

# The Living Church

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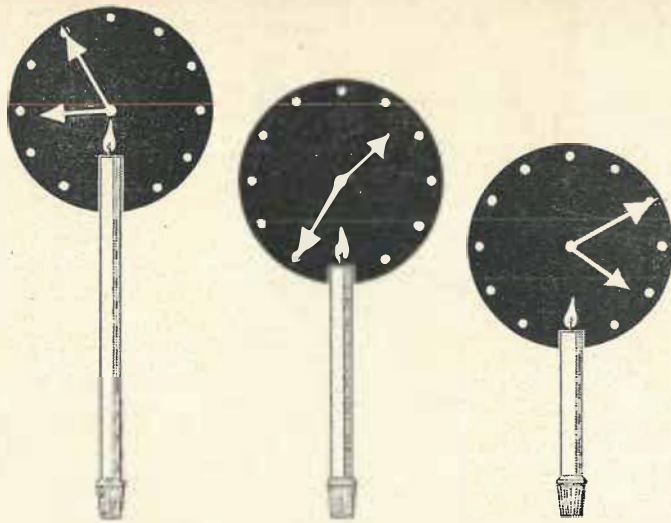


CANON BETTS AND BOYS. Spanking is more friendly [p. 14].

## TRUTH AND THE 7 O'CLOCK BUS

P. 1

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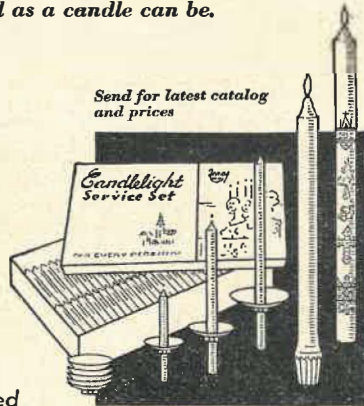
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# The Living Church

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

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## Things to Come

MARCH						
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APRIL						
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18	19	20	21	22	23	24
25	26	27	28	29	30	

### March

7. 1st Sunday in Lent.
10. Ember Wednesday.
12. Ember Friday.
13. Ember Saturday.
14. 2d Sunday in Lent.
21. 3d Sunday in Lent.
25. The Annunciation.
28. 4th Sunday in Lent.

### April

4. Passion Sunday.
11. Palm Sunday.
12. Monday before Easter.

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

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The Living Church



# Talks With *Teachers*

The Rev. VICTOR HOAC, D.D., Editor



## Parable of the Can-Opener

OUR two-week canoe trip down the Flambeau had been spiced with some rather rugged experiences. After one of the canoes tipped over in the rapids, soaking all our gear, there had followed a week of steady rain, preventing us from drying anything. But we pushed on, the two canoes with six men and boys, until the day of the big portage. We had to carry around a rocky shoulder and around a waterfall to reach the smooth water below. Our first canoe reached the shore, and the three of us decided to have a bite of lunch while we waited for the others.

A fire was started, and some cans placed near to warm the contents. The labels had long since come off the cans, but we knew they contained food; whether beans or tomato soup didn't matter now. Just use the can-opener. But where was the can-opener? A search of all our jumbled packs found it missing.

Did you ever try to open a hot can with a rock? Amazingly, the can gives, flattens, changes its shape, but does not open. You suspect that the contents are being badly mashed; but the sturdy container still resists.

Just then the second canoe party came around the trail.

"Come and get it — only give us the can-opener!" we shouted.

No can-opener.

Then Johnny, the super-scout, came forward with his know-how. Seated on the ground he held a can between the soles of his moccasins. He took his small axe from his belt, aimed one deft blow at the top of the can, gave it a half turn and a second blow, making a smooth "X." The four corners were easily pried up, and there they were — golden beans, slightly mashed, but ours at last.

Listen to the parable: The cans are our pupils. They have been entrusted to us, and we have carried them through many trials. Now we find a jumble of them in our duffle (our class), all the same size, but with their labels removed. We think we know them. But what is inside this one, and that one?

Comes a day when we feel we must crash through, must reach their inner lives. We warm them up by all the artifices of teaching. But somehow, when the moment comes, we cannot pierce the

tough outer shell. We use clumsy pressures. We demand things, use any heavy stone of adult ideas which lies at hand. The resistance and the resilience of childhood! The pupils can stand a lot of abuse and still keep their inner selves secret from you. They bend, they change their shape, but they do not open up.

No can-opener. No trick device in the teacher's manual. But if you are determined to get through, you will find a way. The teacher-heart knows how to take hold, how to make the swift, deft stroke. He knows that until he does get through he is not teaching. His little axe is his own special touch, his personal way. But the true teacher knows how and gets through.

A vast amount of teaching, as I see it in many parishes Sunday after Sunday, is external, superficial. It deals with the uniform age-group, "size eight," but seldom reaches the heart of childhood. True, the pupils respond dutifully to the standard approaches, say the stock answers, or know what they are expected to reply. But minds do not meet and lives do not touch. This is the tragedy of many a class.

Be it known that, if you are looking forward to teaching from our New Curriculum, you must desire to touch the inner lives of your children, and you must study to acquire the deft touch. But first, you will have to reverse the prevailing order of procedure. The old style textbooks start with a pile of traditional lore—stories, definitions, vocabularies, folk-ways and customs—and would have the teacher get these into the pupil, somehow.

The new way will direct us first to get at the real life of each child, and then to help him become himself in the full stream of the Church's life. It won't be easy. But when you begin to touch the real lives of your pupils, you will have the rich satisfaction of success such as you have never known before.

### The Living Church Development Program

We gratefully acknowledge the contributions listed below, given for the purpose of strengthening THE LIVING CHURCH as a vital link in the Church's line of communication. Only current receipts are listed, but we are also grateful for the many pledges giving promise of future support.

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## LETTERS

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

### First Things First

I WAS interested in the article regarding layreaders and deacons, in Tuning In, [L. C., January 31st]. It read that a deacon may administer the chalice at Holy Communion.

It seems to be coming common practice in our churches for a layreader to administer the chalice. By what authority has this been put into practice?

What has happened to our clergy, that they give up the high privilege given to them at ordination? The excuse is "to save time." When we spend three or four hours at the movies or at sports events, is one hour or even one and one half hours too much to give to God? We do not put first things first. . . .

ETHEL LYNCH,  
(Mrs. C. A.)

Detroit, Mich.

### Cleaner Language

IN common with Fr. Corey [L. C., January 31st], this writer stands in no wise as rendering judgment, but, at a recent convocation of Episcopalians we heard a conversation, between Churchmen, in which the holy name of Jesus, was used as a curse no less than a dozen times. Other phrases of vulgarity were freely interspersed throughout the talk.

Certainly we all by our very presence at Church acknowledge our status as sinners, but could we not show that we are attempting to live a Christian life by cleaner language habits?

E. BIRNEY LELAND.

Stockton, Calif.

### Editor's Comment:

One thing any layman can do when he hears the Holy Name being used is to remove his hat or bow his head — a modern manner of observing St. Paul's injunction in Philippians 2:10.

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The Living Church

## SORTS AND CONDITIONS

IT HAS suddenly dawned upon your columnist that the unspanked generation that is just growing up was a generation of few children per family. Spanking, as opposed to other forms of punishment, is a labor-saving device. Now that families are larger, children are not being treated quite so much like rare china, and sentiment is swinging around in favor of a few rights and privileges for parents.

THIS, of course, grows out of the furor about paddling at the Cathedral Choir School, New York, which was briefly reported last week and is the subject of this week's leading editorial. I dropped in at the school last week and chatted with Canon Betts, who seems to have suffered more pain from the paddlings than anybody else.

ONE THING that worried some of the people at the cathedral was the possible effect of the publicity on the Builders for Christ campaign. The diocese of New York is throwing itself into this campaign with unprecedented energy and determination, and the fact that a local problem was worried about chiefly because of its relationship to a national Church problem speaks well for the diocesan leadership.

REASON for my trip to New York was to attend a meeting of the Division of Social Education and Community Action of the Department of Christian Social Relations of the National Council.

ONE ACCOMPLISHMENT of the Division meeting was to change its unwieldy name — "Social Education and Community Action" — to "Christian Citizenship" along lines suggested in a LIVING CHURCH editorial last June. Important is the fact that the new name does not imply that the Church has a ready-made platform of doctrinaire social reform, but that it is concerned with working out the implications for today of our double citizenship — in the city of God and in the nation.

DIVISION meetings are not public, since they deal with Church policy in a raw and undigested state. I am sure that I am breaking no secrets, however, in noting a comment made by Dr. Roswell Barnes of the National Council of Churches in a brief talk to the Episcopal Church's Division.

ONE OF the most important contributions of Christianity in the realm of public affairs, Dr. Barnes said, is to provide an antidote to the atmosphere of haste, pressure, anxiety, and controversy that infects both personal and political life today. Christian detachment and calm, Christian Faith that God is in charge of life and will order it for man's welfare, Christian fortitude

and inner peace — these interior resources to resist today's pressures are more important than for Church organizations to serve as pressure groups themselves. Since statesmen have to keep a finger on the trigger today, it is supremely important to have a cool mind and a calm heart governing the trigger finger.

NEWSWEEK recently featured an article on the "Super-Cabinet: the men who run the country." It is of interest to note (though Dr. Barnes did not do so) that several of these top leadership men have had a large part to play in the National Council of Churches and kindred interchurch organizations. Secretary of State John Foster Dulles gave active leadership to the Federal Council's Commission on a Just and Durable Peace during World War II. Defense Mobilization Director Arthur Flemming is the chairman of the NCC's Division of Christian Life and Work. Foreign Operations Administrator Harold E. Stassen is a former president of the International Council of Religious Education. In fact, cooperative Christianity has such strong relationships with public leaders that it is almost embarrassing. The simple, black-and-white political outlook of the uninformed has to be replaced by the grays of the real world in which Christian men and women have to make decisions.

AT ANY RATE, it is a great mistake to think that when the religious forces of the country make political pronouncements they are hollering down a barrel.

MARY ELISABETH Lightbourn, 10-year-old daughter of our assistant editor, had us all worried last Wednesday when she was struck by a car on her way to school. She suffered a slight skull fracture, but at last reports there appeared to be no serious complications. Say a prayer for her, and for her parents.

JEAN DRYSDALE, who has served with distinction in many capacities on THE LIVING CHURCH, returns to the masthead this week as manuscript editor. Actually, she has been working at the office for a long while on a part-time basis. From now on, she will have primary responsibility in the selection of articles for publication, and manuscripts should be addressed to her for prompt and expeditious handling. Mrs. Drysdale served as managing editor during most of World War II, and has also served as literary editor. She retired for a time because of family responsibilities, but has always been on call for special assignments. It is a pleasure to have her name on the masthead again.

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## LOS ANGELES

### Church on the Sports Page

What can we do about the many newspaper readers who slide by the church page without even a glance because the tone of the writing lacks a personal feeling? How can we reach the "once-in-a-while" church-goers and remind them of the personal reward the Church offers?

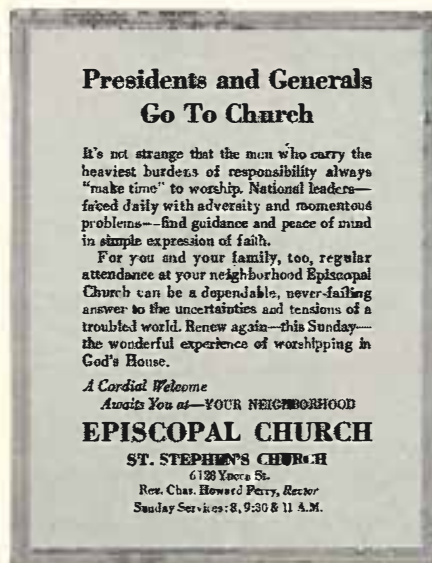
Those were the questions that prompted a new evangelistic advertising campaign inaugurated recently by the diocese of Los Angeles. Released through the diocesan department of public relations to all clergymen of the diocese, the campaign brochure contained 14 advertisements with the suggestion they be printed in their hometown newspapers, preferably not on the church page, but on the sports or general news pages. Churches served by the same newspaper could sponsor the same ad jointly, with the names of all the churches included in the ad.

In simple, straight-forward, every-day language each advertisement underscores an aspect of the value of the church in daily life of the average man. The ads were prepared in the office of the Philip J. Meany Advertising agency, under the personal supervision of Mr. Meany himself, a long-standing Churchman and a member of the diocesan public relations department.

Perhaps a sign of the possible effectiveness of the ads lies in the story of the young copy writer in Mr. Meany's office who was assigned to write them. He and his family hadn't "gone to church much in the last five years or so" but as he wrote the ads he said he realized fully for the first time what active participation in the church could mean to him. Now they have joined their neighborhood church—something they had been thinking about for a long time, he said, but had never quite gotten around to.

Results like that, of course, are the goal of the advertising program. In a letter to the clergy accompanying the brochure Bishop Bloy of Los Angeles said he hoped the ads would "stimulate better church attendance among those whose church attendance is irregular and among those who have no particular affiliation."

The advertisements touched the heart



SAMPLE LOS ANGELES AD  
*The copy writer joined.*

of such pertinent topics as "Faith Fits Every Family's Schedule, Discover Friendship in Shared Faith, Presidents and Generals Go to Church, and Why Strong Men Kneel to Pray" [see cut].

## NATIONAL COUNCIL

By ELIZABETH McCracken

### Higher Expectations

The annual meeting of the National Council, held February 16th to 18th, at Seabury House, Greenwich, Conn., showed the financial situation of the Church to be excellent.

More dioceses and missionary districts than ever before in the history of the Council paid or overpaid their quotas. Only four dioceses failed to pay their full expectations for 1953. For 1954 the expectations are \$114,140 higher than they were for 1953. Sixty-seven dioceses and missionary districts have accepted their mathematical quotas, or have offered to give more; 62 have taken expectations larger than those for 1953; of 18 taking smaller expectations than in 1953, 14 are taking full quotas.

### Encouraging Response

The Church's budget for 1954 in the amount of \$5,729,441 was adopted by National Council. While this still falls

short of the budget for the year authorized by the General Convention of 1952, it is an increase of \$182,875 over the 1953 budget of \$5,546,566. The Council holds surplus funds over and above the budget; but it was emphasized that the new opportunities before the Church would require all this surplus, and, if to be met fully, would need much more money.

The Presiding Bishop expressed great satisfaction with the financial situation, declaring that it was the most encouraging response the National Council had had in his knowledge of the Council. He suggested that a message of gratitude be sent to the Church, and appointed a committee to draw it up.

Bishop Jones of West Texas, chairman of the committee, said:

"If not presumptuous, we would hope that the Church press will print the message in a box." [See box.]

### The Sum Sought

Bishop Hobson of Southern Ohio, chairman of the Department of Promotion, asked Robert D. Jordan, director of that department, to speak to National Council on the Builders for Christ campaign. Mr. Jordan said:

"There is every reason for deep satisfaction with the progress of the campaign. . . .

"I wish that the parochial response were equal to the diocesan; but that is not yet the case. But I am ready to promise that the parishes will fully respond in due course, when they fully understand the

### To the Church

"Your National Council has been overjoyed to learn at its February meeting that the Church's Program received during 1953 the largest amount of financial support in its history. Seventy-two dioceses and missionary districts out of our total of 99 paid or overpaid their full quotas. In addition, the expectations for 1954 promise a still larger amount for missionary support during the coming year. As we face our world-wide tasks and many unrealized opportunities, these reports have caused us to thank God and take new courage."

**TUNING IN**¶ Our Lord's temptation in the wilderness, as told in the Gospel for the 1st Sunday in Lent, needs to be understood in relation to His Baptism, which precedes it. On this occasion a voice from heaven declared Jesus to be God's

"beloved Son." It was immediately after this that Jesus was "led up of the spirit into the wilderness to be tempted"; and the temptations were all temptations to misuse His divine power—to pander to popular ideas of Messiahship.

campaign. I dare to say that I am sure that the full sum sought will be raised."

## Parents' Manual

The Rev. Dr. David R. Hunter, director of the Department of Christian Education made a report of some length to Council, though it did not go into detail on any of the divisions of that department. Dr. Hunter said:

"We have been developing a Parents' Manual, as the outcome of parents' classes, as we did in relation to children's classes.

"We have been working with parents as to the meaning of religion in their lives, at their age levels, and its relation to their children's lives, helping the parents to correlate the two. This is not the same as the Parent-Teacher Association, good as that is. The prerequisites for parishes using any of our three courses for children is that they shall have also parents' classes. To help them, we shall do certain things.

"(1) The leadership training division will offer training in every diocese and missionary district to potential leaders of parents' classes.

"(2) We shall stress family worship in church on Sunday morning. There has been a trend in this direction for some time, before we put our emphasis on it.

"The Leadership Training Division team will, under a new program, spend a week in every diocese which will have us.

"(1) Teachers will be prepared for teaching the grades when the courses are ready.

"(2) The team will meet with the clergy. We hope to have it meet with all of them, so that they will understand the courses — all of them.

"(3) They will meet with parish directors of Christian education; (4) Hold parish life conferences; (5) Conduct institutes on adult education; (6) Hold evening mass meetings; (7) Use the mobile team work, since they cannot otherwise cover the whole Church; (8) Organize laboratories on group and church life."

## Strategic Advantage

Bishop Scaife of Western New York, chairman of the Division of Social Education and Community Action, opened his report of the division by proposing a change of name. He said:

"The proposed name, Christian Citizenship, will not only give us a more effective tool with which to promote the task assigned to us; it also has considerable strategic advantage in that it focuses attention on what is perhaps a central problem of our times: the nature and quality of citizenship. Christian citizenship is an indispensable requirement for a free and responsible society.

"While the Council created us a year

ago, the division did not organize and meet until October. . . . Since then, the division members and our executive secretary [the Rev. M. Moran Weston] have been building good will and enlisting the participation of diocesan and parish leaders in line with our basic strategy of concentrating our work during the current triennium in the 37 dioceses in which reside 75% of our communicants. The first official publication of the division, *New Roads*, prepared as a manual for diocesan and key parish leaders, has reached approximately 2,000 such persons during the past six months.

"Our executive secretary has been in consultation with social relations leaders in 22 dioceses since we met in October and has helped bring about constructive development of our work in many directions. To develop our program relating to the interdependence of the world, we are in-



REV. PERCY HALL  
*Grateful appreciation.*

creasing our participation in the non-governmental organizations of the United Nations, and took an active part in the recent World Order Conference in Cleveland. . . .

"In addition to three area conferences sponsored by the diocesan department of Ohio to promote the program of the division, the department of Christian Social relations of the diocese of New York is sponsoring a conference in April on the division's theme, 'The Christian in His Daily Work.' Your chairman has sought to give a lead in this connection by sponsoring through the Cathedral in Buffalo a service of dedication for all the major public officials of that city which was attended by about 1,000 persons of all faiths. Mr. Charles P. Taft made the address. Bishop Dun and Mr. Taft are helping us to explore the possibility of the consultations of key Episcopalians on the policy-making levels in selected occupations and

in government, to examine how the Church may assist such persons to deal with some of the pressures and [tensions]. . . .

"We have adopted a program for implementing with educational materials and discussion the section of the pastoral letter dealing with Communism. We are keeping in touch with interchurch discussions dealing with a drive of certain Roman Catholic officials and periodicals to prevent showings of the film, *Martin Luther*, and are investigating the implications for family life and integrity of a bill before Congress to validate in all states divorce decrees granted by another state. . . .

"Our division is responsible for the Council's educational program relating to alcoholism, which includes recruiting and nominating the best candidates for the Yale School of Alcohol Studies. About 25 of our priests have made inquiry for the 1954 session of the school, and some 35 have already graduated from it in the past. We need money to help some of these men who otherwise cannot go. A grant of \$1,000 would help some half dozen or more qualified men. The need for clergy qualified to work in this field and the need for information about alcoholism is great. . . .

"Although we are a junior member of the Council's family, we are growing up fast. . . . We are not only doing things, but trying to do them in a certain way."

The report was warmly applauded, and the change of name approved. Bishop Scaife had remarked that the old name, Social Education and Community Action, reminded him of his own name.

"Your own name," several Council members exclaimed. "How is that?"

"It is hard to say, people tell me, as mine is: Lauriston Livingston Scaife."

## Chaplains at Work

Bishop Louttit of South Florida, chairman of the armed forces division, reported that there are now 119 chaplains in active work, counting those in veterans hospitals. There are 50 in the Army, 21 in the Air Force, and 28 in the Navy. More are urgently needed.

Bishop Louttit reported that in the past year, the chaplains had held a total of 7,500 religious services and 8,000 celebrations of the Holy Communion.

Great regret was expressed when the announcement was made of the resignation of the Rev. Dr. Percy G. Hall, since October 1, 1946 executive secretary of the Armed Forces Division. A resolution of grateful appreciation of Dr. Hall's notable work was offered and unanimously accepted. Dr. Hall's resignation becomes effective on March 31st, when he goes to Santa Rosa, Calif., in the diocese of Sacramento, to become rector of the Church of the Incarnation.

**TUNING IN:** ¶The recent trend toward family worship in Church on Sunday mornings has taken various forms. In some parishes it is invariably the Holy Eucharist at 9 or 9:30, followed by a bite of breakfast, then by Sunday school classes;

in others, Morning Prayer and the Eucharist alternate on a similar basis; in still others, the children with their parents come to the regular late service, but the children withdraw to their classes while their parents remain for the sermon.

A budget of \$165,000 was granted to the Armed Forces division.

## An Equal Part

The most unusual action reported by the Home Department was the appointment of the Rev. Vine V. Deloria, a Sioux Indian, as an assistant secretary. Speaking of the appointment, the Presiding Bishop said:

"This is the first time that an Indian has been brought into the work for Indians at a policy-making level: that is, to take an equal part with the other officers here in planning work with the Indians. It is a step toward helping the Indian to do things that he thinks important for his people. Mr. Deloria will be part of the team going to South Dakota to make a survey of the work there."

Mr. Deloria is a son of the late Rev. Philip Deloria, one of the first Indians to enter the sacred ministry. Vine V. Deloria was born in Wakpala, S. D., in 1901. During his three years at General Theological Seminary, he worked at St. Luke's Chapel, Trinity Parish, New York, under the direction of the vicar, the Rev. Dr. Edward H. Schlueter, developing the work with boys for which St. Luke's is notable. From the time of his ordination to the priesthood, he worked in the Indian fields of South Dakota until 1952, when he became vicar of Trinity Church, Denison, Ia. He married the former Miss Barbara Eastburn. They have three children.

## Poor Little Me

The Rev. Dr. William G. Wright, Director of the Home Department, reported for the Division of Town and Country in the absence of the Rev. Clifford L. Samuelson, who was ill. Dr. Wright said:

"Sixty per cent of the clergy of our Church are engaged in work in the country or in towns. Seventy per cent of them are touched regularly by the Town and Country division. Every summer, approximately 100 to 120 seminarians and trainees for women's work go to Roanridge for the training offered there. The Town and Country Division is doing a magnificent work. There is not a single bit of 'poor little me' about it. It is healthy and strong and growing. We should be proud of it."

## More Dormitory Room

Dr. Wright, as president of the American Church Institute for Negroes,<sup>1</sup> gave a brief report saying:

"All bills for the institute have been met. For the next six months, the Rev.

Dr. Tollie G. Caution is to be executive secretary for the institute. We used \$80,000 of the \$100,000 granted for the reconstruction of the dormitory, for men students at St. Paul's Polytechnic Institute at Lawrenceville, Va. The number of students has so increased that we need still more dormitory room. We ask that the balance of \$2,000 may be used to prepare two small buildings on the campus for male students."

The request was granted.

## No Overhead

In the absence of the Rev. Dr. Howard V. Harper, executive director of the Presiding Bishop's Committee on Lay-



REV. VINE DELORIA  
*A policy-making level*

men's Work, the Rev. George W. R. MacCray, associate director, made a short report:

"There has been a 25,000 increase in the subscriptions to the sermons for lay-readers. We have no overhead with the writers of the sermons contributing their work, and the division seeing it through the press. In ten years, \$10,000 have come in, in subscriptions. We have voted \$7,000 to Builders for Christ."

## An Amazing Picture

The Rev. Dr. Almon B. Pepper, Secretary of the Presiding Bishop's Fund for World Relief, reported that a total of \$475,000 had been appropriated, of which \$110,000 went toward the work of the World Council of Churches; \$87,250 toward Church World Service; and the remainder, for several projects, ranging from aid to Orthodox

Churches and Anglican Churches to flood and earthquake relief in Holland, Greece, and other disaster areas.

The Council heard the report with keen interest and satisfaction, and agreed enthusiastically with the Presiding Bishop when he said at the end of Dr. Pepper's report:

"I know of nothing that is done more admirably in selecting these objectives than what Dr. Pepper and his assistant do in this field. It is an amazing picture of extending aid to different nationalities and to different types of people."

## Travel Grants

Bishop Scaife of Western New York called attention to the pamphlet, "20 Questions about the Episcopal Church and the Ecumenical Movement," prepared by Clifford P. Morehouse, a member of the committee, with the help of the Joint Committee on Ecumenical Relations. Bishop Scaife offered the following resolution for the committee:

"Resolved, that the Committee on Ecumenical Relations requests an increase in the regular appropriation of \$10,000 (for grants in aid of travel to our delegates to ecumenical meetings), making it \$15,000 for the year 1954, because of the two chief meetings — of the World Council of Churches and of the National Council of Churches of Christ in the U.S.A. — to be held this year."

The two "chief meetings" cited are the World Council of Churches, at Evanston, Ill., in August, for which the Episcopal Church has 14 delegates; and the biennial meeting of the National Council of Churches in Boston in November, when the Episcopal Church has 29 delegates. The committee was assured that the funds would be forthcoming.

## Forward with Celerity

Bishop Gray of Connecticut, chairman of the Joint Committee on Arrangements for the Anglican Congress, in Minneapolis, August 4th to 13th, gave a report which elicited enthusiasm from the Council. He said:

"We know as early as this that the success of the Anglican Congress is certain. The program is virtually completed, under the chairmanship of Bishop Carruthers of South Carolina. Fifty thousand copies of the folder, 'Witness to Our Common Faith,' prepared by the Rev. John V. Butler, Jr., chairman of the sub-committee on publicity, have been ordered and paid for. Samples of their eight-page folder have been sent to the clergy of our Church. [It is to be sold through the Order Unit of the National Council at \$1.00 for 100 copies.]

**TUNING IN:** ¶American Church Institute for Negroes was established in 1906 by the Board of Missions "to promote the cause of education of Negroes in the Southern states." For convenience abbreviated ACL, it operates seven centers for

Negro education. ¶The Presiding Bishop's Fund for World Relief is one channel through which Churchpeople can put into operation that love for one's neighbor which Christ made second only to our love for God.



"Matters are moving forward with celerity, both as to the delegates expected and as to the completion of the fund we must have to help delegates with their expenses. The final quarter of the \$100,000 fund (\$25,000) is not yet in hand; but we hope that it soon may be, if all who can, help. As to delegates, the Archbishop of Canterbury writes that 100 delegates are coming, from England alone. The whole of the Anglican Communion, we hope, and indeed expect, will be represented."

Members of the Council were presented with copies of "20 Questions," the folder, "Witness to Our Common Faith," and with the Anglican Congress number of *Pan-Anglican*, the issue for Epiphany 1954. This special number was compiled by Dr. Butler, under the guidance of Bishop Gray, the Editor of *Pan-Anglican*. This is the ninth issue of *Pan-Anglican*. It has been issued at Easter and in October, since Easter 1950.\*

## World Wide Church

Bishop Donegan of New York spoke to the Council on his recent visit to Puerto Rico and Haiti:

"Too high praise could not be given to Bishop Swift and Bishop Voegeli for what they have accomplished in the two Islands of Puerto Rico and Haiti. Bishop Voegeli was decorated by the Haitian Government in December, and it was a tribute to the work our Church has done in Haiti. I saw the work of Sisters of St. Margaret in Haiti, at St. Vincent's School for Handicapped Children in Port-au-Prince. It impressed me deeply.

"In Puerto Rico, I visited St. Just's School [Colegio San Justo] for boys. It has a wonderful location, with a large property and a very attractive and adequate church. But the dormitories are terrible. They are over-crowded; and you would not put your own boys in them. The Builders for Christ allocation for St. Just's School is for building adequate dormitory space for the boys. I was impressed by the headmaster and the faculty, and by the boys themselves.

### SPANISH, FRENCH, AND CREOLE

"I went about to mission stations in both islands, many of them very small. As one goes about in these little missions, where the clergy have so little, and we at home have so much, I felt that if our clergy and

\*The subscription rate is "\$1.00 per year upwards." The minimum amount pays the cost of an individual subscription. Amounts in excess make it possible for the editor to send *Pan-Anglican* free of charge to seminaries, etc., requesting it, to all Bishops of the Anglican Communion, and to persons who have expressed a desire to have it, but cannot contribute because of currency restrictions or other reasons. The address is the editor, *Pan-Anglican*, 1335 Asylum Avenue, Hartford 5, Conn., U.S.A.

**TUNING IN:** ¶Spanish, French, and Creole are but a few of the languages into which the Book of Common Prayer has been translated—at least in its basic Church of England form (1662), which has been put into Latin, Greek, Hebrew,

laymen could go and see the work in the field, they would come back with a new zeal. They worship in English, Spanish, French and Creole; but always using the Book of Common Prayer. It is this Book which holds the Anglican Communion together. Hearing it used in different languages<sup>¶</sup> reminds us that our Church is world wide.

"I know that I came home with a new zeal for missions, or rather a new strength of that zeal. I got my zeal for missions when I was a curate under Henry Hobson [laughter]. You may laugh; [Bishop Donegan here laughed himself, and the Council joined in] but that is where I got it, and I have never lost it."

## Work Among Refugees

The Rev. Charles H. Long Jr., since 1950 assistant secretary for personnel in the Overseas Department, submitted his resignation at the February meeting to return to China as Hong Kong representative of the Yale-in-China Association. He will administer funds made available by Yale-in-China for building programs and scholarships, and, as a missionary of the Episcopal Church, will be a liaison representative of the National Council to the diocese of Hong Kong. Mr. Long has been assigned to Yale-in-China work among refugees in Hong Kong, which is a British port city. He will be assigned to the staff of Bishop Hall, of the Anglican Diocese of Victoria, Hong Kong. His resignation from the National Council post becomes effective June 30th.

The Council passed a resolution of appreciation and good wishes to Mr. Long.

## Enthusiastic Response

In the home fields, grants were made to the missionary district of Idaho, for a rectory for St. Mary's Church, Emmett; and to the diocese of Southwestern Virginia, for completing St. Paul's Church, Martinsville, Va. The largest grant was in the sum of \$10,000 for the building of a combined church and parish house at Havelock, N. C. Havelock is near the marine base at Cherry Point, where a large and rapid increase in both civil and marine population has made a church essential. A very small mission has grown to such an extent that a room in a private house is no longer adequate for Church services; and a moving picture house is in use for services at present; with nothing to be used as a parish house. The response of the Cherry Point community is enthusiastic.

In the overseas fields, a grant was made to the district of Liberia for build-

ing and repairs; to the Bishop of the Panama Canal Zone for a church at Paraiso; and to the Bishop of Honolulu for a guest hostel.

## RELIGIOUS ORDERS

### Burial at St. Barnabas'

Brother Gouverneur Provoost Hance, founder of the St. Barnabas' Free Home, Gibsonia, Pa.; St. Barnabas' House-by-the-Lake, North East, Pa.; and St. Barnabas' Brotherhood, died February 22d at the St. Barnabas' Home.

Brother Hance started the St. Barnabas' Free Home for the sick poor in Pittsburgh, Pa., in 1907. The home grew to the extent that in 1919 it moved to a new \$350,000 home in Gibsonia.

Today the Home is staffed by doctors,



BROTHER GOUVERNEUR HANCE  
Founder of Brotherhood.

nurses, and orderlies. Similar work is carried on along smaller lines at St. Barnabas' House-by-the-Lake.

The St. Barnabas' Brotherhood grew out of the work of the Home and was founded in 1913 by Brother Gouverneur and the brothers associated with him.

The rule of the St. Barnabas' Brotherhood is similar to that of other American communities. The brothers take the religious vows devoting themselves to a life of prayer and work.

Funeral services for Brother Hance were to be held at Trinity Cathedral, Pittsburgh, Pa., by Bishop Thomas, Suffragan of Pittsburgh, with burial at the St. Barnabas' Free Home.

Spanish, Portuguese, Italian, Dutch, Danish, and Arabic, to name only some. But probably present American Book has only been put into French, Spanish, Portuguese, and certain dialects.

## EPISCOPATE

### Fourth Ballot Election

The Rt. Rev. William Fisher Lewis, missionary bishop of Nevada, was elected Coadjutor of Colorado February 24th in St. John's Cathedral, Denver.

Bishop Lewis was elected on the fourth ballot cast by the 57 clergy and 225 lay delegates present. Because of the large record attendance, it was ruled that a majority would elect. Bishop Lewis received 45 clergy votes and 183 lay votes.

A list of eight was submitted for election. However, the Rev. Edwin Thayer, rector of Church of the Ascension, Denver, Colo., declined nomination and his name was removed.

Voting after the first ballot was narrowed to four nominees: the Very Rev. James Carman, dean of Trinity Cathedral, Phoenix, Ariz.; the Rev. Edward Turner, rector of Ascension and Holy Trinity Church, Pueblo, Colo.; the Very Rev. Albert R. Stuart, dean of Christ Church Cathedral, New Orleans, La.; and Bishop Lewis. The third ballot put Bishop Lewis ahead.

Bishop Bowen of Colorado expressed great pleasure in the large attendance (there were many spectators) and interest, especially in the number of delegates from missions.

The jurisdiction of Bishop Lewis as Coadjutor will be missionary congregation work with the exception of scattered congregations. The duties will interchange with Bishop Bowen on consent and agreement.

### Florida Marriage

Mabel Burrage Bremer of Boston and Dublin, N. H., widow of S. Parker Bremer, was married February 19th in Ponte Vedra Beach, Fla., to the Rt. Rev. J. I. Blair Larned, retired bishop of the convocation of American Churches in Europe.

The ceremony was performed in Christ Church by the Very Rev. Arnold M. Lewis, dean of St. John's Cathedral, Jacksonville, Fla., who was assisted by the Rev. Alexander D. Juhan, rector of Christ Church.

Bishop Larned's first wife was the late Frances Jenkins Larned.

## ACU CYCLE OF PRAYER

### March

7. Trinity, Norton, Kans.
8. St. James', Bozeman, Mont.
9. Cathedral of All Saints', Albany, N. Y.; Holy Apostles, Brooklyn, N. Y.
10. St. Anthony's, Hackensack, N. J.; Trinity, Ambler, Pa.
11. St. Luke's, Richmond, Pa.
12. St. Paul's, Patchogue, N. Y.
13. St. Mark's, Milwaukee, Wis.



# Truth and the Seven O'Clock Bus

By the Ven. Harry J. Stretch

Archdeacon, Queens and Nassau, Diocese of Long Island

*The sense of crisis becomes blunted in us . . .*

EACH new Lent urges us to enter more deeply into a revolution in the history of mankind which is focused upon the cross-studded horizon of Mount Calvary. We need constantly to be aware of man's continuing need of redemption and Christ's continuing availability as Redeemer and King.

The sense of crisis, of tension, between the things of God and the things of men becomes blunted in us, as it did in St. Peter, because this day's practical affairs press upon us for immediate attention. The result is that the impact of our Lord's complete fulfillment of God's will for mankind is diverted into a theological proposition instead of being laid hold of by the Church as the power which can bring order out of chaos and life out of death.

Never before in history had any man actually fulfilled God's will for every man. Nothing in the whole course of history, except the fall of Adam and Eve from grace, has even approximated the revolutionary effects of our Lord's accomplishment. The New Testament witness is that the first Christians were reborn into joy and hope because they were convinced that what Jesus had accomplished in his own Person He would enable them to accomplish in their persons, through his abiding presence with them and the enabling power of the Holy Ghost. And the record is that Satan and all his allies were completely

knocked off their rockers, and the mighty world of the Roman Empire turned upside down.

That the world did not stay upside down was not due to the withdrawal of our Lord's abiding presence, nor of the gift of God the Holy Ghost. The Church today is endowed with both the Presence and the gift of power. Our appreciation needs to be sharpened so that we become as aware of that truth as we are that we have to catch the seven o'clock bus, or the 7:29 train, tomorrow morning so as to get to work on time.

The realization that the Church today is called upon to enter into conflict with spiritual wickedness in high places must become the driving force in us which it was in St. Paul. The conviction that the sustained intercession of Jesus Christ is a power mightier than the nuclear atom needs to drive us to the Eucharist day by day, week by week, so that we may participate in the saving power of our Lord's praying, be conformed to His mind and His will, and become His trustworthy and effective agents for the extension throughout the world of the victory over sin and hell which He achieved on our behalf.

His Life's Blood, which we receive thankfully in Holy Communion, was shed for us that we might be drawn thereby to the Almighty Father who loves us with infinite intensity. Words are not able to express what this Lent will mean for us if we penetrate even a little deeper into the meaning of the chalice and all that it symbolizes.

*The Living Church*

## To God, the Source of All

**B**OOKS especially appropriate to Lent continue to come in and no doubt will keep on coming until the season is well under way.

One of these, just published, is *The Path of Prayer*, compiled by Osborne T. Miller. This is described as an anthology, but one in which, according to the foreword, "the extracts point the same way . . . away from sin, away from discouragements and difficulties, to God the source of all good. . . ."

The selections are taken from both Catholic and Protestant sources. They include, for example, Harry Emerson

**THE PATH OF PRAYER: AN ANTHOLOGY.** Compiled by Osborne T. Miller. Foreword by William E. Wilson. Harpers. Pp. 160. \$2.

Fosdick, but also Fr. Bede Frost; Frank C. Laubach, but also William Law; E. Stanley Johns, but also Julian of Norwich; etc.

With its wide representation this carefully indexed and attractively printed volume should contain something for everyone.

**I**T would be otiose for this editor to review, in any critical sense of the word, the writings of Evelyn Underhill (d. 1941) — one of the greatest of Anglican teachers of the spiritual life —

ready published and others hitherto not published or appearing only in magazines.

The theme that binds this collection together is, as the title suggests, that of love — "that over-worked and ill-used word, often confused on the one hand with passion and on the other with amiability" (p. 29). The material is grouped under such headings as the Nature of Pure Love, the Love of the Godhead, the Church — the Home of Love, the Sacraments — the Channels of Love, Prayer — the Commerce of Love. . . , Service — the Activity of Love.

Bishop Barkway, in his introduction, says of Evelyn Underhill that

"she lived the double life, of Martha and Mary, not withdrawn in cloistered calm, but fulfilling the incessant claims made on her as the wife of a busy professional man [her husband was a lawyer], keeping house and acting as hostess in the West End of London, doing her sick and poor visiting, lecturing and addressing public meetings; and at the same time leading her 'secret' (because sacred) life hid with Christ in God, in the unhurried and exacting intimacies of prayer." (p. 21).

Here, certainly, is a possible choice for Lenten reading of a definitely devotional character.

**L**AATEST "Lenten Book" to arrive at this office is that of Morehouse-Gorham Co., namely, *The Image and Likeness of God*, by the late Dom Gregory Dix.

This consists of retreat addresses found among Dom Gregory's notes and edited for publication by Dom August-

**THE IMAGE AND LIKENESS OF GOD.** By the late Dom Gregory Dix. Morehouse-Gorham Co. Pp. 77. \$1.50.

tine Morris, Abbot of Nashdom Abbey, Mother House of the Benedictine Community to which Dom Gregory belonged.

The eight short chapters work out the implications of the scriptural truth that man is made in the image of God — an image which was defiled through sin, was restored through the Incarnation, is multiplied through our incorporation in Christ, is perpetuated in the Liturgy, and "burnished" in prayer and recollection.

This book should bring some of the highest reaches of theology within the

grasp of the general reader. One quotation will suffice:

"Self-sacrifice and joy are simply opposite sides of the same thing, seen, one from time, the other from eternity" (p. 76).

The vivid description of the primitive Liturgy and rite of initiation (baptism-confirmation) will introduce the newcomer to themes dealt with at greater length in other works by Dom Gregory. The immaculate conception is taken for granted in a passing reference to it. The "inevitability" of sin will come as a shock to some, but the passage (bottom of p. 25) should be read in its context.

"Being this 'renewed in knowledge'" (bottom of p. 43) should read "being thus 'renewed. . . .'"

**I** HERE PRESENT UNTO YOU . . . — with these words the Archbishop of Canterbury begins the British coronation service (as many will recall from last June), and they form the title of a recent publication of Seabury Press, which consists of "addresses interpreting the coronation of Her Majesty Queen Elizabeth II, given on various occasions by His Grace the Lord Archbishop of Canterbury."

Certainly such addresses given in 1953 should contain something of spiritual value to Americans reading them in

**I HERE PRESENT UNTO YOU . . .** Seabury Press. Pp. i, 45. \$2.50.

1954. And, if you are going to the Anglican Congress in August and want the Archbishop's autograph, here is a book that will sit lightly in your suitcase.

### Books Received

**AMERICAN INCOME AND ITS USE.** By Elizabeth E. Hoyt, Margaret G. Reed, Joseph L. McConnell, Janet M. Hooks. With a Commentary by Walter G. Muelder. The Fourth Volume of a Series on Ethics and Economic Life Produced by a Study Committee of the Federal Council of Churches (National Council of Churches). Harpers. Pp. xxi. 362. \$4.

**A CAMBRIDGE MOVEMENT.** By J. C. Pollock. With a Foreword by the Bishop of Liverpool. Hollywood-by-the-Sea, Fla.: Transatlantic Arts. Inc. Pp. xv, 171. \$3.

**SEEKING AFTER PERFECTION.** By William L. Phillips. Holy Cross Press. Pp. 89. Cloth, \$1.50; paper, \$1.

**THE HOLY CITY.** By Albert N. Williams. With Illustrations by June Kirkpatrick. New York: Deull, Sloan and Pearce; Boston: Little, Brown. Pp. xv, 424. \$6.

**THE DOCTOR AT CALVARY.** The Passion of Our Lord Jesus Christ as Described by a Surgeon. By Pierre Barbet, M.D. Translated by the Earl of Wicklow. Kenedy. Pp. 178. \$3.

**WHEN HE SHALL APPEAR.** A Novel. By Harold Kampf. Little, Brown. Pp. 177. \$2.75.

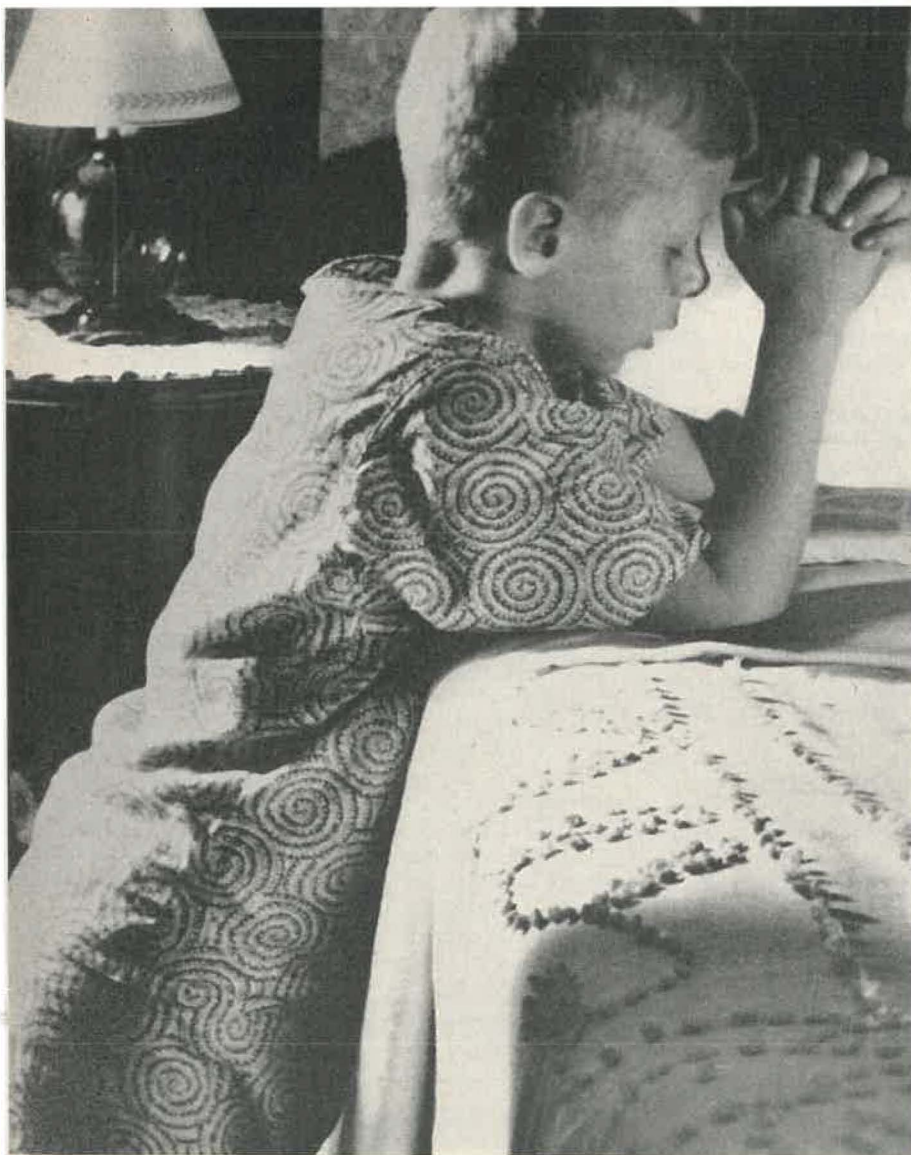
**THE FAITH I FOUND.** A Layman Looks At Religion. By Dwight Marvin. Crowell. Pp. viii, 149. \$2.50 ["designed for all creeds"].

**AUTOBIOGRAPHY OF A CATHOLIC ANARCHIST.** By Ammon Hennacy. Catholic Worker Books, 223 Chrystie Street, New York 2, N. Y. Pp. xii, 314. \$3.



but he would be failing in his duty if he did not call attention to the most recent selection from Mrs. Underhill's writings — *An Anthology of the Love of God*, which consists of some pieces al-

**AN ANTHOLOGY OF THE LOVE OF GOD.** From the Writings of Evelyn Underhill. Edited by the Rt. Rev. Lumsden Barkway, D.D., and Lucy Menzies. McKay. Pp. 220. \$3.50.



RNS

A little boy with  
a great mortification

# THE M OF

By Dorothy

**I**N the early Church Lent was a period of fasting and instruction of candidates for baptism at Easter. Today, it should be a time for discipline, in order that we may more fully participate in our Lord's triumphant Resurrection.

Christ died for all, that those who live might not live henceforth unto themselves but with Him who died for them and rose again. He dwells in us and we in Him. We share with Him during Lent His 40 days of fasting in the wilderness, His agony and desolation in Gethsemane, His insults and ignominies, His torture and His death.

Is all this depressing or upsetting to children? Not at all. Lent is neither morbid nor gloomy. On the contrary, it is the liturgical season when children may be guided into an understanding of how we can approach perfect joy. Christ wanted this perfection for all of us, not just a chosen few, and unto us all is open the way to it, in and through Him.

At our house Lent begins in the kitchen with a box of dried lima beans and

a package of purple vegetable dye. The children are fascinated with the process of dyeing the beans, each of us taking a turn lifting a spoonful out of the impenetrable depths of deep purple until we agree that we have just the right shade of violet. Out of this incongruous combination of materials comes a remarkably pleasing result. One or two of the beans will always amaze us by sprouting in the hot water. We marvel that anything so unassuming and homely as a dried lima bean is hiding new life within it.

### AN EARTHLY REMINDER

Each day during Lent we put the beans in a jar, one for each self-denial during the day or for special acts of obedience, kindness, helpfulness, and love — all our acts of devotion to Christ. As we watch the number of beans increase in the jar, we see them as a symbol of the treasure we are laying up in heaven. On Holy Saturday the children divide the beans, and we wrap each one's share appropriately to look like treasure. On Easter morning they find their treas-

ure attached to a gift for each of them, an earthly reminder of their treasure in heaven.

As we spread the colored beans to dry we make plans for their use.

"I can't think of anything to give up," says one of the children. "We give up some of our allowance to put in our boxes for church, but I don't have anything else to give up."

"All of us give up desserts," the other child answers, "and I could give up comic books, but that's not much. I can't think of anything else either."

"Well, I'm sure we all have a lot of bad habits and desires we can give up," mother suggests, "like temper tantrums, telling tales, or screaming as if hurt when not hurt at all. I will try very hard to give up losing patience with children."

"Daddy ought to give that up, too."

"Perhaps, but it's always easy to see where the other person needs to improve. Suppose we each just concentrate on ourselves."

"We don't have to tell, do we, mother?"

"Not unless you want to. Sometimes it's nice if all of us know. Then we can help check up on each other, and that makes it more fun."

"Well," from Bink, who is the elder, "I'll try to give up teasing Beau, but he'll have to give up doing all those things he does to annoy me."

"I'm sure he'll try, won't you Beau? Perhaps the bean will help him remember not to pry into your private shelf, too. He could put a bean in every day that he resists the temptation to get into your things. And don't forget you not only put a bean in the jar for giving up things but for doing things that are

able to endure  
tion and found

# ANING ENT

oy Schneider

extra nice, special things that no one asks you to do."

"Like what?"

"You could sit next to that boy on the bus whom you tell me no one will sit with and no one likes."

"Ugh! You mean Rollo? He smells bad!"

"What about all those multitudes of people who crowded around Jesus, who wanted Him to bless them or to touch them to heal them? Don't you suppose a lot of them smelled bad? But He loved them just the same."

"It's something like the nun and the leper," Bink says.

## NOT FOR A MILLION

This is a familiar story in our family, and probably in many others. It has so much appeal that our children often recall it. A missionary nun was treating a leper patient, dressing his horrible sores amidst the sickening stench of his disease. A group of visiting reporters who were writing a story about the mission were watching her with a mixture of revulsion and admiration.

One of them said, "I wouldn't do that for a million dollars."

The nun looked up at him serenely and replied, "Neither would I."

"If I did sit next to Rollo," Bink continues, "everybody would make fun of me."

"I think you already know the answer to that one."

Reluctantly, as if it were quite a burden, he admits that he does, but then he has a happier thought: "If I did sit with him that would be one bean, and if everybody did make fun of me, that would be another bean! Wouldn't it?"

"Yes, dear, I should think it would.

If you could do it in spite of being made fun of it seems it would be worth two beans."

The younger one listening has a thought of his own.

"There's a new boy who came to our room at school last week. Nobody plays with him. He's always by himself. I could ask him if he'd like to be my friend. Could I put a bean in the jar for that?"

"That's a wonderful idea, dear, and I'm sure as we go along we'll think of lots of other things. We can be more generous with each other at home, sharing our possessions, doing extra jobs to help each other; and we'll be doing it all with Christ, sharing His love and kindness and generosity."

"I've forgotten why we give up desserts," says Beau.

"Because Christ gave up so much for us. He fasted for 40 days in the wilderness, just as we have 40 days of Lent. Every time you deny yourself dessert or a cookie or candy you will be doing it with Him. Every time you want it and don't have it, you will be reminded of Christ and of all He denied Himself for us. By His death He gave Himself completely. We try to learn death to ourselves, our selfish wants and thoughts and acts, to give ourselves completely for Him."

"We're supposed to be doing all that anyway, not just during Lent."

"Of course, but Lent is just a special sort of training period, when we concentrate on it more and learn a little more each year about how we can unite ourselves with Christ in every part of Him. The things we learn during Lent should carry over so that they make a difference the rest of the year."

"I don't remember anything special we learned from last year."

"I do, and it will surprise you when I tell you. It was last year during Lent



that you began setting the table and clearing and stacking the dirty dishes every night without being asked and without any special reward for it. Do you remember each of you put a bean in the jar after dinner if you had done the entire job yourselves? Before that you always felt you ought to get pennies for whatever you did. When Lent was over it never even occurred to you that you were no longer getting any reward that you could see, and now you're still doing it every night."

"I thought we'd always been doing it."

"You see, you've been adding all that

to your treasure in heaven for a whole year, and you didn't even know it, and you learned it during Lent."

## DEEP IN THOUGHT

When the children come in from school each day they go to the jar of beans and thoughtfully drop in one or two or sometimes more. They may accompany this little ritual with an explanation as to what they are for, ("Judy gave me a piece of candy and I didn't take it," or "Wayne poked me and I didn't hit him back," or "Joe and Charlie had a fight on the playground and I didn't tell on them.") More often they appear deep in thought or smiling with secret pleasure.

One day one of the children said, "I don't think it's right for me to put in a bean for no dessert today. You didn't put any cookies in my lunch, and nobody offered me any candy. I couldn't have eaten it if I had wanted to, so I really didn't give up anything."

Just before bed time they may drop in another bean or two if during the entire day they had been able to resist the temptation to give way to their feelings of ill-temper, tattling, lying, playing with matches, or whatever their particular problem may be.

Occasionally during the day there may be sounds of a threatening commotion from upstairs. Then one of the children will come running down, a look of determination on his face, which turns to satisfaction as he proceeds to add one more bean to the gradually growing number in the jar. A catastrophe has been averted by one child's will to overcome temptation, and one more treasure is laid up in heaven.

One day a crash resounded from the children's room. One of them pounded down the stairs, calling out as he came in a torrent of frustration and angry tears.

"Mother, he's knocked down my space station! I spent two days building it on the table, and he just knocked it all on the floor. He did it on purpose, too. Make him take some of his beans out of the jar!"

This was an unexpected development. To punish him by making him take out some beans was certainly a natural reaction, but we called the offender downstairs to discuss it with him.

"If every time we did something sinful God took something away from us do you think we would have anything left? Do you think that God takes away our treasure already stored in heaven if we do something wrong?"

"Well, no, he doesn't. He forgives us."

We feel a rush of gratitude and love for God who is so generous beyond our capacity for being generous toward each other, we who are so quick to want to

(Continued on page 20)

# To Spank or Not to Spank

**N**ATIONWIDE attention was focused on the choir school of the Cathedral of St. John the Divine early in February when a few parents withdrew children from the school because paddling had been instituted there as a punishment for juvenile offenses. The story appeared in newspapers all over the country, on radio, and on TV. Educators expressed off-the-cuff opinions. Sermons were preached about it. The Bishop of New York and the dean of the cathedral made a statement saying that they did not personally approve of the policy. And the school, in the face of the controversy and criticism, decided to discontinue its paddling policy in order to take the boys out of the limelight into the necessary peace and quiet of orderly school life.

To spank or not to spank appears to be a question of consuming national interest. It is a practical problem to parents, who have come in recent years to reject the concept of the more extreme progressive philosophers that any form of discipline is wrong.

## Statement on Paddling

**Issued by the Rev. Canon Darby W. Betts  
after paddling was discontinued**

**February 17, 1954**

**T**HE faculty of the Cathedral Choir School and I two weeks ago adopted an experimental policy of corporal punishment to be used in a reasonable manner and moderate in degree.

We did this in an effort to find a replacement for the system of deprivation of privileges for infraction of the rules. We are convinced that our boys require a maximum of such privileges because their schedule is so full that without adequate relaxation they would be unable to maintain the duties and decorum that are required of them in the Cathedral.

We believe the plan as administered has been unexceptionable; yet in the minds of many people it is apparently reminiscent of cruel and unrestrained instances of discipline they have known. Most of those who have talked to us face to face have understood the philosophy and practice of this experimental procedure and we have received widespread support from our parents and from many persons with experience in educational administration.

Yet there are many others to whom we cannot talk about the matter who apparently are drawing the worst conclusions and we know no way of correcting their false impressions. Also we see great harm to the school and its total program (of which discipline in any form is a very small part) should this misunderstanding mushroom further. Therefore the faculty and I, after consultation with the Choir School Committee of the Trustees of the Cathedral today, terminated its experimental policy.

The infliction of physical pain, however, is still regarded by thousands of Americans as a desperate last resort, degrading to both spanker and spankee, and the avoidance of pain has become to many a more important objective than the avoidance of sin.

On the whole, it is our impression that the policy of the Cathedral Choir School (a primary, not a secondary, school) seemed reasonable to the majority of newspaper editorialists, educators, and others who commented on it. The difficulty (other than the mere problem of trying to lead a normal life in the midst of national publicity) lies in the fact that the opponents of spanking felt so strongly about the subject.

The Church's idea of man and what makes him tick is, of course, completely at variance with the self-expressionism that dominated the educational scene a few short years ago. So is common human experience. Parents who do not spank almost universally find some other ingenious means of thwarting the little egos under their charge. And students of child psychology have come to learn more and more that an undisciplined child is a neglected child.

Any reasonably healthy child is interested in the boundaries of his behavior and will experiment at the edges to find the line between parental approval and disapproval. The surest way to bring about a neurotic and insecure child is to leave those edges undefined. Spanking is not the only means of correction, but it has an advantage over various other devices of rejection, isolation, and deprivation, in that it is (in the child's world) more friendly. Youthful friends may hit each other and scuffle about without loss of friendship, but refusal to play with each other is a much more serious matter.

What forms of discipline are best in a particular situation? This question can be answered only by those who are in close touch with it.

We have complete confidence in the ability of Canon Betts and those who share with him the responsibility for the Cathedral School to solve their disciplinary problems in a humane and Christian manner. His letter to parents, which we publish here [p. 15], will help to give understanding of the basis for the school's decisions. Canon Betts has asked us, in publishing the letter, to emphasize the fact that it is not a thoroughly worked out tract on corporal punishment, but rather a specific application of broad principles in a practical case. As such, we think it will make sense to most readers and will help them to a better grasp of the problem of discipline as it relates to their own family situations.

# Letter on Paddling

Sent to parents of pupils at Cathedral Choir School, New York City

February 10, 1954

BECAUSE a number of questions have arisen in regard to the letter I wrote to you last week concerning the system of paddling we have instituted at the Choir School, and even though I have talked to many of you about this matter and in the vast majority of cases have received complete understanding on your part, together with a willingness to suspend judgment until the effectiveness of the program is established, I wish to explain to all of you the underlying reasons for the change in our disciplinary program.

The following convictions are the chief basis of Christian discipline:

I. Our religion firmly teaches that the training of Christians must include the imposition of penalties for wrong doing.

II. The nature of these penalties must depend upon the conditions under which we live and the age of the offender.

III. The penalties must have as their objective the correction of the offender rather than retribution meted out in a spirit of anger or revenge.

Allow me to take up these points in order:

I. Christians believe that all human beings are made by God to be perfect. They also believe that God has given man freedom to hate Him because He wishes man to love Him freely. The doctrine of original sin tells us that man has chosen to love himself rather than God and thus has given himself over to pride and selfishness. This condition exists throughout man's life beginning with his first ability to express himself. God has placed His Church in the world to keep us aware of this condition and to use as His instrument to save us from our sins.

One of the means God uses to save us is to chastise us for our own good. Not that He refuses to forgive us, but as all of us can understand on the basis of our own experience, forgiveness by itself leads to loss of respect for the forgiver unless it is accompanied by some experience that impresses us with the harm we have done to ourselves and others. The effectiveness of Christ's death on the Cross does not mean that we are to go unpunished for our individual sins, but rather it is the basis for our final forgiveness in the Day of Judgment.

Therefore, we as Christian masters must completely deny the secular idea that a boy should not be punished for his offenses. If he is not punished, his selfish ego will know no restraint and his soul as well as his body will be placed in dire jeopardy.

II. The nature of punishment in the Choir School, contrary to the custom at the other choir school in New York, has heretofore depended solely upon the deprivation of privileges. In my opinion this has not been a beneficial system; primarily because privileges are vitally necessary to reduce tensions arising from the closely regulated and exacting life that the boys lead. The more privileges that are taken away, the harder it is for a boy to obey the rules.

As most of your boys have told you, the Choir School is a "happy" school. We are employing every effort to make it as much like a Christian home as numbers permit. We allow considerable freedom, much noise and boisterousness which lead to as relaxed an atmosphere as is possible to maintain. On the other hand, when we go into the cathedral we must have absolute discipline and this difficult transition must take place within the short space of a count of ten. To do this, the boys must learn to obey commands as automatically as does a soldier.

Because I do not wish to depend primarily upon the deprivation of privileges to do this, and because the penalty for disobedience must be impressive, I have instituted paddling not as a "last resort," but as a better way. To say

that physical punishment is more harmful to a boy's personality than deprivation of privileges or mental punishment, is, in my opinion, to completely overrate the effect of physical pain, moderately and reasonably administered.

III. One of the chief reasons that spanking fell into temporary disfavor (it is fully authorized by the laws of the State of New York) was because of the real harm it could do when inflicted by parent or master as an expression of anger or revenge. Most boys quite rightly resent such treatment, and the parent or master is frustrated by the result. Under our system we have done everything possible to guard against such an unfortunate occurrence.

All reports by masters, staff, prefects, or myself are required to be read at the close of the midday meal in the presence of the entire student body and to be answered by the accused as "correct" or "incorrect." If the answer is "incorrect," the report is torn up regardless of who gave it. If an explanation is given, it is carefully considered by myself or by the master-in-charge, acting in my absence with the boy being faced by his accuser.

If it is evident that the boy is lying, he may be reported later and taken before the honor court where a fair trial is accorded him; if he is adjudged guilty, his penalty must be reviewed by myself.

If a report is answered "correct," the penalty in the form of whacks with a large, smooth, light paddle is administered in private to "day boys" before they leave the school and to "boarding boys" before the television period by the master-in-charge.

The time lag between the offense and the punishment; the fact that the master administering the punishment is very seldom the accuser; together with the required moderation and careful method of administering the punishment, combine to make the spanking as objective and as fair as is humanly possible.

The number of demerits given for the majority of offenses is one. The maximum number of demerits given for a single offense is five. Two whacks are given for each of the first three demerits, and one whack is given for each succeeding demerit out of consideration for those boys who on some days get and deserve as many as ten demerits.

It may be asked why whacks need be given for only one or two demerits. We have learned that boys make little effort to avoid demerits that carry no daily penalties and the sum total of even one unpenalized demerit earned by 50 separate boys during a single day could leave the school in a shambles.

If a boy gets over nine demerits in a single week, the first nine are forgiven after spanking, but all those over nine must be walked off in penalty tours on Monday morning at the rate of 20 minutes for a demerit. After he has "walked off" his demerits, a boy is free to leave the school until 6:50 P.M. that evening.

No record of demerits is maintained against a boy for more than one week. Each boy starts with a clean slate every Thursday afternoon, when the new demerit week begins. If time permits, a complete roster of each boy's demerit charges will be sent to the parents at the end of every week.

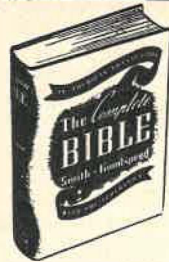
I hope the above explanation has given you some idea of the spirit and purpose behind our disciplinary system. As in the case of all rules of the school, it will remain in force only so long as it is successful and to the degree that the faculty and I feel is necessary.

We have promised the boys that the number of whacks administered per demerit will decrease when there is a decrease in the average number of demerits given daily over a specified length of time.

If this system fails to work, it may be necessary to return to a more closely supervised school life which, to my mind, would be a great pity. I ask you to bear with us as we struggle to do the best we can for the boys you have entrusted to our care and nurture.

Faithfully yours,

(Rev.) DARBY WOOD BETTS,  
Canon and Headmaster.



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**FLORIDA**

**Social Relations**

The Rev. Robert J. McCloskey was appointed director of Christian social relations for the diocese of Florida by Bishop Juhan after the adoption of a quota budget which included \$13,605 for that work. The budget was adopted at the 111th annual council of the diocese which met recently in Christ Church, Pensacola, Fla.

Canon McClockey has been doing counseling work in addition to establishing a relationship between the Church and community service at St. John's Cathedral, Jacksonville, Fla., for the past two and a half years. He also has served as instructor and guidance counselor for the training school of St. Luke's Hospital in Jacksonville.

The program of Christian social relations will include a counseling program, an educational program between the Church and established community agencies, a clinical program in parishes and communities throughout the diocese, and the integration of established state institutions with a program of the Church.

Besides providing for a director of Christian social relations, the quota budget, increased from \$150 three years ago, provides for a chaplain at the Florida State Hospital in Chattahoochee.

**NEW YORK**

**A Shifting Scene**

The 67th annual dinner of the Church Club of New York, at the Hotel Plaza, on January 27th, was notable for a speech by Bishop Donegan of New York and for the presence of distinguished members of the Armed Forces — among them the chief speaker of the occasion General Lemuel C. Shepherd, Jr., Commandant of the Marine Corps.\*

Clifford P. Morehouse, president of the Church Club, opened the proceedings by presenting a check to Bishop Donegan, to be used for the theological education of a postulant from the Diocese of New York. Bishop Donegan, in returning thanks for the check, announced that he would use it for a postulant from St. Philip's Church, New York.

General Shepherd, coming to the podium to speak, thanked Mr. Morehouse for his words of introduction, addressing

\*Also Rear Admiral Roscoe H. Hilenkoetter, Commandant of the Third Naval Division; Lieutenant General Leon W. Johnson, Commanding General Continental Air Command; Lieutenant General Withers A. Burrell, Commanding General First Army; Chaplain Calvin H. Elliott, Jr., whose service as chaplain to the Navy won him distinction.

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him as "Major Morehouse," the rank he won during his service in the U.S. Marines.

Bishop Donegan, speaking first, announced that he was leaving for Puerto Rico [see National Council story], to confer with Bishop Swift about the best way in which to minister to the large influx of Puerto Ricans into New York, an influx which has presented New York with one of its major sociological problems.

He then went on to say:

"I want to talk about one fundamental aspect of the relationship of the Church to the community without which no amount of political house-cleaning nor administrative re-arrangement will serve to give us civic health: namely, the way in which the Church must get inside the life of the individuals and families who make up our city to elevate their purposes, to redeem them from sin and failure, and to weld them together in bonds of the spirit.

"It would appear at first glance that all we need is more religion and the more religion we have the better the city will be. But, in fact, the matter is not so simple as that. . . . The fact is that the nature of the city and its make-up is radically changing and one does not need to be a sociologist to see it.

"The most obvious factor in the shifting scene is the wide-spread influx of American citizens from Puerto Rico who come here for educational and health opportunities. An evidence of any interest and concern for this group is the fact that I am leaving for Puerto Rico to make a study of missions in the Island and to see the work of our Church there, first hand. . . ."

ATLANTA

Three Convocations

A new canon was adopted at the 47th annual council of the diocese of Atlanta, which met in Holy Trinity Church, Decatur, Ga., January 26th and 27th. The Rt. Rev. Randolph R. Claiborne, diocesan of Atlanta, presided.

The canon divided the diocese into three convocations, and called for the executive board to be composed of the bishop, secretary of the council, treasurer, president of the standing committee, diocesan president of the woman's auxiliary, chairman of laymen's work, and three clergy and three laymen from each convocation, to be elected by the council.

**ELECTIONS.** Executive board, from Northern convocation, the Very Rev. Alfred Hardman, Rev. Messrs. J. T. Walker and D. G. Mitchell; and Messrs. R. K. Bishop, H. H. Crawley and G. E. Home. Eastern convocation: the Rev. Messrs. Harry Tisdale, Wilson Sneed, A. L. Zinser; and Messrs. F. E. Bone, C. L. Daughtry, and Julian Harris. Southern convocation: the Rev. Messrs. Marshall Ellis, M. L. Wood, T. S. Matthews, and Messrs. D. W. Durden, Robert Crossfield and Herbert Birdsey. The Rev. Messrs. J. T. Walker, T. S. Matthews and A. L. Zinser were elected deans of the three convocations.

Standing committee: clerical, Alfred Hardman,

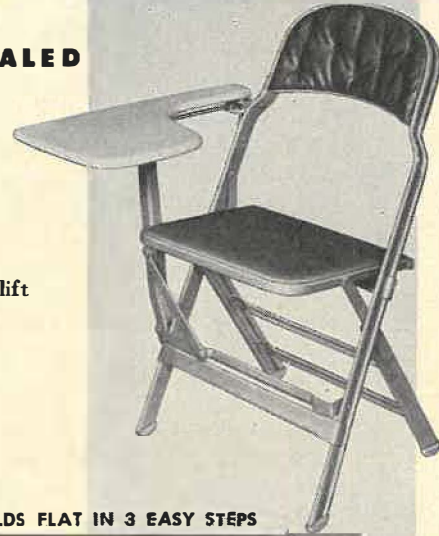
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Delegates to Anglican Congress: the Rev. J. T. Walker and Mr. F. E. Bone.

## PENNSYLVANIA

### Rome and the Holy Land

Bishop Hart of Pennsylvania and his wife recently crossed the Atlantic in a Trans World Airlines constellation plane, leaving Idlewild airport for the first part of their trip to Rome and the Holy Land. The trip was a gift from the laymen of the diocese of Pennsylvania.

## EAST CAROLINA

### A Special Day

Septuagesima Sunday, February 14th, was a special day of Thanksgiving for the congregation of St. Andrew's Parish, Morehead City, N. C., because it was then they dedicated their new church building, which they moved into last December.

The dedication service was conducted by Bishop Wright of East Carolina. The rector of the new church is the Rev. E.

Guthrie Brown, who came to the parish in October, 1953. The parish was admitted to East Carolina at the 1952 diocesan convention.

## WESTERN MICHIGAN

### Young Man of 1953

The Rev. Lester B. Thomas, vicar of St. Paul's Church, Greenville, Mich., was chosen "Outstanding Young Man of 1953" by a group of local citizens on the basis of leadership, achievement, personal character, ability, and service to the community.

## NEW JERSEY

### Rose Marble

The \$600,000 new Trinity Cathedral, Trenton, N. J., was dedicated by Bishop Gardner of New Jersey January 24th at a service attended by a congregation of some 1500.

Under construction for more than a year, the superstructure is dominated by a Caesarea Chancel which has windows from the old Trinity Church, an altar of Portugal rose marble, and a large red and gold cross hanging against a dossal of blue silk damask.

The Chancel was built through the

gifts of the late Bishop Matthews and Mrs. Ferdinand W. Roebing, Jr., and her sons.

In his dedication service, Bishop Gardner paid tribute to the Very Rev. Frederic M. Adams, dean of the Cathedral since 1937, for developing the cathedral building program and carrying it through to completion.

## WEST MISSOURI

### Marriage Counseling

At the annual dinner meeting of the Kansas City Social Hygiene Society, held in St. Mary's parish house, Kansas City, Mo., Dr. E. Frank Ellis, superintendent of General Hospital No. 2 and a vestryman of St. Augustine's, Kansas City, was elected president of the society.

The Rev. Canon Edwin W. Merrill, rector-emeritus of St. Mary's, is a long-time member of the Society's board, and the Rev. Charles T. Cooper, Jr., the present rector, was elected to the board at the dinner meeting.

The Society is a Community Chest agency. Its objective is conservation of marriage and the family. It has many activities but specializes as a marriage counseling service. This is the first time in its history that a Negro has been elected president.



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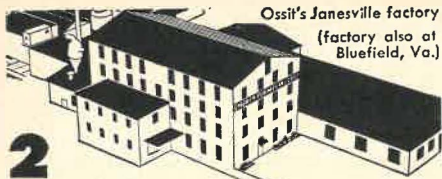
ALMIGHTY FATHER, who dost put into the hearts of thy servants in every age the will to work for the extension of thy kingdom throughout the world, pour down, we beseech thee, the abundance of thy blessing upon our new venture as Builders for Christ. Grant unto us all such a lively faith and such a generous spirit that we may worthily rise to these fresh opportunities for service to thee in thy Holy Church. All which we ask in the Name of thy Son, our Saviour Jesus Christ. *Amen.*

•

*This prayer approved by the Presiding Bishop*

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## Lent

(Continued from page 13)

take away from one another and to see another punished. We decide that the best thing we can do is to forgive the smasher of space stations, which certainly deserves a bean. He in turn may try to add more beans by doing extra penances to make up for his misbehaviour.

Most important of all, the children learn during Lent what it means to suffer with Christ. To endure suffering with patience is the pathway to perfect joy. They can even learn to understand why the saints desired and asked for more suffering to bear.

Our first-grader was terribly unhappy because the older children were teasing him, mildly enough at first, then more and more as they saw that it upset him. It would begin in the mornings on the corner where the children gather to wait for the school bus, continue on the ride to school and again in the afternoons on the way home. They apparently taunted and tormented mercilessly until he alternated between crying or becoming enraged and attacking them bodily, which must have amused them very much since they were a group ranging from fourth grade to high school.

It reached a point where they would start chanting rhymes about him as soon as they saw him coming down over the little crest of a hill in the road in the morning. When he told about it after school at first his lip would quiver, then he would give up to weeping unrestrainedly. He so wanted them to like him, with his natural desire of a beginner at school and his admiration for the older ones. This situation was at its peak at the beginning of Lent, and through our Lenten self-discipline we found the answer to it.

"Of course you feel unhappy and upset when the children treat you that way, but do you remember how the people treated Christ? They put a purple robe and a crown of thorns on Him and danced around Him jeering and bowing and ridiculing Him. They even spit upon Him. And He bore it all in silence, bravely and patiently. This is a chance for you to bear His suffering with Him. When they tease you if you think about Christ and how he bore his tormenting you can control your feelings.

"You can put all the humiliation you feel together with Christ's humiliation and share it with Him because you love Him. It's one of the finest things you can give Him, to help endure His suffering. It will help you to be more a part of Him, to really live in Him. You may put a bean in the jar to add to your treasury in heaven every day that you are able to be silent and patient like Christ while they are teasing you. See if you can do it."

A very little boy and a very great mortification, but he was able to do it.

How proud he was the first day he came in from school, put a bean in the jar, and said, "They all teased me, and I never said a word."

As the days went by, a bean at a time, his joy increased. Then came an afternoon when he fingered the beans uncertainly and looked up, troubled.

"Nobody teased me today."

Quite naturally, meeting with no response they had given up.

"I can't put any bean in the jar," he went on. Then very dejectedly, "I haven't anything to give."

In a completely childish way he was expressing a desire for suffering. Now he could understand the joy of being rejected and despised for Christ's sake. Now he knew why St. Francis sat in the public square eating the garbage he had begged. Suffering is peculiarly our own to offer. All other things we give to God He first gave us.

Whatever a child's unhappy experience there is a parallel in the suffering of Christ.

"I want to play baseball, but they never choose me to be on the team."

"This old coat is too tight. It looks awful, and I don't see why I have to wear it."

"My hand, my hand! It's cut, it's bleeding!" with screams of fright.

The answer to all his afflictions and misfortune and despair is, "Suffer it with Christ. Offer it up to God."

We want many things for our children — good health, success, friendships, a happy marriage, satisfying work. God does not promise us a serene life on earth. If we build our hopes and our children's hopes entirely on the premise that, if we love God, life will be one happy event following on the heels of another, the whole thing may collapse like a house of cards in the face of adversity. We may unselfishly offer to help someone and meet with a rebuff, we may give ourselves completely to our work and meet with failure, we may submerge all our efforts into an act of devotion which is unappreciated or misunderstood by others, but when we have done it all in Christ, to the honor and glory of God, then our humiliation, our disillusionment, our failure may be a greater glorification of Him than our triumph.

Lent is an opportunity to give our children the capacity for meeting the disappointments, sorrow, and pain of life, by showing them that the way toward perfect joy lies in suffering with Christ. Christ is the way, and no man shall come unto the Father but by Him. The fruition of our teaching may be apparent to us now in some simple illustration from a child's own experience, or its result may not be visible to us at all. It is a spiritual concept implanted now, to be nurtured over the years, which will grow in the light of God's grace and will bear fruit in its time.

## SCHOOLS

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the Church is important to you, it is important for you to support and make use of the Church institutions listed here.

## EDUCATIONAL

### UNIVERSITIES

#### Childhood Ambition

Andrew Pyong Chol Park, a 21-year-old citizen of the Republic of Korea, began classes at the University of the South last month just 14 months after he wrote the school's chancellor, Bishop Mitchell of Arkansas, of his interest in studying medicine for "the sake of my poor and disease-ridden people."

In his letter, Mr. Park explained that he would like to study liberal arts and



SEWANEE WELCOMES KOREAN\*  
*A desire to serve.*

sciences at the University, if a scholarship could be provided, before entering medical school.

The Sewanee Red Cross chapter and the Woman's Auxiliary in the Fourth Province under the approval of their president came to Mr. Park's assistance and raised in money and pledges some \$4,879 toward his pre-medical education.

Through these contributions the university was able to act as financial guarantor for Mr. Park's stay in this country. On February 3d he boarded a plane and left his homeland for the first time in his life to realize a childhood ambition "to study in your country and serve mine."

### COLLEGES

#### Rhodes Scholarship

Martin Kremer, vice president of the National Canterbury Association and a senior at Harvard University, received recently a Rhodes Scholarship to study theology at Oxford University during the next two years.

\*Dr. Charles T. Harrison, dean of the College of Arts and Sciences at the University of the South, welcomes Andrew Park.

## SCHOOLS

### FOR GIRLS (Cont'd)

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# CLASSIFIED

## BOOKS

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

## CHURCH FURNISHINGS

ANTIQUÉ SANCTUARY-LAMPS. Robert Robins, 1755 Broadway, New York City.

## LEATHERCRAFT

FREE "DO-IT-YOURSELF" Leathercraft Catalog. Tandy Leather Company, Box 791-S3, Fort Worth, Texas.

## LIBRARIES

MARGARET PEABODY Free Lending Library of Church literature by mail. Convent of the Holy Nativity, Fond du Lac, Wis.

## LINENS AND VESTMENTS

CATHEDRAL STUDIO: Silk damasks, linens by yd. Stoles, burses and veils, etc. Handbook for Altar Guilds 53c. Church Embroidery and Vestments, 2nd ed., complete instruction and patterns \$7.50. Address Miss Mackrille, 11 W. Kirke St., Chevy Chase 15, Md.

ALTAR LINENS: Exquisite qualities of Irish Church linens by the yard. Linen girdle Crochet Thread. Purple Veiling Silk. Transfer patterns. Plexiglas Pall Foundation — \$1.00. Free Samples. Mary Moore, Box 394-L, Davenport, Iowa.

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## POSITIONS OFFERED

COME WEST, YOUNG MAN, Come West! Wanted—Assistant Rector for growing active parish, Pacific North West. Preference, young single priest, moderate churchmanship, capable in youth work. Adequate salary. Correspondence invited. Reply Box R-961, The Living Church, Milwaukee 2, Wis.

CHURCH BOARDING SCHOOL for girls needs part-time field representative. Reply Box M-941, The Living Church, Milwaukee 2, Wis.

WANTED: Assistant Minister for parish of 1,000 communicants, 1700 Baptized members, Interested in mature priest, Prayer Book Churchman, perhaps aged 55 to 60 desiring lesser responsibility. In diocese of fifth province. Salary totalling about \$5,000 annually including residence, pension, car expense. Reply Box C-967, The Living Church, Milwaukee 2, Wis.

PRIEST supply for July and August. Small parish in Southwest on border. Living quarters and small stipend. Single man or couple only. Reply Box C-964, The Living Church, Milwaukee 2, Wis.

A SMALL CHURCH SCHOOL and junior college for girls is interested in receiving applications from teachers in several fields. High academic standards with emphasis on cultural education. Small classes, daily chapel. Churchmanship moderate and evangelical. Art, Latin, voice, history, physical education are subjects that may be open this September. In Latin and history master's degrees required. Reasonably good cash salary plus all living. Rectors in touch with teachers are requested to make recommendations. Reply Box A-966, The Living Church, Milwaukee 2, Wis.

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THE LIVING CHURCH

# CHANGES

## Appointments Accepted

The Rev. Paul K. Abel, formerly rector of St. Peter's Church, Sycamore, Ill., is now rector of St. Michael's Church, Hays, Kans. Address: 416 W. Seventh St.

The Rev. William Wescott Baldwin, formerly assistant at the Cathedral of St. Luke, Ancon, C. Z., is now in charge of St. Andrew's Church, Cocoli, C. Z. Address: Box 704, Cocoli, C. Z.

The Rev. W. Douglas Ellway, formerly of Edgerton, Alberta, Can., is now vicar of Emmanuel Church, Hailey, Idaho, and of St. Thomas', Ketchum, and Sun Valley. Address: Hailey.

The Rev. William F. Licht, formerly vicar of St. Bartholomew's Church, El Sereno, Calif., is now assistant rector of St. Stephen's Church, Hollywood, Calif. Address: 6128 Yucaca St., Hollywood 28.

The Rev. Albert R. Marshall, formerly rector of All Saints' Church, Boise, Idaho, is now associate of the Mission of the Good Shepherd, Fort Hall, Idaho.

The Rev. John R. McGrory, formerly rector of St. Paul's Church, Bound Brook, N. J., is now vicar of Holy Innocents' Church, Dunellen, N. J. Address: 346 New Market Rd.

The Rev. J. Robert Nicholas, formerly vicar of All Saints' Church, Salt Lake City, Utah, is now rector of St. Mary's Church, Emmett, Idaho.

The Rev. John W. Slater, formerly curate of St. John's Church, Saginaw, Mich., is now vicar of St. Michael's Church, Lincoln Park, Mich. Address: 1062 Cleveland, Lincoln Park 25.

The Rev. Norman E. Stockwell, formerly rector of St. Mark's Church, Moscow, Idaho, and chaplain to students at the University of Idaho, will on May 23d become rector of the Church of the Ascension, Twin Falls, Idaho. Address: 202 Blue Lakes Blvd.

The Rev. Richard G. Urban, formerly rector of St. Paul's Church, Jacksonville, Fla., is now rector of Christ Church, Laredo, Tex. Address: 1609 Farragut St.

## Changes of Address

The Rev. O. Sydney Barr, Jr., instructor in New Testament at General Theological Seminary, is now making his home at 188-25 F Seventy-First Crescent, Fresh Meadows 65, N. Y.

The Rev. Eugene H. Benson, priest of the diocese of Sacramento, who is, because of ill health, living in a nursing home in Oakland, Calif., may be addressed at 2964 Linden Ave., Berkeley 5.

The Rev. Frank H. Hutchins, of the Church of the Redeemer, Brooklyn, has moved from 1821 Bedford Ave., Brooklyn, to 924 West End Ave., New York 25.

## Ordinations

### Priests

California: The Rev. Lorin Albert Paul was ordained priest on February 6th by Bishop Block of California at St. Mark's Church, Palo Alto, Calif., where the new priest will be curate; he will also be vicar of St. Timothy's Church, Mount View. Address: 600 Colorado Ave., Palo Alto.

### Deacons

Kentucky: Frank Quarles Cayce, a student at Virginia Theological Seminary, was ordained deacon on January 25th by Bishop Clingman, retired Bishop of Kentucky, at Grace Church, Hopkinsville, Ky. Presenter, the Rev. E. I. Hulbert, Jr.; preacher, the Rev. W. A. Clebsch. Address: RFD 2, Box 144, Alexandria, Va.

Philippine Islands: Simeon Belling and Lorenzo Garcia were ordained to the diaconate on February 2d at the Church of St. Francis of Assisi, Upi, Cotabato, by Bishop Binsted of the Philippines. Presenter of both, the Rev. Vincent Strohsahl; preacher, the Very Rev. Dr. W. S. Mandell. The new deacons will assist at the mission of St. Francis.

Southern Brazil: José Gress, Jr. was ordained deacon on December 20th by Bishop Pithan of Southern Brazil at Trinity Cathedral, Pôrto Alegre, R.G.S., Brazil. Presenter, Dean Orlando Baptista; preacher, the Rev. José Del Nero. To be city missionary of Pôrto Alegre. Address: Caixa 1142, Pôrto Alegre, R.G.S.

Ordained at the same service by Bishop Pithan were:

Hugo Kleemann, presented by the Ven. G. U. Krishcke; to be in charge of Calvary Church, Santa Rita, R.G.S. Address: Caixa 1971, Pôrto Alegre, R.G.S.

Rurik Cunha Melo, presented by the Rev. Roy Sommers; to be assistant of the Church of the Redeemer, Pelotas, R.G.S. Address: Rua Barão de Santa Tecla, 554, Pelotas, R.G.S.

## Corrections

The Rev. Allen R. Day is rector of Mount Calvary Church, Camp Hill, Pa. (not Camp Hill, Md., as listed in the issue of February 14th).

# CLASSIFIED

## POSITIONS WANTED

ORGANIST-CHOIRMASTER, young man, 25. B.M. and M.M. degrees. Experience with children's, youth, and adult choirs. Reply Box H-960, The Living Church, Milwaukee 2, Wis.

WIDOWED CHURCHWOMAN seeks position as companion, secretary or house manager. Free to travel. Good driver. References exchanged. Reply Box S-962, The Living Church, Milwaukee 2, Wis.

REGULAR ARMY COLONEL, West Point '23, retiring September, 31 years service, experienced administrator and personnel officer, desires similar work Church School or organization. Excellent health, 53, wife, young son and daughter, interested choir, sports, etc. Reply Box S-963, The Living Church, Milwaukee 2, Wis.

TORONTO RECTOR will accept August duty anywhere U.S. for accommodation and some remuneration. Reply Box P-965, The Living Church, Milwaukee 2, Wis.

YOUNG MARRIED PRIEST desires post as Priest-Organist and Music Director. East or South preferred. Reply Box M-957, The Living Church, Milwaukee 2, Wis.

A FORMER HOSPITAL CHAPLAIN, now employed in Parish work desires employment as Hospital Chaplain. Reply Box L-956, The Living Church, Milwaukee 2, Wis.

SEMINARY TRAINED DIRECTOR of Religious Education with background in Business Administration and Publicity writing desires position with emphasis on Adult Education. Reply Box M-953, The Living Church, Milwaukee 2, Wis.

## QUIET EVENING

QUIET EVENING FOR MEN—S. Clement's Church, Philadelphia, Saturday March 13th from 5 to 9 P.M. Fr. Joiner, Conductor. Notify the Rev. Rector, 2013 Apple Tree Street, Philadelphia, 3.

## ROOM AND BOARD

ROOM AND BOARD for a middle-aged person available at exclusive beach residence, \$50.00 per week, from May 18th to November 1st if desired. Write Mrs. Betty Kelly, 85 Holly St., New Bedford, Mass.

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THE LIVING CHURCH  
407 East Michigan Street, Milwaukee 2, Wis.

# DEATHS

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

## Cameron F. MacRae, Priest

The Rev. Cameron Farquhar MacRae, D.D., retired priest of the diocese of Shanghai, died in a Richmond hospital January 23d. He had made his home in Virginia since 1942, when he retired from his work in the Far East.

Dr. MacRae was born in Warrenton, N. C., February 3, 1873, the son of the Rev. Cameron Farquhar MacRae.

He received the Master's degree from Columbia College, now George Washington University, and in 1900 the B.D. from Virginia Theological Seminary.

He married Miss Sarah Nicoll Woodward on February 17, 1908, in Shanghai. Mrs. MacRae died in 1937.

During his service in China Dr. MacRae helped to found several native churches. He was a member of the faculty of St. John's University, Shanghai, and chaplain of St. Luke's Hospital in the same city.

Surviving are four daughters, two sons, and ten grandchildren.

## Helen D. Hill, Deaconess

Deaconess Helen D. Hill, 58, St. Clare's House, Upper Red Hook, N. Y., died suddenly after a heart attack in her home in Arlington, Mass., on January 5th.

Deaconess Hill, daughter of Walter Lee Hill and Nancy Kimball Squire Hill, was born in Arlington, Mass., and trained at the New York Training

School for Deaconesses in 1934. She was ordered deaconess by the late Bishop Manning of New York in 1937. Her work was largely in the rural missionary field in the west and midwest.

Deaconess Hill spent the past year in study, completing work for a degree, and at the time of her death, was visiting with her family.

## Maud Hunt Patterson

Mrs. Maud Hunt Patterson, widow of the late Rev. William Edwin Patterson, who was rector of St. Saviour's, Bar Harbor, Me., died December 31st, 1953 in Clearwater, Fla. Fr. Patterson died in 1941. Surviving is a brother, Leavitt J. Hunt.

## Janet Mitchell Cox Blatz

Janet Mitchell Cox Blatz, wife of the Rev. Frederick W. Blatz, rector of St. Paul's, Westfield, N. J., died February 13th in Overlook Hospital, Summit, N. J., after a long illness.

Mrs. Blatz went to Westfield seven years ago from Philadelphia, Pa., where her husband had been rector of St. Peter's.

Surviving besides her husband are her mother, Mrs. Clara Henderson Cox of Scottsville, N. J.; two daughters, Sarah Mitchell and Susan Lewis Blatz, of Westfield; a son, Frederick W. Blatz III, of Westfield; and two sisters, Miss Carolyn and Miss Eleanor M. Cox, both of Scottsville.

## Albert C. Read

Albert C. Read, active in parochial and diocesan life in southern California for more than 45 years, died at his home in Glendale, February 2d, the Feast of the Purification at the age of 80. He had served as Church school superintendent of two parishes—St. John's Los Angeles and St. Mark's Glendale.

Mr. Read was a member of the first vestry of St. Mark's when it attained parochial status in 1914, after being a mission for 25 years. He also served at St. Mark's as treasurer and was delegate many times to convention of the diocese of Los Angeles. He also was active in the diocesan work of the Brotherhood of St. Andrew.

Mr. Read spent his life in the retail book business and library work, having served for 30 years as book buyer for the Los Angeles Public Library. He was known affectionately as "dean of the West Coast bookmen."

He is survived by his wife, Elizabeth; two sons, the Rev. Francis W. Read, rector of St. Stephen's church, San Luis Obispo, Calif., and G. W. Read of La Canada, Calif.; one grandson; and four granddaughters.

## Louise Cumins Reese

Mrs. Louise Cumins Reese, widow of the late Theodore Irving Reese, Bishop of Southern Ohio, died February 1st at her home in New York City. She was 80 years old. Bishop Reese died in 1931.



Follow the good Lenten custom of stepping up your weekday Church attendance—and go to Church every Sunday where ever your travels take you. The list is arranged alphabetically by states.

### SAN FRANCISCO, CALIF.

**ST. FRANCIS'** San Fernando Way  
Rev. Edward M. Pennell, Jr., D.D.  
Sun 8, 9:30 & 11; HC Wed 7, HD & Thurs 9:15

### DENVER, COLO.

**ST. ANDREW'S** 2015 Glenarm Place  
Rev. Gordon L. Graser, v  
Sun Masses 8, 11; Daily Masses 7:30 ex Mon 10;  
Thurs 7; C Sat 5-6  
Three blocks from Cosmopolitan Hotel.

**ST. MARY'S** 2290 S. Clayton  
3 blocks east of Denver University  
Rev. Gustave Lehman; Rev James Mote  
Sun Masses 9, 11:15, EP & B 8; Daily Mass: 7:30  
ex Wed 6:45 & 9; C Sat 7:45-9:15

### STAMFORD, CONN.

**ST. ANDREW'S** Washington Ave.  
Rev. Percy Major Binnington  
Sun HC 8, Fam Serv 9:30, 11 (Sol); Wed 8, HD &  
Fri 9; C Sat 5-6

### WASHINGTON, D. C.

**ST. PAUL'S** 2430 K St., N.W.  
Sun Masses: 8, 9:30, 11:15 Sol, Ev & B 8; Mass  
daily ex Sat 7; Sat 12; Prayer Book days 7 & 12  
Noon; C Sat 5-6

### MIAMI, FLA.

**ST. STEPHEN'S** Coconut Grove  
Rev. W. O. Hanner, r; Rev. W. J. Bruninga, Ass't.  
Sun 7, 8, 9:15, 11; HC Daily; C Sat 5-6, 7-8

(Continued on page 24)



### MOBILE, ALA.

**TRINITY** 1900 Douphin  
Rev John D. Prince, Jr., r  
Sun HC 7, Cho Eu Ser 8, Ch S 9:30 & 11,  
MP Ser 11 (1st Sun HC ser), Ev 5:30, Compline  
7:50; HD & Wed HC 10; C Sat 7-8 & by appt;  
Open Daily for Prayer 8-4

### LOS ANGELES, CALIF.

**ST. MARY OF THE ANGELS** 4510 Finley Avenue  
Rev. James Jordan, r; Rev. Neal Dodd, r-em  
Sun Masses: 8, 9:15, 11; Daily 9, ex Tues & Fri 7;  
C Sat 4:30 & 7:30 & by appt

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



THE  
EPISCOPAL CHURCH  
WELCOMES YOU



EVERYWHERE

(SEE LIST BELOW)

NEW SMYRNA BEACH, FLA.

**ST. PAUL'S** 1 bk off US No. 1  
Sun Eu 7:30, 9, Sta & B 7:30; Daily 7, Wed 9:30,  
Ev Daily 5:40 ex Wed 7:30, Fri HH 7:30; C Sat  
6-5:30

ORLANDO, FLA.

**CATHEDRAL OF ST. LUKE** Main & Jefferson Sts.  
Sun 7:30, 9, 11 & 6:30; Daily 7:30 & 5:45;  
Thurs & HD 10; C Sat 7-8

ATLANTA, GA.

**OUR SAVIOUR** 1068 N. Highland Ave., N.E.  
Mass Sun 7:30, 9:30, 11; Wed & Fri 7, 10:30;  
Other days 7:30; Ev & B Sun 8; C Sat 5

CHICAGO, ILL.

**ST. BARTHOLOMEW'S** 6720 Stewart Avenue  
Rev. John M. Young, Jr., r  
Sun 7:30, 9, 11 HC; Others posted

**ST. JAMES'** Huron & Wabash (nearest Loop)  
Rev. H. S. Kennedy; Rev. G. H. Barrow  
Sun 8 & 10 HC, 11 MP & Ser (1 S HC); Daily 7:15  
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon thru  
Fri) Int 12:10, 5:15 EP

EVANSTON, ILL.

**ST. LUKE'S** Hinman & Lee Streets  
Sun Eu 7:30, 9, 9:15, 11, Ch S 9; Weekdays  
Eu 7, 10; Also Wed 6:15; Also Fri (Requiem) 7:30,  
MP 9:45; 1st Fri HH & B 8:15; C Sat 4:30-5:30,  
7:30-8:30 & by appt

SOUTH BEND, IND.

**ST. JAMES'** 117 N. Lafayette  
Rev. William Paul Barnds, D.D., r; Rev Glen E.  
McCutcheon, ass't.  
Sun 8, 9:15, 11; Tues HC 8:15 Service & addr  
7:45; Thurs HC 9:30; Fri HC 7

LEXINGTON, KY.

**KENTUCKY THEOLOGICAL SEMINARY**  
Chapel Services: Good Shepherd: Main St. & Bell Ct.  
MP 7:30 & Ev 5 Daily; HC Tues 7:45 & Thurs 10

BALTIMORE, MD.

**GRACE & ST. PETER'S** Park Ave. & Monument St.  
Rev. Rex B. Wilkes, D.D.  
Sun H Eu 8, 9, 11; Daily: Mat 7:15, H Eu 7:30,  
EP 5; C Sat 4 and by appt

**ST. MICHAEL AND ALL ANGELS** 20th & St. Paul  
Rev. D. F. Fenn, D.D., r; Rev. P. E. Leatherbury, c;  
Rev. H. P. Starr  
Sun 7:30, 9:30, 11; H Eu 10:30 Mon, Wed (also  
6:30), Sat, Tues, Fri 7; Thurs 8; Preaching Service  
Wed 8

BOSTON, MASS.

**ALL SAINTS'** (at Ashmont Station) Dorchester  
Rev. Sewall Emerson, r; D. L. Davis  
Sun 7:30, 9 (Sung) Ch S, 11 (Sol); 7:30 EP & B;  
Daily 7, Wed & HD 10, EP 5:45; C Sat 5-6, 8-9

DETROIT, MICH.

**INCARNATION** 10331 Dexter Blvd.  
Rev. Clark L. Attridge, D.D.  
Masses: Sun 7:30, 10:30; Mon & Wed 10; Tues &  
Fri 7; Thurs & Sat 9; C Sat 1-3 & by appt

DETROIT, MICH. (Cont.)

**TRINITY** Grand River & Trumbull (Downtown)  
Rev. John G. Dahl, r  
Sun 9, 11; Tues 10; Fri 7; Sat 9:30, 10:45 Healing;  
HD 7 & 10; C Sat 7:30-8

FARIBAUT, MINN.

**CATHEDRAL OF OUR MERCIFUL SAVIOUR**  
"First Cathedral in the American Church"  
Very Rev. Chas. R. Allen, dean; Rev. P. H. Kramer,  
Rev. S. W. Goldsmith, Canons  
Sun 8, 9:30, 11; Wed & Saints' Days 10

BILOXI, MISS.

**REDEEMER "Historic"** E. Beach  
Rev. Edward A. DeMiller, B.D., r  
Sun 7:30, 10 HC, MP, Lit 7:30; Thurs & Saints'  
Days 10

ST. LOUIS, MO.

**HOLY COMMUNION** 7401 Delmar Blvd.  
Rev. W. W. S. Hohenschild, r  
Sun HC 8, 11 1 S, 11 MP; HC Tues 7, Wed 10:30

OMAHA, NEBR.

**ST. BARNABAS'** 40th & Davenport  
Sun Masses 7:30, 10:45; Tues, Thurs, Fri 6:50;  
Wed & Sat 9:15; C Sat 4:30-5

LOVELOCK, NEV.

**ST. FRANCIS' MISSION** 9th & Franklin  
Rev. John R. B. Byers, Jr.  
Sun HC 8, Ch S 9:30, MP 11 (HC 1 S); HC Thurs  
& HD 7 & 11

BUFFALO, N. Y.

**ST. PAUL'S CATHEDRAL** Shelton Square  
Very Rev. Philip F. McNairy, D.D., dean; Canon  
Leslie D. Hallett; Canon Mitchell Haddad  
Sun 8, 9:30, 11; HC Daily 12:05, Also Tues 7:30;  
Healing Service 12 Noon Wed

**ST. ANDREW'S** 3105 Main at Highgate  
Rev. Thomas R. Gibson, r; Rev. John Richardson  
Sun Masses 8, 10 (Sung), 11:45, Ev & B Last  
Sun 5; Daily 7, Thurs 10; C Sat 7:30-8:30

NEW YORK, N. Y.

**NEW YORK CATHEDRAL** (St. John the Divine)  
112th & Amsterdam, New York City  
Sun HC 7, 8, 9, 10, 11; Cho Mat 10:30; Ev 4;  
Ser 11, 4 Wkdays HC 7:30 (also 10 Wed, & Cho HC  
8:45 HD); Mat 8:30; Ev 5:30. The daily offices  
are Cho ex Mon

**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
Rev. Anson P. Stokes, Jr., r  
8 & 9:30 HC, 9:30 & 11 Ch S, 11 M Service &  
Ser, 4 Ev, Special Music; Weekday HC Tues 10:30;  
Wed & Saints' Days 8; Thurs 12:10; Organ Re-  
citals Fri 12:10; Church open daily for prayer

**CALVARY** Rev. G. C. Backhurst  
4th Ave. at 21st St.  
Sun HC 8, MP & Ser 11; Thurs HC & Healing 12

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

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

**ST. IGNATIUS'** 87th St. & West End Ave.,  
one block West of Broadway  
Rev. W. F. Penny; Rev. C. A. Weatherby  
Sun 8:30 & 10:30 (Solemn); Daily 8; C Sat 4-5,  
7:30-8:30

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

**RESURRECTION** 115 East 74th  
Rev. A. A. Chambers, r; Rev. F. V. Wood, c  
Sun Masses: 8, 9:15, (10:30 MP) 11, 5 Sol Ev;  
Daily: 7:15 MP, 7:30, 10 Mon, Wed, Sat, 6 EP

**ST. THOMAS** 5th Ave. & 53rd Street  
Rev. Roelif H. Brooks, S.T.D., r  
Sun HC 8, 9 & 11 1 S, MP & Ser 11; Daily 8:30  
HC, Thurs 11; HD 12:10

NEW YORK, N. Y. (Cont.)

**THE PARISH OF TRINITY CHURCH**  
Rev. John Heuss, D.D., r

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

**ST. PAUL'S CHAPEL** Broadway & Fulton St.  
Rev. Robert C. Hunsicker, v  
Sun HC 10; Daily MP 7:45, HC 8, 12 ex Sat, EP 3;  
C Fri & Sat 2 & by appt

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

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

**ST. AUGUSTINE'S CHAPEL** Rev. C. Kilmer Myers, v  
292 Henry St. (at Scammel)  
Sun HC 8:15, 11 & EP 5; Mon, Tues, Wed, Fri  
HC 7:30, EP 5; Thurs, Sat HC 6:30, 9:30, EP 5

**ST. CHRISTOPHER'S CHAPEL**  
New York City  
Sun 8, 10, 11:20, 8:30; Daily 8, 5:30; Thurs &  
HD 10

UTICA, N. Y.

**GRACE** Downtown  
Rev. S. P. Gasek, r; Rev. R. P. Rishel, c  
Sun 8, 9:15 (Family Eu), 11, 6:30; Preaching  
Thurs 12:10; Daily MP, HC, Lit 12:15; Wed, Thurs,  
Fri, HD EP 5:10

CHARLOTTE, N. C.

**ST. PETER'S** North Tryon at 7th Street  
Rev. Gray Temple, r  
Sun HC 8, Family Service 9:45, MP 11; Noon-Day  
Mon-Fri; HC Wed 10:30; Fri 7:30

CINCINNATI, OHIO

**ST. MICHAEL AND ALL ANGELS** 3626 Reading Rd.  
Rev. Edward Jacobs, r  
Sun Masses 8, 9:15 & 11, Mat 10:45; Daily 7  
ex Mon 10, C Sat 7-8

OKLAHOMA CITY, OKLA.

**ST. PAUL'S CATHEDRAL** Very Rev. John S. Willey  
127 N.W. 7  
Sun 8:30, 10:50, 11; Thurs 10

PHILADELPHIA, PA.

**ST. MARK'S** Locust St. between 16th and 17th Sts.  
Rev. Emmett P. Paige, r; Rev. Paul Kintzing, Jr.  
Sun HC 8, 9, Mat 10:30, Lit in Procession, Sol  
High Eu & Ser 11, Ev & Devotions 4; Daily HC  
7:45, 12:10; Mon, Wed & Fri 7; Thur & Sat 9:30;  
Mat 7:30; Angelus & Prayers 12; EP 5:30; Address  
12:30 Wed & Fri; Mon Bible Study Class 8; Wed  
Sta of the Cross 7:30, "The Prayer Book Way of  
Life" 8:15; Thurs (Ex Holy Wk) Organ Recital  
12:30; Sat 12 to 1, 4 to 5, 7:30 to 8

PITTSBURGH, PA.

**ST. MARY'S** Charleroi  
Rev. Joseph Wittkofski  
Sun HC 8, 9, 11 (Sung), 7:45 EP; Wed HC 9;  
Fri HC 7:30, 7:45 EP; C by appt

**ST. MARY'S MEMORIAL** 362 McKee Pl., Oakland  
Sun Mass with ser 10:30; Int & B Fri 8; C Fri 7  
& by appt

CHARLESTON, S. C.

**HOLY COMMUNION** Ashley Ave. at Cannon  
Rev. Edwin B. Clippard, r  
Sun H Eu 8 & 1 S 11:15, MP 11:15, EP 5:30;  
Wed & HD 7:30 & 11:15; Fri Lit 12; Counseling &  
C by appt

SAN ANTONIO, TEXAS

**ST. PAUL'S MEMORIAL** Grayson & Willow Sts.  
Rev. H. Paul Osborne, r  
Sun 8, 9:15 & 11; Wed & HD 10

MADISON, WIS.

**ST. ANDREW'S** 1833 Regent St.  
Rev. Edward Potter Sabin, r; Rev. R. L. Pierson, c  
Sun 8, 11 HC; Weekdays as anno; C appt

PARIS, FRANCE

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