time. If we are joyful, it is the greatest thanksgiving; if we are sorrowful, it gives us encouragement; if

we feel all dried up, it gives us fresh nourishment.

As we live through the seasons of the Church each year, the Eucharist strikes us in different ways.

In Advent, it seems that the service is composed especially for use in Advent. Here in the Creed, we say that He will come again, to judge both the quick and the dead. In the Benedictus, we sing, "Blessed is He that cometh." The Consecration is a perpetual memory of His precious death and passion, "until His coming again." In the Lord's Prayer, we pray, "Thy Kingdom come."

At Christmas, the altar becomes a manger in which the Christ child is born in our midst. As Christ came to Bethlehem, so He came to us at the Eucharist. In the Creed, we remember





PIETA\*

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that God became incarnate. As we sing *Gloria in Excelsis*, we join with the angels of heaven, who sang the *Gloria* in the skies at the time of the Nativity.

In Epiphanytide, we pray that Christ may be constantly manifested to mankind, as the clergy set forth His true and lively word. We join with the Wise Men in the Oblation [second paragraph of the Prayer of Consecration], as we present these "holy gifts, which we now offer unto Thee." At the Blessing, the Celebrant prays that Christ may be manifested to us continually, as he prays that we may be kept in the knowledge and love of God.

In contrast to the joyful feeling of the Eucharist in Christmastide and Epiphanytide, the service comes to have a feeling of earnestness and resoluteness, during the Pre-Lenten season, with its messages of discipline and growth; and then it plunges into the penitential tone of Lent, deepening in mood until it reaches the depth of bitterness and sorrow in Holy Week. Here, at the Eucharist, we are not celebrating the joyful birth of the Christ child, but rather, the death of the Saviour on the Cross. Here the altar becomes Calvary, and the awful Sacrifice of Calvary is being re-presented. Now we are with the Blessed

Mother and the Beloved Disciple, waiting at the foot of the Cross.

We are especially struck as we say, in the Creed, "He was crucified also for us under Pontius Pilate; He suffered and was buried." In the Consecration, we remember that God gave His "only-begotten Son, Jesus Christ, to suffer death upon the Cross for our redemption; who made there (by His one oblation of Himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world." *Kyrie eleison* and *Agnus Dei* become pleas for God's pardon, help, and forgiveness, with their reiterated cry, "Have mercy upon us." We recite the General Confession with perhaps a bit more penitence, as we bewail our sins that put Christ on the Cross.

For a brief day, on Maundy Thursday, we are with the Apostles, as our Master presides at the Last Supper.

God does not want us to be always preoccupied with our sins; He wants us to go on from penitence to rejoice in the richness of His glory. And Lent is followed immediately by Easter. Now we recite the Creed joyfully, proclaiming, "The third day He rose again." Here we are with the disciples, as they first realized the stupendous fact that Christ was victorious over death; that even though evil had done its worst, Christ had defeated it. There is no joy we can know on earth just like the joy of Easter, after we

have kept a devout Lent. In the Oblation, we remember exultingly "His mighty Resurrection." In the Holy Communion, we are reminded that we, too, shall rise again, as the priest says, "The Body of our Lord Jesus Christ . . . preserve thy body and soul unto everlasting life."

Ascension Day comes, and we are with the disciples as they behold our Lord ascending into heaven. In the Comfortable Words, we remember that the Ascended Christ is our Advocate with the Father. In the Creed, we affirm our belief in His ascension into heaven. In *Gloria in Excelsis*, we sing to our Lord, who sitteth at the right hand of the Father.

At Pentecost, our attention turns from the second Person of the Blessed Trinity to the third Person. We are now in an upper room, as the fires and winds of the Holy Ghost come upon us. We pray, in the Collect for Purity, that the Holy Ghost will cleanse us by His inspiration. In the Intercession, we pray that God will "inspire continually the Universal Church with the Spirit of truth, unity, and concord" — which are results of the Spirit's operation. In the Invocation, we call upon the Father "to bless and sanctify, with Thy Word *and Holy Spirit*, these Thy gifts and creatures of bread and wine."

On Trinity Sunday, we give our joyful praise to all three Persons of the Trinity, thinking of neither one primarily, but of the whole Trinity as such. In this respect the Collect is striking, for its ending ("who livest and reignest, one God, world without end") shows that it is addressed to the triune Godhead and not to the Father — as are the Collects that conclude "through Jesus Christ our Lord." The three sections of the Creed, of *Kyrie eleison*, of *Gloria in Excelsis*, of *Agnus Dei*, all remind us of the triune nature of God. At the end, the celebrant dismisses us with "the blessing of God Almighty, the Father, the Son, and the Holy Ghost," after invoking upon us the peace of the one God.

There are also the changing Collects, Epistles, Gospels, and Prefaces. But even the Ordinary of the service, the unchanging part, speaks to us of the various seasons. At whatever time of year we come, for whatever reason we come, and no matter what is on our mind when we come, there is always something which speaks to our particular needs.

Whatever our mood, it is preëminently the Mass that matters.

\*By El Greco. Believed to have been painted in 1590 in Spain, the painting shows the dead Christ being attended by the grieving figures of Mary the Mother of Jesus and Mary Magdalene.



## Unfinished Business

In a letter inquiring about the parliamentary status of the question of electing a bishop for the Armed Forces, the Rev. Sidney H. Croft raises an issue with interesting parliamentary ramifications. No direct reply is possible to the two specific questions he asks; but we hope that before too long there will be a reply to the main question — that of electing a military bishop.

The election of such a bishop is the prerogative of the House of Bishops. Hence, the resolution of the House of Deputies requesting such an election was not an exercise of legislative power, but merely a petition to be added to the other requests for such a bishop that had been presented to the Upper House.

To this petition came a rapid answer from the House of Bishops that it had tabled the question. The answer came back so fast, in fact, that there was considerable doubt in the Lower House as to the possibility of its being a reply to the message of the Deputies. The message of the Bishops contained no direct reference to the Deputies' message. However, since one House does not ordinarily report to the other when it tables a motion, the presumption is that it was a reply.

However, if it was a reply, it was a reply that said nothing. Tabling is not legislative disposition of a subject; it is a failure to dispose of it. Hence, for the House of Bishops to tell the House of Deputies that it had tabled a resolution or communication on the election of a bishop for the Armed Forces meant only that the House of Bishops was telling the House of Deputies that it had not acted; which, of course, the House of Deputies must have assumed to be the case when it asked the House of Bishops to act.

Messages from one House to the other asking concurrence on legislation cannot be tabled or postponed, except by way of reference to a committee. However, this was a different kind of message. The Deputies were not asking the Bishops to concur, but to take the initiative in a matter that belonged to the House of Bishops.

In his letter, Fr. Croft uses the word "reconsideration." If the House of Bishops had considered the question of electing a bishop for the Armed Forces and had voted against it, the only way to take the subject up again would be by reconsideration, which requires a motion by someone who voted in the ma-

majority, a second from the same side, and then a two-thirds vote. There is some question as to the legislative propriety of a request by one House that the other change its mind (although, at the suggestion of the Presiding Bishop, much time was spent at General Convention in trying to work out some means of making such a request).

To take up a question from the table, however, requires only a simple majority vote. It is not a reconsideration, but a logical next step in dealing with the question. Indeed, the use of a motion to table as a stratagem to defeat a proposal by inaction is something of a legislative abuse. The House of Deputies had no reason to suspect the Bishops of a parliamentary abuse; and therefore, when the Bishops tabled the question, the natural and proper assumption was that they intended at some future date to take the matter up from the table and dispose of it. And the House of Deputies, containing many men who had served as chaplains or as ordinary personnel in the Armed Forces, thought that its opinion on the subject might be relevant to the consideration of the Bishops at that time.

As Fr. Croft points out, the date did not arrive during General Convention. Technically, final adjournment automatically ends the consideration of all pending questions. Yet we hope that the House of Bishops will still regard this subject as "unfinished business" when it meets in Mount Pocono, Pa., in November, 1956. There can be little doubt that the clergy and laity in general, including those who are in close touch with the problems of the Armed Forces, are sincerely convinced of the need for a military bishop. It is not only extraordinary, it is almost beyond belief that no one can be found to plead their cause in the House of Bishops.

## Favorite Hymns

A letter in this issue mourns the absence from the Church's present Hymnal of some of the writer's favorite tunes, in particular one for the Easter hymn, "Welcome, happy morning." This editor can't remember ever having heard any tune for this hymn except the one by Sir Arthur Sullivan in the present Hymnal (and also in the 1916 Hymnal), but apparently there is another tune that has its friends.

Actually, there is nothing to prevent a particular parish from singing a hymn to any tune the rector chooses. He has full authority to authorize any tune in his parish as long as it is "an offering for the glory of God and a help to the people in their worship." The Hymnal adopted by General Convention in 1940 did not contain a single line of music. It consisted only of the words of the hymns which the Commission on the Revision of the Hymnal recommended for use in the Church. In adopting this hymnal, the Conven-



tion did not repeal any previous Hymnal. The Book of Common Prayer is amended from time to time and each amended Prayer Book supersedes the one before it. The Hymnal, however, is only a collection of some of the hymns which the Church considers fitting for use in worship, and the approval once given to a certain hymn in a past Hymnal has not been withdrawn by its omission from the 1940 Hymnal.

Further, the Commission on Church Music recommends to General Convention from time to time the approval of certain anthem texts that are not taken from either the Bible, the Prayer Book, or the Hymnal. Normally, these are texts associated with a certain fine musical setting. Upon adoption by General Convention, these texts also go into the voluminous collection of things that may be said or sung in Church.

But whether they are said or sung, and what tune they are sung to, is a question for the rector to decide, with the advice of persons skilled in Church music.

The practical question of publishing a book containing not only the authorized words but recommended tunes was left in 1940 to the Commission on Revision of the Hymnal, which published its first musical edition in 1943. Upon completion of its work this Commission was discontinued and its remaining responsibilities are now exercised by the Commission on Church Music. No two persons would select precisely the same tunes for a whole Hymnal and no group of 24 persons would come out quite the same as another 24. Indeed, of the hymns that were included only 35 received the unanimous vote of the Commission itself. The principle of trying to include everything that anybody likes can only be carried so far before it arrives at the point of diminishing returns. In fact, if the present Hymnal may be justly criticized, it seems to us that criticism would center on the excessive number of hymns and tunes, which make it unlikely that the repertoire of one parish will correspond very closely with the repertoire of another.

## Everybody's Doing It

Over 20,000 copies a week — this is the present circulation of THE LIVING CHURCH. Having come to work for the magazine in the Depression days when circulation was below 10,000, the editor feels that an important milestone has been passed.

Your favorite Church magazine is no longer a peculiar interest of a few. Reading THE LIVING CHURCH is what Churchpeople of all kinds are doing — Highbrow, Lowbrow, High Church, Low Church, Easterner, Westerner, Northerner, Southerner — priests and laymen, young people and older people. Over a million copies of THE LIVING CHURCH will be produced this year. Probably more than 100,000 different people will read at least one issue.

We are not yet at the point where income equals outgo. But as more Churchpeople are introduced to the magazine with the help of its present readers, that point will draw measurably closer. Read THE LIVING CHURCH — everybody's doing it!

## Are You An Author?

A publisher is a person or organization that makes books and other literary products available to the public. Some publishers do their own printing, but many do not; some printers are also publishers, but many are not.

Anybody can get his manuscript printed by going to a printer and paying for the work, which may include editing, typographical styling, and design. It is harder, however, to get a book published. The publisher is responsible for getting the printed product into bookstores and other retail outlets; for advertising its existence to the public; and for doing the other things that bridge the gap between the manuscript in the author's hands and the book in the reader's hands.

The acceptance of this task by the publisher means that he can accept only those manuscripts which, in his opinion, will have a substantial readership. He must see to it that they are polished and perfected to compare favorably with other books, and that the book's physical appearance is attractive. He must carefully calculate the relationship between cost of production and the price of the book; and, if the book is likely to be unprofitable, he cannot publish it unless interested parties subsidize it. A personal subsidy by the author, however, suffers from the fact that the author may represent only himself, and does not really need to buy a copy of the book since he already has the manuscript.

Since readers of Church magazines are a literate, and sometimes a literary, fellowship, one occasionally finds in such magazines advertisements offering to publish manuscripts by aspiring authors. We will accept such advertisements from publishers whose effectiveness we know; but we have decided not to accept them from firms that we do not know. A book published by an unknown publisher may not be brought to the attention of the public as effectively as might be desired; and it may not enhance the reputation of the author either in the literary realm or in the business world. Some publishers who put out books paid for by the authors are called "vanity publishers."

If you want to have your manuscript printed, send it off to a good printer and pay the bill; but if you want to have it published — *i.e.*, brought before the public — select a publisher who has published at least one book that you have already read. If no such publisher will accept the manuscript, it would probably be wisest to drop the project.

# Spanish Seminary Closing Protested by World Council

**Executive Committee meets in Gilbulla, Australia; theme is "a strategy for Southeast Asia"**

The closing of a seminary in Spain occupied some of the attention of a recent meeting of the Executive Committee of the World Council of Churches on the other side of the world, in Australia. On the opening day of its meeting in Gilbulla, near Sydney, Australia, the Executive Committee issued a statement protesting the closing of Union Theological Seminary in Madrid by agents of the Spanish government.

The seminary is operated jointly by the Spanish Evangelical Church and the Spanish Reformed Episcopal Church. The latter body (which has no connection with the group in the United States known as the Reformed Episcopal Church) is in communion with Anglican bodies. It was formed under the auspices of the Church of Ireland.

The 73-year-old seminary was closed by order of the Spanish Ministry of the Interior on January 23d, all lecture rooms being sealed shut by the police. No explanation was given for the action. Leaders of the Churches involved petitioned the government, pointing out that the article of the Spanish Charter which recognizes their right to hold services implies the existence of clergy and, consequently, of an institution for their training.

A Roman Catholic news agency in Switzerland has said that the Roman Catholic hierarchy in Spain was in no way connected with the seminary's closing. The agency claimed that Roman authorities were not notified of the action beforehand. Alleged grounds for the closing of the school were that it was a center of anti-national activity and that it violated the law in various ways, including the practice of co-education, which is not allowed in Spain.

The main theme of the Australian meeting was "a Christian strategy for Southeast Asia." The Executive Committee, which consists of the presidents of the World Council and other members elected by the Central Committee, meets semi-annually between meetings of the Assembly of the World Council. It holds its meetings in different countries, so that member Churches throughout the world may have their turns at receiving the Church representatives.

The Australian meeting was held, at the invitation of the Most Rev. Howard W. K. Mowll, Archbishop of Sidney and Primate of Australia, at the Gilbulla Conference Center near Sydney. Other Anglicans attending included the Rt. Rev. A. K. Warren, Bishop of Christchurch, New Zealand, and the Rt. Rev. H. L. de Mel, Bishop of Kurunagala, Ceylon. No representatives of the American Episcopal Church were able to attend.

At World Council Meeting: Metropolitan Juhanon of MarThoma Syrian Orthodox Church and Dr. Mowll.

## Largest Budget Voted by National Council

*A telegraphed report by Elizabeth McCracken gives the highlights of the February meeting of the National Council, held at Seabury House. Further details on action taken at the meeting will be reported later in THE LIVING CHURCH.*

✓ The budget for the national Church for 1956 which was voted by General Convention at its Honolulu meeting was cut by National Council, but it is still the largest budget the Church has ever had. The budget voted by General Convention was \$6,807,947. This has been cut to \$6,666,562.

✓ Both the Home and the Overseas Departments declared that the greatest single need of the Church today is a big building fund for churches, schools, rectories, and other mission buildings.

✓ The problem of recruiting chaplains is the greatest concern of the Armed Forces Division, it was reported. The Air Force needs 20 chaplains and the Army needs five. At least 30 men will be needed to fill vacancies of chaplains retiring or

returning to civilian status. Unless the Episcopal Church fills this need, other Churches will.

✓ National Council voted \$16,200 to the World Council of Churches for its headquarters building, to be built in Geneva, Switzerland, in memory of the Rt. Rev. Charles Henry Brent (d. 1929), Bishop of the Philippines, later of Western New York, and a noted leader in the ecumenical movement. Last fall the Woman's Auxiliary voted \$10,000 to be given for the building in Geneva, their amount in the memory of Mrs. Edwin Stebbins, also an ecumenical leader.

✓ The Hon. Raymond E. Baldwin of Connecticut was elected to fill the place on National Council of Theodore W. Rehmann, who died January 21st [L. C., February 5th]. Judge Baldwin was a lay deputy to General Convention last year from Connecticut.

✓ The Rev. Dr. Tollie Caution, assistant secretary of the Division of Domestic Missions of National Council, reported that there are more Negroes studying for the ministry at the present time than there were when the Church maintained a seminary, the Bishop Payne Divinity School, especially for Negroes.

## Bishop Stoney Resigns

The Presiding Bishop has received a majority of consents of the Bishops to the resignation of the Rt. Rev. James M. Stoney, Bishop of the diocese of New Mexico and Southwest Texas.

Bishop Stoney's resignation is effective as of June 30, 1956. Having just reached the age of 68, he is entitled to retirement with pension, but a bishop may not resign without the consent of the House of Bishops.





## Keys of Holy Trinity Kept from Dr. Sidener

The keys to Holy Trinity Church, Brooklyn, and its parish register were refused the Rev. Dr. Herman S. Sidener by the Rev. William H. Melish in a recent skirmish of the church's celebrated feud, according to the Ven. Canon Charles W. MacLean, administrator of the diocese of Long Island. Dr. Sidener had earlier been elected rector of the church by the wardens and four members of the vestry [L. C., February 26th], but his election was not accepted as valid by Mr. Melish, who has been parish supply priest since 1949.

After accepting his election, Dr. Sidener began to take over the duties of rector, visiting with the wardens the sick and infirm of the parish and conducting meetings of the vestry. Bishop DeWolfe of Long Island, responding to a canonical request by the wardens and vestrymen supporting Dr. Sidener to institute the new rector, set the date for the service of institution at March 5th.

On February 14th the rector, wardens, and vestrymen elected two members of the parish to the vacancies in the vestry, bringing the vestry to its full legal quota. The Melish supporters base their claim that Dr. Sidener's election was invalid partly, at least, on the fact that there were two unfilled vacancies on the vestry.

On February 27th a justice of the Supreme Court of New York State was scheduled to hear the legal merits of this dispute.

A bill introduced in the state legislature which would have changed the state's religious corporations law with respect to a vestry's legal quorum [L. C., February 12th] was withdrawn by its sponsor. The bill would have provided that one warden and a majority of the vestry, or two wardens and one less than a majority of the vestry, would constitute a quorum in a vacant parish. The bill was withdrawn because it aroused considerable controversy among Churchpeople. Many felt that any change in laws affecting the Church should be discussed and acted upon by the state's six dioceses before being introduced in the legislature.

A circular letter, signed by 11 clergymen,\* takes issue with the manner in which it was attempted to introduce the bill. Signatories to the letter believe that no such change affecting the Episcopal Church should be introduced into the law of the state unless the proposal has been thoroughly discussed in the appropriate assemblies of the Church itself. They cite, in this connection, a resolution adopted by the convention of the diocese of Long Island in 1948:

"Resolved, that a committee be appointed

by the Chair to investigate the changes in the Religious Corporations Law of the state of New York. It is understood that all the dioceses in the state should be in general agreement before a change is made in the laws affecting the Protestant Episcopal Church."

The letter — sent, according to the *New York Times*, "to the rectors and vestries of the 830 Protestant Episcopal parishes in the state" — concluded:

"We suggest that you discuss this whole matter fully among the clergy and laity. . . . We shall greatly appreciate having your endorsement of the suggestion in this letter and enclose a card with a reply envelope for your convenience."

According to a release from one of the signatories, the Rev. John M. Mulligan, rector of All Angels' Church, New York City, more than 100 Episcopal Church clergymen from all parts of the state expressed strong opposition to the proposed bill until there should be opportunity for full discussion and general agreement in the appropriate assemblies of all six dioceses of the state of New York.

"This immediate response to our suggestion," said Mr. Mulligan, "is an indication of the strong feeling against the passage of this measure."

Among Episcopal Church clergy who joined the signatories of the letter in their opposition to the manner in which the bill was introduced were, according to Mr. Mulligan: Rt. Rev. Malcolm E. Peabody, Bishop of Central New York; Rev. Robert C. Alexander, Christ Church, Manhasset; Rev. Frederick W. Lightfoot, Church of the Holy Apostles, Brooklyn; Rev. Leonard C. Wolcott, St. Paul's Chapel, Trinity Parish, New York City; Rev. W. C. Leach, St. Luke's Chapel, Trinity Parish, New York City; Rev. John W. Pyle, Cathedral St. John the Divine, New York City; Rev. J. H. Randolph Ray, Church of Transfiguration, New York City; Rev. Dr. G. P. T. Sargent, St. Bartholomew's, New York City; Rev. William E. Sprenger, Episcopal City Mission Society, N. Y. C.; Rev. Joseph H. Titus, Grace Church, Jamaica, L. I.; Rev. Robert R. Spears, Jr., Chapel of the Intercession of Trinity Parish, New York City; Rev. Morton C. Stone, Christ Church, Bronxville, N. Y.; Rev. Paul C. Weed, Jr., St. Luke's Chapel, Trinity Parish, New York City; Rev. Martin Caldwell, Christ's Church, Rye, N. Y.; Rev. John Quincy Martin, Christ Church, Red Hook, N. Y.; Rev. William H. Cole, All Saints' Church, Syracuse, N. Y.; Rev. Canon Leslie F. Chard, St. John the Baptist Church, Dunkirk, N. Y.; Rev. Robert B. MacDonald, St. Matthew's Church, Buffalo, N. Y.; Rev. Wm. S. Hudson, Trinity Church, Buffalo, N. Y.; Rev. Cuthbert MacLean, St. Stephen's Episcopal Church, Niagara Falls, N. Y.; Rev. Harry W. Vere, Church of the Ascension, Buffalo, N. Y.; Rev. Geo. L. Cadigan, St. Paul's Church, Rochester, N. Y.; Rev. Louis Van Ess, St. James' Church, Oneonta, N. Y.

\*Charles B. Ackley, STD, Lee A. Belford, Ph.D., Shelton Hale Bishop, STD, Donald M. Brookman, D.D., George L. Cadigan, George H. Easter, Frederick C. Grant, Th.D., G. Clayton Melling, John M. Mulligan, Harold Pattison, D.D., and Walter N. Welsh.

## Bishop Nash Will Retire On October 31; Bishop Stokes to Be Successor

The Rt. Rev. Norman B. Nash, Bishop of Massachusetts, will retire on October 31st, and will be succeeded by the Rt. Rev. Anson Phelps Stokes, Jr., Coadjutor.

In announcing the date of his retirement, Bishop Nash said that a suffragan bishop will be elected at the Massachusetts diocesan convention on May 2d to assist Bishop Stokes.

The present bishop has headed the diocese for nine years. Before being elected the tenth Bishop of Massachusetts, he was rector of St. Paul's School, Concord, N. H., and had been a faculty member at the Episcopal Theological School, Cambridge, Mass.

Bishop Stokes is 51. He was educated at St. Paul's School, Corpus Christi College, Cambridge, England; Yale University, and the Episcopal Theological School in Cambridge. He was ordained deacon in 1932 and priest in 1933. He had also been rector of St. Bartholomew's Church, New York City.

## New South Florida Suffragan

Bishop Louttit of South Florida has announced plans to elect a suffragan bishop for the diocese at its annual convention, to replace the Rt. Rev. Martin J. Bram, who died February 9th [L. C., February 26th]. So that enough time may elapse for the bishops and standing committees to reply to the request for election, the date of the convention has been changed from an April date to May 22d to 24th.

## Trouble over Religious Week at Mississippi State

Declaring that he could not agree not to mention segregation in a seminar on "the changing South," the Rev. Duncan Gray, Jr., withdrew as a speaker at the Religious Emphasis Week at Mississippi State College, State College, Miss. Mr. Gray is a son of Bishop Gray of Mississippi. Speaking to a student group earlier in the week, he had made the statement that "segregation is incompatible with the Christian religion."

A controversy similar to that which cancelled the religious emphasis week at the University of Mississippi earlier [L. C., February 26th] caused several speakers to withdraw from the program at Mississippi State. Before Mr. Gray's withdrawal a Roman Catholic priest and a rabbi had decided not to come. When Mr. Gray's decision was made public, three other speakers withdrew, and it was questionable whether the event would be held. Speakers had been requested by the college president to avoid the segregation issue.

# Convention Action Ranges From Budgets to Baptisms

Churchpeople of the Hawaiian Islands will literally "stand up and be counted" in their churches on Whitsunday this year, as requested by Bishop Kennedy at the district convocation. He called for a more effective Christian witness in every congregation, saying: "We need more study — fewer bazaars, more prayer — less talk, more worship — fewer excuses."

St. Andrew's Cathedral in Honolulu was the site of the convocation, which was held from February 5th to 8th.

The convocation voted to reduce its asking from National Council in the next triennium by \$50,000. Since Honolulu received \$99,000 from the national Church last year, this would mean that by 1959 its support from the missionary budget would be reduced by a little more than half. To do this, a program of small debt reduction will take place in several missions, enabling them to assume a larger share of their clergy salaries.

**CONFIRMATIONS:** 1,077, including 756 in Hawaii, 105 on Okinawa, and 216 on Formosa.

**GUEST SPEAKER:** Bishop Shires, suffragan of California.

**NEW MISSION:** Church of the Transfiguration, Waianae.

**AWARDS:** Bishop Kennedy gave Distinguished Service Crosses to the Rev. C. F. Howe, the Rev. Canon P. R. Savanack, and Mrs. George Goss.

**ELECTIONS.** Council of Advice: clerical, W. O. Shim, P. R. Savanack, J. S. Cox; lay, Charles Wade, Thomas Brodhead, Herbert Keppeler.

## California

January 31st to February 1st, San Francisco.

Missionary apportionment in the diocese of California has been made a canonical assessment. Churches which do not pay their share will be denied a vote in the convention, though they will be entitled to a seat. No persons in such congregations will be eligible for diocesan offices.

In other action, the convention established a new Convocation of San Luis Obispo, and provided that lay personnel of the diocese and diocesan institutions retire at 68, with provision for year to year employment up to age 72.

**ELECTIONS.** Standing committee: clerical, Sherman Johnson, Lesley Wilder, Jr., Walter Williams, Richard Millard; lay, A. C. Agnew, Stanley Cumberpatch, Clifton Kroll, Francis Hodges.

**Diocesan Council:** clerical, Wilfred Hodgkin; lay, Frederick Whittlesey.

## Oklahoma

January 25th and 26th, St. Andrew's, Lawton.

Bishop Powell of Oklahoma warned delegates to the convention against a false exclusiveness, and called for increasing support of inter-Church organizations. The delegates heard reports on two proj-

ects: increased facilities at Casady School, and near completion of a student center at St. John's Church, Norman, serving the University of Oklahoma. The convention asked that the salary of a full time diocesan director of Christian education be included in the 1957 budget. The diocesan magazine, *Forth*, is to be sent to all families in the diocese.

**BUDGET:** \$104,521, up from last year's \$88,439.

**GUEST SPEAKERS:** Rev. David Hunter, Robert Jordan.

**ELECTIONS.** Standing committee: clerical, K. W. Kadey, W. W. Davis, R. T. Rauscher; lay, H. O. McIntosh, C. M. McCrae, Zack Pryse.

**Bishop and Council:** clerical, B. B. Hammond, W. W. Davis, C. E. Wilcox; lay, L. G. Foster, Sam Noble, Boyd Gunning, A. F. Porta, C. M. McCrae, Henry Gray.

## Panama

February 4th, Cathedral of St. Luke, Ancon.

In 10 years, the district of the Panama Canal Zone has grown from 11 congregations, served by eight clergy, to 70 missions and preaching stations with 26 resident clergy. This tremendous growth since he came there in 1945 was described by Bishop Gooden at the convocation of the district. It includes the republics of Panama, Colombia, Costa Rica, and Nicaragua, as well as the Canal Zone.

The district has bought a group of houses in Santa Clara for use as a conference center.

There are at present 100 lay readers in the district. The bishop proposed exacting higher requirements for this office.

## Alabama

January 17th to 19th, Trinity Church, Mobile.

The diocese of Alabama has designated \$75,000 for National Council, 25% over its quota. The missionary budget of the diocese, the largest in its history, showed increases in almost every item in the Church's Program fund. One increase is in the area of Christian Education, where funds are provided for the employment of a full time diocesan education director.

**BUDGET:** \$203,625.

**ACCEPTANCES:** \$191,235.66, from parishes and missions. The rest of the money in the budget is a balance from previous years.

**ADVANCE FUND:** \$54,832.42. This will go toward the suffragan bishop's house, a student center at Auburn, Wilmer Hall at

Spring Hill, and also Camp McDowell. **NEW MISSIONS:** Four missions admitted.

**ELECTIONS.** Standing Committee: clerical, J. C. Turner, Thomas Thrasher, Edward Mullen; lay, Henry Whitfield, J. J. Bennett, P. T. Tate, Jr.

**Executive Council:** clerical, James Roe, Frank Matthews, W. R. Hill, Lester McManis; lay, W. R. Ruffes, R. H. Cobbs, O. M. Kilby, Frank Chenault; Mrs. Frank M. Ladd, Jr., Mrs. Richard J. Grayson (from the W. A.), Percy Smith (from Episcopal Churchmen).

## Haiti

January 24th, 25th, Port-au-Prince.

Is it possible to baptize too many babies? Reference was made at the Haiti convocation to an editorial in *THE LIVING CHURCH* of January 8th, which mentioned a great drop in the number of infant baptisms in Haiti in the past year. In the *1955 Episcopal Church Annual*, 7,612 infant baptisms were reported in Haiti, while in the *1956 Annual* only 2,684 are recorded. It was explained that the Church in Haiti has a great problem in deciding whether to baptize infants whose parents are not practicing Christians.

A situation described by Bishop Cox in 1873 is still true to some extent:

"Although many of them [the people of Haiti] have been baptized in their infancy, yet they worship the spirit of evil; not because they admire or love the evil spirit, but because their ancestors have done so before them, and because they wish to propitiate him. . . . They dread the white man's God, however, and seem to think that baptism keeps from the power of charms and incantations which one family is continually using against another. . . ."

The shortage of clergy and funds in Haiti makes it impossible to bring the full story of the Gospel to all of these people. It has been agreed that the Church will only proceed into new areas where it can actually undertake new work, and that the reasons for which parents want children baptized must be taken into consideration.

It was reported to the convocation that several church buildings had been restored after hurricane "Hazel." All missions were able to meet their missionary quota.

Special recognition was given to Nephthali St. Marc, who has served for 50 years as a lay reader.

## Ohio

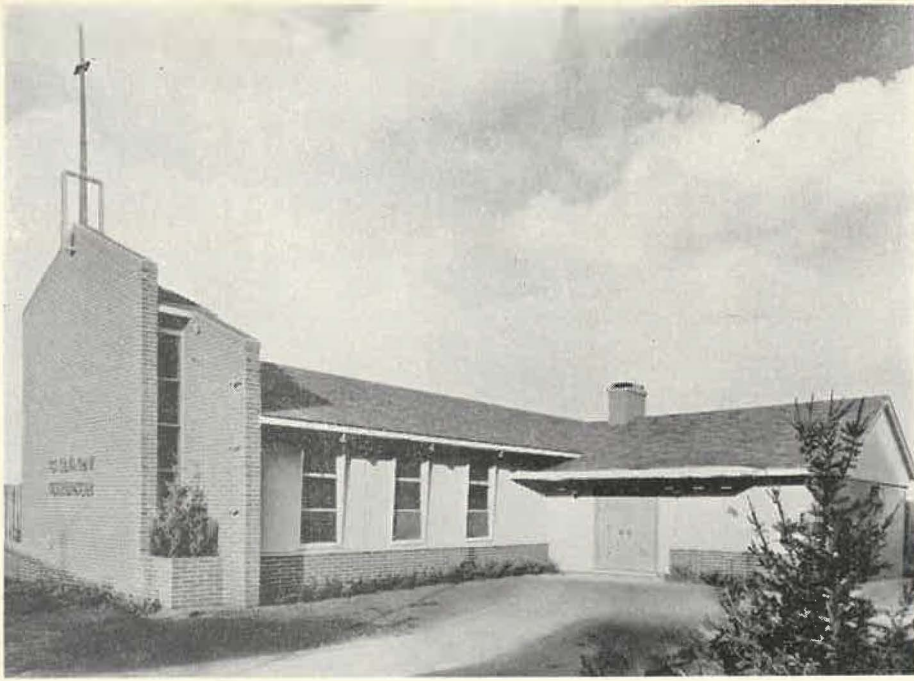
January 27th, Trinity Cathedral, Cleveland.

Plans for more adequate housing for the diocesan headquarters were discussed at Ohio's convention. The building that has been used for headquarters for many years is an old residence which was formerly a residence for the dean. The diocesan council was authorized to make plans to raise funds for new work and for the new diocesan house.

**ELECTIONS.** Standing Committee: clerical, Maxfield Dowell, P. F. Rex, A. W. Hargate, L. M. Brerton; lay, G. P. Bickford, W. J. Hitchcock, Jr., R. A. Ramsey, R. P. Becht.

**Diocesan Council:** clerical, G. R. Hargate, Maxfield Dowell, F. F. Gillette; lay, C. E. Hatch, Edwin Howe, R. M. Lindstrom.





This church, assembled recently for a convention in Chicago, holds a minimum of 102 people.

## Prefabricated Churches Designed for New Areas

Prefabricated churches which can be completed in as few as four days have been developed by United States Steel Homes. Designed to permit churches to expand rapidly into newly developed communities, the buildings vary in cost from \$15,000 to \$35,000. Fifteen basic designs have been planned to meet the needs of different religious bodies.

One of the churches was assembled in Chicago for the National Association of Home Builders Convention recently. This design, in an "L" shape, has a seating capacity of 102 with overflow room for 78 more seats behind folding doors. Price for this church, exclusive of furnishings and religious symbols, was \$29,000.

The churches are constructed of fir plywood "stressed skin" panels, which are bolted together at the site. The "church package" may include items such as kitchen cabinets and furnaces, if desired, but heating, plumbing, and electrical wiring are supplied locally. In the church displayed at the Home Builders Convention, brick was added to the exterior along with a stainless steel spire and cross.

## New Church to Symbolize Rolling Hills, Haystacks

The Midwest's "rolling hills and haystacks" have inspired the design for a new building to be erected at Northbrook, Ill., by St. Giles' Episcopal Church. The unusual \$300,000 structure will be built on a five-acre site.

The roof of the nave will consist of six transverse barrel vaults suggesting hills and haystacks, said Architect Edward M. Bennett, Jr., who designed the church

with Winston Elting. It will also have a plain steel-frame bell tower and separate circular chapel, resembling a farmer's grain hoist and corn crib.

"It is a design of this era not imitative of any existing church," Mr. Bennett said. He pointed out, however, that a precedent for this type of design can be found in fourth century Christian architecture.

Construction of the church and a portion of the educational unit — the first phase of the total building program — will begin in the spring of 1957. The chapel, parish hall, and rectory will be built later.

The church will have a seating capacity of 308 persons and a parking lot for 100 cars.

RNS

## March 21st 400th Anniversary of Archbishop Cranmer's Death

On March 21, 1556, Thomas Cranmer, Archbishop of Canterbury, was burned at the stake in Oxford for his belief in the reformed religion as practiced in the Church of England. Cranmer was the architect of the Book of Common Prayer — first put out in 1549 — and a key figure in the early period of the English Reformation.

March 21, 1956, therefore, will be the 400th anniversary of the death of Archbishop Cranmer.

Oxford University Press will publish on March 8th *Thomas Cranmer: Theologian*, by Geoffrey W. Bromiley, in which Dr. Bromiley "evaluates Cranmer's permanent and continuing influence in the Anglican tradition." Dr. Bromiley, who holds the degrees of Ph.D. and D. Litt. from Edinburgh University, is rector of St. Thomas' English Episcopal Church, Edinburgh.

## Fire Races Through University Building

Students unharmed, parakeet lost in destructive blaze at Sewanee

A pet parakeet was the only casualty of the fire which destroyed Powhatan Hall, temporary quarters for the School of Theology of the University of the South, Sewanee, Tenn., February 13th [L. C., February 26th].

As the building was unoccupied at the time of the fire — all 19 students were at supper — the blaze had reached uncontrollable stages when discovered. Thirty minutes after the alarm sounded, the roof of the \$20,500 structure collapsed.

Nothing was saved, as the fire, of an undetermined origin, raced through the three-story frame building, which provided classrooms, the dean's office, and dormitory accommodations for 19 of the seminary's 83 students.

Six senior students thought first of their notes and annotated books accumulated over the past three years and needed for preparation for their canonical examinations. Senior Wade E. Egbert of Ft. Smith, Ark., lost his nearly completed thesis that would have graduated him with honors in June.

Average value of individual students' libraries was estimated at \$400. In addition to these and clothing, the students collectively lost 15 typewriters, two tape recording machines, several record players and several thousand dollars worth of records, two English bicycles, and countless miscellaneous articles.

The majority of students had some fire insurance. One of the students, Walter B. Peterson of Jacksonville, Fla., had taken out a policy two weeks before the fire.

Most of the records in the office of the dean, Bishop Dandridge, are duplicated in the registrar's office and current student records will be duplicated from professors' grade books.

Among the losses were a number of Theological Education Sunday Offering checks. Bishop Dandridge urged parishes that sent in checks during February to write in and ask if they were received.

Normal class schedules were resumed in two days in other buildings on campus and students are being housed in other dormitories and in professors' homes.

The building was a temporary quarters while St. Luke's School of Theology was being renovated. Completion of the original seminary building is scheduled for next fall.

The University has suffered other fire destruction in the last 20 months. In June, 1954, a fire damaged one apartment in the Woodland Apartments, a section for married college and theological students and their families. Shortly after Christmas, 1954, fire gutted the Kappa Sigma fraternity house. A smaller fire also occurred at the same time.



## "My daddy wants to keep me"

*Motherless little Klaus—so sad-eyed and pensive—has known much misery since his family was forced to flee East Germany with only the clothes on their backs. After months of weary wandering, they found refuge in a West German village. Then his mother died.*

Klaus' father, a fine, industrious man, is recuperating from a serious operation and can only do odd jobs. There is little money, and often a shortage of food. The father is fighting valiantly to keep Klaus and to bring him up to be a good citizen. When Klaus' father recovers and resumes regular work, he can provide a better home and nourishing food. Until then, you can help keep them together, help make Klaus' future secure.

### How You Can Help Klaus

You can help Klaus or another needy child through the Child Sponsorship Plan of Save the Children Federation. By undertaking a sponsorship, you will provide funds to purchase food, warm clothing, bedding, school supplies—and other necessities—for "your" child in West Germany or in Finland, France, Greece or Korea. The cost is only \$120 a year, just \$10 a month. Full information about the child you sponsor and a photograph will be sent to you. You may correspond with "your" child and his family, so that your generous material aid becomes part of a larger gift of understanding and friendship.

**Your contribution in any amount will help. Send what you can today!**

SCF NATIONAL SPONSORS (a partial list)  
Faith Baldwin, Mrs. Dwight D. Eisenhower,  
Herbert Hoover, Rabbi Edgar F. Magnin,  
Dr. Ralph W. Sockman, Thomas J. Watson.

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*"The hope of tomorrow is the child of today"*

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(Greece, Korea, Finland, West Germany, France, or  
where the need is greatest). I will pay \$120 for one  
year, \$30 per quarter, or \$10 a month.

Enclosed is payment for the full year , 1st quarter , first month .

Please send me my child's name, story and picture.

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# MAN POWER

A Column for laymen  
By L. H. Bristol, Jr.

## Reaching Out with Radio and TV

In the ancient world order, historians tell us, much importance was attached to Rhetoric, the art of verbal persuasion. That art, which lives on today at least as the stock-in-trade of the advertising business, must certainly never become a "lost art" among Churchmen, for Our Lord has called all of us to the job of persuading the world about the Gospel.

There are channels today for persuading people — channels which commercial firms are using and which the Episcopal Church ought to be using more than we have to date: the mass media of radio and television. Sure, there is a great difference between advertising a commercial product on the air and preaching a Gospel that calls for fundamental changes in a man's way of life. I am not advocating "selling" our Faith, but just pointing out that these media can exist for churches to use as well as advertisers!

Whether it be for use at the national, diocesan, or local level, wherever the Church is interested in using radio and television more effectively, I recommend *The Television-Radio Audience and Religion*, a remarkable new research report by Parker, Barry, and Smythe (Harpers, 1955. \$6.00). Although this 454-page book has already been reviewed in *THE LIVING CHURCH* [February 5th issue], I think it worthy of further mention here, because it covers important ground never so studied before. And more particularly, because it points out (1) ways in which religious programming could be improved, and (2) pitfalls into which religious programmers have stumbled in the past. Certainly, we Episcopalians do not want to pass up this unique chance to find out more about these media and how they are reaching or failing to reach people.

As the report points out, not just Bishop Sheen, but everyone from Milton Berle and Arthur Godfrey on TV to syndicated columnists in the newspapers are nowadays making "explicit a variety of interpretations of contemporary civilization." And they are apparently doing so with eye-opening impact which Churchmen will do well not to minimize. As our churches set sights today, our leaders will want to bear in mind the competition for men's minds which is going on today, the Church's part in it, and the roles which TV and radio are currently playing in that competition.

### Points to remember:

Based on this remarkable book, here

are a few points I think it would be well for us to consider in any radio and television planning we undertake with our churches in the future:

1. The objective of each program should be clearly defined and thoroughly understood by all who are to take part in putting it on the air.

2. The objective should not be overly general. If it is, chances are it will be as easy a target to miss as it will be difficult to measure.

3. It is important, also, to have a clear idea of just whom it is we wish to reach. Only in this way, can we aim our effort directly at a particular audience in terms of "its own values, needs, and states of readiness."

4. It is wise to be on the lookout against "emphasis on program for its own sake, with a rather blind faith that because it is done under Church auspices it is 'building the Kingdom.'" Many of us can easily fall into this unconscious shirking of responsibility.

5. If we do not wish merely to "con-idea of just who it is we wish to reach. out, say, to the unchurched, it will be best for us to choose a program format, the report recommends, that is "as free, imaginative, and uninhibited by conventional Church patterns as it is possible to be while remaining within the framework of purpose set by the Churches themselves." Drama, discussion, music, entertainment — these are just a few of the formats which are as feasible for religious programming as televising a service or placing some articulate rector behind a large desk and letting him "sound off."

6. Great care should be used in choosing for the program only those people, clerical or lay, who can really capture and hold an audience.

"Radio and television were greeted with a familiar kind of enthusiasm," observed the Messrs. Parker, Barry, and Smythe in their summary, "and have run the familiar course of indiscriminate experimentation without careful evaluation."

The Episcopal Church will someday come to see and use these great media on a regular basis, I am sure. I only hope that when we do, they will be as effectively handled as these dynamic, powerhouse media deserve. Our aim, as the research study repeatedly points out, should not be merely to put something on the air, but to put something *worthwhile* on the air. And for Churchmen who care, this is a distinction for us to bear in mind.



# BOOKS

## An Editorial Horseback Ride

**THE ANCESTRY OF OUR ENGLISH BIBLE.** An Account of Manuscripts, Tests, and Versions of the Bible. By **Ira Maurice Price**, Ph.D., Late Professor of the Semitic Languages and Literatures in the University of Chicago. Third Revised Edition by **William A. Irwin** and **Allen A. Wikgren**, Professors in the University of Chicago. Harpers. Pp. xx, 363. \$4.

Discovery of the much-publicized Dead Sea Scrolls has focused attention upon the world of ancient manuscripts. All the more welcome, then, is the recent appearance of the third revised edition of a work originally brought out nearly 50 years ago — *The Ancestry of Our English Bible*, by Ira Maurice Price.

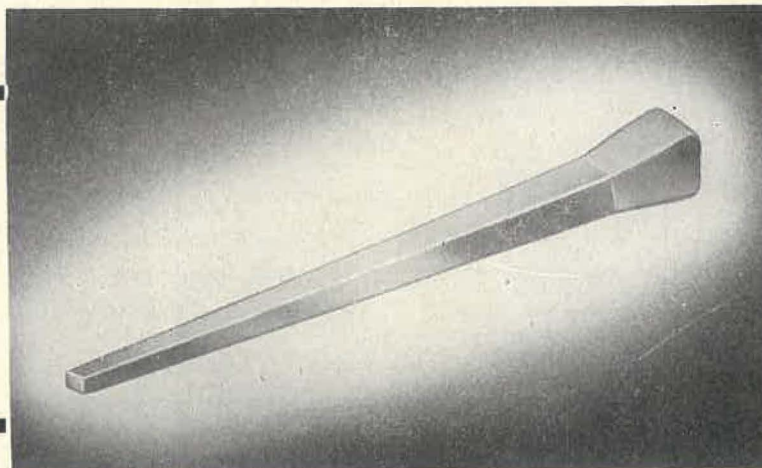
The jacket of this book quotes previews by two top-ranking New Testament scholars. Amos N. Wilder, of Harvard Divinity School, calls it "a discriminating, scrupulous treatment . . . with use of the most recent discoveries and research." Frederick C. Grant, a priest of the Church and professor of New Testament at Union Theological Seminary, New York City, says of *The Ancestry of Our English Bible*:

"Everyone who is interested in the story of the Bible, from the beginning down to the latest revision [the last chapter is on the Revised Standard Version] should make the acquaintance of this book."

With this double commendation before him, and because it fitted in with some other work he was doing, this editor decided to read this book and review it himself. It is, indeed, a fascinating account of a fascinating story, many times told but constantly in need of re-telling to bring it completely up to date — the story, in short, of how we got the Bible. Specifically *The Ancestry of Our English Bible* treats of the transmission of the text of Holy Scripture from its origin to the present.

This story tells of the important Hebrew and Greek manuscripts, respectively, of the Old Testament and the New that have come down to us; of their age, contents, and completeness — some are mere fragments, but valuable none the less; of the groups and families into which they can be classified according to their probable pedigrees; of the "versions" or translations of the Old Testament (Septuagint Greek, Syriac, Latin, Coptic, etc.).

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and the New (Syriac, Latin, Coptic, Armenian, Georgian, etc.), the manuscripts in which these are preserved (there are some 8000 manuscripts of the Vulgate Latin), and their significance for determining the type of Hebrew or Greek text from which they were translated; and finally of the making of the English Bible — from Tyn-dale (d. 1536) to the RSV — and its publication on the unprecedented scale made possible by the invention of printing.

The most practical and not the least fascinating part of this whole story is the use of all this data to determine as precisely as we can exactly what the original writers wrote. For, so far as we know, the original copies of the books of the Bible — the "autographs," as they are called — have all perished; but scholars assure us that, by application of the principles of textual criticism — which is scientific judgment as to the more correct text — we can, in all matters of practical importance, get behind the divergent readings of the 2500 or more Greek manuscripts of the New Testament to a text representing substantially what the original writers wrote.

In this very practical project the Anglican Communion, through such men as B. F. Westcott, Bishop of Durham 1890-1901, and his colleague, Fenton John Anthony Hort, has played no insignificant part. The famous Westcott and Hort text of the New Testament forms the basis not only of Goodspeed's version but of the RSV as well.

All of this material is covered in *The Ancestry of Our English Bible*, which William A. Irwin and Allen P. Wikgren, both of them professors in the University of Chicago, have brought up to date to include all but the very recent developments in regard to the Dead Sea Scrolls. In doing so, they have provided not only the important facts, but various details that one would have to wade far in other waters to find (e.g., the statement — p. 198 — that the Book of Revelation was apparently not in the Armenian Bible until the 12th century), several pages of halftones of important manuscripts and personages, a most compendious bibliography, and an interesting full-page (p. 75) transcription of Origen's Hexapla,\* as well as amusing anecdotes of human interest — like the statement that the originator of our verse divisions in the New Testament, Robert Stephanus, worked them out "during a horseback journey from Paris to Lyons [ca. 1550 A.D.]," and that "the poor divisions in spots suggests that some of the work was done on the horse" (p. 203).

Thus *The Ancestry of Our English Bible* is presumably the most up to date

\*The Hexapla (Greek, "sixfold") of the great Alexandrian theologian Origen (ca. 185-254 A.D.) was a parallel edition of the Old Testament which contained, in six columns, (1) the Hebrew, (2) a transliteration of the Hebrew into Greek characters, (3) the Greek version of Aquila, (4) the Greek version of Symmachus, (5) the Septuagint Greek, and (6) the Greek version of Theodotion. Only parts of it are extant.



treatment of the subject that there is. As a basic introduction, I still like Sir Fred-eric Kenyon's *Our Bible and the Ancient Manuscripts*. He does a better job, I think, of organizing his material for the beginner, who is a little likely in Price's book to fail to see the woods for the trees. But anyone who desires more than a nod- ding acquaintance with this thrilling topic needs to read several such works, and cer- tainly *The Ancestry of Our English Bible* should be one of these.

FRANCIS C. LIGHTBOURN

### In Brief

**HANDBOOK OF DENOMINATIONS IN THE UNITED STATES.** Revised and En- larged Edition. By **Frank S. Mead.** Abingdon Press. Pp. 255. \$2.95.

A revised and enlarged edition of a handbook put out in 1951. Author says he has "made every effort possible to in- clude every body of importance," and promises that "the book will continue to be revised from time to time." He adds: "Most sections of the book were read, cor- rected, and often amended by authorities within the churches; the critics both friendly and furious, have had their say and usually their way; and out of it has come, I trust, a book both accurate and fair."

The section on the Episcopal Church appears on the whole to be "accurate and fair," although in spots it is confusing or misleading, if not inaccurate. Provincial synods, for example, do not "govern" (p. 181); baptism must be performed not only "in the name of the Trinity" but "with water" (p. 182); and the conclud- ing sentence regarding Anglicans, Old Catholics, etc. (repeated under Polish Na- tional Catholics), certainly needs to have something done about it.

Still, the book is one that we like to have in this office for reference.

### Books Received

**THE CHURCH FOR YOU.** An Introduction to the Episcopal Church. By H. Robert Smith. Foreword by the Rt. Rev. Norman B. Nash. Seabury Press. Pp. 98. Paper, \$1.35.

**DEVIL AT MY HEALS.** The Story of Louis Zam- perini. By Louis Zamperini with Helen Itria. Foreword by Billy Graham. Dutton. Pp. 251. \$3.95.

**FAITH IS THE ANSWER.** By Norman Vincent Peale, D.D., and Smiley Blanton, M.D. A pastor and a psychiatrist discuss your problems. Prentice- Hall. Pp. vi, 280. \$3.50.

**CHRISTIAN FORGIVENESS.** Leader's Guide for the Adult Reading and Discussion Course. Pre- pared Under the Auspices of the Adult Division of the Department of Christian Education, Protes- tant Episcopal Church, by Frederiek B. Wolf. Sea- bury Press. Pp. 31. Paper, 50 cents.

**CHRISTIAN FORGIVENESS.** Home Reading As- signment, Parts One, Two, Three, Four, Five, Six. Seabury Press, Pp. 19, 19, 23, 16, 16, 18, respec- tively. Paper, \$1.15 for packet of the six pam- phlets.

**BEGINNINGS IN THEOLOGY.** By Jack Finegan. Association Press, Pp. viii, 244. \$3.

**BENEFITS OF HIS PASSION.** By C. H. Dodd. Abingdon Press. Pp. 62. \$1.

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# LETTERS

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

### Armed Forces Bishop

Five months have passed since General Convention in Honolulu, in which time I have carefully watched the Church Press for information as to why the House of Bishops failed to accede to a resolution of the House of Deputies which called for an Armed Forces bishop. I have found nothing to explain the failure.

Since three-quarters of the chaplains, and two-thirds of the House of Deputies (343 to 218) desired it, it appears that a burden lies upon the House of Bishops to at least offer sufficient reasons for failure to elect the bishop. Furthermore, it appears evident that the House of Bishops was not given an opportunity to reconsider the question when the "unprecedented message" came from the lower House asking that it be brought to the floor again.

Of course, we are entitled to differences of opinion on matters such as this; but the privilege of having such differences does not preclude the extension of common courtesy of one to another. I think that the proponents of the resolution are entitled to the courtesy of knowing (1) the reasons why the Bishops did not act upon it, and (2) why the message from the Deputies was not presented to the House of Bishops to bring it out on the floor for reconsideration. I think a straightforward reply is long overdue.

(Rev.) SYDNEY H. CROFT

Chaplain, St. John's Military Academy  
Delafield, Wis.

### Missing Hymns

The article "Great Hymns Program" in your January 15th issue prompts me to ask why so many beautiful tunes have been omitted from the Hymnal . . . ? The Easter section suffered the greatest loss; I have yet to hear a setting that can compare to the first tune for "Welcome Happy Morning." True, we have had many new beautiful tunes added, but nothing to compensate for the beloved ones now denied us. Some of the additions are more suitable for choral group use rather than congregational singing. After all, the Hymnal should be designed for personal participation rather than a collection of classic repertoire. . . .

I respectfully propose that a new Hymnal be issued as soon as possible which will contain all hymns and chants from the Hymnal in use in 1910 and all subsequent revisions. If additional hymns are deemed worthy, let them also be included. Also the score shall be published in four-

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part harmony, unless it is plainsong.

Furthermore, this Hymnal shall not be sold to the parishes, but leased at a reasonable annual rental. Since this Hymnal will likely be too large to hold, as one volume, then let it be designed for general usage for Morning Prayer, Evening Prayer, Holy Communion, processions, etc., with all the chants, the supplemental Hymnal to contain hymns for special occasions (Christmas, Easter, etc.) plus music of any type that may be added from time to time. Let us strive to build a Hymnal as catholic in its content as is the Church in its public worship, extending from Low to High Church.

JOHN A. BARTO

Painesville, Ohio

### West Point Chaplain

I am sure that THE LIVING CHURCH has no desire to pursue further the arrangements for religious ministrations to the Protestants at the United States Military Academy. I am in entire agreement with your splendid editorial [L. C., December 4th]. However, I must point out that it contains a factual error. You state: "The West Point chaplaincy has been in existence longer than the Army Chaplains' Corps." The official date for the establishment of the Army Chaplains' Corps is July 29, 1775, the day on which the Continental Congress passed an act which set the pay of chaplains serving in the Army and gave them a legal status. The United States Military Academy was established officially on March 16, 1802 at West Point, and was opened on July 4, 1802. Therefore, the Army Chaplains' Corps had been in existence for over 25 years when the Military Academy was founded. Moreover, it was not until April 29, 1812, that a chaplain was authorized for the Academy, who in addition to his religious duties, was "to officiate as professor of geography, ethics, and history." I do not think that there are any sound historical grounds for claiming that the West Point chaplaincy ante-dates that of the United States Army.

(Rev.) ERNEST M. HOYT

Chaplain (Lt. Colonel) USAR  
Narragansett, R. I.

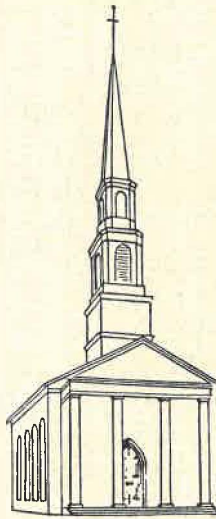
### Lights Out

Mrs. Gregory and I have toured all over the Continent. On our trips we frequently stop at Episcopal Churches that we pass. Many of them are not open, and most of those that are have no lighting inside, and are dim, dull, and uninviting. I think it is a great mistake when flood lights are not used at all times during the day in the chancel to floodlight the altar. Anyone who has visited the church in Camden, Maine, will realize what a thrilling experience it is to step into that beautiful church.

LEWIS T. GREGORY, M.D.

Urbana, Ill.

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## Ordinations

### Priests

**New Mexico and Southwest Texas** — By Bishop Juhan, acting for the Bishop of New Mexico and Southwest Texas: The Rev. Albion W. Knight, Jr., on December 19th, at St. John's Cathedral, Jacksonville, Fla.; presenter, the Rev. Dr. D. B. Leath-erbury.

The ordinand was on assignment to the Armed Forces special weapons project at Sandia Base, Albuquerque, in 1950, when he began private studies for the ministry under Bishop Stoney. He was ordained to the diaconate just before departure for duty in Korea in 1954. A West Point graduate, he was a line officer with the rank of Major when he was ordained to the priesthood.

**South Dakota** — By Bishop Gesner: The Rev. James Willis Munk, on January 28th, at St. Thomas' Church, Sturgis, where he is in charge; presenter, the Rev. E. J. Pipes; preacher, the Rev. S. D. Frazier.

**Tennessee** — By Bishop Barth: The Rev. Jonathan Bachman Coffey, on January 25th, at Christ Church, South Pittsburg, Tenn., where he will be rector; presenter, the Rev. Dr. W. O. Cross; preacher, the Rev. R. T. Ferris.

**West Texas** — By Bishop Dixon, Suffragan: The Rev. Edward John Haffner, on December 16th, at Grace Church, Llano, where he will be in charge. He will also serve St. Luke's, San Saba, Tex. Presenter, the Rev. C. H. Douglass; preacher, the Rev. Alanson Brown.

**By Bishop Jones**: The Rev. Gilbert S. Avery, III, on December 23d, at St. Mark's Church, San Antonio, where he will be curate; presenter, the Rev. H. C. Gosnell; preacher, the Rev. C. W. Junker; address: 315 E. Pecan St., San Antonio 5.

**By Bishop Dicus, Suffragan**: The Rev. F. Sheridan Newman, on January 6th, at St. Helena's Church, Boerne, Tex., where he will be rector; presenter, the Rev. C. H. Kehl; preacher, the Rev. H. C. Gosnell.

**By Bishop Jones**: The Rev. Robert Edward Creasy, on January 23d, at St. Andrew's Church, Robstown, Tex., where he will be in charge; presenter and preacher, the Rev. C. H. Douglass.

**Western New York** — By Bishop Scaife: The Rev. Paul E. Henderson, on January 28th, at Grace Church, Buffalo; presenter, the Rev. H. W. Vere; preacher, the Rev. J. S. Stephenson; to be curate of the Church of the Ascension, Buffalo.

## Appointments Accepted

The Rev. George C. Harris, formerly curate of the Church of the Heavenly Rest, New York, is now chaplain of Brent School, Baguio, Mountain Province, P. I.

The Rev. Alan Humrickhouse, formerly rector of St. Matthew's Church, St. Paul, Minn., is now rector of Trinity Church, San Francisco.

The Rev. Moorhouse L. Johnson, formerly assistant of the Church of the Advent, Boston, is now on the staff of the Mission Church of St. John the Evangelist (Cowley Fathers), 33 Bowdoin St., Boston 14. His home address remains the same: 12 Lindall Pl., Boston 14.

The Rev. Wilbur H. Tyte, formerly assistant of Christ Church, Lexington, Ky., is now vicar of the Church of the Prince of Peace, St. Louis, Mo. Address: 30 Green Acres, St. Louis 15.

## Changes of Address

The Rt. Rev. Dr. Lewis B. Whittemore, retired Bishop of Western Michigan, formerly addressed at Vineyard Haven, Mass., may now be addressed at the Park Crescent Hotel, 150 Riverside Dr., New York.

The Rev. Hugh Farrell, who has been addressed in Woodburn, Ore., may now be addressed at the Trappist Monastery in Lafayette, Ore.

The Rev. J. F. Harriman, formerly curate of the Church of the Atonement, Chicago, may now be addressed at St. Gregory's Priory, RFD 1, Three Rivers, Mich.

The Rev. Shelbert C. Harris, Jr., who recently took charge of a new mission in Muskegon, Mich., may be addressed at 1569 Park St.

The Rev. Dr. William H. P. Hatch, formerly addressed in Exeter, N. H., may now be addressed at Randolph, N. H. A distinguished professor of

New Testament, the Rev. Dr. Hatch recently conducted a seminar at GTS.

The Rev. Willis Craig Henderson, who recently became administrative assistant to the Bishop of Southwestern Virginia, will have his office at diocesan headquarters, Evans Diocesan House, 1000 First St. S.W., Roanoke, Va. His residence will be 2417 Carolina Ave. S.W., Roanoke; and his official mailing address, Box 2068, Roanoke.

The Rev. Haskin V. Little is now in residence in the new ranch style, air-conditioned rectory bought by St. Andrew's Church, Houston: 312 W. Thirty-First St.

The Rev. Charles H. Long, Jr., who is now in his second year of service in Hong Kong, was formerly addressed in care of the National Coun-

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cil's Overseas Department, and may now be addressed: 51-B Nga Tsin Wai Road, Kowloon, Hong Kong.

The Rev. Joel C. Treadwell, of St. James' Church, McGregor, Tex., is now living in a new rectory at 207 Laurel Lane.

### Depositions

William John Wyckoff, presbyter, was deposed on January 30th by Bishop Burrill of Chicago, acting in accordance with the provisions of Canon 60, Section 1, with the advice and consent of the clerical members of the standing committee; renunciation of the ministry; action taken for causes which do not affect moral character.

### Church Army

Three Church Army trainees have been assigned to the missionary district of Idaho:

Mr. Thomas Kipp will be in charge of St. Andrew's-by-the-Lake, McCall, and work at Cascade and New Meadows, all under the supervision of the Rev. William B. Spofford, Jr.

Miss Betsy Stanley will be in charge of the Church School by Mail for the missionary district of Idaho and will do Christian education work at All Saints' Church, Boise.

Mr. Raymond Wentworth will be in charge of the Church of the Redeemer, Salmon, Idaho, working under the direction of Bishop Rhea of Idaho.

### Laymen

Mr. Eugene White, III has been appointed retail sales manager for the Seabury Press bookstores in Greenwich, Conn., and New York. He recently served as sales representative and assistant promotion manager for Seabury Press. In off hours, he is organist and choirmaster of St. Paul's Church, Ossining, N. Y.

### Living Church Correspondents

Mrs. Alfred O. France is now correspondent for the diocese of Minnesota. Address: 969 Linwood Ave., St. Paul 5.

The Rev. John Rathbone Ramsey, rector of St.

Luke's Church, Catskill, N. Y., is now correspondent for the diocese of Albany. Address: 50 William St.

## we congratulate

The Rev. JOHN W. DRAKE, Jr., "Winston-Salem's most outstanding young man of the year" for 1955. He was given this title by the Junior Chamber of Commerce of Winston-Salem, N. C. where he is rector of St. Timothy's Church.

JAMES BARRY TWAITS, the four millionth current member of the Boy Scouts of America. James is a member of the Scout troop sponsored by St. Peter's Church, Rosedale, Queens, N. Y.

### Births

The Rev. FREDERICK B. MULLER and Mrs. Muller, of St. James' Church, Fremont, Neb., on the birth of their fifth child.

The Rev. JOHN A. PHILLIPS and Mrs. Phillips, of the Church of Our Father, Hull's Cove, Maine, on the birth of their third child, Robert Craig, on January 25th.

The Rev. KENNETH S. CURRY and Mrs. Curry, of the Church of St. Simon the Cyrenian, Maywood, Ill., on the birth of their second child, Sharon Adrienne, on December 30th.

The Rev. JAMES E. CANTLER and Mrs. Cantler on the birth of their son, William Dewey, II, December 22d. The Rev. Mr. Cantler is assistant of St. Paul's, Baltimore.

The Rev. ROBERT PEGRAM and Mrs. Pegram, of Holy Trinity Church, Essex, Md., on the birth of their son, Robert Pegram, III, December 20th.

The Rev. CHARLES HOWARD GRAF and Mrs. Graf, of St. John's in the Village, New York, on the birth of a son, John Lewis, on February 6th. Their other children are Anne, age five, and Charles Frederick, age three.

The Rev. ROBERT J. TORREY, and Mrs. Torrey, of Christ Church, Babylon, N. Y., on the birth of a son, Bruce Neumann, on January 27th.

The Rev. PHILIP S. CROW and Mrs. Crow, of St. Paul's Church, Coffeyville, Kans., on the birth of their third son, Vincent Keith, on January 15th.

The Rev. JOHN L. THOMPSON, III and Mrs. Thompson, of Trinity Church, Ashland, Ore., on the birth of their second child, Ian Campbell.

The Rev. OLIVER CARBERRY and Mrs. Carberry, of St. Paul's Church, Fairfield, Conn., who announced the birth of a daughter, Grace Margaret, on December 17th. They have another daughter and a son.

The Rev. FREDERICK ARTHUR POPE and Mrs. Pope, of St. George's Church, Dayton, Ohio, who announced the birth of a son, their third child, Christopher Mark, on January 12th.

### Adoptions

The Rev. ROBERT B. LUCENT and Mrs. Lucent, of the Cheyenne River Indian Mission, Cheyenne Agency, S. Dak., who adopted a son, Phillip, on December 14th.

### Marriages

The Rev. KENNETH GORDON DAVIS, curate of Grace Church, Grand Rapids, Mich., who was married on December 28th to Miss MARILYN FRITZ of South Haven.

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# Anglicanism and Education

Continued from page 6

from 20 to 86 pupils and the average was about 40.

The Anglicans in New York, as well as those in Virginia, were interested in founding a college. Bishop Berkeley's romantic notion of setting up a college, to be called St. Paul's, somewhere in the isles of Bermuda came to nothing; but more practical men in New York were moving slowly but successfully toward the establishment of a college. Lewis Morris, in 1702, suggested that a tract of land owned by the Queen might be given for the purpose of a college. Trinity Church got the land by lease or deed, but the college did not materialize. It was not until 1746 that the Assembly passed an act providing for the raising of funds by lottery for a college, and in 1751 the trustees were named.

So strong was the Anglican influence among those interested in the

college, that William Livingston, a Presbyterian, and his associates, delayed the granting of the charter until 1754. Classes were first held in the Vestry Room of Trinity Church, and Dr. Samuel Johnson, the first President, was an assistant minister of the parish.

In ways less tangible than the founding of schools and colleges, the Anglicans made a distinctive contribution to colonial education. For the harsh Calvinistic doctrine of predestination, they offered an antidote with their reasonable attitude toward child nature. In its instructions to schoolmasters, the Society for the Propagation of the Gospel enjoined them to

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"use all kind and gentle methods in the Government of their Scholars, that they may be loved as well as feared." Also, the use of the services of the Book of Common Prayer for public worship must have had a pervasive influence on the culture of the colonies.

The Anglican ambitions for education were not all realized. Situated, for the most part, in colonies where large plantations — rather than towns and small farms — were the rule, the Church had difficulty collecting pupils for the schools it maintained. Also, the colonial Church was without diocesan, a serious handicap for a religious organization depending so much on its bishops for administration and spiritual leadership.

After the Revolution, the already diminishing influence of the Anglican Church was almost entirely lost. Early in the 19th century the Episcopal Church had a revival of interest in education; and from that day to this, through its excellent secondary schools and its small, but distinguished colleges, it has made a unique contribution to education.

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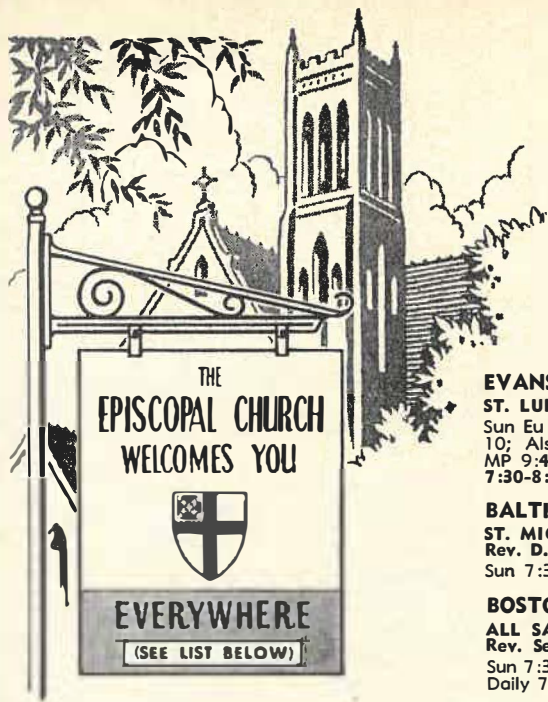
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Rev. C. T. Cooper, r  
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### ST. LOUIS, MO.

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Rev. W. W. S. Hohenschild, r  
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10:30

### BUFFALO, N. Y.

**ST. PAUL'S CATHEDRAL** Shelton Square  
Very Rev. Philip F. McNairy, D.D., dean  
Canon Mitchell Haddad, Rev. J. D. Furlong  
Sun 8, 9:30, 11; Mon, Fri, Sat HC 12:05; Tues,  
Thurs, HC 8; Prayers, Ser 12:05; Wed HC 7, 11,  
Healing Service 12:05

### ST. ANDREW'S

3107 Main at Highgate  
Rev. Thomas R. Gibson, r  
Sun Masses 8, 10 (Sung), MP 9:30; Daily 7, Thurs  
10; C Sat 8-8:30

### COOPERSTOWN, N. Y.

**CHRIST CHURCH** Church and River Street  
Rev. George F. French, r  
Sun 7:30, 10:45; Wed & HD HC 7:30

### NEW YORK, N. Y.

**THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave., New York City  
Sun: HC 7, 8, 9, 10; MP, Ser & HC 11; Ev & Ser 4;  
Wkdys: MP 8:30; HC 7:30 (& 10 Wed); Ev 5

**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
Rev. Terence J. Finlay, L.Th., r  
8 & 9:30 HC, 9:30 & 11 Ch S, 11 M Service &  
Ser, 4 Ev, Special Music; Weekday HC Tues 10:30;  
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals  
Fri 12:10; Church open daily for prayer.

**GENERAL THEOLOGICAL SEMINARY CHAPEL**  
Chelsea Square, 9th Ave. & 20th St.  
Daily MP & HC 7; Daily Cho Ev 6

**HEAVENLY REST** 5th Ave. at 90th Street  
Rev. John Ellis Large, D.D.  
Sun HC 8 & 9:30, MP & Ser 11; Thurs HC &  
Healing Service 12; HD HC 7:30 & 12; Daily MP 8

**ST. IGNATIUS'** Rev. C. A. Weatherby  
87 St. & West End Ave., one block west of B'dway  
Sun 8:30 & 10:30 (Sol); Daily 7:30, 6; C Sat 4-5

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

**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

**RESURRECTION** 115 East 74th  
Rev. A. A. Chambers, r; Rev. M. L. Foster, c  
Sun Masses: 8, 9:15 (Instructed), 10:30 MP, 11  
(Sung); Daily 7:30 ex Mon & Sat 10; C Sat 5-6

**ST THOMAS** 5th Ave. & 53rd Street  
Rev. Frederick M. Morris, D.D., r  
Sun HC 8, 9:30, 11 1 S, MP 11, EP, Cho, Ser 4;  
Daily 8:15 HC, Thurs 11, HD 12:30; Noondays ex  
Sat 12:10

### THE PARISH OF TRINITY CHURCH

Rev. John Hewss, D.D., r

**TRINITY** Broadway & Wall St.  
Rev. Bernard C. Newman, v  
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8,  
12, Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30;  
HD HC 12; C Fri 4:30 & by appt

**ST. PAUL'S CHAPEL** Broadway & Fulton St.  
Rev. Robert C. Hunsicker, v  
Sun HC 8:30, MP HC Ser 10; Weekdays: HC 8  
(Thurs also at 7:30) 12:05 ex Sat; Prayer & Study  
1:05 ex Sat, EP 3; C Fri 3:30-5:30 & by appt;  
Organ Recital Wednesdays

**CHAPEL OF THE INTERCESSION**  
Broadway & 155th St.  
Rev. Robert R. Spears, Jr., v  
Sun HC 8, 9:30 & 11, EP 4; Weekdays HC daily  
7 & 10, MP 9, EP 5:30, Sat 5, Int 11:50; C Sat  
4-5 & by appt

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

**ST. AUGUSTINE'S CHAPEL** 292 Henry St.  
Rev. C. Kilmer Myers, v; Rev. Wm. G. Love, p-in-c  
Sun HC 8, 9, 10 (Spanish), 11, EP 7:30; Daily:  
HC 7:30 ex Thurs; Sat HC 9:30, EP 5

**ST. CHRISTOPHER'S CHAPEL** 48 Henry St.  
Rev. C. Kilmer Myers, v; Rev. Wm. A. Wendt, p-in-c  
Sun HC 8, 9, 10, 11 (Spanish), EP 8; Daily: HC 8  
ex Thurs at 8, 10, EP 5:30

### PHILADELPHIA, PA.

**ST. MARK'S** Locust St. between 16th & 17th Sts.  
Sun HC 8, 9, 11, EP 5:30; Daily 7:45, 5:30; Mon,  
Wed, Fri 7; Tues 12:10; Thurs & Sat 9:30; C Sat  
12-1, 4-5

### PITTSBURGH, PA.

**ASCENSION** 4729 Elsworth Avenue  
Rev. A. Dixon Rollit, D. D., r; Rev. M. E. Smith, ass't.  
Sun HC 8, 9:30, 11 1 S, MP 11, Healing Sun 7:30;  
Tues 10; HC Mon, Fri 8; Tues, Sat 10; Wed, Thurs  
7:30

### PARIS, FRANCE

**HOLY TRINITY PRO-CATHEDRAL**  
23 Ave. George V  
Very Rev. Sturgis Lee Riddle, dean  
Sun 8:30, 11 Student Center, Blvd. Raspail

**KEY**—Light face type denotes AM, black face PM; add, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; 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; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.



the NEED  
is greater  
than ever!

**T**HE ability of your Episcopal Church to strike with power in three major areas this Spring depends on success of the Church School Missionary Offering. The offering will go to help the Missionary District of Spokane provide churches and church schools in an area growing so fast that it is beyond local ability to meet . . . for development in the Indian field, largely in meeting the needs of schools . . . and for urgently needed advance work in the Missionary District of Liberia.

## *You Can Help . . .*

While this offering will come from children, it is through adults that the need must be presented and dramatized. There are two things you can do to help—

- 1. Familiarize yourself with the NEEDS.*
- 2. Use all of the AIDS made available.*

*There are many study and promotional aids available through the National Council—including filmstrips, a recording, booklets, posters, maps, prayer cards and many others. If your church school is not using these aids, write today.*

# Church School Missionary Offering

*281 Fourth Avenue, New York 10, N. Y.*