

**DIOCESAN MISSIONARY NUMBER**

# BULLETIN

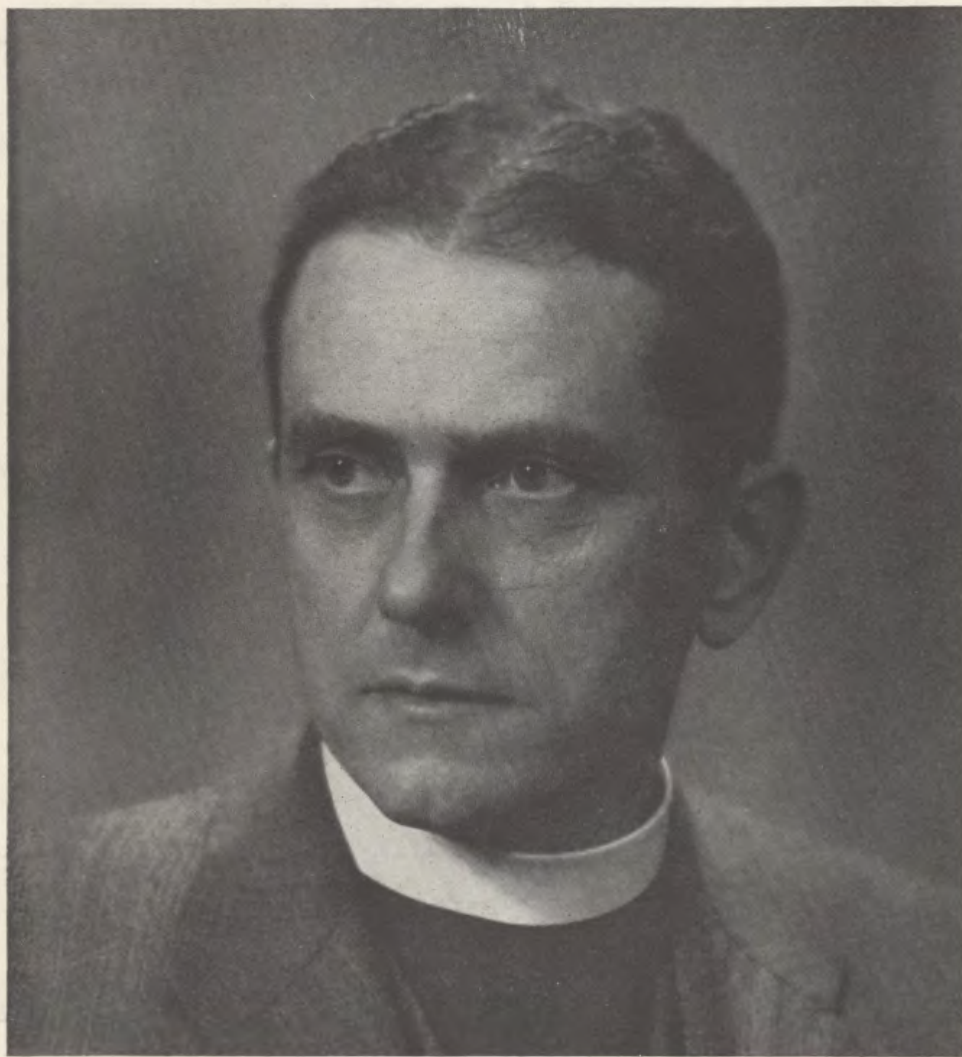


**OF THE DIOCESE OF NEW YORK**

**VOL. XXIV**

**OCTOBER, 1948**

**No. 7**



**The Diocesan Missioner, the Reverend Bryan Green,  
Rector of Birmingham, England**

# BULLETIN

OF THE DIOCESE OF NEW YORK



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## CALENDAR: OCTOBER = NOVEMBER

**OCTOBER**

|                                      |            |  |                |
|--------------------------------------|------------|--|----------------|
| <b>3rd:</b>                          | 11:00 a.m. | St. Luke's, Haverstraw,<br>and St. John's, Stony Point   | Bishop Donegan |
| <b>19th Sunday<br/>after Trinity</b> | 4:00 p.m.  | St. John's, Tomkins Cove                                 | Bishop Donegan |
| <b>5th and 6th:</b>                  |            | Clergy Conference,<br>West Point                         |                |
| <b>10th</b>                          | 11:00 a.m. | Church of the Transfiguration                            | Bishop Gilbert |
| <b>20th Sunday<br/>after Trinity</b> | 11:00 a.m. | St. Paul's, Chester                                      | Bishop Donegan |
|                                      | 4:00 p.m.  | Christ Church, Staten Island                             | Bishop Gilbert |
|                                      | 8:00 p.m.  | Grace Church, Monroe                                     | Bishop Donegan |
| <b>17th:</b>                         | 11:00 a.m. | St. John's Church, Tuckahoe                              | Bishop Gilbert |
| <b>21st Sunday<br/>after Trinity</b> | 11:00 a.m. | St. John's, Monticello and<br>St. Andrew's S. Fallsburgh | Bishop Donegan |
|                                      | 4:00 p.m.  | Church of the Divine Love,<br>Montrose                   | Bishop Gilbert |
|                                      | 8:00 p.m.  | St. Luke's Chapel,<br>Edgecombe Avenue                   | Bishop Gilbert |
|                                      | 8:00 p.m.  | St. John's, Ellenville                                   | Bishop Donegan |
| <b>18th:</b>                         | 3:00 p.m.  | Board of Managers  |                |
| <b>24th:</b>                         | 11:00 a.m. | Church of the Mediator,<br>Bronx                         | Bishop Donegan |
| <b>22nd Sunday<br/>after Trinity</b> | 4:00 p.m.  | Grace Mission, Crotonville                               | Bishop Donegan |
| <b>31st:</b>                         | 11:00 a.m. | Church of the Holy Commu-<br>ion                         | Bishop Donegan |
| <b>23rd Sunday<br/>after Trinity</b> | 4:00 p.m.  | St. Matthew's Church, Bedford                            | Bishop Gilbert |
|                                      | 4:00 p.m.  | St. Stephen's Church, Armonk                             | Bishop Donegan |

**NOVEMBER**

|                                      |            |                                   |                                  |
|--------------------------------------|------------|-----------------------------------|----------------------------------|
| <b>7th:</b>                          | 11:00 a.m. | Chapel of the Intercession        | Bishop Gilbert                   |
| <b>24th Sunday<br/>after Trinity</b> | 11:00 a.m. | St. Mark's Church, Nepera<br>Park | Bishop Donegan                   |
|                                      | 4:00 p.m.  | Westchester County Center         | Bishop Gilbert<br>Bishop Donegan |

## The Bishop's Message:

"It is not the will of your Father which is in heaven that one of these little ones should perish."

*St. Matthew 18:4*

*Dear Friends of the Clergy and Laity:*

The Church is summoned to a Program of Evangelism. That call comes to us not merely from the Presiding Bishop. It is the appeal that God presents to us through the confusion and strife and despair of the world in which we are living. What is required of us is a persistent, continuing endeavor that shall revive the spiritual energies of the Church and make it something our Lord can use in getting His will done among men.

There is reason for encouragement in the response which our Diocese has made to this compelling challenge during the past year. There has been a heartening demonstration of what can be done when clergy and people are caught up in the spirit of united endeavor. I hope that our Diocesan Mission this Autumn will give new impetus to this effort to "revive the Church—beginning with ourselves."

But while any evangelistic program to be effective must begin with ourselves it must not end there. It is certain that we shall be unable to "revive His Church" unless we are prepared to be fellow-workers with Him and make our lives reflect something of His loving concern for the people about us.

The business of the Church is with people—those whom our Lord came to seek and serve and save. As members of that Church we are His agents. It is through us that He would work. And the Church has provided us with the means through which we can combine our energies in dealing with needs that single-handed we would be unable to meet.

The Diocese has reason to be proud of the organizations and institutions through which the Church has sought, over the years, to shepherd our Master's lost and needy sheep. They have proven their worth. The sad part is that our people are so unaware of the work they are doing.

This issue of The Bulletin is given over to these agencies. The story of their work is presented in a somewhat dramatized form in order that our people may visualize in terms of actual human need the splendid service they are rendering.

As Advent comes our churches will be engaging in their Every Member Canvass. I earnestly hope that their members in making their pledges will remember that the shepherding care which these agencies of their Church provide depends upon the support which comes from the red side of our duplex envelopes.

If we would "revive our Church" we may not overlook its Missionary Program. And that begins with me—and the red side of my envelope!

*(Continued on Page 4)*



## “... a Study of What Must be Done to Help Older Persons Meet the Problems of Age.”



This is a true story. It began when the rector said:

“I’m sorry.”

His usually kind face was twisted with concern. “It will be at least four or five years . . .” He hesitated, trying to find the most delicate way of saying it. “A home . . . that is, facilities for older persons are so crowded . . .”

“But, rector . . . ?” The tiny white-haired old lady leaned forward in her chair anxiously. “What am I going to do? The doctor says my heart is bad, and I can’t go on working. I’ve been a hard-working woman ever since Tom died.” She spoke more slowly, more softly. “I slaved and saved to send our boy to college. Then, the war . . .” Her blue eyes filled, and the tears overflowed down her cheeks. “He didn’t come home . . . and now . . .”

The rector stared at his hands.

“I got a little annuity, and there’s social security.” She looked up hopefully. “I’m not looking for something

*What am I going to do?* for nothing.” Maybe her minister didn’t understand. Maybe he thought she wanted “charity” . . . or something.

The clergyman bit his lip, and the sad-faced little lady watched him.

“I don’t know,” said the rector. “I don’t know.”

Being “sorry” and saying “I don’t know” is not the way the Church should shepherd sheep who have dropped behind the flock because of old age.

And yet the above tragedy is enacted innumerable times. We, of the clergy, know it too well. It is a misfortune that can come to any of us, and the Commission on Christian Social Relations of the Diocese is undertaking, as one of its many projects, a study of what must be done to help elderly persons meet the problems of age.

This study, as approved by the 1948 Convention, will determine:

1. What are the problems of growing older; and what types of services are

actually needed and in what amount.

2. The types of facilities which should be developed by the Diocese. Those considered will include the traditional congregate institutional shelters; cottage type institutions with central dining hall, lounge and infirmary; and, for those who do not need institutional care, cooperative apartments with nursing and house-keeping services; or foster homes, with social service supervision. The development of social centers for the aged in parishes will be studied to the end of determining how older persons may be helped to make an adjustment in their normal and familiar settings. There will be an assessment of the value of a central counselling and psychiatric service specializing in the problems of advanced years, as the Youth Consultation Service specializes in the problems of growing girls. Such a service might well add several years of productive activity.
3. And lastly, recommendations will be presented to the 1949 Convention with an estimate of costs and a recommendation of priorities to meet the most pressing needs first.

This is a pioneering as well as vital task. In 1850 only 2.6% of the population were 65 or over. It is estimated that by 1960 that 9.1% of the population will be 65 or over. Yet, our social facilities have not been adjusted to this situation. Many of the homes have waiting lists of from three to four years. Today, older persons who are no longer able to maintain themselves independently are not only "lost sheep." They are frequently "forgotten" sheep.

The study of the care of the aged is merely an illustration of Christian Social Relations. In area after area, the Commission and its hard-working Executive Director, the Reverend Leland B. Henry, make the voice of the Church heard.

The Commission supported the proposal to have the City Department of Public Welfare assume primary responsibility for the basic care of chil-

### **"Thy Kingdom Come, Thy Will Be Done on Earth"**

*In the great prayer of The Kingdom of God, our Blessed Lord taught us to pray: "thy Kingdom come, thy will be done on earth as it is in heaven." The Commission on Christian Social Relations of the Diocese of New York exists to help us make that prayer a reality in the world in which we live.*

*I hope every rector and every parish and congregation will support the work of the Commission. It might well be made part of the Campaign of Evangelism to be launched this Fall and Winter.*

**Harold F. Hohly**

*Chairman of the Commission on Christian Social Relations*

dren. With the Protestant Council, the Commission arranged for a two-day conference on *The Church and Economic Life* at St. Bartholomew's, Manhattan and the Synod House. It supported desirable social legislation, such as the Federal anti-lynch bill and the Taft-Ellender-Wagner Federal Housing Bill, the bill for the admission of displaced persons and the Fair Educational Practices Act in New York State. Perhaps its outstanding achievement was the service it rendered in the successful campaign for a state bond issue of \$135,000,000 for public housing which will provide housing for some 50,000.

In addition, the Executive Director has been available for consultation on problems of social relations that arise in the individual churches and in the seven convocations. He is examining chaplain in Christian Ethics and Sociology, and is chairman of the Inter-Diocesan Committee on Legislation, representing the six dioceses in the State of New York. He is a member of the Department of Christian Social Relations of the Federal Council, and the Human Relations Commission of the Protestant Council.

*(Continued on Page 6)*

## "... Lambs Stray from the Flock, Seek 'Greener Grass', or Leap across Barriers"

### "Thirty-Seven Years, Young Girls Have Been Turning to Youth Consultation Service"

At the other end of life's span there are other sheep, lambs, who stray from the flock, seek "greener grass," or leap across barriers in fright and are lost in the night. Maggie is such a lamb.

Maggie began life happily. She was the only child of a young couple who had eagerly anticipated children. She was loved and nurtured, but at the age of six she lost her father and when she was ten her mother died from a heart attack. There were no relations to care for the child and she was placed in an orphanage. Soon the age limit of this institution necessitated moving her to another. Here she lived under very strict and rigid discipline. At sixteen she was dismissed as old enough to carry on.

She took one small job after another, working in restaurants and at lunch counters, but her youth and lack of training and skill made it impossible for her to provide adequately for herself. She lived a haphazard, deprived and lonesome existence in which she felt cheap, unwanted and ignored. Her "home" was a succession of drab furnished rooms. Her only companions were the men she met over the counters of the various "beaneries" where she worked.

Eventually she arrived at a hospital with an acute digestive disorder, in large measure a reflection of emotional

disturbance aggravated by improper eating. She was referred to Youth Consultation Service (YCS) by the social worker of the clinic where she had gone for "medicine."

The Youth Consultation Service case worker recognized that Maggie's most acute needs were to know love and to receive vocational training. She agreed to return to school. It was suggested to her that she try working in an "opportunity home," a household in which she would live as part of the family. In return, she would assist with the household duties as a mother's helper.

Maggie said she had enjoyed the first institution in which she had lived because she liked little children and she pleaded to be with a family "where there are a lot of kids." A place was found for her with a woman who had four nice children.



*What am I going to do?*

In the first days in her new home Maggie felt a little insecure, but later when there was sickness she gave yeoman service and felt that she had really established herself as a warmly accepted member of the family. The feeling she has about the long years of sleeping in dormitories is reflected when she says, ecstatically, "I have a room now that I sleep in all by myself with a closet that belongs only to me and dressers and chairs that are mine."

Maggie goes to high school and helps the mother in her free time. Later she hopes to become a trained nurse. She seems to have a natural aptitude for



such work and when she graduates from high school, Youth Consultation Service will help her work out plans for her training.

There have been other "Maggies" and they have come from homes of all economic levels. A generation ago the girls befriended by Youth Consultation Service were for the most part from the lower economic level, but today those who seek its services are from all walks of life and from all parts of the Diocese.

Doris is one of those who was met half way between two disasters.

Doris, a product of a broken home, was a college girl. She was a gifted young person of high ideals, who loved the Church. Into her life had come a young man who appeared to have all the qualities she admired. She, who had been denied affection all her life, found herself deeply in love. Plans for marriage were under way, as she believed, and she lived in a happy state until she found that there could be no marriage. He had a wife. In desperation she came to Youth Consultation Service. She was with child and was torn be-



*A Child is Born*

tween wanting this flesh of her flesh and an overwhelming sense of guilt. She sought the services of the chaplain for she needed to talk with someone who represented the authority of the Church and the compassion of its teaching. Gradually the chaplain was able to relieve her anxieties and help her resolve her conflicts.

Another important service that Youth Consultation Service provides is in helping young girls who must earn their own living find out what they are best fitted to do. To this end the agency arranges for tests by vocational guidance experts to discover aptitudes.

For more than thirty-seven years, young girls in this Diocese have been turning to Youth Consultation Service for help in time of trouble. Under the sponsorship of the Diocese this agency, formerly known as the Church Mission of Help, assists those in their "teen" years and early twenties in working out personal problems. It is the only Protestant organization of its kind in the Diocese, for it combines the skills of case work with those of spiritual counselling.

The agency has three service centers. The Headquarters Center is at 27 West 25th Street; the Uptown Center is at 384 East 149th Street, Bronx; and the Westchester County Center is in the County Office Building in White Plains.

*(Continued on Page 8)*

### **"Through Contributions . . . Is the Work Made Possible"**

*In no community are the hazards surrounding the young greater than in our own Diocese. We as Episcopalians have an opportunity through our church-sponsored agency, Youth Consultation Service, to reach young girls at a time of crisis in their lives and provide those safeguards that will prevent disaster. Only through contributions received from those who appreciate the value of this service is the work made possible.*

*On behalf of those who need your help we plead for your support.*

**George W. Van Slyck**

*President*



*Give us this day our daily bread*

## “That Christ’s Sheep Should Know How to Live in Joy, in Peace”

The family above, saying prayers before a meal, pictures the ultimate objective of the Board of Religious Education, that Christ’s sheep should know how to live in joy, in peace and in worship of Him.

The Reverend James Willard Yoder, newly appointed Director of religious education and youth work in the Diocese, said it this way: “Like Shepherds, we claim all the members of the flock, and try to feed them. The form of the food may differ, but the spiritual vitamins are quite alike.”

The *Guild of the Christ Child* material, published by the Board, is, perhaps, one of its most unique activities. In the form of sixteen “lessons,” parents are guided through the first four years in teaching children to pray, to know and to love God, and to develop Christian character. Lastly, suggestions are made for preparing the child for Church and Church School.

The distribution of the material, as well as the other projects of the Board, is made possible primarily because of the generosity of volunteer workers who give countless hours to furthering the educational work of the Diocese.

The youth work of the Board is organized through the Episcopal Young People’s Fellowship. The annual Service for the Presentation of the Children’s Missionary Offerings at the Cathedral, the annual Youth Rally at the Cathedral, and the yearly two Summer Conferences, held at St. Peter’s School, Peekskill, last summer, are three high spots in that program.

The Board, further, provides guidance to congregations in developing Church Schools, study groups, or parents’ classes. A Church School Institute is being held in each Convocation this autumn.

The Board is cooperating in a college work conference which has been called for February at Vassar College, Poughkeepsie, to study means of implementing the Bishop’s challenge to Convention to offer the ministrations of the Church to college students. The Bishop estimated that in the metropolitan area alone there are over 175,000 students.

The Board also sponsors annual conferences for the clergy and Adult Schools of Religion in strategic centers. A Central School of Religion is scheduled for six Monday evenings, beginning October 18th, at the General Theological Seminary.

The end product of all these activities—is depicted in the photograph above.



## "From Alaska's Icy Tundra to Haiti's Warm Isle"

The following was received from one of Christ's flock, geographically distant:

"This letter is to express my thanks to the Church Periodical Club of the Diocese of New York for your generous



Bishop Gordon

help to us here. We surely appreciate the copy of *So Little Time*, and the several magazines.

"Today is a fine day to stay indoors and enjoy the works of the C.P.C. The wind has been blowing at the rate of sixty miles per hour, with a fine cutting snow. Tremendous drifts have been formed all over the tundra.

"Shirley (my wife), and I came to Point Hope (Alaska) July, 1943, on our honeymoon, and a rare one it was.

"You would enjoy attending a service here. We sing the *Venite* and *Benedictus* in Eskimo, and also say the Creed and the Lord's Prayer in the native tongue. Some of the people call me *Ungabliksi*, meaning 'priest.'

"God has richly blessed us in the past year and we owe much to the prayers and support of many Church people at home. Faithfully yours, (Signed) William J. Gordon, Jr."—Bishop of the Missionary District of Alaska.

Switching from the frigid Arctic to the tropics, Bishop C. Alfred Voegeli of the *District Missionaire d'Haiti* wrote:



Haitian Students & Bishop Voegeli

"We received what must have been the last of the books which the New York Diocese Church Periodical Club sent for our seminary here in Port-au-Prince. Oh, what a wonderful addition the books you sent have made."

From Lion Hill, Wuhu, China: "Have you ever had the experience of being shut off from all magazines, practically all books and with only one newspaper (and that one filled with enemy propaganda of the very worst type) If you have, then you can have some idea of what it has meant to me to begin to receive books and magazines once more."



Wuhu, China

These three letters portray dramatically the work of the Church Periodical Club of the Diocese of New York. It is one of our Diocesan institutions at the Old Synod House which in the most direct sense, reaches out to the scattered sheep . . . and shepherds.

Whether it be Deaconess Harriet M. Bedel ministering to the Seminole Indians in Glade Cross Mission, Everglades, Florida;



Deaconess Bedel & Seminole Indian

or Rowena Richards at San Jose School in Puerto Rico; or the Rev. Bernard MacLaughlin at Holy Cross Church, Virgin Islands; or Capt. Thomas Wheat of the Church Army at the House of Happiness, Scottsboro, Alabama; or the Rev. T. W. B. Magnan, chaplain of the Correction Department of the City of New York; or the Liberian Mission of the Order of the Holy Cross, Kailahun, Sierra Leone . . . or whether it be any one of a thousand other persons or places, the story is the same. From Alaska's icy tundra to Haiti's warm Isle, the Periodical Club sends books, magazines, unused Christmas and greeting cards, papers, correspondence, to bring intellectual light and enjoyment.

And perhaps the following postscript to a letter from Mrs. Lois W. Cox, Nenana, Alaska tells the most vital story: "P.S. It really does make one happy to know friends are thinking of us!"

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## "...Episcopal Church Two

Throughout the ages man has built folds for the lambs and the sheep as they moved out into newer "pastures." In the form of church buildings he has tried to keep pace with the ever extending kingdom of Christ. In this Diocese, we have come to call this "Church Extension" and since 1912 the responsibility for building and maintaining new mission churches and for assisting needy established parishes, has been placed on The Diocesan Missionary and Church Extension Society.

I think the work of our Missionary Society can best be visualized by looking over the shoulder of a mother as she reads a letter from her daughter who has recently moved from a suburban Westchester home to a small community in the northern part of the Diocese.

"Dear Mother:

Well, here we are in our new home in Pleasant Plains and I think we are going to like it very much. You will be glad to hear that there is an Episcopal Church only two miles away and that yesterday we had a call from the Vicar.

He told us that the parish is over one hundred years old and that in its earliest days it was supported by a few wealthy families who had summer homes here. The few people in the village were made

welcome but they did not share any of the responsibilities. The Rector eked out his living by working the farm connected with the parish (I think they called it a glebe) and relied a good deal on the generosity of the parishioners.

But now the old families are gone. There are about 100 church members and a good many children.

John and I expressed surprise that such a small community could support a church but the Vicar explained that it was our missionary gifts that provided the help needed. The Missionary Society of the Diocese contributes towards the Vicar's stipend. That's what they mean when they call it an 'Assisted Parish.'

Originally there was no need for a parish house but with the Sunday School and the other parish organizations outgrowing the rectory, a parish house had to be built and they have one. They raised a sum of money themselves and the Missionary Society matched it.

The Vicar seemed like a very consecrated man and a real pastor to the people scattered all over this township. We're going to our first service next Sunday.

I hadn't expected to write you so much about the Church but we were so thrilled at someone calling on us in our new house so soon, I couldn't resist it.





## Miles Away <sup>”</sup>

With lots of love and hoping to see you soon, I am,

Affectionately your daughter,

Janet”

Janet had forgotten that her mother had been a member of the Woman's Auxiliary for years and knew a great deal about the Church's missionary work and how it touches all of us. I think you would be interested in her reply.

“Dear Janet:

I am glad to hear you like your new home. This old place certainly seems lonesome—now. Realizing my baby was going to be married was bad enough, but now that you are gone, we really feel it.

*St. Martha's, North White Plains, Westchester*



CHRIST'S FOLDS. Some of the churches receiving aid through the Diocesan Missionary and Church Extension Society. Left to right, upper row: Grace Church, Port Jervis; Christ Church, Piermont; Church of the Regeneration, Pine Plains; St. Luke's, Katonah; St. Andrew's, New Paltz; St. Mark's, Yonkers; St. Peter's, Stone Ridge. Lower row: Church of the Holy Redeemer, Staten Island; St. Andrew's (Insert), Bronx; St. Luke's Tuckaboe; St. John's High Falls; San Salvatore, Manhattan; St. Stephen's Pearl River; Church of the Redeemer (insert), Yonkers; St. John's, Ellenville; St. James', Callicoon.

I certainly was glad to hear that you found the local church. You probably were too young to remember how we moved out here into Westchester County and found there were no churches near this housing development.

Your father wrote the Bishop and found out that the Missionary Society had made a survey of the area and was only waiting for enough of us to organize ourselves.

We soon became an organized mission, first worshipping in a house which is now the rectory, and then we built the church and later the parish house. We could never have done it without the help of the Missionary Society, and that's why I am so interested in the Woman's Auxiliary.

Be sure to write our Rector for your transfer.

Mother”

The earliest churches in our Diocese were aided by the missionary organization of the Church of England and par-

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### **Board of Missionary Society As Pictured in Photo above**

*Left to right, standing: A. H. Obse, Piermont; E. Dolph, Cornwall; H. R. Coleman, Bronx; T. Oxholm, Ass't. Treasurer; A. S. Taylor, Bronx; C. F. Nugent, Rhinebeck; E. L. Ward, Manhattan; L. E. May, Dean of the Westchester Convocation; L. S. Fowler, Counsel; R. T. Shellenberger, Kingston; C. B. Ackley, Manhattan; G. W. VanSlyck, Manhattan; W. F. Borsdorff, Mt. Vernon; L. J. A. Lang, Bronx; V. D. Stearns, Beacon; seated: F. G. Garten, Dean of the Bronx Convocation; L. W. Pitt, Dean of the Manhattan Convocation; G. W. Dumbell, Dean of the Ramapo Convocation; the Bishop; the Suffragan Bishop; J. B. Myers, Dean of the Dutchess Convocation.*

*Not present in the picture were: The Rev. G. F. Bratt, newly appointed Archdeacon; the Rev. G. V. Barry, Bronx; V. L. Blumoebr, Jr., Richmond; C. Burlingham, Manhattan; the Rev. F. L. Carruthers, Dean of the Hudson Convocation; the Rev. A. A. Frier, Richmond; H. Jones, Port Jervis; R. H. Mansfield, Treasurer; the Rev. R. G. Rogers, Dean of the Richmond Convocation and the Rev. G. Taber, Manhattan.*

ishes like Trinity in Manhattan were established under charter of the Crown. Later these parishes themselves accepted the missionary challenge and there are few of our present parishes which did not at one time receive help or get their start from another parish or one of our missionary organizations.

With the ever increasing growth of New York City it became more and more difficult for a parish to conduct a mis-

sionary enterprise and to do justice at the same time to its own growing parochial function. This situation ultimately led to the formation of the Diocesan Missionary and Church Extension Society of which every member of the Church in the Diocese is a member.

The work of the Society is administered by a Board of Managers which is incorporated by special act of the legislature. The Bishop is its President and its other members are the Suffragan Bishop, the Archdeacons, the treasurer and assistant treasurer of the Convention, the deans of the seven convocations, one clergyman and one layman from each convocation and three clergymen and three laymen elected by Convention.

For effective administration, the Diocese is divided into seven geographical divisions called "Convocations"; Richmond (Staten Island) where at present there are 6 missions and assisted parishes; Manhattan where there are 4; the Bronx with 6; Westchester with 17; Dutchess (including Putnam County) with 14; the Hudson Convocation (Ulster and Sullivan Counties and part of Orange County) with 14; and the Convocation of Ramapo (including Rockland County and the southern part of Orange County), with 14 assisted parishes and missions. These 75 missionary works make the Diocese of New York one of the largest Missionary Dioceses in the Church.

The Board of Managers has no unrestricted endowments and must look for its support to the missionary contributions of the members of the Church through their parishes and missions.

## "There are Lambs Who Are Lost Even Within the Fold"

There are some lambs lost—even within the fold, and this is a story about Jane—a shy, unsure and rather commonplace girl of twelve—and what the Girls' Friendly Society has meant to her.

Her friend Fran was the one who finally induced her to come over to St. E—'s one Wednesday afternoon to a business meeting of the GFS group. It was quite an experience for a girl who had never belonged to any kind of a club before . . . it certainly wasn't like school where the teacher was the head of the class and told the boys and girls what to do. A friendly, alert girl of about twelve was the group's president and conducted the meeting. Three others of similar age served as other officers, and to one side, giving advice and assistance when necessary, was Mrs. Jones the GFS advisor.

At this first meeting which Jane attended, there were several important decisions to be made by the group. The Parish Youth Council was meeting for the first time next month. Who should represent the GFS and give the report? They had been assigned the candy table at the Parish Fair over the protests of some of the adults who felt the girls couldn't handle the job. How could they

*GFS SELLS BULLETIN as one of its many activities. Members above are of St. Stephen's, Woodlawn.*



do a "bang-up job." What could they do to solicit subscriptions to the Diocesan paper, the BULLETIN? Final plans for a hike and a cook-out supper were to be discussed.

Jane looked around her in amazement. This group of girls of her own age was going to make these decisions?

Everyone agreed that Susan, the group's president, should represent the GFS at the meeting of the Parish Youth Council. At the request of Susan, Mrs. Jones explained appointing committees to do the work necessary on their candy table. The chairman appointed the committees.

Shy and diffident though Jane was, her advisor lost no time in becoming acquainted; the girls in trying to bring her into the group. Mrs. Jones noticed that Jane wore interesting and attractive color combinations in her clothes, and discovered that it was Jane herself who was responsible for choosing them. Jane was put on the decorating committee and the girls were sure the room and the tables had never looked so attractive!

It was a small thing that started to develop self-confidence in Jane. Because of the interest and concern of her leader, who volunteers her time and energies so unselfishly, and because of her happy association with the other GFS members in her group, Jane is learning how good it can be to be in the midst of Christ's flock—safe within the fold.

All kinds of girls make up the GFS of today. They are rich, poor and in the middle class. They live in the city, in the suburbs, in the rural areas. They are white, black, brown and yellow. They are part of a tremendous procession of girls and women who through the past sixty some years have grown up in the Society and made a tremendous contribution to the Church and to their communities.

And whether the GFS is in New York City, or Newburgh, or Scarsdale, or Callicoon, or Yonkers, or Suffern, or Poughkeepsie, there is one fundamental purpose—the development of girls into fine, well-balanced, spiritually alert women of whom the Church can be proud and from whom devoted and intelligent service can be expected.

*(Continued on Page 14)*



# In 1834 The Church Began the Fight To Bring Seamen to the Fold

The bell sounded for mess, Easter Sunday, 1941, on Alex Navarro's ship, the *Ville de Liege*; and then, the torpedo struck.

For thirteen days Alex and ten other men pitched and rolled in an open small boat on the turbulent grey wastes of the cold North Atlantic. Alex and three others were rescued, but when they were taken to a hospital, both of Alex's legs had to be removed, above the knees.

There is no place for legless seamen at sea, thought young Alex bitterly. It seemed his life had ended . . . even before it had begun. But during his stay at the hospital, chaplains of the Seamen's Church Institute visited frequently, bringing comfort bags, candy, cigarettes, knitted articles—and hope.

Today, Alex walks on artificial legs, has a wife and two children, and works ashore as an electrician.

But it was a long . . . and often discouraging road back to the safety and security of society's fold.

For centuries, seamen had been left at the mercy of scoundrels, crooks and exploiters. A seaman was a man without a home, without friends, and with no end but debauchery and degradation. And then, in 1834, the Church began the fight to bring seamen into the fold. The Seamen's Church Institute of New York, located at the tip of Manhattan Island, overlooking New York Harbor, has grown from a little floating chapel, built

SEAMEN'S PASTOR. *The Reverend Raymond S. Hall, D.D., assistant director of the Institute, chats with two men beside a seascape mural painted by a seaman.*



## "Stand by and Lend a Hand" Pleads Seamen's Institute

*"The Seamen's Church Institute of New York is one of the oldest missionary activities in the Diocese, having been founded in 1834 by a group of young churchmen who wished to do missionary work and soon recognized the great need for helping merchant seamen on the waterfront of New York, and protecting them from exploitation.*

*"Won't you please 'Stand by and Lend a Hand'?"*

**Raymond S. Hall**

*Assistant Director*

in 1844, to a modern building at 25 South Street, thirteen stories above the ground and three below—the largest home and club in the world for active merchant seamen of all nationalities and creeds.

For decades the Society's chaplains distributed religious literature in the boarding houses and on the ships, and, at the request of the seamen, protected their money, mail and baggage. The Institute conducted services in three floating churches, the first being the Church of Our Saviour, which from 1844 to 1866 was moored alongside the Pike Street Dock, East River. The present Chapel of Our Saviour at 25 South Street is the fourth of that name. A succession of various lodging houses and missions were established by the Society along the East River, North River, Coenties Slip and in Brooklyn.

The crowded condition of those separate stations proved the need of larger and permanent quarters. Changed waterfront conditions and improved local transportation made centralization advisable. Friends made generous contributions; and finally, in 1913, under the joint leadership of Edmund L. Baylies, president, and the Reverend Archibald R. Mansfield, D.D., superintendent (who





began as a chaplain in 1896), the new 13-story building at 25 South Street was opened. The Institute was adequately equipped to serve seamen's every need. A Lighthouse Tower, in memory of seamen lost on the S. S. Titanic, was completed on April 15, 1913, one year after the disaster. This is a listed Government aid to harbor navigators.

In 1921 the Institute initiated free radio medical service to ships at sea, which has since been taken over by the Radiomarine Corporation of America. Hundreds of ships not carrying doctors use this "MEDICO" radio service. The Institute also inaugurated legislation making the passing of first aid examinations compulsory for all candidates for American Merchant Marine Officers' licenses.

As an example of the large volume of work rendered in a single year, 360,157 lodgings were provided at the Institute in 1947. Since January, there were 4,393 enrollments in its Merchant Marine School for courses in Seamanship, Navigation and Marine Engineering offered at reasonable rates, hundreds being helped to better positions on merchant ships. The Employment Bureau found 3,775 jobs for seamen. The Baggage Room handled 137,781 pieces of seamen's baggage.

A Seamen's Church Institute Station, U. S. Post Office, located on the second floor, does business equivalent to that of a city of about 30,000 people, handling approximately half a million pieces

*SERVING SEAMEN'S NEEDS. At the Institute, left to right, top: men find faith and peace in the Chapel of Our Saviour; the Cross-topped building dominates the Southern waterfront; books are prepared for loan to a sea-bound ship; lower, left to right: taking an azimuth on the mock deck, on the roof of the Institute; an Institute "Mother" gives a sweater to a Belgian seaman; and the Merchant Marine School trains seamen, tying knots.*

of mail per year. For many seamen the Institute — "25 South Street" — is their only mailing address.

Ship visitors from the Institute called aboard 1,700 merchant ships and rendered a variety of services to the crews. Particular aid toward thrift was provided at pay-offs of crews by the sale of Travelers' Cheques (a protection against loss and robbery).

The seaman knows that the Institute is his friend—that here he can obtain clean, comfortable lodgings (for dormitory beds, 75 cents, to \$1.50 for private rooms), leave his money for safe-keeping, check his baggage, receive his mail, have helpful, kindly friendly advice on any of his problems, read, write, play games, attend the moving pictures in the Auditorium, listen to organ recitals and participate in services in the Chapel, and, in short, enjoy the comforts of home in wholesome surroundings and with congenial companions. 75% of the operating costs of the Institute are derived from fees from the men.

*(Continued on Page 16)*

# GETTING INTO THE "RED"

**This is a playlet in which the chairman of the Every Member Canvass of your church calls upon YOU, to ask you to pledge for the support of your Church. Time: Sunday afternoon. Place: Your living room.**

*(After the proper pleasantries . . . and after the canvasser has explained the black side of the envelope as being for the support of the local parish work, you speak.)*

You: I know pretty well what we spend money for here. But, tell me, just how does this Missionary or "Red Side" of the envelope work?

Canv: *(Hands over a copy of the Diocesan Missionary Number of the BULLETIN)*  
It goes for the organizations listed in this special edition of the BULLETIN I'm going to leave with you, and for the general missionary work of the Church at large. But, if you'll give me a couple of minutes, I'd like to tell you a little more about one of the oldest and largest Diocesan missionary organizations for helping people in trouble, the New York Protestant Episcopal City Mission Society.

You: Oh, you mean St. Barnabas House. I know about that.

Canv: Yes, St. Barnabas is perhaps the best known part of the Episcopal City Mission, but that is only one branch of the Society's work.

You: Really? What else do they do?

Canv: Chaplaincy is the largest activity. They call it the keystone of the entire program. There are 24 chaplains, and they serve, in many cases, on a twenty-four hour a day basis, in 43 City, County and State institutions throughout the Diocese.

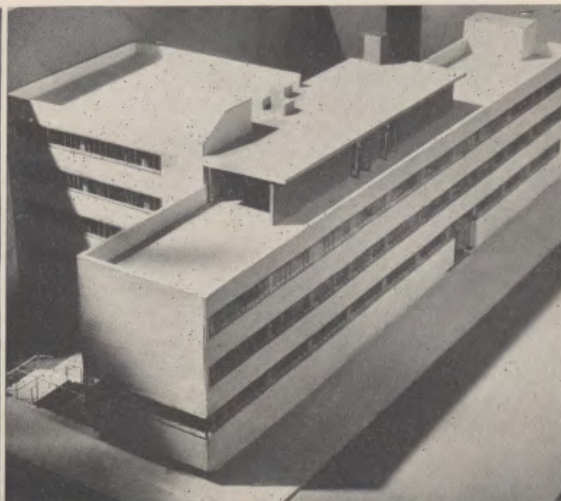
You: I thought the Episcopal City Mission Society only worked in New York City?

Canv: A great deal of work is done in the City, but you'll find at least one chaplain in every convocation of the Diocese. In many institutions, they carry the entire duty of answering all calls for religious aid and assistance from all Protestants. That is, of course, in addition to Sunday services and regular ministrations to communicants. Many a time they have brought people back into the Church after years of absence.

You: That sounds pretty good.

Canv: You bet it is, and to be sure the men know what they are doing, a training school for chaplains has been started at Bellevue Hospital. Every year

*St. Barnabas House and a charge*





- young men who are interested in that side of the ministry receive a full course in what is known as Clinical Pastoral Training. It's a fascinating program, and does much to fit a man for institutional work. That's a lot different from being a parish rector, you know.
- You: To tell you the truth, I never thought much about it before. But, did you say they have chaplains in 43 institutions? That sounds almost like a little Diocese. I guess that kind of program simply has to go on.
- Canv: I'm glad to hear you say that. The chaplains of the Society do deserve a lot more recognition than they get. Some day, if it can be arranged, we'll have to invite one of them to our parish.
- You: That's a good idea! It'll give us a chance to find out about something that's going forward right here in our own back yard, so to speak.
- Canv: Yes, great and fruitful work is being done, and the "Red Side" of the envelope gives you a chance to take part in it. (*Takes out pledge card and pen.*)
- You: All right, but just a minute now. (*Waves aside pledge card*) What else does this Episcopal City Mission Society do?
- Canv: Well, there are several things . . . all designed to help people out of trouble. They try to bring the Church to people who need help . . . make religion a real, actual and understandable force.
- You: Not much on "preachment", eh?
- Canv: Yes and no. A person in trouble who receives help from the Church isn't worried too much about "reasons". All he or she knows is that here is a force for good, doing what it says it is supposed to do. They are grateful, and out of that feeling comes a new understanding and appreciation of our beloved Church. We have to preach to ourselves to be sure we keep on doing that. We're trying to practice what we teach.
- You: I get it. You mean our faith and belief is behind everything the Society does.
- Canv: Yes. Take the three fine summer camps maintained by Episcopal City Mission. The Society has just finished its 55th annual camping program and more than 1,000 boys and girls received at least two weeks in the country . . . away from crowded city streets and, often, unbelievably bad living conditions. By showing these youngsters . . . and their parents . . . that the Episcopal Church was interested in them, the Society is carrying forward not only its own work, but that of the whole Diocese and Church at large.
- You: Well, I always did believe in helping youngsters. They will take our place tomorrow and if they grow up with an understanding of true religion, it will certainly make this a better world.

*Chaplains and Camps serve children*





Canv: You made my point, but just let me say that the Society's camps are among the finest in the East. Equipment is the best and kids have a swell time.

You: That makes it even better. I hate to see my Church second-rate.

Canv: Maybe you'd like to know some more about the Society's work?

You: Seems to me I remember my wife saying something about Ellis Island.

Canv: That's right. She probably heard about it at a meeting of the Woman's Auxiliary. The Society helped over 2,000 families last year and has had a staff at Ellis Island since 1906.

You: That's pretty old . . . let's see . . . 1906 . . . that's 42 years!

Canv: Right! But there is another department, the Family Service Group, that has been helping people almost as long.

You: Say . . . you haven't told me anything about St. Barnabas House . . . the one thing about the Society I had heard about.

Canv: That's right, but I almost forgot to tell you about a branch at Westfield State Farm. 500 girls were helped there every year.

You: What's the program?

Canv: It's mostly to help girls adjust themselves to institutional life and to return later to the community as respectable citizens.

You: I can see a girl in prison would need that, all right.

Canv: Nowhere is help more deeply appreciated. The rector was telling me their files are literally full of letters expressing thanks and appreciation. But, I want to tell you about St. Barnabas House and get you to sign your pledge. I promised Your Next-Door Neighbor I'd call this afternoon.

You: Okay, but just tell me . . . How is the new building coming along?

Canv: Should be completed in a few weeks now; and then, the Church will have one of the finest temporary shelters of its kind in the country.

You: What do you mean by temporary shelter?

Canv: It's for homeless children between the ages of 2 and 11, unmarried mothers and for older women . . . while some permanent plan is being worked out for them. It has been going for 84 years and has been open night and day since 1864.

You: Well, I've heard "Red" Barber talk about it many times and I know that it must do a grand job.

Canv: You'd think so if you could just see the kids down there. The place is like a real home. When the new building is finished we'll have to drive down some day and see for ourselves. But right now, I would like to take your pledge. (*Hands over the card and pen.*)

You: (*Taking them.*) Now, I had decided I was going to give something extra this year for our church . . . I know we have to fix that roof . . . and then the cost of everything has gone up . . . business is a little better . . . still . . . let me see . . . now . . . ?

Canv: I'm very glad you are raising your pledge, and I hope you'll do the same on the "Red Side."

You: You can bet your life on that! I'm really going to get into the "Red" this year. As a matter of fact, (*hands over the pledge card*) I don't mind telling you I feel so proud to know what our Church is doing in so many ways . . . I really boosted my local pledge. Guess I didn't know what a wonderful shepherd our old Church is . . . did I?

Canv: I'm very glad you feel that way, and thank you very much.

You: Thank YOU, very much . . . and God bless you too.

## CURTAIN

## "To Bring into the Fellowship and Service of Christ... a Definite Faith in Our Lord"

On November 2, the Rev. Bryan Green will arrive in New York by air from England to conduct the Diocesan Preaching Mission. The calendar is at the right.

The Mission will not be a Revival as ordinarily understood; nor is it a drive for members or funds. The main objective is to bring into the fellowship and service of Christ persons who have only a loose attachment to the Church, and to win them to a definite faith in our Lord.

The Rev. Mr. Green, a consecrated clergyman of the Church of England, has conducted missions throughout the British Isles, especially at universities. On one occasion he led the important Triennial Mission at Cambridge. He is Proctor in Canterbury Convocation and a member of the Archbishop of Canterbury's Council on Evangelism.

Mr. Green was born January 14, 1901 and was educated at Merchant Taylors School and London University. For some years he travelled through the British Isles speaking and lecturing to young people. Later he became Chaplain of the Oxford Pastorate, Oxford University, and, afterward, Vicar of Holy Trinity Church, Brompton, one of the

*YOU pledging  
to serve.*



### **Calendar of Services of Our Diocesan Missioner**

Nov. 7, 11:00 a.m.—Grace, Manhattan

Nov. 7, 4:00 p.m.—County Center,  
White Plains

Nov. 8—Yonkers

Nov. 9—New Rochelle

Nov. 10—White Plains

Nov. 12—St. George's Newburgh

Nov. 14, 11:00 a.m.—St. John's,  
Kingston

Nov. 14, 3:00 p.m.—Christ Church,  
Poughkeepsie

Nov. 15-16—Dutchess Convocation

Nov. 17—Richmond Convocation

Nov. 18—Grace, Nyack

Nov. 19—Grace, Middletown

Nov. 22-24 (incl.)—Upper Manhattan  
and Bronx

Nov. 28-Dec. 3 (incl.)—Cathedral of  
St. John the Divine

Dec. 5—Closing Service at the Cathe-  
dral of St. John the Divine.

*The above schedule is incomplete  
and tentative*

largest and most important of the West-end London churches, one of the few to have evening services throughout the blitz and blackout.

He has spoken to troops in Germany and has visited the United States and Canada three times to preach and teach in churches, universities, and schools. He has specialized in answering questions from high school students.

Mr. Green is now Rector of Birmingham, the second city in England. His church is called St. Martin's in-the-Bull-Ring, and is the ancient, civic church of the city.

*Charles Gilbert*



# GIVE!!

~~MISSIONARY~~ that we may serve  
Christ as faithful shepherds

Pledges for the missionary work of the Church in 1949 will be totaled late in 1948 and on the basis of these pledges the Diocesan Convention, to be held in May 1949, will appropriate definite amounts for the work of the National Council and for the organizations of the Diocese. The total missionary quota or goal of the Diocese for 1949 is \$525,401 of which \$350,041 is our apportionment for the National Council and \$175,360 the amount to be allocated for the work of the Diocese.

#### 1948 APPROPRIATIONS

|  |           |
|--|-----------|
| <i>Diocesan Missionary and Church Extension Society</i> .....    | \$ 75,000 |
| <i>Board of Religious Education</i> .....                        | 5,000     |
| <i>Church Periodical Club</i> .....                              | 1,800     |
| <i>Commission on Christian Social Relations</i> .....            | 9,600     |
| <i>Girls' Friendly Society</i> .....                             | 3,000     |
| <i>Youth Consultation Service</i> .....                          | 15,000    |
| <i>City Mission Society</i> .....                                | 36,400    |
| <i>St. Luke's Home for Aged Women</i> .....                      | 500       |
| <i>Seamen's Church Institute</i> .....                           | 7,500     |
| <i>Administration and Promotion (including the BULLETIN)</i> ... | 13,000    |
|  | <hr/>     |
|  | \$166,800 |

In several cases these appropriations have worked a hardship on the organizations concerned and have necessitated a curtailment of their activities, but the total appropriated was based on total pledges and could not safely have been increased.

The pledges of the people of our Church for 1949 will determine, to a

large extent, the part your Church will play in its ministry to this Diocese and to the missionary districts and dioceses under the aegis of our National Council.

You have read of our Diocesan institutions in this DIOCESAN MISSIONARY number of the

## BULLETIN

OF THE DIOCESE OF NEW YORK

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