

# The WITNESS

MAY 5, 1955

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**DAVID R. HUNTER**  
*National Director of Religious Education*

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**FIRST COURSE IN THE SEABURY SERIES**

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## SERVICES In Leading Churches

### NEW YORK CATHEDRAL (St. John the Divine) 112th St. and Amsterdam

Sun HC 7, 8, 9, 10; MP, HC & Ser 11: EY & S 4. Weekdays, HC 7:30 (also 10 Wed. & Cho HC 8:45 HD; MP 9; Ev 5. The daily offices are Cho ex Mon.

### THE HEAVENLY REST, NEW YORK 5th Avenue at 90th Street Rev. John Ellis Large, D.D.

Sundays: Holy Communion, 7:30 and 9 a.m.; Morning Service and Sermon, 11. Thursdays and Holy Days: Holy Communion, 12. Wednesdays: Healing Service, 12. Daily: Morning Prayer, 9; Evening Prayer, 5:30.

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8 and 9:30 a.m. Holy Communion. 9:30 and 11 a.m. Church School. 11 a.m. Morning Service and Sermon. 4 p.m. Evensong. Special Music. Weekday: Holy Communion Tuesday at 10:30 a.m.; Wednesdays and Saints Days at 8 a.m.; Thursday at 12:10 p.m. Organ Recitals, Fridays, 12:10. The Church is open daily for prayer.

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Sunday 8, 9:30, Holy Communion; 11, ser. (generally with MP, Lit or procession) (1, S, HC); 4, Ev. Weekdays: HC, 7:30; Int., 12; Ev., 4. Open daily, 7 to 6.

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### PRO-CATHEDRAL OF THE HOLY TRINITY PARIS, FRANCE

23, Avenue George V  
Services: 8:30, 10:30 (S.S.), 10:45 Boulevard Raspail

Student and Artists Center  
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"A Church for All Americans"

## The WITNESS

For Christ and His Church

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*Editorial and Publication Office, Eaton Road, Tunkhannock, Pa.*

## Story of the Week

# The Seabury Series Launched At Council Meeting

**CERTAIN CONDITIONS MUST BE MET TO INSURE  
SUCCESSFUL USE OF MATERIAL**

**By Randolph Crump Miller**  
*Professor at Yale Divinity School*

★ The first printing of the Seabury Series was unveiled to the members of the National Council. They saw a first grade course with readers that match the best story books for six year olds in content, format, and art work. They looked at a teacher's guide that provides rich suggestions for teaching first graders. While none of them has the responsibility of teaching six year olds, they rejoiced that after seven long years the Seabury Series is a reality.

They saw the fourth grade course, too. It has a hard bound reader with two fascinating stories, one the adventures of Jeremy Brown and the other a Bible story. The art work is original and imaginative. The teacher's guide suggests many ways that the Gospel may be made relevant to the life situations of juniors.

What has caught the imagination of others than seventh graders is their theological word book. "More Than Words" lists over a hundred theological terms in situations which junior highs appreciate.

These words come to life in relation to real experiences of boys and girls. This resource book stands behind the teacher's manual that helps the teacher see what needs to be done next.

One other book completes the present publishing schedule of the Seabury Series. It is a parents' manual to be used in parents' classes, and it is geared primarily to what is happening in the 1st, 4th, and 7th grades. But it is suitable for all classes for parents. It is not a home book, but a book for discussion among parents in class. It makes use of the best methods of adult education, and it can be taught best by a husband-and-wife team.

### Other Helps

While the Seabury Series has been in process, many other helps have already appeared. As early as 1949, the Church's Teaching volumes began to catch the attention of the Church. Over 100,000 copies of Robert Dentan's "The Holy Scriptures" have been sold, and most of them have been used in parents' or adults' classes. The

6th volume in the series, "The Episcopal Church and Its Work" by Powel Dawley, is just off the press; and the delayed 5th volume will be published next winter. This provides the adult content on which the Seabury Series is based.

Parishes have been getting ready for the new curriculum. They have had help from Donald Crawford's "The Parish Workshop" and Charles D. Kean's "The Christian Gospel and the Parish Church." Coming in the fall is C. William Sydnor, Jr.'s, "Effective Christian Education," which gives specific guidance on family worship, use of the Bible, use of the Church year, and specific methods of teaching. Sydnor's book is ideal for the fall teaching conferences.

Many churches will feel that training teachers and enlisting parents for the 1st, 4th, and 7th grades will be all they can achieve by next fall; and if preparations are not already under way it is doubtful that they can be ready even for this much. Other parishes and missions have an enthusiastic group of teachers ready to go, and they are irked because they cannot have these new tools. Many of us feel that the answer is to use the 1st grade material in grades 1 and 2, 4th grade in grades 4 and 5, and 7th grade in grades 7 and 8. Then only grades 3, 6, and 9 (plus nursery, kindergarten, and high school) will

use other material from the "Interim Guide for Church School Lessons."

### Things To Do

Those who have studied carefully the Preview, which was sent to all clergy and can be ordered for teachers at 25 cents, are aware of the requirements of the Seabury Series. Because of the emphasis on sharing the redemptive life of faith in Christ now, it is strongly recommended that certain conditions be met before the new materials are introduced.

There should be a concerned group within the parish—not just teachers who are aware of what is happening—preferably through having attended a parish life conference.

Family worship should be a central part of the Sunday morning program, and this means a service geared to the needs of parents and all their children.

There should be a 50-minute class period for everyone, including parents.

There should be a parents' class using the parents' manual.

There should be an adequate program of teacher training, not only before starting the Seabury Series but throughout the year.

While not required, two teachers per class is desirable. One is an observer, assists in building the group, and co-operates in lesson planning, while the other conducts the class; husband and wife teams are particularly successful in this approach, even on the nursery level.

A parish cannot take these six steps in a day, and the program of preparation actually began in 1949 with the program at the College of Preachers. This type of conference was conducted for three years and was for clergy, directors

of Christian education, professors in the seminaries, and others. The leadership training division has had teams touring the dioceses since 1950. Diocesan departments have been alerted for the past two years. Parish life conferences have been held throughout much of the Church.

### Family Worship

Many parishes began experimenting with family worship as early as 1947, not in the sense of a family pew at 11 but with a modified Morning Prayer for the family at 9 or



LEON MCCAULEY  
*Publisher of The Seabury Press*

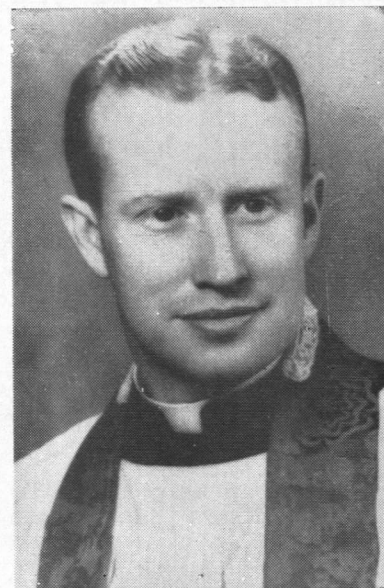
9:15, followed by classes. Some churches made the service a substitute for classes, but this does not achieve the purpose of the Seabury Series.

Parent cooperation has been worked out carefully in Episcopal parishes using Dr. Ernest M. Ligon's Character Education Project, but the experimental work of developing the Seabury Series placed the emphasis on parents' classes geared to the twin needs of parents and their children and of the relevance of the Gospel to both groups.

Much has been learned about group processes. At first, the Church turned to the secular

group dynamics experts for help, but there are several laboratories set up for this summer for seminarians, clergy, and bishops in which the insights of the Gospel become the basis for the developing fellowship of the Holy Spirit. The discovery of the teacher-observer combination came out of what the Church learned about group processes. The emphasis on the quality of life of the congregation as the most important element in the teaching atmosphere came from these same discoveries.

So the Seabury Series is presented to the Church with an experimental background that promises success if the conditions are met. The editors know what can be expected, because every course came out of the experiences of real children, boys and girls, men and women. The lesson materials by themselves are only tools, and they depend for their effectiveness entirely on the way they are used. That is why the conditions set forth for their use are essential to effective Christian education.



JOHN HEUSS  
*Pioneer of The Seabury Series*



# Long Island Commission Reports on Industry

★ The diocese of Long Island has within its boundaries one of the largest industrial areas in the East. Included in its 1,373 square miles is the entire Brooklyn waterfront, and the vast aircraft industries on the island itself. To meet the challenge which this vast industrial area presents, Bishop DeWolfe appointed a commission on labor and management.

The commission, made up of representatives from labor, management, government, and the Church, has just issued its Statement of Principles:

We believe that all human relationships in our political, industrial, and economic systems must have their foundations rooted in the firm faith of Christian doctrine, resulting from our belief in the fatherhood of God and in the brotherhood of man.

Therefore, the first duty of this commission will be to extend and spread this doctrine and belief toward these relationships, so that the will of God be known and followed. We believe that the command of our Lord, "to go into all the world," has to be accepted at a deeper level than the geographical. This command is that the word of God be heard and obeyed, because it is what it is, and not for any ulterior motives.

We shall seek out the causes of unrest, uncertainty and mistrust, wherever they actually, or potentially, exist in the areas of the concern of this commission, i.e., the field of management and labor.

We fully realize that ultimate solutions will be possible only by the discovery of the

relationship of the problem to the teaching of Jesus Christ and his Church.

We shall formulate a program within the scope of these principles and that we shall make known to all concerned that the Church stands ready, and is willing and able, to bring to them the teachings and values of the Christian life.

The commission is divided into four committees: survey, education and publicity, program and action. As part of the commission's educational program a panel discussion was held at a meeting of the bishop's men in Garden City. The Rev. Paul Musselman, executive secretary, division of urban and industrial work of the National Council was the speaker. Taking part in the panel were: Mr. Charles Aal, Long Island Lighting Company; Mr. Ellis Van Riper, C.I.O.; the Rev. Carl Lutge, rector of St. Saviour's, Maspeth.

The Ven. A. Edward Saunders is chairman of the commission and the Rev. George H. MacMurray, book editor of the Witness, is secretary.

## BISHOPS NECESSARY IN UNITED CHURCHES

★ Full acceptance of the historic authority of bishops is an essential condition for the development of a united Christianity, a Protestant theologian said.

John Knox, professor of sacred literature at Union Theological Seminary in New York, made the statement at the concluding session of lectures on Christian unity spon-

sored by the Disciples of Christ Divinity House at the University of Chicago.

While neither the episcopal, presbyterian nor congregational structure of Church government can be proved to have been established during the time of the apostles, Knox said, the institution of episcopacy "represents a true and all but inevitable sequel to the apostolic office and function."

The theologian said he believes the episcopal system originated in the second century with the development of "the early Catholic" as contrasted to the "primitive" Church of the first century.

Knox said he feels that, if the Churches "agree to agree," they are "bound to agree on this historic form" whether they think it came about "as an accident or essential feature."

## SOUTH AFRICA FUND IS PROPOSED

★ A plea that the British Council of Churches undertake to raise jointly with South African churches a fund of \$2,800,000 to "strengthen Christian witness" in South Africa was made here by the British Weekly.

Anglican and other Christian leaders in South Africa have been strongly opposing the racial discrimination implicit in the apartheid policies of that country's government.

"Before this vast sum is swept aside as preposterous," the paper said, "let us remind you that more than that was raised for the Westminster Abbey restoration fund.

"Is the purpose and relevance of Christian witness in Africa to millions, who daily become more cynical and contemptuous of our professions of faith and our Church, of less



consequence than the restoration of an ancient building however significant it has been in our national life?

"It is not suggested by anyone that the British Churches alone could raise this vast fund. But we have said many brave things to the world on this question and we should not be either shy or ashamed to go to the trade unions, the great industrial combines, the employers' federations and every other source of wealth with our case and our cause. They would not turn us away empty-handed. We would get our one million pounds."

### URANIUM MILLIONAIRE HIRES RECTOR

★ The nation's first uranium millionaire has chosen an Episcopal clergyman as his assistant. The Rev. Alan Humrickhouse of St. Matthew's, St. Paul, Minn., has resigned his rectorate to serve with Vernon Pick, a leading figure in the uranium industry, at Grand Junction, Colo.

Mr. Humrickhouse will be responsible for obtaining personnel for Mr. Pick's greatly-expanding atomic energy, mining, ranching and manufacturing interests. He also will help set up a philanthropic organization.

The clergyman's association with Mr. Pick began in 1947 when he was parish priest at Little Falls and Royalton, Minn., near Two Rivers, then Mr. Pick's home.

Commenting on Mr. Humrickhouse's new post, Bishop Stephen E. Keeler of Minnesota said: "It is a fine thing that a vast enterprise, including a potentiality of a large philanthropic organization, should have on its staff a clergyman of the Church who can help guide its decisions, insofar as philosophy and Christian social relations in

communities affected by its activities are concerned."

Mr. Pick, a former Minneapolis businessman, struck it rich as a uranium prospector in Colorado last fall.

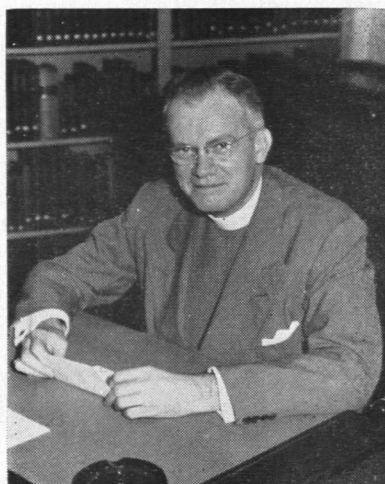
### SANDUSKY CHURCH REDEDICATED

★ Grace Church, Sandusky, Ohio, was recently rededicated by Bishop Burrough. It has been transformed into a simple colonial church and is said to be one of the finest in that part of the country.

The Rev. Hunsdon Cary Jr. is rector.

### DEAN WILLEY TO RETIRE

★ The Very Rev. John S. Willey, dean of St. Paul's Cathedral, Oklahoma City, has resigned and is to retire from the active ministry because of ill health. He is suffering



JOHN S. WILLEY  
*Illness Forces Retirement*

from leukemia, for which there is no known cure, but has continued on a limited schedule until recently.

Since his coming to the cathedral, the parish has seen marked growth, both in numbers and in activity, and under his leadership St. Paul's has added a large three-story parish house, redecorated the church, and remodeled the old

parish house. Retirement of debt on these projects, totaling more than \$250,000, is nearly complete, and the congregation is now embarking on a new campaign to retire the final amount and provide for parking facilities and a new organ.

### CATHEDRAL DAY IN MISSOURI

★ Cathedral day was observed April 23rd for all the church schools in the diocese of Missouri. A family service was held in the morning, with each parish and mission indicated by a banner. Following luncheon there was tour of the cathedral and the Bishop Tuttle Memorial, with Bishop Lichtenberger, Dean Sidney Sweet and others on the staff present to greet the visitors.

There was also time for fun, including workouts in the cathedral gym and a swim in the pool.

### R. E. DICUS ELECTED IN WEST TEXAS

The Rev. Richard E. Dicus, rector of the Church of the Redeemer, Eagle Pass, Texas, and priest-in-charge of Holy Trinity Church, Carrizo Springs, was elected Suffragan Bishop of West Texas at the special council, April 18.

Held in St. Mark's Church, San Antonio, the council chose Mr. Dicus as the new suffragan on the fifth ballot after considering 35 nominees.

## INFORMATION SERVICE

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**The WITNESS**  
Tunkhannock, Pa.



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# EDITORIALS

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## Seabury Series

★ The General Convention of 1946 initiated a program which may well revolutionize Christian education in the Episcopal Church and will likely be the forerunner of a completely new concept in all religious education. The first published materials of this program are making their appearance this May when nine new publications comprising courses for grades one, four, seven, and parents will be ready for the Church.

These publications, the first courses in the Seabury Series, prepared by the department of Christian education and published by The Seabury Press, are the official materials for Christian education authorized by General Convention.

In projecting its program of Christian education, the Church set in motion an ambitious project indeed! Untold numbers of authorities in the field were called to the task—some as staff members of the department, many as consultants and advisors.

Materials were developed and tested in parishes and missions throughout the country. These class sessions were tape-recorded, analyzed, revised, and tested again before writing of the final material was begun.

While the manuscripts were being designed, the artists worked on their illustrations. The colorful pictures for the three children's readers for grade one were prepared by Randolph Chitwood, a young churchman and father of two small daughters. Jean MacDonald Porter did the delicate

line drawings for the teacher's manual for this course. Both teacher's and pupil's books for the fourth grade were illustrated by Gregor Thompson Goethals in her unique, contemporary style.

The designed manuscripts were sent for type setting, and the artwork was sent to the same firm for making the engravings. Soon galley proofs of the texts came back to Greenwich for proofreading and correcting by the department editors and The Seabury Press curriculum production manager.

The marked proofs went back to the printer for corrections and revised proofs were pulled, sent back to Greenwich, reread, and, where necessary, corrected again. This process was repeated until all were satisfied that the text and illustrations were ready for printing.

While the books were on the press (a long operation since each color of each book has to be printed separately), The Seabury Press and the Department of Christian Education produced a 16-page booklet explaining the Series as a whole, describing each course, and showing many of the illustrations. This booklet was distributed to thousands of persons concerned with Christian education. The response was immediate. Persons from all over the United States, from Canada, and from countries abroad placed orders for samples of the new materials. The Press set up new systems to take care of its increased activity.

First glimpses of our new Church school courses are

heartening. The brightly illustrated story books for first graders emphasize the importance of making the children feel that the Church is their home, too. The fourth grade course consists of a two-part story book. Here children will find a full-length story of a modern-day boy who, in imagination, shares the lives of the early Christians, and a retelling of the Bible story in biblical language and with God presented as the chief actor in a great drama. The pupil's resource book for grade seven brings older boys and girls new understanding through a study of the true meaning of words they have met in their church, in prayer, and in their lives as Christians.

The teacher's manual for each course helps the teacher toward understanding the feelings and the needs of children at these respective age levels and gives practical help in putting the course to use. Creative activities — drama, crafts, games, audio-visual aids, group projects — all are carefully outlined.

A vital part of The Seabury Series is the Parent's Manual. Its purpose is to enable parents and godparents to play the active role that they must play in Christian education if the Church's children are to live and grow in Christian faith.

Now the Church waits eagerly—its clergy, teachers, and parents—to put into effect in this coming school year, these new courses in The Seabury Series, the first tangible fruits of the visions, prayers, and labors of so many dedicated persons.



# SHRINKING PARISH IN GROWING TOWN

By Thomas Jenkins  
*Retired Bishop of Nevada*

MY THEME has to do with the fringe of the one-parish, city or town. Now the fringe, in such areas of population as those of which I am now thinking, may not in early years have seemed of much importance; but in the end, concern or unconcern about it may spell either life, stagnation or death, for the parish with which the Church began its work.

To illustrate what I mean I have taken 25 cities having from 50,000 to 125,000 population in which the church was planted from 50 to 100 years ago and in which today there is only one parish, and in some instances that a weak one.

In some of these towns, which I know fairly well, where we have remained satisfied with one ministering center for well nigh a century, the Romanists have doubled, the Presbyterians tripled and the Methodists quadrupled their churches, and several other bodies have entered the field—while we have stayed put.

For years we have been talking about our feeble showing in what is called the rural field; but relatively speaking our weakness is just as marked in these expanding communities which for convenience sake we may call large towns to distinguish them from cities where several parishes may be found.

These one-parish-town church folk do not live as they once did near the church; nor do they live in the industrial area where the day-laborer class lives. Whether a man in overalls would be welcome in their church we do not know, because he never appears.

Usually these good parishioners drive late model cars—such as would put my old Dodge in the dog-kennel—and rarely carry anyone with them on Sunday morning outside their own families. This is not to accuse them of selfishness, because they have just never been otherwise taught or challenged.

The parish church, having been built when the town was small, is usually near the center of things, once the residential area and bordering on the little group of shops.

Now, with the growth of the town, business has encroached upon their dwellings and they have moved elsewhere. But the church has not been moved or expanded.

It is this increment in population and growth in business and industry which have through the years, created the fringe. Where once everyone could walk to church with ease, walking now for most of the congregation is out of question. And but for the loyalty of these old-time parishioners and their descendants, together with others of like quality, the parish might die. But it ought to live, only in a more brotherly relationship to the fringe.

I am aware of the oft-spoken answer to this, that now that every family has a car everybody could drive to the church if the desire were there. This retort is too simple. In the first place, if all these in the fringe who have been confirmed, not to say baptized, were to go there wouldn't be room for them. More seriously, what has the parish done to enlist the fringe's interest? It is here that failure is found. No parish any more than an individual can live to itself. Hermitage life means ultimate death.

The growth of a community from a few hundreds to many thousands opened up opportunity for parish expansion which was passed by. The priest and the Levite of old passed by their opportunity to serve.

## Who Is Responsible?

THE town of 30,000 to 125,000 people covers a sizeable territory, too large for one or two or even three central churches. It should be remembered that the church in the first place planted a mission among a few souls, expecting it to grow with the town, but here for some reason a cog has slipped. The mission has now become self-supporting, but nothing more. Newcomers have not meant much to its members or its governing body, and, sadder to write, not much to its pastor.

Perhaps, the reason for the problem before my mind and in my experience is wrapped up in the theory of responsibility. There are bishops as well as priests, therefore dioceses, which take the attitude that all church expansion must proceed from Episcopal headquarters. Then, here and there, one has known parish priests in such towns who have led their people to a sense of local responsibility for the parish's own expansion and welfare,



as well as for a larger good. Examples of this are not far to seek. And here, perhaps, I may speak with a modicum of authority; for in my 58 years of ministry I have never been without one or more mission stations. As rector of a parish were there not one I either adopted or made one. And believe me, it is marvelous what such an outlet does for the health of a parish. And since there are no parochial boundaries in one-parish-town, beyond those of opportunity, the parish is free to extend itself in any local direction and in whatever way seems to promise fruitfulness.

Undoubtedly in many dioceses there are unoccupied towns and villages which, if ever entered by the Church, the undertaking will have to be made by the diocese, but that is not germane to the problem here. Certainly, the spread of the Church from house to house, as well as from town to town in the Roman Empire was not done altogether by ordained presbyters and deacons. Its spread can only be accounted for by the missionary labors of lay people. The growth of non-conformity in England and the rapid spread of Methodism in America were made possible by local lay-preachers. And what I am pleading for here is a renewal of lay service in the enlargement of the Church's bounds in these great bodies of people in our one-parish-towns. And if surplice and stole should be thought necessary the permanent diaconate is open to intelligent laymen.

Let me digress here by saying that to me the problem of the downtown parish in a large city where exist other parish churches is a different problem in several aspects from this of which I am writing.

"What, now, do you propose?" someone asks. With a far-flung fringe, such as I know exists in many of these town, the first thing would be, of course, to know something of the fringe, its conditions and needs, its opportunities and strategic points. And since grammar schools are usually located in the midst of permanent residential areas, that's where families will be, and that's where to find children.

### Get Children

NOW, if the local parish doesn't enter these border sections with some kind of ministry others assuredly will; and those that do so get the children of the community. And

where the children go there will the parents be found eventually.

Here is the golden opportunity to release and use the latent man-power of the parish. It doesn't require one in holy orders to run a Sunday School. What it does need are men and women with knowledge and holy zeal, and these may be found in any parish, if searched for. As it is now, too often, our parochial outskirts are occupied by people with burning zeal but little sound learning. "Mushroom" sects thrive in many of these old towns simply because we have left the field fallow, open and free for any one to enter who would. St. Paul calls them "Peddlers of God's Word."

A short time ago I was driving through the fringe of a large town on a Sunday evening where I saw two or three Assembly or Church of God buildings open and full of people. These sects shame us by their devotion to the manual laboring people. With Evening Prayer fallen into a state of desuetude in most parishes what do the clergy do with their afternoons and evenings? The fringe is their opportunity.

This plan I am advocating is not without its problems, but what is? As in a case I know, the rector in a parish of a hundred thousand inaugurated expansion by planting afternoon Sunday Schools in different areas of the fringe. While this did not meet with hearty cooperation of the whole vestry there were enough others who were willing to join him, if only to see what would happen. Matters went well, the little institutions flourished. The mother Church took on new life, the building debt was paid, a new chapel was built, organizations were set up and everything looked white for harvest.

But by the coming in of industries around the parish church and the conversion of some of the large old homes into flats and apartments, there appeared right under the front door of the Church a fresh and unfamiliar body of people who had moved in to be nearer their work and to occupy these less expensive living quarters.

### Not Wanted

THE rector having got the afternoon Sunday Schools going, which were soon followed by Evening Prayer under a lay reader, now turned his attention to the nearby neighborhood, with the result that a substantial group in the mother Church School were from new comers around the Church. Then came the



rub, with the increase of members additional equipment, such as chairs and tables and lessons and books were needed. The vestry were not equal to the opportunity. The rector was told that the kind of children they wanted were those whose parents could and would support the parish. The result of this spirit was a move to sell out and go nearer their old parishioner's homes.

This account brings to my mind a situation in a large parish where on one of my missionary tours I was asked to sit in at a vestry meeting. The rector presented his requests, the treasurer presented the monthly bills, and the diocese had sent its statements regarding quotas for assessment and missions. The treasurer had but little money, not nearly enough. For an hour those business men—for such they were—talked around their obligations, eventually asking whether the parish guild and the Woman's Auxiliary couldn't help out. The need was about \$250. On leaving the meeting I saw those nine men get into \$20,000 dollars worth of automobiles! Oh yes, this was in a large one-parish-town. I was tempted to propose the old riddle, "When is merchant or banker not a business man?"

This one-parish-town wherever it exists needs Kingdom intelligence, needs to release its man-power for service, needs a new approach to the potential parish purse, and not least it needs wise and fearless missionary leadership. "A parish grows as it lives and lives as it grows." And a friend who has read and commended this article adds "The light that shines furthest shines brightest at home."

And the recommendations adopted at the recent Seventh Provincial Synod at New Orleans encourages me to believe that what I have said in this brief article is in line with what others have been thinking and are now saying.

To quote the Bishop of Michigan, "When any area is expanding, the Church has a primary responsibility to expand with it."

## Fair Wages

By Philip H. Steinmetz

SOME of us are pretty well along in years. We have spent more than half of our life in this world. Perhaps we have spent it largely in the faithful service of God and with

every expectation of receiving fair wages. From time to time we notice people who spent most of their lives selfishly coming to work beside us for the closing days of their life. We may have seen them die penitent and forgiven which is the wage for which we are working. We may well wonder whether God has some extra bonus for us life-long servants.

Then we read St. Matthew 20:1-16 and see that those who bore the burden and heat of the day received the same wages as the late comers.

Apparently the important thing in God's sight is not the amount of your work but the fact that you accept work in his service. It is life given back to his control which is saved rather than one which remains his own boss. When that surrender happens is not so important as that it happens.

For all of us this should be good news indeed, for we have certainly little to view with pride in our record of self-giving. Compared to what we might have done our deeds are not impressive. And if we fall into the deadly trap of pride when comparing ourselves with other people and thank God that we are not as they are, we may find that we become too proud to accept at all what God is offering of forgiveness and grace.

Rather rejoice that your need for the day is met. You have your wage. And rejoice that your neighbor, whose need is equal, is also paid a full wage and ends the day as you do with gratitude to a gracious God.

## A Blind Man Groping

By William B. Spofford, Sr.

CHICAGO grew out of bull sessions at Berkeley where we used to chew over what we planned to do in the ministry. Several of us decided that if we were to be intellectually honest we had to be economically independent. So we talked about working as a group in a parish while earning our living at some secular job. We believed in this way we could preach as free men, could run forums and discussion groups and do many things that could not be done in an ordinary parish without running into trouble with a vestry.

Four men were strong for the idea: Charles Collett, later a master at St. Paul's School,



who quit at the time I was fired and became rector of St. Stephen's, Boston; Horace Fort, who became secretary to Dean Ladd after graduating; Bob Johnson, who became an assistant at Christ Church, West Haven. We got together one summer, decided the group-ministry idea was sound, and since I was not tied down by a job, was delegated to see if a bishop could be found who would go along with the idea. It was first outlined to a dozen or so in a letter.

Bishop William Lawrence of Massachusetts replied that he was having difficulties enough with the clergy he already had. Others did not bother to reply at all. Three expressed interest so I went to see them. Bishop Israel of Erie, who was then a vice-president of the CLID, liked the idea but at the moment had no place available. Bishop Vincent of Southern Ohio had doubts about the scheme but was willing to take us on if we really meant business.

It was Bishop Anderson of Chicago, later Presiding Bishop, who put an end to the search. He was enthusiastic. "You young fellows will get into trouble—but come ahead and count on me. I'm bored with dull clergy who never get out of parish routine and I will be delighted to have something going on here that promises something different." He then asked me to visit three churches that were available, St. Andrew's on the west side; St. Philip's in the stock yards; St. George's on the south side.

The latter, a rather rundown frame church without a parish hall, but with a working class congregation, looked like the best bet and I so reported to the other men when I got east. So it was agreed that I would start that fall and they would join me as soon as they could free themselves of their present jobs. So off we went to Chicago, me with our lone \$100 in my pocket, and Dot with a 3-month old daughter, Marcia, at her breast. We got a room in a third-class hotel while I went looking for a flat. There just wasn't any. So Frank Clarke, a printer who was a vestryman of St. George's, asked us to double up with his family in a tiny apartment until I could locate a place to live. There were six of us during those few weeks—of the six, my wife and I alone remain.

I hunted for a place of our own to live. I also hunted for a job since I was to receive no pay from St. George's or from the diocese. Evenings I mostly spent reading proofs of the *Christian Century* and *The Witness*, both of

which were then printed in Clarke's shop.

Landing a job really was something. A dozen or more employment managers were seen. But a college degree, plus seminary, plus graduate work didn't mean a thing—I just didn't have what they were looking for. It was then that I learned one of the facts of life: there is nothing quite so depressing as to have a wife and child, no money, no job. And even in that situation I really could not put myself in the same position as the unemployed—after all I could give up the whole scheme and return to my bishop who would assign me to a parish.

Bishop Anderson finally got me a job. One of the big-shot Episcopalians in the city was Fred Allen, head of Brinks Express. The business was to make up payrolls in a loop office, then drive to factories on pay days. Two men, armed, got into an open model-T Ford and started off with the money. Following were two other men, also armed, in a similar car. We paid off large concerns so the holdup hazard was considerable and it didn't ease things much to be instructed, in case of a stick-up, to "give it to 'em. We're insured." Brinks was insured but I wasn't, and I had lived long enough to know that stickups sometimes shoot first and talk afterward. As a matter of fact there was a holdup of another crew when one of Brink's men was killed. The pay, \$125 a month, I figured wasn't worth the hazard so I quit.

### Labor Manager

SO I walked the streets again looking for work—no jobs. Then I wrote my old companion in the Sinn Fein movement, Owen Lovejoy, head of the National Child Labor Committee, asking him if he could put me on to a social service job in Chicago. He gave me an introduction to the United Charities. They offered me work as a case worker but the assistant director who interviewed me said that my interest seemed to be in labor relations so "why don't you see Prof. A. J. Todd who is living at Hull House. He has just given up his job as head of the sociology department at Minnesota to head a department of labor for B. Kuppenheimer & Co. He's looking for assistants. Here's a note—go see him."

Todd was a dignified, charming gentleman, very enthused over his new job. Workers in the clothing industry had just won their strike, in spite of thugs, cops, newspapers and priests. A few people had supported them, notably



Jane Addams and her associate, Ellen Gates Starr; also one of our clergy, Irwin St. John Tucker, a parson who always went to bat for people getting kicked around and who, at the time, had a prison sentence hanging over his head for his trouble. But the workers won, under the guiding genius of Sidney Hillman, and an agreement was signed by the Amalgamated Clothing workers and the firms. It was Todd's job to see that Kuppenheimer's interests were protected under the agreement. He was looking for assistants who would be stationed in the plants while he directed policy from the main office in the loop.

But he, very politely, wanted none of me. He did not mind when I told him, had I been in Chicago during the strike, I would be for the strikers. He thought that might be an advantage since it indicated an interest in the welfare of the people with whom his department had to deal. But when I told him I was a parson—"nothing doing. This job has to be done scientifically. We have to get facts and go by facts. There is no place for sentiment and I never met a clergyman yet who was not sentimental."

However I desperately needed a job. What's more, I wanted this one. So I asked him to give me a shot at it with "if you find after a bit that I can't handle it, fire me."

I was on that job for over five years, the last four as labor manager of Kuppenheimer's largest plant.

Anyhow I had a job. We also found an apartment on the west side—the only place we could find, even if it was a couple of hours El ride from St. George's where I went it alone. The other men wrote, "It won't be long now," but none ever came, through no fault of their own. They just got involved and obligated in various ways so that one thing or another kept them from pulling up stakes.

The congregation was a swell bunch, practically all workers with a large percentage English born. They built a fine parish hall in the basement, where the women made money serving luncheons to service clubs; they won prizes in circulation campaigns of newspapers—they just kept things humming. We had a forum each Sunday evening, with labor leaders and political left-wingers the speakers for the most part. One of them was Big Bill Hayward, head of the I.W.W. and the "horrible" man of his day, whom they took without bat-

ting an eye. Strangely enough, the only time we had trouble was when the speaker was a distinguished professor of the University of Chicago, Robert Morss Lovett. He was active in the Irish movement and spoke on that subject. He was listened to politely, but some of the British-born got pretty nasty during the question period so that I, as chairman, had to crack down pretty hard. Feelings were hurt but I was soon forgiven.

We carried on at St. George's for four years while I earned my living as a labor manager for the clothing firm. Also, because of the death of the managing editor, Clarke shoved me into the job of being managing editor of *The Witness*, which I did as a volunteer. When it became obvious that none of the other parsons were to join me, I quit St. George's in order to divide my time between the other two jobs.

Incidentally, at the hearing before the Subversive Activities Control Board last summer, the government lawyers asked me, not once, but several times, if I was not an agent for the union rather than the company during my Kuppenheimer days. My answer had to be: "No, I represented the company." So a bit about that next week.

## Church Unity

By George W. Wickersham II

*Rector of All Saints', Norristown, Pennsylvania*

"BY THIS all men will know that you are my disciples, if you have love for one another." Brethren, do we have anything else to offer the world? Almost immediately I can hear voices crying in righteous indignation, "Of course, we have. We have salvation to offer the world." What is salvation? What does God actually want of us? Listen: "And the King will answer them: 'Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me.'"

When the world looks at us, what does it see? It sees a Church pleading for unity among men and nations, while the Church itself remains divided. What can we expect the world to say of us, except, "Physician, heal thyself?" Any Christian who does not see that the question of Church unity is the prime issue facing all Christian Churches today is a man deluded.



How does the Episcopal Church stand with regard to this issue? In some ways it has quite distinguished itself. Our Presiding Bishop has served as the first president of the National Council of Churches and is now one of the presidents of the World Council of Churches. Many Episcopalians, both clerical and lay, are active in state and local councils of churches. There are hundreds, possibly thousands, of Episcopal churches which are more than hospitable in service and sacrament to Christians of other denominations. In spite of these heartening symptoms of a spirit of ecumenicity, however, none of us is so foolhardy as to close our eyes to certain very disturbing facts.

The question of unity among God's people is not a new issue. Some might trace its existence as far back as Cain and Abel. In the New Testament, we find it raised in many passages, perhaps the most unforgettable one being the parable of the Pharisee and the Publican. I am sure that there is not an Episcopalian who would care to be identified with the self-righteousness of the Pharisee. None of us wants to be associated with the sort of pious propriety which separates us from our brothers, particularly our Christian brothers. And yet, as Episcopalians, there is far greater possibility of our being identified with the Pharisee than there is of being coupled with the Publican.

How many Episcopal churches today will accept a member of a Lutheran, Methodist, or Presbyterian Church simply by transfer? In how many Episcopal churches, before such an one can become one of us, must he be Episcopally confirmed? There are, of course, many reasons for this—reasons of dogma, of tradition, of propriety. But none of these things obviates the more significant fact that Christian belief and Christian baptism—all that were ever required by Scripture—are not enough for us. We are not “as other men.”

In the eleventh chapter of St. Paul's First Epistle to the Corinthians, he upbraids the Corinthians for their questionable behavior at the Lord's Supper. I am sure that there is not an Episcopalian who would care to be identified with the factious ones in the scene which St. Paul depicts. How could any of us be so unfeeling as to make of the Lord's Supper an occasion to display superiority and to humiliate others? And yet, in how many

Episcopal churches, do we find the practice of “closed communion?” How many Episcopal ministers repel from the Lord's Table those who have not been episcopally confirmed? There are reasons for this, too. There is, of course, our famous “Confirmation Rubric” at the end of the Confirmation Service—a rubric which made sense in sixteenth century England, where there was one national Church. But this does not obviate the more significant fact that they result now in practices condemned by Scripture.

In an intriguing passage from our earliest Gospel, we are told of the disciples' reproval of a man “casting out demons” in Jesus' name, because, they said, “He is not following us.” Rebuking the disciples Jesus said, “He that is not against us is for us. For truly, I say to you, whoever gives a cup of water to drink because you bear the name of Christ, will by no means lose his reward.”

I am sure that there is not an Episcopalian who would care to be identified with the narrow-mindedness of the disciples in this instance. We all despise bigotry, as well as the desire for authority in spiritual matters. Yet again, as Episcopalians, there is far greater possibility of our being identified with the self-importance of the disciples than with the wisdom and breadth of view of the Master. There are thousands of Christian ministers willing to serve at our altars and have us serve at theirs, but we forbid them simply because “they do not follow us.” We Episcopalians have forgotten that “he who is not against us is for us.”

Has not the time long since come to do something about these peculiarly Episcopal practices which are separating us from our brothers in Christ? Of all the issues to be discussed at the forthcoming Triennial Convention, is any as important as this one? Indeed, is any important at all until we face this one fairly and squarely?

If the world is to be won for Christ, we must seek to emphasize what is to be done, and forget about who does it. We must awaken to the fact that we are no longer living in the thirteenth century or in the sixteenth century or even in the nineteenth century, but in the terrible twentieth century. We must recognize that the world is not interested in historical argument or in claims of authority. We must confess that, as long as we haggle



over precedent, men will simply pass us by as irrelevant. Most of all, we must endeavor to see ourselves as our Lord sees us, and his point of view is quite plainly delineated by Scripture.

Are we his disciples, or are we not? "By this all men will know that you are my disciples, if you have love for one another."

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## Pointers for Parsons

By Robert Miller

*Episcopal Clergyman of Campton, N. H.*

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MANY of us are too familiar with our churches to be able to give any good description of them. We would hardly know what the center panel in the east window portrayed. So it is with the familiar words of the Church.

On some Sunday we might try an experiment. We might say, "Will the members of

Christ please turn to Page 283 in the Prayer Book," or "we will now read the word of God to the children of God," or "have the ideas of the inheritors of the kingdom of God suffered any change?" We might go even further and ask those who have renounced the pomps and vanities of this wicked world to stand up and be counted.

"This is very strange language," says the congregation. "Isn't it?" says the parson. "I often wonder whether it is suitable for modern times. However, it's in the Prayer Book."

"Well, I haven't heard it since I was confirmed," says an old lady. "and that was before most of you were born."

"It's quite gone out," adds the warden. "It is fortunate that our rector so well conveys the substance in the words of the time."

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### Historical Development of the Church

By Bishop Irving P. Johnson

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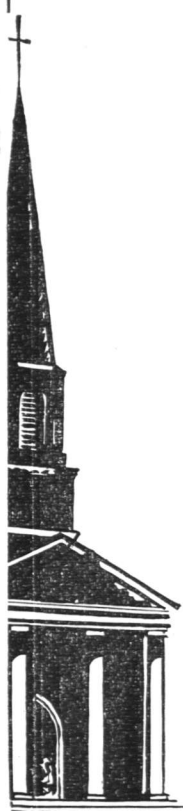
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## RELIGIOUS REVIVAL IS DISCUSSED

★ America's religious revival is "not phony, it's genuine and it's deep," in the opinion of Joseph R. Sizoo, head of the department of religion at George Washington University.

"You don't have to travel far in America today to discover that a poignant sense of wistfulness is abroad in our land—the search for God is on," Sizoo declared at the annual meeting of the Associated Church Press. He participated in a discussion of "Current Trends in the Religious Life of the American People," at a dinner session.

Appearing with him on the program was Dean Francis B. Sayre of Washington Cathedral. While generally agreeing with Sizoo, he questioned the public aspect of the religious resurgence on the grounds of superficiality.

"There is a genuine resurgence of attention to the Word of God, but not conversion to it," he said.

Sizoo said the return to religion was not due to some evangelist or some books, but was created by a protest against a philosophy of secularism, "a protest to a way of life that has no room for God."

The clergyman said he was "disturbed by churchmen who say this search for God is rather unnatural and unwholesome, as if the return to religion was something phony."

"This is no time for the Church to stand mumbling, with its tongue in its cheek, that it's not sure of itself," he said.

The revival of religion is particularly evident in colleges and universities, he said, where the questions of young people indicate that they are concerned with higher values than material possessions.

"The ministry of the Church tomorrow must in-

creasingly be a teaching ministry," Sizoo maintained, because people "don't need exhortation, they want instruction."

Preaching in the future must be different than in the past because people "want to know what makes life tick, they want to know what makes religion relevant to daily life," he said.

Dean Sayre acknowledged that America's leaders are Christian but said, "I raise the question as to the theological quality of their understanding of our Christian faith."

"They think Christianity is a question of ideals only, which is not my understanding of it," he said. "Christ died because men are evil . . . the fact of sin points to man's need of God's help. Our leaders lack Christian realism, a genuine dependence on the grace of God."

## OIL WELL SAND SUPPORTS ALTAR

★ Oil men might jokingly tell you that St. Alban's Church, Cushing, Okla., has

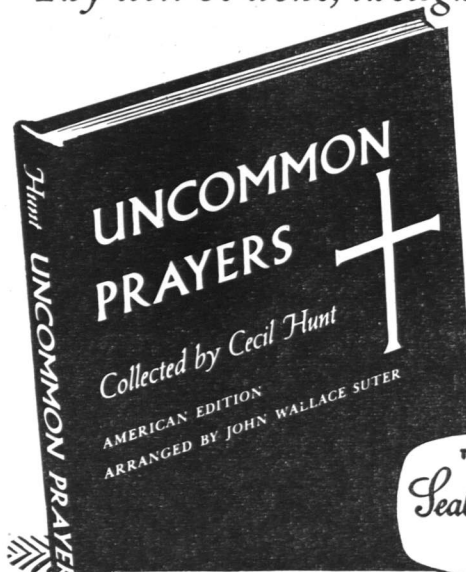
been given a "hydra-fract" job, but when a 9,000 pound load of special oil well sand went into the hole it was not to spout black gold—but perhaps a spiritual bonanza.

Technically, hydraulic fracturing is a prosperous proven experiment which has opened up new riches in the oil industry. But in the case of Cushing's growing mission, the sand was employed to raise not oil at all, but a sinking altar which had succumbed to termites eating away the sanctuary floor.

And thus with W. H. "Bill" Seabolt, local oil man and recent communicant of the church, spearheading the way, the painter, the baker, and the candlestick maker joined forces to give St. Alban's the only "hydra-fract" treatment outside of nearby oilfields. Today, thanks to 90 sacks of highly specialized sand, the Cushing mission has a new all-cement sanctuary stout enough to ward off the antlike insect.

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—SIR THOMAS BROWNE



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## YORK PARISH HAS ANNIVERSARY

★ St. John's, York, Pa., launched the celebration of its 200th anniversary last Sunday when Bishop Heistand of Harrisburg celebrated, with Prof. William Nes of Seabury-Western Seminary, the preacher.

The following evening the anniversary dinner was held with Sir Robert Scott, British minister to the United States, and Bishop Heistand the speakers.

The church was founded by the S.P.G. in 1755 and the building was erected ten years later. It has been served by 27 rectors during its long history.

Col. Thomas Hartley, a member of Washington's staff

and a warden of the parish, represented the church at the first General Convention in 1785. When Washington visited York in 1791 he was the guest of Colonel Hartley.

The present rector of the parish is the Rev. Earl M. Honaman.

## ENLARGE PARISH HOUSE

★ St. Paul's, Mount Vernon, Ohio, is busy with a \$65,000 rehabilitation program. It includes enlarging the parish house, repairing stained glass windows and the Austin Organ Co. of Hartford, Conn., is overhauling the organ.

## TOWN-COUNTRY SEMINAR

★ The Rev. Samuel Keys, rector of St. Mary's, Waynesville, Ohio, is to lead a town-country seminar at Bexley Hall, May 12-13, on how to make a survey for a parish and community.

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## ST. CHRISTOPHER'S CHAPEL

48 Henry St.

Rev. Edward E. Chandler, p-in-c  
Sun HC 8, 10; Daily HC 8, ex Fri & Sat 7:45.

## Episcopal Briefs

Rector Harry Lee Doll of St. Paul's, Baltimore, will be consecrated suffragan bishop of Maryland on May 24—Dean Paul Roberts announced Easter that the drive for funds for an educational building at the Denver Cathedral more than reached its objective, with funds still coming in.—Consultations between the Church of England and the Free Churches on evangelism in new house areas were proposed by delegates representing all denominations in Sussex. Bishop Bell of Chichester, who presided, said the delegates considered it an important step toward unity and fellowship.

Final services at St. Paul's, Detroit, were held April 17. The frame structure, in which Henry Ford and Clara Byrant were married, is being razed to make way for a new building to adjourn the parish house erected in 1928. — Eva Blanche Earp, 84, wife of the Rev. Joseph H. Earp, formerly rector at New Castle, Del., died a few days after the couple had observed their 59th wedding anniversary. She was active in various phases of Church work. — Judges of the Council's photo contest, which ended April 30, are Bishop Horstick of Eau Claire; H. A. von Behr, professional photographer of New York; Robert L. Hoke, director of the press bureau of Williamsburg, Va.

Boycott of schools in South Africa as a protest against the new segregation laws is spreading. Father Trevor Huddleston, head of the Community of the Resurrection, declared that bringing large numbers of cops to the scenes of the boycotts was an attempt "to discredit the resistance movement as something subversive. It is nothing of the sort. It is a straightforward protest on

moral grounds against what are believed to be—and what I believe to be—real evils."

There is a mounting concern in the legal profession over ethical issues and the relevance of Christianity to their work, according to Dean Pike of New York, himself formerly a lawyer. He made the observation at a meeting of law school students and faculty members held at Cambridge, Mass., under the auspices of the United Student Christian Council. — Rector Lawson Willard of Trinity, New Haven, was the spokesman for those favoring the birth control bill now before the Connecticut legislature. Opposition was voiced chiefly by spokesmen for the R. C. Church.

Trinity Church, Lawrence, Kansas, was gutted by fire on April 18, with the loss estimated at \$100,000. It was the oldest church in the state from the standpoint of continuous use. The church was insured by the Church Fire Insurance Corporation. The vestry met the evening of the fire to go ahead immediately with repairs which will require a new interior and a new organ. — Archdeacon Albert H. Lucas of Maryland is now also rector of St. John's, Hagerstown, and is dividing his time between the two jobs. — Prof. Wilbur G. Katz of the University of Chicago, an Episcopalian, pleaded for a legal system under which punishment would be combined with the grace and forgiveness of the Christian religion, in ad-

ressing a meeting of lawyers at Dallas, Texas. He called criminal punishment today a "dramatic, tragic action" demanded by a vengeful majority trying to escape from its own sin potential.

Janette M. E. Hall, for many years the head of J. M. Hall, Inc., died April 20. She was known to many Episcopalians who visited her shop in New York or at her booths at General Convention. The firm will continue under the management of Robert W. Henderson, her cousin and associate in business for many years. — Note to Seminary Deans: here's another expert who thinks you ought to establish a department along the lines of his special interest. This time it is a chair of public relations and religious news-writing, advocated by Paul Sullivan, religious news editor of a Cincinnati paper. He told a conference in New York that clergymen are dumb when it comes to preparing copy fit for newspapers.

Western New York has a campaign for \$985,000, June 3-12, for national and local needs. — The convention of Albany, meeting May 9-11 at Lake Placid, will celebrate the 10th anniversary of the consecration of Bishop Barry.



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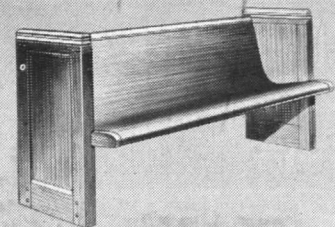
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## MISSIONARIES GO TO EUROPE

★ The first of ten fraternal missionaries, delegated by Church World Service and the World Council of Churches to interpret the refugee relief act of 1953 to refugees still in Europe, arrived in Hamburg, April 16.

The Rev. Alexander Jurisson, who assists the Episcopal Church in its refugee resettlement program, will then begin a two-month tour of one hundred refugee camps throughout Northern Germany. He will be followed by nine other representatives of Protestant and Orthodox denominations who will cover similar camps in Southern Germany, West Berlin, Austria and Holland. Their job will be to acquaint the homeless with the possibilities of resettlement in America, answer their questions about job opportunities and the social environment here, and assist them in their applications.

The World Council of Churches

refugee resettlement programs is administered in Europe primarily by European nationals who may be unfamiliar with specifics of American law and society. To facilitate their work, Church World Service, which cooperates with the Council's refugee program, has appointed the ten emissaries, all of whom are familiar with the refugee's problems from both the American and European viewpoint. Their trips are financed by the inter-governmental committee for European migration, a cooperating agency of the United Nations.

Mr. Jurisson, an Estonian Orthodox priest, was himself in a displaced persons camp in Oldenburg, Germany, from 1945 to 1949. He has been instrumental in securing the 897 assurances of jobs and

homes for refugees that Episcopalians have pledged since spring, 1954. Total goal of the Church is assurances for 1500 families.

## URGES CHURCHES MEET TEEN-AGE INTEREST

★ Potential interest in religion is at its peak among youngsters in their late teens and this is a challenge that should be met by all churches, Dr. K. H. Rogers of McGill University's divinity faculty said.

Rogers, a psychologist as well as a clergyman with wide experience in youth work, stressed five points on "Understanding Teen-agers." His address opened a youth leadership training course sponsored by the Montreal Anglican Diocesan Theological College.

The five points are:

As teen-agers develop, they tend to make decisions for themselves. But lacking pertinent and realistic information such decisions often are made on an emotional basis.

Teen-agers respond most to friendliness. The personal relationships they find in recreational centers are far more important than the activities planned for them, or the age-groupings into which they are fitted. For pre-teen-agers, the reverse is true.

Teen-agers' restlessness is natural. Some are active physically and others combine this with mental restlessness—an inability to concentrate. Often this restlessness is not appreciated, though it is at the root of much juvenile delinquency.

If left to themselves, teen-agers generally make poor use of leisure time. Most delinquency occurs during the leisure hours of teen-age gangs.

A large proportion of the boys and girls in less privileged areas have no religious beliefs, or such generalized ideas as to be of little help.

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# BACKFIRE

S. A. MAYS

*Layman of Detroit*

I am very much interested in the very able editorials signed by John Pairman Brown. His program for the Church is challenging, though it does seem to me to be unrealistic in some respects.

He asks, for example, that the Church identify itself with the poor. The fact is that the Episcopal Church never has, nor, in my judgment, is it apt to do so. This may be regretted but in very few churches that I know, and I have travelled widely in this country, is a poor family made to feel at home.

Even Methodists, who once attracted the lower middle class and even the poor, no longer seem able to do so. These people are turning to the minority sects, not because they have convictions one way or another, but because they are with people they understand and are welcomed. Some also are becoming Roman Catholics for the same reason.

As for what Mr. Brown says of worship, I wish he would elaborate. I am not at all sure what he means by "the invariable form." Further what does he mean when he writes that "the Communion should sometimes consist of a full meal." What sort of a meal, and where, and with what service held in connection with it?

DOROTHY F. BURNS

*Churchwoman of Alton, Ill.*

I trust the Witness is thoroughly aware of the works of the American Church Union, a group which, I feel, is insisting on returning us to Rome and medieval practices. I think the Church has been asleep—yes, snoringly asleep—too long and permitted this group to go too far.

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MRS. D. C. JOHNS

*Laywoman of New York*

I fail to understand how the Archbishop of York can say in regard to the H-bomb: "I would to God they had never been invented" and in the next breath, or the first one, favor its manufacture. In the discussion by the English Church leaders it seems to me that our two Archbishops came out badly with the Methodist leader and the Roman Catholic Cardinal.

C. E. FOSTER

*Layman of New Orleans*

It is not often that a magazine has two such distinguished writers as Carl Sandburg and Pierre Van Paassen in one number. You are to be congratulated. I was also glad to have the discussion of the H-bomb by British Church leaders.

BERTHA MORRIS

*Churchwoman of Washington, D. C.*

Prof. Fletcher surely got off to a shocking start in his Problems of Conscience by dealing with Incest. If his aim was to serve warning that he proposed to deal with very controversial subjects he surely succeeded. I wait for one eagerly for his future contributions.



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MRS. GEORGE PLATT

*Laywoman of Los Angeles*

Dr. Fletcher is to be congratulated for his excellent article on capital punishment. We are grateful to him for calling attention to the fact that the two larger dioceses in California have come out officially against it.

FRED WOLFE

*Layman of New York*

What good is a sports department if you are not to give the score of the games? You reported an all star basketball game (4/21) by telling us that Bishop Boynton spoke at a dinner held in connection with it. Bum reporting, I say.

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