

The Living CHURCH

June 17, 1956

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**How the "Revolution in the Sunday School" Works —
As at St. Matthew's Parish in Evanston, Ill. — P. 4**



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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

June

- 17. Third Sunday after Trinity
- 18. Eastern conference on Catholic Sociology, ACU, Camp DeWolfe, Wading River, L. I., N. Y., to 21st.
- Group Life Laboratory, Hartford, Conn., to 30th.
- 21. Fourth Province Christian Education Conference, Sewanee, Tenn., to 24th.
- 24. Nativity St. John Baptist Sewanee Summer Training School, for laymen, Sewanee, Tenn., to 30th.
- The Finger Lakes Conference for Second Province, Geneva, N. Y., to 30th.
- 25. National Conference on Weekday Religious Education, Division of Christian Education, NCC, Oberlin, Ohio, to 28th.

July

- 1. Fifth Sunday after Trinity
- 4. Independence Day
- 8. Sixth Sunday after Trinity
- 9. Summer School of Church Music, Church Divinity School of the Pacific, Berkeley, Calif., to 20th.
- 10. Sewanee Summer Conference on Church Music, DuBose Conference Center, Monteagle, Tenn., to 19th.
- 15. Seventh Sunday after Trinity
- 22. Eighth Sunday after Trinity

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PICTURES. Readers are encouraged to submit good, dramatic snapshots and other photographs, printed in black and white on glossy paper. Subjects must be fully identified and should be of religious interest, but not necessarily of religious subjects. Pictures of non-Episcopal churches are not usually accepted. News pictures are most valuable when they arrive in time to be used with the news story. All photographs, must be accompanied by the complete name and address of the photographer and/or sender and a stamped, addressed envelope.

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The Living Church



"KITTY, DO YOU MIND BEING POOR?"

THE 9-year-olds were merrily hiking back to the big, green campus of "Mont Lawn." They had been up on the mountain for a cookout, rowdy, lovable youngsters from the city slums, eyes wide with wonder at the beauty and bigness of God's outdoors.

In the friendly freedom of "Mont Lawn," the Christian Herald Children's Home in the country, they shouted their way up the hill and then down again.

But suddenly there was silence. The boys drew together, looked down. As they looked, their eyes softened and the tough-little-rough-boy tightness at the corners of their mouths disappeared in gentle smiles.

For they had found three abandoned kittens.

When the boys understood that the kittens had no home, nowhere to go, they impulsively gathered them up to bring to the protection of the "Nature House." As they walked—carefully, now—they talked quietly.

One youngster looked up from his squirming burden and asked the counselor, "Do you think these kittens mind being poor?" Then the child put his head down and said with all the deep, sad feeling of a little boy who has never before had anything or anyone to love or any possession to call his own: "I mind it!"

But the poverty of things is not the greatest poverty of the slums. There is a poverty of spirit, of faith, of dreams—and these are worse. Even a very little boy minds being poor! He minds the hot, boxlike tenement existence. He minds the sordidness, profanity, filth and wretchedness of the slums. He minds the ugliness of slum life.

And he minds them most after he has seen life at its friendly, wholesome best at "Mont Lawn"! His high dreams and tall new ambitions go back to the city with him, never to be quenched. Now he knows there is a fresh, clean, compassionate way to live.

This summer, you can give a child the unforgettable inspiration of green pastures, still waters, blue skies, loving care. Just \$15 will help to provide for a boy or girl at "Mont Lawn" for two wonder-filled weeks. Your gift, much or little, helps to transform a child's life.

Without a vision, they will be forever poor in all that counts most.

Without YOU there can be no vision.

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To help a tenement child who is poor in things of the spirit and to give him a glimpse of beauty and faith at "Mont Lawn," here is my gift of \$.....

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THIS SUMMER WE WILL GIVE FREE TWO-WEEK "VACATIONS WITH A PURPOSE" TO NEARLY A THOUSAND CHILDREN.

◆

DR. DANIEL A. POLING IS CHAIRMAN OF THE BOARD OF DIRECTORS OF "MONT LAWN," CHRISTIAN HERALD CHILDREN'S HOME.

Beachhead Established

Revolution in the Sunday school begins to penetrate the parishes

By Peter Day

Photographs
by the Rev. Fred W. Putnam

How is the Seabury Series working out in practice? Has it brought about a "revolution in the Sunday school" as its friends hoped and its critics feared? The new curriculum sponsored by National Council's Department of Christian Education has been tried out in about 25% of the parishes of the Episcopal Church during the past school year. Parents' classes, and classes in the first, fourth, and seventh grades have put the new materials to the test in parishes of assorted sizes and every shade of Churchmanship. Some have found the series a decided improvement over previous Church school courses, and some have not.

Many parishes will continue with the series next year, adding classes in grades 2, 5, 8, and kindergarten. Some, by adapting materials for another grade to third, sixth, and ninth grade classes, will have the entire primary and junior high student body on the new curriculum. Others will drop the series and return to materials of more traditional type.

Yet, there is a real question whether the Seabury Series has actually been used in many of the classes that thought they were using it. It has taken a bold teacher, backed by a wise priest or director of Christian education to dare to go the whole way with the program of the national Department. A common pattern appears to be for the teacher to bring in, with or without the rector's approval, some other Sunday school course to provide a weekly lesson structure; or to write

a course herself, introducing Christianity as a body of abstract knowledge to the pupils. Many of these "semi-Seabury" classes have been highly successful ones of their kind. This report will describe both Seabury and semi-Seabury classes as observed in a parish with a large and thriving Sunday school. But semi-Seabury classes are actually a quite different thing



From "My Place in God's World"

from the educational program proposed by the Department of Christian Education.

Does this mean that the Seabury Series has failed? No, but it does mean that the revolution for which it hoped has so far secured only a promising beachhead. The chief subject taught

most Sunday school children is still "discipline" — "Don't move around and don't speak unless spoken to." Yet, here and there is to be found a class where the Christian faith is directly and boldly applied to children's lives; where the teacher is engaged in the learning process as well as the children; where salvation is not just a word in a textbook, but something that is objectively happening to real people.

Of even more fundamental importance for the "revolution" than the materials or what happens in the Sunday school class is the Church's widespread acceptance of the four Seabury Series pre-conditions.

✓ Many parishes have accepted the family service, "the parish Communion," as the heart of parish life.

✓ Many Churchpeople have attended parish life conferences and come home resolved to play their proper role in the life of the redeemed community.

✓ Parents' classes have been widely instituted, and while the results have by no means been uniformly successful, the concept of adult Christian education has moved a great stride forward.

✓ Teachers have taken more seriously than ever before their task of thorough preparation and continued in-service training.

Will the "revolution in the Sunday school" spread out from these beachheads and strong points to capture 100% or 50% or 25% or even 15% of the Church's Sunday school classes?



CHILDREN of Miss Helen Berndt's class, a section of first grade at St. Matthew's, work on a mural.

The struggle will be a long one, and there will be many casualties. The crisis is still in the future.

There will surely be a Seabury Series for the next 20 years or so. But pressures from all sides — friends and critics alike — converge to try to change it from an adventure in redemptive group living into a progressive plan of elementary theological education. Only the future will show whether the Department of Christian Education is able to withstand these pressures and win the struggle to teach the Christian Faith by living it in Church, in the classroom, in daily life.

Christianity in Suburbia

It is hard to be a Christian in Suburbia. North Evanston is a comfortable part of Chicago's north shore with gracious tree-lined streets and substantial, well-kept homes. Many families with young children, and older families, too (for the suburb has been in existence for a long time), enjoy here the suburban advantages of living in pleasant surroundings among the better class of people.

Only, the citizen of Suburbia must daily reassure himself: "My home is contributing to the pleasantness of these surroundings. My family are the kind of people that Suburbia approves." A man cannot buy his way into community acceptance (although he can try). He is not entitled to it by birth or inheritance. Belonging to the better class of people is an endless task. In some ways it reminds you of ancient Sisyphus who was condemned to roll a rock up a hill, only to see it tumble back down just as he neared

the top. But, unlike Sisyphus, the Suburbanite must not admit, even to himself, the possibility of slipping.

St. Matthew's Church, a parish of 1,200 communicants, exists to bring the good news of Jesus Christ to North Evanstonians and to gather them into the community whose life is centered in the altar of God. It is not hard for a church to succeed in a suburb; suburbanites throw themselves into every good cause as if the devil were after them (and indeed he is). At St. Matthew's, a beautiful church, a glorious new educational building, a lovely rectory are outward signs of a vigorous parish program that never lacks for leadership nor for willing workers.

It is not harder to be a Christian in a suburb than on a farm or in a city slum. It is hard to be a Christian anywhere. Indeed, North Evanston is probably less gripped by suburban insecurity and compulsive "betterness" than many similar residential areas, and less dependent on tradition and long residence than others. It is a friendly, happy place.

Yet there is no place on earth where a man can escape from fears, desires, passions, pride, or despair. In North Evanston, the balance between what man does for God and what God does for man is about the same as in farm or slum, or in Soviet Russia or at the headwaters of the Amazon.

To St. Matthew's parish on a spring Sunday came a LIVING CHURCH reporter team to see the Seabury Series in action. It had been selected as a parish where the new curriculum was in full operation according to all the conditions laid down by the Depart-

ment of Christian education; and as one of those where the whole Catholic Faith was taught and believed and where the family service was not simplified Morning Prayer but the Holy Eucharist. There are about 300 children in the Sunday school.

Many members of St. Matthew's have attended parish life conferences. They, and those who have assessed the human predicament in other ways, have learned to distinguish between the values of Suburbia and the values of the Kingdom of heaven. St. Matthew's, always a friendly place, has become a friendlier place — a family, the family of God.

Religion is not, of course, dispensed solely by the national Church's Department of Christian Education. Indeed, St. Matthew's may even claim in some ways to be the birthplace of the basic ideas and emphases of the Department, for the first head of the revitalized Department went to Church headquarters directly from the rectorship of this parish. The strong, God-centered educational program begun by the Rev. Dr. John Heuss at St. Matthew's has been continued by his successor, the Rev. Frederick W. Putnam, Jr. Fr. Putnam is assisted by the two curates, the Rev. Scott N. Jones and the Rev. John B. Reinheimer.

In a recent week, the parish program listed a Christian life seminar, a Christian forgiveness group, an inquirer's class, a confirmation class, and a talk by the chaplain of the Cook County Jail to the young people's group. Other activities listed that week included an art class and a cub scout picnic, in addition to boys', girls', and senior choir rehearsals, a Church school workshop, and the Sacrament of Absolution.

The liturgical movement is growing at St. Matthew's. One Sunday a month, at all services, the priest celebrates from behind the altar. Every Sunday, the Gospel procession is used, and at the offertory the bread and wine are brought up with the collection from the rear of the Church. These ceremonial acts are, of course, only external signs of a strong emphasis on the Liturgy as "the people's work" — the central and characteristic activity of the family of God, in which every member has a job to do.

Christian education at St. Matthew's begins with the Collect for Purity, and then proceeds to the Summary of the Law, the Kyrie, the Collect for the Day,

the Epistle, and the Gospel. Parents, teachers, and children, from the first grade on up, go to Church together at 9 o'clock on Sunday morning and participate in the Church's really official "curriculum," of Commandment, Scripture, and Creed.

Kindergarten children at St. Matthew's do not go to the 9 o'clock service. Some authorities think that they should, on the principle that the Family Service should be exactly what its name implies. However, if children of this age were to be included, the rest of the congregation would have to learn to say its prayers under rather distracting conditions. Instead, the kindergarten has a delightful service of its own with real vestments for tiny acolytes and choristers.

After the Creed, the first four grades go to their classroom sessions while the parents and older children, with the clergy, continue through the Offertory and Canon. Sometimes before the younger children leave, the rector preaches an informal sermonette on the significance of the day. On Whitsunday, he spoke about the Holy Ghost and the Pentecostal tongues of flame (symbolized by the red vestments) that brought the apostles their "commissions as officers in Christ's army." He told the children to look for the bishop's hat, shaped like a tongue of flame, the next time he came to administer Confirmation.

While the collection was being taken up, a cheerful crisis occurred. Somebody dropped an alms basin and half a dozen heads disappeared below the pews as their possessors groped for cash and envelopes on the floor. This was the first time an alms basin had been dropped at St. Matthew's, but the experience of many parishes is that the unexpected is always happening at the family service.

After the great Thanksgiving and the corporate reception of the Bread of Life, almost the entire congregation goes to the beautiful new parish house for doughnuts and coffee, followed by classes. The building was ready for occupancy just last January, and until then the classes had to meet in temporary space.

One thing that is essential to the conversational method of the Seabury series is privacy for each class. If the parish house is inadequate, it is better to requisition parishioners' homes or rent other space than to attempt to squeeze too many pupils into the same room.

Parents, however, are less noisy than children. The parents' class, divided into three sections, meets at three tables in one room and discusses its problems over doughnuts, sweet rolls, and coffee.

This morning, the parents of the older children are expressing concern over the number of children who drive automobiles to high school. Mr. Floyd Cummings is the moderator. Both he and Mrs. Cummings, who also has a Sunday school class, are trained educators, and they have a daughter in the seventh grade Seabury course.

Someone pointed out that a large new parking lot was being provided beside the high school — a fact that seemed to indicate that school authorities expected more, rather than less, pupils driving in the future. But another member called attention to the fact that a large school auditorium was being built and that the parking space was needed for evening functions attended by parents.

Why must children drive to school? The social significance of having a car, or at least coming to school in one, was recognized as a powerful factor. "Parents can't say no to their children."

"How can we expect children to learn respect for law," somebody asked, "if their parents are afraid to use parental authority?"

But parents, too, are influenced by

social pressure. The children not only have cars, they have big expensive ones. An old, unstylish car reflects adversely on the family's social status. "Too much money," someone said.

How about teen-age accidents? How about traffic violations, reckless driving, accidents among adults? Several graphic accounts were given. One man told about helping a teen-ager with his car in the ditch, who begged not to have his parents told that he had taken it.

Commenting on the misdeeds of parents, Mr. Cummings said, "As my children have grown older, I have lived to learn that most of the things I said parents shouldn't do I do myself."

"Social pressure has its good points as well as its bad ones," said the man who had been pressing for stronger parental authority. "We wouldn't be where we are today without it. It makes us want to excel."

As so often seems to happen in parents' classes about the country, the group seemed to stand on the verge of a great theological point, but nobody made it. What is the relationship between God, man, and the automobile (as a very significant symbol of secular society)? What makes it a curse as well as a blessing? What does this parish have to do with redeeming the situation?

In the parents' class at another par-



OFFERTORY of bread and wine at St. Matthew's, presented by the ushers (from left) Richard Wolfe, Redmond Hagan, John VanDam, Carl Clader. Fr. Putnam receives bread, Fr. Reinheimer, wine.

ish in another diocese, mothers were discussing parental authoritarianism. Pro's and anti's together grew more and more indignant at the threat to



From "Receiving the Five-Year-Old"

their status as wise and loving mothers, the implication that they were not sufficient to their parental tasks. The moment for the great theological point arrived — and passed. Nobody said, "Of course we are not either sufficiently wise or sufficiently loving; but God can do with our children what we cannot. How does He work through our parish in this situation?"

Christian education is not theology alone, nor life-situations alone. It is theology in life, the key in the lock. A key is useless if you do not know which lock it fits. It will be either thrown away or tossed in a drawer where it will lie unused. A lock without a key is only a problem.

The parents' class was not through with the problem of the automobile in the high school. Nor were the minds of the individual members through with it. One of the things a Seabury Series teacher has to learn is that there is no great hurry about solving the world's problems. To help the class make the necessary connection between theology and daily life, Fr. Reinheimer sits in with the steering committee that plans its sessions, and on Sunday morning he is available as a resource person.

In Emmanuel Church, La Grange, Ill., the Rev. Gordon B. Galaty preaches once a month or so on the Christian issues raised in the parents' class — trying, perhaps, several keys to see whether one of them will fit the lock. This system has been used in other parishes, too.

The parents' class, regarded by the Department of Christian Education as one of the four "necessary conditions" of using the Seabury Series at all, has had very spotty success over the country. In parishes where it was started as simply a class for adults it has shown a tendency to fall apart rapidly. Parishes which have confined the class to parents of children in the Seabury classes seem to have had better results (in terms of continuing membership and interest). A substantial group of parish life conference alumni seems to be an important factor in the success of the parents' class.

If the rector conducts it, there is a danger that it will turn into an exhibition of theological keys that are never fitted into the locks of personal and community concerns. If a layman conducts it, there is a tendency to remain on a secular level. And all parishes, of course, face the fact that adults are, if anything, worse than children about taking an interest in religious matters.

St. Matthew's with 30 or 40 parish life conference alumni, has something to be proud of in its three-section parents' class, with a priest on hand as a resource rather than a discussion leader. There are, as previously noted, many other adult educational activities of the parish, some of them going into theological subjects in a systematic way. In addition, there is a sermon at the end of the Family Eucharist for the members of the congregation who are not involved in class sessions.

The "11 o'clock congregation," consisting mostly of adults whose children are grown, the unmarried, and visitors, tends to form a distinct element in the life of the parish, as commonly happens in parishes that have a family service. Fr. Putnam deplors the fact that people who attend the same Church may not even see each other for years, but it is hard to think of any way around the problem.

(In some parishes the heavy demands on classroom space result in an 11 o'clock service in the same family service and Sunday-school pattern as the 9 o'clock.)

Actually, the 11 o'clock at St. Matthew's has been turned into an 11:15 service. This gives 15 precious minutes more to the Sunday school classes, fulfilling the "desirable condition" of the new curriculum for 50-minute sessions.

The parish employs a capable full-

time director of Christian education, Mrs. Janette Klug. She is leaving at the end of the year, but will be replaced by Mrs. Dorothy Ann Miller, now director of Christian education of the diocese of Chicago. Mrs. Klug has met regularly with each teacher during the past year to discuss goals, methods, and problems. She solves the recurring crises of teacher absences, materials shortages, etc., and keeps the educational plant humming smoothly.

Several of the classes have been divided into two sections, although it is usual to have both boys and girls in both sections. Every class has at least two adults — teacher and observer — and several have a co-teacher besides. All in all, more than 30 adults are engaged regularly in the Sunday school program of St. Matthew's under Mrs. Klug's quiet leadership.

The general experience is that the Seabury Series has been introduced more smoothly into large parishes than into small ones, as its critics prophesied. However, the most important single factor for success has been adequate preparation — a two-year process at St. Matthew's — including above all a sizable parish life conference contingent. Finding space for classes, recruiting teachers and ob-



From "Receiving the Five-Year-Old"

servers, helping teachers find resources and reference works—these have taxed the time of the priest in a small place.

Yet, where the priest of a small place has been able to give the time, the results have been impressive. Little St. Raphael's mission, Oak Lawn, Ill., under Fr. S. M. Yasutaki (66 communicants) has had a highly successful year with the Series. St. Alban's, Sussex, Wis., with the Rev. A. G. Reimers

and 123 communicants, is thriving with the Series just as well as St. Paul's, Akron, Ohio, with 1,663 communicants.

Experience as a teacher in secular school is not, in the opinion, of most authorities, an advantage. One diocesan director, in fact, described it as a "hazard." The trained teacher is likely to be sure that he knows exactly what the Seabury Series is all about — "progressive education." And, with infinite skill and patience, he introduces a progressively shaped "curriculum" or series of weekly lessons designed to cover so much material in so much time, thus distracting the class from its primary task of practicing religion to its secondary interest of learning new facts and doctrines and customs.

If teaching background is not a major qualification for the Seabury teacher, what are the qualifications? Two things, according to Dorothy Ann Miller: a "pastoral sense"; and knowing the Church. Even knowing the Church can be replaced by a willingness to learn about the Church.

The "pastoral sense," however, is the main thing. What does it consist of? An awareness of children's needs and aspirations, and an ability to minister to them; and this, not in terms simply of secular goodwill or psychological and social insights, but in the God-centered terms suggested by the word "pastoral."

The First Grade

Miss Helen Berndt works in a bank. On Sundays, she goes to St. Matthew's Church, Evanston, and the first-graders are glad she does. When they come out of Church, after the Creed, they go to the classroom and find Miss Berndt, with her observer, Mr. Robert Swasey, a business man, ready to greet them.

Earlier in the year, the class made its own flannel board, remembering that Jesus was a carpenter. Mr. Swasey brought his tools and the boys did most of the work. Everyone at least pounded a tack. All of the children are devoted to the flannel board. They prefer it to outdoor walks.

The class normally has 12 children, more boys than girls. There is another first grade class, but Miss Berndt asked to have most of the problem children, and that usually means boys. It is hard to tell which ones are the problems.

The class started with tales of what had happened of importance to the members since last they met. One

qualifications for teachers: "pastoral sense" and knowing the church

child brought a puppet, which all admired. This was then put away "until milk time," by the observer. A girl with brown curls and an important air told about the terrible Indian movie she had seen. "It was just terrible," but she was stuck about the movie's name. Nobody could guess what it might have been. The LIVING CHURCH reporter saw a chance to participate, whispered, "Comanche," to the observer, he relayed it aloud, and that was what it was. Everybody relaxed. One child had nothing to report, so the class turned to the next. All the others came up with something if only to say, "Look at my new shoes."

The teacher then showed a postcard of a church she had visited during the week — "the oldest Episcopal church in Illinois." She described it a little, mentioning the rope that was used to ring the church bell. The group was then asked, conversationally: "Do you know of any churches nearby? . . . Do you know of any Episcopal churches nearby? . . . How many churches do you suppose there are in Evanston? . . . Do you notice how we name our churches after different people who were saints? . . . Sometimes their pictures are put in stained glass win-

dows. . . . After a little bit, we'll go down to the chapel and see the windows that tell the story about Jesus."

"No," said one. "I want to do things on the flannel board." Another: "I've already been to the chapel."

"Now," said the observer, "we all want to go to the chapel, so gather up your coats and things." They did so without another mutter, except to argue a bit about whose turn it is to walk next to the faculty members.

In the course of their classroom session they had been asked: "What special day is it today? . . . The birthday of the Church! And we are going to have little birthday cakes with our milk. Who knows what the day is called? . . . White Sunday — Whitsunday. Who knows why we use red in church today?"

Said a little girl who had listened closely in church: "Flames is why they had red." Then Mr. Swasey, the observer, read to the children from the Bible about Pentecost and the tongues of flame. Miss Berndt said later, "They like to have Mr. Swasey read the Bible to them. And I think it important that a man do this." He used the Revised Standard Version, since the King James Version had already been read in church.



AT PARENTS' CLASS conducted by the Rev. John Reinheimer (right) are (from left): Donald Anderson, Earl Wise, Mr. and Mrs. Geo. Schade, Mrs. Milton LeRoy, Mrs. Fred Schmidt, Mrs. Edgar Goelz, Mrs. Wise.

Asked what had happened to the problem children, Miss Berndt told the reporter, after the class was over, that there is one boy (call him "Primus") in the class who, when they need a leader, always says, "I'll lead it." But he doesn't follow through or accept any of the responsibility that goes with the leader's role. He was often chosen by the group because he was attractive looking, big, and in general looked like a leader.

The teacher finally mentioned that a leader must not just look the part, he must have the qualities of character that are needed to be a leader. Primus's best friend thought a moment and then said, "Primus cheats and steals. . . ." And the teacher had to work hard to point out that even if somebody had cheated and stolen he might be a good leader if he would accept responsibility and do his job well.

One day Marcie brought her Prayer Book and asked Mr. Swasey to read a certain psalm that she pointed to — an adult-type psalm. Miss Berndt and Mr. Swasey didn't think it was appropriate, but there wasn't anything *wrong* about it, after all; so he read it. The whole class listened very carefully, and Marcie was pleased.

All in all, the reporter concluded that the children in this class were learning well the first-grade Seabury lesson that "the Church is my home, too."

Miss Berndt has been teaching Sunday school for years. She feels, however, that the Seabury Series has given her a new outlook, and that she understands the six-year-old better as the result of the many conferences she has attended. She knew in general what she was going to present next Sunday — they were going to take up "I sing a song of the saints of God," and they would fix up a parade of saints who were different kinds of people. This would either be a large mural done on paper, or it would be worked out on the flannel board — depending on what the class wanted to do. Reporter's guess: the flannel board.

Tish and Mike (the set of three Seabury home readers) do not play a very large part in the lives of Miss Berndt's class. If a situation arises where *Tish and Mike* might be useful, the book is brought out and used in class. The books have not been sent home. The teacher felt that perhaps she herself was at fault on that score, although she doubted that they fit the



MEMBERS of sixth grade girls' class, taught by Mrs. Robert Magnuson, meeting in St. Matthew's rectory, are: (from left) Sherry Ashley, Anne Hume, S. Hockett, G. Bodycombe, Mrs. Magnuson, S. Cummings.

lives of her charges very well. Perhaps they would try sending them home.

Tish and Mike did not make much of a hit with grown-ups in a number of other parishes. When the books were sent home, it is often reported that they were never opened. On the other hand, an occasional parent reports that Tish and Mike is demanded by the child for rereading and rereading ad (parental) nauseam. Moral: Don't read Tish and Mike to your child unless you are willing to do it often.

No heresies have been discovered by St. Matthew's in the first grade course, the one which drew more fire than any other from the champions of orthodoxy.

Another first grade class was having a bad morning when the reporter dropped in on it. A trained public school teacher was in charge but the observer was on the sick list. The Little Golden Books and the Rand McNally, *Tell Me About the Bible*, failed to charm some little boys who seemed determined to misbehave. Modeling clay filled the air. A hand-to-hand combat broke out. One little girl rushed about the room, crossing out in red crayon the other children's drawings. Several of the boys addressed lavatory remarks to anybody nearby.

This class's troubles must be told as part of the story of the Seabury Series. A weekly lesson structure, which Seabury does not provide, would have helped the teacher a great deal on that day.

When constructive personal relationships are hard to establish, an impersonal lesson plan provides both teacher and pupils with something to fall back on; but when personal relationships are the goal, an impersonal

lesson plan may put off its achievement indefinitely.

The second grade at St. Matthew's began the year with a course based on another publisher's weekly lesson plan and dropped it (the 2d grade course in the Seabury Series will be available next fall). After many tribulations, the class settled down to the "Carney system" — a highly flexible approach, similar in spirit to the Seabury Series, devised by Mrs. Arthur Carney, the teacher of the class. Mr. Jack Orvis serves as observer. Many, many different books are used as resources, and there is a liberal amount of handwork.

(Next year's second-grade course says: "Painting, drawing, cutting, pasting, and working with clay are deeply satisfying to a second-grader. Working with his hands is not just fun, it is one of the ways in which he finds out about himself. To permit a seven-year-old some freedom in working with his hands is one of the best ways to help him become at home in the Church school class, free to produce the questions that interest him most." The course also lists numerous resource books, with the comment. "Seven-year-olds love books. . . Search until you find a way to have books for the use of your children.")

Mrs. Carney, a former school teacher, took over the class after it had been floundering for several months. She and Mr. Orvis have a happy class that feels it is getting somewhere.

The Fourth Grade

There are two fourth-grade classes. One of them, led by Mrs. Ed Barnett, assisted by Mrs. Don Gustafson, was making remarkable uphill progress against the distractions caused by Secundus, a difficult child, on the day

of the reporter's visit. The observer, Mr. Richardson, served as a kindly sergeant-at-arms, as observers seem to do in a majority of the classes at St. Matthew's.

The Seabury approach was kept in mind, Mrs. Barnett said, but the main gist of the class was the Cloister series text, "Discovering our Church," by Marcella Prugh.

"Our children are to be confirmed soon," she explained, "and so we have been trying to *teach* them some of the things they ought to *know*. For ex-



From "What Is Christian Courage?"

ample we have been working on the Ten Commandments recently. And today and next week we are studying about vestments."

An important part of the class is a pupil's notebook containing mimeographed materials the teacher herself has prepared. Based on the Cloister textbook, it includes number games, anagrams, and other matter of interest. One sheet called for definitions of baptistry, chancel, pulpit, pew, etc.

Secundus' answers started out with a manful effort to cooperate as the other pupils did, but the devil saw a chance to betray him at the word "pew." The rest of the sheet was filled with juvenile obscenities.

The class began to discuss a passage from the textbook about Benny, who was trying to keep his temper. Said one: "I feel like I could kick my sister." Another: "My mother always blames me when it is my brother's fault." Another: "You can't get an umpire to change his mind." "Oh yes," said a baseball fan, "I remember one time at the Cubs. . . ."

Secundus and the baseball fan began to discuss baseball loudly.

Teacher: "Do you think that God ever loses his temper?"

A good boy: "At the time of the flood He did."

Baseball fan: "Who is the catcher for the Cubs?"

Observer: "I'll talk to you later."

Secundus (shoving the chair of the baseball fan, who was being asked to recite about tempers): "Why do you ask us? You're supposed to know."

Observer: "Okay, Secundus, put that money away."

Teacher (sweetly): "Secundus, I remember one time I lost my temper with you."

Secundus: "You sent me out of the room. Another time you sent me down to the principal."

Teacher: "And one time I grabbed you and marched you to the other side of the room." She laughed. "I have been ashamed of it ever since."

Secundus accepted this remark as his due.

Teacher: "Did Moses lose his temper? What did he do when he lost his temper?"

The baseball fan: "He shot himself."

Teacher: ". . . But God gave Moses another set of the Commandments."

The good boy: "God should have lost His temper at the crucifixion."

Pat (a girl): "We wouldn't be here then."

Observer (following up): "What do you mean?"

Pat (pause): "I mean God wouldn't be here."

Teacher: "How is God with us?"

Observer. "Secundus, listen to Mrs. Barnett!"

The baseball fan began to speak, but his voice was covered by Secundus' irrelevant remarks.

Teacher: "What is the difference between losing your temper and standing up for what is right?"

Baseball fan: "Can you dig that?"

Observer: "Let's not use such expressions."

Secundus had moved to sit in the open window and was making impudent remarks.

Teacher: "I am tired of trying to talk loud enough to cover you up. If you don't stop, you are going to have to leave the class."

The reporter wrote in his notebook: "Though the girls in the class were in far greater number than the boys, the boys that day had to be kept in line like trained lions, and there was no chance to do much with the girls, who for the most part gave no discipline problems. The teacher was doing a superb job, and they were all learning quite a lot, I think."

The other fourth grade class was led by Mrs. Ed Smith, a former school teacher, with Mr. Charles Manning as observer and sergeant-at-arms. The blackboard was newly installed, and Mrs. Smith was happily writing opening phrases of Prayer Book prayers on it when the children arrived from the family service. The children readily accepted Mrs. Smith's air of crisp and happy efficiency.

Here, too, Seabury principles have been studied, but the lesson structure makes use of the Cloister series — this time, the Cloister course on the Ten Commandments. Notebooks were pro-



FOURTH GRADE CLASS of Charles Manning and Mrs. Edwin Smith include (from left): Diane Cowell, Linda Clader, Billie Broman, Bruce Baird, Richard Heilemann, Joel Jackman, Shirley Parker, Lisa Hogan.

vided but since the children had to labor so hard to write, the commandments were mimeographed, together with an exposition of their meaning. The children had decorated the pages as a handwork project; some had written in examples of application of the Commandments to everyday living.

The class began with the passing out of Sunday school pins to those who had won them for the past year's attendance. One boy, Tertius, got a pin and a wreath in separate packages.

Mrs. Smith was talking about prayer. "What did we say were the three parts of a prayer last time?" she asked. The answer came slowly.

"We address them to God the Father," someone said.

Tertius was struggling to unite pin and wreath. "Pay attention," said the observer, circulating around behind the children.

"What is a good beginning for a prayer?" said the teacher. "I put some on the blackboard."

"Did you look them up in the Prayer Book?" said a sharp girl. "Yes I did," the teacher said.

This class was originally an all-girl affair, but it ran into a peculiar problem. Several of the girls came from tense homes and their intimate revelations of family problems, were so

own," said the teacher. Mr. Manning passed out pencils and paper, and the class began to think.

"I don't have much to pray for," one child said.

"Does it have to rhyme?" another asked. (She hoped it would, for she was good at rhyming.)

It was pointed out to the boys that the girls were getting ahead faster at their prayer composition.

"Maybe girls are smarter than boys at prayers," one of the boys suggested. There were four boys and six smart girls present.

Tertius said, "We pray in confirmation class—we have to." He and the boy beside him were trying again to join pin and wreath.

The observer said, "Put that pin away."

The first prayer was handed in. It began, "Dear God." The teacher said, "That's a good beginning." "Like a letter," the author explained. "I pray that way."

People began to volunteer comments. "Boys and girls, please raise your hands," said the teacher.

Tertius completed his prayer and was satisfied with it. "Almighty God, help me to be confirmed, through Jesus Christ our Lord, Amen." It was agreed that this prayer covered the ground.

The group as a whole testified that they prayed "every night." One girl explained, "I don't feel good if I don't pray."

"Are your prayers answered?" the teacher asked.

"No," said one girl—the only one who had shown evidence of a vital prayer life in the discussion so far.

Tertius said, "Quartus and I prayed that we could memorize the Creed for confirmation class, and our prayer was answered."

"We were talking about moving to Tucson," said the serious girl. "And I prayed that we would, and then we didn't after all. I was disappointed."

"Were you really?" said the teacher. "Yes."

A pause. "I just wanted to be sure you really meant it," the teacher said.

The notebooks came out, and the subject of the day was the tenth commandment. "Thou shalt not covet," the teacher explained, was the commandment for contentment.

The class struggled to express the difference between desiring another person's possessions and desiring to have something just like another person's possessions. (The latter, one of

the mainsprings of suburban living, was recognized as a good thing.)

"When a friend of mine had a birthday," said the serious girl, "I brought



From "The Goodly Company"

her a pair of ten-cent store binoculars. But I wanted terribly to keep them for myself."

The imaginative girl recounted in great detail a similar incident involving hand puppets.

"To tell someone, 'I don't care,' " another girl said. "Trying to make another person feel bad about something he has—isn't that coveting?"

The teacher agreed that it was.

A boy told about Sid Caesar's television tribulations over his wife's desire for a fur coat—how all the wives were covetous and all the men were furious with Sid when he succumbed and let his wife buy one.

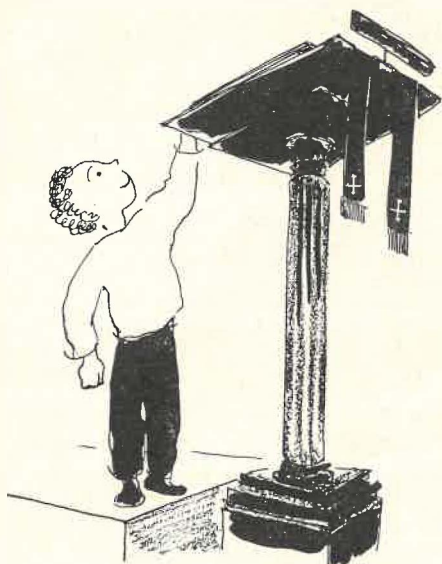
The peek into the passions of the adult world was a trifle disconcerting. "But that was just a story," the teacher said. "People like us that have studied Christianity can hope they won't get caught in a trap like that."

"Why do we have the Ten Commandments?" the teacher asked.

"So we'll be better off," a child suggested.

"To help us," the teacher said, agreeing. She turned to the Seabury seventh grade pupil's book "More than Words," and began to read a definition to the class. A hubbub instantly began, but was quelled smoothly.

The last item on the agenda was a checkup on the pupils' progress in



From "Christopher Explores the Church"

embarrassing to all concerned that it was decided to bring in some boys to keep things on a more decorous level. The reporter sensed, as the class went on, that one girl had a vivid fictional imagination that could produce a "revelation" to fit any subject under discussion.

"Let's each write a prayer of our

Semi-Seabury classes: still have a shortcoming

their Seabury reader, "God's Family." The observer checked off reports on a chart. It appeared that about half the class had finished it, or were on the home stretch. This seemed like a good record to the reporter, but the teacher was not too well pleased.

Mrs. Smith's class was an excellent one within the pattern of formal education, registering definite weekly progress in covering its subject matter. However, in both fourth-grade classes, any attention given by one pupil to another, or any conversation between them, was an obstruction, a cross-current opposing the flow of information and recitation. The children's interests, experiences, and problems were relevant only when they had a bearing on the subject in hand.

These were semi-Seabury classes. Led by skillful and beloved teachers, they purposefully and cheerfully accomplished their education goals. In such classes, the Seabury series has contributed something by encouraging the teacher to be relaxed about the amount of "content" covered and reminding her that content sticks better when it is related to children's interests and expressed in children's terms.

Yet the Seabury series has a content of its own that did not seem to the reporter to be covered in these sessions. Call it *koinonia*, call it *agape*, call it "I and thou," call it the shape of the Christian life. It seems to the reporter that in semi-Seabury classes children still are learning what their elders expect of them rather than what God expects of them—and this applies both to "content" and to "relationship."

Can religion have more immediacy for the fourth-grader than is covered by the headings, "What grownups expect me to believe; what grownups expect me to do?" The central concern of the Seabury fourth-grade course is that "the Christian understanding of right and wrong be related to the growing conscience, judgment, and standard of values which the nine-year old is rapidly developing." To this end, the course sets up four difficult objectives that call for recognition of the pupil's advancing maturity and internal motivations. Shortly he will stand up in Church and vow that he believes certain things, that he will

undertake to do certain things. Where can he take the time and find the help to arrive at personal decisions about these great issues better than in his Sunday school class?

The Seventh Grade

The seventh grade boys' class, conducted by Joseph Beekman, a seminarian, and the eighth grade boys, conducted by Robert Towner, were both without their regular teachers on the day of the reporter's visit. But the eighth-grade observer, Miss Jane Westcott, had cheerfully combined the two groups and was throwing out questions to stimulate discussion.

Boys of both age groups were putting up the usual juvenile defenses to a new situation. Such *bon mots* were tossed off as: "Who created God?" "Nobody can know—why go into it?" Or, on "Is Jesus God?" "Don't ask stupid questions we know the answer to." A boy sitting in the window, leafing through a magazine, said: "Why don't we discuss something worth while?" The comments were not surly, just defensive. The reporter made a mental note that, under the Seabury method, combining two classes for one Sunday is the hard way of



SERVING as acolyte, David Babcock helps senior kindergarten service run smoothly. Guiding him is Beverly Hogan, an assistant to Mrs. Elliot Buell. Senior kindergarten uses Morehouse-Gorham's course, *Our Heavenly Father*, but Mrs. Buell can call upon the resources of years of experience.

adjusting the teacher's absence. By traditional standards, it would have been regarded as an unruly group. By Seabury standards, it was a not unpromising group in a preliminary stage.

Mr. and Mrs. Robert Magnuson have a class of 10 seventh-grade girls.

(The husband-wife team is frequently found in Seabury Series classes over the country, and provides some of the most successful teacher-observer or teacher-co-teacher combinations.)

This class began meeting in the rectory before the educational building was ready and has remained there since. Mrs. Magnuson serves as teacher and Mr. Magnuson as observer. They were reviewing on the day of the reporter's visit, with seven of the ten members present. Since Mr. Magnuson had to be away, the reporter tried to be introduced into this closely knit group as a substitute observer, but it didn't work out. He had to confess his journalistic interest and let the girls adjust as best they could.

For this class has things to talk about that are not suitable for outside ears. Problems, for one thing; confessions, yes, but not in the usual sense; rather, what they really believe; what they really think; what they really worry about; what impact God and Jesus and Redemption have on their lives.

All children dwell in a private world that is not disclosed to the general public. These have opened the door a little—not to the teacher, but to a group of fellow-Christians of whom the teacher is one.

As the class proceeds, several of the girls try out their ideas first by whispering to the next girl. If the idea seems to make sense to that girl, the teacher, by a kind of sixth sense, knows that it should be tried out on the group as a whole. Perhaps the girl who whispered answers. Perhaps the recipient of the whisper does. The reporter, who has often observed Church legislative gatherings, recalls that, before saying something on the floor, delegates frequently try out their ideas on the man beside them.

One girl is a ready speaker on every subject. She has a bright, organized mind. The group has accepted her customary initial comment but knows her well enough not to be dominated.

Because they are reviewing today, there is much being put forth by the teacher in a direct information-recitation relationship. This is perfectly all right with the group. If cross-communication is desired, it can be had without effort.

Mrs. Magnuson is not a trained teacher. She was not even an Episcopalian a few years ago. Perhaps it helps to be "young in the Faith."

The subject is repentance. Is there a difference between perfunctory and real repentance? Will God distinguish between the two kinds?

"Suppose that you bump into someone in the hall at school," the teacher says. "And you back away and say, 'I'm sorry, ha, ha!' How will the other person react?"

Later, Mrs. Magnuson said that for the first month or so, religion was not discussed in the class. The adult personnel simply concentrated on "loving them." Then the Seabury theme, "Why should I?" led to a discussion of authority. After much bitter complaining about parents, school, and other pressures, the girls faced the implications of a world without authority and came to the conclusion that they would not like it.

A discipline problem came up only once. There were two who wanted to talk about horses when the rest were interested in redemption. The question was settled by popular vote.

The pupils' book, "More than Words," was used sparingly.

These are some of the themes that were investigated up and down, inside and outside, by the girls during the year.

- Family conflicts.
- Authority.
- We are sinning.
- Race relations.
- Our wills.
- Punishment.

How do you feel about our Church? (Church history)

Why Jesus was tempted (Christology).

How does it happen we are baptized? (Sacramental theology).

- Sin and Redemption.
- Repentance.

The Magnusons believe in the Holy Ghost, and they regard Him, not themselves, as the real teacher of the class. Sometimes He speaks through the teacher, sometimes through one of the pupils. That which makes the Church the Church is the ability to hear Him when He speaks. Every Sunday, the members of the class go together to take part in the prayer, instruction, proclamation, confession, absolution, self-offering, thanksgiving, and communion that the Church provides for them through its priesthood, its theology, its sacramental system.

Every Sunday, after Church, they talk over together the implications of these things that they have said and done.

This was a Seabury class.

At the end of the class, the group, with the teacher, joined hands in a prayer ring. Each prayed silently for the one on her right, according to a general intention suggested by the teacher on the basis of the day's discussion. When one girl's prayer was finished she squeezed the hand of the next girl, who then began her silent prayer, and so the prayer went on around the circle.

Content vs. Relationship

After a year's experience, certain ideas and emphases of the new curriculum begin to emerge in sharper focus. In the first place, "content" and "relationship" have often been mentioned as contrasting objectives in discussions of the merits and demerits of the Seabury Series. A top-notch parish priest inquires: "Cannot relationship be taught better by social living classes in the public schools?" The answer is—"Yes, of course it can, if the Christian thinks that Christian relationships involve no more than

SEABURY SERIES: Objectives and Resources*

Kindergarten — Five-Year-Olds

Objective

To explain and experience the Church in terms of family life, so that the five-year-old can understand it and make it his own.

Resources

1. Teacher's Kit, Receiving the Five-Year-Old. † \$3.95 a copy.
2. Pupil's Take-home readers, *Good Morning, Mr. Church* †; *How Susan Got Her Name* †; *Christopher Explores the Church*. † \$95 a set.
3. Parents' Manual, *Apostles in the Home*. † \$90 a copy.

Grade 1 — Six-Year-Olds

Objective

"To bring about an all-important development in the child's attitude toward the Church—to create a deep conviction, from experience, that the Church is his home, too."

Resources

1. Teacher's Manual, *The Church Is My Home, Too*. \$1.25 a copy.
2. Pupil's Take-home Readers, *Tish and Mike: Two of God's Children*; *Tish and Mike: Christmas is Special*; *Tish and Mike: Discoveries*. \$1.15 a set.
3. Parents' Manual, *Families in the Church*. \$90 a copy.

Grade 2 — Seven-Year-Olds

Objective

"To help the seven-year-old child know that God has given him a place all his own in the world."

Resources

1. Teacher's Manual, *My Place in God's World*. † \$1.45 a copy.
2. Pupil's Take-home Reader, *The Wondrous Works of God*. † \$1.25 a copy.
3. Parents' Manual, *Apostles in the Home* (see under Kindergarten).

Grade 4 — Nine-Year-Olds

Objective

To relate the Christian understanding of right and wrong "to the growing conscience, judgment, and standard of values which the nine-year-old is rapidly developing"

Resources

1. Teacher's Manual, *Right or Wrong?* \$1.40 a copy.
2. Pupil's Take-home Reader, *God's Family*. \$1.40 a copy.
3. Parents' Manual, *Families in the Church* (see under Grade 1).

Grade 5 — Ten-Year-Olds

Objective

To enable the child to appreciate

and experience the corporate nature of the Church and what it means to him to belong to the Church.

Resources

1. Teacher's Manual, *The Goodly Company*. † \$1.45 a copy.
2. Pupil's Take-home Reader, *Traveling the Way*. † \$1.40 a copy.
3. Parents' Manual, *Apostles in the Home* (see under Kindergarten).

Grade 7 — Twelve-Year-Olds

Objective

To provide for the teacher background material for replying to the questions of twelve-year-olds: why should I believe? Why should I obey? Why should I go to church?

Resources

1. Teacher's Manual, *Why Should I?* \$1.55 a copy.
2. Pupil's Resource Book, *More Than Words*. \$1.45 a copy.
3. Parents' Manual, *Families in the Church* (see under Grade 1).

Grade 8 — Thirteen-Year-Olds

Objective

To consider the tensions involved in group relationships and how the Church and its sacraments can help in meeting these.

Resources

1. Teacher's Manual, *What About Us?* \$1.45 a copy.
2. Pupil's Resource Book, *What Is Christian Courage?* † \$1.45 a copy.
3. Parents' Manual, *Apostles in the Home* (see under Kindergarten).

Vacation Church School

Objective

The objective in the two courses provided (primary—6-8 years; junior—9-12 years) is to aid the teacher to develop in the child a sense of belongingness.

Resources

1. Teacher's manual, for use with primary and junior classes, *God's Children Now*. \$.75 a copy.
2. Primary Pupil's Reader, *Children of God*. \$.55 a copy.
3. Junior Pupil's Reader, *Together as Christians*. \$.45 a copy.

*Courses here given are those that will be available for the Church School year 1956-1957. Samples of each piece of material in each course are now available from Seabury Bookstore, Greenwich, Conn. Pieces marked (†) are new. Further information about all these courses is found in the Preview already sent free to every clergyman in the Church and obtainable from Seabury Bookstore, in lots of five or more only, at 35 cents a copy.

the objectives of secular idealism." But it cannot, if the Christian relationship deserving the names of "Body of Christ" and "Fellowship of the Holy Ghost" is different from that of the secular world.

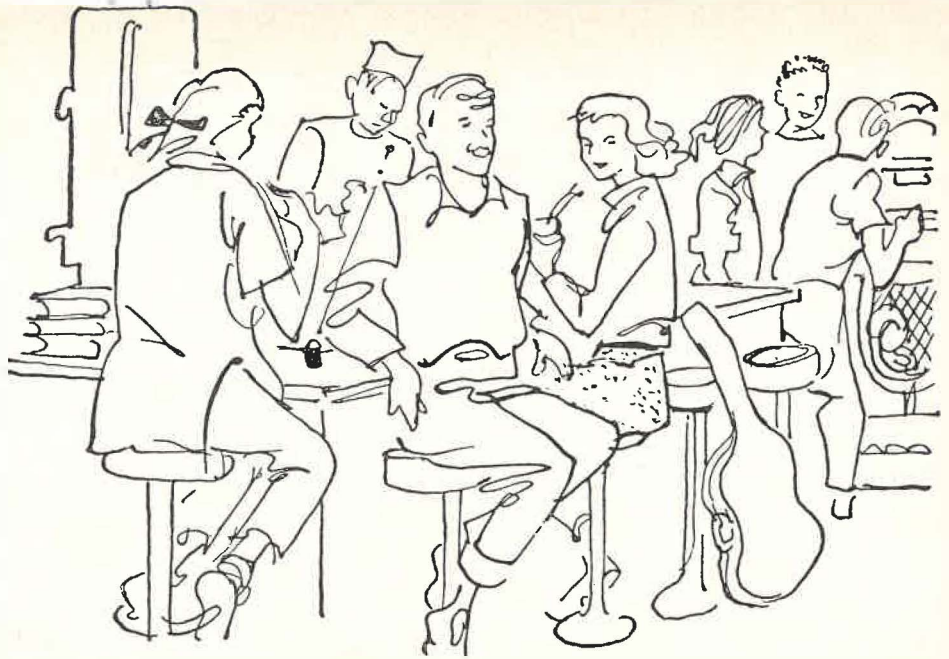
And what is "content?" Is it the demonstrable, self-validating data of Christianity, a set of facts comparable to the proposition that $2H_2$ plus O_2 produces $2H_2O$? Or is it rather, the response of Faith to certain facts of history, the eye of Faith viewing certain physical occurrences and discerning their knowable, but unprovable, results?

The area of knowledge excluded from public education is precisely the area that involves something higher than scientific objectivity, the area upon which our culture disagrees. The things that have to be taught in Sunday school are the things for which there is no overwhelming intellectual proof. And, on the basis of these fundamental but unprovable things, the Christian finds that he must revalue facts that are entirely factual in themselves. Pontius Pilate really was procurator of Judea. This is a historical fact, but one that hardly anybody needs to know—unless, perchance, a Revolutionary in whose death he was involved really was what He claimed to be.

Actually, all educational "content" depends on judgments about value—whether it be content in public education or in the Sunday school. The facts and skills that are taught are taught because they are important, not merely because they are facts and skills. The difference that faces the Sunday school is that the facts and skills of Christian education are at odds with the accepted assumptions of our civilization—not very much at odds, we like to think; but they are relegated to the arena of private education precisely because the public does not agree on them.

Hence, the child can accept them only as he sees himself as part of a fellowship, a civilization, a culture, significantly different from and better than the culture in which he lives. There is literally *no* Christian content to be taught in Sunday school separately from the relationship of the Christian to other Christians and to God. Pontius Pilate is important to you (the child) because he is important to us (the Church) and to God's purpose as revealed (according to our testimony) in Jesus Christ.

If the child is subjected to the disci-



From "Apostles in the Home"

plines of Christian education as an unwilling captive, he knows without being told that what is being given to him under the guise of facts is actually propaganda. And, if he should happen to be in doubt about this, he will quickly be set right by the discovery that, as a Christian, the teacher represents a scant half of the population of this country, and only a slice of the population of the world. And, as an Episcopalian, the teacher represents only about one adult American in 90.

The area of Christian truth is one in which authority has very little place—authority, that is, in the sense of "I am an adult—you are a child. I am well informed. You are uninformed." Authority in the sense of the testimony of a clear conscience, yes. In the sense of a straightforward appeal to reason and to interior value judgments, yes. In the sense of patiently waiting for the leading of God the Holy Ghost, yes.

Why does God place this barrier in the way of imparting this most necessary part of the truth of His world? We do not know. To His ardent followers on earth, it would appear that He ought to have made the Christian Faith self-evident. Instead, He makes it a personal decision.

The situation of a Sunday school teacher is essentially the same as that of a missionary to a savage tribe. He cannot prove, he can only testify. He cannot exercise discipline over an unruly savage, he can only wait until the other savages agree that they are more interested in what the teacher has to say than in what the recalcitrant has to say.

The Discipline Problem

The typical Sunday school class has three discipline problems. First, there is the discipline the teacher must impose on himself. Second, there is the discipline he imposes on the group. Third, there is the discipline he imposes on the individual member who serves as the focal point of opposition to what he is trying to do.

In the traditional system of Sunday school instruction, the discipline the teacher must impose on himself is at a minimum. He can't simply get up and walk out when he does not like what is going on. He can't follow tempting bypaths brought up in the discussion. He can't ignore the problem of getting across to the children the information he is imparting. But, having accepted a "lesson plan," he feels absolutely entitled to the full attention of each member of the class. Any cross-current, any discussion or contact between two pupils is something he has a right to resent. He is entitled to demand that all relationships be with him, not with other members of the class, and to use major means to defeat the individual who tries to provide a center of opposition.

In the Seabury system, the teacher must impose a much more stringent discipline on himself, and must accept the group as the relatively free entity. If it (this assembly of savages) does not want to talk about religion, he does not talk about religion. If it wants to talk about a different religious area from the one he wants to talk about, he falls in with the plan. If the members wish to have cross-conversations, to whisper, to try out

their ideas on each other, to veer off on side issues, his task is to ascertain the real desires of the group and act accordingly.

Can Christianity be taught this way? By no means certainly. Yet perhaps no other way offers greater promise of getting it across. The missionary cannot elicit faith by ruling with an iron hand. Neither can the Sunday school teacher. Both must wait until what a Seabury teacher in a little rural mission calls a "teachable moment," and then teach.

Miss Westcott, observer for the eighth-grade boys class at St. Matthew's (and the temporary teacher on the day the class was visited), talked with the reporter after the class was over. The Seabury Series has, of course, begun to replace "content-centered courses" at St. Matthew's only within the past year. Yet Miss Westcott was rightly concerned over the almost total lack of Christian knowledge shown by the boys on their arrival in the eighth grade. They seemed to know nothing about the Communion service, although they had all been confirmed. They did not seem to relate the doctrine of forgiveness and kindness to others to their everyday lives. "The boys have been confirmed and should know these things," she said. To which the reporter could only agree.

But the content had been placed before the pupils year by year. What had happened to it?

Content is, so to speak, the negative, the pupil, the printing paper. If the paper is sensitized (by prevenient grace), a print will appear—after the light of the Holy Ghost has shone upon it. The light does not come from

the teacher, but from God. The negative does not come from some juvenile encyclopedia of Christian knowledge, but from the Church's own public and official weekly proclamation of what it believes, in the course of its worship. Religiously serious children throughout Sunday school history have tended to avoid Sunday school and have loved to go to Church.

THE MAIEUTIC TEACHER

The Department of Christian Education has a new word for the role of the teacher—Maieutic. This comes from a Greek word meaning midwife. The Department thinks that the Christian Church is entitled to have its own educational ideas, neither "progressive" nor "classical," and its own technical terms in which to express them.*

The midwife is not the person who has the baby. Nor does she try to make the baby arrive according to her own predetermined schedule. Nevertheless, she has a list of things to do, an order of procedure, a perfectly clear goal, a ready fund of available resources, a placid expectation of emergencies. If a child is born, the mother did it, not the midwife. Similarly, if a child becomes a convinced and knowledgeable Christian, the child's faith accomplished it, not the teacher's. Yet the teacher helped. And, from time to time, she can rightly claim that, if she had not been there, the birth of faith would not have come off successfully.

*Greek scholars and avid dictionary readers will recognize "maieutic" as referring to the educational methods of Socrates. However, the Department's concept of learning is not based on Socrates' theory of education, but on trinitarian theology.

Similarly, the Seabury teacher does not approach each session with a vacuous mind, waiting for the Holy Ghost to strike. She thinks He is going to, and she has the ministerial paraphernalia ready for her role as His assistant.

She could not, of course, get along without an observer. If things are so rough in the class that a sergeant-at-arms is needed (and since the class establishes its own discipline, this is not likely), then the observer and the sergeant-at-arms really ought to be two different people.

The observer tells her what happened to the children, individually, last time, and the time before, while the teacher was concentrating on the movement of the group as a whole. He has each child pretty well sized up.

The observer also remembers what questions fell by the wayside, what problems were brought up but never disposed of, who cares about what.

Then there is the question, "What is happening?" What is going on in the city? Have the newspapers been full of atom bombs? Or have they been tracing the course of juvenile violence over a thousand-mile radius? What is the Church proclaiming through its Calendar at this time? The second coming? The birth of Christ? The Resurrection?

The teacher also knows, with the help of her Seabury teacher's book, what general data there are about children of that age level, their interests and needs; she also knows, by diligent prayer and worship and Bible-reading, and a thorough familiarity with laypeople's theological works such as the Church's Teaching Series, the general shape of the Christian Church and its Gospel and its government and its means of communication between God and man.

Understood in the light of the general purpose of the course, these ingredients supply the teacher with what she needs for her maieutic role. She knows where the group is in its consideration of Christian Faith and life, and decides when she wishes to lead it in the next session. She knows what to expect, and what her order of procedure is to meet it; and she is ready to turn everything completely around to meet a crisis if it arrives instead.

But what about the incorrigible, the recalcitrant child? For many years, like Milton's devil in *Paradise Lost*, he has been the most interesting feature (to children — and perhaps to



HAPPY ANTICIPATION is seen on the faces of senior kindergartners as they prepare for their service of worship. The girls take turns singing in the choir and acting as part of the congregation.

adults, too) of the Sunday school class.

The teacher has dealt with him in an authoritarian manner in the past — not for her own sake, but for the sake of “content.” The definition of content begins to emerge from its golden aura at this point. Content is what the teacher wants to talk about and the class does not want to talk about. Hence, the boy (it is almost always a boy) who challenges content (and he invariably succeeds) is a hero, bearing in his own person the brunt of adult disapproval of the secret, or not-so-secret, desires of the class as a whole to relax and to talk about something else.

The Seabury Series does not promise to win over the recalcitrant. It only proceeds in the confidence that Christianity will, if rightly presented, speak to the needs and interests of children more winningly than antics of the “demon-possessed.” This, after all, is the crucial issue of Christianity. “If, I, by the finger of God, cast out demons, then the Kingdom of God has come upon you.” If I cannot cast them out, then you had better look elsewhere for the Kingdom of God.

Dangers of the Seabury Series

Despite the solemn and repeated warnings of the Department of Christian Education, not only the critics but the friends of the new curriculum sometimes seem to take the point of view that it is an easier, less demanding method of Christian education than the “content-centered” system.

Unless all four of the “necessary conditions” are fulfilled, the technique of the Seabury Series definitely does lend itself to “pooled ignorance,” and to something much worse than ignorance, the assumption that the parish should be conducting a class in “social living” to strengthen the American way. The little knobs and corners of the “content-centered” courses do at least impress the teacher, if not the children, that there are awkward and uncomfortable things about Christianity, that there is an ingredient here that cannot be finally reconciled with the American way or any other humanly devised pattern of living.

The only antidote to this danger is to underline and repeat the Department’s warnings that you ought not to use the Seabury Series unless your parish is alive with people determined to live out and proclaim the Christian difference; unless its whole life is centered in the worship of God and the showing forth of His redemptive

action for us and for our salvation; unless parents, as well as children, realize that they must continuously study their Christian Faith together; and unless teachers realize that they have an immensely difficult task which demands far more of them than reading over a lesson on Saturday night in order to teach it on Sunday.

The parents’ class is undoubtedly the worst stumbling block (if one accepts the shallow-minded clergyman who is looking for an easy way of teaching the faith). Children’s classes seldom come to rest happily upon secular answers. Parents’ classes often do. The children, not by their own will, but by the will of parents who want more for their children than they have attained themselves, do manage to attend three Sunday school classes out of four. Parents play fast and loose with their own instruction in the Faith.

Yet, a layman, commenting on his experience in the parents’ class, said: “It has certainly taught me one thing. And that is that I am kidding myself if I think that I can pass my obligation of teaching the Christian Faith to my children to anyone else.”

How is the revolution going? Better than one might think. Media of Church opinion solemnly review the new courses, sniff out the orthodoxy of the theological statements contained therein, evaluate the art work, comment on pupils’ readers.

But strangers talking on airplanes and railroad trains don’t fall into the trap of looking on the Seabury Series as a set of books. They talk about the strange things going on in the Sunday schools of their home churches. They say, “Oh, are you an Episcopalian? What do you think of this Seabury stuff?” They say, “Of course, a good teacher could teach any course.” Or “I don’t like this business of letting the group make up its own mind about what is true and what is false in the Christian religion.” It used to be that a carful of five Episcopalians could travel a thousand miles without mentioning Christianity, but not now.

The initial hostility of the clergy has trickled down to the laity; the revolution has begun to hurt. The Church, which (they think) ought never to change, never to advance a new idea, is challenging some common assumptions: and the one that hurts most is that children are (by God’s provision, not man’s) just as free to believe or disbelieve, to accept the Faith or reject it, as adults; that

they cannot be Christianized by force, but only by persuasion. Doctrine presented by the “content” method is, as it always was, not the voice of God but the voice of the adult world imposing the unprovable by dint of superior physical and economic strength. It is neither more nor less convincing to children than any other system of belief imposed by the same means.

Composition of Parish

There are, however, settings in which the Seabury Series does not work. This has to do, not so much with the size of the parish, as with its composition. Weak family situations in which the parents are totally lost to the Church; depressed educational situations, in which the adults are intellectually a sheeplike, inarticulate group — in such situations, not only is it hard to find Sunday school teachers but, even if they are found, they cannot work without the setting of a strong, self-confident parish life. The problem of learning in the very specific sense of the imparting of definite doctrines step by step is the first problem in such situations; the community in which support for faith is found must be the wider intellectual community that speaks through the printed word.

This, as a matter of fact, is the type of setting for which the Sunday school was first created: the setting into which the Christian Faith and its intellectual ramifications had to be imported as a rather alien product. Sunday schools in the older sense are, and always will be, needed for such communities. That is what they were invented for.

Where parental authority is hostile or indifferent to Christianity, the task is to provide the child with intellectual ammunition to withstand the hostility and indifference. But where parental authority is enthusiastically favorable to Christianity, the task is quite different: it is to prove to the child that this way of life is not dependent on parental authority; is not an adult conspiracy to keep the youngsters in line, but is something that has its own justification, its own immediate relevance to life (including children’s lives), and something which judges adults and finds them wanting.

The revolution has begun. Some strong beachheads have been established. If the Seabury Series can survive the helpful misconceptions of its friends, it does not need to fear the opposition of its critics.

EDITORIALS

A Major Decision

THE IMPACT of the Seabury Series on the Church in its first year of use is traced in an article in this issue taking St. Matthew's Parish, Evanston, Ill., as the "guinea pig." It is not a wholly comfortable experience for any parish to have its Sunday school classes and procedures scrutinized as intimately as had to be done in this case, and we are deeply indebted to the clergy and teachers of St. Matthew's for their willingness to give this important service to the Church.

It should be noted that the classes characterized as "semi-Seabury" were following well-established educational policies and practices that are thoroughly approved by many authorities on Sunday schools. From the standpoint of an article tracing the growth of the new curriculum, they may have seemed to be subject to criticism, but from that of the general educational picture of the Church there is a great deal to be said on their side.

In the past, much larger estimates than the 25% mentioned in our article have been given as the number of parishes using the Seabury Series. Previously published figures of 50% or 60% apparently came from the number of separate orders, but it is not always easy to distinguish between orders and re-orders or purchase of a larger number of samples than usual. Our figure is based on what we regard as a well-informed guess.

The same kind of guessing leads us to the conclusion that the Sunday school series most largely being used in the church today is not the Seabury Series, but the Episcopal Church Fellowship Series, produced by the Morehouse-Gorham Co., Inc. We have tried to bring out in the article the fact that the Seabury Series cannot be casually chosen as "this year's Sunday school course." To institute it is a major decision requiring a series of preparatory steps and a certain reorientation of the structure of parish life. The other Sunday school courses available are, accordingly, very live options for parishes that are not yet prepared for the Seabury Series. And many parishes and clergy, having weighed the pros and cons, still prefer the weekly lesson approach.

We must also reiterate our belief that the weekly family service ought to be the Holy Communion—the family meal of the Kingdom of God. Morning Prayer is a beautiful and valuable service, but its values seem to us to be best suited to adults of very considerable

religious maturity. The Holy Communion, which is first and foremost something done rather than something said, provides a more universal kind of religious expression. And since the thing done is what our Lord commanded, the central and characteristic activity of Church life, we cannot find grounds for substituting anything else for it.

With all these things in mind, we must express our strong sympathy with the revolutionary pattern of Christian education so boldly set before the Church by its national Department of Christian Education. We note with gratification that this year's courses define their objectives and justify their techniques in language that is a little more theological and a little less psychological than last year. A clearer spelling out of the relation of the Church year to the class session is found in the four-stage planning guide for classes now being presented to teachers. This is all to the good, if the teacher continues to keep in mind the fact that a person learning about Christianity must deal first of all with the questions that are on his own mind.

As long as the Seabury teacher remembers that he himself, as the biggest, strongest, brightest member of the class, is the biggest discipline problem in it, he is off to a good start in leading the group to a point at which his contribution can be of maximum value to the rest. God the Holy Ghost is the Person who teaches Christians—both little ones and big ones. A headstrong teacher is just as much of a problem to Him as a headstrong child.

The wise doctor, it is said, is the one who does not interfere too much with the natural processes of healing. Perhaps the wise teacher is the one who does not interfere too much with the supernatural processes of enlightenment. The real purpose of the Seabury materials, the real key to their structure and method, is to reduce this helpful over-interference. Where the teacher has dared to go the whole way, the results have sometimes been spectacular.



SOMETHING DONE: Consecration at St. Matthew's Family Eucharist.

Cooperation Among Christians Needed for Peace, Delegates Say

Metropolitan Nikolai Heads Delegation; Parading Demonstrators Picket Against Meetings as Group Arrives at Idlewild Airport

Eight Russian Church leaders and nine U.S. clergy and laymen representing the National Council of Churches agreed that there must be a "closer coöperation between the Christians of the two countries" if a lasting peace is to be accomplished.

Held at Seabury House in Greenwich, Conn., the conference was the first of several planned by the delegation during the 10 day visit of the Russians. Metropolitan Nikolai of the Russian Orthodox Church led the Russian deputation and Dr. Eugene Carson Blake, president of the NCC, was head of the U.S. group. Presiding Bishop Sherrill, host to the visitors during their stay in Connecticut, and Dr. Paul Anderson, who served as interpreter, represented the Episcopal Church.

Metropolitan Nikolai has recently been active in the Soviet Union's peace propaganda drive. In the past, newspaper accounts have quoted him as accusing the United States of imperialism and charging that Pope Pius XII was "anti-Christian and an agent of American imperialism." He also claimed in one of his speeches that the United States had used "germ warfare" in Korea.

Other members of the Soviet delegation visiting the United States are:

Bishop Sahak Gregorevitch Ter-Ovannesyants, Armenian Orthodox; Archpriest Michael Slavitsky, Russian Orthodox; Professor Vladimir Talizin of the Moscow Theological Seminary; Archbishop Jan Kiiivit of the Evangelical-Lutheran Church of the Esthonian S.S.R.; Archbishop Gustav Gustavovitch Turns of the Evangelical-Lutheran Church of the Latvian S.S.R.; the Rev. Alexei Andreev, Evangelical Christian Baptist, and the Rev. Nickolaivitch Karpov, Evangelical Christian Baptist. The Metropolitan was accompanied as Chaplain by the pastor of the Cathedral of St. Nicholas, Dr. Joseph Dzhvonchik.

Upon their arrival at Idlewild airport in New York City, the Soviet delegation was greeted by 40 pickets carrying banners of protest. The demonstrators bore such slogans as "Go Home, Servants of the Devil," "Beware of the Trojan Horse," "Coexistence with the Devil - Never!" and "Americans, Don't be Fooled by Lying Red Clergy."

The demonstrating groups said they represented the International Council of Churches, which is headed by Dr. Carl McIntire, and the American Council of Christian Churches, headed by Dr. Harlan J. O'Dell. There were also pickets who said they represented various Russian Orthodox groups and religious groups of former Russian and Baltic citizens.

The first conversation of the conference at Seabury House was on "Christian Morality versus Materialistic Morality." Archpriest Michael Slavitsky of the Russian Orthodox Church presented the Russian view:

"Materialistic morality is non-religious, denies the existence of God and the immortality of the soul, and is based on fear. Christian morality, on the other hand, is based on respect for the divine Law Giver and on conscience."

Dr. Blake, replying for the Americans, said he was in agreement, adding that "Christian morality sets all experience in the context of immortality."

"There is more similarity in our Churches than there is difference," he added, "as we face together a secular, non-Christian world."

In describing the first of the conferences Metropolitan Nikolai said that they



RNS

WELCOMING Metropolitan Nikolai (right), head of the eight visiting Russian Church leaders, is Dr. E. C. Blake, Philadelphia, NCC president.

had been conducted in an "atmosphere of completely friendly understanding and brotherly disposition." He said that the meeting had "begun with a handshake but will end with an embrace."

Bishop Sherrill interjected a polite rejoinder, observing that, "while I thoroughly agree with the description of the atmosphere, I am certain that in the later discussions there will be very real differences of opinion which must be faced and ironed out."

In a press conference after the discus-

sion Metropolitan Nikolai was asked whether the Communist party teaches materialism.

"Yes," he answered, "it does."

"Does the Church frown on the Communist party?" was the next question.

"The Communist party does its business and we do ours," he replied. "The Party conducts anti-religious propaganda and we conduct religious propaganda through sermons, articles and pamphlets. The Party," he observed, "influences only those who wish to hear."

When asked whether or not he could preach a sermon on the peaceful intentions of the American people, the Metropolitan replied "Not only I, but anyone can speak freely anywhere, not only on this but on all things."

* * *

Dr. Eugene C. Blake, president of the National Council of Churches, took sharp issue with critics of the current two-way visits of American and Russian Church leaders. He spoke at a meeting at Philadelphia, held in connection with the General Assembly of the Presbyterian Church in the U.S.A., of which he is the Stated Clerk.

Referring to charges that the members of the nine-man NCC delegation which had visited the Soviet Union in early March were "pro-Communist," he declared that "this is no more the truth than that President Eisenhower is pro-Communist because he was willing to talk to Bulganin and Khrushchev at Geneva last summer."

Dr. Blake also disputed a charge that the Soviet Church leaders were "all Communist stooges." "One thing that is entirely clear from our Moscow visit," he said, "is that, limited as is the freedom of the Churches in the Soviet Union, nevertheless those Churches are resisting the essential atheism and materialism of the Marxist philosophy." [RNS]

Bishop of Arkansas Resigns

Bishop Sherrill has received a majority of consents of the Bishops to the resignation of the Rt. Rev. R. Bland Mitchell, Bishop of Arkansas. Bishop Mitchell, who has been bishop of Arkansas since 1938, is a member of National Council and chairman of its Overseas Department. THE LIVING CHURCH will carry a complete account of the bishop's resignation next week.

Correction

THE LIVING CHURCH incorrectly stated that the Very Rev. Frederick Ward Kates, author of the article "The Good Things About Trouble" [L. C., June 10th], was the dean of St. John's Cathedral, Spokane, Wash. Dean Kates has moved and is now rector of St. Paul's, Baltimore, Md.

Dean Pike Urges Christian Unity

Christian unity is "deadlocked" at the top, the Very Rev. James A. Pike, dean of the Cathedral of St. John the Divine, New York City, said. Dean Pike was speaking at a meeting of Church groups in Philadelphia in connection with the General Assembly of the Presbyterian Church in the U.S.A.

"Real unity can come only as the rank and file come to take a positive view of the special emphases of the various traditions and come to yearn for a unity that is not a lowest common denominator but an adding together of all of the special insights which the various traditions of Christianity have espoused," he said.

The dean listed the following special insights which, he said, added together might make up a united Christendom:

- ✓ The Sovereignty of God as emphasized in the Presbyterian-Reformed tradition.
- ✓ The special Lutheran stress on justification by grace through faith.
- ✓ Local responsibility as exemplified in Congregationalism.
- ✓ Baptist emphasis on separation of Church and State.
- ✓ The continuity of the Church and the presence, "here and now" of the "Communion of Saints" in Episcopalism.
- ✓ The Methodist stress on sanctification.
- ✓ The "discipline and loyalty" of Roman Catholics.
- ✓ The "mystery and awe" of the Eastern Orthodox.
- ✓ The "quiet waiting on the Holy Spirit" of Quakers.

"We all need all these things," Dean Pike said. "To grasp them and to appreciate each other we need more inter-relationships on the local level. But, at the same time, it is important that each group hold fast to the emphases which have made it great, not only for its own service, but for its contribution to the coming great Church. [RNS]

Special ACU Programs Held In New York and California

Almost 1,000 Church members attended a special Communion service at St. Paul's Cathedral, Los Angeles, in connection with the Episcopal Day of Witness sponsored by the American Church Union. Following the service the group held a Communion breakfast at the Biltmore Hotel.

Bishop Bloy of Los Angeles spoke briefly at the breakfast, stating that it had been a great thrill for him to hear nearly 1,000 voices reciting the Creed in unison.

At Maspeth, N. Y. the ancient spring festival of Corpus Christi was observed with a service of Solemn Benediction at St. Saviour's Church. It was preceded by a colorful outdoor procession of the



DAY OF WITNESS procession of 3,000 Churchmen march from All Souls Church to the Cathedral of St. John the Divine in New York City, where a service emphasizing Christian Brotherhood was held. RNS

Blessed Sacrament in which monks and nuns of several Episcopal orders participated along with members of the Confraternity of the Blessed Sacrament and of the American Church Union, which sponsored the procession.

Grinnell Church Uses Seven Languages in Polyglot Mass

Seven different languages were used at a polyglot Mass of the Holy Spirit, celebrated as the mid-week Pentecost service at St. Paul's Church, Grinnell, Iowa. The service was held in cooperation with the language departments of Grinnell College there and the local high school.

Languages used during the service included English, Spanish, French, German, Latin, Greek, and Korean. About 20% of the large number of worshippers understood all the languages except Korean. The Rev. Joseph Gregori, vicar, and student chaplain at the college, was the celebrant.

Fr. Huddleston To Be Commissary

The Rt. Rev. Francis Oliver Green Wilkinson, Bishop of Northern Rhodesia, has appointed the Rev. Trevor Huddleston as one of his commissaries in England. Fr. Huddleston, who has for the last four years been the bishop's commissary in South Africa, now takes the place of the Rt. Rev. Spencer Stottisbury Gwatkin Leeson, late Bishop of Peterborough, as commissary in England.

A Commissary is the representative in England or elsewhere of a colonial bishop, who attends to the business of the diocese.

Day of Witness Emphasizing Racial Justice to Expand

Plans to widen the annual Day of Witness for racial justice were announced during this year's rally sponsored by the Urban Priests' and Laymen's groups of New York City held May 26th at the Cathedral of St. John the Divine there. Over 3,000 persons took part in a procession and service of worship to emphasize Christian brotherhood.

This year's observance emphasized racial justice in the South and included a parade of floats and placards spelling out the theme of "One Family in Christ." The procession marched from All Souls Church in Harlem to the Cathedral of St. John the Divine, where Holy Communion was celebrated. The service was followed by social festivities. The street procession was led by bishops and priests of the Church, Eastern Orthodox clergy, and ministers of various Protestant Churches.

Preacher at the service was the Rev. Shelton Hale Bishop, rector of St. Philip's, New York City. Others participating in the service were Bishop Donegan of New York, Dean James A. Pike of the Cathedral of St. John the Divine, and the Rev. Edward Chandler, vicar of St. Peter's in New York City and president of the Urban Priests' Group.

In discussing plans for the expansion of the Day of Witness, Mr. Chandler said that "on the basis of the observance's success during the last three years, we are now mapping plans for larger participation in the future. People of all races and backgrounds work together and plan this day which is climaxed in the offering of the Holy Eucharist where we realize most deeply our unity in Christ."

Israeli Scholars Doubt Existence Of Hidden Treasure

New Dead Sea scrolls tell of huge hoards of buried gold and silver

Israeli archeologists expressed skepticism over interpretations of two Dead Sea scrolls pointing to huge hoards of gold and silver buried along the Israel-Jordan border west of the Dead Sea.

Professor Benjamin Mazar, president of the Hebrew University in Jerusalem, and Dr. Yigal Yadin, who recently deciphered the Lamech scroll — the last of the seven Dead Sea scrolls — said they doubted the existence of such a treasure.

They were referring to reports that scholars at the University of Manchester in England, who examined the only two copper scrolls among the ancient documents, had found detailed information concerning 200 tons of hidden gold and silver.

According to the *New York Times* the 200 short tons of gold would be worth \$204,000,000, based on present prices of \$35 a troy ounce, while 200 tons of silver would be worth \$5,320,000, at present dealers' prices to manufacturers approximating 91 cents a troy ounce. The announcement did not give the proportion of gold and silver.

The Dead Sea scrolls, the oldest known Biblical manuscripts, were discovered by Bedouin shepherds in 1947 in a cave near the Dead Sea. They were reputedly placed there by the Essenes, a Jewish sect known for its asceticism and moral integrity.

The two Jewish scholars told Religious News Service it had long been known that the scrolls contained a list of the property held by the Essenes in common. But they said it was extremely unlikely that there existed an accumulation of wealth of the proportions mentioned in the reports from Manchester.

The scholars said they believe the scrolls examined at Manchester list donations given to the Essene community at various times, but that these gifts were never all held at the same time. They pointed out that not even the Temple of Jerusalem had ever possessed such amounts of gold and silver. Furthermore, they said, the economy of what was a poor country would have collapsed if such huge treasures of gold and silver had been hoarded.

Skepticism also was reported in Jerusalem to have been voiced by Dr. Gerald Lancaster Harding, director of antiquities for the Jordan government. He said the huge amount of riches listed in the ancient documents was "obviously a fantastic figure."

Meanwhile, reports from Jordan indicated the start of a wide treasure hunt involving whole Bedouin tribes who hope to uncover the wealth mentioned in the scrolls.

The Manchester scholars themselves have stressed their belief that the treasure probably does not exist. It is felt both in Jerusalem and in Jordan that no gold or silver will be discovered but that the treasure hunt may uncover new scrolls.

Rev. P. Solomon To Be Bishop Of Dornakal in South India

The Rev. P. Solomon, 46, and a graduate of United Theological College, Bangalore, S. India, has been chosen to be the next Bishop in Dornakal, of the Church of South India.

The other nominee was the Rev. John Aaron, known to some Churchpeople in the U.S.A. as a graduate of Northwestern University and of Seabury-Western Theological Seminary, both in Evanston, Ill.

Bishop-elect Solomon is at present in the British Isles doing deputation work and is expected to return to India in October. When consecrated, at a date to be announced later, he will succeed the Rt. Rev. A. B. Elliott, who resigned December 1955. Bishop Elliott, who had been bishop in the diocese of Dornakal since 1945, was suffragan to the first native Indian Anglican Bishop, the late Rt. Rev. Vendanayakam Samuel Azariah, whom he succeeded as Bishop of Dornakal on the death of the latter in 1945.

In 1947 the diocese of Dornakal was one of those that went into the Church of South India, formed that year by a union of the South India United Church (Congregational), the Methodist Church of South India, and four Anglican dioceses. Bishop Elliott remained as bishop in the newly formed body.

Present CSI diocese of Dornakal has a Christian population of nearly 100,000, about half of whom are ex-Methodist and half ex-Anglican.

Long Island Diocesan Churches Aid Aviation Plant Strikers

Workers on strike at four Republic Aviation plants near Farmingdale, New York, have received food and money collected by the diocese of Long Island.

Through its department of Christian social relations, Churchmen throughout Long Island were asked by Bishop DeWolfe to help strikers living in their parishes and to send as much aid as possible for distribution among Republic strikers everywhere in the area.

At the bishop's suggestion, the diocesan commission on labor and management, headed by Canon A. Edward Saunders, offered its services to mediate the strike. The union accepted the commission's offer, but the company rejected it. The company also rejected a similar offer made by a new committee formed by Roman Catholic, Protestant, and Jewish clergymen of the area.

Persecution of Protestants In Colombia Told by NCC

"An alarming increase in religious persecution" of Protestants in Colombia has been reported by the Committee on Latin American Coöperation of the National Council of Churches.

The committee said that it has learned from "reliable sources" that 30 Protestant churches were closed and seven Protestant ministers jailed by the government during the month of April. According to a report in the May issue of the *Latin American News Letter*, published by the NCC committee, 46 church buildings have been destroyed by fire or dynamite in the last eight years, 75 Protestants have been killed because of their religious faith, and more than 200 schools closed by the government.

An order issued by the Colombian government last fall forbids the holding of Protestant services, both private and public, inside or outside of church buildings in the "mission territories," an area covering close to three-fourths of the country. The only religious service allowed is prayer in the home of "a foreign Protestant."

The *Latin American News Letter* reports attacks on many Church groups have been excused by government authorities on the grounds that Colombian Protestants are allegedly linked to international Communism. "This accusation has been reiterated recently by the highest governmental and ecclesiastical authorities . . . and by the Roman Catholic clergy from their pulpits, by radio, and in publications," the News Letter says.

It quotes the Roman Catholic bishop of Cali, Dr. Julio Caicedo, in a pastoral letter to the effect that "the majority of the Protestants, Colombians as well as foreigners, are related to Communism."

Diocesan Conventions Iowa

May 8th and 9th, Council Bluffs, Iowa

Resolutions opposing a foreseeable merger with the Methodist Church were tabled at the Iowa diocesan convention. It was voted to leave discussions for the merger to the bishops involved in the overtures. The resolutions were offered by the Sioux City and Waterloo delegations to the convention.

Bishop Smith of Iowa assured the convention that "we will take no action on the resolutions until more dependable facts are known." The bishop also said, "I wish to assure you that this Church isn't going to take any hasty action. Let's not get worried and hot and bothered.

"I'm not worried about any dilution of our faith, and I'm not worried about selling out to the Methodists. It won't happen in my episcopate, anyway. There are many hurdles before we can get close together." He added that he had "the high-

[RNS]

est regard for our Methodist brethren."

Bishop Smith said he "has been a Methodist but I am now an Episcopalian and I intend to remain one."

Delegates to the convention unanimously approved the establishment of a diocesan capital improvement fund to provide financial assistance for expansion and growth among the missions and parishes. Money for the fund will be raised through the sale of interest-bearing debentures, in units of \$100 each.

GUEST SPEAKER: Bishop Burroughs of Ohio.

BUDGET: \$108,196.

NEW MISSION: Storm Lake.

NEW PARISHES: St. Andrew's, Des Moines; St. Luke's, Des Moines.

ELECTIONS. Standing Committee: clerical, E. E. Johnson, R. K. Johnson, H. B. Robbins; lay, F. H. Cooney, V. M. Hancher, F. L. Maytag.

Executive Council: clerical, P. J. Davis, R. W. Kem, Kirby Webster; lay, S. L. Hart, R. M. Hofman, C. A. Wheeler.

Georgia

May 8th and 9th, Thomasville, Ga.

A resolution opposing segregation was passed at the Georgia diocesan convention, after delegates heard a talk by Bishop Stuart urging the people of the Church to be "on our guard lest the fear and prejudice surrounding us infiltrate our thinking and confuse us as to our clear duty in the Gospel to proclaim Jesus Christ as the Way, the Truth, and the Life for all men, all races, all nations."

In his address the bishop stated that "All of God's people, Negro and White, educated and uneducated, rich and poor, are bound together in a fellowship of prayer and service."

A decision to sell the 25-year-old Camp Reese property and to purchase an adequate site for camps and conferences was made by convention delegates.

GUEST SPEAKER: Bishop Louttit of South Florida.

NEW MISSIONS: Apostles, Savannah; Annunciation, Vidalia; St. Francis, Pelham.

ELECTIONS. Standing Committee: clerical, M. J. Kippenbrock; lay, Charles Ellis, Jr.

Executive Council: clerical, R. E. Wilcox, K. M. Gearhart, C. F. Schilling; lay, O. L. Dixon, Jr., Reuben Rockwell, Joseph Jenkins.

Delaware

May 8th and 9th, Laurel, Del.

Mrs. Ernest N. May, a member of St. John's Cathedral, Wilmington, Del., was elected to the Standing Committee at the Delaware convention. Mrs. May is the first woman in the history of the Delaware diocese to be elected to the Standing Committee. Approval was given to plans for establishing three homes for the aged in the diocese in New Castle, Kent, and Sussex counties.

BUDGET: \$223,225.

ELECTIONS. Executive Council: clerical, R. M. Trelease, Jr., J. W. Haynes, Victor Kusik; lay, Mrs. Edmond duPont, Ellason Downs, H. J. Baylis.

Standing Committee: clerical, H. N. Herndon; lay, Mrs. Ernest May.

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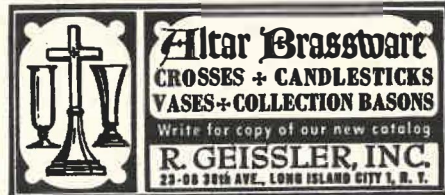
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Egyptian Government Newspaper Blasts Christian Missionaries

An Egyptian government newspaper, *Al Gamhouriya*, headlined a "solemn warning" from the Ministry of Education to all Protestant and Roman Catholic missionary schools in Egypt to obey a new law requiring them to teach the Islamic religion to their Moslem students, or face confiscation [L. C., May 27th]. At the same time the newspaper published an editorial branding Christian missionaries as "spearheads of imperialism bent on exploitation, domination, and slavery."

The editorial said the Christian missionaries should cease at once to exploit religion for political and colonial ends not only in Egypt but in Sudan [see story, this page], Africa, and the various regions of Asia. It charged that, under the guise of medical, educational, and cultural institutions, these religious missions are concealing other aims which amount to "criminal treachery."

Sudan Government to Take Over Missionary Schools

Aly Abdulrahman, Sudan Minister of Education, has announced that the government would shortly take over all Christian missionary schools in South Sudan. This would include a number of Anglican and Roman Catholic institutions.

Mr. Abdulrahman made the announcement after a tour of South Sudan. He said he had asked the heads of all religious missions there "to prepare for this step from now on in order not to be taken by surprise." The minister said the government felt that education should serve national aims.

The government's proposed confiscation of missionary schools is limited only to the pagan provinces of the South and makes no mention of schools in the Moslem North. According to Religious News Service, it is believed one reason for this is that the Roman Catholic, Anglican, and Protestant schools and missions are converting large numbers of pagans to Christianity, thus giving this backward area a character distinct from that prevailing in the North.

Controversial Preface Delays Release of Anglican Directory

Oxford University Press postponed release of the 1956 *Crockford's Clerical Directory*, its annual publication giving biographical data on the Anglican clergy, to permit revision of a controversial section of the book's preface.

The paragraphs in question charged that the editor of an Anglican newspaper had criticized the conduct of Dr. Geoffrey Francis Fisher, Archbishop of Canterbury and Primate of the Church of England, in connection with reports during the spring and summer of 1955 that Princess Margaret contemplated marrying Capt. Peter Townsend, a divorced person.

The Rev. Clifford Oswald Rhodes, director of the Modern Churchmen's Union and editor of *The Church of England Newspaper*, said he "must be" the editor referred to but denied he ever had criticized Dr. Fisher's handling of the matter. In February, 1955, Mr. Rhodes challenged a pamphlet by Dr. Fisher upholding the Church of England's attitude toward the remarriage of divorced persons. [RNS]

Declaring that the missionaries have been "slow to come to their senses," the editorial called the missionaries "hateful fanatics" and concluded by threatening them with expulsion. It was signed by Najor Amin Shaker, vice president of the government-sponsored Islamic Congress.

Under the new law, which becomes effective next year, all schools in Egypt, including those run by the Christian missionaries, are obliged to construct mosques on their premises to enable Moslem students to perform their prayers. The schools will be required to close on Friday, which is the Moslem Sabbath.

A spokesman for the Education Ministry said that some schools had tried to "dodge the issue" by asking parents to have their children taught the Moslem religion at home by a sheikh. Other schools, the spokesman said, had threatened not to accept Moslem students next year. Both cases are "unacceptable," the spokesman declared. He said that in either case defiance of the new law would mean confiscation of offending schools. [RNS]

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BOOKS

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THE CAUTIOUS OVERSHOES. A Crime Club Selection. By **Margaret Scherf.** Doubleday. Pp. 192. \$2.75.

Margaret Scherf has the Episcopal Church down pat. Her detective novels in which the Rev. Martin Buell, rector of Christ Church, Farrington, Mont., figures as amateur (though hardly amateurish) sleuth are required reading for anyone who would scent the atmosphere of the Episcopal Church at the grass roots.

Latest in the Fr. Buell series, which includes *Gilbert's Last Toothache*, *The Curious Custard Pie*, and *The Elk and the Evidence*, is *The Cautious Overshoes*. In this Crime Club selection, "Martin" suspects that there may be a connection between the missing brother of a parishioner and the badly charred body of a young man found in a freight car. And as usual in such matters Martin turns out to be right. *The Cautious Overshoes* is an entertaining book; but Margaret Scherf can do even better than this.

In the real Montana there has recently been an election of a bishop coadjutor (L. C., June 3d); in *The Cautious Overshoes* Martin's friend, "William," is still diocesan and has given no indication of impending retirement. Martin will never be a bishop; indeed, it's the last thing he would want — or that Scherf fans would want. He could, however, quite conceivably solve a murder that takes place, let us say, at an episcopal election. . . .

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Books Received

THE BOOK OF BOOKS. The Story of the Old Testament. By Daniel-Rops. P. J. Kenedy. Pp. viii, 166. \$3.75. [For younger readers.]

THE TIMELESS GOSPEL. By Harold Cooke Phillips. Abingdon. Pp. 171. \$2.50.

MEN ON THEIR KNEES. Seven New Testament Prayers and Their Significance for Today. By Kenneth O. Eaton. Abingdon. Pp. 96. \$1.75.

JEREMIAH THE PROPHET. By George A. Birmingham (Rev. J. O. Hannay, M.A., D.Litt.). Harpers. Pp. 256. \$3.50.

KIERKEGAARD COMMENTARY. By T. H. Croxall. Harpers. Pp. xix, 268. \$5.

THE IDEA OF REVELATION IN RECENT THOUGHT. By John Baillie. Columbia University Press. Pp. vi, 151. \$3.

EAST FROM BURMA. By Constance M. Hallock. Friendship Press. Pp. 120. Cloth, \$2.50; paper, \$1.25.

Correction

Name of publisher and price was inadvertently omitted from the review in last week's issue of G. L. Prestige's St. Paul's in its *Glory*, which is published by Macmillan at \$4.50.

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talks with TEACHERS

By the Rev. VICTOR HOAG, D.D.

Enlist Your Teachers Now

The rector has asked me to teach a class in September, and I couldn't refuse. He made it so appealing." So we overheard a coming teacher. Hers was a wise and skilful pastor. He knew — perhaps from past procrastination and confusion in September — that here is the clue to much of the success of the school. It also may well be the secret of his quiet mind as he leaves on his (now) well-earned vacation.

People have to get used to an idea, especially the thought of teaching. Therefore, enlist well before the time of starting. For one thing, people won't refuse as easily, for the early bird is always heard. They will be more apt to accept something that will start in the fall, than something that begins next Sunday morning. And they will do it better, with more confidence and attack. Therefore, they will be the more apt to stick.

Our Church used to have plenty of adults who were ex-teachers. That is, they had been pressed into teaching abruptly, without guidance, and had quit in mid-term when the class got out of hand. They may never teach again, or will refuse flatly if approached. Never again! They just can't handle kids. I believe that the number of these ex-teachers grows smaller each year because the old-style, frustrating teaching ways are being displaced by the new. Teachers, in today's pattern and outlook, once started will grow in teaching and in the faith.

Policies for Enlistment

The following are offered as wise policies for the parish to observe in recruiting its teaching staff each year:

1. Enlist not later than in June. June is a good time, because the school is closing, and it is best to have every person signed up before vacations.

2. Have an advisory committee to study lists, and in many cases to make the actual approach. This makes it possible to consider the needs for leaders in other parts of parish life, and to avoid overloading the willing and capable.

3. Never advertise generally, as "We need four more teachers. Who will volunteer? Speak to the rector." This either gets no results, or it is answered by the least adequate.

4. Make each approach personal — not by phone, but by a personal interview. And make the appeal specific: "I believe you are the right person this year to start as observer in a fifth-grade class."

5. Enlist observers for every class. Yes, an extra worker. Does this appall those who say, "We can't get enough now to have one for each class"? Herein is one of the real secrets of success of the new

courses. It is a method not limited to the new Seabury courses, but will work with every kind of course, and improve it. At this point, the thing to bear in mind is that, if people resist, you can fall back on this slightly lesser task, and get them started. Moreover, there is less chance for failure in the post of observer. Observers also are proven early in the school year: the ones with no aptitude for teaching, or lacking real interest or deep conviction, will be readily displaced without hurt to the continuity of that class. Timid persons will consent to try themselves out as observers who will not become teachers.

Maturity Needed

6. Select only those 18 years of age or older. The adolescent-taught schools of some parishes are a scandal. "We can't get anybody but the high school girls to teach." How about their deserving a vital youth program? And what of the boys?

7. Have a conference with each, in which a kit of textbook and reader is provided, with some explanation of the purposes of the course.

8. At this time give the leader a list of the probable children in his class, with addresses, and some briefing on their background. If possible, get the teacher and the observer together for this interview.

9. *Get men!* Either as teachers or started as observers. There are many reasons for enlisting men, but the main reason is that they can teach better, in many cases, than women.

10. Approach the present teachers, too, for a definite assignment for next year. Don't just "hope that she will stick one more year." Make it an honor, and an annual "call."

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FOR BOYS (Cont'd.)

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The Rev. James E. Annand, formerly curate of Christ Church, Westerly, R. I., is now vicar of the Church of the Holy Spirit, 133 E. Graves St., Monterey Park, Calif.

The Rev. C. Donald Beisheim, formerly non-parochial, will on July 1st become rector of St. Luke's Church, Paterson, N. J. Address: 165 Maryland Ave.

The Rev. Edwin G. Bennett, formerly rector of Trinity Church, Morgantown, W. Va., will in July become assistant of St. Bartholomew's Church, White Plains, N. Y. Address: 2 Soundview Ave. Apt. 1-E.

The Rev. George W. R. MacCray, formerly asso-

ciate director of the Presiding Bishop's Committee on Laymen's Work, will on August 15th become executive secretary of the new Speakers Bureau Division of the Department of Promotion of National Council.

The Rev. Mr. MacCray is co-editor with Canon Theodore O. Wedel, warden of the College of Preachers, of a book of sermons for the laity entitled, *Go Preach*.

The Rev. Sherrill B. Smith, Jr., formerly curate of St. Paul's Church, Holyoke, Mass., is now rector of the Parish of Christ's Church, Easton, Conn. Address: Box 719, R.D. 1, Bridgeport, Conn.

The Rev. Thomas R. Miller, formerly vicar of St. James' Church, Port St. Joe, Fla., and St. John's, Wewahitchka, is now vicar of St. Christopher's Church, Lubbock, Tex. Address: 3205 Forty-First St.

The Rev. John F. Thomas, formerly a postulant of the Order of the Holy Cross, West Park, N. Y., is now curate of Holy Trinity Church, Menlo Park, Calif.

The Rev. Frederick S. Wandall, formerly a student at GTS, is now curate of Christ Church, Woodbury, N. J. Address: 430 Cooper St., Apt. 3-C.

Changes of Address

The Rev. John B. Midworth, executive secretary

of the Adult Division of the Department of Christian Education, has had a change in residence from Round Hill Rd., Greenwich, Conn., to 26 Keofferam Rd., Old Greenwich, Conn.

The Rev. Raymond G. Rogers, who is serving the Church of the Ascension, West New Brighton, S. I., N. Y., has moved from 125 Manor Rd. to 1 Kingsley Ave., Staten Island 14, N. Y.

Armed Forces

Chaplain Kenneth D. Perkins, formerly addressed at Savona, N. Y., may after July 6th be addressed: U.S. Naval Station, San Diego, Calif.

Depositions

James Hart Morgan, presbyter, was deposed on May 11th by Bishop Donegan of New York, acting in accordance with the provisions of Canon 60, Section 1, with the advice and consent of the standing committee; renunciation of the ministry.

Ordinations

Priests

Connecticut—By Bishop Gray: The Rev. Daniel Wayne Hardy, on May 19th, at Christ Church, Greenwich; presenter, the Rev. Dr. R. B. Appleyard; preacher, the Rev. Dr. Pierson Parker; to continue as curate of Christ Church, Greenwich.

By Bishop Hatch, Suffragan, acting for the Bishop of Connecticut: The Rev. John Clinton Pasco, on May 19th, at Trinity Church, Bristol, Conn.; presenter, the Rev. Arthur J. Monk;

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A large urban church in the Ohio Valley has an urgent need for a young priest to share in its ministry. It seeks in this man — central churchmanship, a deep concern for people, a willingness to permit lay responsibility. Excellent salary plus expenses; comfortable home.

Write Box Z-323

The Living Church, Milwaukee 2, Wis.

WANTED: An elementary teacher for grades four and five. Church boarding and day school for girls. Age limit forty-five. To begin September. Reply Box M-332, The Living Church, Milwaukee 2, Wis.

WANTED: Trained, experienced Director of Christian Education for large, well-known, mid-city Eastern parish to work in Church School with Parents, Teachers, Pupils, using Episcopal Church Fellowship Series; and work with youth groups. Reply Box M-338, The Living Church, Milwaukee 2, Wis.

WANTED: A supply priest for July in a medium-sized Catholic parish on the East coast. Rectory available for use if desired and stipend. Requirements: Two Sunday Masses; emergency sick calls; confessions by appointment. Reply Box C-337, The Living Church, Milwaukee 2, Wis.

CASEWORKER with professional training for Church foster home agency, Member CWLA, psychiatric consultation, salary open. St. Mary's Home for Children, 65 East Huron Street, Chicago 11, Illinois.

CASEWORKERS with graduate training and preferably some experience in family and child welfare needed for expanding program in multiple service agency. Member Health and Welfare Council and Community Chest. Liberal personnel policies. Excellent casework standards. Interest in personnel development and advancement. Episcopalian preferred. Salary, caseworker, \$3,400-\$4,600; casework supervisor, \$3,625-\$4,975. Reply stating training, experience, professional interest and salary desired, to Rev. Arnold Purdie, M.S.S., Executive Director, Philadelphia Protestant Episcopal City Mission, 225 South 3rd St., Philadelphia 6, Pa.

POSITIONS WANTED

INSTITUTIONAL CHAPLAINCY desired. Religious, Medical or Penal. Reply Box M-336, The Living Church, Milwaukee 2, Wis.

ORGANIST-CHOIRMASTER, M.S.M. desires change. Liturgical Music and Corporate Worship. 36, Single. Reply Box B-335, The Living Church, Milwaukee 2, Wis.

ORGANIST-CHOIRMASTER; Mus.B., Diploma, Certificate from leading conservatory; at present director of music in Eastern prep school; desires change to Anglo-catholic parish. Reply Box J-341, The Living Church, Milwaukee 2, Wis.

YOUNG PRIEST now working as assistant desires parish. Prayer Book Churchman. Fully qualified. Reply Box W-340, The Living Church, Milwaukee 2, Wis.

EXPERIENCED Parish Priest, single, age 35, Master of Arts in Psychology, desires institutional work. Good organizer and promotional experience. Available early fall. Prefer challenging position with opportunity for writing. Reply Box A-339, The Living Church, Milwaukee 2, Wis.

SECRETARY, college graduate June 1, AB Business Administration; accounting, typing, general office work. Prefer South East. Reply Miss Adele Fort, 1951 Forrest Road, Winter Park, Florida.

RETREATS

LIFE ABUNDANT MOVEMENT — Last Wednesday of Month — 9:30 A.M. Greystone — The Rectory, 321 Mountain Avenue, Piedmont, Calif. Canon Gottschall, Director.

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THE LIVING CHURCH

preacher, the Rev. G. W. Smith, Jr.; to continue as curate of Trinity Church, Bristol.

By Bishop Gray: The Rev. Kenneth Dana Thomas, on May 26th, at Trinity Church, Hartford, Conn., where he will continue to be curate; presenter and preacher, the Rev. E. K. VanWinkle.

Long Island—By Bishop DeWolfe: The Rev. Angel Fernandez, on May 22d, at Christ Church, Clinton and Kane Sts., Brooklyn, where he is assistant and is assigned to work with Spanish-speaking people. Presenter and preacher, Canon A. E. Saunders.

Maryland—By Bishop Powell: The Rev. Harry Elmer Shelley, Jr., on May 12th, at the Church of the Guardian Angel, Baltimore, where he is assistant; presenter, the Rev. G. J. Kromer; preacher, the Rev. C. E. Danner, Jr.

By Bishop Powell: The Rev. Robert Frank Butehorn, on May 15th, at Trinity Church, Long Green, Md., where he is assistant; presenter, the Rev. P. F. Zeller; preacher, the Rev. J. C. Wood.

By Bishop Doll, Suffragan: The Rev. James Daniel Mehring, on May 15th, at the Church of the Good Shepherd, Ruxton, Md., where he is assistant; presenter, the Rev. J. C. Grainger; preacher, the Rev. G. V. Shriver.

By Bishop Powell: The Rev. Leslee Earl Schwindt, on May 18th, at St. Peter's Church, Lonaconing, Md., where he is in charge; presenter, the Rev. C. I. Kratz, Jr.; preacher, the Rev. R. B. Pegram.

By Bishop Powell: The Rev. Allan Wesley Low, on May 23d, at St. Joseph's Chapel, Kent School, Kent, Conn., where he is a history master; presenter, the Rev. S. E. West, Jr.; preacher, the Rev. J. O. Patterson.

Tennessee—By Bishop Vander Horst, Suffragan: The Rev. Robert John Lewis Matthews, Jr., on May 26th, at Christ Church, Nashville, where he is assistant; presenter, the Rev. R. T. Ferris; preacher, the Rev. B. S. Clark.

Deacons

Michigan—By Bishop Crowley, Suffragan: Carl W. F. Moyer, on May 19th, at St. Timothy's Church, Detroit; presenter, the Rev. John Scantlebury; preacher, the Rev. F. A. Ollerman (who tutored the ordinand).

The Rev. Mr. Moyer gave up 25 years of seniority in the Ford Motor Company in order to enter the ministry. Studying privately, he was able to prepare successfully for examinations that were given in lieu of his presenting a college degree, and to pass the regular canonical examinations. He will be in charge of Grace Church, Standish, Mich., and St. Thomas', Omer.

Deaths

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

The Rev. John Thurston Travis, rector of Trinity Church, Potsdam, N. Y. since 1943, died at Johns Hopkins Hospital in Baltimore, Md. on May 27th. He was 55 years old.

Fr. Travis was ordained priest in 1930 and served as vicar of the Church of the Advent, Bloomfield, N. J. from 1929 to 1933. From 1933 until 1943, when he took over as rector of Trinity Church, he was vicar of the Church of the Holy Spirit, Verona, N. J. In Verona he was chairman of the Verona Defense Council, president of the Rotary Club, trustee of the West Essex Social Service, a member of the board of social service and the board of religious education. In the diocese of Albany he was secretary of the board of missions, rural dean of the Deanery of Ogdensburg, and alternate deputy to the General Convention of 1949. He is survived by his wife, Irma Stonham Travis, and two sons, Wilson Reiff and Arthur.

James F. Allee, Jr., 71, a prominent businessman, attorney, and newspaper publisher of Dover, Del., died at Jefferson Hospital, Philadelphia, on April 25th. Mr. Allee had been a member of Christ Church, Dover, for many years.

A member of the state senate from 1919 to 1923, Mr. Allee was editor and publisher of the Dover State Sentinel for over 25 years. He is survived by his wife, Elheurah Jeffries Allee, and two step-children, Mrs. Elheurah Stillwell and George Forrey III.

Frederick D. Downs, 82, former state senator for Delaware, died at his home in Bellefonte, Del., on May 12th.

A former Pennsylvania Railroad yard foreman in Wilmington, Mr. Downs retired six years ago after 62 years of service with the railroad. Mr. Downs served as a licensed lay reader at Old Swedes' Church, Wilmington, for many years. In 1919 he was elected to the Delaware Senate for one term. He is survived by his wife, Sarah Jane Downs; two sons, Earl and Harry; and three grandchildren.

Mrs. Herbert I. Jackson, one of the

founders of All Saints' Church, Johnson City, N. Y., died May 8th, at the home of her son, the Rev. Herbert W. Jackson, rector of St. Paul's Church, Utica, N. Y. Funeral services were conducted by the Rt. Rev. Walter M. Higley, suffragan bishop of Central New York.

Mrs. Jackson was a member of the diocesan council of Central New York and a past president of the third district, diocesan Woman's Auxiliary. She had served as chaplain of New York State DAR and was a member of the DAR's state Officers Club. She was the first organist at All Saints' Church and also the first bride married in the church.

Albert E. Oliver, active layman of St. Peter's Church, Albany, N. Y., died on May 14th at his home at Albany. He was 68 years old.

Mr. Oliver had been a member of the diocesan Standing Committee for many years and had been active on several diocesan boards including Child's Hospital and St. Agnes' School. For the past 15 years he had served on the vestry of St. Peter's Church. A pioneer distributor in northern New York for the Goodrich Tire and Rubber Company, Mr. Oliver was the chief representative for the company in the Albany area.

Dr. Frederic J. Ressiguie, 82, physician and surgeon for over 60 years, and active Churchman, died May 12th at Saratoga Springs, N. Y.

Mr. Ressiguie was president of the Home of the Good Shepherd in Saratoga, president of the Saratoga National bank, and a benefactor of both the Saratoga Hospital and St. Faith's School. For 20 years he had been a vestryman of Bethesda Church in Saratoga, as well as a frequent delegate to Albany diocesan conventions.

ACU CYCLE OF PRAYER

June

17. Emmanuel Church, Winchester, Ky.
Church of St. Alban the Martyr, St. Albans, N. Y.
St. John's Church, Milwaukie, Ore.
18. Grace Church, Alexandria, Va.
20. Church of the Holy Communion, Patterson 1, N. J.
22. All Saints' Church, Kimberley, British Columbia.
23. St. Mary's-in-the-Field, Valhalla, N. Y.

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Daily Mon, Wed, Thurs, Sat 9; Tues, Fri 6:30;
C Sat 4:30 & 7:30

WASHINGTON, D. C.
ST. PAUL'S 2430 K St., N.W.
Sun Masses: 8, 9:30, 11:15, Sol Ev & B 8;
Mass daily 7; also Tues 9:30; Thurs, Sat & HD
12 Noon; C Sat 5-6:30

(Continued on page 16)

LOS ANGELES, CALIF.
ST. JOHN'S 514 W. Adams Blvd. at Flower
Rev. Robert Q. Kennaugh, r
Sun 7:30, 9, 10:30 HC; Mon, Wed, Fri 8 HC;
Tues, Thurs 7 HC; Sat 10 HC; C 5-6 & by appt

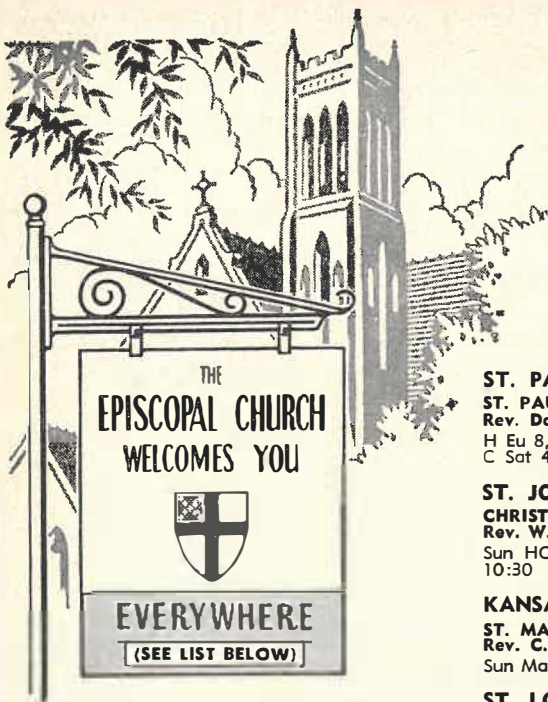
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Sun 8, 9:30 & 11; HC Wed 7, HD & Thurs 9:15

GRACE CATHEDRAL Nob Hill
Sun HC 8, 12:15, MP 11 (1S HC), Cho Ev 4; Daily
HC 8 (Wed & HD 10:30, Thurs 7), MP 9, EP 5:30

DENVER, COLO.
ST. MARY'S 2290 S. Clayton
Rev. G. Lehman, Rev. J. Mote, Rev. R. Stub
Sun Masses: 7:30, 9, 11:15; Daily: As anno; C Sat
7:45

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



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(Continued from page 15)

COCONUT GROVE, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun: 7, 8, 10, and Daily, C Sat 5-6, 7-8

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley, r; Rev. M. L. Harn, c
Sun 8, 9:15, 11, and Daily

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 9, 11 & 7; Daily 7:30 & 5:30; Thurs
& HD 9; C Fri & Sat 4:30-5:30

ORLANDO, FLA.

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

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES
Huron & Wabash (nearest Loop)
Very Rev. H. S. Kennedy, D.D., dean
Sun 8 & 10 HC, 11 MP, HC, & Ser; Daily 7:15
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon
thru Fri) Int 12:10, 5:15 EP

ST. BARTHOLOMEW'S

6720 Stewart Avenue
Rev. Clifford A. Buck
HC Sun 7:30, 9, 11; Weekdays 7; Sat 8:45

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Street
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

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. D. F. Fenn, D.D., r; Rev. Ira L. Fetterhoff
Sun 7:30, 9:30, 11 & Daily

BOSTON, MASS.

ALL SAINTS' (at Ashmont Station) Dorchester
Rev. Sewall Emerson; Rev. T. Jerome Hayden, Jr.
Sun 7:30, 9 (& Sch), 10:40 MP, 11 (Sol), EP 6;
Daily 7, Wed & HD 10, EP 6; C Sat 5-6, 8-9

SPRINGFIELD, MASS.

CHRIST CHURCH CATHEDRAL 35 Chestnut St.
Sun HC 8, 9:15, MP 11, HC 1 S; Daily Sept to
July 1 MP 7, HC 7:10, July and AUG MP 7;
HC 7:10 Tues, Wed, Thurs, Fri only.

DETROIT, MICH.

INCARNATION 10331 Dexter Blvd.
Rev. C. L. Attridge, D.D.; Rev. L. W. Angwin, B.D.
Masses: Sun 7:30, 10:30; Daily: 6:30

ST. PAUL, MINN.

ST. PAUL'S-ON-THE-HILL Summit & Saratoga
Rev. Daniel Corrigan, D.D.
H Eu 8, 10:30, Wed 6:30, Fri 9:30; Daily EP 5:15;
C Sat 4-5, Sun 9:30-10

ST. JOSEPH, MO.

CHRIST CHURCH 7th & Francis Sts.
Rev. W. H. Hanckel, r
Sun HC 9, MP & Ser 11; Thurs HC 12; HD HC
10:30

KANSAS CITY, MO.

ST. MARY'S 13th & Holmes
Rev. C. T. Cooper, r
Sun Masses 7:30, 9, 11; Daily as anno

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hahenschield, r
Sun HC 8, 9, 11 1 S, 11 MP; HC Tues 7, Wed
10:30

OMAHA, NEBRASKA

ST. BARNABAS 129 North 40th Street
Rev. James Brice Clark, r
Sun Masses 7:30, 10:45 (High & Ser); C Sat 4:30-5

SEA GIRT, N. J.

ST. URIEL THE ARCHANGEL
Rev. Canon R. H. Miller, r; Rev. A. S. Bolinger, c
Sun 8, HC 9:30 Sung Eu, 11 MP; Daily: HC 7:30
ex Fri 9:30

BUFFALO, N. Y.

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

ST. ANDREW'S

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

COOPERSTOWN, N. Y.

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

GREENWOOD LAKE, N. Y.

GOOD SHEPHERD Rev. Harry Brooks Malcolm, r
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Sun HC 8 & 9:30, MP & Ser 11; Thurs HC &
Healing Service 12; HD HC 7:30 & 12; Daily MP 8

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Rev. Grieg Taber, D.D.
139 West 46th Street
Sun 7, 9, 11 (High), EP & B 8; Daily 7, 8, Wed &
HD 9:30, Fri 12:10; C Sat 2-3, 4-5, 7:30-8:30

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

RESURRECTION 115 East 74th
Rev. A. A. Chambers, r; Rev. M. L. Foster, c
Sun Masses: 8, 10; Daily 7:30 ex Mon & Sat 10
C Sat 5-6

ST. THOMAS'

5th Ave. & 53rd Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 1 S, MP 11; Daily 8:15 HC,
Thurs 11, HD 12:10

THE PARISH OF TRINITY CHURCH

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

ST. PAUL'S CHAPEL

Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
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(Thurs also at 7:30) 12:05 ex Sat; Prayer & Study
1:05 ex Sat, EP 3; C Fri 3:30-5:30 & by appt;
Organ Recital Wednesdays

CHAPEL OF THE INTERCESSION

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

ST. LUKE'S CHAPEL

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

ST. AUGUSTINE'S CHAPEL

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

ST. CHRISTOPHER'S CHAPEL

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

HAVELOCK, N. C.

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Rev. A. E. Livesay
Sun 8 HC, 9:15 MP

MOREHEAD CITY, N. C.

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Rev. E. Guthrie Brown, r
Sun HC 8, MP & Ser 11 (HC 1st Sun); HD HC 11

SANFORD, N. C.

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Rev. Joseph Hayworth
Sun 7:30 HC, 9:45 & 11 MP, 11 HC 1 S; Thurs 10
HC; HD as anno

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Wed, Fri 7; Tues 12:10; Thurs & Sat 9:30; C Sat
12-1, 4-5

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Rev. E. B. Christie, D.D.
Sun 8, 11; Wed 7:30, 10

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