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FOR METHODIST FAMILIES / SEPTEMBER 1965



In this issue:

- Color Pictorial: WORK • Sending Your Child to College • Why Church Renewal?
- The Case Against Capital Punishment • Grief Therapy: New Role for Laymen



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God? It is enough, I give thee
the right hand of fellowship.

—John Wesley (1703-1791)

Together

For Methodist Families / September 1965



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After-Hour Jottings . . . "We travel
one month a year—and attend church
wherever we are," says Mrs. Gladys
Haberman, whose seven-months-a-year
residence is the New York-Connecticut area.
Like several hundred other TOGETHER
readers, she entered our ninth annual
Photo Invitational [see pages 28-36]. This
month's cover happens to be the one we
picked best out of 10 transparencies she
submitted. To show, however, that the Habermans
really get around (Mr. Haberman
is quite a photographer):
The cover picture, titled *Face Lift*, was
taken in Oklahoma and shows painters
at work on one of those skyscraping grain
elevators; the Habermans' other entries
included pictures from Nova Scotia, the
Adirondacks, Connecticut, Florida, California,
and Holland. (By the way, of interest to
you photographers is the announcement
of the 10th Photo Invitational—*The Family*
—on this issue's inside back cover.)

Many a copy of this magazine—maybe
dozens—will end up in a metal box on a
(Continued on page 2)

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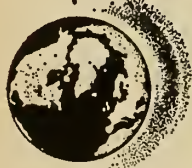


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pole beside a country road. It will be put there by a government servant everybody seems to appreciate—your RFD carrier.

It so happens that Associate Editor **H. B. Teeter**, who wrote about RFD carrier **Kenneth Gruner** on pages 49-52, is the son of a retired Arkansas RFD carrier, and has enough background to realize that the RFD scene has changed during the past 35 years—but not too much. Several times, as a boy, he drove his father's car around that sometimes almost impassable country route, usually because his dad's back demanded an occasional day of relief from the rough ride and the constant leaning over and out a window opposite the driver's seat. He recalls, too, another problem facing letter carriers: just try picking up pennies for postage out of the back of an icy mailbox on a zero morning! It's bad enough with stiff fingers, almost impossible with gloves.

In the text and pictures about Mr. Gruner, we're also saluting the more than 31,000 other RFD carriers who travel nearly 2 million miles a day to give people one of the most far-reaching services of the postal department. While the government may want RFD men to become formally efficient, you'll never remove that warm, human-to-human relationship between a rural letter carrier and his patrons. If you live 50 miles from town, how can you help liking a man who fights his way through mud, snow, or rain to put your letter in a box practically at your doorstep?

Looking through the final proofs of this issue, we couldn't help thinking about the Minneapolis-St. Paul area, where The Methodist Church held its 1956 General Conference—and where TOGETHER was officially born. While there, we sat in on preaching at the Rev. **John B. Oman's** church near the Minneapolis Municipal Auditorium, and on another Sunday went across town to another beautiful church where the Rev. **Chester A. Pennington** is pastor. In years to come, we would cross paths with both preachers from time to time, and both would contribute

The Cleppers and Grandfather.



to these pages. Mr. Pennington takes over *Open Pulpit* [page 40] this month, and Mr. Oman's well-known special interest in pastoral counseling is called to mind again in Mrs. **Irene E. Clepper's** article, *'Grief Therapy'—New Role for Laymen* [page 45].



Dr. Pennington

Mrs. Clepper lives in St. Paul, is the mother of four daughters, says "I was born a Methodist!" and adds that her grandfather was a Methodist minister.

"My earliest childhood recollections are of my grandfather's study. There was a small footstool for me to perch on and a glass jar of pink peppermints (not to be crunched too loudly lest I disturb my grandfather's sermon-writing)." She sends along a picture that includes her husband (a St. Paul newspaper columnist), two of their daughters, and the grandfather, the Rev. **E. R. Kildow**, who served parishes in Iowa and Wisconsin.

Like a lot of other TOGETHER contributors, Mrs. Clepper does free-lance writing while serving as mother and homemaker. The fact that she has an all-girl family "automatically put me in Girl Scout work where I've spent a lot of time (loving it!) trying to smile while frying pancakes in the rain, and trying not to smile when Santa's beard drooped off during the Christmas play!"

As we write, the Illinois General Assembly has turned down another proposal to abolish the state's death penalty, and other states are considering similar bills. As the controversy over the legal-morality right to take a man's life continues, **Tom H. Matheny** of Hammond, La., will fight on with such articles as his *The Case Against Capital Punishment* [page 37]. An attorney, he's Louisiana conference lay leader and has written for numerous legal and religious publications.

Lawrence Riggs, another contributor who knows whereof he speaks, is dean of students at DePauw University, Methodist-related institution at Greencastle, Ind. If your son or daughter is going away to school this September, may help ease the pangs of parting a little to read Dean Riggs' advice on *Sending Your Child to College—No Strings Attached* [page 20]. What's more, there's some good advice in that article for sons and daughters, too.

For several years we labored in the same office with Dr. **T. Otto Nall**, the editor of the *CHRISTIAN ADVOCATE*. After years of service here, however, he was elected to the episcopacy and left our ranks. Like all bishops, he must be up and about his Minnesota Area and the whole wide world. When he last visited India, he was so impressed by the work of Dr. **Paul W. Brand** that he sent us *New Hope for Leprosy Patients* [page 17].

—YOUR EDITOR

The Church in Action



Multiple ministries with mobile units, specialized staffs, and two-way radios, are helping to revitalize small churches in rural America.

Rural Churches: Teaming Up, Pulling Together

YOUNG PEOPLE born in rural America since World War II live in a world far different from the one their parents knew or could have imagined. And no end is in sight to the process of urbanization which has revolutionized our once rural, agrarian society. At a constantly accelerating rate all across the nation, sprawling, sometimes overlapping population centers continue to gobble up surrounding farmlands, sealing over fertile acres with houses, apartments, factories, shopping centers, and expressways.

Urbanization also has brought crisis to the rural church. Drained of much able leadership, frequently isolated both literally and figuratively on grass-grown byways, often sentimentalized but too seldom taken seriously, the rural church is being challenged to prove its relevance to new patterns of life now emerging. As Dr. Earl D. C. Brewer of Emory University, Atlanta, Ga., warns:

"The small-membership church, as the country store, is headed toward extinction unless, through cooperative parishes and group ministries, they can be brought together to match the size, service, and spirit of any Methodist parish anywhere."

Encouraging signs can be seen that rural churches are facing the future by joining together in various kinds of new parish arrangements, usually with specialized staffs to minister to the congregations.

Rural America Is Vanishing: In dramatic contrast to the present rapid growth of the whole U.S. population is the continuing decline of residents in rural areas. At the same time, modern transportation and industrialization have reoriented the life of most remaining farm dwellers into urban patterns.

Old crossroads are deserted, their function taken over by superhighways lined with mushrooming shopping centers. Some small family farmers now work in factories built on land they once tilled. The results include new direction and tempo for family life in accommodation to the separation of home and work. On the remaining farms, a technological revolution now enables one farm worker to produce food and fiber for himself and 25 others. But to farm competitively requires huge acreage and vast capital outlay for complex new machinery, chemicals, fertilizers, quality seed, and breeding stock.

Methodism's Rural Stake: Despite unprecedented out-migration from rural areas, Methodism remains predominantly a town-and-country denomination, especially in terms of the number of congregations.

The term "town and country," in church parlance, refers to communities under 10,000 in population. Within this classification, places with fewer than 2,500 residents are considered "rural." It is in these small communities, home of some 28,000 of Methodism's 38,789 organized congregations, that the church faces its most severe tests in the face of social change.

Our 28,000 rural churches have 3.5 million members. In towns (2,500 to 10,000 population), are about 3,400 churches with 1.7 million members. Together, the two "town and country" groups represent 52 percent of all Methodists.

Another significant set of statistics shows that 58.1 percent of all Methodist churches are grouped in circuits of two or more under one pastor, and that 2,460 of these pastoral charges have fewer than 100 members. By contrast, only 1,993 of our large churches have more than 1,000 members. To make the same point another way, 12,000 pastors in the smallest Methodist churches serve the same number of persons as are served by only about 2,000 pastors (plus some associates) in the very largest churches.

Half of all Methodist pastorates have fewer than 300 members each. Yet various experts argue that it takes anywhere from 350 to 500 members for an organized church to support a pastor and program adequately.

Hundreds of churches, established in horse-and-buggy days when roads were mud and travel was a real hardship, are no longer needed. Many rural people are reluctant to believe this. Still, district superintendents continue to report numerous closings and mergers of these small churches. Last year 194 were closed, only 27 reopened. Another 202 were involved in mergers, 16 with other denominations. While 123 new Methodist congregations were

formed, the year's net loss was 164.

What concerns town-and-country leaders most, however, is not that we have fewer churches but that we still have too many congregations trying to exist as independent units. This is why such great significance is attached to the development of co-operative ministries and the trend to specialized staff workers.

As one experienced leader has pointed out, two opposing points of view are heard on rural-church strategy. Says Dr. Garland R. Stafford of Statesville, N.C., a past president of the Methodist Rural Fellowship:

"One group tells us to consolidate small units to get bigness, better facilities, and more leadership potential. Another group says to keep the church in the neighborhoods to get the values of small groups.

"There is truth in both points of view," says Dr. Stafford. "No one answer is right for all situations. The co-operative ministry has the possibility of taking advantage of both points of view."

Churches Pulling Together: The idea for co-operative ministries is not exactly new. The first grew out of an arrangement started in 1910 by the Rev. Harlow S. Mills in Benzonia, Mich. Later, the Rev. Aaron Rapping, while director of town-and-country work for the Methodist Board of Missions, promoted the group ministry co-operative plan.

Today, the trend in co-operative ministries is to adapt church-parish lines so they will conform to other existing "natural" areas of trade and social patterns. This means recognizing the interdependence of the churches in such an area. It is not difficult to find flourishing examples of six basic types of co-operative ministry.

• **Extended Ministry:** A good example of this type, sometimes called the extension church or outpost, is the De Leon Parish in central Texas. Its pastor conducts early Sunday worship for the small congregations at Downing and Morton Chapel, then both attend evening worship at his larger church at De Leon. One layman commented, "The extended ministry is the best thing that has happened to our church. We're stronger than we've been in years." In the Central Texas Conference, 31 town churches extend their ministry to 34 nearby smaller churches in this fashion.

• **Enlarged Charge:** Usually the enlarged charge consists of two or more churches under the direction of one pastor. During the past year, this approach was put to use as the plan for keeping six small rural churches alive with trained leadership in Custer

County, Nebraska. The Custer Methodist Charge utilizes a staff of three. Each pastor rotates to preach regularly in all seven churches, but most often in the town where he lives. The charge is organized as one church would be, but with separate executive bodies in each local congregation.

• **Larger Parish:** The Tyrand Parish in Randolph County, West Virginia, formed three years ago, involves 17 churches on three circuits with a membership of 1,311. The staff consists of a full-time minister-director, a full-time rural worker, a supply pastor, and a college student. The whole staff works equally with all churches of the parish.

This year the West Virginia Conference bought 300 acres to expand the parish and set up an experimental farming program for people of the area. Tyrand Parish sponsors small sewing and leathercraft businesses, a clothing-distribution center, as well as courses in home management. Eventually, there will be a multipurpose center for classes in crafts, child care, nutrition, and other home-life areas.

• **Group Ministry:** In Missouri, where there are 14 group ministries, one good example is in Jefferson County, south of St. Louis. This interracial ministry involves nine pastors and 18 churches ranging in size from 50 to more than 1,000 members. All claim to benefit from working together. This is a voluntary arrangement in which pastors share responsibilities, though each one is in charge of his own church.

• **Yoked-Field:** A serious lack of adequate ministerial leadership, generally, has led to this type of arrangement, whereby two congregations of different denominations are served by one pastor. The idea was tested and found feasible in Wisconsin, for example, where it is now effective in 26 communities. The Methodist-Evangelical United Brethren Yoked Parish in Peotone, Ill., is one of 90 Methodist-EUB agreements worked out, most of them since union talks began between the two denominations.

• **Merger:** Another type of "co-operation" is merger or consolidation. Grace Methodist Church at Ravena, N.Y., which this year celebrates its 175th anniversary, is a merger of Old Stone Church, established in 1789, with churches started much later at Coeymans and New Baltimore. The merger is a pilot project in the area.

What the Future Holds: Many town-and-country leaders feel that while small-membership churches no longer can stand alone, they can become dynamic, functioning units within a pastoral charge or parish.

Co-operative parish development are attempts to do this. But they have not solved all problems or answered all questions. For one thing, the mortality rate among group ministry projects is high. Nearly as many fail as are successful.

One reason is that many pastors and key laymen cannot co-operate. Their church has taught them to be individualists. Also, Methodist organizational structure emphasizes the autonomous role of each local church. And some rural leaders claim multiple church parishes and small-membership churches receive scant attention from the Methodist bureaucracy at the national level.

Another problem is the pattern of administrative policies and procedures. Laymen complain that not enough is done to train local lay leadership, so that when ministers are moved away, laymen are not able to carry on effectively, thus continuity lapses. The Methodist pattern of moving ministers up the ladder of "successful" appointments often means that the young minister who starts in the rural church eventually moves out of this field to larger, more prosperous churches in cities and suburbs.

The most fruitful town-and-country work, according to Dr. Marvin T. Judy of Perkins School of Theology, Dallas, is in annual conferences that "take seriously the responsibility of supplying adequate ministerial leadership for rural churches." Their cabinets make a real effort to "find the man best suited for the job."

In the overall picture of town-and-country Methodism, signs are both hopeful and grim. But the goals are clear: adequate salary, full work load, challenging opportunity for every minister—and a relevant ministry of Christian education, stewardship, and mission for every congregation.

Co-operative attempts to reach these goals—both those which succeed and those that fail—are evidence that concerned Methodists, ministers, and laymen, are determined to stay and serve in rural America. □

Decry Dominican Intervention

Fifty-five of 68 Methodist missionaries to Latin America have expressed strong disapproval of the U.S. government's sending troops to the Dominican Republic during its civil strife.

Their statement, an open letter to U.S. Methodist congregations, said the unilateral armed intervention broke "the good record of 38 years of our regard for the national sovereignty of all Latin American countries."

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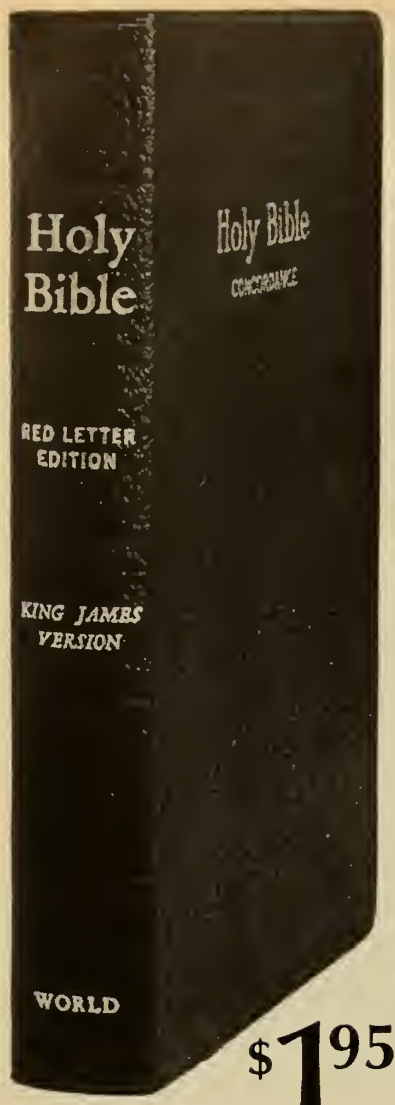
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will ever occupy another with military forces 'for any reason whatsoever.'"

The U.S. action, declared the statement, has given the Communists propaganda material, has dismayed democratic statesmen, and caused people to wonder "if some pattern of foreign policy is developing in which half-truths are used to justify armed intervention."

The missionaries noted that social revolution is under way in all Latin America's 21 countries and is gaining support of Catholic and Protestant churches, including Methodist. "It is essentially good. It means land reform, justice for the Indians, tax reform, social security, better education, and improved health," the statement said.

Overhaul of Methodist Church Structure Urged

A sweeping restructuring of The Methodist Church, designed to give more freedom and authority to overseas churches and strengthen the denomination internationally, has been proposed by the church's Commission on the Structure of Methodism Overseas.

Addressing a Conference on Methodism in an Ecumenical Age at Lake Junaluska, N.C., Bishop Richard C. Raines of Indianapolis, Ind., presented the proposal as commission chairman.

Bishop Raines submitted the plan for immediate discussion and study and stressed that the reorganization is needed because "American Methodism is geographically a worldwide church, (but) structurally it is an American church with overseas appendages."

The plan calls for an international General Conference composed of 400 delegates, about half from overseas and half from the United States. The global body would represent 8 to 10 regional conferences, including one for the United States.

Membership in the present General Conference, which always meets in the U.S., is 90 percent American. "The 10 percent non-U.S. delegation can scarcely influence . . . the legislation which affects them," Bishop Raines pointed out.

The proposed international conference would provide consultative boards and agencies, establish a judicial system, and raise funds for worldwide and interregional activities. It would suggest standards of church membership, ministry, and worship, but each regional conference would formulate its own ritual and mode of worship, and organize and administer local churches.

Bishop Raines emphasized that the proposal was not framed to undermine regional ecumenical efforts or the trend toward autonomous Methodist

churches in other countries. In this regard, he said that the new structure might well "provide wholesome strength" in future discussions with the Roman Catholic Church.

The Indiana bishop conceded that U.S. Methodists, who outnumber overseas members about 10 to 1 and finance much of the foreign work, may be reluctant to surrender power to the younger churches in Asia, Africa, and Latin America.

Two other Methodist bishops speaking at the Lake Junaluska conference voiced initial reaction to the proposed international church. Bishop F. Gerald Ensley of Columbus, Ohio, said "perhaps" to the idea, and Bishop James K. Mathews of Boston, Mass., though "friendly" to the suggestion, wondered if it is not "too late."

Expressing his reservations, Bishop Mathews said, "The American constituency is almost totally unprepared for such a drastic move, to say nothing of other branches of Methodism." He said the required energy "might better be devoted to other ends—such as even full participation in the ecumenical movement."

Union Gaining EUB Support

Dr. Paul A. Washburn, executive director of the Evangelical United Brethren Church's Commission on Church Union, has voiced cautious optimism that proposed union of the EUB and Methodist denomination is finding support among EUBs.

The EUB commission which Dr. Washburn serves is working with similar Methodist group to prepare plan for union. It will be presented for its first crucial test at General Conferences of the two denomination in November, 1966.

After visiting sessions of 14 EUB annual conferences representing about two thirds of all EUB membership Dr. Washburn said he found attitude of his fellow churchmen generally "open and affirmative" toward union.

Among EUB annual conferences, at least three (Minnesota, Wisconsin and Illinois) dealt directly with questions on the proposed union. All three asked their leaders to work for more thorough preparation of individual for membership in the united church. The Illinois and Wisconsin group proposed eight or more training sessions be required, followed by a six month period of preparatory membership before full membership.

The three conferences also urged compromise between the present EUB and Methodist systems of choosing conference (district) superintendents. Differing but slightly, the Wisconsin and Illinois resolutions suggested that superintendents be elected by annual conference vote (as EUBs now do).

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4. _____					

To the best of your knowledge and belief, are you and all members listed above in good health and free from any physical impairment, or disease? Yes No

To the best of your knowledge, have you or any member above listed had medical advice or treatment, or have you or they been advised to have a surgical operation in the last five years? Yes No If so, please give details stating person affected, cause, date, name and address of attending physician, and whether fully recovered.

Neither I nor any person listed above uses tobacco or alcoholic beverages, and I hereby apply for a policy based on the understanding that the policy does not cover conditions originating prior to its effective date, and that the policy is issued solely and entirely in reliance upon the written answers to the above questions.

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but that the list of nominees be prepared by the bishop. (Methodist bishops now have full appointive power.)

The three EUB conferences voiced concern for their church's commitment to such ecumenical relationships as overseas churches, the United Campus Christian Fellowship (a united campus program in which Methodists are not involved) and the six-denomination Consultation on Church Union (in which Methodists are involved).

Illinois Conference urged its board of missions to explore possibilities for exchange between EUB and Methodist churches as part of Methodism's current Neighborhood-1 emphasis. The conference also urged its cabinet to seek to meet with the cabinets of Methodism's three Illinois conferences.

Speakers at the Wisconsin Conference included Methodist Bishop Ralph Taylor Alton of Madison, Wis. Such exchanges of speakers between Methodists and EUBs were common at 1965 annual conference sessions. In Central Pennsylvania, where 94,000 EUBs constitute the largest conference of their denomination, Methodist Bishop Newell S. Booth of Harrisburg was a principal speaker at the EUBs' yearly meeting, and EUB Bishop Reuben H. Mueller of Indianapolis, Ind., addressed the Methodists.

Several churches of the two denominations already have been merged in central Pennsylvania, and joint construction of a \$1-million, 100-bed nursing home is under consideration.

One Integration Resolution Rejected, Another Approved

Delegates of Methodism's racially constituted Central Jurisdiction have rejected by two-to-one vote a resolution which would have paved the way for transfer of their annual conferences in five southwestern states into the geographic South Central Jurisdiction.

The proposal, requiring approval by two-thirds majority vote in each affected jurisdiction, was approved by South Central conferences by a margin of 13 to 1; only the Louisiana Conference opposed it.

Unofficial but complete returns showed: Central Jurisdiction—for 492; against, 860; and South Central Jurisdiction—for, 3,955; against, 298.

Voting within the Central Jurisdiction was sharply divided. Conferences which would have been transferred—in Texas, Oklahoma, Arkansas, Missouri, and Louisiana—strongly favored the resolution (409 for, 1 against), but conferences east of the Mississippi River were almost unanimously opposed.

"We were keenly disappointed when the other conferences did not vote positively," said Dr. Robert E. Hayes, Houston, Texas. Chairman of Central's Southwestern Area committee which helped draft the resolution he said the area is "ready for merger."

Dr. Marshall T. Steel, Conway Ark., chairman of the South Central committee which shared in drafting

New Methodist Congregations

Each year, more than 100 new Methodist congregations are formed, joining the nearly 39,000 already established in the United States. Here are 1965 additions reported by the Board of Evangelism, listed with charter date, organizing pastor, and the number of charter members:

Decatur, Ala.—Wesley Memorial Methodist Church, Jan. 10. H. Barton Lewis; 50 members.

Vermilion, Ohio—Grace Church, Jan. 31. Ronald Opfer; 48 members (jointly organized with EUB Church).

Lonoke County, Arkansas—Smyrna Methodist Church, January. Herbert Joyner; 43 members.

Bethlehem, Pa.—Epworth Methodist Church, Feb. 14. David W. Flude; 60 members.

Atmore, Ala.—McRae Street Methodist Church, Feb. 21. Davis Y. Martin; 34 members.

Hopkinsville, Ky.—Christian Heights Methodist Church, Feb. 21. Fred M. Glover; 30 members.

Chicago, Ill.—Wicker Park Methodist Church, Feb. 21. Candido Lucena; 21 members.

Chesapeake, Va.—St. John Methodist

Church, March 7. Carl E. Cosslett; 6 members.

San Antonio, Texas—Windcrest Methodist Church, March 14. J. Roy Hilliard; 154 members.

Questa, N.Mex.—First Methodist Church, March 21. David W. Matkins; 30 members.

Rockledge, Fla.—Rockledge Methodist Church, April 4. Ned T. Kellar; 265 members.

Vero Beach, Fla.—Christ Methodist Church, April 4. C. B. Strang; 104 members.

Elyria, Ohio—Community Methodist Church, April 11. District Superintendent Howard J. Wiant; 210 members.

Orlando, Fla.—Bonneville Methodist Church, April 18. James B. Gayler; 33 members.

Evansville, Ind.—Aldersgate Methodist Church, April 18. Paul D. Kern; 87 members.

Minneapolis, Minn.—Blaine Methodist Church, June 7. Frank DeCourcy; 61 members.

New Methodist congregations should be reported directly to the Rev. Charles D. Whittle, Board of Evangelism, 1908 Grand Ave., Nashville, Tenn. 37203.

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Margaret was found in a back lane of Calcutta, lying in her doorway, unconscious from hunger. Inside, her mother had just died in childbirth.

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the resolution, voiced similar reaction. "We regret that people who live outside our area voted against it. We are gratified that people within the area supported it by such a large measure."

One opposition leader was Dr. John H. Graham, New York, chairman of the Central Jurisdiction Advisory Council on Interjurisdictional Relations. He said he "did not feel that the resolution was in keeping with the resolution adopted at the Central Jurisdictional Conference in 1964." He referred to a recommendation that more specific details be provided for completing the merger of Central conferences with geographic conferences than were contained in the proposal put to a vote.

In other balloting, a separate resolution won overwhelming approval to provide for the transfer only of the Central West Conference of the Central Jurisdiction (some 50 churches in Missouri) to the South Central Jurisdiction.

Complete but unofficial voting on this resolution was: Central Jurisdiction—for, 1,384; against, 5; South Central Jurisdiction—for, 4,023; against, 19. Under church law, the next step in this proposed transfer would be establishment of a joint merger group.

World Service Up 13 Percent

To support the worldwide activities of their church, Methodists gave a new high of \$32,554,031 in the year ending May 31, reports Dr. Don A. Cooke, general secretary of the Council on World Service and Finance.

World Service accounted for \$16,191,751 of the total. Giving to the denomination's basic benevolence fund increased 13.4 percent over the previous year and reached 94 percent of the \$18-million goal set for each year of the 1964-68 quadrennium.

The World Service deficit is regarded as respectably small in light of the overall 20 percent increase approved by the 1964 General Conference. Moreover, Methodist involvement in Christian social concerns, especially the civil rights movement in the South, has put connectional giving to a crucial test.

Forty-five of 94 annual conferences (not including Cuba) paid or overpaid their World Service apportionments in 1964-65; four others came within 1 percent. Seven conferences, all in the South Central and Southeastern Jurisdictions, had apportionment increases ranging from 50 to 94 percent; two of them—Louisiana and North Texas—responded by paying in full, and the others paid more than ever before.

In addition to World Service, increases were marked up in one

category of special benevolences and three administrative funds. Six special benevolence funds showed decreases from 0.03 percent (Television-Radio Ministry) to 16.01 percent (Overseas Relief Advance Specials).

Giving to new causes included \$204,257 for a fund to assist transfer of churches from the Central Jurisdiction to geographic jurisdictions; and \$15,361 for a Racial Witness Relief Fund to help Methodists who suffer economic deprivation because of their activity in behalf of improved race relations.

Mississippi Bishop Replies To Segregation Petitions

Leaders of Mississippi Methodism have advised persons objecting to racial developments in The Methodist Church that withdrawing their membership, financial support, or participation in the denomination's program can bring no solution to disagreements.

In a firmly worded statement, Bishop Edward J. Pendergrass and his 12 district superintendents in two conferences officially replied to petition filed in March by the unofficial Mississippi Association of Methodist Ministers and Laymen, led by segregationists.

The MAMML petitions charge that Methodist support of the National Council of Churches and use of Methodist publications have served to "agitate the race problem." They also protest efforts to integrate local churches and to abolish the Central Jurisdiction.

The statement of Bishop Pendergrass and his cabinets reported that the petitions carried signatures of 7,261 persons out of 188,698 Methodists in the area (less than 4 percent) and

CENTURY CLUB

Six Methodists, who have celebrated 100 or more birthdays, join TOGETHER's Century Club this month. They are:

Mrs. Emma Beers, 100, Marion, Ohio.

Joseph L. Bland, 100, West Point, Va.

Miss Lizzie M. Cahall, 102, Philadelphia, Pa.

Mrs. Hulda Harris, 101, Sturgis, Miss.

Mrs. Anna Hoffman, 100, Laguna Beach, Calif.

Mrs. Florence Scott, 100, Cedarville, Mich.

When nominating a centenarian for the Century Club, please give his or her present address; month, day, and year of birth; and where the nominee has his or her church membership.



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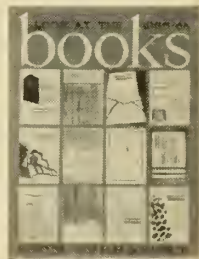
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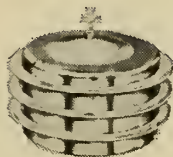
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came from 105 of 1,099 local churches.

Analysis of the petitions showed that some signers were not Methodists, others were duplications, and a number were under 18 years of age, indicating "the petitions are more representative of the thinking of the small number of people" who circulated them than most who signed.

Answering the areas of protest, the statement said, in part:

• The National Council of Churches, supported "by an overwhelming vote" at the 1964 General Conference, "is seriously concerned about the race problem in all areas of the world, not just in Mississippi." Also, "The activities of the council in the field of race relations constitute only a small part of its total program. . . ."

• Methodist publications "have a great deal to say about the race problem. But such is true of the publications and literature of all other large Christian denominations." The race issue cannot be bypassed simply by assuming it does not exist. Methodist publications "attempt to face the problem and deal with it constructively."

• "Legislation enacted at . . . General Conference made it clear any member of any Methodist church is entitled to worship at any other Methodist church. . . . No congregation can deepen the spiritual lives of its members and make an effective witness" by placing special ushers at church doors to decide who may enter worship services.

• The 1964 General Conference was acting within the Methodist Constitution when it provided a plan to transfer churches of the Central Jurisdiction into existing conferences. "All conferences have a vote on this vital question."

Bishop Pendergrass and the cabinet concluded their statement: "Only by full participation in its program can the Methodists of the Mississippi (and North Mississippi) Conference have an effective voice in determining the policies of our denomination."

MSM Adopts Action Paper

State and area presidents of the Methodist Student Movement, along with the executive council and other delegates to its National Conference, this summer adopted a working paper that calls for action in (1) race relations, (2) poverty, (3) international relations, (4) the university's role.

The MSM, official college student organization of The Methodist Church, plans to send a two-man team to college campuses to continue work begun last year by George McClain and Otis Flounoy. Their report notes that the team was established primarily because "Negroes were being systemat-

ically excluded from several MS state units." Their job included opening lines of communication, prodding students and administrators, and encouraging predominately Negro campuses to form MSM units.

In other areas of race relations and poverty, the MSM created several summer service projects, is encouraging its members to work with civil rights groups, sponsors seminars about poverty, and is "exerting efforts to purge our church structure of racism."

Southern Africa is given priority international study "in recognition of the gross dehumanization of the peoples" there.

MSM also is concerned with the complex problem of the university role, and with elimination of campus racial and economic discrimination.

The National Conference met this year at the Ecumenical Institute in Chicago, where the 80 members studied for a week with the institute staff. In four years, emphasis at the National Conference has shifted from legislation to education and strategy.

Charles W. Rinker, Jr., a senior student at Drew University Theological School, was elected to a second year as MSM president. He told the conference it was time for Methodists to again consider joining other churches in an ecumenical campus ministry. "We can no longer waste time and energy in our denomination approach," he added.

The MSM participated several years ago in early talks which led to creation of the United Campus Christian Fellowship, but later withdrew. One of the UCCF participants is the Evangelical United Brethren Church which is currently engaged in negotiations with The Methodist Church.

Methodists in the News

Mrs. Paul Cobb, 71, Saco, Maine mother of 7 and grandmother of 2 was named Mother of the Year by the Maine State Mothers Committee.

Dr. Anna Arnold Hedgeman, civil rights leader, author, educator, and coordinator of special events for the National Council of Churches' Commission on Religion and Race, was honored as 1965 Woman of Achievement by the Woman's Scholarship Association of Roosevelt University, Chicago, Ill.

Sen. Margaret Chase Smith (R-Maine) was lauded by her fellow U.S. senators in a special resolution when she cast her 2,000th consecutive roll call vote—an unbroken voting record unparalleled in Senate history.

You've Only Yourself to Blame

TELEVISION is a lot like the weather. We all are exposed to it; we marvel when it's good and grumble when it's bad, but hardly anyone knows how to do anything about it.

Today, 53 million American households have TV, and it is in use an average of about 6½ hours every day in each home. As an adult, you probably average three to four hours a day watching it. Your preteen child probably spends nearly a quarter of his waking hours being entertained—and educated—by this marvelous electronic window to the world. What power and acceptance it has!

But some of the natives are restless. In our June issue, TV columnist Terry Turner previewed the coming fall season, cited its blandness and sameness, and concluded: "Our children will love it!" Earlier this year, a poll conducted through 150 newspapers found that 48.3 percent of the respondents were dissatisfied with current TV programming, as compared with 18.3 percent who thought programs as a whole were enjoyable. Another poll by Louis Harris reported "growing disenchantment with television on the part of affluent, better-educated adult Americans."

Both polls have been strongly challenged by the Television Information Office of the National Association of Broadcasters. It cites other surveys and statistical compilations indicating that more people are watching more television with greater acceptance than ever before.

Our purpose is not to argue which sets of statistics are valid. The central point is that television has become the most pervasive and influential mass medium ever known to man, exerting a powerful influence on attitudes, values, and social conduct. At the same time, it is a medium that has yet to reach either full maturity or its full potential. It would be gross negligence if we placidly accepted television as it is today without trying to influence where it goes from here.

But can you make your voice heard? Dr. Wilbur Schramm, a mass-communications specialist at Stanford University, says this:

"Look at any network television schedule and you will see that the men behind it are constantly experimenting with new programs at a high level which they hope will catch on. They can't risk getting too far ahead of their audiences, for that would imperil their total support, but they can and do afford to program for limited groups as well as for mass audiences. . . . There are hundreds of men and women in important positions in the media who are looking hungrily for encouragement when they push standards up a bit. . . . Even a few hundred letters or calls may make a significant difference."

Another supporting this view is Dr. Charles Winick, who analyzed *Taste and the Censor in Television* for the Fund for the Republic. He declared:

"An industry that is as aware of public opinion

as television is will respond to expressions of opinion. Letters to stations and networks can be particularly effective if they deal with specific programs or themes, rather than with general discussions of taste or broad trends. . . . A copy of the letter sent to the television critic of the local newspaper will give the opinion wider circulation and more impact."

If you are thinking that your one letter won't accomplish anything, remember that few programs receive much mail. At the peak of its popularity, when it reached 47 million persons, *Gunsmoke* averaged only 25 letters a program—about .0000531 percent of the viewing audience. And a few years ago, another program was put off the air for several weeks because of "public indignation"—which turned out to be 300 letters!

Where should you write? Here are five potential addressees, in rough order of where your letter will do the most good: (1) the network; (2) the local station; (3) the sponsor; (4) local newspaper TV columnists; and (5) the Federal Communications Commission. If you have a carbon copy left, you might send it to your congressman. Most of the information you might need can be found in *National Television Advertisers*, available for 50¢ from the American Council for Better Broadcasts with TACT, Inc., 423 N. Pinckney, Madison, Wis. 53703. A similar booklet, *Sponsors 1964*, was compiled last year by the National Association for Better Radio and Television, 373 N. Western Ave., Los Angeles, Calif. 90004. Available for 30¢, it also offers suggestions on preparing effective letters.

What should your letter say? Here are four general pointers:

1. *Be specific.* Name the program and the date you saw it, and what you thought of it. No rambling diatribes about television in general.

2. *Praise what you think is good rather than attacking what you don't like.* Not that you never should criticize television. But the great lack is support for programs which rise above the usual level of stock TV fare.

3. *Write a personal letter.* Form letters and mimeographed statements quickly land in the wastebasket.

4. *Don't try to impose your standards and your taste on all of television.* There always will be some programs you do not care for. The important thing is to support programs that do appeal to you, so they will continue.

If you feel your tastes are ignored, underrated, or treated with contempt in the new TV season about to begin, don't try to put the blame on someone else. For the television audience ultimately gets the content it wants—or makes possible by indifference and silence.

—YOUR EDITORS

Why We Must Have

CHURCH RENEWAL

By JAMES H. LAIRD

Pastor, Central Methodist Church, Detroit, Mich.
Chairman, National Steering Committee, Methodists for Church Renewal

EARLY this summer, I had three seemingly unrelated experiences in the course of my ministry in Detroit. Let me recount them briefly:

• *Incident No. 1:* At a luncheon one day, a corporation executive described the difficulty industry is having in recruiting promising young men for positions in business. This surprised me, for I had assumed that one reason for the present dearth of ministerial enlistments is that industry is wooing college students into more lucrative positions.

"Why are companies having this trouble?" I asked.

"Because more young men are being attracted into service occupations," he replied. "The Peace Corps and teaching, for example." I always had thought of the ministry as a service occupation, too. Clearly, it has lost some of its appeal in this respect.

• *Incident No. 2:* A young university student of sociology came to my office to talk about a paper he was writing on the work of the church in the community. During our conversation, he said that being a minister and presiding over churchly activities would not interest him personally. "You know," he added, "sometimes it seems there is more religion outside the church than there is in it."

• *Incident No. 3:* At a dinner, I sat beside the widow of a minister. Her son, she said, had expressed an interest in following in his father's footsteps. But after his discharge from military service, he said no more about it.

One day she asked him why. "Mother," he responded, "do you

think a Negro would be welcome as a member of our church?" She had to answer negatively.

"That," he said, "is why I cannot go into the ministry."

There they are—three seemingly ordinary and unconnected events in a minister's work. But were they as minor and unrelated as they seem? I think not. Each represents in part the reason for a concern many feel about the way our church is assuming—or not assuming—its task of being the Body of Christ in our generation. Each incident speaks of the need for church renewal.

An Indictment From Within

It was the failure of our church to deal fully with its problems of racial conflict which in November, 1963, brought into being an unofficial organization called Methodists for Church Renewal. The Council of Bishops had gathered in Detroit for a meeting, and about 60 Methodist ministers, laymen, and seminary students from the Northeastern and North Central Jurisdictions also had come to encourage the bishops to make a forthright statement on the church's responsibility in racial problems. They had been spurred to action by the arrest of an interracial group of students trying to worship on Worldwide Communion Sunday in a Methodist church in Jackson, Miss.

From the bishops came a good statement on race, although it was scarcely mentioned in some sections of the land. And from the other group in Detroit came a statement

of purpose for the movement which came to be known as Methodists for Church Renewal (MCR). The statement^{*} charged:

"Methodism today is largely of the world but not in it. It listens more to the voices of society than to the voice of God. It listens more to itself than to its neighbors. . . . It does more to comfort the comfortable than aid the afflicted."

Members of MCR then pledged themselves: "(1) to help The Methodist Church become more mindful of an obedience to its calling and sacrificial service; (2) to determine and make known those specific problems and situations which most need the attention of the church; (3) to find specific ways to minister to these situations; and (4) to offer ourselves as instruments of this ministry, with the clear understanding this will involve direct action and personal sacrifice."

Since that time, members of MCR have been arrested while challenging the practice of segregation in Methodist churches. Delegates to the 1964 General Conference in Pittsburgh will remember the demonstration, led by MCR, seeking abolition of the Central Jurisdiction as a part of The Methodist Church structure.

Calling itself a movement rather than an institution, MCR now has affiliated groups in more than a dozen cities of the East and Middle West, and at least one group in California.

Renewal of the church in matters

* A copy of the statement is available, on request, from the Rev. Samuel N. Gibson, 256 E. College Ave., State College, Pa.—Eds.



Outside Pittsburgh's huge Civic Arena in 1964, delegates to Methodism's General Conference were confronted by this "living memorial" demonstration against racial segregation, led by the Methodists for Church Renewal organization.

of race is still largely an uncompleted task. We Methodists may congratulate ourselves that two Negro bishops now preside over two predominantly white areas, and that dissolution of Central Jurisdiction annual conferences has been accomplished within the North-eastern and North Central Jurisdictions. But these advances still are not equal to our oratory about them. When will Negro ministers be accepted without reservation as pastors of white congregations?

Interracial religion actually is far down on the list of Negro necessities. Far more important is the need for equal opportunity to rent and

buy housing in good neighborhoods. It is a judgment on the church that in suburb after segregated suburb across the North sit resplendent churches where brotherhood is preached but where silence is maintained about the dire need of the Negro for such housing as surrounds these churches. The fact that one tends *not* to raise controversial questions while paying for a new building is no proper excuse for the people of God.

A further clue to the contemporary church's need for renewal is found in Franklin H. Littell's book *The German Phoenix*, an inquiry into the struggle of the church

with Hitler and its aftermath. Speaking of the 19th-century German churches, this Methodist theologian writes:

"They persisted in verbalizing ideals which were not really commitments, and in resolving high intentions which were not made matters of witness."

We, too, have been verbalizing ideals that are not really commitments. We may applaud federal civil-rights legislation, for example, and yet we know that it is in the local community that such legislation must be implemented, and where the local church must provide moral leadership. Painful though it is to say, the renewal of the church must be a far-ranging ethical renewal, with race only one glaring example of this need.

Meaning of Membership

The more basic failure of the church is that it has not taught its constituents the meaning of membership in the church of Christ. As Dr. Littell declared recently in an interview for *Behold*,† the MCR journal:

"I see no future whatever for Methodism, except as a degenerate culture religion, unless we recover preparatory membership and membership discipline."

One may argue with the severity of this criticism, but no one can deny that membership in The Methodist Church has little clear-cut significance for millions who are statistically part of it. Probably a third of those now on Methodist membership rolls could be removed without any appreciable loss of strength or support.

No minister needs to be persuaded of the casualness with which many churchmen regard their membership. If the church is to be renewed, its members will have to cease regarding their membership as a leisure-time activity. But it would be an error to blame the laity for this state of affairs. We clergymen are at fault. It is we who have failed to train church members properly.

The more basic problem, I believe, is our own inadequate under-

† Room 625, 77 W. Washington St., Chicago, Ill. 60602. One-year subscription (five issues), \$2.50.—Eds.

standing of the nature of the church. In the beginning, Protestantism severely criticized monasticism, not only for its implied attacks on marriage, but also for its unnecessary confinement of Christian faith. The cobbler, Luther affirmed, was to repair shoes to the glory of God. The Christian was to take his faith out into the market place. John Wesley fixed himself within the Protestant tradition when he proclaimed that all the world was his parish.

'Protestant Monasticism'

Today, however, we practice what might be called a Protestant monasticism. Christian commitment, all too often, is commitment to the church as an institution. The layman is put to work as an usher, a member of the choir, a church-school teacher, a member of the official board, or church committeeman.

Reuel Howe tells of a minister who persuaded one of his members to forsake her work in the League of Women Voters in order to take on a church-school class, feeling no doubt that as a teacher she would fulfill her Christian vocation in a way her work in the League did not. Such institutionalization of faith results in the diminishing of Christian discipleship to the point that it may never come into contact with the world.

The institutional mind-set of the church can be seen in the fact that, for the last several years, new church buildings have been a booming, billion-dollar industry. This in itself seems innocent enough until one reflects on its meaning—that the major and sometimes only significant project for congregation after congregation across the face of America has been erection of an edifice.

The average Methodist, who shells out only \$1.74 a year to spread the Gospel overseas, has dug far deeper than that to help build a new sanctuary where he could worship God in greater comfort and pride. All this in a world of massive poverty and misery.

By contrast, a Presbyterian congregation in Vermont has owned a building site for nearly 10 years, but has found so many more im-

portant things to do that it has not yet constructed a new building.

Hendrik Kracmer, the famed Dutch theologian, has convincingly shown that the renewal of the church must involve the laity, those Christians who "form the daily repeated projection of the church into the world" and who engage the world into real, uninterrupted dialogue.

As long as the laity remains generally so biblically and theologically illiterate, new life cannot come to the church. The church will stay imprisoned in its self-centeredness unless the laity can come to see they are called in mission to serve the world.

We cannot be reminded too often that Scripture reads, "God so loved the world"—not merely the white, Anglo-Saxon, middle-class, Republican, American portion of it which we personally find so congenial, but the *whole* world, in all its variety and sordidness.

The retreat of Protestantism from the cities indicates that there is a large segment of God's world that his church finds distasteful.

When All Speak Well . . .

George Macleod, that stormy Scotsman, contends that the greatest criticism that can be leveled against the church is that no one wants to persecute it. This is a startling comment until one begins to analyze it; then its truth comes clear.

How can a community which professes to follow the Prince of Peace be so much at ease in a world spending over \$200 billion a year to prepare for war?

How can an institution which proclaims the sacredness of human personality passively accept the manufacture of nuclear weapons that would obliterate entire cities?

How can a church which repeatedly vocalizes the ideal of brotherhood be as segregated as any other part of society?

How is it that the government, not the church, "discovered" and dramatized the plight of the poor in our land?

How is it that the standard of "success" in the church is no different from what passes for success in the business world?

The list could be lengthened, but there is no need. The answers are obvious.

There are places in this country where churches have been bombed. The reason? They have dared to defy their culture. And it is because the church generally has accommodated itself to its milieu that society now is unconcerned about the church—which it finds harmless, inoffensive, irrelevant. Rarely is there any discernible tension between the church community and the rest of society. Indeed, American culture has had far greater influence on the church in the 20th century than the church has had on American culture.

Relevance—Or Contempt?

The social involvement of the church up to now has been largely a verbal involvement through high-level resolutions and pronouncements. Renewal of the church must bring about real engagement of the church with the world, and this will involve the church in controversy—which up to now it has gone the second mile to avoid.

About 50 years ago the pastor of a church in a large city called upon his official board to support the candidacy of a man running for mayor on the basis that this candidate advocated the pasteurization of milk. A leading layman arose and said, "That has nothing to do with religion. I move we adjourn." They did.

No one challenged the assertion that religion has nothing to do with public health. Today that layman probably would say religion has nothing to do with medical care for the aged, high-school dropouts, urban redevelopment, the war in Viet Nam.

If that logic is followed, one comes to the place finally where religion has nothing to do with public policy of any kind. The net result is that religion is effectively removed from participation in the decisions of our common life and is put into a pious corner—where it may be treated with public deference and private contempt because it is irrelevant.

Against that colossal error the renewal of the church demands that all of life is claimed for God. □

New Hope for

Leprosy Patients

The scalpels of missionary doctors are carving new lives for many at a pioneer rehabilitation center in southern India. Here is a report by a Methodist bishop who visited there on an official overseas tour.

By T. OTTO NALL

Bishop, Minnesota Area, The Methodist Church

WHATEVER they are called, the more than 10 million persons suffering from leprosy are the world's almost-forgotten people. Known since Bible times as the most detested of diseases, leprosy also is one of the most misunderstood.

What I learned recently about modern treatment of victims gives me hope that old legends about the disease are being replaced by more up-to-date truths, just as isolation of those afflicted is giving way to medical science and enlightened preventive medicine.

Scholars think "leprosy" in the Bible referred broadly to anyblemish that marked victims unclean under Hebrew law. Today medical authorities do not relate Hansen's disease (for the Norwegian physician who in 1873 discovered the bacterial organism that causes leprosy) to the Old Testament concept. In place of the despised word "leper," the International Leprosy Congress has urged use of the term "leprosy patient" in reference to victims of the disease.

My new interest started on an unforgettable auto trip by moon-

Dr. Silas Singh shows his tender concern for a boy whose hand leprosy paralyzed. Trained at Vellore, this native surgeon now directs a Methodist leprosarium in the north of India.

light from Madras to Vellore, where Methodism shares in one of the best of India's great medical centers.

There I met Dr. Paul W. Brand, world-famed expert on rehabilitation of leprosy patients. It was by pure accident that we were thrown together. He is so self-effacing that he would confide nothing about his

own achievements, but he did offer me the chance to witness one of his history-making operations, if I "had a strong stomach."

The Least Catching

Although not enough is known of its causes, leprosy can be arrested. It is communicable only by prolonged skin-to-skin contact and



is not nearly so contagious as, say, tuberculosis. Slightly on the increase in many places, leprosy is seldom found except in tropical and subtropical climates. The disease usually is contracted in childhood in conditions of poverty: malnutrition, filth, and overcrowding.

Most of the terror the word "leper" causes is due to images of deformity and open sores. Some deformity, such as claw hands, comes from the disease itself. The nerves of hands, feet, and face are

frozen by paralysis. The bridge of the nose collapses, resulting in disfigurement. There is sagging of facial skin and loss of hair, even including the eyebrows. Blindness often comes. Doctors frequently detect leprosy first in eyes and ears that have become enlarged.

Once established, Dr. Brand says, the disease goes through reaction periods when commonly used drugs have little effect and even can be harmful. Drugs that combat inflammation can be help-

ful, permitting the patient to pass through these periods without harm from treatment, but they are too costly for most sufferers.

Another kind of deformity follows nerve paralysis. Hands and feet lose feeling so the victim is unable to sense heat or cold or pain and can cut and bruise fingers and toes without knowing it.

When boys in Vellore turned up with ulcers on their fingers, nobody knew why. A careful survey was made of daytime schedules and sleeping habits. The mystery was solved when a nurse suggested some new kerosene lamps might be to blame. The boys had brushed their fingers against hot lamp chimneys when the lamps were out. With fingers anesthetized by leprosy, they did not know they were being burned.

Hands Become Useless

Doctors and nurses at the Vellore Medical Center do not believe that an insensitive hand is necessarily clumsy—surely not useless. Boys trained at the rehabilitation center, now 11 years old, learn to substitute eye control for skin control. They do not make baskets or fasten buttons as well as they could with normal fingertip touch, but they can learn to use most tools, instruments, and machines.

In the carpenter shop, I saw racks of tools with extensions that could be grasped by numbed fingers. Handles are adjusted for size and shape to spread the stress of a person's grasp. Boys who used to have two or three burns or sores on their hands now can work years without injury, though they cannot feel.

It is commonly assumed that fingers and toes fall off as flesh of a leprosy patient rots away. But most injuries that really cause loss of numbed members need not happen. They can be avoided if infected parts are protected. Unguarded, they are subject to acci-

Dr. Brand's wife, Margaret, also a surgeon, contributed to his work through a weekly eye clinic which she instituted at the Schieffelin Research Sanatorium in Karigiri. Here she performs reconstructive eye surgery.



mental injuries and can spread infection.

If a patient bears down on his fingertips, even in doing something that does not require much strength, he can scar the tissues. Weakened by the loss of nerve supply and blood supply, they are less able to meet stresses and strains.

Dr. Brand performs delicate operations that restore use of dead fingers and insensitive toes. The doctor seeking to rehabilitate a leprosy victim has a distinct advantage over the one dealing with poliomyelitis, for example, where an entire limb may be paralyzed and beyond surgical help. In leprosy, a group of muscles in the forearm is likely to remain unparalyzed. If so, they can be spliced and attached to fingers to make them strong and active again.

The World Watches

All the world is applauding these pioneer experiments on the operating tables of a mission hospital in Vellore.

By paralyzing the eyelids, leprosy can produce blindness, since normal protection for the eyeball is gone. Exposure to the glare of the Indian sun is something to fear. Dr. Brand has ways to combat this paralysis with drugs.

Leprosy does not affect heart, lungs, digestive apparatus, central nervous system, or any of the nerves, muscles, bones, and joints supporting the pelvis, abdomen, thorax, neck, upper arm, hip, or leg. Strictly a surface disease, it does not injure internal organs.

The face that is distorted by leprosy can be altered by a plastic surgeon with his cartilage grafts and face-lifting operations following the first inlays behind the bridge of the patient's nose. An eyelid sling or muscle transplant can be used to correct paralyzed lids and prevent blindness caused by overexposure to the cornea.

Leprosy is aptly called "the disease apart," and an important element in the treatment must be mental. Physical pain as a result of the disease is distinctly secondary to the pain of loneliness in separation from family or friends.

There is also a gnawing feeling of uselessness. "You have taken

away my deformity, so I cannot beg," said one man with an arrested case. "Now what am I to do for a living?"

In Bible times, persons called "lepers" lived in graveyards and were required to cry, "Unclean! Unclean!" whenever they went among normal people. In the Middle Ages, "dead to the world" lepers were advised to "place your hope in God." Today sufferers try to hide their affliction. Some loyal families in villages of India, where incidence of the disease may run to 10 percent, often hide and protect afflicted members. Other families will have nothing to do with leprosy victims, who often are not allowed to ride on buses, drink, or bathe at street-side water faucets.

Segregation of leprosy victims is as cruel as segregation of races. One being rehabilitated said, "Now that you have straightened out my hands, let me have eyebrows, and a moustache, so that I can look like other men."

The leprosy patient is kept in touch with his family. He needs to be busy, for few patients are ill enough to avoid work. He wants a chance to work in a sheltered industry or craft-training center, with regular hours, steady pay, and the prospect of employment when he becomes able.

For All to Visit and See

Leprosy is studied and treated along with other diseases in the medical college and outpatient clinics at Vellore. The rehabilitation center is in town, where all can see and visit. Although doctors and nurses avoid careless contacts with patients, they show no fear.

Leprosy patients, without pain sensations in their feet, can walk in shoes that would make a normal person scream with pain. When microcellular rubber soles were recommended for them, the ex-patients objected that they did not want to be set apart. So, the entire hospital staff put on the special shoes. Differences were prevented, and so were destructive tropical ulcers.

Few sufferers are able to come to rehabilitation centers such as that at Vellore, even though in India there are government plans for



Dr. Paul W. Brand, a surgeon widely recognized for rehabilitating leprosy victims once thought incurable, demonstrates exercises to a patient at Karigiri.

combatting the disease. Such inter-church organizations as the well-known American Leprosy Mission are doing valiant work, but a mere beginning has been made.

Boys at the rehabilitation center are cheerful and lively. They have real hope, even though under the most favorable circumstances the future will be difficult. Nurses and teachers are skillful and devoted, and Dr. Brand's scalpel has carved out a new life for many of them.

Patients have their workshops. They spend an hour a day working on roads and gardens, improving their muscular reactions. Some have creative and artistic abilities.

The leprosy patients at Vellore have fashioned a chapel where they hold services every day. The cross is at the center, as it should be, and this is at the hub of life for many of them. It is easy to understand why one young man, deprived of his sight and sensitivity in his fingers, tried to learn Braille with his tongue, so that he could learn the Christian Scriptures. And it helps to explain how the Christian mission in India is helping people regain health in body and spirit, despite the handicap of being leprosy patients. □

Sending Your Child to College -- *No Strings Attached*

By LAWRENCE RIGGS
Dean of Students, DePauw University
Greencastle, Indiana

THE HOUSE is abnormally quiet. You feel restless and not quite able to achieve that sense of welcome relief you had expected when John and Susie were safely deposited at college.

It was a good trip, and the children seemed eager to get settled into the confusion of group living, with its new and complex pattern of daily activity. They seemed so confident, tossed into that new environment without you. You won't be there to help them plan and to remind them of those small but civilizing habits they have not yet adequately learned. How well, you wonder, will they survive the competitive push for status and academic achievement?

Well, as college students say, "Join the club!" Thousands of parents throughout the country will be sharing your qualms. Going off to college is an experience in which parents have a big emotional share, a considerable financial investment, and much ego involvement. For the last 17 or 18 years, John and Susie have been the immediate recipients of your love, guidance, and deep concern. How do you express this with them away? How can you help?

First, consider that your enjoyment of your children must find new paths of expression as they grow.

They have not been little boys and girls for some time now, but they have been at home. College years are years of growing independence. Dr. Peter Bertocci, Boston University philosopher, has characterized the sequence as moving from dependence through independence to dependability. And the family that allows this development and helps it along by expecting their children to be young adults finds over the years that emotional ties are stronger in spite of physical separation.

This means realizing that John and Susie might make some mistakes, as you see it, but that they must have the freedom, within reasonable limits of safety,

to develop their dependability. This does *not* mean parents should refrain from presenting alternatives when choices are necessary, or from expressing opinions. But it does mean fewer commands.

It is so easy for us parents to dwell on negative expectancies and express fears about them. For example:

"I do hope your lazy habits won't cause you to flunk out of school."

"Mother and I will be hurt unless you overcome your tendency to pick such questionable friends."

"We expect you will be constantly broke, the way you have failed to manage your money."

"We hope those college officials will get you to see the importance of hard work and high grades."

"As girl crazy (or boy crazy) as you are, college life will be a blast unless you are brought to your senses and realize you are a long way from the maturity of a meaningful romance."

Small wonder John and Susie sometimes ask if their parents really trust them, have confidence in them—instead of expecting them to turn out to be bums! All of us respond best to positive expectancies and parents must develop ways they can confidently express these hopes.

Second, keep channels open by acknowledging and appreciating growth and by not making tragic situations out of the small failures that surely will come.

That first low grade, the failed test, the conflict with a roommate, the social disappointment, the alleged classroom injustice must be handled by John or Susie—*not by you.*

How mature was the father who came to the campus, went through every step of registration with his son, and called or visited the boy's counselor 19 times during the first year? Where was John? What did his family do to help his growth?

Of course, parents will be concerned over collegiate rises, and John and Susie probably will share some of their anxieties. Now is the time, though, to suggest they go for help on the campus, and to let them know you think they are able to face tough situations without your calling the signals.

Share their concerns, yes, but express confidence they can handle them. Inject yourself only when you want to express your support, need further information, or want to discuss the situation with college officials for your own information or to give them further insights about how they might better understand and help your children.

The modern personnel dean spends a minor amount of time on discipline. Deans for men and women usually are counselors, often with specialized training in this field. They know how to handle confidential information and relationships. But remember, they have a primary responsibility to John and Susie, and cannot properly betray a confidence.

When parents call and ask that the dean see their son or daughter but not tell the student about the call, this often is very difficult to achieve with naturalness and ease. The dean cannot play games with a counseling situation. He may be able to make only a superficial contact—unless John or Susie seeks it, or unless an interview initiated by parents can be frankly faced as such, giving the counselor an opportunity to help interpret parental concern to the student.

Third, parents can help college sons and daughters by expecting hard work, honest involvement in courses, and a developing sense of direction.

Parents frequently fail to realize the tensions and anxiety set up in their student sons and daughters by parental pressures for specific undergraduate majors. The son whose family has expected him to reach family status standards by being a physician, or an engineer, may discover he has more aptitude and interest in another field. Any college counselor can furnish case after case of anxiety over conflicts between parental expectancies and student interests.

Parents fail to realize that many graduates, men and women, eventually do not use their undergraduate majors, and that people can be successful in more than one field but will be most effective in work that utilizes special aptitudes and interests. These are uniquely individual matters of choice. Lucky indeed is the student whose parents expect only that their son or daughter conscientiously apply his or her energies to fields of challenge and genuine interest, whatever they turn out to be.

Extreme hazard sometimes surrounds parental pressure for high grades. You may have heard such statements as: "No one in our family gets anything lower than B." "You get As and Bs or we will take you out of school as a poor academic risk. We'll have none of his mediocrity." "Your brother (or sister) did well, and we expect the same high grades from you."

Somehow we have developed a cultural emphasis on excellence that suggests and sometimes leads to equating high grades with personal success. High grades can be pursued as a goal in themselves with-

out sufficient regard for the joy of involvement in learning.

I suggest an emphasis on quality: the best a person can do. The rewards (grades) will follow. I believe it can be demonstrated in an impressive number of cases that grades improve when the emphasis is shifted to hard work, involvement, and the joys of mastering a new academic field.

There is currently some disagreement among educators about the amount of anxiety created by the increased academic competition in college life today. I believe there is considerable potential anxiety when a student believes his worth depends on grades, rather than on the satisfactions and growth of serious academic involvement.

Finally, parents can be supportive when sons and daughters seek help from qualified adults on the campus.

College life is full of unusual tensions. When these create undue anxiety, conflicts arise and counseling help often is indicated. If your son or daughter is seeing a counselor, it may be a valuable step in the maturing process. It does not necessarily mean that a serious neurotic condition has arisen, or that the student is too dependent on others for help.

If your child does go to a counselor, do not press for the content of interviews. Recognize that, as a young adult, John or Susie may be making a shift in the sources of help. Recognize that this shift from heavy reliance on you to seeking help from a qualified adult at college is a natural and commendable step toward dependability in working out problems. The professional counselor aims at helping the student to achieve, as soon as possible, the self-understanding and direction of energies that will allow him to function as a healthily independent person.

Parents usually are not able to give the best counsel to college-age students having problems involving anxiety. Let the college counselor help you at this point, and feel free to express your concerns to him.

Remember, however, that he must use his professional judgment in this process—particularly regarding what he can report to you of John's and Susie's interviews with him. Respecting this is an additional way of recognizing the student's responsible growth and identity as an individual apart from his family.

When freshman Bill unpacked his suitcase after his parents had left him in his college room, he found a pair of apron strings laid neatly across his clothes with an appropriate poem from Mom. Months later, when Mom visited his room, she saw the apron strings draped across his mirror. Bill simply said, "I keep them there to remind me!"

Dependence . . . independence . . . dependability— what tremendous joy and satisfaction it is to see our sons and daughters grow through this sequence!

We parents must learn to enjoy our children as young adults. Such appreciation and satisfaction will come as we recognize and encourage their individuality—stepping aside, but growing ourselves in loving, supporting, rewarding relationships with these wonderful young men and women. □

Fernando Mijares:

INTERNATIONAL STUDENT

ONE thing which distinguishes Fernando Mijares from the more than 700 other students at Lydia Patterson Institute is that he carries a shoeshine rag wherever he goes—to wipe the dust of both Mexico and Texas from his well-polished shoes.

Five days a week, Fernando leaves his home and walks the dusty route between Juarez, Mexico, and El Paso, USA. He crosses the trickling Rio Grande to attend an unusual school devoted solely to serving Latin American youth. He is not alone, for several hundred other young people—most from Ro-

man Catholic backgrounds—daily cross the one-way bridges to study at this unique Methodist institution offering grades 6 through 12.

Lydia Patterson Institute is 52 years old—or, it could be said, one-year new. For last September, the student body moved into a \$700,000 building, replacing outmoded, time-honored facilities now rapidly being condemned.

Fernando, who is scheduled to graduate from high school next spring, has been studying Bible, English, American history, chemistry, and geometry. If all goes as planned, he will continue his chem-

istry studies at an institution of higher learning.

His daily stroll of some 40 blocks to and from school helps keep this lithe young man with Latin good looks in trim for track (he runs a fair 440 for the institute team), and for football, in which he is a good backfield man. When his studies are done, he likes to listen to music with “the Beatle sound” and favors just about the same type of TV programs as do his teen-aged American counterparts.

While the teaching of English, Bible, and knowledge in general is Lydia Patterson’s reason for ex-

On a sunny afternoon, Fernando crosses the bridge from El Paso, USA, hurrying from class to home in Mexico.





One of some 500 students with Catholic backgrounds at the Methodist school, he attends chapel twice a week.



Fernando, a B student, has developed an interest in chemistry and hopes to continue its study in college. While the school has more boys than girls, officials are increasingly successful in getting Spanish-speaking parents to enroll their daughters.



istence, the school's president hopes for an expanding sports program.

"We are doing our best to buy the rest of the block here in El Paso," says Dr. Roberto Pedraza. "We are planning to use it for playgrounds and gymnasiums. Part of our duty as educators, we feel, is giving these youngsters an opportunity to have a good time."

Dr. Pedraza, the son of a peon, carried a shoeshine rag for a purpose entirely different from Fernando's. He shined shoes and earned around \$1.50 a week to help out during his early schooling. He attended Wesleyan Institute, San Antonio, later earning degrees from the University of Texas and Iliff School of Theology in Denver.

Each morning, as the school president watches the hundreds of Latin American boys and girls cross over the border, filling every corner and corridor in the new buildings, he recalls his own playless boyhood of hunger and poverty. "I had one meal a day—usually rattlesnake meat—when my father could

After chapel, Fernando talks over an assignment with friends, Hector Cano and Antonio Lara.



Fernando (left) and track teammates work out at the Juarez city stadium, since the institute has none.

catch the snakes! Today this meat is a delicacy packed in neat tin cans. Not so when it is almost your only subsistence!"

Once Catholic himself, Dr. Pedraza joined The Methodist Church as a very young man. Believing that "stomachism," not communism is the real threat to world peace, he says it is not the Institute's purpose "to make Protestants out of Roman Catholic boys and girls. . . ." "We have two major purposes,"

he declares. "One is to train persons of a Spanish-speaking background in normal courses of study, and in the Christian way of life. Another is to recruit and help train young men to the Christian ministry."

The boys and girls with Roman Catholic backgrounds, making up more than 80 percent of the student body, attend chapel twice a week; all are required to study the Bible and the English language.

Lydia Patterson officials find

Roman Catholic leadership in both El Paso and Juarez increasingly cooperative and sympathetic with the school's program. Dr. Pedraza describes the relationship as "very good and friendly."

Fernando, who attends mass every Sunday morning in Juarez was asked about his Bible study and compulsory chapel attendance. "After all," he said, "the Bible is the same one. We have the same belief—and the same God."

Typical noontime activities: a snack at a grocery store, and (right) campers small talk with a friend



Outside home in Juarez, before study time, Fernando plays with the family dog.



Gardner Bride, principal of the school, declares that "discipline is absolutely no problem here. Latin American children are taught to respect their parents, adults in general, their minister or priest, and their community leaders."

Founded in 1913 with a donation of \$50,000 from Millard Patterson, in memory of his wife (an El Paso woman long interested in working with Latin American children), the school is related to the South Central Jurisdiction of The Methodist Church. Fully accredited by the state department of education, it has five academic departments: special English, junior high school, commercial, senior high school, and ministerial. A majority of all Methodist Latin American ministers are recruited from the ranks of the student body.

Fernando has two brothers, one older, one younger, and a married sister. His father, who also attended Lydia Patterson briefly, is employed as a waiter in a large El Paso motel. His mother speaks little English, so Spanish is heard most often around the home. The Mijares family now lives well within the Mexican middle-income bracket; they have two cars and a TV set in their rented stucco home on a Juarez side street.

As Lydia Patterson's new administration building swarms with students, officials see the school filling an increasingly important role in bringing "to Mexico and other Latin American countries the spiritual leadership needed to undergird their democratic structure . . . and to present the Christian witness in such a challenging way that our students will respond with the dedication of their lives to Christ."

In this manner, Lydia Patterson Institute is preparing its young Spanish-speaking people to function effectively in the business, social, and religious life of their communities. —H. B. TEETER

This is the Roman Catholic church in Juarez where Fernando, student at a Methodist school, attends mass on Sundays.



The process of learning has undergone radical changes between generations, this mother discovered. That's the reason, she explains good-naturedly . . .

I Can't Help My Children

By HELEN WEBER



THE DISHES have stopped rattling. The giggling over the phone has ceased. The refrigerator door has stayed shut for more than 10 minutes. Gigi's piano scales have fled into space, and the tremolos of Betsy's flute have quivered into silence. Homework time has come, and I settle gratefully into a corner of the sofa and open the newspaper.

The quiet is ruffled only by a muted radio, the thump of a book, and the scratching of pencils. Then, over the avid silence of young minds at work, Ronnie's voice calls out: "How does a worm crawl?"

I realize with a start that I do not know. Should I tell our son his mother is so stupid? I am tempted to guess that it must crawl on its belly, but it would be better to confess I never was very good at biology. Confessions of inadequacy arouse compassion in a youngster,

while ignorance not only arouses disgust but destroys the aura of parental omniscience.

The best plan of all could be to refer him to Joan. She is 16 and took biology last year. But before I open my mouth, Ronnie's father has a simple, logical suggestion:

"The answer must be in the text. Get the book, Ronnie."

As our son rereads his assignment, this time under his father's firm guidance, his puzzled frown turns into a glowing smile. With shining eyes and that pompous look that signifies "you don't know, but I do!" he informs his listening family that a worm has four setae, "which are brushlike hairs," plus two sets of muscles. While one remains stationary, the other moves, and that is how a worm crawls.

Carried away by his own brilliance, he announces:

"I think I'll make a study of

worms. In summer I can collect them. Maybe even raise them. I wish I could find a worm right now and watch it crawl."

In the hush that follows, I wonder if this is the way to help them learn: simple direction, firm guidance, then co-operation in further research. Resolutely I put the vision of a worm collection in Ronnie's bedroom firmly behind me. But, after all, it does sound better than saying blandly: "Don't come to me, ask your teacher."

Before I can ponder the question further, Joan stands in the doorway, looking feverish:

"Do you know what we got from the Anglo-Saxons?" she demands.

Obviously, this is important to her because she has the same glow that must have transformed Madame Curie when she discovered radium. So Joan's family listens with pride as she enumerates: (1)

love of nature; (2) love of liberty; (3) reverence for women; (4) little words; and (5) respect for truth.

"Isn't that wonderful?" she demands.

I feel absolutely smug. This is it: the parent must understand the child's thirst for learning, must help him acquire that learning, and then must listen to him expound on what he has learned, being generous with praise.

But my smugness vanishes when Betsy, 13, appears—pugnacious, caustic, nasty. She growls:

"Do you know how we grow?"

I feel duty-bound to deliver a lecture on the importance of a sweet disposition as she taunts me further: "Why didn't you ever tell me how we grow?"

"If I told you everything, you wouldn't have to go to school to learn," I say defensively.

"Well, do you want to know?"

"Certainly."
"Every living being is made up of cells, and as cells grow the individual grows," she informs me. She has culled the crux of her assignment and is triumphant. Yet in a sense she feels cheated, too. Why hadn't we explained the wonder of growth to her before?

This does not sound like the American youth that is being

accused of backwardness, indifference, and indolence. Today's children do not want education to be magnified to the point where the challenge becomes too great, some people say. Yet here is Betsy, belligerent because she thinks a precious bit of knowledge has been withheld from her.

Perhaps it has never been knowledge that youth has turned away from, but the thought of being educated. Children do not want to be taught; they want to *learn*. At least, Betsy, having wrested a vital concept from her textbook, turns back to it happily, saying scornfully: "What's so hard about science?"

I am full of gratitude that her desire for learning has not been stifled and wish I could raise my voice in defense of American youth. But here is Ronnie again. This time he wants to know what is the body temperature of a bird.

"You find the answer," I tell him.

Grumbling that other parents help their kids, and some parents even do homework for their kids, he picks up his book and soon announces that the smaller the animal the higher the temperature, so the body temperature of a bird must be very high. He is filled with triumph, and his father and I nod. Our son has accomplished that most

difficult of all human tasks: he is thinking.

But our euphoria is broken by an anguished cry: "King Arthur never really lived. It's a myth, a legend, O Mother!"

Gigi seems inconsolable, and I remember how she has always loved the stories of the Round Table. Now she is confronted with what is real and what is not. Here an adult voice must be heard.

"No one knows for sure," I tell my daughter, "but certainly the story is patterned after truth."

I think there will be no more studying for Gigi that evening, but I have forgotten that children are more resilient than their elders. Not more than half an hour passes before she wants to know what happened in 1607. I begin to rattle off what I know about Jamestown.

But Gigi interrupts. Rather coldly, she tells me that she wants to know what was happening in the rest of the world at that time. I get a lecture on the fact that dates are no longer important in themselves, and I feel as if I have just dived into history in depth—perhaps over my depth.

Certainly, the process of learning has undergone radical changes. The gap between the generations breaks wide open at our house when Joan makes the accusation that we never taught her very much, not even how to breathe properly. She is not living at all! She is existing in a huge vacuum.

But she is going to change all that. She is going to *live-live-live!* If her brother and sisters want to join her, they may. Her glare dares them to refuse. They puff and pant through exercises prescribed in a book on yoga.

The days when the children came to me with questions like: "Who is Mother Nature married to?" are long gone. I gave my answers then with patience, love, and humility. Now I have to use different ways of helping them.

But they must be the right ways. Though the New Math is a foreign language to me and other teaching methods have left me far behind, our youngsters do not completely pass me by in their headlong race for knowledge. They still come to me with questions. □



A Teacher's Prayer

Lord of Universal Knowledge, Greatest Teacher of Man,
Forgive the shortness of my prayer, I know you understand.
I wish that I could pray the night, and let the hours pass.
Being a teacher, I must sleep—I have an "active" class.
I know you need my service, Lord, visiting the sick and poor,
To comfort those whose burdens seem more than they can endure.
But oh, the stacks of papers, Lord! You see them on my desk—
My hours from school are spent in checking homework, themes, and tests.
We know my Bible readings brief, my anthems go unheard—
Grant me that time to teach the young, so they can read thy Word.
Thou who spent life teaching men know what I feel is true:
That when I'm teaching boys and girls, I'm closest, Lord, to you.

—SHIRLEY PORTER WILLIAMSON

Together's

9th Photo Invitational:



—William Mills, Rochester, N.Y.

WORK!

IT was work—pleasant work—reviewing more than 1,500 color slides sent in by you readers for this, the ninth annual Photo Invitational.

“From a photographic standpoint,” says George P. Miller, our picture editor, “the overall quality was better than the peak of 1958, when there were 1,650 entries for the theme *America*.”

You sent in pictures of people in hundreds of jobs—people who love their work, for the most

part, and would not be content at anything else. As usual, our greatest regret is that space limits our selections to the 16 entries on this and the following eight pages. If it were possible to use every transparency submitted, at this ratio they would fill every page of every issue for an entire year!

You will note that each picture bears the photographer's credit line. Technical data on each picture is found in *Camera Clique*, page 64.

New Jersey Area

VOLUME 9, NUMBER 9

SEPTEMBER, 1965

Newark Conf. Now 'Northern New Jersey'

Newark Conference Methodists experienced a busy five days of conference sessions at Drew University from June 16-20 and came away with a new name, thus completing the series of name changes instituted by last year's Jurisdictional Conference.

For the first time, Bishop Prince A. Taylor, Jr. presided over the representatives of the 92,000 church members in the northern part of the state. With characteristic competence and humor he led the delegates through the business and worship experiences.

One of the most stimulating developments of the session was a series of dialogue-debates on the nature, mission, and structure of the church. These were led by three seminary professors and three pastors in lively question-and-answer periods with the whole conference.

Delegates agreed to the change in name to "The Northern New Jersey Annual Conference," which became effective on July 1, along with the similar change of the former New Jersey Conference to the Southern New Jersey Annual Conference.

Departure of a dozen churches on Staten Island, transferred into the New York Area, was recognized, as was the inclusion of five churches of the former Central Jurisdiction, which were officially welcomed a year ago.

Although its three-year "Faith in Action" effort had not reached its entire 2 million goal, conference leaders emphasized the strengthening of several inner-city programs and the establishment of new congregations in the growing areas of north Jersey.

A \$500,000 campaign to develop Camp Eldersgate in Swartswood, Sussex County, as a summer conference youth facility and year-round conference center was approved. Also agreed upon was a new office at Drew University for purposes of annual conference administration.

Alarm was voiced at the continuing loss of children under 12 years of age, as well as young people and adults from the Sunday school. Enthusiasm for the new children's curriculum was coupled with a strengthened youth and adult work in the plans for next year.

In other actions, the conference com-

mended President Johnson in his commitment to end the war in South Vietnam and his program for the Mekong region; experimented with new musical forms in the revised communion service; adopted new organizational procedures that relates the structure of the local church and con-

ference more effectively; and referred the matter of salary standardization for another year's study.

Before closing the session, Bishop Taylor ordained 12 as deacon, five as elder, and three to local orders. Fifty-six pastors were assigned to new parishes.



The Roberts family during N-1 consecration service.

Family Undertakes N-1 Assignment

The Arthur M. Roberts family of Cherry Hill were recently dedicated to serve as N-1s for the coming year at Centenary Tabernacle Church in Camden.

At a sacred service on June 20, their pastor, the Rev. L. Burdelle Hawk, consecrated the family during the worship service at St. Andrew's Church. They have been an active family in the program of St. Andrew's, itself a growing parish.

Arthur Roberts, father of the family, served as chairman of the commission on worship, as well as in other capacities. The mother, Gwen, was an active part of the WSCS, commission on social con-

cerns, and other church and community programs. Both boys have also been active in the youth program.

For the next year they will give their talents and time to the inner-city work at Centenary Tabernacle Church under the leadership of its pastor, the Rev. Albert K. Layton.

In the photo above members of the Roberts family are shown being consecrated at the altar of their church by the Rev. L. Burdelle Hawk as they begin a year of service as N-1s. Left to right they are: A. Mark, Arthur, Gwen, Richard, and Karen Roberts.

A Realistic View of Youth

How often have we heard these words, "When I was a child"? They are usually accompanied with strange and interesting tales. As a whole, they are not really descriptive of actual events that took place in the life of the particular adult, but rather of things he wished had happened. It is the world that he wanted to live in and the person he wanted to be that he is describing.

Many of us read back into our childhood the thinking experiences of our more mature years and get the notion, for example, that when we were young, children were more obedient to their parents than they are today; they had more respect for adults; they were more devoted to their books; they were less frivolous, felt greater responsibility, and were more manly.

It is true that there have been children of poise and stamina in every generation, and they have stood ahead of the masses in their time. Customs change also and many of the practices which are denounced by one generation are praised by another—and a lot of people live continually in the past. Any change tends to appear to them as a backward step, if not an immoral one.

But it would be a sobering experience for many of us if we could get a clear-line view of what we actually thought and did when we were young. It would make us far more tolerant and understanding of youth today.

It would help ministers to remember that when they were children long sermons, for example, bored them. Teachers should remember that they flunked a few courses too; or should have flunked them. And we did not always have wings and were not always honest with our parents about what we thought we did.

Our purpose here is certainly not to justify nor condone the delinquency among youth today. We regard it as a very serious matter that should claim the combined attention of every church, community, and social agency. But we can attack the problem successfully only as we face it realistically. We must discover the level on which young people actually live if we are to give them helpful guidance, and if we are to make the home and church count significantly in their lives.

The method of calling children's attention to what we were when we were their ages is very unconvincing. They have a chance to do too much wondering about what happened to us along the way that we don't still possess those virtues that we say we had.

Increasingly we must gain the complete confidence of young people so they will not be afraid to bring to us any and every problem if we expect to achieve with them the greatest good. It is our conviction that children will respond constructively wherever they feel they have a sympathetic and understanding friend. Let your church be that friend.

PRINCE A. TAYLOR, JR.



Tribute to Stevenson

Resident Bishop Prince A. Taylor, Jr. made the following statement in paying tribute to the late Adlai E. Stevenson, U.S. representative at the United Nations, who collapsed and died on a London street July 14:

"Adlai Stevenson was one of the most distinguished statesmen of our day. While a citizen of the United States, he belonged to all nations, and now, to every age. He embodied in his life rare idealism and practical realities as only few men have ever done."

Youth Director Named

David Chamberlain has been appointed director of youth work in the Southern New Jersey Conference by Bishop Taylor.

A native of Canajoharie, New York, Mr. Chamberlain is

a graduate of Rutgers University and Drew Theological Seminary. He is working this summer as director of the conference center camp program, as well as leading the participation of southern New Jersey youth in their training assembly in Pennington School, and the youth seminar at Lycoming College.

His office will be at the conference office building, P.O. Box 300, Cherry Hill N.J.



Mr. Chamberlain

Coed Works for Board of Mission

Miss Susan Bingman of Tenafly, a student at the University of Pittsburgh is working this summer at the Aldersgate Methodist Camp near Little Rock, Ark. giving leadership to day-camping and pioneer-camping programs.

She is one of 26 college students who are gaining firsthand knowledge of the mission of the church by working in home mission projects in 11 states. The summer program of the Board of Missions give opportunity for young men and women with at least two years of college to have personal contact with Methodist home mission fields.

Preference is given to those who are considering full-time work in a church vocation. The National Division pays the worker a modest salary, his expenses and travel to and from the project.



Protestant Council Honors NBC

Bishop Prince A. Taylor, Jr. congratulates William Jersey, left, producer, writer, director, and Irving Gitlin, right, executive producer of NBC News as they received the 1964 Protestant Council Award for "Outstanding Achievement in Broad-

casting." The winning program was *Incident on Wilson Street*, DuPont Show of the Week series. Bishop Taylor was on the awards committee and gave the invocation at the awards luncheon, at which the awards were presented.

SEPTEMBER, 1965

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TOGETHER is an official organ of The Methodist Church, issued monthly by The Methodist Publishing House, 201 Eighth Avenue South, Nashville, Tenn. 37203. Publisher: Levick Pierce.

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A new education section, right, has been dedicated by Bishop Taylor at Crosswicks Methodist Church.



Pastors who will lead new congregations pose with Dr. Franklin Buck.

Three New Congregations Planned

Shown above are the three pastors assigned by Bishop Prince A. Taylor, Jr. to form new congregations in the Southern New Jersey Conference, as they posed with Dr. Franklin T. Buck, executive secretary of the Board of Missions of the conference.

Left to right they are: Robert R. Marshall, who will form the Old Orchard congregation at Cherry Hill, adjacent to the conference office building; Dr. Buck; John D. Merwin, whose new assignment is at West Freehold; and Wayne Conrad, one of the ministers at First Church, Red

Bank, who will also promote a new church in Middletown Township.

The three new parishes are scheduled to be formally organized on World-Wide Communion Sunday.

Bishop 'Rides Circuit,' Consecrates 3 Buildings

Bishop Prince A. Taylor, Jr. consecrated the new \$80,000 education building of the Crosswicks Church, above, on May 23. The bishop "rode circuit" on that day, beginning at 11 a.m. when he dedicated the new sanctuary of the Marlton Church, continuing to Wrightstown where he consecrated a new sanctuary, ending at the Crosswicks consecration.

The building contains four classrooms, pastor's study, and lavatory facilities on the second floor. The first floor houses a large all-purpose room and a kitchen. Storage facilities are also provided.

Town and Country Workshop Scheduled September 14-17

A Jurisdictional Training Workshop for ministers and laymen involved in Town and Country Work will be held at the Methodist Training Center of the Western Pennsylvania Conference, Uniontown, Pa., from September 14-17.

Leaders from throughout the Northeastern Jurisdiction will discuss the work of the Town and Country Commission as it relates to the conference and district structure. All interested persons are invited.

Further information may be secured from the Rev. Robert F. Nay, Westmoreland, N.Y.

Bishop Speaks at UN Convocation

Bishop Taylor represented all the Protestant people of the world at a special convocation in San Francisco to observe the 20th anniversary of the United Nations.

The service brought together seven international leaders of religious faiths encompassing over two billion members. Representatives of Protestant, Roman Catholics, Jews, Hindus, Buddhists, Moslems, and Eastern Orthodox people spoke. Secretary General U Thant represented the UN.

In his address, Bishop Taylor said that works of mercy by the UN "toward the poor, the sick, the illiterate, the shelterless, and the refugees . . . manifestations of the spirit of Jesus Christ."

However, he said, these works of mercy are not substitute for freedom from war, and "the annual investment of \$120 billion in arms by certain members of the United

Nations violates the spirit, if not the letter, of the Charter."

"We Christians," he said, "accepting the political implications of the fatherhood of God and the brotherhood of man, cannot accept any nation or group of nations as our inevitable enemy. The same impulse which led missionaries in centuries past to express love for all persons of all conditions on all continents, must cause us in 1965 to seek continuously for meaningful contacts with all nations, regardless of whether they are members of the UN or not."

Interracial Group Visits Homes

Twelve children of an interracial group from Centenary Tabernacle Church in Camden were guests in the homes of members of Saint Paul Church, Willingboro, from June 20-July 2.

The children participated in the program of the vacation church school into the normal activities of the host families. The program was sponsored by the commission on social concerns of Saint Paul Church as a practical step in its continuing concern with interracial and war on poverty matters.

"Poverty will never again be just a word for those of us who had the opportunity of helping these children unpack their belongings," said the Rev. Robert J. Beyer, minister of Saint Paul Church. "We do not fool ourselves into thinking that miracles occurred, but we pray that through the contacts in Christian homes these children were given a glimpse of something toward which they may strive."

Pastor Feted at Reception

Churches throughout the state have spent the month welcoming new pastors assigned by the annual conference, or renewing relationships with faithful ministers who have been returned.

In the latter category is Dr. George McMurray, minister of Asbury Church in Atlantic City, who began his fifth year as leader of the resort church. The pastor and his family were feted at a reception at the church soon after the sessions of the Southern New Jersey Conference.

Shown above are the Rev. and Mrs. McMurray as they opened gifts presented by the congregation. Standing are three of their children, George Jr., Jacquetta, and Iris. A fourth child, Deryl, was absent at the time of the picture.



Mike Blizzard Photo



Bishop Welch

Bishop Welch Honored By Alumni at Drew

The Theological School and Graduate School Alumni Association of Drew University, at its annual meeting this year had the rare opportunity to honor an alumnus on his 75th anniversary of graduation.

Bishop Herbert Welch, 102 years of age, represented the Class of 1890. This annual meeting of the association honoring him brought out the largest number of alumni ever to attend such a meeting—more than 300. Greetings were sent to him by alumni from all over the world and were on display throughout the University Center where the dinner meeting was held.

Dr. Ralph W. Sockman, who gave the address honoring Bishop Welch, told of his contacts with him over the years. He called the bishop "The most beloved and honored member in the whole Methodist Church."

Bishop Welch's response was directed to the graduating seniors—urging them to enter the pastoral ministry, and pointing out that Dr. Sockman was an illustrious example of this area of the ministry, stating "he is a man who has done his part to exalt and glorify the preaching function of the pastoral ministry."

He continued: "He is one who has never been confined to the limits of one church, but extends over the entire country and somewhat into several foreign countries . . . he has stood steadfastly for the pastoral ministry." The bishop's concluding remark was that he feels "the traditions here at Drew and the needs of the world as they are faced in the broadest fashion can be and will be the object of this old school of theology and religion."

Bishop Welch's remarks brought forth a spontaneous standing ovation.



J Preisler, Kansas City, Kans.

A FAVORITE hymn tells man to work, for the night is coming. But the day is not long enough for all the work man has found for himself to do. Thus, when the sun comes up to arc across the heavens again, not all men have been abed. There was a fire in the night, and ice was a vise threatening life and limb, strangling ugliness with cruel beauty. Other men worked most of the night to dip this morsel from the simmering pot of life. It is news tonight, but a few weeks later, come spring, it will be forgotten by a man standing at the corner newsstand. In the long shadows of early morning, he is wondering if the Cards will fly another pennant in the October air. The firemen had a job to do; they saved a city block from destruction. But what is an ice-coated ruin in Kansas City to a man reading his newspaper in Peoria, Ill., in the spring?

—Bob Coyle, Peoria, Ill.





—Mrs. James Sanderson, White Pine, Mich.

THIS world is both home and workshop for the errant son who strains at Mother Earth's apron strings. In Upper Michigan, near White Pine, two men work the copper-colored earth for an early planting of potatoes. If it is true that no man tills the soil without looking downward, so also none probes the universe without lifting his eyes to the stars. The scientist in high silhouette rides through a different kind of observatory at the California Insti-

tute of Technology. It is his work to listen in on infinity, seeking meaning in a babel of radio signals that emanate from stars, nebulas, or interstellar clouds of dust and gas. Meanwhile, man builds his monuments and memorials from earth's enduring granite bones, dwarfing himself in quarries like that at Barre, Vt. To build his bridges, skyscrapers, and playthings, he transforms ores of earth into molten rivers like that cascading in a Bucyrus, Ohio, plant.



—Dr. John B. Irwin, La Serena, Chile



—Edward W. La Rue, West Chester, Pa.

—P. W. Crum, Bucyrus, Ohio





—Lud Munchmeyer, Hasbrouck Heights, N.J.

"THIS memorializes the loving service of work-worn hands," says Mr. Munchmeyer of his photograph above. The 87-year-old hands of Mrs. Mary E. Searles made clothes for children, grandchildren, and great-grandchildren until, Mr. Munchmeyer adds, "She went home to her Maker this year." It is good that this grandmother's hands, like those of Mrs. Floyd A. Irish, shown below peeling apples for a homemade pie, can be memorialized, for they symbolize the work of all womankind. Along with the hands of women washing clothing in a Korean river, they are one with the legions of loving, comforting, and selfless hands that have labored for others through all the centuries.



—Floyd A. Irish, Sunnyvale, Calif.

—The Rev. Paul M. Stewart, Perry, Fla.







-Mrs. June Ferguson, Huntington, Ind.



-Lee Hodges, Westmont, Ill.

THERE are times in the life of every small boy when teacher's soft voice becomes a drowsy drone, fading away into a dream. The class is dismissed, but Billy Biggs, aged eight, second grade, sleeps on—the reward, we hope, of work well-done. His teacher, a kindly woman who knows all about small boys, does not scold—she takes a picture. And while the Chicago patrolman, shown reporting on another shift, never knows what his day's work will bring, the young grocery checker in a Lompoc, Calif., supermarket is well aware of her work on a busy Saturday. Then, there are car-wise boys like Jerry McLean of Tacoma, Wash., in backyards everywhere. But don't tell them that switching engines from one car to another is really work!



—F. H. Burris, Lompoc, Calif.

—Elliott McLean, Tacoma, Wash.






—C. Otto Rasmussen, Washington, D.C.

BEGINNING with Genesis and ending with Revelation, the Bible mentions the word “work” more than 350 times. Since man ate from the Tree of Knowledge in a workless Garden of Eden, he has been a working creature. True, one man may dawdle through life, but his idleness is balanced by the diligence of another whose light burns long after his co-workers

have departed the geometric perfection of a federal office building in Washington, D.C. Even while on vacation from the classroom, a college professor found beauty in the silhouette of a wheat farmer at the end of a working day in Alberta, Canada. “It was a special time of rejoicing,” says the photographer, “as the late harvest was being completed.”

—Dr. Miles L. Peelle, Adrian, Mich.





The Case Against CAPITAL PUNISHMENT

By TOM H. MATHENY
Attorney and Louisiana Conference Lay Leader

A FEW years ago, a man named Caryl Chessman made capital punishment in the United States a burning issue. His murder trial, the ensuing 12 years of waiting and writing, and his eventual execution made Americans keenly aware of the death penalty.

Chessman's prolonged fight for life, and other similar events, have caused many second thoughts about the death penalty. Since Chessman went to the San Quentin gas chamber in 1960, the legislatures of more than 20 states have been presented with bills to abolish capital punishment.

But the legislative process is a tedious one, particularly when a really controversial issue is involved. And one of the most distressing elements in human frailty is forgetfulness.

When Chessman was in the news, there was great public sympathy for abandoning the death penalty. People were caught up in the pathos of an engaging personality battling to save his life in the face of hopeless odds. But as time passed, so did the issue.

Opposition to capital punishment in the United States has waxed and waned over the years. In a few states, those fighting against it have been effective enough to secure passage of laws abolishing the death penalty. In most cases, however, opponents of capital punishment have been treated as naïve,

hopelessly unrealistic do-gooders—sometimes even as outright subversives. Yet capital punishment should be an issue for all thinking people.

There is a kind of mystique about the arguments some governmental and law-enforcement officials use in support of capital punishment. The general public tends to ascribe to these people some kind of sixth sense about what is good for society. Consequently, many persons swallow a series of deductions defending the death penalty that are spurious, if not ludicrous.

Many of these arguments are based upon a gross misunderstanding of the purposes of law enforcement, on distortion of fact, or on utter disregard for humanitarian considerations. If some basic principles of law enforcement are understood and accepted—along with some simple, demonstrable facts—the futility and the inhumanity of capital punishment in 20th-century America can be seen.

Human societies typically have determined treatment of criminals on the basis of one or more of three philosophies—vengeance, deterrence, and rehabilitation. Let us examine the fruits of these methods.

Not With Vengeance

Vengeance is an age-old justification for punishment in general and for the death penalty in par-

ticular. It began as a means of punishment before civilization and remains today only as a remnant of man's uncivilized nature. Those who try to justify death as punishment frequently cite such Scripture as Exodus 21:23-25:

"If any harm follows, then you shall give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burn for burn, wound for wound, stripe for stripe."

To quote such passages in this connection shows a total lack of understanding of the historical context of these prescriptions. Persons who do so are trying to bridge the gap of thousands of years with a simple application of specific biblical law to contemporary life. It is a task which they cannot carry through consistently and which, in any case, totally misunderstands the nature of the Scriptures.

Although the Bible does recognize the taking of human life in some situations, it is only a relative right of man in this respect. Only for the protection of society is man ever assumed to have this prerogative.

The dominant note in the Old Testament is that vengeance belongs to God—not man. The dominant note in the New Testament is that it is better to suffer injustice than to lift your hand against your brother. Both Testaments recognize the sanctity of the human person—man made in the image of

God. Both view the commandment "Thou shalt not kill" with utmost seriousness.

Those who speak of vengeance as justification for punishment misunderstand the basis of law enforcement in our country. Erle Stanley Gardner, in his introduction to *Life Plus Ninety-Nine Years* by Nathan F. Leopold, Jr. (New York: Doubleday, 1958), makes a serious indictment of the prevalent view on the subject:

"The public has no rhyme or reason in its attitude toward punishment. The average citizen never even bothers to think about what punishment is for. He will talk about punishment as a 'crime deterrent,' and if pressed he will mouth a few phrases about rehabilitation. But whenever the chips are down, it is quite apparent that the average citizen wants to use punishment as a means of 'getting even' with the criminal."

The plain historical fact is that the justification for punishment in our legal system is not vengeance. Punishment is recognized as a necessity for the protection of society. But our forefathers were not so naïve as to think that punishment could balance the books with the criminal. It is a curious, if not monstrous, kind of logic which assumes that punishment pays for crime.

From the standpoint of Christian faith, whereby sin is conquered only through God's own sacrifice, using this kind of logic is gross blasphemy. Nothing done to the criminal and nothing the criminal himself can do can change in the least the fact that his offense has been committed.

There is even a question as to whether the death penalty is the best method of seeking vengeance, if vengeance is indeed what we are seeking. Life imprisonment, after all, may be the greater penalty.

The vengeance practiced in courts today is highly selective. Only 12 percent of those condemned to die actually are executed. Those who get off are generally the wealthy and the influential. Those who bear the brunt of society's "righteous vengeance" are the poor and the indigent. And, as the U.S. Department of Justice has pointed out emphatically, the

lower classes in our society stand a much greater chance of conviction in the first place than do others. Thus, the death penalty has degenerated from any lofty aims it might once have had to a rather crude method of exterminating America's lower classes. It bears a dim analogy to Adolf Hitler's "final solution"—vengeance at its worst.

Sometimes for Deterrence

A second historical justification for the death penalty is that it deters crime. It is argued that it prevents a criminal from committing another crime and instills in others a fear of similar punishment, thus deterring them from committing crimes in the first place.

Certainly being executed does keep a murderer from repeating his action. But life imprisonment in a good penal institution has precisely the same effect—without destroying life, future, and hope.

There is no evidence whatever that the death penalty frightens people away from a life of crime. We have a sizable number of murders every year in spite of the penalty. When a human being reaches an emotional state which will enable him to commit murder, and when he has an opportunity to do so, no threats of hanging, electrocution, or the gas chamber will stop him.

Statistics comparing crime rates in states having the death penalty against those that do not give no comfort to either side. The fact is that, although punishment may well prevent crime, the *type* of punishment has no effect at all on the crime rate. As Mr. Gardner points out, "It is generally agreed that the certainty rather than the severity of the punishment should be the dominating factor . . ."

Despite the statistics, however, and despite the painstaking work of sociologists and criminologists, the argument is still heard that the abolition of the death penalty would encourage murder. This is still believed with a mysterious credulity, particularly when we hear it from those who create the image of being intensely "practical." Hard-boiled proponents of the death penalty take pride in placing "facts" above "sentiment."

But facts are on the other side.

This argument also fails to consider the professional criminal, who apparently gives little consideration to the death penalty when figuring his risks. The same may be said of the mentally deranged person. And the whole question of psychological disturbance and moral responsibility ought to make us wary of condemning any man to death.

Psychological study of the criminal mind is a wide open field, and future study surely will disclose a great deal—regarding both *reasons* for crime, and best methods for *crime prevention* and *criminal rehabilitation*.

Toward Rehabilitation

A third basic method of dealing with the criminal in our society is rehabilitation. Historically, this is a rather new field and our knowledge is limited, although we are learning. We are finding out that from a practical as well as a moral point of view rehabilitation is the real answer—not only to the problem of crime prevention, but to the problem of changing the criminal mind as well.

We cannot rehabilitate dead men. If our aim is the welfare of society rather than some primitive notion of vengeance with rootage in magic and witchcraft, then we should commit ourselves to a policy of treatment which both protects society from the criminal and seeks to help the individual find a better way of life, ideally through reintegration into society.

There are many who mock the attempts of modern penologists to achieve rehabilitation. You hear modern prisons referred to as motels and Sunday schools. Skeptics claim that rehabilitation attempts ignore the freedom of man.

But this argument contains the fallacy of logic called extrapolation, which extends a trend or line of argument into the future or into unknown areas without evidence. It assumes that, because sociologists, psychologists, and psychiatrists who work in the field see man as subject to forces in his environment he cannot control, they see him as completely determined by these forces.

WHERE THE STATES STAND

ACTION THIS year in state legislatures and a record low of 15 executions in the United States last year signal a trend away from the death penalty—a trend backed by public opinion. A recent survey showed that about 50 percent of the population now opposes executions, where only 25 percent did 10 years ago.

This is in keeping with the Methodist position: "We stand for . . . the redemptive principle in treating law offenders . . . For this reason we deplore capital punishment" (Para. 1820 III C.2, *Discipline of The Methodist Church*).

Bills passed this year in New York, Vermont, and West Virginia bring to 13 the number of states which have partly or entirely done away with capital punishment. There is no death penalty under any circumstances in 11 states—Alaska, Hawaii, Iowa, Maine, Michigan, Minnesota, North Dakota, Oregon, Rhode Island, West Virginia, Wisconsin—nor in Puerto Rico and the Virgin Islands.

New York retains the death penalty only for the killing of a police officer or for murder of prison guards or inmates by a convict under life sentence. A similar law in Vermont adds one more exception to the ban: conviction of a second murder.

At least a dozen other legislatures have considered abolishing capital punishment in recent months, with approval failing by close margins in some. The Tennessee governor's plea for abolition lost by a single vote. An abolition bill approved by the Indiana General Assembly was vetoed by the governor at the last minute in the face of public outrage after the murder of three policemen. Other abolition bills were debated but failed passage in Illinois, Kentucky, North Carolina, and Montana.

Significantly, some states which retain the death penalty have not invoked it in recent years. New Hampshire has executed no one in 26 years; Montana, 21 years; Massachusetts, 20 years.

In the 37 states which still authorize capital punishment, offenses permitting the death sentence include murder, rape, armed robbery, kidnapping, spying, and aggravated assault. Methods of execution vary. In 20 states, it is the electric chair; in 10, the gas chamber; in 6, the noose. In Utah, victims may choose a firing squad.

Meanwhile, at least 35 other countries have abolished execution for civil crimes. Only Great Britain, France, and Spain in Western Europe authorize the death penalty in peacetime—and abolition currently is under consideration in Britain. □

does not deserve to be called a human community.

Modern Penology Needed

There is no practical or moral justification for the death penalty in our present society. It neither acts as a deterrent nor facilitates rehabilitation. The answer to the problem, for civilized man, is increased education of both penal authorities and the public in the causes and cures of crime.

Smaller penal institutions are needed, in order to promote an atmosphere which fosters rehabilitation. Too many prisons are simply monstrous collections of like-minded individuals. The system of having one huge prison for each state is simply not effective in achieving the aims of modern penology.

In addition, we need stricter laws regarding probation and parole as a substitute for capital punishment. And we need massive programs for study in the problem of crime.

Taking these steps will approach the point of lifting punishment from the level of mere vengeance to its proper goal—justice.

Caryl Chessman, who raised the issue in a most compelling way, deserves credit for this, regardless of whether he was a base criminal perverting the law to his own ends or an innocent man using every desperate measure of the law to preserve his life. He did have a vision that reached beyond the confines of his narrow cell.

Chessman's ease ought at least to raise a nagging question in our minds. What do civilized people have to say about men condemned to death on a thread of evidence, or about those executed on seemingly good evidence but later proved to be innocent?

How many such cases there are we shall never know. Gardner's *Court of Last Resort* should cure anyone who has illusions about the infallibility of judges and juries. But Gardner's dealings were with men wrongly convicted and still alive to complain about it. Chessman's complaints, along with those of many others, have ceased—except for people who have ears to hear the silent sufferings of humanity. □

It is naïve to think that people are wholly determined by their home conditions and neighborhoods. Most people choose evil rather than good in their own lives often enough to know that such a free choice is really possible.

Yet it is equally naïve to deny that environmental influences play a large part in formation of a person's character. He is indeed free, but only relatively so. He can be distorted and even destroyed by his environment. His freedom is real, but it can be limited severely by forces which play upon him.

It is not sentiment but science

that teaches us this. And it is not the scientist but the man who believes in an absolute freedom that is failing to take harsh reality into account.

A few advocates would defend the death penalty on the simple grounds that it is less expensive than life imprisonment. Those who regard human life so lightly as to give it merely monetary value do not themselves belong to civilization. Yes, the death penalty is cheaper than imprisonment and rehabilitation, but any society which has so degenerated as to be influenced by such a consideration

It's a GOOD WORLD

By CHESTER A. PENNINGTON
Pastor, Hennepin Avenue Methodist Church
Minneapolis, Minnesota



*And God saw everything that he had made,
and behold, it was very good.*

—Genesis 1:31

ONE OBVIOUS mark of our time is that much of our culture is non-Christian or anti-Christian. Equally obvious—at least to nonchurch people—is the fact that the church has had little to say in affirming positive values of our culture. Yet we need a Christian affirmation that will give a foundation for cultural excellence, critical judgment, and personal appreciation.

Inadequate Faith

Recently I read a widely discussed book which turned out to be distressingly amoral. Many years ago, I read a review which called a certain novel “an explosion in a cesspool,” and this particular book fits that description. Yet it is hailed by men of literary stature as a significant work.

How can this happen? I do not condemn the book because it deals with naughty subjects. But I am distressed by its emptiness of moral values.

Then I found a clue in a rather striking sentence: “The world is a cancer, eating itself away.” Apparently, this is the author’s vision of the world: sick, rotting, condemned to death. Such a vision of the world destroys the very possibility of creativity.

Another point of view is expressed in the *Saturday Review* by Joseph Wood Krutch, one of our nation’s eminent scholars and critics. He comments that contemporary art, literature, and music give us a dismal, joyless view of our times. Then he points to ages in the past which certainly were less comfortable than ours, equally full of sadness, yet which produced glorious art and music and literature. He mentions the churches of the Middle Ages, massive triumphs of beauty rising out of poverty and distress and darkness.

Finally, he appeals to the values of human dignity, and beauty. Men must be “born again,” he writes, by which he means that men must have a sense of spiritual values and human dignity. Even in an age as destructive as ours, we can create beauty and grace.

As Christians we will applaud this thesis, but we must insist that it is not enough. Krutch’s appeal is entirely humanistic. Krutch himself protests against the dehumanizing of man by excessive reliance on technology and scientific knowledge, but mere cultural standards are not enough to oppose those powers.

Humanism—while better than materialistic or amoral views—is a halfway house. And we can’t stay there long. We must either fall back unto false worship of science or aesthetics or we must go on to a belief in an eternal Source and Guarantor of values.

A Christian’s Faith

The Christian church affirms an interpretation of the world which will give room for the creation of beauty. Our faith might be summarized as follows:

1. *The world in which we live is the well-ordered, beautiful creation of a good God.* Remember the refrain which recurs in the creation myth of Genesis? When God finished an act of creation, he looked at what he had done and saw that it was good. And when God had completed the whole work, including man, he declared it all to be “very good.”

What is said here mythically and imaginatively must be affirmed against all other interpretations—including the pseudoscientific view that the world is self-originating and self-sustaining.

Man, as part of God’s creation, shares its original goodness. Indeed, man is given a special measure of its goodness, the divine image in which he was made. This means, in part, that man was given the freedom of creativity. And in his creative expression, man is doing God’s work after him.

2. *But man has miserably misused his gift of creativity.* It is as if God made a good world, turned it over

to man, saying, "You make it better," and we goofed.

On the well-made world which God gave us, we have superimposed a man-made world of culture. We have achieved much of beauty, much that is meaningful, much that contributes to our well-being. But we have made much that is ugly, much that is degrading, much that is prideful, much that is tawdry and cheap.

Some time ago, I was talking with a layman who is profoundly concerned about the abuse of alcohol in our society. He finds difficulty in understanding why people like to get drunk. "Why did God make men with this built-in weakness?"

In some surprise, I replied, "What do you mean built-in weakness? Haven't you ever heard of the Fall? This is no built-in weakness. It is an acquired weakness."

Or consider how we have confused and abused the sexual nature of man. Here is something which God gave us for the enrichment and deepening of our lives. The sexual drive and its manifestations are basically beautiful and good. But men have distorted its meaning and perverted its use, disfiguring, in the process, much else of human life.

We dare not fail to take sin seriously. This is the error of all humanism and of many religious views, and Christianity is frequently rejected for its very insistence at this point. But there can be no misunderstanding of our basic claim. Our culture is perverse because there is something deeply and desperately wrong with us. We cannot blame society, or heredity, or any other impersonal factor. The fault is in ourselves.

What God has made, we have tried to remake—and have failed . . . failed so thoroughly that we cannot correct the errors by ourselves. The more we struggle to get out, the more deeply we are entangled. Our original goodness is strangely mixed with our original sin. Here Christianity makes this extraordinary claim:

3. *God still loves the world and man, even though men have entered into conspiracy against their Creator.*

If man reaps the results of his folly, it is not because God deliberately punishes him but because God has made a world which is basically good and which itself punishes wrong. If the world, thus distorted by man, assumes a kind of demonic power of its own and seduces man to further betrayal, God does not cease to love the world. On the contrary, God loves this world and these human creatures so much that he spends himself sacrificially in order to rescue them.

The agony of man is caught up into the experience of God, and this divine agony is redemptive as nothing else in all creation can possibly be. Human culture at its best is a reflection of this saving suffering of God.

Much Christian painting reflects this—not the popularized faces of Jesus, but Rembrandt's *Head of Christ*, or the paintings of Georges Rouault. Great literature which wrestles honestly with the predicament of man must have some perception of this, perhaps not explicitly, but implicitly. All psychological and sociological teachings which recognize the centrality of love, and the suffering which it entails, are expressions of this.

Such is the countervailing faith which opposes rival—perhaps even dominant—faiths of our time:

scientism, affluent success, communism, aesthetics. To these we affirm that the world is God's world; that it is well made, but we have mismanaged it; and that God still gives himself in sacrificial love in order to remake it.

Our Christian hope looks to "a new heaven and a new earth." This will indeed be God's doing—it is he who will make all things new. But in the meantime, inspired by this vision of a creative God who will make a new world, we yield to him our creative powers, so that within this present broken world, we may make spots of beauty and holiness for the blessing of men.

Putting Faith to Work

There are several practical ways we can do this.

First, we can help young people find standards of excellence and support them when they stand against the crowd. We must help them to be aware of the clash between many aspects of our culture and our Christian faith. They hear the commercials, they go to the movies, read the books. A Christian response is not censorship but instruction.

Then, when they have the courage to stand by our standards, let's support them. Some of our young people are standing alone in their high schools—ignored or mocked by their classmates—because of their faithfulness to Jesus Christ. We must applaud their courage, cheer their performance, support their decisions.

The family is the bulwark of education and support in these regards. Let our Christian homes become centers, not only of good religion, but of good taste. Let's help our children to appreciate genuine beauty as well as high morality. Let's encourage them to enjoy good music as well as hymns, good books as well as church-school lessons. And as they are exposed to all the confusions and corruptions of our culture, let's not be shocked. Let's try to lead them through this mess into something lovely and good.

In the meantime, let us oppose the false faiths of our time with this commanding and creative faith in the God who has made us and who wills to make us anew. Let us applaud the authentic artistic vision wherever it is found and point to the vision of beauty as God intended it to be. Above all, let us never succumb to despair.

If the world is meaningless, it is because we humans have lost God's original meaning. If men seem bent on destroying the world and themselves, this does not defeat the eternal purposes of God; he will make a new heaven and a new earth.

If we seem incapable of building an order in which justice and peace are expressive of genuine love, let us still affirm that it is God's will that we shall live together in love.

And as we become aware of our private agony, the apparently senseless suffering in which we all are involved, let us remember that God has taken even this unto himself, and out of agony has wrought redemption.

This is perhaps the ultimate creative vision: "with his stripes we are healed." □

God Bless
Our
Home



*"You know, there's a special
knack to making good sandwiches," she told us
mysteriously. "It's a simple trick that
makes them more delicious . . ."*

Grandmother Buttered Our Crusts

By CORINNE UPDEGRAFF WELLS

FROM THE TIME my brother Bill and I were very young, we realized vaguely that Grandmother was somebody special. She wasn't pretty like Mother. She was short and plump, and a fluff of white hair

framed her happy, ever smiling face.

Whenever Father hitched up the phaeton and drove us out to his parents' farm, the same mysterious and wonderful things that happened to the fields and trees in spring

seemed to happen to us grandchildren.

I know now that during those magical days of following Grandmother around as she fed chickens, gathered eggs, washed clothes,

churned, cooked, and talked about things we had never dreamed of, she was stimulating our groping minds and building trellises upon which the tendrils of our imagination could cling.

For example, there was the episode of the buttered crusts. At home we were permitted to eat only the soft middle of our bread, discarding the crusts as too much trouble to chew. Grandmother made no comment when she found crusts on our plates. Instead, she chose a more imaginative method of teaching us about living successfully.

ONE day she suggested that we help her make sandwiches for Grandfather's midmorning snack with the hired man.

"You know, there's a special knack to making good sandwiches," she told us mysteriously. "It's a simple trick that makes them more delicious and easier to chew—just as there are ways of making everything in life more fun. Crusts can be the best part of the bread. See—you spread the butter thinly over the soft part of the slice, then round it thickly over the crust until it is encircled with a golden ring."

Craftily, she selected slices of ham large enough to frill out like luscious pink ruffles between slices. By leaving each sandwich whole, no spot remained where hungry mouths could bite without getting the crusts.

"Sometimes it's smart to fool ourselves a little," she continued, smiling wisely. "I hated patching, mending, darning, and turning cuffs until I got the hang of it. Now I leave a kettle of stew on the stove for the men, hitch up the buggy, take my sewing, and go visiting. Come supper, the job is done; and I've had a grand day!"

Later that morning I made an exciting discovery. The big corncrib between the house and barn was empty! Breathless with curiosity, I climbed through the narrow opening and found myself in a tiny fairy-tale castle. Its roof was a peaked clown's hat, its walls zigzag strips of light and shadow. A place for adventure!

I ran for Bill. We tugged at the hired man's long arms, begging him to sweep down the dusty walls and ceiling. We practically dragged

Grandfather along in the current of our enthusiasm as we turned an old bench into a table and upended short, fat logs for chairs. Shiny tin cans made silver wall vases for daisies.

Back in the hot kitchen, Grandmother, aflutter with our excitement, knotted a flour sack into compartments for beans we were to string, limas to shell, potatoes to peel, nuts to crack for cookies. From the doorway of the hot kitchen she watched us scamper excitedly toward our cool castle, the lumpy bag bobbing between us. We had buttered our first crusts! What a glorious weekend that was!

On Sunday morning, Grandfather hitched up Dobbin to the surrey, and off we went to worship in the little Methodist church on the hill, where Grandmother had been president of the Ladies' Aid Society and Grandfather had passed the collection plate ever since any of us could remember.

Sunday afternoons were usually pretty dull on the farm—an afternoon to be endured. But on this Sunday, about the time Bill and I began to grow restless, Grandmother said: "You children were so good in church this morning that I'm going to fix you a pitcher of lemonade and a plate of cookies. You can take them out to your castle for a treat—that is, if your grandfather thinks it seemly to have a little party on Sunday afternoon." She looked inquiringly over the top of her spectacles at Grandfather. We held our breaths.

"Well, now," said Grandfather judicially. "They did behave right well during the preaching. And they did sing real hearty. Yes, I think the Lord would approve."

No banquet in a royal palace ever tasted better than that lemonade-and-cookie treat in our corncrib castle that Sunday afternoon! The more so because of Grandmother's shrewdness in teaching us the lesson that things well earned are best enjoyed.

As the years went by and my family moved west to a new and exciting life, Grandmother's wisdom followed me. Her ideas were as practical as lamps and umbrellas.

I began to watch how other people unknowingly buttered the crusts of their lives. For instance, down the street a young husband cured his wife of sulking on the night he bowled with "the boys." One evening

as she clung to him at the door he gently cupped her palm and emptied into it a tiny vial of mercury.

"Squeeze hard," he said. "Don't let a drop escape." As the mercury flew in every direction, he recited Dorothy Parker's epigram:

"Love is like quicksilver in the hand. Leave the fingers open and it stays in the palm; clutch it and it darts away."

Having learned her lesson, the wife suggested that thereafter the "howling widows" meet at the various homes for bridge until the husbands joined them for coffee and sandwiches. The "buttered crusts" turned out to be the best part of the evening for all of them!

Compulsory retirement sets physically and mentally active men adrift in time without schedules or familiar routine, causing many of the hard crusts of modern life. These can often be softened with wisdom like that displayed by Mrs. S.

Nervous tension often builds up for couples who, until retirement, had never spent weekdays together. But Mrs. S., at the first sign of irritability between them, invites Mr. S. to join her in a snack no matter what the time of day.

"We can't bicker or fuss while we sit together cozily with our mouths full," she explains, "and afterward we're so comfortable we don't want to!"

ANOTHER wife has increased her husband's outdoor activity by arranging errands he can do for neighbors instead of just taking a walk. Always regarded as a pleasant neighbor, Jack has become a beloved friend. He picks up and returns library books for mothers of small children, goes to the post office, mows lawns for vacationing neighbors, walks a dog nightly when his master is away. Thus he is buttering his own crusts.

Unrelieved boredom causes many of our driest crusts. Escaping boredom depends largely upon what we do with what we have: lemons can pucker our mouths or be made into lemon pie.

To illustrate, John and Mary R. live on a meager retirement budget in a shabby little cottage nestled against an imposing new apartment house. Their daughter lives far

away. Life was becoming drab and lonely until Mary, who loves to cook, had an exciting idea. Her apartment-house neighbors, who hurried home every night to prepare dinner, seemed to need time; she needed money. Why couldn't she have dinners ready for a few of them each evening, to be delivered hot from the oven by her husband?

The following day John carried a steaming chicken casserole through the apartment house for tenants to see, sniff, sample. He received four orders, which he delivered the next evening. News of this hot-dinner-dish service quickly spread. It kept the elderly couple happily busy and

produced extra income, plus many new and pleasant contacts. Well-buttered crusts in their retiring years!

A crippled, middle-aged spinster who was confined to her room moved with relatives to a housing development where she had no friends. One day, sitting in her sunny window darning and mending for the family, she decided to offer the same assistance to busy neighbors with children. Through the letter carrier, the milkman, and her minister, she spread the word that she did mending for a modest charge if brought to her. Soon she had grateful customers.

Since she was a person of warmth and charm, her room became a pop-

ular stopping-in place for new friends. Often they came with delicacies from their kitchens, flowers from their gardens, books, magazines, and soon—very soon—love from their hearts. The crusts proved to be the best part of her bread!

Realists know that situations involving deep emotions cannot be solved merely by copybook platitudes. Happily, even heartbreaking situations are being met gallantly every day by average men and women who conquer difficult problems in their own characteristic ways—with prayer and practical common sense.

For example, despite the infidelity of a gay and charming husband, Mrs. B. kept the family together by closing her mind against divorce "until ten o'clock."

In the morning, if tempted, she said a little prayer and postponed until night the thought of breaking up the home of three young children who adored their father. In the evening, if provoked, she held her temper until 10 a.m., by which time her ire had expired. With divine assistance, she seemed always able to hold out "until ten o'clock."

Eventually the children were happily married and without the blighting memory of a broken home. Mr. B., still debonair (but rheumatic), now sits beside the fireside evenings while Mrs. B. knits small garments for her grandchildren—until about ten o'clock!

In time, I realized my grandmother's crust-buttering philosophy was not original. Uncounted men and women have stumbled upon it, each one giving it his own descriptive label: making the best of a bad bargain, searching for the silver lining, lighting the darkness, making the impossible possible, tenderizing the tough spots.

Possibly the latter best describes what happened in the story about two monks who lived in an ancient monastery. As penance for sins they had committed, each was given a handful of dried peas to put in his shoes. Soon, the tall, thin monk was limping and groaning; while his short, fat companion showed no signs of distress. At last the suffering monk cried: "How can you endure this agony?" Smiled his friend, the short, fat—and wise—monk: "I boiled my peas." □



getting along Together

Some friends who were active church members before moving to Florida spent several weeks getting adjusted without attending a local church. This backsliding might have gone on indefinitely if their five-year-old had not asked one day, "When is it going to be Sunday in Florida?"

They were in church the following Sunday!

—MRS. ELISABETH B. MANSFIELD
Lakeland, Fla.

Our church's Friendship Club, composed of junior-high girls, gave a Prejudice Party. To make the point that people should not have to pay for physical characteristics over which they have no control, we levied the following fines:

Red hair	25¢
Brown hair and eyes	25¢
Brown hair, blue eyes	20¢
Blond hair, brown eyes	18¢
Blond hair, blue eyes	15¢
Over 6 feet tall	3¢
Under 4 feet tall	2¢
Between 4 & 6 feet tall	1¢

—TUNIE KRAMER, Columbus, Ohio

We stopped at an old service station whose attendant looked as if he needed our business. While

he filled our tank, he chatted.

"You know," he said, "last week a young feller pulled in an' didn't want nuthin' but the bugs cleaned off his windshield. 'I'm sorry I can't buy no gas,' he told me, 'but I just filled 'er up. I'll stop in again fer a full tank.' 'Sure y'll,' I thought.

"Well, a couple days later this feller pulled in again, an' says, 'Fill 'er up!' An' d'you know," he concluded with a wide, toothy grin, "it took 22 gallons t' do it. I guess it pays t'be nice."

—LLOYD BALLHAGEN, Olathe, Kans.

We had just moved to a new city and were celebrating my husband's birthday, the first one we hadn't shared with relatives or friends.

As we sang *Happy Birthday*, the screen door flew open and two youngsters jet-propelled themselves into the room. "Whose birthday?" one questioned. We explained, and they dashed away.

But in a few minutes they were back, and each solemnly presented an unwrapped gift to my husband. One was a slightly used coloring book and three stubby crayons; the other, two candy suckers.

—MRS. PAULINE JENSEN
Minneapolis, Minn.

Little stories for this feature must be true—ones which will brighten a day and lighten a heart. We pay \$5 for each one accepted for publication. Unaccepted submissions cannot be returned, so no postage, please.—Eds.

'Grief Therapy'—

New Role for Laymen

By IRENE E. CLEPPER

EYES alight, his face accented with the smudges that small boys wear like badges for the fun they've had that day, he sped along the sidewalk, hurrying home from an errand at the neighborhood store.

Minutes later, he lay in the crosswalk. Although there was only a small mark on his shoulder where the truck had struck him, the impact had been fatal.

Now, seven years later, his parents, their "grief work" done, their loss faced and accepted, are helping other persons to live through similar bereavements. Nita and John Gross are two members of a unique committee on grief therapy, formed this year by Wesley Methodist Church of Minneapolis.

The idea of a committee to "surround the bereaved person with Christian concern" was woven out of a maze of needs—some voiced, some unspoken—and some developments already underway in the church.

Dr. John B. Oman, pastor of Wesley Methodist, recalls the beginning:

"I had heard that some ministers were concerning themselves deeply with helping people plan funerals. Thinking about that one day, it became increasingly clear to me that the church's primary duty should be to comfort the living.

"In the small community, the bereaved family is automatically surrounded by this healing ministry of friends. But, in a city, the people living in the apartment next door may not even be aware of the loss."

Being a downtown church, Wesley Methodist more than most

churches is affected by instances of urban isolation. Its Woman's Society had taken one step in offsetting this attitude by offering to prepare dinner for those attending funerals and burial services conducted from the church.

But what of the weeks and months afterward? Was not this a task for the lay ministry?

Lowell Roth, youthful chairman of the commission on Christian social concerns, seized the idea eagerly.

"I had been thinking vaguely along these same lines," he recalls, "mostly because of my mother and the difficulty she has had in adjusting to my father's death."

Letters went out to all church members over Mr. Roth's signature, and similar forms were distributed at worship services. They explained the proposed new program:

"A fine practice for our church would be a ready response to help a church member who has just lost

a loved one in death. Too often, though, such help tapers off quickly after the funeral.

"One of the finest healing agents for the sorrowful heart would be a 'healing fellowship of Christian friends.' It can be worked out so that one or two persons would take responsibility for surrounding such a bereaved person with a special interested concern for a period of several months. This ministry should be extended to nonchurch members, too. Perhaps they need it most of all."

An unexpectedly large number immediately offered their services—33 Wesley members plus, even more surprisingly, 9 persons from other denominations. Not one has dropped out. In fact, more have volunteered.

Who are they? Most are women, but there are five men. Ages range from 25 to over 60; most are in their 50s. All attended two Sunday-afternoon training sessions, led by



Layman Lowell Roth and Pastor John Oman lead a Minneapolis church in an unusual avenue of service.

Professor Robert Slater, director of the department of mortuary science at the University of Minnesota, and Dr. Oman.

Following a death, one or two persons are assigned to the bereaved family. Their first instruction is this: Do not call until at least 10 days after the funeral. By then the person is apt to be alone—and most in need of help.

Callers learn two key questions to ask on the first visit: "When did it happen?" and "How did it happen?" Dr. Slater emphasizes the need to talk out one's grief: "I have heard bereaved persons recount the circumstances of a death 20 times during the visitation period at a mortuary."

THE basic need to talk about the dead person applies to all the time preceding the death, says the Rev. F. H. Krinke of the Lutheran chaplaincy service.

"I find that only when the bereaved person has gone back over the entire time he has spent with the deceased is he able to 'give up' that person. For a married couple, that means going back to the day they met; for parents, to the day the child was born."

Dr. Oman adds to this. "Our self-esteem," he says, "is badly damaged when the death of a loved one occurs, because our self-esteem depends not only on who we are but *whose* we are. We must gradually take back our emotional investment in the deceased and reinvest that part of ourselves in new relationships.

"That is one reason why it is better if the person assigned to the bereaved is someone not known to him before, or at least not well known. It's a chance for a *new* relationship."

The initial contact is very important, committee members learn. To prepare themselves, they rehearse at the training sessions. One woman began, "I'm Mrs. Jones, and the church sent me . . . oh. . . ." She clapped her hands over her mouth. "Oh, that's awful. Let me begin again."

So the role-playing began again. She knocked. "I'm Mrs. Jones from Wesley Methodist Church. I heard about your loss, and I came to help in any way I can . . ."

The dramatized visit proceeded,

with Dr. Oman interrupting occasionally to answer questions or to prepare the group for the various reactions they might expect—all the way from apathy to bitterness.

But what specific purposes do the callers serve? Dr. Oman sums up their role this way:

"First of all, they are *there*, sometimes silently communing, giving strength by their physical presence. They encourage the bereaved to talk—about the deceased, about the death, about anything that troubles him. They reinforce the bereaved in the decisions he made at the time of the death and the funeral.

"For example, the family may wonder if they did the right thing in either granting or refusing to permit a postmortem examination. This is no time to say, 'No, I don't think you should have done that.'

"Then, they provide practical helps—assistance with disposing of clothing, or filling out forms, or transportation to church or the cemetery. And, far from least, they do little neighborly things like baking a cake, remembering a birthday, or planning an outing."

Perhaps the most important contribution of the grief therapy committee is to "keep the person steady, to keep him from making hasty decisions."

"Some people's first reaction to death is action," Dr. Oman points out. "The survivor may feel that the house must be sold immediately or that everything reminding him of the deceased must be disposed of. People do not think straight in these periods. They need steadying—not only immediately but for months."

Mr. Krinke notes that the American way in death is "to be brave, pull yourself together. But grief must be expressed; otherwise it is only postponed or suppressed."

Mrs. Gross agrees. "When our little boy was killed, I tried to carry on as usual, for the sake of our four-year-old and the baby. But grief is normal and should have an outlet. And children accept the expression of an honest emotion.

"It's important to talk about the child who is dead, for your own sake and for the other children. And in such a way that they aren't made to feel they can never measure up. You know, you tend to remember only the good things

about the one who is gone. You must make a point of recalling also the mischievous things he did—and the funny things, too. The day will come when you can laugh, recalling a memory that includes him. Then your grief is in perspective."

Since the grief therapy committee carries on its ministry after the attentive care by relatives and close friends has ebbed, members can watch for any signs of abnormal expression or suppression of grief.

"The bereaved should show some visible signs of emerging from his grief within 30 days," says Dr. Oman. "If he has not by 60 days, this fact should be reported and, perhaps, professional care instituted."

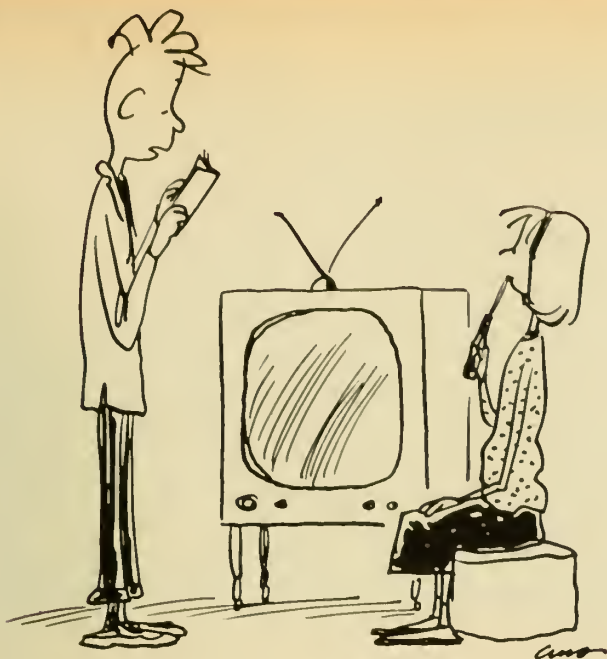
As resources of Christian faith, members of the committee are armed with three books: *You and Your Grief* (Channel, \$1.95) and *For the Living* (Channel, \$1.50) by Edgar N. Jackson, and *The Will of God* (Abingdon, \$1.25; paper, 50¢) by Leslie D. Weatherhead. They are cautioned repeatedly against making one primary mistake: that of describing the death as "the will of God."

"Unless you differentiate between the intentional, circumstantial, and ultimate will of God," warns Dr. Oman, "the bereaved will be confused, angry at God, and thus deprive himself of the full measure of support which religion can give."

SO successful has the "healing fellowship of Christian friends" been in its forays against grief that it has taken on another larger assignment for itself: to surround shut-ins and nursing-home residents with this same atmosphere of concern. Not only are visits, cards, and small gifts enriching the lives of these people, but, when death occurs, the same grief therapist can counsel bereaved relatives.

As Dr. Oman explains, "The counselor's effectiveness is greatly enhanced if he can say, 'I remember the last time I talked with your mother. She was so happy recalling the little picnics she and your father had after you children were grown.'

"I believe, at that moment," says Dr. Oman, "the grief therapist will hear an echo from the committee's installation service—*Comfort ye my people, saith the Lord*—and rejoice in this opportunity to serve." □



Cartoon by Charles M. Schulz. © 1965 by Warner Press, Inc.

"This would have been a good year to get drafted.
There aren't any good programs on TV!"

Teens Together

By RICHMOND BARBOUR

SMOKING is dangerous. Yet every day at least 4,500 American teenagers start using cigarettes. Do you smoke? I hope not; but if you do, you should know what is ahead. Let's look at what the statistics show about your possible fate.

The earlier you started, the sooner you will die. If you began smoking when you were under 12, you will die the earliest of all.

Are you a light smoker? Even a few cigarettes a day will hurt you. Last year, a study showed that the death rate from all causes for people who smoke fewer than 10 cigarettes each day was 40 percent higher than the rate for nonsmokers. The more cigarettes you smoke, the greater the harm. Last year, the death rate for heavy smokers was more than twice as high as for nonsmokers.

Want to have lung cancer? Last year 43,000 Americans died of lung cancer, and smokers outnumbered nonsmokers by more than 10 to 1. If you are an average smoker, you put enough tar to fill a coffee cup into your lungs each year. It is the same tar that causes cancer in the lungs of laboratory animals.

Want heart disease? Or a stroke? Or other circulatory ailments? Then

smoke a lot. Heavy smokers have more of these troubles than light smokers. Nonsmokers have least of all.

Are you safe with filter cigarettes? No. The experts say filters do not remove all the poison from cigarettes.

The figures I have quoted come from the American Surgeon General's office. Although some folks have objected to the conclusions the surgeon general has drawn, no one has challenged his facts. My conclusion: Life is too sweet to smoke it away.

I am in the 12th grade. I was on the varsity football team last fall and in the final game, my nose got broken. It took two operations to fix it so I could breathe properly. My parents won't give me permission to play football this year. I want to play anyway. Should I disobey them? How can I make them change their minds?—R.H. You should not disobey your parents. If there is no way to persuade them to change, remember that they love you and want to protect you from further injury. Football is safer now than it used to be, but it still is

hazardous. Could you take up a less risky sport? I believe the accident rate for basketball players is quite a bit lower than for football players. The baseball accident rate is still lower. Almost nobody gets hurt seriously in track and field events.

QA

I'm 17, and have my driver's license. However, my father will not let me drive the family car. He cannot afford the higher insurance rate which my driving would cause. He expects me to get a job and earn the money to make up the difference. Does this seem fair to you? Why is insurance so much higher on cars driven by teen-age boys?—G.C. The rate is higher because the risk is greater. Teen-age boys have about twice as many accidents as their fathers. In many families, the boys have to earn the money to pay the extra insurance. I can understand your dismay. Jobs are hard to find. It will not be easy to earn that much money. See the employment counselor at your school. He will help you find a job.

QA

I am the shortest boy in school. Everybody laughs at me. The girls won't date me. Is there any medicine I can take to grow taller?—C.M. Ask your mother and father how tall they were at your age. Probably you will find they were short too. Once in a blue moon shorties are helped by the right kind of medical treatment. If your parents approve, have your family doctor give you a complete examination. Then listen to his advice and follow it. Try not to show people that their comments hurt you. If they make wisecracks, just grin and remind them that dynamite comes in small packages too. They will admire you for it.

QA

I am the tallest girl in my class. Only four boys in the entire school are as tall as I am. Kids call me "The Beanpole." My parents are short and do not understand my problem. I always sit at the back of the room so no one will complain about not being able to see over me. I wear shoes without heels, and slouch down to look shorter. A boy has a crush on me. He has asked for dates several times, but I turned him down. I refuse to date any boy shorter than I



Bishop Nall Answers Questions About

Your Faith and Your Church

What are today's threats to religion? Your choices are as good as mine, but I like George W. Schreiner's vote in the CHRISTIAN ADVOCATE article *Sacred and Profane* [September 10, 1964, page 9]. He names "the profane" and "the demonic."

Dominant in our secular society, the profane makes everything permissive. It denies the "oughtness" of moral values, stifles and crushes the blossoming sense of community in our culture, turns communication into propaganda, and uses means and techniques to downgrade the real values.

The demonic trend [see William Golding's *The Spire*, Harcourt, Brace & World, \$3.95] makes a spiritual manikin or ventriloquist's dummy of man. By blaming his misfortunes on gremlins, he loses his stature as a son of God.

Is the Christian movement subversive? This prompts another question: subversive of what? If we mean that it is subversive of wrong wherever found, in high places and low, in governmental policies as well as in those of opposing states, in what *we* do and think as well as what *they* perpetrate—then, of course, the Christian movement is subversive. If it were not, it would not be Christian.

It must oppose materialism and secularism, rightism and leftism, and most other "isms," including communism and scientism. What Christianity believes about nationalism, for example, can be seen in Revelation 7:9: "I looked and saw a vast throng, which no one could count, from every nation, of all tribes, peoples, and languages, standing in front of the throne and before the Lamb . . ." (NEB)

What is the sanctuary at church? In the Scriptures, "sanctuary" refers to a sacred place, a center of holiness, an area set apart for worship. In Christian history, this has come to mean the part of the church that surrounds the altar or the Communion table.

Methodists do not emphasize sacred places or sacred objects. We do not fence off or restrict certain parts of the church as being more sacred than others. We do not believe that God is more present in one part of the church—or, in one part of our living, for that matter—than in others.

"Blessed is the man or woman who asks questions," Bishop Nall believes, "for he shall find stimulation, if not answers." The bishop began conducting this feature in May, 1958, while editor of the CHRISTIAN ADVOCATE. He now heads Methodism's Minnesota Area.

am. This means I have no social life. I am a mess! Can you help me?—M.R. I understand how you feel. All tall girls have the same problem. You will be more graceful if you stand erect. Get clothes that do not emphasize your height. You can wear styles and designs which the short girls would not dare put on. Some of our most glamorous New York models are more than six feet tall. Did you know that? Don't let a boy's height keep you from dating him. If the boy you mentioned is nice and you like him, accept his invitations. You can have fun even if he is shorter. Is there a woman teacher whom you like who is also tall? Talk about your problems with her. She can help you greatly.



I am a girl, 16. I take "honors" and "accelerated" classes in school. I have lots of homework. My trouble is my father's new stereo set. Every evening he plays symphonic music on it. He turns the music up so loud the walls of our house shake. I can't study. My father goes to bed at ten o'clock. I do my homework after that. Is it right for him to interfere with my studying this way?—P.G. I believe it is not right. Ask your mother to see about stereo earphones and a jack for his set. Then he can listen to his heart's content, and not disturb anyone.



I'm a girl, 17. I cannot invite friends to my house. I want to, but my father is a mess. He lies around all the time, drinking and swearing. I'd die if my friends saw him. My mother says everybody in town knows about Daddy. She thinks we must "live around his weakness." Is she right? Will he ever improve?—A.L. Probably she is right. There are many men like your father. Most of them cannot improve on their own. They have to admit they need help, and go to experts for it. Then they sometimes change. But most men cannot admit they need help. Therefore they stay the way they are. Better "live around his weakness." I'm sorry.

Write to Dr. Barbour for advice drawn from his years of experience in teen-age counseling. Address letters in care of TOGETHER, Box 423, Park Ridge, Ill. 60068, for Dr. Barbour's help.



—EDITORS

People Called Methodists



He is the most eagerly awaited, widely welcomed man driving down a Texas road today. Good weather or bad, folks are sure of . . .

Getting the Mail at 77445



ON A FINE summer morning, when the big watermelons lay thumping ripe in the fields, Kenneth Gruner could not possibly regret transferring from postal clerk to rural carrier on RFD 1, Hempstead, Texas. Even when a slashing rain mires his car in the back country, he is satisfied with his job. His patrons will pull him out, and they will not charge a cent.

"They're the greatest people in the world," says Ken, who has served RFD 1 for almost five years. "They are very, very friendly and helpful to me. They are mostly farming and ranching people, always eager to do whatever would be best for the mail service."

Kenneth Gruner, at 44, is one of

Arriving at the post office at 6:30 a.m., Kenneth Gruner sorts the mail for his 146 RFD boxes.



*"Mamma, the mailman's here!"
All along the route, children flock
to Ken's car for the mail.*



*Back in Hempstead, with Ken scheduled to return soon,
Mrs. Joyce Gruner is at work in the local ASCS office. Soon
she will go home to join Ken and Byrom for lunch.*

more than 31,000 rural letter carriers who travel nearly 2 million miles a day, six days a week, to provide one government service for which farm folk never cease to be appreciative. He brings them newspapers, magazines, good news and bad from relatives and friends; and he arrives with a smile, a first name familiarity, and a hearty, "Howdy!"

When he pulls away from the Hempstead post office around 8 a.m., he already has been at work for nearly two hours, sorting the mail in box sequence and strapping it into neat bundles. If the weather is good, he drives the family car; if heavy rain threatens, he takes the pickup. His mail is heaviest on Thursdays when Hempstead's weekly newspaper, the *Tri-County News*, is published; and on days when farm and ranch magazines seem to saturate the entire region.

Like all RFD carriers who service boxes on the right side of the road, Ken is constantly stretching to stuff an almost out-of-reach box. This part of his job constantly puts a great deal of strain on his arm, shoulder, and back muscles.

Ken's mail-carrying day usually ends around 11:30 a.m. But he does not do much fishing and loafing after that. There's an 80-acre farm to command his attention and fences to fix. He mows grass, repairs his own home and that of his mother.

And, of course, there's the First Methodist Church where, besides being a leading layman, he gives a lot of time as an expert right hand to the pastor, the Rev. J. A. Adams. Ken is a Scoutmaster, too!

If Ken's afternoons are theoretically free, Joyce Gruner's are not. She is one of those remarkable women who can hold down a full-time, responsible position with the local Agricultural Stabilization and Conservation Service, U.S. Department of Agriculture, while keeping house for her family, working in her church, and singing in the choir.

All that is possible, she insists, "because we've always been a family enterprise—we all pitch in and we all work together."

As a young mother with an infant son, she was left alone during World War II while Ken saw mili-

tary service in both the Atlantic and Pacific war zones. Joyce was able to work most of the time while a friend cared for the baby. With Ken's "go ahead," she purchased their present home, one they always had admired.

As with Ken, the church is her main interest in the community. "The influence of the church has been evident in our daily lives," she says. "All of us have problems and I think these problems would be burdensome, indeed, were it not for our Christian faith. That faith is there every day to see us through."

In 1962, their pastor nominated the Gruners as district Methodist Family-of-the-Year, pointing out the many roles Ken and Joyce have undertaken; citing Kenneth Allen then 20, as an Eagle Scout and recipient of Scouting's God and Country Award, as an athlete and good student; and the younger son Byrom Jay, then 13, as he followed the examples of his parents or brother in Scouting, church work and activities of the Methodist Youth Fellowship.

"Each member of the family pos-



Sunday mornings find Ken teaching an intermediate class at Hempstead's First Methodist Church.



When he is home from Texas A. & M., any evening may find son Kenneth Allen helping with dishes. After graduation, he was to receive a commission and enter the Army.



Sons Ken Allen (with field glasses) and Byrom (right) are Eagle Scouts and winners of God and Country Awards.



Joyce leads off as the Gruners partake of a typical buffet supper at their home. Since the parents work, all members of the family had a part in preparing the meal.

sesses a truly Christian personality characterized by consecrated perseverance, humility, sense of humor, and faithfulness to each task," wrote the Rev. Edward W. Heacock, then pastor.

The folks on Route 1, Hempstead, Texas, zip code 77445, will tell you the same things about their "new" mailman. By "new" they mean he has been visiting them for only about five years, and that's not very long compared to the tenure of the veteran Arthur Moore who retired shortly before Ken took over the route. Mr. Moore, who also attends the Gruners' church, still lives in Hempstead.

Ken Gruner is a bespectacled man of warmth and informal eloquence whose relationship with his patrons is the exceedingly personal kind seldom realized or understood by city dwellers. The minute his car comes into sight, children run to the mail box, often followed by their elders.

Ken knows just about everybody, and he will see the youngsters grow up and marry, just as he will see many of the oldsters pass away. But always there will be the children of a new generation to come running and shouting:

"Mamma, Daddy—here comes the mailman!" —H. B. TEETER



As far as the three men are concerned, the 80-acre Gruner farm is for camping, hiking, and hunting—not for farming. Ken and his two sons use this afternoon for target practice under moss-draped oaks near the farm's one small cabin.



Browsing in Fiction

With GERALD KENNEDY, BISHOP, LOS ANGELES AREA

NOW AND again we find a book so obviously rooted in experience that to call it fiction seems a misnomer. Within a few pages, the reader knows that here is something hot from the fires of human experience. Though he knows it is a novel, he reads it with the same intensity and delight with which he reads a biography. I felt this when I read a book that has become a best seller:

UP THE DOWN STAIRCASE, by Bell Kaufman (*Doubleday, \$4.95*). It is about a teacher in the New York City public schools, and it comes as no surprise to learn that Bell Kaufman has taught in such a place.

I found this a delightful book in every way because I am interested in education. Yet, I would insist that education as a subject is dull. Teaching, however, is the most exciting thing in the world, and Bell Kaufman talks about the experiences of a classroom teacher in a big city public-school system.

She does it with excerpts from directives from the principal, from interviews with students, and from reports they hand in on assignments. The very form of the writing implies reality. One gets the impression that she has simply gathered together material from her teaching experience and published it. This is real art.

From this indirect method, we get pictures of the various students. There is the operator, the slob, the embryo gangster, the dreamer, the culturally and racially deprived. Now and again, there is a youngster reaching out for knowledge like a hungry man seeking bread, for the students are underprivileged children caught in the asphalt jungles of the big city. There are portraits of teachers—some not very admirable and some the salt of the earth. It took me back in my memory to those wonderful people who gave me so much and received so little in cash payment.

Teaching is a great profession, but nobody is going to get very excited when he hears a lecture on it. This book is something much better than a lecture as it reveals the excitement, the disappointment and the glory of

being a teacher. Through it all there runs a sense of humor which makes it a very easy book to read and a very hard book to put down.

Up the Down Staircase will do more to ennoble the teaching profession than anything that has come out in a long time. It also pokes some holes in the absurd pretensions of bureaucrats who infest the educational system. I should like to have this book required reading for every member of a board of education, for it would tell us in a hurry where the issues are being decided. I wish somebody would write a book about a preacher with this same treatment.

Authors often feel they are not appreciated, which must have been the feeling of Henry Roth whose **CALL IT SLEEP** (*Avon, 95¢*) came out in a paperback in 1964. Published originally in 1934, it was not a failure, but it never achieved the success which it deserved. Now years later, it has been rediscovered. Many people are reading it and talking about it, which is fine.

Call It Sleep is the story of an immigrant Jewish family on the east side of New York at the beginning of the century. The father came over early, got a job as a printer, and then sent for his young wife and son. The father is the villain although one begins to sympathize with this tormented, unhappy man. His wife is a gentle, sweet soul and does her best to keep peace in the home.

The story is primarily about the little boy, timid and sensitive, and his

first 10 years. He never quite enters into the life of the other boys, but he observes and shares his experiences with his mother. The picture rings true all the way, and I have never read a man who gets the exact feeling about a situation and language as well as does Roth.

Here is a troublesome experience of childhood in the slums, but the worst thing is an unsympathetic father in the home. Actually, the youngster having known of nothing else, was not too unhappy with the physical conditions of his life. The great lesson is that nothing matters too much if there is love in the personal relationships. Poor children who have known this are richer than rich children who have been denied it.

Henry Roth has written very little since he produced this book. To me, it is a pity for he could have given some great novels to the public.

I remember reading a novel a long time ago, written, I think, by Vicki Baum about a hotel. I think Arnold Bennett also wrote a novel about a hotel which I liked. So when **HOTEL** by Arthur Hailey, (*Doubleday, \$5.95*), came to my desk, I was in a mood to look at it. This is about a hotel in New Orleans that is having a difficult time financially and is being sought by the head of a hotel chain. There is something fascinating about hotel life and all the intricate plots and counterplots which go on within such an institution. This is an exciting story, and it held my interest most of the way. One of the minor plots deals with race relations, and Bennett handles it with understanding and realism. My only criticism is that the story ends like a soap opera—the author brings everything to a conclusion on the level of a weary, worn-out plot in which everything falls into line by a killing or by wedding bells.

Like many a sermon, it was great up to the last point, and then it became trite and tiresome. (Isn't it great that as far as the Gospel is concerned, the last word is even more exciting than the first?)

Until next month, good reading and the Lord bless you! □



"It was easy for you!
You just had to learn up
to Calvin Coolidge!"

Looks at NEW Books

WHEN HE was 39, Dietrich Bonhoeffer was hanged in a Nazi death camp—one of 18 million civilians killed in World War II. But death could not silence the voice of this German pastor and theologian who saw the Christian as a man and the church as a human society. His way of presenting the Gospel's message has a particular relevance to the secular man of our day, and the intensity with which he lived his own life as a Christian, even unto death, was a triumphant witness.

No Rusty Swords (Harper & Row, \$4.50) is the first volume from his collected works, translated by John Bowden and edited by Edwin Robertson. It begins with a letter written in 1928 and ends with a paper dated August, 1935, that assessed the struggle between the Confessing Church and the German Christians. The Confessing Church, of which Bonhoeffer was a leader, held itself apart when the German Christians, a group in sympathy with Hitler, took over the German Evangelical Church.

The letters, papers, lectures, sermons, and reports in this volume reveal Bonhoeffer's early development as a theologian and as a man. They cover the days when he was working with Martin Niemöller to establish the Pastors' Emergency League to help ministers who had suffered under Nazi laws, his first visit to the United

States, his ministry to two German-speaking congregations in London, his active leadership in the ecumenical movement, and his establishment, back in Germany, of a seminary to train pastors to struggle against the German Christians and other perversions of the Christian faith. That seminary was, of course, strictly illegal under the Nazis.

Bonhoeffer could have stayed safely away from Germany when he left it later to go to the United States. But in 1939 he returned to his homeland to share the trials of the time with his countrymen.

The title of this first volume of his work stems from his own statement: "The rusty swords of the old world are powerless to combat the evils of today."

The voice of Lieut. Col. Edward White as he took his delighted "walk" in space made all of us feel, suddenly, that the universe is a friendlier place. And it makes books like the new and revised edition of *The Picture History of Astronomy* (Grosset & Dunlap, \$6.95) all the more urgent. Although the pace of space exploration has already outdated it slightly, this is a magnificent book with an absorbing text by British astronomer Patrick Moore.

It is the kind of book I refuse to designate to younger readers exclusively. I enjoyed it, and many other adult readers would, too.

If the United States Public Health Service were to warn us that an epidemic was imminent, and of such magnitude that it threatened to kill a large percentage of our adult population, almost all medical research

undoubtedly would be drafted into a massive drive to prevent it.

Advancements in science and technology have all but eliminated the possibility of such an announcement, but these same advances have given us rich and easy living that could be the cause of a new killer now menacing a large percentage of American men. This killer is heart attack.

"Too many of us, for too long, have been playing 'coronary roulette,'" says Arthur Blumenfeld, author of *Heart Attack: Are You a Candidate?* (Erikson, \$5.95). There are ways of preventing coronary artery disease, and he goes into them, and the disease's causes, in a highly readable, carefully documented book.

In the introduction, Dr. Paul Dudley White, heart specialist who treated former President Eisenhower, makes the point that: "It is almost never too late to mend one's ways, even to stop smoking." After reading Blumenfeld's discussion, one cannot help coming to the conclusion that it is never too early, either.

The national preoccupation with a college degree as the passport to success has come to the point where one Ohio businessman will hire no one but Ohio State University graduates to drive his trucks!

It is this attitude that John Keat attacks in *The Sheepskin Psychosis* (Lippincott, \$3.95). He is concerned too, about the number of intelligent youth who anchor themselves on the campus in undergraduate or graduate courses to avoid military service. "These young men are prepared to ask us to provide them with fellowships, scholarships, and grants-in-aid to enter graduate schools, not because



Planetary Nebula N.G.C. 7293
in Aquarius, a telescopic photo from
The Picture History of Astronomy.

they wish to contribute to the sum of human knowledge but simply to dodge the draft," he says. "Who, here, seems emotionally mature?"

Valuable as the collegiate experience can be, it is not always necessary for top performance on the job, and it is not always valuable to everyone. Keats is convinced that too many, not too few, high-school graduates go on to college and that, instead of building community colleges, we would do better to improve the content of our high schools.

A modest 178-page book, the result of five years work by the College Entrance Examination Board's Commission on English, should be read by everyone who is concerned about the job our schools are doing. *Freedom and Discipline in English* (College Entrance Examination Board, \$2.75, cloth; \$1.75, paper) outlines the staggering task that faces the nation's 100,000 high-school English teachers and concludes: "Too much work is ordinarily required of teachers from whom, at the same time, too little professional preparation is expected."

The commission believes no English teacher should teach more than our classes and 100 students a day. It adds that its recommendations are not the ideal but "a reasonable minimum for sound, vigorous teaching of secondary school English."

The commission also manages to make broad overviews. For example, it defines "the one acceptable goal" in composition as "that of teaching students above all to be honest in their writing."

When you have finished reading his book, you will have a solid basis for evaluating the English program in your own community.

I have been reading two different books about Christian attitudes toward sex, both directed at young people. One was a disappointment; the other is, I believe, the best book I have ever read on this subject.

Why Wait Till Marriage? (Association Press, \$2.95) disappointed me. By basing her argument for premarital chastity on sociological studies and pietistic arguments, Evelyn M. Duvall, a highly qualified writer in the field of family relations, in this case hammers away ineffectively.

But there is nothing dogmatic about William E. Hulme, author of *Youth Considers Sex* (Nelson, \$1.50, paper). Dr. Hulme, a seminary professor, takes the biblical view that sex is essentially meaningful and good.

Recognizing that there are no simple answers to questions about sexual behavior, he offers no rules on petting. Instead, he throws the light

of the best theological thinking on sexuality and its expressions through the teen years and into marriage, and he does it in such a way that it gives young people a basis for making their own decisions.

You will not find any clichés in Dr. Hulme's book, nor any ducking of contemporary views. This is a discussion that has dignity and depth, is based on sound theology, and is expressed in the most lucid of language. Sex, says Dr. Hulme: "becomes involved in our search for meaning. . . . The desires of sex are not satisfied when sex is pressed to be the end-all of life. Rather they are more likely to be satisfied when sex is seen in its role under God and not as a substitute for God."

Dr. Benjamin Spock, whose books on baby and child care have become modern classics, has joined with Dr. Marion O. Lerrigo, a doctor of philosophy and authority on health education, to write a guide for parents whose children are mentally, physically, or emotionally handicapped.

Caring for Your Disabled Child (Macmillan, \$4.95) begins at a beginning that too often is forgotten. The first chapter is a frank talk with parents about their own reactions and problems. Then the authors get into a probing discussion of the psychological and physical impact of disability on the child himself, and his teachers and friends.

Always the stress is on the positive: the need for cultivating the abilities the child has, the importance of considering the whole child, not just the symptoms of his disability. One of the most important parts of the book is a section devoted to the use of braces, crutches, wheelchairs, artificial limbs, hearing aids, and other devices the disabled child may need to employ to live life to its fullest.

Here is a book that offers strong support to parents who have a special need for strength.

We are going to be seeing a lot more of the initials COCU. They stand for the Consultation on Church Union, which had its beginning in 1960, when Eugene Carson Blake, chief executive officer of the United Presbyterian Church in the U.S.A., preached a sermon proposing that four denominations meet to form a plan of church union. The four were the United Presbyterian Church in the U.S.A., The Methodist Church, the Protestant Episcopal Church, and the United Church of Christ.

Conversations began in April, 1962, and subsequently the Disciples of Christ and the Evangelical United Brethren Church joined the discussion. There are many theological and



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organizational difficulties standing in the way of union, and *Where We Are in Church Union* (Association Press 50¢) is a progress report in paperback form. Its editors are Presbyterian minister George L. Hunt, executive secretary of the Consultation, and Paul A. Crow, Jr., Lexington Theological Seminary professor who is the COCU's associate executive secretary.

Another paperback, *A Church for These Times* (Abingdon, \$1.95), by Ronald E. Osborn, develops the ecumenical significance of the broad concepts on which the Christian faith is built. Dr. Osborn, who represents his denomination on the Consultation on Church Union, is dean and professor of church history at Christian Theological Seminary.

After reading either or both of these books, you probably will want to turn back to your July issue of *TOGETHER* [page 47] to reread Paige Carlin's report on the proposed EUB-Methodist union, which Methodists are going to vote on at a special General Conference in Chicago in 1966.

From the days of their deliverance from Egypt, the Jewish people have celebrated Passover, a time of thanks giving to God for leading them out of bondage. Passover begins with a ritual meal on Passover eve, and part of the service accompanying that meal is the telling of the story of the exodus from Egypt.

This Passover eve meal with its accompanying *seder* service takes place in the home, and the family is guided by a book called the *Haggadah*. In all manner of form and with varying degrees of magnificence, more than 2,700 editions of the *Haggadah* have appeared in almost every country of the world.

Certainly one of the most beautiful editions is the recently published *Haggadah for Passover* (Little, Brown \$20). The Hebrew text has been copied and illustrated by artist Ben Shahn, while Cecil Roth has provided an English translation, an introduction, and notes.

Ben Shahn's love for the *Haggadah* goes back to his childhood in Lithuania when paper was scarce and he drew and painted in the empty margins of the Hebrew books he found on his grandfather's shelves. One illustrated book, particularly, gave wings to his imagination. It was the *Passover Haggadah*.

Thirty years ago, Shahn, then adult and living on Cape Cod, began to copy the Hebrew text and adorn it with rich drawings that have both delicacy and strength. He finished 11 of its 12 pages and submitted them for publication. It was refused, and he did not complete the 12th page. The first 11 pages were bought

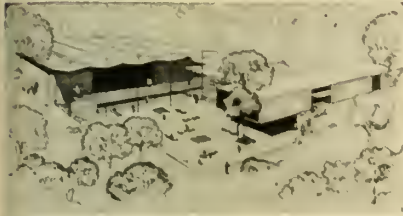
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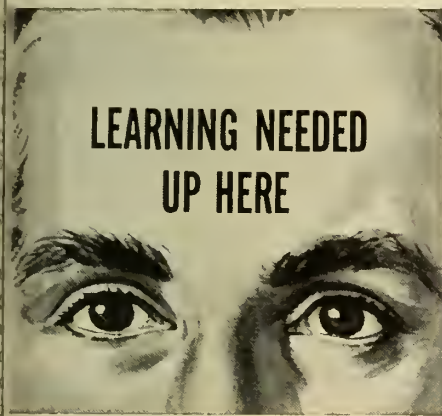
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by Mrs. Frieda Schill Warburg and given to her son who, in turn, gave them to the Jewish Theological Seminary of America. Now they, with the 12th page done by Shalm after Trianon Press in France decided to publish the book, appear in this magnificent edition. Protestants will find little in it that is strange to them, for it is an Old Testament story the ritual tells, and the psalms and prayers reflect the majesty of Old Testament utterance.

If your preschooler has been coming home from prekindergarten talking knowingly about tweetle beetles, say good-bye to Peter Piper and his peck of pickled peppers and brace yourself for some superduper tongue twisters.

Tweetle beetles are just one of the "cast" in Dr. Seuss' latest book for beginning readers, *Fox in Socks* (Random House, \$1.95). With the tweetle beetles, and Fox and Knox, are characters like quick trick chicks. Slow Joe Crow, Luke Luck and his duck, et al., and the story is one colossal tongue twister.

If you are going to read this innocent-looking book aloud to junior members of your family, I suggest that you practice alone in a sound-proof room first. Or, if you do attempt it in front of an audience, heed the warning at the beginning, which says: "Take it slowly. This book is dangerous!" It is also a lot of fun for all the family.

The Living Story of the Old Testament (Prentice-Hall, \$4.95) is something more than a simple retelling of Bible stories. Walter Russell Bowie weaves history and theology into the story of the Jewish people without getting away from the kind of language young readers like to read. I was less satisfied with Douglas Rosa's illustrations, which are stiff, and too pretty, but still this is a very satisfactory book for boys and girls in the fifth or sixth grades, or even in junior high school.

First to third-graders will prefer *A Boy Hears About Jesus* (Abingdon, \$2.95) by Edith Fraser. Here are 12 stories as a mother might tell them to her son, and the children are drawn into them through the narrative.

A Big Book, Stories From the Bible (Abingdon, \$1.65) is really quite a small book, as it should be for young people of kindergarten age. The words "big book" refer to the Bible itself, although Tommy, who is the main character, learns that Bibles may be big or little and are printed in many languages. Elaine M. Ward has done a good job with the narrative and Howard Simon's drawings are full of motion.

—BARNABAS



SMU, Age 50, Enters New Era

Fifty years ago this month 35 faculty members and 706 students of Southern Methodist University came together for classes in a domed, three-story building on the outskirts of Dallas.

Since that first day, SMU has grown into the second largest private university in the South and the Southwest with a student body of almost 8,000, a faculty of 440, and a physical plant valued at \$44.5 million.

Paralleling this growth is the academic metamorphosis that SMU is experiencing.

Thanks to the impetus of a Master Plan adopted by SMU trustees in 1963, the talents of the entire faculty—and especially the senior professors—are being focused on the task of providing undergraduates with a broader, more meaningful view of man's highly-specialized knowledge.

The Plan also has brought a promising new era of the arts and the expansion of graduate programs and scholarly research.

Under priorities established by the Plan, SMU continues to enlarge and strengthen its faculty and enrich its curriculum as it enters the second half-century.

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Together with the SMALL FRY

WHY ELEPHANTS MUST GO TO SCHOOL

By MARY LAIRD TAXARA



“ELEPHANTS never forget, do they, Grandma?” asked Endicott Elephant, flapping his ears excitedly. “That’s what we’re told,” replied Grandma, and she tuffed a trunkful of tasty jungle grass in her mouth. My, thought Endicott. If that’s so, then I must be very smart. Why, there’s no need for me to start school tomorrow like the other jungle children. Even if I spend my time playing, I’ll still be wiser than my playmates.

Endicott set off through the jungle, thinking about his. The more he thought, the prouder he grew of himself. As he thought, he began to sing in a singsong voice:

“I am so smart. I never forget. I never forget. I am so smart.”

“If you are so smart, Endicott,” called little Mitford Monkey from a coconut tree, “will you please tell me why we have night and day?”

“Of course,” replied Endicott. He stopped, wrinkled his brow, then gasped in surprise.

“Why, I don’t know!”

“We have night and day,” explained Mitford triumphantly, “because as the earth turns, our part of it turns away from the sun once each day and back toward the sun once each day. I learned that in school.”

“Oh,” said Endicott.

“Tell me, Endicott,” called Conklin Crocodile from the river bank close by, “if there were six bananas in every bunch and I had two bunches, how many bananas would I have?”

“Well, er, ah,” stuttered Endicott. “I’m afraid I don’t know.”

“I’d have 12. I can find the answer by adding or multiplying. I learned that in school.”

“Oh,” said Endicott.

“Dear, wise friend Endicott,” spoke up small Lillian Lion, poking her head around a bamboo thicket. “How do you spell ‘cat’?”

“Um, let me see,” muttered Endicott. “There’s A, B, C, D. . .”

“No!” Lillian laughed. “You have to choose the right letters: *c-a-t*. I learned that in school.”

“I’m sorry,” Endicott told his friends. “I shouldn’t have boasted.” And he plunged off toward home.

“Grandma,” called Endicott, waving his trunk and flapping his ears. “Elephants never forget, but my friends asked some questions I couldn’t answer.”

“So?” replied Grandma, smiling down at him. Endicott blushed.

“So, I guess I must first learn something to remember before I can never forget it! What time did you say school starts tomorrow?” □

SHOE BOX MOVIES

YOU CAN produce your own movies and show them in your own little theater!

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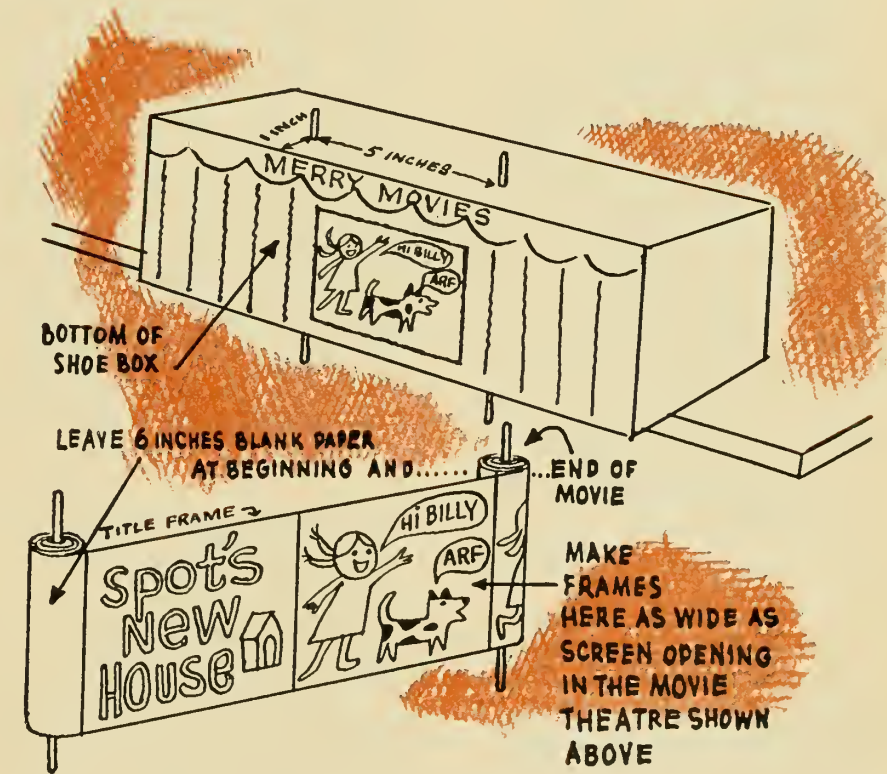
TO MAKE THE THEATER: Cut a hole 2 1/2 inches by 2 1/2 inches in the center of the bottom of the box as the “screen.” This will allow you to use most comic strips cut from newspapers. But if you want to create your own movies, you may wish to cut the “screen” wider.

Paint the front of the box to look like draperies. Cut out foil letters and paste the name of your theater across the top of the draperies.

Punch the dowels through the sides of the box about one inch back from the screen opening and five inches apart.

TO MAKE THE MOVIES: Cut strips of paper 2 1/2 inches wide and paste as many strips together as you need. Leave six inches blank at the beginning of the strip. Mark off the strip into “frames” as wide as your screen width, leaving six inches blank at the ends.

Starting from the left, in the first frame, place the title of the movie. Then draw in each succeeding frame one scene of the story, similar to scenes in a comic strip. In the last



frame, write “The End.” Then color the pictures.

TO SHOW THE MOVIE: Stand behind the theater, and with sticky tape, tape the end of the strip with the last frame onto the left dowel. Wind the strip almost all the way onto it. Tape the end with the first frame on the right dowel. Run the movie

by twisting the righthand dowel.

If you want a “sound” movie, put numbers on the back of each frame and list the subject of that picture on a sheet of paper so you will know what dialogue to speak.

You can make a bigger theater by using a bigger box and making the equipment larger. —Clara Koca



Letters

660 Chaplains, Not 493

HERLEY C. BOWLING, *Staff Min. Methodist Commission on Chaplains Washington, D.C.*

The story about the ministry of Chaplain Robert D. Youmans in the San Diego County Jail [see *His Congregation Is Behind Bars*, June, page 19] was excellently done by Carol M. Doig. But there is one error which does not detract from the story.

Methodism has 493 *military* chaplains under endorsement by its Commission on Chaplains. There are 167 *institutional* chaplains, 33 of whom are serving in penal institutions. The article indicated a total of 493 chaplains with 33 in penal institutions and "most of the others serve in the U.S. armed forces."

The Word Isn't Passed

HOWARD C. LYON
St. Petersburg, Fla.

Veva Breit's article '*Next Time, Lord, Send Me!*' [July, page 39] was written in a seriocomic vein I found both enjoyable reading and also a wonderful bit of truth.

Her reference to the 1964 General Conference endorsement of civil disobedience and her wonderment why preachers do not explain this to their congregations is the real germ of the story. I have noticed that the work of our various boards, their decisions, their suggestions—especially on social and economic conditions—are very good, but for some reason they often fail to reach the member in the pew.

As we read the four Gospel writers, we realize that a good part of Jesus' ministry was with social and economic affairs. Is our church losing the Jesus way?

He Sees Nothing Funny

WALLACE E. SMITH
Santa Paula, Calif.

How can you describe a traumatic experience such as Veva Breit describes in your July issue as "tragicomic"? I fail to see anything remotely funny in the harassment of a true Christian by non-Christian churchgoers.

Far too many churchgoers—and pastors, too, I fear—give only lip service to the doctrine of man's brotherhood. This defect in Christian morality comes to the surface only when events such as

the Selma marches shock nonthinking Americans into action. Events like Selma are a catalyst for the brotherhood of true Christians and a rude awakener for those who persist in believing that all churchmen are Christian.

It just ain't so.

Veva Breit can take solace, for what it's worth, in the knowledge that others share her views and her experience with the spitters and obscene telephone callers. Her pastor is to be commended for what he did, and she should receive wholehearted support in weathering the storm he left behind.

'Holiness in Beauty'

D. DAVIS
Fernandina Beach, Fla.

I read TOGETHER regularly and benefit from it. Thus, I happened to notice the Rev. Thomas D. Walker's letter [*Patience for Liturgists*, July, page 64] concerning William F. Dunkle's article *Worship* [May, page 44].

I am a High-Church Episcopalian. This automatically labels me a "liturgist." I can speak for the vast majority of liturgists, whatever the denomination, in saying that we are not Christians for the sake of candles, altars, and pageantry. However, we do believe that there is holiness in beauty.

If I gave a beautiful gift to a friend, he would not say, "This beautiful gift proves that you care only for beauty, not for me." To me, the beauty of liturgy is a symbol of the love we have for our Lord.

Preacher's Role Misunderstood

DONN P. DOTEN, *Pastor*
Trinity Methodist Church
Grand Rapids, Mich.

The letter from Harry M. Straine, Jr. [*Voice of Laity Ignored*, July, page 67] indicates that Mr. Straine does not understand the call to the ministry. He suggests that the clergyman "solicit the views of his laity before he takes a positive stand on a political . . . problem." And he adds that the minister's stand often is not "representative" of the laity.

When accepting a call to the Christian ministry, the preacher does not close his ears to what his laymen are saying. This would be folly. But the whole point of his preaching is that it

does not represent the laity. Instead it brings the laity's opinion and action under judgment.

When the preacher solicits the views of and tries to "represent" the laity in his preaching, he is finished as a spokesman for God—finished as one called to speak the unpopular and unrepresentative truth as he sees and hears it under God, not under the views of men.

This total misconception of the ministry has brought the church low in our time. There are signs and thus hope that a reassertion of the unrepresentative role of the preacher begins to be felt again. Let Mr. Straine and all of us suffer and rejoice as we hear committed men speak that which is committed to them.

Christian Concern Needed

WILLIAM L. DAWSON
Anaheim, Calif.

Dr. Leroy Augenstein's article *Science and Religion* in the June issue [page 25] is positive, informative, and thought provoking. Dr. Augenstein's review of current developments in a highly complex area has enlarged my appreciation of the need for all Christian laymen to be genuinely concerned about such topics.

'A Rewarding Experience'

MRS. JOHN D. SPAULDING
Owensboro, Ky.

I was happy to read the article *Were Foster Parents* by Mrs. Orville C. Beattie [June, page 28]. The feeling she expressed are felt by my husband, myself, and our two children because ours, too, is a foster home.

At present we have two infants in our care. The three-month-old, whom we have had since he was five days old, is to be adopted soon. We face his departure with mixed emotions. However, we are grateful for the opportunity we have to share our home and our love with each child who is placed with us. The experience is a very rewarding one.

The need for foster homes is great. I sincerely hope TOGETHER's article will encourage readers to talk with their local child welfare departments about the possibility of becoming foster parents.

1968 Not Too Soon

CHARLES J. THEUER, *Areal Dir.*
Evangelical United Brethren Men
California Conference
San Diego, Calif.

Thank you for the article *Anticipation vs. Apathy vs. Apprehension* [July, page 47] concerning the proposed Methodist-Evangelical United Brethren union. This is a wonderful piece of work in pointing out the different issues relating to our getting together. This

article should help much in getting over the hurdles.

In the last six months, I find folks out here talking about the union and aware of what is being done by the joint commissions. Methodist annual conferences in California invited EUB representatives into their fellowship as did the EUB conference invite Methodist guests. Our job from here on is to keep members informed, and 1968 will not be too soon for a favorable, intelligent vote on union.

Article 'Like a Wart'

MRS. HELEN WELLS
Marion, Ind.

The well-written story, *Morning's at Seven* [May, page 22], showing Grandpa smoking a pipe, discounts the instruction given in many public schools on the effects of tobacco on the human body. And Grandpa talks like a Unitarian. In our Methodist magazine, such an article is like a wart on the nose of a pretty girl.

Time to Repair, Refuel

MRS. E. M. DAHLBERG
Luverne, Minn.

A vigorous "hurrah" and a nodding amen" for the viewpoint expressed in *And So to Sleep* . . . [July, page 13]. I, too, feel that in the hustle and bustle of bending one's shoulder to the wheel of church activity, a Christian can become too busy for intimate communion with God.

While we race along doing good works—serving, teaching, attending—the private line to the heavenly Father becomes rusty from disuse. Too busy to meditate, too tired to relax with an open mind ready to receive or send, we exchange the private line for a party line where only a secular audience listens in.

Few possess a Walden Pond to retreat to, or the insight to do so if we had one, but most of us know that "full steam ahead," if constantly maintained, means a lot of hot air escapes in the process (generally at meetings).

I won't make a motion, now that it's summer, just the suggestion, in accord with TOGETHER's, that we Christians use summer's rambling pace to repair our spiritual communication lines, repair and refuel for the service we plan to give during the other months when the church never so much as sneaks 40 winks.

Where Author Was Wrong

MRS. ROY HANCOCK
Mountain View, Okla.

This is from a disillusioned Methodist. I have been reading Bruce D. Rahtjen's article, *Where Karl Marx Was Wrong* [July, page 33].

Mr. Rahtjen should consider what

that latter-day disciple of Karl Marx, Nikita Khrushchev, said about how communism would take over the U.S. without firing a shot, by ruining our economy, depleting our gold supply, increasing our national debt. All of this is happening.

What are these social reforms which Mr. Rahtjen says we so willingly accepted? Most of the farm programs have been turned down by the farmers, but controls were put on in spite of them. It would educate people like Mr. Rahtjen to try to manage a farm or small business under some of these government restrictions.

Reforms indeed! If we don't have individual freedom, how can we have true Christian concern? Why a Christian magazine could publish such an article, I don't understand.

A Thrill, Then Shock

MRS. C. R. SMITH
Mount Prospect, Ill.

I am one of those old-fashioned Americans who get a lump in the throat when *The Star-Spangled Banner* is played. Therefore, I very much enjoyed Karl A. Olsson's *The Miracle That Is America* [July, page 14]. I agree with Dr. Olsson that while America has problems, she "worries about them." And in these times of increasing "peace at any price" how refreshing to hear a man proclaim it "an honor to serve it [America] as a soldier." There are some things worth fighting for, and this country is one of them.

Reading on through the July issue (I always read TOGETHER from cover to cover), I was shocked at *Where Karl Marx Was Wrong*. Seldom have we been exposed to such rank socialist propaganda. I take issue with Professor Rahtjen: the way to solve our economic problems is not turning to more and more socialism but by freer trade, free markets, and free enterprise. We need to increase initiative and incentive, not stifle it by more government controls and handouts.

One Factor Omitted

VERDON PARHAM
Wichita, Kans.

I felt the article *Where Karl Marx Was Wrong* was very good.

One important factor of Marx's theory which was left out is the one which people are primarily concerned with today—the dictatorship that is set up after a revolution of the proletariat. Its purpose, according to Marxists, is to liquidate the remaining bourgeoisie and anybody with bourgeois ideas, and to put all industries and means of production in the hands of the state. The dictatorship then will be abolished, leaving production and industry under the power of the people.

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SOLUTIONS TO EMPLOYMENT PROBLEMS

Soviet Union, China, and other communist nations theoretically are going. Not until these dictatorships have control of the world will the final communist state be able to appear. The reason for this, they claim, is because the capitalists are out to destroy them, and any attempt to set up their peaceful communist communities in only a few countries would quickly be engulfed by the capitalists.

A Needed Experience

MRS. RICHARD WINTER
Oriska, N.Dak.

It is interesting that the Midmonth Powwow *Is the Church Listening to the World?* [June, page 46] should be followed by *What Is the Church's Business?* [page 50]. The five authors in the Powwow are looking for ways to renew the church. L. Bevel Jones III, in his *Open Pulpit* sermon, has the answer.

Our church leaders and laity alike refuse to look upon the New Testament experience which Pastor Jones talks about—the infilling of the Holy Spirit—as a vital part of our Christian faith in this century. The disciples did not have the boldness they needed until this experience had come to them, even though they had walked with Christ for three years. If they needed the Holy Spirit experience, how much more do we need it today?

Charter Member Delighted

LELAH SINGLETON WALTERS
Salida, Colo.

To my utter delight, in the July issue of *TOGETHER* I found your article and pictures of the choir school at Epworth Forest, near North Webster, Ind. [See *They Came to Sing!* July, page 35.] I was a charter member of the school when it began in 1955, and it was such a thrill to see Varner Chance at work and the *Dixie* showboat docked at the familiar shore of Lake Webster.

I was raised in a little town about 20 miles from there, and the experience of the two summers I attended choir school are the dearest memories I have. I hope some day to attend again.

Thank you so much for the story and the pictures!

Choir School—Work and Fun

LINDA COMSTOCK
Greenfield, Ind.

Thank you so much for your fine article on Epworth Forest Choir School. I was wondering when you would get around to writing an article on this subject, one of my favorites.

Although choir school is a lot of work, it is also quite a bit of fun. After four hours of daily rehearsal, there are also classes or private practice for Showboat or recital. Then you have to worry

about losing your voice before the big concert, but a big lemon seems to do wonders for even the sorest throat.

Schools Needed Elsewhere

MRS. MERL POTTER
Ridgeville, Ind.

As a part of the wonderful fellowship at Epworth Forest Choir School for seven years, I am pleased to see I gain national recognition in the page of *TOGETHER*. I am sure there is need for similar schools elsewhere.

As director of choirs in a small rural church, I appreciate the yearly opportunity to enlarge my musical experience and gain inspiration for another year of work. Many directors and choir members in small to medium-sized churches have no other opportunity to participate in such a program.

Questions Without Answers

A. RAY NEPTUNE
Medford, Oreg.

The sermon, *When Your Faith Is Threatened*, by E. Jerry Walker in the July issue [page 42] is typical of so many we hear today. It raises question questions, questions, but does not answer them.

Perhaps this is what is wrong with the teaching in our theological seminaries—constant questioning without satisfactory answers. Perhaps that is why some of the young men he mentions who enter seminaries with enthusiastic hopes for preaching the Gospel drop out. Perhaps that is why so many who do go on and enter pulpits have no real challenge in their messages.

The questions are there—and that is good. And the answers are available: the teachings of Jesus. Why do not our seminaries and our ministers guide seekers to these answers? Do they lack courage to confront students and church members with the challenge of life as Jesus taught it?

Destroying Faith—A Luxury

C. PHILIP HINERMAN, Pastor
Park Avenue Methodist Church
Minneapolis, Minn.

In *When Your Faith Is Threatened* E. Jerry Walker makes the poorest kind of defense for the rationalism that prevails in so many of our theological seminaries. He tells of an outstanding young man who goes through four years of college with Christian faith only to have it shot out from under him while he is in seminary. Mr. Walker applauds this kind of marksmanship by clever theological professors who are oriented to a modern, scientific point of view.

I simply ask in an age of ministerial shortage, can we enjoy the luxury of destroying faith, and destroying young men now in our theological seminaries

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TOURS

LATIN AMERICAN TOUR JANUARY 1966. Visit spectacular tourist sights and mission work. Seminars with diplomats, industrialists, missionaries. Brochure. Rev. Robert Bolton, Box 157, Marcellus, New York.

Chad Walsh at Beloit College says that he delights to be found in the classic stream of Christian tradition. This seems to be anathema to the Jerry Walkers in our church. If classic, evangelical faith is found in the soul of a seminarian, he is guilty of possessing the old-time religion. And nothing must be rooted out as vigorously as a young man who still has the old-time religion. How sad; how tragic in an age crying for assurance, for reality, and for some positive biblical word.

Discard Outdated Ideas

MILTON B. CLARK
North Royalton, Ohio

I read with appreciation E. Jerry Walker's *When Your Faith Is Threatened* in the July issue.

I am sure that many liberal-minded Methodists feel that it is high time some of the mythological incrustations of the centuries be scraped away from Christianity. If religion is to have relevance in this 20th century, it must present itself in modern terms and discard outdated ideas.

God never changes, but man's ideas about him do. Let us continue to modernize our thinking and not confine ourselves to a dogmatic prison.

Pleased to Find Hamilton

MRS. FRANK KAPPLE
Geneva, Ill.

Imagine my joy as I was browsing through the May issue when on page 50 I came upon *The Thunder of Bare Feet* by J. Wallace Hamilton. This past January my husband and I finally heard Dr. Hamilton at his church, Pasadena Methodist in St. Petersburg, Fla., the morning that his latest book was introduced as "going on sale this week." After hearing one sermon, I ordered all five of his books including five copies of the new one, *Serendipity* (Revell, \$3.95). Just yesterday we gave a copy of it to a fine young man, the valedictorian of our high school. The book is tremendous. Don't miss it.

Demonstrations No Solution

MRS. ERNEST COOK
Blountstown, Fla.

Your June article *Methodists in Midst of Voting-Rights Struggle* [page 3] states that the Rev. Rodney Shaw, who participated in the Selma-Montgomery march, "marveled at the lack of bitterness among Negroes."

As a native Southerner, I would like to say there is no bitterness between the Negroes and whites in the South except for the hatred that outside "dogooders" have instilled in some of their Negro followers and a few radicals.

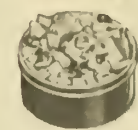
Those of us who live in the South realize that we have problems, but we do not believe they ever will be solved

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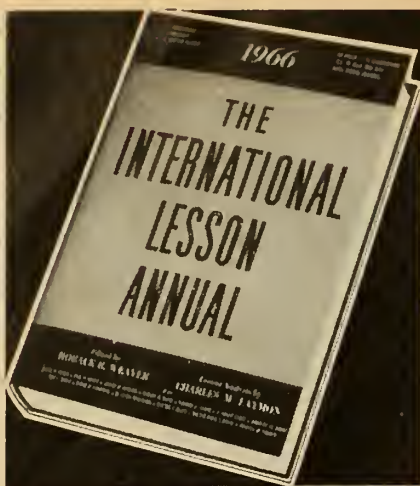
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by outsiders who know nothing of the situation here except what they have heard from Martin Luther King and a group of reporters whose sole purpose is to stir up violence. If some of these Christians would come to the South and find out what the facts really are from our fine ministers and Christian laymen, I do not think their "call to conscience" would lead to demonstrations. When the issues are settled, it will be by the people in the area, not by demonstrations.

Fallen Eagle: Nauseating

W. R. KNEALE
Toledo, Ohio

For a low in TOGETHER articles, I would like to nominate *The Fallen Eagle* by Max W. Holden [July, page 51]. It is a prime example of the modern trend toward debunking any and all events, individuals, and symbols having to do with our American heritage.

Long may the American eagle proudly spread his wings atop the staffs from which Old Glory flies, and upon the Great Seal of the United States, the seal of a nation not dedicated to greed but whose generosity toward the needy and oppressed of the world is unequaled in recorded history.

To my mind, it is regrettable that a publication of TOGETHER's high standard should use such a nauseating article.

His Comment: Disgusting

CHARLES S. HINTON
Monta Vista, Calif.

The article *The Fallen Eagle* in your July issue is the most disgusting item I have ever read in a Methodist publication. The author is obviously lampooning the United States and its capitalistic, free-enterprise system which has brought forth the strongest, most free, and most helpful nation yet to exist on earth.

Even more disgusting than the article, however, is the editorial policy of TOGETHER which permits such trash to be printed.

Browsing a Real Help

MRS. FRANK McCOWN
Dumas, Texas

I have never before written a "letter to the editor," but for some time I have wanted to express my appreciation for Bishop Kennedy's *Browsing in Fiction* book reviews. It has been my concern that with so many other duties, he might stop writing his column if we did not express our appreciation and use of his work.

For those of us who love to read but find it hard to separate the worthwhile from the rest in the maze of material, his opinions are a real help. If, as he has pointed out, there is a difference between religion and religiosity,

it might easily be that his column is the most religious in your excellent magazine.

CAMERA CLIQUE

Film and Equipment Trends: A quick glance through picture data for the ninth annual *Photo Invitational*, *Work* [page 28,] shows the trends in equipment and film since the first *Invitational* in 1957.

A check of the August, 1957, issue of TOGETHER shows *Invitational* contributors used view cameras, press cameras, flashbulbs strobe lights—descriptions not included in technical information supplied by the 1967 photographers. This year the reflex-type camera is preferred. Nor are they relying on the packaged light of flashbulbs and strobe because the fast films have freed the photographer to take advantage of available light.

The trend also is to 35-mm. film. No longer does the large-sized transparency overshadow the small one.

In 1957, few photographers used long lenses. Most relied on the normal lens supplied with the camera. This year Floyd Irish and E. W. La Rue used 135-mm. lenses; Bob Coyle worked with a 200-mm. lens, and C. Otto Rasmussen with a 105 mm.

Thus the telephoto lens, the reflex camera with its easy focus and composition, and the fast films have widened opportunities of the photographer to record the laboring of men and women in a natural and unobtrusive way.

Photographers interested in technical data for the pictures appearing in TOGETHER's ninth annual *Photo Invitational* [cover and page 28 through 36] will find the information printed below:

Cover—Mrs. Gladys Haberman; Exakta Kodachrome II; 1/250 at f/4.5.

Page 28—William Mills; Nikon F; High Speed Ektachrome; 1/250 at f/11 (transparency reproduced in black and white).

Page 29 Top—Fred Preisler; Exakta; Kodachrome; 1/50 at f/8. Bot.—Bob Coyle; Nikon; Photonic; Ektachrome X; 1/250, between f/ and f/5.6.

Page 30—Mrs. James Sanderson; Argus 3 Kodachrome; 1/100 at f/5.6.

Page 31 Center—Dr. John B. Irwin; Retina I; Kodachrome II; 1/100 at f/5.6. Right—Edward W. La Rue; Exakta; Kodachrome I; 1/100 at f/11. Bot.—P. W. Crum; Retina II S; High-Speed Ektachrome; 1/30 at f/3.5.

Page 32 Top—Lud Munchmeyer; Leica II F; Anscochrome; 1/100 at f/9. Bot.—Floyd Irish; Leica M-3 with Visoflex; Kodachrome 1/30 at f/22.

Page 33—Paul M. Stewart; Canonflex Kodachrome II; 1/125 at f/8.

Page 34 Top—Mrs. June Ferguson; Canonet Kodachrome II; Electric eye. Bot.—Le Hodges; Rolleiord; Ektachrome; 1/100 at f/16.

Page 35 Top—F. H. Burris; Exakta; Ektachrome; 1/50 at f/5.6. Bot.—Elliott McLean; Argus C3; Kodachrome II; 1/50 at f/11.

Page 36 Top—C. Otto Rasmussen; Nikon F; High-Speed Ektachrome; 1/125 at f/4. Bot.—Dr. Milles L. Peelle; Rolleiord; Ektachrome 1/60 at f/3.5.

PICTURE CREDITS

First Cover—Gladys Haberman • Page 17 18-19—Gene Phillips, American Leprosy Missions, Inc. • 40—Harold M. Lambert Studio • 45—Irene E. Clepper • 54—From *The Picture History of Astronomy* by Patrick Moore, courtesy of Grosset & Dunlop • 3-15 22-23-24-25-48 Top-49-50-51-52—George P. Miller.

Announcing:

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We thought you'd like to start thinking now, well ahead of the February 1 deadline—as did John H. Sparkes before taking this picture of his wife and daughter digging for clams on a Pacific shore. His picture appeared in our 1958 Photo Invitational.

Remember, we'll pay \$25 for each 35-mm. slide used, \$35 for larger sizes.

Camera loaded? Happy shooting!



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1. Send no more than 10 color transparencies. (Color prints or negatives are not eligible.)
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