Factors to be considered in planning public relations programs for congregational churches

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Boston University

http://hdl.handle.net/2144/8067

Boston University
BOSTON UNIVERSITY

School of Public Relations and Communications

Thesis

FACTORS TO BE CONSIDERED IN PLANNING PUBLIC RELATIONS PROGRAMS
FOR CONGREGATIONAL CHURCHES

By

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Submitted in partial fulfillment of the
requirements for the degree of

Master of Science

1954
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ACKNOWLEDGEMENTS

To Mr. Charles R. Meeks, formerly Associate Professor, Boston University, School of Public Relations and Communications, for his assistance in the final selection of the topic for the study.

To Mr. Howard Stephenson, Chairman of the Division of Public Relations, Boston University, School of Public Relations and Communications, for his guidance and assistance during the preparation of the manuscript.

To the staff of the Second Church in Dorchester and the First Church in Marshfield, for their cooperation.

To my father and friends, for their untiring encouragement during the last two years.
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On the hillside and in the valley, in the busy metropolis and in the quiet countryside, in the torrid jungle and in the frigid iceland, there are buildings dedicated to worship. In America alone, there are 285,277 edifices\(^1\) which are classified as churches. Yet, there is little thought given to the fact that only fifty per cent\(^2\) of the American population participate in the work and activities carried on within these sacred structures.

In this modern world, there is a strong notion that church going is a minority habit.\(^3\) America is said to be a nation made up of people who are more devoted to goods and gadgets, to automobiles and television sets, than to the growth and development of character. The people of

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\(^3\) Ibid., p. 705
this country have more money and machines than ever before, but the most "universally distributed commodity is anxiety."\(^4\) American people are spending "more for liquor, more for tobacco, than for all charities, religious and secular, combined."\(^5\)

Is it true that a country founded upon Christian principles has become dependent upon human authority and earth bound resources? Has Christianity, with its praiseworthy objects and inspiring ideals, ceased to be among the characteristics of American life? Have the spiritual doctrines practiced by the forefathers of this country been replaced by those of secularism and materialism?

Many who believe the answers to these questions to be in the affirmative have pondered the situation. They have asked why it has happened and what can be done about it. Many historians have cited similar situations in


former world powers and cultures which, in retrospect, appear to be among the major causes of destruction and downfall: The individual Christian, clergyman or layman, may point to the weaknesses of the human race, the lack of faith and fidelity among men. But whatever may be involved,

it is now becoming clear that the decline in the effective influence of Christianity on contemporary civilization is a decline in the effectiveness of the churches of America.6

These buildings of stone and brick, wood and mortar are combinations of earthly materials. The characteristics of a church organization are distinctive and its primary purpose is to serve the spiritual needs of mankind. The motives, objectives, and the functions of any church group receive the continuous observation of the public at large and of the smaller groups of people which are specifically served.

The majority of American people, whether or not members of some religious sect, acknowledge a conviction that there is something greater in life than they. They would stand in defense of their nation were their right

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6 Ibid., Forward, p. ix
of freedom of worship threatened or denied. Many of these people are among the larger public having only a vague understanding of the activities carried on within the buildings called churches.

During the current decade in the middle of the twentieth century, church administrative personnel and others are awakening to the foregoing situations. They are beginning to seek measures to redirect the thinking of Americans so that a clear and complete understanding of the policies and practices of churches may be developed for and interpreted to the people. Such objectives can best be accomplished through a sound public relations program.

The administration and direction of such a program necessitates the employment of a person skilled and trained in the field of public relations. Industrial corporations include these specialists in the top management group of employees. In the last few years, the importance of this specific area of endeavor is recognized by denominational organizations. This is evidenced by titles given to staff members of the American Baptist Convention,
the Protestant Episcopal Church, and the General Council of Congregational Christian Churches. 7

Within each of these organizations, the long-range planning and administration of the public relations program is done at the national level. Many of the activities of the program are supervised within the local churches by a local staff. In Congregational churches, the General Council advises rather than directs the policy of public relations which guides the program of the local church. The General Council correlates the work of churches in continental United States, Hawaii, Africa, and Puerto Rico. 8 Information is disseminated to the local churches through the state or regional Congregational body known as the Congregational Conference. These groups in turn convey the effectiveness of various public relations techniques used by the local churches to the staff of the General Council of Congregational Christian Churches.

"Congregationalism was brought to America by the Pilgrim Fathers in 1620 and gained its early strength with the immigrations of the Massachusetts Bay Colony in 1629." 9 After the westward migration of the early

7 Landis, op.cit., P.16,P.88, P. 36
8 Ibid., p.36
9 Hansen, op. cit., p. 714
colonists, the Plan of Union of 1801 was adopted by the Pennsylvanians Presbyterians. These groups discontinued the Plan in 1838 leaving New England the center of Congregationalism. Prior to this separation within the denomination, a group of worshipers, later known as Unitarians, left the Congregational churches in 1825. However, with only one Congregational church remaining in Boston at that time, the sect continued to grow. The National Council for Churches was formulated and organized in Boston, Massachusetts in 1865. In 1913 a statement of faith was adopted by the Council. This in no way modified or interfered with the government of the local church (autonomy being a basic principle of Congregationalism11). It did give spiritual unity to the denomination and led to the Merger of 1931. The Congregational churches and the Christian churches which had been established in 1792 consolidated.12 The denomination in


12 Mead, op. cit., pp. 66-67
1954 maintains 5,597 churches and has a membership in America of 1,269,486. It is the eleventh largest protestant denomination in America. The general offices are maintained in New York and the American Board of Commissioners for Foreign Missions is located in Boston. In addition to educational and theological literature, the General Council of Christian Churches publishes three periodicals, -- namely, Advance, a bi-weekly; Minister's Herald, a quarterly; and Social Action, a monthly.

It is the intent of this thesis to evolve some public relations principles on which Congregational Churches may base a public relations program. To support this purpose, the author has

1. studied the present public relations practices of a rural and a suburban church in Massachusetts;

2. determined from a questionnaire sent to a specific group of parents who are not church members, and from interviews with a small group of church staff members, townspeople, and attendants at services, the opinions and/or attitudes toward either of the two churches;

---

13 Landis, op. cit., p. 35

14 Ibid., p. 36
3. analyzed the findings with a knowledge of public relations principles and practices acquired through the study of techniques in industry, business, philanthropies, and government;

4. elicited from the case studies and survey, the basis for establishing certain principles that may be used by any Congregational church in its public relations program;

5. and included illustrative material representative of the present techniques used by other churches of any denomination.
CHAPTER II

DEFINITION OF TERMS

Some of the terms used in this thesis may be unfamiliar to the person not trained in public relations. Definitions have been included to clarify the meaning of the following words and phrases.

Public relations

"Public relations is the creation and carrying out of broad policies which will be reflected in favorable public opinion." 1

Program of public relations

A well defined plan established and maintained for the purpose of effectively developing public relations.

Publics

The term applied to different segments of the population whose members are grouped together because of mutual interests, activities, socio-economic status, place of employment, etc.; the groups of people with whom an organization must communicate and on whom such an organization depends for continuance and growth.

1 J. Carlisle MacDonald, "Public Relations Theory and Practices," (Boston University, Boston, Mass. 1948) p. 1


**Congregational Church**

The term Congregational Church is used in this study interchangeably with the term local church. It does not refer to a state or national denominational organization. The group of people who form the governing body of the Congregational church recognize the local brotherhood of each church as independent in all ecclesiastical matters.\(^2\)

At the twelfth biennial meeting of the General Council of Congregational Christian Churches held at New Haven, Connecticut in 1954, a resolution was adopted which paved the way toward a constitution for the denomination. It provided that "a commission to study the constitutional problem as it relates to the General Council and the fellowship be authorized."\(^3\)

**Suburban community**

A residential area located within the municipal boundaries of a city.

**Rural community**

An incorporated place of less than 2500 inhabitants either by itself or when the other villages within the same town are combined.\(^4\)

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\(^2\) Adapted from Barton and Burton, *Manual For Congregational Churches*

\(^3\) *New York Times*, June 25, 1954

Information gained from the study of the historical background and community setting, the internal organization, and the present public relations practices of the Second Church in Dorchester, a suburban Congregational church, is found in Chapter III.

Similar data concerning the study made of the First Church in Marshfield, a rural Congregational church, is found in Chapter IV.

Chapter V explains the opinions and/or attitudes of a particular group of subjects toward a specific church. In addition to the survey procedure, there is a report of the information gained, and an analysis of its public relations significance.

The concluding Chapter contains a summary of the entire study, the recommendations that have resulted from it, and the principles on which a program of public relations for Congregational churches can be based.
CHAPTER III

SECOND CHURCH IN DORCHESTER

To establish a general knowledge of the administration and operation of Congregational churches in Massachusetts, a suburban church and a rural church were selected as case studies. This church, Second Church in Dorchester, was chosen as the suburban church. The community setting, the internal organization, and the present public relations practices have been studied and are reported in the succeeding pages.

Community Setting and Historical Background

About six miles southeast of Boston, Massachusetts lies the suburban community of Dorchester. The area, now only a part of the largest city within the State, was at one time itself the "largest and wealthiest town in Massachusetts."¹ Surrounded by a shopping center in this suburban area stands the Second Church in Dorchester, It

is familiarly known as the "white church in Codman Square."

The group of sixty-four charter members who formed
the organizational body of the church left the First
Parish Church in Dorchester in 1805. They chose as
their leader and pastor, Dr. John Codman, "a patriotic
citizen and an able preacher of the gospel."

From 1633 all the residents of Dorchester had
worshipped at the same meeting-house. "The Church was
the corner-stone of the community and in it all other
interests centered. (...) It regulated the style of dress;
it examined into and restricted even the private life of
the people; in short, the church was the government and
religion was the law."

As the town of Dorchester grew, it was evident
that the "congregation had outgrown its accommodations
and it was proposed to divide the parish and erect

---

2 Richard Bonney, (editor), Dorchester Old and New,
Dorchester Tercentenary Committee, Dorchester Historical
Society, (Chapple Publishing Co., Dorchester, Mass., 1930)
3 From the Memorial Tablet erected in Codman Square
by the citizens of Boston, June 11, 1910
4 Orcutt, op. cit., p. 249
5 Ibid., p. 215
another building. The communications between the two parties on this subject show that the most congenial relations existed at that time between the Mother Church and her offspring. The Second Parish was formed in 1807 and formally organized in 1808.

Some knowledge of the continued growth of the town can be gained by observing the continued need for churches. This was the second church to be built in Dorchester in one hundred and sixty years. During the next sixty years, two more churches of the same denomination and eight churches of other denominations were erected and dedicated.

In January 1870, the town of Dorchester was annexed by the City of Boston. The town at that time had a population of approximately 11,000 and an area of 5,632 square miles, about one-fifth of the land now covered by the City of Boston.

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5 Ibid., p. 249

7 From reprints of Church Records, Second Church in Dorchester, Dorchester, Mass., 1933

8 Orcutt, op. cit., pp. 215-288


10 Ibid., (Population in 1865, 11,007)

11 Orcutt, op. cit., p. 476
The population of this suburb of Boston was 191,142 in 1945. There are many American and Jewish families, quite a number of Swedes, a sprinkling of Greeks, Italians, and Armenians. The number of colored families is ever increasing. By 1950, the number of people living in Dorchester had reached 199,772.

There are ten or twelve local shopping centers within the area and six rapid transit subway stations of the Metropolitan Transit Authority. These smaller divisions of the suburb are provincial in nature. The residents, businesses, societies, and church groups exhibit civic spirit, community pride, and local independence.

Internal Organization

Each Congregational church is an independent unit of self-governing people. The corporate body of Second

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12 Quoted by Kirstein Memorial Library, Boston, Mass., 1945 Census by the Commonwealth of Massachusetts

13 Elizabeth Ross, Special Report No. 37, Boston Public Library, (Codman Square Branch), Boston, Mass., 1946

Church was established by a special act of the Legislature of Massachusetts in 1807. The group was also legalized by an Ecclesiastical Council in 1808. In 1922 a new charter of incorporation was issued by the Commonwealth of Massachusetts.

Be it known that whereas the resident members of the Second Church in Dorchester of twenty-one years of age and upwards, have organized with the intention of forming a corporation under the name of SECOND CHURCH IN DORCHESTER for the purpose of establishing and maintaining the public worship of God, in accordance with the principles and doctrines of the Congregational Church; (...

Witness my official signature (...) F. W. Cook
Secretary of the Commonwealth

The purpose, polity, and business administration of Second Church is based on the articles set forth in the constitution and by-laws of the organization. The annual meeting is held on the fourth Thursday in January. It is presided over by a moderator elected annually. The other elected officers (Table I) attend to the business matters of the church.

In addition to the officers of the church, there

---

15 Reprint of Church Records, Second Church in Dorchester, Dorchester, Mass., 1933
16 Ibid.
are several committees and boards which assist in the work of the church. The members of these groups are continually working with the various publics within and without the church. A list of these committees and boards is found in Table II.

The Finance Committee prepare a tentative budget for the current year. This is submitted to the Board of Trustees and the Church Committee for approval. The members of the church then adopt or reject (or amend) the proposed budget in full or in part at the annual corporate meeting. The operating budget for 1954 is condensed in Table III.

In reviewing the membership statistics of the church over a thirteen year period, a steady drop in total membership was observed. In 1940 the membership of the church was 1,405; in 1953, 1,042. Over the same period, the church school membership also shows a decrease in number from 877 in 1940 to 517 in 1952. The number of members dropped from the church exceeded the number admitted by 369. The money appropriated for Home Expenses (salaries, home missions, operating expense, repairs) was highest in 1950. (Table IV)
<table>
<thead>
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<tr>
<td>Elected Officers</td>
</tr>
<tr>
<td>Pastor</td>
</tr>
<tr>
<td>Director of Religious Education</td>
</tr>
<tr>
<td>Clerk</td>
</tr>
<tr>
<td>Moderator</td>
</tr>
<tr>
<td>Trustees</td>
</tr>
<tr>
<td>Treasurer</td>
</tr>
<tr>
<td>Assistant Treasurer - Weekly Offerings</td>
</tr>
<tr>
<td>Assistant Treasurer - Pew Rentals</td>
</tr>
<tr>
<td>Assistant Treasurer - Trust Funds</td>
</tr>
<tr>
<td>Auditors</td>
</tr>
<tr>
<td>Historian</td>
</tr>
</tbody>
</table>

---

Reprint of the Church By-laws, Second Church in Dorchester, Dorchester, Mass., 1933
TABLE II

ELECTED BOARDS AND COMMITTEES

Board of Deacons - Twelve Members
Board of Deaconesses - Twelve Members
Church Committee - Thirty-one Members
Religious Education - Seven Members
Finance Committee - Five Members
Music Committee - Five Members
Missionary Committee - Five Members
Visiting Committee - Nine Members
Hospitality Committee - Eight Members
Nominating Committee - Five Members
Cemetery Commissioners - Three Members

---

Reprint of the By-laws of the Second Church in Dorchester, Dorchester, Mass., 1933
TABLE III

OPERATING BUDGET APPROVED FOR 1954

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Preaching the gospel</td>
<td></td>
</tr>
<tr>
<td>Pastoral Care</td>
<td></td>
</tr>
<tr>
<td>General Supervision-Work of the Church</td>
<td>$7,846</td>
</tr>
<tr>
<td>Ministry of Music</td>
<td></td>
</tr>
<tr>
<td>Care of Musical Equipment</td>
<td>3,296</td>
</tr>
<tr>
<td>Christian Education</td>
<td>650</td>
</tr>
<tr>
<td>Administration of Business Affairs</td>
<td></td>
</tr>
<tr>
<td>Postage, supplies, printing</td>
<td>800</td>
</tr>
<tr>
<td>Calendars</td>
<td>650</td>
</tr>
<tr>
<td>Telephone</td>
<td>250</td>
</tr>
<tr>
<td>Publicity and Press</td>
<td>75</td>
</tr>
<tr>
<td>Other Items</td>
<td>2,007</td>
</tr>
<tr>
<td>Maintenance of the church plant</td>
<td>8,337</td>
</tr>
<tr>
<td>Insurance Protection</td>
<td>1,800</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>$28,261</td>
</tr>
</tbody>
</table>

Copied from the Budget adopted at the Annual Meeting of Second Church, January 1954
### TABLE IV

**MEMBERSHIP DATA**

<table>
<thead>
<tr>
<th>Year</th>
<th>Total Membership</th>
<th>Admitted</th>
<th>Removed</th>
<th>Home Expenses</th>
<th>Church School</th>
<th>Property Valuation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1940</td>
<td>1,405</td>
<td>30</td>
<td>36</td>
<td>$19,124</td>
<td>877</td>
<td>$315,000</td>
</tr>
<tr>
<td>1941</td>
<td>1,414</td>
<td>50</td>
<td>41</td>
<td>19,356</td>
<td>842</td>
<td>315,000</td>
</tr>
<tr>
<td>1942</td>
<td>1,379</td>
<td>20</td>
<td>55</td>
<td>18,404</td>
<td>820</td>
<td>315,000</td>
</tr>
<tr>
<td>1943</td>
<td>1,397</td>
<td>38</td>
<td>120</td>
<td>17,878</td>
<td>817</td>
<td>315,000</td>
</tr>
<tr>
<td>1944</td>
<td>1,303</td>
<td>56</td>
<td>51</td>
<td>17,437</td>
<td>830</td>
<td>315,000</td>
</tr>
<tr>
<td>1945</td>
<td>1,304</td>
<td>36</td>
<td>34</td>
<td>16,461</td>
<td>813</td>
<td>315,000</td>
</tr>
<tr>
<td>1946</td>
<td>1,318</td>
<td>54</td>
<td>40</td>
<td>21,114</td>
<td>802</td>
<td>315,000</td>
</tr>
<tr>
<td>1947</td>
<td>1,335</td>
<td>59</td>
<td>42</td>
<td>22,784</td>
<td>798</td>
<td>315,000</td>
</tr>
<tr>
<td>1948</td>
<td>1,235</td>
<td>41</td>
<td>151</td>
<td>23,557</td>
<td>775</td>
<td>315,000</td>
</tr>
<tr>
<td>1949</td>
<td>1,218</td>
<td>47</td>
<td>54</td>
<td>23,142</td>
<td>776</td>
<td>320,000</td>
</tr>
<tr>
<td>1950</td>
<td>1,218</td>
<td>69</td>
<td>69</td>
<td>26,933</td>
<td>726</td>
<td>350,000</td>
</tr>
<tr>
<td>1951</td>
<td>1,188</td>
<td>24</td>
<td>54</td>
<td>23,423</td>
<td>715</td>
<td>400,000</td>
</tr>
<tr>
<td>1952</td>
<td>1,182</td>
<td>24</td>
<td>50</td>
<td>23,261</td>
<td>517</td>
<td>400,000</td>
</tr>
<tr>
<td>1953</td>
<td>1,042</td>
<td>16</td>
<td>136</td>
<td>23,602\textsuperscript{a}</td>
<td>---\textsuperscript{b}</td>
<td>400,000\textsuperscript{c}</td>
</tr>
</tbody>
</table>

\(a\) Home Expenses include salaries, home missions, operating expense, repairs

\(b\) Church School figures include adult classes

\(c\) Property Valuation includes church and parsonage

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Compiled from the Year Books of Congregational Churches, Congregational Library, 14 Beacon Street, Boston, Mass., 1941-1954 inclusive
service, the pastor's name, the name of the organist, and one line given to the special music for the service.

Routine releases are sent to the suburban paper, The Dorchester Citizen, each Monday the Thursday edition. The copy for this weekly paper includes the name and address of the church, the time of the worship services (Sunday and mid-week), the title of the sermon or lecture, the name of the pastor or speaker, and a notation of special music or other activity to be held at the services.

In these releases there is no mention of weekly or special meetings of the organized groups within the church. No space is given to special social or fund-raising activities carried on by the church at large. Individuals and groups are encouraged to contact the press directly and submit any items which are newsworthy or of community interest.

Radio and Television

The radio is not used as a tool for keeping the community informed about the activities sponsored by the Second Church.

A special broadcasting program is conducted during the summer months. The Dorchester Ministers' Association
sponsor a series of out-door community services. These are held at the local Drive-in Theater. Mr. Reddington, owner and manager of the theater, loans the theater facilities to the Association free of charge. Before the Saturday evening show closes, the Sunday church service and speaker is shown on the screen. The announcement is also posted on the outdoor theater billboard and illuminated. The service is held at 9.00 a.m. and permits the participating clergy to return to their own churches for the regular services.

The loud speaker system of the theater is used throughout the entire service. Hymns are shown on the screen and the music is transcribed. The speakers' platform is on top of the projection booth of the theater. It is backed with cedar boughs for the outdoor service of worship.

Letters

The Dorchester Church sends a form letter to its constituency at Thanksgiving, Christmas, and Easter. These are all composed by the pastor, multigraphed or multilithed (including the signature), and sent out as first class mail. These letters extend the greetings of the church staff,
encourage attendance at the services of the church for the specific religious season, and invite donations for the church treasury. All letters of this type are opened with the salutation, "Dear Members and Friends of Second Church."

The Finance Committee, under the pastor's signature, sends a letter to each church member at the time of the annual canvas for church funds. These letters are sometimes supplemented by a pictorial or factual enclosure. This is compiled by the committee and is intended to acquaint the members with the financial condition of the church.

Letters of sympathy are not sent to the bereaved by the pastor or any of the church staff. There are no letters of congratulations at the time of marriage, birth, confirmation of faith, etc. Special contributions to the church are not acknowledged by the church administration.

During World War II, letters were sent to all members of the church who had entered the armed services. These were frequently released. They contained a message from the pastor, church activities, "personals", and the names and addresses of other church members in the services. The practice was dropped at the end of the war and has not been repeated for the members serving in the Korean War.
Weekly Calendars

The calendar for attendants at the Sunday worship service is printed commercially. The annual budget appropriates $650.00 for the printing of these bulletins. In addition to the "Order of Worship", these weekly publications give announcements of interest to the church-goer. Included are the activities within the church, a listing of organized group meetings for the coming week, deaths and weddings. Requests for special funds, Bibles for Children's Sunday, pulpit flowers, etc., are made through the medium of the calendar. Copies representing the average Sunday publication are found in the Appendix.

Outdoor Bulletin Board

The outdoor bulletin board announces to the general public the weekly and mid-weekly services. The time of worship, the sermon, and the pastor who is preaching are included in the announcement. This board stands about twelve feet back from the main street of the suburban shopping center. It can be seen from the opposite side of the street easily. This sign is not illuminated at night except by the city street lights. A poster type sign is placed on the church entrance and illuminated for the announcement of special activities or services.
Special Events

From the survey conducted and reported in this study, the Christmas Festival was the outstanding special event sponsored by Second Church. The festival was held at 3:00 p.m. on Sunday afternoon prior to Christmas Day. Caroling by the people, special music by the choirs, a brief message by the pastor, and a pageant by the church school completed the program. The entire church was open to view during the festival. Many parents and friends saw for the first time the rooms where the children receive instruction in Christian living and the recreational facilities of the church. At the festival the emphasis was upon the family as a unit. Each member was for the first time in many cases privileged to participate with the others in worship, song, and sociability. There was no separation because of age or sex. Many expressed a desire to have more such programs. Good will and favorable opinion was established in the minds of several who had regarded the church as stiff and puritanical.

Another special event which acquaints the young people with the church plant is the "conducted tour".
Originally the tour was planned for the young people who had applied for church membership. Now the tour is conducted during the Lenten season and is available to anyone who desires to become a church member.

Emphasis is given to the historical heritage of Second Church. As the bell, wrought by Paul Revere, is viewed in the belfry, other community sites both familiar and historic are pointed out. The timbers and rafters, hand-hewn, in the original church are contrasted with the steel construction found in the newere additions to the church. Each room within the church plant is visited and an explanation of the activities carried on therein follows. This acquaints the new member with the organized groups within the church and in which he may choose to participate.

The business offices of the church, the walk-in vault, and the mechanical devices for winding the Simon Willard clock and changing the bulbs in the electrified chandelier are high points along the church tour. Is this not similar in its public relations implications to the initial tour of a plant by the new employees of such large corporations as General Motors?
Loan of Facilities

In Dorchester, the church plant is used primarily for church activities or those closely related to the church program. There are many other agencies within the community which provide social, recreational, and cultural opportunities to the residents.

A meeting place and the facilities of the building are extended to organized youth groups, -- the Boy Scouts of America, Girls Scouts, Inc., and the Camp Fire Girls, Inc. These organizations, if regularly meeting within the church, attempt to have 85% of the membership affiliated with the church in some way.¹

There is a trend to make the social rooms and parlors within the church accessible to elderly people of the community for reading and visiting. The problem which has arisen is one of supervision of such a program.

¹ By vote of the Religious Education Committee, Second Church in Dorchester, Dorchester Mass.
CHAPTER IV

THE FIRST CHURCH IN MARSHFIELD

In contrast with the Second Church in Dorchester a small rural church was selected for study. The First Church in Marshfield has an interesting community setting, historical background, internal organization, and present public relations practices.

Community Setting and Historical Background

The tall white spire of the First Church in Marshfield rises from a simple wooden structure in the midst of the rural town of the same name. Marshfield is situated about thirty miles southeast of Boston, Massachusetts. The community, a small Puritan settlement in 1632, now has a population of 2,419. Among the early residents of the town, Edward Winslow, later governor of the Commonwealth, the Standishes, and the Brewsters played important roles. These settlers felt a deep responsibility to God for their safe

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journey across the Atlantic and in testimony erected the First Church in Marshfield in 1632.\(^2\) It was eight years later that the town became incorporated.\(^3\)

The church is justly proud to list among its early members the name of Peregrine White, the first white child born in New England. Since the original church building was erected there have been five edifices including the present church which was dedicated in 1838. All of the buildings have been near the original site and the same site has been used since 1706. Daniel Webster worshiped in the First Church while he made his home within the town.

Over a period of three hundred and twenty-two years, there have been only twenty-four ministers of the church.\(^4\) The church adds to the prestige and historical heritage of the incorporated town. Marshfield citizens and summer visitors of all denominations respect its symbolic influence.

In reviewing the population trends of Plymouth County, in which Marshfield is located, it was found that the County is rapidly expanding. The population was


\(^3\) Ibid.

\(^4\) Historical Sketch of the First Church in Marshfield, Marshfield, Mass., (Courtesy of the Church Clerk)
168,824 in 1940; in 1950, 189,488. Since 1947, 7,965 people have migrated into the county.

The majority of the employed males in the county are engaged in agricultural work. Areas of communication employ only a small fraction of the population (261 of the 41,771 employed males). Of the 2,419 people in the town of Marshfield itself, 250 are classified as "foreign-born", and 139 as "Negro".5

Internal Organization

The Church like the community has grown in numbers during the past few years. Over a thirteen year period, the total members admitted to the church exceeds the number of members dropped. The church school has expanded from a membership of 135 to an enrollment of 245. The Home Expenses have almost doubled. The property valuation is reported as $19,000 in 1940 and $47,000 in 1953. (Table V)

In accordance with the government of Congregational churches, the officers of the church are elected at the annual meeting. The First Church holds its meeting in October. The officers elected at that time are listed in Table VI.

5 Census Report, op. cit.
In addition to these elected officers, there are other boards and committees that assist in the work of the church. These are found in Table VII.

The yearly budget of the First Church in Marshfield is approximately $6,000.

Present Public Relations Practices

A method similar to that used for the analysis of the public relations practices of Second Church in Dorchester has been used in the study of the First Church in Marshfield.

Communication Media

The local church receives weekly coverage of activities in the Thursday edition of the Marshfield Mail. These releases are sent to the newspaper office by the minister, the superintendent of the church school, and any person engaged in church work or committee chairman. The press relations are maintained to a great extent by the person to person contacts of the local townspeople. The copy is newsy in nature and contains the names of many local persons. Space is given to the announcement of social and service activities as well as the sacred or programs sponsored by the church. The activities of
affiliated groups within the church are found in the weekly press release. Until the present campaign for fund-raising (caused by the damaging fire of January, 1954), no paid advertisements appeared in the local paper.

Radio

During the recent campaign for reconstruction, the church turned to this medium of communication to inform the people of the community about the fund-raising program. Spot announcements were sent to the Boston radio stations for public service use. The details and radio relations were under the direction of the advertising agency which managed the fund raising campaign.

Letters

This church sends no letters to its members to encourage financial support of the church. Letters of sympathy, congratulations, etc., are written personally by the church clerk.

Weekly calendars

The Sunday calendar is mimeographed on a stock
bulletin purchased from a stationery supplier. The outside of the calendar bears an inspirational color print.

This church uses this medium of communication to inspire and inform the church attendant. The bulletin, in addition to the "Order of Worship", includes announcements of church activities. Through the use of poetry and quotations, an awareness of Christian doctrines is developed for the church-goer. Requests for special funds, pulpit flowers, and other contributions are made by the pastor verbally.

Outdoor Bulletin Board

There is no outdoor bulletin board which can be changed each week. A permanent bulletin board is found near the front entrance to the church. This announces the time of the Sunday service, the pastor's name, and the slogan, "the friendly church where Daniel Webster worshipped." This sign is painted in black on white wood and is not illuminated in any way.

Special Events

Many of the special events of the church are conducted during the summer months. At this time the
population of the rural town almost doubles owing to the resort opportunities that are offered. Among the events of the season, are musical concerts, lecture programs, and the annual church fair.

These activities are held out-of-doors. The general public is invited to attend each of them. Posters are displayed in the local store windows about two weeks prior to any program. In this way a knowledge of the activities is created among those not contacted through the regular publications of the church.

The church is open throughout the summer season and many visitors become acquainted with the programs of the church through this opportunity.

Currently the church is conducting an organized campaign for fund-raising. The immediate need for additional funds was caused by the destructive fire of January, 1954. In addition to the reconstruction funds the superintendent of the church school and a staff of interested workers felt this was an opportunity to provide better facilities for the church school. The long-range plan for property improvement calls for the raising of $35,000. The minimum goal for the next thirty-six months is $15,000.
A group of ordained ministers, The Chase Associates, Inc., has organized to advise churches in the techniques of a fund-raising campaign. This agency was hired by the local church to assist in the program. Under the direction of the agency, the local church workers compiled mailing lists. One of these lists included active church members, and regular attendants at the church services. The names of visitors who had signed the church guest book and live within a forty-mile radius of the church made up a second list. The third list included the names of all former church members and ministerial personnel.

The local staff was advised to purchase an inexpensive address-o-graph machine to facilitate the mailing. Form letters were compiled for the most part by the outside council. Over a period of six weeks, one letter was issued each week under first class postage. The concluding letter was written by the pastor. Different posters relating to the letters appeared in the store windows during each week. Copies of these letters and posters are found in the appendix.

To create interest and a feeling of participation in the over-all project, a children's poster contest was conducted among the church school members. These posters
exhibited in the local stores and at a "kick-off" dinner held at the local high school.

Cooperation was solicited from the local merchants only to a limited extent. Window space for posters, display space for exhibits, and bulletin board space for reports of progress were donated. It was the policy of the committee to canvas individuals only. The businesses of the community were not imposed upon in this drive for reconstruction and building funds.

The outside agency arranged the press and radio contacts. The local church staff assisted with the press releases. The radio relations were completely in the hands of the Chase Associates, Inc. Coverage was given to the drive in the local paper and the Brockton and Plymouth papers (towns about ten miles away).

Committee members have maintained an enthusiasm and spirit of cooperation that has permeated the entire community. The visitor talking with any one of the residents is immediately aware of good will toward the church and its sound public relations.
# Table V

**Membership Data**

<table>
<thead>
<tr>
<th>Year</th>
<th>Total Membership</th>
<th>Admitted</th>
<th>Removed</th>
<th>Home Expenses</th>
<th>Church School</th>
<th>Property Valuation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1940</td>
<td>149</td>
<td>4</td>
<td>6</td>
<td>$2,350</td>
<td>135</td>
<td>$19,000</td>
</tr>
<tr>
<td>1941</td>
<td>166</td>
<td>20</td>
<td>3</td>
<td>2,924</td>
<td>139</td>
<td>19,000</td>
</tr>
<tr>
<td>1942</td>
<td>166</td>
<td>9</td>
<td>9</td>
<td>3,150</td>
<td>180</td>
<td>19,000</td>
</tr>
<tr>
<td>1943</td>
<td>173</td>
<td>10</td>
<td>0</td>
<td>3,181</td>
<td>170</td>
<td>19,000</td>
</tr>
<tr>
<td>1944</td>
<td>167</td>
<td>8</td>
<td>17</td>
<td>-----</td>
<td>105</td>
<td>19,000</td>
</tr>
<tr>
<td>1945</td>
<td>168</td>
<td>9</td>
<td>8</td>
<td>2,055</td>
<td>100</td>
<td>21,000</td>
</tr>
<tr>
<td>1946</td>
<td>166</td>
<td>2</td>
<td>4</td>
<td>3,076</td>
<td>100</td>
<td>23,000</td>
</tr>
<tr>
<td>1947</td>
<td>175</td>
<td>11</td>
<td>4</td>
<td>2,942</td>
<td>130</td>
<td>23,800</td>
</tr>
<tr>
<td>1948</td>
<td>171</td>
<td>9</td>
<td>13</td>
<td>3,478</td>
<td>135</td>
<td>23,800</td>
</tr>
<tr>
<td>1949</td>
<td>169</td>
<td>11</td>
<td>13</td>
<td>2,436</td>
<td>150</td>
<td>23,800</td>
</tr>
<tr>
<td>1950</td>
<td>171</td>
<td>11</td>
<td>9</td>
<td>3,528</td>
<td>145</td>
<td>20,000</td>
</tr>
<tr>
<td>1951</td>
<td>165</td>
<td>10</td>
<td>16</td>
<td>4,060</td>
<td>191</td>
<td>28,800</td>
</tr>
<tr>
<td>1952</td>
<td>168</td>
<td>15</td>
<td>12</td>
<td>3,661</td>
<td>281</td>
<td>48,050</td>
</tr>
<tr>
<td>1953</td>
<td>166</td>
<td>11</td>
<td>13</td>
<td>5,180\textsuperscript{a}</td>
<td>245\textsuperscript{b}</td>
<td>47,000</td>
</tr>
</tbody>
</table>

\textsuperscript{a} Home expenses includes salaries, home missions, operating expenses

\textsuperscript{b} Church school - Grade 1-12

Compiled from the Year Books of Congregational Churches, Congregational Library, 14 Beacon Street, Boston, Mass., 1941-1954 inclusive
<table>
<thead>
<tr>
<th>TABLE VI</th>
</tr>
</thead>
<tbody>
<tr>
<td>Elected Officers</td>
</tr>
<tr>
<td>Minister</td>
</tr>
<tr>
<td>Clerk</td>
</tr>
<tr>
<td>Moderator</td>
</tr>
<tr>
<td>Treasurer</td>
</tr>
<tr>
<td>Auditor</td>
</tr>
<tr>
<td>Trustees</td>
</tr>
</tbody>
</table>

Superintendent of the Church School

From an interview with the pastor of the First Church in Marshfield
TABLE VII

ELECTED BOARDS AND COMMITTEES

Board of Deacons
Board of Deaconesses
Church Committee
Committee on Religious Education
Hospitality Committee
Nominating Committee

From an interview with the pastor of the First Church in Marshfield
Explanatory Introduction

To determine the opinions and/or attitudes of a segment of the population toward Congregational churches, an opinion questionnaire was prepared for a direct mail survey. The survey sample was to be drawn from the names of parents whose children were attending Congregational church schools.

The investigator selected a down-town city, a suburban, and a rural Congregational church for survey purposes. These churches were:

<table>
<thead>
<tr>
<th>Church</th>
<th>Church Membership</th>
<th>Church School Membership</th>
</tr>
</thead>
<tbody>
<tr>
<td>Old South Church</td>
<td>1,189</td>
<td>150</td>
</tr>
<tr>
<td>Boston, Mass.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Second Church</td>
<td>1,162</td>
<td>517*</td>
</tr>
<tr>
<td>Dorchester, Mass.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>First Church</td>
<td>168</td>
<td>261</td>
</tr>
<tr>
<td>Marshfield, Mass.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*(Figure includes adult classes)

(Figure 1)\(^1\)

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\(^1\) Year Book of Congregational Churches, 1954, General Council of Congregational Christian Churches, New York, N.Y., 1954
Personal contact was made with the administrative staff of each church. In these interviews the general purpose of the survey and the specific questions to be used in the questionnaire were discussed.

Permission to send the prepared questionnaire to a group of parents selected from the Old South Church, Boston, Mass. was solicited. After granting the request, members of the staff of the church questioned the advisability of such a survey. As the list of participants was compiled, it became evident that the sample was representative of a group potentially eligible for church membership. It was felt by the church authority that "in every case it would be poor policy to approach them with this kind of thing."2

To maintain favorable relations between the church and the University under whose direction this study was made, and to enable cooperation of the two institutions at a future date, the determination of the attitudes of a specific group of parents toward Old South Church, Boston, Mass. was cancelled and deleted from this thesis.

2 Letter received from Dr. Rolland Ewing, Assistant Minister, Old South Church, Boston, Mass., (Congregational), February 11, 1954
Likewise, the cooperation of the First Church in Marshfield, Marshfield, Mass. (Congregational), was solicited and received early in the progress of the thesis. The church clerk and the church school superintendent planned to compile a list of participants from the records of the church school and the church membership. (Method described in detail on page 45) These church officials understood that they need not be concerned with the mechanics of preparing such a list. Their interest in the entire study created a desire to be of service and helpfulness to the investigator.

About the time the prepared list was to reach the conductor of the survey, the following item appeared in the Boston Globe, Boston, Mass.

MARSHFIELD, January 31, -- Fire today caused the $20,000 damage to the First Church on Ocean Street, one of the oldest Congregational parishes in the country. (...) Mrs. Herbert E. Ryder, clerk of the trustees, said that until the chapel across the street is made ready in a few weeks the parishioners will accept the offer of the Community Church in Marshfield Hills to worship in that church.  

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BOSTON GLOBE, Boston, Mass., FEBRUARY 1, 1954
As a result, the problems of reconstruction and fund raising were foremost in the minds of the church officials. The anticipated cooperation of this church for determining attitudes of a specific group of parents toward the church waned. It was replaced by the immediate problems facing the church in the areas of community relations and public support.

With the unpredicted elimination of these two churches from the original design for study, the size of the sample used was forty-eight. The attitudes and/or opinions reported in this thesis are based on the responses of 37.5% of the sample. All the participants were parents whose children were enrolled in the church school of Second Church in Dorchester as of October 1953.4

Method of Sampling

These participants were selected by using the names of parents recorded upon the file cards of the church school attendants and the names of church members recorded in the church membership register. Any name of a parent

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4 Compiled from the church school record cards, Second Church in Dorchester, Dorchester, Mass., 1953-54
which appeared on both the church school file card and the church membership list was eliminated. Names of parents then appearing only on the church school file or record cards were transferred and compiled in an alphabetical mailing list. These names represented a group of parents interested in the activities of the church but who, as of October 1953, were non-members of the specific church being studied.

Survey Procedure

An opinion questionnaire was prepared for a direct mail survey. The questionnaire was composed of fifteen questions and a face sheet. It was duplicated on good quality white paper in purple ink on a fluid type machine.

A letter, mimeographed on white "Bond" paper in black ink and personally signed by the sender, accompanied each questionnaire. A copy of the questionnaire and a copy of the letter are found in the Appendix.

In accord with the common belief that there is some correlation between the class of postage under which a direct mail questionnaire is released and the importance

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5 Compiled from the church membership register, Second Church in Dorchester, Dorchester, Mass., 1953
of the material, this questionnaire was sent as six cent first class mail. To maintain good public relations, an envelope was enclosed for the use of the participant. This was stamped with three cent postage and addressed to the sender.

The participants were given a period of twenty days in which to complete the questionnaire and return it to the sender. After the expiration of the specified date for the return of the questionnaires, a total of fifteen had been received.

A telephone follow-up was then conducted. This resulted in the additional return of only three questionnaires. The findings of this survey are therefore based on the responses of thirty-seven and one-half percent of the original sample.

<table>
<thead>
<tr>
<th>Number of Questionnaires or Call Returned</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Forty-eight</td>
<td>15</td>
</tr>
<tr>
<td>Forty-eight</td>
<td>3</td>
</tr>
<tr>
<td>Total</td>
<td>18</td>
</tr>
</tbody>
</table>

(Figure 2)
Results of the Survey

It was found that eleven of the eighteen parents responding have only one child enrolled in the church school. The largest number of children of the respondents are found to be in the Primary Department. The survey reports the respondents to be in certain age groups. (Figures 3 and 4) It can be concluded that the parents fall into two categories,—one, the young married couples; the other, the parents with grown-up children.

Yes  No

Do you have more than one child enrolled in the church school?  7  11

Grade  Number

In what grade or departments:

Beginners  4
Primary  6
Junior  5
Intermediate  3
Senior  2

(Figure 3)
Age groups of the respondents

<table>
<thead>
<tr>
<th>Group</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Under 25</td>
<td>0</td>
</tr>
<tr>
<td>26-30</td>
<td>3</td>
</tr>
<tr>
<td>31-35</td>
<td>4</td>
</tr>
<tr>
<td>36-40</td>
<td>5</td>
</tr>
<tr>
<td>41-50</td>
<td>6</td>
</tr>
</tbody>
</table>

(Figure 4)

In determining the factors which influence a parent's selection of a church school, the denomination of the church was foremost. By combining the responses to a, b, and c, in Figure 5, "accessibility" was considered in thirteen of the eighteen cases surveyed.

Influencing factors in the selection of a church school

<table>
<thead>
<tr>
<th>Factor</th>
<th>Number of Responses</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. Nearness to the home</td>
<td>8</td>
</tr>
<tr>
<td>b. Easy to walk to</td>
<td>5</td>
</tr>
<tr>
<td>c. No busy streets to cross</td>
<td>1</td>
</tr>
<tr>
<td>d. Only church in town</td>
<td>0</td>
</tr>
<tr>
<td>e. Denomination</td>
<td>13</td>
</tr>
<tr>
<td>f. Relatives are members</td>
<td>3</td>
</tr>
<tr>
<td>g. Relatives attend</td>
<td>3</td>
</tr>
<tr>
<td>h. Superior type program</td>
<td>7</td>
</tr>
<tr>
<td>i. Neighbor's children attend</td>
<td>4</td>
</tr>
<tr>
<td>j. Time is convenient</td>
<td>3</td>
</tr>
</tbody>
</table>

(Figure 5)
In response to the question, "As a child, did you attend church school?", all of the respondents answered "Yes." Perhaps the expected answer, the one acceptable to society, influenced the participant. By virtue of the selected sample, none of the respondents are now church members. These conflicting statements evoke certain questions with a public relations significance. Why do people, trained in early life in some church school, fail to become church members? Why do churches fail in the attempt to encourage these people to become church members?

The current changes in the suburban population of Dorchester might explain part of the situation. It was.

<table>
<thead>
<tr>
<th>Years</th>
<th>Number</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Less 6 mo.</td>
<td>1</td>
<td>5.5%</td>
</tr>
<tr>
<td>6 mo.-1 yr.</td>
<td>1</td>
<td>5.5%</td>
</tr>
<tr>
<td>1-3 yrs.</td>
<td>5</td>
<td>27.5%</td>
</tr>
<tr>
<td>3-5 yrs.</td>
<td>3</td>
<td>16.6%</td>
</tr>
<tr>
<td>5-10 yrs.</td>
<td>4</td>
<td>22.2%</td>
</tr>
<tr>
<td>Over 10 yrs.</td>
<td>4</td>
<td>22.2%</td>
</tr>
</tbody>
</table>

(Figure 6)
found that 38.5% of the participants have lived at their present address three years or less. Yet, 23.2% have maintained residence at the same address from five to ten years. Another 23.2% have lived at their present address over ten years. (Figure 6)

The extent to which church school papers are brought home and read by the parents can be gained from an analysis of Figure 7. Eighty-nine per cent of the parents report that the children do bring home the church school papers. These papers are throughly read by 55% of the respondents. All except one respondent state that the church school papers are read to some extent.

<table>
<thead>
<tr>
<th>Does your child bring home papers, etc., from church school?</th>
<th>Yes</th>
<th>No</th>
<th>No Answer</th>
</tr>
</thead>
<tbody>
<tr>
<td>To what extent do you usually read them?</td>
<td></td>
<td></td>
<td>2</td>
</tr>
<tr>
<td>Throughly</td>
<td>16</td>
<td>0</td>
<td>2</td>
</tr>
<tr>
<td>Somewhat throughly</td>
<td></td>
<td></td>
<td>4</td>
</tr>
<tr>
<td>Sketchily</td>
<td></td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>Somewhat sketchily</td>
<td></td>
<td></td>
<td>0</td>
</tr>
<tr>
<td>Not at all</td>
<td></td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>No answer</td>
<td></td>
<td></td>
<td>2</td>
</tr>
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</table>

(Figure 7)
A general knowledge about the activities of the church is mainly obtained from other church publications. The weekly church notice was read by fourteen of the respondents. Parents do report receiving some information about church activities from the children who attend church school. The newspaper is a good medium of communication since 55% of the participants find this source of church information helpful. These conclusions are found in Figure 8.

<table>
<thead>
<tr>
<th>Where do you hear or read about church activities?</th>
<th>Source</th>
<th>Responses</th>
</tr>
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<td>Newspapers</td>
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<td>Radio</td>
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<td></td>
<td>Church notices</td>
<td>14</td>
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<td></td>
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<td>3</td>
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<td></td>
<td>Neighbors</td>
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<tr>
<td></td>
<td>Church members</td>
<td>6</td>
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(Figure 8)
The responses to the question, "How often do you attend church activities?", can be analyzed in Figure 9.

<table>
<thead>
<tr>
<th>Worship Services</th>
<th>Often</th>
<th>Sometimes</th>
<th>Never</th>
<th>No Answer</th>
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<tr>
<td>Sunday</td>
<td>8</td>
<td>3</td>
<td>0</td>
<td>2</td>
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<tr>
<td>Mid-week</td>
<td>1</td>
<td>2</td>
<td>1</td>
<td>13</td>
</tr>
<tr>
<td>Lenten</td>
<td>5</td>
<td>0</td>
<td>1</td>
<td>12</td>
</tr>
<tr>
<td>Christmas</td>
<td>11</td>
<td>2</td>
<td>0</td>
<td>5</td>
</tr>
<tr>
<td>Special</td>
<td>8</td>
<td>1</td>
<td>0</td>
<td>9</td>
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<table>
<thead>
<tr>
<th>Fellowship Activities</th>
<th>Often</th>
<th>Sometimes</th>
<th>Never</th>
<th>No Answer</th>
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<tbody>
<tr>
<td>Suppers</td>
<td>4</td>
<td>3</td>
<td>0</td>
<td>9</td>
</tr>
<tr>
<td>Socials</td>
<td>1</td>
<td>4</td>
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<td>11</td>
</tr>
<tr>
<td>Plays</td>
<td>3</td>
<td>1</td>
<td>1</td>
<td>11</td>
</tr>
<tr>
<td>Musicals</td>
<td>0</td>
<td>3</td>
<td>0</td>
<td>16</td>
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<table>
<thead>
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<th>Service Meetings</th>
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<tr>
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<td>1</td>
<td>1</td>
<td>1</td>
<td>15</td>
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<tr>
<td>Clubs</td>
<td>2</td>
<td>3</td>
<td>0</td>
<td>13</td>
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<table>
<thead>
<tr>
<th>Study Programs</th>
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</thead>
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<td>1</td>
<td>1</td>
<td>15</td>
</tr>
<tr>
<td>Adult Bible Class</td>
<td>1</td>
<td>0</td>
<td>1</td>
<td>16</td>
</tr>
</tbody>
</table>

( Figure 9 )

From the survey a lack of attendance at the fellowship activities is observed. Of the total participants responding, an average of 27% acknowledge any attendance at these affairs. Many of the parents report that no information about these activities was available to them.

There is a trend for greater attendance at the Christmas program of the church than the Lenten program.
This may be an indication of the change of emphasis at the Christmas season from that of merriment and festivity to that of worship and thanksgiving. Additional comments given by some of the respondents indicate that the public relations extended to an Easter congregation often tend to discourage future church attendance.

Summary

The results of the direct mail survey conducted for this study are based on a 37.5% return of the prepared questionnaires. These responses are representative of a specific segment of the population. Some conclusions with public relations significance can be drawn from the findings.

Interesting information about church activities is not available to the non-member. The church school papers are read by most parents. This medium of communication should be used to greater advantage by the church administration. Newspaper items and advertisements are read by people who are not church members. A public relations program should be established to acquaint the non-members with the activities and programs of the church.
CHAPTER VI

DISCUSSION OF CHURCH PUBLICATIONS

During the entire study, it was revealed that there is a need for better communication between church organizations and the people who are served by them. Attempts have been made to overcome the problem to some extent by church publications.

The most common method of presenting the activities of a local church is through the Sunday calendar or bulletin. Usually all the activities of any organized group within the church are announced in this medium. Some local churches send this publication to the older members of the church, members who have moved to other communities, and members who are unable to attend the worship service. Neither of the churches studied in this thesis employ this method of circulating a weekly church publication.

In the preceding chapters in the discussion of the present public relations practices of the First Church in Marshfield and the Second Church in Dorchester, letters with public relations significance have been discussed. Copies of the letters used in the fund-raising campaign in Marshfield are found in the Appendix.
By analyzing these letters used in the fund-raising campaign, it is evident that each was composed in a different style. Each was intended to appeal to a different interest group. Each was issued by a group of specific church workers all of whom were interested in the total success of the program. These measures impressed the readers with the united effort that was behind this special event for the First Church in Marshfield.

The first letter used in the campaign was issued by the Board of Trustees. It was composed of questions and answers which explained the purpose of the campaign, the objectives, the receiving and expending of the funds, and other such information. This release was printed in blue ink on white paper.

The second letter was a mimeographed release issued under the signature of the Superintendent of the Church School. The left hand panel of the letter carried a listing of the officers and teachers of the Church school.

The Board of Deacons composed and issued the third letter used in the campaign. This was printed on pink paper in black ink. The tone of this letter was spiritual in nature, and "mindful of the fact that without God we can do nothing."1

---

1 Letter of the Board of Deacons, First Congregational Church, Marshfield, Mass., May 27, 1954
During the fourth week of the campaign, the letter took the form of a "comic". This was supposedly sent out by the children of the church school. The committee of Christian Education assisted with the format. The final release appeared as a six block comic printed in three colors and telling the story of the fund-raising campaign.

The fifth release was a commercially prepared and printed brochure, "Shall I invest in the Future of My Church?" The single sheet of prepared copy was folded into thirds and sent out in this form.

The final letter of the campaign was composed by the pastor of the church. This release showed a copy of the pastor's letter in the middle of a sheet of purple paper. The letter predicted the success of the campaign and the future of the church.

Some of these church publications were elaborate and expensive. Others were simple mimeographed letters. Any publication which is designed to convey information to readers about a church organization strengthens the public relations program of the church.

Most of the financial support for church publications is dependent upon voluntary contribution. The budget appropriation for such a program is often relatively small. The effectiveness of church publications is not dependent
upon the cost involved in its preparation and release. The
simple, well prepared, easy to read publication often creates
among the readers more good will toward the church than an
expensive brochure that is wordy and uninteresting.

The Old South Church in Boston, Massachusetts publishes
several bulletins which encourage good public relations.
Each is planned to appeal to a different group of people who
have different interests in the church activities. Appendix B
contains sample copies of some of these publications.

The Old South Churchman is published monthly for all
church members and friends. This publication is similar in
format to a newsletter for employees used in an industrial or
business organization.

Welcome to Old South Church is the leaflet prepared for
the new-comer to the church. This release is used with the
college group and the young adult group as well as being mailed
to all new members of the church.

A Brief History and Guide of Old South Church is available
to all visitors of the church. This small booklet is free of
charge and is often a souvenir reminder of the historic church
in Boston.
CHAPTER VI I

SUMMARY AND CONCLUSION

The general purpose of the thesis was embodied in its title, Factors to be Considered in Planning Public Relations Programs for Congregational Churches.

A case study was made of two Congregational churches in Massachusetts. One, Second Church in Dorchester, was representative of a suburban Congregational church; the other, The First Church in Marshfield, was representative of a rural Congregational church. The community setting and historical background of the two churches was studied. An examination of the internal organization of each church was made. In the analysis of the present public relations practices of both churches the material was subdivided. The categories studied were communication media, special events, and loan of facilities.

By a direct mail survey, attitudes were determined of a group of parents who selected the suburban church for the church school of their children and who themselves were not members of the suburban church. A prepared questionnaire
was sent to the selected sample of forty-eight parents. The results of the survey were based on a 37.5% return of the questionnaire data. The general attitudes that were revealed by the responses of the participants follow.

1. Most parents are anxious to know more about the church school and the church attended by their children.

2. Church school papers are brought home by the children and read thoroughly by the parents.

3. Denomination and polity of the church are the most influential factors considered by parents seeking a church school for their children.

4. Accessibility also determines the selection of a church school.

5. People learn about the activities within a church to a greater extent from the newspaper and a lesser extent from the members and attendants.
This study has developed certain principles that any Congregational Church should consider in planning and establishing a public relations program. These principles are the basis for a sound long-range program that will be beneficial to the church organization.

1. To assure the stability of Congregational churches in a society of competing ideologies, a public relations program must be established.

2. To maintain the program and its effectiveness, the staff and internal publics of Congregational churches must fully understand its policy and purposes.

3. To secure the best results from the public relations effort, the external publics must be adequately and frequently informed of the church activities. In addition, the attitudes of the external publics toward the church organization must be determined.

4. To extend Congregational and Christian principles throughout the community, the nation, and the world, local Congregational churches must provide the leadership and administration of a public relations program that will combine material progress with spiritual principles.
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The Boston Globe, January 31, 1954

SPECIMEN COPIES

Survey Questionnaire
Accompanying Letter
QUESTIONNAIRE

1. At what church is your child(ren) now enrolled in church school?

__________________________ (Name of church)

2. Do you have more than one child enrolled in the church school? (Check one)
   Yes ( ) No ( )

3. If yes, in what grades or departments?

   Beginners (Pre-school) ( )
   Primary (Grade 1-3) ( )
   Junior (Grade 4-6) ( )
   Intermediate (Grade 7-9) ( )
   Senior (Grade 10-12) ( )

4. Several factors usually influence the selection of a church school. Check those which aided or influenced you in your choice.

   a. Nearness to your home ( )
   b. Easy to walk to ( )
   c. No busy streets to be crossed ( )
   d. Only church in the town ( )
   e. Denomination of the church ( )
   f. Relatives attend the church ( )
   g. Relatives are church members ( )
   h. Superior type of religious education program ( )
   i. Neighbor's children go to the same church school ( )
   j. Time of school is convenient ( )

5. What other factors made you select the church of your choice for your child's religious education?

________________________________________________________________________

________________________________________________________________________
6. As a child did you attend church school?
   Yes ( )   No ( )

7. If yes, what denomination was the church school you attended most frequently:
   Baptist ( )   Methodist ( )
   Congregational ( )   Presbyterian ( )
   Episcopal ( )   Roman Catholic ( )
   Jewish ( )   Unitarian ( )
   Lutheran ( )   Other ( )

   If other, write in the denomination. ____________________________

8. How often do you attend a parents' meeting or similar activity sponsored by the church school?
   Very often ( )
   Often ( )
   Seldom ( )
   Very seldom ( )
   Not at all ( )

9. In your opinion, what meeting for parents or similar activity sponsored by the church school was outstanding?

   ___________________________________________________________
   ___________________________________________________________
   Why? ______________________________________________________
   ___________________________________________________________
   ___________________________________________________________

10. Does your child bring his papers, lessons, or books home from church school?
    Yes ( )   No ( )
11. To what extent do you usually read them?

Throughly
Somewhat throughly
Sketchily
Somewhat sketchily
Not at all

12. Have you had personal conversation with a member of the ministerial staff of the church: Yes ( )

- the church school teacher
  - Yes ( )
  - No ( )
- some other person
  - Yes ( )
  - No ( )

What was the conversation about?

13. What other church activities have you attended?
Place a check mark in the proper column.

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<thead>
<tr>
<th>Worship services</th>
<th>Often</th>
<th>Sometimes</th>
<th>Never</th>
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<tbody>
<tr>
<td>Sunday</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>Mid-week</td>
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<td>Lenten</td>
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<td>Christmas</td>
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<td>Adult Bible Class</td>
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<tr>
<td>Other (fill in)</td>
<td></td>
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</table>
14. Where do you hear or read about church activities?

- Newspapers ( )
- Radio ( )
- Church notices ( )
- Relatives ( )
- Church bulletin ( )
- Your children ( )
- Neighbors ( )
- Church members ( )

15. What are your reasons for not uniting with the church?

________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________

16. Your age: Check one.

- Under 35 ( )
- 36 - 40 ( )
- 41 - 45 ( )
- 46 - 50 ( )
- Over 50 ( )

17. Check one: Male ( )

18. How long have you lived at your present address?

- Less than six months ( )
- 6 mo. to 1 year ( )
- 1 year to 3 years ( )
- 3 years to 5 years ( )
- 5 years to 10 years ( )
- Over 10 years ( )

19. In what state were you born?

________________________________________________________________________

20. How many children have you?

________________________________________________________________________

Additional comments or information will be helpful and appreciated.
Dear Mrs.:

As a part of my graduate study at Boston University, I am making a survey, the results of which will be included in my Master's thesis entitled, "Factors to be Considered in Planning Public Relations Programs for Congregational Churches."

For survey purposes I have selected a group of parents from three Congregational churches.

Your name, selected at random, is among those to whom I am sending the enclosed questionnaire. However, your signature is not asked for on the questionnaire and your identity will in no way be determined or referred to hereafter.

The administrative personnel of the churches to be used in the study and of the school of Public Relations and Communications, Boston University, have approved the questionnaire and authorized its sending.

I will appreciate your helpful participation in my study. Kindly fill in your answers and return the completed questionnaire in the enclosed stamped envelope. May I receive your reply prior to March 1, 1954, that I may compile the data thus received and continue with my thesis.

Yours truly,

Virginia H. Moody
WEEKLY CALENDARS

and

LETTERS

Courtesy of Second Church in Dorchester
Once upon a time in busy Codman Square of a great city, there stood a great, white spire pointing upward like a finger pointing to God. It gave a sense of permanence and peace and blessing to everyone that stood so straight and solid in the Square, with its spire pointing upward like a finger pointing to God. It gave a sense of permanence and peace and blessing to everyone that passed through it. Under its shadow took place marriages and baptisms, worship services and fellowship for young and old, and the last solemn services for those gone on ahead.

But one day the WHITE STEEPLE felt so very sad, it couldn't quite keep its shiny, God-ward look. And why was it sad? Because, in spite of the fact that so many belonged to it, it was constantly feeling sick and worried.
Thanksgiving 1953

SECOND CHURCH IN DORCHESTER
November 16, 1953

Dear Friends of Second Church:

At HARVEST TIME, our forefathers gave thanks for food, for freedom, for faith and the opportunity to worship God their Father without fear of oppression.

And so, we pause at this season to express to Almighty God our gratitude for all good things, and for all the way in which He hath led us. Many of us have gratitude and thanksgiving welling up in our hearts for all the blessings that have been ours; some of us may, in sorrow or with heavy burdens, be saying in our hearts, "What have I to thank God for at this Thanksgiving Season?" Perhaps it would do us well -- all of us -- just to pause long enough in our busy lives to meditate upon this verse, with prayer in our hearts:

"My God, Thou art the God of strength and beauty; Thou art the mighty Keeper of the seas; Thou givest me my LIFE, my FAITH, my SEEING -- And I, so small -- what can I give for these?

Thou givest me the sun, the hills, the rainfall, Clear eyes to see the daybreak and the night, A mind to fathom truth and follow straightly -- And I, so small -- what can I give of might?

Thou givest me the love of little children, The quiet shining of the passing day, The flow of peace within a burning heartache -- And I, so small -- what can I give or say?

And then, as though Thou countest not these blessings, Thou sendest Thine own Son to die for me -- And I, so small -- oh, humbly and with gladness I give my all -- I give my life to Thee!"

The Union Thanksgiving Service will be in Greenwood Memorial Methodist Church at 7 A.M. on Thanksgiving Day. You should come.

Let us ever remember that Thanksgiving presents an opportunity -- deeds are better than words. God is working through His Church to make this old world better. Shall we not lend our strength to Him for His use? Let us make our gift to Second Church a magnificent one, using the enclosed envelope next Sunday -- not giving "grudgingly or of necessity," but CHEERFULLY, PRAYERFULLY, WHOLE-HEARTEDLY!

May God bless you all!

Your Pastor,

[Signature]

AR:pdr
FUND-RAISING

LETTERS AND POSTERS

Courtesy of the First Church in Marshfield
1. The testimony of our church is needed in our community.

2. Our facilities for work and worship must be improved to enable the church to render its most effective service.

3. The success of the Program of Progress will enable our church to secure the improved facilities, and to greatly increase the effectiveness of its ministry.

4. Every pledge to the Program of Progress is a vote of confidence in the future of our church.

5. All who believe in our church, and the cause of Christ to which it is dedicated, are invited to share in the Program of Progress.

The First Congregational Church

MARSHFIELD, MASSACHUSETTS
Dear Friend:

Knowing of your interest in the future of our church, we are sending this letter to explain our coming campaign. We are presenting the facts in question and answer form.

WHAT IS OUR PROGRAM OF PROGRESS?

Our PROGRAM OF PROGRESS is an all-out endeavor to revitalize the ministry of our church. It has for its immediate objective the raising of a special fund which will be used to undergird the present and future program of our church.

IS MONEY ALL THAT IS INVOLVED?

EMPHATICALLY NOT. To reach the high objective of the campaign, we need the good-will as well as the sacrificial gifts of all of the members and friends of the church.

FOR WHAT PURPOSE WILL THE MONEY BE USED?

The funds will be used to cover the uninsured portion of the loss resulting from the fire. The church is also desperately in need of increased and improved facilities for its program of Christian education and social activities. The construction of a new building will aid in the solution of this problem.

WHAT IS THE FINANCIAL OBJECTIVE?

The long-range plan for property improvement calls for the raising of $35,000. The Program of Progress is the first step toward the realization of this objective. The minimum goal for the next thirty-six months is $15,000. If we can exceed this amount by a considerable margin, it will accelerate the program of expansion.

HOW WILL THE FUNDS BE SECURED?

Those who believe in the worthwhileness of the church will be asked to make a weekly contribution to its PROGRAM OF PROGRESS.

WHEN WILL THE CAMPAIGN BE UNDERTAKEN?

The Program of Progress will be officially launched at a banquet which will be held Saturday evening, June 5th.

WHO WILL RECEIVE AND EXPEND THE FUNDS?

Contributors are assured that the trusted church officials will receive and properly distribute all their generous gifts.

WHO ARE THE CAMPAIGN WORKERS?

The work of the local committees will be supplemented by the ministry of a campaign director and his associates, who will make the spiritual emphasis dominant throughout the campaign.

Sincerely yours,

[Signature]

CHAIRMAN, BOARD OF TRUSTEES

TRUSTEES
Lawrence H. Mounce
Ernest A. Chandler
Benjamin W. Ellis
John M. Nangle, Jr.
Mrs. Ellis C. Rand
C. Stafford Ryder

THE FIRST CONGREGATIONAL CHURCH
MARSHFIELD, MASSACHUSETTS

REV. GEORGE D. HALLOWELL, PASTOR

May 12, 1954

PROGRAM OF PROGRESS JUNE 5 - 12 1954
$15,000 IN 36 MONTHS
look for and
follow the
PARADE
of progress
There's no fire—

It's the Program of Progress

Getting Up Steam!!

Enthusiasm is running high. Every loyal friend is a booster for the campaign.

Campaign dates

June 5, 1954

Forward to victory

The First Congregational Church

Marshfield, Massachusetts
Dear Friend:

The conviction is burning within our hearts that the hour for advance is at hand. We must "Attempt great things for God, and expect great things from God." His blessing upon us has been so wonderfully evident that we are encouraged to believe that He will enable us to accomplish much greater things in the coming days.

It is well known that our Sunday School has outgrown its capacity by 100%. We propose to increase the facilities by the construction of a new building. This will enable us to more adequately provide for our program of Christian training and to foster a warm spiritual fellowship through our social activities. We are also including in our PROGRAM OF PROGRESS other improvements which will aid us in our work and worship.

Our church officials are of the conviction that the members and friends of our church will rise to the occasion and let the world know that the God of Elijah still lives. As a united host we shall demonstrate once more that "With God all things are possible."

Please pray that the Lord will lead us to a glorious victory in our all-out endeavor to exceed the minimum goal.

Yours in His faithfulness

May 20, 1954

John M. Mangle, Jr.
Come and Get it!!

Program of Progress Dinner

Chicken Pie Dinner
Mashed Potatoes    Green Peas
Cranberry Jelly
Dora's Fresh Garden Salad
Assorted Rolls and Butter
Banana Fritters
Assorted Cakes, Ice Cream & Coffee

For Reservation—Call 186-W 158
All Seats Reserved — 158

Price $1.
We're aiming for the Peak!

Every pledge to the Program of Progress is a vote of confidence in the future of our Church.

TOMORROW'S VICTORIES ARE BUILT ON TODAY'S SACRIFICES.

The First Congregational Church
MARSHFIELD, MASSACHUSETTS
Dear Friend:

We are convinced that the time is at hand for our beloved church to boldly advance the cause of Christ through the Program of Progress. We are also mindful of the fact that, without God, we can do nothing that will be of abiding value.

EXCEPT THE LORD BUILD THE HOUSE, THEY LABOUR IN VAIN THAT BUILD IT: EXCEPT THE LORD KEEP THE CITY, THE WATCHMAN WAKETH BUT IN VAIN." Ps. 127.1

Because of our dependence upon Him, we are calling upon all of our loyal members and friends to take special time each day to pray for the following:

1. That the Lord may lead in all of the details of our challenging program.

2. That wisdom, from above, may be given to those who are responsible for leading us in this endeavor.

3. That a deepening of the spiritual life of our church may stem from our endeavor to undergird the future programs with adequate financial support.

Yours in His service,

Thure S. Holm
Lawrence H. Mounce
John M. Nangle, Jr.

May 27, 1954
Here!!

Does the parade of progress lead?!

Well, here's an inside peek!!

The "Program of Progress"

Is a project to restore the historic 1st Congregational Church recently damaged.... but also to enlarge our now extremely overcrowded Sunday School!!

Can we count on you?
Don't you think it's wonderful, Ruth, that our church is planning a Program of Progress Campaign?

It certainly is! ...I can hardly wait to see the sanctuary when it's done!

Mom, don't forget, we're going to have brand new Sunday School rooms.

Our children are all excited about it! Junior is going to pledge $1 a week from his paper money and Nancy 50¢ from her baby sitting.

That's wonderful! Everyone seems so enthusiastic about the campaign. We are anxious to do our part.

How much do you think a family should give?

We are considering the $5.21 club. We think it will be grand to invest $500 in the new project.

SAY, I hadn't thought of that! I'll speak to George about doing it too!

The sanctuary will be more worshipful, and the other improvements will help so much in our Christian Education Program.

George is convinced that the Program of Progress is the best investment to make for the church and community.

Well, George and I plan to give $2.50 a week. Without a doubt many will be able to give much more.

Mother and Dad are giving $1000 by checking the $5.42, so are others...this campaign is sure to be successful.

When each person gives sacrificially, then the pastor will have good news on VICTORY SUNDAY!

TOMORROW'S VICTORIES MUST BE BUILT ON TODAY'S SACRIFICES
With a little luck!

And lots of your help!

The "Program of Progress" will build our new Sunday School.

Remember
The Hand that writes the Pledge makes a new day possible.

Every pledge is a vote of confidence in the future of the church and in the cause of Christ to which the church is dedicated.

OUR PROJECT IS A VENTURE OF FAITH

We are convinced that:

OUR GOD IS ABLE
OUR PEOPLE ARE LOYAL

Our goal is within reach if all give sacrificially.

The First Congregational Church

MARSHFIELD, MASSACHUSETTS

CAMPaign DATES JUNE 5-13, 1954
Looking Into

The Future...

Our plans for the future include a sanctuary, beautiful in its simplicity, worshipful in its atmosphere, practical in its arrangement, and adequate for our future needs. Our long range plans also include new and improved facilities for our program of Christian Education, and an adequate provision for social activities to foster a warm Christian fellowship. The Program of Progress is the first step toward the fulfillment of our dreams for the coming days.
God builds no churches - by His plan
That labor has been left to man;
No spires miraculously rise,
No little mission from the skies,
Falls on a bleak and barren place
To be a source of strength and grace;
The humblest church demands its price
In human toil and sacrifice.

There is no church but what proclaims
The gifts of countless generous names;
Ages before us spires were raised
'Neath which Almighty God was praised
As proof that He was then - as now -
These sacred altars where men bow
Their heads in prayer and sorrow lifts
Its heavy weight - are Christian gifts.

The humblest spire in mortal ken
Where God abides was built by men;
And if the Church is still to grow
Is still the light of hope to throw
Across the valley of despair,
Men still must build God's House of Pray;
God sends no churches from the skies;
Out of men's hearts they must arise.

Edgar A. Guest

The First Congregational Church
MARSHFIELD, MASSACHUSETTS
The Future of Our Church is in Your Hands

The First Congregational Church
MARSHFIELD, MASSACHUSETTS

REV. GEORGE D. HALLOWELL, PASTOR

June 2, 1954

Dear Friend:

I have unbounded faith in the future of our church and in the success of our Program of Progress, for I have observed the spirit of loyalty among our members and friends. I have also noted the tangible evidence of the interest of our people in the advancement of our church.

I PREDICT THAT OUR CAMPAIGN WILL SUCCEED, FOR I BELIEVE THAT ALL OF OUR LOYAL FRIENDS ARE DETERMINED TO DO THEIR UTTERMOST FOR ITS SUCCESS.

As your Pastor, I want to express my gratitude for the splendid cooperation I have received since I began my ministry in this church. Hitherto has the Lord blessed us. I believe that our labors will be crowned with His blessings in the coming days.

In undertaking the PROGRAM OF PROGRESS, the officials of our church are looking to you, the loyal people of our church family, to undergird the campaign with your earnest prayers and sacrificial gifts.

In a real sense, THE FUTURE OF OUR CHURCH IS IN YOUR HANDS. Knowing of your love for Christ and His cause, I have no fears for our future.

May His smile of approval be upon us as we labor together in the coming days.

Yours for Victory,

Rev. George D. Hallowell
Pastor

Want something wonderful to happen?

OUR COVENANT WITH GOD

The covenant form on the pamphlet enclosed, herewith, shows how all can make a substantial contribution to the future of our church.

If every one invests sacrificially, the success of our campaign will be assured.

VICTORY IS WITHIN OUR GRASP
Cut your piece of the "Program of Progress" pie big!!
### ALPHABETIC MASTER LIST

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CHURCH PUBLICATIONS

Courtesy of the Old South Church, Boston, Mass.
THE WOMEN'S GUILD
OF
Old South Church in Boston
COPLEY SQUARE

Offers a Varied Program
SEPTEMBER—MAY

"To unite all the women of the parish in service
for the cause of Christianity in the community
and throughout the world."
Story of Interdependence
A Documentary Drama
presented by
The Old South Seminar
directed by
Conrad Spohnholz

Sunday, January 24, 7.30 P.M.
Mary Norton Hall

United Nations Festival
at
Old South Church
for
All the People of the Parish

SATURDAY, JANUARY 30

2.30 P.M. PANEL DISCUSSION — Gordon Chapel
Subject: "Is the United Nations Achieving Enough to Warrant Continued Support?"
Chairman: Dan H. Fenn, Jr., Executive Director of the United Council on World Affairs
Panel Members:
Dr. Surindar S. Suri of India
Mr. Aziz Saahwell of Jordan
Dr. Pierre Trouvat of France
Mr. Benedito de Paula Bittencourt of Brazil

4.00 P.M. SIMULTANEOUS PROGRAMS
A. Informal Conversation on the United Nations and World Problems — Gordon Chapel
B. Motion Picture, "The Grand Design," a film about the purposes of the United Nations — third floor, Parish House
C. Illustrated Program — Pictures projected on a screen depicting the ABC's of the United Nations — third floor, Parish House

5.00 P.M. INTERNATIONAL REVIEW OF FOLK SONGS AND BALLADS — Guild Rooms
Elsa Shore and her Balladeers:
Jean-Pierre Radley of M. I. T.: International folk songs with guitar
Tim Harding of Harvard: Folk songs of Spain and Latin America with flamenco guitar
Benji Hayem of M. I. T.: Israeli folk songs with percussion
Barry Morley of Harvard: English and American ballads with guitar
Peggy Seeger of Radcliffe: Southern Appalachian songs with banjo

6.30 P.M. DINNER — Mary Norton Hall
Tickets (while they last and not later than Wednesday) may be obtained at the Church Office

8.00 P.M. MR. FRANCIS W. CARPENTER, Associated Press Correspondent at the United Nations, will speak on "Basic Issues before the United Nations" — Mary Norton Hall

9.15 P.M. FOLK DANCING — Ted Sanella, leader — Mary Norton Hall
Exhibition by Swedish Dancers in costume
Loyalty Sunday
To Be Observed
On November 15

As this issue of The Churchman goes to press, the budget committee of Old South's Church Council is arriving at final figures for our church's 1954 program and outreach.

Those who have sat in on meetings of the departments of the church when the proposed budget for their department's work is being discussed know that economies are being effected in some areas, and expansion is contemplated in other areas. Questions are asked about each item, "Are we justified in going to the Church Council with this request? Is this a necessary expenditure? What will it mean to our people and to people beyond our church?"

November 15 marks Loyalty Sunday in Old South Church. The budget committee will publish its report in full and it will be mailed to the people of the parish the following week.

The Budget Committee, to whom a vote of thanks is due for their long hours of patient, careful work, is composed of Dr. Arthur Hansen, chairman, Mrs. Howard Root, Mrs. Albert Coe, and William Russell.

Men's Club to Hear Laurence Curtis

The next meeting of the Old South Men's Club will be held on Monday, November 2.

The social hour will begin at 5:30 when Harvey Davies, former assistant organist of the church, will entertain with selections.

The club is privileged to have as its speaker for the evening, the Honorable Laurence Curtis, U. S. Representative from the 10th Mass. Congressional District.

Rep. Curtis is a former State Senator and has been Treasurer of the Commonwealth. The topic of Rep. Curtis' talk will be, "Impressions of a Freshman Congressman." All men of the parish are invited to attend.

Film on Martin Luther Opens in Boston

A new dramatic film, "Martin Luther," opens in Boston at the Majestic Theatre on November 1, Reformation Sunday. The film has been an outstanding success in every city where it has been shown. In New York, it broke a 15-year box office record on its opening day at Radio City's Theatre Guild.

Your editor was present at a special preview showing of the film on Sept. 28. Church men and women of many Protestant denominations filled the theatre, and were unanimously enthusiastic about the film's quality and dramatic impact.

For the Protestant who is in some doubt as to just why he is a Protestant, "Martin Luther" will be a painless educational process. The convinced church-goer will find in the picture a deep spiritual experience.

Produced by Louis de Rochemont, the picture has achieved technical excellence in its setting, its characterizations of major and minor roles, costuming, and historical details.

But most amazing of all is the way in which the film conveys, through the medium of drama, the ideas and the gripping message of the very heart of the Protestant faith.

Couples Club to Attend Showing of Luther Film

The new film, "Martin Luther," will be viewed by members of the Couples Club on Friday, Nov. 27. The October meeting of the group was a dessert and coffee meeting at which business matters regarding by-laws and dues for the group were discussed.

Invitation To Newcomers

December 7 is the date set for the next reception of new members into Old South Church.

If you have been considering joining our church, why not contact one of the ministers to talk over with him any questions you may have?
Sharing in God’s Work

During November our parish is asked to share in the annual financial appeal of our church. Old South Church has to depend in very considerable measure upon the gifts and pledges of its members and friends as these are made and renewed each year. We are fortunate that a percentage of our administrative and building upkeep costs come from the generous gifts of Old South parishioners of other days and past generations—not least Madame Norton. But our actual program of work with people, and our contribution to benevolences and to the support of our missionaries, is directly dependent upon the gifts of present day members and friends. There is the satisfaction of knowing that our gifts directly and immediately reach people as we seek to reach their needs.

Our outreach into the greater Boston community is one of the widest among all Boston churches. Thousands of people, each month, know the widespread ministry of our Church in the many phases of its work. The need in a troubled day for the effective working of the Christian Gospel is beyond the telling. And each one of us can have a share in assisting in God’s work as we give of our substance. We become His witnesses as our money is used by our Church in His name.

Eunice Miller to Describe Travels thru Europe

Miss Eunice Miller, member of Old South Church and one of the early members of the Old South Seniors, will give an illustrated talk on her trip to Europe of last summer before the Seniors at 4:30 p.m., Wednesday, Nov. 4. Miss Miller was active for many years in child welfare work in Massachusetts.

All men and women of the parish who are 60 years of age or older are cordially invited to this meeting, and to the dinner which will follow at 6:00 p.m.

On November 18, at 3 p.m., the Seniors will hear Miss Edith Pitkin, who will talk on Japan, together with pictures.

Tea will be served.

OLD SOUTH CHURCHMAN
Published monthly so that our members and friends may enjoy a wider fellowship within Old South Church.

Editor: Frances W. Lawrence
Staff: James H. Angevine
Robert M. Blaisdell
Rolland G. Ewing
Eleanor F. Hennig
Ellen L. Stacey

Staff Photographer:
Theodore R. Parkins

Old South Church, Copley Square
Boston, Massachusetts

Student Group Paints Cub Scout Rooms at Church

Armed with brushes and buckets of paint, more than a dozen members of the Christian Student Group marched to the basement of Old South Church on Saturday, Oct. 17. There they painted two rooms used by the Cub Scouts.

This was the first social service undertaking of the group. The morning was broken by a pause for refreshment with cakes and cookies. Students reported themselves none the worse for wear, but the floor of the cub scout rooms suffered somewhat. “The floor was not on the list of things to be painted, but Rev. Eric Rickard reports that ‘it needed a coat of paint anyway, and it certainly will have to have one now.’”

Two discussion groups are going strong on Sunday nights at the Student Group. The Bible Study section will continue to explore the book of Mark, and the discussion section will go forward with its study of John Bennett’s Christianity in Our World. An informal program of refreshments and songs at 9 p.m. has been added to the group’s agenda.

Dr. Roger Haselton of Andover Newton will address the students on Nov. 8 on “Education and God.” On Nov. 22, Mr. Rickard will be joined by Dean William Speer of MIT in a discussion of the Christian Student and the University, what they can do for each other.

Church to Hold UN Festival On January 30

Old South Church will soon be in the midst of preparations for a church-wide United Nations Festival, scheduled for Saturday afternoon and evening, January 30. The festival will be directed by the Social Service Dept. of the church, of which Miss Eleanor Kamber is now chairman.

A sub-committee of the department is already at work under the leadership of Mrs. Thomas B. Welsh.

It is expected that the event will be colorful and gay, as well as educational. Groups throughout the church will study various aspects of the work of the United Nations in preparation for the Festival. Some may study a particular country and its stake and interest in the UN.

Although the outlines of the program are still tentative, the committee is hoping to arrange for small group meetings in the afternoon, some type of audience participation program, or possibly a miniature General Assembly of the UN.

Following a festive dinner, a prominent public figure close to the church, or possibly a participant of the UN, will speak.

The evening will conclude with a dramatic production, along the lines of the Easter play annually presented to the church. The play would have a United Nations or international theme.

The CHURCHMAN hopes to have further details on the UN Festival in the December and January issues.

Protestants Fight For Liberty in So. America

“The fiercest battle for religious liberty is being fought—not behind the Iron Curtain—but in Latin America,” declared Dr. George F. Howard, veteran Protestant missionary to South America.

In spite of persecution, Protestantism has grown steadily in Latin America, he reported. When queried as to the methods used to make life difficult or impossible for Protestants, Dr. Howard said that in some South American communities, a Protestant is not allowed to rent living quarters or to obtain a building permit. Further, the means of making a living is categorically denied to Protestants.

As an example of the growing influence of Protestantism in spite of these difficulties, Dr. Howard related that a Peruvian senatorial commission went out to investigate the conditions under which Indians in Peru were living. The commission reported that Protestant missionaries were the only people doing anything to help the Indians.
Christian Strategy Towards Communism

(It has been suggested that The Churchman report occasionally on outstanding students who come to our church groups, so that the whole church may hear something of their message. During October, Dr. John C. Bennett, noted religious leader from Union Theological Seminary in New York City, spoke to more than 200 young adults and students. A brief summary follows.)

"What should our attitude as Christians be towards Communism?" was the question which Dr. John C. Bennett raised.

He suggested that on the part of Christian leaders in key areas such as East Berlin, Yugoslavia, and India, their attitude should be one of resistance, of refusal to be "used" by the Communists in phony peace movements and other similar ventures.

A second approach should be that of "understanding the people of those countries to whom Communism makes a real appeal." He likened conditions in the U. S. during the depression to conditions in Asia, Italy, and France. "Asians have so long feared imperialism from the West, that they have not yet become aware that there might be an even worse imperialism coming from Russia or China," he pointed out. Dr. Bennett has travelled extensively in Asia in the past two years.

He believes that "we must find constructive answers to Communism. Meanwhile, we must negotiate realistically, recognizing that the next world war will not bring the peace we long for, but only a world so devastated that every kind of evil will flourish more than today."

Missionaries from critical areas where Communism is a real threat have met with Dr. Bennett in a "Seminar on Communism" to discuss Christian strategy in those areas.

Negotiation. Dr. Bennett suggested, would try to find ways to coexist temporarily with Communism. This would "gain time for other forces to be at work, to win over disillusioned ex-Communists whose hearts and minds are now empty." This task should be the missionary undertaking of Christians today.
Women’s Activities at Old South Church

All-Guild Tea is Scheduled for Nov. 21

All of the women’s groups in the church will take part in the All-Guild Tea, to be held on Saturday afternoon, Nov. 21.

Mrs. Harold Hennig is chairman in charge of arrangements.

Traveling Japanese Art Exhibit to be Explained

Two days after the opening of a traveling exhibit of art masterpieces from Japan at the Boston Museum of Fine Arts, Miss Alice Maginnis, instructor at the Museum, will discuss the exhibit at the Women’s Guild program of devotional on Nov. 17, following the luncheon at 11:45 a.m.

Colored slides will serve to illustrate the talk. The exhibit is said to be the Largest collection of Japanese art ever to leave that country.

Selected from Japanese museums, Buddhist and Shinto shrines, ancient temples and private collections, including the Emperor’s, the art pieces are on a good will tour of the United States, under the sponsorship of the government of Japan.

New Committees Are Named by Church Council

Although the immediate work of the church Council is that of adopting the 1954 budget, there are four new committees now meeting to study certain phases of the church’s needs and to report to the Council.

Two committees are expected to report to the Council at its December meeting. They are Public Relations, headed by Arch L. Crossley, who is being assisted by Miss Sara D. Abbott, Mrs. Alexander Macomber, Carlton M. Strong, H. Philip Whitsack, and Roy F. Williams.

Hospitality and Integration is another field designated for immediate attention. Miss Helen M. Harris is chairman. Her committee is composed of Mrs. Kathleen Berger, Misses Barbara W. Crane and Florence M. Scarpas, Dr. Volta R. Hall, and Dr. William K. Linvill.

A study of benevolences will be made by Mrs. Albert B. Coe, chairman, Misses Eleanor R. Kambour and Ellen L. Stacey, Jay B. Anglevine, Dr. Louis G. Howard, and David W. Sargent.

Interchurch relations will be explored by Dr. Wesner Fallaw, Mrs. Thomas B. Welsh, David K. Felbeck, Albert S. Makris, Charles W. Relyea, and Dr. Ferdinand A. Salzman.

Woman Missionary To Speak on Nov. 3

“The Christian church as it is developing around the world is indeed the hope of the future and the major factor in binding the world together in peace,” says Miss Alice C. Cary, secretary of the Congregational missionary board for Japan, Micronesia and the Philippines. Miss Cary, who has just returned from a 5-months’ tour of the Orient, will speak to the Women’s Guild on Nov. 3 at 11:45 a.m.

Miss Cary is the daughter of missionary parents, and grew up in Japan. After her college training at Wellesley, she worked in a neighborhood house in Osaka, Japan, for 25 years.

Afternoon Dept. Wraps Christmas Gifts

The Afternoon Dept. of the Guild (formerly known as the Evangeline Booth group) will meet on Nov. 11 at the home of Mrs. Austin Kibbee to work on Christmas wrapping for the girls at the Evangeline Booth hospital.

Old South Church Will Be Featured in Boston Post

The magazine section of the Boston Sunday Post for November 1 carries a full-page feature on Old South Church. The article is illustrated by a pencil drawing of Old South, sketched from the center of Copley Square.

This is the fourth in a series now running in the Post on “Where Boston Worships.”

Asian Students to Visit Junior Dept.

International Night will be observed by members of the Junior Dept. of the Guild on Nov. 4. Asian students now studying in Boston will be their special guests. The young matrons of the Junior Dept. will strive to understand the lands of the Orient better, through talks by the students on the customs observed in their native lands.

The nursery school project of the Junior Dept. will go forward on Nov. 19, when the women will gather to mend nursery toys and sew.

Travel Slides to be Shown at Evening Dept.

Guatemala, British Guiana, West Indies and Crater Lake will be featured at the Evening Dept. of the Guild on Nov. 13. George Cottle, a graduate of M.I.T. now in the manufacturing business, whose hobby is photography, will show his colored slides.

Preceding the dinner, the Children’s Service committee will hold a sale of food, “white elephants” and toys, for the benefit of their South Africa project. The sale will take place from 4 to 6 p.m. in the Guild Rooms.

Dorcas Group Works On Service Project

Younger working women of the Dorcas Dept. will hold a service project meeting on Nov. 2, at which time they will work on carry-all bags for the people at the Medfield State Hospital.

November Issue
OLD SOUTH CHURCHMAN
Old South Church (Congregational)
Copley Square
Boston, Mass.
Mr. Turner to Present
History of Church Music

"From Catacombs to Copley" will be the title of an organ program to be presented on Sunday evening, Feb. 28, at 7:30 p.m. Jet Turner, assistant organist of Old South Church and director of the evening choir, will show the development of church music through a selection of organ pieces, together with explanatory notes.

Drama Evening to Benefit Causes

The Seminar will present a "Double-Header Play Bill" this Friday, Feb. 5, at 8:30 p.m. in Mary Norton Hall at the church. The two plays are a comedy, "The Lost Elevator," and a serious drama, "Paul Thompson, Forever." Additional entertainment plus refreshments will be provided. Admission is $1.50, and the proceeds will go towards the Seminar's benevolence fund.

Each year, the Seminar gives approximately $300 to various benevolent projects. Just before Christmas, members of the Seminar voted to give $30 to buy specific gifts listed by Mrs. Christine Panek, formerly of Poland, who spoke to the group in September. The gifts were simple inexpensive necessities, such as stockings, a shaving kit, and articles of clothing for people who were known to Mrs. Panek personally.

Adopt Indian Student

The group is considering "adopting" an Indian student at Ahmednagar College in India, paying that student's expenses for a year. In addition, baskets of fruit were given at Christmas to the women at Framingham Reformatory. Eighty-three children's gifts were collected at the Christmas dance and delivered to children at Framingham.

The proceeds from this Friday's performance will enable the Seminar to continue and extend its benevolence fund.

Old South Works to Extend Weekday Religious Education throughout Boston

Old South Church will be host to Protestant ministers and church leaders of Boston at a dinner on Thursday, Feb. 18, at 6:30 p.m. to discuss the problems facing the Boston Weekday Religious Education program.

The invitation was issued by a group of concerned members of the Evening Department of the Women's

UN Festival Attracts Crowd

Old South Church was filled to overflowing on Saturday afternoon and evening, January 30, on the occasion of the United Nations Festival.

More than 300 people were seated in Mary Norton Hall for a gala UN dinner, and an even greater number of people were present to hear AP correspondent Francis Carpenter give an inside view of UN personalities in action.

In the afternoon, students and visitors from other countries gave their views on the UN. The panel included an Indian newspaper editor, a Brazilian studying for the ministry, a law student from Jordan, and a post-doctoral student from France.

Basic facts about the purposes and operation of the UN were then presented via films and commentaries.

Folk songs and ballads of other countries were sung by Elsa Shore's balladeers. Of particular interest was the singing of Flamenco music collected by a young man who spent the summer in Spain living with gypsy groups in the mountains in order to learn authentic songs which here-tofore had not been written down.

Mary Norton Hall was decorated with flags of UN countries, and at each place a tiny flag served as a favor. Unusual topics of conversation were everywhere being discussed throughout the dinner hour, since our visitors from other lands were scattered throughout the hall with hosts and hostesses from the church to introduce them to those sitting nearby.

At the table at which this reporter was sitting, the rather familiar current topic of the price of coffee was discussed.

"You can educate every child in America in the subjects taught in our public schools, and yet our democracy may go down.... The last stand of democracy will be the people's faith. Democracy is Christianity's gift to the world."

—Charles Clayton Morrison

Old South Church (Congregational)

COPLEY SQUARE, BOSTON

"Religion is the only force that can save our civilization...."

—J. Edgar Hoover
A Good Protestant Strategy in Boston

The important work of the Boston Council of Weekday Religious Education goes on “unsung” and one could almost add “unhonored” and unsupported. Under an arrangement with the Public School System of Boston, Protestant school children are available to be released for one hour each week on school time that they may go to a nearby church or convenient building for religious instruction. This instruction is, of course, interdenominational in character; the teaching staff is of professional caliber and is professionally employed; the classroom procedures and equipment are expected to meet very definite standards; the study material is of the highest order (and some of it has originated here in Old South Church under the guidance of our Director of Christian Education, Mrs. Erb).

We have a further stake in this important work because every Thursday during the school year the children from Martin Milmore, Charles C. Perkins, and Prince Schools come to Old South Church for their instruction periods.

The intention of the Boston Council of Weekday Religious Education is that these classes shall be available for all the Protestant children in the Boston schools. Unhappily, the support given to this work does not permit the realization of this hope, so that in different areas there are no classes for Protestant children and they are of necessity forced to remain in the school when the time for religious instruction comes — the objects of critical and patronizing scrutiny by the children of other faiths who see Boston Protestantism so unaware of this unusual opportunity that it fails to support it adequately.

It is estimated that forty per cent of the children who come from the Public Schools for weekday instruction have no other contact with either church or church school. And yet these children would claim the name “Protestant.” At least because of what the Boston Council of Weekday Religious Education is doing, they are not left completely ignorant about the faith which they claim in such general terms.

Weekday Religious Education is a most valuable religious strategy from the point of view of our Protestant Churches; it enables us to establish contact with some thousands of children who might otherwise be lost to us; it proves itself to be a feeder for our church schools; it challenges the parent, if he be unchurched himself, to permit the child to attend. In the eyes of the school system and of the community, it establishes the fact of our interest in the children, in the public schools, and in our faith, and it is our assertion that secular education by itself is not enough.

Certainly it does little good for us to speak of secular education as being “Godless,” if we are not prepared to sustain such endeavors as Weekday Religious Education by which the perspective of religion can be given to the children of our schools.

It is to be hoped that the Protestant Churches of our Boston area and all interested individuals will gather their forces and support this significant work adequately as it deserves.

FREDERICK M. MEEK
Minister

"The Massachusetts Million"

Congregationalists throughout the United States have joined in a nationwide campaign to increase the Loan Fund of the Church Building Society by $4,500,000. The decision for this major appeal was reached and enthusiastically endorsed at the meeting of the General Council in 1952. Many new churches are making appeals to the Society’s Loan Fund for temporary help to finance new buildings, church extensions and equipment. The churches in Massachusetts have been asked to carry a proportionate share of the national total and to raise $750,000.

The Massachusetts Congregational Conference has been aware for some time that it should have extensive additional funds with which to do urgently needed special Christian work within the Commonwealth. To meet these needs $250,000 has been added to the Conference share in the national goal of the Church Building Loan Fund. This makes a total goal of one million dollars sought from the Congregational Churches of Massachusetts. Up to the present time about 80% of this total has been raised or pledged and it is hoped that the full $1,000,000 can be provided.

(Continued on Page 4)

United Nations Festival

(Continued from Page 1)

discussed with new interest because of the presence of a young Brazilian who tried to enlighten us regarding the coffee situation.

Mr. Carpenter’s talk gave us many new insights into the ways in which the UN works to bring peace to potentially dangerous areas. He felt that the UN action, spurred by the US action in Korea, of fighting when an aggressor attacks was the reason to be much more hopeful about the UN than about the League of Nations.

As long as we have a place like the United Nations where we can watch the Russians, see what they’re doing, observe changes in policy or line of thinking, there is a chance that the world may not be blown up by atomic bombs. When they retire behind the iron curtain and we no longer have any contact with them, then the US has cause for immediate and genuine worry.

Mr. Carpenter’s observations at the UN were varied and interesting: the description of parrot-like negotiations between the US, Communist China and North Korea; Mr. Vishinsky giving a party; Henry Cabot Lodge conferring with the Indian delegate over a cup of tea with two tea bags in it.

The evening was concluded with folk dancing in which young and old alike participated.
Men's Club to Hold Father-Son Night

Fathers and Sons night will be held by the Old South Men's Club on Monday, Feb. 1, with a program designed to entertain all, regardless of age.

Scientific exhibits will be on display on the fourth floor before dinner. Of special interest will be a television camera, whereby one may see himself on the screen. This is being arranged by Vart Andon. Albert Makas will unravel some of the mysteries of 3-D pictures.

Following the dinner, William H. Day will take the group "Behind the Scenes with the Circus."

Fathers and sons will attend, and those men who do not have sons or girls of the same age present are invited to adopt one of the Boys Scouts, Cub Scouts or boys from the church school whose father is unable to come, or who has no father.

The Boy Scouts, under the direction of Leonard Hoover, will also give an entertainment.

Mr. Beasley to Talk on Trip to Europe

Clarence Beasley will give an illustrated talk on his recent trip through Europe at the Feb. 3 meeting of the Old South Seniors. Mr. Beasley is clerk of Old South Church, and attended the meetings of the International Congregational Council in Scotland, after which he and Mrs. Beasley travelled in Europe.

Mrs. Alice Bigley Snow will give a program on Feb. 17 at 3 p.m. entitled, "What Your Mind Shall Wear This Season." Tea will be served.

Seminar to Present Plays

(Continued from Page 1) The program, Conrad Spohnholz, a member of Old South Church and a senior at Emerson College, is directing the two plays.

Speakers for the month of February include Rev. James H. Burns, Protestant chaplain at Mass. General Hospital, who will speak on the topic, "On Visiting the Sick," on Feb. 7; Mrs. Elizabeth D. Whitney of the Boston Committee for Education on Alcoholism, "Action on Alcoholism," Feb. 14; and Rev. Perfecto Yasey, of the Philippines, a student at Andover Newton Theological School, on Feb. 21, World Student Day of Prayer.

What Can YOU Do?

Old South members who wish to assist in the efforts to extend the program of weekday religious education to all Protestant children in Boston who wish to have it, are urged to talk with their friends from other churches to secure wider support for the program.

Weekday Religious Education in Boston

(Continued from Page 1) to their age and interests, and which gives them an understanding of the Christian religion to a greater degree, probably, than most adult church members possess.

Interdenominational Non-sectarian in its approach, the children enjoy an interdenominational experience, as they discuss religion and share worship services with other children of different Protestant denominations.

As an introduction to church (many of the children have no prior church affiliation, yet list themselves as "Protestant"), the program has served to familiarize unchurched children with church life in a very natural way. Records kept by the Council show that one-half of the unchurched boys and girls who start in September in the weekday classes here in Boston have become connected with some church group before June.

Part of Good Education Religion thus becomes a part of a complete education, rather than an added subject. Instead of being considered something extra and secondary, religion becomes something important enough to a public school to recognize its value, and have in a sense incorporated this into the total educational experience of our youth.

Only one-third of Boston's Protestant churches are presently giving financial support to this program. The Evening Department of the Guild, upon learning of the needs and problems facing the weekday religious education program, decided to work out a plan to increase support for this valuable work.

From January 4 to February 15, Miss Allen's committee along with others from the Seminar, the Day Department of the Guild, the Men's Club, and some from other Back Bay churches are calling on the 110 ministers whose churches are not at present supporting the program. The group feels sure that the values and needs of the program are known, and support for it will be forthcoming.

Open to Visitors Personal visits to the weekday classes are being encouraged. Miss Allen advises that any members or friends of Old South Church who wish to visit one of the weekday classes are most cordially invited to do so. She suggests that before making the visit, interested persons call Miss Esther Stricker at RI 2-0538 or KI 7-7792 to find out the time and location of classes which he or she could conveniently visit.

The Boston Council of Churches will be represented at the Feb. 18 dinner, along with representatives of churches throughout the city. Dr. Charles Keith, minister of Eliot Congregational Church, Roxbury, will be the principal speaker. Theme of the meeting is "Protestants Must Educate." Miss Stricker, supervisor of the program, will be on hand for the question and answer period.

After the dinner, delegates from various churches will return to their parishes to raise money in their own ways. It is hoped that many churches will include the weekday program in their annual budgets.

Peter Marshall, Chaplain of the U.S. Senate from 1947 until his death in 1949, said:

"We, in America, are today enjoying the greatest freedom the world has ever known — a freedom that stagers all who will consider it — for we are free in these to ignore the very things that others died to provide.

"We are free to set aside, as of no consequence, the Church's open door . . . Free to let the open Bible gather dust.

"Significantly, religious liberty stands first in the Bill of Rights. It is the most essential, the foundation of all the other freedoms. Take that away, and every other freedom crumbles. But the Constitution and the Bill of Rights would seem to infer that we will worship God in some way.

"Now this generation has distorted religious freedom to mean freedom from religion.

"Today 85,000,000 Americans or 63 percent of our population are without even a nominal connection with any church. At least 30,000,000 children and young people are entirely without religious training of any kind.

"But our children are souls — made in the image of God. These souls are immortal and will live forever, and the human brain is but a tool and an instrument which the human soul shall use.

"In the name of God . . . in the name of truth. . . teaching about religion must be demanded and provided for the children of today, if this democracy and this civilization are to survive.

"The idea may be abroad in some quarters that democracy is the thing that must be preserved . . . and that God must be brought in as its servant.

"We must not get the cart before the horse.

"The plea of the Church today is not that people shall call upon God to return to democracy and bless it. But rather that we shall together cause our democracy to return to God and be blessed."

A Man Called Peter by Catherine Marshall
Evening Department

Plans Programs

A lively discussion followed Dr. I. L. Claude of Harvard on "Problems of Joining the World Together." A lively discussion followed Dr. Claude's presentation.

Meetings of the Couples Club have been tentatively planned for the next few months. Meeting on the first Friday of each month, the schedule is as follows:

February 26, a panel discussion on McCarthyism.

March, a speaker on psychosomatics.

April, a costume ball.

May, problems of censorship: Boston and the Supreme Court.

June, a chartered sailboat cruise on the high seas.

"The Massachusetts Million" (Continued from Page 2)

during the current year. The Old South Church has pledged $20,000 as its share of the "Massachusetts Million" and plans for raising this quota will be presented by The Church Council within the next few weeks.

New communities are growing up in all parts of the country and many of them have no churches of any denomination, and where there are churches, the necessary buildings and equipment are wholly inadequate to take care of the needs.

Mr. Lucius Thayer, campaign chairman for Massachusetts says: "In many of these new communities the government provides schools, playgrounds, etc., until they are established. In like manner the religious organizations must provide churches and Sunday Schools for these communities. They too must have assistance until they are established. Most of them will be able to repay the assistance given and become regular contributors to the Missionary and Benevolence programs in the future."

Birthday Dinner for Evening Department

A gala birthday dinner will be held by the Evening Department of the Women's Guild on Feb. 12, since February is the month in which the Evening group was formed. All members of the congregation are invited to hear Dr. Meek tell some interesting occurrences from the rich history of Old South Church. He has entitled his talk, "Tombstones, Books and Buildings."

EPICURE Editor to Talk on Food

"Food Can Be Fun!" — and all the women of Old South Church are invited to hear how and why, at the open meeting of the Afternoon Department of the Guild on Feb. 23. Mr. Browning, editor of Epicure magazine, will be the speaker.

Couples Club Plans Programs for Feb. thru June

Last Friday evening, Jan. 29, the Couples Club met to talk with Dr. I. L. Claude of Harvard on "Problems of Joining the World Together." A lively discussion followed Dr. Claude's presentation.

Meetings of the Couples Club have been tentatively planned for the next few months. Meeting on the last Friday of each month, the schedule is as follows:

February 26, a panel discussion on McCarthyism.

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April, a costume ball.

May, problems of censorship: Boston and the Supreme Court.

June, a chartered sailboat cruise on the high seas.

Looking Back on China — a Teacher's View

"As I Think of China Now" will be the subject of a talk by Miss Grace M. Boynton on Feb. 2 at a meeting sponsored by the World Fellowship Department of the Women's Guild.

For many years a professor of English language and literature at Yenching University in Peking, Miss Boynton fled with the students to Chengtu, Szechuan in the interior of China and continued her teaching work for four years under conditions of extreme hardship.

Chinese gardens are a hobby in which Miss Boynton has specialized, though that is now a fast vanishing branch of Chinese Art. Miss Boynton is the author of a fictional book, "A River Garden of Pure Repose," the story of which was published in the Ladies Home Journal and broadcast on television.

A native New Englander, Miss Boynton was educated at Wellesley, Radcliffe and the University of Michigan. Yenching University, where she taught, was a Christian college of high standing, and a sister college of Harvard.

Miss Beeson to Describe Trip to Europe

One of the members of the Dorcas Department of the Guild, Miss Eunice Beeson, will show colored slides of her recent trip to Europe on Feb. 1, at 8 p.m. The young business women of the church will meet in the Guild Department of the Women's Guild. Each annual Men's Night of the Junior Department of the Women's Guild. Each year on this occasion, the group chooses a different country around which to center the program and the menu.

Supper will be served buffet style, beginning at 7 p.m., and the young matrons and their guests will sit at red-and-white checked table cloths, with candlelight and recorded Italian music setting the mood. A movie on Italy will be shown after the supper.

Missions Study Group

"That the World May Know" is the subject of the missions study book of the World Fellowship Department of the Guild. The group will discuss the scope and the problems of the missionary movement on Feb. 9 and 23.

Whence Came Greeting Cards?

The development of greeting cards will be the subject of the Guild's program of diversion to be held on Feb. 16.

John W. Beuret, editor of Rust Craft publishers, will show a color film depicting the processes involved in publishing a card, and he will describe some of the early valentines, Christmas cards, Easter and birthday cards.

Members of the Guild will themselves join in the program by bringing old cards of particular interest.

Italy to be Theme of Buffet Evening

Italy will be the theme of the annual Men's Night of the Junior Department of the Women's Guild. Each year on this occasion, the group chooses a different country around which to center the program and the menu.

Supper will be served buffet style, beginning at 7 p.m., and the young matrons and their guests will sit at red-and-white checked table cloths, with candlelight and recorded Italian music setting the mood. A movie on Italy will be shown after the supper.

February Issue

OLD SOUTH CHURCHMAN

Old South Church (Congregational)

Copley Square

Boston, Mass.
1954 PILGRIMS MEET AT QUINCY

The 155th Annual Meeting of the Massachusetts Congregational Christian Conference was held May 18th and 19th, in Quincy, the only city in the country to furnish two presidents of the United States, both of whom were cradled in Congregational churches. Preliminary meetings of the Department of Women's Work and of the laymen were held on the 17th. There was a total of nearly 1500 different people registered. Reports and business of the Conference were alive and interesting, indicating that Congregationalists are still pilgrims, that is, they are going somewhere. The meetings were presided over by the amiable and skillfully competent moderator, Dr. Frederick M. Meek, minister of Old South Church, Boston. The people of the Bethany Church were the perfect hosts in the persons of the Reverend and Mrs. George E. Gilchrist, Mrs. Hermon M. Noyes and Mrs. Amelia Della Chiesa, and others. The Conference was welcomed to the city of Quincy by Mayor Amelia Della Chiesa. Both Mr. and Mrs. Della Chiesa are members of Bethany Church.

FACTS FROM PRESIDENT COE'S REPORT:

Total membership in Congregational Churches in the state is 195,253.

Gifts to our Christian World Mission amount to $621,750, which is an increase of $30,000 over last year; the increase over the past three years has been $100,000.

Signed pledges for the Revolving Loan Fund now amount to $940,000.

One hundred churches have not participated in any significant way. It is hoped that the goal of $1,000,000 may be reached before summer.

The total giving for others amounted to $1,386,058.

Congregationalists in Massachusetts are 34% of the population.

This last fact has placed upon Massachusetts Congregationalists a heavy responsibility with regard to the Council of Churches. Shifting populations and rapidly growing communities create unprecedented needs within our own state. Massachusetts has always helped with other areas of crucial need and will continue to do so. However, we would be false to our calling if we did not look to the cultivation of our areas of promise.

Julian Steele, Moderator

Julian Steele, an outstanding layman and brilliant Christian, was elected moderator of the Massachusetts Congregational Christian Conference for the coming year. Mr. Steele is Town Moderator of West Newbury, a graduate of Harvard College, a former professional social worker, and is at present a Boston real estate manager. He is a former president of the National Association for the Advancement of Colored People. In church work he is secretary of the Department of Social Relations, Massachusetts Council of Churches, and was moderator of the Essex North Association of Congregational Churches. Mr. Steele was introduced to the Conference as "a brilliant Christian gentleman and one of our leading laymen."

The Reverend Victor B. Chicoree, minister of the North Adams Church, was elected Vice-Moderator.

FELLOWSHIP DINNER

At the Fellowship Dinner, the following ministers of the Conference were honored on the 50th year of their ordination to the Christian ministry:

Philip A. Job Berkshire South
J. Harold Gould Essex South
John C. Wightman Hampshire
James S. Clark Middlesex-Mendon
Edward S. Cobb Old Colony
Claude A. Butterfield Pilgrim
Alden H. Clark Suffolk West
Herbert E. C. Case Suffolk West

Dr. Claude A. Butterfield of Pilgrim Association and 9 Washington Street, Whitman, and Dr. Alden H. Clark of Suffolk West Association and 56 Leighton Road, Wellesley, were present at the dinner. Dr. Butterfield responded for the 50-year men in a lively manner, calling attention to the fact that he and Dr. Clark had played football against each other on the Dartmouth and Amherst teams respectively.

Incidentally Massachusetts has 66 ministers on its rolls who have been ordained 50 years or more, representing a total of 3,304 years of service.

On behalf of the Quincey Chamber of Commerce Mr. John P. Flavin, President, presented to the Massachusetts State Conference an exquisite wood carving showing the original homestead of the Adams family in Quincy. The carving is made from one of the original beams of the homestead removed when extensive repairs were made. Mr. Flavin in the presentation spoke with pride on the fact that Quincy had furnished two presidents of the United States. Moderator Meek, accepting the presentation on behalf of the Conference, reminded Mr. Flavin, who is not a Congregationalist, that both these presidents were cradled in the Pilgrim faith and spirit.
OUR CHURCH IS UNITED WITH OTHER CONGREGATIONAL CHRISTIAN CHURCHES FOR SERVICE

I. As a part of the Massachusetts Congregational Christian Conference
   - which makes grants to churches working toward self-support
   - carries on Christian work for students in Massachusetts colleges and universities, the 1953 budget for this purpose being $8,685
   - promotes Our Christian World Mission through its Department of Missions and Stewardship and also through the Laymen's Fellowship, Woman's Department, Pilgrim Fellowship, Religious Education Department, the work of the area ministers, and in other ways, so that the work of the American Board, the Board of Home Missions, the Christian Service Committee is promoted in the churches
   - divides the undesignated missionary dollar as follows:
     Conference, 15¢; Seaman's Friend Society, 1¢; American Board, 33.6¢; Board of Home Missions, 33.6¢; Council for Social Action, 3.36¢; Secretm·y, 13.44¢.

II. As a part of the four major national Missionary and Service Agencies:

1. The American Board of Commissioners for Foreign Missions
   - organized in 1810
   - with headquarters at 14 Beacon Street, Boston
   - with missionary work in India and Ceylon, China (curtailed by present conditions), Micronesia, the Philippines, Japan, the Near East, Mexico, Africa, Europe.

2. The Board of Home Missions
   - the first three having headquarters at 287 Fourth Avenue, New York, and the last two at 14 Beacon Street, Boston
   - conducting work in the United States, chiefly as follows:
     American Missionary Association: Negro schools and colleges; institutes on race relations; work in Puerto Rico
     Church Extension: Church building, Student Summer Service, Town and Country church activities, Home Missionary work, organization of new churches
     Division of Christian Education: Children's Work, Adult Work, Family Life, Student Work, Leadership Education, Curriculm

3. Council for Social Action
   - organized 1934
   - with headquarters at 289 Fourth Ave., New York
   - publishes magazine, "Social Action"
   - furnishes other factual and education material to churches
   - works in such fields as international relations, race relations, agricultural and industrial problems, Christian citizenship.

4. The Congregational Christian Service Committee
   - with headquarters at 110 East 29th Street, New York
   - concerned for the task of relief and reconstruction
   - works in close relationship with the American Board and the World Council of Churches
   - its service is in France, Germany, Italy, Lebanon, Greece, India
   - has resettled displaced persons, administered work camps, and operated International Service Center and its basement warehouse for clothing, food, etc., for overseas shipment.

PILGRIM STATE NEWS
is published four times a year by the Massachusetts Congregational Christian Conference, 14 Beacon Street, Boston.

CONFERENCE STAFF
Albert Buckner Coe, President; Myron W. Powell, Secretary; Arthur W. Davis, Treasurer; Mrs. Adolph G. Ekdahl, Director of Woman's Work; Baldwin W. Calahan, Secretary of Missions and Stewardship; Paul B. Myers, Minister of Christian Education; T. Chipman Day, Associate in Christian Education; Kenneth D. Beckwith, Western Area Secretary; Frank F. Duddy, Area Director (Worcester); Earl W. Douglas, Area Director (Boston).

ADVISORY COMMITTEE ON PILGRIM STATE NEWS

Miss Gwendolyn Bissell, 18, first-year nursing student at Deaconess Hospital, Boston, and a member of our Christian Union Church in West Groton, is the new President of the Massachusetts Pilgrim Fellowship.

Miss Bissell has served as a delegate to the Christian Youth Conference of North America at Lafayette, Ind., in 1952; as President of the Middlesex Union Pilgrim Fellowship, 1951-1953; as Massachusetts Pilgrim Fellowship Vice-President in 1952-1953 and as Member-at-Large, 1953-1954. She was a delegate to Girls' State from Groton High School in 1952.

HOLYOKE PILGRIM FELLOWSHIP ON STAGE at National P. F. Conference

About thirty members of the Pilgrim Fellowship society of the First Church of Holyoke are to present an historical pageant at the National Council of Pilgrim Fellowship on Sunday evening, June 27, at the Church of the Redeemer in New Haven. The Reverend Walter Telfer of Holyoke has obtained as director of the dramatic group Mr. Peter Harris of New York City, actor and producer, who has appeared with Eliot Nugent in The Male Animal and other Broadway hits. Official Massachusetts delegates to the National P. F. meeting, which convenes concurrently with the General Council and numbers some two-hundred-fifty Congregational youth delegates from all over the country, are Phoebe Clark of Lee, Robert W. Rasche of Beverly, Jack White of Fitchburg, Eric Butler of Marblehead, and The Reverend T. Chipman Day.

Summer Office Hours
The Conference offices at 14 Beacon Street, Boston, will close at four o'clock each day during August, and will also close at four o'clock on any unusually hot days in July.