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From the Archbishop of Canterbury

I am glad to send a message of congratulation to the Editor of THE LIVING CHURCH on the occasion of the 100th anniversary of the paper.

May its second century prove even more effective in communicating to its readers news of the world-wide Church in which the Anglican Communion is playing so significant a part. God's wisdom and joy be with you.

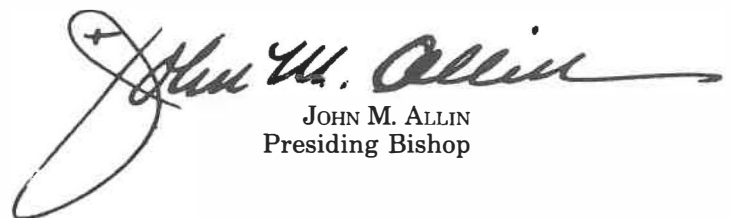

DONALD CANTUAR

From the Presiding Bishop

The Centennial Anniversary of THE LIVING CHURCH provides an excellent opportunity for the members of the Episcopal Church to take note of the significant contribution this magazine has made to the total life and mission of this church for the past century. The editors and contributing writers whose names have graced the magazine's pages have faithfully recorded the many events that have been included in a dramatic and tumultuous one hundred year period in the history of the Episcopal Church. THE LIVING CHURCH has helped all of us keep track of various ways in which the church has attempted to be open to God's revelation and to the desire of this church to be faithful to the Good News of Christ. The news reporting of THE LIVING CHURCH has had fairness and accuracy as its obvious goal. The feature stories have provided us with useful background and the editorials have usually offered viewpoints worthy of consideration. Your name and the names of past editors are the names of persons I have long considered as my good friends, including Carroll Simcox, Peter Day and the late Clifford Morehouse. I have not always agreed with the editors of THE LIVING CHURCH but I have always found their writings worth the attention I am able to give them. As we look ahead to the next century, our Lord and master is presenting to this Communion of his church some of the greatest opportunities yet faced.

THE LIVING CHURCH is one of the important components in the total communication network of this church, a network that is made up of many independent church-related publications and media efforts. It is a privilege to work with the editors of such publications as we venture forth in mission to meet the opportunities and challenges our Lord has placed before us. Some of them are urban. Some are rural. Many are both. Some are more easily understood than others. Some are here at hand while others are farther away. All are important. Thanks be to him that we have the editor, writers and readers of THE LIVING CHURCH as a part of this Church as we venture forth together.

Faithfully,


JOHN M. ALLIN
Presiding Bishop

THE LIVING CHURCH

Volume 177 Established 1878 Number 18

An independent weekly record of the news of the Church and the views of Episcopalians.

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

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A Tribute to The Living Church

BY BERNARD H.M. PALMER

I am both pleased and honoured to be invited to add my tribute to THE LIVING CHURCH on the occasion of its centenary. I have been an appreciative reader of the magazine for many years, and indeed can claim almost to have grown up with it, my late father having been one of its European correspondents in the twenties and thirties and Clifford Morehouse a regular visitor to our home.

Over the years I have come to rely on the paper as by far my most valuable source for news of what has been happening in the Episcopal Church in the U.S.A. I have appreciated the range of its articles, the stimulation of its correspondence and the robustness of its editorials, though naturally sometimes disagreeing with what I read—if a paper set out to please all its readers all the time it would fail within a month. A hundred years of life will, I imagine, have taught THE LIVING CHURCH to develop a thick skin. It can take pride in having so faithfully and honestly reflected the vigorous life of the American Church over the past hundred years.

Moreover, over the years, it has broadened and developed its journalistic outreach in many fruitful ways; and not least, under the present editorship, has shed many of its prickles and adopted a more conciliatory and less provocative tone. From my slightly superior vantage-point on a journal which has managed to survive for 115 years or so, and as a fervent advocate of the Anglican *via media*, I wholeheartedly applaud this more irenic stance, which I regard as a sign of true journalistic maturity. It is perfectly possible for a paper (as the *Church Times* and now THE LIVING CHURCH has

shown) to abandon its petulance without forsaking its principles.

So much for the past. What of the future? I feel that, in these days of increasing church bureaucracy and with the church itself constantly under fire, the existence of a healthy and independent church press is more than ever essential. With its long and honourable heritage THE LIVING CHURCH is in a unique position to supply this service in the United States, encouraging a fruitful dialogue and communication between the clergy and the laity, between the Episcopal Church and other churches, and between Christianity and the secular world.

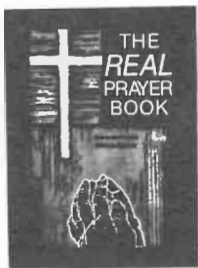
The paper must be prepared for that opposition which invariably comes to those who are prepared to fight for great causes—especially if, in so doing, they run wholly counter to the spirit of the age. The task of any paper worth its salt is to be a gadfly (but a courteous gadfly!) and, like Socrates long ago, to stir things up. I feel sure that, as it strides forward into its second century, THE LIVING CHURCH will continue to live up to the traditions of its great past.



Bernard H.M. Palmer has been a member of the editorial staff of the Church Times (London) since 1952 and its editor since 1968. He is a great-grandson of the paper's founder and first editor, George J. Palmer. His wife, Jane, is a great-great-great-granddaughter of Bishop John Skinner of Aberdeen, who helped to consecrate Samuel Seabury and thus to launch the American Episcopal Church on its independent career.

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Bernard H.M. Palmer



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LETTERS

A Message to Our Readers

Any institution that survives in the business world for one hundred years has had to offer something sort of special. This is particularly true in the magazine publishing field. Think of the weekly giants that have fallen in just our lifetime.

We at THE LIVING CHURCH are both proud and humble that the magazine has reached this venerable age. Those of us now in charge owe a debt of gratitude to our predecessors; we can take only partial credit that THE LIVING CHURCH is in fact "living."

We can and do promise our readers that we will do our level best to make the magazine worthy of your support in the future. We ask your prayers, your counsel, and your patience as we try to make THE LIVING CHURCH an ever more readable, informative, interesting, and fair vehicle for reporting the "news of the Church and the views of Episcopalians."

We look to the future with confidence, trusting that with God's help we can continue to merit his and your support.

ROBERT L. HALL
President of the Board

An Emerging Interest

My memory of THE LIVING CHURCH goes back—somewhat vaguely but with moral certainty—to about 1915-1917 in Bermuda. I was then a seven-to-nine-year-old and seem to recall my mother saying to my father: "Why don't we give that batch of copies of THE LIVING CHURCH to Mrs. Matson Frith and her household; they are good churchpeople." The odd thing about this is that the Friths were devout and rather old-



fashioned Presbyterians, who would have been not a little nonplussed by some of the "high church" tendencies of TLC. I don't quite know what my mother was up to.

A very definite recollection, however, of TLC from my boyhood days in Bermuda goes back to 1923, when, as a teenager, with I think a faintly emerging interest in the church, I would leaf through copies of the magazine that my uncle,

the Rev. John S. Lightbourn (V.T.S. 1893; d. as rector of Prince George Church, Georgetown, S.C., 1924), used to send to his mother, who was also the widow and the sister of a priest.

Since college, seminary, and ordination, I have been virtually a steady reader of the magazine—as I still am. But little did I realize until it came to pass, that I would one day have the privilege of joining its editorial staff, which I did in 1949, when the late Clifford Morehouse was editor-in-chief and Peter Day (now Ecumenical Officer of the Episcopal Church), executive editor. I began as managing editor, was given the literary editorship in 1950 (which I held till 1962, when I went into librarianship), and was assistant editor from 1952 (when Peter Day became editor-in-chief) until 1957.

I believe I have written for TLC just about everything it is possible to write for such a magazine—articles, editorials, news stories, book reviews, poems, and (on one or two occasions) even ads.

My hope and prayer, as THE LIVING CHURCH enters upon the second century of its life, is that, under its present editor-in-chief (whose warm friendship, with that of his wife, my wife and I have for over 20 years enjoyed), and his associates, the magazine will continue, even as it did under Carroll Simcox, Peter Day, Clifford Morehouse, and their predecessors, in greater and greater measure to fulfill its function as an indispensable "weekly record of the news of the Church and of the views of Episcopalians."

(The Rev.) FRANCIS C. LIGHTBOURN
Wilmette, Ill.

Independence and Objectivity

On this occasion, the 100th anniversary of the founding of THE LIVING CHURCH, permit me to offer my hearty congratulations and sincere good wishes.

A century of continuous publication is an enviable record, and we, in our 91st year, pray that our successors will bring church publications well into their second and third centuries.

The record of THE LIVING CHURCH as an independent source of news for churchmen is an excellent one. It can and has "called the shots" as its editor sees the issues. The church would be much more poor if it were not for the independence and objectivity which THE LIVING CHURCH offers to its readers.

May THE LIVING CHURCH, under your fine guidance and leadership, continue to be a voice in the church which owes to no one and defers only to our Lord.

(The Rev. Canon) ERWIN M. SOUKUP
Editor, *Advance*
Former Chairman, Episcopal Communicators
Chicago, Ill.

The history of

THE LIVING CHURCH

The history of this magazine is an interesting chapter both in the history of the Episcopal Church and in the history of American religious journalism. After the brief editorship of its two founders, it was sold for a nominal sum to the Rev. Charles W. Leffingwell, a remarkably creative priest, educator, and journalist, under whose editorship the magazine gained national eminence. Just before his death, Dr. Leffingwell surveyed his early years in the magazine in an article for the 50th anniversary in 1928 (see page 8). At the beginning of the present century, the magazine was acquired by the Morehouse Company and it moved to Milwaukee. This firm was known as the Young Churchman Company, from its best known publication, *The Young Churchman*, a Sunday school magazine which was widely used for many years. With its own printing press, this company produced a number of other periodicals as well as books, and long before acquiring this magazine it had begun publishing a directory, *The Living Church Annual*, which later became *The Episcopal Church Annual*. The history of this magazine during the first half of the present century is engagingly told by Peter Day.

After many years of working with Clifford Morehouse, Peter Day succeeded him as editor in 1952. He continued much the same policies and shared the Morehouse vision of an Anglican Catholicism seeking unity with all other Christians. The magazine partook of some of the expansiveness of the church at large during the 1950s and early 1960s, but never lost its concern for the mission of the church to the poor and downtrodden. In 1964, Dr. Day resigned his editorship in order to accept appointment by Presiding Bishop Arthur C. Lichtenber-

ger as the first Ecumenical Officer of the Episcopal Church, a position Dr. Day has continued to occupy with distinction.

The Rev. Dr. Carroll E. Simcox then assumed the editorship, bringing to it his extensive experience as parish priest, educator, and widely known religious writer. He successfully led the magazine through a very difficult period of years when several other periodicals had to cease weekly publication, thus leaving THE LIVING CHURCH in a unique position as the only national weekly Episcopal journal. Fr. Simcox retired in 1977.

The present editor, the Rev. Dr. H. Boone Porter, came to the magazine after previous experience as a seminary professor (Nashotah House and General Seminary), as director of the National Town and Country Church Institute in Kansas City, and as author of numerous publications.



The Rev. H. Boone Porter

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THE LIVING CHURCH

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Pentecost 24 / Trinity 23

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Pope John Paul Mourned at Washington Cathedral

On the Sunday following the sudden death of Pope John Paul, a special service of commemoration was held at Washington Cathedral. At the invitation of the Rt. Rev. John T. Walker, Bishop of Washington, the Rev. Avery Dulles, S.J., gave the sermon.

Fr. Dulles startled the large congregation, which included many Roman Catholics, by opening with a quotation from a 16th century Anglican prayer: "From the tyranny of the Bishop of Rome . . . Good Lord, deliver us." He hastened to add that it was no longer used, and that the progress toward reunion under the last three popes "makes it possible for me to be speaking to you today from this pulpit."

Citing the advances made by the Anglican/Roman Catholic Commission, he noted that the late pope had pledged himself to continue the work of his two predecessors, and looked forward to the time when Anglicans and Roman Catholics could embrace each other as sister churches.

Fr. Dulles touched on the pope's sudden death, which shocked the world. Why did he have to die so soon? "This is the question everyone is asking," he said. "But why not? Popes and bishops are also mortal and we can't expect them to be miraculously spared. The security of the church comes not from any human person but from God himself. . . ."

The main eucharist of the day, with the Rev. Canon Charles Perry, provost of the cathedral as celebrant, was offered with special intention for the late pope, for the leaders and the people of the Roman Catholic Church in their loss, and for the College of Cardinals in their deliberations.

The Most Rev. Donald Coggan, Archbishop of Canterbury, was one of the first Britons to be informed of Pope John Paul's death. He immediately conducted a short service in the chapel of Lambeth Palace.

"Our hearts go out in loving sympathy to members of the Roman Catholic Church," he said. "His passing, which has come as a shock to us all and is so great a loss to the church and to the world is a reminder of the fragility of human life."

Queen Elizabeth II, Supreme Governor of the Church of England, sent a

message to the Vatican, expressing her deep sorrow.

From Rome comes the news that a Roman Catholic traditionalist group which has been bitterly opposed to Vatican policies in recent years, has demanded an inquest and autopsy to determine the "true cause" of the Pope's death.

Civiltà Cristiana, a group with close ties to rebel conservative Archbishop Marcel Lefebvre, did not say why it believed the investigation is necessary, nor did it refer to the widespread rumors in Italy that the pope met his death in an unnatural way.

The Vatican has said the pope died of a heart attack while reading in bed.

African Bishop Visits Detroit Parish

On the feast of St. Matthew, patron of the parish, St. Matthew's and St. Joseph's Episcopal Church in Detroit, Mich., was host to a most welcome guest, the Rt. Rev. John B. Arthur, Bishop of Kumasi (Ghana), the Church of the Province of West Africa.

Bishop Arthur and the Rev. Orris G. Walker, Jr., rector of the parish, celebrated at the eleven o'clock mass. The bishop also blessed an African crucifix for the pulpit and other new fittings



The Rt. Rev. John B. Arthur with Otumfuo, the Asantehene, at the inauguration of the Diocese of Kumasi, Ghana (1973).

for the church, and preached at both services of celebration.

Bishop Arthur was born in Kumasi, in the Ashanti region of modern Ghana. As a young boy, he served in the priory of the Nashdom Fathers, who established and maintained St. Augustin's College, Kumasi, as the theological seminary of the Anglican Church in the Gold Coast colony. During World War II, he served as an army chaplain, and later served parishes in London and Manchester. At the inauguration of the Diocese of Kumasi, he became its first bishop. Bishop Arthur is a respected advisor to the Asantehene, the traditional king of Ashanti, and president of the Kumasi Council of Churches. He and his wife attended the Lambeth Conference this summer, and in 1968, he was the guest of the Israeli government on a visit to the Holy Land.

It was noted that, as a representative of a vigorous young diocese in a Third World nation, the visit of Bishop Arthur to Detroit is proof that mission is not a one-way street, and observers expressed the hope that American church people will be able to learn from their African fellow churchmen of the variety and vitality of the church's life.

Liverpool Cathedral Finished

"We're really rather Texan here," the Very Rev. Edward Patey said to a reporter from the English Anglican newspaper, the *Church Times*. The Dean of Liverpool Cathedral was referring to the fact that nearly everything about the newly-completed edifice is "biggest, or best, or both."

The *Church Times* says that it is the largest Anglican cathedral in the world, and among the half-dozen biggest of any denomination anywhere—well over 600 ft. long, 330 ft. high, 200 ft. wide, with "the highest-soaring Gothic arches of any cathedral in the world. Its fifty-year-old grand organ is reputed to be the greatest and finest church instrument in the world . . . almost 220 ft. above floor level, there resides the highest and heaviest peal of bells in the world—13 smaller bells grouped like courtiers around a gigantic 14-1/2 ton Bourdon. . . ."

The foundation stone was laid by King Edward VII in 1904, and building was continued doggedly through times of feast and famine and two world wars.

During it all, the activities of the cathedral have gone on.

The completed building looks nothing whatsoever like the original plan, but the result, according to *Church Times* reporter, Susan Young, is stunningly successful.

"The size and the other superlatives are neither oppressive nor vulgar . . . this building has been raised to the glory of God, and massive physical dimensions together with material excellence are employed principally to signify the grandeur and the brilliance of that glory."

How much did it cost? No one seems quite sure, but in current terms, probably about £20 million or more. "Still only a fleabite," said the dean, "when compared with the cost of a Polaris submarine."

In 1975, the Rt. Rev. David S. Sheppard, newly appointed Bishop of Liverpool, was asked by a reporter whether the money might not better be spent on the city's homeless people. He replied that he would have vetoed any start on a cathedral, but it was a case then of "keeping faith with past generations . . . while I believe deeply that the church is not called to spend huge sums on itself, I think it is right that we give priority to worshiping God and to proclaiming the greatness and glory of God."

Controversial R.C. Priest Questions Church Stand on Abortion

Fr. Harvey Egan, who was recently rebuked by his archbishop for inviting feminist Gloria Steinem to give the homily at two Sunday masses at St. Joan of Arc Roman Catholic Church in Minneapolis, warns of the "excessive attention" he feels his church is giving to the anti-abortion effort.

In a recent parish bulletin, Fr. Egan maintained that the big question is: when does human life begin? "It is still a debatable issue," the priest wrote. "There is a growing conviction that human life begins when brain waves begin—many weeks after conception. . . ."

"Millions of [Roman] Catholics (along with millions of arch-conservatives, fundamentalists, and others) are raising their voices so stridently and flexing their muscles so vigorously that an impression is being created that the [Roman] Catholic Church has officially declared that human life begins at conception. This untrue and unfortunate impression can only cloud an already complex issue, and damage an authentic pro-life program. . . ."

"The anti-abortion movement is currently coming on strong . . . sermons, sermons, sermons are being preached. Lobbying is intensive. A mountain of anti-abortion mail is delivered to this

rectory every week. Substantial church funds are directed to anti-abortion programs. Busloads of students are taken from [Roman] Catholic schools to picket the Planned Parenthood Clinic in St. Paul . . . and we continue to wonder—when does human life begin?"

Archbishop John R. Roach of St. Paul and Minneapolis said he would deal with Fr. Egan as he would any priest "so publically defiant of church law." The archbishop referred to Ms. Steinem's appearance as homilist as "a scandal."

In two 20-minute addresses, the women's rights leader and co-founder of *Ms.* magazine said, "Until women control our lives from the skin in, we cannot control our lives from the skin out." She later told a reporter that discussion of abortion and birth control is not startling to Roman Catholics. "Those issues are startling to the [Roman] Catholic hierarchy," she said.

Bishop Calls ERA "Ill-Conceived, Mischievous"

The Rt. Rev. Stanley H. Atkins, Bishop of Eau Claire, has protested to the Executive Council of the Episcopal Church and to executives of the Consultation on Church Union (COCU) because the organization decided not to meet in a non-ERA state.

Virginia was selected originally as COCU's meeting place for 1979, but since the state had not ratified the Equal Rights Amendment, executives of the group voted to change the location. COCU's 1979 plenary will be held in Cincinnati, Ohio, March 5-9. A number of other organizations have taken similar action.

In a letter to COCU, Bishop Atkins declared that "this action is obnoxious to me, first because it is an unwarranted intrusion into my political right of choice and decision as a citizen of the U.S., and secondly, because it is an unequivocal statement that any conservative Christian—in this case, anyone who opposes this ill-conceived and mischievous piece of political action—has no human rights at all and need not be consulted in the matter."

The Rev. Dr. Rachel Henderlite, president of the consultation, explained at the time the change was made, that the decision was not an easy one. "Local Richmonders had shown interest in COCU's meeting and had planned events of some consequence around it. . . . So the Executive Committee was aware that a change in place would inconvenience many people and antagonize still others.

"The question was whether loyalty to these groups was more compelling than the obligation to fight injustice to one-half our population. . . ."

Beside the Episcopal Church, the members of COCU are the African Methodist Episcopal Church, African Method-

ist Episcopal Zion Church, Christian Church (Disciples of Christ), Christian Methodist Episcopal Church, National Council of Community Churches, Presbyterian Church in the U.S., United Methodist Church, United Church of Christ, and the United Presbyterian Church in the U.S.A.

Oxford Press Marks 500th Anniversary

In 1478, Theodore Rood arrived in Oxford, set up a printing press, and produced *Expositio Sancti Hieronymi in Symbolum Apostolorum*, a commentary on the Apostles' Creed. The book began the long tradition of religious scholarship and book publishing at Oxford University.

After William Laud, Archbishop of Canterbury, became Chancellor of the University in 1629, he strengthened the press by obtaining a charter in 1636 which granted it the privilege of printing Bibles. The right was not exercised until 1675, however, when the press was under the direction of Dr. John Fell. His quarto volume, containing both the Bible and the Book of Common Prayer, was unsuccessful because it was more expensive than similar volumes published in London. In 1678, the price was reduced, and Oxford Bibles became popular both in England and America.

Presidents Madison, Jackson, and Lincoln are known to have used Oxford Bibles, and a Book of Common Prayer for the Episcopal Church in the U.S. was published by Oxford in 1867. The Press opened an American branch in New York City in 1896.

Bible publishing has continued through the years from Oxford with The Oxford Annotated Bible in 1962, The Oxford Annotated Bible with the Apocrypha in 1965, and the New Testament of the New English Bible, published jointly with Cambridge University in 1961. In 1970, Oxford-New York published the complete New English Bible, and six years later, brought out The New English Bible with the Apocrypha: Oxford Study Edition, an interfaith edition.

Notice

All friends of THE LIVING CHURCH are cordially invited to a special celebration of the Holy Eucharist at All Saints' Cathedral, Milwaukee, Thursday, November 2 at 11:45 a.m. The Rt. Rev. Charles T. Gaskell, Bishop of Milwaukee, will officiate.

THE EARLY YEARS

By CHARLES W. LEFFINGWELL

As I handle and peruse this handsome church periodical, from week to week, I cannot repress a feeling of pride and satisfaction, that I had a hand in helping it when it most needed help. Indeed, I came very near to being one of the founders. Though my name did not

This article by the Rev. Charles W. Leffingwell, editor of THE LIVING CHURCH 1879-1900, is reprinted from the fiftieth anniversary issue of TLC, November 3, 1928.

appear with those of Drs. Harris and Fulton in the prospectus, I was a silent partner through my diocesan paper, *The Diocese* (of Illinois), which I freely contributed as a starter for the circulation of the new LIVING CHURCH.

And here it occurs to me to remark that the task I have undertaken is likely to prove embarrassing. I am invited to expatiate upon my own performance. If I have done anything worthy of record, in connection with THE LIVING CHURCH, or in any other way, I would rather someone else should tell about it. I am sure I did not serve this cause for gain or glory.

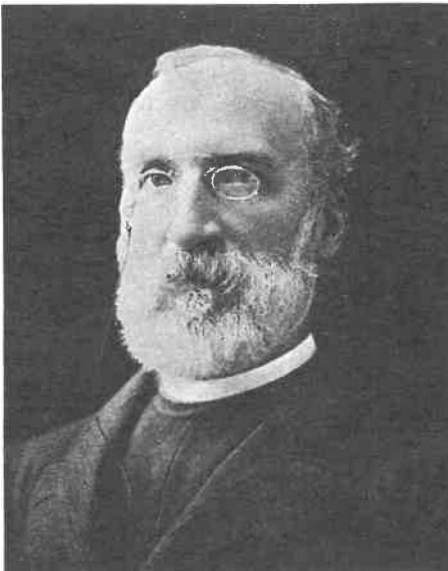
I cannot understand why I took up the burden and carried it for twenty years. I had enough to do, in the management of a church school of a hundred students, located 165 miles from Chicago where the new weekly paper had to be published. This, with teaching and preaching and a large correspondence, was enough to keep me busy. But the newspaper work was congenial. I was young and ambitious, and craved a larger life and work that could be found in Knoxville. Besides, the Bishop of Illinois (McLaren) favored my taking the paper,

Continued on page 30



The Rev. Samuel S. Harris, D.D.
1878 - 1879

Co-founder of THE LIVING CHURCH with the Rev. John Fulton, the Rev. Samuel G. Harris was also rector of St. James Church, Chicago, Ill. He remained editor with Dr. Fulton from the first issue of November 2, 1878, until the issue of 26 numbers, six months later. At that time, May, 1879, THE LIVING CHURCH was transferred to the Rev. Charles W. Leffingwell, D.D. Dr. Harris later became the Bishop of Michigan.



The Rev. John Fulton, D.D.
1878 - 1879

The Rev. John Fulton was rector of St. Paul's Church, Milwaukee, Wis. from 1876-1880. In addition to his parish responsibilities, he was co-founder of THE LIVING CHURCH, and editor (with Dr. Harris) for the first six months of the magazine's existence. The two men wished to establish a permanent and influential church journal, but they found their combined duties too much to deal with effectively.



The Rev. Charles W. Leffingwell, D.D.
1879 - 1900

The Rev. Charles Leffingwell assumed the responsibilities of THE LIVING CHURCH from its two co-founders. He transformed the magazine into a well known, national, and respected news publication. In addition to his many other church related activities, he was the founder of St. Mary's Schools for Girls and St. Alban's School for Boys, Knoxville, Tenn. Fr. Leffingwell died in October of 1928 at the age of 87.

THE MOREHOUSE YEARS

By PETER DAY

All Saints' Cathedral in Milwaukee, Wisconsin, a center of the catholic movement in the midwest, was the well-spring of the Morehouse Publishing Company, which became the proprietor of THE LIVING CHURCH in 1899. However, the periodical that first brought the company into existence was *The Young Churchman*, a Sunday school magazine founded by Linden Morehouse, a layman who headed All Saints' Sunday School. The Young Churchman Company became a financial success and soon provided the means for an expansion into other periodicals and books.

THE LIVING CHURCH, purchased from the Rev. Dr. Charles W. Leffingwell, was turned over to Linden Morehouse's son, Frederic Cook Morehouse, aged 31, as editor. In childhood, Frederic Morehouse was not gifted with good health, and could not attend school or college. Nevertheless, THE LIVING CHURCH showed the intellectual gifts that characterized its editor.

For 21 years, Frederic Morehouse served in the House of Deputies and became the acknowledged leader of the catholic movement in that house in the General Convention. The 1928 Book of Common Prayer owed much to his leadership. Prayer for the dead came into the Prayer for the Whole State of Christ's Church, making it the first such prayer in an officially adopted Anglican Liturgy in this century. The Agnus Dei was almost included, failing in the House of Bishops because many of the bishops had gone back home before the Convention ended, leaving that house without a constitutional majority. Frederic Morehouse gave his opinion of this behavior in a LIVING CHURCH editorial. This, and some other goals sought by the catholic movement, had to wait for the 1976 General Convention to bring his work into fruition. Bishops, remember in 1979 your responsibility for seeing the Prayer Book through to completion!

In the city of Milwaukee, F.C. Morehouse was active in public affairs in con-

cert with other leading citizens. In the aftermath of World War I, he helped to rally thousands to come to the aid of Belgium and France and later to ameliorate the plight of the Armenian Christians in Turkey.

The *Spirit of Missions*, published by the Domestic and Foreign Missionary Society of the Episcopal Church (now known as the Executive Council), recorded the death of his wife, Lilius E. Morehouse, and three days later, on June 25, 1932, Morehouse himself was buried. The concluding paragraphs in its August, 1932 issue are worth quoting in full:

The *Spirit of Missions* bids farewell to a great church editor, whose life work gave rich distinction to this field of service. We bid farewell to a great churchman who, upon the floor of General Convention, for a period of twenty-one years, was the acknowledged leader of the group he particularly loved, and commanded the respect, indeed, the veneration, of the whole leadership of the church because of the vigor and graciousness with which he won or lost in many a memorable combat. We bid farewell to a former member of the National Council of the church whose profound loyalty to the missionary enterprise endeared him to all who had in the period of his service, and who now have, responsibility for the conduct of this world task.

In the Providence of God, the boon was granted Mr. and Mrs. Morehouse, of becoming inseparable in death as they had been in life.

Clifford P. Morehouse, the son of Frederic Morehouse, succeeded his father as editor of THE LIVING CHURCH. At the age of 28 years, he was the youngest in the magazine's history. A graduate of Harvard University, he also took graduate studies in journalism at Marquette University, earning the degree of M.A. His cousin, also a grandson of Linden Morehouse, had the same first name as the founder of the company.

Clifford Morehouse was a quick-witted



Frederic Cook Morehouse
1900 - 1932

Frederic C. Morehouse assumed editorship of THE LIVING CHURCH in 1900, after the magazine was purchased by the Young Churchman Company from Dr. Leffingwell. THE LIVING CHURCH was subsequently published as a church service by a private corporation. In his 32 years as editor, Frederic Morehouse brought an older tradition of personal journalism to the magazine. He supported the move toward increased church loyalty, and took an active part in advocating the 1928 Prayer Book revisions. He died in 1932.

humorist, still a youthful 31, when I came on the staff of the magazine. The two Morehouses and six other families had joined to start a new congregation in Whitefish Bay on the north side of Milwaukee, with my father, Marshall M. Day, as pastor. After a weekday mass one morning, Clifford had breakfast with us at the rectory, and I asked him whether he could help me get a job, in those depression days, on a Milwaukee newspaper. Clifford said he didn't think he could help much there, but he had a temporary opening on THE LIVING CHURCH till he had a replacement for Smyth Lindsay, who had resigned as managing editor.

Years later, I reminded him of my temporary job, and his reply, with a grin, was, "It's still temporary."

Like his father, the son was keenly interested in the work of General Convention. His grandfather had also been a member of the House of Deputies, but Linden Morehouse, Senior, had proposed only one resolution during his service: a proposal to remove the word "Protestant" from the name of the Protestant Episcopal Church.

Frederic and Clifford Morehouse were staunch Anglo-Catholics, but this did not deter them from dedication to the ecu-

menical movement and to a genuine appreciation of the other schools of thought in the church.

In his editorship, Clifford Morehouse not only covered the news of all parties of the Episcopal Church, but solicited articles on the opposing side of issues coming before General Convention. He attended meetings of the World Conferences on Faith and Order, and Life and Work, which came into being in the aftermath of the 1910 World Missionary Conference, the beginning of the ecumenical movement as we know it today.

One of the most important changes in Episcopal Church life during Clifford Morehouse's editorship was to make the office of Presiding Bishop a full-time position. Many of his editorial proposals for this office were adopted, but the idea of a primatial see like that of Canterbury in England has not yet been accepted. A Presiding Bishop should not be merely a church executive, but a chief shepherd with a flock of his own.

Long before the momentum had built up to liberate the black citizens of America, he introduced a canon for racial equality in Episcopal Church parishes. It was not adopted. Another unsuccessful effort was one to unite the Episcopal Church and the Northern Presbyterian Church. Clifford Morehouse did his best to work in the Commission on Approaches to Unity for solving the problem of episcopal and non-episcopal ministries, although he was skeptical of many of the plans suggested. He was in military service and no longer serving on the commission when the Philadelphia General Convention of 1946 refused to accept the plan proposed by representatives of the two churches.

Mr. Morehouse was too young for service in World War I. As World War II struggled against Hitler's Nazi Germany, he editorialized in favor of U.S. entry into the war, and made his deeds agree with his words. The army refused to take him, but the Marines accepted him and he served in battle areas as a combat historian in Peleliu and in two engagements on Iwo Jima in the Pacific. In one of these places, with a Baptist chaplain, he helped to set up a Maundy Thursday vigil in the night before the commemoration of Christ's crucifixion on Good Friday.

During his leave of absence for military service, I served as acting editor. When the war was over, the editor took up his familiar task of editor-in-chief and, in a new arrangement, moved to the headquarters of the Morehouse-Gorham Company in New York, where he also was in charge of the publication of books. In the December 9, 1945 issue, he gave generous praise to his co-workers, old and new, spending a week at the Milwaukee office "to smell the clean freshness of printer's ink" and to feel the weekly routine of writing, editing, proof-reading, paste-up of pages, and stopping

the presses to insert an important late story.

This two-city leadership had its problems as well as its virtues. In May, 1952, Clifford Morehouse decided to give up his editorship of THE LIVING CHURCH and to turn the magazine over to a non-profit organization, The Living Church Foundation. This was not an easy decision, for most of his adult life was service to the Episcopal Church through the magazine published by father and son over a period of 53 years. My age at taking editorship was an elderly 36 as compared with Clifford Morehouse's 28. What I thought, and still do think, of Clifford Morehouse was summed up in an editorial of my first issue as editor:

What THE LIVING CHURCH will be in the future grows out of what it has been in the past. The new editor is conscious of his debt to his predecessor and chief in so many ways, and with a rush of so many memories, that it is difficult to sort out the more significant ones. If my service is in any way acceptable to THE LIVING CHURCH FAMILY, the credit is due in very large measure to Clifford Morehouse.

Mr. Morehouse's standards of journalistic competence and integrity, his vision of THE LIVING CHURCH as a distillation of everything interesting, important, significant, and valuable as



Clifford P. Morehouse
1932 - 1952

Clifford P. Morehouse, son of Frederic C. Morehouse, joined the staff of THE LIVING CHURCH in 1932 as managing editor. His aim was to develop the magazine into an open medium for debate among church-people, regardless of his own editorial opinions. In 1943, he joined the U.S. Marine Corps, and Peter Day assumed the duties of "acting editor." He returned from the Marine Corps in 1945, at which time the Morehouse-Gorham Co. was rapidly expanding its publishing program. He resigned in 1952 to assume the vice presidency of the Morehouse-Gorham Co.

to the life of the Episcopal Church, his concept of religion as embracing every aspect of human activity, his championship of a vital Catholicism inspired by the Evangelical sense of personal contact with God and subjected to the criticism of the Liberal outlook—all these things have been evident to THE LIVING CHURCH FAMILY in the pages of the magazine.

Not equally evident, perhaps, but implicit in the growth and improvement of the magazine have been his characteristics of leadership and his personal concern for the professional and spiritual growth of his staff members. We have put Mr. Morehouse's picture on this week's cover, not as a gesture, but because THE LIVING CHURCH of the future will strive to be the ideal church magazine which he framed in his mind and taught us to desire.

Mr. Morehouse's decision to set THE LIVING CHURCH upon an independent course and devote his full time to the publication program of the Morehouse-Gorham Company was, in a sense, a characteristic decision: Having trained his staff to do a job, set the standards for the job, and provided for its execution, he has never hesitated to place that large confidence in his subordinates which makes them do their best—and then to see to it that they receive full credit for their contribution. This large-mindedness is the kind of creative leadership that makes not only magazines but men. May God bless him and guide him to even greater achievements in the years that lie ahead.

(May 4, 1952)

One advantage in having one of us in Milwaukee and one in New York was that we both could be members of the House of Deputies from two different dioceses. One of the high points of my life was the day that Clifford Morehouse became the president of the House of Deputies of General Convention—the first day of the Detroit General Convention, September 17, 1961.

Dr. George Barrett of New York and Peter Day of Milwaukee had the privilege of escorting him to the chair—a distinction never attained by his illustrious father. I had always felt that he had long accounted himself less illustrious than his father. He continued as president for two more conventions, and later was elected to the Executive Council. His charming wife, Ellen Morehouse, retired with her husband to Florida, and it was there (February, 1977) that they met their deaths in an automobile collision—Ellen died at once and Clifford a few days later. As in the case of Clifford's parents, to die so nearly at the same time is a blessing as well as a catastrophe.

These servants of God and his church played a major role in the 20th-century life of the church. One can confidently expect them to hear, "Well done, thou good and faithful servant. Enter into the joy of thy Lord."

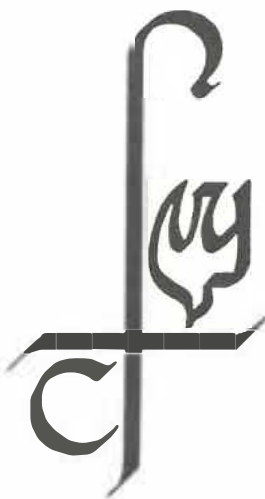


THE DIOCESE OF NORTHERN INDIANA

(Founded in 1898 as the Diocese of Michigan City)

THE BISHOP, THE RT. REV. WILLIAM C. R. SHERIDAN, THE CLERGY, AND THE OTHER PEOPLE OF GOD IN THIS JURISDICTION, EXTEND WARMEST CONGRATULATIONS AND GRATEFUL GOOD WISHES TO *THE LIVING CHURCH* FOR ITS FIRST 100 YEARS OF FAITHFUL SERVICE TO OUR BLESSED LORD AND HIS CHURCH!

OUR PRAYER IS THAT THIS PUBLICATION WILL ALWAYS BE KNOWN FOR ITS WITNESS TO CATHOLIC TRUTH — WITH EVANGELICAL ZEAL — CONTINUING FAITHFULLY IN ITS VOCATION . . . TO PROVIDE TRUTHFUL AND INDEPENDENT NEWS COVERAGE AND EDITORIALS FOR ITS READERS IN THE EPISCOPAL CHURCH, IN THE ANGLICAN COMMUNION ELSEWHERE, AND AMONG OTHER CHRISTIANS!



**Our gratitude to
THE LIVING CHURCH
for informing us
without dividing us,
for looking forward
without forgetting
the past.**

DIOCESE OF CENTRAL FLORIDA

THE RT. REV. WILLIAM H. FOLWELL
Bishop

Diocesan House, Winter Park

THE VERY REV. O'KELLEY WHITAKER
Dean

Cathedral Church of St. Luke, Orlando



When the first issue of *The Living Church* appeared 100 years ago, the Diocese of Kansas already looked back on nearly two decades of service in His Name. On Aug. 11, 1859, the Rt. Rev. Jackson Kemper convened our first Diocesan Convention. The first Episcopal service in Kansas Territory had been held in 1837.

Today, we join others throughout the Church in salute to one of our most eminent communicators, and recall the words in Ecclesiasticus:

He shall be filled with the spirit of understanding; he shall pour out wise sentences, and give thanks unto the Lord. . . .

The Diocese of Kansas
Topeka

The Rt. Rev. Edward C. Turner, D.D.
Bishop

Grace Cathedral
Topeka

The Very. Rev. L. Skerry Olsen, D.D.
Dean

The Diocese of Lexington

Founded in 1895



“To know the Christ, and make Him known”

The Rt. Rev. Addison Hosea, Fourth Bishop of Lexington
Diocesan House, 530 Sayre Ave., Lexington, Ky. 40508

The Cathedral Church of St. George the Martyr
Crystal, Ky. 40420

The Very Rev. T. Clarke Bloomfield, Dean of Lexington

Lexington congratulates The Living Church. May your ministry prosper and may you continue to grow in wisdom and grace.

THE DIOCESE OF NORTHERN MICHIGAN

organized in 1896

*Office: 131 East Ridge Street
Marquette, Michigan*

Bishop: The Rt. Rev. William A. Dimmick, D.D.



Best wishes to The Living Church on its centennial anniversary

THE EPISCOPAL DIOCESE OF MILWAUKEE

Home of The Living Church



offers its warmest congratulations on this Centennial Anniversary

The Rt. Rev. Charles T. Gaskell, D.D.
Bishop of Milwaukee —

For the Clergy and Laity

DIOCESE OF SOUTHWEST FLORIDA



Throughout its distinguished history of service to the Episcopal Church, THE LIVING CHURCH

has reflected our life fairly and accurately. It has been, and remains, a valuable resource to all of us and we are thankful for it.

Bishop of Southwest Florida

Almighty God,
 you proclaim the truth
 in every age by many voices;
 Direct, in our time, we pray,
 those who speak where many listen
 and write what many read;
 that they may do their part
 in making
 the heart of this people wise,
 its mind sound,
 and its will righteous;
 to the honor of
 Jesus Christ our Lord.

Amen.

William Evan Sanders, Bishop
 W. Fred Gates, Jr., Bishop Suffragan
 for
THE DIOCESE OF TENNESSEE

Reprinted by permission from
 The Proposed Book of Common Prayer,
 page 827

© Charles Mortimer Guilbert, Custodian



James Mabonga, priest from Uganda, rejoices to hear from former Ugandan missionary, Canon Root, that Western Mass. has chosen the UGANDAN CENTENARY FUND as one of its programs for VENTURE IN MISSION. James Rousmaniere (r.) of the VIM staff, and Bishop Stewart (l.) look on. Father Mabonga has just finished a Master's degree at Springfield College while participating in the life of our diocese.

**SINCE 1901 WESTERN MASSACHUSETTS
 HAS JOYFULLY SHARED IN THE LIFE AND
 PROGRAM OF THE LARGER CHURCH:**

- contributing countless laymen to other dioceses and parishes;
- ordaining five Diocesan Bishops now serving the Church;
- supporting national programs and missionary efforts such as VENTURE IN MISSION.

We have benefited from:

- exciting programs and ideas stolen from every diocese;
- our common partnership in Christ;
- the ongoing ministry of THE LIVING CHURCH.

**BLESSINGS FOR THE NEXT
 100 YEARS!**

THE DIOCESE OF ALABAMA
 would borrow St. Paul's words to salute
THE LIVING CHURCH.



"We thank our God for you . . .
 and we pray with joy, because
 of the way in which you have
 helped us in the work of the
 Gospel, from the first day
 until now. And so we are sure
 of this, that God, who began
 this good work in you, will carry
 it on. . . ." *Phil. 1:3-6 (alt.) Today's English Version*

Furman C. Stough, Bishop



**Congratulations and Best Wishes
 to**

The Living Church

from the Diocese of Arkansas.

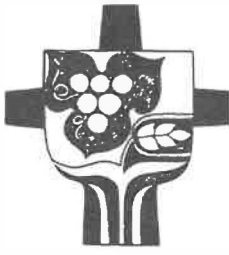
May its valuable ministry continue and flourish.

**THE DIOCESE OF CENTRAL
 NEW YORK**

joins with other Episcopalians
 rejoicing in the Centennial
 of

THE LIVING CHURCH

Ned Cole, Bishop



CONGRATULATIONS

AND

BEST WISHES

FROM

THE DIOCESE OF COLORADO

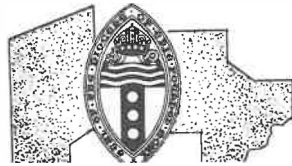


The Right Reverend Robert C. Witcher, Ph.D., D.D.
Bishop



36 CATHEDRAL AVENUE, GARDEN CITY, N.Y. 11530 / 516-248-4800

BROOKLYN
QUEENS
NASSAU
SUFFOLK



Diocese of Erie
Episcopal

145 West Sixth Street
Erie, Pennsylvania, 16501
(814) 456-4203

The Right Reverend Donald J. Davis, D.D.
Bishop of Erie

Congratulations on your centennial anniversary!

**OUR CLERGY AND LAY PEOPLE GIVE
THANKS WITH YOU ON YOUR 100TH
BIRTHDAY.**

DIOCESE OF MINNESOTA



THE EPISCOPAL DIOCESE OF NEBRASKA

200 North 62nd Street, Omaha, Nebraska 68132

We rejoice with you
in your 100 years
of service to our
Lord and His Church.
Our Prayers are for
your continuing ministry.



The Right Reverend James Daniel Warner
Bishop of Nebraska



**THE DIOCESE OF
FOND DU LAC**

**39 N. Sophia Street
Fond du Lac, Wisconsin 54935
salutes The Living Church
on its centennial.**

THE DIOCESE OF NORTH CAROLINA

201 ST. ALBAN'S DR. • P.O. BOX 17025
Raleigh, N. C. 27609



"Best wishes for another century of service to the Church."

The Right Reverend Thomas A. Fraser

The Diocese of Southern Ohio

412 Sycamore Street, Cincinnati, Ohio 45202
Constituted in 1874, organized in January 1875
Motto: *sicut flumen pax* (peace like the river)

"The Diocese of Southern Ohio and its bishops congratulate The Living Church Foundation as it celebrates the centennial anniversary of the publication"

THE LIVING CHURCH

The Rt. Rev. John M. Krumm, bishop
The Rt. Rev. Roger W. Blanchard, bishop emeritus
The Rt. Rev. Henry Wise Hobson, bishop emeritus



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THE LIVING CHURCH FOUNDATION

407 E. Michigan Street
Milwaukee, Wis. 53202



In This Centennial Issue

It is with pride and joy that we present our centennial issue to our readers. Centennial material will continue to appear during the issues of November, and to some extent during subsequent months.

Our front cover shows in half tone the advertisements to which the cover was devoted when it first appeared on November 2, 1878. As the format of the magazine in that era was 8-1/2 by 12-1/2 inches, we have superimposed the title in black, in the type which was then used. Our centerfold is a reproduction of the first editorial which has served as a sort of charter for this magazine ever since. We believe it is still worth pondering. Our feature articles tell the story of the past 100 years. We are also beginning in this issue a column of excerpts from earlier issues which our readers may find informative as well as entertaining. We hope all of this will be good reading for those who love the church and this magazine which is dedicated to its service.

Our Thanks

We wish to express our gratitude to all who have in various ways made this centennial observance possible: especially those who have supplied special material to appear in our pages in this issue and during the issues of November, our advertisers—dioceses, churches, agencies, and businesses which have supplied the necessary support for this issue—and librarians James W. Dunkly of Nashotah House and Newland F. Smith III of Seabury-Western Theological Seminary, and their staffs, who have helpfully placed their resources at our disposal.

We would also at this time like to express our gratitude to the multitude of readers, authors, financial contributors, and advertisers who make possible the life of this magazine year after year and to our board and members of the Foundation which is the publisher.

Beyond all human participants our gratitude must go to Almighty God who has used our pages, in some measure, for the communication of the Christian gospel during the past 100 years and, we hope, for the hundred years ahead.

Our First Editorial

November 2, 1878.

THE LIVING CHURCH.

11

The Living Church.

CHICAGO, NOVEMBER 2, 1878.

SAMUEL S. HARRIS, D. D., } - - *Editors.*
JOHN FULTON, D. D., }
GEO. F. CUSHMAN, D. D., *Associate Editor.*

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NOT very long ago there were in the Protestant Episcopal Church two great parties arrayed against each other, under recognized leaders and with more or less efficient organization, each striving to obtain control of the Church in its conventions, its administrative, boards and committees, and above all in its Episcopate. Year by year the battle was waged with varying success, until the High Church party seemed to have carried all before it. In Church and State alike, however, the complete triumph of any party is usually followed by its own disintegration, and the experience of the High Church party proved to be no exception to the general rule. So soon as it had gained complete ascendancy

one. For, as parties imply leaders, so schools imply masters; and of master-minds, intelligently forming and instructing schools of followers, it is very evident that at this time we have none. Perhaps it is as well for the Church that there should be none such. For the tendencies of thought in this age are necessarily various; the inherent force of each is the influence of some truth, evident or latent; the vice of each is that it exaggerates its own importance and belittles or antagonizes others which are no less valuable; the enthusiasm of a master makes him almost necessarily one-sided; the one-sidedness of the master is usually reproduced with the addition of bigoted intolerance or supercilious self-conceit in the school which follows him; and thus the "school of thought," so led, is always in danger of degenerating into a party or a clique, and so becoming not a school of thought at all, but rather a school of ecclesiastical tactics. Just at this time it is probably well that we have no masterful leadership, in any part of the Church, intellectually strong enough to develop any such unhappy genesis of party. Symptoms of it there doubtless are, but they are merely local and sporadic

truth, the whole truth and nothing but the truth. On the other hand, it cannot be denied that bald Low Churchism, in its zeal for personal piety, has underestimated more or less the sacramental means which Christ Himself appointed for its furtherance. High Churchmen, on the contrary, have more or less magnified external means and agencies, as though they were the very ends themselves. The temptation of the "advanced" men is to inoculate themselves and their followers with the diseases of the Mediæval Church, and then mistake their fever for a sign of vigorous health. Dabbling in criticism and science sometimes leaves the *soi-disant* Broad Churchman hardly a churchman, or even a Christian at all. Yet, notwithstanding these admitted dangers on the one hand and the other, it is doubtless providential that these old traditions and more recent tendencies should now exist among us. *Non omnes omnia possumus*: everybody can't do everything. He would be a large-souled, large-brained man, indeed, who should unite all thoughts and sympathies required in such an age as this; and alas, we are not all large of brain, and fewer still are large of heart. So, if she would do her

gan to separate. The "advanced" men of the ritualistic school were recognized as forming a new "Catholic" party, and they forthwith found themselves opposed, not only by Low Churchmen, but by stanch High Churchmen with whom they had been previously allied. For the first time in many years, the great body of High Churchmen and Low Churchmen were found to act in substantial unity, until the Canon of Ritual in 1874, by manifesting the overwhelming preponderance of conservatism in all parts of the Church, set the new controversy at rest. The unity of sentiment and of purpose thus evoked in the members of the two old parties did much to destroy the fervor of party spirit; and in the General Convention of 1877, party lines were virtually obliterated. Old disputes were laid aside. Men who had been in lifelong opposition to each other were found speaking and voting together with a generous and admirable forgetfulness of former controversies. Sometimes, indeed, the parties seemed to have changed places; the stiff High Churchman, for example, calling loudly for an increase of liberty in matters of rubrical observance, found himself confronted by some old Low Churchman, who had now come to be all for conservatism and strict interpretation of rubrical law. It was a singular phenomenon, and as hopeful as it was strange.

At the present time, it may be said that there are no organized parties in the Protestant Episcopal Church, and what is better still, the spirit of party is in universal disrepute. Instead of parties, the current phrase is that we have "schools of thought;" but the phrase can hardly be accepted as a happy

called schools of thought in the Protestant Episcopal Church, are really traditions and tendencies; and of each of these there are two. The two old historic parties may be said to be dissolved, but the real and earnest convictions which they represented still survive. There is still a Low Church tradition and a High Church tradition, daily lessening, perhaps, in influence, but very powerful nevertheless. Out of the latter there has sprung the retrogressive tendency to mediævalism in doctrine, practice and worship; out of the former comes the far more deep and silent tendency—full alike of peril and of hope—to reconsider all old questions in the light of modern criticism and scientific fact. Each of these traditions and tendencies has its strength and its weakness, its realities of good and its possibilities of evil. So long as personal religion and vital piety shall be the central aim of a devout life, the traditions and examples of the Low Church party cannot, and ought not, to be forgotten. Until it shall cease to be our duty to "speak concerning Christ *and* the Church," the tradition of the High Church party cannot die. While the historic continuity of the one Body of Christ remains a fact, we must expect that men of learning and devotion will inform their thoughts and warm their imaginations from the abundant treasures and examples of the Middle Age. And so long as the Church of Christ is a living Church in a living world, with a gospel to preach to the perplexed in every generation, it will be the perilous work of some to meet the problems of the day, and to meet them with the candid and veracious spirit which desires the

died, the Church has need of all of us; and thus it is that the partial truth of the one is supplemented by the partial truth of the other, and the partial sympathies of each are gathered up into the all-comprehending love with which the heart of Christ's Church should be filled.

On this first day of its existence, THE LIVING CHURCH desires to be distinctly understood. It is not, and under its present management it cannot be made, the organ of any school or party in the Church, and just as little will it be the enemy of any. In their work for Christ, it is the friend of all; and if in free discussion it finds reason to oppose the views or purposes of any of them, it will do so with a glad remembrance that we are all the sons of one beloved Mother. The thought with which THE LIVING CHURCH goes forth to-day is this: that in spite of all our transitory parties, our changing schools of thought, our old traditions and new tendencies, there is nevertheless "One Body and One Spirit, even as ye are called in One Hope of your calling; One Lord, One Faith, One Baptism, One God and Father of all, Who is above all, and through all, and in you all."

JOURNALISM, PERSONAL AND ANONYMOUS.

In one important respect, the idea and practice of journalism in France and in England are almost diametrically opposed. In England, the journalist is perfectly anonymous. His individuality is shut out from view. As a person he is not known. The "we" of the editorial style represents not a



Dr. Peter Day
1952 - 1964

Joining THE LIVING CHURCH staff in 1935 as an editorial assistant, Peter Day became managing editor of the magazine one month after his employment began. With the absence of the then editor Clifford P. Morehouse (who served in the U.S. Marines), Peter Day gained valuable experience as "acting editor" of THE LIVING CHURCH from 1943-1945. He became executive editor in 1945, then assumed full editorship of the magazine in May of 1952. That year also marked the first time the magazine was to be published by the Church Literature Foundation. Due to his appointment as the first Ecumenical Officer of the Episcopal Church, Peter Day resigned as editor in 1964.

The editorships of Dr. Peter Day (1952-1964) and Dr. Carroll E. Simcox (1964-1977), for those of us on the staff of THE LIVING CHURCH during the times of either or both of these learned men, were warm, friendly, and enjoyable years. Peter Day and Carroll Simcox, together with their wives, Lorraine Day and Georgiana Simcox, served the magazine faithfully and well, and it was a pleasure to work with them. Both editors were a fountain of knowledge and both editors saw many changes in the church throughout the years they served.

We present here a brief summary of some of the events that drew the attention, and in some cases the concern, of churchpeople throughout these years.

The 1950s

Throughout the early '50s, dioceses and missionary districts readied themselves for the church's **57th General Convention** held in Boston, Mass., September 8-19, 1952. The Rt. Rev. Henry Knox Sherrill was Presiding Bishop serving in that capacity until the election of the Rt. Rev. Arthur Lichtenberger in 1958. Tragedy struck the House of Deputies when, less than an hour after it opened its business sessions, the Very Rev. Claude W. Sprouse, who had just

THE DAY AND SIMCOX YEARS

been re-elected president of the House of Deputies and who had just made his acceptance address, fell to the floor of the stage in Symphony Hall, where the meetings were held, and died shortly thereafter. Faced with the necessity of carrying on its schedule of business, the House of Deputies elected the Rev. Canon Theodore O. Wedel to succeed Dean Sprouse. Actions of the Convention included the admission of New Mexico and Southwest Texas as the 75th diocese of the church, and the defeat (clergy favoring, laity opposing) of a proposed constitutional amendment to make it possible for women to serve as lay members of the House of Deputies. The Convention first rejected the invitation of Houston, Texas, for the 58th General Convention, and then accepted it after receiving assurance from the Bishop of Texas that, unless the problem of facilities for all races could be satisfactorily solved, the Diocese of Texas would withdraw its invitation.

In 1953, the Church of England, in the garb of her greatest outward splendor, was introduced to the American people by the telecast of the coronation of Queen Elizabeth II in Westminster Abbey. There was a truce in Korea and THE LIVING CHURCH celebrated its 75th anniversary. At the **National Council** [now Executive Council] meeting in December, the fuse for the church's big capital funds campaign, called "Builders for Christ," was lit. The campaign's goal was \$4,150,000, with about half of the total going to strengthening the church's theological seminaries; about a million and a quarter for overseas capital needs; and \$800,000 for the domestic field. Ac-

tion barring a distinguished Negro layman from membership in the Church Club of New York prompted Mr. Clifford Morehouse to refuse nomination for reelection as the club's president in 1954. An historic appointment was made when a woman, Miss Mary Villaret, was named executive secretary in a division of the National Council.

On June 8, 1954, the Presiding Bishop announced that the 1955 General Convention would not take place in Houston, and on June 17th Bishop Sherrill announced that the 1955 General Convention would be held in Honolulu. In announcing the Honolulu location, the Presiding Bishop said that "due to all the circumstances, it is planned that this will be a greatly simplified Convention...."

The **Anglican Congress** met in Minneapolis, Minn., August 4-13, 1954, with 657 delegates attending. The Episcopal Church was well represented, and there were 95 United States bishops present, 109 clerical delegates, and 76 lay delegates. The working plan of the Congress revolved around four topics, "Our Vocation," "Our Worship," "Our Message," and "Our Work." Editorially commenting after the Congress, it was noted in THE LIVING CHURCH "that progress toward a more effective organization of the Anglican Communion to meet its problems and opportunities in today's world was disappointingly slow. But we did not become greatly upset about it, for the most important groundwork toward this objective was laid in the coming together of churchpeople of all stations from all parts of the world to discover what a tremendous amount

they had in common." Six new presidents of the **World Council of Churches** were elected at the Second Assembly of the WCC on August 25, 1954, in Evanston, Ill. Elected from North America was the Rt. Rev. Henry Knox Sherrill, Presiding Bishop. Many churchpeople expressed concern at the announcement that there was to be a communion service of the Episcopal Church with provision made for giving communion to non-members of the church.

The **58th General Convention**, meeting in Honolulu, September 4-15, 1955, approved a churchwide study of the Church of South India as well as the Ceylon and North India union plans during the triennium under the auspices of the Ecumenical Commission, and voted that a delegation be sent to visit the Church of South India, but provided for no funds for the purpose in the General Convention budget. Miami Beach was chosen as the place of the next Convention. Convention called upon all churchmen to uphold the Supreme Court's decision against segregation in public schools; initiated a constitutional amendment taking the right to vote in the House of Bishops away from retired bishops but continuing to give them a seat and voice in the House. A proposal to drop the word "Protestant" from the name of the church was defeated (House of Deputies). A proposed amendment to the Constitution which would have given women the right to sit as deputies to General Convention was defeated by both Houses of Convention.

The year 1956 marked an exchange of delegations between the **National Council of Churches in America**, and the churches of the Soviet Union. The Presiding Bishop, the Rt. Rev. Henry Knox Sherrill, and Dr. Paul Anderson were members of an interdenominational delegation that visited Moscow, and that subsequently entertained a Russian delegation headed by Metropolitan Nicholas when it visited this country.

In 1957, the delegation sent by the 1955 General Convention to study the Church of South India reported on its trip and offered proposals for limited intercommunion between CSI and the Episcopal Church on terms slightly more liberal than those proposed by the Church of England. Controversy arose and diocesan conventions and provincial synods presented resolutions pro and con. At year's end, the CSI question remained unresolved, at least until the 1958 General Convention. There were bitter arguments over the issue of segregation vs. integration dividing people in large areas and which inevitably swept the church into controversial positions. Notable was Bishop Brown's stand against the segregationist governor of Arkansas in the Little Rock conflict. The Episcopal Church took over from the Church of England the missionary work

in Guatemala, Honduras, and El Salvador and included them in a new missionary district of Central America with Bishop Richards as missionary bishop. The Russian satellite "Sputnik" generated enough discussion in the church and secular circles to power (if properly harnessed) 17 satellites of our own.

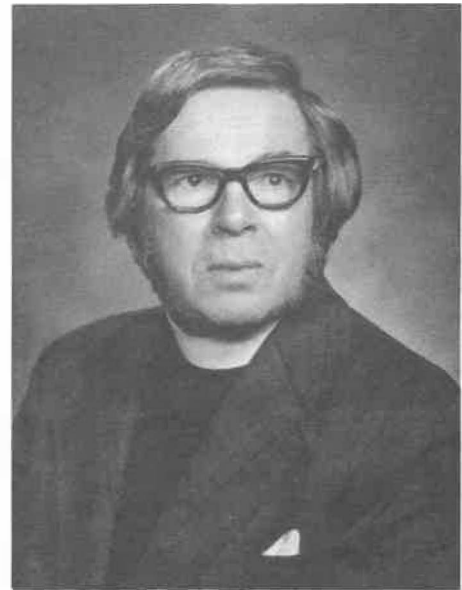
Nearly 100 U.S. bishops arrived in England for the **Lambeth Conference** July 3-August 10, 1958. In some of its most significant actions the Conference: Advised Anglican provinces and churches to enter into full communion with the Church of Lanka (to come into being in Ceylon) on the basis of its Scheme of Union plan for the unification of ministries; advised similar full communion with the North Indian United Church, if it accepts recommendations for a similar unification of ministries; endorsed a committee report on the Church of South India which ended on a quote from the 1948 Lambeth resolution saying we "look forward hopefully and with longing to the day when there shall be full communion"; and declared that "nothing less than the abolition of war itself should be the goal of the nations. . . ." The **59th General Convention** of the Episcopal Church met in Miami Beach, Fla., Oct. 5 to 15, 1958. The Rt. Rev. Arthur C. Lichtenberger was elected as Presiding Bishop, succeeding the Rt. Rev. Henry Knox Sherrill.

The year 1959 may have been called "The Year of Two Bishops." Presiding Bishop Lichtenberger was the news, and the Rt. Rev. James Pike, Bishop of California, made the news. Bishop Lichtenberger's first year as leader of the church was spent in quiet work. As a presiding officer of the National Council and the House of Bishops, he revealed himself as a quiet, efficient chairman willing to let a deliberative body make up its own mind on issue. His first year was blessed with a minimum of seriously divisive controversy and an unusually good financial response of the dioceses. Bishop Pike was also serving his first full year in office. A third bishop figured in a story which some observers considered the most significant event in Anglicanism in 1959—the appointment of the Rt. Rev. Stephen Bayne, Bishop of Olympia, as the Executive Officer for the Anglican Communion.

The 1960s

The controversial and troubled 1960s opened mildly and with optimism. Church membership was up, parishes and church schools were flourishing; there was a sense of progress and hopefulness. Civil rights, race relations, ministry to the inner city, and the ecumenical movement were among the emerging concerns of churchpeople.

A subject of controversy was the Air



The Rev. Dr. Carroll E. Simcox
1964-1977

The Rev. Dr. Carroll E. Simcox became editor of *THE LIVING CHURCH* with the resignation of Peter Day. Born in April, 1912, in North Dakota, he received his Ph.D. in classical philology from the University of Illinois. He was student chaplain at the Universities of Illinois and Wisconsin, and served on the staff of St. Thomas Church, New York City, and as rector of St. Mary's Church, Tampa, Fla. The author of a number of books, he retired in 1977 and is presently a visiting professor at the Episcopal Theological Seminary in Kentucky.

Force Training Manual which charged that Communists had infiltrated the American churches and the **National Council of Churches**. A strong editorial in *THE LIVING CHURCH* pointed out that the manual "with a . . . mixture of truths, half-truths, and outright falsehoods, builds up a spurious case against the National Council of Churches. . . . We think that Representative Walter [chairman of the House Un-American Activities Committee] and Air Secretary Sharp would be well advised to apologize. . . ." In the United States a committee was appointed to undertake the study of the lectionary of the **Book of Common Prayer**. Three proposals for revamping the lectionary had already been received and the committee sought communication with individuals and groups at work in this area. It was reported from South Africa that at least two Anglican missionaries had been arrested and jailed. They were among 234 persons arrested as opponents of apartheid. The Archbishop of Canterbury called upon all Anglicans to pray for a solution to racial problems in South Africa. The Bishop of Johannesburg, the Rt. Rev. Richard Ambrose Reeves, sought refuge in Swaziland to avoid arrest for his active opposition to apartheid. He later returned to South Africa and was immediately deported. His deportation raised a protest from



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In 1961, three archbishops met at Lambeth Palace. The men were: the Most Rev. Geoffrey Francis Fisher (center), Archbishop of Canterbury; Dr. Arthur Michael Ramsey (left), who succeeded Dr. Fisher as Archbishop of Canterbury; and Dr. Frederick Donald Coggan (right), who succeeded Dr. Ramsey.

church leaders. Reports from South Africa continued to be disturbing. In 1960 the first issue of *The Episcopalian*, official magazine of the church, appeared. It was recommended by the Joint Committee on the Structure and Organization of General Convention that General Convention meet annually and that the number of representatives be cut in half. The proposal was to be brought up at the 1961 General Convention. Editorially, *THE LIVING CHURCH* supported the idea.

In 1961 the Most Rev. Geoffrey Francis Fisher, **Archbishop of Canterbury**, announced his retirement. The Most Rev. Arthur Michael Ramsey, Archbishop of York, was appointed his successor. The Rt. Rev. Frederick Donald Coggan, Bishop of Bradford, was named Archbishop of York. Overseas Mission was of great concern to the church and *THE LIVING CHURCH* devoted many pages to reports from the Committee on Overseas Mission and discussions and explanations of the ideas, trends and problems of this subject. One issue of the magazine was a special "Overseas Mission Number." The Rt. Rev. James A. Pike, Bishop of California, already a well-known and controversial figure, was charged with heresy by a group of Georgia clergymen. The Bishop of Johannesburg resigned. He had been bishop since 1949. After several months the Rt. Rev. Leslie Stradling, Bishop of Southwest Tanganyika, was chosen by South African bishops to replace him after an elective assembly failed to select a successor to Bishop Reeves. The name of the church was expected to be one of the most controversial issues at General Convention. There was interest in

removing the word "Protestant" from the official name. *THE LIVING CHURCH* took a straw vote and the name "The Episcopal Church" had the edge over all others among readers of *TLC*. A strong second was "American Episcopal Church." However, the name was not changed. The **60th General Convention** met in Detroit, September 17-29, 1961. Clifford Morehouse was president of the House of Deputies and the keynote of the convention was ecumenicity. Convention put a final stamp of approval on full communion with the Philippine Independent Church, the Spanish Reformed Episcopal Church and the Lusitanian (Portuguese) Catholic, Apostolic and Evangelical Church. The Episcopal Church agreed to join with the United Presbyterian Church in issuing an invitation to the Methodist Church and the United Church of Christ to enter into discussions of unity, but it did not negotiate a fullfledged plan. Relationship of the Episcopal Church to the National Council of Churches was the main topic of controversy at the convention. Bishops and deputies had been deluged with letters demanding that the Episcopal Church withdraw. There was long discussion, pro and con, and finally the deputies decided unanimously to "ask the Commission on Ecumenical Relations to 'make a study of the structure, program, and finances of the National Council of Churches' and to 'achieve more effective participation and leadership in the work of the departments, divisions, or boards; and to make more generally available to dioceses and parishes information concerning the activities of the National Council of Churches.'" (*THE LIVING CHURCH* gener-

ally supported the NCC but found some moral ambiguity in its positions.) Attention was given to the church's ministry to people in industry—there were visits to assembly lines—and to work among American Indians. Problems of urban renewal and the inner city were studied. New emphasis was placed on the unity of the Anglican Communion. There was a general air of hopefulness and a determination to move forward. The Third Assembly of the **World Council of Churches** met in New Delhi, India, in November and December of 1961. Clifford Morehouse, a representative of the Episcopal Church, sent a special report to *THE LIVING CHURCH*. He evaluated the Third Assembly, based on comparison with the earlier assemblies, as being more mature. There was, he said, more of an effort to "find the measure of unity that underlies our differences. . . ." Orthodox Churches played a more important and more constructive part than previously, as did the "younger churches" of Asia and Africa.

Early in 1962 the Rt. Rev. Reginald Roseveare, Bishop of Accra, and the Most Rev. Cecil J. Patterson, Archbishop of West Africa and Bishop of Niger, were expelled from Ghana for criticism of the government. In the Episcopal Church, membership was not increasing very much, if at all. The Supreme Court ruled unconstitutional the use of an official prayer in public school classrooms in New York. *THE LIVING CHURCH* supported the decision. Bishop Pike said the decision "distorted the meaning of the First Amendment." Civil rights continued to be a primary concern in the church and in the country. The Episcopal Society for Cultural and Racial Unity (ESCRU) was very active. On the ecumenical scene, the first session of the **Consultation on Church Union (COCU)** was held at the College of Preachers, in Washington, D.C. Women were seated at the diocesan council of the Diocese of Milwaukee for the first time. *TLC* editorially supported the seating of women at diocesan conventions and at General Convention. "We are not advocating that women be represented by women; rather, we are arguing that parishes represented in diocesan convention and dioceses represented in General Convention be accorded the right to elect qualified persons of either sex." The **Second Vatican Council** opened in Rome on October 11, and *TLC* noted in an editorial that the first message from Vatican Council II gives "evidence that there is a powerful spirit of renewal at work in the Roman Communion." The Cuban missal crisis in October was of grave concern. *TLC* printed a special message written for the House of Bishops by the Presiding Bishop concerning the threat of war. Bishop Lichtenberger called upon members of the church to pray "for the peace of the world and the unity of all men."

In February, 1963, the new 12-story **Episcopal Church Center**, 815 Second Avenue, New York City, was completed. Five tons of archive materials of the Episcopal Church were shipped from New York to the Episcopal Seminary of the Southwest, Austin, Texas, where they were to be housed in care of the Church Historical Society. The Rev. Canon Charles M. Guilbert was named custodian of the Book of Common Prayer, succeeding Dr. John Wallace Suter. In 1963, Pope John XXIII, con-venor of Vatican II, died. The second COCU meeting was held in Oberlin, Ohio. In March the Presiding Bishop revealed that he had Parkinson's disease and that he had assigned some of his speaking engagements and consecra-tions to other bishops. He said he would continue as Presiding Bishop until the General Convention of 1964, when a suc-cessor could be elected in the usual way, and would also continue as president of the National Council. The **Anglican Congress** was held in Toronto in August, and in the words of the Rt. Rev. Stephen F. Bayne, Jr., Executive Officer of the Anglican Communion, it was in-deed "an astonishing adventure." **Dr. Peter Day**, who had served as editor of *THE LIVING CHURCH* for 11 years, resigned to become the first Ecumenical Officer of the Episcopal Church. His new position was authorized by the 1961 General Convention which resolved "that an Ecumenical Officer be provided to serve as a special assistant to the Presiding Bishop for ecumenical mat-ters." In December of 1963, the maga-zine selected a new editor—the **Rev. Carroll E. Simcox**, who was to serve in that capacity until 1977.

In early 1964, it was reported that a group of ultra-conservative Episcopa-lians in Nashville, Tenn., had withdrawn from their parishes to form what they called "All Saints' Anglican Church." This was the second congregation in the new "Anglican Orthodox Church" which had as its head the Rev. James P. Dees, former rector of Trinity Church, Statesville, N.C. The Nashville group made the move in protest against "alarming actions being directed and in-stigated by organized churches." In a statement they said, "The participation of the Episcopal Church in the organiza-tion of the National Council of Churches has projected the church into worldly matters which may be considered anti-Christ." They also protested, "We have heard universalism preached from the pulpit within the priesthood of the Epis-copal Church." About 2,000 men and women—Protestants, Episcopalians, Roman Catholics, and Jews—joined reli-gious leaders of the Birmingham, Mich., area on February 9 in a procession sup-porting federal civil rights legislation. Easter week was a time of strife in St. Augustine, Fla., with the wives of three Episcopal bishops being arrested for

their part in civil rights demonstrations. The three women, Mrs. Malcolm Peabody, Mrs. John Burgess, and Mrs. Donald J. Campbell were known as "do-gooders" to some, "hypocrites" to others. In April, Bishop West of Florida issued a statement concerning the church in St. Augustine, to answer questions raised by people throughout the country. The bishop's statement declared that "all churches in the Diocese of Florida are open to all races for all services. . . ." In July, it was announced that the Rt. Rev. Ralph S. Dean, Bishop of Cariboo, would succeed the Rt. Rev. Stephen F. Bayne, as Executive Officer of the Angli-can Communion. The **61st General Convention** met in St. Louis, October 11-23. The House of Bishops, on October 17, elected the Rt. Rev. John E. Hines, Bishop of Texas, to be Presiding Bishop on the sixth ballot. There was a broadening of ecumenical contacts and Roman Catholic observers were present at the convention. General Convention ratified the constitutional amendment permit-ting trial use of certain proposals of the Liturgical Commission, including trial use of the enlarged calendar of minor holy days. A new province of the church was created (IX) to include Central America, Colombia, Cuba, the Dominican Republic, Virgin Islands, Panama and the Canal Zone, and Mex-ico. Convention voted to amend Canon 1, sec. 1(a) to provide for the election of the president of the House of Deputies at the Convention preceding the one in which he would preside. Mr. Clifford More-house resigned as of the end of Conven-tion to allow for the election of a new president. When the time came to elect the new officers, it was moved that Mr. Morehouse be reelected by acclamation. The House rose at once, clapping, and when Mr. Morehouse appeared there were cheers. His "inaugural address" consisted of four words: "Thank you, I

think." The Convention combined three former Joint Commissions—Ecumenical Relations, Approaches to Unity, and Cooperation with the Eastern and Old Catholic Churches—into one new Joint Commission on Ecumenical Relations. The Committee on Mutual Responsi-bility was appointed by the Presiding Bishop to consider the summons to "Mutual Responsibility and Interdepend-ence in the Body of Christ." The name of the National Council was changed to "**Executive**" Council to avoid confu-sion of names with the National Council of Churches.

In January, 1965, the 24-member **Mutual Responsibility Commission** met, a creation of the 1964 General Con-vention. The Commission was charged with finding more meaningful ways for the church to project its sense of mission, and the Overseas Department was the clearing-house for \$6,000,000 worth of projects. The death of Sir Winston Churchill on January 24 brought trib-utes to the statesman from religious leaders and the church press throughout the world. Clergy throughout the country responded to Dr. Martin Luther King's call to join him in a second march from Selma to Montgomery, Ala., in behalf of voting rights for blacks. An earlier march (March 7) turned into chaos send-ing 17 people to hospital and injuring about 40. Episcopal clergymen answered the call for the second march. Protest rallies and marches of varying mag-nitude took place throughout the nation. The Rt. Rev. John Hines, Presiding Bishop, participated with other national church leaders in memorial services in Selma for the Rev. James J. Reeb, a Boston Unitarian minister who died two days after he was beaten in downtown Selma. There was violence in the cities, among them Los Angeles which was the scene of rioting, fires, and looting, in the predominantly black Watts area. The



Clergymen from throughout the country joined civil rights demonstrators in Selma, Ala., in 1965.

RNS

Diocese of Los Angeles, in an ecumenical move with other churches, quickly acted to alleviate possible famine in a wide area of southern Los Angeles. There were fears of a white backlash. Bishop Pike of California replied to charges of heresy brought against him by 14 Arizona clergy, and seminarian Jonathan Daniels, a candidate for holy orders and a middler at Episcopal Theological School, Cambridge, was killed by a shotgun blast in Hayneville, Ala., on August 20. Mr. Daniels had spent the summer in Selma, Ala., teaching remedial reading and civics to black children. The House of Bishops meeting in September at Glacier Park, Mont., debated the question of ordaining deaconesses and permitting them to administer the chalice at Holy Communion (Bishop Pike, in April, had announced his intention to ordain Deaconess Phyllis Edwards as a deacon), and a resolution calling for more study of the problem of deaconesses was adopted without discussion. The controversy over allegations of heresy against Bishop Pike of California were dealt with in carefully prepared statements. The Special Committee of the House on Theology, to which charges leveled against Bishop Pike by certain priests of Arizona had been referred, declared that Bishop Pike was not on trial and that his integrity in use of formularies of the church was not doubted by the Committee. It supported such efforts as Bishop Pike's to use "disciplined liberty" in "devout testing of the vessels of Christian belief." In action following almost immediately upon the refusal of the House of Bishops to approve the distribution of the eucharistic elements by a deaconess, Bishop Pike officiated at a special service of recognition and investiture of Deaconess Edwards in Grace Cathedral, San Francisco, on September 13. Her name was

then added to the diocesan clergy list. The first black to be appointed canon in the 73-year history of the Cathedral of St. John the Divine, New York City, was installed in late September. The new canon, the Rev. Walter D. Dennis, was described as "the best qualified man for the task assigned to him and for what the cathedral must do in this part of the 20th century." And, not to be forgotten, Pope Paul VI rode the streets of New York City, addressed the United Nations, celebrated mass in Yankee Stadium, and received Anglican, Protestant, and Orthodox leaders in a friendly audience.

In 1966, there were concerns over the increasing escalation of the war in Vietnam which occupied the clergy and laity. There were statements calling for limitation of the war and for entering into negotiations looking toward peace. There was another year of racial riots and disorders, and the ecumenical movement continued extending into all areas of interdenominational and interfaith cooperation. A statement was issued which announced the establishment of a joint permanent theological dialogue to study ways to resolve the difficulties of doctrine separating the Anglican and Roman Catholic Churches. The statement came at the close of the historic visit and consultations at the Vatican between the Most Rev. Arthur M. Ramsey and Pope Paul VI. On May 6th, the Rt. Rev. James A. Pike, Bishop of California, submitted his resignation as Bishop of California, which was accepted. Throughout the year, controversy over Bishop Pike continued. A formal presentment against the bishop was made by a committee of bishops [TLC, October 2, 1966] charging him with disloyalty to the church's constitution; teaching doctrines contrary to those held by the church; violation of the Constitu-

tion and Canons of General Convention; violation of ordination vows, and conduct unbecoming a clergyman. In reply, the bishop said that he might institute civil or ecclesiastical action, or both, if the charges were not publicly corrected, and the controversy continued.

The **62nd General Convention** of the church met in Seattle, September 17-27, 1967. Bishop Pike was given a seat in the House of Bishops "with voice but without vote" as the first major action of the House of Bishops as Convention began. Legislation was passed which if ratified at the next Convention would allow women to be seated as members of the House of Deputies. The proposal that the term, "The Episcopal Church," be approved as an alternative to "Protestant Episcopal Church" was ratified and became law. The trial use of the new Liturgy of the Lord's Supper was approved for three years, and study of Prayer Book revision by a special commission was approved. The Very Rev. John B. Coburn, at that time dean of the Episcopal Theological School, Cambridge, was elected president of the House of Deputies to succeed Mr. Clifford Morehouse, who retired after three terms. Two missionary districts became dioceses—Idaho, and Wyoming—and a new Missionary District of Okinawa was created. Five missionary districts were created from the former Missionary District of Central America. A "special session" of the General Convention for 1969 was to be set with the time and place left to the Presiding Bishop and Executive Council. In late 1967, Mr. Ronald C. Barlow of Port Chester, N.Y., was elected president of the Morehouse-Barlow Co., to succeed Mr. Clifford Morehouse who retired from active management.

Two major meetings were held in 1968 which drew the attention of church-people—the Fourth Assembly of the **World Council of Churches** meeting in Uppsala, Sweden, in July, and the tenth **Lambeth Conference** of the bishops of the Anglican Communion meeting in England in July and August. Both meetings were concerned with renewal.

The first **Executive Council** meeting of 1968 placed heavy emphasis on the policies and procedures necessary to launch the **General Convention Special Program (GCSP)**. The program, voted by General Convention in response to the Presiding Bishop's plea for the church to begin to meet the problems of America's ghetto-bound poor, was to spend upwards of \$2 million a year for the next three years. Mr. Leon Modeste was acting director of GCSP at this time. In September, the church learned of the death of the Rt. Rev. Arthur C. Lichtenberger, retired Presiding Bishop, who died at the age of 68. Bishop Lichtenberger had retired as Presiding Bishop in 1964 because of speech difficulties



House of Bishops in session at Seattle: "The Episcopal Church" became an alternative to "Protestant Episcopal Church."

resulting from Parkinson's disease. Since that time, he had been visiting professor at Episcopal Theological School, Cambridge. The **Lambeth Conference** in 1968 was described as ponderous, irrelevant, and not enough concerned with theology; however, it may have been, in the long run, the turning point in the life of the Anglican Communion if the various churches would implement the reports and recommendations. The Lambeth report on **Renewal in Ministry** stressed the role of the laity as primary instruments of the church's witness and service, and in their declaration on **Renewal in Unity**, the bishops stressed the need for involvement in local ecumenical actions. The Lambeth report on **Renewal in Faith** placed emphasis on prayer which may be the key to establishing a true renewal in faith. At the year's end, a Scottish Episcopal Church bishop was named Executive Officer of the Anglican Communion. The man named was the Rt. Rev. John Howe, who had been Bishop of St. Andrews, Dunkeld, and Dunblane in Scotland since 1955. He succeeded Bishop Dean in May, 1969.

The year 1969 will be remembered for the special **General Convention** (the second in history) which was held in South Bend, Ind. Earlier that year, the Church Assembly of the Church of England urged formation of an **Anglican Consultative Council** and the holding of a general **Episcopal Consultation** on a world-wide scale. The **Executive Council** met and approved a reduced budget for 1969 as the result of "general malaise" throughout the church, and in May, representatives of the **Black Economic Development Conference (BEDC)** demanded \$60 million of the Episcopal Church as "this church's share of 'reparations' to black people." The Executive Council answered "no" to the demands, and also voted "no" to continuing \$2 million worth of Council deposits and investments with three banks involved in consortium lending money to the government of South Africa. In England, the Convocations of Canterbury and York failed to give the majority needed for the first step of plan for union with Methodists. The special General Convention met in South Bend, August 31 to September 5. The meeting convened amid churchwide controversy about the legality of its "special delegates"; voted to seat them in the conference part of the convention; and also voted, after a stormy discussion, to give \$300,000 for economic development projects for black, Indian, and Eskimo communities. Also at the special convention, permission was given to the Diocese of South Florida to divide in three dioceses; pensions of retired missionary bishops were increased; and the Diocese of Hawaii was created from a missionary district. The body of Dr. James A. Pike, resigned



The ordination of Jacqueline Means (January, 1977), the first woman legally to be ordained priest in the Episcopal Church.

Bishop of California, who had been missing since September 1, was found September 8 on a rocky ledge near the Dead Sea south of Bethlehem. As the year and decade ended, **Mrs. Cynthia Wedel** became the first woman president of the National Council of Churches.

The 1970s

The **63rd General Convention** met from Oct. 11-22, 1970, in Houston, Texas. The Rt. Rev. John E. Hines was the Presiding Bishop, and the Very Rev. John B. Coburn was the President of the House of Deputies. The hottest issue was the **General Convention Special Program (GCSP)** to aid minorities. Despite opposition, it was continued and expanded, after some provisions had been enacted to safeguard the program from supporting groups involved in violent activities, and to give the bishops some recourse if they objected to certain grants in their dioceses. Financial problems loomed very large, but ultimately did not affect the size of the proposed budget—\$23 million annually for the next three years. The Convention approved various recommendations of the Liturgical Committee for trial use, and the decline in church membership and church school pupils was noted. Women were seated as deputies for the first time; deaconesses were recognized as being in holy orders. During the year in the church at large, concerns centered around the war in Vietnam, student and peace protests, the **Consulation on Church Union (COCU)**, famine in Nigeria-Biafra, race relations, and "reparation" grants requested by various minority groups. The U.S. Internal Revenue Service advised that a proposed offering in September to support a national student strike would jeopardize the church's tax-exempt status.

In 1971 statistics showed a continued

decline. The numbers of church members, parishes, missions, and Sunday school students went down. Total income was at an all-time high; more being spent for parish purposes than in diocesan and national support. The reorganization of the **Executive Council** was considered by many to be the most important event of the year in the church, and the national church offices were left with a much reduced staff. Distrust and lack of communication plagued the relationship between the dioceses and the national church. A prominent Episcopal layman, William Stringfellow, was indicted on federal charges of harboring a fugitive, the Rev. Daniel Berrigan, S.J. The **Anglican Consultative Council** met in Kenya. The Most Rev. Edward Scott was named Primate of the Anglican Church in Canada.

A national diocesan visitation program was embarked upon in 1972 by members of **Executive Council** to help restore communication and trust. Gloomy statistics continued to be reported; it was noted that baptisms were down 38 percent over the past 20 years. Matters that interested the church at large were: the role of homosexuals in the church, the so-called "Jesus Movement," abortion, the new marriage encounter weekends, and the ecumenical dialogues. The **Anglican-Roman Catholic Commission** drafted a statement on the Eucharist. The Church of England voted decisively against reunion with the Methodists, and the Most Rev. Geoffrey Fisher, Archbishop of Canterbury from 1945-61, died at 85. The Rt. Rev. John E. Hines, Presiding Bishop, surprised the church in November by announcing his intention to resign from that office as of May. The 1973 General Convention would choose his successor.

At the House of Bishops meeting in New Orleans, the bishops voted to recommend the ordination of women to the priesthood and their consecration to the episcopate to the 1973 General Convention. The vote was 74-61, with five abstentions.

The **64th General Convention** met at Louisville, Ky., from Sept. 29-Oct. 11, 1973. A new Presiding Bishop, the Rt. Rev. John M. Allin, Bishop of Mississippi, was elected. The Very Rev. John B. Coburn was still president of the House of Deputies. The Convention rejected canonical change that would have permitted the ordination of women to the priesthood. Among other actions, it authorized continuation of trial use liturgies and created several new dioceses: San Diego, Northern Mexico, Western Mexico, Northern Philippines and Southern Philippines. Several changes were made in the marriage canons which had the effect of increasing the discretionary powers of the parish priest. Churchmen were caught

up in the contemplation of the growing Watergate scandal, and the confrontation in Wounded Knee, S.D., involving leaders of the American Indian Movement (AIM).

E. Allen Kelley, writing in *The Episcopal Church Annual*, summed up the year 1974: "In spite of the installation of a new Presiding Bishop and some signs of new initiatives at the national level, the question of ordination of women to the priesthood became nearly a total absorption for many Episcopalians during this year." The priesting of women did take center stage in 1974, culminating with the ordination, which all considered "irregular" and many believed invalid, of 11 women deacons in Philadelphia in July. The new Presiding Bishop, the Rt. Rev. John M. Allin, who had been installed only in June, called a special meeting of the House of Bishops. The bishops ruled that the 11 women deacons were not validly ordained to the priesthood, and decried the behavior of the four bishops who had participated in the Philadelphia ceremony. As a result, Dr. Charles V. Willie, who had preached at the ceremony, resigned his post as vice president of the House of Deputies in protest. Although they were forbidden to do so, some of the women celebrated the eucharist in the following months. In January, the **Executive Council** decided to retain the controversial **GCSP** program for a period of six months beyond its expiration date. Membership in the church continued to fall, but contributions rose. Prayer groups and glossolalia were two parochial concerns, and churchmen, as well as the rest of the nation, were caught up in Watergate. In the Church of England, the 100th Archbishop of Canterbury, the Most Rev. Michael Ramsey, announced that he would retire in November. The Archbishop of York, the Most Rev. Donald Coggan, was announced as his successor. At the autumn House of Bishops meeting in Oaxtepec, Mexico, the bishops reaffirmed their positive stand on the ordination of women to the priesthood and consecration to the episcopate by a vote of 97-35, with six abstentions.

The question of ordination of women to the priesthood became, if possible, even more intense in 1975. More female deacons sought the priesthood, and two clergymen were convicted in ecclesiastical trials on charges of disobeying their bishops by allowing irregularly ordained women to celebrate the eucharist. Four more women were ordained by a resigned bishop. The Orthodox Church in America warned that Orthodox-Episcopal relations were threatened by the movement for women's ordination and other trends in the Episcopal Church. The Church of England approved women's ordination in principle, but voted to delay implementation until a greater consensus developed in the

worldwide Anglican Communion. The Anglican Church in Canada voted to move ahead with women's ordination in the year to come. Besides the role of women, the church faced again the reactions, pro and con, that came in the wake of the revised **Book of Common Prayer**. This issue, however, unlike the ordination of women, had been faced several times previously in the history of the Anglican Church, and there was hope that the outcome would be acceptable to the majority. Human rights and the relief of world hunger were urgently stressed in the churches this year.

The church met at **General Convention** in Minneapolis from Sept. 11-22, 1976. It was the 65th time the Episcopal Church had so met, and it was a historic Convention, approving an amendment to the canons to provide for the **ordination of women to the priesthood**. The House of Deputies, composed of clerical and lay deputies, acted within 24 hours after the House of Bishops approved the long-standing proposal. Delegations voted as follows: Clergy: 60 yes, 38 no, and 12 divided; Lay: 64 yes, 37 no, 12 divided. The House of Bishops vote was announced as 96-60, but one bishop later asked to have his "yes" vote changed to "no." It was decided that no ordinations of women would take place until Jan. 1, 1977. Both houses voted overwhelmingly to accept the **revision of the Book of Common Prayer**. A general church program budget of \$14,030,000 was adopted for 1977. Other major Convention actions were the unanimous election of Dr. Charles R. Lawrence of New York as president of the House of Deputies, a resolution urging general amnesty for those who refused to fight in the Vietnam War, and adoption of "**Venture in Mission**," a massive fund-raising campaign. In this bicentennial year, churchmen responded to the needs of the world with increased giving to churches. They sprang to Guatemala's aid after a devastating earthquake.

The first woman legally to be ordained priest in the Episcopal Church was the Rev. Jacqueline Means of Indianapolis. The first black woman was the Rev. Pauli Murray, and the first nun the Rev. Sister Mary Michael Simpson, OSH. The Rev. Ellen Barrett, a self-proclaimed lesbian, was ordained to the priesthood in New York, setting off a storm of protest. At the end of 1977, more than 90 women had been ordained. A non-geographical diocese called the Diocese of the Holy Trinity was formed in May by clergy and laity disaffected by the two major decisions of the 65th General Convention. The Rt. Rev. Albert A. Chambers, retired Bishop of Springfield, agreed to furnish the new diocese episcopal oversight. Bishop Chambers was named president of Anglicans United, an organization formed to oppose the ordination of women to the priesthood. The Fellowship

of Concerned Churchmen met in St. Louis in September. Previously, it had joined with ECM, the Evangelical and Catholic Mission, a group which refused to recognize women priests, in issuing a joint declaration recalling the Episcopal Church to "the path of the revealed Catholic faith..." At year's end, a group provisionally entitled the Anglican Church of North America (ACNA) was in the process of formation. Early in 1977, the printed copies of the Proposed Book of Common Prayer became available, and public reaction seemed to be generally favorable. Some parishes expressed the hope that the 1928 book may be permitted in use after 1979, when it was widely anticipated that the proposed book will become the **Book of Common Prayer**. Reaction to **Venture in Mission** was mixed. A church-wide appeal was planned. At the House of Bishops meeting in Port St. Lucie, Fla., the Presiding Bishop, the Rt. Rev. John M. Allin, surprised many when he declared that he had not yet been able to assent to the ordination of women to the priesthood, and offered to resign, if his position was unacceptable to his brother bishops. There was no sentiment for his resignation. The **Anglican-Roman Catholic International Commission** released an Agreed Statement on Authority in the Church, which located the foundation of all authority in the Lordship of Jesus Christ. The year ended with a report on 12 years of study by the Anglican-Roman Catholic Consultation in the U.S. Both the Presiding Bishop and the Archbishop of Canterbury traveled to Moscow to talk with Orthodox leaders. The Anglican Communion was shocked and saddened by the assassination of the Most Rev. Janani Luwum, Archbishop of Uganda, and the persecution of Ugandan Christians which followed. In South Africa, moderate leader Steven Biko died, while in police custody, and the heavy hand of the South African government cracked down on periodicals, organizations and men who opposed its policies. At the end of the year, planning for the **Lambeth Conference** was well along in England.

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A survey of 25 years, condensed into a few pages, cannot hope to touch on all important events, and we have not attempted to do so. The years from 1952 to 1977 were a time of great change for the church and for the world. We have tried to present some of the highlights of the times and to show the development of major trends in the Episcopal Church as reported in *THE LIVING CHURCH* during the editorships of Peter Day and Carroll Simcox.

The material for this survey was compiled by Lila J. Thurber, Mary E. Huntington, and Eleanor S. Wainwright.

Correspondent and Reporter

By G. RALPH MADSON

The Rev. Canon G. Ralph Madson, who retired as diocesan correspondent for Central Florida in 1977 after 43 years of service to THE LIVING CHURCH, recalls some of the highlights of his years reporting General Conventions for this magazine.

General Convention met in Cincinnati in 1937—not far from central Kentucky where I was living at the time—so I heeded the invitation of the editor of THE LIVING CHURCH, Clifford Morehouse, to come and do what special reporting might be needed. I met Clifford Morehouse in the storeroom, near Christ Church [Whitefish Bay, Wis.], which was THE LIVING CHURCH headquarters and salesroom for the Morehouse Publishing Company.

At the opening service of General Convention, held in the stadium of the University of Cincinnati, attendance was small because the weather was uncer-

tain, so the voice of the Rt. Rev. Edward L. Parsons [Bishop of California, 1924-1940], preacher, echoed from the empty stands opposite the dais on the field. During the service a member of the congregation fainted, and when a news photographer tried to take a picture, Mr. Morehouse, seated nearby, tackled him and prevented it.

During the convention I was given a few of the small, special meetings to report.

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The Rev. Howard Harper, editor of *The Church in Georgia*, late in the 1930s called together other diocesan editors [Canon Madson was editor of *Diocesan News*, semi-monthly paper of the Diocese of Lexington] to form an association. Meetings were held annually in the College of Preachers until World War II. After a few years the name "National Diocesan Press" was adopted. When Fr. Harper left Georgia and his editorship I succeeded him as president and served for several years. Meetings were usually held during General Convention in the late '40s and '50s.

It was as president of the editors' group that I put on an exhibit of diocesan papers at General Convention in Kansas City in 1940. I was also a deputy from Lexington. When I reached Kansas City I was informed that the TLC reporter for the House of Deputies had been unable to attend, so I became THE LIVING CHURCH reporter there. I was extremely busy! The press tables were in the orchestra pit of the city auditorium. I had brought a Brownie flash camera with me, and when the new church flag was brought to the stage I snapped a picture—much to the distress of the AP reporter who had hoped to be first. He and I became good triennial friends.

During the 1940 Convention a new canon on divorce and remarriage was being considered. One day more than 20 people were lined up on each side of the stage, awaiting turns to speak to the subject, pro or con. The melange of amendments, substitutes, amendments to amendments and to substitutes overwhelmed the usually poised President of the House, the Rev. Dr. ZeBarney Phillips. Just before noon recess he threw up his hands, called for a recess, and then turned the meeting over to the chairman of the committee on rules and order. Later, the rules were amended to prevent any repetition of the confusion.

Getting the reports on paper and in to editorial headquarters was time consuming. And there was the LIVING CHURCH DAILY to be ready for (LCD was discontinued a few years later). I had to be with my diocesan deputation for voting, of course, and from time to time had to check up on the exhibit.

• • •

In 1942 I moved to Alabama and was no longer a diocesan editor, but I continued as a TLC diocesan correspondent. There was more to report in the larger diocese, of course. Being 200 miles from the see city did not make the work easy. In 1943 I went to Cleveland for General Convention, now the regular TLC reporter in the House of Deputies. The meetings were held in the largest downtown Baptist church because the Navy had just taken over the large municipal auditorium-arena. Possible union with the northern Presbyterians was much debated, at length and emotionally, and late into the evening. A bit of excitement was created by "Daddy" Hall, famed Wall Street preacher. He planned to have a parade, but would not procure a police permit. When the police chief told



The Rev. Canon G. Ralph Madson

him to go ahead without the permit Daddy called it off—he frankly wanted to get notoriety.

As I recall, it was about this time that Peter Day became acting editor of *THE LIVING CHURCH* [January, 1943].

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Philadelphia was host to General Convention in 1946, and *THE LIVING CHURCH* had a suite in the Bellevue-Stratford with almost continual open house. Christian education became the chief concern of many there—after many years of neglect.

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Three years later [1949], in San Francisco, TLC headquarters were in the Mark Hopkins. This was the last time such an arrangement was made at General Convention. It seems to me that about this time Peter Day was executive editor [1945-1952]; a few years later [1952] Mr. Morehouse retired.

• • •

Mrs. Madson and I were spending a few days at Panama City, Fla., [1952] and learned that the Morehouses were staying nearby. We visited them. It happened to be the first day of his retirement and Mrs. Morehouse told Jane, my

wife, that she was glad Cliff had an old friend to reminisce with—and one not too close to TLC and the publishing company.

In 1952 General Convention was in Boston and, as I recall, it was rather commonplace and dull. I was given one of the just-manufactured Polaroid-Land cameras and told to get candid shots. The thing was very heavy and cumbersome and the film was defective—altogether very frustrating!

During the discussion of the next place of meeting, the House of Deputies voted to accept the invitation of Bishop “Mike” Quin [the Rt. Rev. Clinton S. Quin, Bishop of Texas, 1928-1955] to meet in Houston. The bishops were persuaded that Houston would not be properly desegregated—only “token” hotel integration—and voted down the invitation, to Bishop Quin’s dismay. Suddenly a group of clergy, led by the already well-known Jim Pike [James A. Pike, Dean of the Cathedral of St. John the Divine in New York City 1952-1958, Bishop of California 1958-1966], descended upon the press tables and asked me what could be done to forestall the bishops. I referred them to the secretary, the Rev. Rankin Barnes, who agreed with me that a vote to reconsider might be sought. But there was a stalemate, and after Convention [June, 1954] the decision was made

to hold the 1955 General Convention in Honolulu.

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I did not make it to Hawaii in 1955. I was by this time in the Diocese of Georgia and editor of *The Church in Georgia* as well as diocesan correspondent for *THE LIVING CHURCH*.

• • •

In 1958 I moved to Tampa, Fla. Of all the General Conventions I have attended, that in Miami Beach, 1958, was the best organized. The local Convention Bureau did a great job, as did the diocesan committee on arrangements.

After the opening service, there was the usual receiving line. When I reached my old friend Ted Wedel [the Rev. Canon Theodore Wedell, president of the House of Deputies, he said to me ruefully, “Ralph, why did you do it? You must be number 900 of those whose hand I have shaken.” And there has not been such a receiving line again.

TLC had a booth which all bishops and deputies had to pass to get to their meeting rooms. After the election of Bishop Lichtenberger as Presiding Bishop [the Rt. Rev. Arthur Lichtenberger, Presiding Bishop 1958-1964], Mrs. Lichtenberger made the booth her writing room from which to send messages to personages. The press room was in the Deauville Hotel, in its ice rink—drained but chilly. Most of us took typewriters to hotel rooms.

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In Detroit, 1961, Cobo Hall was the General Convention meeting place. Peter Day warned me not to carry anything larger than a brief case in the Hall lest the unions complain. Church and industry were important in Detroit, and many went on tours of industrial plants.

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St. Louis was host to General Convention in 1964, and it was the most poorly arranged. It was as if those in charge “couldn’t care less.” The House of Deputies had a most unusual experience. After voting to concur with the bishops in the election of the Presiding Bishop, there was time to wait till the new PB should arrive. Then a deputy rose to question the way the vote had been taken, and before the matter was settled the new Presiding Bishop [the Rt. Rev. John E. Hines, Presiding Bishop 1964-1974] was at the door and had to be asked to wait a few minutes.

• • •

I enjoyed the years as correspondent and reporter for *THE LIVING CHURCH*. I remember the “old days” when there was a TLC dinner during Convention. The sense of *THE LIVING CHURCH FAMILY* was thereby enhanced.



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From the Past



The Future of The Living Church (1880)

A friend writes with solicitude, expressing the fear that THE LIVING CHURCH cannot live long, for it has opinions! He says that an early death has been the fate of all Church papers that had opinions. Another, a lady in Connecticut, is glad the paper is away off in Chicago where it can't be bought up! Another reader hopes the low price will not ruin us, etc. Well, all we have to say is, we have enlisted for the war, and so far feel no symptoms of weakening. Our subscription list having trebled in six months, we feel very much like living a while longer!

Aged Clergy (1879)

... it is the shame of the Church that no adequate provision is made for her aged and infirm clergy. The sick and the orphaned, the homeless and the widow, the very mendicant at the door, find a place in the charities of the good-hearted; but there is no place of rest, no sweet home, no haven of refuge, for the broken-down priest. . . . THE LIVING CHURCH sees many things among us that make the heart sad, but nothing is more pitiful than the hard fate to which we consign our old clergy; and, if sometimes, they lose their faith and charity, are they only to be blamed?

On Vestments (1879)

There are changes in vestments that do not suit our fancy . . . but we do submissively submit that the Episcopal robes might be changed for the better, and we are glad to see by the English papers, that Dr. Lightfoot, who was consecrated Bishop of Durham . . . did not wear the portion only of a rochet one has been accustomed to see English Bishops wear, i.e., a very plain white garment without any sleeves, but he wore the lawn sleeves and body of rochet as one garment, which is the primitive form of alb and rochet, and when he had assumed his chimere it was seen the sleeves were sleeves, and did not come out of the bladebone behind, as the recent bulbous and wing-like form do, when cut off and sewn to the satin chimere. . . . We believe the late Bishop

Hopkins of Vermont wore his lawn sleeves open at the wrist. While on this subject—it is one we don't intend to give much space to—we might drop the remark to our fellow priests, that after all, the discarded black gown is better for looks than a short surplice without cassock, or a crumpled surplice, or a surplice that ought to have gone to the laundry.

Thoughts on the Indian (1879)

Of all human beings within the limits of the United States, the Indian alone has no standing in the courts of law. The poorest alien on the face of the earth, whether he ever becomes a citizen or not, can come into our courts for a redress of grievances, but the Indian who has always lived here, so far as history teaches, has no such privilege. He is a "ward of the government," but a ward who has no court in which to call his guardian to account, a ward who has the disabilities of minority and none of its protections and privileges. . . . It is because designing men have executed, interpreted, and enforced the law that the name of government to the Indian is hateful and the emblem of tyranny.

A Bad Clergyman (1880)

We have had in our city (New York), for a long time, without knowing it, an Institution called the Shepherd's Fold (presided over by a Rev. Mr. Cowley, a clergyman from England), which,

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strange as it may seem, goes beyond anything Dickens ever wrote of Do-the-boys Hall. The Shepherd and his wife would do to sit for the picture of Mr. and Mrs. Wackford Squeers; only that the Squeers did furnish treacle for the diet of brimstone, and the Cowleys do not. During the week the case has been in the courts, and the testimony, which is not contradicted, brings to light such scenes of starvation and cruelty as one can hardly credit in a Christian land. The Society for the Prevention of Cruelty to Children have taken the matter in hand; and there is good hope that the Cowleys will receive their deserts at the hands of the law. When the civil courts have done what they can to punish such monstrous wickedness, the Church will take the matter up; and in all likelihood, Mr. Cowley will be degraded from a position that he is unworthy to hold.

Prevented by a Bat (1879)

The election of the late Bishop Odenheimer [Bishop of New Jersey] has been pleasantly attributed to a leather-winged bat. It was well known that Bishop Doane preferred Dr. Mahan to succeed him. Dr. Mahan preached the [1859] Convention sermon. A bat flew into the church in the midst of the Service, and so disconcerted the preacher, that *it is said*, the Laity formed so poor an opinion of the learned Doctor, that he failed of election, and Dr. Odenheimer was chosen.

Preaching Ladies (1879)

We do not much believe in "preaching ladies," we prefer praying ones; but a preaching lady when she says anything worth hearing, ought to be listened unto. Now, Miss Ellice Hopkins is a preaching lady in Cambridge, Eng., and has done a very good work there among roughs and navvies. She has been telling how she preaches, and we commend her remarks to all those who are to graduate from all the theological seminaries in the world.

"It is a mistake to suppose that plain and suitable commonplaces will go down with working men. Working men emphatically want strong meat, thoughts as racy as their own expressions; they reject sweet pap for children. . . ."

Troubles with the Post Office (1888)

Our readers will bear witness that THE LIVING CHURCH is not a chronic grumbler about the defects of our postal service. . . . We have suffered a good deal in silence, knowing how difficult must be the management of such vast details as this service involves. Complaints and discontinuances have been received from our foreign subscribers, on account of the long delays and sometimes entire

failure of the postal service. From distant points of our own country the same objection comes. Last week a subscriber on the Atlantic coast complained of the non-arrival of the paper, and investigation disclosed the fact that the postmaster had ordered it discontinued as "refused," having mistaken it for another paper. The same week a subscriber on the Pacific coast informed us that it was "no use" to send the paper; "the paper mail is not even opened in the office. The postmaster claims that his force is not enough to more than handle the letters." At another office, as we are told, the paper sacks are all emptied into the bay!

More Trouble (1888)

We regret that we cannot give our readers a letter from London this week. Part of it arrived in due course through the mails but that part was only the envelope, the contents were lost in transit.

Greeting! (May 15, 1879)

With this number THE LIVING CHURCH appears in a new form and enlarged. We hope to make the paper a *newspaper*, and think that this can best be done in a newspaper form. The magazine form has its advantages, but it is not suited to our use. . . . An office has been opened in New York, by which we shall be brought into prompt communication with church affairs at the East, and in several western dioceses we have already secured regular correspondents. We trust that a little time will call out many willing helpers, and enable us to report the good work all around. . . .

The paper which represents a "living church" should be an index of its life and growth. It should tell the people what is going on; it should be a mirror of the times; it should represent the vitality which is at work, unfolding and bearing fruit; it should "walk about Zion and tell the towers thereof. . . ."

Preserve the Prayer Book (1888)

The three great schools of religious thought in our Church supplement each other. They have, within the limits of the Prayer Book, each their place. It is the duty of all to protect each other's rights, and to resist all efforts to narrow by legislation the Prayer Book's limitations.

Parties are tempted to legislate against each other, and the work is usually engineered by astute tacticians, who veil their real purpose and give themselves out to be "no party men." Formerly the Low Churchmen endeavored to alter the Baptismal office, to have the word "regeneration" stricken out. In this they failed. Now the Broad Church party, which has so rapidly de-

veloped lately in some sections of our country, is seeking a more complete, almost revolutionary, change. The effort is being made, and will doubtless be pressed in our next General Convention. . . .

Musical Notes (1881)

A hired, godless organist, three pretty, godless women singers, matched by just as many men, to do the music for a church, is all the harm the devil could, in reason, wish any congregation.

Getting Rid of the Evidence (1888)

"There were but few soldiers in the war," says a veteran, "who were not card players, and they nearly all liked to own a deck, but they had a dread of being killed with a deck on their person. Whenever we heard the cannons begin to boom and the guns of the picketmen begin to clatter, we knew that the battle was coming, and you would see men by the hundreds drawing their cards from their pockets and throwing them along the road."

From the Diocese of Kansas City (Letter to the Editor) (1889)

I notice a paragraph in the last *Churchman* as follows:

"It is proposed to call the new diocese to be erected in Missouri, the diocese of Ozark, after a chain of mountains in that State."

It is doubtful if a hundred persons outside of the State Surveyor's Department of Missouri ever heard of these mountains, and should such a ridiculous proposition be seriously entertained and carried into effect, it will be years before the Church at large will learn to locate the new diocese, and then the name will be used and written with a mental reservation as to the wisdom or common sense which suggested it. The new diocese should be called the diocese of Kansas City . . . I desire to enter my protest against the non-euphonious name of Ozark.

Letter to the Editor (1889)

It is through such valuable mediums as our Church papers that laymen can best communicate with each another. Since we have had a slight intimation of what the committee on the revision of "The Church Hymnal" would like to have done with that excellent work, it is time for the laymen from all portions of the Church's field to enter their protests or forever hold their peace. There is a spirit of revision rampant in the Church, a desire for change, and unless the conservative laymen, through their rectors, and in other ways come boldly out, and

express their sentiments, there will be nothing to challenge or check this spirit. The Church Hymnal has some old and well-worn hymns in it we know, and it also has some old and well-worn singers in its pews, and those old hymns and those old singers are pretty well acquainted with each other. . . .

On the Other Hand . . . (1889)

Now that the plan for authorizing "Hymns Ancient and Modern" by the next General Convention, for the use of the American Church, has been advocated in print by one of our bishops, surely the time has come when priests and laymen may be allowed to speak and write strongly on the subject. If our next council of the American Church should accomplish this alone, it will have done more, under God's blessing, for the spread of sound Church principles, than many of its predecessors have accomplished altogether. . . .

Fire at St. John's (1888)

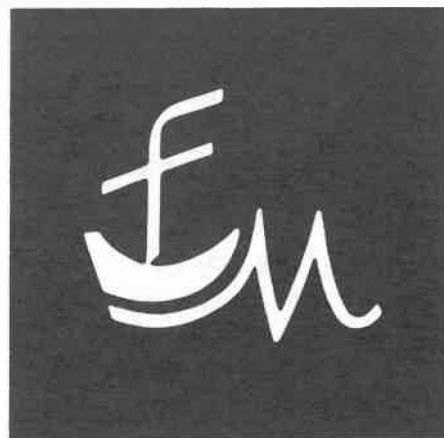
Delafield, Wisconsin—The church of St. John Chrysostom narrowly escaped destruction by fire recently, and was only saved by the coolness and courage of the cadets at St. John's Military Academy. Immediately on the fire being discovered, the boys were formed into bucket brigades, and by their excellent military discipline, the fire was soon checked. Loss covered by insurance.

10th Anniversary (1888)

With this issue, No. 521, THE LIVING CHURCH completes its first decade. For ten years it has not failed to make its weekly visit to thousands of homes from Maine to California, going to the post office regularly on Wednesday night. It has made a host of friends, perhaps some enemies. To the former it is grateful for confidence and good words as well as for substantial support; towards the latter it cherishes no resentment, while it sincerely regrets any mistake of judgment or failure of charity that may have given cause of offence.

• • •

We have many times been asked: How can you furnish such a paper as THE LIVING CHURCH for one dollar a year? We have not been able to answer the question in so many words, but we have furnished the paper, and a better paper than we promised, at the price named. All we ask is a circulation large enough to justify the price, in a business way. Ten thousand more subscribers would be encouraging. We think they are coming. Meantime we shall go on supplying to our constituency a better paper for one dollar than can be had elsewhere for two dollars. . . .



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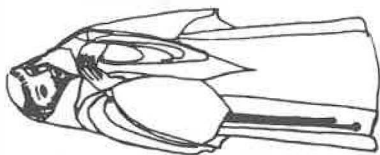
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THE EARLY YEARS

Continued from page 8

both as a stimulus for my own growth and for service to the church. The work had to be done and it was almost impossible to find anyone to do it. I had the advantage of a home and income from the school, and several years of experience in journalism with the diocesan paper. But really, I think the main argument for this larger venture was that it would be helpful to St. Mary's, giving to me a wider influence and giving to the school a valuable aid to publicity.

The reason why, perhaps, it matters not. Naturally, I should like to have my action appear sensible, though, indeed, I have not always been able to see it that way myself. For better or worse the decision was made.

The conditions under which the new church periodical made its first appearance were favorable. Two of the most prominent and gifted rectors of the Middle West united in the plan to establish a permanent and influential church journal, and doubtless they could have done it, with plenty of time and money at their disposal. But they had neither. Think of a parish priest having to prepare, proof-read, and publish every week, especially during Lent, to say nothing of editorials and correspondence, a newspaper of national circulation and importance! With all that, there is the securing of subscriptions and the paying of bills.

The first issue of this new periodical was dated Chicago, November 2, 1878. The editorial page was headed:

SAMUEL S. HARRIS, D.D. } Editors
JOHN FULTON, D.D. }
GEORGE F. CUSHMAN, D.D., Associate Editor

\$3.00 a year, invariably in advance.

Under its well chosen name and influential patronage this church weekly started on its promising career, impressive with Harris and Fulton editorials, sparkling with Cushman church news, and well ballasted with advertising. In six months, with the issue of twenty-six numbers, THE LIVING CHURCH was transferred with its subscription list, name, and good will, to me, and I managed to keep it alive for over twenty years. Doubtless I could have done better by it if I had had nothing else to do, and if I could have invested in the enterprise a much larger capital. By severe economy and unpaid personal service, together with a liberal purchase price, at the last, by The Young Churchman Company, I came through the long struggle without loss and without profit. I had "paid my way," with no subsidy and no bonus of any kind, and without detriment to the school which was my first charge and concern.

During the first few years and during the last few years of my management

there was an annual deficit, but for a long time there was a profit from advertising. If this had continued, the paper would have been established upon a sound financial basis, but the day of cheap magazines, with over a million circulation to offer advertisers, was almost the day of doom to the religious weekly press, all over the country. THE LIVING CHURCH promptly resumed its annual deficit, in which condition it was adopted by The Young Churchman Company, now the Morehouse Publishing Company. The value of the paper in their large church publishing business perhaps justified the purchase. I sincerely hope it did.

Another effect of this avalanche of cheap magazines was to lessen, by comparison, the attraction of the religious weekly as the "family paper." Like other periodicals of its class, THE LIVING CHURCH supplied to its subscribers a variety of reading besides church news and the discussion of ecclesiastical affairs. Almost with the first issue was



TLC, Tenth Anniversary Issue

begun the publication of a serial story, and that was by the advice of a bishop, a veteran editor. During my management, several volumes of good reading, selected from the columns of THE LIVING CHURCH, were republished. One of these was, to me at least, of especial interest and value, *Lyrics of The Living Church*. But this feature of general reading, literary and domestic, became of less and less importance, as almost every family was lavishly supplied with magazines. So it came about that the weekly religious press suffered both in advertising and in subscription income.

My long period of service in producing and publishing this weekly paper was not of my choosing. There seemed to be no way out of it, and only by severe

CLASSIFIED

CAUTION

CAUTION is urged in dealing with an individual using the name **Hugh R. Wedge**, who appears wearing a clerical shirt, and claims to be a permanent deacon and an oblate of the Benedictine Order. OSB in both this country and England know of no such person. He has recently approached several churches in western Montana asking for funds.

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economy and doing much of the work myself could I hold on to it. I believe it was worth doing if only to secure a basis for a church journal of international repute and importance such as the present **LIVING CHURCH.**

I think it may be fairly claimed that the paper did good service for the church in the days of the earlier Prayer Book revision [1892], and for this the Rev. Dr. Gold of the Western Seminary should have large credit. The editorials on that subject were from his pen.

The kindly interest and cooperation of many churchmen was most helpful. I wish I could mention by name and thank them all: **Bishop McLaren's** name should lead. To one group especially should my valedictory be dedicated, namely, to the **Morehouse Publishing Company**, to whose fostering care **THE LIVING CHURCH** was committed thirty years ago, and under whose management, if the Lord will, it is to continue. *Floreat!*

In Memoriam

Before the fiftieth anniversary of **THE LIVING CHURCH** had been achieved and this Jubilee Number issued, **Dr. Leffingwell** had passed to his rest. In spite of his eighty-seven years he had continued in good health and had been happy in contributing the foregoing article of reminiscences for the semi-centennial issue, but within the past several weeks he had begun to decline, and he died quietly at his home in **Pasadena on October 9th.**

Dr. Leffingwell speaks very humbly in his reminiscences of his work in founding **St. Mary's Schools for Girls** at **Knoxville, Ill.**, and later **St. Alban's School for Boys**, also at **Knoxville.** It was at **St. Mary's**, so dear to his heart, that he and **Mrs. Leffingwell** spent so many devoted years of service, and he remained rector emeritus of the institution up to his death. **Dr. Leffingwell** also held many positions of responsibility, having been treasurer of **Jubilee College**, member of the standing committee in the **Diocese of Quincy**, and had sat in many **General Conventions.**

Dr. Leffingwell retained his close interest in **THE LIVING CHURCH** to the end, the writing of this article, which he prophetically termed his "valedictory," being probably his last bit of literary work. Scarcely a month ago he wrote to the acting editor, giving some helpful suggestions in connection with the reporting of **General Convention**, and his advice, as always, was most welcome. His passing is a real loss to **THE LIVING CHURCH FAMILY** and churchmen generally.

May he rest in peace.

Reprinted from **THE LIVING CHURCH, November 3, 1928.**

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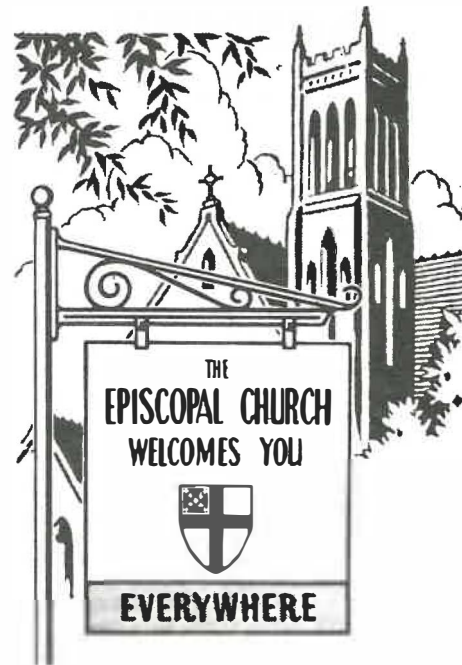
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The Rev. Robert Ray Parks, D.D., Rector
TRINITY CHURCH Broadway at Wall
The Rev. Bertram N. Herlong, v
Sun HC 8 & 11:15; Daily HC (ex Sat) 8, 12, MP 7:45; EP 5:15;
Sat HC 9; Thurs HS 12:30

ST. PAUL'S Broadway at Fulton
Sun HC 9; HS 5:30 (1S & 3S); Mon thru Fri HC 1:05

PITTSBURGH, PA.

GOOD SHEPHERD "An Historic Landmark"
Cor.: 2nd (Pa. Rt. 885) & Johnston Aves., & Gertrude St.
— Hazelwood
Sun Masses 8:30 & 10:15

PITTSBURGH, PA. (Cont'd.)

ST. MARY'S COLLEGIATE CHAPEL Duquesne Univ.
Downtown Pittsburgh Traditional Anglo-Catholic
In St. Luke's Oratory: Enter through Main Chapel, Bluff
and Colbert Streets
Sun MP 12:15, High Mass and Ser 12:30.
The Rev. C. Don Keyes, vicar

BROWNWOOD, TEXAS

ST. JOHN'S (EVANGELIST) 700 Main St., 76801
The Rev. Thomas G. Keithly, Jr., r
Sun Eu 8, 10 (Cho), Ch S 11:15; Wed Eu 7:15; Thurs Eu 10

DALLAS, TEXAS

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W.
Arps, Jr.; the Rev. Sudduth R. Cummings; the Rev. C. V.
Westapher; the Rev. Jack E. Altman, III; the Rev. Lyle S.
Barnett; the Rev. Canon Donald G. Smith, D.D.
Sun Eu 7:30 & 9; Sun MP 9 & 11:15 (Eu 1S); Daily Eu at noon
Mon, Tues, Thurs, Fri; 7 Sat, 10:30 Wed with Healing

ST. GEORGE'S 1729 S. Beckley Ave.
Fr. Patric L. Hutton, Fr. John G. Moser
Sun Masses 7:30, 9:30 (Sol). Mass daily. Sat C 4-5

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Rd. 76107
The Rev. Canon James P. DeWolfe, Jr., r
Sun Eu 7:45, 9:15, 11 & 5. Daily Eu 6:45

HOT SPRINGS, VA.

ST. LUKE'S
The Rev. Jacques Paul Bossiere, Ph.D.
Sun 8 HC, 11 MP (1S HC)

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
The Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30, 9:30; Mass Daily; Sat C 4-5

OCONOMOWOC, WIS.

ZION PARISH Rockwell Place
The Rev. Thad B. Rudd, the Rev. Daren K. Williams
Sun Masses 8, 10; Daily except Mon

KEY — Light face type denotes AM, black face PM; add.
address; anno, announced; AC, Ante-Communion; appt,
appointment; B, Benediction; C, Confessions; Cho,
Choral; ChS, Church School; c, curate; d, deacon; d.r.e.,
director of religious education; EP, Evening Prayer, Eu,
Eucharist; Ev, Evensong; EYC, Episcopal Young Church-
men; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy
Communion; HD, Holy Days; HH, Holy Hour; HS, Healing
Service; HU, Holy Unction; Instr, Instructions; Int, Inter-
cessions; LOH, Laying On of Hands; Lit, Litany; Mat,
Matins; MP, Morning Prayer; MW, Morning Worship; P
Penance; r, rector; r-em, rector emeritus; Ser, Sermon,
SM, Service of Music; Sol, Solemn; Sta, Stations; V
Vespers, v, vicar, YPF, Young People's Fellowship.

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